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ष्ष न्थपँराणम्

Skanda Purāṇa

The Complete Vaiṣṇava-khaṇḍa

Complete Sanskrit · Roman · English edition

9 māhātmyas · 221 chapters · 11,805 detected verse markers

About this edition

This edition presents the complete Vaiṣṇava-khaṇḍa of the Skanda Purāṇa in nine māhātmyas and 221 chapters. Every chapter contains the full Sanskrit reading text, direct Roman transliteration, and the complete G. V. Tagare English translation. The web reader and this download consume the same checksum-controlled corpus.

Textual control

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

English witness

The English is G. V. Tagare's complete translation of the Vaiṣṇava-khaṇḍa. Each chapter is controlled against its published web witness and the archival publication witness.

Sources

Sanskrit: Skanda Purāṇa, Vaiṣṇava-khaṇḍa, Sanskrit Wikisource (CC BY-SA 4.0).
English: G. V. Tagare, The Skanda-Purana, with chapter pages supplied by Wisdom Library and archival control from Internet Archive.

Contents

Veṅkaṭācala-māhātmya

1.1 · Chapter 1

1.2 · Chapter 2

1.3 · Chapter 3

1.4 · Chapter 4

1.5 · Chapter 5

1.6 · Chapter 6

1.7 · Chapter 7

1.8 · Chapter 8

1.9 · Chapter 9

1.10 · Chapter 10

1.11 · Chapter 11

1.12 · Chapter 12

1.13 · Chapter 13

1.14 · Chapter 14

1.15 · Chapter 15

1.16 · Chapter 16

1.17 · Chapter 17

1.18 · Chapter 18

1.19 · Chapter 19

1.20 · Chapter 20

1.21 · Chapter 21

1.22 · Chapter 22

1.23 · Chapter 23

1.24 · Chapter 24

1.25 · Chapter 25

1.26 · Chapter 26

1.27 · Chapter 27

1.28 · Chapter 28

1.29 · Chapter 29

1.30 · Chapter 30

1.31 · Chapter 31

1.32 · Chapter 32

1.33 · Chapter 33

1.34 · Chapter 34

1.35 · Chapter 35

1.36 · Chapter 36

1.37 · Chapter 37

1.38 · Chapter 38

1.39 · Chapter 39

1.40 · Chapter 40

Puruṣottama-kṣetra-māhātmya

2.1 · Chapter 1

2.2 · Chapter 2

2.3 · Chapter 3

2.4 · Chapter 4

2.5 · Chapter 5

2.6 · Chapter 6

2.7 · Chapter 7

2.8 · Chapter 8

2.9 · Chapter 9

2.10 · Chapter 10

2.11 · Chapter 11

2.12 · Chapter 12

2.13 · Chapter 13

2.14 · Chapter 14

2.15 · Chapter 15

2.16 · Chapter 16

2.17 · Chapter 17

2.18 · Chapter 18

2.19 · Chapter 19

2.20 · Chapter 20

2.21 · Chapter 21

2.22 · Chapter 22

2.23 · Chapter 23

2.24 · Chapter 24

2.25 · Chapter 25

2.26 · Chapter 26

2.27 · Chapter 27

2.28 · Chapter 28

2.29 · Chapter 29

2.30 · Chapter 30

2.31 · Chapter 31

2.32 · Chapter 32

2.33 · Chapter 33

2.34 · Chapter 34

2.35 · Chapter 35

2.36 · Chapter 36

2.37 · Chapter 37

2.38 · Chapter 38

2.39 · Chapter 39

2.40 · Chapter 40

2.41 · Chapter 41

2.42 · Chapter 42

2.43 · Chapter 43

2.44 · Chapter 44

2.45 · Chapter 45

2.46 · Chapter 46

2.47 · Chapter 47

2.48 · Chapter 48

2.49 · Chapter 49

Badarikāśrama-māhātmya

3.1 · Chapter 1

3.2 · Chapter 2

3.3 · Chapter 3

3.4 · Chapter 4

3.5 · Chapter 5

3.6 · Chapter 6

3.7 · Chapter 7

3.8 · Chapter 8

Kārttikamāsa-māhātmya

4.1 · Chapter 1

4.2 · Chapter 2

4.3 · Chapter 3

4.4 · Chapter 4

4.5 · Chapter 5

4.6 · Chapter 6

4.7 · Chapter 7

4.8 · Chapter 8

4.9 · Chapter 9

4.10 · Chapter 10

4.11 · Chapter 11

4.12 · Chapter 12

4.13 · Chapter 13

4.14 · Chapter 14

4.15 · Chapter 15

4.16 · Chapter 16

4.17 · Chapter 17

4.18 · Chapter 18

4.19 · Chapter 19

4.20 · Chapter 20

4.21 · Chapter 21

4.22 · Chapter 22

4.23 · Chapter 23

4.24 · Chapter 24

4.25 · Chapter 25

4.26 · Chapter 26

4.27 · Chapter 27

4.28 · Chapter 28

4.29 · Chapter 29

4.30 · Chapter 30

4.31 · Chapter 31

4.32 · Chapter 32

4.33 · Chapter 33

4.34 · Chapter 34

4.35 · Chapter 35

4.36 · Chapter 36

Mārgaśīrṣa-māhātmya

5.1 · Chapter 1

5.2 · Chapter 2

5.3 · Chapter 3

5.4 · Chapter 4

5.5 · Chapter 5

5.6 · Chapter 6

5.7 · Chapter 7

5.8 · Chapter 8

5.9 · Chapter 9

5.10 · Chapter 10

5.11 · Chapter 11

5.12 · Chapter 12

5.13 · Chapter 13

5.14 · Chapter 14

5.15 · Chapter 15

5.16 · Chapter 16

5.17 · Chapter 17

Bhāgavata-māhātmya

6.1 · Chapter 1

6.2 · Chapter 2

6.3 · Chapter 3

6.4 · Chapter 4

Vaiśākhamāsa-māhātmya

7.1 · Chapter 1

7.2 · Chapter 2

7.3 · Chapter 3

7.4 · Chapter 4

7.5 · Chapter 5

7.6 · Chapter 6

7.7 · Chapter 7

7.8 · Chapter 8

7.9 · Chapter 9

7.10 · Chapter 10

7.11 · Chapter 11

7.12 · Chapter 12

7.13 · Chapter 13

7.14 · Chapter 14

7.15 · Chapter 15

7.16 · Chapter 16

7.17 · Chapter 17

7.18 · Chapter 18

7.19 · Chapter 19

7.20 · Chapter 20

7.21 · Chapter 21

7.22 · Chapter 22

7.23 · Chapter 23

7.24 · Chapter 24

7.25 · Chapter 25

Ayodhyā-māhātmya

8.1 · Chapter 1

8.2 · Chapter 2

8.3 · Chapter 3

8.4 · Chapter 4

8.5 · Chapter 5

8.6 · Chapter 6

8.7 · Chapter 7

8.8 · Chapter 8

8.9 · Chapter 9

8.10 · Chapter 10

Vāsudeva-māhātmya

9.1 · Chapter 1

9.2 · Chapter 2

9.3 · Chapter 3

9.4 · Chapter 4

9.5 · Chapter 5

9.6 · Chapter 6

9.7 · Chapter 7

9.8 · Chapter 8

9.9 · Chapter 9

9.10 · Chapter 10

9.11 · Chapter 11

9.12 · Chapter 12

9.13 · Chapter 13

9.14 · Chapter 14

9.15 · Chapter 15

9.16 · Chapter 16

9.17 · Chapter 17

9.18 · Chapter 18

9.19 · Chapter 19

9.20 · Chapter 20

9.21 · Chapter 21

9.22 · Chapter 22

9.23 · Chapter 23

9.24 · Chapter 24

9.25 · Chapter 25

9.26 · Chapter 26

9.27 · Chapter 27

9.28 · Chapter 28

9.29 · Chapter 29

9.30 · Chapter 30

9.31 · Chapter 31

9.32 · Chapter 32

Veṅkaṭācala-māhātmya · Chapter 1

Nārada's Vision of Yajñavarāha (Stationed on the Peak of Sumeru)

Chapter 1 of 221 · 77 detected Sanskrit verse markers

Sanskrit

वेङ्कटाचलमाहात्म्यम्
नारदस्य सुमेरुशिखरस्थयज्ञवराहदर्शनम्
पावने नैमिषारण्ये शौनकाद्या महर्षयः ।।
चक्रिरे लोकरक्षार्थं सत्रं द्वादशवार्षिकम् ।।१।।
तानभ्यगच्छत्कथको व्यासशिष्यो महामतिः ।।
मुनिरुग्रश्रवा नाम रोमहर्षणसम्भवः ।। २।।
सम्यगभ्यर्चितस्त्वेषां सूतः पौराणिकोत्तमः ।
कथयामास तद्दिव्यं पुराणं स्कन्दनामकम् ।।३ ।।
सृष्टिसंहारवंशानां वंशानुचरितस्य च ।
कथां मन्वन्तराणां च विस्तरात्स न्यवेदयत् ।।४।।
कथास्तीर्थप्रभावाणां श्रुत्वा ते मुनिपुङ्गवाः ।।
ऊचिरे वशिनं सूतं कथाश्रवणकाङ्क्षया ।।५।।
।।ऋषय ऊचुः ।।
रोमहर्षण सर्वज्ञ पुराणार्थविशारद ।।
माहात्म्यं श्रोतुमिच्छामो गिरीन्द्राणां महीतले ।।

ब्रूहि त्वं नो महाभाग के प्रधाना महीधराः ।६।।।
।।श्रीसूत उवाच ।।
एतमेव पुरा प्रश्नमपृच्छं जाह्नवीतटे ।।
व्यासं मुनिवरश्रेष्ठं सोऽब्रवीन्मे गुरूत्तमः ।। ७ ।।
।।व्यास उवाच।।
पुरा देवयुगे सूत नारदो मुनिसत्तमः ।
सुमेरुशिखरं गत्वा नानारत्नसुशोभिनम् ।।८।।
तन्मध्ये विपुलं दीप्तं ब्रह्मणो दिव्यमालयम् ।
दृष्ट्वा तस्योत्तरे देशे पिप्पलद्रुममुत्तमम् ।।९।।
सहस्रयोजनोच्छ्रायं विस्तीर्णं द्विगुणं तथा ।
तन्मूले मण्डपं दिव्यं नानारत्नसमन्वितम् ।।2.1.1.१०।।
पद्मरागमणिस्तम्भैः सहस्रैः समलंकृतम् ।।
वैडूर्यमुक्तामणिभिः कृतस्वस्तिकमालिकम् ।।११।।
नवरत्नसमाकीर्णं दिव्यतोरणशोभितम् ।
मृगपक्षिभिराकीर्णं नवरत्नमयैः शुभैः ।। १२।।

पुष्परागमहाद्वारं सप्तभूमिकगोपुरम् ।।
सन्दीप्तवज्रसुकृतकवाटद्वयशोभितम् ।। १३।
प्रविश्याऽसौ ददर्शान्तर्दिव्यमौक्तिकमण्डपम् ।।
वैडूर्यवेदिकं तुङ्गमारुरोह महामुनिः ।।१४।।
तन्मध्ये तुङ्गमतुलं वसुपादविराजितम् ।।
ददर्श मुक्तासङ्कीर्णं सिंहासनं महाद्युति।। १५।।
तन्मध्ये पुष्करं दिव्यं सहस्रदलशोभितम् ।।
श्वेतं चन्द्रसहस्राभं कर्णिकाकेसरोज्ज्वलम्।। १६।।
तस्य मध्ये समासीनं पूर्णचन्द्रायुतप्रभम्।।
कैलासपर्वताकारं सुन्दरं पुरुषाकृतिम्।। १७।।
चतुर्बाहुमुदारांगं वराहवदनं शुभम्।।
शंखचक्राभयवरान्बिभ्राणं पुरुषोत्तमम्।।१८।।
पीताम्बरधरं देवं पुंडरीकायतेक्षणम्।।
पूर्णेंदुसौम्यवदनं धूपगंधिमुखांबुजम्।। १९।।
सामध्वनिं यज्ञमूर्तिं स्रुक्तुण्डं स्रुवनासिकम्।।

क्षीरसागरसंकाशं किरीटोज्ज्वलिताननम्।।2.1.1.२०।।
श्रीवत्सवक्षसं शुभ्रयज्ञसूत्रविराजितम्।।
कौस्तुभश्रीसमुद्द्योतं समुन्नतमहोरसम्।। २१।।
जांबूनदमयैर्दिव्यैः सुरत्नाभरणैर्युतम्।।
विद्युन्मालापरिक्षिप्तशरन्मेघमिवोज्ज्वलम्।। २२।।
वामपादतलाक्रांतपादपीठविराजितम्।।
कटकांगदकेयूरकुण्डलोज्ज्वलितं सदा।।२३।।
चतुर्मुखवसिष्ठात्रिमार्कण्डेयैर्मुनीश्वरैः।।
भृग्वादिभिरनेकैश्च सेव्यमानमहर्निशम् ।। २४ ।।
इन्द्रादिलोकपालैश्च गन्धर्वाप्सरसां गणैः ।।
सेवितं देवदेवेशं प्रणिपत्याभिगम्य च ।। २५ ।।
दिव्यैरुपनिषद्भागैरभिष्टूय धराधरम् ।।
नारदः परमप्रीतः स्थितो देवस्य सन्निधौ ।। २६ ।। ।।
अथ वराहसन्निधिं प्रति धरण्यागमनम् ।। ।।
एतस्मिन्नंतरे चाभूद्दिव्यदुन्दुभिनिःस्वनः ।। २७ ।।

ततस्तमागता देवी धरणी सखिसंयुता ।।
सुरत्नसागराकारदिव्यांबरसमुज्ज्वला ।। २८ ।।
सुमेरुमन्दराकारस्तनभारावनामिता ।।
नवदूर्वादलश्यामा सर्वाभरणभूषिता ।। २९ ।।
इलया वै पिंगलया सखीभ्यां च समन्विता ।।
ततस्ताभ्यां समानीतं पुष्पाणां निचयं मही ।। 2.1.1.३० ।।
श्रीमद्वराहदेवस्य पादमूले विकीर्य च ।।
प्रणम्य देवदेवेशं कृताञ्जलिपुटा स्थिता ।। ३१ ।।
तां देवीं श्रीवराहोऽपि ह्यालिंग्यांके निधाय च ।। ३२ ।।

।। अथ धरणिवराहसंवादः ।। ।।
पप्रच्छ कुशलं पृथ्वीं प्रीतिप्रवणमानसः ।। ३३ ।।
।। श्रीवराह उवाच ।। ।।
त्वां निवेश्य महीदेवि शेषशीर्षे सुखावहे ।।
लोकं त्वयि निवेश्यैव त्वत्सहायान्धराधरान् ।।
हहागतोऽस्म्यहं देवि किमर्थं त्वमिहागता ।। ३४ ।।

।। पृथिव्युवाच ।। ।।
मां समुद्धृत्य पातालात्सहस्रफणशोभिते ।।
रत्नपीठ इवोत्तुंगे सरत्नेऽनन्तमूर्धनि ।।
कृत्वा मां सुस्थिरां देव भूधरान्संनिवेश्य च ।। ३५ ।।
मद्धारणक्षमान्पुण्यांस्त्वन्मयान्पुरुषोत्तम ।।
तेषु मुख्यान्महाबाहो मदाधारान्वदस्व मे ।। ३६ ।। ।।
अथ शेषाचलस्यसर्वपर्वतातिशायित्ववर्णनम् ।।
।। श्रीवराह उवाच ।। ।।
सुमेरुर्हिमवान्विंध्यो मन्दरो गंधमादनः ।।
सालग्रामश्चित्रकूटो माल्यवान्पारियात्रकः ।। ३७ ।।
महेंद्रो मलयः सह्यः सिंहाद्रिरपि रैवतः ।।
मेरुपुत्रोऽञ्जनो नाम शैलः स्वर्णमयो महान् ।। ३८ ।।
एते शैलवराः सर्वे त्वदाधारा वसुन्धरे ।।
ये मया देवसंघैश्च ऋषिसंघैश्च सेविताः ।।३९।।
एतेषु प्रवरान्वक्ष्ये तत्त्वतः शृणु माधवि ।।

सालग्रामश्च सिंहाद्रिश्शैलेंद्रो गन्धमादनः।। ।।2.1.1.४०।।
एते शैलवरा देवि दिशं हैमवतीं श्रिताः ।।
दक्षिणस्यां प्रतीतांस्तु वक्ष्ये शैलान्वसुन्धरे ।।४१।।
अरुणाद्रिर्हस्तिशैलो गृध्राद्रिर्घटिकाचलः ।।
एते शैलवराः सर्वे क्षीरनद्यास्समीपगाः ।। ४२।।
हस्तिशैलादुत्तरतः पंचयोजनमात्रतः ।।
सुवर्णमुखरीनाम नदीनां प्रवरा नदी ।। ४३ ।।
तस्या एवोत्तरे तीरे कमलाख्यं सरोवरम् ।।
तत्तीरे भगवानास्ते शुकस्य वरदो हरिः।।४४।।
बलभद्रेण संयुक्तः कृष्णो भक्तार्तिनाशनः।।
वैखानसैर्मुनिगणैर्नित्यमाराधितोऽमलैः ।४५।।
कमलाख्यस्य सरस उत्तरे काननोत्तमे ।।
क्रोशद्वयार्धमात्रे तु हरिचंदनशोभिते ।।
श्रीवेंकटाचलोनाम वासुदेवालयो महान् ।।।४६।।
सप्तयोजनविस्तीर्णः शैलेन्द्रो योजनोच्छ्रितः ।।

अस्ति स्वर्णमयो देवि रत्नसानुभृदायतः ।।४७।।
इन्द्राद्या दैवतगणा वसिष्ठाद्या मुनीश्वराः।।

सिद्धाः साध्याश्च मरुतो दानवा दैत्यराक्षसाः ।।
रम्भाद्या अप्सरःसंघा वसन्ति नियतं धरे ।। ४० ।।
तपश्चरंति नागाश्च गरुडाः किन्नरास्तथा ।।
एतैरधिष्ठितास्तत्र सरितः पुण्यदर्शनाः ।।
सरांसि विविधान्यत्र संति दिव्यानि माधवि ।। ४९ ।।
।। अथ स्वामिपुष्करिण्याः सर्वतीर्थातिशायित्ववर्णनम् ।। ।।
तीर्थानां चैव सर्वेषां शृणुष्व प्रवराणि वै ।।2.1.1.५०।।
चक्रतीर्थं दैवतीर्थं वियद्गंगा तथैव च ।।
कुमारधारिकातीर्थं पापनाशनमेव च ।।
पाण्डवं नाम तीर्थं च स्वामिपुष्करिणी तथा ।। ५१ ।।
सप्तैतानि वराण्याहुर्नारायणगिरौ शुभे ।।
एतेषु प्रवरा देवि स्वामिपुष्करिणी शुभा ।। ५२ ।।
अस्यास्तु पश्चिमे तीरं निवसामि त्वया सह ।।

आस्तेऽस्या दक्षिणे तीरं श्रीनिवासो जगत्पतिः ।। ५३ ।।
गंगाद्यैः सकलैस्तीर्थैः समा सा सागराम्बरे ।।
त्रैलोक्ये यानि तीर्थानि सरांसि सरितस्तथा ।।
तेषां स्वामित्वमापन्नं धरे स्वामिसरोवरे ।। ५४ ।।
स्वामिपुष्करिणीं पुण्यां सेवितुं दिव्यभूधरे ।।
वसन्ति सर्वतीर्थानि तेषां संख्यां वदामि ते ।। ५५ ।।
षट्षष्टिकोटितीर्थानि पुण्येऽस्मिन्भूधरोत्तमे ।।
तेषु चात्यंतमुख्यानि षट् तीर्थानि वसुन्धरे ।। ५६ ।।
पञ्चानां तीर्थराजानां तुम्बो गर्भसमो महान् ।।
गर्भवासभयध्वंसी स्नातानां भूधरोत्तमे ।। ५७ ।।
।। धरण्युवाच ।। ।।
षट् तीर्थानि महाबाहो त्वयोक्तानि महीधरे ।।
माहात्म्यं वद तेषां मे यथाकालं यथाविधि ।।
फलानि तेषु स्नातानां नराणां वद भूधर ।। ५८ ।। ।।
।। श्रीवराह उवाच ।। ।।

नारायणाद्रिमाहात्म्यं वदामि शृणु माधवि ।। ५९ ।।
देवाश्च ऋषयश्चैव योगिनः सनकादयः ।।
कृतेऽजनाद्रिं त्रेतायां नारायणगिरिं तथा ।। 2.1.1.६० ।।
द्वापरे सिंहशैलं च कलौ श्रीवेङ्कटाचलम् ।।
प्रवदन्तीह विद्वांसः परमात्मालयं गिरिम् ।। ६१ ।।
योजनानां सहस्रान्ते द्वीपांतरगतोऽपि वा ।।
यो नमेद्भूधरेन्द्रं तद्दिशमुद्दिश्य भक्तितः ।।
सर्वपापविनिर्मुक्तो विष्णुलोकं स गच्छति ।। ६२ ।।
तस्मिन्षट्तीर्थमाहात्म्यं यथाकालं वदामि ते ।। ६३ ।।
।। अथ कुमारधारामाहात्म्यम् ।। ।।

शृणुष्वावहिता भद्रे सर्वपापप्रणाशनम् ।।
कुभसंस्थे रवौ माघे पौर्णमास्यां महातिथौ ।। ६४ ।।
मघानक्षत्रयुक्तायां भूधरेन्द्रे वसुन्धरे ।।
कुमारधारिकानाम सरसी लोकपावनी ।। ६५ ।।
यत्रास्ते पार्वतीसूनुः कार्तिकेयोऽग्निसंभवः ।।

देवसेनासमायुक्तः श्रीनिवासार्चकोऽमले ।। ६६ ।।
तस्यां यः स्नाति मध्याह्ने तस्य पुण्यफलं शृणु ।।
गंगादिसर्वतीर्थेषु यः स्नाति नियमाद्धरं ।।
द्वादशाब्दं जगद्धात्रि तत्फलं समवाप्नुयात् ।। ६७ ।।
योऽन्नं ददाति तत्तीर्थे शक्त्या दक्षिणयान्वितम् ।।
स तावत्फलमाप्नोति स्नाने तूक्तं फलं यथा ।। ६८ ।।
।। अथ तुंबतीर्थमाहात्म्यम् ।। ।।
मानसंस्थे सवितरि पौर्णमासीतिथौ धरे ।।
उत्तराफाल्गुनीयुक्ते चतुर्थे काल उत्तमे ।। ६९ ।।
पंचानामपि तीर्थानां तुंबेऽथ गिरिगह्वरे ।।
यः स्नाति मनुजो देवि पुनर्गर्भे न जायते ।। 2.1.1.७० ।।
अथ आकाशगंगामाहात्म्यम् ।।
अग्निवाहस्थिते भानौ चित्रानक्षत्रसंयुते ।।
पूर्णिमाख्ये तिथौ पुण्ये प्रातःकाले तथैव च ।।
आकाशगंगासरिति स्नातो मोक्षमवाप्नुयात् ।। ७१ ।।

।। अथ पाण्डवतीर्थमाहात्म्यम् ।। ।।
वृषभस्थे रवौ राधे द्वादश्यां रविवासरे ।।
शुक्ले वाप्यथ वा कृष्णे पक्षे भौमसमन्विते ।। ७२ ।।
शुक्ले वाप्यथवा कृष्णे भानुवारेण संयुते ।।
पुष्यनक्षत्रसंयुक्त हस्तर्क्षेण युतेऽपि वा ।। ७३ ।।
तीर्थे पांडवनाम्न्यत्र संगवे स्नाति यो नरः ।।
नेह दुःखमवाप्नोति परत्र सुखमश्नुते ।। ७४ ।।
अथ पापनाशनतीर्थमाहात्म्यम् ।।
शुक्ले पक्षेऽथ वा कृष्णे यार्कवारेण सप्तमी ।।
पुष्यनक्षत्रसंयुक्ता हस्तर्क्षेण युतापि वा ।। ७५ ।।
तस्यां तिथौ महाभागे पापनाशनसंज्ञके ।।
तीर्थे यः स्नाति नियमाद्भूधरेन्द्रस्य मस्तके ।। ७६ ।।
कोटिजन्मार्जितैः पापैर्मुच्यते स नरोत्तमः ।। ७७ ।।
।। अथ देवतीर्थमाहात्म्यम् ।। ।।
शृणु देवि परं गुह्यमनन्ताख्ये महागिरौ ।।

मह्दिव्यालयवायव्ये शिखरे गिरिगह्वरे ।।
देवतीर्थमिति ख्यातं तटाकमतिशोभनम् ।। ७८ ।।
तस्मिन्पुण्यतमे देवि स्नानकालं वदामि ते ।। ७९ ।।

गुरुपुष्ये व्यतीपाते सोमश्रवणके तथा ।।
दिनेष्वेतेषु यः स्नाति तस्य पुण्यफलं शृणु ।। 2.1.1.८० ।।
यानि कानीह पापानि ज्ञानाज्ञानकृतानि च ।।
तानि सर्वाणि नश्यंति देवतीर्थेऽतिपावने ।। ८१ ।।
पुण्यान्यपि च वर्धंते देवतीर्थनिमज्जनात ।।
दीर्घमायुरवाप्नोति पुत्रपौत्रसमन्वितः ।।
अन्ते स्वर्गं समासाद्य चन्द्रलोके महीयते ।। ८२ ।।
तद्दिनेष्वन्नदो देवि यावज्जीवान्नदो भवेत् ।।
अतिगुह्यतमं देवि प्रोक्तं तुभ्यं वसुन्धरे ।। ।। ८३ ।।
।। व्यास उवाच ।। ।।
श्रुत्वाथ पृथिवी देवी प्रीतिप्रवणमानसा ।।
इष्टाभिर्वाग्भिरतुलं तुष्टाव धरणीधरम् ।। ८४ ।।

।। अथ धरणीकृत वराहस्तुतिः ।।
।। धरण्युवाच ।। ।।
नमस्ते देवदेवेश वराहवदनाच्युत ।।
क्षीरसागरसंकाश वज्रशृंग महाभुज ।। ८५ ।।
उद्धृतास्मि त्वया देव कल्पादौ सागरांभसः ।।
सहस्रबाहुना विष्णो धारयामि जगन्त्यहम् ।। ८६ ।।
अनेकदिव्याभरणयज्ञसूत्रविराजित ।।
अरुणारुणांबरधर दिव्यरत्नविभूषित ।। ८७ ।।
उद्यद्भानुप्रतीकाशपादपद्म नमोनमः ।।
बालचंद्राभदंष्ट्राग्रमहाबलपराक्रम ।। ८८ ।।
दिव्यचन्दनलिप्तांग तप्तकांचनकुण्डल ।।
इन्द्रनीलमणिद्योतिहेमांगदविभूषित ।। ८९ ।।
वज्रदंष्ट्राग्रनिर्भिन्नहिणयाक्ष महाबल ।।
पुण्डरीकाभिरामाक्ष सामस्वनमनोहर ।। 2.1.1.९० ।।
श्रुतिसीमन्तभूषात्मन्सर्वात्मश्चारुविक्रम ।।

चतुराननशंभुभ्यां वन्दिताऽऽयतलोचन ।। ९१ ।।
सर्वविद्यामयाकार शब्दातीत नमो नमः ।।
आनंदविग्रहाऽनन्त कालकाल नमोनमः ।। ९२ ।।
इति स्तुत्वाऽचला देवी ववन्दे पादयोर्विभुम् ।।
वन्दमाना समुद्वीक्ष्य देवः फुल्लविलोचनः ।। ९३ ।।
उद्धृत्य धरणीं देवीमालिलिंगेऽथ बाहुभिः ।।
आघ्राय धरणीवक्त्रं वामांके सन्निवेश्य च ।। ९४ ।।
अथ वराहस्य भगवतो धरण्या साकं शेषाचलागमनम् ।। ।।
आरुह्य गरुडेशानं जगाम वृषभाचलम् ।।
मुनींद्रैर्नारदाद्यैश्च स्तूयमानो महीपतिः ।। ९५ ।।
स्वामिपुष्करिणीतीरे पश्चिमे लोकपूजिते ।।

आस्ते वराहवदनो मुनीन्द्रैस्तत्र पूजितः ।।
वैखानसैर्महाभागैर्ब्रह्मतुल्यैर्महात्मभिः ।। ९६ ।।
।। अथ वेंकटाचलमाहात्म्यश्रवणावसरः ।।
।। व्यास उवाच ।। ।।

तं दृष्ट्वा नारदः सूत मुनीनामुक्तवान्पुरा ।।
तदेतदहमश्रौषं तत्र वै मुनिसंसदि ।। ९७ ।।
यत्पृष्टोऽहं त्वया सूत माहात्म्यं धरणीभृताम् ।।
मया तूक्तं यथावद्धि नारदाच्य पुरा श्रुतम् ।। ९८ ।।
।। अथाध्यायफलश्रुतिः ।। ।।
य इदं धर्मसंवादमावयोः सूत पावनम् ।।
पठेद्वा देवपुरतो ब्राह्मणानां पुरस्तथा ।। ९९ ।।
सर्वेषामपि वर्णानां शृण्वतां भक्तिपूर्वकम् ।।
स प्रतिष्ठामवाप्नोति पुत्रपौत्रैः समन्वितः ।। 2.1.1.१०० ।।
शृण्वतामपि सर्वेषां यदिष्टं तद्भविष्यति ।। १०१ ।।
।। सूत उवाच ।। ।।
इति मे भगवान्व्यासः प्रोवाच मुनिसेवितः ।।
यथाश्रुतं मया पूर्वं कृष्णद्वैपायनाद्गुरोः ।। १०२ ।।
तत्तथा सर्वमेवात्र मयाप्युक्तं मुनीश्वराः ।।
श्रुत्वा सूतवचस्त्वित्थं ते प्रीतमनसोऽभवन् ।। १०३ ।।

।। ऋषय ऊचुः ।। ।।
सूत त्वयोक्तं भुवि पर्वतेषु पुण्येषु पुण्यस्य महीधरस्य ।।
माहात्म्यमस्माकमहीन्द्रनाम्नः पापापहं मोक्षफलप्रदायकम् ।। १०४ ।।
ततो वृषाद्रिं संप्राप्य वराहो धरणीयुतः ।।
किमुक्तवान्धरण्यै स तन्नो ब्रूहि महामते ।। १०५ ।। ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये धरणीवराहसंवादे नारदस्य सुमेरुशिखरस्थ यज्ञवराहदर्शनप्राप्त्यादिवर्णनंनाम प्रथमोऽध्यायः ।। १ ।।

Roman transliteration

veṅkaṭācalamāhātmyam
nāradasya sumeruśikharasthayajñavarāhadarśanam
pāvane naimiṣāraṇye śaunakādyā maharṣayaḥ ||
cakrire lokarakṣārthaṃ satraṃ dvādaśavārṣikam ||1||
tānabhyagacchatkathako vyāsaśiṣyo mahāmatiḥ ||
munirugraśravā nāma romaharṣaṇasambhavaḥ || 2||
samyagabhyarcitastveṣāṃ sūtaḥ paurāṇikottamaḥ |
kathayāmāsa taddivyaṃ purāṇaṃ skandanāmakam ||3 ||
sṛṣṭisaṃhāravaṃśānāṃ vaṃśānucaritasya ca |
kathāṃ manvantarāṇāṃ ca vistarātsa nyavedayat ||4||
kathāstīrthaprabhāvāṇāṃ śrutvā te munipuṅgavāḥ ||
ūcire vaśinaṃ sūtaṃ kathāśravaṇakāṅkṣayā ||5||
||ṛṣaya ūcuḥ ||

romaharṣaṇa sarvajña purāṇārthaviśārada ||
māhātmyaṃ śrotumicchāmo girīndrāṇāṃ mahītale ||

brūhi tvaṃ no mahābhāga ke pradhānā mahīdharāḥ |6|||
||śrīsūta uvāca ||
etameva purā praśnamaprcchaṃ jāhnavītaṭe ||
vyāsaṃ munivaraśreṣṭhaṃ so'bravīnme gurūttamaḥ || 7 ||
||vyāsa uvāca||
purā devayuge sūta nārado munisattamaḥ |
sumeruśikharaṃ gatvā nānāratnasuśobhinam ||8||
tanmadhye vipulaṃ dīptaṃ brahmaṇo divyamālayam |
dṛṣṭvā tasyottare deśe pippaladrumamuttamam ||9||
sahasrayojanocchrāyaṃ vistīrṇaṃ dviguṇaṃ tathā |
tanmūle maṇḍapaṃ divyaṃ nānāratnasamanvitam ||2.1.1.10||
padmarāgamaṇistambhaiḥ sahasraiḥ samalaṃkṛtam ||
vaiḍūryamuktāmaṇibhiḥ kṛtasvastikamālikam ||11||
navaratnasamākīrṇaṃ divyatoraṇaśobhitam |
mṛgapakṣibhirākīrṇaṃ navaratnamayaiḥ śubhaiḥ || 12||

puṣparāgamahādvāraṃ saptabhūmikagopuram ||
sandīptavajrasukṛtakavāṭadvayaśobhitam || 13|
praviśyā'sau dadarśāntardivyamauktikamaṇḍapam ||
vaiḍūryavedikaṃ tuṅgamāruroha mahāmuniḥ ||14||
tanmadhye tuṅgamatulaṃ vasupādavirājitam ||
dadarśa muktāsaṅkīrṇaṃ siṃhāsanaṃ mahādyuti|| 15||
tanmadhye puṣkaraṃ divyaṃ sahasradalaśobhitam ||
śvetaṃ candrasahasrābhaṃ karṇikākesarojjvalam|| 16||
tasya madhye samāsīnaṃ pūrṇacandrāyutaprabham||
kailāsaparvatākāraṃ sundaraṃ puruṣākṛtim|| 17|||
caturbāhumudārāṃgaṃ varāhavadanaṃ śubham||
śaṃkhacakrābhayavarānbibhrāṇaṃ puruṣottamam||18||
pītāmbaradharaṃ devaṃ puṃḍarīkāyatekṣaṇam||
pūrṇeṃdusaumyavadanaṃ dhūpagaṃdhimukhāṃbujam|| 19||
sāmadhvaniṃ yajñamūrtiṃ sruktuṇḍaṃ sruvanāsikam||

kṣīrasāgarasaṃkāśaṃ kirīṭojjvalitānanam||2.1.1.20||
śrīvatsavakṣasaṃ śubhrayajñasūtravirājitam||
kaustubhaśrīsamuddyotaṃ samunnatamahorasam|| 21||
jāṃbūnadamayairdivyaiḥ suratnābharaṇairyutam||
vidyunmālāparikṣiptaśaranmeghamivojjvalam|| 22||
vāmapādatalākrāṃtapādapīṭhavirājitam||
kaṭakāṃgadakeyūrakuṇḍalojjvalitaṃ sadā||23||
caturmukhavasiṣṭhātrimārkaṇḍeyairmunīśvaraiḥ||
bhṛgvādibhiranekaiśca sevyamānamaharniśam || 24 ||
indrādilokapālaiśca gandharvāpsarasāṃ gaṇaiḥ ||
sevitaṃ devadeveśaṃ praṇipatyābhigamya ca || 25 ||
divyairupaniṣadbhāgairabhiṣṭūya dharādharam ||
nāradaḥ paramaprītaḥ sthito devasya sannidhau || 26 || ||
atha varāhasannidhiṃ prati dharaṇyāgamanam || ||
etasminnaṃtare cābhūddivyadundubhiniḥsvanaḥ || 27 ||

tatastamāgatā devī dharaṇī sakhisaṃyutā ||
suratnasāgarākāradivyāṃbarasamujjvalā || 28 ||

sumerumandarākārastanabhārāvanāmitā ||
navadūrvādalaśyāmā sarvābharaṇabhūṣitā || 29 ||
ilayā vai piṃgalayā sakhībhyāṃ ca samanvitā ||
tatastābhyāṃ samānītaṃ puṣpāṇāṃ nicayaṃ mahī || 2.1.1.30 ||
śrīmadvarāhadevasya pādamūle vikīrya ca ||
praṇamya devadeveśaṃ kṛtāñjaliputā sthitā || 31 ||
tāṃ devīṃ śrīvarāho'pi hyāliṃgyāṃke nidhāya ca || 32 ||
|| atha dharaṇivarāhasaṃvādaḥ || ||
papraccha kuśalaṃ pṛthvīṃ prītipravaṇamānasaḥ || 33 ||
|| śrīvarāha uvāca || ||
tvāṃ niveśya mahīdevi śeṣaśīrṣe sukhāvahe ||
lokaṃ tvayi niveśyaiva tvatsahāyāndharādharān ||
hahāgato'smyahaṃ devi kimarthaṃ tvamihāgatā || 34 ||

|| pṛthivyuvāca || ||
māṃ samuddhṛtya pātālātsahasraphaṇaśobhite ||
ratnapīṭha ivottuṃge saratne'nantamūrdhani ||
kṛtvā māṃ susthirāṃ deva bhūdharānsaṃniveśya ca || 35 ||
maddhāraṇakṣamānpuṇyāmstvanmayānpuruṣottama ||
teṣu mukhyānmahābāho madādhārānvadasva me || 36 || ||
atha śeṣācalasyasarvaparvatātiśāyitvavarṇanam ||
|| śrīvarāha uvāca || ||
sumerurhimavānviṃdhyo mandaro gaṃdhamādanaḥ ||
sālagrāmaścitrakūṭo mālyavānpāriyātrakaḥ || 37 ||
maheṃdro malayaḥ sahyaḥ siṃhādrirapi raivataḥ ||
meruputro'ñjano nāma śailaḥ svarṇamayo mahān || 38 ||
ete śailavarāḥ sarve tvadādhārā vasundhare ||
ye mayā devasaṃghaiśca ṛṣisaṃghaiśca sevitāḥ ||39||
eteṣu pravarānvakṣye tattvataḥ śṛṇu mādhavi ||

sālagrāmaśca siṃhādriśśaileṃdro gandhamādanaḥ|| ||2.1.1.40||
ete śailavarā devi diśaṃ haimavatīṃ śritāḥ ||
dakṣiṇasyāṃ pratītāṃstu vakṣye śailānvasundhare ||41||
aruṇādrirhastiśailo gṛdhrādrirghaṭikācalaḥ ||
ete śailavarāḥ sarve kṣīranadyāssamīpagāḥ || 42||
hastiśailāduttarataḥ paṃcayojanamātrataḥ ||
suvarṇamukharīnāma nadīnāṃ pravarā nadī || 43 ||
tasyā evottare tīre kamalākhyaṃ sarovaram ||
tattīre bhagavānāste śukasya varado hariḥ||44||
balabhadreṇa saṃyuktaḥ kṛṣṇo bhaktārtināśanaḥ||
vaikhānasairmunigaṇairnityamārādhito'malaiḥ |45||
kamalākhyasya sarasa uttare kānanottame ||
krośadvayārdhamātre tu haricaṃdanaśobhite ||
śrīveṃkaṭācalonāma vāsudevālayo mahān |||46||
saptayojanavistīrṇaḥ śailendro yojanocchritaḥ ||

asti svarṇamayo devi ratnasānubhṛdāyataḥ ||47||
indrādyā daivatagaṇā vasiṣṭhādyā munīśvarāḥ||
siddhāḥ sādhyāśca maruto dānavā daityarākṣasāḥ ||
rambhādyā apsaraḥsaṃghā vasanti niyataṃ dhare || 40 ||
tapaścaraṃti nāgāśca garuḍāḥ kinnarāstathā ||
etairadhiṣṭhitāstatra saritaḥ puṇyadarśanāḥ ||
sarāṃsi vividhānyatra saṃti divyāni mādhavi || 49 ||

|| atha svāmipuṣkariṇyāḥ sarvatīrthātiśāyitvavarṇanam || ||
tīrthānāṃ caiva sarveṣāṃ śṛṇuṣva pravarāṇi vai ||2.1.1.50||
cakratīrthaṃ daivatīrthaṃ viyadgaṃgā tathaiva ca ||
kumāradhārikātīrthaṃ pāpanāśanameva ca ||
pāṇḍavaṃ nāma tīrthaṃ ca svāmipuṣkariṇī tathā || 51 ||
saptaitāni varāṇyāhurnārāyaṇagirau śubhe ||
eteṣu pravarā devi svāmipuṣkariṇī śubhā || 52 ||
asyāstu paścime tīraṃ nivasāmi tvayā saha ||

āste'syā dakṣiṇe tīraṃ śrīnivāso jagatpatiḥ || 53 ||
gaṃgādyaiḥ sakalaistīrthaiḥ samā sā sāgarāmbare ||
trailokye yāni tīrthāni sarāṃsi saritastathā ||
teṣāṃ svāmitvamāpannaṃ dhare svāmisarovare || 54 ||
svāmipuṣkariṇīṃ puṇyāṃ sevituṃ divyabhūdhare ||
vasanti sarvatīrthāni teṣāṃ saṃkhyāṃ vadāmi te || 55 ||
ṣaṭṣaṣṭikoṭitīrthāni puṇye'sminbhūdharottame ||
teṣu cātyaṃtamukhyāni ṣaṭ tīrthāni vasundhare || 56 ||
pañcānāṃ tīrtharājānāṃ tumbo garbhasamo mahān ||
garbhavāsabhayadhvaṃsī snātānāṃ bhūdharottame || 57 ||
|| dharaṇyuvāca || ||
ṣaṭ tīrthāni mahābāho tvayoktāni mahīdhare ||
māhātmyaṃ vada teṣāṃ me yathākālaṃ yathāvidhi ||
phalāni teṣu snātānāṃ narāṇāṃ vada bhūdhara || 58 || ||
|| śrīvarāha uvāca || ||

nārāyaṇādrimāhātmyaṃ vadāmi śṛṇu mādhavi || 59 ||
devāśca ṛṣayaścaiva yoginaḥ sanakādayaḥ ||
kṛteṃ'janādriṃ tretāyāṃ nārāyaṇagiriṃ tathā || 2.1.1.60 ||
dvāpare siṃhaśailaṃ ca kalau śrīveṅkaṭācalam ||
pravadantīha vidvāṃsaḥ paramātmālayaṃ girim || 61 ||
yojanānāṃ sahasrānte dvīpāṃtaragato'pi vā ||
yo namedbhūdharendraṃ taddiśamuddiśya bhaktitaḥ ||
sarvapāpavinirmukto viṣṇulokaṃ sa gacchati || 62 ||
tasminṣaṭtīrthamāhātmyaṃ yathākālaṃ vadāmi te || 63 ||
|| atha kumāradhārāmāhātmyam || ||
śṛṇuṣvāvahitā bhadre sarvapāpapraṇāśanam ||
kubhasaṃsthe ravau māghe paurṇamāsyāṃ mahātithau || 64 ||
maghānakṣatrayuktāyāṃ bhūdharendre vasundhare ||
kumāradhārikānāma sarasī lokapāvanī || 65 ||
yatrāste pārvatīsūnuḥ kārtikeyo'gnisaṃbhavaḥ ||

devasenāsamāyuktaḥ śrīnivāsārcako'male || 66 ||
tasyāṃ yaḥ snāti madhyāhne tasya puṇyaphalaṃ śṛṇu ||
gaṃgādisarvatīrtheṣu yaḥ snāti niyamāddharaṃ ||
dvādaśābdaṃ jagaddhātri tatphalaṃ samavāpnuyāt || 67 ||
yo'nnaṃ dadāti tattīrthe śaktyā dakṣiṇayānvitam ||
sa tāvatphalamāpnoti snāne tūktaṃ phalaṃ yathā || 68 ||
|| atha tuṃbatīrthamāhātmyam || ||
mānasaṃsthe savitari paurṇamāsītithau dhare ||
uttarāphālgunīyukte caturthe kāla uttame || 69 ||
paṃcānāmapi tīrthānāṃ tuṃbe'tha girigahvare ||
yaḥ snāti manujo devi punargarbhe na jāyate || 2.1.1.70 ||
atha ākāśagaṃgāmāhātmyam ||

agnivāhasthite bhānau citrānakṣatrasaṃyute ||
pūrṇimākhye tithau puṇye prātaḥkāle tathaiva ca ||
ākāśagaṃgāsariti snāto mokṣamavāpnuyāt || 71 ||

|| atha pāṇḍavatīrthamāhātmyam || ||
vṛṣabhasthe ravau rādhe dvādaśyāṃ ravivāsare ||
śukle vāpyatha vā kṛṣṇe pakṣe bhaumasamanvite || 72 ||
śukle vāpyathavā kṛṣṇe bhānuvāreṇa saṃyute ||
puṣyanakṣatrasaṃyukta hastarkṣeṇa yute'pi vā || 73 ||
tīrthe pāṃḍavanāmnyatra saṃgave snāti yo naraḥ ||
neha duḥkhamavāpnoti paratra sukhamaśnute || 74 ||
atha pāpanāśanatīrthamāhātmyam ||
śukle pakṣe'tha vā kṛṣṇe yārkavāreṇa saptamī ||
puṣyanakṣatrasaṃyuktā hastarkṣeṇa yutāpi vā || 75 ||
tasyāṃ tithau mahābhāge pāpanāśanasaṃjñake ||
tīrthe yaḥ snāti niyamādbhūdharendrasya mastake || 76 ||
koṭijanmārjitaiḥ pāpairmucyate sa narottamaḥ || 77 ||
|| atha devatīrthamāhātmyam || ||
śṛṇu devi paraṃ guhyamanantākhye mahāgirau ||

maddivyālayavāyavye śikhare girigahvare ||
devatīrthamiti khyātaṃ taṭākamatiśobhanam || 78 ||
tasminpuṇyatame devi snānakālaṃ vadāmi te || 79 ||
gurupuṣye vyatīpāte somaśravaṇake tathā ||
dineṣveteṣu yaḥ snāti tasya puṇyaphalaṃ śṛṇu || 2.1.1.80 ||
yāni kānīha pāpāni jñānājñānakṛtāni ca ||
tāni sarvāṇi naśyaṃti devatīrthe'tipāvane || 81 ||
puṇyānyapi ca vardhaṃte devatīrthanimajjanāta ||
dīrghamāyuravāpnoti putrapautrasamanvitaḥ ||
ante svargaṃ samāsādya candraloke mahīyate || 82 ||
taddineṣvannado devi yāvajjīvānnado bhavet ||
atiguhyatamaṃ devi proktaṃ tubhyaṃ vasundhare || || 83 ||
|| vyāsa uvāca || ||
śrutvātha pṛthivī devī prītipravaṇamānasā ||
iṣṭābhirvāgbhiratulaṃ tuṣṭāva dharaṇīdharam || 84 ||

|| atha dharaṇīkṛta varāhastutiḥ ||
|| dharaṇyuvāca || ||
namaste devadeveśa varāhavadanācyuta ||
kṣīrasāgarasaṃkāśa vajraśṛṃga mahābhuja || 85 ||
uddhṛtāsmi tvayā deva kalpādau sāgarāṃbhasaḥ ||
sahasrabāhunā viṣṇo dhārayāmi jagantyaham || 86 ||
anekadivyābharaṇayajñasūtravirājita ||
aruṇāruṇāṃbaradhara divyaratnavibhūṣita || 87 ||
udyadbhānupratīkāśapādapadma namonamaḥ ||
bālacaṃdrābhadaṃṣṭrāgramahābalaparākrama || 88 ||
divyacandanaliptāṃga taptakāṃcanakuṃḍala ||
indranīlamaṇidyotihemāṃgadavibhūṣita || 89 ||
vajradaṃṣṭrāgranirbhinnahiṇyākṣa mahābala ||
puṃḍarīkābhirāmākṣa sāmasvanamanohara || 2.1.1.90 ||
śrutisīmantabhūṣātmansarvātmaścāruvikrama ||

caturānanaśaṃbhubhyāṃ vanditā"yatalocana || 91 ||
sarvavidyāmayākāra śabdātīta namo namaḥ ||
ānaṃdavigrahā'nanta kālakāla namonamaḥ || 92 ||
iti stutvā'calā devī vavande pādayorvibhum ||
vandamānā samudvīkṣya devaḥ phullavilocanaḥ || 93 ||
uddhṛtya dharaṇīṃ devīmāliliṃge'tha bāhubhiḥ ||
āghrāya dharaṇīvaktraṃ vāmāṃke sanniveśya ca || 94 ||
atha varāhasya bhagavato dharaṇyā sākaṃ śeṣācalāgamanam || ||
āruhya garuḍeśānaṃ jagāma vṛṣabhācalam ||
munīṃdrairnāradādyaiśca stūyamāno mahīpatiḥ || 95 ||
svāmipuṣkariṇītīre paścime lokapūjite ||
āste varāhavadano munīndraistatra pūjitaḥ ||
vaikhānasairmahābhāgairbrahmatulyairmahātmabhiḥ || 96 ||
|| atha veṃkaṭācalamāhātmyaśravaṇāvasaraḥ ||
|| vyāsa uvāca || ||

taṃ dṛṣṭvā nāradaḥ sūta munīnāmuktavānpurā ||
tadetadahamaśrauṣaṃ tatra vai munisaṃsadi || 97 ||
yatpṛṣṭo'haṃ tvayā sūta māhātmyaṃ dharaṇībhṛtām ||
mayā tūktaṃ yathāvaddhi nāradācca purā śrutam || 98 ||
|| athādhyāyaphalaśrutiḥ || ||
ya idaṃ dharmasaṃvādamāvayoḥ sūta pāvanam ||
paṭhedvā devapurato brāhmaṇānāṃ purastathā || 99 ||
sarveṣāmapi varṇānāṃ śṛṇvatāṃ bhaktipūrvakam ||
sa pratiṣṭhāmavāpnoti putrapautraiḥ samanvitaḥ || 2.1.1.100 ||
śṛṇvatāmapi sarveṣāṃ yadiṣṭaṃ tadbhaviṣyati || 101 ||
|| sūta uvāca || ||
iti me bhagavānvyāsaḥ provāca munisevitaḥ ||
yathāśrutaṃ mayā pūrvaṃ kṛṣṇadvaipāyanādguroḥ || 102 ||
tattathā sarvamevātra mayāpyuktaṃ munīśvarāḥ ||
śrutvā sūtavacastvitthaṃ te prītamanaso'bhavan || 103 ||

|| ṛṣaya ūcuḥ || ||
sūta tvayoktaṃ bhuvi parvateṣu puṇyeṣu puṇyasya mahīdharasya ||
māhātmyamasmākamahīndranāmnaḥ pāpāpahaṃ mokṣaphalapradāyakam || 104 ||
tato vṛṣādriṃ saṃprāpya varāho dharaṇīyutaḥ ||
kimuktavāndharaṇyai sa tanno brūhi mahāmate || 105 || ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye dharaṇīvarāhasaṃvāde nāradasya sumeruśikharastha
yajñavarāhadarśanaprāptyādivarṇanaṃnāma prathamo'dhyāyaḥ || 1 ||

English translation

Note: Yajñavarāha refers to the Boar-incarnation of Viṣṇu is identified with the Vedic sacrifice. Some Vedic scholar composed a poetic description of the Divine Boar in Yajña -terminology. It was so beautiful that it was adopted by Purāṇa -writers (e.g. BdP I.i.5.9-23, VāP I.6.16-21, BmP 213.33-42, MtP 248.67-73), Smṛti writers like Viṣṇu 1.3-9 and even by Śaṅkara in his Com. on Viṣṇu-sahasranāma v. 118 on Yajñāṅga .

1. In the holy forest called Naimiṣa [1] great sages, foremost of whom was Śaunaka , performed a Satra (‘Sacrificial Session’) of twelve years’ duration for the protection of the world.

2. A sage of great intellect, named Ugraśravas , [2] a narrator of (sacred) tales, son of Romaharṣaṇa and a disciple of Vyāsa , approached them.

3. Duly honoured and adored by them, Sūta , the most excellent one among Paurāṇikas ('persons well-versed in, mythological tradition'), narrated that divine Purāṇa named Skanda .

4. He narrated in detail the account of creation, annihilation (of the universe), genealogy, histories of dynasties of kings, lineage of sages and the details of Manvantaras . [3]

5. On hearing the stories of the greatness and powers of the holy places those leading sages spoke to Sūta of perfect self-control with a desire to listen to the stories.

The sages said :

6. O omniscient son of Romaharṣaṇa, well-versed in the Purāṇic lore, we wish to hear about the greatness of the prominent mountains on the surface of the earth. O highly fortunate sage, tell us what are the important mountains.

Śrī Sūta replied :

7. Formerly on the banks of the river Jāhnavī (i.e. Gaṅgā) I asked Vyāsa, the most excellent one among great sages, this very question. He, the most excellent one of my preceptors, said to me:

Vyāsa said :

8-13. Formerly, in the divine Yuga , O Sūta, Nārada , the most excellent one among sages, went to the peak of Sumeru which is extremely resplendent on account of different kinds of gems and jewels. In its middle he saw the vast and divinely brilliant abode of Brahmā . In the region to the north of it he saw an excellent Pippala tree (holy fig tree). It was a thousand Yojanas high and twice that in extent. At its root he saw a heavenly Maṇḍapa (hall) equipped (i.e. decked) with different kinds of gems and jewels. It was adorned with thousands of ruby-columns. There were clusters of necklaces of Svastika design made of lapis lazuli , pearls and other jewels. It was rendered splendid by means of divine Toraṇas ('ornamental arched doorways'). There were many kinds of birds and animals made of splendid gems and jewels of all the nine kinds. It had a big entrance made of topaz. The Gopura (the minaret or a lofty towered gate at the gateway) had seven storeys. It was rendered splendid by means of two panels of doors made of brilliant diamonds.

14. After entering it he saw a divine pearl-set platform within. The great sage climbed on to the lofty dais set with lapis lazuli .

15. In its middle he saw an exceedingly lustrous throne that was unequalled (in workmanship) and very high. It had eight brilliant legs and was studded with pearls.

16. In its middle there was a divine lotus lovely and splendid with a thousand petals. It was white and resembled a thousand moons in beauty and splendour. It sparkled exceedingly with its pericarp and filaments.

17. In its middle he saw a beautiful being in the form of a man as huge as the Kailāsa mountain. He had a brilliance of ten thousand full moons. He was seated within the lotus.

18. He had four arms and highly magnificent limbs. He had the splendid face of a boar. The excellent Puruṣa had a conch and a discus (in two hands) and held (the other two) in gestures of granting boons and immunity from fear.

19. He wore yellow garments. The Lord with long eyes resembling lotuses had a gentle face resembling the full moon. His lotus-like face had the fragrance of incense.

20. The sound of Sāman hymns issued from him. He was an embodiment of Yajñas . 1 The wooden sacrificial ladle (Sruc) constituted his snout. The Sruva (ladle) was his nose. He resembled the [3] Milk Ocean. A crown enhanced the brilliant splendour of his face.

21. He had the Śrīvatsa mark on his chest. He shone with a splendid white sacred thread. His strong and broad chest projected forward shining brightly with the splendour of the Kaustubha jewel.

22. He was bedecked in divine ornaments of gold studded with excellent gems and jewels. He was as sparkling as the autumnal cloud overspread with clusters of lightning streaks.

23. With the sole of his left foot placed on a footstool he constantly shone brilliantly with ornaments like bangles, armlets, bracelets and ear-rings.

24. Day and night, he was attended upon by Brahmā and the leading sages, Vasiṣṭha , Atri , Mārkaṇḍeya , Bhṛgu and many others.

25-26. He was served and attended upon by Indra and other Guardians of the Quarters and groups of Gandharvas and celestial damsels. Nārada bowed down to the Lord of Devas and approached him. He eulogized Dharādhara ('the Uplifter of the Earth') with excellent passages from the Upaniṣads . Extremely delighted Nārada stood near the Lord.

[The Arrival of Goddess Earth to the Presence of Varāha]:—

27-29. In the meantime there arose the sound of the divine Dundubhi drum. Thereafter there came Goddess Earth accompanied by her friends. She was exceedingly brilliant with her robes in the form of the oceans abounding in gems and jewels. She bent under the weight of her breasts in the form of Sumeru and Mandara . She was dark in complexion like fresh leaves of Dūrvā grass. She was adorned in all ornaments.

30-33. She was accompanied by her friends Ilā and Piṅgalā . Then (Goddess) Earth scattered at the feet of Lord Śrī Varāha a (big) collection of flowers brought by them. Then she bowed down to the Lord of the Chiefs of Devas and stood there with palms joined in reverence. Śrī Varāha embraced that Goddess and placed her in his lap. With his mind exceedingly pleased the Lord enquired about the happiness and welfare of Earth.

[Dialogue between Earth and Varāha]:—

Śrī Varāha said :

34. O Goddess Earth, I established you on the delightfully pleasing head of Śeṣa . I placed the world (people) on you with the mountains as your assistants. Thereafter I came here, O gentle lady. Why have you come here yourself?

Earth replied :

35-36. You lifted me up from the nether worlds and made me stable and steady on the (head) of Aṇanta splendid with a thousand hoods, as if on a high pedestal studded with jewels and precious stones. O Lord, you placed the mountains capable of sustaining me as my assistants. O Puruṣottama , they are holy and identical with you. Now, O mighty one, tell me about the chief ones among them, who are my supports.

[The Description of Śeṣācala 's Excellence Among all Mountains]:—

Śrī Varāha said :

37-41. O Vasundharā , the following mountains [4] are your supports: Sumeru, Himavān , Vindhya , Mandara, Gandhamādana , Sālagrāma , Citrakūṭa , Mālyavān , Pāriyātraka , Mahendra , Malaya , Sahya , Siṃhādri, Raivata and the great golden mountain named Añjana , the son of Meru . These have been served (i.e. resorted to) by me, by groups of Devas and by those of sages.

O Mādhavī , I shall describe the chief ones among these accurately. Listen:

Sālagrāma, Siṃhādri and the leading mountain Gandhamādana—these excellent mountains, O Goddess, have occupied the quarter of Himavān (i.e. the north). O Vasundharā, I shall name the mountains famous in the south.

42. Aruṇādri, [5] Hastiśaila, Gṛdhrādri and Ghaṭikācala—all these excellent mountains are near Kṣīrā river.

43. To the north of Hastiśaila, five Yojanas (i.e. 60 km) away, is the river Suvarṇamukharī , [6] the most excellent one among all the rivers.

44. On its northern bank is the excellent lake named Kamala . On its shore dwells Lord Hari who bestowed boons on Śuka .

45. Kṛṣṇa , the destroyer of the agony of devotees, (is present there) along with Balabhadra . He is always propitiated by Vaikhānasas ('recluses') and groups of sages.

46. In an excellent forest to the north of the lake named Kamala is the great abode of Vāsudeva named Śrī Veṅkaṭācala . [7] The forest was rendered splendid by Haricandana trees. It extended to two and a half Krośas (i.e. 2½ x 3 = 7½ km) (i.e. its distance from the lake was 7½ km).

47-48. The leading mountain was one Yojana high (12 km) and extended to seven Yojanas (84 km). O Goddess, it is golden and very long with ridges abounding in gems and jewels.

On that mountain the following always reside: groups of Devas beginning with Indra, leading sages beginning with Vasiṣṭha, Siddhas , Sādhyas , Maruts , Dānavas , Daityas , Rākṣasas and groups of celestial damsels beginning with Raṃbhā.

49. Nāgas , Garuḍas and Kinnaras perform penance there. The rivers there, occupied by these, yield merits on being visited. O Mādhavī, there are many divine lakes too here.

50-52. (A description of the pre-eminence of Svāmipuṣkariṇī among all the Tīrthas) Listen to the (following) most excellent ones among all the Tīrthas [8] : Cakratīrtha, Daivatīrtha , Viyadgaṅgā, Kumāradhārikātīrtha, Pāpanāśana , Pāṇḍavatīrtha and Svāmipuṣkariṇī. They say that these seven Tīrthas are the most excellent ones on the splendid Nārāyaṇagiri. The splendid Svāmipuṣkariṇī is the most excellent one among these.

53. I dwell with you on the western bank of this. On its southern bank dwells Śrīnivāsa , the Lord of the universe.

54-55. O Earth having the oceans for your robes, it is on a par with all the Tīrthas beginning with Gaṅgā.

O Earth, Svāmisarovara (i.e. Svāmipuṣkariṇī) has attained the leadership of all the Tīrthas in the three worlds including both lakes and rivers. All the Tīrthas reside on this divine mountain in order to serve the sacred Svāmipuṣkariṇī. I shall mention their number to you.

56. There are sixty-six crores of Tīrthas on this excellent sacred mountain, O Vasundharā, and among them six Tīrthas are extremely prominent.

57. Tuṃba Tīrtha [9] is a great Tīrtha and is like the embryo of five leading Tīrthas. It dispels the fear of being in the womb (again) in the case of those who take their bath here, ū excellent Earth.

Dharaṇī said :

58. O mighty one, six Tīrthas have been mentioned by you on the mountain. Tell me their greatness in proper sequence. O Uplifter of Earth, describe the merits acquired by men who take their bath therein.

Śrī Varāha said :

59-61. O Mādhavī, listen. I shall relate to you the greatness of Nārāyaṇādri (i.e. mountain Nārāyaṇa). Devas, sages, Yogins beginning with Sanaka and learned men called that mountain which is the abode of the Supreme Soul, Añjanādri in Kṛta Yuga . They called that mountain Nārāyaṇagiri in Tretā , and mount Siṃha in Dvāpara and Veṅkaṭācala in Kali .

62-63. A person who is a thousand Yojanas away, or who is in another continent, may bow down with great devotion in the direction of the pre-eminent mountain. He shall then be rid of all sins and shall go to Viṣṇu's region. I shall recount to you the greatness of the six Tīrthas on that (mountain) in a sequence.

[The Greatness of Kumāradhārā [10]]:—

64-67. O gentle lady, listen attentively to the destroyer of all the sins. On this prominent mountain, O Vasundharā, there is a lake named Kumāradhārikā. It sanctifies all the worlds. When the Sun is in the Zodiac Aquarius, in the month of Māgha , on the great full-moon day conjoined with the star Maghā , a devotee shall take his holy bath in that lake at midday, in the place where Kārttikeya , the son of Pārvatī , born of Fire-god , worships Śrīnivāsa along with Devasenā .

O lady devoid of impurities, listen to his meritorious benefit. He shall attain, O Dharā , the mother of all the worlds, that benefit which one gets by taking one's holy bath regularly for twelve years in all the Tīrthas beginning with Gaṅgā.

68. He who makes a gift of food in that holy spot along with monetary gifts in accordance with his capacity, attains as much benefit as is mentioned in the case of the holy bath.

69-70. The person who takes his bath in the Tumba Tīrtha in the mountain-cavern when the Sun is in the Zodiac Mīna (Pisces), when it is the full-moon day associated with the Asterism Uttarā Phālgunī and in the excellent fourth Prahara ('watch of the day')—Such a person is not born again in a womb, O Goddess.

[The Greatness of Ākāśagaṅgā]:—

71. When the Sun is in the Zodiac Mesa (Aries) in conjunction with the Citrā star and it is a full-moon day, the devotee shall take his holy bath in the waters of Ākāśagaṅgā in the morning. He shall attain salvation. [11]

[The Greatness of Pāṇḍava Tīrtha]:—

72-74. When the Sun is in the Zodiac Vṛṣabha (Taurus) in the month of Vaiśākha , the devotee should take his holy bath in the Tīrtha named Pāṇḍava at the hour of Saṅgava (i.e. three Muhūrtas after the dawn) on the following days: The Tithi should be Dvādaśī (twelfth) in conjunction with Sunday if it is the bright half or in conjunction with Tuesday if it is the dark half or, whether it be dark or bright half, on any Sunday in combination with Puṣya or Hasta star. [12] The man who takes bath thus shall not attain any misery here. He shall attain happiness in the other world.

[The Greatness of the Holy Pool of Pāpanāśana]:—

75-77. O lady of exalted fortune, the devotee should take his holy bath regularly in the Tīrtha named Pāpanāśana on the top of the prominent mountain on any of the following days: Whether it be bright half or dark half, Saptamī (i.e. seventh tithi) should be in conjunction with a Sunday or the star Puṣya or the star Hasta. [13] That excellent man shall be liberated from the sins acquired in the course of a crore of births.

[The Greatness of Devatīrtha]:—

78-83. Listen, O gentle lady, to the greatest secret. On the great mountain named Ananta , on the peak to the north-west of my divine abode, there is an exceedingly splendid lake in the cave of the mountain. It is called Devatīrtha. O gentle lady, I shall tell you the (appropriate) time of taking holy bath in that highly meritorious Tīrtha, (which is when there is) the combination of a Thursday with the Puṣya star, or of a Monday with the Śravaṇa star or on a Vyatīpāta day. [14] Listen to the merit of the person who takes holy bath on all these days. All his sins whether committed knowingly or unknowingly shall perish. This Tīrtha, i.e. Devatīrtha is exceedingly sacred. By taking his holy bath in Devatīrtha all his merits increase. He will be endowed with sons and grandsons. He will attain a long life. At the end of his life he goes to heaven and is honoured in the world of the Moon. [15] One who makes a gift of food on that day (will attain the same benefit) as one who makes a gift of food throughout his life. O Goddess Vasundharā, a great secret has been disclosed to you.

Vyāsa said :

84. On hearing (these words) Goddess Earth became highly delighted in her mind. With pleasing words she eulogized the Uplifter of Earth, Varāha, who has none equal to him.

[Eulogy of Varāha by Goddess Earth]:—

Dharaṇī said :

85. Obeisance to you, O Lord of the Chiefs of Devas, O Acyuta , with the face of a Boar, O Lord resembling the Milk Ocean, O mighty one with adamantine curved teeth.

86. At the beginning of the Kalpa I have been lifted up from the waters of the ocean, O Lord, by you with a thousand arms. O Viṣṇu, I hold up the worlds.

87. O Lord shining with the sacred thread and many divine ornaments, O Lord adorned with divine gems and jewels, the wearer of exceedingly reddish robes.

88. Obeisance, obeisance (to you, O Lord) with lotus-like feet on a par with the rising Sun, O Lord with the curved teeth resembling the Crescent Moon, O Lord of great strength and exploit.

89. O Lord with limbs smeared with sandal paste of divine origin, having ear-rings made of heated gold, O Lord bedecked in golden armlets, shining with sapphire gems.

90. O Lord who had torn up Hiraṇyākṣa with the tips of adamantine curved teeth, O Lord of great strength with eyes beautiful like lotuses, O Lord fascinating with the sounds of Sāman hymns.

91. O Lord with the Vedas as the crest jewel, O immanent soul of everyone, O Lord with enchanting exploits, O Lord, saluted by the Four-faced Lord (i.e. gcd Brahmā) and Śaṃbhu , O ūord with large eyes.

92. O Lord, the embodiment of all the lores, O Lord beyond the worlds, obeisance, obeisance. O infinite one, the embodiment of bliss, O Kālakāla (? Death unto the god of Death), repeated obeisance to you.

[Departure of Lord Varāha along with Dharaṇī to Śeṣācala]:—

93-95. After eulogizing the Lord thus Goddess Earth saluted him (falling) on his feet. On seeing her saluting the eyes of the Lord beamed with delight. He lifted up Goddess Earth with his arms and embraced her. He sniffed the face of Dharaṇī and placed her on his left lap. He then rode on Lord Garuḍa and went to Vṛṣabhācala . The Lord of the Earth was eulogized by the leading sages beginning with Nārada.

96. On the western bank of Svāmipuṣkariṇī, honoured by all the worlds, remains seated the Lord having the face of Boar. He is worshipped there by the leading sages, Vaikhānasas (‘anchorites’) of great magnificence, noble souls on a par with Brahmā.

[Greatness of Veṅkaṭācala]:—

Vyāsa said :

97. After seeing him, O Sūta, Nārada related it (to the sages) formerly. I heard this there in the assembly of sages.

98. O Sūta, you had asked about the greatness of the mountains that has been duly recounted by me accurately in the manner it was originally heard from Nārada.

[The Benefit of (Listening to This) Chapter]:—

99-100. O Sūta, he who reads (recites) this holy discourse of us both on piety and devotion in front of the Lord or in front of Brāhmaṇas or in front of all castes listening to it with great devotion, shall attain pre-eminence in the company of sons and grandsons.

101. All the persons who listen shall attain what is desired.

Sūta said :

102-103. Thus said the holy lord Vyāsa to me—Vyāsa who was attended to by the sages. O leading sages, everything has been recounted by me here in the same manner as has been heard formerly from my preceptor Kṛṣṇadvaipāyana .

On hearing these words of Sūta, they became delighted in their minds.

The sages said :

104. O Sūta, the greatness of the holy mountain named after the Lord of Serpents, Śeṣa, has been told by you. This mountain is the holiest among all the holy mountains on the earth. This greatness is destructive of sins. It yields the benefit of salvation.

105. Varāha accompanied by Dharaṇī went to mountain Vṛṣa . After reaching it what did he say to Goddess Earth? O highly intelligent one, recount it to us.

[1]: [1] : Naimiṣa —Usually identified with modern Nimsar at a distance of 20 miles from Sitapur and 45 miles NW of Lucknow. But V. V. Mirashi places it on Gomatī somewhere in Sultanpur area some 40 miles from Ayodhyā (Purāṇa X-1-34). The Naimiṣāraṇya on Dṛṣadvatī mentioned in VāP I.1-12 is not intended here.

[2]: [2] : Ugraśravas is not a direct disciple of Vyāsa. His father Romaharṣaṇa. was so. The term ‘disciple’ is used loosely as a Paraṃparā Śiṣya . At the time of SkP the Sūta became dignified as he is called ‘Śrī Sūta’. He is called Paurāṇika , an office-bearer in Kauṭilīya Arthaśāstra . Probably an example of social mobility in the case of Ugraśravas.

[3]: [3] : These are regarded as the five traditional characteristics of a Purāṇa. They are also mentioned in AP 1.14, BSP 1.2.4-5, GP 1.215.14, KP 1.1.12, VP III, 6.25. Amarasiṃha (5th cent. CE) has recorded these in his Lexicon (1.6.5). Although these characteristics have been unanimously accepted by Purāṇa-writers as essential parts of a Purāṇic Text, actually the Purāṇa Texts that have come down to us hardly conform to this definition.

[4]: [4] : Vide supra p. 1, fn 2. This is an echo of the Yajñavarāha description in other Purāṇas.

[5]: [5] : VV 37-41 give a list important mountains. They are identified as follows: Sumeru—Rudra Himalaya in Garhwal (De 196) Himavān—The Himalayas Mandara—A hill situated in Banka subdivision in Bhagalpur, Bihar (De 124) Gandhamādana—(I) A part of Kailāsa on the southern side (De 60); (II) he northern parapet of the Hindukush System (AGP 91) Śālagrāma—A hill in the Haimavatī region, near the source of Gaṇḍak Mālyavān—Karakorum between Nīla and Niṣadha (De 123) Pāriyātraka—The western part of the Vindhya range (De 149) Mahendra—The range of hills from Orissa to Madura in Tamil Nadu (De 119) Malaya—Southern part of the Western Ghats south of Kāverī (De 122) Siṃhādri—A part of the Himalayas Raivata—Mt. Girnar near Junagarh in Gujarat (De 165) Añjana (Giri)—The Suleiman range in West Panjab, Pakistan (De 8)

[6]: [6] : Aruṇādri or Aruṇācala, Tiruvannamalai in the South Arcot District, is ‘The Fire-mountain’ described in Aruṇācala-Māhātmya .

[7]: [7] : One of the most sacred rivers in South India. It rises in Agastyācala and falls into the southern sea. It flows through the North Arcot District with the sacred Śiva Kṣetra Kālahastī on its bank. It flows near Vṛṣabhācala and has Veṇā, Vāghurā and Kalyā as its tributaries.

[8]: [8] : Vide supra p. 1, fn. 1. Its other names are Vṛṣa or Vṛṣabha, Cintāmaṇi, Jñānādri, Tīrthādri and Puṣkarādri.

[9]: [9] : The following are the locations of Tīrthas vis-a-vis the Veṅkaṭeśa Temple: Svāmitīrtha or Puṣkariṇī —is a tank near the Veṅkaṭeśvara or Tirumal Temple. Cakratīrtha —This lies to the north-west of the Tirumal temple. Daiva Tīrtha —This Tīrtha is a tank in the forest to the north-west of the Tirumal Temple. Viyadgaṅgā or Ākāśagaṅgā —This lies two miles to the north of the Tirumal Temple. Kumāradhārikā or Kumāradhārā —This lies six miles to the north-west of the Tirumal Temple. Pāpanāśa Tirtha —This is a low waterfall at a distance of three miles to the north of the Tirumal Temple. Pāndava Tirtha —It lies about a mile to the north-east of Śrī Veṅkaṭeśvara Temple.

[10]: [10] : Also called Tumburu or Phālguni Tīrtha: This is situated ten miles to the north of the Tirumal Temple in a forest.

[11]: [11] : This is regarded as the birth place of Kumāra Kārttikeya, Skanda or Subrahmaṇya. Hence the Tīrtha is named after him. Cf. Varāha Purāṇa (VrP) Part II, Ch. 1, vv 61-65; MkP Ch. 4.

[12]: [12] : For the auspiciousness of this occasion cf. VrP 11,1.68-69.

[13]: [13] : Cf. VrP II,1.70-71.

[14]: [14] : Cf. VrP II.1.72-73.

[15]: [15] : Cf. VrP II.1.74-80. Vyatīpāta is an astronomical Yoga when the Sun and the Moon are in the opposite Ayana and have the same declination, the sum of their declinations being 180. (MW 1030A)

[16]: [16] : V.L. After death he attains heaven and is eulogized in the region of Indra.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 2

Propitiation of Śrī Varāha by Mantras

Chapter 2 of 221 · 28 detected Sanskrit verse markers

Sanskrit

।। अथ श्रीवराहमंत्राराधनविधिः ।।
।। श्रीसूत उवाच ।। ।।
शृणुध्वं मुनयः सर्वे कथां पुण्यां पुरातनीम् ।।
वैवस्वतेऽतरे पूर्वं कृते पुण्यतमे युगे ।। १ ।।
नारायणाद्भौ देवेशं निवसन्तं क्षमापतिम् ।।
वराहरूपिणं देवं धरणी सखिभिर्वृता ।। २ ।।
प्रणम्य परिपप्रच्छ रक्तपद्मायतेक्षणम् ।। ३ ।।
।। धरण्युवाच ।। ।।
आराध्यः केन मंत्रेण भवान्प्रीतो भविष्यति ।।
तं मे वद त्वं देवेश यः प्रियो भवतः सदा ।। ४ ।।
जपतां सर्वसंपत्तिकारकं पुत्रपौत्रदम् ।।
सार्वभौमत्वदं चैव कामिनां कामदं सदा ।। ।। ५ ।।
अन्ते यस्त्वत्पदप्राप्तिं ददाति नियमात्मनाम् ।।
एवंभूतं वद प्रीत्या मयि वाराह मानद ।। ६ ।।
।। श्रीसूत उवाच ।। ।।

इति पृष्टस्तया भूम्या प्राह प्रीतिस्मिताननः ।। ७ ।।
।। श्रीवराह उवाच ।। ।।
शृणु देवि परं गुह्यं सद्यः संपत्तिकारकम् ।।
भूमिदं पुत्रदं गोप्यमप्रकाश्यं कदाचन ।। ८ ।।
किं च शुश्रूषवे वाच्यं भक्ताय नियतात्मने ।। ९ ।।
ॐ नमः श्रीवराहाय धरण्युद्धरणाय च ।।
वह्निजायासमायुक्तः सदा जप्यो मुमुक्षुभिः ।। 2.1.2.१० ।।
अयं मंत्रो धरादेवि सर्वसिद्धिप्रदायकः ।।
ऋषिः संकर्षणः प्रोक्तो देवता त्वहमेव हि ।। ११ ।।
छन्दः पंक्तिः समाख्याता श्रीबीजं समुदाहृतम् ।।
चतुर्लक्षं जपेन्मंत्रं सद्गुरोर्लब्धतन्मनुः ।। १२ ।।
जुहुयात्पायसान्नं वै क्षौद्रसर्पिःसमन्वितम् ।।
अथ ध्यानं प्रवक्ष्यामि मनःशुद्धिप्रदायकम् ।। १३ ।।
शुद्धिस्फटिकशैलाभं रक्तपद्मदलेक्षणम् ।।
वराहवदनं सौम्यं चतुर्बाहुं किरीटिनम् ।। १४ ।।

श्रीवत्सवक्षसं चक्रशंखाभयकरांबुजम् ।।
वामोरुस्थितया युक्तं त्वया मां सागरांबरे ।। १५ ।।
रक्तपीतांबरधरं रक्ताभरणभूषितम् ।।
श्री कूर्मपृष्ठमध्यस्थशेषमूर्त्यब्जसंस्थितम् ।। १६ ।।
एवं ध्यात्वा जपेन्मंत्रं सदा चाष्टोत्तरं शतम् ।।
सर्वान्कामानवाप्नोति मोक्षं चान्ते व्रजेद्ध्रुवम् ।। १७ ।।
प्रोक्तं मया ते धरणि यत्पृष्टोऽहं त्वयाऽमले ।।
अतः किं ते व्यवसितं ब्रूहि तद्विमलानने ।। १८ ।।
।। ।।अथ श्रीवराहमंत्रेण धर्मादीनां स्वाभीष्टसिद्धिवर्णनम् ।।
।। श्रीसूत उवाच ।। ।।
एतच्छ्रुत्वा ततो भूमिः पप्रच्छ पुनरेव तम् ।।
केनैवानुष्ठितं देव पुरा प्राप्तं फलं च किम् ।। १९ ।।
इति पृष्टः पुनर्देवः श्रीवराहोऽब्रवीदिदम् ।।
पुरा कृतयुगे देवि धर्मो नाम मनुर्महान् ।। 2.1.2.२० ।।
ब्रह्मणोऽमुं मनुं लब्ध्वा जप्त्वास्मिन्धरणीधरे ।।

मां च दृष्ट्वा वरं लब्ध्वा प्राप्तोऽभून्मामकं पदम् ।। २१ ।।
इंद्रो दुर्वाससः शापात्पुरा भ्रष्टस्त्रिविष्टपात् ।।
अनेनेष्ट्वाऽत्र मां देवि पुनः प्राप्तस्त्रिविष्टपम् ।। २२ ।।
अन्येऽपि मुनयो भूमे जप्त्वा प्राप्ताः परां गतिम् ।।
अनंतः पन्नगाधीशो ह्यमुं लब्ध्वाथ कश्यपात् ।। २३ ।।
श्वेतद्वीपे जपित्वैव बभूव धरणीधरः ।।
तस्माज्जप्यः सदा चेह मनुष्यैश्च धरार्थिभिः ।। २४ ।।
।। श्रीसूत उवाच ।। ।।
एतच्छ्रुत्वाथ सुप्रीता पुनः प्राह धराधरम् ।। २५ ।।
।। धरण्युवाच ।। ।।
वेंकटाख्ये महाशैले श्रीनिवासो जगत्पतिः ।।
कदा ह्यायाति देवेशः श्रीभूमिसहितोऽमलः ।। २६ ।।
कथं कल्पान्तरस्थायी भविष्यति जनार्दनः ।।
एतद्ब्रूहि वराहात्मन्महत्कौतहलं मम ।। २७ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये धरणीवराहसंवादे श्रीवराहमंत्राराधनविध्यादिवर्णनंनाम द्वितीयोऽध्यायः ।। २ ।।

Roman transliteration

|| atha śrīvarāhamaṃtrārādhanavidhiḥ ||
|| śrīsūta uvāca || ||
śṛṇudhvaṃ munayaḥ sarve kathāṃ puṇyāṃ purātanīm ||
vaivasvateṃ'tare pūrvaṃ kṛte puṇyatame yuge || 1 ||
nārāyaṇādrau deveśaṃ nivasantaṃ kṣamāpatim ||
varāharūpiṇaṃ devaṃ dharaṇī sakhibhirvṛtā || 2 ||
praṇamya paripapraccha raktapadmāyatekṣaṇam || 3 ||
|| dharaṇyuvāca || ||

ārādhyaḥ kena maṃtreṇa bhavānprīto bhaviṣyati ||
taṃ me vada tvaṃ deveśa yaḥ priyo bhavataḥ sadā || 4 ||
japatāṃ sarvasaṃpattikārakaṃ putrapautradam ||
sārvabhaumatvadaṃ caiva kāmināṃ kāmadaṃ sadā || || 5 ||
ante yastvatpadaprāptiṃ dadāti niyamātmanām ||
evaṃbhūtaṃ vada prītyā mayi vārāha mānada || 6 ||
|| śrīsūta uvāca || ||

iti pṛṣṭastayā bhūmyā prāha prītismitānanaḥ || 7 ||
|| śrīvarāha uvāca || ||
śṛṇu devi paraṃ guhyaṃ sadyaḥ saṃpattikārakam ||
bhūmidaṃ putradaṃ gopyamaprakāśyaṃ kadācana || 8 ||
kiṃ ca śuśrūṣave vācyaṃ bhaktāya niyatātmane || 9 ||
oṃ namaḥ śrīvarāhāya dharaṇyuddharaṇāya ca ||
vahnijāyāsamāyuktaḥ sadā japyo mumukṣubhiḥ || 2.1.2.10 ||
ayaṃ maṃtro dharādevi sarvasiddhipradāyakaḥ ||
ṛṣiḥ saṃkarṣaṇaḥ prokto devatā tvahameva hi || 11 ||
chandaḥ paṃktiḥ samākhyātā śrībījaṃ samudāhṛtam ||
caturlakṣaṃ japenmaṃtraṃ sadgurorlabdhatanmanuḥ || 12 ||
juhuyātpāyasānnaṃ vai kṣaudrasarpiḥsamanvitam ||
atha dhyānaṃ pravakṣyāmi manaḥśuddhipradāyakam || 13 ||
śuddhisphaṭikaśailābhaṃ raktapadmadalekṣaṇam ||
varāhavadanaṃ saumyaṃ caturbāhuṃ kirīṭinam || 14 ||

śrīvatsavakṣasaṃ cakraśaṃkhābhayakarāṃbujam ||
vāmorusthitayā yuktaṃ tvayā māṃ sāgarāṃbare || 15 ||
raktapītāṃbaradharaṃ raktābharaṇabhūṣitam ||
śrī kūrmapṛṣṭhamadhyasthaśeṣamūrtyabjasaṃsthitam || 16 ||
evaṃ dhyātvā japenmaṃtraṃ sadā cāṣṭottaraṃ śatam ||
sarvānkāmānavāpnoti mokṣaṃ cānte vrajeddhruvam || 17 ||
proktaṃ mayā te dharaṇi yatpṛṣṭo'haṃ tvayā'male ||
ataḥ kiṃ te vyavasitaṃ brūhi tadvimalānane || 18 ||
|| ||atha śrīvarāhamaṃtreṇa dharmādīnāṃ svābhīṣṭasiddhivarṇanam ||
|| śrīsūta uvāca || ||
etacchrutvā tato bhūmiḥ papraccha punareva tam ||
kenaivānuṣṭhitaṃ deva purā prāptaṃ phalaṃ ca kim || 19 ||
iti pṛṣṭaḥ punardevaḥ śrīvarāho'bravīdidam ||
purā kṛtayuge devi dharmo nāma manurmahān || 2.1.2.20 ||
brahmaṇo'muṃ manuṃ labdhvā japtvāsmindharaṇīdhare ||

māṃ ca dṛṣṭvā varaṃ labdhvā prāpto'bhūnmāmakaṃ padam || 21 ||
iṃdro durvāsasaḥ śāpātpurā bhraṣṭastriviṣṭapāt ||
aneneṣṭvā'tra māṃ devi punaḥ prāptastriviṣṭapam || 22 ||
anye'pi munayo bhūme japtvā prāptāḥ parāṃ gatim ||
anaṃtaḥ pannagādhīśo hyamuṃ labdhvātha kaśyapāt || 23 ||
śvetadvīpe japitvaiva babhūva dharaṇīdharaḥ ||
tasmājjapyaḥ sadā ceha manuṣyaiśca dharārthibhiḥ || 24 ||
|| śrīsūta uvāca || ||
etacchrutvātha suprītā punaḥ prāha dharādharam || 25 ||
|| dharaṇyuvāca || ||
veṃkaṭākhye mahāśaile śrīnivāso jagatpatiḥ ||
kadā hyāyāti deveśaḥ śrībhūmisahito'malaḥ || 26 ||
kathaṃ kalpāntarasthāyī bhaviṣyati janārdanaḥ ||

etadbrūhi varāhātmanmahatkautahalaṃ mama || 27 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīveṃkaṭācalamāhātmye dharaṇīvarāhasaṃvāde śrīvarāhamaṃtrārādhanavidhyādivarṇanaṃnāma dvitīyo'dhyāyaḥ || 2 ||

English translation

Śrī Sūta said :

1-3. O ye sages, listen to the ancient holy story. Formerly, in the Vaivasvata Manvantara , in the most meritorious Kṛta-yuga , the Lord of Earth, the Lord of Devas dwelt on the Nārāyaṇa mountain in the form of a Boar.

Accompanied by her friends and attendants, Dharaṇī (Goddess Earth) bowed down to the Lord whose eyes resembled red lotus and were longish. She then asked thus:

Dharaṇī asked :

4-6. O Lord of Devas, by which Mantra are you to be propitiated, whereby you will become delighted? Tell me that (Mantra), O Lord, which is a perpetual favourite of yours.

It should be the cause of all prosperity unto those who repeat it. It should bestow sons and grandsons. It should always grant imperial power and position. It should yield all desired things to those who wish for them. It should grant the attainment of your own region at the end. O Lord Varāha , the bestower of honour, with love towards me, tell (the Mantra) that is of this type (potency).

Śrī Sūta said :

7. On being asked by Earth thus the Lord said with pleasure and smile spreading over his face:

Śrī Varāha said :

8-9. Listen, O gentle lady, to the exceedingly great secret (Mantra) that causes prosperity immediately, that yields lands, sons etc. It should be kept as a great secret and should never be revealed. Further, it should be communicated to a devotee of well-controlled mind, who is willing to render service.

[The Mantra: “oṃ namaḥ śrīvarāhāya dharaṇyuddharaṇāya ca svāhā ” [1]]:—

10. “Oṃ obeisance to Śrī Varāha who lifted up Earth. Svāhā.” This Mantra should always be repeated by one who wishes to be liberated. He should be a Fire-worshipper with his wife alive.

11-13. O Goddess Earth, this Mantra is the bestower of all Siddhis . Saṃkarṣaṇa is mentioned as its sage. I myself am the Deity. The metre mentioned is Paṅkti (‘one with ten syllables in a foot’). Śrī is the Bīja (‘seed’) cited. One who takes instruction of this Mantra from a good preceptor should repeat it four hundred thousand times. He shall perform Homa with rice cooked in milk along with honey and ghee .

Now I shall describe (the personality of Varāha for) meditation that causes mental purity.

14-16. O Earth having the oceans for your robes, the devotee shall meditate upon me accompanied by you seated on my left thigh. I shall be meditated as having the lustre of a pure crystal mountain with eyes resembling the petals of red lotus, the face of a Boar, gentle appearance, four arms and the crown. There is the mark Śrīvatsa on the chest. In the lotus-like hands a conch and a discus are held (with one making) the mystic gesture of granting immunity from fear. I wear reddish yellow robes. I am bedecked in red ornaments. I am stationed on a lotus over the body of Śeṣa lying on the middle of the back of the divine Tortoise.

17. After meditating thus the devotee shall always repeat the Mantra one hundred and eight times. He shall attain all desired objects. He will certainly attain salvation in the end.

18. O Dharaṇī free from impurities, what I was asked by you has been told by me. Henceforth, O lady of pure face, relate to me what is intended by you (in your mind).

[The Achievement of their Objectives by Dharma and others through the Varāha-mantra]:—

Śrī Sūta said :

19-21. On hearing this Earth asked him once again: “By whom, O Lord, has this (i.e. recitation) been formerly performed and what benefit has been acquired by him?”

On being asked thus again Lord Śrī Varāha spoke thus: “O Goddess, formerly in Kṛtayuga the great Manu named Dharma obtained this Mantra from Brahmā and repeated it over this (very) mountain. He saw me, obtained the boon and attained my region.

22. On account of the curse of Durvāsas Indra was formerly dislodged from heaven. He worshipped me here, O Goddess, with this (Mantra) and regained his heaven.

23-24. Other sages too, O Earth, repeated this Mantra and attained the highest state (i.e. salvation). Ananta , the Lord of serpents, obtained this Mantra from Kaśyapa . He performed the Japa in Śvetadvīpa continent and he became a support to Earth. Hence, this Mantra should always be repeated by human beings seeking lands.”

Śrī Sūta said :

25. On hearing this Goddess Earth became highly pleased. She asked the supporter of Earth (i.e. Śrī Varāha) once again:

Dharaṇī said :

26. When does Śrīnivāsa , the Lord of the universe, the pure Lord of Devas, come to the great mountain named Veṅkaṭa accompanied by Śrī and Bhūmi .

27. How does Janārdana become one who will be able to live in another Kalpa ? O Lord Varāha, relate this to me. My eagerness is great.

[1]: [1] : This is a Paurāṇika Mantra but it has been given the semblance of a Vedic Mantra by stating its seer-sage, deity etc. in vv 10-13, the total number of repetitions of this mantra and Homa (vv 12-13a) and the Dhyāna (description of the deity to be meditated on) in vv 14-16 and its benefit (phalaśrutì) in vv 20-24.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 3

Manifestation of the Lord to the Eyes of Everyone

Chapter 3 of 221 · 39 detected Sanskrit verse markers

Sanskrit

अथ अगस्त्यप्रार्थनया भगवतः सर्वजनदृग्गोचरत्ववर्णनम् ।।
।। श्रीवराह उवाच ।। ।।
हन्त ते कथयिष्यामि पुरावृत्तं वरानने ।।
शृणु पुण्यं महादेवि सभविष्यं सहोत्तरम् ।। १ ।।
वैवस्वतेऽन्तरे देवि पूर्वे कृतयुगेऽतरे ।।
वायोस्तपो महद्दृष्ट्वा श्रीभूमिसहितोऽनघ ।।
आगच्छच्छ्रीनिवासश्च स्वामिपुष्करिणीतटे ।। २ ।।
दक्षिणेऽस्मिन्पुण्यतम आनन्दाख्यविमानके ।।
वसिष्यति च श्रीकांतो वायोः प्रियकरो हरिः ।। ३ ।।
तदारभ्य हृषीकेशः सेनान्याराधितोऽनिशम् ।।
आकल्पांतमदृश्योऽस्मिन्विमानेऽसौ वसिष्यति ।। ४ ।।
।। धरण्युवाच ।। ।।
अदृश्यो भगवान्मर्त्यैः कथ दृश्यो भविष्यति ।। ५ ।।
श्रीनिवासोऽपि देवेशो भवद्दक्षिणपार्श्वगः ।।
एतद्वद सुराधीश जनैराराध्यते कथम् ।। ६ ।। ।।

।। श्रीवराह उवाच ।। ।।
अगस्त्योऽस्मिन्समासाद्य दृष्ट्वा देवं सनातनम् ।।
आराध्य द्वादशाब्दं तं प्रीणयित्वा पुनःपुनः ।। ७ ।।
ययाचे तत्र सान्निध्यं भवान्दृश्यो भवत्विति ।।
एवमुक्तो हृषीकेशः श्रीभूमिसहितो धरे ।। ८ ।।
।। श्रीभगवानुवाच ।। ।।
अहं दृश्यो भविष्यामि त्वत्कृते सर्वदेहिनाम् ।।
एतद्विमानं देवर्षे न दृश्यं स्यात्कदाचन ।। ९ ।।
आकल्पान्तं मुनीन्द्रास्मिन्दृश्योऽहं नात्र संशयः ।।
मुनिस्तद्वचनं श्रुत्वा प्रीतः प्रायात्स्वमाश्रमम् ।। 2.1.3.१० ।।
ततश्चतुर्भुजो देवः स दृश्योऽभून्नरादिभिः ।।
विमाने मुनिचिन्त्येऽस्मिन्नासिता च तथोत्तरम् ।। ११ ।।
आराध्यमानः स्कंदेन वायुना सेवितः सदा ।।
एवं गते महाकाले चतुर्युगसमन्विते ।। १२ ।।
।।अथ मित्रवर्मण आकाशराजाख्यसुतोत्पत्तिवर्णनम् ।।

अष्टाविंशे तु संजाते द्वापरान्ते वसुन्धरे ।।
युद्धे च भारतेऽतीते तिष्ये सति युगे तथा ।। १३ ।।
विक्रमार्कादयो भूपाः शकाः शूद्रादयस्तथा ।।
गमिष्यंति स्वर्गलोकं मामज्ञात्वा वरानने ।। १४ ।।
ततः सोमकुलोद्भूतो मित्रवर्मा महारथः ।।
तुण्डीरमण्डले राजा नारायणपुरं वसन् ।। १५ ।।
भविष्यति वरारोहे महाभाग्योदयो महान् ।।
तस्मिञ्छासति भूलोकं धर्मेण पृथिवीपतौ ।। १६ ।।
अकृष्टपच्या पृथिवी सर्वसस्यविभूषणा ।।
निरीतिकोऽभवत्सर्वो जनो धर्मसमन्वितः ।। १७ ।।
तस्य पत्नी समभवत्पांड्यकन्या मनोरमा ।।
तस्य जज्ञे कुलोत्तंसो वियन्नामा सुतोऽस्य वै ।। १८ ।।
तस्य पत्नी तु धरणी नाम्नासीच्छकवंशजा ।।
तस्मिन्राज्यं विनिक्षिप्य मित्रवर्मा नृपोत्तमः ।। १९ ।।
ययौ तपोवनं पुण्यं वेंकटाद्रेः समीपतः ।। 2.1.3.२० ।।

।। अथ धरणीतलात्पद्मावत्युत्पत्तिक्रमः ।। ।।
आकाशनामा तु महान्राजाभूत्सार्वभौमकः ।।
एकदारव्रतो राजा धरणीसक्तचेतनः ।। २१ ।।
यज्ञार्थं शोधयामास भुवमारणितीरतः ।।
कांचनेन हलेनैव कृष्यमाणे धरातले ।। २२ ।।
बीजमुष्टिं विकिरता दृष्टा कन्या धरोद्गता ।।
पद्मशय्यागता रम्या सर्वलक्षणलक्षिता ।। २३ ।।
तप्तजांबूनदमयी पुत्रिकेव विराजती ।।
तां दृष्ट्वा स महीपालो विस्मयोत्फुल्ललोचनः ।। २४ ।।
आदाय तनया चेयं ममैवेति पुनःपुनः ।।
जहर्ष मंत्रिभिश्चैनं प्राह वागशरीरिणी ।। २५ ।।
सत्यं तवैव तनया वर्धयस्व सुलोचनाम् ।।
ततः प्रीतमना राजा स्वपुरं प्रविवेश ह ।। २६ ।।
आहुय धरणीं देवीमिदमाह महीपतिः ।।
देवदत्तामिमां पश्य भूतलादुत्थितां मम ।। २७ ।।

आवाभ्यां तदपुत्राभ्यां पुत्रीयं भविता ध्रुवम् ।।
इत्युक्त्वा प्रददौ देव्या हस्ते प्रीत्या वियन्नृपः ।। २८ ।।
।। अथ आकाशराजस्य धरण्याख्यपत्न्यां वसुदानाख्यसुतोत्पत्तिः ।। ।।
तस्यां गृहं प्रविष्टायां धरणी गर्भमादधौ ।।
वियन्नृपश्च सुप्रीतो वीक्ष्य स्निग्धविलोचनाम् ।। २९ ।।
उवाच फलिता सुभ्रुर्लता सान्तानिकी च मे ।। 2.1.3.३० ।।
अथ सा धरणी देवी काले कमललोचना ।।
सुप्रशस्ते मुहुर्ते च स्वोच्चसंस्थेषु पञ्चसु ।।
ग्रहेषु सुषुवे पुत्रं मेषस्थे च दिवाकरे ।। ३१ ।।

देवदुन्दुभयो नेदुः पुष्पवृष्टिर्गृहेऽपतत् ।।
ववौ वायुः सुखस्पर्शस्तज्जन्मदिवसे तदा ।। ३२ ।।
पुत्रसूतिप्रवक्तॄणां सुप्रीतः पुत्रजन्मनि ।।
सर्वस्वदानमकरोच्छत्रचामर वर्जितम् ।। ३३ ।।
कपिलाकोटिदानं च वृषभाणां शताधिकम् ।।
दिवसे द्वादशे पुण्ये जातकर्मादिकाः क्रिया ।।

चकार नामधेयं च वसुदान इति स्वयम् ।। ३४ ।।
।। श्रीवराह उवाच ।। ।।
आकाशतनयो देवि वसुदानो मनोरमः ।।
ववृधे दिवसैर्बालः शुक्लपक्ष इवोडुराट् ।। ३५ ।।
उपनीतो विनीतोऽसौ गुरुभिर्ब्रह्मपारगैः ।।
पितुरस्त्राणि शस्त्राणि मन्त्रवत्सोऽप्यशिक्षत ।। ३६ ।।
चतुष्पादं धनुर्वेदं सांगोपांगमधीतवान् ।।
पिता तेनातिबलिना दुराधर्षः परैरभूत् ।। ३७ ।।
आकाश इव निष्पंको ग्रीष्मे भानुमता युतः ।।
वैशाख इव मध्याह्ने दुःसहो दुर्निरीक्षकः ।। ३८ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये धरणीवराहसंवादेऽगस्त्यप्रार्थनयाभगवतः सर्वजनदृग्गोचरत्वादिवर्णनंनाम तृतीयोऽध्यायः ।। ३ ।। ।। छ ।।

Roman transliteration

atha agastyaprārthanayā bhagavataḥ sarvajanadṛggocaratvavarṇanam ||
|| śrīvarāha uvāca || ||
hanta te kathayiṣyāmi purāvṛttaṃ varānane ||
śṛṇu puṇyaṃ mahādevi sabhaviṣyaṃ sahottaram || 1 ||
vaivasvate'ntare devi pūrve kṛtayugeṃ'tare ||
vāyostapo mahaddṛṣṭvā śrībhūmisahito'nagha ||
āgacchacchrīnivāsaśca svāmipuṣkariṇītaṭe || 2 ||
dakṣiṇe'sminpuṇyatama ānandākhyavimānake ||
vasiṣyati ca śrīkāṃto vāyoḥ priyakaro hariḥ || 3 ||
tadārabhya hṛṣīkeśaḥ senānyārādhito'niśam ||
ākalpāṃtamadṛśyo'sminvimāne'sau vasiṣyati || 4 ||
|| dharaṇyuvāca || ||
adṛśyo bhagavānmartyaiḥ katha dṛśyo bhaviṣyati || 5 ||
śrīnivāso'pi deveśo bhavaddakṣiṇapārśvagaḥ ||
etadvada surādhīśa janairārādhyate katham || 6 || ||

|| śrīvarāha uvāca || ||
agastyo'sminsamāsādya dṛṣṭvā devaṃ sanātanam ||
ārādhya dvādaśābdaṃ taṃ prīṇayitvā punaḥpunaḥ || 7 ||
yayāce tatra sānnidhyaṃ bhavāndṛśyo bhavatviti ||
evamukto hṛṣīkeśaḥ śrībhūmisahito dhare || 8 ||
|| śrībhagavānuvāca || ||
ahaṃ dṛśyo bhaviṣyāmi tvatkṛte sarvadehinām ||
etadvimānaṃ devarṣe na dṛśyaṃ syātkadācana || 9 ||

ākalpāntaṃ munīndrāsmindṛśyo'haṃ nātra saṃśayaḥ ||
munistadvacanaṃ śrutvā prītaḥ prāyātsvamāśramam || 2.1.3.10 ||
tataścaturbhujo devaḥ sa dṛśyo'bhūnnarādibhiḥ ||
vimāne municintye'sminnāsitā ca tathottaram || 11 ||
ārādhyamānaḥ skaṃdena vāyunā sevitaḥ sadā ||
evaṃ gate mahākāle caturyugasamanvite || 12 ||
||atha mitravarmaṇa ākāśarājākhyasutotpattivarṇanam ||

aṣṭāviṃśe tu saṃjāte dvāparānte vasundhare ||
yuddhe ca bhārate'tīte tiṣye sati yuge tathā || 13 ||
vikramārkādayo bhūpāḥ śakāḥ śūdrādayastathā ||
gamiṣyaṃti svargalokaṃ māmajñātvā varānane || 14 ||
tataḥ somakulodbhūto mitravarmā mahārathaḥ ||
tuṇḍīramaṇḍale rājā nārāyaṇapuraṃ vasan || 15 ||
bhaviṣyati varārohe mahābhāgyodayo mahān ||
tasmiñchāsati bhūlokaṃ dharmeṇa pṛthivīpatau || 16 ||
akṛṣṭapacyā pṛthivī sarvasasyavibhūṣaṇā ||
nirītiko'bhavatsarvo jano dharmasamanvitaḥ || 17 ||
tasya patnī samabhavatpāṃḍyakanyā manoramā ||
tasya jajñe kulottaṃso viyannāmā suto'sya vai || 18 ||
tasya patnī tu dharaṇī nāmnāsīcchakavaṃśajā ||
tasminrājyaṃ vinikṣipya mitravarmā nṛpottamaḥ || 19 ||
yayau tapovanaṃ puṇyaṃ veṃkaṭādreḥ samīpataḥ || 2.1.3.20 ||

|| atha dharaṇītalātpadmāvatyutpattikramaḥ || ||
ākāśanāmā tu mahānrājābhūtsārvabhaumakaḥ ||
ekadāravrato rājā dharaṇīsaktacetanaḥ || 21 ||
yajñārthaṃ śodhayāmāsa bhuvamāraṇitīrataḥ ||
kāṃcanena halenaiva kṛṣyamāṇe dharātale || 22 ||
bījamuṣṭiṃ vikiratā dṛṣṭā kanyā dharodgatā ||
padmaśayyāgatā ramyā sarvalakṣaṇalakṣitā || 23 ||
taptajāṃbūnadamayī putrikeva virājatī ||
tāṃ dṛṣṭvā sa mahīpālo vismayotphullalocanaḥ || 24 ||
ādāya tanayā ceyaṃ mamaiveti punaḥpunaḥ ||
jaharṣa maṃtribhiścainaṃ prāha vāgaśarīriṇī || 25 ||
satyaṃ tavaiva tanayā vardhayasva sulocanām ||
tataḥ prītamanā rājā svapuraṃ praviveśa ha || 26 ||
āhūya dharaṇīṃ devīmidamāha mahīpatiḥ ||
devadattāmimāṃ paśya bhūtalādutthitāṃ mama || 27 ||

āvābhyāṃ tadaputrābhyāṃ putrīyaṃ bhavitā dhruvam ||
ityuktvā pradadau devyā haste prītyā viyannṛpaḥ || 28 ||
|| atha ākāśarājasya dharaṇyākhyapatnyāṃ vasudānākhyasutotpattiḥ || ||
tasyāṃ gṛhaṃ praviṣṭāyāṃ dharaṇī garbhamādadhau ||
viyannṛpaśca suprīto vīkṣya snigdhavilocanām || 29 ||
uvāca phalitā subhrurlatā sāntānikī ca me || 2.1.3.30 ||
atha sā dharaṇī devī kāle kamalalocanā ||
supraśaste muhūrte ca svoccasaṃstheṣu pañcasu ||
graheṣu suṣuve putraṃ meṣasthe ca divākare || 31 ||
devadundubhayo neduḥ puṣpavṛṣṭirgṛhe'patat ||
vavau vāyuḥ sukhasparśastajjanmadivase tadā || 32 ||
putrasūtipravaktṝṇāṃ suprītaḥ putrajanmani ||
sarvasvadānamakarocchatracāmara varjitam || 33 ||

kapilākoṭidānaṃ ca vṛṣabhāṇāṃ śatādhikam ||
divase dvādaśe puṇye jātakarmādikāḥ kriyā ||

cakāra nāmadheyaṃ ca vasudāna iti svayam || 34 ||
|| śrīvarāha uvāca || ||
ākāśatanayo devi vasudāno manoramaḥ ||
vavṛdhe divasairbālaḥ śuklapakṣa ivoḍurāṭ || 35 ||
upanīto vinīto'sau gurubhirbrahmapāragaiḥ ||
piturastrāṇi śastrāṇi mantravatso'pyaśikṣata || 36 ||
catuṣpādaṃ dhanurvedaṃ sāṃgopāṃgamadhītavān ||
pitā tenātibalinā durādharṣaḥ parairabhūt || 37 ||
ākāśa iva niṣpaṃko grīṣme bhānumatā yutaḥ ||
vaiśākha iva madhyāhne duḥsaho durnirīkṣakaḥ || 38 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye dharaṇīvarāhasaṃvāde'gastyaprārthanayābhagavataḥ
sarvajanadṛggocaratvādivarṇanaṃnāma tṛtīyo'dhyāyaḥ || 3 || || cha ||

English translation

Summary: Manifestation of the Lord to the Eyes of Everyone at the Request of Agastya .

Note: This and the following chapters follow closely the story in VrP, Part II, Chapters 3 ff. The names Viyad or Ākāśa and Dharaṇī remind us of Vedic Dyāvāpṛthivī and the finding of a baby daughter from the bowels of the earth is similar to the ‘birth’ (finding) of Sītā by Janaka while ploughing the sacrificial place.

Śrī Varāha said :

1. Well, I shall relate to you an ancient incident, O lady of excellent face. Listen to the meritorious episode, O great Goddess, along with the sequel and the future.

2-3. Formerly, O Goddess, in the Vaivasvata Manvantara in the first Kṛta Yuga , O sinless lady, Śrīnivāsa accompanied by Śrī and Bhūmi saw the great penance of Vāyu and came to the bank of Svāmipuṣkariṇī.

Śrīkānta (‘the beloved of Śrī’) Hari , desirous of doing what is pleasing to Vāyu, shall stay in this southern meritorious shore in the splendid palace (‘ Vimāna ’) named Ānanda .

4. Ever since then Hṛṣīkeśa constantly propitiated by Lord Kārttikeya shall abide in this palace till the end of the Kalpa but (be) invisible.

Dharaṇī said :

5-6. How will the invisible Lord Śrīnivāsa, the Lord of Devas occupying your right side, be visible to human beings? Tell, O Lord of Suras , how he is (to be) propitiated by people?

Śrī Varāha replied :

7-10. Agastya reached this place and visited the eternal Deva (Lord). He propitiated him for twelve years, delighting him again and again. He prayed for the presence of the Lord, “May Your Lordship be

visible." Hṛṣīkeśa who was accompanied by Śrī and Bhūmi (said as follows), O Dharā :

The Lord said :

O celestial sage, for your sake I shall be visible to all the embodied beings, but this Vimāna will never be visible. Till the end of the Kalpa, O great sage, I shall be undoubtedly visible in this place.

On hearing those words the sage became delighted and returned to his hermitage.

11-12. Thereafter, the Four-armed Lord became visible to human beings and others. Later on he will sit in the Vimāna worthy of being meditated upon by sages (?), being propitiated by Skanda and always served by Wind-god. Thus a great deal of time elapsed along with several sets of four Yugas .

[The Birth of a Son Named Ākāśarāja to Mitravarmā]:—

13-20. The twenty-eighth cycle of four Yugas started, O Vasundharā . At the end of Dvāpara the Bhārata war took place and then Kali Yuga set in. Vikramārka and other kings, Śakas and Śūdras and others will pass away without knowing or realizing me, O lady of excellent face. Then the mighty warrior Mitravarman born of the Lunar race will become the king of Tuṇḍīra Maṇḍala (country round Kāñcī) and reside in the city of Nārāyaṇapura . [1] He will be supreme with great rise in good fortune. When that king rules over the earth righteously, the earth became (i.e. will become) productive of plenty of fruits without being cultivated. It was (i.e. will be) adorned with plenty of plants and vegetation. There was no natural calamity such as drought, too much of rain and the like. All the people were virtuous.

A charming daughter of the Pāṇḍya king was his wife. A son named Viyat (i.e. Ākāśa, Sky) was bora to him. He was an ornament unto the whole race. His wife named Dharaṇī was born of the family of Śakas. Entrusting the kingdom to his care, the excellent king Mitravarmā went to a meritorious penance-grove near Veṅkaṭādri .

[Padmāvatī Comes out of the Bowels of the Earth]:—

21-23. The great king named Ākāśa became an emperor. He observed the vow of having only one wife. The king was mentally attached to Dharaṇī (his wife). He cleared the ground on the banks of the river Araṇī for the sake of a Yajña ('sacrifice'). When the surface of the ground was being ploughed by means of a golden plough, a girl was seen coming out of the ploughed land as he was scattering a handful of seeds. The girl was lying on a bed of lotuses. She was beautiful with all characteristic features.

24-25. She shone like a doll made of gold. On seeing her the king was struck with wonder. His eyes beamed like a full blown (lotus). Taking the child with him, he rejoiced in the company of his ministers saying repeatedly, "This is my daughter."

An ethereal voice then spoke to him:

26-28. "It is true. This is your own daughter. Bring up this excellent-eyed girl." Then delighted in his mind the king entered his city calling the queen Dharaṇī. He spoke thus: "Look at this girl granted by the Lord to me. She has come out of the earth. Since we are childless, this girl shall certainly be our daughter." After saying this, king Viyat (Ākāśa) handed over the child to the queen.

[Birth of a Son Named Vasudāna to King ākāśa and His Wife Called Dharaṇī]:—

29-31. As soon as the child entered the abode, queen Dharaṇī conceived. King Viyat was extremely pleased on seeing the lady with beaming glossy eyes. He said: “O lady with splendid eyebrows, the creeper in the form of the continuity of my race has borne fruit.”

Then at the proper time queen Dharaṇī with lotus-like eyes gave birth to a son in a splendid Muhūrta when five Planets were in their ascendant position and the Sun was in the Zodiac Aries.

32. On the day of his birth divine drums were beaten. A shower of flowers fell on the abode (i.e. palace of the king). A gentle breeze pleasing to the touch blew.

33. To the persons who came to inform and congratulate him on the birth of the son the king gave as gift everything he had except the royal Umbrella and the Chowries. [2]

34. He made a gift of a crore of tawny-coloured cows. More than a hundred bulls were gifted. On the auspicious twelfth day he performed all the post-natal holy rites. The boy was named Vasudāna.

Śrī Varāha said :

35. O gentle lady, the charming son of Ākāśa named Vasudāna grew up everyday like the crescent moon in the bright half of a month.

36. The sacred-thread investiture was duly performed. He was educated and trained by preceptors who had mastered the Vedic lore. He learned from his father the wielding of weapons and missiles along with their Mantras .

37. He learned the science of archery consisting of four divisions along with their ancillary subjects and subsidiary activities. Thanks to that powerful son, the father became extremely invincible to enemies.

38. He was as free from mud and stain as the sky in Summer along with the Sun. He was unbearable to look at like the sky at midday during the month of Vaiśākha .

[1]: [1] : As the capital of the country Tuṇḍira or Toṇḍa Maṇḍala, it should have been identical with Kāñcī. But Nārāyaṇapura is on the bank of Araṇī—a river in Toṇḍa Maṇḍala (infra 5.46). And the path to it from Veṅkaṭādri (infra 5.38-46) confirms its being different from Veṅkaṭādri.

[2]: [2] : These are royal insignia which a ruling monarch is prohibited to gift.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 4

Nārada Approaches Padmāvatī

Chapter 4 of 221 · 36 detected Sanskrit verse markers

Sanskrit

।। अथ उद्यानवासिन्याः पद्मावत्याः समीपे नारदागमनम् ।।
।। धरण्युवाच ।। ।।
उक्तं भगवता तस्य वियत्पुत्रस्य नाम च ।।
अयोनिजायास्तत्पुत्र्याः किं नाम च तदाऽकरोत्।।१।।
।। श्रीसूत उवाच ।। ।।
इति पृष्टः पुनः प्राह श्रीवराहो जगत्पतिः ।। २ ।।
।। श्रीवराह उवाच ।। ।।
आकाशराजो मतिमांस्तां दृष्ट्वा कमलेशयाम् ।। ३ ।।
पद्मिनीति च नाम्ना वै चकार वसुधासुताम् ।।
तां तु यौवनसम्पन्नां सखीभिः परिवारिताम् ।। ४ ।।
आरामे विहरंतीं च शुककोकिलनादिते ।।
यदृच्छयाऽऽगतस्तत्र नारदो मुनिसत्तमः ।। ५ ।।
वनलक्ष्मीमिवालोक्य विस्मयादिदमब्रवीत् ।। ६ ।।
।। नारद उवाच ।। ।।
कासि कस्य सुता भीरु हस्तं दर्शय मे तव ।।

इत्युक्ता सा सुचार्वंगी स्वात्मानं मुनयेऽब्रवीत्।। ७ ।।
वियद्राजसुता ब्रह्मँल्लक्षणानि वदस्व मे ।।
इत्युक्तः स तदा प्राह नारदो मुनिसत्तमः ।। ८ ।।
।। अथ नारदोदीरित पद्मावतीशरीरलक्षणानि ।।
।। नारदउवाच ।।
शृणु त्वं चारुवदने लक्षणानि वदामि ते ।।
पादौ प्रतिष्ठितौ सुभ्रु रक्तपद्मदलान्वितौ ।। ९ ।।
पादांगुल्यः समा रक्ता रक्ततुंगनखान्विताः ।।
गुल्फौ गूढौ समावेतौ जंघे चारोमशे शुभे ।। 2.1.4.१० ।।
जानुनी समसुस्निग्धे समावूरू क्रमादुरू ।।
नितंबौ पृथुलौ पीनौ जघनं चिंत्यमेव हि ।। ११ ।।
नाभिर्मंडलवान्निम्नः पार्श्वौ ते मेदुरावुभौ ।।
त्रिवलीललितं मध्यं रोमराजिविराजितम् ।। १२ ।।
स्तनौ पीनौ घनौ स्निग्धाबुन्नतौ मग्नचूचुकौ ।।
करौ ते रक्तपद्माभौ पद्मरेखासमन्वितौ ।।

सुसूक्ष्मौ रक्तसत्पर्व निरन्तरसमांगुली ।। १३ ।।
शुकतुंडसमाकारनखपंक्तिविराजितौ ।।
दीर्घौ च कोमलौ भद्रे भुजौ ते पुष्पदंडवत् ।। १४ ।।
पृष्ठं ते वेदिवद्भाति विलग्नमृजु मध्यमम् ।।
कंठस्तु रक्तो दीर्घश्च स्कन्धौ चावनतौ शुभे ।। १५ ।।
मुखं प्रसन्नं सततमकलंकशशिप्रभम् ।।
कपोलौ कनकादर्शसदृशौ कुंडलोज्ज्वलौ ।। १६ ।।
तिलपुष्पसमाकारा नासिका ते शुभानने ।।
अकलंकाष्टमीचंद्रसदृशोऽतिमनोहरः ।। १७।।
दृश्यतेऽयं ललाटस्ते नीलालकसुशोभितः ।।
मूर्धा ते समवृत्तश्च स्निग्धायतकचान्वितः ।। १८ ।।
स्मितसंशोभिदशनं बिंबाधरसमन्वितम् ।।
मुखं ते विष्णुयोग्यं स्यादिति मे निश्चिता मतिः ।।१९।।
नाभिस्ते दक्षिणावर्त आवर्त इव गांगजः ।।
त्वं हि क्षीराब्धिसम्भूता लक्ष्मीरिव हि दृश्यसे ।। 2.1.4.२० ।।

।। श्रीवराह उवाच ।।
इत्युक्त्वा पूजितस्ताभिर्नारदोऽन्तर्दधे तदा ।।
एतच्छ्रुत्वाऽथ तत्सख्यस्तामूचुः पद्मिनीं सखीम् ।।२१।।
अथ पद्मावत्याः स्वसखीभिः साकं पुष्पाटवी गमनम् ।। ।।
वनं गच्छाम पुष्पार्थं वसन्तः समुपागतः ।।
कर्णिकाराश्च चूताश्च चंपकाः पारिभद्रकाः ।।२२।।
पलाशाः पाटलाः कुन्दा रक्ताशोकाश्च पुष्पिताः।।
पद्मिन्यः सिन्धुवाराश्च मालत्यो यूथिकालताः।।२३।।
कह्लारकरवीराश्च संघर्षादिव पुष्पिताः ।।
पुष्पावचयनं कुर्मो वनेऽस्मिन्सुमनोहरे ।।२४।।
इत्युक्त्वा ता वनं जग्मुराकाशतनयायुताः ।।
पुष्पाण्याहरमाणास्तु विचरन्त्यस्ततस्ततः ।। २५ ।।
कंचिद्गजेंद्रं ददृशुः शुभ्रदन्तद्वयोज्ज्वलम् ।।
गण्डभित्तितलोद्भूतमदधाराद्वयोज्ज्वलम्।।२६।।
उन्नतं करिणीयूथैः समुपेतं रजोज्ज्वलम् ।।

फूत्कारिपुष्करप्रोद्यच्छीकरापूरिताननम्।। २७ ।।
दृष्ट्वा चोद्विग्नहृदया वनस्पतिमुपाश्रिताः ।।
एतस्मिन्नंतरे चाशु ददृशुर्हयमुत्तमम्।।२८।।
अथ मृगयार्थं पुष्पाटवीं प्रति श्रीनिवासागमनम्।।
अकलंकेन्दुधवलं जाम्बूनदपरिष्कृतम् ।।
स्फुरद्विद्युल्लतायुक्तशरन्मेघमिवोन्नतम् ।। २९ ।।
तस्मिंस्तु पुरुषं कृष्णं मदनाकारवर्चसम्।।
पुंडरीकदलाकारकर्णान्तायतलोचनम् ।। 2.1.4.३० ।।
सुसूक्ष्मक्षौमसंवीतनीलचूलिकयोज्ज्वलम् ।।

पद्मरागमणिद्योतिस्फुरत्कुंडलमण्डितम् ।। ३१ ।।
सुवर्णरत्नखचितशार्ङ्गदिव्यधनुर्धरम् ।।
अपरेण करेणैव वहन्तं काञ्चनं शरम् ।।३२।।
पीतकक्षोमसंवीतकटिदेशं सुमध्यमम् ।।
रत्नकंकणकेयूरकटिसूत्रविराजितम।।३३।।
विशालवक्षः संशोभिदक्षिणावर्तसंयुतम् ।।

स्वर्णयज्ञोपवीतेन स्फुरत्स्कन्धं मनोहरम्।।३४।।
ईहामृगं समुद्दिश्य महावेगादनुद्रुतम् ।।
तं दृष्ट्वा विस्मिता नार्यः सस्मितास्तस्थुरत्र वै ।।३५।।
तं दृष्ट्वा हयमारूढं गजेन्द्रो नम्रमस्तकः ।।
तुण्डमुद्धृत्य गर्जन्वै विनिर्वृत्य ययौ वनम् ।।३६।।
तस्मिन्गते गजे तत्र हयारूढः समाययौ ।।
ईहामृगं विचिन्वानः पुष्पलावीसमीपतः।।३७।।
।। अथ भगवतः कन्यकानां चान्योन्यसंवादः।। ।।
ताः समेत्य स चोवाच तुरगोपरि संस्थितः।।
अत्रागतो मृगः कश्चिदीहामृग इतीरितः ।।३८।।
दृष्टो वा भवतीभिः स ब्रूत मे कन्यका इति ।।३९।
।। श्रीवराह उवाच ।। ।।
प्रत्यूचुस्तास्तु तं कन्या दृष्टोस्माभिर्न कश्चन ।।2.1.4.४०।।
किमर्थमागतोस्माकं वनं वरधनुर्धरः ।।
अत्रावध्या मृगाः सर्वे वर्तमाना निषादप ।।४१।।

आशु गच्छ वनादस्मादाकाशनृपपालितात् ।।
इति तासां वचः श्रुत्वा हयादवरुरोह सः ।। ४२ ।।
कास्तु यूयमियं चापि कन्यकांबुजसन्निभा ।।
सुभगा चारुसर्वांगी पीनोन्नतपयोधरा ।।
ब्रूत मेऽहं गमिष्यामि श्रुत्वा स्वस्यालयं गिरिम् ।। ४३ ।।
इति तस्या वचः श्रुत्वा धरण्यात्मजयेरिता ।।
सखी पद्मावती प्राह निषादं पर्वतालयम् ।। ४४ ।।
आकाशराजतनया वसुधातलसंभवा ।।
अस्माकं नायिका शूर पद्मिनीनाम नामतः ।। ४५ ।।
ब्रूहि त्वं सुभगाकार किन्नामा कस्य वा सुतः ।।
जातिः का कुत्र ते वासः किमर्थं त्वमिहागतः ।।
इति पृष्टः स ताः प्राह मन्दस्मितमुखांबुजः ।। ४६ ।।
दिवाकरकुलं प्राहुरस्माकं तु पुराविदः ।।
यस्य नामान्यनंतानि पावनानि मनीषिणाम् ।। ४७ ।।
वर्णतो नामतश्चापि कृष्णं प्राहुस्तपस्विनः ।।

ब्रह्मद्विषां सुरारीणां यस्य चक्रं भयावहम् ।। ४८ ।।
यस्य शंखध्वनिं श्रुत्वा मोहमीयुर्हि वैरिणः ।।

यस्य वै धनुषस्तुल्यं धनुर्नैवामरेष्वपि ।। ४९ ।।
तं मां वीरपतिं प्राहुर्वेंकटाद्रिनिवासिनम् ।।
तस्मादद्रितटात्सोऽहं निषादैरनुगैर्वृतः ।। 2.1.4.५० ।।
मृगयार्थं हयारूढो युष्माकं वनमागतः ।।
मयाप्यनुद्रुतः कश्चिन्मृगो वायुगतिर्ययौ ।। ५१ ।।
तमदृष्ट्वा वनं पश्यन्दृष्टवान्सुभगामिमाम् ।।
कामादिहागतोऽहं वो मया किं लभ्यते न्वियम् ।। ५२ ।।
इति कृष्णवचः श्रुत्वा कुद्धास्ताः पुनरब्रुवन् ।।
आकाशराजो दृष्ट्वा त्वां कृत्वा निगडबन्धनम् ।।
यावन्नयति तावत्त्वं गच्छ शीघ्रं स्वमालयम् ।।५३।।
तर्जितस्ताभिरेवं स हयमारुह्य शीघ्रगम् ।।
युक्तः स्वानुचरैः सर्वैर्ययौ द्रुततरं गिरिम् ।। ५४ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये धरणीवराहसंवाद उद्यानवासिन्याः पद्मावत्यास्समीपे नारदागमन श्रीनिवासमृगयादिवर्णनंनाम चतुर्थोऽध्यायः ।। ४ ।।

Roman transliteration

|| atha udyānavāsinyāḥ padmāvatyāḥ samīpe nāradāgamanam ||
|| dharaṇyuvāca || ||
uktaṃ bhagavatā tasya viyatputrasya nāma ca ||
ayonijāyāstatputryāḥ kiṃ nāma ca tadā'karot||1||
|| śrīsūta uvāca || ||
iti pṛṣṭaḥ punaḥ prāha śrīvarāho jagatpatiḥ || 2 ||
|| śrīvarāha uvāca || ||
ākāśarājo matimāṃstāṃ dṛṣṭvā kamaleśayām || 3 ||
padminīti ca nāmnā vai cakāra vasudhāsutām ||
tāṃ tu yauvanasampannāṃ sakhībhiḥ parivāritām || 4 ||
ārāme viharaṃtīṃ ca śukakokilanādite ||
yadṛcchayā"gatastatra nārado munisattamaḥ || 5 ||
vanalakṣmīmivālokya vismayādidamabravīt || 6 ||
|| nārada uvāca || ||
kāsi kasya sutā bhīru hastaṃ darśaya me tava ||

ityuktā sā sucārvaṃgī svātmānaṃ munaye'bravīt|| 7 ||
viyadrājasutā brahma~llakṣaṇāni vadasva me ||
ityuktaḥ sa tadā prāha nārado munisattamaḥ || 8 ||
|| atha nāradodīrita padmāvatīśarīralakṣaṇāni ||
|| nāradauvāca ||
śṛṇu tvaṃ cāruvadane lakṣaṇāni vadāmi te ||
pādau pratiṣṭhitau subhru raktapadmadalānvitau || 9 ||
pādāṃgulyaḥ samā raktā raktatuṃganakhānvitāḥ ||
gulphau gūḍhau samāvetau jaṃghe cāromaśe śubhe || 2.1.4.10 ||
jānunī samasusnigdhe samāvūrū kramādurū ||
nitaṃbau pṛthulau pīnau jaghanaṃ ciṃtyameva hi || 11 ||
nābhirmaṃḍalavānnimnaḥ pārśvau te medurāvubhau ||
trivalīlalitaṃ madhyaṃ romarājivirājitam || 12 ||
stanau pīnau ghanau snigdhābunnatau magnacūcukau ||

karau te raktapadmābhau padmarekhāsamanvitau ||

susūkṣmau raktasatparva nirantarasamāṃgulī || 13 ||
śukatuṃḍasamākāranakhapaṃktivirājitau ||
dīrghau ca komalau bhadre bhujau te puṣpadaṃḍavat || 14 ||
prṣṭhaṃ te vedivadbhāti vilagnamṛju madhyamam ||
kaṃṭhastu rakto dīrghaśca skandhau cāvanatau śubhe || 15 ||
mukhaṃ prasannaṃ satatamakalaṃkaśaśiprabham ||
kapolau kanakādarśasadṛśau kuṃḍalojjvalau || 16 ||
tilapuṣpasamākārā nāsikā te śubhānane ||
akalaṃkāṣṭamīcaṃdrasadṛśo'timanoharaḥ || 17||
dṛśyate'yaṃ lalāṭaste nīlālakasuśobhitaḥ ||
mūrdhā te samavṛttaśca snigdhāyatakacānvitaḥ || 18 ||
smitasaṃśobhidaśanaṃ biṃbādharasamanvitam ||
mukhaṃ te viṣṇuyogyaṃ syāditi me niścitā matiḥ ||19||
nābhiste dakṣiṇāvarta āvarta iva gāṃgajaḥ ||
tvaṃ hi kṣīrābdhisambhūtā lakṣmīriva hi dṛśyase || 2.1.4.20 ||

|| śrīvarāha uvāca ||
ityuktvā pūjitastābhirnārado'ntardadhe tadā ||
etacchrutvā'tha tatsakhyastāmūcuḥ padminīṃ sakhīm ||21||
atha padmāvatyāḥ svasakhībhiḥ sākaṃ puṣpāṭavī gamanam || ||
vanaṃ gacchāma puṣpārthaṃ vasantaḥ samupāgataḥ ||
karṇikārāśca cūtāśca caṃpakāḥ pāribhadrakāḥ ||22||
palāśāḥ pāṭalāḥ kundā raktāśokāśca puṣpitāḥ||
padminyaḥ sindhuvārāśca mālatyo yūthikālatāḥ||23||
kahlārakaravīrāśca saṃgharṣādiva puṣpitāḥ ||
puṣpāvacayanaṃ kurmo vane'sminsumanohare ||24||
ityuktvā tā vanaṃ jagmurākāśatanayāyutāḥ ||
puṣpāṇyāharamāṇāstu vicarantyastatastataḥ || 25 ||
kaṃcidgajeṃdraṃ dadṛśuḥ śubhradantadvayojjvalam ||
gaṇḍabhittitalodbhūtamadadhārādvayojjvalam||26||
unnataṃ kariṇīyūthaiḥ samupetaṃ rajojjvalam ||

phūtkāripuṣkaraprodyacchīkarāpūritānanam|| 27 ||
dṛṣṭvā codvignahṛdayā vanaspatimupāśritāḥ ||
etasminnaṃtare cāśu dadṛśurhayamuttamam||28||
atha mṛgayārthaṃ puṣpāṭavīṃ prati śrīnivāsāgamanam||
akalaṃkendudhavalaṃ jāmbūnadapariṣkṛtam ||
sphuradvidyullatāyuktaśaranmeghamivonnatam || 29 ||
tasmiṃstu puruṣaṃ kṛṣṇaṃ madanākāravarcasam||
puṃḍarīkadalākārakarṇāntāyatalocanam || 2.1.4.30 ||
susūkṣmakṣaumasaṃvītanīlacūlikayojjvalam ||
padmarāgamaṇidyotisphuratkuṃḍalamaṇḍitam || 31 ||
suvarṇaratnakhacitaśārṅgadivyadhanurdharam ||
apareṇa kareṇaiva vahantaṃ kāñcanaṃ śaram ||32||
pītakakṣomasaṃvītakaṭideśaṃ sumadhyamam ||
ratnakaṃkaṇakeyūrakaṭisūtravirājitama||33||
viśālavakṣaḥ saṃśobhidakṣiṇāvartasaṃyutam ||

svarṇayajñopavītena sphuratskandhaṃ manoharam||34||
īhāmṛgaṃ samuddiśya mahāvegādanudrutam ||
taṃ dṛṣṭvā vismitā nāryaḥ sasmitāstasthuratra vai ||35||

taṃ dṛṣṭvā hayamārūḍhaṃ gajendro namramastakaḥ ||
tuṇḍamuddhṛtya garjanvai vinirvṛtya yayau vanam ||36||
tasmingate gaje tatra hayārūḍhaḥ samāyayau ||
īhāmṛgaṃ vicinvānaḥ puṣpalāvīsamīpataḥ||37||
|| atha bhagavataḥ kanyakānāṃ cānyonyasaṃvādaḥ|| ||
tāḥ sametya sa covāca turagopari saṃsthitaḥ||
atrāgato mṛgaḥ kaścidīhāmṛga itīritaḥ ||38||
dṛṣṭo vā bhavatībhiḥ sa brūta me kanyakā iti ||39|
|| śrīvarāha uvāca || ||
pratyūcustāstu taṃ kanyā dṛṣṭosmābhirna kaścana ||2.1.4.40||
kimarthamāgatosmākaṃ vanaṃ varadhanurdharaḥ ||
atrāvadhyā mṛgāḥ sarve vartamānā niṣādapa ||41||

āśu gaccha vanādasmādākāśaṇrpapālitāt ||
iti tāsāṃ vacaḥ śrutvā hayādavaruroha saḥ || 42 ||
kāstu yūyamiyaṃ cāpi kanyakāṃbujasannibhā ||
subhagā cārusarvāṃgī pīnonnatapayodharā ||
brūta me'haṃ gamiṣyāmi śrutvā svasyālayaṃ girim || 43 ||
iti tasyā vacaḥ śrutvā dharaṇyātmajayeritā ||
sakhī padmāvatī prāha niṣādaṃ parvatālayam || 44 ||
ākāśarājatanayā vasudhātalasaṃbhavā ||
asmākaṃ nāyikā śūra padminīnāma nāmataḥ || 45 ||
brūhi tvaṃ subhagākāra kinnāmā kasya vā sutaḥ ||
jātiḥ kā kutra te vāsaḥ kimarthaṃ tvamihāgataḥ ||
iti pṛṣṭaḥ sa tāḥ prāha mandasmitamukhāṃbujaḥ || 46 ||
divākarakulaṃ prāhurasmākaṃ tu purāvidaḥ ||
yasya nāmānyanaṃtāni pāvanāni manīṣiṇām || 47 ||
varṇato nāmataścāpi kṛṣṇaṃ prāhustapasvinaḥ ||

brahmadviṣāṃ surārīṇāṃ yasya cakraṃ bhayāvaham || 48 ||
yasya śaṃkhadhvaniṃ śrutvā mohamīyurhi vairiṇaḥ ||
yasya vai dhanuṣastulyaṃ dhanurnaivāmareṣvapi || 49 ||
taṃ māṃ vīrapatiṃ prāhurveṃkaṭādrinivāsinam ||
tasmādadritaṭātso'haṃ niṣādairanugairvṛtaḥ || 2.1.4.50 ||
mṛgayārthaṃ hayārūḍho yuṣmākaṃ vanamāgataḥ ||
mayāpyanudrutaḥ kaścinmṛgo vāyugatiryayau || 51 ||
tamadṛṣṭvā vanaṃ paśyandṛṣṭavānsubhagāmimām ||
kāmādihāgato'haṃ vo mayā kiṃ labhyate nviyam || 52 ||
iti kṛṣṇavacaḥ śrutvā kuddhāstāḥ punarabruvan ||
ākāśarājo dṛṣṭvā tvāṃ kṛtvā nigaḍabandhanam ||
yāvannayati tāvattvaṃ gaccha śīghraṃ svamālayam ||53||
tarjitastābhirevaṃ sa hayamāruhya śīghragam ||
yuktaḥ svānucaraiḥ sarvairyayau drutataraṃ girim || 54 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye dharaṇīvarāhasaṃvāda udyānavāsinyāḥ padmāvatyāssamīpe nāradāgamana
śrīnivāsamṛgayādivarṇanaṃnāma caturtho'dhyāyaḥ || 4 ||

English translation

Dharaṇī said :

1. The name of that son of Viyat was mentioned by the Lord (i.e. you). What name did he give to that daughter (who was) not born of a womb?

Śrī Sūta said :

2. On being asked thus, Śrī Varāha , the Lord of the universe, said again:

Śrī Varāha said :

3-6. The intelligent king Ākāśa , on seeing that girl lying on a lotus, called that daughter of the earth by the name Padminī .

She attained the prime of youth. She was once sporting about in a garden reverberating with the sounds of parrots and cuckoos. Nārada , the excellent sage, came there by chance. On seeing her who appeared like the goddess of the forest Nārada was surprised and he spoke thus:

Nārada said :

7-8. Who are you, O timid girl? Whose daughter (are you)? Show me your hand.

On being asked thus that girl of fascinating limbs introduced herself to the sage: “O Brāhmaṇa , I am the daughter of King Viyat. Tell what (good) marks I have (on my palm etc.).” On being requested thus Nārada, the excellent sage, said:

[The Physical Marks of Padmāvatī as Read by Nārada]:—

Nārada said :

9. Listen, O lady of charming face; I shall tell your distinctive features. Your feet are good; O lady of excellent eyebrows. They are like red lotuses with (soft) petals.

10. The toes of the feet are red and straight and even, having red and elevated (vault-like) nails. The ankles are uniform and concealed; the splendid shanks are devoid of hair.

11. The knees are equal and exceedingly smooth and shining. The thighs are equal and gradually thick; the buttocks are large and stout and the loins are thought-provoking.

12. The navel is circular and deep; both the sides are thick; the middle is fascinating due to the three folds of the skin shining with curly hair.

13. The breasts are plump, thick-set and protruding with the nipples sunk within. Your hands have the lustre of red lotus with the lotus-line (on the palm). They are tender with straight and even fingers with excellent red joints when placed together; there is no space left in between the fingers.

14. The nails of the hands are like the beaks of a parrot. Your hands shine thereby. Your arms are long and delicate like the stalk of a flower, O gentle lady.

15. Your back appears like the altar; the middle is tender, delicate and straight. The neck is red and long, O splendid lady, and the shoulders stoop downwards.

16. The face is always pleasant and has the lustre of the moon devoid of its black spot; the cheeks are like a golden mirror, shining brilliantly with ear-rings.

17-19. O lady of splendid face, your nose has the shape of a flower of gingelly plant.Your forehead is exceedingly charming, resembling the spotless moon on the eighth day (of a fortnight). It is rendered more splendid by the dark forelocks. Your head has the shape of a regular circle. It has smooth long glossy tresses. Your face shines with your lips like the Biṃba fruit (Momordica monadelpha). The teeth sparkle when you smile. This is my definite conclusion that your face will be befitting Viṣṇu .

20. Your navel has a turn to the right like an eddy in Gaṅgā . You look like Lakṣmī born of the Milk Ocean.

Śrī Varāha said :

21. After saying thus and after being worshipped by them Nārada vanished. On hearing this her friends and attendants, spoke to their friend Padminī:

22-24. “It is the advent of spring season. Let us go to the park for gathering flowers. Karṇikāras (Pterospermum acerifolium), Cūtas (Mango trees), Caṃpakas , Pāribhadrakas (Erythrina fulgens), Palāśas (Butea frondosa), Pāṭalas (Trumpet flowers), Kundas (Jasmine), and Raktāśokas (Red Aśoka) have blossomed. Padminīs (Lotus flowers), Sindhuvāras (Vitex negundo), Mālatīs (Jasmine), Yūthikā creepers (Jasminum auriculatum), Kahlāras (white esculent water-lily), Karavīras (Oleanders) are vying with one another in blossoming. Let us gather flowers in this park that is very pleasant and charming.”

[Departure of Padmāvatī to the Flower-Park along with her Friends and Attendants]:—

25. After saying this, they went to the park accompanied by the daughter of Ākāśa. They wandered here and there gathering flowers.

26-27. They saw a certain lordly elephant. He shone brilliantly with his two white and sparkling tusks. He was resplendent with two streams of ichor flowing from his broad cheeks. He was lofty with dust particles (scattered all over the body). He was accompanied by herds of cow-elephants. With a hissing of the tip of his tongue he sprayed his own face with waters coming out of his trunk.

28. On seeing him they became frightened and resorted to a tree (for refuge). In the meantime they immediately espied an excellent horse.

[Śrīnivāsa ’s Arrival at the Flower-Park in the Course of Hunting]:—

29. The horse was as white as the spotless moon. It was well-adorned with gold trappings and outfit. It was as lofty (and bright) as the autumnal cloud with glittering streaks of lightning.

30. On the horse they saw a dark-complexioned man having the splendour and features of Madana (i.e. god of love). His eyes had the shape of lotus-petals and they extended as far as his ears.

31. A brilliant blue crest tied with a silk cloth of very fine texture (adorned his head). He was adorned with ear-rings sparkling with rubies and jewels.

32. He held a divine Śārṅga bow covered with gold and studded with gems. With his other hand he held a golden arrow.

33. His waist shone with the hips covered with a yellow silk cloth. He was resplendent with bejewelled bangles, armlets and waist-band.

34. A curl of hair with a right twist shone on his broad chest. He was charming with a golden sacred thread shining over his shoulder.

35. He had been speedily chasing a wolf. On seeing him the maidens were struck with wonder. They stood there itself.

36. On seeing him seated on a horse the lordly elephant bowed down his head, lifted his trunk, turned back and went to the forest trumpeting.

37. When the elephant had gone back, the horse-rider came there looking for the wolf to the presence of those girls plucking the flowers.

[Dialogue between the Lord and the Maidens]:—

38-39. Approaching them, the rider on the horseback said: “Did an animal called wolf come this way? Was it seen by you all? Tell me, O girls”

Śrī Varāha said :

40-42. The girls replied to him: “Nothing was seen by us. Why have you come to our park wielding an excellent bow. O leader of hunters, none of the animals living here should be killed. Go away quickly from this park which is in the protective jurisdiction of King Ākāśa.”

On hearing the words of those maidens he got down from the horse.

43. “Who are you all? Who is this lotus-like maiden? She has excellent magnificence. All her limbs are fascinating. Her breasts are plump and protruding. Tell me. After hearing the same I shall go back to my abode in the mountain.”

44. On hearing these words of his the friend and attendant of Padmāvatī urged by the daughter of Dharaṇī said to the hunter, a resident of the mountain:

45. “This is the daughter of King Ākāśa. She was born out of the bowels of the earth. O hero, she is our leader and her name is Padminī.

46. Tell us, O youth of handsome features, what is your name? Whose son are you? What is your caste? Where is your residence? Why have you come here?”

On being asked thus he replied to them with a smile on his lotus-like face:

47. “Those conversant with ancient traditions say that our family is that of the Sun. Our names are innumerable. They sanctify learned men.

48. By colour and name the ascetics say that I am Kṛṣṇa . My discus instills fear in the minds of the enemies of Suras and those who hate Brāhmaṇas .

49. On hearing the sound of my conch enemies become confounded. Even among the immortal beings there is no bow equal to mine.

50-52. They call me the lord of heroes, residing in Veṅkaṭādri . It was from the ridge of that mountain that I surrounded (i.e. accompanied) by my Niṣāda followers have come for hunting, riding on a horse, to your park. A certain animal moving rapidly like the wind has been pursued by me. It went away somewhere. Unable to see it I have now seen this maiden of exalted magnificence. I have come here with love. Can this maiden be obtained by me?”

53-54. On hearing these words of Kṛṣṇa they became infuriated and said: “If King Ākāśa sees you, he will bind you with fetters and take you away. Before this happens go quickly to your own abode.”

Threatened by them thus, he mounted the swift horse. Accompanied by all his followers, he went back to the mountain quickly.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 5

Śrīnivāsa Enchanted on Seeing Padmāvatī

Chapter 5 of 221 · 67 detected Sanskrit verse markers

Sanskrit

अथ पद्मावतीदर्शनेन श्रीनिवासस्य मोहप्राप्तिः ।। ।। ।।
।। श्रीवराह उवाच ।। ।।
सम्प्राप्य चालयं दिव्यमवतीर्य हयोत्तमात् ।।
विसृज्य सानुगान्सर्वान्देवान्कैरातरूपकान् ।। १ ।।
विश्रमध्वमिति प्रोच्य विवेश मणिमण्डपम् ।।
आरुह्य मणिसोपानं पंचकक्षा अतीत्य च ।। २ ।।
मुक्तागृहं समासाद्य तस्मिंल्लोलायिते शुभे ।।
नवरत्नमये मंचे संविवेशावशो हरिः ।। ३ ।।
संस्मरन्पद्मगर्भाभां तामेवायतलोचनाम् ।।
तनुमध्यां पीनकुचां मन्दस्मितसुखांबुजाम् ।। ४ ।।
क्षीराब्धितनयामेव मेने पद्मोद्भवां शुभाम् ।।
तस्यां गतमना देवः श्रीनिवासो मुमोह च ।। ५ ।।
।। अथ मुह्यमानं श्रीनिवासं प्रति बकुलमालिकोक्तिः ।। ।।
ततो मध्याह्नसमये कृत्वान्नं दिव्यमुत्तमम् ।।
सूपदंशं सुगन्धं च देवार्हमतिशोभनम् ।। ६ ।।

शुद्धान्नं पायसान्नं च गौडं मुद्गान्नमेव च ।।
कृत्वा पञ्चविधापूपान्पूरिकावटकानपि ।। ७ ।।
देवं द्रष्टुं ययौ शीघ्रं सखी वकुलमालिका ।।
पद्मावतीपद्मपत्रा चित्ररेखासमन्विता ।। ८ ।।
निवेश्य द्वारि देवस्य ताः सर्वाः प्रमदोत्तमाः ।।
विवेश तत्समीपं सा स्वयं बकुलमालिका ।।९।।
गत्वा समीपं देवस्य ववन्दे भक्तिभावतः ।।
दृष्ट्वाथ देवं विवशं पर्यंके रत्नभूषिते ।। 2.1.5.१० ।।
पादसंवाहनं कृत्वा निमीलितविलोचनम् ।।
तं ध्यायन्तं च किमपि व्याजहार शुचिस्मिता ।। ११ ।।
उत्तिष्ठ देवदेवेश किं शेषे पुरुषोत्तम ।।
परमान्नं कृतं देव भोक्तुमागच्छ माधव ।। १२ ।।
किं वा त्वमार्तवच्छेषे सर्वलोकार्तिनाशन ।।
मृगयामटता देव कि दृष्टं भवता वने ।। १३ ।।
अवस्था ते विशालाक्ष कामुकस्येव दृश्यते ।।

का दृष्टा देवकन्या वा मानुषी वाऽहिकन्यका ।। ।। १४ ।।
ब्रूहि मे त्वमचिन्त्यात्मन्कन्यां तां चित्तहारिणीम् ।। १५ ।।
।। श्रीवराह उवाच ।। ।।
तस्यास्तद्वचनं श्रुत्वा निःश्वासमकरोद्विभुः ।।
निःश्वसंतं पुनः प्राह प्रीता बकुलमालिका ।। १६ ।।
एवं मनोहरा का सा तवापि पुरुषोत्तम ।।
तामवोचद्धृषीकेशो वक्ष्यामि शृणु तत्त्वतः ।। १७ ।।
।। ।। अथ श्रीनिवासोक्तपद्मावतीपरिणयकारणानि ।।
।। श्रीभगवानुवाच ।। ।।
पुरा त्रेतायुगे पुण्ये रावणं हतवानहम् ।।
तदा वेदवती कन्या साहाय्यमकरोच्छ्रियः ।।१८।।
सीतारूपाभवल्लक्ष्मीर्जनकस्य महीतलात् ।।
गते मयि तु मारीचं हन्तुं पञ्चवटीवने ।। १९ ।।
ममानुजोऽपि मामेव सीतया चोदितोन्वयात् ।।
तदन्तरे राक्षसेन्द्रो हर्तुं सीतामुपाययौ ।। 2.1.5.२० ।।

अग्निहोत्रगतो वह्निस्तं ज्ञात्वा रावणोद्यमम् ।।
आदाय सीतां पाताले स्वाहायां सन्निवेश्य च ।। २१ ।।
तेनैव रक्षसा सृष्टां पुरा वेदवतीं शुभाम् ।।
अग्नौ विसृष्टदेहां तां संहर्तुं रावणं पुनः ।। २२ ।।
सीताया रूपसदृशीं कृत्वा चैवोत्ससर्ज ह ।।
सा रावणहृता भूत्वा लंकायां च निवेशिता ।। २३ ।।
हते तु रावणे पश्चात्पुनरग्निं विवेश सा ।।
अग्निस्तु रक्षितां लक्ष्मीं स्वाहायां मम जानकीम् ।। २४ ।।
दत्त्वा हस्ते च मामाह सीतया सहितां सखीम ।।
इयं वेदवती देव सीतायाः प्रियकारिणी ।। २५ ।।
सीतार्थं राक्षसपुरे तेन बन्दीकृता स्थिता ।।
तस्मादेनां वरेणैव प्रीणय त्वं श्रिया सह ।। २६ ।।
इति वह्निवचः श्रुत्वा सीता मामवदच्छुभा ।।
मम प्रीतिकरी नित्यमियं वेदवती विभो ।। २७ ।।
तस्मात्परं भागवतीं देवैनां वरय प्रभो ।। २८ ।।

।। श्रीभगवानुवाच ।। ।।
तथा देवि करिष्यामि ह्यष्टाविंशे कलौ युगे ।।
तावदेषा ब्रह्मलोके वसत्वमरपूजिता ।। २९ ।।
पश्चात्तु भूमितनया भविष्यति वियत्सुता ।।
इति दत्तवरा पूर्वं मया लक्ष्म्या च सुन्दरी ।। 2.1.5.३० ।।
अद्य नारायणपुरे सम्भूता धरणीतलात् ।।
पद्मासमा पद्मनेत्री पद्मादत्तवरा सती ।। ३१ ।।
सखीभिरनुरूपाभिर्वने पुष्पाणि चिन्वती ।।
मृगयामटता तत्र मया दृष्टा मनोरमा ।। ३२ ।।

तस्या रूपं मया वक्तुं न शक्यं शतहायनैः ।।
लक्ष्म्येव च तया मेऽद्य संगमो भविता यदि ।। ३३ ।।
प्राणाः स्थिरा भविष्यन्ति सत्यमित्यवधारय ।। ३४ ।।
।। अथ वियद्राजपुरं प्रति बकुलमालिकागमनम्।। ।।
त्वं तत्र गत्वा तां कन्यां दृष्ट्वा बकुलमालिके ।।
जानीहि रूपलावण्यादियं योग्येति चास्य वै ।।

अनवद्या विशालाक्षी पद्मेन्दीवरलोचना ।। ३५ ।।
इत्युक्त्वा मोहमापन्नं तं प्राह बकुला पुनः ।।
इतो गच्छामि देवेश मनोज्ञा तव यत्र सा ।। ३६ ।।
मार्गं वद रमाधीश गमिष्ये येन तां प्रति ।।
एवमुक्तो रमाधीशस्तां प्राह वकुलस्रजम् ।। ३७ ।।
इतो गच्छ महाभागे श्रीनृसिंहगुहा यतः ।।
तन्मार्गेणावतीर्यास्माद्भूधरेन्द्रान्मनोरमात् ।। ३८ ।।
अगस्त्याश्रममासाद्य दृष्ट्वा लिंगं तदर्चितम् ।।
अगस्त्येश इति ख्यातं सुवर्णमुखरीतटे ।। ३९ ।।
तीरेणैव ततो गच्छ शुकब्रह्मऋषेर्वनम् ।।
पश्यन्ती स्वर्णमुखरीं तत्र कल्लोलमालिनीम् ।। 2.1.5.४० ।।
तत्र पद्मसरोनाम पावनं पद्मसंयुतम् ।।
तत्र स्नात्वाऽथ ततीरे तपन्तं मुनिसत्तमम् ।। ४१ ।।
छायाशुकं नमस्कृत्य कृष्णं च बलसंयुतम् ।।
आराध्यमानं मुनिना शुकेन सततं शुभे ।। ४२ ।।

इन्द्रनीलमणिश्यामं पीतनिर्मलवाससम् ।।
तीर्थयात्रां गमिष्यन्तं बलभद्रं सिताकृतिम् ।। ४३ ।।
उपासयन्तं मंत्राणि मुक्तान्वितकरद्वयम् ।।
उद्यन्तं पादुकायुक्तं बलभद्रं प्रणम्य च ।। ४४ ।।
आदाय स्वर्णकमलं सरसोऽस्माद्वरानने ।।
तीर्त्वा सुवर्णमुखरीं वनान्युपवनानि च ।। ४५ ।।
अरणीतीरमासाद्य विश्रम्य च वनान्तरे ।।
नारायणपुरीं दृष्ट्वा विस्मयं च गमिष्यसि ।। ४६ ।।
तस्याश्चोपवने वृक्षान्पुष्पाढ्यान्फलसंयुतान् ।।
पनसाम्रशिरीषांश्च कुन्दतिन्दुकपाटलान् ।। ४७ ।।
पुन्नागनागवरणरसालांकोलचंपकान्।।
बकुलामलकान्सालांस्तालहिंतालपद्मकान् ।। ४८ ।।
जम्बूनिम्बकदम्बैलापिप्पलीमधुकार्जुनान् ।।
प्रियंगुहिंगुखर्जूरमायूराशोकलोध्रकान् ।। ४९ ।।
अश्वत्थोदुम्बरप्लक्षबदरीभूर्जकीचकान् ।।

चिञ्चाकिंशुकमन्दारशाल्मलीबीजपूरकान् ।। 2.1.5.५० ।।
पूगनारंगलिकुचनारिकेलवनाकुलान् ।।

मल्लिकामालतीकुन्द यूथिकाकेतकीयुतान् ।। ५१ ।।
करवीराब्जसंपन्नान्राजरंभाविराजितान् ।।
मयूरकीरगरुडशुकसारससंकुलान् ।। ५२ ।।
भृंगझंकारनिबिडानारामान्सुमनोहरान् ।।
पश्यन्तीं परमं हर्षमवाप्य च नदीतटे ।। ५३ ।।
गत्वा पूर्वोत्तरे मार्गे पुरीमिन्द्रपुरीसमाम् ।।
गङ्गयेवावृतां नित्यं सरितारणिनामया ।। ५४ ।।
आकाशराजनगरीं गत्वा तत्रोचितं कुरु ।। ५५ ।।
।। श्रीवराह उवाच ।। ।।
इत्यादिश्य सुराधीशः सखीं तां बकुलाभिधाम् ।।
विसृज्य शयने शुभ्रे स शिश्ये श्रीसमन्वितः ।। ५६ ।।
प्रणम्य देवदेवेशं सखी बकुलमालिका ।।
गुञ्जामणिसमाकारं रक्ताश्वमधिरुह्य सा ।। ५७ ।।

यथोक्तमार्गेण ययौ पश्यन्ती विविधान्मृगान् ।।
मत्तेभान्पर्वताकाराञ्छवेतदन्तविभूषितान् ।। ।। ५८ ।।
करिणीयूथसहिताञ्जलदादानतत्परान् ।।
सिंहाञ्छवे(?)तघनप्रख्यान्सिंहीयूथैरनुद्रुतान् ।। ५९ ।।
शार्दूलर्क्षांश्च खड्गांश्च शरभान्गवयान्मृगान् ।।
कृष्णसारांश्च गोमायूञ्छशांश्च प्रियकानपि ।। 2.1.5.६० ।।
सारसांश्च मयूरांश्च मार्जारान्वनगोचरान् ।।
वृकाञ्छुकान्सूकरांश्च सुवाचः पक्षिणस्तथा ।। ६१ ।।
पश्यन्ती विविधाकारांस्तुष्यन्ती च मुहुर्मुहुः ।।
आससादारणीतीरं पश्चिमं पादपाकुलम् ।। ६२ ।।
अवतीर्यारुणादश्वादगस्त्येशसमीपतः ।।
दृष्ट्वागस्त्येश्वरं लिङ्गमगस्त्येन सुपूजितम् ।। ६३ ।।
तत्र स्नात्वा च पीत्वा च विशश्राम नदीतटे ।। ६४ ।। ।।
।। अथ दिव्योद्यानस्थपद्मावतीसखीः प्रति बकुलमालिकोक्तिः ।। ।।
तत्रागता राजगृहाद्योषितो देवसंनिधौ ।।

सखीः पद्मालयायास्ता दृष्ट्वा बकुलमालिका ।। ६५ ।।
गत्वा समीपे तासां सा किंवदन्तीं स्म पृच्छति ।। ६६ ।।
।। बकुलमालिकोवाच ।। ।।
का यूयं योषितो ब्रूत विचित्राभरणस्रजः ।।
कुतः समागता ह्यत्र किं कार्यं वोऽमलाननाः ।। ६७ ।।
तास्तु तस्या वचः श्रुत्वा स्मितपूर्वमथाब्रुवन् ।।
शृणुष्वावहिता देवि वयं वक्ष्यामहेऽधुना ।। ६८ ।। ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये धरणीवराहसंवादे पद्मावतीदर्शनेन श्रीनिवासस्यमोहप्राप्त्यादिवर्णनंनाम पञ्चमोऽध्यायः ।। ५ ।।

Roman transliteration

atha padmāvatīdarśanena śrīnivāsasya mohaprāptiḥ || || ||
|| śrīvarāha uvāca || ||
samprāpya cālayaṃ divyamavatīrya hayottamāt ||
visṛjya sānugānsarvāndevānkairātarūpakān || 1 ||
viśramadhvamiti procya viveśa maṇimaṇḍapam ||
āruhya maṇisopānaṃ paṃcakakṣā atītya ca || 2 ||
muktāgṛhaṃ samāsādya tasmi~llolāyite śubhe ||
navaratnamaye maṃce saṃviveśāvaśo hariḥ || 3 ||
saṃsmaranpadmagarbhābhāṃ tāmevāyatalocanām ||
tanumadhyāṃ pīnakucāṃ mandasmitasukhāṃbujām || 4 ||
kṣīrābdhitanayāmeva mene padmodbhavāṃ śubhām ||
tasyāṃ gatamanā devaḥ śrīnivāso mumoha ca || 5 ||
|| atha muhyamānaṃ śrīnivāsaṃ prati bakulamālikoktiḥ || ||
tato madhyāhnasamaye kṛtvānnaṃ divyamuttamam ||
sūpadaṃśaṃ sugandhaṃ ca devārhamatiśobhanam || 6 ||

śuddhānnaṃ pāyasānnaṃ ca gauḍaṃ mudgānnameva ca ||
kṛtvā pañcavidhāpūpānpūrikāvaṭakānapi || 7 ||
devaṃ draṣṭuṃ yayau śīghraṃ sakhī vakulamālikā ||
padmāvatīpadmapatrā citrarekhāsamanvitā || 8 ||
niveśya dvāri devasya tāḥ sarvāḥ pramadottamāḥ ||
viveśa tatsamīpaṃ sā svayaṃ bakulamālikā ||9||
gatvā samīpaṃ devasya vavande bhaktibhāvataḥ ||
dṛṣṭvātha devaṃ vivaśaṃ paryaṃke ratnabhūṣite || 2.1.5.10 ||
pādasaṃvāhanaṃ kṛtvā nimīlitavilocanam ||
taṃ dhyāyantaṃ ca kimapi vyājahāra śucismitā || 11 ||
uttiṣṭha devadeveśa kiṃ śeṣe puruṣottama ||
paramānnaṃ kṛtaṃ deva bhoktumāgaccha mādhava || 12 ||
kiṃ vā tvamārtavaccheṣe sarvalokārtināśana ||
mṛgayāmaṭatā deva ki dṛṣṭaṃ bhavatā vane || 13 ||
avasthā te viśālākṣa kāmukasyeva dṛśyate ||

kā dṛṣṭā devakanyā vā mānuṣī vā'hikanyakā || || 14 ||
brūhi me tvamacintyātmankanyāṃ tāṃ cittahāriṇīm || 15 ||
|| śrīvarāha uvāca || ||
tasyāstadvacanaṃ śrutvā niḥśvāsamakarodvibhuḥ ||
niḥśvasaṃtaṃ punaḥ prāha prītā bakulamālikā || 16 ||
evaṃ manoharā kā sā tavāpi puruṣottama ||
tāmavocaddhṛṣīkeśo vakṣyāmi śṛṇu tattvataḥ || 17 ||
|| || atha śrīnivāsoktapadmāvatīpariṇayakāraṇāni ||
|| śrībhagavānuvāca || ||
purā tretāyuge puṇye rāvaṇaṃ hatavānaham ||
tadā vedavatī kanyā sāhāyyamakarocchriyaḥ ||18||
sītārūpābhavallakṣmīrjanakasya mahītalāt ||
gate mayi tu mārīcaṃ hantuṃ pañcavaṭīvane || 19 ||
mamānujo'pi māmeva sītayā coditonvayāt ||
tadantare rākṣasendro hartuṃ sītāmupāyayau || 2.1.5.20 ||

agnihotragato vahnistaṃ jñātvā rāvaṇodyamam ||
ādāya sītāṃ pātāle svāhāyāṃ sanniveśya ca || 21 ||
tenaiva rakṣasā spṛṣṭāṃ purā vedavatīṃ śubhām ||
agnau visṛṣṭadehāṃ tāṃ saṃhartuṃ rāvaṇaṃ punaḥ || 22 ||

sītāyā rūpasadṛśīṃ kṛtvā caivotsasarja ha ||
sā rāvaṇahṛtā bhūtvā laṃkāyāṃ ca niveśitā || 23 ||
hate tu rāvaṇe paścātpunaragniṃ viveśa sā ||
agnistu rakṣitāṃ lakṣmīṃ svāhāyāṃ mama jānakīm || 24 ||
dattvā haste ca māmāha sītayā sahitāṃ sakhīma ||
iyaṃ vedavatī deva sītāyāḥ priyakāriṇī || 25 ||
sītārthaṃ rākṣasapure tena bandīkṛtā sthitā ||
tasmādenāṃ vareṇaiva prīṇaya tvaṃ śriyā saha || 26 ||
iti vahnivacaḥ śrutvā sītā māmavadacchubhā ||
mama prītikarī nityamiyaṃ vedavatī vibho || 27 ||
tasmātparaṃ bhāgavatīṃ devaināṃ varaya prabho || 28 ||

|| śrībhagavānuvāca || ||
tathā devi kariṣyāmi hyaṣṭāviṃśe kalau yuge ||
tāvadeṣā brahmaloke vasatvamarapūjitā || 29 ||
paścāttu bhūmitanayā bhaviṣyati viyatsutā ||
iti dattavarā pūrvaṃ mayā lakṣmyā ca sundarī || 2.1.5.30 ||
adya nārāyaṇapure sambhūtā dharaṇītalāt ||
padmāsamā padmanetrī padmādattavarā satī || 31 ||
sakhībhiranurūpābhirvane puṣpāṇi cinvatī ||
mṛgayāmaṭatā tatra mayā dṛṣṭā manoramā || 32 ||
tasyā rūpaṃ mayā vaktuṃ na śakyaṃ śatahāyanaiḥ ||
lakṣmyeva ca tayā me'dya saṃgamo bhavitā yadi || 33 ||
prāṇāḥ sthirā bhaviṣyanti satyamityavadhāraya || 34 ||
|| atha viyadrājapuraṃ prati bakulamālikāgamanam|| ||
tvaṃ tatra gatvā tāṃ kanyāṃ dṛṣṭvā bakulamālike ||
jānīhi rūpalāvaṇyādiyaṃ yogyeti cāsya vai ||

anavadyā viśālākṣī padmendīvaralocanā || 35 ||
ityuktvā mohamāpannaṃ taṃ prāha bakulā punaḥ ||
ito gacchāmi deveśa manojñā tava yatra sā || 36 ||
mārgaṃ vada ramādhīśa gamiṣye yena tāṃ prati ||
evamukto ramādhīśastāṃ prāha vakulasrajam || 37 ||
ito gaccha mahābhāge śrīnṛsiṃhaguhā yataḥ ||
tanmārgeṇāvatīryāsmādbhūdharendrānmanoramāt || 38 ||
agastyāśramamāsādya dṛṣṭvā liṃgaṃ tadarcitam ||
agastyeśa iti khyātaṃ suvarṇamukharītaṭe || 39 ||
tīreṇaiva tato gaccha śukabrahmarṣervanam ||
paśyantī svarṇamukharīṃ tatra kallolamālinīm || 2.1.5.40 ||
tatra padmasaronāma pāvanaṃ padmasaṃyutam ||
tatra snātvā'tha tattīre tapantaṃ munisattamam || 41 ||
chāyāśukaṃ namaskṛtya kṛṣṇaṃ ca balasaṃyutam ||
ārādhyamānaṃ muninā śukena satataṃ śubhe || 42 ||

indranīlamaṇiśyāmaṃ pītanirmalavāsasam ||
tīrthayātrāṃ gamiṣyantaṃ balabhadraṃ sitākṛtim || 43 ||
upāsayantaṃ maṃtrāṇi muktānvitakaradvayam ||
udyantaṃ pādukāyuktaṃ balabhadraṃ praṇamya ca || 44 ||
ādāya svarṇakamalaṃ saraso'smādvarānane ||
tīrtvā suvarṇamukharīṃ vanānyupavanāni ca || 45 ||
araṇītīramāsādya viśramya ca vanāntare ||
nārāyaṇapurīṃ dṛṣṭvā vismayaṃ ca gamiṣyasi || 46 ||
tasyāścopavane vṛkṣānpuṣpāḍhyānphalasaṃyutān ||

panasāmraśirīṣāṃśca kundatindukapāṭalān || 47 ||
punnāganāgavaraṇarasālāṃkolacaṃpakān||
bakulāmalakānsālāṃstālahiṃtālapadmakān || 48 ||
jambūnimbakadambailāpippalīmadhukārjunān ||
priyaṃguhiṃgukharjūramāyūrāśokalodhrakān || 49 ||
aśvatthodumbaraplakṣabadarībhūrjakīcakān ||

ciñcākiṃśukamandāraśālmalībījapūrakān || 2.1.5.50 ||
pūganāraṃgalikucanārikelavanākulān ||
mallikāmālatīkunda yūthikāketakīyutān || 51 ||
karavīrābjasaṃpannānrājaraṃbhāvirājitān ||
mayūrakīragaruḍaśukasārasasaṃkulān || 52 ||
bhṛṃgajhaṃkāranibiḍānārāmānsumanoharān ||
paśyantīṃ paramaṃ harṣamavāpya ca nadītaṭe || 53 ||
gatvā pūrvottare mārge purīmindrapurīsamām ||
gaṅgayevāvṛtāṃ nityaṃ saritāraṇināmayā || 54 ||
ākāśarājanagarīṃ gatvā tatrocitaṃ kuru || 55 ||
|| śrīvarāha uvāca || ||
ityādiśya surādhīśaḥ sakhīṃ tāṃ bakulābhidhām ||
visṛjya śayane śubhre sa śiśye śrīsamanvitaḥ || 56 ||
praṇamya devadeveśaṃ sakhī bakulamālikā ||
guñjāmaṇisamākāraṃ raktāśvamadhiruhya sā || 57 ||

yathoktamārgeṇa yayau paśyantī vividhānmṛgān ||
mattebhānparvatākārāñchvetadantavibhūṣitān || || 58 ||
kariṇīyūthasahitāñjaladādānatatparān ||
siṃhāñchve(?)taghanaprakhyānsiṃhīyūthairanudrutān || 59 ||
śārdūlarkṣāṃśca khaḍgāṃśca śarabhāngavayānmṛgān ||
kṛṣṇasārāṃśca gomāyūñchaśāṃśca priyakānapi || 2.1.5.60 ||
sārasāṃśca mayūrāṃśca mārjārānvanagocarān ||
vṛkāñchukānsūkarāṃśca suvācaḥ pakṣiṇastathā || 61 ||
paśyantī vividhākārāṃstuṣyantī ca muhurmuhuḥ ||
āsasādāraṇītīraṃ paścimaṃ pādapākulam || 62 ||
avatīryāruṇādaśvādagastyeśasamīpataḥ ||
dṛṣṭvāgastyeśvaraṃ liṅgamagastyena supūjitam || 63 ||
tatra snātvā ca pītvā ca viśaśrāma nadītaṭe || 64 || ||
|| atha divyodyānasthapadmāvatīsakhīḥ prati bakulamālikoktiḥ || ||
tatrāgatā rājagṛhādyoṣito devasaṃnidhau ||

sakhīḥ padmālayāyāstā dṛṣṭvā bakulamālikā || 65 ||
gatvā samīpe tāsāṃ sā kiṃvadantīṃ sma pṛcchati || 66 ||
|| bakulamālikovāca || ||
kā yūyaṃ yoṣito brūta vicitrābharaṇasrajaḥ ||
kutaḥ samāgatā hyatra kiṃ kāryaṃ vo'malānanāḥ || 67 ||
tāstu tasyā vacaḥ śrutvā smitapūrvamathābruvan ||
śṛṇuṣvāvahitā devi vayaṃ vakṣyāmahe'dhunā || 68 || ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye dharaṇīvarāhasaṃvāde padmāvatīdarśanena
śrīnivāsasyamohaprāptyādivarṇanaṃnāma pañcamo'dhyāyaḥ || 5 ||

English translation

Śrī Varāha said :

1-3. On reaching the divine abode he got down from the excellent horse. Saying “You all may take rest” he dismissed all the Devas (who had assumed) the forms of hunters along with their attendants. He then entered the hall set with jewels. Climbing the flight of bejewelled stairs, he entered the five chambers one by one and after going beyond all the five chambers he reached the abode of pearls. Hari who had become exhausted and worried lay down on a swinging couch exquisitely inlaid with the nine different precious stones.

4-5. He went on recollecting that maiden of longish eyes with slender waist having the lustre of the interior of a lotus, with plump breasts and lotus-like face resplendent with smiles. He considered her the daughter of the Milk Ocean herself, the splendid lotus-born deity Lakṣmī . With his mind dwelling on her Lord Śrīnivāsa fell into a swoon.

[Bakulamālikā’s Address to Swooning Śrīnivāsa]:—

6-9. Then at midday the female attendant Bakulamālikā prepared divinely excellent meal having good flavour. It was exquisitely splendid and befitting gods. There were excellent side dishes, [1] pure rice, rice cooked in milk, rice mixed with jaggery, pudding made of green gram and rice etc. There were five different Apūpas (deep-fried pies), Pūrikās (deep-fried pancakes) and Vaṭakas (pulse-cakes fried in oil). Then she hastened to meet the Lord. She was accompanied by (three other attendants named), Padmāvatī , Padmapatrā and Citrarekhā.

She asked all those excellent maidens to wait at the entrance to the Lord’s (abode). Bakulamālikā alone went near him.

10-11. After going near the Lord she saluted him with great devotion. On seeing the Lord lying helpless on the couch inlaid with gems, she massaged his feet. Finding him lying with his eyes, closed deeply engrossed in thought about something, she smiled and spoke to him thus:

12. “Get up, O Lord of the Chiefs of Devas. Why do you lie down, O Puruṣottama ? Excellent food has been got ready, O Lord. Come to take your food, O Mādhava .

13. Why do you lie down like one agonized and distressed? You are the destroyer of the agony and distress of all the Worlds. What has been seen by you in the forest, O Lord, as you were ahunting?

14-15. Your plight, O Lord of large eyes, seems to be like that of a love-lorn man. Who was seen, a Deva maiden, a human one or a daughter of a serpent (Ahi)? O Lord of inconceivable soul, tell me about that girl who has captivated your mind.”

Śrī Varāha said :

16. On hearing these words of hers, the Lord heaved a deep-sigh. As he sighed thus, Bakulamālikā spoke to him affectionately:

17. “Who is that maiden so attractive even unto you, O Puruṣottama?” Hṛṣīkeśa spoke to her: “I shall tell all the facts. Listen.”

[The Reason for Marriage with Padmāvatī As told by Śrīnivāsa]:—

The Lord said :

18. Formerly, in the auspicious Tretā Yuga , I killed Rāvaṇa . At that time the girl Vedavatī rendered assistance to Śrī (Sītā).

19-20. Lakṣmī appeared from the land of Janaka in the form of Sītā. In the Pañcavaṭī forest, when I went away to kill Mārīca , my younger brother too followed me on being urged by Sītā. In the meantime the king of Rākṣasas came there to abduct Sītā.

21-23. Fire-god present in the (place of) Agnihotra sacrifice knew (i.e. anticipated) the attempt of Rāvaṇa. He took the real Sītā to Pātāla and entrusted her to (his wife) Svāhā . There was a splendid lady named Vedavatī. Formerly, she was touched by the same Rākṣasa (but not molested). Yet she cast off her body in fire. In order to kill Ṛāvaṇa she was created once again with a form similar to that of Sītā. It was she who was abducted by Ṛāvaṇa and kept in custody in Laṅkā .

24-26. Afterwards when Rāvaṇa was killed, she entered fire once again. Agni handed over Lakṣmī, my Jānakī , who had been kept in her protective custody by Svāhā and told me about the attendant accompanying Sītā: “O Lord, this is Vedavatī who did what was pleasing to Sītā. For the sake of Sītā she remained in the abode of the Rākṣasa as one imprisoned by him. Hence, delight her with a good boon along with Śrī.”

27-28. On hearing these words of Fire-god, the splendid (genuine) Sītā told me: “O Lord, this Vedavatī has always done everything pleasing to me. Hence she is a great devotee of the Lord. Hence, O Lord, choose her (as wife).” I replied:

29-30. “O goddess, I shall do so in the twenty-eighth Kali-yuga . Till then let her stay in the world of Brahmā and be adored by Devas. Afterwards she will become the daughter of Earth and (the adopted) daughter of (king) Viyat .”

Thus that beautiful lady had been formerly granted boons by me and by Lakṣmī.

31-32. She is born of Earth in the city of Nārāyaṇapura . The chaste lady is on a par with Lakṣmī. She has eyes like lotus. She has been granted boons by Padmā (Lakṣmī). Today that charming lady was seen by me as I was hunting at that place. She was plucking flowers along with her friends and attendants who befitted her.

33-34. It is impossible to describe her beauty by me even in a hundred years. As in the case of Lakṣmī, if my contact with her today becomes feasible, my life will be steady. Take this to be the truth.

[Departure of Bakulamālikā to the City of King Viyat]:—

35. O Bakulamālikā, you go there. After seeing that girl, O Bakulamālikā, know whether the blemishless, long-eyed girl of Iotus(-like) eyes is suitable to me on account of her beauty and gracefulness.

36-37. After saying this, he swooned once again. Bakulā said to him: “O Lord of Devas, I shall go hence to the place where that charming lady of yours lives at present. Tell me the way, O Lord of Ramā , whereby I shall have to go to her.”

On being told thus the Lord of Ramā said to Bakulamālikā:

38-46. “O highly fortunate lady, go along this way where there is the cave of Śrī Nṛsiṃha . Get down from this beautiful mountain along that way.

After reaching the hermitage of Agastya visit the Liṅga named Agastyeśa worshipped by him on the banks of Suvarṇamukharī .

Enjoying the sight of Suvarṇamukharī with (its wonderful) ripples and waves, go along its bank till you reach the forest of the Brāhmaṇa Sage Śuka .

There is a holy lotus-pond there named Padmasaras . It is full of lotuses. Take your bath there and bow down to the excellent sage Chāyā Śuka who performs penance on its banks. Bow down to Kṛṣṇa accompanied by Balarāma always propitiated by Sage Śuka, O excellent lady.

Kṛṣṇa has pure yellow robes and he is dark in complexion like the gem sapphire. Balabhadra is white in complexion and is depicted as one about to go on a pilgrimage, repeating Mantras with uplifted hands holding a pearl necklace and wearing sandals. Bow down to Balabhadra.

From this lake, O lady of excellent face, you may take a golden lotus. After crossing Suvarṇamukharī and passing through forests and gardens, you will reach the banks of Araṇī . You may take rest in the middle of the forest. You will certainly be struck with wonder on seeing Nārāyaṇapurī.

47-55. In the parks and gardens you will see many trees [2] in full bloom laden with fruits such as Panasas (Jack trees), Āmras (Mangoes), Śirīṣas (Acacia sirissa), Kundas (a variety of Jasmine), Tindukas (Diospyros embryopteris), Pāṭalas (Trumpet flower), Punnāgas (Calophyllum inophyllum), Nāgaravanas (groves of Euphorbia antiquorum), Rasālas (Bread fruit trees), Aṅkolas (Alaṅgium hexapetalum), Caṃpakas , Bakulas (Mimusops elengi), Āmalakas (Emblic myrobalan), Sālas (a variety of resin producing tree), Tālas (Palms), Hintālas , Padmakas (Cerasus puddum), Jaṃbū (Rose apple), Niṃba (Margosa), Kadaṃba (Nauclea cadamba), Elā (Cardamum), Pippalī (Long pepper), Madhukas (Bassia latifolia), Arjunas (Terminalia Arjuna), Priyaṅgus (Aglaia odorata), Hiṅgu (Asafoetida), Kharjūra (Date palms), Māyūra (Ligusticum ajwaen), Aśoka , Lodhrakas (Symplocos racemosa), Aśvattha (Holy fig tree), Uduṃbara (Ficus glomerata), Plakṣa (Ficus infectoria), Badarī (Jujube tree), Bhūrja (a kind of birch Betula bhojpatra), Kīcaka (Bamboos), Ciñcā (Tamarind), Kiṃśuka (Butea frondosa), Mandāra (Erythrina Indica), Śālmalī (Silk cotton), Bījapūraka (Citrus medica), Pūga (Betelnut tree), Nāraṅga (Orange), Likuca (Artocarpus lacucha) and Nārikela (Coconut-palms)—all these in clusters and groves.

There are the flowering plants such as Mallikā , Mālatī , Kunda , and Yūthikā (all these varieties of Jasmine) as well as Ketakī (Pandamus odoratissimus). The parks abound in Karavīra (oleander) and lotuses. They shine with royal plantain trees.

The parks and gardens are thronged with peacocks, parrots, herons, vultures and Sārasa birds.

It echoes with the humming sounds of bees. Seeing all these on the banks of the river, you will get great delight.

Thereafter, you go by the north-east path to the city on a par with Indra 's city. It is encircled by the river named Araṇī and is as if encircled by Gaṅgā . After going to the city of King Ākāśa , do the needful."

Śrī Varāha said :

56. After ordering that attendant named Bakulā thus and bidding her farewell, the Over-lord of Suras accompanied by Śrī lay down on his white splendid bed.

57-62. After bowing down to the Lord of the Chiefs of Devas, the attendant Bakulamālikā mounted on a red horse like the berry of Abrus precatorius in shape and size. She went through the path indicated before seeing various kinds of animals such as elephants in rut as huge as mountains and adorned with white tusks. They were accompanied by herds of cow-elephants. They were eager to seize even clouds.

She saw lions resembling white clouds followed by herds of lionesses, tigers, bears, rhinoceroses, eight-footed Śarabhas , Gavaya oxen, deer, antelopes, jackals, the Priyaka species of deer, rabbits etc. She saw Sārasa birds and peacocks and wild cats.

She saw wolves, parrots, boars and many birds of excellent ability to produce nice sounds.

Seeing these different things and getting thrilled frequently, she reached the western bank of Araṇī that was full of trees.

63-64. After getting down from the red horse near the deity Agastyeśa, she visited Agastyeśvara , the Liṅga that was worshipped well by Agastya. After taking bath and having had a drink (to quench the thirst) she took rest on the bank of the river.

[Words Addressed to the Attendants and Friends of Padmāvatī Present in the Divine Garden by Bakulamālikā]:—

65-66. Some maidens came there to the presence of the deity from the royal abode. Seeing those attendants and friends of Padmālayā, Bakulamālikā approached them and asked them in course of a general talk:

Bakulamālikā said :

67. O young maidens, who are you? Tell me. You have wonderful ornaments and garlands. Wherefrom have you come here? O ladies with faces devoid of impurities, what is your business here?

68. On hearing her words they said smilingly: “Listen attentively, O gentle lady. We shall recount it now.”

[1]: [1] : The dishes are all vegetarian and the varieties of rice-preparations, etc. are still popular in the country round Veṅkaṭādri.

[2]: [2] : The list of trees is repeated whenever a forest is to be described.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 6

Marks of Viṣṇu's Devotee

Chapter 6 of 221 · 71 detected Sanskrit verse markers

Sanskrit

।। अथ बकुलमालिकां प्रति सखीविनिवेदितपद्मावत्युदन्तः ।।
।। योषित ऊचुः ।। ।।
वयमाकाशराजस्य शुद्धान्तनिलयाः स्त्रियः ।।
सख्यः पद्मालयाया वै दुहितुर्वसुधापतेः ।। १ ।।
राजपुत्रीं पुरस्कृत्य गताः पूर्वं वनांतरम् ।।
कुर्वत्यः पुष्पावचयं राजपुत्र्यर्थमाकुलाः ।। २ ।।
वृक्षमूले समासीनास्तत्र पश्याम पूरुषम् ।।
इन्द्रनीलमणिश्याममिन्दिरामन्दिरोरसम्।। ३ ।।
ईषत्स्मितमुखं चारुपीनदीर्घभुजद्वयम् ।।
मृष्टपीतांबरं हेमबाणबाणासनोज्ज्वलम् ।। ४ ।।
सुवर्णमुकुटं हारकेयूरादिविभूषितम् ।।
तं तु पद्मालया दृष्ट्वा सखी कमललोचना ।। ५ ।।
द्रुतहेमनिभाकारा पश्य पश्येति साब्रवीत् ।।
पश्यन्तीनां तदास्माकं गतोऽन्तर्धानमाशु सः ।। ६ ।।
सा सखी मूर्च्छितास्माभिनीता राजगृहं ततः।। ७ ।। ।।

अथ पद्मावतीमुद्दिश्य दैवज्ञं प्रति वियद्राजकृतप्रश्नादिः ।। ।।
दृष्ट्वाऽस्वस्थां नृपः पुत्रीमपृच्छद्दैवचिन्तकम् ।।
वद विप्रेन्द्र पुत्र्या मे ग्रहचारफलं मुने ।। ८ ।।
बृहस्पतिसमो विप्रो विचार्यात्मनि खेचरान् ।।
अनुकूला ग्रहाः सर्वे तव पुत्र्या नृपोत्तम ।। ९ ।।
किन्तु नित्यं ग्रहफलं किंचिद्भ्रांतिकरं नृप ।।
तमुवाच पुनर्धीमान्प्रश्नकालं विचार्य च ।। 2.1.6.१० ।।
छायां गुणित्वा लग्नं च तत्फलानि विचार्य च ।।
लग्ने लग्नाधिपश्चन्द्रः केंद्रे चैव बृहस्पतिः ।। ११ ।।
निद्राति दिनपक्षी तु प्रश्नपक्षी तु राज्यगः ।।
शृणु राजन्फलं तस्य स्वास्थ्यमेव भविष्यति ।। १२ ।।
उत्तमः पुरुषः कश्चिदागतः कन्यकां प्रति ।।
तं दृष्ट्वा मूर्च्छिता पुत्री तेन योगं समेष्यति ।। १३ ।।
तेनैव प्रेषिता काचिदागमिष्यति कन्यका ।।
सा तु वक्ष्यति यद्वाक्यं तद्धितं ते भविष्यति ।। १४ ।।

तत्कुरुष्व महाराज सत्यंसत्यं वदाम्यहम् ।।
किं च सर्वार्थदं यत्तु सर्वव्याधिविनाशनम् ।। १५ ।।
वक्ष्यामि तत्कुरुष्वाद्य पुत्र्यास्तव सुखावहम् ।।
कारयागस्त्यलिंगस्य ब्राह्मणैरभिषेचनम् ।। १६ ।।
इत्युक्ताथ गृहं यातो राजानं दैवचितकः ।। ।। १७ ।।
।। अथ दैवज्ञोक्त्यागस्त्यलिंगार्चनाय विप्रादिप्रेषणम् ।। ।।
आकाशराजोऽपि तदा विप्रानाहुय वैदिकान् ।।
अभ्यर्च्याज्ञापयामास गत्वा देवालयं द्विजाः ।। १८ ।।
महाभिषेकं शम्भोश्च कुरुध्वं मंत्रपूर्वकम् ।।
इत्यनुज्ञाप्य तानस्मानाहुयाभ्यवदच्छुभे ।। १९ ।।
महाभिषेकसम्भारान्सम्पादयत कन्यकाः ।।
इत्याज्ञप्ता नृपेणैव वयं देवालयं गताः ।। 2.1.6.२० ।।
ब्रूहि त्वं सुभगेऽस्माकं त्वदागमनमंजसा ।।
कुतोसि कस्य वार्थेन क्व वा जिगमिषा हि ते ।। २१ ।।
दिव्याश्वमधिरुह्येमं देवलोकादिवागता ।। २२ ।।

।। श्रीवराह उवाच ।। ।।
इति ताभिस्तदा पृष्टा हृष्टा बकुलमालिका ।।
प्रोवाच वाचं मधुरां हर्षयन्तीव बालिकाः ।। २३ ।।
।। बकुलमालिकोवाच ।। ।।
श्रीवेंकटाद्रेः प्राप्ताहं नाम्ना बकुलमालिका ।।
धरणीं द्रष्टुकामाहमारुह्येमं तुरंगमम् ।। २४ ।।
द्रष्टुं शक्या भवेद्देवी किमु तत्र नृपालये ।।
इति तस्या वचः श्रुत्वा ताः प्रोचुर्नृपकन्यकाः ।। २५ ।।
अस्माभिः सहिता त्वं वै द्रक्ष्यसे धरणीं शुभे ।।
इत्युक्ता सा ततस्ताभिरागता नृपमंदिरम् ।।२६।।
आगच्छन्तीषु तास्वेवं धरणी तु पुलिन्दिनीम् ।। २७ ।।
।। अथ धरणीकृत प्रश्नस्य पुलिन्दिनीप्रतिवचनम् ।। ।।
आयान्तीं वीथिकायां सा सगुंजाशंखभूषिताम् ।।
शिशुं स्तनं धयं पृष्ठे बद्ध्वा वस्त्रांचलेन वै ।। २८ ।।
वदामि सत्यं शृणुत भूतं भव्यं भविष्यकम् ।।

वदन्ती वीथिवीथीषु तामाहुय शुचिस्मिता ।। २९ ।।
स्वर्णशूर्पं समादाय तस्मिन्मुक्ता निधाय च ।।
त्रिप्रस्थमात्रांस्त्रीन्राशीन्कृत्वा तस्यै निधाय च ।। 2.1.6.३० ।।
वद सत्यं त्वमेष्यद्धा भूतमेव वा ।।
इत्येवं धरणी देवी पृच्छंती तां स्थिताऽभवत् ।। ३१ ।।
पृष्टा सावददस्यास्तु मनसा यद्विचिन्तितम्।।
मध्यराशौ चिन्तितं ते वद कल्याणि मे ऋजु ।। ३२ ।।
ओमित्याहाथ धरणी पुलिंदां राजवल्लभा ।।
।। धरण्युवाच ।। ।।

राशिरुक्तः फलं ब्रूहि धनराशिं ददामि ते ।। ३३ ।।
।। पुलिन्दोवाच ।। ।।
सत्यं वदामि ते सुभ्रु शिशोरन्नं प्रयच्छ मे ।।
इत्युक्ता सा तु धरणी स्वर्णपात्रेऽन्नमादधे ।। ३४ ।।
दत्त्वा तस्यै पुलिंदिन्यै सत्यं ब्रूहीति सावदत्।।
सक्षीरमन्नमादाय दत्त्वा पुत्राय भामिनी ।। ३५ ।।

सा सत्यमवदत्सुभ्रूर्दुहितुर्देहशोषणम्।।
पुरुषादागतं भीरु तद्रूपाऽदर्शनादियम् ।। ३६ ।।
अंगतापं समापन्ना ह्यनंगशरपीडिता ।।
स तु देवादिदेवो वै वैकुण्ठादागतः स्वयम् ।। ३७ ।।
श्रीवेंकटाद्रिशिखरे स्वामिपुष्करिणीतटे ।।
मायावी परमानंदः श्रिया सह रमापतिः ।। ३८ ।।
कामरूपी विहरते भक्ताभीष्टप्रदो हरिः ।।
स तुरंगं समारुह्य विहरन्काननान्तरे ।। ३९ ।।
आगत्योपवनं राज्ञि तव कन्यां स दृष्टवान् ।।
रमासमामिमां दृष्ट्वा स्वयं कामवशं गतः ।। 2.1.6.४० ।।
स्वसखीं ललितां देवः प्रेषयिष्यति तेंतिकम् ।।
रमेव तं समेत्यैषा रमिष्यति सुखं चिरम् ।। ४१ ।।
एतत्सत्यं मम वचः पश्याचैव नृपात्मजे ।।
पुत्रस्यान्नं प्रयच्छेति तूष्णीमास पुलिन्दिनी ।। ४२ ।।
अन्नं दत्त्वा पुनर्भूरि तस्यै तां विससर्ज ह ।।

तस्यां विनिर्गतायां तु पुलिंदिन्यामनिन्दिता ।। ४३ ।।
उत्थाय चांगणात्तस्माद्विवेशांतःपुरं शुभम् ।।
यत्र पद्मालया कन्या समास्ते स्वसखीवृता ।। ४४ ।।
गत्वा पुत्रीसमीपस्था कन्यां कामातुरां सुताम्।।
पुत्रि किं ते करिष्यामि वस्तु किं वा प्रियं शुभे ।। ४५ ।।
इति मात्राभिपृष्टा सा मन्दमाह मनस्विनी ।। ४६ ।।
।। अथ पद्मावती निवेदित भगवद्भागवतयोर्लक्षणानि ।। ।।
नेत्राभिरामं यल्लोके सतामपि मनःप्रियम् ।।
यद्द्रष्टुकामा ब्रह्माद्या यत्तु सर्वगतं महत् ।। ४७ ।।
तेजसामपि तेजस्वि देवानामपि दैवतम् ।।
भक्तैस्सद्भिरिह प्राप्यमभक्तैर्न कदाचन ।। ४८ ।।
तस्मिन्नेव मनो मेऽम्ब वस्तुनीह प्रवर्तते।।
तदेवान्विष्यतां मातर्भक्तानां सर्वकामदम् ।। ४९ ।।
।। श्रीवराह उवाच ।। ।।
एतच्छ्रुत्वाथ धरणी तामपृच्छत्पुनः सुताम् ।।

तद्भक्तलक्षणं ब्रूहि यैः प्राप्यं तत्सुलोचने ।। 2.1.6.५० ।।
।। पद्मालयोवाच ।। ।।

भक्तानां लक्षणं मातः शृणु गुह्यं समाहिता ।।
शंखचक्रांकिता नित्यं भुजयुग्मे वसुन्धरे।। ।। ५१ ।।
ऊर्ध्वपुंड्रं सान्तरालं तेषामेव विशेषतः ।।
पुण्ड्रानि द्वादश पुनर्धारयंति तथापरे ।। ५२ ।।
ललाटोदरहृत्कण्ठे जठरे पार्श्वयोरपि ।।
कूर्परयोर्भुजद्वन्द्वे पृष्ठे च गलपृष्ठके ।। ५३ ।।
केशवादीनि नामानि द्वादशांगेषु द्वादश ।।
वासुदेवेति तन्मूर्ध्नि धारयंति नमोऽस्त्विति ।। ५४ ।।
तेषां तु नियमान्वक्ष्ये मातः शृणु मनोरमान् ।।
वेदपारायणरताः कर्म कुर्वंति वैदिकम् ।। ५५ ।।
सत्यं वदन्ति ये देवि नासूयंति परान्क्वचित् ।।
परनिंदां न कुर्वंति परस्वं न हरंति च ।। ५६ ।।
न स्मरंति न पश्यन्ति न स्पृशंति कदाचन ।।

परदारान्सुरूपांश्च ये च तान्विद्धि वैष्णवान् ।।५७।।
सर्वभूतदयावंतः सर्वभूतहिते रताः ।।
सदा गायंति देवेशमेतान्भक्तानवेहि वै ।। ५८ ।।
येन केन च सन्तुष्टाः स्वदारनिरताश्च ये ।।
वीतरागभयक्रोधास्तान्भक्तान्विद्धि वैष्णवान् ।। ५९ ।।
एवंविधैर्गुणैर्युक्ताः पंचायुधधरा अपि ।।
पित्रा चाचार्यरूपेण शिष्टेनान्येन वा पुनः ।। 2.1.6.६० ।।
स्वगृह्योक्तविधानेन वह्निमादाय वै बुधः ।।
चक्राद्यायुधमंत्रेण जुहुयात्षोडशाहुतीः ।। ६१ ।।
मूलमंत्रेण सूक्तेन पौरुषेण ततः परम् ।।
जातवेदः सुमंत्रेण पश्चादष्टोत्तरं शतम् ।। ६२ ।।
हुत्वा महाव्याहृतिभिश्चक्रादींस्तत्र तापयेत् ।।
सह्यान्सुतप्तान्गुरुणा मंत्रवद्धारयेद्बुधः ।। ६३ ।।
भुजद्वये शंखचक्रे मूर्ध्नि शार्ङ्गशरौ तथा ।।
ललाटे तु गदा धार्या हृदये खड्गमेव च ।। ६४ ।।

एवं धार्याणि पञ्चैव विष्णुभक्तैर्मुमुक्षुभिः ।।
अथवा भुजयोश्चक्र शंखौ चैव सुलक्षणौ ।। ६५ ।।
एवं लाञ्छनयुक्ता ये भक्तास्ते वैष्णवाः स्मृताः ।।
तैरेव लभ्यं तद्ब्रह्म सदाचारसमन्वितैः ।। ६६ ।।
तस्मिन्नेव मम प्रीतिस्तत्प्राप्तिं कांक्षते मनः ।।
मातर्विष्णुविनान्येषु वाञ्छा काचिन्न जायते ।। ६७ ।।
स्मरामि श्यामलं विष्णुं वदामि हरिमच्युतम् ।।
तेनैव मातर्जीवामि तद्योगे चिन्त्यतां विधिः ।। ६८ ।।
।। श्रीवराह उवाच ।। ।।
इत्युक्त्वा मातरं दीना विरारामाम्बुजानना ।।

तच्छ्रुत्वा चिन्तयामास विष्णुः प्रीतः कथं भवेत्।।६९।।
अथ बकुलमालिकया सार्द्धं सखीनां धरणीसमीप आगमनम्।।
एतस्मिन्नंतरे कन्या अगस्त्येशं समर्च्य च ।।
आगता धरणीं द्रष्टुं सहैव बकुलस्रजा ।। 2.1.6.७० ।।
आगतान्ब्राह्मणान्साथ पूजयित्वा सुभोजनैः ।।

दत्त्वाथ दक्षिणाः पूर्णा वस्त्रालंकारसंयुताः ।। ७१ ।।
आशिषौ वाचयित्वाथ वांछितार्थस्य सिद्धये ।।
विसृज्य ब्राह्मणान्सर्वानथापृच्छत्स्वयोषितः ।। ७२ ।।
पूजयित्वा ह्यगस्त्येशमागतास्ता मनस्विनीः ।। ७३ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये धरणीवराहसंवादे बकुलमालिकां प्रति सखीविनिवेदितपद्मावत्युदन्तविष्णुभक्तलक्षणादिवर्णनंनाम षष्ठोऽध्यायः ।। ६ ।। ।।

Roman transliteration

|| atha bakulamālikāṃ prati sakhīviniveditapadmāvatyudantaḥ ||
|| yoṣita ūcuḥ || ||
vayamākāśarājasya śuddhāntanilayāḥ striyaḥ ||
sakhyaḥ padmālayāyā vai duhiturvasudhāpateḥ || 1 ||
rājaputrīṃ puraskṛtya gatāḥ pūrvaṃ vanāṃtaram ||
kurvaṃtyaḥ puṣpāvacayaṃ rājaputryarthamākulāḥ || 2 ||
vṛkṣamūle samāsīnāstatra paśyāma pūruṣam ||
indranīlamaṇiśyāmamindirāmandirorasam|| 3 ||
īṣatsmitamukhaṃ cārupīnadīrghabhujadvayam ||
mṛṣṭapītāṃbaraṃ hemabāṇabāṇāsanojjvalam || 4 ||
suvarṇamukuṭaṃ hārakeyūrādivibhūṣitam ||
taṃ tu padmālayā dṛṣṭvā sakhī kamalalocanā || 5 ||
drutahemanibhākārā paśya paśyeti sābravīt ||
paśyantīnāṃ tadāsmākaṃ gato'ntardhānamāśu saḥ || 6 ||
sā sakhī mūrcchitāsmābhirnītā rājagṛhaṃ tataḥ|| 7 || ||

atha padmāvatīmuddiśya daivajñaṃ prati viyadrājakṛtapraśnādiḥ || ||
dṛṣṭvā'svasthāṃ nṛpaḥ putrīmapṛcchaddaivacintakam ||
vada viprendra putryā me grahacāraphalaṃ mune || 8 ||
bṛhaspatisamo vipro vicāryātmani khecarān ||
anukūlā grahāḥ sarve tava putryā nṛpottama || 9 ||
kintu nityaṃ grahaphalaṃ kiṃcidbhrāṃtikaraṃ nṛpa ||
tamuvāca punardhīmānpraśnakālaṃ vicārya ca || 2.1.6.10 ||
chāyāṃ guṇitvā lagnaṃ ca tatphalāni vicārya ca ||
lagne lagnādhipaścandraḥ keṃdre caiva bṛhaspatiḥ || 11 ||
nidrāti dinapakṣī tu praśnapakṣī tu rājyagaḥ ||
śṛṇu rājanphalaṃ tasya svāsthyameva bhaviṣyati || 12 ||
uttamaḥ puruṣaḥ kaścidāgataḥ kanyakāṃ prati ||
taṃ dṛṣṭvā mūrcchitā putrī tena yogaṃ sameṣyati || 13 ||
tenaiva preṣitā kācidāgamiṣyati kanyakā ||
sā tu vakṣyati yadvākyaṃ taddhitaṃ te bhaviṣyati || 14 ||

tatkuruṣva mahārāja satyaṃsatyaṃ vadāmyaham ||
kiṃ ca sarvārthadaṃ yattu sarvavyādhivināśanam || 15 ||

vakṣyāmi tatkuruṣvādya putryāstava sukhāvaham ||
kārayāgastyaliṃgasya brāhmaṇairabhiṣecanam || 16 ||
ityuktātha gṛhaṃ yāto rājānaṃ daivacitakaḥ || || 17 ||
|| atha daivajñoktyāgastyaliṃgārcanāya viprādipreṣaṇam || ||
ākāśarājo'pi tadā viprānāhūya vaidikān ||
abhyarcyājñāpayāmāsa gatvā devālayaṃ dvijāḥ || 18 ||
mahābhiṣekaṃ śambhośca kurudhvaṃ maṃtrapūrvakam ||
ityanujñāpya tānasmānāhūyābhyavadacchubhe || 19 ||
mahābhiṣekasambhārānsampādayata kanyakāḥ ||
ityājñaptā nṛpeṇaiva vayaṃ devālayaṃ gatāḥ || 2.1.6.20 ||
brūhi tvaṃ subhage'smākaṃ tvadāgamanamaṃjasā ||
kutosi kasya vārthena kva vā jigamiṣā hi te || 21 ||
divyāśvamadhiruhyemaṃ devalokādivāgatā || 22 ||

|| śrīvarāha uvāca || ||
iti tābhistadā pṛṣṭā hṛṣṭā bakulamālikā ||
provāca vācaṃ madhurāṃ harṣayantīva bālikāḥ || 23 ||
|| bakulamālikovāca || ||
śrīveṃkaṭādreḥ prāptāhaṃ nāmnā bakulamālikā ||
dharaṇīṃ draṣṭukāmāhamāruhyemaṃ turaṃgamam || 24 ||
draṣṭuṃ śakyā bhaveddevī kimu tatra nṛpālaye ||
iti tasyā vacaḥ śrutvā tāḥ procurnṛpakanyakāḥ || 25 ||
asmābhiḥ sahitā tvaṃ vai drakṣyase dharaṇīṃ śubhe ||
ityuktā sā tatastābhirāgatā nṛpamaṃdiram ||26||
āgacchantīṣu tāsvevaṃ dharaṇī tu pulindinīm || 27 ||
|| atha dharaṇīkṛta praśnasya pulindīnīprativacanam || ||
āyāntīṃ vīthikāyāṃ sā saguṃjāśaṃkhabhūṣitām ||
śiśuṃ stanaṃ dhayaṃ pṛṣṭhe baddhvā vastrāṃcalena vai || 28 ||
vadāmi satyaṃ śṛṇuta bhūtaṃ bhavyaṃ bhaviṣyakam ||

vadantī vīthivīthīṣu tāmāhūya śucismitā || 29 ||
svarṇaśūrpaṃ samādāya tasminmuktā nidhāya ca ||
triprasthamātrāṃstrīnrāśīnkṛtvā tasyai nidhāya ca || 2.1.6.30 ||
vada satyaṃ tvameṣyadvā bhūtameva vā ||
ityevaṃ dharaṇī devī pṛcchaṃtī tāṃ sthitā'bhavat || 31 ||
pṛṣṭā sāvadadasyāstu manasā yadvicintitam||
madhyarāśau cintitaṃ te vada kalyāṇi me ṛju || 32 ||
omityāhātha dharaṇī puliṃdāṃ rājavallabhā ||
|| dharaṇyuvāca || ||
rāśiruktaḥ phalaṃ brūhi dhanarāśiṃ dadāmi te || 33 ||
|| pulindovāca || ||
satyaṃ vadāmi te subhru śiśorannaṃ prayaccha me ||
ityuktā sā tu dharaṇī svarṇapātre'nnamādade || 34 ||
dattvā tasyai puliṃdinyai satyaṃ brūhīti sāvadat||
sakṣīramannamādāya dattvā putrāya bhāminī || 35 ||

sā satyamavadatsubhrūrduhiturdehaśoṣaṇam||
puruṣādāgataṃ bhīru tadrūpā'darśanādiyam || 36 ||
aṃgatāpaṃ samāpannā hyanaṃgaśarapīḍitā ||
sa tu devādidevo vai vaikuṇṭhādāgataḥ svayam || 37 ||
śrīveṃkaṭādriśikhare svāmipuṣkariṇītaṭe ||
māyāvī paramānaṃdaḥ śriyā saha ramāpatiḥ || 38 ||
kāmarūpī viharate bhaktābhīṣṭaprado hariḥ ||

sa turaṃgaṃ samāruhya viharankānanāntare || 39 ||
āgatyopavanaṃ rājñi tava kanyāṃ sa dṛṣṭavān ||
ramāsamāmimāṃ dṛṣṭvā svayaṃ kāmavaśaṃ gataḥ || 2.1.6.40 ||
svasakhīṃ lalitāṃ devaḥ preṣayiṣyati teṃtikam ||
rameva taṃ sametyaiṣā ramiṣyati sukhaṃ ciram || 41 ||
etatsatyaṃ mama vacaḥ paśyādyaiva nṛpātmaje ||
putrasyānnaṃ prayaccheti tūṣṇīmāsa pulindinī || 42 ||
annaṃ dattvā punarbhūri tasyai tāṃ visasarja ha ||

tasyāṃ vinirgatāyāṃ tu puliṃdinyāmaninditā || 43 ||
utthāya cāṃgaṇāttasmādviveśāṃtaḥpuraṃ śubham ||
yatra padmālayā kanyā samāste svasakhīvṛtā || 44 ||
gatvā putrīsamīpasthā kanyāṃ kāmāturāṃ sutām||
putri kiṃ te kariṣyāmi vastu kiṃ vā priyaṃ śubhe || 45 ||
iti mātrābhipṛṣṭā sā mandamāha manasvinī || 46 ||
|| atha padmāvatī nivedita bhagavadbhāgavatayorlakṣaṇāni || ||
netrābhirāmaṃ yalloke satāmapi manaḥpriyam ||
yaddraṣṭukāmā brahmādyā yattu sarvagataṃ mahat || 47 ||
tejasāmapi tejasvi devānāmapi daivatam ||
bhaktaissadbhiriha prāpyamabhaktairna kadācana || 48 ||
tasminneva mano me'mba vastunīha pravartate||
tadevānviṣyatāṃ mātarbhaktānāṃ sarvakāmadam || 49 ||
|| śrīvarāha uvāca || ||
etacchrutvātha dharaṇī tāmapṛcchatpunaḥ sutām ||

tadbhaktalakṣaṇaṃ brūhi yaiḥ prāpyaṃ tatsulocane || 2.1.6.50 ||
|| padmālayovāca || ||
bhaktānāṃ lakṣaṇaṃ mātaḥ śṛṇu guhyaṃ samāhitā ||
śaṃkhacakrāṃkitā nityaṃ bhujayugme vasundhare|| || 51 ||
ūrdhvapuṃḍraṃ sāntarālaṃ teṣāmeva viśeṣataḥ ||
puṃḍrāni dvādaśa punardhārayaṃti tathāpare || 52 ||
lalāṭodarahṛtkaṃṭhe jaṭhare pārśvayorapi ||
kūrparayorbhujadvandve prṣṭhe ca galaprṣṭhake || 53 ||
keśavādīni nāmāni dvādaśāṃgeṣu dvādaśa ||
vāsudeveti tanmūrdhni dhārayaṃti namo'stviti || 54 ||
teṣāṃ tu niyamānvakṣye mātaḥ śṛṇu manoramān ||
vedapārāyaṇaratāḥ karma kurvaṃti vaidikam || 55 ||
satyaṃ vadanti ye devi nāsūyaṃti parānkvacit ||
paraniṃdāṃ na kurvaṃti parasvaṃ na haraṃti ca || 56 ||
na smaraṃti na paśyanti na spṛśaṃti kadācana ||

paradārānsurūpāṃśca ye ca tānviddhi vaiṣṇavān ||57||
sarvabhūtadayāvaṃtaḥ sarvabhūtahite ratāḥ ||
sadā gāyaṃti deveśametānbhaktānavehi vai || 58 ||
yena kena ca santuṣṭāḥ svadāraniratāśca ye ||
vītarāgabhayakrodhāstānbhaktānviddhi vaiṣṇavān || 59 ||
evaṃvidhairguṇairyuktāḥ paṃcāyudhadharā api ||
pitrā cācāryarūpeṇa śiṣṭenānyena vā punaḥ || 2.1.6.60 ||
svagṛhyoktavidhānena vahnimādāya vai budhaḥ ||
cakrādyāyudhamaṃtreṇa juhuyātṣoḍaśāhutīḥ || 61 ||
mūlamaṃtreṇa sūktena pauruṣeṇa tataḥ param ||
jātavedaḥ sumaṃtreṇa paścādaṣṭottaraṃ śatam || 62 ||
hutvā mahāvyāhṛtibhiścakrādīṃstatra tāpayet ||

sahyānsutaptāṅguruṇā maṃtravaddhārayedbudhaḥ || 63 ||
bhujadvaye śaṃkhacakre mūrdhni śārṅgaśarau tathā ||
lalāṭe tu gadā dhāryā hṛdaye khaḍgameva ca || 64 ||

evaṃ dhāryāṇi pañcaiva viṣṇubhaktairmumukṣubhiḥ ||
athavā bhujayoścakra śaṃkhau caiva sulakṣaṇau || 65 ||
evaṃ lāñchanayuktā ye bhaktāste vaiṣṇavāḥ smṛtāḥ ||
taireva labhyaṃ tadbrahma sadācārasamanvitaiḥ || 66 ||
tasminneva mama prītistatprāptiṃ kāṃkṣate manaḥ ||
mātarviṣṇuvināṇyeṣu vāñchā kācinna jāyate || 67 ||
smarāmi śyāmalaṃ viṣṇuṃ vadāmi harimacyutam ||
tenaiva mātarjīvāmi tadyoge cintyatāṃ vidhiḥ || 68 ||
|| śrīvarāha uvāca || ||
ityuktvā mātaraṃ dīnā virarāmāmbujānanā ||
tacchrutvā cintayāmāsa viṣṇuḥ prītaḥ kathaṃ bhavet||69||
atha bakulamālikayā sārddhaṃ sakhīnāṃ dharaṇīsamīpa āgamanam||
etasminnaṃtare kanyā agastyeśaṃ samarcya ca ||
āgatā dharaṇīṃ draṣṭuṃ sahaiva bakulasrajā || 2.1.6.70 ||
āgatānbrāhmaṇānsātha pūjayitvā subhojanaiḥ ||

dattvātha dakṣiṇāḥ pūrṇā vastrālaṃkārasaṃyutāḥ || 71 ||
āśiṣau vācayitvātha vāṃchitārthasya siddhaye ||
visṛjya vrāhmaṇānsarvānathāpṛcchatsvayoṣitaḥ || 72 ||
pūjayitvā hyagastyeśamāgatāstā manasvinīḥ || 73 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye dharaṇīvarāhasaṃvāde bakulamālikāṃ prati
sakhīviniveditapadmāvatyudantaviṣṇubhaktalakṣaṇādivarṇanaṃnāma ṣaṣṭho'dhyāyaḥ || 6 || ||

English translation

[Detailed Information about Padmāvatī Reported to Bakulamālikā by the Attendants and Friends]:—

The young maidens said :

1. We are females from the inner apartment of King Ākāśa . We are the friends and attendants of Padmālayā, the daughter of that king.

2. Some time back we went inside the forest (park) with the princess at the head. We were eagerly gathering flowers for the princess.

3-6. While we were seated at the root of a tree we saw a man dark in complexion like a sapphire. His chest was (as if) a temple of the goddess of glory and fortune. A gentle smile spread on his face. He had a pair of beautiful, plump, muscular and long arms. He wore a well-washed yellow cloth. He had golden arrows and a golden bow. He wore a gold crown. He was adorned with necklaces, armlets and other ornaments. Our friend Padmālayā, a lady with lotus-like eyes and a body resembling molten gold, saw him and blurted out, “Look, look (there)”. Even as we were watching him, he vanished immediately.

7-8. Our friend swooned. She was then brought to the royal palace (while still in swoon).

[Questions put to the Astrologer by King Viyat Regarding Padmāvatī]:—

On seeing his daughter unwell the king consulted an astrologer:

“O prominent Brāhmaṇa , O sage, describe the effects of transits of various Planets on my daughter.”

9-12. The Brāhmaṇa (who was) equal to Bṛhaspati (the preceptor of gods) (in intelligence), thought within himself (the positions of) the Planets and said: “All the Planets are favourable to your daughter, O excellent king. But the stable (?total) effect of the Planets is slightly confusing, O King.”

Again the intelligent (Brāhmaṇa) pondered over the time of the question. He calculated the Chāyā (length of the shadow of a gnomon) and the Liṅga (Planetary position) and thought over the effects thereof and said: “The Moon who is the overlord of the Lagna is in the Lagna . Bṛhaspati (Jupiter) is in the Kendra (Centre). The diurnal bird is asleep. The Praśnapakṣin (the bird of astrological inquiry) is in the kingdom(?). O King, listen to its effect. There will certainly be normal health (in her case).

13. An excellent man has come towards the girl. Your daughter has swooned at his sight. She will be united with him.

14. A certain maiden deputed by himself will come. The words she will be uttering shall be conducive to your welfare and prosperity.

15-17. Carry out (her suggestion), O great King. It is the truth and nothing but the truth that I am saying. Further, I shall suggest another thing that will fulfil all her desires and is destructive of all ailments. Carry it out. It is conducive to the happiness of your daughter. Ask Brāhmaṇas to perform the holy bathing rite of Agastyaliṅga.” After saying this to the king the astrologer returned to his house.

[Brāhmaṇas are Deputed for the Worship of Agastyaliṅga in Accordance with the Suggestion of the Astrologer]:—

18-22. King Ākāśa invited Brāhmaṇas well-versed in the Vedas , welcomed and honoured them and requested them thus:

“O Brāhmaṇas, go to the temple and perform the holy rite of grand ablution of Śaṃbhu with recitation of Mantras .”

After allowing them (to go), O splendid lady, he called us and said: “O girls, gather together all the essentials for the great ablution.” On being commanded thus by the king himself we went to the temple. Now tell us, O fair lady, about your sudden visit. Whence do you hail? Where do you wish to go? On whose errand? You seem to have come here from the world of Devas riding on this divine horse.”

Śrī Varāha said :

23. On being asked thus by them the delighted Bakulamālikā spoke these sweet words enhancing the delight of those girls:

Bakulamālikā replied :

24-25. I have come from Śrī Veṅkaṭādri . My name is Bakulamālikā. I have come riding on this horse with a desire to see (Queen) Dharaṇī . Will it be possible to see the gentle lady there in the palace?

On hearing these words of hers those maidens of the king said:

26-31. “O splendid lady, you will see Dharaṇī along with us.” On being told thus by them she accompanied them to the palace of the king.

[The Reply of Pulindinī to the Inquiries made by Dharaṇī]:—

While the ladies were on their way, Dharaṇī saw a Pulindinī [1] (i.e. a woman of the Pulinda tribe) coming along the street. She was adorned with the berries of Abrus precatorius (Guñjā) and shells. An infant of sucking age was kept tied to her back by means of the end of her cloth. She was heard proclaiming in the street thus: “Listen all of you; I speak the truth. I will tell past, present and future.”

With pure smile (on her face) Dharaṇī called her. She ordered for a golden winnowing basket and placed pearls in it. She made them into three heaps of three Prastha measures and placed the whole thing in front of her. Thereafter Queen Dharaṇī asked her, “O Pulinda woman, tell me the truth, future or past.” After saying this she stood by.

32-33. She told her about what she had been thinking in her mind. “O graceful lady, speak straight away if it was the middle heap that was thought of by you.” Dharaṇī, the beloved queen of the king, said, “ Oṃ (Yes).”

Dharaṇī said :

The heap has been said. Predict the effect. I shall give you a heap of money.

Pulindā said :

34-36. I shall speak the truth. O lady of excellent eyebrows, give some food to my child. [2]

On being requested thus Dharaṇī took some food in a golden vessel and handed it over to the Pulindinī and said, “Tell me the truth.” The young woman received the food along with milk and fed the child with it.

Then the lady with excellent eyebrows spoke the truth: “It was due to the arrival of a man that the body of your daughter has withered away and become emaciated, O timid lady. Since she is not able to see his face once again, her body has become scorched. She is afflicted by the arrows of Cupid.

37-42. It was the Primordial Lord of Devas himself who came from Vaikuṇṭha . Hari , the bestower of whatever is desired by devotees, sports about on the peak of Śrī Veṅkaṭādri on the banks of Svāmipuṣkariṇī. He assumes the forms and features of the god of Love. He is the Supreme Bliss. He wields Māyā . He is the Lord of Ramā . He sports about along with Śrī.

(One day) riding on his horse and roaming about in the forest, O Queen, he came to the park and saw your daughter. On seeing her as (beautiful as) Ramā he came under the control of the god of Love. The Lord will be sending his attendant Lalitā to your presence. On being united with him like Ramā she will enjoy herself for a long time. These words of mine are true. See this today itself, O Princess! Give some (more) food to my son.” After saying this, the Pulindinī kept quiet.

43-46. Once again she gave her ample food and dismissed her. When the Pulinda woman had gone away, the uncensured (i.e. praiseworthy) lady got up from the courtyard and entered the splendid inner apartment. It was there that her daughter Padmālayā was seated surrounded by her own attendants and friends.

She went near her daughter who was sick with love (and said), “What shall I do for you, daughter? O splendid girl, what is the object that is most pleasing to you?” On being asked thus by her mother, the wise and virtuous girl spoke slowly:

47-49. “O Mother, my mind is attracted towards that object alone which is comely and pleasing to the eyes and to the minds of good people in the world; which Brahmā and others are desirous of seeing; which is very great and omnipresent; which is the most resplendent among all resplendent things; which is the deity unto all the Devas; which can be attained here by good people and devotees and never by non-devotees. It bestows all desired things on devotees. O mother, let that be sought after.”

Śrī Varāha said :

50. On hearing this Dharaṇī asked her daughter once again, “Describe the characteristic marks of the devotees by whom, O girl of beautiful eyes, that can be attained.”

[The Characteristic Marks of the Lord and Devotees of the Lord as Related by Padmāvatī]:—

Padmālayā said :

51-54. Listen to the marks of the devotees attentively, O Mother. It is a secret, O Dharaṇī. They have permanent marks of conch and discus on the pair of arms. [3] Their special characteristic is Ūrdhvapuṇḍra (sectarian mark in a vertical V-like form) with a gap in the middle. Others have twelve such Puṇḍras on the forehead, heart, neck, belly, two sides, two elbows, two arms, back and back of the neck. When they apply the mark they recite the twelve names beginning with ‘ Keśava ’ and ending with ‘ Vāsudeva ’ and say ‘Obeisance to you’. When they apply it on the head, they say ‘Vāsudeva’.

55. I shall tell their observances which are really fascinating. Listen, O Mother. They engage in reciting the Vedas regularly. They perform all the Vedic rites.

56. They speak the truth, O gentle lady. They are never jealous of or malicious to others. They do not insult others. They never take away other people’s possessions.

57. Know those people to be Vaiṣṇavas (‘devotees of Viṣṇu ’) who never remember, see or touch the beautiful wives of others.

58. They are kind and merciful to all living beings. They are always engaged in what is beneficial to all living beings. They always sing about the Lord of Devas. Know these to be devotees (of the Lord).

59. They are contented with whatever they have. They are faithful to their own wives. They are devoid of attachment, fear and anger. Know them to be the devotees and followers of Viṣṇu.

60-64. One who is endowed with qualities like these must have the (indelible impressions of) five weapons made by his father or preceptor or any other honourable gentleman. The learned devotee shall kindle fire in accordance with the injunctions in his own Gṛhyasūtra . He should offer sixteen Āhutis (oblations) reciting the Mantras of the discus etc., first with the original Mantra , then with the Puruṣasūkta and one hundred and eight times with the excellent Mantra of Jātavedas . After performing the Homa with Mahāvyāhṛtis (i.e. the great utterances, viz. Oṃ Bhūḥ Bhuvaḥ Svaḥ) he should heat the discus etc. The learned devotee then shall bear the impressions when they have been heated well by the preceptor and the heat can be borne. [4] The impressions shall be received like the Mantras. The conch should be imprinted on one arm, the discus on the other, the Śārṅga bow with the arrow on the head, the mace on the forehead and the sword on the heart (chest).

65-68. These five impressions should be borne by the devotees of Viṣṇu desirous of salvation or the impressions of conch and discus shall be borne on both the arms. They must be of good shape and clear. Those who have impressions like these are known as devotees and followers of Viṣṇu. The Supreme Brahman can be realized only by them endowed with good conduct. My love is for him alone. My mind yearns to obtain him. O Mother, except Viṣṇu, I do not desire anyone else. I remember the dark-complexioned Viṣṇu. I speak about Hari, Acyuta . I sustain my life thereby alone. Let the means of being united with him be thought of.

Śrī Varāha said :

69. After saying this to her mother the lotus-faced lady became dejected and stopped speaking. On hearing her words, the mother thought, 'How should Viṣṇu be propitiated?'

[Arrival of the Friends and Attendants (of Padmā) Near Dharaṇī Along with Bakulamālikā]:—

70-73. In the meantime the girls accompanied by Bakulamālikā came to see Dharaṇī after worshipping Agastyeśa.

She fed the visiting Brāhmaṇas heartily with good food after duly worshipping them. She gave them monetary gifts in full along with garments and ornaments. She received their blessings for the purpose of achieving the desired objectives.

After bidding farewell to all those Brāhmaṇas she asked her young maidens, those high-minded attendants who had come back after worshipping Agastyeśa.

[1]: [1] : The whole episode of consultation with a woman of Pulinda (Forester) tribe is textually similar to a great extent to the one in VrP II (Uttara) 6.28 ff. The method of selecting a particular heap as the basis of the prediction is the same. Such belief in tribal women is still common to uneducated women even in Maharashtra.

[2]: [2] : Unfortunately the tragic condition, want of food etc., of these tribals, has not changed since the days of the SkP.

[3]: [3] : It is a common practice of Vaiṣṇavas (followers of Rāmānuja as well as of Madhva) to stamp their bodies with Viṣṇu's weapons. The Ūrdhvapuṇḍra is characteristic of the followers of Rāmānuja. From this mention it seems that the author probably belonged to that sect.

[4]: [4] : The practice of branding one's body with the heated metal seals with the marks of the discus, conch , mace etc. is still found among orthodox followers of Madhva. Their procedure does not include the Śārṅga-bow impression but they have the name-seal (nāma-mudrā) instead. The MS of Tapta-mudrā-vidhāna at Rāghavendra Svāmī Maṭh at Miraj (in Maharashtra) prescribes Paurāṇic verses describing the particular weapon (e.g. discus, mace) for recitation before branding, as 'mantra'.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 7

Preparations for the Marriage of Padmālayā (Padmāvatī)

Chapter 7 of 221 · 73 detected Sanskrit verse markers

Sanskrit

अथ धरणीदेव्यै बकुलमालिकानिवेदितश्रीनिवासोदन्तः ।।
।। धरण्युवाच ।। ।।
कैषा बत वरा कन्या युष्माभिः संगता कुतः ।।
किमर्थमागता चेह पूज्यैषा प्रतिभाति मे ।। १ ।।
।। कन्यका ऊचुः ।। ।।
एषा दिव्याङ्गना देवी त्वयि कार्यार्थमागता ।।
देवालये सङ्गतेयमस्माभिः शिवसन्निधौ ।। २ ।।
पृष्टावदच्च भवतीं द्रष्टुमेवागतेति वै ।।
शक्या द्रष्टुं राजगृहे मया राज्ञी सुखेन वा ।। ३ ।।
एवं पृष्टास्ततो ब्रूमः सहास्माभिश्च गम्यताम्।।
वयं तु धरणीदास्यो गमिष्यामो नृपालयम् ।। ४ ।।
इत्युक्तास्माभिरायाता त्वत्समीपं वसुन्धरे।।
भवत्या पृच्छयतामेषा किमित्यागमनं तव ।। ५ ।।
श्रीवराह उवाच ।। ।।
इति तासां वचः श्रुत्वा तामपृच्छद्वसुन्धरा ।। ६ ।।

।। धरण्युवाच ।। ।।
कुतस्त्वमागता देवि किं वा कार्यं मया तव ।।
ब्रूहि सत्यं करिष्यामि त्वदागमनकारणम् ।। ७ ।। ।।
बकुलमालिकोवाच ।। ।।
वेङ्कटाद्रेः समायाता नाम्ना बकुलमालिका ।। ८ ।।
स्वामी नारायणोऽस्माकमास्ते श्रीवेंकटाचले ।।
कदाचिद्धयमारुह्य हंसशुक्लं मनोजवम् ।। ९ ।।
मृगयार्थं गतो राज्ञो वेंकटाद्रेः समीपतः ।।
वनानि विचरन्काले शोभने कुसुमाकरे ।। 2.1.7.१० ।।
पश्यन्मृगान्गजान्सिंहान्गवयाञ्छरभान्नुरून् ।।
शुकान्पारावतान्हंसान्पत्रिणोऽन्यान्वनान्तरे ।। ११ ।।
गजराजं तत्र कञ्चिद्यूथपं मदवर्षिणम् ।।
करेणुसहितं तुंगमन्वगच्छत्सुरोत्तमः ।। १२ ।। ।।
अथ श्रीनिवासोक्त्या शंखनृपस्य स्वामितीर्थे तपःकरणम् ।। ।।
वनाद्वनान्तरं गत्वा नृपं शंखमुपागमत् ।।

तपस्यन्तं बृहच्छैले प्रतिष्ठाप्य जनार्दनम् ।। १३ ।।
श्रीभूमिसहितं नित्यमर्चयन्तं च भक्तितः ।।
शंखनागबिलंनाम सरः पावनमुत्तमम् ।। १४ ।।
तत्सरस्तीरमासाद्य तुरंगादवरुह्य च ।।
राजवेषं समासाद्य तमपृच्छन्नृपोत्तमम्।। १५ ।।
क्रियते किं नृपश्रेष्ठ पादेऽस्मिच्छेषभूभृतः ।। १६ ।।
।। शंख उवाच ।। ।।
अहं हैहयदेशीयः पुत्रः श्वेतस्य भूभृतः ।।
महाविष्णोः प्रीतयेऽत्र कृतवानखिलान्क्रतून् ।। १७ ।।
अदर्शनान्महाविष्णोर्निर्विण्णोहं नृपात्मज ।।
तदानीमवदद्दिव्या वाणी सर्वार्तिनाशिनी ।। १८ ।।
राजन्नात्र भविष्यामि प्रत्यक्षस्ते वचः शृणु ।।
गच्छ नारायणाद्रिं त्वं तपः कुर्विति मां स्फुटम् ।। १९ ।।
ततो देशमहं त्यक्त्वा तपसाऽऽराधयाम्यहम्।।
अत्र देवं नृपाचिंत्यं प्रतिष्ठाप्य श्रियः पतिम् ।। 2.1.7.२० ।।

अगस्त्यानुग्रहान्नित्यमर्चयामि विधानतः ।।
इति तस्य वचः श्रुत्वा सोत्प्रासं प्राह तं विभुः।। ।। २१ ।।
गच्छ नारायणाद्रिं त्वमस्य पादे किमास्यते ।।
आरुह्यानेन मार्गेण पश्चिमे शिखरे स्थितम् ।। २२ ।।
प्रणम्य विष्वक्सेनं त्वं बालं न्यग्रोधमूलतः ।।
स्वामिपुष्करिणीं गत्वा स्नात्वा तीरेऽथ पश्चिमे ।। २३ ।।
अश्वत्थं तत्र वल्मीकं द्रक्ष्यसे नृपनन्दन ।।
तयोर्मध्यं समासाद्य तपः कुर्वित्यचोदयत् ।। २४ ।।
कश्चिच्छ्वेतो वराहोऽस्मिन्वल्मीके चरति ध्रुवम् ।।
स तु पुण्यवतामेव दर्शनं याति भूपते ।।२५ ।।
।। ।। श्रीवराह उवाच ।। ।।
इत्यादिश्य हयारूढो जगाम मृगयां विभुः ।।
चरन्वनाद्वनं सुभ्रूः समासाद्यारणीं नदीम् ।। २६ ।।
अवरुह्य हयात्तत्र विचचार तटे शुभे ।।
वनान्तादागतो वायुः पद्मकह्लारशीतलः ।।

श्रमापनयनो मन्दं सिषेवे पुरुषोत्तमम् ।। २७ ।।
तरवः पुष्पवर्षाणि विकिरन्तः सिषेविरे ।।
एवं स विचरन्देवः पुष्पभारानतांस्तरून् ।। २८ ।।
विचिन्वन्गजराजं तं पुष्पलावीर्ददर्श ह ।।
कन्याः सुवेषा रुचिरा मेघेष्विव शतह्रदाः ।। २९ ।।।
तासां मध्यगतां तन्वीं ददर्शातिमनोहराम् ।।
लक्ष्मीसमां हेमवर्णां तस्यां सक्तमना अभूत् ।। 2.1.7.३० ।।
तां गृध्नुराह ताः कन्याः केयमित्येव पूरुषः ।।
उक्तस्ताभिरियं कन्या वियद्राज्ञो महाबल ।। ३१ ।।

इदं श्रुत्वा वचस्तासां हयमारुह्य वेगवान् ।।
आजगामाशु भगवान्स्वालयं रुचिरं गिरिम्।। ३२ ।।
तत्र स्वालयमासाद्य स्वामिपुष्करिणीतटे ।।
मामाहुयावदद्देवो हला बकुलमालिके ।। ३३ ।।
वियद्राजपुरं गत्वा प्रविश्यान्तःपुरं सखि ।।
तत्पत्नीं धरणीं प्राप्य पृष्ट्वा कुशलमेव च ।। ३४ ।।

याचस्व तनयां तस्या रुचिरां कमलालयाम् ।।
राज्ञोभिमतमाज्ञाय शीघ्रमागच्छ भामिनि ।। ३५ ।।
इत्थं दैवेन चाज्ञप्ता देवि त्वद्गृहमागता ।।
यथोचितं कुरुष्वेह राज्ञा मंत्रियुतेन च ।। ३६ ।। ।।
अथ बकुलमालिकोक्त्या धरण्यादिकृतविवाहनिश्चयः ।। ।।
कन्यया च विचार्यैव प्रोच्यतामुत्तरं वचः ।। ३७ ।।
।। श्रीवराह उवाच ।। ।।
अथ तस्या वचः श्रुत्वा प्रीता राज्ञी बभूव ह ।।
आहुयाकाशराजं तमुपेत्य कमलालयाम् ।। ३८ ।।
मंत्रिमध्येऽवदद्देवी वचनं बकुलस्रजः ।। श्रु
त्वा प्रीतोऽवदद्राजा मंत्रिणः सपुरोहितान् ।। ३९ ।।
।। आकाशराज उवाच ।। ।।
कन्या त्वयोनिजा दिव्या सुभगा कमलालया ।।
अर्थिता देवदेवेन वेंकटाद्रिनिवासिना ।। 2.1.7.४० ।।
पूर्णो मनोरथो मेऽद्य ब्रूत किं संमतं तु वः ।।

श्रुत्वा मंत्रिगणाः सर्वे राज्ञो वचनमुत्तमम् ।। ४१ ।।
प्रोचुः सुप्रीतमनसो वियद्राजं महीपतिम् ।।
वयं कृतार्था राजेन्द्र कुलं सर्वोन्नतं भवेत् ।। ४२ ।।
भवत्कन्येयमतुला श्रिया सह रमिष्यति ।।
दीयतां देवदेवाय शार्ङ्गिणे परमात्मने ।। ४३ ।।
अयं वसन्तः श्रीमांश्च शुभं शीघ्रं विधीयताम् ।। ४४ ।। ।।
अथ बृहस्पत्युक्त्या विवाहलग्नस्थिरीकरणम् ।। ।।
आहुय धिषणं लग्नं विवाहार्थं विधीयताम् ।। ४५ ।।
तथास्त्वित्याह्वयामास सुरलोकाद्बृहस्पतिम् ।।
पप्रच्छ कन्यावरयोर्विवाहार्थं नरेश्वरः ।। ४६ ।।
।। राजोवाच ।। ।।
कन्याया जन्मनक्षत्रं मृगशीर्षमिति स्मृतम् ।।
देवस्य श्रवणर्क्षन्तु तयोर्योगो विचार्यताम् ।। ४७ ।।
श्रुत्वाऽब्रवीत्स धिषणस्तयोरुत्तरफल्गुनी ।।
संमता सुखवृद्ध्यर्थं प्रोच्यते दैवचिंतकैः ।। ४८ ।।

तयोरुत्तरफल्गुन्यां विवाहः क्रियतामिति ।।
वैशाखमासे विधिवत्क्रियतामिति सोऽब्रवीत् ।। ४९ ।।

।। श्रीवराह उवाच ।। ।।
राजा तु धिषणं तत्र संपूज्याथ विसृज्य च ।।
देवस्य दूतिकामाह गच्छ देवालयं शुभे ।। ।। 2.1.7.५० ।।
वैशाखे देवदेवाय कल्याणं वद सुव्रते ।।
वैवाहिकविधानं तु कृत्वा चागम्यतामिति ।। ५१ ।।
ततो देव्याः प्रियकरं शुकं दूतं तया सह ।।
विसृज्य वायुं स्वसुतमिन्द्राद्यानयनेऽसृजत् ।। ५२ ।।
।। अथ विश्वकर्मादिकृतपुरालंकारादिक्रमः ।। ।।
आहुय विश्वकर्माणं पुरालंकारकर्मणि ।।
नियोजयामास सोऽपि निर्ममे निमिषांतरात् ।। ५३ ।।
इन्द्रोऽसृजत्पुष्पवृष्टिं ननृतुश्चाप्सरोगणाः ।।
धनदो धनधान्याद्यैः पूरयामास वेश्म तत् ।। ।। ५४ ।।
यमस्तु रोगरहितांश्चकार मनुजान्भुवि ।।

वरुणो रत्नजालानि मौक्तिकादीन्यपूरयत् ।। ५५ ।।
एवं संपाद्य सर्वाणि ययुर्देवा वृषाचलम् ।। ।। ५६ ।।
।। अथ शुकेन सह बकुलायाः श्रीनिवाससमीपे गमनम् ।।
।। श्रीवराह उवाच ।। ।।
ततः सा हयमारुह्य शुकेन सहिता ययौ ।।
श्रीवेंकटाद्रिमासाद्य देवालयसमीपतः ।। ५७ ।।
अवरुह्य तुरंगात्सा सशुकाऽभ्यन्तरं ययौ ।।
दृष्ट्वा देवं रत्नपीठे श्रिया सह सुलोचनम् ।। ।। ५८ ।।
प्रणम्य ह्यवदत्प्रीता कृत्यं तत्र कृतं विभो ।।
मांगल्यवार्तां वक्तुं वै शुक एष समागतः ।। ५९ ।।
।। अथ श्रीनिवासाय शुकावेदित पद्मावतीपरिणयवृत्तान्तः ।। ।।
वदेति देवेनाज्ञप्तः शुको नत्वा तमब्रवीत् ।।
।। शुक उवाच ।। ।।
त्वां प्रत्याह सुता भूमेर्मामंगीकुरु माधव ।। 2.1.7.६० ।।
वदामि तव नामानि स्मरामि त्वद्वपुस्सदा ।।

म्रियन्ते तव चिह्नानि भुजाद्यंगै रमापते ।। ६१ ।।
त्वद्भक्तानर्चयामीह पंचसंस्कारसंयुतान् ।।
त्वत्प्रीतये हि कर्माणि करोमि मधुसूदन ।। ६२ ।।
एवं सदैवाचरंत्याः पित्रोरनुमते मम ।।
कुरु प्रसादं देवेश मामंगीकुरु माधव ।। ६३ ।।
इति विज्ञापयामास कमलस्था धरासुता ।।
शुकस्य वचनं श्रुत्वा सुप्रियं त्वात्मनो हरिः ।। ६४ ।।
।। अथ पद्मावत्याः शुकदत्तश्रीनिवासमालाधारणम्।।
।। श्रीभगवानुवाच ।। ।।
कर्तुं कल्याणमुद्वाहमागमिष्यामि चाऽमरैः ।।

शुक गच्छ वदैवं तामित्थं देवोऽब्रवीदिति ।। ६५ ।।
शुकः श्रुत्वा देववाक्यमादाय वनमालिकाम्।।
देवदत्तां ययौ शीघ्रं वियद्राजसुतां प्रति ।। ६६ ।।
तुलसीमालिकां दत्त्वा मृगनाभिसुगंधिनीम् ।।
प्रणम्य देवीमवदच्छुको देववचः शुभम् ।। ६७ ।।

श्रुत्वा तन्मालिकां गृह्य भूमिजा शिरसा दधौ ।।
चक्रेऽलंकारमुचितं देवागमनकांक्षिणी ।। ।। ६८ ।।
वियद्राजोऽपि सानन्दमिन्दुमाहुय सादरम्।।
अन्नं विधीयतां राजन्विविधं रससंयुतम् ।। ६९ ।।
विष्णोर्नैवेद्ययोग्यं यत्परमान्नं विधीयताम् ।।
देवानां च ऋषीणां च नराणामपि संमतम् ।। 2.1.7.७० ।।
चतुर्विधं सुगन्धाढ्यममृतांशैः सुधाकर ।।
एवं कृत्वा संविधानं प्रतीक्ष्यागमनं विभोः ।। ७१ ।।
सभायां मंत्रिसहितः समास्त प्रीतमानसः ।।
पुत्रीमलंकृतां कृत्वा धरणीसहितो नृपः ।। ७२ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये धरणीवराहसंवादे धरणीदेव्यै बकुलमालिकानिवेदित श्रीनिवासोदन्तकमलालयाकल्याणविध्यादिवृत्तांतवर्णनंनाम सप्तमोऽध्यायः ।। ७ ।।

Roman transliteration

atha dharaṇīdevyai bakulamālikāniveditaśrīnivāsodantaḥ ||
|| dharaṇyuvāca || ||
kaiṣā bata varā kanyā yuṣmābhiḥ saṃgatā kutaḥ ||
kimarthamāgatā ceha pūjyaiṣā pratibhāti me || 1 ||
|| kanyakā ūcuḥ || ||
eṣā divyāṅganā devī tvayi kāryārthamāgatā ||
devālaye saṅgateyamasmābhiḥ śivasannidhau || 2 ||
pṛṣṭāvadacca bhavatīṃ draṣṭumevāgateti vai ||
śakyā draṣṭuṃ rājagṛhe mayā rājñī sukhena vā || 3 ||
evaṃ pṛṣṭāstato brūmaḥ sahāsmābhiśca gamyatām||
vayaṃ tu dharaṇīdāsyo gamiṣyāmo nṛpālayam || 4 ||
ityuktāsmābhirāyātā tvatsamīpaṃ vasundhare||
bhavatyā pṛcchayatāmeṣā kimityāgamanaṃ tava || 5 ||
śrīvarāha uvāca || ||
iti tāsāṃ vacaḥ śrutvā tāmapṛcchadvasundharā || 6 ||

|| dharaṇyuvāca || ||
kutastvamāgatā devi kiṃ vā kāryaṃ mayā tava ||
brūhi satyaṃ kariṣyāmi tvadāgamanakāraṇam || 7 || ||
bakulamālikovāca || ||
veṅkaṭādreḥ samāyātā nāmnā bakulamālikā || 8 ||
svāmī nārāyaṇo'smākamāste śrīveṃkaṭācale ||
kadāciddhayamāruhya haṃsaśuklaṃ manojavam || 9 ||
mṛgayārthaṃ gato rājño veṃkaṭādreḥ samīpataḥ ||
vanāni vicarankāle śobhane kusumākare || 2.1.7.10 ||
paśyanmṛgāngajānsiṃhāngavayāñcharabhānrurūn ||

śukānpārāvatānhaṃsānpatriṇo'nyānvanāntare || 11 ||
gajarājaṃ tatra kañcidyūthapaṃ madavarṣiṇam ||
kareṇusahitaṃ tuṃgamanvagacchatsurottamaḥ || 12 || ||
atha śrīnivāsoktyā śaṃkhanṛpasya svāmitīrthe tapaḥkaraṇam || ||
vanādvanāntaraṃ gatvā nṛpaṃ śaṃkhamupāgamat ||

tapasyantaṃ bṛhacchaile pratiṣṭhāpya janārdanam || 13 ||
śrībhūmisahitaṃ nityamarcayantaṃ ca bhaktitaḥ ||
śaṃkhanāgabilaṃnāma saraḥ pāvanamuttamam || 14 ||
tatsarastīramāsādya turaṃgādavaruhya ca ||
rājaveṣaṃ samāsādya tamaprcchannṛpottamam|| 15 ||
kriyate kiṃ nṛpaśreṣṭha pāde'smiccheṣabhūbhṛtaḥ || 16 ||
|| śaṃkha uvāca || ||
ahaṃ haihayadeśiyaḥ putraḥ śvetasya bhūbhṛtaḥ ||
mahāviṣṇoḥ prītaye'tra kṛtavānakhilānkratūn || 17 ||
adarśanānmahāviṣṇornirviṇṇohaṃ nṛpātmaja ||
tadānīmavadaddivyā vāṇī sarvārttināśinī || 18 ||
rājannātra bhaviṣyāmi pratyakṣaste vacaḥ śṛṇu ||
gaccha nārāyaṇādriṃ tvaṃ tapaḥ kurviti māṃ sphuṭam || 19 ||
tato deśamahaṃ tyaktvā tapasā''rādhayāmyaham||
atra devaṃ nṛpāciṃtyaṃ pratiṣṭhāpya śriyaḥ patim || 2.1.7.20 ||

agastyānugrahānnityamarcayāmi vidhānataḥ ||
iti tasya vacaḥ śrutvā sotprāsaṃ prāha taṃ vibhuḥ|| || 21 ||
gaccha nārāyaṇādriṃ tvamasya pāde kimāsyate ||
āruhyānena mārgeṇa paścime śikhare sthitam || 22 ||
praṇamya viṣvaksenaṃ tvaṃ bālaṃ nyagrodhamūlataḥ ||
svāmipuṣkariṇīṃ gatvā snātvā tīre'tha paścime || 23 ||
aśvatthaṃ tatra valmīkaṃ drakṣyase nṛpanandana ||
tayormadhyaṃ samāsādya tapaḥ kurvityacodayat || 24 ||
kaścicchveto varāho'sminvalmīke carati dhuvam ||
sa tu puṇyavatāmeva darśanaṃ yāti bhūpate ||25 ||
|| || śrīvarāha uvāca || ||
ityādiśya hayārūḍho jagāma mṛgayāṃ vibhuḥ ||
caranvanādvanaṃ subhrūḥ samāsādyāraṇīṃ nadīm || 26 ||
avaruhya hayāttatra vicacāra taṭe śubhe ||
vanāntādāgato vāyuḥ padmakahlāraśītalaḥ ||

śramāpanayano mandaṃ siṣeve puruṣottamam || 27 ||
taravaḥ puṣpavarṣāṇi vikirantaḥ siṣevire ||
evaṃ sa vicarandevaḥ puṣpabhārānatāṃstarūn || 28 ||
vicinvangajarājaṃ taṃ puṣpalāvīrdadarśa ha ||
kanyāḥ suveṣā rucirā megheṣviva śatahradāḥ || 29 |||
tāsāṃ madhyagatāṃ tanvīṃ dadarśātimanoharām ||
lakṣmīsamāṃ hemavarṇāṃ tasyāṃ saktamanā abhūt || 2.1.7.30 ||
tāṃ gṛdhnurāha tāḥ kanyāḥ keyamityeva pūruṣaḥ ||
uktastābhiriyaṃ kanyā viyadrājño mahābala || 31 ||
idaṃ śrutvā vacastāsāṃ hayamāruhya vegavān ||
ājagāmāśu bhagavānsvālayaṃ ruciraṃ girim|| 32 ||
tatra svālayamāsādya svāmipuṣkariṇītaṭe ||
māmāhūyāvadaddevo halā bakulamālike || 33 ||
viyadrājapuraṃ gatvā praviśyāntaḥpuraṃ sakhi ||
tatpatnīṃ dharaṇīṃ prāpya pṛṣṭvā kuśalameva ca || 34 ||

yācasva tanayāṃ tasyā rucirāṃ kamalālayām ||
rājñobhimatamājñāya śīghramāgaccha bhāmini || 35 ||
itthaṃ daivena cājñaptā devi tvadgṛhamāgatā ||
yathocitaṃ kuruṣveha rājñā maṃtriyutena ca || 36 || ||
atha bakulamālikoktyā dharaṇyādikṛtavivāhaniścayaḥ || ||
kanyayā ca vicāryaiva procyatāmuttaraṃ vacaḥ || 37 ||
|| śrīvarāha uvāca || ||
atha tasyā vacaḥ śrutvā prītā rājñī babhūva ha ||
āhūyākāśarājaṃ tamupetya kamalālayām || 38 ||
maṃtrimadhye'vadaddevī vacanaṃ bakulasrajaḥ || śru
tvā prīto'vadadrājā maṃtriṇaḥ sapurohitān || 39 ||
|| ākāśarāja uvāca || ||
kanyā tvayonijā divyā subhagā kamalālayā ||
arthitā devadevena veṃkaṭādrinivāsinā || 2.1.7.40 ||
pūrṇo manoratho me'dya brūta kiṃ saṃmataṃ tu vaḥ ||

śrutvā maṃtrigaṇāḥ sarve rājño vacanamuttamam || 41 ||
procuḥ suprītamanaso viyadrājaṃ mahīpatim ||
vayaṃ kṛtārthā rājendra kulaṃ sarvonnataṃ bhavet || 42 ||
bhavatkanyeyamatulā śriyā saha ramiṣyati ||
dīyatāṃ devadevāya śārṅgiṇe paramātmane || 43 ||
ayaṃ vasantaḥ śrīmāṃśca śubhaṃ śīghraṃ vidhīyatām || 44 || ||
atha bṛhaspatyuktyā vivāhalagnasthirīkaraṇam || ||
āhūya dhiṣaṇaṃ lagnaṃ vivāhārthaṃ vidhīyatām || 45 ||
tathāstvityāhvayāmāsa suralokādbṛhaspatim ||
papraccha kanyāvarayorvivāhārthaṃ nareśvaraḥ || 46 ||
|| rājovāca || ||
kanyāyā janmanakṣatraṃ mṛgaśīrṣamiti smṛtam ||
devasya śravaṇarkṣantu tayoryogo vicāryatām || 47 ||
śrutvā'bravītsa dhiṣaṇastayoruttaraphalgunī ||
saṃmatā sukhavṛddhyarthaṃ procyate daivaciṃtakaiḥ || 48 ||

tayoruttaraphalgunyāṃ vivāhaḥ kriyatāmiti ||
vaiśākhamāse vidhivatkriyatāmiti so'bravīt || 49 ||
|| śrīvarāha uvāca || ||
rājā tu dhiṣaṇaṃ tatra saṃpūjyātha visṛjya ca ||
devasya dūtikāmāha gaccha devālayaṃ śubhe || || 2.1.7.50 ||
vaiśākhe devadevāya kalyāṇaṃ vada suvrate ||
vaivāhikavidhānaṃ tu kṛtvā cāgamyatāmiti || 51 ||
tato devyāḥ priyakaraṃ śukaṃ dūtaṃ tayā saha ||
visṛjya vāyuṃ svasutamindrādyānayane'sṛjat || 52 ||
|| atha viśvakarmādikṛtapurālaṃkārādikramaḥ || ||
āhūya viśvakarmāṇaṃ purālaṃkārakarmaṇi ||
niyojayāmāsa so'pi nirmame nimiṣāṃtarāt || 53 ||
indro'sṛjatpuṣpavṛṣṭiṃ nanṛtuścāpsaroganāḥ ||
dhanado dhanadhānyādyaiḥ pūrayāmāsa veśma tat || || 54 ||
yamastu rogarahitāṃścakāra manujānbhuvi ||

varuṇo ratnajālāni mauktikādīnyapūrayat || 55 ||
evaṃ saṃpādya sarvāṇi yayurdevā vṛṣācalam || || 56 ||
|| atha śukena saha bakulāyāḥ śrīnivāsasamīpe gamanam ||
|| śrīvarāha uvāca || ||
tataḥ sā hayamāruhya śukena sahitā yayau ||
śrīveṃkaṭādrimāsādya devālayasamīpataḥ || 57 ||

avaruhya turaṃgātsā saśukā'bhyantaraṃ yayau ||
dṛṣṭvā devaṃ ratnapīṭhe śriyā saha sulocanam || || 58 ||
praṇamya hyavadatprītā kṛtyaṃ tatra kṛtaṃ vibho ||
māṃgalyavārtāṃ vaktuṃ vai śuka eṣa samāgataḥ || 59 ||
|| atha śrīnivāsāya śukāvedita padmāvatīpariṇayavṛttāntaḥ || ||
vadeti devenājñaptaḥ śuko natvā tamabravīt ||
|| śuka uvāca || ||
tvāṃ pratyāha sutā bhūmermāmaṃgīkuru mādhava || 2.1.7.60 ||
vadāmi tava nāmāni smarāmi tvadvapussadā ||

dhriyante tava cihnāni bhujādyaṃgai ramāpate || 61 ||
tvadbhaktānarcayāmīha paṃcasaṃskārasaṃyutān ||
tvatprītaye hi karmāṇi karomi madhusūdana || 62 ||
evaṃ sadaivācaraṃtyāḥ pitroranumate mama ||
kuru prasādaṃ deveśa māmaṃgīkuru mādhava || 63 ||
iti vijñāpayāmāsa kamalasthā dharāsutā ||
śukasya vacanaṃ śrutvā supriyaṃ tvātmano hariḥ || 64 ||
|| atha padmāvatyāḥ śukadattaśrīnivāsamālādhāraṇam||
|| śrībhagavānuvāca || ||
kartuṃ kalyāṇamudvāhamāgamiṣyāmi cā'maraiḥ ||
śuka gaccha vadaivaṃ tāmitthaṃ devo'bravīditi || 65 ||
śukaḥ śrutvā devavākyamādāya vanamālikām||
devadattāṃ yayau śīghraṃ viyadrājasutāṃ prati || 66 ||
tulasīmālikāṃ dattvā mṛganābhisugaṃdhinīm ||
praṇamya devīmavadacchuko devavacaḥ śubham || 67 ||

śrutvā tanmālikāṃ gṛhya bhūmijā śirasā dadhau ||
cakre'laṃkāramucitaṃ devāgamanakāṃkṣiṇī || || 68 ||
viyadrājo'pi sānandamindumāhūya sādaram||
annaṃ vidhīyatāṃ rājanvividhaṃ rasasaṃyutam || 69 ||
viṣṇornaivedyayogyaṃ yatparamānnaṃ vidhīyatām ||
devānāṃ ca ṛṣīṇāṃ ca narāṇāmapi saṃmatam || 2.1.7.70 ||
caturvidhaṃ sugandhāḍhyamamṛtāṃśaiḥ sudhākara ||
evaṃ kṛtvā saṃvidhānaṃ pratīkṣyāgamanaṃ vibhoḥ || 71 ||
sabhāyāṃ maṃtrisahitaḥ samāsta prītamānasaḥ ||
putrīmalaṃkṛtāṃ kṛtvā dharaṇīsahito nṛpaḥ || 72 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye dharaṇīvarāhasaṃvāde dharaṇīdevyai bakulamālikānivedita
śrīnivāsodantakamalālayākalyāṇavidhyādivṛttāṃtavarṇanaṃnāma saptamo'dhyāyaḥ || 7 ||

English translation

[Information about Śrīnivāsa as Reported by Bakulamālikā to Queen Dharaṇī]:—

Dharaṇī said :

1. Tell me, who is that excellent maiden? Where did she come into contact with you? Why has she come here? She appears, to me to be worthy of veneration.

The girls replied :

2-5. O Queen, this is a divine lady. She has come to see you. She came into contact with us at the temple in the presence of Śiva . On being questioned, she said that she had come to see Your Highness. “Is it possible to see the queen conveniently at the palace by me?” When we were asked by her thus we said, “Be pleased to come with us. We are the servants of Dharaṇī. We are going to the palace.”

On being told thus, O Queen Dharaṇī, she has approached you. Let her be asked by Your Highness, “What for have you come here?”

Śrī Varāha said :

6-7. On hearing their words thus Queen Dharaṇī asked her:

Dharaṇī said :

O gentle lady, where have you come from? What can be done by me for you? Tell me the truth. I shall try to help you to achieve the purpose of your visit.

Bakulamālikā said :

8-12. I have come from the mountain Veṅkaṭādri . My name is Bakulamālikā. Our Lord Nārāyaṇa dwells on the mountain Śrīveṅkaṭācala.

Once he mounted his horse as white as a swan and as quick as the mind and went for hunting. In the splendid season of spring he was roaming about in the forests of the king near the mountain Veṅkaṭādri. He saw on his way deer, elephants, lions, a variety of ox called Gavaya , the eight-footed animal Śarabha , Ruru deer, parrots, partridges, swans and other types of birds in the forest. The excellent god pursued a lofty leader of elephants, shedding ichor profusely and accompanied by cow-elephants.

[Performance of Penance by King Śaṅkha at Svāmitīrtha at the Instance of Śrīnivāsa]:—

13-15. After going from forest to forest he came near King Śaṅkha who was engaged in penance on Bṛhacchaila after installing Janārdana accompanied by Śrī and Bhūmi and worshipping him constantly with great devotion.

There is an excellent and sacred lake named Śaṅkhanāgabila. When he came near the bank of that lake, he got down from his horse. Assuming the attire of a king, he went near the excellent King Śaṅkha and asked him:

16-21. “What is it that you are doing, O excellent king, at the foot of this mountain Śeṣa ?”

Śaṅkha replied :

I am the son of King Śveta . I belong to the land of Haihaya . For the propitiation of Mahāviṣṇu I performed all types of sacrifices here. I became dejected and frustrated because I could not get the vision of Mahāviṣṇu, O Prince. At that time a divine voice destructive of all worries spoke clearly:

“O king, I will not become visible to you here. Listen to my words. Go to Nārāyaṇādri and perform penance.”

So I left my land. Here, O king, I propitiate the inconceivable Lord of Śrī after installing (him). I propitiate him by means of penance. Thanks to the blessings of Agastya , I worship him daily in accordance with the injunctions.

On hearing these words of his the Lord said with a derisive laughter:

22-25. “Go to Nārāyaṇādri. Why do you stay at the foot of this (mountain). Climb the mountain along this path and bow down to Viṣvaksena stationed on the western peak in the form of a boy at the foot of a Nyagrodha tree (Indian fig tree). Go to Svāmipuṣkariṇī and take bath there. O prince, you will see a Valmīka (anthill) and an Aśvattha (holy fig tree) there on the western bank. Perform your penance in between those two. A certain white boar roams about in this anthill. But it is visible only to the meritorious, O king.”

Śrī Varāha (? Bakulamālikā) said :

26-27. After commanding him thus, the Lord mounted his horse and went for hunting. O lady of excellent eyebrows, he wandered from forest to forest and reached the river Araṇī . Getting down from his horse, he walked about on its excellent bank. The gentle breeze coming from the extremities of the forest, which was cool due to its blowing over lotuses and Kahlāra flowers, dispelled his fatigue and thus served Puruṣottama .

28-30. The trees served him by throwing showers of flowers. Thus the Lord was wandering amongst the trees heavily laden with blossoms and bending low. He was in search of a lordly tusker. He saw those well-dressed beautiful girls plucking flowers like streaks of lightning among clouds. He saw a young maiden among those girls. She had golden complexion. She was as exceedingly charming as Lakṣmī . The Lord became attached to her in his heart.

31-35. Desirous of getting her he asked those girls, “Who is this girl?” The man was told by them, “O mighty one, this is the daughter of King Viyat .”

On hearing these words of theirs he mounted the horse and returned speedily to his abode, the beautiful mountain.

After reaching his abode on the banks of Svāmipuṣkariṇī the Lord sent for me and said, “Well Bakulamālikā, go to the city of King Viyat, dear friend, and enter the inner apartment. Go to his wife Dharaṇī. After enquiring about her health and welfare request for her beautiful daughter Kamalālayā (Padmālayā). O beautiful woman, return immediately after getting the approval of the king.”

36. I have been ordered by the Lord thus, O Queen, and so I have come to your abode. What is suitable in this connection may be done (by you) along with the king accompanied by (the council of) his ministers.

37. Consult your daughter and let the reply be given.

[Decision of Dharaṇī and Others about the Marriage (of Padminī) at the Instance of Bakulamālikā]:—

Śrī Varāha said :

38-39. On hearing her words the queen became delighted. She called King Ākāśa and both of them went to Kamalālayā. In the midst of the assembly of ministers the queen repeated the words of Bakulamālikā. On hearing them the king became delighted and spoke to the ministers and the priests:

King Ākāśa said :

40-44. This girl is not born of a womb. Kamalālayā is divine and highly fortunate. She has been sought by the Lord of Devas residing on Veṅkaṭādri. My desire is fulfilled today. Tell me whether it (the proposal) is acceptable to you.

On hearing the excellent words of the king all the ministers became delighted. They said to King Viyat:

"We are satisfied and happy, O great King. Your family will become the highest of all. Your matchless daughter will sport about along with Śrī. Let her be given to the Śārṅga -wielding Lord of Devas, the Supreme Soul. This spring season is glorious. Let the auspicious rite be performed quickly.

45-46. Let Dhiṣaṇa (Bṛhaspati , the preceptor of gods) be called and the auspicious hour for the marriage be fixed."

[Confirmation of the Exact Auspicious Time for Marriage as per Advice of Bṛhaspati]:—

Saying "so be it" the Lord of men called Bṛhaspati from the world of Suras and asked him about (the hour) for the marriage of the girl and the bridegroom.

The King asked :

47. The native star of the girl is Mṛgaśīrṣa ; that of the Lord is Śravaṇa . Let the conjunction of these two be considered.

48-49. On hearing it Dhiṣaṇa said: "The star Uttarāphālgunī suits both of them for the increase of their happiness. It is declared so by the divine astrologers. Let their marriage be celebrated on the Uttarāphālgunī day." He said, "Let it be celebrated duly in the month of Vaiśākha ."

Śrī Varāha said

50-52. The king honoured Dhiṣaṇa duly and bade him farewell. He then said to the lady messenger, "O splendid lady, go to the abode of the Lord. Intimate to the Lord of Devas, O lady of holy rites, that the wedding shall be in the month of Vaiśākha. Let him be pleased to come here after making all arrangements for the marriage."

Thereafter, he sent Śuka , one of the favourites of the queen, as a messenger along with her. He sent his son Vāyu to bring Indra and others.

[Decoration of the City by Viśvakarmā and Others]:—

53. He called Viśvakarman and employed him in the job of decorating the city. He did it within a moment.

54. Indra discharged a shower of flowers. Groups of celestial damsels danced. Dhanada (Kubera) filled that abode with wealth, food-grains etc.

55. Yama made the men on the earth free from sickness. Varuṇa filled (the place) with clusters of jewels and precious stones such as pearls etc.

56. After making arrangements for everything Devas went to Vṛṣācala. [1]

[Bakulamālikā Accompanied by Śuka Comes to Śrīnivāsa]:—

Śrī Varāha said :

57-59. Then Bakulamālikā accompanied by Śuka mounted a horse and went ahead. She reached Śrīveṅkaṭādri and got down from the horse near the abode of the Lord. Accompanied by Śuka she went inside and met the bright-eyed Lord seated on a jewel-set throne along with Śrī.

After bowing down she said with great delight: "O Lord, the mission has been duly accomplished there. Here Śuka has along with me to announce the auspicious tidings.

[Śuka's Announcement of the Decision about the Marriage of Padmāvatī to Śrīnivāsa]:—

60-65. On being commanded by the Lord to speak out Śuka bowed down and spoke:

Śuka submitted :

The daughter of Dharaṇī says to you: "O Mādhava , accept me. I speak out (i.e. repeat) your names. I always remember your person. O Lord of Ramā , your symbols are worn on arms and other limbs (by me). I worship your devotees who have undergone the five consecratory rites. I perform every holy rite only to please you, O Slayer of Madhu . I am obedient to my parents. I carry on all my activities for ever. O Lord of Devas,, be pleased to shower your grace. Accept me, O Mādhava." So submits the daughter of Dharaṇī stationed on the lotus.

On hearing the words of Śuka pleasing to himself, Hari said:

Śrī Bhagavān said :

I shall come there along with Devas in order to celebrate the marriage. O Śuka, go and tell her that the Lord has said thus.

[Padmāvatī Wears the Garland of Śrīnivāsa Handed over to Her by Śuka]:—

66. After hearing the utterance of the Lord and taking the garland of sylvan flowers given by the Lord with him, Śuka hastened to the daughter of King Viyat.

67. He handed over the garland of basil, rendered fragrant by means of musk, to the gentle lady and told her the auspicious words of the Lord.

68. On hearing them and accepting the garland with head bowed down the daughter of Earth placed it on her head. Eagerly awaiting the arrival of the Lord she adorned herself with proper ornaments.

69-72. King Viyat joyously and eagerly invited Indu (Moon-god) and said:

"O king, let cooked rice of various tastes be prepared. Let the Paramānnam (Supreme Cooked Rice) fit to be offered to Viṣṇu , be prepared. It should be one approved by Devas, sages and the human beings. Let the four kinds of food-stuffs with good flavour be prepared by means of your nectarine rays, O Sudhākara."

After making every arrangement like this he waited for the arrival of the Lord. He seated himself in the assembly with delighted mind. The king was accompanied by Dharaṇī who had adorned her daughter adequately.

[1]: [1] : A hill on the northern side of Suvarṇamukharī.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 8

The Marriage of Śrīnivāsa and Padmāvatī

Chapter 8 of 221 · 41 detected Sanskrit verse markers

Sanskrit

।। अथ श्रीनिवासस्य लक्ष्म्यादिकृतपरिणयालंकारः ।। ।।
।। श्रीवराह उवाच ।। ।।
ततो देवाधिदेवोऽपि लक्ष्मीमाहुय भामिनीम् ।।
किं कार्यं वद कल्याणि विवाहार्थं सुलोचने ।। १ ।।
आज्ञापयस्व स्वसखी रमे कार्यं कुरु प्रियम् ।।
श्रीस्तु कृष्णवचः श्रुत्वा सखीराहुय चोदयत् ।। २ ।।
श्रियाज्ञप्ता ततः प्रीतिः सुगंधं तैलमाददौ ।।
श्रुतिः क्षौमं समादाय तस्थौ देवस्य सन्निधौ ।। ३ ।।
भूषणानि समादाय स्मृतिरप्याययौ मुदा ।।
धृतिरादर्शमाधत्त शान्तिर्मृगमदं दधौ ।। ४ ।।
यक्षकर्दममादाय ह्रीः स्थिता पुरतो हरेः ।।
कीर्तिः कनकपट्टं च सरत्नं मुकुटं दधौ ।। ५ ।।
छत्रं दधौ तदेंद्राणी चामरं तु सरस्वती ।।
द्वितीयं चामरं गौरी व्यजने विजयाजये ।। ६ ।।
आगतास्ताः समालोक्य श्रीरुत्थायाथ सत्वरा ।।

सुगंधं तैलमादाय देवमभ्यज्य शीर्षतः ।। ७ ।।
उद्वर्तितं गंधचूर्णैर्देवांगं परिमृज्य च ।।
आनीतान्करिभिस्तोयकलशान्कांचनाञ्छतम् ।। ८ ।।
वियद्गंगादितीर्थेभ्यः कर्पूरादिसुवासितान्।।
एकमेकं समादाय त्वभ्यषिंचद्रमा हरिम् ।। ९ ।।
संधूप्य केशान्धूपेन तानाश्यामान्बबंध च ।।
सुगंधेनानुलिप्यांगं स्वर्णवर्णेन तद्विभोः ।। 2.1.8.१० ।।
पीतकौशेयकं बद्ध्वा कट्यां कांचीसमन्वितम् ।।
मुकुटादिविभूषाभिर्भूषयामास चेन्दिरा ।। ११ ।।
अंगुलीयकरत्नानि सर्वास्वेवांगुलीषु च ।।
आदर्शं दर्शयामास धृतिर्देवस्य सन्निधौ ।। १२ ।।
दृष्ट्वादर्शं देवदेवो ह्यूर्ध्वपुंड्रं स्वयं दधौ ।।
आरुह्य गरुडं पश्चात्स्वयं लक्ष्मीसमन्वितः ।। १३ ।। ।।
अथ ब्रह्मादिभिस्साकं श्रीनिवासस्य वियद्राजपुरगमनम् ।। ।।
ब्रह्मेशवज्रिवरुणयमयक्षेशसेवितः ।।

वसिष्ठाद्यैर्मुनीद्रैश्च सनकाद्यैश्च योगिभिः ।। १४ ।।
भक्तैर्भागवतैर्युक्तो नारायणपुरीं ययौ ।।
जगुर्गन्धर्वपतयो ननृतुश्चाप्सरोगणाः ।।१५।।
देवदुंदुभयो नेदुस्तदा देवस्य सन्निधौ ।।
जपन्तः स्वस्तिसूक्तानि मुनयस्तं समन्वयुः ।। १६ ।।
देवो देवगणैर्युक्तो विष्वक्सेनादिपार्षदैः ।।
सखीभिस्स्यंदनस्थाभिर्बकुलाद्याभिरन्वितः ।।
आकाशराजस्य पुरमाससाद स्वलंकृतम् ।। १७ ।।
।। अथ पद्मावतीपरिणयघट्टः ।। ।।
देवमागतमालोक्य कन्यामैरावतस्थिताम्।।
पुरीं प्रदक्षणीकृत्य गोपुरद्वारमागताम् ।। १८ ।।
आलोक्याकाशराजोऽपि समानीय वधूवरौ ।।
बन्धुभिः सहितस्तस्थौ देवमालोक्य केशवम् ।। १९ ।।
विष्णुर्मालां स्वकंठस्थां हस्तेनादाय सस्मितः ।।
कमलायाः स्कन्धदेशे मुमोच सुमनश्चिताम् ।। 2.1.8.२० ।।

आदाय मल्लिकामाला साऽस्य कंठे समर्पयत् ।।
एवं त्रिवारं तौ कृत्वा वाहनादवरुह्य च ।। २१ ।।
स्थित्वा पीठे क्षणं पश्चाद्गृहं विविशतुः शुभम् ।।
ब्रह्मादिदेवयूथैश्च सहितौ भूमिजाहरी ओ। २२ ।।
मांगल्यसूत्रबंधादि सांकुरार्पणमब्जजः ।।
वैवाहिकं कारयित्वा लाजहोमान्तमेव च ।। २३ ।।
व्रतादेशं समाज्ञाय शयितौ कमलाहरी ।।
चतुर्थे दिवसे सर्वं समापय्य चतुर्मुखः ।। २४ ।।
अनुज्ञाप्य वियद्राजमारोप्य गरुडे हरिम् ।।
देवीभ्यां सहितं देवं देवैर्गन्तुं प्रचक्रमे ।। २५ ।।
दिव्यदुन्दुभिर्निर्घोषैः संप्राप्य वृषभाचलम् ।।
तुष्टुवुर्देवदेवेशं ब्रह्माद्या देवतागणाः ।। २६ ।।
शुकादयो मुनिगणास्तुष्टुवुः पुरुषोत्तमम् ।।
स्तूयमानोऽथ देवोऽपि विवेश मणिमंडपम् ।। २७ ।।
रमाधरणिजाभ्यां च तत्र सिंहासनं ययौ।। २८ ।।

।। अथ वधूवरयोर्वियद्राजवितीर्णप्राभृतादिकम् ।। ।।
आकाशराजोऽपि तदा महेन्द्रादिसुरैः सह ।।
पुत्रीविष्णवोः प्रियार्थं तु प्राभृतं कतुमुद्यतः ।।२९।।
सौवर्णेषु कटाहेषु तंडुलाञ्छालिसंभवान्।।
मुद्गपात्राण्यनेकानि घृतकुम्भशतानि च ।। 2.1.8.३० ।।
पयोघटसहस्राणि दधिभाण्डान्यनेकशः ।।
दिव्यानि चूतकदलीनारिकेलफलानि च ।। ३१ ।।
धात्रीफलानि कूष्माडराजरंभाफलानि च ।।
पनसान्मातुलुंगांश्च शर्करापूरितान्घटान् ।। ३२ ।।

सुवर्णमणिमुक्ताश्च क्षौमकोट्यंबराणि च ।।
दासीदाससहस्राणि कोटिशो गास्तथैव च।। ३३ ।।
हंसेन्दुशुक्लवर्णानां हयानामयुतं ददौ ।।
तुंगानां नित्यमत्तानां गजानामधिकं शतात् ।। ३४ ।।
अंतःपुरचरा नारीर्नृत्तगीतविशारदाः ।।
ददौ चतुःसहस्राणि श्रीनिवासाय विष्णवे ।।

दत्त्वा चैतानि सर्वाणि तस्थौ देवपुरो विभुः ।। ३५ ।।
।। अथ श्रीनिवासकृपया वियद्राजस्य भक्तिरूपवरप्राप्तिः ।। ।।
दृष्ट्वा देवोऽपि तत्सर्वं देवीभ्यां सहितो हरिः ।। ३६ ।।
सुप्रीतः प्राह राजानं श्वशुरं वेंकटेश्वरः ।।
वरं वृणीष्व हे राजन्गुरो मत्तो यदीच्छसि ।। ३७ ।।
इति श्रीशवचः श्रुत्वा वियद्राजोऽवदद्विभुम् ।।
त्वत्सेवैवेह देवैवं भूयादव्यभिचारिणी ।। ३८ ।।
मनस्त्वत्पादकमले त्वयि भक्तिर्ममास्तु वै ।। ३९ ।।
।। श्रीभगवानुवाच ।। ।।
त्वया यदुक्तं राजेन्द्र सर्वमेतद्भविष्यति ।।
इति दत्त्वा वरं तस्मै संमान्यैव यथोचितम् ।। 2.1.8.४० ।।
।। अथ विवाहार्थमागतानां ब्रह्मादीनां स्वावासगमनम् ।। ।।
ब्रह्मेशादिसुरान्सर्वान्समभ्यर्च्य यथोचितम् ।।
स्वर्लोकगमनायैवमनुमेने मुदा हरिः ।।
गतेषु तेषु सर्वेषु श्रिया भूमिजया युतः ।। ४१ ।।

विहरन्स यथापूर्वं स्वामिपुष्करिणीतटे ।।
आस्ते दिव्यालये देवोप्यर्च्यमानो गुहेन वै ।। ४२ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये धरणीवराहसंवादे ब्रह्मादिभिः साकं श्रीनिवासस्य वियद्राजपुरगमन कमलालयापरिणयादिवर्णनंनामाष्टमोऽध्यायः ।। ८ ।।

Roman transliteration

|| atha śrīnivāsasya lakṣmyādikṛtapariṇayālaṃkāraḥ || ||
|| śrīvarāha uvāca || ||
tato devādhideva'pi lakṣmīmāhūya bhāminīm ||
kiṃ kāryaṃ vada kalyāṇi vivāhārthaṃ sulocane || 1 ||
ājñāpayasva svasakhī rame kāryaṃ kuru priyam ||
śrīstu kṛṣṇavacaḥ śrutvā sakhīrāhūya codayat || 2 ||
śriyājñaptā tataḥ prītiḥ sugaṃdhaṃ tailamādadau ||
śrutiḥ kṣaumaṃ samādāya tasthau devasya sannidhau || 3 ||
bhūṣaṇāni samādāya smṛtirapyāyayau mudā ||
dhṛtirādarśamādhatta śāntirmṛgamadaṃ dadhau || 4 ||
yakṣakardamamādāya hrīḥ sthitā purato hareḥ ||
kīrtiḥ kanakapaṭṭaṃ ca saratnaṃ mukuṭaṃ dadhau || 5 ||
chatraṃ dadhau tadeṃdrāṇī cāmaraṃ tu sarasvatī ||
dvitīyaṃ cāmaraṃ gaurī vyajane vijayājaye || 6 ||

āgatāstāḥ samālokya śrīrutthāyātha satvarā ||

sugaṃdhaṃ tailamādāya devamabhyajya śirṣataḥ || 7 ||
udvartitaṃ gaṃdhacūrṇairdevāṃgaṃ parimṛjya ca ||
ānītānkaribhistoyakalaśānkāṃcanāñchatam || 8 ||
viyadgaṃgāditīrthebhyaḥ karpūrādisuvāsitān||
ekamekaṃ samādāya tvabhyaṣiṃcadramā harim || 9 ||
saṃdhūpya keśāndhūpena tānāśyāmānbabaṃdha ca ||
sugaṃdhenānulipyāṃgaṃ svarṇavarṇena tadvibhoḥ || 2.1.8.10 ||
pītakauśeyakaṃ baddhvā kaṭyāṃ kāṃcīsamanvitam ||
mukuṭādivibhūṣābhirbhūṣayāmāsa cendirā || 11 ||
aṃgulīyakaratnāni sarvāsvevāṃgulīṣu ca ||
ādarśaṃ darśayāmāsa dhṛtirdevasya sannidhau || 12 ||
dṛṣṭvādarśaṃ devadevo hyūrdhvapuṃḍraṃ svayaṃ dadhau ||
āruhya garuḍaṃ paścātsvayaṃ lakṣmīsamanvitaḥ || 13 || ||
atha brahmādibhissākaṃ śrīnivāsasya viyadrājapuragamanam || ||
brahmeśavajrivaruṇayamayakṣeśasevitaḥ ||

vasiṣṭhādyairmunīṃdraiśca sanakādyaiśca yogibhiḥ || 14 ||
bhaktairbhāgavatairyukto nārāyaṇapurīṃ yayau ||
jagurgandharvapatayo nanṛtuścāpsaroganāḥ ||15||
devaduṃdubhayo nedustadā devasya sannidhau ||
japantaḥ svastisūktāni munayastaṃ samanvayuḥ || 16 ||
devo devagaṇairyukto viṣvaksenādipārṣadaiḥ ||
sakhībhissyaṃdanasthābhirbakulādyābhiranvitaḥ ||
ākāśarājasya puramāsasāda svalaṃkṛtam || 17 ||
|| atha padmāvatīpariṇayaghaṭṭaḥ || ||
devamāgatamālokya kanyāmairāvatasthitām||
purīṃ pradakṣaṇīkṛtya gopuradvāramāgatām || 18 ||
ālokyākāśarājo'pi samānīya vadhūvarau ||
bandhubhiḥ sahitastasthau devamālokya keśavam || 19 ||
viṣṇurmālāṃ svakaṃṭhasthāṃ hastenādāya sasmitaḥ ||
kamalāyāḥ skandhadeśe mumoca sumanaścitām || 2.1.8.20 ||

ādāya mallikāmālā sā'sya kaṃṭhe samarpayat ||
evaṃ trivāraṃ tau kṛtvā vāhanādavaruhya ca || 21 ||
sthitvā pīṭhe kṣaṇaṃ paścādgṛhaṃ viviśatuḥ śubham ||
brahmādidevayūthaiśca sahitau bhūmijāharī o| 22 ||
māṃgalyasūtrabaṃdhādi sāṃkurārpaṇamabjajaḥ ||
vaivāhikaṃ kārayitvā lājahomāntameva ca || 23 ||
vratādeśaṃ samājñāya śayitau kamalāharī ||
caturthe divase sarvaṃ samāpayya caturmukhaḥ || 24 ||
anujñāpya viyadrājamāropya garuḍe harim ||
devībhyāṃ sahitaṃ devaṃ devairgantuṃ pracakrame || 25 ||
divyadundubhirnirghoṣaiḥ saṃprāpya vṛṣabhācalam ||
tuṣṭuvurdevadeveśaṃ brahmādyā devatāgaṇāḥ || 26 ||
śukādayo munigaṇāstuṣṭuvuḥ puruṣottamam ||
stūyamāno'tha devo'pi viveśa maṇimaṃḍapam || 27 ||
ramādharaṇijābhyāṃ ca tatra siṃhāsanaṃ yayau|| 28 ||

|| atha vadhūvarayorviyadrājavitīrṇaprābhṛtādikam || ||
ākāśarājo'pi tadā mahendrādisuraiḥ saha ||
putrīviṣṇvoḥ priyārthaṃ tu prābhṛtaṃ katumudyataḥ ||29||

sauvarṇeṣu kaṭāheṣu taṃḍulāñchālisaṃbhavān||
mudgapātrāṇyanekāni ghṛtakumbhaśatāni ca || 2.1.8.30 ||
payoghaṭasahasrāṇi dadhibhāṇḍānyanekaśaḥ ||
divyāni cūtakadalīnārikelaphalāni ca || 31 ||
dhātrīphalāni kūṣmāḍarājaraṃbhāphalāni ca ||
panasānmātuluṃgāṃśca śarkarāpūritāṅghaṭān || 32 ||
suvarṇamaṇimuktāśca kṣaumakoṭyaṃbarāṇi ca ||
dāsīdāsasahasrāṇi koṭiśo gāstathaiva ca|| 33 ||
haṃsenduśuklavarṇānāṃ hayānāmayutaṃ dadau ||
tuṃgānāṃ nityamattānāṃ gajānāmadhikaṃ śatāt || 34 ||
aṃtaḥpuracarā nārīrnṛttagītaviśāradāḥ ||
dadau catuḥsahasrāṇi śrīnivāsāya viṣṇave ||

dattvā caitāni sarvāṇi tasthau devapuro vibhuḥ || 35 ||
|| atha śrīnivāsakṛpayā viyadrājasya bhaktirūpavaraprāptiḥ || ||
dṛṣṭvā devo'pi tatsarvaṃ devībhyāṃ sahito hariḥ || 36 ||
suprītaḥ prāha rājānaṃ śvaśuraṃ veṃkaṭeśvaraḥ ||
varaṃ vṛṇīṣva he rājanguro matto yadīcchasi || 37 ||
iti śrīśavacaḥ śrutvā viyadrājo'vadadvibhum ||
tvatsevaiveha devaivaṃ bhūyādavyabhicāriṇī || 38 ||
manastvatpādakamale tvayi bhaktirmamāstu vai || 39 ||
|| śrībhagavānuvāca || ||
tvayā yaduktaṃ rājendra sarvametadbhaviṣyati ||
iti dattvā varaṃ tasmai saṃmānyaiva yathocitam || 2.1.8.40 ||
|| atha vivāhārthamāgatānāṃ brahmādīnāṃ svāvāsagamanam || ||
brahmeśādisurānsarvānsamabhyarcya yathocitam ||
svarlokagamanāyaivamanumene mudā hariḥ ||
gateṣu teṣu sarveṣu śriyā bhūmijayā yutaḥ || 41 ||

viharansa yathāpūrvaṃ svāmipuṣkariṇītaṭe ||
āste divyālaye devopyarcyamāno guhena vai || 42 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye dharaṇīvarāhasaṃvāde brahmādibhiḥ sākaṃ śrīnivāsasya
viyadrājapuragamana kamalālayāpariṇayādivarṇanaṃnāmāṣṭamo'dhyāyaḥ || 8 ||

English translation

[Lakṣmī and Others Adorn Śrīnivāsa for the Marital Rites]:—

Śrī Varāha said :

1-3. Thereafter the Overlord of Devas called the beautiful lady Lakṣmī and said: “O graceful lady of beautiful eyes, tell me what should be done for the marriage. O Ramā , command your attendants. Do everything pleasing.

On hearing the words of Kṛṣṇa Śrī called her attendants and friends and directed them. On being commanded by Śrī the attendant, Prīti (‘Pleasure’), took up the sweet-scented oil. Śruti (‘ Vedas ’) took up the silk cloth and stood waiting in the presence of the Lord.

4. Smṛti (‘Code of Law’) joyously brought the ornaments. Dhṛti (‘Fortitude’) held the mirror and Śānti (‘Quiescence’) held musk.

5. Śrī (‘Bashfulness’) stood in front of Hari carrying the unguent Yakṣakardama. [1] Kīrti (‘Fame’) held the golden head-band and gem-set crown.

6. At that time Indrāṇī held the umbrella, Sarasvatī held a chowrie and Gaurī held the other chowrie. Jayā and Vijayā held the fans.

7-9. On seeing them coming Śrī got up immediately. She took the scented oil and applied it onto the Lord from head to foot. After rubbing and shampooing the body of the Lord with scented perfumes and powders Ramā performed the ablution of Hari. A hundred golden pots filled with the waters of the celestial Gaṅgā and other holy rivers were brought by elephants. The waters were rendered fragrant by means of camphor etc. Ramā took the pots one by one and performed the rite of ablution of Hari.

10-11. She fumigated the tresses of hair by means of incense and when they became dry, she tied them. After anointing the body of the Lord with gold-coloured scents Indirā (Lakṣmī) tied the blue silken robe on his waist along with the waistband. She adorned him with coronets and other ornaments.

12. Bejewelled rings were put on all the fingers. Dhṛti showed the mirror in front of the Lord.

13. Looking into the mirror the Lord of Devas applied the Ūrdhvapuṇḍra (vertical V-like sectarian mark) himself. Afterwards the Lord got on the back of Garuḍa along with Lakṣmī.

[Departure of Śrīnivāsa to the City of King Viyat along with Brahmā and others]:—

14-15. Then he proceeded towards Nārāyaṇapurī accompanied by Brahmā, Īśa, Varuṇa , Yama , Yakṣeśa, Vasiṣṭha and other eminent sages, Sanaka and other Yogins as well as devotees and loyal followers of the Lord. The chieftains of Gandharvas sang. The groups of celestial damsels danced.

16. The divine Dundubhi drums were sounded then in the presence of the Lord. Reciting the Svasti Sūktas (Hymns of Benediction) the sages followed him.

17. Accompanied by the groups of Devas and Viṣvaksena and other attendants, followed by Bakulamālikā and other attendants and chaperons seated in chariots, the Lord reached the well-decorated city of King Ākāśā.

The Place of the Wedding of Padmāvatī

18-19. On seeing that the Lord had arrived, they made the bride sit oṇ the elephant Airāvata and took her round the city. When King Ākāśa saw her come back to the entrance of ornamental gateway, the bride and the bridegroom were brought together. The King stood facing Lord Keśava along with his kinsmen.

20-22. 1 Viṣṇu took off the wreath of flowers from his neck with his hand and smilingly put it over the shoulders of Kamalā (Padmāvatī). She then took a garland of jasmine flowers and placed it round his neck. This (exchange of garlands) they repeated three times and then got down from the vehicles. They stood (or sat?) over the pedestal for a short while. Then Hari and the daughter of Earth entered the auspicious (marriage) chamber accompanied by the groups of Devas beginning with Brahmā.

23-26. The Lotus-born Lord (Brahmā) performed all the religious rites connected with the wedding beginning with the tying of Māṅgalyasūtra (ṣṭhe thread of conjugal felicity’) and ending with Lājā Homa (Homa with parched grains) along with the soaking of pulses for germination. After directing them to observe the Vratas the kinsmen took Kamalā and Had to the bedchamber. On the fourth day the Four-faced Lord concluded all the holy rites. They took leave of King Viyat and made Lord Hari sit on Garuḍa accompanied by both the goddesses. They then proceeded ahead along with Devas. The party reached Vṛṣabhācala to the accompaniment of the sounds of the divine Dundubhi drums. The

groups of Devas headed by Brahmā eulogized the Lord of the Chiefs of Devas.

27-28. The groups of sages including Śuka and others eulogized Puruṣottama . Even as he was being eulogized, the Lord entered the hall studded with jewels. There he sat on a throne accompanied by Ramā and the daughter of Earth (Padmālayā).

[The Gifts and Presents made by King Viyat to the Bride and the Bridegroom]:—

29. Accompanied by Mahendra and other Suras King Ākāśa began to make the gifts and presents to delight his daughter and Viṣṇu.

30-35. Rice grains were kept in huge pots of gold. There were many vessels of green gram and hundreds of ghee pots. There were thousands of milk pots and many pots of curds. There were divine mangoes, plantains and coconut fruits. There were emblic myrobalan fruits, ash-gourds and royal plantains, jack fruits and citrons. There were jars filled with sugar.

Gold, jewels and pearls were in plenty. There were a crore of silk clothes. Thousands of men and women slaves were presented and crores of cows too.

He gave ten thousand horses white in colour like swans and the moon. There were more than a hundred elephants perpetually in their rut. He gave Viṣṇu, Śrīnivāsa, four thousand women experts in dance and music to serve in the inner apartment. After making all these gifts the king stood in front of the Lord (awaiting further instruction).

[By the Favour of Śrīnivāsa King Viyat Attains the Boon of Devotion (to the Lord)]:—

36-39. On seeing all these in the company of both the queens Hari, Veṅkaṭeśvara, became highly pleased and he said to the king, his father-in-law:

“Choose your boon, O king, my Sire, from me whatever you desire.” On hearing these words of the Lord of Śrī King Viyat said to the Lord: “O Lord, grant me (the boon of) an unswerving service and loyalty to you. Let my mind rest in your lotuslike feet. Let there be devotion to you.”

Śrī Bhagavān replied :

40-42. O eminent king, what you have said will take place fully.

[Return of Brahmā and Others who had come for Marriage Festival to their Respective Residences]:—

After granting him the boon and honouring him befittingly Hari duly honoured Brahmā, Īśa and all other Suras suitably and allowed them joyously to go back to the heavenly world. After all of them had gone the Lord sported about on the banks of Svāmipuṣkariṇī as before. He was accompanied by Śrī and the daughter of Earth. There in his divine abode he is seated, being honoured by Guha .

[1]: [1] : It is an ointment or perfumed paste consisting of camphor, agallochum, musk, sandalwood and Kakkola. MW 838b.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 9

The Story of Hunter Vasu: The Greatness of Padmasaras

Chapter 9 of 221 · 102 detected Sanskrit verse markers

Sanskrit

।। अथ वसुनामकनिषादवृत्तांतः ।।
।। धरण्युवाच ।। ।।
कलौ युगे भूमिधर केन त्वं द्रक्ष्यसे प्रिय ।।
विमानं केन ते देव कार्यतेऽस्मिन्महीधरे ।। १ ।।
श्रीनिवासोऽपि केनैव द्रक्ष्यते सुभगाकृतिः ।।
एतद्ब्रूहि मम प्रीत्या श्रोतुं कौतूहलं विभो ।। २ ।।
।। श्रीवराह उवाच ।। ।।
वक्ष्यामि शृणु हे देवि भविष्यद्वदामि ते ।।
अस्मिन्महीधरे पुण्ये निषादो वसुनामकः ।। ३ ।।
श्यामाकवनपालोऽभूद्भक्तिमान्पुरुषोत्तमे ।।
श्यामाकतंडुलान्पक्त्वा मधुना परिषिच्य च ।। ४ ।।
निवेद्य देवदेवाय श्रीभूमि सहिताय च ।।
एवं भक्तिमतस्तस्य भार्या चित्रवती शुभा ।। ५ ।।
असूत तनयं बाला वीरनामानमुत्तमम् ।।
वसुः पुत्रेण सहितो भार्यया पतिभक्तया ।। ६ ।।

कस्मिंश्चिद्दिवसे पुत्रं श्यामाकं पालयेति च ।।
विसृज्य पत्न्या सहितो मध्वन्वेषणतत्परः ।। ७ ।।
गतो वनान्तरं शीघ्रं मधुच्छत्रदिदृक्षया ।।
बालः श्यामाकपक्वानि गृहीत्वाग्नौ निधाय च ।। ८ ।।
पिष्ट्वा निवेदयामास वृक्षमूले श्रियः पतेः ।।
नैवेद्यं भक्षयित्वैव वीरस्त्वास सुखेन वै।। ९ ।।
तदन्तरे वसुश्चापि मध्वादाय समागतः ।।
श्यामाकान्भक्षितान्दृष्ट्वा संतर्ज्य सुतमात्मनः ।। 2.1.9.१० ।।
खड्गमादाय तं हन्तुं त्वरया हस्तमुद्दधौ ।। ११ ।।
।। अथ सुतहननोद्युक्तं वसुं प्रति भगवदुक्तिः ।। ।।
तद्वृक्षस्थस्तदा विष्णुः खड्गं जग्राह पाणिना ।।
खड्गो गृहीतः केनेति पश्यन्वृक्षं ददर्श सः ।। १२ ।।
शङ्खचक्रगदापाणिं वृक्षारूढार्धविग्रहम् ।।
मुक्त्वा वसुश्च तं खड्गं प्रणम्योवाच केशवम् ।। १३ ।।
किमिदं देवदेवेश चेष्टितं क्रियते त्वया ।। १४ ।।

।। श्रीभगवानुवाच ।। ।।
वसो शृणु वचो मे त्वं पुत्रस्ते भक्तिमान्मयि ।।
त्वत्तोऽपि मे प्रियतमस्तस्मात्प्रत्यक्षमागतः ।।१५।।
अस्य सर्वत्र तिष्ठामि तव स्वामिसरस्तटे ।।
इति देववचः श्रुत्वा प्रीतिमानभवद्वसुः ।। १६ ।।
एतस्मिन्नेव काले तु पांड्यदेशात्समागतः ।।
बाल्यात्प्रभृति शूद्रोऽपि विष्णुभक्तिसमन्वितः ।। १७ ।।
।। अथ रंगदासस्य श्रीनिवाससेवार्थं श्रीशेषाचलागमनम् ।। ।।
नारायणपुरीं प्राप्य श्रीवराहं प्रणम्य च ।।
तत्र श्रुत्वा श्रीनिवासं वेंकटाद्रिनिवासिनम् ।। १८ ।।
स्वयंभुवं देवदेवसेवितं प्रययौ ततः ।।
सुवर्णमुखरीं प्राप्य स्नात्वा चोत्तीर्य तत्तटे ।। १९।।
कमलाख्ये सरसि च स्नात्वा पुण्यप्रदायिनि ।।
तत्तीरवासिनं देवं कृष्णं रामेण संवृतम् ।। 2.1.9.२० ।।
नमस्कृत्य ततः प्रायाद्वनं गजघटायुतम् ।।

शनैः संप्राप्य शेषाद्रिं निर्झरं संददर्श ह ।। २१ ।।
तत्समीपं समासाद्य कपिलापूजितं शिवम् ।।
तत्पुरश्चक्रतीर्थं तदगाधं पापनाशनम् ।। २२ ।।
तत्र स्नात्वा ततोऽगच्छद्वेंकटाद्रिं शनैःशनैः ।।
आराद्धुं गच्छता मार्गे युक्तो वैखानसेन च ।। २३ ।।
रंगदासस्त्वारुरोह बालो द्वादशवार्षिकः ।।
स्वामिपुष्करिणीं प्राय स्नात्वा भक्तिसमन्वितः ।।२४।।
वैखानसेन मुनिना गोपीनाथेन पूजितम् ।।
वनमध्ये तरोर्मूले स्वामिपुष्करिणीतटे ।।२५।।
तिष्ठन्तं पुण्डरीकाक्षं श्रीभूमिसहितं हरिम् ।।
आकाशस्थं संददर्श पीतनीलाकृतिं शुभम् ।। २६ ।।
पार्श्वस्थशंखचक्राभ्यां गदासिभ्यां निषेवितम्।।
पक्षौ विस्तार्य चाकाशे देवमूर्ध्नि वितानवत् ।।२७।।
स्थितं च गरुडेशानं पश्चाच्छार्ङ्गं शरं तथा ।।२८।। ।।
अथ श्रीनिवासार्थं रंगदासकृतदिव्योद्यानमण्डपादिनिर्माणानि ।। ।।

एवं दृष्ट्वा श्रीनिवासं विस्मितो रंगदासकः ।।
अस्य देवस्य चारामं करिष्यामीत्यचिन्तयत् ।। २९ ।।
निश्चित्य मनसा सर्वं तरुमूलेऽवसत्सुधीः ।।
कृत्वा वैखानसाद्विष्णोर्नैवेद्यं च दिनेदिने ।। 2.1.9.३० ।।
शनैश्छित्त्वा वनं घोरं वृक्षांश्चिच्छेद पार्श्वगान् ।।
आस्थानचिञ्यां देवस्य रमायाश्चम्पकं तरुम् ।।३१।।
देवाज्ञप्तो वर्जयित्वा तावुभौ देवसेवितौ ।।
देवस्यपरितो भूमौ शिलाकुड्यं तदाकरोत् ।।३२।।
तत्कुड्यस्यैव परितः पुष्पारामांश्चकार ह ।।

मल्लिकाकरवीराब्जकुन्दमंदारमालतीः ।।३३।।
तुलसीचम्पकानां तु वनान्येव चकार ह ।।
खनित्वा तत्र कूपं तु वर्धयंस्तज्जलैर्वनम् ।। ३४ ।।
आरामपुष्पाण्यादाय स्वयं दामान्यथाकरोत् ।।
विचित्राणि तदा बद्ध्वा पूजकस्य करे ददौ ।। ३५ ।।
आदाय पूजकस्तानि स्कन्धे मूर्ध्नि बबन्ध च ।।

श्रीनिवासस्य देवस्य श्रीभूमिसहितस्य च ।। ३६ ।।
एवं देवस्य कैंकर्यं कुर्वंस्तस्थावुदारधीः ।।
तस्यैवं वर्तमानस्य समास्त्वा सप्ततेर्गताः ।। ३७ ।।
कुर्वाणे पुष्पावचयं रंगदासे महात्मनि ।। ३८ ।।
।। अथ रंगदासस्य गन्धर्वक्रीडादर्शनेन भगवत्कैंकर्यविस्मृतिः ।। ।।
आरामे सरसि स्नातुं गन्धर्वः कश्चिदाययौ ।।
गन्धर्वराजकन्याभिस्तरुणीभिः समन्वितः ।। ३९ ।।
जलक्रीडां करोति स्म दिवि स्थाप्य विमानकम्।।
सुरूपाभिश्च सहितं क्रीडन्तं कमलाकरे ।। 2.1.9.४० ।।
पश्यञ्छ्रीरंगदासोऽयं व्यस्मरन्माल्यसञ्चयम् ।।
जितेन्द्रियोऽपि तत्क्रीडां पश्यन्नेतः ससर्ज ह ।। ४१ ।।
पश्यतस्तस्य सरसः समुत्तीर्य मनोहरम् ।।
दिव्यवस्त्राणि चाच्छाद्य कान्ताभिः सह सस्मितम् ।। ।। ४२ ।।
अधिरुह्य विमानं तु ययौ स धनदालयम् ।।
गते गन्धर्वराजे तु रंगदासो विमोहितः ।। ४३ ।।

त्यक्त्वा च तानि माल्यानि स्नात्वा सरसि लज्जितः ।।
पुनराहृत्य पुष्पाणि शनैर्देवालयं ययौ ।। ४४ ।।
वैखानसस्तु तं दृष्ट्वा पूजाकालमतीत्य च ।।
आगतं किमिति प्राह सखेऽतिक्रम्य चागतः ।। ४५ ।।
न बद्धा मालिकाश्चापि त्वयाऽऽरामे च किं कृतम् ।। ४६ ।।
।। श्रीवराहउवाच ।। ।।
इत्थं पृष्टो रंगदासो नावदल्लज्जया ततः ।।
लज्जितं रंगदासं तं प्रोवाच मधुसूदनः ।। ४७ ।।
।। अथ स्वरूपानुसन्धानेन लज्जितं रंगदासं प्रति श्रीनिवासवचनम्।।
।। श्रीभगवानुवाच ।। ।।
लज्जया किं रंगदास मया त्वं मोहितो ह्यसि ।।
त्वं तावज्जितकामोऽसि धीरो भव महामते ।। ४८ ।।
गन्धर्वराजवद्राजा भवितासि महीतले ।।
तत्र भुक्त्वा महाभोगान्भक्तिमान्मयि सर्वदा ।। ४९ ।।
प्राकारं च विमानं च कारयिष्यसि मे तदा ।।

तत्र मुक्तिं प्रदास्यामि प्रीत्या परमया युतः ।। 2.1.9.५० ।।
अत्रैव कुरु सेवां त्वमाशरीरविमोक्षणात् ।।

मद्भक्तानां सकामानामेवं मुक्तिर्भविष्यति ।। ५१ ।।
इत्युक्त्वा भगवान्विष्णुः पुनर्नोवाच किंचन ।।
श्रुत्वा तद्वंगदासोऽपि चकाराराममुत्तमम् ।। ।। ५२ ।।
।। अथ तोण्डमान्नामकनृपवृत्तान्तः ।। ।।
साग्रं शताब्दं सेवित्वा गतः स्वर्गममन्दधीः ।।
जातः सोमकुले तुंगे तोण्डमानिति विश्रुतः ।। ५३ ।।
सुवीरतनयो वीरो नन्दिनीगर्भसंभवः ।।
स पंचवर्षादुद्भूतविष्णुभक्तिः स्वयं सुधीः ।।
सौशील्यशौर्यवीर्यादिगुणानामाकरो महान्।। ५४ ।।
पाण्ड्यस्य तनयां पद्मामुपयेमे मनोहराम् ।।
ततो राजा शतं कन्या नानादेश्याः स्वयंवराः ।। ५५ ।।
रेमे देवेंद्रवद्भूमौ नारायणपुरे वसन्।।
अनुज्ञां प्राप्य पितृतः पुत्रः पंचास्यविक्रमः।। ५६ ।।

उद्दिश्य मृगयां वीरो वेङ्कटाद्रेः समीपतः ।। ५७ ।।
।। अथ तोण्डमान्नृपस्य मृगयार्थं श्रीशेषाचलगमनम् ।। ।।
पादचारेण विचरन्परिवारैः समन्वितः ।।
मदधारां विमुंचंतं ददर्श गजयूथपम् ।। ५८ ।।
तं दृष्ट्वा विस्मितो भूत्वा ग्रहीतुं तमनुद्रुतः ।।
सुवर्णमुखरीं तीर्त्वा ब्रह्माष शुकमुत्तमम् ।। ५९ ।।
नमस्कृत्याभ्यनुज्ञातस्ततोऽगच्छद्वनाद्वनम् ।।
ददर्श रेणुकां देवीं वल्मीकाकारसंस्थिताम् ।। 2.1.9.६० ।।
इष्टदामिष्टभक्तानां दिव्यारामनिवासिनीम्।।
परिवारैः सदोपेतां पूजितां त्रिदशैरपि ।।६१ ।।
तोण्डमानपि तां नत्वा ततः पश्चान्मुखो ययौ ।। ६२ ।।
।। अथ श्रीनिवाससमीपस्थपंचवर्णशुकवृत्तांतः ।। ।।
पंचवर्णं शुकं दृष्ट्वा तं जिघृक्षुरनुद्रुतः ।।
स वदञ्छ्रीनिवासेति गिरिं शीघ्रतरं ययौ ।। ६३ ।।
अनुद्रवन्स राजापि गिरिराजं समारुहत् ।।

दरीश्च विविधाः पश्यञ्छिखराणि समंततः।। ।। ६४ ।।
शुकमन्वेषमाणोऽसौ श्यामाकवनमेयिवान् ।।
तमदृष्ट्वा शुकवरं वनपालं ददर्श ह ।। ६५ ।।
तं तु राजानमायांतं प्रत्युद्गच्छन्स सत्वरः ।।
प्रणम्य विनयोपेतः कृताञ्जलिपुटः स्थितः ।।६६।।
तोण्डमानपि संपूज्य तं पप्रच्छ वनेचरम्।।
पंचवर्णः शुकः कश्चिद्दृष्टश्चात्रागतस्त्वया ।। ६७ ।।
श्रीनिवासेति च वदन्क्व गतोऽसौ वनेचर ।। ६८ ।।
।। वनेचर उवाच ।। ।।
स पंचवर्णो राजेंद्र श्रीनिवासप्रियः सदा ।।

पार्श्ववर्ती सदा तस्य श्रीभूमिभ्यां विवर्धितः ।। ६९ ।।
स्वामिपुष्करिणीतीरे सदास्ते देवसन्निधौ ।।
ग्रहीतुं स शुकः श्रीमान्न तु केनापि शक्यते ।। 2.1.9.७० ।।
विहृत्य स्वेच्छया नित्यमस्मिन्गिरिवरे शुभे ।।
दिनांते देवमासाद्य तत्समीपे वसत्ययम् ।। ७१ ।।

तं देवमाराधयितुं गमिष्यामि नृपात्मज ।।
विश्रम्यतां वृक्षमूले यावदागमनं मम ।। ७२ ।।
पुत्रेणानेन सहितो विहर त्वं यथासुखम् ।। ७३ ।।
।। राजोवाच ।। ।।
त्वया सहागमिष्यामि द्रष्टुं देवं जनार्दनम् ।।
त्वं मे दर्शय देवेशं वेंकटाद्रिनिवासिनम् ।। ७४ ।।
तस्य राज्ञो वचः श्रुत्वा श्यामाकं मधुमिश्रितम् ।।
चूतपत्रपुटे क्षिप्त्वा राज्ञा सह ययौ हरिम् ।। ७५ ।।
।। अथ तोण्डमान्नृपस्य निषादेन सह श्रीनिवाससमीपागमनम् ।। ।।
गत्वा सुदूरमध्वानं पश्यन्तौ तौ शिलातलम् ।।
मुहुर्तादेव संप्राप्तौ स्वामिपुष्करिणीं शुभाम् ।। ७६ ।।
स्नात्वा तत्र विधानेन राज्ञा सह निषादपः ।।
दर्शयामास देवशं राज्ञस्तस्य महात्मनः ।। ७७ ।।
स्वामिपुष्करिणीतीरे स्थितं श्रीवृक्षमूलके ।।
अतसीपुष्पसंकाशमंबुजायतलोचनम् ।। ७८ ।।

चतुर्भुजमुदाराङ्गमीषत्स्मितमुखांबुजम् ।।
दिव्यपीतांबरधरं किरीटकटकोज्ज्वलम् ।। ७९ ।।
पार्श्वस्थाभ्यां सुरूपाभ्यां श्रीभूमिभ्यां समन्वितम् ।।
परितः शंखचक्रासिगदाशार्ङ्गेषुसेवितम् ।।।। 2.1.9.८० ।।
अन्यैर्दिव्यायुधैश्चापि दिव्यमाल्यैर्निषेवितम् ।।
स्कन्देनाराध्यमानं तं त्रिसन्ध्यं पुरुषोत्तमम् ।। ८१ ।।
वल्मीकगूढपादाब्जमाजानुपुरुषोत्तमम् ।।
ततो दृष्ट्वा मुदा देवं प्रणेमतुरुभौ तदा ।। ८२ ।।
राजा तु प्रांजलिर्भूत्वा विस्मयोत्फुल्ललोचनः ।।
आनंदलहरीं प्राप्य न प्राज्ञायत किंचन ।। ८३ ।।
निषादोऽपि निवेद्यैव श्यामाकं मधुमिश्रितम् ।।
राज्ञे तदर्धं दत्त्वैव शिष्टार्धं भुक्तवान्स्वयम् ।। ८४ ।।
पीत्वा पुष्करिणीतोयं तेन राज्ञा समन्वितः ।।
स पुनः श्यामकवने पुण्यां पर्णकुटीं ययौ ।। ८५ ।।
उषित्वा चैकरात्रं तु प्रातरुत्थाय भूमिपः ।।

स्वसैन्येन समायुक्तो निवृत्तः स्वपुरं ययौ ।। ८६ ।।
।। अथ तोण्डमान्नृपं प्रति रेणुकोक्तिः ।। ।।
पुनर्देवीवनं गत्वा हयादवततार ह ।।

चैत्रशुद्धनवम्यां तु पूजयामास रेणुकाम् ।। ८७।।
हविष्यं परमान्नं च सोपस्करमनेकशः ।।
पशूपहारसहितं धूपदीपसमन्वितम् ।। ८८ ।।
सुराघटीशतं दत्त्वा जातीकेसरवासितम् ।।
एवं संपूजिता देवी प्रीता राज्ञे वरं ददौ ।। ८९ ।।
आविष्टः पुरुषः कश्चिदवदन्नृपसत्तमम् ।।
शृणु राजन्भविष्यं ते राज्यं निहतकंटकम् ।। 2.1.9.९० ।।
राजंस्तवैव नाम्नात्र राजधानी भविष्यति ।।
मत्समीपे महाराज चिरं राज्यं करिष्यसि ।। ९१ ।।
देवदेवप्रसादश्च भविष्यति तवानघ ।।
इति दत्त्वा वरं तस्मा आविष्टः प्रकृतिं ययौ ।। ९२ ।।
ततो लब्धवरो राजा ययौ शुकमुनिं पुनः ।। ९३ ।।

।। अथ शुकवर्णितपद्मसरोवरमाहात्म्यम् ।। ।।
अभिवाद्य मुनिं तेन पूजितो मुदितोऽभवत् ।।
माहात्म्यं सरसो ब्रूहि कमलाख्यस्य मे मुने ।। ९४ ।।
।। श्रीशुक उवाच ।। ।।
पुरा दुर्वाससः शापादवतीर्णा सुरालयात् ।।
पद्मा पद्माक्षदयिता विष्णुना सहिता नृप ।। ९५ ।।
सरः कांचनपद्माढ्यमिदं प्राप्य महेश्वरी ।।
तपश्चकार वर्षाणां दिव्यानामयुतं रमा ।। ९६ ।।
ततो देवा विचिन्वन्तः श्रियं विष्णुसमन्विताम् ।।
पुरंदरेण संयुक्ता राजन्नस्मिन्सरोवरे ।। ९७ ।।
स्थिता सुवर्णकमले पुण्डरीकाक्षसंयुताम् ।।
दृष्ट्वा प्रीतिसमायुक्ताः प्रणम्यांबुजधारिणीम् ।।
कृताञ्जलिपुटाः सेन्द्रास्तुष्टुवुर्लोकमातरम् ।। ।। ९६ ।।
।। अथ देवादिकृतश्रीलक्ष्मीस्तुतिः ।।
।। देवा ऊचुः ।। ।।

नमः श्रियै लोकधात्र्यै ब्रह्ममात्रे नमोनमः ।।
नमस्ते पद्मनेत्रायै पद्ममुख्यै नमोनमः ।। ९९ ।।
प्रसन्नमुखपद्मायै पद्मकान्त्यै नमोनमः ।।
नमो बिल्ववनस्थायै विष्णुपत्न्यै नमोनमः ।। 2.1.9.१०० ।।
विचित्रक्षौमधारिण्यै पृथुश्रोण्यै नमोनमः ।।
पक्वबिल्वफलापीनतुंगस्तन्यै नमोनमः ।। १०१ ।।
सुरक्तपद्मपत्राभकरपादतले शुभे ।।
सुरत्नांगदकेयूरकांचीनूपुरशोभिते ।।
यक्षकर्दमसंलिप्तसर्वांगे कटकोज्ज्वले ।। १०२ ।।
मांगल्याभरणैश्चित्रैर्मुक्ताहारैर्विभूषिते ।।
ताटंकैरवतंसैश्च शोभमानमुखांबुजे ।। १०३ ।।

पद्महस्ते नमस्तुभ्यं प्रसीद हरिवल्लभे ।।
ऋग्यजुःसामरूपायै विद्यायै ते नमोनमः ।। १०४ ।।
प्रसीदास्मान्कृपादृष्टिपातैरालोकयाब्धिजे ।।
ये दृष्टास्ते त्वया ब्रह्मरुद्रेंद्रत्वं समाप्नुयुः ।। १०५ ।।

।। अथ इंद्रादीन्प्रति स्तुतिप्रसन्नलक्ष्मीवचनम् ।।
।। श्रीशुक उवाच ।। ।।
इति स्तुता तदा दैवैर्विष्णुवक्षःस्थलालया ।।
विष्णुना सह संदृश्या रमा प्रीतावदत्सुरान् ।। १०६ ।।
।। श्रीरुवाच ।। ।।
सुरारीन्सहसा हत्वा स्वपदानि गमिष्यथ ।।
ये स्थानहीनाः स्वस्थानाद्भ्रंशिता ये नरा भुवि ।। १०७ ।।
ते मामनेन स्तोत्रेण स्तुत्वा स्थानमवाप्नुयुः ।।
अखंडैर्बिल्वपत्रैर्मामर्चयंति नरा भुवि ।। १०८ ।।
स्तोत्रेणानेन ये देवा नरा युष्मत्कृतेन वै ।।
धर्मार्थकाममोक्षाणामाकरास्ते भवन्ति वै ।। १०९ ।।
इदं पद्मसरो देवा ये केचन नरा भुवि ।।
प्राप्य स्नानं करिष्यन्ति मां स्तुत्वा विष्णुवल्लभाम् ।। 2.1.9.११० ।।
तेऽपि श्रियं दीर्घमायुर्विद्यां पुत्रान्सुवर्चसः ।।
लब्ध्वा भोगांश्च भुक्त्वाऽन्ते नरा मोक्षमवाप्नुयुः ।। १११ ।।

इति दत्त्वा वरं देवी देवेन सह विष्णुना ।।
आरुह्य गरुडेशानं वैकुण्ठस्थानमाययौ ।। ।। ११२ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये धरणीवराहसंवादे वसु नामक निषादवृत्तान्तपद्मसरोमाहात्म्यादिवर्णनंनाम नवमोऽध्यायः ।। ९ ।।

Roman transliteration

|| atha vasunāmakaniṣādavṛttāṃtaḥ ||
|| dharaṇyuvāca || ||
kalau yuge bhūmidhara kena tvaṃ drakṣyase priya ||
vimānaṃ kena te deva kāryate'sminmahīdhare || 1 ||
śrīnivāso'pi kenaiva drakṣyate subhagākṛtiḥ ||
etadbrūhi mama prītyā śrotuṃ kautūhalaṃ vibho || 2 ||
|| śrīvarāha uvāca || ||
vakṣyāmi śṛṇu he devi bhaviṣyadyadvadāmi te ||
asminmahīdhare puṇye niṣādo vasunāmakaḥ || 3 ||
śyāmākavanapālo'bhūdbhaktimānpuruṣottame ||
śyāmākataṃḍulānpaktvā madhunā pariṣicya ca || 4 ||
nivedya devadevāya śrībhūmi sahitāya ca ||
evaṃ bhaktimatastasya bhāryā citravatī śubhā || 5 ||
asūta tanayaṃ bālā vīranāmānamuttamam ||
vasuḥ putreṇa sahito bhāryayā patibhaktayā || 6 ||

kasmiṃściddivase putraṃ śyāmākaṃ pālayeti ca ||
visṛjya patnyā sahito madhvanveṣaṇatatparaḥ || 7 ||
gato vanāntaraṃ śīghraṃ madhucchatradidṛkṣayā ||
bālaḥ śyāmākapakvāni gṛhītvāgnau nidhāya ca || 8 ||
piṣṭvā nivedayāmāsa vṛkṣamūle śriyaḥ pateḥ ||
naivedyaṃ bhakṣayitvaiva vīrastvāsa sukhena vai|| 9 ||
tadantare vasuścāpi madhvādāya samāgataḥ ||
śyāmākānbhakṣitāndṛṣṭvā saṃtarjya sutamātmanaḥ || 2.1.9.10 ||
khaḍgamādāya taṃ hantuṃ tvarayā hastamuddadhau || 11 ||
|| atha sutahananodyuktaṃ vasuṃ prati bhagavaduktiḥ || ||
tadvṛkṣasthastadā viṣṇuḥ khaḍgaṃ jagrāha pāṇinā ||
khaḍgo gṛhītaḥ keneti paśyanvṛkṣaṃ dadarśa saḥ || 12 ||
śaṅkhacakragadāpāṇiṃ vṛkṣārūḍhārdhavigraham ||
muktvā vasuśca taṃ khaḍgaṃ praṇamyovāca keśavam || 13 ||
kimidaṃ devadeveśa ceṣṭitaṃ kriyate tvayā || 14 ||

|| śrībhagavānuvāca || ||
vaso śṛṇu vaco me tvaṃ putraste bhaktimānmayi ||
tvatto'pi me priyatamastasmātpratyakṣamāgataḥ ||15||
asya sarvatra tiṣṭhāmi tava svāmisarastaṭe ||
iti devavacaḥ śrutvā prītimānabhavadvasuḥ || 16 ||
etasminneva kāle tu pāṃḍyadeśātsamāgataḥ ||
bālyātprabhṛti śūdro'pi viṣṇubhaktisamanvitaḥ || 17 ||
|| atha raṃgadāsasya śrīnivāsasevārthaṃ śrīśeṣācalāgamanam || ||
nārāyaṇapurīṃ prāpya śrīvarāhaṃ praṇamya ca ||
tatra śrutvā śrīnivāsaṃ veṃkaṭādrinivāsinam || 18 ||
svayaṃbhuvaṃ devadevasevitaṃ prayayau tataḥ ||
suvarṇamukharīṃ prāpya snātvā cottīrya tattaṭe || 19||
kamalākhye sarasi ca snātvā puṇyapradāyini ||
tattīravāsinaṃ devaṃ kṛṣṇaṃ rāmeṇa saṃvṛtam || 2.1.9.20 ||
namaskṛtya tataḥ prāyādvanaṃ gajaghaṭāyutam ||

śanaiḥ saṃprāpya śeṣādriṃ nirjharaṃ saṃdadarśa ha || 21 ||
tatsamīpaṃ samāsādya kapilāpūjitaṃ śivam ||
tatpuraścakratīrthaṃ tadagādhaṃ pāpanāśanam || 22 ||
tatra snātvā tato'gacchadveṃkaṭādriṃ śanaiḥśanaiḥ ||
ārāddhuṃ gacchatā mārge yukto vaikhānasena ca || 23 ||
raṃgadāsastvāruroha bālo dvādaśavārṣikaḥ ||
svāmipuṣkariṇīṃ prāya snātvā bhaktisamanvitaḥ ||24||
vaikhānasena muninā gopīnāthena pūjitam ||
vanamadhye tarormūle svāmipuṣkariṇītaṭe ||25||
tiṣṭhantaṃ puṇḍarīkākṣaṃ śrībhūmisahitaṃ harim ||
ākāśasthaṃ saṃdadarśa pītanīlākṛtiṃ śubham || 26 ||
pārśvasthaśaṃkhacakrābhyāṃ gadāsibhyāṃ niṣevitam||
pakṣau vistārya cākāśe devamūrdhni vitānavat ||27||
sthitaṃ ca garuḍeśānaṃ paścācchārṅgaṃ śaraṃ tathā ||28|| ||
atha śrīnivāsārthaṃ raṃgadāsakṛtadivyodyānamaṇḍapādinirmāṇāni || ||

evaṃ dṛṣṭvā śrīnivāsaṃ vismito raṃgadāsakaḥ ||
asya devasya cārāmaṃ kariṣyāmītyacintayat || 29 ||
niścitya manasā sarvaṃ tarumūle'vasatsudhīḥ ||
kṛtvā vaikhānasādviṣṇornaivedyaṃ ca dinedine || 2.1.9.30 ||
śanaiśchittvā vanaṃ ghoraṃ vṛkṣāṃścicccheda pārśvagān ||
āsthānaciñcāṃ devasya ramāyāścampakaṃ tarum ||31||

devājñapto varjayitvā tāvubhau devasevitau ||
devasyaparito bhūmau śilākuḍyaṃ tadākarot ||32||
tatkuḍyasyaiva paritaḥ puṣpārāmāṃścakāra ha ||
mallikākaravīrābjakundamaṃdāramālatīḥ ||33||
tulasīcampakānāṃ tu vanānyeva cakāra ha ||
khanitvā tatra kūpaṃ tu vardhayaṃstajjalairvanam || 34 ||
ārāmapuṣpāṇyādāya svayaṃ dāmānyathākarot ||
vicitrāṇi tadā baddhvā pūjakasya kare dadau || 35 ||
ādāya pūjakastāni skandhe mūrdhni babandha ca ||

śrīnivāsasya devasya śrībhūmisahitasya ca || 36 ||
evaṃ devasya kaiṃkaryaṃ kurvaṃstasthāvudāradhīḥ ||
tasyaivaṃ vartamānasya samāstvā saptatergatāḥ || 37 ||
kurvāṇe puṣpāvacayaṃ raṃgadāse mahātmani || 38 ||
|| atha raṃgadāsasya gandharvakrīḍādarśanena bhagavatkaiṃkaryavismṛtiḥ || ||
ārāme sarasi snātuṃ gandharvaḥ kaścidāyayau ||
gandharvarājakanyābhistaruṇībhiḥ samanvitaḥ || 39 ||
jalakrīḍāṃ karoti sma divi sthāpya vimānakam||
surūpābhiśca sahitaṃ krīḍantaṃ kamalākare || 2.1.9.40 ||
paśyañchrīraṃgadāso'yaṃ vyasmaranmālyasañcayam ||
jitendriyo'pi tatkakrīḍāṃ paśyanretaḥ sasarja ha || 41 ||
paśyatastasya sarasaḥ samuttīrya manoharam ||
divyavastrāṇi cācchādya kāntābhiḥ saha sasmitam || || 42 ||
adhiruhya vimānaṃ tu yayau sa dhanadālayam ||
gate gandharvarāje tu raṃgadāso vimohitaḥ || 43 ||

tyaktvā ca tāni mālyāni snātvā sarasi lajjitaḥ ||
punarāhṛtya puṣpāṇi śanairdevālayaṃ yayau || 44 ||
vaikhānasastu taṃ dṛṣṭvā pūjākālamatītya ca ||
āgataṃ kimiti prāha sakhe'tikramya cāgataḥ || 45 ||
na baddhā mālikāścāpi tvayā''rāme ca kiṃ kṛtam || 46 ||
|| śrīvarāhauvāca || ||
itthaṃ pṛṣṭo raṃgadāso nāvadallajjayā tataḥ ||
lajjitaṃ raṃgadāsaṃ taṃ provāca madhusūdanaḥ || 47 ||
|| atha svarūpānusandhānena lajjitaṃ raṃgadāsaṃ prati śrīnivāsavacanam||
|| śrībhagavānuvāca || ||
lajjayā kiṃ raṃgadāsa mayā tvaṃ mohito hyasi ||
tvaṃ tāvajjitakāmo'si dhīro bhava mahāmate || 48 ||
gandharvarājavadrājā bhavitāsi mahītale ||
tatra bhuktvā mahābhogānbhaktimānmayi sarvadā || 49 ||
prākāraṃ ca vimānaṃ ca kārayiṣyasi me tadā ||

tatra muktiṃ pradāsyāmi prītyā paramayā yutaḥ || 2.1.9.50 ||
atraiva kuru sevāṃ tvamāśarīravimokṣaṇāt ||
madbhaktānāṃ sakāmānāmevaṃ muktirbhaviṣyati || 51 ||
ityuktvā bhagavānviṣṇuḥ punarnovāca kiṃcana ||
śrutvā tadraṃgadāso'pi cakārārāmamuttamam || || 52 ||
|| atha toṇḍamānnāmakanṛpavṛttāntaḥ || ||
sāgraṃ śatābdaṃ sevitvā gataḥ svargamamandadhīḥ ||
jātaḥ somakule tuṃge toṇḍamāniti viśrutaḥ || 53 ||
suvīratanayo vīro nandinīgarbhasaṃbhavaḥ ||
sa paṃcavarṣādudbhūtaviṣṇubhaktiḥ svayaṃ sudhīḥ ||
sauśīlyaśauryavīryādiguṇānāmākaro mahān|| 54 ||

pāṇḍyasya tanayāṃ padmāmupayeme manoharām ||
tato rājā śataṃ kanyā nānādeśyāḥ svayaṃvarāḥ || 55 ||
reme deveṃdravadbhūmau nārāyaṇapure vasan||
anujñāṃ prāpya pitṛtaḥ putraḥ paṃcāsyavikramaḥ|| 56 ||

uddiśya mṛgayāṃ vīro veṅkaṭādreḥ samīpataḥ || 57 ||
|| atha toṇḍamānnṛpasya mṛgayārthaṃ śrīśeṣācalagamanam || ||
pādacāreṇa vicaranparivāraiḥ samanvitaḥ ||
madadhārāṃ vimuṃcaṃtaṃ dadarśa gajayūthapam || 58 ||
taṃ dṛṣṭvā vismito bhūtvā grahītuṃ tamanudrutaḥ ||
suvarṇamukharīṃ tīrtvā brahmāṣa śukamuttamam || 59 ||
namaskṛtyābhyanujñātastato'gacchadvanādvanam ||
dadarśa reṇukāṃ devīṃ valmīkākārasaṃsthitām || 2.1.9.60 ||
iṣṭadāmiṣṭabhaktānāṃ divyārāmanivāsinīm||
parivāraiḥ sadopetāṃ pūjitāṃ tridaśairapi ||61 ||
toṇḍamānapi tāṃ natvā tataḥ paścānmukho yayau || 62 ||
|| atha śrīnivāsasamīpasthapaṃcavarṇaśukavṛttāṃtaḥ || ||
paṃcavarṇaṃ śukaṃ dṛṣṭvā taṃ jighṛkṣuranudrutaḥ ||
sa vadañchrīnivāseti giriṃ śīghrataraṃ yayau || 63 ||
anudravansa rājāpi girirājaṃ samāruhat ||

darīśca vividhāḥ paśyañchikharāṇi samaṃtataḥ|| || 64 ||
śukamanveṣamāṇo'sau śyāmākavanameyivān ||
tamadṛṣṭvā śukavaraṃ vanapālaṃ dadarśa ha || 65 ||
taṃ tu rājānamāyāṃtaṃ pratyudgacchansa satvaraḥ ||
praṇamya vinayopetaḥ kṛtāñjalipuṭaḥ sthitaḥ ||66||
toṇḍamānapi saṃpūjya taṃ papraccha vanecaram||
paṃcavarṇaḥ śukaḥ kaściddṛṣṭaścātrāgatastvayā || 67 ||
śrīnivāseti ca vadankva gato'sau vanecara || 68 ||
|| vanecara uvāca || ||
sa paṃcavarṇo rājeṃdra śrīnivāsapriyaḥ sadā ||
pārśvavartī sadā tasya śrībhūmibhyāṃ vivardhitaḥ || 69 ||
svāmipuṣkariṇītīre sadāste devasannidhau ||
grahītuṃ sa śukaḥ śrīmānna tu kenāpi śakyate || 2.1.9.70 ||
vihṛtya svecchayā nityamasmingirivare śubhe ||
dināṃte devamāsādya tatsamīpe vasatyayam || 71 ||

taṃ devamārādhayituṃ gamiṣyāmi nṛpātmaja ||
viśramyatāṃ vṛkṣamūle yāvadāgamanaṃ mama || 72 ||
putreṇānena sahito vihara tvaṃ yathāsukham || 73 ||
|| rājovāca || ||
tvayā sahāgamiṣyāmi draṣṭuṃ devaṃ janārdanam ||
tvaṃ me darśaya deveśaṃ veṃkaṭādrinivāsinam || 74 ||
tasya rājño vacaḥ śrutvā śyāmākaṃ madhumiśritam ||
cūtapatrapuṭe kṣiptvā rājñā saha yayau harim || 75 ||
|| atha toṇḍamānnṛpasya niṣādena saha śrīnivāsasamīpāgamanam || ||
gatvā sudūramadhvānaṃ paśyantau tau śilātalam ||
muhūrtādeva saṃprāptau svāmipuṣkariṇīṃ śubhām || 76 ||
snātvā tatra vidhānena rājñā saha niṣādapaḥ ||
darśayāmāsa devaśaṃ rājñastasya mahātmanaḥ || 77 ||
svāmipuṣkariṇītīre sthitaṃ śrīvṛkṣamūlake ||
atasīpuṣpasaṃkāśamaṃbujāyatalocanam || 78 ||

caturbhujamudārāṅgamīṣatsmitamukhāṃbujam ||
divyapītāṃbaradharaṃ kirīṭakaṭakojjvalam || 79 ||
pārśvasthābhyāṃ surūpābhyāṃ śrībhūmibhyāṃ samanvitam ||
paritaḥ śaṃkhacakrāsigadāśārṅgeṣusevitam |||| 2.1.9.80 ||
anyairdivyāyudhaiścāpi divyamālyairniṣevitam ||
skandenārādhyamānaṃ taṃ trisandhyaṃ puruṣottamam || 81 ||
valmīkagūḍhapādābjamājānupuruṣottamam ||
tato dṛṣṭvā mudā devaṃ praṇematurubhau tadā || 82 ||
rājā tu prāṃjalirbhūtvā vismayotphullalocanaḥ ||
ānaṃdalaharīṃ prāpya na prājñāyata kiṃcana || 83 ||
niṣādo'pi nivedyaiva śyāmākaṃ madhumiśritam ||
rājñe tadardhaṃ dattvaiva śiṣṭārdhaṃ bhuktavānsvayam || 84 ||
pītvā puṣkariṇītoyaṃ tena rājñā samanvitaḥ ||
sa punaḥ śyāmakavane puṇyāṃ parṇakuṭīṃ yayau || 85 ||
uṣitvā caikarātraṃ tu prātarutthāya bhūmipaḥ ||

svasainyena samāyukto nivṛttaḥ svapuraṃ yayau || 86 ||
|| atha toṇḍamānnṛpaṃ prati reṇukoktiḥ || ||
punardevīvanaṃ gatvā hayādavatatāra ha ||
caitraśuddhanavamyāṃ tu pūjayāmāsa reṇukām || 87||
haviṣyaṃ paramānnaṃ ca sopaskaramanekaśaḥ ||
paśūpahārasahitaṃ dhūpadīpasamanvitam || 88 ||
surāghaṭīśataṃ dattvā jātīkesaravāsitam ||
evaṃ saṃpūjitā devī prītā rājñe varaṃ dadau || 89 ||
āviṣṭaḥ puruṣaḥ kaścidavadannṛpasattamam ||
śṛṇu rājanbhaviṣyaṃ te rājyaṃ nihatakaṃṭakam || 2.1.9.90 ||
rājaṃstavaiva nāmnātra rājadhānī bhaviṣyati ||
matsamīpe mahārāja ciraṃ rājyaṃ kariṣyasi || 91 ||
devadevaprasādaśca bhaviṣyati tavānagha ||
iti dattvā varaṃ tasmā āviṣṭaḥ prakṛtiṃ yayau || 92 ||
tato labdhavaro rājā yayau śukamuniṃ punaḥ || 93 ||

|| atha śukavarṇitapadmasarovaramāhātmyam || ||
abhivādya muniṃ tena pūjito mudito'bhavat ||
māhātmyaṃ saraso brūhi kamalākhyasya me mune || 94 ||
|| śrīśuka uvāca || ||
purā durvāsasaḥ śāpādavatīrṇā surālayāt ||
padmā padmākṣadayitā viṣṇunā sahitā nṛpa || 95 ||
saraḥ kāṃcanapadmāḍhyamidaṃ prāpya maheśvarī ||
tapaścakāra varṣāṇāṃ divyānāmayutaṃ ramā || 96 ||
tato devā vicinvantaḥ śriyaṃ viṣṇusamanvitām ||
puraṃdareṇa saṃyuktā rājannasminsarovare || 97 ||
sthitā suvarṇakamale puṇḍarīkākṣasaṃyutām ||
dṛṣṭvā prītisamāyuktāḥ praṇamyāṃbujadhāriṇīm ||
kṛtāñjaliputāḥ sendrāstuṣṭuvurlokamātaram || || 96 ||
|| atha devādikṛtaśrīlakṣmīstutiḥ ||
|| devā ūcuḥ || ||

namaḥ śriyai lokadhātryai brahmamātre namonamaḥ ||
namaste padmanetrāyai padmamukhyai namonamaḥ || 99 ||
prasannamukhapadmāyai padmakāntyai namonamaḥ ||
namo bilvavanasthāyai viṣṇupatnyai namonamaḥ || 2.1.9.100 ||
vicitrakṣaumadhāriṇyai pṛthuśroṇyai namonamaḥ ||
pakvabilvaphalāpīnatuṃgastanyai namonamaḥ || 101 ||

suraktapadmapatrābhakarapādatale śubhe ||
suratnāṃgadakeyūrakāṃcīnūpuraśobhite ||
yakṣakardamasaṃliptasarvāṃge kaṭakojjvale || 102 ||
māṃgalyābharaṇaiścitrairmuktāhārairvibhūṣite ||
tāṭaṃkairavataṃsaiśca śobhamānamukhāṃbuje || 103 ||
padmahaste namastubhyaṃ prasīda harivallabhe ||
ṛgyajuḥsāmarūpāyai vidyāyai te namonamaḥ || 104 ||
prasīdāsmānkṛpādṛṣṭipātairālokayābdhije ||
ye dṛṣṭāste tvayā brahmarudreṃdratvaṃ samāpnuyuḥ || 105 ||

|| atha iṃdrādīnprati stutiprasannalakṣmīvacanam ||
|| śrīśuka uvāca || ||
iti stutā tadā daivairviṣṇuvakṣaḥsthalālayā ||
viṣṇunā saha saṃdṛśyā ramā prītāvadatsurān || 106 ||
|| śrīruvāca || ||
surārīnsahasā hatvā svapadāni gamiṣyatha ||
ye sthānahīnāḥ svasthānādbhraṃśitā ye narā bhuvi || 107 ||
te māmanena stotreṇa stutvā sthānamavāpnuyuḥ ||
akhaṃḍairbilvapatrairmāmarcayaṃti narā bhuvi || 108 ||
stotreṇānena ye devā narā yuṣmatkṛtena vai ||
dharmārthakāmamokṣāṇāmākarāste bhavanti vai || 109 ||
idaṃ padmasaro devā ye kecana narā bhuvi ||
prāpya snānaṃ kariṣyanti māṃ stutvā viṣṇuvallabhām || 2.1.9.110 ||
te'pi śriyaṃ dīrghamāyurvidyāṃ putrānsuvarcasaḥ ||
labdhvā bhogāṃśca bhuktvā'nte narā mokṣamavāpnuyuḥ || 111 ||

iti dattvā varaṃ devī devena saha viṣṇunā ||
āruhya garuḍeśānaṃ vaikuṇṭhasthānamāyayau || || 112 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye dharaṇīvarāhasaṃvāde vasu nāmaka
niṣādavṛttāntapadmasaromāhātmyādivarṇanaṃnāma navamo'dhyāyaḥ || 9 ||

English translation

Dharaṇī said :

1-2. In Kali Yuga , O Lifter of Earth, O my darling, by whom are you seen? By whom is your Vimāna (Temple) made on this mountain? By whom is Śrīnivāsa of graceful and charming features seen? Relate this, O Lord, out of love for me. I am eager to hear.

Śrī Varāha said :

3-8a. I shall (fore-)tell what is going to happen. Listen, O gentle lady, to what I say.

There was a hunter named Vasu on this holy and meritorious mountain. He was a devotee of Puruṣottama . He was keeper of a forest of Śyāmāka . He used to cook Śyāmāka rice. After pouring honey into it he used to offer it as Naivedya to the Lord of Devas accompanied by Śrī and Bhūmi . The wife of that devotee was a splendid lady Citravatī . She gave birth to an excellent son named Vīra . Vasu (lived happily) in the company of his son and wife who was highly devoted to her husband. On a certain day he entrusted his son with the duty of protecting Śyāmāka and went deep into the forest

along with his wife in search of honey. He moved quickly with a desire to look out for beehives.

8b-11. The boy took cooked Śyāmāka grains, fried them in fire, ground them and offered them to the Lord of Śrī at the root of a tree. This food offering Vīra consumed joyously.

In the meantime Vasu also returned with honey. On seeing that the Śyāmāka grains had already been consumed he threatened his son. He raised up his hand with a sword in it to slay him.

[The Lord's Address to Vasu who was Intent on Killing His Son]:—

12-14. Viṣṇu who was present in the tree then caught hold of the sword with his hand. In order to see by whom the sword had been seized he looked in the direction of the tree and saw the Lord holding the conch, discus and iron club with half of his body seen mounted on the tree. Vasu cast off the sword and bowing down to Keśava said to him: "Why is this act being done by you, O Lord of the Chief of Devas?"

Śrī Bhagavān replied :

15-16. O Vasu, listen to my words. Your son is devoted to me. He is a greater favourite of mine than you. So I became visible to him. I am present everywhere on the banks of lake Śvāmisaras.

On hearing the words of the Lord thus Vasu became delighted.

[Arrival of Raṅgadāsa at Śrī Śeṣācala for the Worship of Śrīnivāsa]:—

17-21. In the meantime (a devotee named Raṅgadāsa) came to this place from Pāṇḍya territory. Though he was a Śūdra , he was endowed with great devotion to Viṣṇu ever since his childhood.

He reached Nārāyaṇapurī and bowed down to Śrī Varāha . There he heard that Śrīnivāsa, the self-born Lord worshipped by the Lords of Devas, was staying on Veṅkaṭādri . On hearing about it he started from that place. He reached (river) Suvarṇamukharī and had his holy bath therein. He crossed it and took bath in the lake named Kamalā , the lake that yields merit. He bowed down to Lord Kṛṣṇa who was installed on its banks along with (Bala) Rāma . Thereafter he went to the forest abounding in herds of elephants. Gradually he came to Śeṣādri and saw the spring and the mountain-torrent.

22-26a. Having reached near it he went to Śiva worshipped by the tawny-coloured cow. The holy Tīrtha in front of it is Cakratīrtha. It is very deep and destructive of sins. After taking his bath there he went to Veṅkaṭādri slowly in order to propitiate the Lord, where he was joined by an anchorite who was proceeding to Veṅkaṭādri for performing worship. Raṅgadāsa, a boy of twelve years, climbed (the mountain), reached Svāmipuṣkariṇī and took his holy bath with great devotion. He visited the lotus-eyed Hari accompanied by Śrī and Bhūmi staying at the root of a tree in the middle of the forest on the banks of Svāmipuṣkariṇī. (There) the Lord had been worshipped by the sage and anchorite Gopīnātha .

26b-28. He saw Garuḍeśāna (Lord Garuḍa) of splendid yellowish blue colour, stationed in the sky with his wings spread over the head of the Lord like a canopy. He was attended upon by the conch, discus, iron club and sword standing nearby. Behind them he saw (the bow) Śārṅga as well as the arrow.

[Construction of a Divine Park, Pavilion etc. by Raṅgadāsa in Honour of Śrīnivāsa]:—

29-34a. On seeing Śrīnivāsa thus Raṅgadāsa was much surprised. He thought, 'I shall make a park for this Lord.' Taking this decision in his mind thus, the intelligent devotee stayed at the root of the tree. He made the Vaikhānasa prepare the Naivedya offering to Viṣṇu everyday.

After clearing the terrible forest gradually he cut off the trees at the sides. On being commanded by the Lord he avoided cutting two trees resorted to by the Lord himself, viz. the Ciñca (Tamarind) tree that was the place of residence of the Lord and the Caṃpaka tree of Ramā .Then he built a wall of stones on the ground all round the Lord.

He made flower gardens all round the wall outside. He planted all the flowering creepers and shrubs of Mallikā , Karavīra , lotus, varieties of jasmine (Mandāra , Mālatī) etc. as well as groves of basil plants and Caṃpakas .

34b-38. He got a well dug up there and made the parks and gardens flourish with its waters. He plucked and gathered flowers from the parks and wreathed them into garlands himself. After making garlands of variegated colours, he handed them to the priest worshipping there. The priest used to take those garlands and tie them round the head and shoulders of Lord Śrīnivāsa accompanied by Śrī and Bhūmi.

Thus that liberal-minded devotee remained there rendering service to the Lord. Staying thus he spent about seventy years. Raṅgadāsa, the noble-souled devotee, gathered flowers and served the Lord for such a long period.

[Raṅgadāsa Forgets his Duty of Serving the Lord on Seeing the Amorous Sports of a Gandharva]:—

39. A certain Gandharva came to that park in order to bathe in the lake in the company of youthful maidens of royal Gandharva families.

40-44. He had left his aerial chariot in the sky and carried on his amorous aquatic sports.

Observing him sporting about in the lotus-pond along with the beautiful girls this Śrīraṅgadāsa forgot his duty of wreathing the garlands. Though he had perfect control over his sense organs, he had an emission of the semen virile on seeing their sports.

Even as Raṅgadāsa was watching, that Gandharva youth rose up from the lake, smilingly covered himself with the divine robes and got into the charming aerial chariot along with those lovely ladies. Then he went back to the abode of Dhanada (i.e. Kubera).

When the king of Gandharvas departed, Raṅgadāsa who had been under delusion, felt ashamed. He left off the garlands, took bath in the lake and fetched more fresh flowers. Then he went to the temple slowly.

45-46. On seeing him arrive after the period of worship was over the Vaikhānasa asked him, “Friend, why are you late in coming? The garlands too have not been wreathed by you. What were you doing in the park?”

Śrī Varāha continued :

47. On being asked thus Raṅgadāsa did not speak anything because of his shame. As Raṅgadāsa remained ashamed, Madhusūdana spoke to Raṅgadāsa:

[Śrīnivāsa’s Words to Raṅgadāsa who was Ashamed on Recollecting his own Condition]:—

Śrī Bhagavān said :

48-52. Why are you ashamed, O Raṅgadāsa? You have been deluded by me. Indeed you are one who has conquered his lust. O highly intelligent one, have courage. You will become a king on the surface of

the earth like the Gandharva king. You will always be devoted to me. After enjoying all great worldly pleasures you will construct outer walls and pavilions for me then. I will be extremely delighted and will grant you salvation. You render service unto me here itself till you cast off the mortal body. It is thus that my devotees who are desirous (of pleasures) will get salvation.

After saying this Lord Viṣṇu did not say anything else. On hearing this Raṅgadāsa made that garden more splendid.

[The Story of the King Named Toṇḍamān]:—

53-57. That intelligent (devotee) served and worshipped the Lord for more than a hundred years and then went to heaven. He was born in the great Lunar race and became well-known as Toṇḍamān. The hero was the son of Suvīra and Nandinī .

He was extremely intelligent. He had Devotion to Viṣṇu engendered in him even at the age of five. He was a mine of many good qualities such as good behaviour, heroism, boldness, virility etc. He married Padmā , the charming daughter of the Pāṇḍya (king). Afterwards the king married a hundred girls of different lands in Svayaṃvara ('Self-choice') type of marriage. He sported about like the Lord of Devas living in Nārāyaṇapura on the earth. He obtained permission from his father to go for hunting. The son of leonine valour went near Veṅkaṭādri for hunting.

[King Tondamān goes to Śrī Śesācala for Hunting]:—

58. He was moving about on foot accompanied by his attendants, when he saw the leader of a herd of elephants. He was in the rut, shedding ichor profusely.

59-62. On seeing him he was surprised and he pursued him in order to catch him. He crossed Suvarṇamukharī and bowed down to Śuka , the excellent Brahmarṣi . After being permitted by him, he went from forest to forest.

He then saw goddess Reṇukā who was stationed in the form of an anthill. She is the bestower of desired things on favourite devotees. She stayed in the divine garden always accompanied by her attendants. She was adored even by Devas. Toṇḍamān bowed to her and then went to the west.

[The Story of the Parrot of Five Colours Staying Near Śrīnivāsa]:—

63. He saw a parrot of five colours and pursued it with a desire to catch it. The parrot quickly flew towards the mountain chirping out Śrīnivāsa! Śrīnivāsa !

64. Closely following it the king too climbed the lord of the mountains, observing closely the different caves and crevasses and the peaks all round.

65. Searching for the parrot he came to the Śyāmāka field. He did not see the excellent parrot but saw the keeper of the forest.

66. Welcoming hurriedly the king who was coming towards him, he humbly bowed down to him and stood by with palms joined in reverence.

67-68. Toṇḍamān too duly honoured the forester and asked him: "Did any parrot of five colours come here? Was any such parrot seen by you? Where must have it gone chirping Śrīnivāsa! Śrīnivāsa ! O forester?"

The forester replied :

69. That five-coloured (parrot) is a permanent favourite of Śrīnivāsa and remains at his side always. It has been brought up by Śrī and Bhūmi.

70. It stays always in the presence of the Lord on the banks of Svāmipuṣkariṇī. That glorious parrot cannot be caught by anyone.

71. After sporting about as it pleases on this excellent mountain, at the end of the day it invariably comes back to the Lord and remains near him.

72-75. O Prince, I shall now go to propitiate that Lord. Be pleased to take rest at the foot of this tree till I return. You can happily play with this son of mine.

The king said :

I shall come with you in order to visit Lord Janārdana . Show me the Lord of Devas residing on Veṅkaṭādri.

On hearing the words of the king the forester took some Śyāmāka grains mixed with honey in a cup made of mango leaves-and went to Had along with the king.

[King Toṇḍamān goes near Śrīnivāsa Along with the Niṣāda]:—

76. Watching and observing the rocky surface they went a long way. In a short while they reached the splendid Svāmipuṣkariṇī.

77-82. They, the leader of the Niṣādas (foresters) along with, the king, took their holy bath in the prescribed way. To the noble-souled king he pointed out the Lord of Devas stationed on the banks of Svāmipuṣkariṇī at the root of Śrīvṛkṣa (sacred bilva tree?). The Lord shines like Atasī (Linseed) flower. His eyes are large (and longish) like lotus (petals). He has four arms, magnificent limbs, and lotus-like face with a gentle smile. He shines brilliantly with a crown and bracelets. He has worn a divine yellow garment. He is accompanied at his side by Śrī and Bhūmi of very beautiful forms. He is attended upon all round by the conch, discus, sword, iron club, Śārṅga bow and arrow. He is served by other divine weapons too as well as heavenly garlands. He is propitiated by Skanda during the three junctions (i.e. dawn, midday and dusk). The Lord Puruṣottama has his lotus-like feet hidden under an anthill up to the knees. On seeing. Lord Puruṣottama thus they joyously bowed down to him.

83. With his eyes beaming like a fall-blown (lotus) due to wonder, the king stood with palms joined in reverence. He was in a state of ecstasy and could not see or understand anything else.

84. The forester offered as Naivedya the Śyāmāka grains mixed with honey. Half of that he handed to the king and himself ate the other half.

85. Accompanied by the king, he drank the waters of Puṣkariṇī and went back to his sacred cottage in the forest of Śyāmāka plants.

86. The king spent a night there and got up early in the morning. Accompanied by his army, he returned to his city.

[Reṇukā Speaks to King Toṇḍamān]:—

87. Again he went to the forest of Devī and got down from his horse. He worshipped Reṇukā on the ninth day in the bright half of the month of Caitra .

88-89. He offered ghee and best cooked rice along with many condiments and articles for seasoning food. Sacrificial offerings of animals were also made to the accompaniment of incense and lights. A hundred pots of liquor flavoured with jasmine and saffron were also offered. The Goddess who was worshipped thus became pleased and granted boons to the king.

90-92. A certain man possessed by the deity spoke to the excellent king: “Listen, O king, to your future. Your kingdom will be rid of all thorns. O king, the capital here will be named after you alone. You will rule for a long time, O great king, in my vicinity. O sinless one, you will get the favour of the Lord of Devas.” After granting the boons to him the man possessed by the deity returned to (his) normal state.

[The Greatness of Padmasaras as Described by Śuka]:—

93-94. Then the king who received the boons went to sage Śuka once again. He made obeisance to the sage and honoured by him he joyously requested, “O sage, recount to me the greatness of the lake named Kamalā.”

Śrī Śuka said :

95. Formerly due to the curse of Durvāsas , O king, Padmā, the beloved of the lotus-eyed Lord, descended from heaven along with Viṣṇu.

96. The great Goddess Ramā reached this lake abounding in golden lotuses. She performed penance for ten thousand years according to divine reckoning.

97-98. Devas looked for Śrī accompanied by Viṣṇu. Devas in the company of Purandara saw the Goddess holding the lotus and sitting in a golden lotus along with the lotus-eyed Lord in this excellent lake, O king.

On seeing her they were delighted. After bowing down to her they stood with palms joined in reverence. Devas along with Indra eulogized the mother of the worlds.

[Eulogy of Śrī Lakṣmī by Devas and Others]:—

Devas prayed :

99. Obeisance to Śrī, the mother of the worlds. Obeisance, obeisance to the mother of Brahmā . Hail to you, to the lotus-eyed one. Obeisance, obeisance to the lotus-faced one.

100. Repeated salutes to the Goddess with delighted lotus-like face, having the lustre of lotus. Bow to the deity residing in the forest of Bilvas . Obeisance, obeisance to the consort of Viṣṇu.

101. Obeisance, obeisance to the deity wearing wonderfully variegated silk robes, to the deity with large buttocks. Obeisance, obeisance to the deity with protruding breasts as plump as the ripe Bilva fruit.

102. O splendid deity with hands and soles having the lustre of the petals of deep red lotus, O deity shining with bejewelled armlets, bracelets, waistbands (girdles) and anklets, O lady whose whole body is smeared with the fragrant Yakṣākardama ointment, O deity who shines with bangles.

103. O deity adorned with auspicious ornaments and wonderfully variegated pearl-necklaces, O lady whose lotus-like face shines with ear-rings and other ornaments.

104. O goddess with lotus-like hands (or with a lotus in your hands), obeisance to you. Be pleased, O beloved (consort) of Hari. Obeisance, obeisance to you, the (Vedic) lore in the form of Ṛk, Yajus and Sāma .

105. Be pleased, O daughter of the Ocean; look at us with your benign glances. Those who are seen by you shall attain the status of Brahmā, Rudra and Indra.

[The Words Addressed to Indra and Others by Lakṣmī Who was Pleased by the Eulogy]:—

Śrī Śuka said :

106. On being eulogized thus by the Devas, the delighted: Ramā having the chest of Viṣṇu for her abode, who should be seen only with Viṣṇu spoke to the Suras :

Śrī said :

107-109. You will immediately go back to your own regions after killing the demons. Those who do not have any position (of importance), those men on the earth who have been dislodged from their own positions, shall regain their own positions by eulogizing me with this hymn.

O Devas, those men on the earth who worship me with unbroken Bilva leaves, those who eulogize me with the hymn composed by you, shall become the receptacles of virtue, wealth, love and salvation.

110-111. Those men on the earth, O Devas, who come to this Padmasaras ('Lotus-pond') and take their holy bath (herein) and eulogize me, the beloved of Viṣṇu, shall obtain prosperity, long life, learning, brilliant sons, and all worldly pleasures. After enjoying all pleasures they shall attain salvation in the end.

112. After granting the boons thus the Goddess mounted Garuḍeśāna along with Lord Viṣṇu and went back to the abode, in Vaikuṇṭha .

Notes regarding tree worship:

Though the chapter tells the story of Vasu, a Niṣāda, Raṅgadāsa, a Śūdra and Prince Toṇḍamān, it indirectly records the Brahminization of tree worship of the simple hill tribe, Niṣādas (probably the present Kuruvas), into that of Veṅkaṭeśa . Their usual Naivedya to the tree-god was Śyāmāka (boiled) rice mixed with honey (vv 4-5). It was offered at the root of the tree (v 9). It was a Tamarind tree. The Lord had prohibited Raṅgadāsa from cutting down the Tamarind tree (v 31), for the Tamarind tree is Viṣṇu's abode and the Caṃpaka, that of Lakṣmī. The Bilva tree has a special place of honour with Śrīnivāsa as he manifested himself under a Bilva tree (vv 77-78). Bilva leaves are used in the worship of Veṅkaṭeśa (v 108). A temple was built there of Veṅkaṭeśa and of Lakṣmī by a Pallava Prince called here Toṇḍamān (which is really the name of the country around Kāñcī).

The evolution of god Viṭṭhala of Pandharpur in Maharashtra is also on similar lines.

As noted by Dr. N. Ramesan, The Tirumal Temple , Ch. 3, the age of Pallavas constitutes the first important landmark in the history of Toṇḍamaṇḍalam. (In the text the name of the region is transferred to the Prince.)

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 10

The Story of Emperor Toṇḍamān

Chapter 10 of 221 · 106 detected Sanskrit verse markers

Sanskrit

।। अथ तोण्डमान्नृपस्य स्वपितुः सकाशाद्राज्यप्राप्तिः ।।
।। श्रीशुक उवाच ।। ।।
इदं पद्मसरोनाम राजन्पापप्रणाशनम् ।।
कीर्तनात्स्मरणात्स्नानान्नृणां लक्ष्मीप्रदं भुवि ।।
कृत्वा स्नानं त्वमप्यस्मिन्व्रज स्वपितुरंतिकम् ।। १ ।।
।। श्रीवराह उवाच ।। ।।
एतच्छुकवचः श्रुत्वा स्नात्वा पद्मसरोवरे ।। २ ।।
तं नत्वा हयमारुह्य तोण्डमान्स्वपुरं ययौ ।।
तं पिता युवराजानं कृत्वा त्रीन्वत्सरानथ ।। ३ ।।
रंजकत्वं च सामर्थ्यं शौर्यं वीर्यं सुशीलताम् ।।
भक्तिं विप्रेषु पुत्रस्य वीक्ष्य राजा स्वमंत्रिभिः ।। ४ ।।
स्वपदे स्थापयामास स्वभिषिच्य विधानतः ।।
अनुनीय सुतं पत्म्या सार्धं राजा वनं ययौ ।। ५ ।।
।। अथ वसोर्वल्मीके श्रीवराहसन्दर्शनम् ।। ।।
तोण्डमानपि साम्राज्यं लब्ध्वा राज्यं चकार ह ।।

निषादस्य वने देवो वाराहं रूपमास्थितः ।। ६ ।।
श्यामाकपक्वं भक्षित्वा रात्रौरात्रौ चचार ह ।।
पदानि स वराहस्य चान्वियेष दिवादिवा ।। ७ ।।
अदृष्ट्वा तं वराहं स रात्रौ जाग्रद्धनुर्धरः ।।
स्थितोऽपश्यच्चरन्तं तं चंद्रकोटिसमप्रभम् ।। ८ ।।
वराहं सुभगाकारं श्यामाकवनमध्यतः ।।
तं दृष्ट्वा धनुरादाय सिंहनादं चकार ह ।। ९ ।।
वराहस्तद्ध्वनिं श्रुत्वा वनान्निष्क्रम्य सत्वरम् ।।
ययौ तं चाप्यनुययौ वराहं स निषादपः ।। 2.1.10.१० ।।
रात्रिशेषमनुद्रुत्य वने चंद्रसमप्रभम् ।।
वल्मीकं प्रविशन्तं च ददर्श स निषादपः ।। ११ ।।
गच्छंतं पूर्णिमाचन्द्रमस्तं गिरिवरं यथा ।।
विस्मितोऽखानयत्कोपाद्वल्मीकं स निषादपः ।। १२ ।।
धरावराहो ददृशे मूर्च्छितोऽयं पपात ह ।।
पितरं मूर्च्छितं दृष्ट्वा तत्पुत्रो भक्तिमांस्तदा ।। ।। १३ ।।

वराहदेवं तुष्टाव तेन प्रीतोऽभवद्धरिः ।।
आविश्य पितरं तस्य प्रोवाच मधुसूदनः ।। १४ ।।
।। श्रीभगवानुवाच ।। ।।
अहं वराह देवेशो नित्यमस्मिन्वसाम्यहम् ।।
राज्ञे त्वमुक्त्वा मामत्र प्रतिष्ठाप्यैव पूजय ।। १५ ।।
वल्मीकं कृष्णगोक्षीरैः क्षालयित्वा तदुत्थिते ।।
शिलातले च वाराहमुद्धृत्य धरणीस्थितम् ।। १६ ।।
कारयित्वा प्रतिष्ठाप्य विप्रैर्वैखानसैश्च माम् ।।
पूजयेद्विविधैर्भोगैस्तोण्डमान्राजसत्तमः ।। १७ ।।
इत्युक्त्वा तं जहौ देवः स च स्वस्थो बभूव ह ।।
सुखासीनं तु पितरं नमस्कृत्य निषादजः ।। १८ ।।
न्यवेदयद्देववचः पित्रे सर्वं यथातथम् ।।
स श्रुत्वा विस्मितो भूत्वा कृत्स्नं पुत्रवचः शुभम् ।। १९ ।। ।।
अथ तोण्डमन्नृपाय वसुनिवेदितवाराहोदंतः ।। ।।
राज्ञे वक्तुं ययौ शीघ्रं निषादः स्वानुगैः सह ।।

वसुर्निषादाधिपती राजद्वारमुपागमत् ।। 2.1.10.२० ।।
निषादाधिपमाज्ञाय द्वारपालैर्नृपोत्तमः ।।
आहुय तं निषादेशं सभायां मंत्रिभिः सह ।। ।। २१ ।।
सत्कृत्य तं वसुं राजा सपुत्रं सपरिच्छदम् ।।
पप्रच्छ प्रीतिमान्राजा वसुं तं वनगोचरम्।।
किमागमनकृत्यं ते वद त्वं वनगोचर ।।२२।।
।। ।। वसुरुवाच ।। ।।
राजन्मम वने दृष्टमाश्चर्यं शृणु भूपते ।। २३ ।।
कश्चिच्छ्वेतवराहस्तु श्यामाकमचरन्निशि ।। ।।
तं वराहं धनुष्पाणिरन्वधावमहं नृप ।। २४ ।।
अनुद्रुतो वायुवेगो गत्वा वल्मीकमाविशत् ।।
स्वामिपुष्करिणीतीरे पश्यते मम भूपते ।। २५ ।।
वल्मीकमखनं क्रोधान्मूर्च्छितो न्यपतं भुवि ।।
मत्पुत्रोऽयं समागत्य मां दृष्ट्वा मूर्च्छितं भुवि ।। २६ ।।
शुचिर्भूत्वा देवदेवं तुष्टाव मधुसूदनम् ।।

ततो मयि समाविश्य वराहोऽध्यवदत्सुतम् ।। २७ ।।
राज्ञे निवेदय क्षिप्रं मच्चरित्रं निषादप ।।
कृष्णगोक्षीरसेकेन वल्मीकं क्षालयेन्नृपः ।। २८ ।।
दृश्यते च शिला काचिद्वल्मीकस्था सुशोभना ।।
वामांकस्थभुवं मां च वराहवदनं स्थितम् ।। २९ ।।
कारयित्वा शिल्पिनाथ प्रतिष्ठाप्य मुनीश्वरैः ।।
वैखानसैर्मुनिवरैरर्चयेत्तोण्डमानपि ।। 2.1.10.३० ।।
अथ गत्वा श्रीनिवासं वल्मीकावृतपद्द्वयम् ।।
कपिलाकृष्णगोक्षीरसेचनैः क्षालयेच्छनैः ।। ।। ३१ ।।

आपादपीठपर्यंतं क्षालयित्वा दिनेदिने ।।
कुर्यात्प्राकारमुभयोरुत्तरे दक्षिणे तथा ।। ३२ ।।
इत्युक्त्वा चैव माऽमुंचद्देवः स्वस्थोऽभवं नृप ।।
इदं ते वक्तुमायातो देवदेवचिकीर्षितम् ।। ३३ ।।
।। अथ नृपस्य निषादवाक्यस्वप्नाभ्यां बिलमार्गेण शेषाचलगमनम् ।। ।। ।।
।। श्रीवराह उवाच ।। ।।

तोण्डमानपि तच्छ्रुत्वा सुप्रीतो विस्मितोऽभवत् ।।
ततः कार्यं विनिश्चित्य मन्त्रिभिः पुष्करादिभिः ।। ३४ ।।
वेकटाद्रिं जिगमिषुर्गोपानाहुय सर्वशः ।।
कृष्णाश्च कपिला गावो याः काश्चित्संति मामिकाः ।। ३५ ।।
ताः सवत्सा आनयध्वं वेंकटाद्रिसमीपतः ।।
इत्याज्ञाप्य नृपो गोपाञ्छवो यात्रेति च मन्त्रिणः ।। ३६ ।।
विसृज्य प्रकृतीः सर्वा विवेशांतःपुरं वशी ।।
उक्त्वा कथां तां पत्नीभ्यः सुष्वाप निशि पार्थिवः ।। ३७ ।।
तं स्वप्ने श्रीनिवासोऽपि बिलमार्गं ह्यदर्शयत् ।।
स्वपुरादाबिलं मार्गे पल्लवानसृजद्धरिः ।। ३८ ।।
एवं स्वप्नं नृपो दृष्ट्वा प्रातरुत्थाय सत्वरः ।।
आहुय मन्त्रिणः सर्वान्प्रकृतीर्ब्राह्मणानपि ।। ३९ ।।
स्वप्नं तथाविधं चोक्त्वाऽपश्यद्द्वारेऽथ पल्लवान् ।।
युक्ते मुहुर्ते प्रययौ हयमारुह्य तोण्डमान् ।। 2.1.10.४० ।।
पश्यन्पल्लवभंगांश्च शनैः प्रीतो ययौ बिलम् ।।

दृष्ट्वा विस्मयमापन्नो निर्ममे तत्र पत्तनम् ।। ।। ४१ ।।
।। अथ भगवदुक्त्या तोण्डमन्नृपकृतक्षीराभिषेकवप्रनिर्माणादिकम् ।। ।।
बिलमंतःपुरे कृत्वा प्राकारं चाप्यकारयत् ।।
वसंस्तत्र नृपेन्द्रोऽसौ निर्जित्य पृथिवीमिमाम्।। ४२ ।।
यथोक्तं देवदेवेन क्षीरप्रक्षालनादिकम् ।।
कृत्वा प्राकारनिर्माणं कर्तुमुद्योगमाययौ ।। ४३ ।।
तदानीं देवदेवेन स्वयमाज्ञापितो नृपः ।।
तिंतिणीं चंपकं चोभौ पालयैतौ नगोत्तमौ ।। ४४ ।।
मम चास्थानिकी चिंचा लक्ष्म्याः स्थानं च चंपकः ।।
नमस्कार्यौ नृपैस्तौ हि ऋषिदेवनरैः सदा ।। ४५ ।।
संस्थाप्यैतौ नृपश्रेष्ठ च्छेदयान्यान्नगोत्तमान् ।।
प्राकारमात्रं कुरु मे द्वारगोपुरसंयुतम् ।। ४६ ।।
विमानं तु भवद्वंश्यो नाम्ना नारायणो नृपः ।।
कारयिष्यति मद्भक्तः स्वर्णेनालंकरिष्यति ।। ४७ ।।
।। श्रीवराह उवाच ।। ।।

एवमुक्त्वा तोण्डमानं विरराम श्रियः पतिः ।। ४८ ।।
एवं देववचः श्रुत्वा कृत्वा प्राकारमेव च ।।

पूजयामास मुनिभिर्वैखानसकुलोद्भवैः ।। ४९ ।।
नित्यं बिलेन चागत्य देवं नत्वा नृपोत्तमः ।।
राज्यं चकार धर्मेण भुंजानो भोगमुत्तमम् ।। 2.1.10.५० ।।
।। अथ गंगास्नानागतवीरशर्माख्यविप्रचरित्रम् ।। ।।
एतस्मिन्नेव काले तु दाक्षिणात्यो द्विजोत्तमः ।। ५१ ।।
गंगास्नानाय गच्छन्वै सदारः प्रययौ पुरात् ।।
मार्गेऽथ गर्भिणी जाता ब्राह्मणी ब्राह्मणः स च ।। ५२ ।।
तां तु गर्भवतीं दृष्ट्वा स्वात्मानुगमनेऽक्षमाम् ।।
राजानं द्रष्टुकामोऽसौ राजद्वारमुपागमत् ।। ५३ ।।
द्वाःस्थेनाज्ञापितो राजा तमाहुय द्विजोत्तमम् ।।
पूजयित्वा तु विधिवत्पप्रच्छ कुशलं द्विजम् ।। ५४ ।।
।। राजोवाच ।। ।।
किमागमनकृत्यं ते किं करिष्याम्यहं द्विज ।।

।। ब्राह्मण उवाच ।। ।।
वासिष्ठो वीरशर्माहं सामवेदी नृपोत्तम ।। ५५ ।।
सदारो निर्गतो राक्तगंगास्नानाय सादरः ।।
मार्गे च गर्भिणी चेयं कौशिकी पुण्यशालिनी ।। ५६ ।।
नाम्ना लक्ष्मीरिति ख्याता शीला च पतिव्रता ।।
संस्थाप्यैनां तव गृहे व्रतं निर्वर्तयाम्यहम् ।। ५७ ।।
तस्माद्राजन्प्रयच्छास्यै यथेष्टं भक्तवेतने ।।
तावच्च रक्ष्यतां लक्ष्मीर्यावदागमनं मम ।। ५८ ।।
।। श्रीवराह उवाच ।। ।।
राजा तस्य वचः श्रुत्वा तंडुलानि धनान्यपि ।।
दत्त्वा षण्मासपर्यन्तं गृहमंतःपुरे ददौ ।। ५९ ।।
तां न्यस्य ब्राह्मणः प्रीतो गंगास्नानाय निर्ययौ ।।
गत्वा भागीरथीं गंगां प्रयागे क्षेत्र उत्तमे ।। 2.1.10.६० ।।
स्नात्वा काशीं ततो गत्वा तत्रोषित्वा दिनत्रयम् ।।
गयां प्राप्य पितृश्राद्धमकरोद्ब्राह्मणोत्तमः ।। ६१ ।।

गत्वायोध्यामपि पुरीं प्रययौ बदरीवनम् ।।
सालग्रामं ततो गत्वा स्वदेशं प्रति निर्ययौ ।। ६२ ।।
संवत्सरद्वयेऽतीते चैत्रे मासि शुभे दिने ।।
निवृत्तोऽसौ द्विजश्रेष्ठः शनैरागत्य माधवे ।। ६३ ।।
एकादश्यां शुक्लपक्षे पुना राजानमाययौ ।।
राजा तु विस्मृत्य तदा ब्राह्मणीं नास्मरन्नृपः ।। ६४ ।।
ब्राह्मणी मानिनी गेहे मृता शुष्का बभूव ह ।।
वीरशर्मा ततो विप्रो गंगातोयकरंडकम् ।। ६५ ।।
विमुच्य बन्धनं त्वेकं गंगांभःकरकं शुभम् ।।
प्रादाय राज्ञे पप्रच्छ पत्नी कुशलिनीति मे ।। ६६ ।।

स्मृत्वाथ राजा विप्रं तं स्थीयतामिति चाब्रवीत् ।।
अन्तःपुरं ततो गत्वा तामपश्यन्मृतां गृहे ।। ६७ ।।
अनुक्त्वा ब्रह्मणे तस्मै प्रविश्य बिलमुत्तमम् ।।
श्रीनृसिंहं नमस्कृत्य पुनः प्राप्य बिलोत्तमम् ।। ६८ ।।
श्रीनिवासं ययौ द्रष्टुं श्रीभूमिसहितं परम् ।।

तं दृष्ट्वा सहसायांतं जुगूहाते धरारमे ।। ६९ ।।
प्रणमन्तमवोचत्तं किमकाले नृपागतः।।
नृपोऽवदत्प्रणम्येशं भीतोऽथ ब्राह्मणीं मृताम् ।। 2.1.10.७० ।।
।। अथ अस्थिसरोवरमाहात्म्यम् ।। ।।
तच्छ्रुत्वा देवदेवोऽपि मा भै राजन्द्विजोत्तमात् ।।
आन्दोलिकां तामारोप्य स्त्रीभिः स्वाभिः समन्विताम्।। ७१ ।।
मदालयात्पूर्वभागे द्वादश्यां स्नापय प्रभो ।।
अस्थिनाम्नि सरस्यस्मिन्नपमृत्युनिवारणे ।। ७२ ।।
प्राप्तजीवा समं स्त्रीभिर्ब्राह्मणेन च योक्ष्यते ।।
शीघ्रं याहि नृपश्रेष्ठ यथोक्तं वचनं कुरु ।। ७३ ।।
इति देववचः श्रुत्वा प्रययौ स्वपुरं नृपः ।।
आन्दोलिकासु रम्यासु स्त्रिय आरोप्य तामपि ।। ७४ ।।
ब्राह्मणं च पुरस्कृत्य द्रष्टुं देवं ययौ नृपः ।।
अस्थिकूटसरः प्राप्य स्नापयामास ताः स्त्रियः ।। ७५.।।
त्वगस्थिरूपा सा चापि ताभिः क्षिप्ता सरोवरे ।।

प्राप्तजीवा यथापूर्वं सुव्यंजितशरीरजा ।। ७६ ।।
उत्थिता सरसः स्नात्वा राज्ञीभिः सहमंगला ।।
प्राप्ता च ब्राह्मणं प्रीता भर्तारं पुनरागतम् ।। ७७ ।।
राजा हरिं पूजयित्वा ब्राह्मणाय धनं ददौ ।।
सहस्रनिष्कपर्यंतं वस्त्राणि विविधानि च ।। ७८ ।।
स्वदेशगमनायैव सादरं विससर्ज ह ।।
विप्रः श्रुत्वा स्त्रियो वृत्तं प्रभावं वेंकटेशितुः ।। ७९ ।।
आशीः प्रयुज्य राज्ञेऽथ स्वदेशं प्रययौ द्विजः ।।
विप्रे गते श्रीनिवासो राजानं पुनरब्रवीत् ।। 2.1.10.८० ।।
दिनेदिने च मध्याह्ने नैवेद्यानेतरं नृप ।।
आगत्य मामर्चयित्वा यथेष्टं स्वर्णपंकजैः ।। ८१ ।।
गत्वा पुरीं स्वधर्मेण राज्यं कुरु नराधिप ।।
यद्यदिष्टं तव नृप भविष्यति न संशयः ।। ८२ ।।
नागंतव्यमकाले तु त्वया नृप कदाचन ।।
एवं कालार्चनं कृत्वा गत्वा त्वं स्वपुरं वस ।। ८३ ।।

।। राजोवाच ।। ।।
तथा करिष्ये देवेश मध्याह्ने चार्चयाम्यहम् ।।
इति देवाज्ञया नित्यमर्चयन्स्वर्णपंकजैः ।। ८४ ।।

तद्ऊर्ध्वं तुलसीपुष्पं जात्वपश्यत्स मृण्मयम् ।। ८५ ।।
।। अथ कुर्वग्रामस्थकुलालवंशजभीमाख्यभक्तोदन्तः ।। ।।
विस्मितो देवदेवेशमपृच्छन्नृपसत्तमः ।।
।। राजोवाच ।। ।।
केनार्च्यसे मृन्मयैश्च कमलैस्तुलसीसमैः ।। ८६ ।।
राज्ञा पृष्टो देवदेवः स्मृत्वा राजानमब्रवीत् ।।
कश्चित्कुलालो मद्भक्तः कुर्वग्रामे वसत्यसौ ।। ८७ ।।
स्वगृहेऽर्चयते राजंस्तदंगीक्रियते मया ।।
इति देववचः श्रुत्वा तं द्रष्टुं प्रययौ नृपः ।। ८८ ।।
गत्वा कुर्वपुरं तस्य कुलालस्य गृहं ययौ ।।
राजानमागतं दृष्ट्वा प्रणम्यैवाग्रतः स्थितः ।। ८९ ।।
स्थितं तं भीमनामानं पप्रच्छ नृपसत्तमः ।। ।।

।। तोण्डमानुवाच ।। ।।
भीम पूजयसे देवं कथं वद कुलोत्तम ।। 2.1.10.९० ।।
।। श्रीवराह उवाच ।। ।।
पृष्टः प्राह कुलालोऽपि जातु जाने न चार्चनम् ।।
केनोक्तं नृपतिश्रेष्ठ कुलालोऽर्चयतीति हि ।। ९१ ।।
।। तोण्डमानुवाच ।। ।।
देवेन श्रीनिवासेन ममोक्तं हि त्वदर्चनम् ।।
स तु श्रुत्वा नृपवचः स्मृत्वा देववरं पुरा ।। ९२ ।।
।। भीम उवाच ।। ।।
यदा प्रकाशिता पूजा यदा राजा समागतः ।।
तोण्डमांस्तेन संवादस्तदा मोक्षं गमिष्यसि ।। ९३ ।।
इति पूर्वं वरं देवो दत्तवान्वेकटेश्वरः ।। ९४ ।।
।। अथ कुर्वग्रामस्थभीमाख्यभक्तस्य पत्न्या सह वैकुण्ठप्राप्तिः ।। ।।
इत्युक्त्वाथ कुलालोऽपि पत्न्या सार्धं तथैव च ।।
विमानमागतं दृष्ट्वा देवं दृष्ट्वा जनार्दनम्।।९५।।

प्रणमन्प्रजहौ प्राणान्सदारो भक्तसत्तमः ।।
पश्यतो राजराजस्य विमानमधिरुह्य च ।।९६।।
दिव्यरूपधरो देव्या सार्धं विष्णुपदं ययौ ।।
दृष्ट्वा राजाद्भुतं तत्र स्वपुरं प्राप्य हर्षितः ।। ९७ ।।
स्वपुत्रं श्रीनिवासाख्यमभिषिच्य विधानतः ।।
परिपालय धर्मेण मानवांश्च वसुन्धराम् ।। ९८ ।।
इत्याज्ञाप्य सुतं धीमांस्तताप परमं तपः ।।
तप्यतस्तस्य देवोऽपि प्रत्यक्षमभवद्धरिः ।। ९९ ।।
।। अथ श्रीनिवासकृपया तोण्डमन्नृपस्य सारूप्यप्राप्तिः ।। ।।
आरुह्य गरुडं देवो रमाभूमिसमन्वितः ।। 2.1.10.१०० ।।
।। श्रीभगवानुवाच ।। ।।

किं करोमि नृपश्रेष्ठ तपसा तोषितस्तव ।।
इत्युक्तो देवदेवेन तोण्डमानपि राजराट् ।। १०१ ।।
प्रीतिमान्प्राञ्जलिर्भूत्वा सगद्गदमुवाच ह ।।
त्वल्लोके वस्तुमिच्छामि जरामरणवर्जिते ।। १०२ ।।

इदमेव वरं देहि माधवैतन्ममेप्सितम् ।। १०३ ।।
।। श्रीवराह उवाच ।। ।।
इत्युक्त्वा निपपातोर्व्यां साष्टांगं देवसन्निधौ ।।
तदा कलेवरं मुक्त्वा विमानं त्वारुरोह च ।। ।। १०४ ।।
गन्धर्वैः स्तूयमानोऽसौ सारूप्यं प्राप्य शार्ङ्गिणः ।।
यच्छोकमोहहतं जरामरणवर्जितम् ।। १०५ ।।
पुनरावृत्तिरहितं तद्विष्णोः पदमाययौ ।। १०६ ।।
।। अथैतन्माहात्म्यश्रवणपठनफलश्रुतिः ।। ।।
एतद्भविष्यं देवेशि मयोक्तं वरवर्णिनि ।।
यः श्रावयेद्यः शृणुयाद्विष्णुलोकं स गच्छति ।। १०७ ।।
।। श्रीसूत उवाच ।। ।।
इत्युक्तं देवदेवेन सभविष्यं सहोत्तरम् ।।
शृणुयाद्यः पठेद्भक्त्या कथां पुण्यां पुरातनीम् ।। १०८ ।।
स तु भुक्त्वाखिलान्कामानन्ते विष्णुपदं व्रजेत् ।। १०९ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये धरणीवराहसंवादे भविष्यद्वर्णने तोण्डमांश्चक्रवर्तिवृत्तवर्णनंनाम दशमोऽध्यायः ।। १० ।।

Roman transliteration

|| atha toṇḍamānnṛpasya svapituḥ sakāśādrājyaprāptiḥ ||
|| śrīśuka uvāca || ||
idaṃ padmasaronāma rājanpāpapraṇāśanam ||
kīrtanātsmaraṇātsnānānnṛṇāṃ lakṣmīpradaṃ bhuvi ||
kṛtvā snānaṃ tvamapyasminvraja svapituraṃtikam || 1 ||
|| śrīvarāha uvāca || ||
etacchukavacaḥ śrutvā snātvā padmasarovare || 2 ||
taṃ natvā hayamāruhya toṇḍamānsvapuraṃ yayau ||
taṃ pitā yuvarājānaṃ kṛtvā trīnvatsarānatha || 3 ||
raṃjakatvaṃ ca sāmarthyaṃ śauryaṃ vīryaṃ suśīlatām ||
bhaktiṃ vipreṣu putrasya vīkṣya rājā svamaṃtribhiḥ || 4 ||
svapade sthāpayāmāsa svabhiṣicya vidhānataḥ ||
anunīya sutaṃ patnyā sārdhaṃ rājā vanaṃ yayau || 5 ||
|| atha vasorvalmīke śrīvarāhasandarśanam || ||
toṇḍamānapi sāmrājyaṃ labdhvā rājyaṃ cakāra ha ||

niṣādasya vane devo vārāhaṃ rūpamāsthitaḥ || 6 ||
śyāmākapakvaṃ bhakṣitvā rātraurātrau cacāra ha ||
padāni sa varāhasya cānviyeṣa divādivā || 7 ||
adṛṣṭvā taṃ varāhaṃ sa rātrau jāgraddhanurdharaḥ ||
sthito'paśyaccarantaṃ taṃ caṃdrakoṭisamaprabham || 8 ||
varāhaṃ subhagākāraṃ śyāmākavanamadhyataḥ ||

taṃ dṛṣṭvā dhanurādāya siṃhanādaṃ cakāra ha || 9 ||
varāhastaddhvaniṃ śrutvā vanānniṣkramya satvaram ||
yayau taṃ cāpyanuyayau varāhaṃ sa niṣādapaḥ || 2.1.10.10 ||
rātriśeṣamanudrutya vane caṃdrasamaprabham ||
valmīkaṃ praviśantaṃ ca dadarśa sa niṣādapaḥ || 11 ||
gacchaṃtaṃ pūrṇimācandramastaṃ girivaraṃ yathā ||
vismito'khānayatkopādvalmīkaṃ sa niṣādapaḥ || 12 ||
dharāvarāho dadṛśe mūrcchito'yaṃ papāta ha ||
pitaraṃ mūrcchitaṃ dṛṣṭvā tatputro bhaktimāṃstadā || || 13 ||

varāhadevaṃ tuṣṭāva tena prīto'bhavaddhariḥ ||
āviśya pitaraṃ tasya provāca madhusūdanaḥ || 14 ||
|| śrībhagavānuvāca || ||
ahaṃ varāha deveśo nityamasminvasāmyaham ||
rājñe tvamuktvā māmatra pratiṣṭhāpyaiva pūjaya || 15 ||
valmīkaṃ kṛṣṇagokṣīraiḥ kṣālayitvā tadutthite ||
śīlātale ca vārāhamuddhṛtya dharaṇīsthitam || 16 ||
kārayitvā pratiṣṭhāpya viprairvaikhānasaiśca mām ||
pūjayedvividhairbhogaistoṇḍamānrājasattamaḥ || 17 ||
ityuktvā taṃ jahau devaḥ sa ca svastho babhūva ha ||
sukhāsīnaṃ tu pitaraṃ namaskṛtya niṣādajaḥ || 18 ||
nyavedayaddevavacaḥ pitre sarvaṃ yathātatham ||
sa śrutvā vismito bhūtvā kṛtsnaṃ putravacaḥ śubham || 19 || ||
atha toṇḍamannṛpāya vasunniveditavārāhodaṃtaḥ || ||
rājñe vaktuṃ yayau śīghraṃ niṣādaḥ svānugaiḥ saha ||

vasurniṣādādhipatī rājadvāramupāgamat || 2.1.10.20 ||
niṣādādhipamājñāya dvārapālairnṛpottamaḥ ||
āhūya taṃ niṣādeśaṃ sabhāyāṃ maṃtribhiḥ saha || || 21 ||
satkṛtya taṃ vasuṃ rājā saputraṃ saparicchadam ||
papraccha prītimānrājā vasuṃ taṃ vanagocaram||
kimāgamanakṛtyaṃ te vada tvaṃ vanagocara ||22||
|| || vasuruvāca || ||
rājanmama vane dṛṣṭamāścaryaṃ śṛṇu bhūpate || 23 ||
kaścicchvetavarāhastu śyāmākamacaranniśi || ||
taṃ varāhaṃ dhanuṣpāṇiranvadhāvamahaṃ nṛpa || 24 ||
anudruto vāyuvego gatvā valmīkamāviśat ||
svāmipuṣkariṇītīre paśyate mama bhūpate || 25 ||
valmīkamakhanaṃ krodhānmūrcchito nyapataṃ bhuvi ||
matputro'yaṃ samāgatya māṃ dṛṣṭvā mūrcchitaṃ bhuvi || 26 ||
śucirbhūtvā devadevaṃ tuṣṭāva madhusūdanam ||

tato mayi samāviśya varāho'dhyavadatsutam || 27 ||
rājñe nivedaya kṣipraṃ maccaritraṃ niṣādapa ||
kṛṣṇagokṣīrasekena valmīkaṃ kṣālayennṛpaḥ || 28 ||
dṛśyate ca śilā kācidvalmīkasthā suśobhanā ||
vāmāṃkasthabhuvaṃ māṃ ca varāhavadanaṃ sthitam || 29 ||
kārayitvā śilpinātha pratiṣṭhāpya munīśvaraiḥ ||
vaikhānasairmunivararircayettoṇḍamānapi || 2.1.10.30 ||
atha gatvā śrīnivāsaṃ valmīkāvṛtapaddvayam ||
kapilākṛṣṇagokṣīrasecanaiḥ kṣālayecchanaiḥ || || 31 ||
āpādapīṭhaparyaṃtaṃ kṣālayitvā dinedine ||
kuryātprākāramubhayoruttare dakṣiṇe tathā || 32 ||

ityuktvā caiva mā'muṃcaddevaḥ svastho'bhavaṃ nṛpa ||
idaṃ te vaktumāyāto devadevacikīrṣitam || 33 ||
|| atha nṛpasya niṣādavākyasvapnābhyāṃ bilamārgeṇa śeṣācalagamanam || || ||
|| śrīvarāha uvāca || ||

toṇḍamānapi tacchrutvā suprīto vismito'bhavat ||
tataḥ kāryaṃ viniścitya mantribhiḥ puṣkarādibhiḥ || 34 ||
vekaṭādriṃ jigamiṣurgopānāhūya sarvaśaḥ ||
kṛṣṇāśca kapilā gāvo yāḥ kāścitsaṃti māmikāḥ || 35 ||
tāḥ savatsā ānayadhvaṃ veṃkaṭādrisamīpataḥ ||
ityājñāpya nṛpo gopāñchvo yātreti ca mantriṇaḥ || 36 ||
visṛjya prakṛtīḥ sarvā viveśāṃtaḥpuraṃ vaśī ||
uktvā kathāṃ tāṃ patnībhyaḥ suṣvāpa niśi pārthivaḥ || 37 ||
taṃ svapne śrīnivāso'pi bilamārgaṃ hyadarśayat ||
svapurādābilaṃ märge pallavānasṛjaddhariḥ || 38 ||
evaṃ svapnaṃ nṛpo dṛṣṭvā prātarutthāya satvaraḥ ||
āhūya mantriṇaḥ sarvānprakṛtīrbrāhmaṇānapi || 39 ||
svapnaṃ tathāvidhaṃ coktvā'paśyaddvāre'tha pallavān ||
yukte muhūrte prayayau hayamāruhya toṇḍamān || 2.1.10.40 ||
paśyanpallavabhaṃgāṃśca śanaiḥ prīto yayau bilam ||

dṛṣṭvā vismayamāpanno nirmame tatra pattanam || || 41 ||
|| atha bhagavaduktyā toṇḍamannṛpakṛtakṣīrābhiṣekavapranirmāṇādikam || ||
bilamaṃtaḥpure kṛtvā prākāraṃ cāpyakārayat ||
vasaṃstatra nṛpendro'sau nirjitya pṛthivīmimām|| 42 ||
yathoktaṃ devadevena kṣīraprakṣālanādikam ||
kṛtvā prākāranirmāṇaṃ kartumudyogamāyayau || 43 ||
tadānīṃ devadevena svayamājñāpito nṛpaḥ ||
tiṃtiṇīṃ caṃpakaṃ cobhau pālayaitau nagottamau || 44 ||
mama cāsthānikī ciṃcā lakṣmyāḥ sthānaṃ ca caṃpakaḥ ||
namaskāryau nṛpaistau hi ṛṣidevanaraiḥ sadā || 45 ||
saṃsthāpyaitau nṛpaśreṣṭha cchedayānyānnagottamān ||
prākāramātraṃ kuru me dvāragopurasaṃyutam || 46 ||
vimānaṃ tu bhavadvaṃśyo nāmnā nārāyaṇo nṛpaḥ ||
kārayiṣyati madbhaktaḥ svarṇenālaṃkariṣyati || 47 ||
|| śrīvarāha uvāca || ||

evamuktvā toṇḍamānaṃ virarāma śriyaḥ patiḥ || 48 ||
evaṃ devavacaḥ śrutvā kṛtvā prākārameva ca ||
pūjayāmāsa munibhirvaikhānasakulodbhavaiḥ || 49 ||
nityaṃ bilena cāgatya devaṃ natvā nṛpottamaḥ ||
rājyaṃ cakāra dharmeṇa bhuṃjāno bhogamuttamam || 2.1.10.50 ||
|| atha gaṃgāsnānāgatavīraśarmākhyavipracaritram || ||
etasminneva kāle tu dākṣiṇātyo dvijottamaḥ || 51 ||
gaṃgāsnānāya gacchanvai sadāraḥ prayayau purāt ||
märge'tha garbhiṇī jātā brāhmaṇī brāhmaṇaḥ sa ca || 52 ||
tāṃ tu garbhavatīṃ dṛṣṭvā svātmānugamane'kṣamām ||
rājānaṃ draṣṭukāmo'sau rājadvāramupāgamat || 53 ||
dvāḥsthenājñāpito rājā tamāhūya dvijottamam ||
pūjayitvā tu vidhivatpapraccha kuśalaṃ dvijam || 54 ||
|| rājovāca || ||
kimāgamanakṛtyaṃ te kiṃ kariṣyāmyahaṃ dvija ||

|| brāhmaṇa uvāca || ||
vāsiṣṭho vīraśarmāhaṃ sāmavedī nṛpottama || 55 ||
sadāro nirgato rāktagaṃgāsnānāya sādaraḥ ||
mārge ca garbhiṇī ceyaṃ kauśikī puṇyaśālinī || 56 ||
nāmnā lakṣmīriti khyātā śīlā ca pativratā ||
saṃsthāpyaināṃ tava gṛhe vrataṃ nirvartayāmyaham || 57 ||
tasmādrājanprayacchāsyai yatheṣṭaṃ bhaktavetane ||
tāvacca rakṣyatāṃ lakṣmīryāvadāgamanaṃ mama || 58 ||
|| śrīvarāha uvāca || ||
rājā tasya vacaḥ śrutvā taṃḍulāni dhanānyapi ||
dattvā ṣaṇmāsaparyantaṃ gṛhamaṃtaḥpure dadau || 59 ||
tāṃ nyasya brāhmaṇaḥ prīto gaṃgāsnānāya niryayau ||
gatvā bhāgīrathīṃ gaṃgāṃ prayāge kṣetra uttame || 2.1.10.60 ||
snātvā kāśīṃ tato gatvā tatroṣitvā dinatrayam ||
gayāṃ prāpya pitṛśrāddhamakarodbrāhmaṇottamaḥ || 61 ||

gatvāyodhyāmapi purīṃ prayayau badarīvanam ||
sālagrāmaṃ tato gatvā svadeśaṃ prati niryayau || 62 ||
saṃvatsaradvaye'tīte caitre māsi śubhe dine ||
nivṛtto'sau dvijaśreṣṭhaḥ śanairāgatya mādhave || 63 ||
ekādaśyāṃ śuklapakṣe punā rājānamāyayau ||
rājā tu vismṛtya tadā brāhmaṇīṃ nāsmarannṛpaḥ || 64 ||
brāhmaṇī māninī gehe mṛtā śuṣkā babhūva ha ||
vīraśarmā tato vipro gaṃgātoyakaraṃḍakam || 65 ||
vimucya bandhanaṃ tvekaṃ gaṃgāṃbhaḥkarakaṃ śubham ||
prādāya rājñe papraccha patnī kuśalinīti me || 66 ||
smṛtvātha rājā vipraṃ taṃ sthīyatāmiti cābravīt ||
antaḥpuraṃ tato gatvā tāmapaśyanmṛtāṃ gṛhe || 67 ||
anuktvā brahmaṇe tasmai praviśya bilamuttamam ||
śrīnṛsiṃhaṃ namaskṛtya punaḥ prāpya bilottamam || 68 ||
śrīnivāsaṃ yayau draṣṭuṃ śrībhūmisahitaṃ param ||

taṃ dṛṣṭvā sahasāyāṃtaṃ jugūhāte dharārame || 69 ||
praṇamantamavocattaṃ kimakāle nṛpāgataḥ||
nṛpo'vadatpraṇamyeśaṃ bhīto'tha brāhmaṇīṃ mṛtām || 2.1.10.70 ||
|| atha asthisarovaramāhātmyam || ||
tacchrutvā devadevo'pi mā bhai rājandvijottamāt ||
āndolikāṃ tāmāropya strībhiḥ svābhiḥ samanvitām|| 71 ||
madālayātpūrvabhāge dvādaśyāṃ snāpaya prabho ||
asthināmni sarasyasminnapamṛtyunivāraṇe || 72 ||
prāptajīvā samaṃ strībhirbrāhmaṇena ca yokṣyate ||
śīghraṃ yāhi nṛpaśreṣṭha yathoktaṃ vacanaṃ kuru || 73 ||
iti devavacaḥ śrutvā prayayau svapuraṃ nṛpaḥ ||
āndolikāsu ramyāsu striya āropya tāmapi || 74 ||
brāhmaṇaṃ ca puraskṛtya draṣṭuṃ devaṃ yayau nṛpaḥ ||
asthikūṭasaraḥ prāpya snāpayāmāsa tāḥ striyaḥ || 75.||
tvagasthirūpā sā cāpi tābhiḥ kṣiptā sarovare ||

prāptajīvā yathāpūrvaṃ suvyaṃjitaśarīrajā || 76 ||
utthitā sarasaḥ snātvā rājñībhiḥ sahamaṃgalā ||
prāptā ca brāhmaṇaṃ prītā bhartāraṃ punarāgatam || 77 ||
rājā hariṃ pūjayitvā brāhmaṇāya dhanaṃ dadau ||
sahasraniṣkaparyaṃtaṃ vastrāṇi vividhāni ca || 78 ||
svadeśagamanāyaiva sādaraṃ visasarja ha ||

viprāḥ śrutvā striyo vṛttaṃ prabhāvaṃ veṃkaṭeśituḥ || 79 ||
āśīḥ prayuṃjya rājñe'tha svadeśaṃ prayayau dvijāḥ ||
vipre gate śrīnivāso rājānaṃ punarabravīt || 2.1.10.80 ||
dinedine ca madhyāhne naivedyānetaraṃ nṛpa ||
āgatya māmarcayitvā yatheṣṭaṃ svarṇapaṃkajaiḥ || 81 ||
gatvā purīṃ svadharmeṇa rājyaṃ kuru narādhipa ||
yadyadiṣṭaṃ tava nṛpa bhaviṣyati na saṃśayaḥ || 82 ||
nāgaṃtavyamakāle tu tvayā nṛpa kadācana ||
evaṃ kālārcanaṃ kṛtvā gatvā tvaṃ svapuraṃ vasa || 83 ||

|| rājovāca || ||
tathā kariṣye deveśa madhyāhne cārcayāmyaham ||
iti devājñayā nityamarcayansvarṇapaṃkajaiḥ || 84 ||
tadūrdhvaṃ tulasīpuṣpaṃ jāttvapaśyatsa mṛṇmayam || 85 ||
|| atha kurvagrāmasthakulālavaṃśajabhīmākhyabhaktodantaḥ || ||
vismito devadeveśamaprcchannṛpasattamaḥ ||
|| rājovāca || ||
kenārcyase mṛnmayaiśca kamalaistulasīsamaiḥ || 86 ||
rājñā pṛṣṭo devadevaḥ smṛtvā rājānamabravīt ||
kaścitkulālo madbhaktaḥ kurvagrāme vasatyasau || 87 ||
svagrhe'rcayate rājaṃstadaṃgīkriyate mayā ||
iti devavacaḥ śrutvā taṃ draṣṭuṃ prayayau nṛpaḥ || 88 ||
gatvā kurvapuraṃ tasya kulālasya gṛhaṃ yayau ||
rājānamāgataṃ dṛṣṭvā praṇamyaivāgrataḥ sthitaḥ || 89 ||
sthitaṃ taṃ bhīmanāmānaṃ papraccha nṛpasattamaḥ || ||

|| toṇḍamānuvāca || ||
bhīma pūjayase devaṃ kathaṃ vada kulottama || 2.1.10.90 ||
|| śrīvarāha uvāca || ||
pṛṣṭaḥ prāha kulālo'pi jātu jāne na cārcanam ||
kenoktaṃ nṛpatiśreṣṭha kulālo'rcayatīti hi || 91 ||
|| toṇḍamānuvāca || ||
devena śrīnivāsena mamoktaṃ hi tvadarcanam ||
sa tu śrutvā nṛpavacaḥ smṛtvā devavaraṃ purā || 92 ||
|| bhīma uvāca || ||
yadā prakāśitā pūjā yadā rājā samāgataḥ ||
toṇḍamāṃstena saṃvādastadā mokṣaṃ gamiṣyasi || 93 ||
iti pūrvaṃ varaṃ devo dattavānvekaṭeśvaraḥ || 94 ||
|| atha kurvagrāmasthabhīmākhyabhaktasya patnyā saha vaikuṇṭhaprāptiḥ || ||
ityuktvātha kulālo'pi patnyā sārdhaṃ tathaiva ca ||
vimānamāgataṃ dṛṣṭvā devaṃ dṛṣṭvā janārdanam||95||

praṇamanprajahau prāṇānsadāro bhaktasattamaḥ ||
paśyato rājarājasya vimānamadhiruhya ca ||96||
divyarūpadharo devyā sārdhaṃ viṣṇupadaṃ yayau ||
dṛṣṭvā rājādbhutaṃ tatra svapuraṃ prāpya harṣitaḥ || 97 ||
svaputraṃ śrīnivāsākhyamabhiṣicya vidhānataḥ ||
paripālaya dharmeṇa mānavāṃśca vasundharām || 98 ||
ityājñāpya sutaṃ dhīmāṃstatāpa paramaṃ tapaḥ ||
tapyatastasya devo'pi pratyakṣamabhavaddhariḥ || 99 ||
|| atha śrīnivāsakṛpayā toṇḍamannṛpasya sārūpyaprāptiḥ || ||
āruhya garuḍaṃ devo ramābhūmisamanvitaḥ || 2.1.10.100 ||
|| śrībhagavānuvāca || ||

kiṃ karomi nṛpaśreṣṭha tapasā toṣitastava ||
ityukto devadevena toṇḍamānapi rājarāṭ || 101 ||
prītimānprāñjalirbhūtvā sagadgadamuvāca ha ||
tvalloke vastumicchāmi jarāmaraṇavarjite || 102 ||

idameva varaṃ dehi mādhavaitanmamepsitam || 103 ||
|| śrīvarāha uvāca || ||
ityuktvā nipapātorvyāṃ sāṣṭāṃgaṃ devasannidhau ||
tadā kalevaraṃ muktvā vimānaṃ tvāruroha ca || || 104 ||
gandharvaiḥ stūyamāno'sau sārūpyaṃ prāpya śārṅgiṇaḥ ||
yacchokamohahataṃ jarāmaraṇavarjitam || 105 ||
punarāvṛttirahitaṃ tadviṣṇoḥ padamāyayau || 106 ||
|| athaitanmāhātmyaśravaṇapaṭhanaphalaśrutiḥ || ||
etadbhaviṣyaṃ deveśi mayoktaṃ varavarṇini ||
yaḥ śrāvayedyaḥ śṛṇuyādviṣṇulokaṃ sa gacchati || 107 ||
|| śrīsūta uvāca || ||
ityuktaṃ devadevena sabhaviṣyaṃ sahottaram ||
śṛṇuyādyaḥ paṭhedbhaktyā kathāṃ puṇyāṃ purātanīm || 108 ||
sa tu bhuktvākhilānkāmānante viṣṇupadaṃ vrajet || 109 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye dharaṇīvarāhasaṃvāde bhaviṣyadvarṇane
toṇḍamāṃścakravartivṛttavarṇanaṃnāma daśamo'dhyāyaḥ || 10 ||

English translation

[Toṇḍamān Inherits the Kingdom from His Father]:—

Śrī Śuka said :

1. O king, this lake named Padmasaras is destructive of sins. Through glorification, recollection and holy dips it bestows fortune and prosperity on men on the earth. You too take your bath in this and then go to your father.

Śrī Varāha said :

2-5. On hearing these words of Śuka king Toṇḍamān toot his bath in the excellent lake Padmasaras, bowed to him, mounted his horse and returned to his city.

The father installed him as a crown-prince for three years. He noted the various good qualities of his son, such as the ability of pleasing aṇḍ reconciling (turbulent ones), capacity for work, heroism, courage, courteous good conduct aṇḍ devotion to Brāhmaṇas . So the king consecrated him (by sprinkling water) in accordance with the injunctions and crowned him king in his own place. After consoling his son the king went to the forest along with his wife.

[Vasu Sees Śrī Varāha in the Anthill [1]]:—

6-9. After inheriting the empire Toṇḍamān ruled over the kingdom.

In the forest of that Niṣāda the Lord assumed the form of a boar and grazed in the field of Śyāmāka grains every night. During the day time the forester used to see the imprints of the feet of the boar and followed them but failed to see him. One night with a bow (in his hand) he lay in wait. Then he saw the

boar of magnificent features, having the lustre similar to that of a crore of moons. He was grazing in the middle of the Śyāmāka field. On seeing him he took up his bow and roared like a lion.

10. On hearing that roaring sound the boar came out of that Śyāmāka field hurriedly and went away. The king of Niṣādas followed the boar.

11. During the whole of the remaining part of the night the leader of the foresters pursued the boar of lunar lustre. (Ultimately) he saw it entering an anthill.

12. When the boar vanished within the anthill, it appeared as though the full moon had set behind a mountain. He became surprised as well as furious. The leader of the hunters dug up the anthill.

13-14. The boar was seen but the hunter swooned and fell down. On seeing his father fallen unconscious the son who was very devout, eulogized Lord Varāha (Boar). Thereby Hari became pleased. Possessing his father the Slayer of Madhu said:

Śrī Bhagavān said :

15. I am Varāha, the Lord of Devas . I permanently reside here. Tell the king to install me here and worship me.

16-17. The anthill should be washed with the milk of a black cow . The idol of Varāha should be taken out, placed on the ground and then installed on the rocky slab rising from the anthill by Brāhmaṇas and anchorites. Toṇḍamān, the excellent king, should worship me by means of various kinds of food offerings and other articles of enjoyment.

18-19. After saying this the Lord left him (Vasu). He became normal. The son of the hunter bowed down to his father who was comfortably seated. He intimated to his father everything as said by the Lord. On hearing the whole of the splendid statement of his son he became surprised.

[Vasu Recounts to King Toṇḍamān the Story of Varāha]:—

20. The hunter hastened (to the city) along with his followers to report this to the king. Vasu, the lord of the hunters, approached the entrance to the royal palace.

21-22. Knowing that the king of hunters had come, the excellent king called him in through the gatekeepers. The king honoured Vasu and his son along with their followers and attendants in the Assembly together with his ministers. The delighted king asked Vasu, the forester, “O forester, what is the purpose of your visit? Tell me.”

Vasu said :

23-25. O king, a mysterious thing has been witnessed (by me) in my forest. Listen, O king. A certain white boar grazed the Śyāmāka rice at night. With a bow in my hand I pursued that boar, O king. On being chased that boar ran with the speed of wind and entered an anthill on the banks of Svāmipuṣkariṇī even as I was watching, O king.

26-27. I furiously dug up the anthill, but fell unconscious oṇ the ground. This, my son, came and saw me lying on the ground unconscious. Purifying himself he eulogized the Lord of Devas, the Slayer of Madhu. Thereupon Lord Varāha possessing me spoke to my son:

28-33. “O lord of hunters, immediately intimate to the king all my account. Let the king wash the anthill with the milk of a black cow sprinkled on it. A splendid rocky slab will be seen within the

anthill. The king should prepare through a sculptor an idol of mine in sitting posture with the face of a Boar with Goddess Earth seated on my left lap. It shall be installed by prominent sages and anchorites. Toṇḍamān should worship the same along with the excellent sages. He should slowly wash and bathe (the idol of) Śrīnivāsa whose pair of feet are covered by the anthill. He should do so (wash) with the milk of a dark tawny-coloured cow. Everyday it should be bathed as far as the foot-pedestal. He should get built ramparts (walls) on both the northern and southern sides."

After saying this the Lord left me. O king, I became normal. It is to communicate this act of the Lord of Devas to you that I have come.

[The King's Journey to Śeṣācala Through the Sub-terranean Path as Per Instructions of the Niṣāda and those Received in His Dream]:—

Śrī Varāha said :

34-37. On hearing it Toṇḍamān became surprised and delighted very much. After consultation with Puṣkara and other ministers he came to a decision on the issue. He became desirous of going to Veṅkaṭādri . He called together all the cowherds and ordered: "Bring all my tawny-coloured and black-coloured cows along with their calves near Veṅkaṭādri."

After commanding the cowherds thus he bade farewell to the Ministers saying, "The journey shall take place tomorrow." After dismissing all the officers of administration the king of perfect self-control entered the inner apartment. After telling that story to his wives at night the king went to sleep.

38-41. In his dream Śrīnivāsa pointed out the path of the cave to the king (who saw that) Hari had strewn sprouts and tender shoots from the city to the entrance to the cave.

After seeing such a dream that king hurriedly got up in the morning. He called together all the Ministers, the officers of the government and the Brāhmaṇas and told them about the dream in the manner it had occurred. He saw the sprouts at the entrance. [2]

At the proper auspicious hour Toṇḍamān mounted his horse and proceeded slowly following the sprouts and shoots with great delight. Then he reached the cave. On seeing it the king was surprised. He built a city there.

[The King Performs the Rite of Abhiṣeka and Builds a Rampart Wall at the Instance of the Lord]:—

42-43. After making the cave come within the (precincts of the) city he got a rampart wall built. The king stayed there and conquered the whole of the earth. He performed the rite of washing (the Varāha's anthill) with milk as instructed by the Lord of Devas and then made arrangements to build the rampart wall.

44-47. At that time the king was commanded by the Lord, of Devas himself: "Guard these two excellent trees of Tintiṇī (Tamarind) and Caṃpaka . The Tamarind tree is my abode while the Caṃpaka is the abode of Lakṣmī . They are always to be bowed to by kings, sages, Devas and human beings. After retaining these two, O excellent king, cut off all the other big trees. Build the rampart wall alone for me with an ornamented gateway and doors. A king of your lineage, Nārāyaṇa by name, a great devotee of mine, will make the Vimāna (Temple). He will adorn it with gold."

Śrī Varāha said :

48-50. After saying this to King Toṇḍamān the Lord of Śri became silent.

On hearing the words of the Lord and after building the rampart wall he worshipped the Lord along with the sages born in the families (beloṅging to the group) of Vaikhānasas (anchorites). Everyday the king came by the sub-terranean path and bowed down to the Lord. The excellent king ruled the kingdom virtuously, enjoying excellent pleasures.

[The Story of the Brāhmaṇa Vīraśarman who had Returned from the Pilgrimage to Gaṅgā]:—

51-54. At that very same time an excellent Brāhmaṇa of the southern region was on his way (to Kāśī) for taking a holy bath in Gaṅgā. He had started from his city along with his wife. The Brāhmaṇa lady became pregnant on the way. On seeing that his pregnant wife would not be (physically) capable enough to follow him the Brāhmaṇa wanted to see the king. He came to the entrance to the royal palace. Informed by the gatekeeper, the king called the excellent Brāhmaṇa, honoured him duly and enquired about his health and happiness.

The king asked :

55-58. What is the purpose of your visit, O Brāhmaṇa? What shall I do for you?

The Brāhmaṇa said :

O excellent king, I am Vīraśarman belonging to Vasiṣṭha Gotra . I am a Sāmavedin. Eager to have a holy bath in Gaṅgā, I started from my place along with my wife. On the way this meritorious lady of the family of Kuśika , well-known by the name Lakṣmī, has become pregnant. She is a chaste lady of very good conduct. I wish to keep her here in your abode and proceed with (my pilgrimage and) holy observances. Hence, O king, give her food and regular cash allowance as much as she wishes for. Let Lakṣmī be looked after till my return.

Śrī Varāha said :

59-61. On hearing his words the king sanctioned food grains and cash allowance to her for six months and gave her residence in the inner apartments.

After keeping her there the Brāhmaṇa became pleased and set out for the holy bath in Gaṅgā. He went to Gaṅgā Bhāgīrathī at the excellent holy place Prayāga . After bath he proceeded to Kāśī where he stayed for three days. After that he arrived at Gayā and the excellent Brāhmaṇa performed the Śrāddha ritual uṇto his (paternal) ancestors. [3]

62. After going to the city of Ayodhyā he went to Badarīvana . From there he went to Śālagrāma [4] and then started back towards his own native place.

63-66. After a lapse of two years on an auspicious day in the month of Caitra the excellent Brāhmaṇa returned. After proceeding ahead slowly he went to the king once again on the eleventh day in the bright half of Mādhava (Vaiśākha) month.

The king had forgotten about the Brāhmaṇa lady. As the king did not remember (to sanction the allowances) the proud Brāhmaṇa lady died in the house. Her dead body became very dry.

Vīraśarman opened his box of sealed pots of Gaṅgā water and handed one of the splendid pots to the king and asked him, “Is my wife happy and well?”

67-70. The king now remembered everything. He said to the Brāhmaṇa, “Be pleased to wait.” He went into the inner apartment and found her dead.

Without telling the Brāhmaṇa anything he entered the excellent cave. He bowed down to Śrī Nṛsiṃha and then again came back to the excellent cave. He went to visit the great Lord Śrīnivāsa accompanied by Śrī and Bhūmi . On seeing him come suddenly Dharā and Ramā hid themselves. As he was bowing down, the Lord said to him, “O king, why have you come at this odd hour?”After bowing down to the Lord the frightened king told him that the lady had died.

[The Greatness of the Excellent Lake Asthisarovara]:—

71-73. On hearing that the Lord of Devas said: “O king, do not be afraid of the excellent Brāhmaṇa. Place the dead lady in a palanquin accompanied by your own womenfolk. To the east of my shrine, O king, there is a lake named Asthisaras which prevents premature death. Bathe the dead body in that lake on the Dvādaśī (twelfth) day. She will be resuscitated. She will become united with the Brāhmaṇa as well as with the other ladies. Go quickly, O excellent king. Carry out the instruction given.”

74-80. On hearing these words of the Lord the king went back to his city. He placed that lady and other womenfolk in beautiful palanquins. Keeping the Brāhmaṇa at the head, the king went to visit the Lord. After reaching the Asthikūṭasaras he made the womenfolk take their bath. That (Brāhmaṇa lady) in the form of skin and bones was thrown by them into the excellent lake. She regained her life and all her limbs became fully developed as before. That lady of great auspiciousness rose up from the lake along with the womenfolk and queens after their bath. She rejoined the Brāhmaṇa, her husband, who had returned (from the pilgrimage) and became pleased.

After worshipping Had the king gave money to the Brāhmaṇa to the tune of a thousand gold coins as well as different kinds of garments. He then bade farewell to him and allowed him to go back to his own land, showing him due respect. The Brāhmaṇa heard about the incidents that had occurred in the life of his wife as well as the power of Veṅkaṭeśa . He showered blessings on the king and went back to his native land.

After the Brāhmaṇa had gone Śrīnivāsa spoke to the king once again:

81-83. “Everyday at midday, O king, after the food offering, come here and worship me with golden lotuses as you please. Then go back to the city, O lord of men, and rule over the kingdom as required by your duty (as a king). Whatever is desired by you, O king, will undoubtedly happen. You should not come at odd time, O king, on any occasion. After regularly performing the timely worship return to your capital and stay there.”

The king said :

84-85. O Lord of Devas, I shall do so. I shall perform worship at midday too.

Thus at the behest of the Lord he performed worship everyday with golden lotuses.

[The Story of the Devotee Named Bhīma Born in a Potter’s Family in the Village Kurvagrāma]:—

Once he saw a Tulasī (Basil) flower made of clay above his golden lotuses.

86-88. On being struck with wonder the excellent king asked the Lord of the Chiefs of Devas:

The king enquired :

By whom are you worshipped with lotuses and leaves of Tulasī made of clay?

On being asked by the king the Lord of Devas recollected and said to the kiṅg: “A certain potter, a great devotee of mine, resides in Kurvagrāma. [5] He worships me in his house, O king, and that (worship) is accepted by me.”

On hearing the words of the Lord thus the king went to meet him (the potter).

89. He went to the city of Kurvapura and called at the abode of the potter. On seeing the king come he stood there in front of him bowing down.

90. The excellent king asked (the potter) named Bhīma who stood thus:

Toṇḍamān asked :

O Bhīma of excellent family, how do you worship the Lord? Tell me.

Śrī Varāha said :

91. On being asked the potter said: “I have never known any worship. By whom has this been said, O excellent king, that the potter worships?”

Toṇḍamān said :

92-94. Your worship has been mentioned to me by Lord Śrīnivāsa.

On hearing the words of the king he remembered the boon granted to him formerly by the Lord.

Bhīma said :

“When the worship (that you perform) is revealed, when king Toṇḍamān comes, when you have a conversation with him, you will attain salvation”—formerly Veṅkaṭeśvara, the Lord, had granted this boon.

[The Devotee Named Bhīma, Resident of Kurvagrāma Attains Vaikuṇṭha along with His Wife]:—

95-99. After saying thus the potter along with Ms wife (got ready for their salvation).

On seeing that the heavenly chariot had come they saw Lord Janārdana . Bowing down to the Lord along with his wife the excellent devotee cast off his life.

Even as the king of kings was watching he assumed a divine form and got into the heavenly chariot. He then went to Viṣṇu ’s region along with (his wife turned into a) goddess.

On seeing this wonderful event the king became delighted. He returned to his own city. He crowned his son named Śrīnivāsa in accordance with the injunctions. He directed his son thus: “Protect the earth and the people virtuously.” After giving him directives the intelligent king performed a great penance. As he performed the penance, Lord Hari appeared before him directly.

[King Toṇḍamān Attains Sārūpya Through the Grace of Viṣṇu]:—

100-103. Lord Hari became visible to him as seated on Garuḍa in the company of Ramā and Bhūmi.

Śrī Bhagavān asked :

O excellent king, what shall I do for you? I have been propitiated by your penance.

On being told thus by the Lord of Devas Toṇḍamān, the king of kings, became delighted. With palms joined in reverence he said in faltering words:

“I wish to reside in your world that is devoid of death and old age. Grant me this boon alone, O Mādhava. This is what is desired by me.”

Śrī Varāha said :

104-106. After saying this he prostrated on the ground before the Lord with eight limbs touching the ground. He cast off the body and climbed into a heavenly chariot. He attained Sārūpya (‘similarity of form’) with the Śārṅga -wielding Lord and was eulogized by Gandharvas . He attained that region of Viṣṇu which is devoid of grief and delusion, which is free from death and old age and from which there is no return (to worldly existence).

[The Benefit Accruing from Listening to, Reading and Reciting the Greatness of This (Episode)]:—

107-109. O goddess of Devas of excellent complexion, he who recounts or listens to this future event recounted by me, goes to the world of Viṣṇu.

Śrī Sūta said :

He who listens to or reads with devotion this narrative of the future events and the sequel, the meritorious traditional story, enjoys all desirable things (in the world) and on death goes to the region of Viṣṇu.

[1]: [1] : As stated in the note on pp. 48-49, Toṇḍamān here means the king of Toṇḍamaṇḍala. The disappearance and stay of the divine Boar Viṣṇu into an anthill has its counterpart in the pastoral god Viṭṭhala—Bīradeva (of Maharashtra and Karnatak) who is supposed to have stayed in an anthill. There is a close similarity between catapulting of a primitive god into Viṭṭhala (of Pandharpur) and Veṅkaṭeśa, the veritable Viṣṇu from. Vaikuṇṭha—Tr.

[2]: [2] : The author hereby suggests that “Pallava” is the name of the dynasty that ruled over Toṇḍamaṇḍala (Kāñcī).

[3]: [3] : This is the proper order in Tristhalī Yātrā .

[4]: [4] : A place near the source of Gandak where Bharata and sage Pulaha performed penance (De 174).

[5]: [5] : The village of Kurvas, probably a Sanskritization of ‘Kurava’, a hill-tribe living in and around the Tirupati hill.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 11

Kāśyapa Absolved of Sins

Chapter 11 of 221 · 95 detected Sanskrit verse markers

Sanskrit

।। श्रीसूत उवाच ।।
।। अथ काश्यपस्य स्वामिपुष्करिणीस्नानेन महापातकनाशः ।। ।।
अथातः संप्रवक्ष्यामि स्वामिपुष्करिणीं शुभाम्।।
लक्षीकृत्य कथामेकां पवित्रां द्विजसत्तमाः ।। १ ।।
काश्यपाख्यो द्विजः पूर्वमस्मिंस्तीर्थवरे शुभे ।।
स्नात्वातिमहतः पापाद्विमुक्तो नरकप्रदात् ।। २ ।। ।।
।। ऋषय ऊचुः ।। ।।
मुने काश्यपनामासावकरोत्किं हि पातकम् ।।
स्नात्वा तीर्थवरे ह्यत्र यस्मान्मुक्तोऽभवत्क्षणात् ।। ३ ।।
एतन्नः श्रद्दधानानां ब्रूहि सूत कृपाबलात् ।।
त्वद्वचोऽमृततृप्तानां न पिपासापि विद्यते ।। ४ ।।
।। श्रीसूत उवाच ।। ।।
श्रीस्वामिपुष्करिण्याश्च माहात्म्यप्रतिपादकम्।।
इतिहासं प्रवक्ष्यामि पठतां पापनाशनम् ।। ५ ।।
।। अथ परीक्षिद्वृत्तान्तः ।। ।।

अभिमन्युसुतो राजा परीक्षिन्नाम नामतः ।।
अध्यास्त हास्तिनपुरं पालयन्धर्मतो महीम् ।। ६ ।।
स राजा जातु विपिने चचार मृगयारतः ।।
षष्टिवर्षवया भूपः क्षुत्तृष्णापरिपीडितः ।। ७ ।।
नष्टमेकं स विपिने मार्गयन्मृगमादरात् ।।
ध्यानारूढं मुनिं दृष्ट्वा प्राह भूपालकोत्तमः ।। ८ ।।
मया बाणेन विपिने मृगो विद्धोऽधुना मुने ।।
दृष्टः स किं त्वया विद्वन्विद्रुतो भयकातरः ।। ९ ।।
समाधिनिष्ठो मौनित्वान्न किंचिदपि सोऽब्रवीत् ।।
ततो धनुरटन्या स स्कन्धे तस्य महामुनेः ।। 2.1.11.१० ।।
निधाय मृतसर्पं तु कुपितः स्वपुरं ययौ ।।
मुनेस्तस्य सुतः कश्चिच्छृंगीनाम बभूव वै ।। ११ ।।
सखा तस्य कृशाख्योऽभूच्छृंगिणो द्विजसत्तमः ।।
सखायं शृंगिणं प्राह कृशाख्यः स सखा ततः ।। १२ ।।
पिता तव मृतं सर्पं स्कन्धेन वहतेऽधुना ।।

मा भूद्दर्पस्तव सखे मा क्रुध्यस्त्वमिदं वृथा ।। १३ ।।
सोऽभवत्कुपितः शृंगी दित्सुः शापं नृपाय वै ।।
मत्तात शवसर्पं यो न्यस्तवान्मूढचेतनः ।। ।। १४ ।।
स सप्तरात्रान्म्रियतां स□द□□□का□हना[https://vedastudy.wixsite.com/puranastudy/%E0%A4%A4%E0%A4%95-%E0%A4%B7%E0%A4%95 तक्षकोपरि टिप्पणी] ।।
शशापैवं मुनिसुतः सौभद्रेयं परीक्षितम् ।। १५ ।।
शमीकाख्यः पिता तस्य शप्तं श्रुत्वा सुतेन तम् ।।
नृपं प्रोवाच तनयं शृङ्गिणं मुनिपुंगवः ।। १६ ।।
रक्षकं सर्वलोकानां नृपं किं शप्तवानसि ।।
अराजके वयं लोके स्थास्यामः कथमञ्जसा ।। १७ ।।
क्रोधेन पातकं भूयाद्दयया प्राप्यते सुखम् ।।
यः समुत्पादितं कोपं क्षमयैव निरस्यति ।। १८ ।।
इह लोके परत्रासावत्यंतं सुखमश्नुते ।।
क्षमायुक्ता हि पुरुषा लभंते श्रेय उत्तमम् ।। १९ ।।
ततः शमीकः स्वं शिष्यं प्राह गौरमुखाभिधम् ।।
भो गौरमुख गत्वा त्वं वद भूपं परीक्षितम् ।। 2.1.11.२० ।।

इमं शापं मत्सुतोक्तं तक्षकाधिपदंशनम् ।।
पुनरायाहि शीघ्रं त्वं मत्समीपं महामते ।। २१ ।।
एवमुक्तः शमीकेन ययौ गौरमुखो नृपम् ।।
समेत्य चाब्रवीद्भूपं सौभद्रेयं परीक्षितम् ।। २२ ।।
दृष्ट्वा सर्पं पितुः स्कंधे त्वया विनिहितं मृतम् ।।
शमीकस्य सुतः शृङ्गी शशाप त्वां रुषान्वितः ।। २३ ।।
एतद्विनात्सप्तमेऽह्नि तक्षकेण महाहिना ।।
दष्टो विषाग्निना दग्धो भूयादाश्वभिमन्युजः ।। २४ ।।
एवं शशाप त्वां राजञ्छृंगी तस्य मुनेः सुतः ।।
एतद्वक्तुं पिता तस्य प्राहिणोन्मां त्वदंतिकम् ।। २५ ।।
इतीरयित्वा तं भूपमाशु गौरमुखो ययौ ।।
गते गौरमुखे पश्चाद्राजा शोकपरायणः ।। २६ ।।
अभ्रंलिहमथोत्तुङ्गमेकस्तंभं सुविस्तृतम् ।।
मध्ये गङ्गं व्यतनुत मण्डपं नृपपुङ्गवः ।। २७ ।।
महागारुडमन्त्रज्ञैरोषधिज्ञैश्चिकित्सकैः ।।

तक्षकस्य विषं हन्तुं यत्नं कुर्वन्समाहितः ।। २८ ।।
अनेकदेवब्रह्मर्षिराजर्षिप्रवरान्वितः ।।
आस्ते तस्मिन्नृपस्तुङ्गे मण्डपे विष्णुभक्तिमान् ।। २९ ।।
तस्मिन्नवसरे विप्रः काश्यपो मान्त्रिकोत्तमः ।।
राजानं रक्षितुं प्रायात्तक्षकस्य महाविषात् ।। ।। 2.1.11.३० ।।
सप्तमेऽहनि विप्रेन्द्रो दरिद्रो धनकामुकः ।।
अत्रांतरे तक्षकोऽपि विप्ररूपी समाययौ ।। ३१ ।।
मध्येमार्गं विलोक्याथ काश्यपं प्रत्यभाषत ।।

ब्राह्मण त्वं कुत्र यासि वद मेऽद्य महामुने ।। ३२ ।।
इति पृष्टस्तदाऽवादीत्काश्यपस्तक्षकं द्विजः ।।
परीक्षितं महाराजं तक्षकोऽद्य विषाग्निना ।। ३३ ।।
धक्ष्यते तं शमयितुं तत्समीपमुपैम्यहम् ।।
इत्युक्तः स च तं विप्रं तक्षकः पुनरब्रवीत् ।। ३४ ।।
तक्षकोऽहं द्विजश्रेष्ठ मया दष्टश्चिकित्सितुम् ।।
न शक्योब्दशतेनाऽपि महामन्त्रायुतैरपि ।। ३५ ।।

चिकित्सितुं चेन्मद्दष्टं शक्तिरस्ति तवाधुना ।।
अनेकयोजनोच्छ्रायं दशाम्युज्जीवय द्रुमम्।। ३६ ।।
ततो भवान्समर्थो हीत्येवं मे भाति हे द्विज ।।
इतीरयित्वा तं वृक्षमदशत्तक्षकस्तदा ।। ३७ ।।
अभवद्भस्मसात्सोऽपि वृक्षोत्यन्तसमुच्छ्रितः ।।
पूर्वमेव नरः कश्चित्तं वृक्षमधिरूढवान् ।। ३८ ।।
तक्षकस्य विषोल्काभिः सोऽपि दग्धोऽभवत्तदा ।।
तन्नरं न विजज्ञाते तौ च काश्यपतक्षकौ ।। ३९ ।।
काश्यपः प्रतिजज्ञेऽथ तक्षकस्यापि शृण्वतः ।।
मन्मन्त्रशक्तिं पश्यन्तु सर्वे विप्रादयोऽधुना ।। 2.1.11.४० ।।
इतीरयित्वा तं वृक्षं भस्मीभूतं विषाग्निना ।।
आजीवयन्मन्त्रशक्त्या काश्यपो मान्त्रिकोत्तमः ।। ४१ ।।
स नरस्तेन वृक्षेण साकमुज्जीवितोऽभवत् ।।
अथाब्रवीत्तक्षकस्तं काश्यपं मन्त्रकोविदम् ।। ४२ ।।
यथा न मुनिवाङ्मिथ्या भवेदेवं कुरु द्विज ।।

यत्ते राजा धनं दद्यात्ततोऽपि द्विगुणं धनम् ।। ४३ ।।
ददाम्यहं निवर्तस्व शीघ्रमेव द्विजोत्तम ।।
इत्युक्त्वानर्घरत्नानि तस्मै दत्त्वा स तक्षकः ।। ४४ ।।
न्यवर्तयत्काश्यपं तं ब्राह्मणं मन्त्रकोविदम् ।।
अल्पायुषं नृपं मत्वा ज्ञानदृष्ट्या स काश्यपः ।। ४५ ।।
स्वाश्रमं प्रययौ तूष्णीं लब्धरत्नश्च तक्षकात् ।।
सोऽब्रवीत्तक्षकः सर्पान्सर्वानाहुय तत्क्षणे ।। ४६ ।।
यूयं तं नृपतिं प्राप्य मुनीनां वेषधारिणः ।।
उपहारफलान्याशु प्रयच्छत परीक्षिते ।। ४७ ।।
तथेत्युक्त्वा सर्वसर्पा ददू राज्ञे फलान्यमी ।।
तक्षकोऽपि तथा तत्र कस्मिंश्चिद्बदरीफले ।। ४८ ।।
कृमिवेषधरो भूत्वा व्यतिष्ठद्दंशितुं नृपम् ।।
अथ राजा प्रदत्तानि सर्वैर्ब्राह्मणरूपकैः ।। ४९ ।।
परीक्षिन्मन्त्रिवृद्धेभ्यो दत्त्वा सर्वफलान्यपि ।। 2.1.11.५० ।।
कौतूहलेन जग्राह स्थूलमेकं करे फलम् ।।

तस्मिन्नवसरे सूर्योऽप्यस्ताचलमगाहत ।। ५१ ।।
मिथ्या ऋषिवचो माभूदिति तत्रत्यमानवाः ।।
अन्योऽन्यमवदन्सर्वे ब्राह्मणाश्च नृपास्तदा ।। ५२ ।।
एवं वदत्सु सर्वेषु फले तस्मिन्नदृश्यत ।।
साधु रक्तः कृमिः सर्वै राज्ञा चापि परीक्षिता ।। ५३ ।।
अयं किं मां दशेदद्य क्रिमिरित्युक्तवान्नृपः ।।
निदधे तत्फलं कण्ठे सकृमि द्विजसत्तमाः ।। ५४ ।।
तक्षकोऽस्मिन्स्थितः कण्ठे कृमिरूपी फले तदा ।।
निर्गत्य तत्फलादाशु नृपदेहमवेष्टयत् ।। ५५ ।।
तक्षकावेष्टिते भूपे पार्श्वस्था दुद्रुवुर्भयात् ।।
अनन्तरं नृपो विप्रास्तक्षकस्य विषाग्निना ।। ५६ ।।
दग्धोभूद्भस्मसादाशु सप्रासादो बलीयसा ।।
कृत्वौर्ध्वदेहिकं तस्य नृपस्य सपुरोहिताः ।। ५७ ।।
मंत्रिणस्तत्सुतं राज्ये जनमेजयनामकम् ।।
राजानमभ्यषिञ्चन्वै जगद्रक्षणवाच्छया ।। ५८ ।।

तक्षकाद्भक्षितुं भूपमायातः काश्यपाभिधः ।।
यो ब्राह्मणो मुनिश्रेष्ठः स सर्वैर्निंदितो जनैः ।। ५९ ।।
बभ्राम सकलान्देशाञ्छिष्टैः सर्वैश्च दूषितः ।।
अवस्थानं न लेभे स ग्रामे वाप्याश्रमेऽपि वा ।। 2.1.11.६० ।।
यान्यान्देशानसौ यातस्तत्र महाजनैः ।।
तत्तद्देशान्निरस्तः सञ्छाकल्यं शरणं ययौ ।। ६१ ।।
प्रणम्य शाकल्यमुनिं काश्यपो निन्दितो जनैः ।।
इदं विज्ञापयामास शाकल्याय महात्मने।। ।। ६२।।
।। काश्यप उवाच ।। ।।
भगवन्सर्वधर्मज्ञ शाकल्य हरिवल्लभ ।।
मुनयो ब्राह्मणाश्चान्ये मां निन्दंति सुहृज्जनाः ।। ६३ ।।
नास्याहं कारणं जाने किं मां निन्दंति मानवाः ।।
ब्रह्महत्या सुरापानगुरुस्त्रीगमनं तथा ।। ६४ ।।
स्तेयं संसर्गदोषो वा मया नाचरितं क्वचित् ।।
अन्यान्यपि च पापानि न कृतानि मया मुने ।। ६५ ।।

तथाऽपि निन्दंति जना वृथा मां बान्धवादयः ।।
जानासि चेत्त्वं शाकल्य मया दोषं कृतं वद ।। ।। ६६ ।।
उक्तोऽथ काश्यपेनैव शाकल्याख्यो महामुनिः ।।
क्षणं ध्यात्वा बभाषे तं काश्यपं द्विजसत्तमाः ।। ६७ ।।
अथ शाकल्योक्तधर्माः ।।
।। शाकल्य उवाच ।। ।।
परीक्षितं महाराजं तक्षकाद्भक्षितुं भवान् ।।
आयासीदर्धमार्गे तु तक्षकेण निवारितः ।। ६८ ।।
चिकित्सितुं समर्थोऽपि विषरोगादिपीडितम् ।।

यो न रक्षति लोकेस्मिंस्तमाहुर्ब्रह्मघातकम् ।। ६९ ।।
क्रोधात्कामाद्भयाल्लोभान्मात्सर्यान्मोहतोऽपि वा ।।
यो न रक्षति विप्रेंद्र विषरोगातुरं नरम् ।। 2.1.11.७० ।।
ब्रह्महा च सुरापी वा स्तेयी च गुरुतल्पगः ।।
संसर्गदोषदुष्टश्च नापि तस्य विनिष्कृतिः ।। ७१ ।।
कन्याविक्रयिणश्चापि हयविक्रयिणस्तथा ।।

कृतघ्नस्याऽपि शास्त्रेषु प्रायश्चित्तं तु विद्यते ।। ७२ ।।
विषरोगातुरं यस्तु समर्थोऽपि न रक्षति ।।
न तस्य निष्कृतिः प्रोक्ता प्रायश्चित्तायुतैरपि ।। ७३ ।।
न तेन सह पङ्क्तौ च भुञ्जीत सुकृती जनः ।।
न तेन सह भाषेत न पश्येत्तं नरं क्वचित् ।। ७४ ।।
तत्संभाषणमात्रेण महापातकभाग्भवेत् ।।
परीक्षित्स महाराजः पुण्यश्लोकश्च धार्मिकः ।। ७५ ।।
विष्णुभक्तो महायोगी चातुर्वर्ण्यस्य रक्षिता ।।
व्यासपुत्राद्धरिकथां श्रुतवान्भक्तिपूर्वकम् ।। ७६ ।।
अरक्षित्वा नृपं तं तु वचसा तक्षकस्य यत् ।।
निवृत्तस्तेन विप्रेन्द्रैर्बान्धवैरपि दूष्यसे ।। ७७ ।।
स परीक्षिन्महाराजो यद्यपि क्षणजीवितः ।।
तथापि यावन्मरणं बुधैः कार्यं चिकित्सितम् ।।७८।।
यावत्कण्ठगताः प्राणा मुमूषोर्मानवस्य हि ।।
तावच्चिकित्सा कर्तव्या कालस्य कुटिला गतिः ।। ७९ ।।

इति प्राहुः पुरा श्लोकं भिषग्विद्याब्धिपारगाः ।।
ततश्चैकित्साशक्तोऽपि यस्मादकृतभेषजः ।। 2.1.11.८० ।।
अर्धमार्गे निवृत्तश्च तेन त्वं गर्हितो ह्यसि ।।
शाकल्येनैवमुदितः काश्यपः प्रत्यभाषत ।। ८१ ।।
।। काश्यप उवाच ।। ।।
ममैतद्दोषशांत्यर्थमुपायं वद सुव्रत ।।
येन मां प्रतिगृह्णीयुर्बान्धवाः ससुहृज्जनाः ।। ८२ ।।
कृपां मयि कुरुष्व त्वं शाकल्य हरिवल्लभ ।।
काश्यपेनैवमुक्तस्तु शाकल्योऽपि मुनीश्वरः ।। ८३ ।।
क्षणं ध्यात्वा जगादैवं काश्यपं कृपया तदा ।। ८४ ।।
।। शाकल्य उवाच ।।
अस्य पापस्य शान्त्यर्थमुपायं प्रवदामि ते ।।
तत्कर्तव्यं त्वया शीघ्रं विलम्बं मा कृथा द्विज ।। ८५ ।।
सुवर्णमुखरीतीरे लक्ष्मीपतिनिवासभूः ।।
वेंकटाद्रिरिति ख्यातः सर्वलोकेषु पूजितः ।। ८६ ।।

तस्मिञ्छेषगिरौ पुण्ये सुरासुरनमस्कृते ।।
ब्रह्महत्यासुरापानस्वर्णस्तेयादिनाशके ।। ८७ ।।

स्वामिपुष्करिणी चेति सर्वपापापनोदिनी ।।
उत्तरे श्रीनिवासस्य वर्तते मंगलप्रदा।। ८८ ।।
तं गत्वा वेंकटं शैलं स्वामिपुष्करिणीं शुभाम् ।।
स्नात्वा संकल्पपूर्वं तु वराहस्वामिनं हरिम् ।। ८९ ।।
सेवित्वा पश्चिमे तीरे निर्गत्य हरिमन्दिरम् ।।
गत्वा तत्र विधानेन स्वर्णाचलनिवासिनम् ।। 2.1.11.९० ।।
श्रीनिवासं परं देवं भक्तानामभयप्रदम्।।
शङ्खचक्रधरं देवं वनमालाविभूषितम् ।। ९१ ।।
दृष्ट्वा निर्धूतपापोऽसि संशयं मा कृथा द्विज ।।
शाकल्येनैवमुक्तस्तु काश्यपो मुनिपुंगवः ।। ९२ ।।
गत्वा वेंकटशैलेन्द्रं सुरासुरनमस्कृतम् ।।
पुष्करिण्यां शुभायां तु स्नातो नियमपूर्वकम् ।। ९३ ।।
स्वस्थोऽभूत्काश्यपो विप्रो भिषग्विद्याब्धिपारगः ।।

सर्वे बंधुजना विप्राः काश्यपं ब्राह्मणोत्तमम् ।। ९४ ।।
पूजयित्वा विधानेन पूज्योऽसि न च संशयः ।।
एवं वः कथितं विप्रा वेंकटाचलवैभवम् ।। ९५ ।।
यः शृणोति नरो भक्त्या विष्णुलोके महीयते ।। ९६ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखंडे श्रीवेङ्कटाचलस्थस्वामिपुष्करिणीमाहात्म्ये काश्यपदोषनिवृत्तिर्नामैकादशोऽध्यायः ।। ११ ।।

Roman transliteration

|| śrīsūta uvāca ||
|| atha kāśyapasya svāmipuṣkariṇīsnānena mahāpātakanāśaḥ || ||
athātaḥ saṃpravakṣyāmi svāmipuṣkariṇīṃ śubhām||
lakṣīkṛtya kathāmekāṃ pavitrāṃ dvijasattamāḥ || 1 ||
kāśyapākhyo dvijaḥ pūrvamasmiṃstīrthavare śubhe ||
snātvātimahataḥ pāpādvimukto narakapradāt || 2 || ||
|| ṛṣaya ūcuḥ || ||
mune kāśyapanāmāsāvakarotkiṃ hi pātakam ||
snātvā tīrthavare hyatra yasmānmukto'bhavatkṣaṇāt || 3 ||
etannaḥ śraddadhānānāṃ brūhi sūta kṛpābalāt ||
tvadvaco'mṛtatṛptānāṃ na pipāsāpi vidyate || 4 ||
|| śrīsūta uvāca || ||
śrīsvāmipuṣkariṇyāśca māhātmyapratipādakam||
itihāsaṃ pravakṣyāmi paṭhatāṃ pāpanāśanam || 5 ||
|| atha parīkṣidvṛttāntaḥ || ||

abhimanyusuto rājā parīkṣinnāma nāmataḥ ||
adhyāsta hāstinapuraṃ pālayandharmato mahīm || 6 ||
sa rājā jātu vipine cacāra mṛgayāparaḥ ||
ṣaṣṭivarṣavayā bhūpaḥ kṣuttṛṣṇāparipīḍitaḥ || 7 ||
naṣṭamekaṃ sa vipine mārgayanmṛgamādarāt ||
dhyānārūḍhaṃ muniṃ dṛṣṭvā prāha bhūpālakottamaḥ || 8 ||
mayā bāṇena vipine mṛgo viddho'dhunā mune ||

dṛṣṭaḥ sa kiṃ tvayā vidvanvidruto bhayakātaraḥ || 9 ||
samādhiniṣṭho maunitvānna kiṃcidapi so'bravīt ||
tato dhanuraṭanyā sa skandhe tasya mahāmuneḥ || 2.1.11.10 ||
nidhāya mṛtasarpaṃ tu kupitaḥ svapuraṃ yayau ||
munestasya sutaḥ kaścicchṛṃgīnāma babhūva vai || 11 ||
sakhā tasya kṛśākhyo'bhūcchṛṃgiṇo dvijasattamaḥ ||
sakhāyaṃ śṛṃgiṇaṃ prāha kṛśākhyaḥ sa sakhā tataḥ || 12 ||
pitā tava mṛtaṃ sarpaṃ skandhena vahate'dhunā ||

mā bhūddarpastava sakhe mā krudhyastvamidaṃ vṛthā || 13 ||
so'bhavatkupitaḥ śṛṃgī ditsuḥ śāpaṃ nṛpāya vai ||
mattāte śavasarpaṃ yo nyastavānmūḍhacetanaḥ || || 14 ||
sa saptarātrānmriyatāṃ saṃdaṣṭastakṣakāhinā[https://vedastudy.wixsite.com/puranastudy/%E0%A4%A4%E0%A4%95-%E0%A4%B7%E0%A4%95 takṣakopari ṭippaṇī] ||
śaśāpaivaṃ munisutaḥ saubhadreyaṃ parīkṣitam || 15 ||
śamīkākhyaḥ pitā tasya śaptaṃ śrutvā sutena tam ||
nṛpaṃ provāca tanayaṃ śṛṅgiṇaṃ munipuṃgavaḥ || 16 ||
rakṣakaṃ sarvalokānāṃ nṛpaṃ kiṃ śaptavānasi ||
arājake vayaṃ loke sthāsyāmaḥ kathamañjasā || 17 ||
krodhena pātakaṃ bhūyāddayayā prāpyate sukham ||
yaḥ samutpāditaṃ kopaṃ kṣamayaiva nirasyati || 18 ||
iha loke paratrāsāvatyaṃtaṃ sukhamaśnute ||
kṣamāyuktā hi puruṣā labhaṃte śreya uttamam || 19 ||
tataḥ śamīkaḥ svaṃ śiṣyaṃ prāha gauramukhābhidham ||
bho gauramukha gatvā tvaṃ vada bhūpaṃ parīkṣitam || 2.1.11.20 ||

imaṃ śāpaṃ matsutoktaṃ takṣakādhipadaṃśanam ||
punarāyāhi śīghraṃ tvaṃ matsamīpaṃ mahāmate || 21 ||
evamuktaḥ śamīkena yayau gauramukho nṛpam ||
sametya cābravīdbhūpaṃ saubhadreyaṃ parīkṣitam || 22 ||
dṛṣṭvā sarpaṃ pituḥ skaṃdhe tvayā vinihitaṃ mṛtam ||
śamīkasya sutaḥ śṛṅgī śaśāpa tvāṃ ruṣānvitaḥ || 23 ||
etaddinātsaptame'hni takṣakeṇa mahāhinā ||
daṣṭo viṣāgninā dagdho bhūyādāśvabhimanyujaḥ || 24 ||
evaṃ śaśāpa tvāṃ rājañchṛṃgī tasya muneḥ sutaḥ ||
etadvaktuṃ pitā tasya prāhiṇonmāṃ tvadaṃtikam || 25 ||
itīrayitvā taṃ bhūpamāśu gauramukho yayau ||
gate gauramukhe paścādrājā śokaparāyaṇaḥ || 26 ||
abhraṃlihamathottuṅgamekastaṃbhaṃ suvistṛtam ||
madhye gaṅgaṃ vyatanuta maṇḍapaṃ nṛpapuṅgavaḥ || 27 ||
mahāgāruḍamantrajñairoṣadhijñaiścikitsakaiḥ ||

takṣakasya viṣaṃ hantuṃ yatnaṃ kurvansamāhitaḥ || 28 ||
anekadevabrahmarṣirājarṣipravarānvitaḥ ||
āste tasminnṛpastuṅge maṇḍape viṣṇubhaktimān || 29 ||
tasminnavasare viprāḥ kāśyapo māntrikottamaḥ ||
rājānaṃ rakṣituṃ prāyāttakṣakasya mahāviṣāt || || 2.1.11.30 ||
saptame'hani viprendro daridro dhanakāmukaḥ ||
atrāṃtare takṣako'pi viprarūpī samāyayau || 31 ||
madhyemārgaṃ vilokyātha kāśyapaṃ pratyabhāṣata ||
brāhmaṇa tvaṃ kutra yāsi vada me'dya mahāmune || 32 ||
iti pṛṣṭastadā'vādītkāśyapastakṣakaṃ dvijaḥ ||
parīkṣitaṃ mahārājaṃ takṣako'dya viṣāgninā || 33 ||

dhakṣyate taṃ śamayituṃ tatsamīpamupaimyaham ||
ityuktaḥ sa ca taṃ vipraṃ takṣakaḥ punarabravīt || 34 ||
takṣako'haṃ dvijaśreṣṭha mayā daṣṭaścikitsitum ||
na śakyobdaśatenā'pi mahāmantrāyutairapi || 35 ||

cikitsituṃ cenmaddaṣṭaṃ śaktirasti tavādhunā ||
anekayojanocchrāyaṃ daśāmyujjīvaya drumam|| 36 ||
tato bhavānsamartho hītyevaṃ me bhāti he dvija ||
itīrayitvā taṃ vṛkṣamadaśattakṣakastadā || 37 ||
abhavadbhasmasātso'pi vṛkṣotyantasamucchritaḥ ||
pūrvameva naraḥ kaścittaṃ vṛkṣamadhirūḍhavān || 38 ||
takṣakasya viṣolkābhiḥ so'pi dagdho'bhavattadā ||
tannaraṃ na vijajñāte tau ca kāśyapatakṣakau || 39 ||
kāśyapaḥ pratijajñe'tha takṣakasyāpi śṛṇvataḥ ||
manmantraśaktiṃ paśyantu sarve viprādayo'dhunā || 2.1.11.40 ||
itīrayitvā taṃ vṛkṣaṃ bhasmībhūtaṃ viṣāgninā ||
ājīvayanmantraśaktyā kāśyapo māntrikottamaḥ || 41 ||
sa narastena vṛkṣeṇa sākamujjīvito'bhavat ||
athābravīttakṣakastaṃ kāśyapaṃ mantrakovidam || 42 ||
yathā na munivāṅmithyā bhavedevaṃ kuru dvija ||

yatte rājā dhanaṃ dadyāttato'pi dviguṇaṃ dhanam || 43 ||
dadāmyahaṃ nivartasva śīghrameva dvijottama ||
ityuktvānargharatnāni tasmai dattvā sa takṣakaḥ || 44 ||
nyavartayatkāśyapaṃ taṃ brāhmaṇaṃ mantrakovidam ||
alpāyuṣaṃ nṛpaṃ matvā jñānadṛṣṭyā sa kāśyapaḥ || 45 ||
svāśramaṃ prayayau tūṣṇīṃ labdharatnaśca takṣakāt ||
so'bravīttakṣakaḥ sarpānsarvānāhūya tatkṣaṇe || 46 ||
yūyaṃ taṃ nṛpatiṃ prāpya munīnāṃ veṣadhāriṇaḥ ||
upahāraphalānyāśu prayacchata parīkṣite || 47 ||
tathetyuktvā sarvasarpā dadū rājñe phalānyamī ||
takṣako'pi tathā tatra kasmiṃścidbadarīphale || 48 ||
kṛmiveṣadharo bhūtvā vyatiṣṭhaddaṃśituṃ nṛpam ||
atha rājā pradattāni sarvairbrāhmaṇarūpakaiḥ || 49 ||
parīkṣinmantrivṛddhebhyo dattvā sarvaphalānyapi || 2.1.11.50 ||
kautūhalena jagrāha sthūlamekaṃ kare phalam ||

tasminnavasare sūryo'pyastācalamagāhata || 51 ||
mithyā ṛṣivaco mābhūditi tatratyamānavāḥ ||
anyo'nyamavadansarve brāhmaṇāśca nṛpāstadā || 52 ||
evaṃ vadatsu sarveṣu phale tasminnadṛśyata ||
sādhu raktaḥ kṛmiḥ sarvai rājñā cāpi parīkṣitā || 53 ||
ayaṃ kiṃ māṃ daśedadya krimirityuktavānnṛpaḥ ||
nidadhe tatphalaṃ kaṇṭhe sakṛmi dvijasattamāḥ || 54 ||
takṣako'sminsthitaḥ kaṇṭhe kṛmirūpī phale tadā ||
nirgatya tatphalādāśu nṛpadehamaveṣṭayat || 55 ||
takṣakāveṣṭite bhūpe pārśvasthā dudruvurbhayāt ||
anantaraṃ nṛpo viprāstakṣakasya viṣāgninā || 56 ||
dagdhobhūdbhasmasādāśu saprāsādo balīyasā ||
kṛtvaurdhvadehikaṃ tasya nṛpasya sapurohitāḥ || 57 ||
maṃtriṇastatsutaṃ rājye janamejayanāmakam ||
rājānamabhyaṣiñcanvai jagadrakṣaṇavācchayā || 58 ||

takṣakādrakṣituṃ bhūpamāyātaḥ kāśyapābhidhaḥ ||
yo brāhmaṇo muniśreṣṭhaḥ sa sarvairniṃdito janaiḥ || 59 ||
babhrāma sakalāndeśāñchiṣṭaiḥ sarvaiśca dūṣitaḥ ||
avasthānaṃ na lebhe sa grāme vāpyāśrame'pi vā || 2.1.11.60 ||
yānyāndeśānasau yātastatra tatra mahājanaiḥ ||
tattaddeśānnirastaḥ sañchākalyaṃ śaraṇaṃ yayau || 61 ||
praṇamya śākalyamuniṃ kāśyapo nindito janaiḥ ||
idaṃ vijñāpayāmāsa śākalyāya mahātmane|| || 62||
|| kāśyapa uvāca || ||
bhagavansarvadharmajña śākalya harivallabha ||
munayo brāhmaṇāścānye māṃ nindaṃti suhṛjjanāḥ || 63 ||
nāsyāhaṃ kāraṇaṃ jāne kiṃ māṃ nindaṃti mānavāḥ ||
brahmahatyā surāpānagurustrīgamanaṃ tathā || 64 ||
steyaṃ saṃsargadoṣo vā mayā nācaritaṃ kvacit ||
anyānyapi ca pāpāni na kṛtāni mayā mune || 65 ||

tathā'pi nindaṃti janā vṛthā māṃ bāndhavādayaḥ ||
jānāsi cettvaṃ śākalya mayā doṣaṃ kṛtaṃ vada || || 66 ||
ukto'tha kāśyapenaiva śākalyākhyo mahāmuniḥ ||
kṣaṇaṃ dhyātvā babhāṣe taṃ kāśyapaṃ dvijasattamāḥ || 67 ||
atha śākalyoktadharmāḥ ||
|| śākalya uvāca || ||
parīkṣitaṃ mahārājaṃ takṣakādrakṣituṃ bhavān ||
āyāsīdardhamārge tu takṣakeṇa nivāritaḥ || 68 ||
cikitsituṃ samartho'pi viṣarogādipīḍitam ||
yo na rakṣati lokesmiṃstamāhurbrahmaghātakam || 69 ||
krodhātkāmādbhayāllobhānmātsaryānmohato'pi vā ||
yo na rakṣati vipreṃdra viṣarogāturaṃ naram || 2.1.11.70 ||
brahmahā ca surāpī vā steyī ca gurutalpagaḥ ||
saṃsargadoṣaduṣṭaśca nāpi tasya viniṣkṛtiḥ || 71 ||
kanyāvikrayiṇaścāpi hayavikrayiṇastathā ||

kṛtaghnasyā'pi śāstreṣu prāyaścittaṃ tu vidyate || 72 ||
viṣarogāturaṃ yastu samartho'pi na rakṣati ||
na tasya niṣkṛtiḥ proktā prāyaścittāyutairapi || 73 ||
na tena saha paṅktau ca bhuñjīta sukṛtī janaḥ ||
na tena saha bhāṣeta na paśyettaṃ naraṃ kvacit || 74 ||
tatsaṃbhāṣaṇamātreṇa mahāpātakabhāgbhavet ||
parīkṣitsa mahārājaḥ puṇyaślokaśca dhārmikaḥ || 75 ||
viṣṇubhakto mahāyogī cāturvarṇyasya rakṣitā ||
vyāsaputrāddharikathāṃ śrutavānbhaktipūrvakam || 76 ||
arakṣitvā nṛpaṃ taṃ tu vacasā takṣakasya yat ||
nivṛttastena viprendrairbāndhavairapi dūṣyase || 77 ||
sa parīkṣinmahārājo yadyapi kṣaṇajīvitaḥ ||
tathāpi yāvanmaraṇaṃ budhaiḥ kāryaṃ cikitsitam ||78||
yāvatkaṇṭhagatāḥ prāṇā mumūṣormānavasya hi ||
tāvaccikitsā kartavyā kālasya kuṭilā gatiḥ || 79 ||

iti prāhuḥ purā ślokaṃ bhiṣagvidyābdhipāragāḥ ||
tataścikitsāśakto'pi yasmādakṛtabheṣajaḥ || 2.1.11.80 ||
ardhamārge nivṛttaśca tena tvaṃ garhito hyasi ||
śākalyenaivamuditaḥ kāśyapaḥ pratyabhāṣata || 81 ||
|| kāśyapa uvāca || ||
mamaitaddoṣaśāṃtyarthamupāyaṃ vada suvrata ||

yena māṃ pratigṛhṇīyurbāndhavāḥ sasuhṛjjanāḥ || 82 ||
kṛpāṃ mayi kuruṣva tvaṃ śākalya harivallabha ||
kāśyapenaivamuktastu śākalyo'pi munīśvaraḥ || 83 ||
kṣaṇaṃ dhyātvā jagādaivaṃ kāśyapaṃ kṛpayā tadā || 84 ||
|| śākalya uvāca ||
asya pāpasya śāntyarthamupāyaṃ pravadāmi te ||
tatkartavyaṃ tvayā śīghraṃ vilambaṃ mā kṛthā dvija || 85 ||
suvarṇamukharītīre lakṣmīpatinivāsabhūḥ ||
veṃkaṭādririti khyātaḥ sarvalokeṣu pūjitaḥ || 86 ||

tasmiñcheṣagirau puṇye surāsuranamaskṛte ||
brahmahatyāsurāpānasvarṇasteyādināśake || 87 ||
svāmipuṣkariṇī ceti sarvapāpāpanodinī ||
uttare śrīnivāsasya vartate maṃgalapradā|| 88 ||
taṃ gatvā veṃkaṭaṃ śailaṃ svāmipuṣkariṇīṃ śubhām ||
snātvā saṃkalpapūrvaṃ tu varāhasvāminaṃ harim || 89 ||
sevitvā paścime tīre nirgatya harimandiram ||
gatvā tatra vidhānena svarṇācalanivāsinam || 2.1.11.90 ||
śrīnivāsaṃ paraṃ devaṃ bhaktānāmabhayapradam||
śaṅkhacakradharaṃ devaṃ vanamālāvibhūṣitam || 91 ||
dṛṣṭvā nirdhūtapāpo'si saṃśayaṃ mā kṛthā dvija ||
śākalyenaivamuktastu kāśyapo munipuṃgavaḥ || 92 ||
gatvā veṃkaṭaśailendraṃ surāsuranamaskṛtam ||
puṣkariṇyāṃ śubhāyāṃ tu snāto niyamapūrvakam || 93 ||
svastho'bhūtkāśyapo vipro bhiṣagvidyābdhipāragaḥ ||

sarve baṃdhujanā viprāḥ kāśyapaṃ brāhmaṇottamam || 94 ||
pūjayitvā vidhānena pūjyo'si na ca saṃśayaḥ ||
evaṃ vaḥ kathitaṃ viprā veṃkaṭācalavaibhavam || 95 ||
yaḥ śṛṇoti naro bhaktyā viṣṇuloke mahīyate || 96 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṃḍe
śrīveṅkaṭācalasthasvāmipuṣkariṇīmāhātmye kāśyapadoṣanivṛttirnāmaikādaśo'dhyāyaḥ || 11 ||

English translation

[Kāśyapa 's Absolution of Great Sins through the Holy Bath in Svāmipuṣkariṇī]:—

Śrī Sūta said :

1. Henceforth, O excellent Brāhmaṇa , I shall tell you in details a great and sacred story concerning the splendid Svāmipuṣkariṇī.

2. Formerly a certain Brāhmaṇa named Kāśyapa had his holy bath in this auspicious and most excellent Tīrtha and he was liberated from a great sin leading to (his fall into) hell.

The sages said :

3-4. O sage, what sin did this Brāhmaṇa named Kāśyapa commit? What was the sin from which he was liberated instantaneously by taking holy bath in the excellent Tīrtha here? O Sūta , kindly narrate this to us who faithfully listen to it. No thirst can remain in the persons who are satisfied by the nectar of your words.

Śrī Sūta said :

5. I shall recount the legendary story illustrating the greatness of Śrī Svāmipuṣkariṇī. It is destructive of the sins of those who read it.

[The Anecdote of Parīkṣit [1]]:—

6-7. Formerly there was a king named Parīkṣit. He was the son of Abhimanyu . He lived at Hastināpura protecting the earth righteously. Once while that king was engaged in hunting, he roamed about in the forest. The king who was sixty years old became afflicted with hunger and thirst.

8-9. He was eagerly searching for a deer that had vanished. The excellent king saw a sage engrossed in meditation. He asked, “A certain deer has been hit by me in this forest, O sage, with an arrow just now. O learned one, it was frightened and has fled. Was it seen by you?”

10-12. The sage was engaged in meditation. Further he was observing the vow of silence. Hence he did not sayanything. With the tip of his bow the king lifted a dead serpent and placed it on the shoulders of that great sage angrily. Then he returned to the city.

The sage had a son named Śṛṅgin. He had a friend named Kṛśa , an excellent Brāhmaṇa. The friend named Kṛśa said to his companion Śṛṅgin:

13. “Friend, your father wears a dead serpent over his shoulders now. You need not be proud. You need not be angry. It is in vain.”

14-15. Śṛṅgin became furious and desired to curse the king: “The foolish and ignorant person who placed the dead serpent on my father will die within seven days on being bitten by the serpent Takṣaka .”

The son of the sage cursed Parīkṣit, the descendant of Subhadrā , thus.

16. On hearing that the king had been cursed by his son, his father, the eminent sage named Śamīka , said to his son Śṛṅgin:

17. “Why have you cursed the king, the protector of all the people? How can we live peacefully in the world full of anarchy?

18-19. Anger gives rise to sin. Happiness is attained through kindness and mercy. He who by means of patience and forbearance dispels surging anger, obtains supreme happiness in this as well as the other world. Indeed, only those persons who are endowed with forgiveness obtain the highest good.”

20-21. Then Śamīka told his disciple named Gauramukha : “O Gauramukha, go to king Parīkṣit and report to him about this curse uttered by my son, namely the biting by Takṣaka, the king (of serpents). O highly intelligent one, return to my presence quickly.”

22. On being told thus by Śamīka Gauramukha went to the king. After approaching him he said to king Parīkṣit, the descendant of Subhadrā:

23-25. “On seeing the dead serpent placed on his father’s shoulders by you, Śṛṅgin, the son of Śamīka, has angrily cursed you: ‘On the seventh day from today the son of Abhimanyu shall be bitten by Takṣaka, the great serpent, and shall immediately be burned by the fire of his poison.’ O king, Śṛṅgin, the son of that sage, has cursed you thus. It is to tell you this that bis. father has deputed me to you.”

26-27. After saying this to the king Gauramukha returned in a hurry. After the departure of Gauramukha the king who was grief-stricken, got a Maṇḍapa (hall) built in the middle of Gaṅgā . It

was so high that it touched the clouds. It was supported by a single pillar.

28-29. With great concentration he prepared himself to quell the poison of Takṣaka through physicians conversant with medicinal herbs and the knowers of Mahāgāruḍa Mantra . The king endowed with great devotion to Viṣṇu sat within the lofty Maṇḍapa accompanied by the most excellent ones among many celestial sages, Brāhmaṇas , sages and saintly kings.

30. At that time, a certain Brāhmaṇa named Kāśyapa, the most excellent one among those who were experts in the use of spells (Mantras), proceeded (towards the royal abode) in order to save the king from the greatly virulent poison of Takṣaka.

31-34. The leading Brāhmaṇa who was very poor and was desirous of wealth (came to that place) on the seventh day. In the meantime Takṣaka also came there in the guise of a Brāhmaṇa. On the way he saw Kāśyapa and spoke to him, “O Brāhmaṇa, O great sage, where are you going now? Tell me.”

On being asked thus, the Brāhmaṇa Kāśyapa told Takṣaka: “Today Takṣaka will be burning the great king Parīkṣit with the fire of his poison. I am now going to him in order to quell it.” On being told thus Takṣaka spoke to that Brāhmaṇa once again:

35-37. “I am Takṣaka, O excellent Brāhmaṇa. One who is bitten by me cannot be cured even in a hundred years, even by means of ten thousand Mahā Mantras . If you are now competent to treat one who is bitten by me, I shall bite a tree several Yojanas high. You revive it. Then I shall conclude that you are adequately competent (to quell my poison), O Brāhmaṇa.”

After saying thus Takṣaka bit that tree.

38-42. That exceedingly lofty tree was reduced to ash. Before this incident a certain man had climbed that tree. He too was burnt by the fire of Takṣaka’s poison. Both of them, Kāśyapa and Takṣaka, were not aware of that man.

Kāśyapa vowed within the hearing of Takṣaka, “Let all the Brāhmaṇas and others witness the power of my Mantra now.” After saying this Kāśyapa, the most excellent one among those conversant with spells, resuscitated that tree which had been reduced to ash by the fire of poison. He brought it back to life by means of the power of his spell. That man also was revived along with the tree. Thereupon, Takṣaka spoke to Kāśyapa, that expert in the use of spells:

43-46. “O Brāhmaṇa, whatever you do, see that the words of the sage do not turn out to be false. I shall give you twice the amount that the king is likely to give you. O excellent Brāhmaṇa, return immediately.” After saying thus Takṣaka gave him the most valuable gems and made the Brāhmaṇa Kāśyapa who was well-versed in spells, return (to his own place).

With the vision born of knowledge Kāśyapa found out that the king was destined to live only for a short period. Having obtained the gems from Takṣaka Kaśyapa [Kāśyapa?] quietly went back to his hermitage.

Takṣaka called together all the serpents at that very moment and told them:

47. “Ye all assume the guise of sages and go to that king immediately. Give fruits as presents to Parīkṣit.”

48-51. Saying “So be it”, all the serpents offered fruits unto the king. Takṣaka assumed the form of a worm and hid himself in a certain jujube fruit ready to bite the king.

King Parīkṣit distributed all the fruits given by the serpents in the guise of Brāhmaṇas to the ministers and elderly gentlemen. But out of curiosity he took a big fruit in his hand. At that time the sun was about to set.

52-55. The men present there, all the Brāhmaṇas and the kings, said to one another, “May the words of the sage not be false”(?). Even as they were saying thus, a red worm was clearly seen by king Parīkṣit and by all the others. The king said, “Will this worm bite me now, O excellent Brāhmaṇas?” Saying thus he placed that fruit upon his neck along with the worm. Takṣaka who was residing in the fruit placed upon his neck suddenly came out of that fruit and coiled round the body of the king.

56-59. When the king was encircled by Takṣaka, all those who were at the sides fled out of fear. Afterwards, O Brāhmaṇas, the king was immediately burned and reduced to ash along with the palatial building by the powerful fire of the poison of Takṣaka.

Along with the priests the ministers of that king performed the obsequies of the king and crowned his son named Janamejaya in the kingdom with a desire to protect the whole world.

The Brāhmaṇa, the excellent sage named Kāśyapa who had come to save the king from Takṣaka, was censured by all the people.

60-62. He wandered over all the territories. He was rebuked and reviled by all good people. He did not get any place to stay in any village or in a hermitage. To whichever land he went he was driven out from those places by the general public. Then he sought refuge in (Sage) Śākalya . Kāśyapa who was censured by good people, bowed down to sage Śākalya. He intimated this to the noble-souled Śākalya:

Kāśyapa said :

63-67. O Śākalya, O favourite of Hari , O holy lord conversant with all types of pious activities, the sages, Brāhmaṇas, friends and others censure me. I do not know the reason why meṇ censure me. Neither Brāhmaṇa-slaughter, nor drinking of liquor, neither defiling the bed of the preceptor, nor stealing, nor the sin of associating with these (sinful) people have been committed by me. O sage, none of the other types of sins too has been committed by me. Yet, people, kinsmen and others censure me for nothing. If you know the fault committed by me, O Śākalya, tell that to me.

When this was said by Kāśyapa, the great sage named Śākalya meditated for a short while and spoke thus to Kāśyapa, O excellent Brāhmaṇas:

[Pious and Virtuous Acts Enunciated by Śākalya]:—

Śākalya said :

68-73. You went to save the great king Parīkṣit from Takṣaka. But on your way you were prevented by Takṣaka.

They call that person a Brahmaghātaka (i.e. slayer of a Brāhmaṇa) who is competent to treat a person afflicted by poison or sickness but does not save such a person in this world. Whether it is due to anger, lust, fear, covetousness, jealousy or delusion, O leading Brāhmaṇa, if a person does not save a man afflicted due to poison or other ailments (he has no way of atonement). A Brāhmaṇa-slayer, a drink-addict, a thief, a defiler of preceptor’s bed and one who is defiled by associating with these—none of these has any way of expiation.

There is some kind of atonement (from sin) for a person who sells his daughter, who sells horses as well as one who is ungrateful. Such expiation is found in scriptures. But the person who, though competent, does not save one who is afflicted by poisoṇ or ailments, has no mode of atonement. Even by means of ten thousand kinds of expiations he cannot be saved from his sins.

74-78. No righteous person should take food with him in the same row. He should not converse with him. He should not look at that man at any place. Merely by talking to him one will incur great sins.

That great king Parīkṣit was very virtuous and had spotless reputation. He was a devotee of Viṣṇu. He was a great Yogin and protector of the four castes. He had heard devoutly the story of Hari from the son of Vyāsa (i.e. Śuka). You did not protect him. At the words (i.e. request) of Takṣaka you returned. Therefore, you are blamed by leading Brāhmaṇas and kinsmen.

Although the end of the life of the great king Parīkṣit was imminent, treatment must have been administered by learned men till the death (of the patient).

79-81. “As long as the vital airs ding to the throat of a mam about to die, it is necessary that treatment should be continued. The way of Kāla (Death)is crooked.” This verse has been quoted by persons who have mastered the science of medicine. Therefore, though you were capable of treating, you did not administer medicine. You returned from half the way. Hence you are despised.

On being told by Śākalya thus Kāśyapa said:

Kāśyapa said :

82-84. O sage of holy rites, tell the means of quelling this sin of mine, so that my kinsmen and friends will accept me once again. O Śākalya, O favourite of Hari, have pity on me.

On being requested by Kāśyapa thus, Śākalya the eminent sage meditated for a short while and spoke thus to Kāśyapa out of sympathy:

Śākalya said :

85. I shall tell you the means for quelling this sin. That should be carried out by you immediately. Do not delay, O Brāhmaṇa.

86. On the banks of Suvarṇamukharī there is (a mountain) well-known as Veṅkaṭādri . It is the place of residence of the Lord of Lakṣmī . It is honoured in all the worlds.

87-88. On that meritorious holy mountain Śeṣagiri which is bowed to by Suras and Asuras and which destroys the sins of Brāhmaṇa-slaughter, drinking of liquor and stealing of gold, there is (a lake named) Svāmipuṣkariṇī, the dispeller of all sins. It is to the north of Śrīnivāsa . It yields auspiciousness.

89-92a. Go to the mountain Veṅkaṭādri. Take your holy bath in the auspicious Svāmipuṣkariṇī with due Saṅkalpa (i.e. ceremonious pronouncement of one’s resolve). Visit Hari, Lord Varāha , go along the western bank, go to Han’s temple and there, in accordance with the injunctions, visit Śrīnivāsa residing on Svarṇācala. Worship the Lord Supreme, the bestower of immunity from fear, the Lord holding the conch and the discus, the Lord adorned with the garland of sylvan flowers. On visiting him you will be rid of your sins. Do not be in any doubt, O Brāhmaṇa.

92b-94a. On being told thus by Śākalya, Kāśyapa, the eminent sage, went to the prominent mountain Veṅkaṭa Śaila , bowed down to by Suras and Asuras. He took his holy bath in the auspicious Puṣkariṇī with all requisite observances. The Brāhmaṇa Kāśyapa who was a master of medicine and medical science, regained normalcy (i.e. his previous status).

94b-96. All the kinsmen, O Brāhmaṇas, honoured Kāśyapa, the excellent Brāhmaṇa, in the way proper to him (saying) “There is no doubt. You are worthy of being honoured.”

Thus, O Brāhmaṇas, the greatness of Veṅkaṭācala has been recounted to you. One who listens to this with devotion is honoured in the world of Viṣṇu.

[1]: [1] : This story is adopted from Mbh, Ādi Chs. 40-43. The Mbh story is a Purāṇic way of telling how Takṣaka tried to take political revenge on Arjuna’s grandson for his (Arjuna’s) driving out the Nāgas from their Fatherland, the Khāṇḍava forest.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 12

The Greatness of Svāmipuṣkariṇī: Redemption from Hells

Chapter 12 of 221 · 53 detected Sanskrit verse markers

Sanskrit

।। अथ स्वामिपुष्करिणी स्नानात्तामिस्रादिनरकनिस्तारः ।।
।। ऋषय ऊचुः ।। ।।
सूत सर्वार्थतत्त्वज्ञ वेदवेदांगपारग ।।
श्रीस्वामिपुष्करिण्याश्च वैभवं वद नः प्रभो ।। ।। १ ।।
यस्याः स्मरणमात्रेण मुक्तः स्यान्मानवो भुवि ।। २ ।।
।। श्रीसूत उवाच ।। ।।
स्वामितीर्थं प्रशंसन्ति स्नांति वा कथयंति ये ।।
अष्टाविंशतिभेदांस्ते नरकान्नोपभुञ्जते ।। ३ ।।
तामिस्रमन्धतामिस्रं महारौरवरौरवौ ।।
कुम्भीपाकं कालसूत्रमसिपत्रवनं तथा ।। ४ ।।
कृमिभक्षोऽन्धकूपश्च संदंशः शाल्मली तथा ।।
लालाभक्षो ह्यवीचिश्च सारमेयादनं तथा ।। ५ ।।
तथैव वज्रकणकः क्षारकर्दमपातनम् ।।
रक्षोगणाशनं चापि शूलप्रोतनिरोधनम्।। ६ ।।
तिरोधानाभिधं विप्रास्तथा सूचीमुखाभिधम् ।।

पूयशोणितभक्षं च विषाग्निपरिपीडनम् ।। ७ ।।
अष्टाविंशतिसंख्यातमेतन्नरकसंचयम्।।
न याति मनुजो विप्राः स्वामितीर्थनिमज्जनात् ।। ८ ।।
वित्तापत्यकलत्राणां योऽन्येषामपहारकः ।।
स कालपाशबद्धोऽयं यमदूतैर्भयानकैः ।। ९ ।।
तामिस्रे नरके घोरे पात्यते बहुवत्सरम् ।।
स्नाति चेत्स्वामितीर्थे स तस्मिन्नासौ निपात्यते ।। 2.1.12.१० ।।
मातरं पितरं विप्रान्यो द्वेष्टि पुरुषाधमः ।।
स कालसूत्रनरके विस्तृतायुतयोजने ।। ११ ।।
अधस्तादग्निसन्तप्ते उपर्यर्कमरीचिभिः ।।
खले ताम्रमये विप्राः पात्यते क्षुधयार्दितः ।। १२ ।।
स्नाति चेत्पुष्करिण्यां वै तस्मिन्नाऽसौ निपात्यते ।।
यो वेदमार्गमुल्लंघ्य वर्तते कुपथे नरः ।। १३ ।।
सोऽसिपत्रवने घोरे पात्यते यमकिंकरैः ।।
स्नाति चेत्स्वामितीर्थे तु तस्मिन्नाऽसौ निपात्यते ।। १४ ।।

योऽश्नाति पंक्तिभेदेन पक्वं सूपादिकं नरः ।।
अकृत्वा पंचयज्ञान्वा भुंक्ते मोहेन स द्विजाः ।। १५ ।।
पात्यतेऽयं यमभटैर्नरके कृमिभोजने ।।
भक्ष्यमाणः कृमिशतैर्भक्षयन्कृमिसंचयान् ।। १६ ।।
स्वयं च कृमिभूतः संस्तिष्ठेद्यावदघक्षयम् ।।
स्नाति चेत्स्वामितीर्थे वै तस्मिन्नाऽसौ निपात्यते ।। १७ ।।
यो हरेद्विप्रवित्तानि स्नेहेन बलतोऽपि वा ।।
अन्येषामपि वित्तानि राजा तत्पुरुषोऽपि वा ।। १८ ।।
अयोमयाग्निकुंडेषु संदंशैः सोऽपि पीडितः ।।
संदंशे नरके घोरे पात्यते यमपूरुषैः ।। १९ ।।
स्नाति चेत्स्वामितीर्थे तु तस्मिन्नासौ निपात्यते ।।
अगम्यां योभिगच्छेत स्त्रियं वै पुरुषाधमः ।। 2.1.12.२० ।।
अगम्यं पुरुषं योषिदभिगच्छेत वा द्विजाः ।।
तावयोमयनारीं च पुरुषं चाप्ययोमयम् ।। २१ ।।
तप्तावालिङ्ग्य तिष्ठन्तौ यावच्चन्द्रदिवाकरम् ।।

सूच्याख्ये नरके घोरे पात्येते यमकिंकरैः ।। २२ ।।
स्नाति चेत्स्वामितीर्थे च तस्मिन्नासौ निपाप्यते ।।
बाधते सर्वजन्तून्यो नानोपायैरुपद्रवैः ।। २३ ।।
शाल्मलीनरके घोरे पात्यते बहुकण्टके ।।
स्नाति चेत्स्वामितीर्थे तु तस्मिन्नासौ निपात्यते ।। २४ ।।
राजा वा राजभृत्यो वा यः पाषण्डमनुद्धुतः ।।
भेदको धर्मसेतूनां वैतरण्यां निपात्यते ।। २५ ।।
स्नाति चेत्स्वामितीर्थे तु तस्मिन्नासौ निपात्यते ।।
वृषलीसङ्गदुष्टो वा शौचाद्याचारवर्जितः ।। २६ ।।
त्यक्तलज्जस्त्यक्तवेदः पशुचर्यारतः सदा ।।
स पूयविष्ठामूत्रासृक्छ्लेष्मपित्तादिपूरिते ।। २७ ।।
अतिबीभत्सनरके पात्यते यमकिंकरैः ।।
स्नाति चेत्स्वामितीर्थे तु तस्मिन्नासौ निपात्यते ।। २८ ।।
यः श्वभिर्मृगयुर्वन्यान्बाणैर्वा बाधते मृगान् ।।
स विध्यमानो बाणौघैः परत्र यमकिंकरैः ।। २९ ।।

प्राणरोधाख्यनरके पात्यते यमकिंकरैः ।।
स्नाति चेत्स्वामितीर्थे तु तस्मिन्नासौ निपात्यते।। 2.1.12.३० ।।
दाम्भिको यः पशून्यज्ञे विध्यनुष्ठानवर्जितः ।।
हन्त्यसौ परलोकेषु वैशसे नरके द्विजाः ।।३१।।
कर्त्यमानो यमभटैः पात्यते यमकिंकरैः ।।
स्नाति चेत्पुष्करिण्यां वै तस्मिन्नासौ निपात्यते ।।३२।।
आत्मभार्यां सवर्णां यो रेतः पाययते यदि ।।
परत्र रेतःपायी स रेतःकुण्डे निपात्यते ।। ३३ ।।
स्नाति चेत्पुष्करिण्यां वै तस्मिन्नासौ निपात्यते ।।

यो दस्युर्मार्गमाश्रित्य गरदो ग्रामदाहकः ।। ।। ३४ ।।
वणिग्द्रव्यापहारी च स परत्र द्विजोत्तमाः ।।
वज्रदंष्ट्राभिधे घोरे पात्यते नरके चिरम् ।। ३५ ।।
स्नाति चेत्स्वामितीर्थे तु तस्मिन्नासौ निपात्यते ।।
विद्यन्ते यानि चान्यानि नरकाणि परत्र वै ।। ३६ ।।
तानि नाप्नोति मनुजः स्वामितीर्थनिमज्जनात् ।।

पुष्करिण्यां सकृत्स्नानादश्वमेधफलं लभेत् ।। ३७ ।।
आत्मविद्या भवेत्साक्षान्मुक्तिश्चापि चतुर्विधा ।।
न पापे रमते बुद्धिर्न भवेदुःखमेव वा ।। ३८ ।।
तुलापुरुषदानेन यत्फलं लभ्यते नरैः ।।
तत्फलं लभ्यते पुम्भिः स्वामितीर्थनिमज्जनात् ।। ३९ ।।
गोसहस्रप्रदानेन यत्पुण्यं हि भवेन्नृणाम् ।।
तत्पुण्यं लभते मर्त्यः स्वामितीर्थनिमजनात् ।। 2.1.12.४० ।।
धर्मार्थकाममोक्षाणां यं यमिच्छति पूरुषः ।।
तं तं सद्यः समाप्नोति स्वामितीर्थनिमज्जनात् ।। ४१ ।।
महापातकयुक्तो वा युक्तो वा सर्वपातकैः ।।
सद्यः पूतो भवेद्विप्राः स्वामितीर्थनिमज्जनात् ।। ४२ ।।
प्रज्ञा लक्ष्मीर्यशः संपज्ज्ञानं धर्मो विरक्तता ।।
मनःशुद्धिर्भवेन्नृणां स्वामितीर्थनिषेवणात् ।। ४३ ।।
ब्रह्महत्याऽयुतं चापि सुरापानायुतं तथा ।।
अयुतं गुरुदाराणां गमनं पापकारिणाम् ।। ।। ४४ ।।

स्तेयायुतं सुवर्णानां तत्संसर्गाश्च कोटिशः ।।
शीघ्रं विलयमायान्ति स्वामितीर्थनिमज्जनात् ।। ४५ ।।
ब्रह्महत्यासमानानि सुरापानसमानि च ।।
गुरुस्त्रीगमनेनापि यानि तुल्यानि चास्तिकाः ।। ४६ ।।
सुवर्णस्तेयतुल्यानि तत्संसर्गसमानि च ।।
तानि सर्वाणि नश्यन्ति स्वामितीर्थनिमज्जनात् ।। ४७ ।।
।। अथ स्वामितीर्थमहिमाश्रद्धालूनां महानरकप्राप्तिः ।। ।।
उक्तेष्वेतेषु सन्देहो न कर्त्तव्यः कदाचन ।।
जिह्वाग्रे परशुं तप्तं प्रक्षिपंति च किंकराः ।। ४८ ।।
अर्थवादमिमं सर्वं ब्रुवन्वै नरकं व्रजेत् ।।
सूकरः स हि विज्ञेयः सर्वकर्मबहिष्कृतः ।। ४९ ।।
अहो मौर्ख्यमहो मौर्ख्यमहो मौर्ख्यं द्विजोत्तमाः ।।
स्वामितीर्थाभिधे तीर्थे सर्वपातकनाशने ।। 2.1.12.५० ।।
अद्वैतज्ञानदे पुंसां भुक्तिमुक्तिप्रदायिनि ।।
इष्टकामप्रदे नित्यं तथैवाज्ञाननाशने ।। ५१ ।।

स्थितेऽपि तद्विहायायं रमतेन्यत्र वै जनः ।।
अहो मोहस्य माहात्म्यं मया वक्तुं न शक्यते ।। ५२ ।।

स्नातस्य स्वामितीर्थे तु नान्तकाद्भयमस्ति वै ।।
स्वामितीर्थं च पश्यंति तत्र स्नांति च ये नराः ।। ५३ ।।
स्तुवन्ति च प्रशंसंति स्पृशंति च नमन्ति च ।।
न पिबन्ति हि ते स्तन्यं मातृणां द्विजपुंगवाः ।। ५४ ।।
एवं वः कथितं विप्राः स्वामितीर्थस्य वैभवम् ।।
भुक्तिमुक्तिप्रदं नृणां सर्वपापनिबर्हणम् ।।५५।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये श्री स्वामिपुष्करिणीतीर्थमहिमानुवर्णनं नाम द्वादशोऽध्यायः ।। १२ ।।

Roman transliteration

|| atha svāmipuṣkariṇī snānāttāmisrādinarakanistāraḥ ||
|| ṛṣaya ūcuḥ || ||
sūta sarvārthatattvajña vedavedāṃgapāraga ||
śrīsvāmipuṣkariṇyāśca vaibhavaṃ vada naḥ prabho || || 1 ||
yasyāḥ smaraṇamātreṇa muktaḥ syānmānavo bhuvi || 2 ||
|| śrīsūta uvāca || ||
svāmitīrthaṃ praśaṃsanti snāṃti vā kathayaṃti ye ||
aṣṭāviṃśatibhedāṃste narakānnopabhuñjate || 3 ||
tāmisramandhatāmisraṃ mahārauravarauravau ||
kumbhīpākaṃ kālasūtramasipatravanaṃ tathā || 4 ||
kṛmibhakṣo'ndhakūpaśca saṃdaṃśaḥ śālmalī tathā ||
lālābhakṣo hyavīciśca sārameyādanaṃ tathā || 5 ||
tathaiva vajrakaṇakaḥ kṣārakardamapātanam ||
rakṣogaṇāśanaṃ cāpi śūlaprotanirodhanam|| 6 ||
tirodhānābhidhaṃ viprāstathā sūcīmukhābhidham ||

pūyaśoṇitabhakṣaṃ ca viṣāgniparipīḍanam || 7 ||
aṣṭāviṃśatisaṃkhyātametannarakasaṃcayam||
na yāti manujo viprāḥ svāmitīrthanimajjanāt || 8 ||
vittāpatyakalatrāṇāṃ yo'nyeṣāmapahārakaḥ ||
sa kālapāśabaddho'yaṃ yamadūtairbhayānakaiḥ || 9 ||
tāmisre narake ghore pātyate bahuvatsaram ||
snāti cetsvāmitīrthe sa tasminnāsau nipātyate || 2.1.12.10 ||
mātaraṃ pitaraṃ viprānyo dveṣṭi puruṣādhamaḥ ||
sa kālasūtranarake vistṛtāyutayojane || 11 ||
adhastādagnisantapte uparyarkamarīcibhiḥ ||
khale tāmramaye viprāḥ pātyate kṣudhayārditaḥ || 12 ||
snāti cetpuṣkariṇyāṃ vai tasminnā'sau nipātyate ||
yo vedamārgamullaṃghya vartate kupathe naraḥ || 13 ||
so'sipatravane ghore pātyate yamakiṃkaraiḥ ||
snāti cetsvāmitīrthe tu tasminnā'sau nipātyate || 14 ||

yo'śnāti paṃktibhedena pakvaṃ sūpādikaṃ naraḥ ||
akṛtvā paṃcayajñānvā bhuṃkte mohena sa dvijāḥ || 15 ||
pātyate'yaṃ yamabhaṭairnarake kṛmibhojane ||
bhakṣyamāṇaḥ kṛmiśatairbhakṣayankṛmisaṃcayān || 16 ||
svayaṃ ca kṛmibhūtaḥ saṃstiṣṭhedyāvadaghakṣayam ||
snāti cetsvāmitīrthe vai tasminnā'sau nipātyate || 17 ||

yo haredvipravittāni snehena balato'pi vā ||
anyeṣāmapi vittāni rājā tatpuruṣo'pi vā || 18 ||
ayomayāgnikuṃḍeṣu saṃdaṃśaiḥ so'pi pīḍitaḥ ||
saṃdaṃśe narake ghore pātyate yamapūruṣaiḥ || 19 ||
snāti cetsvāmitīrthe tu tasminnāsau nipātyate ||
agamyāṃ yobhigaccheta striyaṃ vai puruṣādhamaḥ || 2.1.12.20 ||
agamyaṃ puruṣaṃ yoṣidabhigaccheta vā dvijāḥ ||
tāvayomayanārīṃ ca puruṣaṃ cāpyayomayam || 21 ||
taptāvāliṅgya tiṣṭhantau yāvaccandradivākaram ||

sūcyākhye narake ghore pātyete yamakiṃkaraiḥ || 22 ||
snāti cetsvāmitīrthe ca tasminnāsau nipāpyate ||
bādhate sarvajantūnyo nānopāyairupadravaiḥ || 23 ||
śālmalīnarake ghore pātyate bahukaṇṭake ||
snāti cetsvāmitīrthe tu tasminnāsau nipātyate || 24 ||
rājā vā rājabhṛtyo vā yaḥ pāṣaṇḍamanudrutaḥ ||
bhedako dharmasetūnāṃ vaitaraṇyāṃ nipātyate || 25 ||
snāti cetsvāmitīrthe tu tasminnāsau nipātyate ||
vṛṣalīsaṅgaduṣṭo vā śaucādyācāravarjitaḥ || 26 ||
tyaktalajjastyaktavedaḥ paśucaryārataḥ sadā ||
sa pūyaviṣṭhāmūtrāsṛkchleṣmapittādipūrite || 27 ||
atibībhatsanarake pātyate yamakiṃkaraiḥ ||
snāti cetsvāmitīrthe tu tasminnāsau nipātyate || 28 ||
yaḥ śvabhirmṛgayurvanyānbāṇairvā bādhate mṛgān ||
sa vidhyamāno bāṇaughaiḥ paratra yamakiṃkaraiḥ || 29 ||

prāṇarodhākhyanarake pātyate yamakiṃkaraiḥ ||
snāti cetsvāmitīrthe tu tasminnāsau nipātyate|| 2.1.12.30 ||
dāmbhiko yaḥ paśūnyajñe vidhyanuṣṭhānavarjitaḥ ||
hantyasau paralokeṣu vaiśase narake dvijāḥ ||31||
kartyamāno yamabhaṭaiḥ pātyate yamakiṃkaraiḥ ||
snāti cetpuṣkariṇyāṃ vai tasminnāsau nipātyate ||32||
ātmabhāryāṃ savarṇāṃ yo retaḥ pāyayate yadi ||
paratra retaḥpāyī sa retaḥkuṇḍe nipātyate || 33 ||
snāti cetpuṣkariṇyāṃ vai tasminnāsau nipātyate ||
yo dasyurmārgamāśritya garado grāmadāhakaḥ || || 34 ||
vaṇigdravyāpahārī ca sa paratra dvijottamāḥ ||
vajradaṃṣṭrābhidhe ghore pātyate narake ciram || 35 ||
snāti cetsvāmitīrthe tu tasminnāsau nipātyate ||
vidyante yāni cānyāni narakāṇi paratra vai || 36 ||
tāni nāpnoti manujaḥ svāmitīrthanimajjanāt ||

puṣkariṇyāṃ sakṛtsnānādaśvamedhaphalaṃ labhet || 37 ||
ātmavidyā bhavetsākṣānmuktiścāpi caturvidhā ||
na pāpe ramate buddhirna bhaveduḥkhameva vā || 38 ||
tulāpuruṣadānena yatphalaṃ labhyate naraiḥ ||
tatphalaṃ labhyate pumbhiḥ svāmitīrthanimajjanāt || 39 ||
gosahasrapradānena yatpuṇyaṃ hi bhavennṛṇām ||
tatpuṇyaṃ labhate martyaḥ svāmitīrthanimajanāt || 2.1.12.40 ||
dharmārthakāmamokṣāṇāṃ yaṃ yamicchati pūruṣaḥ ||
taṃ taṃ sadyaḥ samāpnoti svāmitīrthanimajjanāt || 41 ||
mahāpātakayukto vā yukto vā sarvapātakaiḥ ||
sadyaḥ pūto bhavedviprāḥ svāmitīrthanimajjanāt || 42 ||

prajñā lakṣmīryaśaḥ saṃpajjñānaṃ dharmo viraktatā ||
manaḥśuddhirbhavennṛṇāṃ svāmitīrthaniṣevaṇāt || 43 ||
brahmahatyā'yutaṃ cāpi surāpānāyutaṃ tathā ||
ayutaṃ gurudārāṇāṃ gamanaṃ pāpakāriṇām || || 44 ||

steyāyutaṃ suvarṇānāṃ tatsaṃsargāśca koṭiśaḥ ||
śighraṃ vilayamāyānti svāmitīrthanimajjanāt || 45 ||
brahmahatyāsamānāni surāpānasamāni ca ||
gurustrīgamanenāpi yāni tulyāni cāstikāḥ || 46 ||
suvarṇasteyatulyāni tatsaṃsargasamāni ca ||
tāni sarvāṇi naśyanti svāmitīrthanimajjanāt || 47 ||
|| atha svāmitīrthamahimāśraddhālūnāṃ mahānarakaprāptiḥ || ||
ukteṣveteṣu sandeho na karttavyaḥ kadācana ||
jihvāgre paraśuṃ taptaṃ prakṣipaṃti ca kiṃkarāḥ || 48 ||
arthavādamimaṃ sarvaṃ bruvanvai narakaṃ vrajet ||
sūkaraḥ sa hi vijñeyaḥ sarvakarmabahiṣkṛtaḥ || 49 ||
aho maurkhyamaho maurkhyamaho maurkhyaṃ dvijottamāḥ ||
svāmitīrthābhidhe tīrthe sarvapātakanāśane || 2.1.12.50 ||
advaitajñānade puṃsāṃ bhuktimuktipradāyini ||
iṣṭakāmaprade nityaṃ tathaivājñānanāśane || 51 ||

sthite'pi tadvihāyāyaṃ ramatenyatra vai janaḥ ||
aho mohasya māhātmyaṃ mayā vaktuṃ na śakyate || 52 ||
snātasya svāmitīrthe tu nāntakādbhayamasti vai ||
svāmitīrthaṃ ca paśyaṃti tatra snāṃti ca ye narāḥ || 53 ||
stuvanti ca praśaṃsaṃti spṛśaṃti ca namanti ca ||
na pibanti hi te stanyaṃ mātṛṇāṃ dvijapuṃgavāḥ || 54 ||
evaṃ vaḥ kathitaṃ viprāḥ svāmitīrthasya vaibhavam ||
bhuktimuktipradaṃ nṛṇāṃ sarvapāpanibarhaṇam ||55||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye śrī svāmipuṣkariṇītīrthamahimānuvarṇanaṃ nāma dvādaśo'dhyāyaḥ || 12 ||

English translation

[Redemption from Tāmisra and other Hells Through Holy Bath in Svāmipuṣkariṇī]:—

The sages said :

1-2. O Sūta conversant with the essence of all things, O master of Vedas and Vedāṅgas , O holy lord, describe to us the greatness of Śrī Svāmipuṣkariṇī, merely by remembering which a man on the earth shall become liberated.

Śrī Sūta said :

3-8. Those who praise, those who take their holy bath in and those who speak about Svāmitīrtha never experience the tortures of the hells of twenty-eight types, [1] viz. Tāmisra, Andhatāmisra , Raurava , Mahāraurava , Kuṃbhīpāka, Kālasūtra , Asipatravana , Kṛmibhakṣa , Andhakūpa , Sandaṃśa , Śālmalī , Lālābhakṣa , Avīci , Sārameyādana, Vajrakaṇaka, Kṣārakardamapātana, Rakṣogaṇāśana, Śūlaprotanirodhana, Tirodhāna, Sūcīmukha , Pūyaśoṇitabhakṣa, Viṣāgniparipīḍana etc. (a few missing). O Brāhmaṇas , by taking holy dip in Svāmitīrtha a man does not fall into any of the hells

numbering twenty-eight.

9-10. If anyone steals wealth, children or wives of others, he is bound with Kālapāśa (Noose of the god of Death) by the terrible messengers of Yama and he is dropped into the terrible hell Tāmisra. He is kept there for a number of years. If the person takes his holy bath in Svāmitīrtha, he is not thrown into that (hell).

11-13a. A base man who is antagonistic to his mother, father or Brāhmaṇas is thrown into the hell Kālasūtra which extends over ten thousand Yojanas . He is cast into a copper-threshing mill which is heated by fire from below and by the Sun's rays from above while the victim is afflicted with hunger. If he takes his holy bath in Puṣkariṇī , he is not thrown into that (hell).

13b-14. A man who transgresses the path laid down in the Vedas and clings to evil ways is thrown into the terrible hell Asipatravana by the servants of Yama. If he takes his bath in Svāmitīrtha, he is not cast into that (hell).

15-17. A man who (exclusively) eats sauce of ground peas etc. in a different row, a man who, due to delusion, takes food without performing the five Yajñas , O Brāhmaṇas, is thrown into the hell Kṛmibhojana by the soldiers of Yama. He will be eaten by hundreds of worms. He will be compelled to eat the worms. He himself will be turned into a worm and will stay there till the sins are exhausted. If he takes his holy bath in Svāmitīrtha, he is not thrown into that (hell).

18-20a. If any person takes away the wealth of a Brāhmaṇa with (showy) friendliness or through force, if a king or his officer takes away the wealth of others (illegally), be is tortured by means of tongs heated in fire pits full of red hot iron balls in the terrible shell Sandaṃśa by Yama's men. If he takes his holy bath in Svāmitīrtha, he is not thrown into that (hell).

20b-23a. If a base man carnally approaches a forbidden woman or if a woman carnally approaches a forbidden man, O Brāhmaṇa, they are compelled to embrace red hot iron (dummy of a) woman or man as the case may be. They will stand like this as long as the moon and the sun last. They are thrown into the terrible hell named Sūcī by the servants of Yama. If he or she takes the holy bath in Svāmitīrtha, they are not thrown into that (hell).

23b-24. A person who harasses or torments any creature in diverse ways and modes of affliction, is thrown into the terrible hell Śālmalī full of thorns. If he takes his holy bath in Svāmitīrtha, he is not thrown into that (hell).

25-26a. If a king or his servant closely follows a heretic, if anyone breaks the boundaries of piety and virtue, be is thrown into Vaitaraṇī . If he takes his holy bath in Svāmitīrtha, he is not thrown into that (hell).

26b-28. A person defiled by the contact of a Śūdra woman, a person devoid of cleanliness and good conduct, a person bereft of shame, a person who has abandoned (i.e. flouted the authority of) the Vedas, a person of perpetual brutish activities is thrown into Atibībhatsa ('extremely hideous') hell filled with putrid matter, faeces, urine, blood, phlegm, bile etc. by the servants of Yama. If he takes his holy bath in Svāmitīrtha, he is not thrown into that (hell).

29-30. If a person going on a hunt torments deer and wild animals through hounds and arrows, he will be pierced through by volleys of arrows in the other world by the servants of Yama. He is thrown into the hell named Prāṇarodha by the servants of Yama. If he takes his holy bath in Svāmitīrtha he is not thrown into that (hell).

31-32. If a hypocrite kills animals in a Yajña without the rites performed in accordance with the injunctions, O Brāhmaṇas, he is cast into the hell Vaiśasa in the other world by the servants of Yama. He is cut, shorn and chipped by the soldiers of Yama. If he takes bath in Puṣkariṇī, he is not thrown into that (hell).

33-34a. If a person compels his own wife of the same caste to drink semen virile, in the other world he is thrown into a pit of semen virile and compelled to drink it. If he takes his holy bath in Puṣkariṇī, he is not thrown into that (hell).

34b-36a. If a person waylays men and robs them, if a person administers poison, if a person burns down a whole village, or if a person steals the merchandise of a trader, O excellent Brāhmaṇas, in the other world he is thrown into the terrible hell named Vajradaṃṣṭra and kept there for a long time. If he takes his holy bath in Svāmitīrtha, he is not thrown into that (hell).

36b-37. There are many other hells in the other world, but by taking a bath into Svāmitīrtha a man does not fall into them.

By taking bath once in Puṣkariṇī one derives the benefit of a horse-sacrifice.

38. (By him) knowledge of the soul shall be attained directly as well as the four types of salvation. (His) intellect does not revel in sin nor shall there be any misery.

39. The benefit that is obtained by men through Tulāpuruṣadāna (i.e. making a gift of some stipulated articles weighed against the donor) is obtained by persons by taking holy plunge in Svāmitīrtha.

40. The benefit that is obtained by men by means of a gift of a thousand cows is obtained by men by taking holy bath in Svāmitīrtha.

41. By taking a holy dip in Svāmitīrtha a person immediately attains whatever he desires among (the objectives in life such as) virtue, wealth, pleasure and salvation.

42. Whether one has committed great sins or even has committed all sins, O Brāhmaṇas, one becomes purified immediately by taking bath in Svāmitīrtha.

43. By taking holy bath in Svāmitīrtha men shall obtain intellect, fortune, fame, wealth, knowledge, virtue, detachment and purity of mind.

44-45. Ten thousand sins of Brāhmaṇa-slaughter, ten thousand sins of imbibing liquor, ten thousand sins of carnally approaching the preceptor's wife committed by habitual sinners, ten thousand sins of theft of gold and crores of the sins of associating with these sinners—all these are quickly dissolved by taking holy plunge in Svāmitīrtha.

46-47. All the sins on a par with the sin of Brāhmaṇa-slaughter, the sin of drinking liquor, the sin of carnally approaching the wife of the preceptor, the sin of stealing gold and the sin of associating with these sinners—O believers in Veda , all these perish by taking holy bath in Svāmitīrtha.

[If Persons have no Faith in the Greatness of Svāmitīrtha, They will Fall into Great Hells]:—

48-49. No doubt should be entertained in the matter mentioned above. Otherwise the servants (of Yama) will place heated axe at the tip of his tongue. If anyone says that this is exaggerated praise, he shall fall into a hell. He should be known as a pig excluded from all holy rites.

50-52. Alas, the folly, alas, the silliness, the stupidity of (ordinary) people, O excellent Brāhmaṇas, who try to revel in other places and avoid this holy spot even while there is the Tīrtha named Svāmitīrtha which is destructive of all sins, which bestows the knowledge of non-duality on men, which yields

worldly pleasures and salvation, which grants all desired objects always and is destructive of ignorance! Alas, the extent of (their) delusion which cannot be adequately expressed by me!

53-54. One who has taken his bath in Svāmitīrtha need not be afraid of the god of Death. Those men who visit Svāmitīrtha and take bath therein, eulogize it, praise it, touch it or bow down to it, do not drink the breast-milk of mothers (again) (i.e. get Mokṣa), O Brāhmaṇas.

55. Thus, O Brāhmaṇas, the greatness of Svāmitīrtha has been narrated to you. It yields worldly pleasures and salvation to men. It dispels all sins.

[1]: [1] : The different types of hells, the tortures therein and sins for which they are meant are detailed in different Purāṇas like MkP, PdP and others. They differ in some details from this chapter. These deterrent punishments are proclaimed in order to dissuade people from committing immoral acts.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 13

The Greatness of Svāmipuṣkariṇī: Dharmagupta

Chapter 13 of 221 · 64 detected Sanskrit verse markers

Sanskrit

।। अथ धर्मगुप्तचरित्रवर्णनम् ।।
।। श्रीसूत उवाच ।। ।।
भूयोपि संप्रवक्ष्यामि स्वामितीर्थस्य वैभवम् ।।
युष्माकमादरेणाऽहं नैमिषारण्यवासिनः ।। १ ।।
नन्दोनाम महाराजः सोमवंशसमुद्भवः ।।
धर्मेण पालयामास सागरान्तां धरामिमाम् ।। २ ।।
तस्य पुत्रः समभवद्धर्मगुप्त इति स्मृतः ।।
राज्यरक्षाधुरं नन्दो निजपुत्रे निधाय सः ।। ३ ।।
जितेंद्रियो जिताहारः प्रविवेश तपोवनम् ।।
ताते तपोवनं याते धर्मगुप्ताभिधो नृपः ।। ४ ।।
मेदिनीं पालयामास धर्मज्ञो नीतितत्परः ।।
ईजे वहुविधैर्यज्ञैर्देवानिन्द्र पुरोगमान् ।। ५ ।।
ब्राह्मणानां ददौ वित्तं क्षेत्राणि च बहुनि सः ।।
सर्वे स्वधर्मनिरतास्तस्मिन्राजनि शासति ।।६।।
कदाचिन्नाभवन्पीडास्तस्मिंश्चोरादिसंभवाः ।।

कदाचिद्धर्मगुप्तोऽयमारुह्य तुरगोत्तमम् ।। ७ ।।
वनं विवेश विप्रेंद्रा मृगयारसकौतुकी ।।
तमालतालहिन्तालकुरवाकुलदिङ्मुखे ।। ८ ।।
विचचार वने तस्मिन्सिंसहव्याघ्रभयानके ।।
मत्तालिकुलसन्नादसंमूर्च्छितदिगन्तरे ।। ९ ।।
पद्मकल्हारकुमुदनीलोत्पलवनाकुले ।।
तटाके रससंपूर्णे तपस्विजनमण्डिते ।। 2.1.13.१० ।।
तस्मिन्वने सञ्चरतो धर्मगुप्तस्य भूपतेः ।।
अभूद्विभावरी विप्रास्तमसावृतदिङ्मुखा ।। ११ ।।
राजाऽपि पश्चिमां सन्ध्यामुपास्य विनयान्वितः ।।
जजाप च वने तत्र गायत्रीं वेदमातरम् ।। १२ ।।
सिंहव्याघ्रादिभीत्यास्मिन्वृक्षमेकं समाश्रिते ।।
राजपुत्रे तदभ्याशमृक्षः सिंहभयार्दितः ।। १३ ।।
अन्वधावत वृक्षं तमेकः सिंहो वनेचरः ।।
अनुद्रुतः स सिंहेन ऋक्षो वृक्षमुपारुहत् ।। १४ ।।

आरुह्य ऋक्षो वृक्षं तं ददर्श जगतीपतिम् ।।
वृक्षस्थितं महात्मानं महाबलपराक्रमम् ।। १५ ।।
उवाच भूपतिं दृष्ट्वा ऋक्षोयं वनगोचरः ।।
मा भीतिं कुरु राजेंद्र वत्स्यावो रजनीमिह ।। १६ ।।
महासत्त्वो महाकायो महादंष्ट्रसमाकुलः ।।
वृक्षमूलं समायातः सिंहोऽयमतिभीषणः ।। १७ ।।
रात्र्यर्धं भज निद्रां त्वं रक्ष्यमाणो मयोद्यतः ।।
ततः प्रसुप्तं मां रक्ष शर्वर्यर्धं महामते ।। १८ ।।
इति तद्वाक्यमाकर्ण्य सुप्ते नन्दसुते हरिः ।।
प्रोवाच ऋक्षं सुप्तोऽयं नृपो मे त्यज्यतामिति ।। १९ ।।
तं सिंहमब्रवीदृक्षो धर्मज्ञो द्विजसत्तमाः ।।
भवान्धर्मं न जानीते मृगराज वनेचर ।। 2.1.13.२० ।।
विश्वासघातिनां लोके महाकष्टं भवत्यहो ।।
न हि मित्रद्रुहां पापं नश्येद्यज्ञायुतैरपि ।। २१ ।।
ब्रह्महत्यादिपापानां कथञ्चिन्निष्कृतिर्भवेत् ।।

विश्वासघातिनां पापं न नश्येज्जन्मकोटिभिः ।। २२ ।।
नाहं मेरुं महाभारं मन्ये पञ्चास्य भूतले ।।
महाभारमिमं मन्ये लोकविश्वासघातकम् ।। २३ ।।
एवमुक्तोऽथ ऋक्षेण सिंहस्तूष्णीं बभूव ह ।।
धर्मगुप्ते प्रबुद्धे तु ऋक्षः सुष्वाप भूरुहे ।। २४ ।।
ततः सिंहोऽब्रवीद्ब्रूपमेनमृक्षं त्यजस्व मे ।।
एवमुक्तोऽथ सिंहेन राजा सुप्तमशंकितः ।। २५ ।।
स्वांकन्यस्तशिरस्कं तमृक्षं तत्याज भूतले ।।
पात्यमानस्ततो राज्ञा समालम्बितपादपः ।। २६ ।।
ऋक्षः पुण्यवशाद्वृक्षान्न पपात महीतले ।।
स ऋक्षो नृपमभ्येत्य कोपाद्वाक्यमभाषत ।। २७ ।।
कामरूपधरो राजन्नहं भृगुकुलोद्भवः ।।
ध्यानकाष्ठाभिधो नाम्ना ऋक्षरूपमधारयम् ।। २८ ।।
कस्मादनागसं सुप्तमत्याक्षीन्मां भवान्नृप ।।
मच्छापादतिशीघ्रं त्वमुन्मत्तश्चर भूतले ।। २९ ।।

इति शप्त्वा मुनिर्भूपं ततः सिंहमभाषत ।।
न सिंहस्त्वं महायक्षः कुबेरसचिवः पुरा ।। 2.1.13.३० ।।
हिमवद्गिरिमासाद्य कदाचित्तं वधूसखः ।।
अज्ञानाद्गौतमाभ्याशे विहारमतनोर्मुदा ।। ३१ ।।
गौतमोऽप्युटजाद्वैवात्समिदाहरणाय वै ।।
निर्गतस्त्वां विवसनं दृष्ट्वा शापमुदाहरत् ।। ३२ ।।
यस्मान्ममाश्रमेऽद्य त्वं विवस्त्रः स्थितवानसि ।।
अतः सिंहत्वमचैव भविता ते न संशयः ।। ३३ ।।
इति गौतमशापेन सिंहत्वमगमत्पुरा ।।

कुबेरसचिवो यक्षो भद्रनामा भवान्पुरा ।। ३४ ।।
कुबेरो धर्मशीलो हि तद्भृत्याश्च तथैव हि ।।
अतः किमर्थं त्वं हंसि मामृषिं वनगोचरम् ।। ३५ ।।
एतत्सर्वमहं ध्यानाज्जानामि हि मृगाधिप ।।
इत्युक्तो ध्यानकाष्ठेन त्यक्त्वा सिंहत्वमाशु सः ।। ।। ३६ ।।
यक्षरूपं गतो दिव्यं कुबेरसचिवात्मकम् ।।

ध्यानकाष्ठमसावाह प्रांजलिः प्रणतो मुनिम् ।। ३७ ।।
अद्य ज्ञातं मया सर्वं पूर्ववृत्तं महामुने ।।
गौतमः शापकाले मे शापान्तमपि चोक्तवान् ।। ३८ ।।
ध्यानकाष्ठेन संवाद ऋक्षरूपेण ते यदा ।।
तदा निर्धूय सिंहत्वं यक्षरूपमवाप्स्यसि ।। ३९ ।।
इति मामब्रवीद्ब्रह्मन्गौतमो मुनिपुङ्गवः ।।
अद्य सिंहत्वनाशान्मे जानामि त्वां महामुने ।। 2.1.13.४० ।।
ध्यानकाष्ठाभिधं शुद्धं कामरूपधरं सदा ।।
इत्युक्त्वा तं प्रणम्याथ ध्यानकाष्ठं स यक्षराट् ।। ४१ ।।
विमानवरमारुह्य प्रययावलकापुरीम् ।।
उन्मत्तरूपं तं दृष्ट्वा मन्त्रिणस्तु नृपोत्तमम्।। ।। ४२ ।।
पितुः सकाशमानिन्यू रेवातीरे नृपोत्तमम् ।।
तस्मै निवेदयामासुर्मतिभ्रंशं सुतस्य च ।। ४३ ।।
ज्ञात्वा तु पुत्रवृत्तान्तं पिता वै नंदनस्तदा ।। ४४ ।।
।। अथ जैमिनिवाक्यात्स्वामितीर्थस्नातस्य धर्मगुप्तस्योन्मादनिवृत्तिः ।। ।।

पुत्रमादाय सहसा जैमिनेरन्तिकं ययौ ।।
तस्मै निवेदयामास पुत्रवृत्तान्तमादितः ।। ४५ ।।
भगवञ्जैमिने पुत्रो ममाद्योन्मत्ततां गतः ।।
अस्योन्मादविनाशाय ब्रूह्युपायं महामुने ।। ४६ ।।
इति पृष्टश्चिरं दध्यौ जैमिनिर्मुनिपुंगवः ।।
ध्यात्वा तु सुचिरं कालं नृपनन्दनमब्रवीत् ।। ४७ ।।
ध्यानकाष्ठस्य शापेन ह्युन्मत्तस्ते सुतोऽभवत् ।।
तस्य शापस्य मोक्षार्थमुपायं प्रब्रवीमि ते ।। ४८ ।।
सुवर्णमुखरीतीरे वेंकटेनाम पर्वते ।।
सर्वपापहरे पुण्ये नानाधातुविनिर्मिते ।। ४९ ।।
स्वामिपुष्करिणी चेति तीर्थमस्ति महत्तरम् ।।
पवित्राणां पवित्रं हि मंगलानां च मंगलम् ।। 2.1.13.५० ।।
श्रुतिसिद्धं महापुण्यं ब्रह्महत्यादिशोधकम् ।।
नीत्वा तत्र सुतं तेऽद्य स्नापयस्व महामते ।। ५१ ।।
उन्मादस्तत्क्षणादेव तस्य नश्येन्न संशयः ।।

इत्युक्तस्तं प्रणम्यासौ जैमिनिं मुनिपुंगवम् ।। ५२ ।।
नन्दः पुत्रं समादाय स्वामिपुष्करिणीं ययौ ।।

तत्र च स्नापयामास पुत्रं नियमपूर्वकम् ।। ५३ ।।
स्नानमात्राततः सद्यो नष्टोन्मादोऽभवत्सुतः ।।
स्वयं सस्नौ स नन्दोऽपि स्वामिपुष्करिणीजले ।। ५४ ।।
उषित्वा दिनमेकं तु सहपुत्रः पिता तदा ।।
सेवित्वा वेंकटेशं च श्रीनिवासं कृपानिधिम् ।। ५५ ।।
पुत्रमापृच्छय नन्दस्तं प्रययौ तपसे वनम् ।।
गते पितरि पुत्रोऽपि धर्मगुप्तो नृपो द्विजाः ।। ५६ ।।
प्रददौ वेंकटेशस्य बहुवित्तानि भक्तितः ।।
ब्राह्मणेभ्यो धनं धान्यं क्षेत्राणि च ददौ तदा ।। ५७ ।।
प्रययौ मन्त्रिभिः सार्धं स्वां पुरीं तदनन्तरम् ।।
धर्मेण पालयामास राज्यं निहतकण्टकम् ।। ५८ ।।
पितृपैतामहं विप्रा धर्मगुप्तोतिधार्मिकः ।।
उन्मादैरप्यपस्मारैर्ग्रहैर्दुष्टैश्च ये नराः ।। ५९ ।।

ग्रस्ता भवन्ति विप्रेन्द्रास्तेऽपि चात्र निमज्जनात् ।।
पुष्करिण्यां विमुक्ताः स्युः सत्यं सत्यं वदाम्यहम् ।। 2.1.13.६० ।।
स्वामिपुष्करिणीं त्यक्त्वा तीर्थमन्यद्व्रजेत्तु यः ।।
स्निग्धं स गोपयस्त्यक्त्वा स्नुहीक्षीरं प्रयाचते ।। ६१ ।।
स्वामितीर्थं स्वामितीर्थं स्वामितीर्थमिति द्विजाः ।।
त्रिःपठन्तो नरा एवं यत्र क्वापि जलाशये ।। ६२ ।।
स्नांति सर्वे नरास्ते वै यास्यन्ति ब्रह्मणः पदम् ।।
एवं वः कथिता विप्रा धर्मगुप्तकथा शुभा ।। ६३ ।।
यस्याः श्रवणमात्रेण ब्रह्महत्या विनश्यति ।। ।। ६४ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये स्वामिपुष्करिणीमहिमानुवर्णनंनाम त्रयोदशोऽध्यायः ।। १३ ।। छ ।।

Roman transliteration

|| atha dharmaguptacaritravarṇanam ||
|| śrīsūta uvāca || ||
bhūyopi saṃpravakṣyāmi svāmitīrthasya vaibhavam ||
yuṣmākamādareṇā'haṃ naimiṣāraṇyavāsinaḥ || 1 ||
nandonāma mahārājaḥ somavaṃśasamudbhavaḥ ||
dharmeṇa pālayāmāsa sāgarāntāṃ dharāmimām || 2 ||
tasya putraḥ samabhavaddharmagupta iti smṛtaḥ ||
rājyarakṣādhuraṃ nando nijaputre nidhāya saḥ || 3 ||
jiteṃdriyo jitāhāraḥ praviveśa tapovanam ||
tāte tapovanaṃ yāte dharmaguptābhidho nṛpaḥ || 4 ||
medinīṃ pālayāmāsa dharmajño nītitatparaḥ ||
ījе vahuvidhairyajñairdevānindra purogamān || 5 ||
brāhmaṇānāṃ dadau vittaṃ kṣetrāṇi ca bahūni saḥ ||
sarve svadharmaniratāstasminrājani śāsati ||6||
kadācinnābhavanpīḍāstasmiṃścorādisaṃbhavāḥ ||

kadāciddharmagupto'yamāruhya turagottamam || 7 ||
vanaṃ viveśa vipreṃdrā mṛgayārasakautukī ||
tamālatālahintālakuravākuladiṅmukhe || 8 ||
vicacāra vane tasminsiṃsahavyāghrabhayānake ||
mattālikulasannādasaṃmūrcchitadigantare || 9 ||
padmakalhārakumudanīlotpalavanākule ||
taṭāke rasasaṃpūrṇe tapasvijanamaṇḍite || 2.1.13.10 ||
tasminvane sañcarato dharmaguptasya bhūpateḥ ||
abhūdvibhāvarī viprāstamasāvṛtadiṅmukhā || 11 ||
rājā'pi paścimāṃ sandhyāmupāsya vinayānvitaḥ ||
jajāpa ca vane tatra gāyatrīṃ vedamātaram || 12 ||
siṃhavyāghrādibhītyāsminvṛkṣamekaṃ samāśrite ||
rājaputre tadabhyāśamṛkṣaḥ siṃhabhayārditaḥ || 13 ||
anvadhāvata vṛkṣaṃ tamekaḥ siṃho vanecaraḥ ||
anudrutaḥ sa siṃhena ṛkṣo vṛkṣamupāruhat || 14 ||

āruhya ṛkṣo vṛkṣaṃ taṃ dadarśa jagatīpatim ||
vṛkṣasthitaṃ mahātmānaṃ mahābalaparākramam || 15 ||
uvāca bhūpatiṃ dṛṣṭvā ṛkṣoyaṃ vanagocaraḥ ||
mā bhītiṃ kuru rājeṃdra vatsyāvo rajanīmiha || 16 ||
mahāsattvo mahākāyo mahādaṃṣṭrasamākulaḥ ||
vṛkṣamūlaṃ samāyātaḥ siṃho'yamatibhīṣaṇaḥ || 17 ||
rātryardhaṃ bhaja nidrāṃ tvaṃ rakṣyamāṇo mayodyataḥ ||
tataḥ prasuptaṃ māṃ rakṣa śarvaryardhaṃ mahāmate || 18 ||
iti tadvākyamākarṇya supte nandasute hariḥ ||
provāca ṛkṣaṃ supto'yaṃ nṛpo me tyajyatāmiti || 19 ||
taṃ siṃhamabravīdṛkṣo dharmajño dvijasattamāḥ ||
bhavāndharmaṃ na jānīte mṛgarāja vanecara || 2.1.13.20 ||
viśvāsaghātināṃ loke mahākaṣṭaṃ bhavatyaho ||
na hi mitradruhāṃ pāpaṃ naśyedyajñāyutairapi || 21 ||
brahmahatyādipāpānāṃ kathañcinniṣkṛtirbhavet ||

viśvāsaghātināṃ pāpaṃ na naśyejjanmakoṭibhiḥ || 22 ||
nāhaṃ meruṃ mahābhāraṃ manye pañcāsya bhūtale ||
mahābhāramimaṃ manye lokaviśvāsaghātakam || 23 ||
evamukto'tha ṛkṣeṇa siṃhastūṣṇīṃ babhūva ha ||
dharmagupte prabuddhe tu ṛkṣaḥ suṣvāpa bhūruhe || 24 ||
tataḥ siṃho'bravīdbhūpamenamṛkṣaṃ tyajasva me ||
evamukto'tha siṃhena rājā suptamaśaṃkitaḥ || 25 ||
svāṃkanyastaśiraskaṃ tamṛkṣaṃ tatyāja bhūtale ||
pātyamānastato rājñā samālambitapādapaḥ || 26 ||
ṛkṣaḥ puṇyavaśādvṛkṣānna papāta mahītale ||
sa ṛkṣo nṛpamabhyetya kopādvākyamabhāṣata || 27 ||
kāmarūpadharo rājannahaṃ bhṛgukulodbhavaḥ ||
dhyānakāṣṭhābhidho nāmnā ṛkṣarūpamadhārayam || 28 ||
kasmādanāgasaṃ suptamatyākṣīnmāṃ bhavānnṛpa ||
macchāpādatiśīghraṃ tvamunmattaścara bhūtale || 29 ||

iti śaptvā munirbhūpaṃ tataḥ siṃhamabhāṣata ||
na siṃhastvaṃ mahāyakṣaḥ kuberasacivaḥ purā || 2.1.13.30 ||
himavadgirimāsādya kadācittaṃ vadhūsakhaḥ ||
ajñānādgautamābhyāśe vihāramatanormudā || 31 ||
gautamo'pyuṭajāddaivātsamidāharaṇāya vai ||
nirgatastvāṃ vivasanaṃ dṛṣṭvā śāpamudāharat || 32 ||

yasmānmamāśrame'dya tvaṃ vivastraḥ sthitavānasi ||
ataḥ siṃhatvamadyaiva bhavitā te na saṃśayaḥ || 33 ||
iti gautamaśāpena siṃhatvamagamatpurā ||
kuberasacivo yakṣo bhadranāmā bhavānpurā || 34 ||
kubero dharmaśīlo hi tadbhṛtyāśca tathaiva hi ||
ataḥ kimarthaṃ tvaṃ haṃsi māmṛṣiṃ vanagocaram || 35 ||
etatsarvamahaṃ dhyānājjānāmi hi mṛgādhipa ||
ityukto dhyānakāṣṭhena tyaktvā siṃhatvamāśu saḥ || || 36 ||
yakṣarūpaṃ gato divyaṃ kuberasacivātmakam ||

dhyānakāṣṭhamasāvāha prāṃjaliḥ praṇato munim || 37 ||
adya jñātaṃ mayā sarvaṃ pūrvavṛttaṃ mahāmune ||
gautamaḥ śāpakāle me śāpāntamapi coktavān || 38 ||
dhyānakāṣṭhena saṃvāda ṛkṣarūpeṇa te yadā ||
tadā nirdhūya siṃhatvaṃ yakṣarūpamavāpsyasi || 39 ||
iti māmabravīdbrahmangautamo munipuṅgavaḥ ||
adya siṃhatvanāśānme jānāmi tvāṃ mahāmune || 2.1.13.40 ||
dhyānakāṣṭhābhidhaṃ śuddhaṃ kāmarūpadharaṃ sadā ||
ityuktvā taṃ praṇamyātha dhyānakāṣṭhaṃ sa yakṣarāṭ || 41 ||
vimānavaramāruhya prayayāvalakāpurīm ||
unmattarūpaṃ taṃ dṛṣṭvā mantriṇastu nṛpottamam|| || 42 ||
pituḥ sakāśamāninyū revātīre nṛpottamam ||
tasmai nivedayāmāsurmatibhraṃśaṃ sutasya ca || 43 ||
jñātvā tu putravṛttāntaṃ pitā vai naṃdanastadā || 44 ||
|| atha jaiminivākyātsvāmitīrthasnātasya dharmaguptasyonmādanivṛttiḥ || ||

putramādāya sahasā jaiminerantikaṃ yayau ||
tasmai nivedayāmāsa putravṛttāntamāditaḥ || 45 ||
bhagavañjaimine putro mamādyonmattatāṃ gataḥ ||
asyonmādavināśāya brūhyupāyaṃ mahāmune || 46 ||
iti pṛṣṭaściraṃ dadhyau jaiminirmunipuṃgavaḥ ||
dhyātvā tu suciraṃ kālaṃ nṛpanandanamabravīt || 47 ||
dhyānakāṣṭhasya śāpena hyunmattaste suto'bhavat ||
tasya śāpasya mokṣārthamupāyaṃ prabravīmi te || 48 ||
suvarṇamukharītīre veṃkaṭenāma parvate ||
sarvapāpahare puṇye nānādhātuvinirmite || 49 ||
svāmipuṣkariṇī ceti tīrthamasti mahattaram ||
pavitrāṇāṃ pavitraṃ hi maṃgalānāṃ ca maṃgalam || 2.1.13.50 ||
śrutisiddhaṃ mahāpuṇyaṃ brahmahatyādiśodhakam ||
nītvā tatra sutaṃ te'dya snāpayasva mahāmate || 51 ||
unmādastatkṣaṇādeva tasya naśyenna saṃśayaḥ ||

ityuktastaṃ praṇamyāsau jaiminiṃ munipuṃgavam || 52 ||
nandaḥ putraṃ samādāya svāmipuṣkariṇīṃ yayau ||
tatra ca snāpayāmāsa putraṃ niyamapūrvakam || 53 ||
snānamātrāttataḥ sadyo naṣṭonmādo'bhavatsutaḥ ||
svayaṃ sasnau sa nando'pi svāmipuṣkariṇījale || 54 ||
uṣitvā dinamekaṃ tu sahaputraḥ pitā tadā ||
sevitvā veṃkaṭeśaṃ ca śrīnivāsaṃ kṛpānidhim || 55 ||
putramāpṛcchya nandastaṃ prayayau tapase vanam ||
gate pitari putro'pi dharmagupto nṛpo dvijāḥ || 56 ||
pradadau veṃkaṭeśasya bahuvittāni bhaktitaḥ ||
brāhmaṇebhyo dhanaṃ dhānyaṃ kṣetrāṇi ca dadau tadā || 57 ||

prayayau mantribhiḥ sārdhaṃ svāṃ purīṃ tadanantaram ||
dharmeṇa pālayāmāsa rājyaṃ nihatakaṇṭakam || 58 ||
pitṛpaitāmahaṃ viprā dharmaguptotidhārmikaḥ ||
unmādairapyapasmārairgrahairduṣṭaiśca ye narāḥ || 59 ||

grastā bhavanti viprendrāste'pi cātra nimajjanāt ||
puṣkariṇyāṃ vimuktāḥ syuḥ satyaṃ satyaṃ vadāmyaham || 2.1.13.60 ||
svāmipuṣkariṇīṃ tyaktvā tīrthamanyadvrajettu yaḥ ||
snigdhaṃ sa gopayastyaktvā snuhīkṣīraṃ prayācate || 61 ||
svāmitīrthaṃ svāmitīrthaṃ svāmitīrthamiti dvijāḥ ||
triḥpaṭhanto narā evaṃ yatra kvāpi jalāśaye || 62 ||
snāṃti sarve narāste vai yāsyanti brahmaṇaḥ padam ||
evaṃ vaḥ kathitā viprā dharmaguptakathā śubhā || 63 ||
yasyāḥ śravaṇamātreṇa brahmahatyā vinaśyati || || 64 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīveṃkaṭācalamāhālye svāmipuṣkariṇīmahimānuvarṇanaṃnāma trayodaśo'dhyāyaḥ || 13 || cha ||

English translation

[The Story of Dharmagupta]:—

Śrī Sūta said :

1. I shall recount the greatness of Svāmitīrtha once again out of respect for you all, O residents of Naimiṣa forest.

2. There was a great king named Nanda . He was born of the Lunar race. He ruled righteously over this oceangirt [ocean-girt?] earth.

3-4a. He had a son who is remembered by the name Dharmagupta. Nanda entrusted the burden of protection of the kingdom to his son. The old king who had controlled his sense-organs and mastered (craving for) food entered a penance grove.

4b-5. When the father had gone to the penance grove, the king named Dharmagupta protected the earth. He was conversant with virtue (Dharma). He was skilled in statesmanship. He worshipped Devas , the chief of whom is Indra , by means of many kinds of Yajñas .

6-7a. To Brāhmaṇas he gave monetary gifts and land grants. When that king was ruling, all the people were devoted to their duties. There were no depredations of thieves etc. in that kingdom.

7b-10. Once Dharmagupta mounted his excellent horse, O eminent Brāhmaṇas, eager to go ahunting. He roamed about iṇ the forest very terrible due to lions and tigers. The quarters in the forest were covered with Tamāla (Indian Cinnamon), Tāla (palm tree), Hintāla (marshy date tree) and Kurabaka (red amaranth). The spaces in between the cardinal points echoed with the humming sound of the swarms of inebriated bees. All the lakes in the forest were full of water and abounded in golden lotuses, white lotuses, blue lotuses and water lilies. There were many ascetics who graced the forest.

11. While king Dharmagupta roamed about in the forest, O Brāhmaṇas, night befell him enveloping all the surrounding quarters with darkness.

12. The king endowed with humility performed the evening prayer (Sandhyā) in the forest and repeated the Gāyatrī Mantra , the mother of the Vedas .

13-14. Afraid of lions, tigers and other (wild animals) the prince resorted to a tree. A certain bear that was frightened of a lion came near the prince. A certain lion roaming in the forest chased the bear. The bear chased by the lion came to the tree and climbed it.

15. On climbing the tree the bear saw the king of noble soul and great strength and exploit perched on the tree.

16-18. On seeing him the wild bear said to the king: “O eminent king, do not be afraid. Let us both stay here the whole of the night. A lion of very huge body with great strength aṇḍ large curved teeth has come to the foot of the tree. He is excessively terrible. During the first half of the night you may go to sleep being protected by me. I will remain awake. Thereafter, O king of great intellect, protect me as I sleep during the later half of the night.”

19. On hearing his words the son of Nanda went to sleep. Then the lion told the bear, “Let this king who is asleep be given away to me.”

20. The bear who was conversant with virtue said to the lion, O excellent Brāhmaṇas: “You do not know righteousness, O king of beasts roaming in the forest.

21. Those who are guilty of breach of trust will face great difficulties in the world. The sins of those who are treacherous to friends cannot be destroyed even by means of ten thousand Yajñas.

22. One can somehow expiate for all the sins such as that of Brāhmaṇa -slaughter etc., but the sin of the treacherous ones will not perish even after crores of rebirths.

23. O lion, I do not consider Meru too heavy to the surface of the earth. I consider a treacherous fellow burdensome and very heavy (to the earth).”

24-27. On being told thus by the bear the lion kept quiet. When Dharmagupta woke up, the bear went to sleep on the tree. Thereupon, the lion spoke to the king, “Give away this bear to me.” On being told thus by the lion the king unhesitatingly dropped to the ground that bear that had gone to sleep placing its head on his lap! While being dropped down by the king, the bear supported himself by holding on to the tree. Fortunately he did not fall on the ground from the tree. Then the bear approached the king and angrily spoke these words:

28. “O king, I am a scion of the family of Bhṛgu . My name is Dhyānakāṣṭha. I can assume any form I wish. I have assumed this form of a bear.

29. Why did you let me down while I was asleep though I am devoid of any sin, O king? By my curse you shall instantly become insane. You will be roaming about over the earth.”

30. After cursing the king thus the sage spoke to the lion: “You are not (really) a lion. You are a great Yakṣa , a minister of Kubera .

31. Out of your ignorance once you joyously sported about in the company of women in the presence of Gautama on the mountain Himavān .

32. By chance Gautama came out of his hut to fetch sacrificial twigs. On seeing you naked he pronounced a curse:

33. ‘Since you remained in my hermitage today without any clothes on, you will undoubtedly be turned into a lion today.’

34. Formerly you were a Yakṣa and a minister of Kubera named Bhadra . It was through the curse of Gautama that you obtained the form of a lion.

35. Indeed Kubera is by nature righteous. His servants too are like him. Hence why do you kill me, a sage and resident of the forest?

36-37. O lord of beasts, I know all this through the power of meditation."

On being told thus by Dhyānakāṣṭha he immediately abandoned the form of lion and resumed the form of Yakṣa, the minister of Kubera. With palms joined in reverence he bowed down to sage Dhyānakāṣṭha and said:

38-42a. "O great sage, today all those previous events have been recollected by me. At the time of cursing me Gautama had mentioned about the end of the curse as well. Gautama, the eminent sage, had said to me thus, O Brāhmaṇa: 'When you carry on a conversation with Dhyānakāṣṭha in the form of a bear, you will get rid of this form of lion and will regain the form of Yakṣa.' Since my form of lion has been destroyed now, I know you, O great sage, as the pure ascetic named Dhyānakāṣṭha who can always assume any form he likes."

After saying this, the eminent Yakṣa bowed down to Dhyānakāṣṭha, got into an excellent aerial chariot and went to Alakāpurī.

42b-43. On seeing the excellent king in the form of a mad man the ministers took him to his father's presence on the banks of Revā . To him they intimated the mental derangement of his son.

[At the Instance of Jaimini Dharmagupta Takes His Holy Bath in Svāmitīrtha whereby His Madness Disappears]:—

44-46. After knowing the account of his son, Nanda, the father, took the son immediately to the presence of Jaimini. To him he reported the story of the son from the beginning:

"O Holy Lord Jaimini, my son has become insane now. O great sage, tell me the means of curing his madness."

47. On being requested thus, Jaimini, the eminent sage, meditated for a long time. After meditating long he said to king Nanda:

48. "It was on account of the curse of Dhyānakāṣṭha that your son became mad. I shall tell you the means of getting liberated from his curse.

49-53a. On the sacred mountain Veṅkaṭādri which is destructive of all sins and consists of many kinds of minerals, on the banks of Suvarṇamukharī there is a very great Tīrtha named Svāmipuṣkariṇī. It is the holiest of holy Tīrthas ; it is the most auspicious of all auspicious places. It is mentioned in the Vedas; it is highly meritorious; it dispels the (great) sins like Brāhmaṇa-slaughter etc. O highly intelligent one, take your son there and make him bathe therein. Immediately his madness will disappear. There is no doubt about that"

On being told thus Nanda bowed down to Jaimini, the eminent sage, took his son and went to Svāmipuṣkariṇī.

53b-57. There he made his son take his bath with the requisite holy observances. Merely by taking his bath the son got rid of his madness instantaneously. King Nanda too took his holy bath in the waters of Svāmipuṣkariṇī.

Along with his son, the father stayed there for a day, worshipping Veṅkaṭeśa , Śrīnivāsa , the storehouse of mercy. Nanda took leave of his son and went to the forest for penance.

After the father had departed the son, king Dharmagupta, offered much wealth devoutly to Veṅkaṭeśa, O Brāhmaṇas. He gave money, food-grains and land to Brāhmaṇas.

58-60. Thereafter, he went to his city along with his ministers. He righteously protected the kingdom inherited from his father and grandfather and rendered it devoid of thorns (i.e. enemies and troubles). O Brāhmaṇas, Dharmagupta was highly virtuous.

Those man who are afflicted with madness, epileptic fits, evil spirits etc., O eminent Brāhmaṇas, shall be liberated from them by taking the holy bath here in Puṣkariṇī . It is the truth, truth alone that I speak.

61. He who goes to another Tīrtha abandoning Svāmipuṣkariṇī, leaves off the tasty cow's milk and requests for the juice of spurge (i.e. a kind of plant having milky juice).

62-64. All those men who take their bath in any water anywhere repeating (the name) 'Svāmitīrtha' three times, O Brāhmaṇas, will go to Brahmā 's region.

Thus, O Brāhmaṇas, the auspicious story of Dharmagupta has been related to you. Merely by listening to this the sin of Brāhmaṇa-slaughter perishes.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 14

The Greatness of Svāmipuṣkariṇī: Sumati

Chapter 14 of 221 · 41 detected Sanskrit verse markers

Sanskrit

।। अथ सुमत्याख्यद्विजवृत्तान्तः ।।
।। श्रीसूत उवाच ।। ।।
भोभोस्तपोधनाः सर्वे नैमिषारण्यवासिनः ।।
स्वामितीर्थस्य माहात्म्यं भूयोऽपि प्रवदाम्यहम् ।। १ ।।
पुरा किरातीसंसर्गात्सुमतिर्ब्राह्मणः सुराम् ।।
पीतवान्पुष्करिण्यां स स्नात्वा पापाद्विमोचितः ।। २ ।।
।। ऋषय ऊचुः ।। ।।
सुमतिः कस्य पुत्रोऽसौ कथं स च सुरां पपौ ।।
कथं किरात्यासक्तोऽभूत्सूत पौराणिकोत्तम ।। ३ ।।
सर्वेषां विस्तरादेतद्वद त्वं कृपयाधुना ।। ४ ।।
।। श्रीसूत उवाच ।। ।।
महाराष्ट्राभिधे देशे ब्राह्मणः कश्चिदास्तिकः ।।
यज्ञदेव इति ख्यातो वेदवेदांगपारगः ।। ५ ।।
दयालुरातिथेयश्च शिवनारायणार्चकः ।।
सुमतिर्नामपुत्रोऽभूद्यज्ञदेवस्य तस्य वै ।। ६ ।।

पितरं स परित्यज्य भार्यामपि पतिव्रताम् ।।
प्रययावुत्कले देशे विटगोष्ठीपरायणः ।।७।।
काचित्किराती तद्देशे वसन्ती युवमोहनी ।।
यूनां समस्तद्रव्याणि प्रलोभ्य जगृहे चिरम् ।।८।।
तस्या गृहं स प्रययौ सुमतिर्ब्राह्मणाधमः ।।
सुमतिं सा च जग्राह किराती निर्धनं द्विजम् ।। ९ ।।
।।अथ सुमत्याख्यद्विजस्य किरातीसङ्गान्महापातकप्राप्तिः ।।
तया युक्तोऽथ सुमतिस्तत्संयोगैकतत्परः ।।
इतस्ततश्चोरयित्वा बहुद्रव्याणि सन्ततम् ।।2.1.14.१०।।
दत्त्वा तया चिरं रेमे तद्गृहे बुभुजे च सः।।
एकेन चषकेणासौ तया सह सुरां पपौ ।। ११ ।।
एवं स बहुकालं वै रममाणस्तया सह ।।
पितरौ निजपत्नीं च नास्मरद्विषयातुरः ।। १२ ।।
स कदाचित्किरातैस्तु चौर्यं कर्तुं ययौ सह ।।
विप्रस्य कस्यचिद्गेहे सोऽपि कैरातवेषभृत् ।। १३ ।।

ययौ चोरयितुं द्रव्यं साहसी खड्गहस्तवान् ।।
तद्गृहस्वामिनं विप्रं हत्वा खड्गेन साहसात् ।।१४।।
समादाय बहु द्रव्यं किरातीभवनं ययौ ।।
तं यान्तमनुयाति स्म ब्रह्महत्या भयंकरी ।। १५ ।।
नीलवस्त्रधरा भीमा भृशं रक्तशिरोरुहा ।।
गर्जन्ती साट्टहासं सा कम्पयन्ती च रोदसी ।। १६ ।।
अनुद्रुतस्तया सोऽयं बभ्राम जगतीतले ।।
एवं भ्रमन्भुवं सर्वां कदाचित्सुमतिः स्वयम् ।। १७ ।।
स्वग्रामं प्रययौ भीत्या विप्रबन्धुर्दुरात्मवान्।।
अनुद्रुतस्तया भीतः प्रययौ स्वगृहं प्रति ।। १८ ।।
ब्रह्महत्याप्यनुद्रुत्य तेन साकं गृहं ययौ ।।
पितरं रक्षरक्षेति सुमतिः शरणं ययौ ।। १९ ।।
मा भैषीरिति तं प्रोच्य पिता रक्षितुमुद्यतः ।।
तदानीं ब्रह्महत्येयं तत्तातं प्रत्यभाषत ।। 2.1.14.२०।।
।। ब्रह्महत्योवाच।। ।।

मैव त्वं प्रतिगृह्णीष्व यज्ञदेव द्विजोत्तम ।।
असौ सुरापी स्तेयी च ब्रह्महा चातिपातकी ।।२१।।
मातृद्रोही पितृद्रोही भार्यात्यागी च पातकी ।।
किरातीसंगदुष्टश्च ह्येनं मुंच दुरात्मकम् ।। २२ ।।
गृह्णासि चेदिमं विप्र महापातकिनं सुतम् ।।
त्वद्भार्यामस्य भार्यां च त्वां च पुत्रमिमं द्विज ।। २३ ।।
भक्षयिष्यामि वंशं च तस्मान्मुञ्च सुतं त्विमम् ।।
इमं त्यजसि चेत्पुत्रं युष्मान्मुचांमि सांप्रतम्।। ।। २४ ।।
नैकस्यार्थे कुलं हन्तुमर्हसि त्वं महामते ।।
इत्युक्तः स तया तत्र यज्ञदेवोऽब्रवीच्च ताम् ।। २५ ।।
।। यज्ञदेव उवाच ।। ।।
बाधते मां सुतस्नेहः कथमेनं परित्यजे ।।
ब्रह्महत्या तदाकर्ण्य द्विजोक्तं तमभाषत ।। २६ ।।
।। ब्रह्महत्योवाच ।। ।।
अयं हि पतितो भूत्वा वर्णाश्रम बहिष्कृतः ।।

पुत्रेस्मिन्मा कुरु स्नेहं निन्दितं चास्य दर्शनम् ।। २७ ।।
इत्युक्त्वा ब्रह्महत्या सा यज्ञदेवस्य पश्यतः ।।
तलेन प्रजहारास्य पुत्रं सुमतिनामकम् ।। २८ ।।
रुरोद तातताते ति पितरं प्रब्रुवन्मुहुः ।। २९ ।।
।। अथ सुमतिं प्रति दुर्वासः कथित ब्रह्महत्यामुक्त्युपायः ।। ।।
रुरु दुर्जनको माता भार्यापि सुमतेस्तदा ।।
एतस्मिन्नंतरे तत्र दुर्वासाः शंकरांशकः ।। 2.1.14.३० ।।
दिष्ट्या समाययौ योगी धार्मिको मुनिसत्तमः ।।
यज्ञदेवोऽथ तं दृष्ट्वा मुनिं रुद्रावतारकम्।। ३१ ।।

स्तुत्वा प्रणम्य शरणं ययाचे पुत्रकारणात् ।।
दुर्वासास्त्वं महायोगिन्साक्षाद्वै शंकरांशकः ।। ।। ३२ ।।
त्वद्दर्शनमपुण्यानां भविता न कदाचन ।।
ब्रह्महा च सुरापी च स्तेयी चाभूत्सुतो मम ।। ३३ ।।
एनं प्रहर्तुमायाता ब्रह्महत्यापि वर्तते ।।
स्याद्यथा मे पुत्रोऽयं महापातकमोचितः ।। ३४ ।।

घोरा च ब्रह्महत्येयं यथा शीघ्रं लयं व्रजेत् ।।
तमुपायं वदस्वाद्य मम पुत्रे दयां कुरु ।। ३५ ।।
अयमेव हि पुत्रो मे नान्योऽस्ति तनयो मुने ।।
अस्मिन्मृते तु वंशो मे समुच्छिद्येत मूलतः ।। ३६ ।।
ततः पितृभ्यः पिण्डानां दातापि न भवेद्ध्रुवम् ।।
ततः कृपां कुरुष्व त्वमस्मासु भगवन्मुने ।। ३७ ।।
इत्युक्तः स तदोवाच दुर्वासाः शंकरांशकः ।।
ध्यात्वाथसुचिरं कालं यज्ञदेवं द्विजोत्तमम् ।। ३८ ।।
।। दुर्वासा उवाच ।। ।।
यज्ञदेवकृतं षापमतिदूर सुतेन ते ।।
नास्य पापस्य शातिः स्यात्प्रायश्चित्तायुतैरपि ।। ।। ३९ ।।
तथापि ते सुतस्याहं तस्य पापस्य शान्तये ।।
प्रायश्चित्तं वदिष्यामि शृणु नान्यमना द्विज ।। 2.1.14.४० ।।
वेंकटाद्रौ महापुण्ये सर्वपातकनाशने ।।
स्वामिपुष्करिणी चेति वर्तते मंगलप्रदा ।। ४१ ।।

।। अथ सुमतेः स्वामिपुष्करिणीस्नानाद्ब्रह्महत्या विमुक्तिः ।। ।।
स्नाति चेत्तव पुत्रोऽयं पातकान्मुच्यते क्षणात् ।।
एवं श्रुत्वा मुनेर्वाक्यं यज्ञदेवो महामतिः ।। ४२ ।।
पुत्रमादाय सुमतिं स्वामिपुष्करिणींगतः ।।
स्नापयामास सुमतिं हत्यया पीडितं सुतम् ।। ४३ ।।
आकाशवाणी तं विप्रमुवाच मधुरस्वरा ।।
यज्ञदेव महाभाग स्नानेनानेन सुव्रत ।। ४४ ।।
पूतोऽभवत्तव सुतः संशयं मा कृथा द्विज ।।
एवंप्रभावं ततीर्थं पापवृक्षकुठारकम् ।। ४५ ।।
एवं वः कथितं विप्रा इतिहासं पुरातनम्।।
शृण्वतां पठतां चापि वाजपेयफलं लभेत् ।। ४६ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये स्वामिपुष्करिणीतीर्थमहिमानुवर्णनंनाम चतुर्दशोऽध्यायः ।। १४ ।।

Roman transliteration

|| atha sumatyākhyadvijavṛttāntaḥ ||
|| śrīsūta uvāca || ||

bhobhostapodhanāḥ sarve naimiṣāraṇyavāsinaḥ ||
svāmitīrthasya māhātmyaṃ bhūyo'pi pravadāmyaham || 1 ||
purā kirātīsaṃsargātsumatirbrāhmaṇaḥ surām ||
pītavānpuṣkariṇyāṃ sa snātvā pāpādvimocitaḥ || 2 ||
|| ṛṣaya ūcuḥ || ||
sumatiḥ kasya putro'sau kathaṃ sa ca surāṃ papau ||
kathaṃ kirātyāsakto'bhūtsūta paurāṇikottama || 3 ||
sarveṣāṃ vistarādetadvada tvaṃ kṛpayādhunā || 4 ||
|| śrīsūta uvāca || ||
mahārāṣṭrābhidhe deśe brāhmaṇaḥ kaścidāstikaḥ ||
yajñadeva iti khyāto vedavedāṃgapāragaḥ || 5 ||
dayālurātitheyaśca śivanārāyaṇārcakaḥ ||
sumatirnāmaputro'bhūdyajñadevasya tasya vai || 6 ||

pitaraṃ sa parityajya bhāryāmapi pativratām ||
prayayāvutkale deśe viṭagoṣṭhīparāyaṇaḥ ||7||
kācitkirātī taddeśe vasantī yuvamohanī ||
yūnāṃ samastadravyāṇi pralobhya jagṛhe ciram ||8||
tasyā gṛhaṃ sa prayayau sumatirbrāhmaṇādhamaḥ ||
sumatiṃ sā ca jagrāha kirātī nirdhanaṃ dvijam || 9 ||
||atha sumatyākhyadvijasya kirātīsaṅgānmahāpātakaprāptiḥ ||
tayā yukto'tha sumatistatsaṃyogaikatatparaḥ ||
itastataścorayitvā bahudravyāṇi santatam ||2.1.14.10||
dattvā tayā ciraṃ reme tadgṛhe bubhuje ca saḥ||
ekena caṣakeṇāsau tayā saha surāṃ papau || 11 ||
evaṃ sa bahukālaṃ vai ramamāṇastayā saha ||
pitarau nijapatnīṃ ca nāsmaradviṣayāturaḥ || 12 ||
sa kadācitkirātaistu cauryaṃ kartuṃ yayau saha ||
viprasya kasyacidgehe so'pi kairātaveṣabhṛt || 13 ||

yayau corayituṃ dravyaṃ sāhasī khaṅgahastavān ||
tadgṛhasvāminaṃ vipraṃ hatvā khaṅgena sāhasāt ||14||
samādāya bahu dravyaṃ kirātībhavanaṃ yayau ||
taṃ yāntamanuyāti sma brahmahatyā bhayaṃkarī || 15 ||
nīlavastradharā bhīmā bhṛśaṃ raktaśiroruhā ||
garjantī sāṭṭahāsaṃ sā kampayantī ca rodasī || 16 ||
anudrutastayā so'yaṃ babhrāma jagatītale ||
evaṃ bhramanbhuvaṃ sarvāṃ kadācitsumatiḥ svayam || 17 ||
svagrāmaṃ prayayau bhītyā viprabandhurdurātmavān||
anudrutastayā bhītaḥ prayayau svagṛhaṃ prati || 18 ||
brahmahatyāpyanudrutya tena sākaṃ gṛhaṃ yayau ||
pitaraṃ rakṣarakṣeti sumatiḥ śaraṇaṃ yayau || 19 ||
mā bhaiṣīriti taṃ procya pitā rakṣitumudyataḥ ||
tadānīṃ brahmahatyeyaṃ tattātaṃ pratyabhāṣata || 2.1.14.20||
|| brahmahatyovāca|| ||

maiva tvaṃ pratigṛhṇīṣva yajñadeva dvijottama ||
asau surāpī steyī ca brahmahā cātipātakī ||21||
mātṛdrohī pitṛdrohī bhāryātyāgī ca pātakī ||
kirātīsaṃgaduṣṭaśca hyenaṃ muṃca durātmakam || 22 ||
gṛhṇāsi cedimaṃ vipra mahāpātakinaṃ sutam ||
tvadbhāryāmasya bhāryāṃ ca tvāṃ ca putramimaṃ dvija || 23 ||
bhakṣayiṣyāmi vaṃśaṃ ca tasmānmuñca sutaṃ tvimam ||

imaṃ tyajasi cetputraṃ yuṣmānmucāṃmi sāṃpratam|| || 24 ||
naikasyārthe kulaṃ hantumarhasi tvaṃ mahāmate ||
ityuktaḥ sa tayā tatra yajñadevo'bravīcca tām || 25 ||
|| yajñadeva uvāca || ||
bādhate māṃ sutasnehaḥ kathamenaṃ parityaje ||
brahmahatyā tadākarṇya dvijoktaṃ tamabhāṣata || 26 ||
|| brahmahatyovāca || ||
ayaṃ hi patito bhūtvā varṇāśrama bahiṣkṛtaḥ ||

putresminmā kuru snehaṃ ninditaṃ cāsya darśanam || 27 ||
ityuktvā brahmahatyā sā yajñadevasya paśyataḥ ||
talena prajahārāsya putraṃ sumatināmakam || 28 ||
ruroda tātatāteti pitaraṃ prabruvanmuhuḥ || 29 ||
|| atha sumatiṃ prati durvāsaḥ kathita brahmahatyāmuktyupāyaḥ || ||
ruru durjanako mātā bhāryāpi sumatestadā ||
etasminnaṃtare tatra durvāsāḥ śaṃkarāṃśakaḥ || 2.1.14.30 ||
diṣṭyā samāyayau yogī dhārmiko munisattamaḥ ||
yajñadevo'tha taṃ dṛṣṭvā muniṃ rudrāvatārakam|| 31 ||
stutvā praṇamya śaraṇaṃ yayāce putrakāraṇāt ||
durvāsāstvaṃ mahāyoginsākṣādvai śaṃkarāṃśakaḥ || || 32 ||
tvaddarśanamapuṇyānāṃ bhavitā na kadācana ||
brahmahā ca surāpī ca steyī cābhūtsuto mama || 33 ||
enaṃ prahartumāyātā brahmahatyāpi vartate ||
syādyathā me putro'yaṃ mahāpātakamocitaḥ || 34 ||

ghorā ca brahmahatyeyaṃ yathā śīghraṃ layaṃ vrajet ||
tamupāyaṃ vadasvādya mama putre dayāṃ kuru || 35 ||
ayameva hi putro me nānyo'sti tanayo mune ||
asminmṛte tu vaṃśo me samucchidyeta mūlataḥ || 36 ||
tataḥ pitṛbhyaḥ piṇḍānāṃ dātāpi na bhaveddhruvam ||
tataḥ kṛpāṃ kuruṣva tvamasmāsu bhagavanmune || 37 ||
ityuktaḥ sa tadovāca durvāsāḥ śaṃkarāṃśakaḥ ||
dhyātvāthasuciraṃ kālaṃ yajñadevaṃ dvijottamam || 38 ||
|| durvāsā uvāca || ||
yajñadevakṛtaṃ ṣāpamatidūra sutena te ||
nāsya pāpasya śātiḥ syātprāyaścittāyutairapi || || 39 ||
tathāpi te sutasyāhaṃ tasya pāpasya śāntaye ||
prāyaścittaṃ vadiṣyāmi śṛṇu nānyamanā dvija || 2.1.14.40 ||
veṃkaṭādrau mahāpuṇye sarvapātakanāśane ||
svāmipuṣkariṇī ceti vartate maṃgalapradā || 41 ||

|| atha sumateḥ svāmipuṣkariṇīsnānādbrahmahatyā vimuktiḥ || ||
snāti cettava putro'yaṃ pātakānmucyate kṣaṇāt ||
evaṃ śrutvā munervākyaṃ yajñadevo mahāmatiḥ || 42 ||
putramādāya sumatiṃ svāmipuṣkariṇīṃgataḥ ||
snāpayāmāsa sumatiṃ hatyayā pīḍitaṃ sutam || 43 ||
ākāśavāṇī taṃ vipramuvāca madhurasvarā ||
yajñadeva mahābhāga snānenānena suvrata || 44 ||
pūto'bhavattava sutaḥ saṃśayaṃ mā kṛthā dvija ||
evaṃprabhāvaṃ tattīrthaṃ pāpavṛkṣakuṭhārakam || 45 ||
evaṃ vaḥ kathitaṃ viprā itihāsaṃ purātanam||
śṛṇvatāṃ paṭhatāṃ cāpi vājapeyaphalaṃ labhet || 46 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe

śrīveṃkaṭācalamāhātmye svāmipuṣkariṇītīrthamahimānuvarṇanaṃnāma caturdaśo'dhyāyaḥ || 14 ||

English translation

[The Story of a Brāhmaṇa Named Sumati]:—

Śrī Sūta said :

1-2. O ascetics, O ye all residents of Naimiṣa forest, I shall recount once more the greatness of Svāmitīrtha . Formerly, on account of his association with a Kirātī ('huntress') Sumati, a Brāhmaṇa, drank liquor. He took his bath in Puṣkariṇī and was liberated from the sin.

The sages asked :

3-4. Whose son was Sumati? How did he come (i.e. become addicted) to drink liquor? How was he enamoured of a Kirāta woman? O Sūta , the most excellent one among those conversant with the Purāṇas , kindly narrate this now in detail to us all.

Śrī Sūta said :

5-6. In the land named Mahārāṣṭra there was an orthodox Brāhmaṇa well-known as Yajñadeva. He was a master of the Vedas and Vedāṅgas . He was very compassionate, hospitable to guests and a regular worshipper of Śiva and Nārāyaṇa . That Yajñadeva had a son named Sumati.

7. He left his father and deserted his chaste wife. Devoted to an assembly of lecherous persons, he went to the Utkala land (Orissa).

8. In that land there lived a Kirāta woman (a Kirātī) who was young and of enchanting beauty. For a long time she tempted young men and took away all their wealth.

9. Sumati, the base Brāhmaṇa, went to her house. That huntress (Kirātī) caught hold of Sumati, (though) he was a Brāhmaṇa without wealth.

[Due to His Association with the Kirātī the Brāhmaṇa Named Sumati Incurs a Great Sin]:—

10-12. Sumati associated with her. He was solely interested in sexual union with her. From here and there he stole many things and much wealth and always handed them over to her. He sported with her for a long time. He took food in her house. He drank liquor along with her from the same goblet. Sporting about thus with her for a long time, eagerly engaged in sensual pleasures, he never remembered his parents or wife.

13. Once he went to the house of a certain Brāhmaṇa to commit theft along with the Kirātas . He too assumed the guise of a Kirāta.

14-15. He was rash and ferocious. With a sword in his hand he went to steal his wealth. With his sword he killed the master of that house, took away plenty of wealth and went to the house of the Kirātī.

The terrible, hideous, evil spirit of the sin of Brāhmaṇa-slaughter followed him as he proceeded ahead.

16. Clad in dark-blue clothes, the terrible spirit with extremely red hair roared boisterously shaking heaven and earth.

17-18. Chased by the ogress, he wandered over the whole of the earth. Thus roaming over the entire earth once Sumati went to his own village. The evil Brāhmaṇa of vicious soul was frightened on being chased by that evil spirit. He went into his own house.

19. The devil of the sin of Brāhmaṇa-slaughter pursued him and went to the house along with him. Saying “Save me, save me”, Sumati sought refuge in his father.

20. Saying to him, “Do not be afraid”, the father exerted himself to protect him. At that time Brahmahatyā spoke to his father:

Brahmahatyā said :

21-22. O Yajñadeva, O excellent Brāhmaṇa, do not accept him. He is a drink-addict. He is a thief. He is murderer of a Brāhmaṇa. He is a great sinner. He is antagonistic to his mother and father, a deserter of his wife. He is a sinner. He is defiled due to his association with a Kirātī. Leave him off. He is vicious.

23-24. If you agree to protect, O Brāhmaṇa, this son who is a great sinner, I will devour your wife, his wife, you as well as this son, O Brāhmaṇa. I will devour the whole family. Hence leave this son off. If you leave this son off, I will release all of you now.

25. It does not behove you, O highly intelligent one, to get the whole family destroyed for the sake of one member.

On being told thus by her, Yajñadeva spoke to her:

Yajñadeva said :

26. Affection for my son afflicts me. How can I forsake him?

On hearing that utterance of the Brāhmaṇa Brahmahatyā spoke to him:

Brahmahatyā said :

27-29. He has become fallen. He has been banished from the social system of castes and stages of life. Do not show any affection to this son. Even his sight is censurable.

After saying this, even as Yajñadeva was looking, that Brahmahatyā struck his son named Sumati with her palm. Crying out “O father, O father” he lamented much.

[Means of Getting Free from Brahmahatyā Suggested to Sumati by Durvāsas]:—

30-31. The father, mother and wife of Sumati lamented then.

In the meantime the great Yogī Durvāsas, the virtuous and excellent sage, a part of Śaṅkara himself, fortunately came there. On seeing that sage, the incarnation of Rudra , Yajñadeva eulogized and bowed to him. On behalf of his son he begged of him an asylum:

32-37. “O great Yogin , O Durvāsas, you are a part of Śaṅkara himself. Persons devoid of merit will never have a vision of yours. My son is slayer of a Brāhmaṇa, a drink-addict and a thief. Even the ogress of the sin of Brāhmaṇa-slaughter has come to strike him down. Tell me the means whereby this son of mine shall be rid of the great sins and this terrible Brahmahatyā shall cease to be (i.e. to torment him) quickly. Take pity on my son. He is the only son of mine, O sage. I have no other son. If he dies,

my family will become extinct and uprooted. There will not be anyone to offer riceballs to the Manes. So, O holy lord, O sage, take pity on us."

38. On being told thus, Durvāsas, a part of Śaṅkara, meditated for a long time and said to Yajñadeva, the most excellent Brāhmaṇa:

Durvāsas said :

39. O Yajñadeva, an extremely terrible sin has been committed by your son. His sin cannot be expiated even by ten thousand modes of expiation.

40. Still I shall suggest an atonement for the suppression of that sin of your son. O Brāhmaṇa, listen (carefully) with your mind not distracted by anything else.

41. On the highly meritorious mountain Veṅkaṭādri which is destructive of all sins, there is a lake named Svāmipuṣkariṇī that bestows auspiciousness.

42-43. If your son takes his bath there he shall be rid of sins instantaneously.

[Sumati Liberated from Brahmahatyā Through Holy Bath in Svāmipuṣkariṇī]:—

On hearing these words of the sage Yajñadeva of great intellect took his son and went to Svāmipuṣkariṇī. He made his son bathe there—his son Sumati who was tormented by the evil spirit of the sin of Brāhmaṇa-slaughter.

44-45. A sweet-toned ethereal voice said to the Brāhmaṇa:

"O Yajñadeva of good holy rites, O Brāhmaṇa of exalted magnificence, your son has become purified by means of this holy bath. O Brāhmaṇa, do not entertain any doubt. That Tīrtha has a power of this sort. It is an axe unto the tree of sins."

46. Thus, O Brāhmaṇas , the ancient legend has been recounted to you all. It yields the benefit of a Vājapeya sacrifice to those who listen and read.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 15

The Greatness of Rāmakṛṣṇa Tīrtha

Chapter 15 of 221 · 27 detected Sanskrit verse markers

Sanskrit

।। अथ रामकृष्णतीर्थमाहात्म्यम् ।।
।। श्रीसूत उवाच ।। ।।
वेंकटाख्ये महापुण्ये सर्वपातकनाशने ।।
कृष्णतीर्थस्य माहात्म्यं शृणुध्वं सुसमाहिताः ।। १ ।।
यत्र मज्जनमात्रेण कृतघ्नोऽपि विमुच्यते ।।
पितॄन्मातॄर्गुरूंश्चावमन्यंते मोहमोहिताः ।। २ ।।
ये चाप्यन्ये दुरात्मानः कृतघ्ना निरपत्रपाः ।।
ते सर्वे कृष्णतीर्थेस्मिञ्छुद्धन्ति स्नानमात्रतः ।। ३ ।।
कृष्णनामा मुनिः पूर्वं वेंकटाह्रयभूधरे ।।
अवर्तत तपः कुर्वन्विष्णुं ध्यायन्समाहितः ।। ४ ।।
स तत्र कल्पयामास स्नानार्थं तीर्थमुत्तमम् ।।
तत्र स्नात्वा सकृन्मर्त्यः कृतघ्नोऽपि विमुच्यते ।। ५ ।।
अत्रेतिहासं वक्ष्यामि पुराणं पापनाशनम् ।।
यस्य श्रवणमात्रेण नरो मुक्तिमवाप्नुयात्।। ६ ।।
पुरा बभूव विप्रेन्द्रो रामकृष्णो महामुनिः ।।

सत्यवाञ्छीलवान्वाग्मी सर्वभूतदयान्वितः ।। ७ ।।
शत्रुमित्रसमो दान्तस्तपस्वी विजितेंद्रियः ।।
परे ब्रह्मणि निष्णातो ब्रह्मतत्त्वैकसंश्रयः ।। ८ ।।
एवंप्रभावः स मुनिस्तपस्तेपे सुदारुणम् ।।
स वै निश्चलसर्वांगस्तिष्ठन्सर्वत्र भूतले ।। ९ ।।
परमाण्वन्तरं वापि न स्वस्थानाच्चचाल सः ।।
स्थित्वा तत्र तपस्यंतमनेकशतवत्सरान् ।। 2.1.15.१० ।।
तं चाक्रमत वल्मीकं छादितांगं चकार वै ।।
वल्मीकाक्रान्तदेहोऽपि रामकृष्णो महामुनिः ।।११।।
अकरोत्तप एवासौ वल्मीकं न त्वबुध्यत ।।
तस्मिंश्च तप्यति तपो वासवो मुनिपुंगवे।। १२ ।।
विसृज्य मेघजालानि वर्षयामास वेगवान् ।।
एवं दिनानि सप्तायं ववर्ष च निरन्तरम् ।। १३ ।।
धारावर्षेण महता वृष्यमाणोपि वै मुनिः ।।
तद्वर्षं प्रतिजग्राह निमीलितविलोचनः ।। १४ ।।

महता स्तनितेनाशु तदा बधिरयन्छ्रुतीः ।।
वल्मीकस्योपरिष्टाद्वै निपपात महाशनिः ।। १५ ।।
तस्मिन्वर्षति पर्जन्ये शीतवातादिदुःसहे ।। १६ ।।
।। अथ रामकृष्णाख्यमहर्षितपःप्रसन्नभगवदाविर्भावः ।। ।।
वल्मीकशिखरं ध्वस्तं बभूवाशनिताडितम्।।
तदाप्रादुरभूद्देवः शङ्खचक्रगदाधरः ।। १७ ।।
विनतानन्दनारूढो वनमालाविभूषितः ।।
रामकृष्णस्य तपसा तोषितो वाक्यमब्रवीत्।। १८ ।।
तपोनिधे रामकृष्ण वेदशास्त्रार्थपारग ।।
मदाविर्भावदिवसे यः स्नाति मनुजोत्तमः ।। १९ ।।
तस्य पुण्यफलं वक्तुं शेषेणापि न शक्यते ।।
मकरस्थे रवौ विप्र पौर्णमास्यां महातिथौ ।। 2.1.15.२० ।।
पुष्यनक्षत्रयुक्तायां स्नानकालो विधीयते ।।
तद्दिने स्नाति यो मर्त्यः कृष्णतीर्थं महामतिः ।। २१ ।।
सर्वपापविनिर्मुक्तः सर्वान्कामाँल्लभेत सः ।।

मदाविर्भावदिवसे कृष्णतीर्थजले शुभे ।। २२ ।।
स्नातुं तत्र समायांति स्वपापपरिशुद्धये ।।
देवा मनुष्याः सर्वे च दिक्पालाश्च महौजसः ।। २३ ।।
एते सर्वे महात्मानः कोटिसूर्यसमप्रभाः ।।
ते सर्वे कृष्णतीर्थेस्मिन्स्नानात्पूता भवंति हि ।। २४ ।।
त्वन्नाम्नेदं महातीर्थं लोके प्रख्यातिमेष्यति ।।
इत्युक्त्वा श्रीनिवासश्च तत्रैवान्तरधीयत ।। २५ ।।
एवं प्रभावं तत्तीर्थं महापापविशोधनम् ।।
बुद्धिशुद्धिप्रदं पुसां सर्वैश्वर्यप्रदायकम् ।। २६ ।।
एवं वः कथितं विप्राः कृष्णतीर्थस्य वैभवम् ।।
शृण्वतां पठतां चैव विष्णुलोकप्रदायकम् ।। २७ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां सहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये
रामकृष्णतीर्थमहिमानुवर्णनंनाम पञ्चदशोऽध्यायः ।। १५ ।।

Roman transliteration

|| atha rāmakṛṣṇatīrthamāhātmyam ||
|| śrīsūta uvāca || ||
veṃkaṭākhye mahāpuṇye sarvapātakanāśane ||
kṛṣṇatīrthasya māhātmyaṃ śṛṇudhvaṃ susamāhitāḥ || 1 ||
yatra majjanamātreṇa kṛtaghno'pi vimucyate ||
pitṝnmātṝrgurūṃścāvamanyaṃte mohamohitāḥ || 2 ||
ye cāpyanye durātmānaḥ kṛtaghnā nirapatrapāḥ ||
te sarve kṛṣṇatīrthesmiñchuddhyanti snānamātrataḥ || 3 ||
kṛṣṇanāmā muniḥ pūrvaṃ veṃkaṭāhṛyabhūdhare ||
avartata tapaḥ kurvanviṣṇuṃ dhyāyansamāhitaḥ || 4 ||
sa tatra kalpayāmāsa snānārthaṃ tīrthamuttamam ||
tatra snātvā sakṛnmartyaḥ kṛtaghno'pi vimucyate || 5 ||

atretihāsaṃ vakṣyāmi purāṇaṃ pāpanāśanam ||
yasya śravaṇamātreṇa naro muktimavāpnuyāt|| 6 ||
purā babhūva viprendro rāmakṛṣṇo mahāmuniḥ ||

satyavāñchīlavānvāgmī sarvabhūtadayānvitaḥ || 7 ||
śatrumitrasamo dāntastapasvī vijiteṃdriyaḥ ||
pare brahmaṇi niṣṇāto brahmatattvaikasaṃśrayaḥ || 8 ||
evaṃprabhāvaḥ sa munistapastepe sudāruṇam ||
sa vai niścalasarvāṃgastiṣṭhansarvatra bhūtale || 9 ||
paramāṇvantaraṃ vāpi na svasthānāccacāla saḥ ||
sthitvā tatra tapasyaṃtamanekaśatavatsarān || 2.1.15.10 ||
taṃ cākramata valmīkaṃ chāditāṃgaṃ cakāra vai ||
valmīkākrāntadeho'pi rāmakṛṣṇo mahāmuniḥ ||11||
akarottapa evāsau valmīkaṃ na tvabudhyata ||
tasmiṃśca tapyati tapo vāsavo munipuṃgave|| 12 ||
visṛjya meghajālāni varṣayāmāsa vegavān ||
evaṃ dināni saptāyaṃ vavarṣa ca nirantaram || 13 ||
dhārāvarṣeṇa mahatā vṛṣyamāṇopi vai muniḥ ||
tadvarṣaṃ pratijagrāha nimīlitavilocanaḥ || 14 ||

mahatā stanitenāśu tadā badhirayanchrutīḥ ||
valmīkasyopariṣṭādvai nipapāta mahāśaniḥ || 15 ||
tasminvarṣati parjanye śītavātādiduḥsahe || 16 ||
|| atha rāmakṛṣṇākhyamaharṣitapaḥprasannabhagavadāvirbhāvaḥ || ||
valmīkaśikharaṃ dhvastaṃ babhūvāśanitāḍitam||
tadāprādurabhūddevaḥ śaṅkhacakragadādharaḥ || 17 ||
vinatānandanārūḍho vanamālāvibhūṣitaḥ ||
rāmakṛṣṇasya tapasā toṣito vākyamabravīt|| 18 ||
taponidhe rāmakṛṣṇa vedaśāstrārthapāraga ||
madāvirbhāvadivase yaḥ snāti manujottamaḥ || 19 ||
tasya puṇyaphalaṃ vaktuṃ śeṣeṇāpi na śakyate ||
makarasthe ravau vipra paurṇamāsyāṃ mahātithau || 2.1.15.20 ||
puṣyanakṣatrayuktāyāṃ snānakālo vidhīyate ||
taddine snāti yo martyaḥ kṛṣṇatīrthaṃ mahāmatiḥ || 21 ||
sarvapāpavinirmuktaḥ sarvānkāmā~llabheta saḥ ||

madāvirbhāvadivase kṛṣṇatīrthajale śubhe || 22 ||
snātuṃ tatra samāyāṃti svapāpapariśuddhaye ||
devā manuṣyāḥ sarve ca dikpālāśca mahaujasaḥ || 23 ||
ete sarve mahātmānaḥ koṭisūryasamaprabhāḥ ||
te sarve kṛṣṇatīrthesminsnānātpūtā bhavaṃti hi || 24 ||
tvannāmnedaṃ mahātīrthaṃ loke prakhyātimeṣyati ||
ityuktvā śrīnivāsaśca tatraivāntaradhīyata || 25 ||
evaṃ prabhāvaṃ tattīrthaṃ mahāpāpaviśodhanam ||
buddhiśuddhipradaṃ pusāṃ sarvaiśvaryapradāyakam || 26 ||
evaṃ vaḥ kathitaṃ viprāḥ kṛṣṇatīrthasya vaibhavam ||
śṛṇvatāṃ paṭhatāṃ caiva viṣṇulokapradāyakam || 27 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ sahitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīveṃkaṭācalamāhātmye rāmakṛṣṇatīrthamahimānuvarṇanaṃnāma pañcadaśo'dhyāyaḥ || 15 ||

English translation

Śrī Sūta said :

1-3. Listen with great concentration (of mind) to the greatness of Kṛṣṇa Tīrtha located on the mountain named Veṅkaṭa that is highly meritorious and destructive of all sins.

By merely taking the bath here even an ungrateful person will be liberated (from sins). All those persons who insult and dishonour fathers, mothers, preceptors and elders, those who are deluded, those who are wicked in their minds, and others who are ungrateful and shameless, become purified merely by bathing in this Kṛṣṇa Tīrtha .

4-5. Formerly there lived a sage named Kṛṣṇa on the mountain named Veṅkaṭa. He was engaged in penance. He meditated on Viṣṇu with great concentration. It was he who made a Tīrtha for the purpose of bathing. It is an excellent Tīrtha. By taking bath there even once even an ungrateful man becomes liberated.

6. In this connection I shall recount the ancient legend that is destructive of sins. Merely by listening to it a man attains salvation.

7-8. Formerly there was a prominent Brāhmaṇa named Rāmakṛṣṇa . He was a great sage. He was of good conduct and habits. He was truthful and eloquent. He was endowed with kindness for all living beings. He behaved impartially towards enemies as well as friends. He had perfect control over his sense-organs. He was an ascetic who had conquered his senses. He was an expert in the knowledge of the Supreme Brahman . He resorted solely to Brahman.

9-12a. That sage of such a magnanimity performed a very severe penance. He was motionless in every limb wherever he stood on the surface of the earth. He did not move even to the extent of an atom from his position.

He stood there and performed penance for many hundreds of years. An anthill was formed over him and it covered all his body. Though the whole of his body was thus covered by the anthill, Rāmakṛṣṇa, the great sage, went on with his penance and was not aware of the anthill.

12b-15. While he was performing the penance, Vāsava (the Rain-god) let loose groups of clouds and showered heavily on the great sage. Thus he continuously showered for seven days. Though he was showered with great torrential downpour, the sage received that shower (quietly) with closed eyes. Deafening the ears with loud rattling and rumbling of the clouds, a great thunderbolt fell upon the anthill.

[The Lord Delighted by the Penance of the Great Sage Rāmakṛṣṇa Appears Before Him]:—

16-18. While the Lord of Clouds showered rain unbearable due to cool winds etc., the top of the anthill crumbled on being struck by the thunderbolt. Then the Lord holding the conch, the discus and the iron club manifested himself. He was seated on Garuḍa and was adorned with garlands of sylvan flowers. Being pleased with the penance of Rāmakṛṣṇa, he spoke these words:

19-21a. “O Rāmakṛṣṇa, O storehouse of penance, O master of the contents of the Vedas and Śāstras (scriptural texts), an excellent man who takes bath (in the Tīrtha) on the day of my manifestation (attains great merit). The benefit and merit that he gets cannot be recounted even by Śeṣa . It is laid down that the time for the holy bath, O Brāhmaṇa, is when the Sun is in the Zodiac Capricorn, on the great lunar day of Full Moon in conjunction with the constellation Puṣya .

21b-24. A man of great intellect who bathes in Kṛṣṇatīrtha on that day shall get rid of all sins. He shall obtain all desires. Devas , human beings and all the Guardians of the Quarters with great prowess

arrive there in order to take their holy bath in the auspicious waters of Kṛṣṇatīrtha and for the sake of washing off their sins.

All these noble souls gain lustre similar to that of crores of suns. Indeed they all become purified through the bath in this Tīrtha.

25. This great Tīrtha shall be named after you. It will become very famous in the world."

After saying this Śrīnivāsa vanished there itself.

26-27. Of such power is that Tīrtha. It dispels great sins. It bestows purity of intellect on men. It grants all prosperity and magnificence.

Thus, O Brāhmaṇas , the greatness of Kṛṣṇatīrtha has beeṅ recounted to you. It enables those who listen to and read this (account) to attain the world of Viṣṇu.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 16

The Merit of Making a Gift of Water

Chapter 16 of 221 · 45 detected Sanskrit verse markers

Sanskrit

।। अथ श्रीवेंकटाद्रौ जलदानप्रशंसा ।।
।। श्रीसूत उवाच ।। ।।
वेंकटाख्ये महापुण्ये तृषार्तानां विशेषतः ।।
जलदानमकुर्वाणस्तिर्यग्योनिमवाप्नुयात् ।।१।।
तस्माद्वेंकटशैलेन्द्रे यथाशक्त्यनुसारतः ।।
जलदानं हि कर्तव्यं सर्वेषां जीवनं महत्।। २ ।।
अत्रैवोदाहरन्तीममितिहासं पुरातनम् ।।
विप्रस्य गृहगोधायाः संवादं परमाद्भुतम् ।। ३ ।।
।। अथ हेमांगस्य जलदानाकरणेन गृहगोधिकात्वप्राप्तिः ।। ।।
पुरा चेक्ष्वाकुवंशेऽभूद्धेमांग इति भूमिपः ।।
ब्रह्मण्यो ब्रह्मभूयिष्ठो जितामित्रो जितेंद्रियः ।।४।।
यावन्तो भूमिकणिका यावन्तस्तोयबिन्दवः ।।
यावन्त्युडूनि गगने तावतीर्गा ददात्यसौ ।। ५ ।।
येनेष्टयज्ञदर्भैश्च भूमिर्बर्हिष्मती स्मृता ।।
गोभूतिलहिरण्याद्यैस्तोषिता बहवो द्विजाः ।। ६ ।।

तेनादत्तानि दानानि न विद्यन्त इति श्रुतम् ।।
तेनादत्तं जलं चैकं सुखलभ्यधिया द्विजाः ।। ७ ।।
बोधितो ब्रह्मपुत्रेण वसिष्ठेन महात्मना ।।
अमूल्यं सर्वतोलभ्यं तद्दातुः किं फलं लभेत् ।। ८ ।।
इति दुर्धीर्हेतुवादैर्न जलं दत्तवान्विभुः ।।
अलभ्यदाने पुण्यं स्यादित्यवादीत्सयुक्तिकम् ।। ९ ।।
स आनर्च द्विजान्व्यङ्गान्दरिद्रान्वृत्तिकर्शितान् ।।
नानर्च श्रोत्रियान्विप्रान्ब्रह्मज्ञान्ब्रह्मवादिनः ।। 2.1.16.१० ।।
प्रख्यातान्पूजयिष्यन्ति सर्वलोकाः सहार्हणैः ।।
अनाथानामविद्यानां व्यङ्गानां च कुटुंबिनाम् ।। ११ ।।
दरिद्राणां गतिः का वा तस्मात्ते मद्दयास्पदाः ।।
इति दुष्टेषु पात्रेषु दत्तवान्किमपि स्वकम् ।। १२ ।।
तेन दोषेण महता घातकत्वं त्रिजन्मसु ।।
एकजन्मनि गृध्रत्वं श्वत्वं वा सप्त जन्मसु ।। १३ ।।
प्राप्य पश्चाद्गृहे जातो भूपोऽयं गृहगोधिका ।।

श्रुतकीर्तेस्तु भूपस्य मिथिलाधिपतेर्द्विजाः ।। १४ ।।
गृहद्वारप्रतोल्यां स्म वर्तते कीटकाशनः ।।
अष्टाशीतिषु वर्षेषु स्थितं तेन दुरात्मना ।। १५ ।।
।। अथ श्रुतदेवपादोदकसेवनेन हेमांगस्य जातिस्मरणम् ।। ।।
विदेहाधिपतेर्गेहं कदाचिदृषिसत्तमः ।।
श्रुतदेव इति ख्यातः श्रान्तो मध्याह्न आगमत् ।। १६ ।।
तं दृष्ट्वा सहसोत्थाय जातहर्षो नराधिपः ।।
मधुपर्कः सुसंपूज्य तस्य पादावनेजनीः ।। १७ ।।
अपो मूर्ध्नावहत्क्षिप्रं तदोत्क्षिप्तैश्च बिन्दुभिः ।।
दैवोपदिष्टकालेन प्रोक्षिता गृहगोधिका ।। १८ ।।
सद्यो जातिस्मृतिरभूत्कृतकर्मातिदुःखिता ।।
त्राहि त्राहीति चुक्रोश ब्राह्मणं गृहमागतम् ।। १९ ।।
तिर्यग्जन्तुरवं श्रुत्वा ब्राह्मणो विस्मितोऽभवत् ।।
कुतः क्रोशसि गोधे त्वं दशेयं केन कर्मणा ।। 2.1.16.२० ।।
उपदेवोऽथ देवो वा त्वं नृपोऽथ द्विजोत्तमः ।।

कस्त्वं ब्रूहि महाभाग त्वामद्याहं समुद्धरे ।। २१ ।।
इत्युक्तः स नृपः प्राह श्रुतदेवं महाप्रभुः ।।
अहमिक्ष्वाकुकुलजः शस्त्रविद्याविशारदः ।। २२ ।।
यावन्तो भूमिकणिका यावन्तस्तोयबिन्दवः ।।
यावन्त्युडूनि गगने तावतीर्गा अदामहम् ।। २३ ।।
सर्वैर्यज्ञैर्मया चेष्टं पूर्तान्याचरितानि मे ।।
दानान्यपि च दत्तानि धर्मजातं स्वनुष्ठितम् ।। ।। २४ ।।
तथापि दुर्गतिर्जाता न मे चोर्ध्वगतिर्विभो ।।
त्रिवारं चातकत्वं मे गृध्रत्वं चैकजन्मनि ।।२५।।
सप्तजन्मसु च श्वत्वं प्राप्तं पूर्वं मया द्विज ।।
धरतानेन भूपेन चापः पादावनेजनीः ।। २६ ।।
बिन्दवो दूरमुत्क्षिप्तास्तैः सिक्तोऽहं कथंचन ।।
तदा जन्मस्मृतिरभूत्तेन मे हतपाप्मनः ।। २७ ।।
गोधाजन्मानि भाव्यानीत्यष्टाविंशति मे द्विज ।।
दृश्यन्ते देवदिष्टानि बिभ्यते जन्मभिर्भृशम् ।। २८ ।।

न कारणं प्रपश्यामि तन्मे विस्तरतो वद ।।
इत्युक्तः स द्विजः प्राह ज्ञातं विज्ञानचक्षुषा ।। २९ ।।
।। अथ श्रुतदेवदत्तपुण्येन हेमांगस्य गोधिकात्वविमुक्तिः ।। ।।
शृणु भूप प्रवक्ष्यामि तव दुर्गतिकारणम् ।।
न जलं तु त्वया दत्तं वेंकटाह्वयभूधरे ।। 2.1.16.३० ।।
तज्जलं सुलभं मत्वा न मौल्यमिति निश्चितः ।।
नाध्वगानां द्विजादीनां घर्मकालेऽप्यजानता ।। ३१ ।।
तथा पात्रं समुत्सृज्य ह्यपात्रे प्रतिपादितम् ।।
ज्वलन्तमग्निमुत्सृज्य न हि भस्मनि हुयते ।। ३२ ।।

तुलसीं तु समुत्सृज्य बृहती पूज्यते नु किम् ।।
अनाथव्यंगपंगुत्वं न प्रयोजकतामियात् ।। ३३ ।।
पंग्वाद्या येप्यनाथा हि दयापात्रं हि केवलम् ।।
तपोनिष्ठा ज्ञाननिष्ठाः श्रुतिशास्त्रपरायणाः ।। ३४ ।।
विष्णुरूपाः सदा पूज्या नेतरे तु कदाचन ।।
तत्रापि ज्ञानिनोऽत्यर्थं प्रिया विष्णोः सदैव हि ।। ३५ ।।

ज्ञानिनामपि भूपाल विष्णुरेव सदा प्रियः ।।
तस्माज्ज्ञानी सदा पूज्यः पूज्यात्पूज्यतरः स्मृतः ।। ३६ ।।
न जलं तु त्वया दत्तं साधवो वा न सेविताः ।।
तेन ते दुर्गतिश्चेयं प्राप्ता चेक्ष्वाकुनन्दन ।। ३७ ।।
वेंकटाद्रौ कृतं पुण्यं तुभ्यं दास्यामि शान्तये ।।
भूतं भव्यं भवत्तेन कर्मजातं विजेष्यसि ।। ३८ ।।
इत्युक्त्वाप उपस्पृश्य ददौ पुण्यमनुत्तमम् ।।
यद्दत्तं ब्राह्मणेनापि स्नानं चैकदिने कृतम् ।। ३९ ।।
तेन ध्वस्ताखिलाऽऽगास्तु त्यक्त्वा च गृहगोधिका ।।
रूपं कर्मोचितं घोरं सद्योऽदृश्यत पूरुषः ।। 2.1.16.४० ।।
दिव्यं विमानमारूढो दिव्यस्रग्वस्त्रभूषणः ।।
पश्यतामेव साधूनां मैथिलस्य गृहान्तरे ।। ४१ ।।
बद्धाञ्जलिपुटो भूत्वा परिक्रम्य प्रणम्य च ।।
अनुज्ञातो ययौ राजा स्तूयमानोऽमरैर्दिवम् ।। ४२ ।।
तत्र भुक्त्वा महाभोगान्वर्षायुतमतन्द्रितः ।।

स एव चेक्ष्वाकुकुले ककुत्स्थोऽभून्महारथः ।। ४३ ।।
सप्तद्वीपप्रतीपालो ब्रह्मण्यः साधुसंमतः ।।
देवेन्द्रस्य समो विष्णोरंश एवं महाप्रभुः ।। ४४ ।।
बोधितस्तु वसिष्ठेन सर्वान्धर्मान्मनोहरान् ।।
अनुष्ठायाखिलान्राजा तेन ध्वस्ताशुभादिकः ।। ४५ ।।
दिव्यं ज्ञानं समासाद्य विष्णोः सायुज्यमाप्तवान् ।।
तस्माद्वेंकटशैलेन्द्रः पुण्यः पापविनाशनः ।। ४६ ।।
तस्मिंश्च जलदानं तु विष्णुलोकप्रदायकम् ।।
एवं वः कथितं विप्रा जलदानस्य वैभवम् ।।
वेंकटाद्रौ महापुण्ये सर्वपातकनाशने ।। ४७ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये जलदानवैभववर्णनंनाम षोडशोऽध्यायः ।। १६ ।।

Roman transliteration

|| atha śrīveṃkaṭādrau jaladānapraśaṃsā ||
|| śrīsūta uvāca || ||
veṃkaṭākhye mahāpuṇye tṛṣārtānāṃ viśeṣataḥ ||

jaladānamakurvāṇastiryagyonimavāpnuyāt ||1||
tasmādveṃkaṭaśailendre yathāśaktyanusārataḥ ||
jaladānaṃ hi kartavyaṃ sarveṣāṃ jīvanaṃ mahat|| 2 ||
atraivodāharantīmamitihāsaṃ purātanam ||
viprasya gṛhagodhāyāḥ saṃvādaṃ paramādbhutam || 3 ||
|| atha hemāṃgasya jaladānākaraṇena gṛhagodhikātvaprāptiḥ || ||
purā cekṣvākuvaṃśe'bhūddhemāṃga iti bhūmipaḥ ||
brahmaṇyo brahmabhūyiṣṭho jitāmitro jiteṃdriyaḥ ||4||
yāvanto bhūmikaṇikā yāvantastoyabindavaḥ ||
yāvantyuḍūni gagane tāvatīrgā dadātyasau || 5 ||
yeneṣṭayajñadarbhaiśca bhūmirbarhiṣmatī smṛtā ||
gobhūtilahiraṇyādyaistoṣitā bahavo dvijāḥ || 6 ||

tenādattāni dānāni na vidyanta iti śrutam ||
tenādattaṃ jalaṃ caikaṃ sukhalabhyadhiyā dvijāḥ || 7 ||
bodhito brahmaputreṇa vasiṣṭhena mahātmanā ||
amūlyaṃ sarvatolabhyaṃ taddātuḥ kiṃ phalaṃ labhet || 8 ||
iti durdhīrhetuvādairna jalaṃ dattavānvibhuḥ ||
alabhyadāne puṇyaṃ syādityavādītsayuktikam || 9 ||
sa ānarca dvijānvyaṅgāndaridrānvṛttikarśitān ||
nānarca śrotriyānviprānbrahmajñānbrahmavādinaḥ || 2.1.16.10 ||
prakhyātānpūjayiṣyanti sarvalokāḥ sahārhaṇaiḥ ||
anāthānāmavidyānāṃ vyaṅgānāṃ ca kuṭuṃbināṃ || 11 ||
daridrāṇāṃ gatiḥ kā vā tasmātte maddayāspadāḥ ||
iti duṣṭeṣu pātreṣu dattavānkimapi svakam || 12 ||
tena doṣeṇa mahatā cātakatvaṃ trijanmasu ||
ekajanmani gṛdhratvaṃ śvatvaṃ vā sapta janmasu || 13 ||
prāpya paścādgṛhe jāto bhūpo'yaṃ gṛhagodhikā ||

śrutakīrtestu bhūpasya mithilādhipaterdvijāḥ || 14 ||
gṛhadvārapratolyāṃ sma vartate kīṭakāśanaḥ ||
aṣṭāśītiṣu varṣeṣu sthitaṃ tena durātmanā || 15 ||
|| atha śrutadevapādodakasevanena hemāṃgasya jātismaraṇam || ||
videhādhipatergehaṃ kadācidṛṣisattamaḥ ||
śrutadeva iti khyātaḥ śrānto madhyāhna āgamat || 16 ||
taṃ dṛṣṭvā sahasotthāya jātaharṣo narādhipaḥ ||
madhuparkaḥ susaṃpūjya tasya pādāvanejanīḥ || 17 ||
apo mūrdhnāvahatkṣipraṃ tadotkṣiptaiśca bindubhiḥ ||
daivopadiṣṭakālena prokṣitā gṛhagodhikā || 18 ||
sadyo jātismṛtirabhūtkṛtakarmātiduḥkhitā ||
trāhi trāhīti cukrośa brāhmaṇaṃ gṛhamāgatam || 19 ||
tiryagjanturavaṃ śrutvā brāhmaṇo vismito'bhavat ||
kutaḥ krośasi godhe tvaṃ daśeyaṃ kena karmaṇā || 2.1.16.20 ||
upadevo'tha devo vā tvaṃ nṛpo'tha dvijottamaḥ ||

kastvaṃ brūhi mahābhāga tvāmadyāhaṃ samuddhare || 21 ||
ityuktaḥ sa nṛpaḥ prāha śrutadevaṃ mahāprabhuḥ ||
ahamikṣvākukulajaḥ śastravidyāviśāradaḥ || 22 ||
yāvanto bhūmikaṇikā yāvantastoyabindavaḥ ||
yāvantyuḍūni gagane tāvatīrgā adāmaham || 23 ||
sarvairyajñairmayā ceṣṭaṃ pūrtānyācaritāni me ||
dānānyapi ca dattāni dharmajātaṃ svanuṣṭhitam || || 24 ||
tathāpi durgatirjātā na me cordhvagatirvibho ||

trivāraṃ cātakatvaṃ me gṛdhratvaṃ caikajanmani ||25||
saptajanmasu ca śvatvaṃ prāptaṃ pūrvaṃ mayā dvija ||
dharatānena bhūpena cāpaḥ pādāvanejanīḥ || 26 ||
bindavo dūramutkṣiptāstaiḥ sikto'haṃ kathaṃcana ||
tadā janmasmṛtirabhūttena me hatapāpmanaḥ || 27 ||
godhājanmāni bhāvyānītyaṣṭāviṃśati me dvija ||
dṛśyante devadiṣṭāni bibhyate janmabhirbhṛśam || 28 ||

na kāraṇaṃ prapaśyāmi tanme vistarato vada ||
ityuktaḥ sa dvijaḥ prāha jñātaṃ vijñānacakṣuṣā || 29 ||
|| atha śrutadevadattapuṇyena hemāṃgasya godhikātvavimuktiḥ || ||
śṛṇu bhūpa pravakṣyāmi tava durgatikāraṇam ||
na jalaṃ tu tvayā dattaṃ veṃkaṭāhvayabhūdhare || 2.1.16.30 ||
tajjalaṃ sulabhaṃ matvā na maulyamiti niścitaḥ ||
nādhvagānāṃ dvijādīnāṃ gharmakāle'pyajānatā || 31 ||
tathā pātraṃ samutsṛjya hyapātre pratipāditam ||
jvalantamagnimutsṛjya na hi bhasmani hūyate || 32 ||
tulasīṃ tu samutsṛjya bṛhatī pūjyate nu kim ||
anāthavyaṃgapaṃgutvaṃ na prayojakatāmiyāt || 33 ||
paṃgvādyā yepyanāthā hi dayāpātraṃ hi kevalam ||
taponiṣṭhā jñānaniṣṭhāḥ śrutiśāstraparāyaṇāḥ || 34 ||
viṣṇurūpāḥ sadā pūjyā netare tu kadācana ||
tatrāpi jñānino'tyarthaṃ priyā viṣṇoḥ sadaiva hi || 35 ||

jñāninmāmapi bhūpāla viṣṇureva sadā priyaḥ ||
tasmājjñānī sadā pūjyaḥ pūjyātpūjyataraḥ smṛtaḥ || 36 ||
na jalaṃ tu tvayā dattaṃ sādhavo vā na sevitāḥ ||
tena te durgatiśceyaṃ prāptā cekṣvākunandana || 37 ||
veṃkaṭādrau kṛtaṃ puṇyaṃ tubhyaṃ dāsyāmi śāntaye ||
bhūtaṃ bhavyaṃ bhavattena karmajātaṃ vijeṣyasi || 38 ||
ityuktvāpa upaspṛśya dadau puṇyamanuttamam ||
yaddattaṃ brāhmaṇenāpi snānaṃ caikadine kṛtam || 39 ||
tena dhvastākhilā"gāstu tyaktvā ca gṛhagodhikā ||
rūpaṃ karmocitaṃ ghoraṃ sadyo'dṛśyata pūruṣaḥ || 2.1.16.40 ||
divyaṃ vimānamārūḍho divyasragvastrabhūṣaṇaḥ ||
paśyatāmeva sādhūnāṃ maithilasya gṛhāntare || 41 ||
baddhāñjalipuṭo bhūtvā parikramya praṇamya ca ||
anujñāto yayau rājā stūyamāno'marairdivam || 42 ||
tatra bhuktvā mahābhogānvarṣāyutamatandritaḥ ||

sa eva cekṣvākukule kakutstho'bhūnmahārathaḥ || 43 ||
saptadvīpapratīpālo brahmaṇyaḥ sādhusaṃmataḥ ||
devendrasya samo viṣṇoraṃśa evaṃ mahāprabhuḥ || 44 ||
bodhitastu vasiṣṭhena sarvāndharmānmanoharān ||
anuṣṭhāyākhilānrājā tena dhvastāśubhādikaḥ || 45 ||
divyaṃ jñānaṃ samāsādya viṣṇoḥ sāyujyamāptavān ||
tasmādveṃkaṭaśailendraḥ puṇyaḥ pāpavināśanaḥ || 46 ||
tasmiṃśca jaladānaṃ tu viṣṇulokapradāyakam ||
evaṃ vaḥ kathitaṃ viprā jaladānasya vaibhavam ||
veṃkaṭādrau mahāpuṇye sarvapātakanāśane || 47 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye jaladānavaibhavavarṇanaṃnāma ṣoḍaśo'dhyāyaḥ || 16 ||

English translation

[Praise of the Gift of Water on Śrīveṅkaṭādri]:—

Śrī Sūta said :

1. One who does not offer water particularly to the thirsty on the highly meritorious mountain named Veṅkaṭa shall be born amongst lower animals.

2. Hence on the prominent mountain Veṅkaṭa a gift of water should be made in accordance with one's capacity. It is a great thing that instils life in all.

3. In this connection they cite this ancient legendary story of an exceedingly wonderful conversation between a Brāhmaṇa and a house-lizard.

[Hemāṅga Becomes a House-Lizard for not Offering Water]:—

4. Formerly there was a king named Hemāṅga in the family of Ikṣvāku . He was hospitable to Brāhmaṇas and deeply engrossed in meditation on Brahman . He had conquered enemies and had perfect control over his sense-organs.

5. He had gifted away as many cows as there are particles of earth, drops of water or stars in the sky.

6. The earth is known as Barhiṣmatī ('abounding in Darbha grass') on account of the Darbha grass used (and strewn in) the Yajñas performed by him. Many Brāhmaṇas had been satisfied by him through the gift of cows, lands, gingelly seeds, gold etc.

7. It is heard (i.e. reported) that there are no (kinds of) gift not distributed by him. But, O Brāhmaṇas, water was not given by him because he thought that it was easily available.

8-9. When urged by Vasiṣṭha , the noble-souled son of Brahmā , he viciously argued, "It is worthless. It is available everywhere. What benefit can accrue to the donor who gifts it?"

The lord of dull understanding still did not offer water. He reasoned thus, 'There shall be merit in gifting away what is rare to get.'

10. He adored and worshipped Brāhmaṇas who were mutilated or physically handicapped in one or more limbs and who were poor and unable to sustain themselves for want of means of livelihood. He did not honour Brāhmaṇas well-versed in the Vedas , who were knowers and expounders of Brahman:

11-12. 'All people will worship renowned persons with due veneration and honour. But what about helpless persons, persons devoid of learning, persons with defective limbs and poor householders? So they are the objects of my mercy.' [1] Thus he gave whatever he possessed to (physically) defective recipients.

13-15. On account of that great sin he was born as a Cātaka bird in three births, as a vulture in one birth and as a dog in seven births. Afterwards this king became a house-lizard, O Brāhmaṇa, in the abode of Śrutakīrti , a king of Mithilā .

He lived in the street near the threshold of that king feeding himself on insects and worms. That wicked soul thus lived for eighty-eight years.

[Hemāṅga Recollects the Previous Birth as a Result of Being Sprinkled with Water with which the Feet of Śrutadeva were Washed]:—

16. Once an excellent sage well-known as Śrutadeva came to the abode of the king of Videha at midday. He was utterly tired then.

17-18. On seeing him the king was much delighted. He got up instantaneously with Madhuparka (i.e. respectable offerings to an honoured guest); he received him respectfully. The water with which his feet were washed, was sprinkled by the king over his own head. As fate had destined its timing, some of the drops of that water thus sprinkled fell on that house-lizard.

19. Immediately the lizard remembered the previous births. It was dejected on account of what had been committed. “Save me, save me”, cried it aloud to the Brāhmaṇa who had come to the house.

20-21. On hearing the sound of a lowly creature the Brāhmaṇa became surprised. (He said,) “Whence do you cry, O lizard? What was that action that has resulted in this plight of yours? Are you a god or a demi-god, or a king, or an excellent Brāhmaṇa? O highly fortunate one, who are you? Tell me. I shall redeem you today.”

22-27. On being told thus the king told Śrutadeva: “I was a great king born of the family of Ikṣvāku. I was an expert in the art of wielding weapons. I had gifted away as many cows as there are dust particles on the earth, drops of water in the ocean and stars in the sky.

I had performed all sorts of Yajñas. I had arranged for Pūrtas (i.e. works of public welfare, viz. building of rest-houses, tanks etc.) as well. Many gifts were offered by me. Pious rites were well-performed. Despite that I have fallen in a hellish condition, O holy lord; I have not attained heavenly worlds.

Three times I was born as a Cātaka bird, once as a vulture and as a dog in seven births. While this king was sprinkling the water with which your feet were washed over his head, a few drops were scattered away. I was sprinkled somehow with them. Thereby my sins were destroyed and I recollected previous births.

28-29. O Brāhmaṇa, I have yet to take twenty-eight births as a house-lizard. They are ordained by fate. I am much afraid of those (too) many births. I do not see the reason thereof. Explain to me that in detail.”

On being requested thus the Brāhmaṇa told him what was seen by him through the eye of perfect knowledge.

[Hemāṅga is Liberated from the State of House-Lizard Through the Merit Offered by Śrutadeva]:—

30-31. “Listen, O king, I shall tell the reason for your miserable plight. Water was not offered by you on the mountain named Veṅkaṭa. Thinking that water is easily available, you came to the conclusion that it had. no value. Ignorant that you were, you did not give water to Brāhmaṇas and other wayfarers even during the summer season.

32-35. You left out deserving persons and showered gifts on the undeserving. Homa is not performed on the ash after setting aside the blazing fire. Is the holy basil plant abandoned and the eggplant worshipped? The state of being helpless, mutilated or completely devoid of limbs cannot be the ground (of charitable gifts). The lame one and others who are helpless are only objects of compassion.

Those who are engaged in penance, those who possess knowledge (of the Supreme Being) and those who are devoted to Śrutis and Śāstras are persons in the form of Viṣṇu . They are always to be worshipped and never the others. There too the Jñānins (i.e. persons with spiritual knowledge) are extremely dear to and favourites of Viṣṇu always.

36. O king, even to the persons with knowledge it is Viṣṇu alone who is the most favourite. Hence a person with knowledge is always worthy of being worshipped. It is laid down in Smṛtis that he is more venerable than the most venerable ones.

37. Water was not offered nor good men were served by you. Therefore, you attained this miserable plight, O scion of the family of Ikṣvākus .

38. I shall give you the merit acquired on the Veṅkaṭa mountain for the quelling of your (sinful) Karmas , past, present and future by means of that."

39-40. After saying this, he touched water and bequeathed his excellent merit of the holy bath performed (by him) on one day. With what was given by the Brāhmaṇa all its (house-lizard's) sins were destroyed. Hence the house-lizard abandoned the terrible form befitting its action. Immediately a man was seen (there).

41-42. He was seated in a divine aerial chariot. He wore divine garlands and garments as well as ornaments. Even as good men were watching within the abode of the king of Mithilā, he joined his palms in reverence, circumambulated and bowed down (to the Brāhmaṇa). On being permitted the king (started from there) and went to heaven, eulogized by the immortal ones.

43-47. There he enjoyed great pleasures for ten thousand years without any weariness. He himself was reborn as the mighty warrior Kakutstha [2] in the family of Ikṣvāku. That great king was the protector of the seven continents. He was hospitable to Brāhmaṇas and honoured by good men. He was on a par with Deveṇḍra and was a part of Viṣṇu.

Enlightened by Vasiṣṭha he performed all the good holy rites and thereby destroyed all inauspiciousness etc. He acquired divine knowledge and attained Sāyujya (identity) with Viṣṇu.

Hence Veṅkaṭa mountain is meritorious and destructive of sins. Offering water therein bestows the world of Viṣṇu.

Thus, O Brāhmaṇa, the importance of the gift of water on the highly meritorious Veṅkaṭādri which is destructive of all sins, has been recounted by me.

[1]: [1] : The Purāṇa is advocating a strange doctrine. Instead of appreciating the humanitarian attitude of the king in helping the helpless and physically handicapped people, he is made a house-lizard. Probably scarcity of water on the Veṅkaṭa hill in summer may be the reason for inventing the story to persuade people to make arrangement of potable water on the Tirupati hill.

[2]: [2] : A famous king of the Solar race. His real name was Purañjaya. He promised to help Indra against Asuras provided he carried him on his shoulders. Indra assumed the form of a bull. Purañjaya occupied the bulī (Indra) and defeated the demons. Hence he became known as Kakutstha , 'the occupant of the hump' (Vide Raghuvaṃśa 6.71).

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 17

The Greatness of Veṅkaṭācala

Chapter 17 of 221 · 26 detected Sanskrit verse markers

Sanskrit

।। अथ श्रीवेंकटाचलक्षेत्रादिवर्णनम् ।।
।। श्रीसूत उवाच ।। ।।
वेंकटाद्रेस्तु माहात्म्यं भूयोऽपि प्रवदाम्यहम् ।।
युष्माकं सावधानेन शृणुध्वं सुसमाहिताः ।। १ ।।
पृथिव्यां यानि तीर्थानि ब्रह्माण्डान्तर्गतानि च ।।
तानि सर्वाणि वर्तंते वेंकटाह्वयभूधरे ।। २ ।।
तस्मिन्नगोत्तमे पुण्ये वसन्तं पुरुषोत्तमम् ।।
शंखचक्रधरं देवं पीताम्बरधरं शुभम् ।। ३ ।।
कौस्तुभालंकृतोरस्कं भक्तानामभयप्रदम् ।।
देवदेवं विशालाक्षं वेदवेद्यं सनातनम् ।। ।। ४ ।।
अंगकोसलकर्णाटकाश्चीगुर्जरदेशगाः ।।
चोलकेरलपाण्ड्यादिसर्वदेशसमुद्भवाः ।। ५ ।।
सकुटुंबाश्च सेवार्थमायान्ति प्रतिवत्सरम् ।।
देवाश्च ऋषयः सिद्धा योगिनः सनकादयः ।। ६ ।।
ये भाद्रपदमासे तु वेंकटेशमहोत्सवे ।।

सेवां कुर्वन्ति ते सर्वे निष्पापा उत्तमोत्तमाः ।। ७ ।।
तत्र श्रीवेंकटेशस्य ब्रह्मा लोकपितामहः ।।
चकार कन्यामासे तु ध्वजारोपमहोत्सवम् ।। ८ ।।
प्रतिवर्षं च तत्सेवा निमित्तं सर्वमानवाः ।।
सर्वे देवाश्च गंधर्वाः सिद्धाः साध्या महौजसः ।। ९ ।।
ब्रह्मोत्सवे भगवतः समायांति द्विजोत्तमाः ।।
विद्यानां वेदविद्येव मंत्राणां प्रणवो यथा ।। 2.1.17.१० ।।
प्राणवत्प्रियवस्तूनां धेनूनां कामधेनुवत् ।।
तथा वेंकटशैलेन्द्रः क्षेत्राणामुत्तमोत्तमः ।। ११ ।।
शेषवत्सर्वनागानां पक्षिणां गरुडो यथा ।।
देवानां तु यथा विष्णुर्वर्णानां ब्राह्मणो यथा ।। १२ ।।
तथा वेंकटशैलेन्द्रः क्षेत्राणामुत्तमोत्तमः ।।
भूरुहाणां सुरतरुर्भार्येव सुहृदां यथा ।। १३ ।।
तीर्थानां तु यथा गंगा तेजसां तु रविर्यथा ।।
तथा वेंकटशैलेन्द्रः क्षेत्राणामुत्तमोत्तमः ।।१४।।

आयुधानां यथा वज्रं लोहानां कांचनं यथा ।।
वैष्णवानां यथा रुद्रो रत्नानां कौस्तुभो यथा ।। १५ ।।
तथा वेंकटशैलेन्द्रः क्षेत्राणामुत्तमोत्तमः ।।
नानेन सदृशो लोके विष्णुप्रीतिविवर्धनः ।। १६ ।।
न माधवसमो मासो न कृतेन समं युगम् ।।
न च वेदसमं शास्त्रं न तीर्थं गंगया समम् ।। १७ ।।
न जलेन समं दानं न सुखं भार्यया समम्।।
न कृषेस्तु समं वित्तं न लाभो जीवितात्परः ।। १८ ।।
न तपोऽनशनादन्यन्न दानात्परमं सुखम् ।।
न धर्मस्तु दयातुल्यो न ज्योतिश्चक्षुषा समम् ।। १९ ।।
न तृप्तिरशनातुल्या न वाणिज्यं कृषेः समम् ।।
न धर्मेण समं मित्रं न सत्येन समं यशः ।। ।। 2.1.17.२० ।।
यथा तथा भगवतः स्थानेन सदृशं न हि ।। २१ ।।
यत्कीर्तनं सकलपापहरं मुनीन्द्रा यद्वन्दनं सकलसौख्यदमेव लोके ।।
यात्रापि यं प्रति सुरैरपि पूजनीया तादृङ्महान्भवति वेंकटशैलमुख्यः ।। २२ ।।

तस्यानुभावं प्रवदामि भूयः समस्ततीर्थानि वसंति यत्र ।।
एवं समस्तेषु च मुख्यतीर्थं श्रीस्वामिनामास्ति सरोवरं तत् ।। २३ ।।
माहात्म्यमेतस्य मयोच्यते कथं यत्पश्चिमे रोधसि भूवराहः ।।
आलिंग्य कान्तामतिसौम्यमूर्तिर्विराजते विश्वजनोपकारी ।। २४ ।।
श्रीस्वामिपुष्करिण्यां च दक्षिणे वेंकटेश्वरः ।।
आलिंगितवपुर्लक्ष्म्या वरदो वर्तते चिरम् ।। २५ ।।
एवं वः कथितं विप्राः क्षेत्रमाहात्म्यमुत्तमम् ।।
यः शृणोति सदा भक्त्या विष्णुलोके महीयते ।। २६ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये क्षेत्रमहिमानुवर्णनंनाम सप्तदशोऽध्यायः ।। १७ ।।

Roman transliteration

|| atha śrīveṃkaṭācalakṣetrādivarṇanam ||
|| śrīsūta uvāca || ||
veṃkaṭādrestu māhātmyaṃ bhūyo'pi pravadāmyaham ||
yuṣmākaṃ sāvadhānena śṛṇudhvaṃ susamāhitāḥ || 1 ||
pṛthivyāṃ yāni tīrthāni brahmāṇḍāntargatāni ca ||
tāni sarvāṇi vartaṃte veṃkaṭāhvayabhūdhare || 2 ||
tasminnagottame puṇye vasantaṃ puruṣottamam ||
śaṃkhacakradharaṃ devaṃ pītāmbaradharaṃ śubham || 3 ||
kaustubhālaṃkṛtoraskaṃ bhaktānāmabhayapradam ||
devadevaṃ viśālākṣaṃ vedavedyaṃ sanātanam || || 4 ||
aṃgakosalakarṇāṭakāśīgurjaradeśagāḥ ||
colakeralapāṇḍyādisarvadeśasamudbhavāḥ || 5 ||
sakuṭuṃbāśca sevārthamāyānti prativatsaram ||
devāśca ṛṣayaḥ siddhā yoginaḥ sanakādayaḥ || 6 ||
ye bhādrapadamāse tu veṃkaṭeśamahotsave ||

sevāṃ kurvanti te sarve niṣpāpā uttamottamāḥ || 7 ||
tatra śrīveṃkaṭeśasya brahmā lokapitāmahaḥ ||
cakāra kanyāmāse tu dhvajāropamahotsavam || 8 ||
prativarṣaṃ ca tatsevā nimittaṃ sarvamānavāḥ ||
sarve devāśca gaṃdharvāḥ siddhāḥ sādhyā mahaujasaḥ || 9 ||
brahmotsave bhagavataḥ samāyāṃti dvijottamāḥ ||
vidyānāṃ vedavidyeva maṃtrāṇāṃ praṇavo yathā || 2.1.17.10 ||
prāṇavatpriyavastūnāṃ dhenūnāṃ kāmadhenuvat ||
tathā veṃkaṭaśailendraḥ kṣetrāṇāmuttamottamaḥ || 11 ||
śeṣavatsarvanāgānāṃ pakṣiṇāṃ garuḍo yathā ||
devānāṃ tu yathā viṣṇurvarṇānāṃ brāhmaṇo yathā || 12 ||
tathā veṃkaṭaśailendraḥ kṣetrāṇāmuttamottamaḥ ||
bhūruhāṇāṃ suratarurbhāryeva suhṛdāṃ yathā || 13 ||
tīrthānāṃ tu yathā gaṃgā tejasāṃ tu raviryathā ||
tathā veṃkaṭaśailendraḥ kṣetrāṇāmuttamottamaḥ ||14||

āyudhānāṃ yathā vajraṃ lohānāṃ kāṃcanaṃ yathā ||
vaiṣṇavānāṃ yathā rudro ratnānāṃ kaustubho yathā || 15 ||
tathā veṃkaṭaśailendraḥ kṣetrāṇāmuttamottamaḥ ||
nānena sadṛśo loke viṣṇuprītivivardhanaḥ || 16 ||
na mādhavasamo māso na kṛtena samaṃ yugam ||
na ca vedasamaṃ śāstraṃ na tīrthaṃ gaṃgayā samam || 17 ||
na jalena samaṃ dānaṃ na sukhaṃ bhāryayā samam||
na kṛṣestu samaṃ vittaṃ na lābho jīvitātparaḥ || 18 ||
na tapo'naśanādanyanna dānātparamaṃ sukham ||
na dharmastu dayātulyo na jyotiścakṣuṣā samam || 19 ||
na tṛptiraśanātulyā na vāṇijyaṃ kṛṣeḥ samam ||
na dharmeṇa samaṃ mitraṃ na satyena samaṃ yaśaḥ || || 2.1.17.20 ||
yathā tathā bhagavataḥ sthānena sadṛśaṃ na hi || 21 ||
yatkīrtanaṃ sakalapāpaharaṃ munīndrā yadvandanaṃ sakalasaukhyadameva loke ||
yātrāpi yaṃ prati surairapi pūjanīyā tādṛṅmahānbhavati veṃkaṭaśailamukhyaḥ || 22 ||

tasyānubhāvaṃ pravadāmi bhūyaḥ samastatīrthāni vasaṃti yatra ||
evaṃ samasteṣu ca mukhyatīrthaṃ śrīsvāmināmāsti sarovaraṃ tat || 23 ||
māhātmyametasya mayocyate kathaṃ yatpaścime rodhasi bhūvarāhaḥ ||
āliṃgya kāntāmatisaumyamūrtirvirājate viśvajanopakārī || 24 ||
śrīsvāmipuṣkariṇyāṃ ca dakṣiṇe veṃkaṭeśvaraḥ ||
āliṃgitavapurlakṣmyā varado vartate ciram || 25 ||
evaṃ vaḥ kathitaṃ viprāḥ kṣetramāhātmyamuttamam ||
yaḥ śṛṇoti sadā bhaktyā viṣṇuloke mahīyate || 26 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye kṣetramahimānuvarṇanaṃnāma saptadaśo'dhyāyaḥ || 17 ||

English translation

[A Description of the Holy Place Śrī Veṅkaṭācala]:—

Śrī Sūta said :

1. I shall once again relate the greatness of Veṅkaṭādri to you all. Listen with great concentration and mental purity.

2. All the Tīrthas on the earth as well as within the universe are present on the mountain named Veṅkaṭa .

3-6. Devas , Sages, Siddhas , Saṇaka and other Yogins , the people of the regions Aṅga , Kosala , Karṇāṭa , Kāśī , Gurjara, Cola , Kerala , Pāṇḍya and all other lands visit this place along with their families to serve every year Lord Puruṣottama living on that excellent mountain. The Lord holds the conch and discus. He wears the splendid yellow robe. His chest is adorned with Kaustubha jewel. He gives immunity from fear to the devotees. The Lord of Devas has large eyes. He is the eternal Lord who can be known only through the Vedas .

7. Those who visit the shrine in the month of Bhādrapada at the time of the great festival of Veṅkaṭeśa shall be free from sins. They will be the most excellent among excellent ones.

8-10a. Brahmā , the grandfather of the world, celebrated the great festival of hoisting the flag of Śrī Veṅkaṭeśa in the month (when the Sun was in the Zodiac) of Kanyā (Virgo). Every year for the sake of visiting the Lord at the time of Brahmotsava [1] of the Lord, all human beings, all Devas, Gandharvas , Siddhas and Sādhyas of great prowess gather there, O excellent Brāhmaṇas .

10b-11. Just as the Vedic lore is the best among all lores, Praṇava (Oṃ) among all Mantras , life (vital air) among all the dearest objects and the Wish-yielding Cow among all the cows, so the great mountain of Veṅkaṭa is the most excellent one among all sacred places.

12. The great mountain of Veṅkaṭa is the most excellent one among holy spots like Śeṣa among all serpents, Garuḍa among all birds, like Viṣṇu among Devas and Brāhmaṇa among all castes.

13-16. The prominent mountain of Veṅkaṭa is the most excellent one among holy spots. Like the divine tree among trees, like wife among intimate associates, like Gaṅgā among Tīrthas and like Ravi (Sun) among luminaries, the great mountain Veṅkaṭa is the most excellent one among holy spots.

Like Vajra (thunderbolt) among weapons, like gold among metals, like Rudra among the followers of Viṣṇu and like Kaustubha among jewels, the great mountain Veṅkaṭa is the most excellent among holy spots. There is nothing else like this which increases the pleasure of Viṣṇu.

17-20. There is no other month like the month of Mādhava . There is no other Yuga equal to Kṛta . There is no scripture like the Vedas. There is no Tīrtha equal to Gaṅgā. There is no other gift equal to that of water. There is no pleasure equal to that of wife. There is no wealth on a par with agriculture. There is no other profit greater than life. There is no penance greater than fasting. There is no happiness greater than charitable gift. There is no other virtue on a par with mercifulness. There is no other luminary equal to the eye. There is no satisfaction on a par with eating food. There is no trade on a par with agriculture. There is no friend equal to Dharma . There is no fame equal to Satya (truthfulness).

21. Just like all these cited above, there is nothing equal to the abode of the Lord (Veṅkaṭeśa).

22. The chief of mountains named Veṅkaṭa is such a great holy spot, O eminent sages, the glorification (of which) dispels all sins. Salutation to it bestows all types of happiness in the world. The pilgrimage to it is worthy of being worshipped by Suras .

23-25. I again emphatically tell its greatness: All the Tīrthas reside there. Thus among all of them the chief Tīrtha is the lake named Śrīsvāmi (i.e. Svāmipuṣkariṇī).

How is its greatness to be described by me? On its western bank shines Bhūvarāha (Boar idol), the gentle idol in the act of embracing his beloved. He helps all the people of the world.

On the southern bank of Śrīsvāmipuṣkariṇī perpetually resides Veṅkaṭeśvara, the bestower of boons, with his body embraced by Lakṣmī .

26. Thus, O Brāhmaṇas, the excellent greatness of the holy spot has been narrated to you. He who listens to this always is honoured in the world of Viṣṇu.

[1]: [1] : This is the most important festival of god Veṅkaṭeśvara. It is celebrated in the month of Śrāvaṇa (August-September). For its description cf. VrP II.50-53. It is called Brahmotsava as it is believed to have been started by god Brahmā. Historically it started in CE 966 through the donation of the Pallava Queen Samavāi. Royal dynasties of the South generously supported this celebration.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 18

The Glory of Śrī Veṅkaṭeśvara

Chapter 18 of 221 · 41 detected Sanskrit verse markers

Sanskrit

।। अथ श्रीवेंकटेश्वरवैभववर्णनम् ।।
।। श्रीसूत उवाच ।। ।।
अथेदानीं प्रवक्ष्यामि वेंकटेश्वरवैभवम् ।।
यच्छ्रुत्वा सर्वपापेभ्यो मुच्यते नात्र संशयः ।। १ ।।
श्रीवेंकटेश्वरं देवं यः पश्यति सकृन्नरः ।।
स नरो मुक्तिमाप्नोति विष्णुसायुज्यमाप्नुयात् ।। २ ।।
दशवर्षैस्तु यत्पुण्यं क्रियते तु कृते युगे ।।
त्रेतायामेकवर्षेण तत्पुण्यं साध्यते नृभिः ।। ३ ।।
द्वापरे पञ्चमासेन तद्दिनेन कलौ युगे ।।
तत्फलं कोटिगुणितं निमिषेनिमिषे नृणाम् ।। ४ ।।
निःसंदेहं भवेदेवं श्रीनिवासविलोकिनाम्।।
श्रीवेंकटेश्वरे देवे तीर्थानि सकलान्यपि ।। ५ ।।
विद्यन्ते सर्वदेवाश्च मुनयः पितरस्तथा ।।
एककालं द्विकालं वा त्रिकालं सर्वदैव वा ।। ६ ।।
ये स्मरन्ति महादेवं श्रीनिवासं विमुक्तिदम् ।।

कीर्तयन्त्यथवा विप्रास्ते मुक्ताः पापपञ्जरात् ।। ७ ।।
नारायणं परं देवं वेंकटेशं प्रयान्ति वै ।।
पूजितं शङ्खराजेन सच्चिदानंदविग्रहम् ।। ८ ।।
तस्य स्मरणमात्रेण यमपीडाऽपि नो भवेत् ।।
श्रीनिवासं महादेवं येऽर्चयंति सकृन्नराः।। ।। ९ ।।
किं दानैः किं व्रतैस्तेषां किं तपोभिः किमध्वरैः ।।
वेंकटेशं परं देवं यो न चिन्तयति क्षणम् ।। 2.1.18.१० ।।
अज्ञानी स च पापी स्यात्स मूको बधिरस्तथा ।।
स जडोऽन्धश्च विज्ञेयश्छिद्रं तस्य सदा भवेत् ।। ११ ।।
श्रीनिवासे महादेवे सकृद्दृष्टे मुनीश्वराः ।।
किं काश्या गयया चैव प्रयागेनापि किं फलम्।। १२ ।।
दुर्लभं प्राप्य मानुष्यं मानवा इह भूतले ।।
वेंकटेशं परं देवं ये पश्यन्त्यर्चयन्ति वा ।। १३ ।।
जन्म तेषां हि सफलं ते कृतार्थाश्च नेतरे ।।
वेंकटेशे परे देवे दृष्टे वा पूजितेऽपि वा ।। १४ ।।

शम्भुना ब्रह्मणा किं वा शक्रेणाप्यखिलामरैः ।।
वेंकटेशे महादेवे भक्तियुक्ताश्च ये नराः ।। १५ ।।
तेषां प्रणामस्मरणपूजायुक्तास्तु ये नराः ।।
न ते पश्यंति दुःखानि नैव यांति यमालयम् ।। १६ ।।
ब्रह्महत्यासहस्राणि सुरापानायुतानि च ।।
दृष्टे नारायणे देवे विलयं यांति कृत्स्नशः ।। १७ ।।
ये वाञ्छंति सदा भोगं राज्यं च त्रिदशालये ।।
वेंकटाद्रिनिवासं ते प्रणमन्तु सकृन्मुदा ।। १८ ।।
यानि कानि च पापानि जन्मकोटिकृतानि च ।।
तानि सर्वाणि नश्यन्ति वेंकटेश्वरदर्शनात् ।। १९ ।।
संपर्कात्कौतुकाल्लोभाद्भयाद्वापि च संस्मरन् ।।
वेंकटेशं महादेवं नेहामुत्र च दुःखभाक् ।। 2.1.18.२० ।।
वेंकटाचलदेवेशं कीर्तयन्नर्चयन्नपि ।।
अवश्यं विष्णुसारूप्यं लभते नात्र संशयः ।। २१ ।।
यथैधांसि समिद्धोऽग्निर्भस्मसात्कुरुते क्षणात् ।।

तथा पापानि सर्वाणि वेंकटेश्वरदर्शनम् ।। २२ ।।
वेंकटेश्वरदेवस्य भक्तिरष्टविधा स्मृता ।।
तद्भक्तजनवात्सल्यं तत्पूजापरितोषणम् ।। २३ ।।
स्वयं तत्पूजनं भक्त्या तदर्थे देहचेष्टितम् ।।
तन्माहात्म्यकथावांछाश्रवणेष्वादरस्तथा ।। २४ ।।
स्वरनेत्रशरीरेषु विकारस्फुरणं तथा ।।
श्रीनिवासस्य देवस्य स्मरणं सततं तथा ।। २५ ।।
वेंकटाद्रिनिवासं तमाश्रित्यैवोपजीवनम्।।
एवमष्टविधा भक्तिर्यस्मिन्म्लेच्छेऽपि वर्तते।।२६।।
स एव मुक्तिमाप्नोति शौनकाद्या महौजसः।।
भक्त्या त्वनन्यया मुक्तिर्ब्रह्मज्ञानेन निश्चिता।। २७।।
वेदान्तशास्त्रश्रवणाद्यतीनामूर्ध्वरेतसाम् ।।
सा च मुक्तिर्विना ज्ञानं वेदान्तश्रवणोद्भवम्।।
यत्याश्रमं विना विप्रा विरक्तिं च विना तथा ।। २८ ।।
सर्वेषां चैव वर्णानामखिलाश्रमिणामपि ।।

वेकटेश्वरदेवस्य दर्शनादेव केवलम् ।। २९ ।।
अपुनर्भवदा मुक्तिर्भविष्यत्यविलंबितम् ।।
कृमिकीटाश्च देवाश्च मुनयश्च तपोधनाः ।। 2.1.18.३० ।।
तुल्या वेंकटशैलेन्द्रे श्रीनिवासप्रसादतः ।।
पापं कृतं मयानेकमिति मा क्रियतां भयम् ।। ३१ ।।
मा गर्वः क्रियतां पुण्यं मयाऽकारीति वा जनैः ।।
वेंकटेशे महादेवे श्रीनिवासे विलोकिते ।। ३२ ।।
न न्यूना नाधिकाश्च स्युः किन्तु सर्वे महाजनाः।।
वेंकटाख्ये महापुण्ये सर्वपातकनाशने।।३३।।

श्रीनिवासं परं देवं यः पश्यति सभक्तिकम्।।
न तेन तुल्यतामेति चतुर्वेद्यापि भूतले।।३४।।
वेंकटेश्वरदेवेशं यः पूजयति भक्तितः।।
स कोटिकुलसंयुक्तः प्रयाति हरिमंदिरम्।।३५।।
श्रीनिवासाच्च न समं नाधिकं पुण्यमस्ति वै ।।
वेंकटाद्रिनिवासं तं द्वेष्टि यो मोहमास्थितः ।। ३६ ।।

ब्रह्महत्यायुतं तेन कृतं नरककारणम् ।।
तत्संभाषणमात्रेण मानवो नरकं व्रजेत् ।। ३७ ।।
श्रीनिवासपरा वेदाः श्रीनिवासपरा मखाः ।।
श्रीनिवासपराः सर्वे तस्मादन्यन्न विद्यते ।। ३८ ।।
अन्यत्सर्वं परित्यज्य श्रीनिवासं समाश्रयेत् ।।
सर्वयज्ञतपोदानतीर्थस्नाने तु यत्फलम् ।। ३९ ।।
तत्फलं कोटिगुणितं श्रीनिवासस्य सेवया ।।
वेंकटाद्रिनिवासं तं चिंतयन्घटिकाद्वयम् ।। 2.1.18.४० ।।
कुलैकविंशतिं धृत्वा विष्णुलोके महीयते ।।
स्वामिपुष्करिणीतीर्थे स्नानं देवस्य दर्शनम् ।। ४१ ।।
यदि लभ्येत वै पुंसां किं गङ्गाजलसेवया ।।
वेकटेशं परं देवं यः कदापि न पश्यति ।। ४२ ।।
संकरः स तु विज्ञेयो न पितुर्बीजसंभवः ।।
तस्मात्सर्वप्रयत्नेन वेंकटेशो दयानिधिः ।। ४३ ।।
द्रष्टव्योऽतिप्रयत्नेन परलोकेच्छया द्विजाः ।।

एवं वः कथितं विप्रा वेंकटेशस्य वैभवम् ।। ४४ ।।
यस्त्वेतच्छृणुयान्नित्यं पठते च सभक्तिकम् ।।
स वै वेंकटनाथस्य सेवाफलमवाप्नुयात् ।। ४५ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये वेंकटेश्वरवैभवानुवर्णनं नामाष्टादशोऽध्यायः ।। १८ ।। ।।

Roman transliteration

|| atha śrīveṃkaṭeśvaravaibhavavarṇanam ||
|| śrīsūta uvāca || ||
athedānīṃ pravakṣyāmi veṃkaṭeśvaravaibhavam ||
yacchrutvā sarvapāpebhyo mucyate nātra saṃśayaḥ || 1 ||
śrīveṃkaṭeśvaraṃ devaṃ yaḥ paśyati sakṛnnaraḥ ||
sa naro muktimāpnoti viṣṇusāyujyamāpnuyāt || 2 ||
daśavarṣaistu yatpuṇyaṃ kriyate tu kṛte yuge ||
tretāyāmekavarṣeṇa tatpuṇyaṃ sādhyate nṛbhiḥ || 3 ||
dvāpare pañcamāsena taddinena kalau yuge ||
tatphalaṃ koṭiguṇitaṃ nimiṣenimiṣe nṛṇām || 4 ||
niḥsaṃdehaṃ bhavedevaṃ śrīnivāsavilokinām||
śrīveṃkaṭeśvare deve tīrthāni sakalānyapi || 5 ||
vidyante sarvadevāśca munayaḥ pitarastathā ||

ekakālaṃ dvikālaṃ vā trikālaṃ sarvadaiva vā || 6 ||
ye smaranti mahādevaṃ śrīnivāsaṃ vimuktidam ||

kīrtayantyathavā viprāste muktāḥ pāpapañjarāt || 7 ||
nārāyaṇaṃ paraṃ devaṃ veṃkaṭeśaṃ prayānti vai ||
pūjitaṃ śaṅkharājena saccidānaṃdavigraham || 8 ||
tasya smaraṇamātreṇa yamapīḍā'pi no bhavet ||
śrīnivāsaṃ mahādevaṃ ye'rcayaṃti sakṛnnarāḥ|| || 9 ||
kiṃ dānaiḥ kiṃ vrataisteṣāṃ kiṃ tapobhiḥ kimadhvaraiḥ ||
veṃkaṭeśaṃ paraṃ devaṃ yo na cintayati kṣaṇam || 2.1.18.10 ||
ajñānī sa ca pāpī syātsa mūko badhirastathā ||
sa jaḍo'ndhaśca vijñeyaśchidraṃ tasya sadā bhavet || 11 ||
śrīnivāse mahādeve sakṛddṛṣṭe munīśvarāḥ ||
kiṃ kāśyā gayayā caiva prayāgenāpi kiṃ phalam|| 12 ||
durlabhaṃ prāpya mānuṣyaṃ mānavā iha bhūtale ||
veṃkaṭeśaṃ paraṃ devaṃ ye paśyantyarcayanti vā || 13 ||
janma teṣāṃ hi saphalaṃ te kṛtārthāśca netare ||
veṃkaṭeśe pare deve dṛṣṭe vā pūjite'pi vā || 14 ||

śambhunā brahmaṇā kiṃ vā śakreṇāpyakhilāmaraiḥ ||
veṃkaṭeśe mahādeve bhaktiyuktāśca ye narāḥ || 15 ||
teṣāṃ praṇāmasmaraṇapūjāyuktāstu ye narāḥ ||
na te paśyaṃti duḥkhāni naiva yāṃti yamālayam || 16 ||
brahmahatyāsahasrāṇi surāpānāyutāni ca ||
dṛṣṭe nārāyaṇe deve vilayaṃ yāṃti kṛtsnaśaḥ || 17 ||
ye vāñchaṃti sadā bhogaṃ rājyaṃ ca tridaśālaye ||
veṃkaṭādrinivāsaṃ te praṇamantu sakṛnmudā || 18 ||
yāni kāni ca pāpāni janmakoṭikṛtāni ca ||
tāni sarvāṇi naśyanti veṃkaṭeśvaradarśanāt || 19 ||
saṃparkātkautukāllobhādbhayādvāpi ca saṃsmaran ||
veṃkaṭeśaṃ mahādevaṃ nehāmutra ca duḥkhabhāk || 2.1.18.20 ||
veṃkaṭācaladeveśaṃ kīrtayannarcayannapi ||
avaśyaṃ viṣṇusārūpyaṃ labhate nātra saṃśayaḥ || 21 ||
yathaidhāṃsi samiddho'gnirbhasmasātkurute kṣaṇāt ||

tathā pāpāni sarvāṇi veṃkaṭeśvaradarśanam || 22 ||
veṃkaṭeśvaradevasya bhaktiraṣṭavidhā smṛtā ||
tadbhaktajanavātsalyaṃ tatpūjāparitoṣaṇam || 23 ||
svayaṃ tatpūjanaṃ bhaktyā tadarthe dehaceṣṭitam ||
tanmāhātmyakathāvāṃchāśravaṇeṣvādarastathā || 24 ||
svaranetraśarīreṣu vikārasphuraṇaṃ tathā ||
śrīnivāsasya devasya smaraṇaṃ satataṃ tathā || 25 ||
veṃkaṭādrinivāsaṃ tamāśrityaivopajīvanam||
evamaṣṭavidhā bhaktiryasminmlecche'pi vartate||26||
sa eva muktimāpnoti śaunakādyā mahaujasaḥ||
bhaktyā tvananyayā muktirbrahmajñānena niścitā|| 27||
vedāntaśāstraśravaṇādyatīnāmūrdhvaretasām ||
sā ca muktirvinā jñānaṃ vedāntaśravaṇodbhavam||
yatyāśramaṃ vinā viprā viraktiṃ ca vinā tathā || 28 ||
sarveṣāṃ caiva varṇānāmakhilāśramināmapi ||

vekaṭeśvaradevasya darśanādeva kevalam || 29 ||
apunarbhavadā muktirbhaviṣyatyavilaṃbitam ||

kṛmikīṭāśca devāśca munayaśca tapodhanāḥ || 2.1.18.30 ||
tulyā veṃkaṭaśailendre śrīnivāsaprasādataḥ ||
pāpaṃ kṛtaṃ mayānekamiti mā kriyatāṃ bhayam || 31 ||
mā garvaḥ kriyatāṃ puṇyaṃ mayā'kārīti vā janaiḥ ||
veṃkaṭeśe mahādeve śrīnivāse vilokite || 32 ||
na nyūnā nādhikāśca syuḥ kintu sarve mahājanāḥ||
veṃkaṭākhye mahāpuṇye sarvapātakanāśane||33||
śrīnivāsaṃ paraṃ devaṃ yaḥ paśyati sabhaktikam||
na tena tulyatāmeti caturvedyāpi bhūtale||34||
veṃkaṭeśvaradeveśaṃ yaḥ pūjayati bhaktitaḥ||
sa koṭikulasaṃyuktaḥ prayāti harimaṃdiram||35||
śrīnivāsācca na samaṃ nādhikaṃ puṇyamasti vai ||
veṃkaṭādrinivāsaṃ taṃ dveṣṭi yo mohamāsthitaḥ || 36 ||

brahmahatyāyutaṃ tena kṛtaṃ narakakāraṇam ||
tatsaṃbhāṣaṇamātreṇa mānavo narakaṃ vrajet || 37 ||
śrīnivāsaparā vedāḥ śrīnivāsaparā makhāḥ ||
śrīnivāsaparāḥ sarve tasmādanyanna vidyate || 38 ||
anyatsarvaṃ parityajya śrīnivāsaṃ samāśrayet ||
sarvayajñatapodānatīrthasnāne tu yatphalam || 39 ||
tatphalaṃ koṭiguṇitaṃ śrīnivāsasya sevayā ||
veṃkaṭādrinivāsaṃ taṃ ciṃtayanghaṭikādvayam || 2.1.18.40 ||
kulaikaviṃśatiṃ dhṛtvā viṣṇuloke mahīyate ||
svāmipuṣkariṇītīrthe snānaṃ devasya darśanam || 41 ||
yadi labhyeta vai puṃsāṃ kiṃ gaṅgājalasevayā ||
vekaṭeśaṃ paraṃ devaṃ yaḥ kadāpi na paśyati || 42 ||
saṃkaraḥ sa tu vijñeyo na piturbījasaṃbhavaḥ ||
tasmātsarvaprayatnena veṃkaṭeśo dayānidhiḥ || 43 ||
draṣṭavyo'tiprayatnena paralokecchayā dvijāḥ ||

evaṃ vaḥ kathitaṃ viprā veṃkaṭeśasya vaibhavam || 44 ||
yastvetacchṛṇuyānnityaṃ paṭhate ca sabhaktikam ||
sa vai veṃkaṭanāthasya sevāphalamavāpnuyāt || 45 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye veṃkaṭeśvaravaibhavānuvarṇanaṃ nāmāṣṭādaśo'dhyāyaḥ || 18 || ||

English translation

Śrī Sūta said :

1. Now I shall recount the greatness of Veṅkaṭeśvara, on hearing which one becomes liberated from all sins. There is no doubt about it.

2. One who visits even once Lord Śrī Veṅkaṭeśvara attains salvation. He shall attain Sāyujya with Viṣṇu .

3-4. The merit that is acquired in the course of ten years in Kṛtayuga , is achieved by men in Tretā in a single year, in Dvāpara in five months and in Kaliyuga in a single day. The benefit thereof to men is increased by crores moment after moment.

5. Undoubtedly this shall happen in the case of those who visit Śrīnivāsa . All the Tīrthas are present in Lord Śrī Veṅkaṭeśvara.

6-7. All Devas , sages and Manes are present there.

Those who remember the great Lord, the bestower of liberation, Lord Śrīnivāsa, once, twice or thrice a day or always, or those who glorify him, O Brāhmaṇas , are liberated from the cage of sins.

8. They go to Nārāyaṇa , the great Lord, Veṅkaṭeśa whose body consists of existence, knowledge and bliss and who was worshipped by Śaṅkharāja.

9-11. Merely by remembering him no torture by Yama will take place.

If men worship, even once, the great Lord Śrīnivāsa, of what avail are charitable gifts, holy rites, penances and sacrifices.

If a person does not contemplate upon the great Lord Veṅkaṭeśa even for a moment, he is ignorant; he is a sinner; he is dumb and deaf; he should be known as sluggish and blind. He will always have vulnerable points.

12. O eminent sages, if Śrīnivāsa, the great Lord, is visited once (only), of what avail is going on (the pilgrimage of) Kāśī , Gayā and Prayāga ?

13-16. After obtaining the rare human birth, if men on the earth visit or worship the great Lord Veṅkaṭeśa, their birth has become fruitful; they alone are blessed and not others. If Veṅkaṭeśa, the great Lord, is visited or worshipped, of what avail are Śaṃbhu , Brahmā , Śakra or all the Immortal Ones? Those men who are endowed with devotion to Veṅkaṭeśa, the great Lord, although they bow down, remember or worship those mentioned previously, do not experience miseries; they do not go to the abode of Yama.

17. Thousands of the sins of Brāhmaṇa -slaughter and ten thousands of the sins of drinking liquor dissolve entirely, if Lord Nārāyaṇa is seen.

18. If people wish for perpetual happiness and kingdom in heaven, let them joyously bow down at least once to the Lord residing on Veṅkaṭādri .

19. Whatever may be the sins committed in the course of crores of births, all of them perish by visiting Veṅkaṭeśvara.

20. If anyone remembers Veṅkaṭeśa, the great Lord, on account of his association with other people, or out of curiosity, or due to covetousness or on account of fear, he shall not be miserable here or hereafter.

21. One who glorifies and worships the Lord of Devas on Veṅkaṭācala shall certainly attain Sārūpya with Viṣṇu. There is no doubt about it.

22. Just as a well-kindled fire reduces firewood to ash in a moment, so also a visit to Veṅkaṭeśa destroys all sins.

23-27a. Devotion to Lord Veṅkaṭeśvara is said to be of eight types: [1]

O Śaunaka and other sages of great prowess, if this eight-fold devotion is present in any one, he alone will attain salvation even if he be a Mleccha (Barbarian).

27b-29. Salvation is certain through the knowledge of Brahman acquired by means of single-minded devotion and listening to the Vedānta in regard to ascetics who have sublimated their sexual urge.

O Brāhmaṇas, that very salvation can be acquired solely through visiting Lord Veṅkaṭeśvara by the people of all castes and stages in life without the knowledge arising through listening to the Upaniṣads , without being in the stage of anchorite and without even detachment (from worldly life).

30-34. Ere long one will have the salvation that bestows exemption from rebirth.

By the favour of Śrīnivāsa worms, insects, Devas, sages and ascetics are all equal (of the same status) on the prominent mountain of Veṅkaṭa .

Do not be afraid, thinking 'Many sins have been committed by me.' Let no one be proud, saying 'Meritorious deeds have been performed by me.'

When Veṅkaṭeśa, Śrīnivāsa. the great Lord, is visited, no one shall be inferior or superior. All of them are great people.

If a person devoutly visits Śrīnivāsa, the great Lord, on the exceedingly meritorious (mountain) named Veṅkaṭa which is destructive of all sins, no one will be on a par with him in the world, even if a person has mastered all the four Veḍas .

35. He who devoutly worships Veṅkaṭeśvara, the Lord of Devas, goes to Hari 's abode along with a crore of the members of his family.

36-37. Nothing is equal or superior to Śrīnivāsa in meritoriousness.

If anyone out of delusion hates the Lord residing on Veṅkaṭādri, it means that ten thousand sins of Brahmin-slaughter have been committed by him causing fall into hell. Even by merely talking to him a man will fall into hell.

38. The Vedas are devoted to Śrīnivāsa. Sacrifices pertain to Śrīnivāsa. Everything is solely devoted to Śrīnivāsa. There is nothing other than Śrīnivāsa.

39-42a. One should forsake everything else and resort to Śrīnivāsa.

By rendering service to Śrīnivāsa one attains crores of times of the benefit accruing from performing all the Yajñas , penances, charitable gifts and holy baths in all the Tīrthas.

One who meditates on Veṅkaṭādrinivāsa for two Ghaṭikās (i.e. 48 minutes) shall sustain twenty-one generations of his family and is honoured in the world of Viṣṇu.

If holy bath in Svāmipuṣkariṇī Tīrtha and visit unto the Lord is performed by people, why should they resort to the waters of Gaṅgā ?

42b-44a. If a person never visits Veṅkaṭeśa, the great Lord, he should be known as a person of mixed caste and not a person born of the seed of (his legal) father.

Hence, O Brāhmaṇas, by all efforts Veṅkaṭeśa, the storehouse of mercy, should be seen (visited) with a desire for the other world.

44b-45. Thus, O Brāhmaṇas, the greatness of Veṅkaṭeśa has been narrated to you.

He who devoutly listens to this always and reads it, shall obtain the benefit of the service unto Veṅkaṭanātha .

[1]: [1] : This list is different from the standard nine types of devotion like Śravaṇa (Listening). Kīrtana (Glorification), Smaraṇa (Remembrance) and others. There is a some overlapping here.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 19

The Greatness of Pāpavināśana Tīrtha

Chapter 19 of 221 · 89 detected Sanskrit verse markers

Sanskrit

अथ ब्रह्मादीनां नैरंतर्येण श्रीवेंकटाचले स्थितिवर्णनम् ।।
।। श्रीसूत उवाच ।। ।।
अथातः संप्रवक्ष्यामि वेंकटाचलवैभवम् ।।
युष्माकं सावधानेन शृणुध्वं सुसमाहिताः ।। १ ।।
लक्षकोटिसहस्राणि सरांसि सरितस्तथा ।।
समुद्राश्च महापुण्या वनान्यप्याश्रमा अपि ।। २ ।।
पुण्यानि क्षेत्रजातानि वेदारण्यादिकानि च ।।
मुनयश्च वसिष्ठाद्या सिद्धचारणकिंनराः ।। ३ ।।
लक्ष्म्या सह धरण्या च भगवान्मधुसूदनः ।।
सावित्र्या च सरस्वत्या सहैव चतुराननः ।। ४ ।।
पार्वत्या सह देवेशस्त्र्यम्बकस्त्रिपुरांतकः ।।
हेरम्बषण्मुखाद्याश्च देवाः सेन्द्रपुरोगमाः ।। ५ ।।
आदित्यादि ग्रहाश्चैव तथाष्टवसवो द्विजाः ।।
पितरो लोकपालाश्च तथान्ये देवतागणाः ।। ६ ।।
महापातकसंघानां नाशने लोकपावने ।।

दिवानिशं वसन्त्यंतर्वेंकटाचलमूर्धनि ।। ७ ।।
तस्य दर्शनमात्रेण बुद्धिसौख्यं नृणां भवेत् ।।
तन्मूर्धनि कृतावासा सिद्धचारणयोषितः ।। ८ ।।
पूजयंति सदाकालं वेंकटेशं कृपानिधिम् ।।
कोटयो ब्रह्महत्यानामगम्यागमकोटयः ।। ९ ।।
अङ्गलग्ना विनश्यंति वेंकटाचलमारुतैः ।। 2.1.19.१० ।।
।। अथ श्रीवेंकटाचलारोहणसमयानुसंध्यानक्रमः ।। ।।
वेंकटाद्रिं गिरिं तं तु प्रार्थयेत्पुण्यवर्धनम् ।।
स्वर्णाचल महापुण्य सर्वदेवनिषेवित ।। ११ ।।
ब्रह्मादयोऽपि यं देवाः सेवन्ते श्रद्धया सह ।।
तं भवन्तमहं पद्भ्यामाक्रमेयं नगोत्तम ।। १२ ।।
क्षमस्व तदघं मेऽद्य दयया पापचेतसः ।।
त्वन्मूर्धनि कृतावासं माधवं दर्शयस्व मे ।। १३ ।।
प्रार्थयित्वा नरस्त्वेवं वेंकटाद्रिं नगोत्तमम् ।।
ततो मृदुपदं गच्छेत्पावनं वेंकटाचलम् ।। १४ ।।

वेंकटाद्रौ महापुण्ये सर्वपातकनाशने ।।
स्वामिपुष्करिणीतीर्थे स्नात्वा नियमपूर्वकम् ।। १५ ।।
पिण्डदानं ततः कुर्यादपि सर्षपमात्रकम् ।।
शमीदलसमानान्वा दद्यात्पिंडान्पितॄन्प्रति ।। १६ ।।
स्वर्गस्था मोक्षमायांति स्वर्गं नरकवासिनः ।। १७ ।।
।। अथ पापविनाशनाख्यतीर्थमाहात्म्यम् ।। ।।
ततस्तस्योपरि महत्सर्वलोकेषु विश्रुतम् ।।
सर्वतीर्थोत्तमं पुण्यं नाम्ना पापविनाशनम् ।। १८ ।।
अस्ति पुण्यतमे विप्राः पवित्रे वेंकटाचले ।।
यस्य संस्मरणादेव गर्भवासो न विद्यते ।। १९ ।।
तत्प्राप्य तु नरः स्नायात्स्वामितीर्थस्य चोत्तरे ।।
तत्र स्नानान्नरा यांति वैकुण्ठं नात्र संशयः ।। 2.1.19.२० ।।
।। ऋषय ऊचुः ।। ।।
सूत पापविनाशाख्यतीर्थस्य ब्रूहि वैभवम् ।।
व्यासेन बोधितस्त्वं हि वेत्सि सर्वं महामुने ।। २१ ।।

।। श्रीसूत उवाच ।। ।।
ब्रह्माश्रमपदे वृत्तां पार्श्वे हिमवतः शुभे ।।
वक्ष्यामि ब्राह्मणश्रेष्ठा युष्माकं तु कथां शुभाम् ।। २२ ।।
तदाश्रमपदं पुण्यं ब्रह्माश्रमपदं शुभम्।।
नानावृक्षसमाकीर्णं पार्श्वे हिमवतः शुभे ।। २३ ।।
बहुगुल्मलताकीर्णं मृगद्विपनिषेवितम् ।।
सिद्धचारणसंघुष्टं रम्यं पुष्पितकाननम् ।। ।। २४ ।।
यतिभिर्बहुभिः कीर्णं तापसैरुपशोभितम्।।
ब्राह्मणैश्च महाभागैः सूर्यज्वलनसन्निभैः ।। २५ ।।
नियमव्रतसम्पन्नैः समाकीर्णे तपस्विभिः ।।
दीक्षितैर्यागशीलैश्च यताहारैः कृतात्मभिः ।।२६।।
वेदाध्ययनसंपन्नैर्वैदिकैः परिवेष्टितम् ।।
वर्णिभिश्च गृहस्थैश्च वानप्रस्थैश्च भिक्षुभिः ।। २७ ।।
स्वाश्रमाचारनिरतैः स्ववर्णोक्तविधायिभिः ।।
वालखिल्यैश्च ऋषिभिः समंतात्परिवेष्टितम् ।।२८ ।।

।। अथ दृढमत्याख्यशूद्रवृत्तान्तः ।। ।।
तत्राश्रमे पुरा कश्चिच्छूद्रो दृढमतिर्द्विजाः ।।
साहसी ब्राह्मणाभ्याशमाजगाम मुदान्वितः ।। २९ ।।
आगतो ह्याश्रमपदं पूजितश्च तपस्विभिः ।।
नाम्ना दृढमतिः शूद्रः साष्टांगं प्रणनाम वै ।। 2.1.19.३० ।।
तान्स दृष्ट्वा मुनिगणान्देवकल्पान्महौजसः ।।
कुर्वतो विविधान्यज्ञान्संप्राशहृष्यत शूद्रकः ।। ३१ ।।
अथास्य बुद्धिरभवत्तपः कर्तुमनुत्तमम् ।।
ततोऽब्रवीत्कुलपतिं मुनिमागत्य तापसम् ।। ३२ ।। ।।

दृढमतिरुवाच।। ।।
तपोधन नमस्तेऽस्तु रक्ष मां करुणानिधे ।।
तव प्रसादादिच्छामि यागं कर्तुं प्रसीद मे ।। ३३ ।।
।। अथ दृढमतिं प्रति कुलपत्याख्यमुन्युपदिष्टशूद्रधर्माः ।। ।।
एवमुक्तस्तु शूद्रेण तमाह ब्राह्मणस्तदा ।। ३४ ।।
।। कुलपतिरुवाच ।। ।।

यागे दीक्षयितुं शक्यो न शूद्रो हीनजन्मभाक् ।।
भूयते यदि ते बुद्धिः शुश्रूषा निरतो भव ।। ३५ ।।
उपदेशो न कर्तव्यो जातिहीनस्य कर्हिचित् ।।
उपदेशे महान्दोष उपाध्यायस्यविद्यते ।। ३६ ।।
नाध्यापयेद्बुधः शूद्रं तथा नैव च याजयेत् ।।
न पाठयेत्तथा शूद्रं शास्त्रं व्याकरणादिकम् ।। ३७ ।।
काव्यं वा नाटकं वापि तथालंकारमेव वा ।।
पुराणमितिहासं च शूद्रं नैव तु पाठयेत् ।। ३८ ।।
यदि चोपदिशेद्विप्रः शूद्रस्यैतानि कर्हिचित् ।।
त्यजेयुर्ब्राह्मणा विप्रं ते ग्रामाद्ब्रह्मसंकुलात् ।। ३९ ।।
शूद्राय चोपदेष्टारं द्विजं चण्डालवत्त्यजेत्।।
शूद्रं चाक्षरसंयुक्तं दूरतः परिवर्जयेत् ।। 2.1.19.४० ।।
तच्छुश्रूषस्व भद्रं ते ब्राह्मणाच्छ्रद्धयासह ।।
शूद्रस्य द्विजशुश्रूषा मन्वादिभिरुदीरिता ।। ४१ ।।
न हि नैसर्गिकं कर्म परित्यक्तुं त्वमर्हसि ।।

एवमुक्तः स मुनिना स शूद्रोऽचिन्तयत्तदा ।। ४२ ।।
किं कर्तव्यं मया त्वद्य व्रते श्रद्धा हि मे परा ।।
यथा स्यान्ममसुज्ञान यतिष्येऽहं तथाद्य वै ।। ४३ ।।
इति निश्चित्य मनसा शूद्रो दृढमतिस्तदा ।।
गत्वाश्रमपदादूरं कृतवानुटजशुभम्।। ४४ ।।
तत्र वै देवतागारं पुण्यान्यायतनानि च ।।
पुष्पारामादिकं चापि तटाकखननादिकम् ।। ४५।।
श्रद्धया कारयामास तपः सिद्ध्यर्थमात्मन ।।
अभिषेकांश्च नियमानुपवासादिकानपि ।। ४६ ।।
बलिं कृत्वा च हुत्वा च दैवतान्यभ्यपूजयत् ।।
संकल्पनियमोपेतः फलाहारो जितेंद्रियः ।। ४७ ।।
नित्यं कन्दैश्च मूलैश्च पुष्पैरपि तथा फलैः ।।
अतिथीन्पूजयामास यथावत्समुपागतान् ।। ४८ ।।
एवं हि सुमहान्कालो व्यतिचक्राम तस्य वै ।। ४९ ।।
।। अथ दृढमतये सुमत्याख्यविप्रप्रकाशितकर्मानुष्ठानक्रमः ।। ।।

अथाश्रममगात्तस्य सुमतिर्नाम नामतः ।।
द्विजो गर्गकुलोद्भूतः सत्यवादी जितेंद्रियः ।। 2.1.19.५० ।।

स्वागतैर्मुनिमाराध्य तोषयित्वा फलादिकैः ।।
कथयन्वै कथाः पुण्याः कुशलं पर्यपृच्छत ।। ५१ ।।
इत्थं विप्रः स पाद्याद्यैरुपचारैस्तु पूजितः ।।
आशीर्भिरभिनन्द्यैनं प्रतिगृह्य च सत्क्रियाम् ।। ५२ ।।
तमापृच्छत्प्रहृष्टात्मा स्वाश्रमं पुनरायय्यौ ।।
एवं दिनेदिने विप्रः शूद्रेऽस्मिन्पक्षपातवान् ।। ५३ ।।
आगच्छदाश्रमं तस्य द्रष्टुं तं शूद्रयोनिजम् ।।
बहुकालं द्विजस्याभूत्संसर्गः शूद्रयोनिना ।। ५४ ।।
स्नेहस्य वशमापन्नः शूद्रोक्तं नातिचक्रमे ।।
अथागतं द्विजं शूद्रः प्राह स्नेहवशीकृतम् ।। ५५ ।।
हव्यकव्यविधानं मे ब्रूहि त्वं तु गुरुर्मतः ।।
एवमुक्तः स शूद्रेण सर्वमेतदुपादिशत् ।।५६।।
कारयामास शूद्रस्य पितृकार्यादिकं तदा ।।

पितृकार्ये कृते तेन विसृष्टः स द्विजोत्तमः ।। ५७ ।।
।। अथ शूद्रस्य वैदिककर्मोपदेशेन सुमत्यनुभूतदुर्गतिः ।। ।।
अथ दीर्घेण कालेन पोषितः शूद्रयोनिना ।।
त्यक्तो विप्रगणैः सोऽयं पञ्चत्वमगमद्द्विजः ।। ५८ ।।
वैवस्वतभटैर्नीत्वा पातितो नरकेष्वपि ।।
कल्पकोटिसहस्राणि कल्पकोटिशतानि च ।। ५९ ।।
भुक्त्वा क्रमेण नरकांस्तदन्ते स्थावरोऽभवत् ।।
गर्दभस्तु ततो जज्ञे विड्वराहस्ततः परम् ।। 2.1.19.६० ।।
जज्ञेऽथ सारमेयोऽसौ पश्चाद्वायसतां गतः ।।
अथ चण्डालतां प्राप्य शूद्रयोनिमगात्ततः ।। ६१ ।।
गतवान्वैश्यतां पश्चात्क्षत्रियस्तदनन्तरम् ।।
प्रबलैर्बाध्यमानोऽसौ ब्राह्मणो वै तदाभवत् ।। ६२ ।।
उपनीतः स पित्रा तु वर्षे गर्भाष्टमे द्विजः ।।
वर्तमानः पितुर्गेहे स्वाचाराभ्यासतत्परः ।। ६३ ।।
गच्छन्कदाचिद्गहने गृहीतो ब्रह्मरक्षसा ।।

रुदन्भ्रमन्स्खलन्मूढः प्रलपन्ग्रहसन्नसौ ।। ६४ ।।
शश्वद्ब्राहेति च वदन्वैदिकं कर्म सोऽत्यजत् ।।
दृष्ट्वा सुतं तथाभूतं पिता दुःखेन पीडितः ।। ६५ ।।
सुतमादाय च स्नेहादगस्त्यं शरणं ययौ ।।
सुवर्णमुखरीतीरे तपस्यन्तं शिवाग्रतः ।।६६।।
भक्त्या मुनिं प्रणम्यासौ पिता तस्य सुतस्य वै ।।
तस्मै निवेदयामास स्वपुत्रस्य विचेष्टितम् ।।६७।।
।। अथागस्त्योक्त्या दुर्गत्यपनोदनार्थं सुमतेर्वेंकटाद्रिगमनम् ।। ।।
अब्रवीच्च तदा विप्रः कुम्भजं मुनिपुंगवम् ।।
एष मे तनयो ब्रह्मन्गृहीतो ब्रह्मरक्षसा ।।६८।।

सुखं न लभते ब्रह्मन्रक्ष तं करुणादृशा ।।
नास्ति मे तनयोऽप्यन्यः पितृणामृणमुक्तये ।। ६९ ।।
तस्य पीडाविनाशार्थमुपायं ब्रूहि कुम्भज ।।
त्वत्समस्त्रिषु लोकेषु तपःशीलो न विद्यते ।। 2.1.19.७० ।।
त्वां विनास्य परित्राता न मे पुत्रस्य विद्यते ।।

पुत्रे दयां कुरु गुरो दयाशीला हि साधवः ।। ७१ ।।
।। श्रीसूत उवाच ।। ।।
एवमुक्तस्तदा तेन कुम्भजो ध्यानमास्थितः ।।
ध्यात्वा तु सुचिरं कालमब्रवीद्ब्राह्मणं ततः ।।७२।।
।। अगस्त्य उवाच ।। ।।
पूर्वजन्मनि ते पुत्रो ब्राह्मणोऽयं महामते ।।
सुमतिर्नाम विप्रोऽयं मतिं शूद्राय वै ददौ ।। ७३ ।।
कर्माणि वैदिकान्येष सर्वाण्युपदिदेश वै ।।
अतोऽयं नरकान्भुक्त्वा कल्पकोटिसहस्रकम् ।। ७४ ।।
जातो भुवि तदन्तेषु स्थावरादिषु योनिषु ।।
इदानीं ब्राह्मणो जातः कर्मशेषेण ते सुतः ।। ७५ ।।
यमेन प्रेषितेनात्र गृहीतो ब्रह्मरक्षसा ।।
क्रूरेण पातकेनाद्य पूर्वजन्मकृतेन वै ।। ७६ ।।
उपायं ते प्रवक्ष्यामि ब्रह्मरक्षोविनाशने ।।
शृणुष्व श्रद्धया युक्तः समाधाय च मानसम्।। ७७ ।।

सुवर्णमुखरीतीरे ऋषिसंघनिषेविते ।।
वर्तते दैवतैः सेव्यः पावनो वेंकटाचलः ।। ७८ ।।
तस्योपरि महातीर्थं नाम्ना पापविनाशनम्।।
अस्ति पुण्यं प्रसिद्धं च महापातकनाशनम् ।। ७९ ।।
भूतप्रेतपिशाचानां वेतालब्रह्मरक्षसाम् ।।
महतां चैव रोगाणां तीर्थं तन्नाशकं स्मृतम् ।। 2.1.19.८० ।।
सुतमादाय गच्छ त्वं तत्तीर्थं गिरिमध्यगम् ।।
प्रयतः स्नापय सुतं तीर्थे पापविनाशने ।। ८१ ।।
स्नानेन त्रिदिनं तत्र ब्रह्मरक्षो विनश्यति ।।
नैवोपायान्तरं तस्य विनाशे विद्यते भुवि ।। ८२ ।।
तस्माच्छीघ्रं प्रयाहि त्वं वेंकटाह्वयपर्वतम् ।।
तत्र पापविनाशाख्यतीर्थे स्नापय ते सुतम् ।। ८३ ।।
मा विलम्बं कुरुष्वात्र त्वरया याहि वै द्विज ।।
इत्युक्तः स द्विजोऽगस्त्यं प्रणम्य भुवि दण्डवत् ।। ८४ ।।
अनुज्ञातश्च तेनासौ प्रययौ वेंकटाचलम् ।।

सुतेन साकं विप्रोऽसौ गत्वा पापविनाशनम् ।। ८५ ।।
।। अथ सुमतेः पापनाशनस्नानेन दुर्गत्यपनोदनम् ।। ।।
संकल्पपूर्वं संस्नाप्य दिनत्रयमसौ सुतम् ।।

सस्नौ स्वयं च विप्रेन्द्रः पिता पापविनाशने ।। ८६ ।।
समागतः पपौ तोयं कृत्वा चाप्याह्निकक्रमम् ।।
अथ तस्य सुतस्तत्र विमुक्तो ब्रह्मरक्षसा ।। ८७ ।।
समजायत नीरोगः स्वस्थः सुन्दररूपधृक् ।।
सर्वसंपत्समृद्धोऽसौ भुक्त्वा भोगाननेकशः ।। ८८ ।।
देहान्ते प्रययौ मुक्तिं स्नानात्पापविनाशने ।।
पितापि तत्र स्नानेन देहान्ते मुक्तिमाप्तवान् ।। ८९ ।।
।। अथ वैदिककर्मानुष्ठातुर्दृढमतेर्दुर्गतिप्राप्त्यपनोदनम् ।। ।।
तेनोपदिष्टोऽयं शूद्रः स भुक्त्वा नरकान्क्रमात् ।।
अनेकासु जनित्वा च कुत्सितास्वपि योनिषु ।। 2.1.19.९० ।।
गृध्रजन्माभवत्पश्चाद्वेंकटाचलभूधरे ।।
स कदाचिज्जलं पातुं तीर्थे पापविनाशने ।। ९१ ।।

समागतः पपौ तोयं सिषिचे चात्मनस्तनुम् ।।
तदैव दिव्यदेहः सन्सर्वाभरणभूषितः ।। ९२ ।।
दिव्यं विमानमारुह्य प्रययावमरालयम्।। ९३ ।।
।। श्रीसूत उवाच ।। ।।
एवम्प्रभावमेतद्वै तीर्थं पापविनाशनम् ।।
पापानां नाशनाद्विप्राः पापनाशाभिधं हि तत् ।। ९४ ।।
इत्थं रहस्यं कथितं मुनीन्द्रास्तद्वैभवं पापविनाशनस्य ।।
यत्राभिषेकात्सहसा विमुक्तौ द्विजश्च शूद्रश्च विनिन्द्यकृत्यौ ।। ९५ ।।
।। इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्यं पापविनाशनतीर्थमहिमानुवर्णनंनामैकोनविंशतितमोऽध्यायः ।। १९ ।।

Roman transliteration

atha brahmādīnāṃ nairaṃtaryeṇa śrīveṃkaṭācale sthitivarṇanam ||
|| śrīsūta uvāca || ||
athātaḥ saṃpravakṣyāmi veṃkaṭācalavaibhavam ||
yuṣmākaṃ sāvadhānena śṛṇudhvaṃ susamāhitāḥ || 1 ||
lakṣakoṭisahasrāṇi sarāṃsi saritastathā ||
samudrāśca mahāpuṇyā vanānyapyāśramā api || 2 ||
puṇyāni kṣetrajātāni vedāraṇyādikāni ca ||
munayaśca vasiṣṭhādyā siddhacāraṇakiṃnarāḥ || 3 ||
lakṣmyā saha dharaṇyā ca bhagavānmadhusūdanaḥ ||
sāvitryā ca sarasvatyā sahaiva caturānanaḥ || 4 ||
pārvatyā saha deveśastryambakastripurāṃtakaḥ ||
herambaṣaṇmukhādyāśca devāḥ sendrapurogamāḥ || 5 ||
ādityādi grahāścaiva tathāṣṭavasavo dvijāḥ ||
pitaro lokapālāśca tathānye devatāgaṇāḥ || 6 ||
mahāpātakasaṃghānāṃ nāśane lokapāvane ||

divāniśaṃ vasantyaṃtarveṃkaṭācalamūrdhani || 7 ||
tasya darśanamātreṇa buddhisaukhyaṃ nṛṇāṃ bhavet ||
tanmūrdhani kṛtāvāsā siddhacāraṇayoṣitaḥ || 8 ||

pūjayaṃti sadākālaṃ veṃkaṭeśaṃ kṛpānidhim ||
koṭayo brahmahatyānāmagamyāgamakoṭayaḥ || 9 ||
aṅgalagnā vinaśyaṃti veṃkaṭācalamārutaiḥ || 2.1.19.10 ||
|| atha śrīveṃkaṭācalārohaṇasamayānusaṃdhyānakramaḥ || ||
veṃkaṭādriṃ giriṃ taṃ tu prārthayetpuṇyavardhanam ||
svarṇācala mahāpuṇya sarvadevaniṣevita || 11 ||
brahmādayo'pi yaṃ devāḥ sevante śraddhayā saha ||
taṃ bhavantamahaṃ padbhyāmākrameyaṃ nagottama || 12 ||
kṣamasva tadaghaṃ me'dya dayayā pāpacetasaḥ ||
tvanmūrdhani kṛtāvāsaṃ mādhavaṃ darśayasva me || 13 ||
prārthayitvā narastvevaṃ veṃkaṭādriṃ nagottamam ||
tato mṛdupadaṃ gacchetpāvanaṃ veṃkaṭācalam || 14 ||

veṃkaṭādrau mahāpuṇye sarvapātakanāśane ||
svāmipuṣkariṇītīrthe snātvā niyamapūrvakam || 15 ||
piṇḍadānaṃ tataḥ kuryādapi sarṣapamātrakam ||
śamīdalasamānānvā dadyātpiṃḍānpitṝnprati || 16 ||
svargasthā mokṣamāyāṃti svargaṃ narakavāsinaḥ || 17 ||
|| atha pāpavināśanākhyatīrthamāhātmyam || ||
tatastasyopari mahatsarvalokeṣu viśrutam ||
sarvatīrthottamaṃ puṇyaṃ nāmnā pāpavināśanam || 18 ||
asti puṇyatame viprāḥ pavitre veṃkaṭācale ||
yasya saṃsmaraṇādeva garbhavāso na vidyate || 19 ||
tatprāpya tu naraḥ snāyātsvāmitīrthasya cottare ||
tatra snānānnarā yāṃti vaikuṇṭhaṃ nātra saṃśayaḥ || 2.1.19.20 ||
|| ṛṣaya ūcuḥ || ||
sūta pāpavināśākhyatīrthasya brūhi vaibhavam ||
vyāsena bodhitastvaṃ hi vetsi sarvaṃ mahāmune || 21 ||

|| śrīsūta uvāca || ||
brahmāśramapade vṛttāṃ pārśve himavataḥ śubhe ||
vakṣyāmi brāhmaṇaśreṣṭhā yuṣmākaṃ tu kathāṃ śubhām || 22 ||
tadāśramapadaṃ puṇyaṃ brahmāśramapadaṃ śubham||
nānāvṛkṣasamākīrṇaṃ pārśve himavataḥ śubhe || 23 ||
bahugulmalatākīrṇaṃ mṛgadvipaniṣevitam ||
siddhacāraṇasaṃghuṣṭaṃ ramyaṃ puṣpitakānanam || || 24 ||
yatibhirbahubhiḥ kīrṇaṃ tāpasairupaśobhitam||
brāhmaṇaiśca mahābhāgaiḥ sūryajvalanasannibhaiḥ || 25 ||
niyamavratasampannaiḥ samākīrṇe tapasvibhiḥ ||
dīkṣitairyāgaśīlaiśca yatāhāraiḥ kṛtātmabhiḥ ||26||
vedādhyayanasaṃpannairvaidikaiḥ pariveṣṭitam ||
varṇibhiśca gṛhasthaiśca vānaprasthaiśca bhikṣubhiḥ || 27 ||
svāśramācāraniratāiḥ svavarṇoktavidhāyibhiḥ ||
vālakhilyaiśca ṛṣibhiḥ samaṃtātpariveṣṭitam ||28 ||

|| atha dṛḍhamatyākhyaśūdravṛttāntaḥ || ||
tatrāśrame purā kaścicchūdro dṛḍhamatirdvijāḥ ||
sāhasī brāhmaṇābhyāśamājagāma mudānvitaḥ || 29 ||
āgato hyāśramapadaṃ pūjitaśca tapasvibhiḥ ||
nāmnā dṛḍhamatiḥ śūdraḥ sāṣṭāṃgaṃ praṇanāma vai || 2.1.19.30 ||
tānsa dṛṣṭvā munigaṇāndevakalpānmahaujasaḥ ||
kurvato vividhānyajñānsaṃprāśahṛṣyata śūdrakaḥ || 31 ||
athāsya buddhirabhavattapaḥ kartumanuttamam ||

tato'bravītkulapatiṃ munimāgatya tāpasam || 32 || ||
dṛḍhamatiruvāca|| ||
tapodhana namaste'stu rakṣa māṃ karuṇānidhe ||
tava prasādādicchāmi yāgaṃ kartuṃ prasīda me || 33 ||
|| atha dṛḍhamatiṃ prati kulapatyākhyamunyupadiṣṭaśūdradharmāḥ || ||
evamuktastu śūdreṇa tamāha brāhmaṇastadā || 34 ||
|| kulapatiruvāca || ||

yāge dīkṣayituṃ śakyo na śūdro hīnajanmabhāk ||
bhūyate yadi te buddhiḥ śuśrūṣā nirato bhava || 35 ||
upadeśo na kartavyo jātihīnasya karhicit ||
upadeśe mahāndoṣa upādhyāyasyavidyate || 36 ||
nādhyāpayedbudhaḥ śūdraṃ tathā naiva ca yājayet ||
na pāṭhayettathā śūdraṃ śāstraṃ vyākaraṇādikam || 37 ||
kāvyaṃ vā nāṭakaṃ vāpi tathālaṃkārameva vā ||
purāṇamitihāsaṃ ca śūdraṃ naiva tu pāṭhayet || 38 ||
yadi copadiśedvipraḥ śūdrasyaitāni karhicit ||
tyajeyurbrāhmaṇā vipraṃ te grāmādbrahmasaṃkulāt || 39 ||
śūdrāya copadeṣṭāraṃ dvijaṃ caṇḍālavattyajet||
śūdraṃ cākṣarasaṃyuktaṃ dūrataḥ parivarjayet || 2.1.19.40 ||
tacchuśrūṣasva bhadraṃ te brāhmaṇācchaddhayāsaha ||
śūdrasya dvijaśuśrūṣā manvādibhirudīritā || 41 ||
na hi naisargikaṃ karma parityaktuṃ tvamarhasi ||

evamuktaḥ sa muninā sa śūdro'cintayattadā || 42 ||
kiṃ kartavyaṃ mayā tvadya vrate śraddhā hi me parā ||
yathā syānmamasujñāna yatiṣye'haṃ tathādya vai || 43 ||
iti niścitya manasā śūdro dṛḍhamatistadā ||
gatvāśramapadādūraṃ kṛtavānuṭajaśubham|| 44 ||
tatra vai devatāgāraṃ puṇyānyāyatanāni ca ||
puṣpārāmādikaṃ cāpi taṭākakhananādikam || 45||
śraddhayā kārayāmāsa tapaḥ siddhyarthamātmana ||
abhiṣekāṃśca niyamānupavāsādikānapi || 46 ||
baliṃ kṛtvā ca hutvā ca daivatānyabhyapūjayat ||
saṃkalpaniyamopetaḥ phalāhāro jiteṃdriyaḥ || 47 ||
nityaṃ kandaiśca mūlaiśca puṣpairapi tathā phalaiḥ ||
atithīnpūjayāmāsa yathāvatsamupāgatān || 48 ||
evaṃ hi sumahānkālo vyaticakrāma tasya vai || 49 ||
|| atha dṛḍhamataye sumatyākhyavipraprakāśitakarmānuṣṭhānakramaḥ || ||

athāśramamagāttasya sumatirnāma nāmataḥ ||
dvijo gargakulodbhūtaḥ satyavādī jiteṃdriyaḥ || 2.1.19.50 ||
svāgatairmunimārādhya toṣayitvā phalādikaiḥ ||
kathayanvai kathāḥ puṇyāḥ kuśalaṃ paryapṛcchata || 51 ||
itthaṃ viprāḥ sa pādyādyairupacāraistu pūjitaḥ ||
āśīrbhirabhinandyainaṃ pratigṛhya ca satkriyām || 52 ||
tamāpṛcchatprahṛṣṭātmā svāśramaṃ punarāyayau ||
evaṃ dinedine viprāḥ śūdre'sminpakṣapātavān || 53 ||
āgacchadāśramaṃ tasya draṣṭuṃ taṃ śūdrayonijam ||
bahukālaṃ dvijasyābhūtsaṃsargaḥ śūdrayoninā || 54 ||
snehasya vaśamāpannaḥ śūdroktaṃ nāticakrame ||
athāgataṃ dvijaṃ śūdraḥ prāha snehavaśīkṛtam || 55 ||
havyakavyavidhānaṃ me brūhi tvaṃ tu gururmataḥ ||

evamuktaḥ sa śūdreṇa sarvametadupādiśat ||56||
kārayāmāsa śūdrasya pitṛkāryādikaṃ tadā ||

pitṛkārye kṛte tena visṛṣṭaḥ sa dvijottamaḥ || 57 ||
|| atha śūdrasya vaidikakarmopadeśena sumatyanubhūtadurgatiḥ || ||
atha dīrgheṇa kālena poṣitaḥ śūdrayoninā ||
tyakto vipragaṇaiḥ so'yaṃ pañcatvamagamaddvijaḥ || 58 ||
vaivasvatabhaṭairnītvā pātito narakeṣvapi ||
kalpakoṭisahasrāṇi kalpakoṭiśatāni ca || 59 ||
bhuktvā krameṇa narakāṃstadante sthāvaro'bhavat ||
gardabhastu tato jajñe viḍvarāhastataḥ param || 2.1.19.60 ||
jajñe'tha sārameyo'sau paścādvāyasatāṃ gataḥ ||
atha caṇḍālatāṃ prāpya śūdrayonimagāttataḥ || 61 ||
gatavānvaiśyatāṃ paścātkṣatriyastadanantaram ||
prabalairbādhyamāno'sau brāhmaṇo vai tadābhavat || 62 ||
upanītaḥ sa pitrā tu varṣe garbhāṣṭame dvijaḥ ||
vartamānaḥ piturgehe svācārābhyāsatatparaḥ || 63 ||
gacchankadācidgahane gṛhīto brahmarakṣasā ||

rudanbhramanskhalanmūḍhaḥ pralapanprahasannasau || 64 ||
śaśvaddhāheti ca vadanvaidikaṃ karma so'tyajat ||
dṛṣṭvā sutaṃ tathābhūtaṃ pitā duḥkhena pīḍitaḥ || 65 ||
sutamādāya ca snehādagastyaṃ śaraṇaṃ yayau ||
suvarṇamukharītīre tapasyantaṃ śivāgrataḥ ||66||
bhaktyā muniṃ praṇamyāsau pitā tasya sutasya vai ||
tasmai nivedayāmāsa svaputrasya viceṣṭitam ||67||
|| athāgastyoktyā durgatyapanodanārthaṃ sumaterveṃkaṭādrigamanam || ||
abravīcca tadā vipraḥ kumbhajaṃ munipuṃgavam ||
eṣa me tanayo brahmangṛhīto brahmarakṣasā ||68||
sukhaṃ na labhate brahmanrakṣa taṃ karuṇāddṛśā ||
nāsti me tanayo'pyanyaḥ pitṝṇāmṛṇamuktaye || 69 ||
tasya pīḍāvināśārthamupāyaṃ brūhi kumbhaja ||
tvatsamastriṣu lokeṣu tapaḥśīlo na vidyate || 2.1.19.70 ||
tvāṃ vināsya paritrātā na me putrasya vidyate ||

putre dayāṃ kuru guro dayāśīlā hi sādhavaḥ || 71 ||
|| śrīsūta uvāca || ||
evamuktastadā tena kumbhajo dhyānamāsthitaḥ ||
dhyātvā tu suciraṃ kālamabravīdbrāhmaṇaṃ tataḥ ||72||
|| agastya uvāca || ||
pūrvajanmani te putro brāhmaṇo'yaṃ mahāmate ||
sumatirnāma vipro'yaṃ matiṃ śūdrāya vai dadau || 73 ||
karmāṇi vaidikānyeṣa sarvāṇyupadideśa vai ||
ato'yaṃ narakānbhuktvā kalpakoṭisahasrakam || 74 ||
jāto bhuvi tadanteṣu sthāvarādiṣu yoniṣu ||
idānīṃ brāhmaṇo jātaḥ karmaśeṣeṇa te sutaḥ || 75 ||
yamena preṣitenātra gṛhīto brahmarakṣasā ||
krūreṇa pātakenādya pūrvajanmakṛtena vai || 76 ||
upāyaṃ te pravakṣyāmi brahmarakṣovināśane ||
śṛṇuṣva śraddhayā yuktaḥ samādhāya ca mānasam|| 77 ||

suvarṇamukharītīre ṛṣisaṃghaniṣevite ||
vartate daivataiḥ sevyaḥ pāvano veṃkaṭācalaḥ || 78 ||

tasyopari mahātīrthaṃ nāmnā pāpavināśanam||
asti puṇyaṃ prasiddhaṃ ca mahāpātakanāśanam || 79 ||
bhūtapretapiśācānāṃ vetālabrahmarakṣasām ||
mahatāṃ caiva rogāṇāṃ tīrthaṃ tannāśakaṃ smṛtam || 2.1.19.80 ||
sutamādāya gaccha tvaṃ tattīrthaṃ girimadhyagam ||
prayataḥ snāpaya sutaṃ tīrthe pāpavināśane || 81 ||
snānena tridinaṃ tatra bahmarakṣo vinaśyati ||
naivopāyāntaraṃ tasya vināśe vidyate bhuvi || 82 ||
tasmācchīghraṃ prayāhi tvaṃ veṃkaṭāhvayaparvatam ||
tatra pāpavināśākhyatīrthe snāpaya te sutam || 83 ||
mā vilambaṃ kuruṣvātra tvarayā yāhi vai dvija ||
ityuktaḥ sa dvijo'gastyaṃ praṇamya bhuvi daṇḍavat || 84 ||
anujñātaśca tenāsau prayayau veṃkaṭācalam ||

sutena sākaṃ vipro'sau gatvā pāpavināśanam || 85 ||
|| atha sumateḥ pāpanāśanasnānena durgatyapanodanam || ||
saṃkalpapūrvaṃ saṃsnāpya dinatrayamasau sutam ||
sasnau svayaṃ ca viprendraḥ pitā pāpavināśane || 86 ||
samāgataḥ papau toyaṃ kṛtvā cāpyāhnikakramam ||
atha tasya sutastatra vimukto brahmarakṣasā || 87 ||
samajāyata nīrogaḥ svasthaḥ sundararūpadhṛk ||
sarvasaṃpatsamṛddho'sau bhuktvā bhogānanekaśaḥ || 88 ||
dehānte prayayau muktiṃ snānātpāpavināśane ||
pitāpi tatra snānena dehānte muktimāptavān || 89 ||
|| atha vaidikakarmānuṣṭhāturdṛḍhamaterdurgatiprāptyapanodanam || ||
tenopadiṣṭo'yaṃ śūdraḥ sa bhuktvā narakānkramāt ||
anekāsu janitvā ca kutsitāsvapi yoniṣu || 2.1.19.90 ||
gṛdhrajanmābhavatpaścādveṃkaṭācalabhūdhare ||
sa kadāciijjalaṃ pātuṃ tīrthe pāpavināśane || 91 ||

samāgataḥ papau toyaṃ siṣice cātmanastanum ||
tadaiva divyadehaḥ sansarvābharaṇabhūṣitaḥ || 92 ||
divyaṃ vimānamāruhya prayayāvamarālayam|| 93 ||
|| śrīsūta uvāca || ||
evamprabhāvametadvai tīrthaṃ pāpavināśanam ||
pāpānāṃ nāśanādviprāḥ pāpanāśābhidhaṃ hi tat || 94 ||
itthaṃ rahasyaṃ kathitaṃ munīndrāstadvaibhavaṃ pāpavināśanasya ||
yatrābhiṣekātsahasā vimuktau dvijaśca śūdraśca vinindyakṛtyau || 95 ||
|| iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmyaṃ pāpavināśanatīrthamahimānuvarṇanaṃnāmaikonaviṃśatitamo'dhyāyaḥ ||
19 ||

English translation

Note: This chapter states the procedure of the Yātrā of Veṅkaṭādri .

[Permanent Residence of Brahmā and others on Śrī Veṅkaṭācala]:—

Śrī Sūta said :

1. Henceforth 1 shall recount the greatness of Veṅkaṭācala to you all. Listen with attention and a pure mind.

2. There are thousands, lakhs and crores of lakes and rivers, oceans of great merit, forests and hermitages.

3. There are meritorious holy places like Vedāraṇya, Vasiṣṭha and other sages, Siddhas , Cāraṇas and Kinnaras .

4. Lord Madhusūdana (Viṣṇu) is present there along with Lakṣmī and Dharaṇī . The Four-faced Lord (Brahmā) (resides there) with Sāvitrī and Sarasvatī .

5. The Three-eyed Lord of Devas , the destroyer of Tripura (lives there) with Pārvatī . Heraṃba, Ṣaṇmukha and others, Devas with Indra as their leader (all these live there).

6. O Brāhmaṇas , Planets beginning with the Sun, the eight Vasus , Pitṛs and Guardians of the Worlds and other groups of Devas (reside there).

7. (All these) live day and night within Veṅkaṭācala and on its top, which is destructive of multitudes of great sins and a sanctifier of the worlds.

8-10. Merely by looking at it men can attain intelligence and happiness. The women-folk of Siddhas and Cāraṇas who have taken up residence on its top, always worship Veṅkaṭeśa , the storehouse of mercy. Crores of the sins of Brāhmaṇa -slaugh-ter and crores of the sins of cohabiting with forbidden women perish when the winds from Veṅkaṭācala touch their limbs.

[Time for Climbing Śrī Veṅkaṭācala and the Procedure of Meditating on it]:—

11-13. A devotee should request the mountain Veṅkaṭādri which enhances merit: “O golden mountain of great merits, resorted to by all the Devas, even Brahmā and other Devas attend upon you with great faith. O excellent one among mountains! I am treading upon you (of such good qualities). Forgive me this one sin kindly, though I am evil-minded. Show me Mādhava who has taken up his residence on your top.”

14. After praying thus the man (the devotee) should gently set his foot on Veṅkaṭādri, the most excellent one among mountains. He shall then gently walk over the sacred Veṅkaṭācala.

15-17. With the specific holy observances he should take bath in Svāmipuṣkariṇī Tīrtha on (mountain) Veṅkaṭādri of great merits, which destroys all sins. Thereafter, he should offer rice-balls even if they be of the size of a mustard seed. Or he should offer rice-balls equal to the leaves of Śamī tree unto the Manes. Those who are stationed in heaven will attain salvation and those who are in hells will go to heaven.

[Greatness of the Tīrtha Named Pāpavināśana]:—

18-20. On the top of the extremely sacred and pure Veṅkaṭācala there is a great and sacred Tīrtha named Pāpavināśana. It is well-known in all the worlds. It is the most excellent of all the Tīrthas , O Brāhmaṇas. Merely by remembering it one will no longer have to enter a womb (i.e. one gets salvation). One (i.e. pilgrim) should go to it which is towards the north of Svāmitīrtha , and take his holy bath. By taking the holy bath there men go to Vaikuṇṭha . There is no doubt about it.

The sages requested :

21. O Sūta , recount the greatness of the Tīrtha called Pāpavināśa. O great sage, you have been enlightened by Vyāsa . Indeed you know everything.

Śrī Sūta said :

22. I shall recount to you all, O excellent Brāhmaṇas, the auspicious story of what happened in the penance-grove of Brahmā on the auspicious ridge of Himavān .

23. That penance-grove is sacred. Brahmā's penance-grove is very auspicious. It is full of trees of various kinds. It is situated on a beautiful side of Himavān.

24. It abounds in hedges and creepers. It is frequented by deer and elephants. It is resonant with the voices (talk, conversation etc.) of Siddhas and Cāraṇas. It is made beautiful due to the whole forest being in full bloom.

25-28. Many ascetics live sparsely in it. It is rendered splendid by sages. It is full of Brāhmaṇas of exalted magnificence, as resplendent as the sun and the fire. There are many anchorites staying there and they are richly endowed with holy rites and regular observances. There are many persons there regularly performing Yāgas with requisite initiation, who practised control over their diet and were self-possessed. It is surrounded by persons conversant with the Vedas and endowed with rich experience by the study of the Vedas. There are persons of all stages of life there, viz. religious students, householders, anchorites and mendicants, all of them strictly adhering to the duties of their stages and performing (all the rites) ordained for their respective castes. It is surrounded by Vālakhilyas and other sages.

The Episode of a Śūdra Named Dṛḍhamati

29-32. Once, O Brāhmaṇas, a certain Śūdra named Dṛḍhamati, a venturesome fellow, joyously came near the Brāhmaṇas in that hermitage.

On coming to the penance-grove he was duly honoured by the ascetics. (After announcing his) name Dṛḍhamati the Śūdra prostrated (before them) with the eight limbs touching (the ground).

On seeing those groups of sages who were on a par with Devas, who had great prowess and were performing different kinds of Yajñas , the Śūdra was much delighted.

He had an inclination to perform an excellent penance. He approached the sage and ascetic, the head of the penance-grove and said:

Dṛḍhamati said :

33. O ascetic, obeisance to you. Save me, O storehouse of sympathy. With your grace I wish to perform a Yāga (sacrifice). Be pleased with me.

[The Duties of a Śūdra as Taught to Dṛḍhamati by the Sage Named Kulapati [1]]:—

(Kulapati said :)

34-40. A Śūdra is of inferior birth. He cannot be initiated for the performance of a Yāga. So it is heard (i.e. mentioned in the Vedas). If you have the inclination, be engaged in rendering service.

Instructions cannot be imparted at any cost to one devoid of (high) caste. In case he is instructed, the teacher-priest incurs a great sin.

No learned man should teach a Śūdra nor shall he preside over his Yāga. He should not teach a Śūdra any (sacred) science such as grammar etc. He should not directly teach a Śūdra poetry, drama ,

rhetorics, Purāṇa or Itihāsa . If any Brāhmaṇa instructs any Śūdra these subjects at any time, the other Brāhmaṇas must banish that Brāhmaṇa from the village full of Brāhmaṇas. One should abandon a Brāhmaṇa like a Cāṇḍāla if he teaches any Śūdra.

41-44. Therefore, welfare unto you. Render service to Brāhmaṇas with great faith. Rendering service to the Twice-born has been mentioned by Manu and others (as the duty) of a Śūdra. It does not behove you to forsake your natural duty.

On being told thus by the sage the Śūdra thought, 'What should be done by me now? My faith in the holy rites is very intense. I shall endeavour in such a way as to have perfect knowledge.'

After deciding thus mentally Dṛḍhamati, the Śūdra, went far away from the penance-grove and erected a splendid hut.

45-49. There he made a temple and many holy shrines, flower-garden etc. He got a big lake dug up. All these he set up for the sake of the performance of penance by himself.

He performed the rites of ablution and worshipped deities. He practised all holy observances such as fast etc.

He offered oblations and performed Homas . Regular in habits and mental resolve he sustained himself on a fruit diet. He conquered his sense organs. Everyday he honoured duly guests that approached him by means of bulbous roots, roots, flowers and fruits. Thus a great deal of time passed by.

[Procedure for the Performance of Holy Rites as Revealed (Explained) to Dṛḍhamati by the Brāhmaṇa named Sumati]:—

50. Once a Brāhmaṇa named Sumati, born in the family of Garga , arrived at his hermitage. He (the Brāhmaṇa) was truthful in speech and had his sense-organs under control.

51. (Dṛḍhamati) propitiated the sage with words of welcome, made him delighted through (offer of) fruits and other things and enquired about his health in the course of narration of holy tales.

52-54. The Brāhmaṇa who was honoured by various services thus, such as offering water for washing and the like, accepted the same and felicitated him with blessings. Delighted in his mind, he took leave of him and went back to his own hermitage. Thus day by day the Brāhmaṇa became more and more favourably disposed to the Śūdra. He paid a visit to his hermitage in order to meet the Śūdra-born (sage). This association of the Brāhmaṇa with the Śūdra-born (sage) lasted for a longtime.

55. Being won over by affection, the Brāhmaṇa could not refuse what had been requested by the Śūdra. Once that Śūdra spoke to the Brāhmaṇa whom he had won over by means of affection. He said to him thus, when the Brāhmaṇa came to him:

56. "Tell me the injunctions regarding the offer of Havyas and Kavyas . You are considered to be my preceptor." On being requested thus by the Śūdra, he taught him everything.

57. He made the Śūdra perform the holy rites etc. unto the Manes. After the holy rites of Pitṛs (Manes) had been performed, that excellent Brāhmaṇa was sent away by him (with a farewell).

[Miseries Undergone by Sumati due to His Imparting of Instructions in Vedic Rites to a Śūdra]:—

58. The Brāhmaṇa was fed and nourished thus for a long time by the Śūdra-born sage. He was therefore excommunicated by Brāhmaṇas. Later he died.

59. He was carried away by the soldiers of Yama and cast into the hells (where he had to remain) for thousands of crores of Kalpas and hundreds of crores of Kalpas.

60. After undergoing the tortures of the hells one by one he became an immobile being. Afterwards he was born as a donkey and thereafter a pig feeding on faeces.

61. He was then born as a dog and he became a crow subsequently. Then he was born as a Cāṇḍāla and thereafter as a Śūdra.

62. Then he was born as a Vaiśya and thereafter as a Kṣatriya . Though obstructed by powerful agencies, he became a Brāhmaṇa thereafter.

63. He was invested with the sacred thread in the eighth year reckoned from the day of conception. Thus the Brāhmaṇa remained in his father's house engaged in the regular practice of rules of his caste.

64-65. Once while he was going through a forest, he was haunted by a Brahmarākṣasa (i.e. a Brāhmaṇa turned into a demon). He cried, whirled, faltered in his steps, prattled foolishly and laughed. Frequently he cried out "Alas! Alas!". He forsook all Vedic rites. On seeing his son in such a plight the father was distressed with agony.

66-67. He affectionately took his son and sought refuge in Agastya who was engaged in a penance in front of Śiva on the banks of Suvarṇamukharī . He devoutly bowed down to the sage. The father of that son reported to him all the actions of the son.

[Sumati Goes to Veṅkaṭādri as per Advice of Agastya in Order to Dispel His Misery]:—

68-71. Then the Brāhmaṇa told the great Pot-born Sage (Agastya): "O Brāhmaṇa, this my son has been possessed by a Brahmarākṣasa. He is not at all happy, O Brāhmaṇa. Protect him with your benign glance. I have no other son who could relieve me of my indebtedness to the Pitṛs. O Pot-born Sage, tell me the means whereby his pain and agony will be destroyed. There is no other person in the three worlds habitually engaged in penance like you. Excepting you there is no other person to protect my son. O Sire, take pity on my son. Indeed good people are by nature compassionate."

Śrī Sūta said :

72. On being told thus by him the Pot-born Sage began to meditate. After meditating for a long time he told the Brāhmaṇa:

Agastya said :

73. In his former birth, O highly intelligent one, this son of yours was a Brāhmaṇa named Sumati. That Brāhmaṇa imparted (sacred) knowledge to a Śūdra.

74-75. He instructed him in all the Vedic rites. So he had to undergo the tortures of hells for a period of one thousand crores of Kalpas. At the end of it he was born in various species beginning with immobile things. Now your son is born as a Brāhmaṇa on account of the balance of his (good) Karmas .

76. He has been possessed by a Brahmarākṣasa sent by Yama on account of the cruel sin committed by him in the previous birth.

77. I shall tell you the means of destroying the Brahmarākṣasa. Listen with an attentive mind and great faith.

78. On the banks of Suvarṇamukharī which is resorted to by multitudes of sages, there is the sacred Veṅkaṭācala worthy of being resorted to by Devas.

79. On it there is a great Tīrtha named Pāpavināśana. It is meritorious, famous and destructive of great sins.

80. That Tīrtha is known as the destroyer of evil spirits, ghosts and vampires, goblins and Brahmarākṣasas as well as of great ailments.

81. Take your son and go to that Tīrtha in the middle of the mountain. With great mental purity make your son take his bath in that Tīrtha which is destructive of sins.

82. By means of the holy bath taken on three (consecutive) days that Brahmarākṣasa will perish. There is no other means on the earth to destroy him.

83. Hence go quickly to that mountain named Veṅkaṭa . There make your son bathe in the Tīrtha named Pāpavināśa.

84-85. Do not delay here, O Brāhmaṇa, go there quickly.

On being told thus that Brāhmaṇa bowed down to Agastya and prostrated before him like a log of wood. Permitted by him the Brāhmaṇa went to Veṅkaṭācala along with his son and reached Pāpavināśana.

[All the Miseries of Sumati Dispelled Through Holy Bath Taken in Pāpanāśana]:—

86-89. With the rite of Saṃkalpa (i.e. ceremonial pronouncement of the decision to perform a religious act) he made the son take bath on three days. The eminent Brāhmaṇa, the father himself, took his bath in Pāpavināśana. After returning he drank water at the conclusion of the daily routine of holy rites. Thereupon his son was released by the Brahmarākṣasa.

He became free from ailments. He became normal with handsome form and features. Endowed with all flourishing riches, he enjoyed many kinds of pleasures. At the end of his life he attained salvation by virtue of his holy bath in Pāpavināśana. His father too, on account of his holy bath there, attained salvation after death.

[Misery of Dṛḍhamati who Performed Vedic Rites is Dispelled]:—

90-93. The Śūdra who had been instructed by him underwent the tortures of the hells one by one. Then he was born in many despicable low species. Afterwards he became a vulture on the mountain Veṅkaṭācala. Once he came to the Tīrtha Pāpavināśana in order to drink water. He drank water and sprinkled his own body (with it). At that very time he obtained a divine personality adorned with all ornaments. He got into a celestial aerial chariot and went to heaven.

Śrī Sūta said :

94-95. This Tīrtha, Pāpavināśana, has such power. O Brāhmaṇas, it has got the name Pāpanāśana because it is destructive of sins.

Thus the secret has been told, O eminent sages, of the greatness of Pāpavināśana. It is by means of their holy bath therein that (both) the Brāhmaṇa and the Śūdra of despicable actions became liberated instantaneously.

[1]: [1] : VV 34-44 describe the inhuman constraints on Śūdras. Even the knowledge of non-Vedic subjects like poetry, drama, rhetorics is denied to them. For more disabilities vide Kane, HD II. i. pp. 154-64.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 20

Merit from Gift of Lands

Chapter 20 of 221 · 82 detected Sanskrit verse markers

Sanskrit

।। अथ पापविनाशनतीर्थमाहात्म्यवर्णनम् ।।
।। ।। श्रीसूत उवाच ।। ।।
पुनश्चाहं प्रवक्ष्यामि पापनाशनवैभवम् ।।
भगवद्भक्तिभावेन शृणुध्वं सुसमाहिताः ।। १ ।।
इतिहासं प्रवक्ष्यामि सर्वपापविनाशनम् ।।
यच्छ्रुत्वा सर्वपापेभ्यो मुच्यते नात्र संशयः ।। २ ।।
।। अथ भद्रमत्याख्यदरिद्रद्विजवृत्तान्तः ।। ।।
आसीत्पुरा द्विजवरो वेदवेदांगपारगः ।।
दरिद्रो वृत्तिहीनश्च नाम्ना भद्रमतिर्द्विजः ।। ३ ।।
श्रुतानि सर्वशास्त्राणि तेन विप्रेण धीमता ।।
श्रुतानि च पुराणानि धर्मशास्त्राणि सर्वशः ।। ४ ।।
अभवंस्तस्य षट् पत्न्यः कृता सिंधुर्यशोवती ।।
कामिनी मालिनी चैव शोभा चैव प्रकीर्तिताः ।। ५ ।।
तासु पत्नीषु तस्यासीत्पुत्राणां च शतद्वयम् ।।
ते सर्वे तस्य पुत्राद्याः क्षुधया परिपीडिताः ।। ६ ।।

अकिञ्चनो भद्रमतिः क्षुधार्तानात्मजान्प्रियान् ।।
पश्यन्प्रियाः क्षुधार्ताश्च विललापाकुलेन्द्रियः ।। ७ ।।
धिग्जन्म भाग्यरहितं धिग्जन्म धनवर्जितम् ।।
धिग्जन्म कीर्तिरहितं धिग्जन्मातिथ्यवर्जितम् ।। ८ ।।
धिग्जन्माचाररहितं धिग्जन्म ज्ञानवर्जितम् ।।
धिग्जन्म यत्नरहितं धिग्जन्म सुखवर्जितम् ।। ।। ९ ।।
धिग्जन्म बन्धुरहितं धिग्जन्म ख्यातिवर्जितम् ।।
नरस्य बह्वपत्यस्य धिग्जन्मैश्वर्यवर्जितम् ।। 2.1.20.१० ।।
अहो गुणाः सौम्यता च विद्वत्ता जन्म सत्कुले ।।
दारिद्र्याम्बुधिमग्नस्य सर्वमेतन्न शोभते ।। ११ ।।
विप्राः पुत्राश्च पौत्राश्च बान्धवा भ्रातरस्तथा ।।
शिष्याश्च सर्वे मनुजास्त्यजन्त्यैश्वर्यवर्जितम् ।। १२ ।।
इति निश्चित्य मतिमान्धीरो भद्रमतिर्द्विजः ।।
चण्डालो वा द्विजो वापि भाग्यवानेव पूज्यते ।। १३ ।।
दरिद्रः पुरुषो लोके शववल्लोकनिन्दितः ।।

अहो सम्पत्समायुक्तो निष्ठुरो वाप्यनिष्ठुरः ।। १४ ।।
गुणहीनोऽपि गुणवान्मूर्खो वापि स पण्डितः ।।
निष्ठुरो वा गुणी वापि धर्महीनोऽथ वा नरः ।। १५ ।।
ऐश्वर्यगुणयुक्तश्चेत्पूज्य एव न संशयः ।।
अहो दरिद्रता दुःखं तत्राप्याशातिदुःखदा ।। १६ ।।
आशाभिभूताः पुरुषा दुःखमश्नुवते क्षणात् ।। १७ ।।
आशाया ये दासा दासास्ते सर्वलोकस्य ।।
आशा दासी येषां तेषां दासायते लोकः ।। ।। १८ ।।
सर्वशास्त्रार्थवेत्तापि दरिद्रो भाति मूर्खवत् ।।
आकिञ्चन्यमहाग्राहग्रस्तानां नास्ति मोचकः ।। १९ ।।
अहो दुःखमहो दुःखमहो दुःखं दरिद्रता ।।
तत्रापि पुत्रदाराणां बाहुल्यमतिदुःखदम् ।। 2.1.20.२० ।।
एवमुक्त्वा भद्रमतिः सर्वशास्त्रार्थपारगः ।।
अत्यैश्वर्यप्रदं धर्मं मनसा चिन्तयंस्तदा ।।
तूष्णीं स्थितो भद्रमतिमहाक्लेशसमन्वितः ।। २१ ।।

।। अथ भद्रमतेः कामिनीकृतवेंकटाद्रिगमनप्रोत्साहनम् ।। ।।
तदानीं तासु भार्यासु कामिनी पतिदेवता ।। २२ ।।
भार्या साधुगुणैर्युक्ता पतिं तं प्रत्यभाषत ।। २३ ।।
।। कामिन्युवाच ।। ।।
भगवन्सर्वधर्मज्ञ सर्वशास्त्रार्थपारग ।।
मम नाथ महाभाग वाक्यं शृणु महामते ।। २४ ।।
सुवर्णमुखरीतीरे ऋषिसंघनिषेविते ।।
वर्तते दैवतैः सेव्यः पावनो वेंकटाचलः ।। २५ ।।
तस्मिन्वेंकटशैलेन्द्रे सुरासुरनमस्कृते ।।
वर्तते पावनं तीर्थं पापानां दाहकं शुभम् ।। २६ ।।
तत्र गत्वा महाभाग पापनाशे महामते ।।
कुरु स्नानं प्रयत्नेन भार्यापुत्रसमन्वितः ।। २७ ।।
तस्य तीर्थस्य माहात्म्यं नारदाच्य श्रुतं मया ।।
बालभावे मम पितुरंतिके प्रोक्तवान्मुनिः ।। २८ ।।
वेंकटाद्रौ महापुण्ये सर्वपातकनाशने ।।

सर्वदुःखप्रशमने सर्वसंपत्प्रदायके ।। २९ ।।
पापनाशे महातीर्थे स्नात्वा संकल्पपूर्वकम् ।।
अत्यैश्वर्यप्रदं धर्मं मनसा चिन्तयंस्तदा ।। 2.1.20.३० ।।
भूमिदानं विनिश्चित्य सर्वदानोत्तमोत्तमम् ।।
प्रापकं परलोकस्य सर्वकामफलप्रदम् ।। ३१ ।।
दानानामुत्तमं दानं भूदानं परिकीर्तितम्।।
तद्दत्त्वा समवाप्नोति यद्यदिष्टतमं नरः ।। ३२ ।।
इत्येवं नारदेनोक्तं श्रुत्वा मे जनको द्विजः ।।
संप्रहृष्टमना भूत्वा शेषाद्रिं प्राप्तवांस्तदा ।। ३३ ।।

तत्र गत्वा महाभागः सर्वसंपत्प्रदायकम् ।।
भूदानं विप्रवर्याय श्रोत्रियाय प्रदत्तवान् ।। ३४ ।।
ततो मे जनको विद्वन्सर्वभाग्यसमन्वितः ।।
इहलोके सुखं प्राप्य चान्ते विष्णुपुरं ययौ ।। ३५ ।।
त्वं च गत्वा महाभाग वेंकटाद्रिं नगोत्तमम् ।।
कुरु दानं प्रयत्नेन भूदानं सर्वकामदम् ।। ३६ ।।

।। अथ कामिनीकथितभूदानप्रशंसा ।। ।।
भूमिदानस्य माहात्म्यं शृणुष्व सुसमाहितः ।।
न कोऽपि गदितुं शक्तो लोकेऽस्मिन्भगवन्प्रभो ।। ३७ ।।
भूमिदानात्परं दानं न भूतं न भविष्यति ।।
परं निर्वाणमाप्नोति भूमिदो नात्र संशयः ।। ३८ ।।
स्वल्पामपि महीं दत्त्वा श्रोत्रियायाहिताग्नये ।।
ब्रह्मलोकमवाप्नोति पुनरावृत्तिवर्जितम् ।। ३९ ।।
भूमिदः सर्वदः प्रोक्तो भूमिदो मोक्षभाग्भवेत् ।।
भूभिदानं वृषाद्भौ च सर्वपापप्रणाशनम् ।। 2.1.20.४० ।।
महापातकयुक्तो वा युक्तो वा सर्वपातकैः ।।
दशहस्तां महीं दत्त्वा सर्वपापैः प्रमुच्यते ।। ४१ ।।
सत्पात्रे भूमिदाता यः सर्वदानफलं लभेत् ।।
भूमिदस्य समो नान्यस्त्रिषु लोकेषु विद्यते ।। ४२ ।।
द्विजस्य वृत्तिहीनस्य यः प्रदद्यान्महीं शुभाम्।।
तस्य पुण्यफलं वक्तुं शेषो नार्हः कदाचन ।। ४३ ।।

विप्रस्य वृत्तिहीनस्य सदाचारस्य कस्यचित् ।।
यो ऽल्पामपि महीं दद्यात्स विष्णुर्नात्र संशयः ।। ४४ ।।
इक्षुगोधूमकेदारपूगदृक्षादिसंयुता ।।
पृथ्वी प्रदीयते येन स विष्णुर्नात्र संशयः ।। ४५ ।।
वृत्तिहीनस्य विप्रस्य दरिद्रस्य कुटुम्बिनः ।।
स्वल्पामपि महीं दत्त्वा विष्णुसायुज्यमश्नुते ।। ४६ ।।
सक्तस्य देवपूजासु विप्रस्याटविका मही ।।
दत्ता भवति गंगायां त्रिरात्रस्नानजं फलम्।। ४७ ।।
विप्रस्य वृत्तिहीनस्य सदाचाररतस्य च ।।
द्रोणिकां पृथिवीं दत्त्वा यत्फलं लभते शृणु ।। ४८ ।।
गंगातीरेऽश्वमेधानां शतानि विधिवन्नरः ।।
कृत्वा यत्फलमाप्नोति तदाप्नोति महत्फलम् ।। ४९ ।।
ददाति भारिकां भूमिं दरिद्राय द्विजातये ।।
तस्य पुण्यं प्रवक्ष्यामि मन्नाथ भगवन्प्रभो ।। 2.1.20.५० ।।
अश्वमेधसहस्राणि वाजपेयशतानि च ।।

विधाय जाह्नवीतीरे यत्फलं तल्लभेत सः ।। ५१ ।।
भूमिदानं महादानमतिदानं प्रकीर्तितम् ।।

सर्वपापप्रशमनमपवर्गफलप्रदम् ।। ५२ ।।
यच्छ्रुत्वा श्रद्धया युक्तो भूमिदानफलं लभेत् ।।
भार्याया वचनं श्रुत्वा त्वितिहाससमन्वितम् ।। ५३ ।।
सन्तुष्टो मनसि ध्यात्वा शेषाचलनिवासिनम् ।। ५४ ।।
।। अथ भद्रमतये भूप्रदानात्सुघोषस्य सद्गतिः ।। ।।
गन्तुं प्रचक्रमे बुद्ध्या क्रीडाचलमनुत्तमम् ।।
ततो भद्रमतिः सौम्यः सर्वधर्मपरायणः ।। ५५ ।।
सुशालिंनाम नगरीं कलत्रसहितो ययौ ।।
सुघोषं नाम विप्रेन्द्रं सर्वैश्वर्यसमन्वितम् ।। ५६ ।।
गत्वा याचितवान्भूमिं पञ्चहस्तायतां द्विजः ।।
सुघोषो धर्मनिरतस्तं निरीक्ष्य कुटुम्बिनम् ।। ।। ५७ ।।
मनसा प्रीतिमापन्नं समभ्यर्च्यैनमब्रवीत् ।।
कृतार्थोऽहं भद्रमते सफलं मम जन्म च ।।

मत्कुलं चानघं जातं त्वं हि ग्राह्योऽसि मे यतः ।। ५८ ।।
इत्युक्त्वा तं समभ्यर्च्य सुघोषो धर्मतत्परः ।।
पञ्चहस्तप्रमाणां तां ददौ तस्मै महामतिः ।। ५९ ।।
पृथिवी वैष्णवी पुण्या पृथिवी विष्णुपालिता ।।
पृथिव्यास्तु प्रदानेन प्रीयतां मे जनार्दनः ।। 2.1.20.६० ।।
मन्त्रेणानेन विप्रेन्द्राः सुघोषस्तं द्विजेश्वरम् ।।
विष्णुबुद्ध्या समभ्यर्च्य तावतीं पृथिवीं ददौ ।। ६१ ।।
स भद्रमतये विप्रा धीमांस्तां याचितां भुवम् ।।
दत्तवान्हरिभक्ताय श्रोत्रियाय कुटुंबिने ।। ६२ ।।
सुघोषो भूमिदानेन कोटिवंशसमन्वितः ।।
प्रपेदे विष्णुभवनं यत्र गत्वा न शोचति ।। ६३ ।।
।। अथ भद्रमतेः पापनाशनतीरे भूदानार्थं वेंकटाद्रिगमनम्।। ।।
विप्रो भद्रमतिश्चापि पुत्रदारसमन्वितः ।।
गतो वेंकटशैलेन्द्रं सुरासुरनमस्कृतम् ।।६४।।
गन्धर्वयक्षशैलादिसेवितं मेरुपुत्रकम् ।।

वैकुण्ठादागतं दिव्यं क्रीडाचलमनुत्तमम् ।। ६५ ।।
तत्र स्वामिसरस्तोये निर्मले पावने शुभे ।।
दारपुत्रादिसंयुक्तः स्नात्वा संकल्पपूर्वकम् ।। ६६ ।।
तत्पश्चिमतटे श्वेतसूकरं वसुधाधरम् ।।
नत्वा तत्र विधानेन श्रीनिवासालयं गतः ।।६७।।
तत्र ब्रह्मादिदेवैश्च सेवितं वेंकटेश्वरम् ।।
दृष्टवान्सह पुत्राद्यैर्विष्णुभक्तो महामतिः।।६८।।
भक्त्या प्रणम्य देवेशं श्रीनिवासं कृपानिधिम् ।।
पुत्रदारादिसंयुक्तः पापनाशनमाययौ ।। ६९ ।।
तत्र स्नात्वा विधानेन कृतधर्मादिसत्क्रियः ।।

कस्मैचिद्विष्णुभक्ताय श्रोत्रियाय महामतिः ।।2.1.20.७०।।
विष्णुबुद्ध्या स प्रददौ भूदानं मोक्षदं शुभम्।।७१।।
।। अथ भूदानप्रभावेण भद्रमतेर्भगवत्साक्षात्कारः।।
तदा प्रादुरभूद्देवः शंखचक्रगदाधरः ।। ७२ ।।
विनतानन्दनारूढो वनमालाविभूषितः ।।

पापनाशस्य तीरे तु भूदानस्य प्रभावतः ।।७३।।
तदा भद्रमतिः सौम्यः स्तोतुं समुपचक्रमे ।। ७४ ।।
नमोनमस्तेऽखिलकारणाय नमोनमस्तेऽखिलपालकाय ।।
नमोनमस्तेऽमरनायकाय नमोनमो दैत्यविमर्दनाय ।। ७५ ।।
नमोनमो भक्तजनप्रियाय नमोनमः पापविदारणाय ।।
नमोनमो दुर्जननाशकाय नमोऽस्तु तस्मै जगदीश्वराय ।। ७६ ।।
नमो नमः कारणवामनाय नारायणायामितविक्रमाय ।।
श्रीशार्ङ्गचक्रासिगदाधराय नमोऽस्तु तस्मै पुरुषोत्तमाय ।। ७७ ।।
नमः पयोराशिनिवासकाय नमोऽस्तु लक्ष्मीपतयेऽव्ययाय ।।
नमोऽस्तु सूर्याद्यमितप्रभाय नमोनमः पुण्यगतागताय ।। ७८ ।।
नमोनमोऽर्केन्दुविलोचनाय नमोऽस्तु ते यज्ञफलप्रदाय ।।
नमोस्तु यज्ञांगविराजिताय नमोऽस्तु ते सज्जनवल्लभाय ।। ७९ ।।
नमोनमः कारणकारणाय नमोऽस्तु शब्दादिविवर्जिताय ।।
नमोऽस्तु तेऽभीष्टसुखप्रदाय नमोनमो भक्तमनोरमाय ।। 2.1.20.८० ।।
नमोनमस्तेऽद्भुतकारणाय नमोऽस्तु ते मन्दरधारकाय ।।

नमोऽस्तु ते यज्ञवराहनाम्ने नमो हिरण्याक्षविदारकाय ।। ८१ ।।
नमोऽस्तु ते वामनरूपभाजे नमोऽस्तु ते क्षत्रकुलान्तकाय ।।
नमोऽस्तु ते रावणमर्दनाय नमोऽस्तु ते नन्दसुताग्रजाय ।। ८२ ।।
नमस्ते कमलाकान्त नमस्ते सुखदायिने ।।
श्रितार्तिनाशिने तुभ्यं भूयोभूयो नमोनमः ।। ८३ ।।
विप्रेण संस्तुतो देवो भगवान्भक्तवत्सलः ।।
वात्सल्येनाब्रवीद्वाक्यं श्रीनिवासो दयानिधिः ।। ८४ ।।
तात तुष्टोऽस्मि भद्रं ते स्तोत्रेण महता द्विज ।।
सर्वभोगसमायुक्तः पुत्रपौत्रादिभिर्युतः ।। ८५ ।।
इह लोके सुखं प्राप्य देहान्ते मुक्तिमाप्नुहि ।।
इत्युक्त्वा भगवान्विष्णुस्तत्रैवान्तरधीयत ।। ८६ ।।
एवं वः कथितं विप्राः पापनाशनवैभवम् ।।
तत्तीरे भूप्रदानस्य माहात्म्यं चापि वर्णितम् ।। ८७ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये पापविनाशनतीर्थे भूदानफलानुवर्णनंनाम विंशतितमोऽध्यायः ।। २० ।।

Roman transliteration

|| atha pāpavināśanatīrthamāhātmyavarṇanam ||
|| || śrīsūta uvāca || ||
punaścāhaṃ pravakṣyāmi pāpanāśanavaibhavam ||
bhagavadbhaktibhāvena śṛṇudhvaṃ susamāhitāḥ || 1 ||
itihāsaṃ pravakṣyāmi sarvapāpavināśanam ||
yacchrutvā sarvapāpebhyo mucyate nātra saṃśayaḥ || 2 ||
|| atha bhadramatyākhyadaridradvijavṛttāntaḥ || ||
āsītpurā dvijavaro vedavedāṃgapāragaḥ ||
daridro vṛttihīnaśca nāmnā bhadramatirdvijaḥ || 3 ||
śrutāni sarvaśāstrāṇi tena vipreṇa dhīmatā ||
śrutāni ca purāṇāni dharmaśāstrāṇi sarvaśaḥ || 4 ||
abhavaṃstasya ṣaṭ patnyaḥ kṛtā siṃdhuryaśovatī ||
kāminī mālinī caiva śobhā caiva prakīrtitāḥ || 5 ||
tāsu patnīṣu tasyāsītputrāṇāṃ ca śatadvayam ||
te sarve tasya putrādyāḥ kṣudhayā paripīḍitāḥ || 6 ||

akiñcano bhadramatiḥ kṣudhārtānātmajānpriyān ||
paśyanpriyāḥ kṣudhārtāśca vilalāpākulendriyaḥ || 7 ||
dhigjanma bhāgyarahitaṃ dhigjanma dhanavarjitam ||
dhigjanma kīrtirahitaṃ dhigjanmātithyavarjitam || 8 ||
dhigjanmācārarahitaṃ dhigjanma jñānavarjitam ||
dhigjanma yatnarahitaṃ dhigjanma sukhavarjitam || || 9 ||
dhigjanma bandhurahitaṃ dhigjanma khyātivarjitam ||
narasya bahvapatyasya dhigjanmaiśvaryavarjitam || 2.1.20.10 ||
aho guṇāḥ saumyatā ca vidvattā janma satkule ||
dāridryāmbudhimagnasya sarvametanna śobhate || 11 ||
viprāḥ putrāśca pautrāśca bāndhavā bhrātarastathā ||
śiṣyāśca sarve manujāstyajantyaiśvaryavarjitam || 12 ||
iti niścitya matimāndhīro bhadramatirdvijaḥ ||
caṇḍālo vā dvijo vāpi bhāgyavāneva pūjyate || 13 ||
daridraḥ puruṣo loke śavavallokanindितaḥ ||

aho sampatsamāyukto niṣṭhuro vāpyaniṣṭhuraḥ || 14 ||
guṇahīno'pi guṇavānmūrkho vāpi sa paṇḍitaḥ ||
niṣṭhuro vā guṇī vāpi dharmahīno'tha vā naraḥ || 15 ||
aiśvaryaguṇayuktaścetpūjya eva na saṃśayaḥ ||
aho daridratā duḥkhaṃ tatrāpyāśātiduḥkhadā || 16 ||
āśābhibhūtāḥ puruṣā duḥkhamaśnuvate kṣaṇāt || 17 ||
āśāyā ye dāsā dāsāste sarvalokasya ||
āśā dāsī yeṣāṃ teṣāṃ dāsāyate lokaḥ || || 18 ||
sarvaśāstrārthavettāpi daridro bhāti mūrkhavat ||
ākiñcanyamahāgrāhagrastānāṃ nāsti mocakaḥ || 19 ||
aho duḥkhamaho duḥkhamaho duḥkhaṃ daridratā ||
tatrāpi putradārāṇāṃ bāhulyamatiduḥkhadam || 2.1.20.20 ||
evamuktvā bhadramatiḥ sarvaśāstrārthapāragaḥ ||
atyaiśvaryapradaṃ dharmaṃ manasā cintayaṃstadā ||
tūṣṇīṃ sthito bhadramatimahākleśasamanvitaḥ || 21 ||

|| atha bhadramateḥ kāminīkṛtaveṃkaṭādrigamanaprotsāhanam || ||
tadānīṃ tāsu bhāryāsu kāminī patidevatā || 22 ||
bhāryā sādhuguṇairyuktā patiṃ taṃ pratyabhāṣata || 23 ||
|| kāminyuvāca || ||
bhagavansarvadharmajña sarvaśāstrārthapāraga ||
mama nātha mahābhāga vākyaṃ śṛṇu mahāmate || 24 ||

suvarṇamukharītīre ṛṣisaṃghaniṣevite ||
vartate daivataiḥ sevyaḥ pāvano veṃkaṭācalaḥ || 25 ||
tasminveṃkaṭaśailendre surāsuranamaskṛte ||
vartate pāvanaṃ tīrthaṃ pāpānāṃ dāhakaṃ śubham || 26 ||
tatra gatvā mahābhāga pāpanāśe mahāmate ||
kuru snānaṃ prayatnena bhāryāputrasamanvitaḥ || 27 ||
tasya tīrthasya māhātmyaṃ nāradācca śrutaṃ mayā ||
bālabhāve mama pituraṃtike proktavānmuniḥ || 28 ||
veṃkaṭādrau mahāpuṇye sarvapātakanāśane ||

sarvaduḥkhapraśamane sarvasaṃpatpradāyake || 29 ||
pāpanāśe mahātīrthe snātvā saṃkalpapūrvakam ||
atyaiśvaryapradaṃ dharmaṃ manasā cintayaṃstadā || 2.1.20.30 ||
bhūmidānaṃ viniścitya sarvadānottamottamam ||
prāpakaṃ paralokasya sarvakāmaphalapradam || 31 ||
dānānāmuttamaṃ dānaṃ bhūdānaṃ parikīrtitam||
taddattvā samavāpnoti yadyadiṣṭatamaṃ naraḥ || 32 ||
ityevaṃ nāradenoktaṃ śrutvā me janako dvijaḥ ||
saṃprahṛṣṭamanā bhūtvā śeṣādriṃ prāptavāṃstadā || 33 ||
tatra gatvā mahābhāgaḥ sarvasaṃpatpradāyakam ||
bhūdānaṃ vipravaryāya śrotriyāya pradattavān || 34 ||
tato me janako vidvansarvabhāgyasamanvitaḥ ||
ihaloke sukhaṃ prāpya cānte viṣṇupuraṃ yayau || 35 ||
tvaṃ ca gatvā mahābhāga veṃkaṭādriṃ nagottamam ||
kuru dānaṃ prayatnena bhūdānaṃ sarvakāmadam || 36 ||

|| atha kāminīkathitabhūdānapraśaṃsā || ||
bhūmidānasya māhātmyaṃ śṛṇuṣva susamāhitaḥ ||
na ko'pi gadituṃ śakto loke'sminbhagavanprabho || 37 ||
bhūmidānātparaṃ dānaṃ na bhūtaṃ na bhaviṣyati ||
paraṃ nirvāṇamāpnoti bhūmido nātra saṃśayaḥ || 38 ||
svalpāmapi mahīṃ dattvā śrotriyāyāhitāgnaye ||
brahmalokamavāpnoti punarāvṛttivarjitam || 39 ||
bhūmidaḥ sarvadaḥ prokto bhūmido mokṣabhāgbhavet ||
bhūbhidānaṃ vṛṣādrau ca sarvapāpapraṇāśanam || 2.1.20.40 ||
mahāpātakayukto vā yukto vā sarvapātakaiḥ ||
daśahastāṃ mahīṃ dattvā sarvapāpaiḥ pramucyate || 41 ||
satpātre bhūmidātā yaḥ sarvadānaphalaṃ labhet ||
bhūmidasya samo nānyastriṣu lokeṣu vidyate || 42 ||
dvijasya vṛttihīnasya yaḥ pradadyānmahīṃ śubhām||
tasya puṇyaphalaṃ vaktuṃ śeṣo nārhaḥ kadācana || 43 ||

viprasya vṛttihīnasya sadācārasya kasyacit ||
yo 'lpāmapi mahīṃ dadyātsa viṣṇurnātra saṃśayaḥ || 44 ||
ikṣugodhūmakedārapūgadṛkṣādisaṃyutā ||
pṛthvī pradīyate yena sa viṣṇurnātra saṃśayaḥ || 45 ||
vṛttihīnasya viprasya daridrasya kuṭumbinaḥ ||
svalpāmapi mahīṃ dattvā viṣṇusāyujyamaśnute || 46 ||
saktasya devapūjāsu viprasyāṭavikā mahī ||
dattā bhavati gaṃgāyāṃ trirātrasnānajaṃ phalam|| 47 ||
viprasya vṛttihīnasya sadācāraratasya ca ||
droṇikāṃ pṛthivīṃ dattvā yatphalaṃ labhate śṛṇu || 48 ||
gaṃgātīre'śvamedhānāṃ śatāni vidhivannaraḥ ||

kṛtvā yatphalamāpnoti tadāpnoti mahatphalam || 49 ||
dadāti bhārikāṃ bhūmiṃ daridrāya dvijātaye ||
tasya puṇyaṃ pravakṣyāmi mannātha bhagavanprabho || 2.1.20.50 ||
aśvamedhasahasrāṇi vājapeyaśatāni ca ||

vidhāya jāhnavītīre yatphalaṃ tallabheta saḥ || 51 ||
bhūmidānaṃ mahādānamatidānaṃ prakīrtitam ||
sarvapāpapraśamanamapavargaphalapradam || 52 ||
yacchrutvā śraddhayā yukto bhūmidānaphalaṃ labhet ||
bhāryāyā vacanaṃ śrutvā tvitihāsasamanvitam || 53 ||
santuṣṭo manasi dhyātvā śeṣācalanivāsinam || 54 ||
|| atha bhadramataye bhūpradānātsughoṣasya sadgatiḥ || ||
gantuṃ pracakrame buddhyā krīḍācalamanuttamam ||
tato bhadramatiḥ saumyaḥ sarvadharmaparāyaṇaḥ || 55 ||
suśāliṃnāma nagarīṃ kalatrasahito yayau ||
sughoṣaṃ nāma viprendraṃ sarvaiśvaryasamanvitam || 56 ||
gatvā yācitavānbhūmiṃ pañcahastāyatāṃ dvijaḥ ||
sughoṣo dharmaniratastaṃ nirīkṣya kuṭumbinam || || 57 ||
manasā prītimāpannaṃ samabhyarcyainamabravīt ||
kṛtārtho'haṃ bhadramate saphalaṃ mama janma ca ||

matkulaṃ cānaghaṃ jātaṃ tvaṃ hi grāhyo'si me yataḥ || 58 ||
ityuktvā taṃ samabhyarcya sughoṣo dharmatatparaḥ ||
pañcahastapramāṇāṃ tāṃ dadau tasmai mahāmatiḥ || 59 ||
pṛthivī vaiṣṇavī puṇyā pṛthivī viṣṇupālitā ||
pṛthivyāstu pradānena prīyatāṃ me janārdanaḥ || 2.1.20.60 ||
mantreṇānena viprendrāḥ sughoṣastaṃ dvijeśvaram ||
viṣṇubuddhyā samabhyarcya tāvatīṃ pṛthivīṃ dadau || 61 ||
sa bhadramataye viprā dhīmāṃstāṃ yācitāṃ bhuvam ||
dattavānharibhaktāya śrotriyāya kuṭuṃbine || 62 ||
sughoṣo bhūmidānena koṭivaṃśasamanvitaḥ ||
prapede viṣṇubhavanaṃ yatra gatvā na śocati || 63 ||
|| atha bhadramateḥ pāpanāśanatīre bhūdānārthaṃ veṃkaṭādrigamanam|| ||
vipro bhadramatiścāpi putradārasamanvitaḥ ||
gato veṃkaṭaśailendraṃ surāsuranamaskṛtam ||64||
gandharvayakṣaśailādisevitaṃ meruputrakam ||

vaikuṇṭhādāgataṃ divyaṃ krīḍācalamanuttamam || 65 ||
tatra svāmisarastoye nirmale pāvane śubhe ||
dāraputrādisaṃyuktaḥ snātvā saṃkalpapūrvakam || 66 ||
tatpaścimataṭe śvetasūkaraṃ vasudhādharam ||
natvā tatra vidhānena śrīnivāsālayaṃ gataḥ ||67||
tatra brahmādidevaiśca sevitaṃ veṃkaṭeśvaram ||
dṛṣṭavānsaha putrādyairviṣṇubhakto mahāmatiḥ||68||
bhaktyā praṇamya deveśaṃ śrīnivāsaṃ kṛpānidhim ||
putradārādisaṃyuktaḥ pāpanāśanamāyayau || 69 ||
tatra snātvā vidhānena kṛtadharmādisatkriyaḥ ||
kasmaicidviṣṇubhaktāya śrotriyāya mahāmatiḥ ||2.1.20.70||
viṣṇubuddhyā sa pradadau bhūdānaṃ mokṣadaṃ śubham||71||
|| atha bhūdānaprabhāveṇa bhadramaterbhagavatsākṣātkāraḥ||
tadā prādurabhūddevaḥ śaṃkhacakragadādharaḥ || 72 ||
vinatānandanārūḍho vanamālāvibhūṣitaḥ ||

pāpanāśasya tīre tu bhūdānasya prabhāvataḥ ||73||
tadā bhadramatiḥ saumyaḥ stotuṃ samupacakrame || 74 ||
namonamaste'khilakāraṇāya namonamaste'khilapālakāya ||
namonamaste'maranāyakāya namonamo daityavimardanāya || 75 ||
namonamo bhaktajanapriyāya namonamaḥ pāpavidāraṇāya ||
namonamo durjananāśakāya namo'stu tasmai jagadīśvarāya || 76 ||
namo namaḥ kāraṇavāmanāya nārāyaṇāyāmitavikramāya ||
śrīśārṅgacakrāsigadādharāya namo'stu tasmai puruṣottamāya || 77 ||
namaḥ payorāśinivāsakāya namo'stu lakṣmīpataye'vyayāya ||
namo'stu sūryādyamitaprabhāya namonamaḥ puṇyagatāgatāya || 78 ||
namonamo'rkenduvilocanāya namo'stu te yajñaphalapradāya ||
namostu yajñāṃgavirājitāya namo'stu te sajjanavallabhāya || 79 ||
namonamaḥ kāraṇakāraṇāya namo'stu śabdādivivarjitāya ||
namo'stu te'bhīṣṭasukhapradāya namonamo bhaktamanoramāya || 2.1.20.80 ||
namonamaste'dbhutakāraṇāya namo'stu te mandaradhārakāya ||

namo'stu te yajñavarāhanāmne namo hiraṇyākṣavidārakāya || 81 ||
namo'stu te vāmanarūpabhāje namo'stu te kṣatrakulāntakāya ||
namo'stu te rāvaṇamardanāya namo'stu te nandasutāgrajāya || 82 ||
namaste kamalākānta namaste sukhadāyine ||
śritārtināśine tubhyaṃ bhūyobhūyo namonamaḥ || 83 ||
vipreṇa saṃstuto devo bhagavānbhaktavatsalaḥ ||
vātsalyenābravīdvākyaṃ śrīnivāso dayānidhiḥ || 84 ||
tāta tuṣṭo'smi bhadraṃ te stotreṇa mahatā dvija ||
sarvabhogasamāyuktaḥ putrapautrādibhiryutaḥ || 85 ||
iha loke sukhaṃ prāpya dehānte muktimāpnuhi ||
ityuktvā bhagavānviṣṇustatraivāntaradhīyata || 86 ||
evaṃ vaḥ kathitaṃ viprāḥ pāpanāśanavaibhavam ||
tattīre bhūpradānasya māhātmyaṃ cāpi varṇitam || 87 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye pāpavināśanatīrthe bhūdānaphalānuvarṇanaṃnāma viṃśatitamo'dhyāyaḥ || 20 ||

English translation

[Greatness of Pāpavināśana Tīrtha]:—

Śrī Sūta said :

1. I shall recount again the greatness of Pāpanāśana . Listen with great concentration and feelings of devotion to the Lord.

2. I shall narrate a legendary story that is destructive of all sins, on hearing which one is absolved of all sins. There is no doubt about it.

The Episode of a Poor Brāhmaṇa Called Bhadramati

3. Formerly there was an excellent Brāhmaṇa named Bhadramati. He was a master of the Vedas and Vedāṅgas , (but) he had no means of livelihood and was very poor.

4. All scriptures were learnt by that intelligent Brāhmaṇa. The Purāṇas and treatises on Dharma had been learnt by him in full.

5. He had six wives named Kṛtā , Sindhu , Yaśovatī , Kāminī , Mālinī and Śobhā .

6. Of those wives he had two hundred sons. All of them—his sons and others—were afflicted with hunger.

7. On seeing his dear sons tormented with hunger and his beloved wives ingreat distress due to hunger the penniless Bhadramati being greatly agitated in all his sense-organs, cried aloud:

8. “Fie upon a life devoid of fortune! Fie upon a life bereft of wealth! Fie upon a life wanting in fame! Fie upon a life without hospitality!

9. Fie upon a life devoid of moral conduct! Fie upon a life devoid of knowledge! Fie upon a life without exertion and industry! Fie upon a life devoid of happiness!

10. Fie upon a life bereft of kinsmen! Fie upon a life wanting in renown! Fie upon the life of a man without any wealth but with many children!

11. Alas! The good qualities such as gentleness, [1] scholarship and nobility of birth—all these do not shine in the case of one sinking in the ocean of poverty.

12. Brāhmaṇa’s sons, grandsons, kinsmen, brothers, disciples—all men forsake the man who is without wealth and glory.”

13-17. The Brāhmaṇa Bhadramati who was intelligent and self-possessed came to this conclusion: “Irrespective of one’s being a Brāhmaṇa or a Cāṇḍāla , it is the fortunate alone who is honoured. In this world a poor man is condemned by all people as though he is a corpse. Alas! A person endowed with riches may be hard-hearted but he is considered to be kind. He may not have any good qualities, but he is considered to be endowed with good qualities. Even if he is afool, he is considered to be a scholar.

A man may be hard-hearted and be devoid of good qualities and virtue but if he is endowed with the quality of possessing wealth and glory, he is undoubtedly worthy of being honoured.

Alas! Poverty is itself misery but therein false hope or expectation causes greater misery. Persons dominated by (false) hope meet with misery (despair) instantaneously.

18. Those who are slaves unto hopes and desires are slaves of the whole world. The whole world becomes the slave of those who have made hope and desire their slave.

19. Even if a person is conversant with all the contents of all the scriptures, he may still appear to be a fool if he is poor. There is no one to liberate those who have been seized by the great crocodile of poverty.

20. Alas! What a misery! Alas! What a despair! Alas! Poverty (itself) is a misery! There too if one has too many sons and wives, it inflicts more misery.”

21. Bhadramati, the master of all the contents of all the scriptures, (ceased to talk) after saying this much. He began to think about some holy rite that would yield plenty of wealth and glory. Bhadramati who was afflicted with deep pain and sorrow remained silent.

[Bhadramati is Encouraged to go to Veṅkaṭādri by Kāminī]:—

22-23. At that time one of his wives, Kāminī, who regarded her husband as a god and was endowed with good qualities spoke to her husband:

Kāminī said :

24. O holy lord conversant with all holy rites, O master of all the contents of all the scriptures, O my lord, O blessed one, O highly intelligent one, listen to my words.

25. On the banks of Suvarṇamukharī frequented by multitudes of sages there is the sacred Veṅkaṭācala worthy of being served by Devas .

26. On that great mountain Veṅkaṭa , bowed down to by Suras and Asuras , there is an auspicious sacred Tīrtha which burns all sins.

27. O highly intelligent and blessed one, go to that Tīrtha in Pāpanāśa . Take your holy bath carefully therein accompanied by your wives and sons.

28. The greatness of that Tīrtha has been heard by me from Nārada during my childhood. The sage recounted it in the presence of my father:

29-32. “On the Veṅkaṭa mountain of great merit, which is destructive of all sins and subdues all miseries and which yields all types of riches, a devotee should take bath in Pāpanāśa, the great Tīrtha, with Saṃkalpa (i.e. a solemn pronouncement of the resolve). He should think about a Dharma (holy rite) that yields enormous prosperity and glory. The devotee should decide to make a gift of land, which is the most excellent of all excellent gifts. It takes the donor to heaven (after death). It yields whatever best things one craves for. Gift of land is glorified as the most excellent of all gifts. By making that gift a man obtains whatever is most wished for.”

33. On hearing the words of Nārada my father, a Brāhmaṇa, became delighted in his mind and went to Śeṣādri .

34. After going there (my father) the blessed one made over a gift of land to an excellent Brāhmaṇa well-versed in the Vedas—a gift that bestows all prosperities and glories.

35. Thereupon my father became endowed with all fortimes, O learned one. He attained happiness in this world and after death went to Viṣṇu ’s city.

36. You too, O blessed one, go to Veṅkaṭādri, the most excellent mountain. Make the gift with determination—the gift of land that bestows all desired things.

[Kāminī glorifies the Gift of Land]:—

37. Listen with great attention to the greatness of the gift of land. [2] In the whole of the world none can describe it fully, O holy lord.

38. There had never been a greater gift than the gift of land before (i.e. in the past) nor will it be in future. There is no doubt about this that a donor of land attains the greatest salvation.

39. By giving as a gift even a smallest piece of land to a person well-versed in the Vedas, who maintains the sacred fire, one attains the world of Brahmā , from which there is no return to this world.

40. A bestower of land is said to be a bestower of everything. The person who makes a gift of land shall attain liberation. Making a gift of land on Vṛṣādri is destructive of all sins.

41. A person may have committed great sins, he may have committed all sins, but by gifting away a piece of land measuring ten hastas or cubits (a cubit = 18 inches) he becomes liberated from all sins.

42. He who donates land to a deserving person shall obtain the benefit of all gifts. In the whole of the universe consisting of the three worlds there is no one else on a par with a donor of land.

43. If anyone makes the gift of a splendid land to a Brāhmaṇa without means of livelihood, even Śeṣa will never be competent to recount his meritorious benefit.

44. He who gives even the smallest piece of land to a Brāhmaṇa of good conduct (but) without any means of sustenance is Viṣṇu himself. There is no doubt about it.

45. He by whom a meadow or a land full of sugarcane or wheat or areca-palms etc. is given as a gift is Viṣṇu. There is no doubt about it.

46. By making a gift of land, even if it be very small, to a poor Brāhmaṇa burdened with a family but devoid of a means of livelihood, one attains Sāyujya with Viṣṇu.

47. If a forest land is given to a Brāhmaṇa devoted to worship of gods, one gets the benefit of taking holy bath in Gaṅgā for three days.

48. Listen to the benefit one derives by making a gift of a land yielding one Droṇikā [3] (119 kg.) to a Brāhmaṇa of good conduct but without means of sustenance.

49. He gets that great benefit which a man obtains by performing hundreds of horse-sacrifices on the banks of Gaṅgā in accordance with the injunctions.

50. If a person gives a land yielding a Bhāra of food-grains (i.e. about 100 quintals) to a poor Brāhmaṇa, I shall speak of the merit of that person, O my lord, O holy lord.

51. He shall obtain that benefit which one derived after performing thousands of horse-sacrifices and hundreds of Vājapeyas on the banks of Gaṅgā.

52-55. A gift of land is a great gift. It is glorified as surpassing all gifts. It subdues all sins. It yields the benefit of salvation. Even a person who hears about this (land gift) with great faith shall attain the benefit of gifting away a land.

On hearing these words of his wife with citations from a legendary story the gentle Bhadramati, devoted to all holy rites, became delighted. He mentally meditated upon the Lord residing on Śeṣācala . He already began to proceed to the excellent Krīḍācala mentally. (At the outset) he went to the city named Suśāli accompanied by his wives.

[Sughoṣa Attains Heaven Through the Gift of a Land to Bhadramati]:—

56-61. The Brāhmaṇa went to an eminent Brāhmaṇa named Sughoṣa endowed with all prosperities and glories, and begged for a land-strip measuring five hands (i.e. cubits in length).

On seeing that Brāhmaṇa having a large family Sughoṣa who strictly adhered to (the path of) righteousness, became pleased in his mind. He honoured him and spoke thus:

“O Bhadramati, I am blessed. My life is fruitful. My family has become sinless since you have become one acceptable to me.

After saying thus Sughoṣa of great intellect and devoted to virtue honoured him duly and gave him the land five hands in length, reciting the Mantra : “The earth belongs to Viṣṇu and is (hence) sacred. It is protected by Viṣṇu. May Janārdana be pleased with me for making a gift of land.”

O great Brāhmaṇas , Sughoṣa worshipped that prominent Brāhmaṇa, regarding him as Viṣṇu himself, and gave him that much land.

62-63. O Brāhmaṇas, that intelligent Brāhmaṇa (Sughoṣa) donated the requested (piece of) land to Bhadramati who was a devotee of Hari and was well-versed in the Vedas and had a large family.

Accompanied by a crore members of his family, Sughoṣa attained Viṣṇu's abode, after going where no one experiences grief. It was on account of the gifting of the land that he went there.

[Bhadramati Goes to Veṅkaṭādri on the Banks of Pāpanāśana for Gifting Lands]:—

64-65. Accompanied by his sons and wives, Bhadramati went to the great mountain Veṅkaṭa that is bowed down to by Suras and Asuras, that is resorted to and served by Gandharvas , Yakṣas , presiding deities of mountains and others—Veṅkaṭācala who is the son of Meru , that is divine, that has come from Vaikuṇṭha and is called Krīḍāśaila, the excellent mountain (near Svāmipuṣkariṇī).

66-67. In the pure, sacred and splendid water of Svāmisaras he took his bath along with his wives, sons and others preceded by the rite of Saṃkalpa . He bowed down to the white Boar, the uplifter of Earth, on its western bank in accordance with the injunctions and went to the abode of Śrīnivāsa .

68. There the highly intelligent devotee of Viṣṇu had the vision of Veṅkaṭeśvara served by Brahmā and other Devas. He along with his sons and others visited the Lord.

69-71. After devoutly bowing down so Śrīnivāsa, the Lord of Devas, the storehouse of mercy, he went to Pāpanāśana accompanied by his wives, sons and others.

He took his bath in accordance with the injunctions. He performed all the requisite holy rites. The highly intelligent one made the splendid salvation-yielding gift of land to a certain Brāhmaṇa well-versed in the Vedas and a devotee of Viṣṇu as well, considering him to be Viṣṇu himself.

[Bhadramati Realises the Lord by the Power of Land Gift]:—

72-74. At that time the Lord manifested himself holding the conch, the discus and the iron club, seated on Garuḍa and adorned with garlands of sylvan flowers. The Lord appeared before him on the banks of Pāpanāśana by the power of land gift. Then the gentle Bhadramati began to eulogize (the Lord):

75. "Obeisance, obeisance to you, the cause of everything. Repeated bows to you, the protector of everything. Obeisance, obeisance to you, the leader of the immortal ones. Obeisance, obeisance to the suppressor of Daityas .

76. Obeisance, obeisance to the Lord who is fond of devotees. Repeated obeisance to the Lord dispelling sins. Obeisance, obeisance to the destroyer of vicious people. Hail to that Lord of the universe!

77. Obeisance, obeisance to the Lord who incarnated as Dwarf for the sake of a cause. Obeisance to Nārāyaṇa of unmeasured valour. Bow to the Lord holding the Śārṅga bow, the discus, the sword and the iron club. Hail to that Puruṣottama !

78. Obeisance to the Lord residing in the ocean; obeisance to the immutable Lord of Lakṣmī ; bow to the Lord of unmeasured splendour excelling the sun etc. Obeisance, obeisance to the Lord of meritorious arrival and departure.

79. Obeisance, obeisance to the Lord with the sun and the moon as his eyes. Hail to you, the bestower of the fruitof Yajñas ; obeisance to the Lord shining with Yajñāṅgas (i.e. the requisites of a sacrifice). Bow to you, the lover of good people.

80. Obeisance, obeisance to the cause of causes. Obeisance to the Lord devoid of (or beyond the objects of senses such as) sound etc. Obeisance to you, the bestower of happiness desired. Obeisance, obeisance to the Lord who is fascinating unto the devotee.

81. Obeisance, obeisance to you, the wonderful cause. Bow to you, the supporter of Mandara (i.e. the Divine Tortoise). Obeisance to you called Yajñavarāha ('Boar in the form of sacrifice'). Obeisance to the tearer of Hiraṇyakaśipu . [4]

82. Obeisance to you who assumed the form of a Dwarf (Vāmana). Bow to you, the destroyer of the dynasties of Kṣatriyas (Paraśurāma). Obeisance to you, the suppressor of Rāvaṇa (Rāma). Hail to you, the elder brother of the daughter of Nanda (i.e. Śrīkṛṣṇa)!

83. Bow to you, the lover of Kamalā (Lakṣmī). Obeisance to you, the bestower of happiness. Hail to you, the destroyer of the agony of those who resort to you! Obeisance, obeisance, again and again."

84. On being eulogized by that Brāhmaṇa Lord Śrīnivāsa, the storehouse of mercy, fond of devotees, spoke these words out of affection:

85-86. "O dear one, welfare unto you. I am delighted, O Brāhmaṇa, by this great eulogy. You will be endowed with all worldly pleasures in the company of sons, grandsons etc. After obtaining (enjoying) happiness in this world, attain salvation after death."

After saying this Lord Viṣṇu vanished there itself.

87. Thus, O Brāhmaṇas, the greatness of Pāpanāśana has been recounted to you all. The greatness of land gift on its banks is also described.

[1]: [1] : VV 11-20 are a part of floating traditional subhāṣitas censuring poverty (vide Subhāṣita-Ratna-Bhāṇḍāgāra on poverty).

[2]: [2] : The importance of land grants is described in Mbh and Purāṇas (vide Kane, HD II.ii.862ff. and also verses quoted in Appendix pp. 1271-77), Kane, however, has noted the restrictions on such gifts.

[3]: [3] : Droṇikā also means a valley between two mountains, but a land yielding so much corn or food-grains is preferred in this context.

[4]: [4] : Here the reading: Hiraṇyākṣa-vidārakāya , is defective. If accepted it becomes an adjective of Varāha. But the author intends to give us the series of Viṣṇu's incarnations and the incarnation next to Varāha is Nṛsiṃha (Man-lion). If the readiṇg is emended as ' Hiraṇyākhya-vidārakāya ', it means Nṛsiṃha, the incarnation after Varāha and preceding Vāmana.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 21

The Greatness of Ākāśagaṅgā

Chapter 21 of 221 · 61 detected Sanskrit verse markers

Sanskrit

।। अथ रामानुजाख्यद्विजवृत्तान्तः ।।
।। श्रीसूत उवाच ।। ।।
भोभोस्तपोधनाः सर्वे नैमिषारण्यवासिनः ।।
आकाशगंगातीर्थस्य माहात्म्यं प्रवदाम्यहम् ।। १ ।।
आकाशगंगानिकटे सर्वशास्त्रार्थपारगः ।।
रामानुज इति ख्यातो विष्णुभक्तो जितेन्द्रियः ।। २ ।।
तपश्चकार धर्मात्मा वैखानसमते स्थितः ।।
ग्रीष्मे पंचाग्निमध्यस्थो विष्णुध्यानपरायणः ।। ३ ।।
जपन्नष्टाक्षरं मंत्रं ध्यायन्हृदि जनार्दनम् ।।
वर्षास्वाकाशगो नित्यं हेमन्तेषु जलेशयः ।। ४ ।।
सर्वभूतहितो दान्तः सर्वद्वन्द्वविवर्जितः ।।
वर्षाणि कतिचित्सोऽयं जीर्णपर्णाशनोभवत् ।। ५ ।।
कञ्चित्कालं जलाहारो वायुभक्षः कियत्समाः ।।६।।
।। अथाकाशगंगातीरे रामानुजतपस्तुष्टभगवदाविर्भावः ।। ।।
अथ ततपसा तुष्टो भगवान्भक्तवत्सलः ।।

प्रत्यक्षतामगात्तस्य शंखचक्रगदाधरः ।। ७ ।।
विकचाम्बुजपत्राक्षः सूर्यकोटिसमप्रभः ।।
विनतानन्दनारूढश्छत्रचामरशोभितः ।। ८ ।।
हारकेयूरमुकुटः कटकादिविभूषितः ।।
विष्वक्सेनसुनन्दादि किङ्करैः परिवारितः ।। ९ ।।
वीणावेणुमृदंगादिवादकैर्नारदादिभिः ।।
गीयमानः सुविभवः पीताम्बरविराजितः ।।2.1.21.१०।।
लक्ष्मीविराजितोरस्को नीलमेघनिवच्छविः ।।
सनकादिमहायोगिसेवितः पार्श्वयोर्द्वयोः ।। ११ ।।
मन्दस्मितेन सकलं मोहयन्भुवनत्रयम् ।।
स्वभासा मानयन्सर्वा दिशो दश विराजयन्।। १२ ।।
सुभक्तसुलभो देवो वेंकटेशो दयानिधिः ।।
पुनः सन्निदधे तस्य रामानुजमहामुनेः ।। १३ ।।
आविर्भूतं तदा दृष्ट्वा श्रीनिवासं कृपानिधिम् ।।
पीताम्बरधरं देवं तुष्टिं प्राप महामुनिः ।। १४ ।।

भक्त्या परमया युक्तस्तुष्टाव जगदीश्वरम् ।।१५।।
।। अथ रामानुजाख्यविप्रकृतभगवत्स्तुतिः ।।
।। रामानुज उवाच ।। ।।
नमो देवाधिदेवाय शङ्खचक्रगदाभृते ।।
नमो नित्याय शुद्धाय वेंकटशाय ते नमः ।। १६ ।।
नमो भक्तार्तिहंत्रे ते हव्यकव्यस्वरूपिणे ।।
नमस्त्रिमूर्तये तुभ्यं सृष्टिस्थित्यन्तकारिणे ।। १७ ।।
नमः परेशाय नमोऽतिभूम्ने नमोऽस्तु लक्ष्मीपतये विधात्रे ।।
नमोऽस्तु सूर्येन्दुविलोचनाय नमो विरिञ्चाद्यभिवन्दिताय ।। १८ ।।
यो नाम जात्यादिविकल्पहीनः समस्तदोषैरपि वर्जितो यः ।।
समस्तसंसारभयापहारिणे तस्मै नमो दैत्यविनाशकाय।।१९।।
वेदांतवेद्याय रमेश्वराय वृषादिवासाय विधातृपित्रे ।।
नमोनमः सर्वजनार्तिहारिणे नारायणायामितविक्रमाय ।। 2.1.21.२० ।।
नमस्तुभ्यं भगवते वासुदेवाय शार्ङ्गिणे ।।
भूयोभूयो नमस्तुभ्यं वेंकटाद्रिनिवासिने ।। २१ ।।

इति स्तुत्वा वेंकटेशं श्रीनिवासं जगद्गुरुम् ।।
रामानुजो मुनिस्तूष्णीमास्ते विप्रवरोत्तमः ।। २२ ।।
श्रुत्वा स्तुतिं श्रुतिसुखां स्तुतस्तस्य महात्मनः ।।
अवाप परमं तोषं वेंकटाचलनायकः ।। २३ ।।
अथालिङ्ग्य मुनिं शौरिश्चतुर्भिर्बाहुभिस्तदा ।।
बभाषे प्रीतिसंयुक्तो वरं वै ब्रियतामिति ।। २४ ।।
तुष्टोऽस्मि तपसा तेऽद्य स्तोत्रेणापि महामुने ।।
नमस्कारेण च प्रीतो वरदोऽहं तवागतः ।। २५ ।।
।। अथ रामानुजाख्यविप्रकृतभगवत्प्रार्थना ।। ।। ।।
।। रामानुज उवाच ।। ।।
नारायण रमानाथ श्रीनिवास जगन्मय ।।
जनार्दन जगद्धाम गोविन्द नरकान्तक ।। २६ ।।
त्वद्दर्शनात्कृतार्थोऽस्मि वेंकटाद्रिशिरोमणे ।।
त्वां नमस्यंति धर्मिष्ठा यतस्त्वं धर्मपालकः ।। २७ ।।
यं न वेत्ति भवो ब्रह्मा यं न वेत्ति त्रयी तथा ।।

त्वां वेद्मि परमात्मानं किमस्मादधिकं परम् ।। २८ ।।
योगिनो यं न पश्यंति यं न पश्यंति कर्मठाः ।।
पश्यामि परमात्मानं किमस्मादधिकं परम् ।। २९ ।।
एतेन च कृतार्थोऽस्मि वेंकटेश जगत्पते ।।
यन्नामस्मृतिमात्रेण महापातकिनोऽपि च ।। 2.1.21.३० ।।
मुक्तिं प्रयांति मनुजास्तं पश्यामि जनार्दनम् ।।
त्वत्पादपद्मयुगले निश्चला भक्तिरस्तु मे ।। ३१ ।।
।। अथ भगवद्वर्णिताकाशगंगातीर्थस्नानकालः ।।
।। श्रीभगवानुवाच ।। ।।

मयि भक्तिर्दृढा तेस्तु रामानुज महामते ।।
शृणु चाप्यपरं वाक्यमुच्यते ते मया द्विज ।। ३२ ।।
मेषसंक्रमणे भानोश्चित्रानक्षत्रसंयुते ।।
पौर्णमास्यां च गंगायां स्नानं कुर्वन्ति ये जनाः ।। ३३ ।।
ते यांति परमं धाम पुनरावृत्तिवर्जितम् ।।
वियद्गंगासमीपे त्वं वस रामानुज द्विज ।। ३४ ।।

एतत्प्रारब्धदेहांते मत्स्वरूपमवाप्स्यसि ।।
बहुना किमिहोक्तेन वियद्गंगाजले शुभे ।। ३५ ।।
स्नान्ति ये वै जनाः सर्वे ते वै भागवतोत्तमाः ।।
भवन्ति मुनिशार्दूल नात्र कार्या विचारणा ।। ३६ ।।
।। रामानुज उवाच ।। ।।
किंलक्षणा भागवता ज्ञायन्ते केन कर्मणा ।।
एतदिच्छाम्यहं श्रोतुं कौतूहलपरो यतः ।। ३७ ।। ।।
।। अथ भगवद्वर्णितभागवतलक्षणानि ।।
।। श्रीवेंकटेश उवाच ।।
लक्ष्म भागवतानां तु शृणुष्व मुनिसत्तम ।। ३८ ।।
वक्तुं तेषां प्रभावं तु शक्यते नाब्दकोटिभिः ।। ३९ ।।
ये हिताः सर्वजन्तूनां गतासूया विमत्सराः ।।
ज्ञानिनो निःस्पृहाः शान्तास्ते वै भागवतोत्तमाः ।। 2.1.21.४० ।।
कर्मणा मनसा वाचा परपीडां न कुर्वते ।।
अपरिग्रहशीलाश्च ते वै भागवतोत्तमाः ।। ४१ ।।

सत्कथाश्रवणे येषां वर्तते सात्त्विकी मतिः ।।
मत्पादाम्बुजभक्ता ये ते वै भागवतोत्तमाः ।। ४२ ।।
मातापित्रोश्च शुश्रूषां कुर्वते ये नरोत्तमाः ।।
ये तु देवार्चनरता ये तु तत्साधका नराः ।।
पूजां दृष्ट्वा तु मोदन्ते ते वै भागवतोत्तमाः ।। ४३ ।।
वर्णिनां च यतीनां च परिचर्यापराश्च ये ।।
परनिन्दामकुर्वाणास्ते वै भागवतोत्तमाः ।। ४४ ।।
सर्वेषां हितवाक्यानि ये वदन्ति नरोत्तमाः ।।
ये गुणग्राहिणो लोके ते वै भागवतोत्तमाः ।। ४५ ।।
आत्मवत्सर्वभूतानि ये पश्यन्ति नरोत्तमाः ।।
तुल्याः शत्रुषु मित्रेषु ते वै भागवताः स्मृताः ।। ४६ ।।
धर्मशास्त्रप्रवक्तारः सत्यवाक्यरताश्च ये ।।
तेषां शुश्रूषवो ये च ते वै भागवतोत्तमाः ।। ४७ ।।
व्याकुर्वन्ति पुराणानि तानि शृण्वन्ति ये तथा ।।
तद्वक्तरि च भक्ता ये ते वै भागवतोत्तमाः ।। ४८ ।।

ये गोब्राह्मणशुश्रूषां कुर्वन्ति सततं नराः ।।
तीर्थयात्रापरा ये च ते वै भागवतोत्तमाः ।। ४९ ।।

अन्येषामुदयं दृष्ट्वा येऽभिनन्दंति मानवाः ।।
हरिनामपरा ये च ते वै भागवतोत्तमाः ।। 2.1.21.५० ।।
आरामारोपणरतास्तटाकपरिरक्षकाः ।।
कासारकूपकर्तारस्ते वै भागवतोत्तमाः ।। ५१ ।।
ये वै तटाककर्तारो देवसद्मानि कुर्वते ।।
गायत्रीनिरता ये च ते वै भागवतोत्तमाः ।। ५२ ।।
येऽभिनन्दंति नामानि हरेः श्रुत्वाऽतिहर्षिताः ।।
रोमाञ्चितशरीराश्च ते वै भागवतोत्तमाः ।। ५३ ।।
तुलसीकाननं दृष्ट्वा ये नमस्कुर्वते नराः ।।
तत्काष्ठांकितकर्णा ये ते वै भागवतोत्तमाः ।।।। ५४ ।।
तुलसीगन्धमाघ्राय सन्तोषं कुर्वते तु ये ।।
तन्मूलमुद्धरा ये च ते वै भागवतोत्तमाः ।। ५५ ।।
स्वाश्रमाचारनिरतास्तथैवातिथिपूजकाः ।।

ये च वेदार्थवक्तारस्ते वै भागवतोत्तमाः ।। ५६ ।।
विदितानि च शास्त्राणि परार्थं प्रवदन्ति ये ।।
सर्वत्र गुणभाजो ये ते वै भागवतोत्तमाः ।। ५७ ।।
पानीयदाननिरता ह्यन्नदानरताश्च ये ।।
एकादशीव्रतपरास्ते वै भागवतोत्तमाः ।। ५८ ।।
गोदाननिरता ये च कन्यादानरताश्च ये ।।
मदर्थं कर्मकर्तारस्ते वै भागवतोत्तमाः ।। ५९ ।।
मन्मानसाश्च मद्भक्ता ये मद्भजनलोलुपाः ।।
मन्नामस्मरणासक्तास्ते वै भागवतोत्तमाः ।।।। 2.1.21.६० ।।
बहुनात्र किमुक्तेन संक्षेपात्ते ब्रवीम्यहम् ।।
सद्गुणाय प्रवर्तंते ते वै भागवतोत्तमाः ।। ६१ ।।
एते भागवता विप्राः केचिदत्र प्रकीर्तिताः ।।
ममापि गदितुं शक्या नाब्दकोटिशतैरपि ।। ६२ ।।
रामानुज महाभाग मद्भक्तानां च लक्षणम् ।।
मयि भक्ते त्वयि प्रीत्या युक्तं किल महामते ।। ६३ ।।

।। श्रीसूत उवाच ।। ।।
एवं वः कथितं विप्राः शौनकाद्या महौजसः ।।
वृषाद्रौ च वियद्गंगातीर्थमाहात्म्यमुत्तमम ।। ।। ६४ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये आकाशगंगामाहात्म्य रामानुजविप्रव्रतचर्यादिवर्णनंनामैकविंशतितमोऽध्यायः ।। २१ ।।

Roman transliteration

|| atha rāmānujākhyadvijavṛttāntaḥ ||
|| śrīsūta uvāca || ||
bhobhostapodhanāḥ sarve naimiṣāraṇyavāsinaḥ ||

ākāśagaṃgātīrthasya māhātmyaṃ pravadāmyaham || 1 ||
ākāśagaṃgānikaṭe sarvaśāstrārthapāragaḥ ||
rāmānuja iti khyāto viṣṇubhakto jitendriyaḥ || 2 ||
tapaścakāra dharmātmā vaikhānasamate sthitaḥ ||
grīṣme paṃcāgnimadhyastho viṣṇudhyānaparāyaṇaḥ || 3 ||
japannaṣṭākṣaraṃ maṃtraṃ dhyāyanhṛdi janārdanam ||
varṣāsvākāśago nityaṃ hemanteṣu jaleśayaḥ || 4 ||
sarvabhūtahito dāntaḥ sarvadvandvavivarjitaḥ ||
varṣāṇi katicitso'yaṃ jīrṇaparṇāśanobhavat || 5 ||
kañcitkālaṃ jalāhāro vāyubhakṣaḥ kiyatsamāḥ ||6||
|| athākāśagaṃgātīre rāmānujatapastuṣṭabhagavadāvirbhāvaḥ || ||
atha tattapasā tuṣṭo bhagavānbhaktavatsalaḥ ||

pratyakṣatāmagāttasya śaṃkhacakragadādharaḥ || 7 ||
vikacāmbujapatrākṣaḥ sūryakoṭisamaprabhaḥ ||
vinatānandanārūḍhaśchatracāmaraśobhitaḥ || 8 ||
hārakeyūramukuṭaḥ kaṭakādivibhūṣitaḥ ||
viṣvaksenasunandādi kiṅkaraiḥ parivāritaḥ || 9 ||
vīṇāveṇumṛdaṃgādivādakairnāradādibhiḥ ||
gīyamānaḥ suvibhavaḥ pītāmbaravirājitaḥ ||2.1.21.10||
lakṣmīvirājitorasko nīlameghanivacchaviḥ ||
sanakādimahāyogisevitaḥ pārśvayordvayoḥ || 11 ||
mandasmitena sakalaṃ mohayanbhuvanatrayam ||
svabhāsā mānayansarvā diśo daśa virājayan|| 12 ||
subhaktasulabho devo veṃkaṭeśo dayānidhiḥ ||
punaḥ sannidadhe tasya rāmānujamahāmuneḥ || 13 ||
āvirbhūtaṃ tadā dṛṣṭvā śrīnivāsaṃ kṛpānidhim ||
pītāmbaradharaṃ devaṃ tuṣṭiṃ prāpa mahāmuniḥ || 14 ||

bhaktyā paramayā yuktastuṣṭāva jagadīśvaram ||15||
|| atha rāmānujākhyaviprakṛtabhagavatstutiḥ ||
|| rāmānuja uvāca || ||
namo devādhidevāya śaṅkhacakragadābhṛte ||
namo nityāya śuddhāya veṃkaṭaśāya te namaḥ || 16 ||
namo bhaktārtihaṃtre te havyakavyasvarūpiṇe ||
namastrimūrtaye tubhyaṃ sṛṣṭisthityantakāriṇe || 17 ||
namaḥ pareśāya namo'tibhūmne namo'stu lakṣmīpataye vidhātre ||
namo'stu sūryenduvilocanāya namo viriñcādyabhivanditāya || 18 ||
yo nāma jātyādivikalpahīnaḥ samastadoṣairapi varjito yaḥ ||
samastasaṃsārabhayāpahāriṇe tasmai namo daityavināśakāya||19||
vedāṃtavedyāya rameśvarāya vṛṣādivāsāya vidhātṛpitre ||
namonamaḥ sarvajanārtihāriṇe nārāyaṇāyāmitavikramāya || 2.1.21.20 ||
namastubhyaṃ bhagavate vāsudevāya śārṅgiṇe ||
bhūyobhūyo namastubhyaṃ veṃkaṭādrinivāsine || 21 ||

iti stutvā veṃkaṭeśaṃ śrīnivāsaṃ jagadgurum ||
rāmānujo munistūṣṇīmāste vipravarottamaḥ || 22 ||
śrutvā stutiṃ śrutisukhāṃ stutastasya mahātmanaḥ ||
avāpa paramaṃ toṣaṃ veṃkaṭācalanāyakaḥ || 23 ||
athāliṅgya muniṃ śauriścaturbhirbāhubhistadā ||
babhāṣe prītisaṃyukto varaṃ vai vriyatāmiti || 24 ||
tuṣṭo'smi tapasā te'dya stotreṇāpi mahāmune ||
namaskāreṇa ca prīto varado'haṃ tavāgataḥ || 25 ||

|| atha rāmānujākhyaviprakṛtabhagavatprārthanā || || ||
|| rāmānuja uvāca || ||
nārāyaṇa ramānātha śrīnivāsa jaganmaya ||
janārdana jagaddhāma govinda narakāntaka || 26 ||
tvaddarśanātkṛtārtho'smi veṃkaṭādriśiromaṇe ||
tvāṃ namasyaṃti dharmiṣṭhā yatastvaṃ dharmapālakaḥ || 27 ||
yaṃ na vetti bhavo brahmā yaṃ na vetti trayī tathā ||

tvāṃ vedmi paramātmānaṃ kimasmādadhikaṃ param || 28 ||
yogino yaṃ na paśyaṃti yaṃ na paśyaṃti karmaṭhāḥ ||
paśyāmi paramātmānaṃ kimasmādadhikaṃ param || 29 ||
etena ca kṛtārtho'smi veṃkaṭeśa jagatpate ||
yannāmasmṛtimātreṇa mahāpātakino'pi ca || 2.1.21.30 ||
muktiṃ prayāṃti manujāstaṃ paśyāmi janārdanam ||
tvatpādapadmayugale niścalā bhaktirastu me || 31 ||
|| atha bhagavadvarṇitākāśagaṃgātīrthasnānakālaḥ ||
|| śrībhagavānuvāca || ||
mayi bhaktirdṛḍhā testu rāmānuja mahāmate ||
śṛṇu cāpyaparaṃ vākyamucyate te mayā dvija || 32 ||
meṣasaṃkramaṇe bhānościtrānakṣatrasaṃyute ||
paurṇamāsyāṃ ca gaṃgāyāṃ snānaṃ kurvanti ye janāḥ || 33 ||
te yāṃti paramaṃ dhāma punarāvṛttivarjitam ||
viyadgaṃgāsamīpe tvaṃ vasa rāmānuja dvija || 34 ||

etatprārabdhadehāṃte matsvarūpamavāpsyasi ||
bahunā kimihoktena viyadgaṃgājale śubhe || 35 ||
snānti ye vai janāḥ sarve te vai bhāgavatottamāḥ ||
bhavanti muniśārdūla nātra kāryā vicāraṇā || 36 ||
|| rāmānuja uvāca || ||
kiṃlakṣaṇā bhāgavatā jñāyante kena karmaṇā ||
etadicchāmyahaṃ śrotuṃ kautūhalaparo yataḥ || 37 || ||
|| atha bhagavadvarṇitabhāgavatalakṣaṇāni ||
|| śrīveṃkaṭeśa uvāca ||
lakṣma bhāgavatānāṃ tu śṛṇuṣva munisattama || 38 ||
vaktuṃ teṣāṃ prabhāvaṃ tu śakyate nābdakoṭibhiḥ || 39 ||
ye hitāḥ sarvajantūnāṃ gatāsūyā vimatsarāḥ ||
jñānino niḥspṛhāḥ śāntāste vai bhāgavatottamāḥ || 2.1.21.40 ||
karmaṇā manasā vācā parapīḍāṃ na kurvate ||
aparigrahaśīlāśca te vai bhāgavatottamāḥ || 41 ||

satkathāśravaṇe yeṣāṃ vartate sāttvikī matiḥ ||
matpādāmbujabhaktā ye te vai bhāgavatottamāḥ || 42 ||
mātāpitrośca śuśrūṣāṃ kurvate ye narottamāḥ ||
ye tu devārcanaratā ye tu tatsādhakā narāḥ ||
pūjāṃ dṛṣṭvā tu modante te vai bhāgavatottamāḥ || 43 ||
varṇināṃ ca yatīnāṃ ca paricaryāparāśca ye ||
paranindāmakurvāṇāste vai bhāgavatottamāḥ || 44 ||
sarveṣāṃ hitavākyāni ye vadanti narottamāḥ ||
ye guṇagrāhiṇo loke te vai bhāgavatottamāḥ || 45 ||
ātmavatsarvabhūtāni ye paśyanti narottamāḥ ||
tulyāḥ śatruṣu mitreṣu te vai bhāgavatāḥ smṛtāḥ || 46 ||
dharmaśāstrapravaktāraḥ satyavākyaratāśca ye ||
teṣāṃ śuśrūṣavo ye ca te vai bhāgavatottamāḥ || 47 ||

vyākurvanti purāṇāni tāni śṛṇvanti ye tathā ||
tadvaktari ca bhaktā ye te vai bhāgavatottamāḥ || 48 ||

ye gobrāhmaṇaśuśrūṣāṃ kurvanti satataṃ narāḥ ||
tīrthayātrāparā ye ca te vai bhāgavatottamāḥ || 49 ||
anyeṣāmudayaṃ dṛṣṭvā ye'bhinandaṃti mānavāḥ ||
harināmaparā ye ca te vai bhāgavatottamāḥ || 2.1.21.50 ||
ārāmāropaṇaratāstaṭākaparirakṣakāḥ ||
kāsārakūpakartāraste vai bhāgavatottamāḥ || 51 ||
ye vai taṭākakartāro devasadmāni kurvate ||
gāyatrīniratā ye ca te vai bhāgavatottamāḥ || 52 ||
ye'bhinandaṃti nāmāni hareḥ śrutvā'tiharṣitāḥ ||
romāñcitaśarīrāśca te vai bhāgavatottamāḥ || 53 ||
tulasīkānanaṃ dṛṣṭvā ye namaskurvate narāḥ ||
tatkāṣṭhāṃkitakarṇā ye te vai bhāgavatottamāḥ |||| 54 ||
tulasīgandhamāghrāya santoṣaṃ kurvate tu ye ||
tanmūlamuddharā ye ca te vai bhāgavatottamāḥ || 55 ||
svāśramācāraniratāstathaivātithipūjakāḥ ||

ye ca vedārthavaktāraste vai bhāgavatottamāḥ || 56 ||
viditāni ca śāstrāṇi parārthaṃ pravadanti ye ||
sarvatra guṇabhājo ye te vai bhāgavatottamāḥ || 57 ||
pānīyadānaniratā hyannadānaratāśca ye ||
ekādaśīvrataparāste vai bhāgavatottamāḥ || 58 ||
godānaniratā ye ca kanyādānaratāśca ye ||
madarthaṃ karmakartāraste vai bhāgavatottamāḥ || 59 ||
manmānasāśca madbhaktā ye madbhajanalolupāḥ ||
mannāmasmaraṇāsaktāste vai bhāgavatottamāḥ |||| 2.1.21.60 ||
bahunātra kimuktena saṃkṣepātte bravīmyaham ||
sadguṇāya pravartaṃte te vai bhāgavatottamāḥ || 61 ||
ete bhāgavatā viprāḥ kecidatra prakīrtitāḥ ||
mamāpi gadituṃ śakyā nābdakoṭiśatairapi || 62 ||
rāmānuja mahābhāga madbhaktānāṃ ca lakṣaṇam ||
mayi bhakte tvayi prītyā yuktaṃ kila mahāmate || 63 ||

|| śrīsūta uvāca || ||
evaṃ vaḥ kathitaṃ viprāḥ śaunakādyā mahaujasaḥ ||
vṛṣādrau ca viyadgaṃgātīrthamāhātmyamuttamama || || 64 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye ākāśagaṃgāmāhātmya
rāmānujavipravratacaryādivarṇanaṃnāmaikaviṃśatitamo'dhyāyaḥ || 21 ||

English translation

[The Episode of Brāhmaṇa Rāmānuja]:—

Note: This Rāmānuja is a mythological person different from the founder of Viśiṣṭādvaita school of Vedānta . The personal name Rāmānuja was popular iṇ Tamil Nadu in the 11th and 12th centuries CE, which may give some clue to the date of this Māhātmya .

Śrī Sūta said :

1. O ye ascetics, all residents of the Naimiṣa forest, I shall recount the greatness of Ākāśagaṅgā Tīrtha .

2-3. Near Ākāśagaṅgā a certain devotee of Viṣṇu , well-known as Rāmānuja, performed penance. He was a master of all the contents of all scriptures. He had conquered all his sense-organs. He was a virtuous soul closely following the advices of anchorites. During summer he seated himself in the middle of five fires and engaged himself in the meditation of Viṣṇu.

4-5. He repeated the eight-syllabled Mantra [1] (Oṃ namo Nārāyaṇāya) and meditated on Janārdana in his mind. During rainy season he stayed out under the open sky and during (early) winter he constantly remained in water. He thought of the welfare of all living beings. He had perfect control over the sense-organs. He was free from (the effect of) all the mutually opposed pairs (such as pleasure-pain). For many years he lived on old and decaying leaves.

6. For some time he took only water as his food. For many years only air was his intake.

[Pleased with Rāmānuja's Penance the Lord Manifests Himself on the Bank of Ākāśagaṅgā]:—

7-9. The Lord, affectionate to his devotees, was delighted by his penance. He appeared directly before him holding the conch, the discus and the iron dub. His eyes were like the petals of a full-blown lotus. His lustre was equal to that of a crore of suns. He rode on Garuḍa . He was rendered splendid by means of the umbrella and the chowries. He was bedecked in necklace, armlets, crown, bracelets etc. He was surrounded by Viṣvaksena , Sunanda and other attendants.

10. Nārada and others who played on flutes , lutes, Mṛdaṅga -drums and other instruments sang songs in his praise. He shone in his yellow robes.

11. On his chest Lakṣmī shone brilliantly. He had the blue lustre of a cloud. On his either side he was attended upon by Sanaka and other great Yogins .

12-13. With his gentle smile he fascinated the three worlds. Honouring (everyone) he rendered all the ten directions brilliant with his refulgence. Thus Lord Veṅkaṭeśa , the storehouse of mercy, easily accessible to good devotees, appeared before that great sage Rāmānuja.

14-15. On seeing Śrīnivāsa , the storehouse of compassion, the Lord clad in yellow robes, who appeared before him then, the great sage attained great delight. Endowed with the greatest devotion, he eulogized the Lord of the universe.

[Hymn to the Lord Composed by Brāhmaṇa Rāmānuja]:—

Rāmānuja prayed :

16. Obeisance to the over-lord of Devas holding the conch, the discus and the iron club. Bow to you, the eternal one, the purest one, the Lord of Veṅkaṭa .

17. Obeisance to the dispeller of the agony of devotees. Hail to you, having the form of Havya and Kavya ! Obeisance to you of three forms, the cause of creation, sustenance and dissolution (of the universe).

18. Obeisance to the greatest Lord, Bow to the Lord of great bounty and abundance. Obeisance to the Lord of Lakṣmī, to the creator. Hail to the Lord with the sun and the moon for his eyes! Obeisance to you respectfully bowed to by Brahmā and others.

19. Obeisance to that destroyer of Daityas who has none of these diversities, such as name and caste and other things, who is devoid of all defects and who dispels the fears of the entire universe.

20. Obeisance to the Lord who can be known only through the Upaniṣads . Obeisance to the Lord of Ramā , to the resident of Vṛṣādri, to the father of Brahmā. Obeisance, obeisance to the dispeller of the agony of all the people. Obeisance to Nārāyaṇa of unmeasured valour.

21. Obeisance to you, to Lord Vāsudeva wielding the Śārṅga bow. Repeated obeisance to you, to the resident of Veṅkaṭādri .

22. After eulogizing Śrīnivāsa, the Lord of Veṅkaṭa, the preceptor of the universe thus, sage Rāmānuja, the excellent Brāhmaṇa, remained silent.

23. On hearing this eulogy of that noble soul, pleasing to the ears, the Lord of Veṅkaṭācala who was eulogized, attained deep satisfaction.

24-25. The delighted Lord Śauri embraced the sage with his four arms and spoke to him, “Let the boon be chosen. O great sage, I am delighted at your penance, eulogy and obeisance. I am pleased. I have come here as the bestower of boons on you.”

[Brāhmaṇa Rāmānuja’s Request to the Lord]:—

Rāmānuja said :

26-27. O Nārāyaṇa, O Lord of Ramā, O Śrīnivāsa identical with the universe, O Janārdana having the universe for your abode, O Govinda , O slayer of Naraka , I am satisfied and blessed on seeing you. O crest-jewel of Veṅkaṭādri, persons of virtuous nature bow down to you because you are the protector of virtue.

28. I know you, the Supreme Soul whom neither Bhava (Śiva) nor Brahmā know, nor do the three Vedas know. What else is greater than you?

29. I see the Supreme Soul whom Yogins do not see and whom those who are exclusively devoted to the performance of religious rites do not see.

30-31. I am contented and blessed with this, O Veṅkaṭeśa, the Lord of the universe, that I perceive Janārdana, merely by recollecting whose name men of very great sins attain salvation. Let my devotion to your lotus-like feet be firm and steady.

[The Auspicious Time for Holy Bath in ākāśagaṅgā as Described by the Lord]:—

Śrī Bhagavān said :

32-36. Let your devotion to me be firm and steady, O Rāmānuja of great intellect. Listen to another statement of mine, O Brāhmaṇa. Those people who take their holy bath at the time of the transit of the Sun to the Zodiac Aries in conjunction with the Constellation Citrā or on the Full-Moon day in (Ākāśa) Gaṅgā , attain the highest region from which there is no return.

You do stay, O Brāhmaṇa Rāmānuja, near Viyadgaṅgā (i.e. Ākāśagaṅgā). When this body (of yours) that has begun (to experience the results of Karmas) perishes, you will attain my form (i.e. Sārūpya type of liberation).

Of what avail is much talk? All those people who take their holy bath in the auspicious waters of Viyadgaṅgā are excellent Bhāgavatas (‘Devotees of the Lord’). O tiger among sages, there need be no doubt in this.

Rāmānuja said :

37. What are the characteristics of Bhāgavatas? By what action are they known? I wish to hear this since I am very eager and earnest.

[The Characteristics of Bhāgavatas as Described by the Lord]:—

Śrī Veṅkaṭeśa said :

38-40. Listen to the characteristics of Bhāgavatas, [2] O excellent sage. Even in crores of years their power cannot be described.

Those who are devoid of hostility and jealousy, those who are wise, calm and free from vulgar desires and those who wish for the welfare of all living beings are indeed excellent Bhāgavatas.

41. They never give pain to others physically, verbally and mentally. They habitually refrain from accepting gifts and owning properties. They are indeed excellent Bhāgavatas.

42. Indeed those whose Sāttvika intellect is engrossed in listening to stories of saintly people and who are devoted to my lotus-like feet are excellent Bhāgavatas.

43. Those excellent men who render service to their parents, those who are engaged in worshipping gods, those men who aspire for godliness and those who rejoice on seeing worship of the deity are indeed excellent Bhāgavatas.

44. Those who sincerely render service to religious students and ascetics and those who never indulge in censuring others are indeed excellent Bhāgavatas.

45. Those who always speak words conducive to the welfare of others, those excellent men in the world who accept (and appreciate) the good qualities of others are indeed excellent Bhāgavatas.

46. Those excellent men who see all living beings as their own selves, those who behave equally towards enemies and friends are indeed remembered as (i.e. said to be) Bhāgavatas.

47. Those who expound Dharmaśāstras (Codes of Laws and Ethics), those who are devoted to truthful statements, and those who render service to them are indeed excellent Bhāgavatas.

48. Those who expound the Purāṇas , those who listen to them and those who are devoted to the expounders of Purāṇas are indeed excellent Bhāgavatas.

49. Those men who perpetually render service to cows and Brāhmaṇas and those who are devoted to pilgrimages are indeed excellent Bhāgavatas.

50. Those men who rejoice at the prosperity of others and those who are devoted to (recitation of) the names of Hari are indeed excellent Brāgavatas [Bhāgavatas?].

51. Those who are engaged in growing and developing parks and gardens, those who maintain lakes and those who build and dig wells and lakes are indeed excellent Bhāgavatas.

52. Those who make big water-reservoirs, those who build shrines for deities, those who are engaged in repeating the Gāyatrī Mantra are indeed excellent Bhāgavatas.

53. Those who rejoice on hearing the names of Hari, those who are overjoyed on hearing the names of Hari and get the hair on their body stand through thrill of joy are indeed excellent Bhāgavatas.

54. Those men who bend down their heads on seeing a bed of holy basil plants and those who place a small piece of holy basil on their ears are indeed excellent Bhāgavatas.

55. Those who are delighted in inhaling the fragrance of the holy basil and those who smear themselves with the mud taken from its root are indeed excellent Bhāgavatas.

56. Those who are engaged in the conduct of life ordained for their stage in life and those who worship guests and those who expound the meanings of Vedic passages are indeed excellent Bhāgavatas.

57. Those who explain to others the scriptures known to them and those who appreciate virtues everywhere are indeed excellent Bhāgavatas.

58. Those who are engaged in making gifts of water, those who are engaged in making gifts of food and those who are devoted to the holy rites of Ekādaśī (i.e. fast etc. on the eleventh lunar day) are excellent Bhāgavatas.

59. Those who are engaged in gifting cows, those who are engaged in making gifts of virgins (by way of marriage) and those who are engaged in activities for my sake are indeed excellent Bhāgavatas.

60. Those whose minds dwell on me, those who are my devotees, those who eagerly desire (to perform) my worship, and those who are absorbed in remembering my names are indeed excellent Bhāgavatas.

61. Of what avail is much talk? I shall tell you succinctly. Those who strive for virtuous deeds are indeed excellent Bhāgavatas.

62. Of those Brāhmaṇas who are Bhāgavatas a few have been glorified here. They cannot be described even by me in the course of hundreds of crores of years.

63. O Rāmānuja of exalted magnificence, O highly intelligent one, the characteristics of my devotees have been spoken out of love and affection for you, my devotee.

Śrī Sūta said :

64. Thus, O Brāhmaṇas, Śaunaka and others of great prowess, the excellent greatness of Viyadgaṅgā Tīrtha on Vṛṣādri has been spoken to you all.

[1]: [1] : This is the Pañcarātra Mantra; may be due to the influence of that system on this chapter.

[2]: [2] : VV 38-61 detail the chracteristics of a Bhāgavata or a devotee of Bhagavān or Viṣṇu.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 22

Qualifications of Those Who Are Fit to Receive Charitable Gifts

Chapter 22 of 221 · 58 detected Sanskrit verse markers

Sanskrit

।। अथ दानार्हसत्पात्रनिर्णयः ।।
।। ऋषय ऊचुः ।। ।।
भगवन्सूत सर्वज्ञ वेदवेदान्तकोविद ।।
दानानि कस्मै देयानि दानकालश्च कीदृशः ।। १ ।।
कश्च तत्प्रतिगृह्णीयात्सर्वं नो वक्तुमर्हसि ।। २ ।।
।। श्रीसूत उवाच ।। ।।
महापुण्यप्रदे क्षेत्रे वेंकटाख्ये द्विजोत्तमाः ।।
सर्वेषामेव वर्णानां ब्राह्मणः परमो गुरुः ।। ३ ।।
तस्मै दानानि देयानि स तारयति पंडितः ।।
ब्राह्मणः प्रतिगृह्णीयाद्वर्जयित्वा त्ववर्णकम् ।। ४ ।।
षण्डस्य पुत्रहीनस्य दंभाचाररतस्य च ।।
वेदविद्वेषिणश्चैव द्विजविद्वेषिणस्तथा ।। ५ ।।
स्वकर्मत्यागिनश्चापि दत्तं भवति निष्फलम् ।।
परदाररतस्यापि परद्रव्यरतस्य च ।। ६ ।।
गायकस्यापि विप्रस्य दत्तं भवति निष्फलम् ।।

असूयाविष्टमनसः कृतघ्नस्य च मायिनः ।। ७ ।।
ज्ञानशून्यस्य विप्रस्य दत्तं भवति निष्फलम् ।।
नित्यं याज्यापरस्यापि हिंसकस्याबलस्य च ।। ८ ।।
नामविक्रयिणश्चैव वेदविक्रयिणस्तथा ।।
स्मृतिविक्रयिणश्चैव धर्मविक्रयिणस्तथा ।। ९ ।।
परोपतापशीलस्य दत्तं भवति निष्फलम् ।।
ये केचित्पापनिरता निन्दिताः सुकृतैस्तथा ।। 2.1.22.१० ।।
न तेभ्यः प्रतिगृह्णीयान्न देयं वापि किञ्चन ।।
सत्कर्मनिरतायैव श्रोत्रियायाहिताग्नये ।। ११ ।।
वृत्तिहीनाय वै देयं दरिद्राय कुटुम्बिने ।।
देवपूजासु सक्ताय पुराणकथकाय च ।। १२ ।।
देयं प्रयत्नतो विप्रा दरिद्रस्य विशेषतः ।।
बहुना किमिहोक्तेन शृणुध्वं द्विजसत्तमाः ।। १३ ।।
सर्वेषां ब्राह्मणानां च प्रदातुं शक्यते सदा ।।
वन्ध्याभर्त्रे प्रदत्तञ्चेद्वासभो जायते नरः ।। १४ ।।

नास्तिकं भिन्नमर्यादं पुत्रहीनं जडं खलम् ।।
स्तेयिनं कितवं चैव कदाचिन्नाभिवादयेत् ।। १५ ।।
पाषण्डं पतितं व्रात्यं वेदविक्रयिणं तथा ।।
कृतघ्नं पापनिरतं कदाचिन्नाभिवादयेत् ।। १६ ।।
तथा स्नानं प्रकुर्वन्तं समित्पुष्पकरं तथा ।।
उदपात्रधरञ्चैव भुंजन्तं नाभिवादयेत् ।। १७ ।।
विवादशालिनं चण्डं वमन्तं जनमध्यगम् ।।
भिक्षान्नधारिणं चैव शयानं नाभिवादयेत् ।। १८ ।।
वन्ध्याञ्च पुष्पिणीं जारां सूतिकां गर्भपातिनीम् ।।
व्रतघ्नीञ्च तथा चण्डीं कदाचिन्नाभिवादयेत् ।। १९ ।।
सभायां यज्ञशालायां देवतायतनेष्वपि ।।
प्रत्येकं तु नमस्कारो हन्ति पुण्यं पुरातनम् ।। ।। 2.1.22.२० ।।
श्राद्धव्रते नियुक्तञ्च देवताभ्यर्चकं तथा ।।
यज्ञं च तर्पणञ्चैव कुर्वन्तं नाभिवादयेत् ।। २१ ।।
कुर्वते वन्दनं यस्तु न कुर्यात्प्रतिवन्दनम् ।।

नाभिवाद्यः स विज्ञेयो यथा शूद्रस्तथैव च ।। २२ ।।
तस्मात्सर्वेपु कालेषु बुद्धिमान्ब्राह्मणोत्तमः ।।
वन्ध्यापतिं द्विजं क्रूरं कदाचिन्नाभिवादयेत् ।। ।। २३ ।।
।। अथाकाशगंगामाहात्म्यम्।।
।। श्रीसूत उवाच ।। ।।
अत्रेतिहासं वक्ष्यामि पुण्यशीलस्य धीमतः ।।
सनत्कुमारमुनये नारदेन प्रभाषितम् ।। २४ ।।
तद्वक्ष्यामि मुनिश्रेष्ठाः शृणुध्वं सुसमाहिताः ।।
पुरा गोदावरीतीरे सर्वधर्मपरायणः ।। २५ ।।
पुण्यशीलो द्विजवरः सत्यवादी जितेन्द्रियः ।।
दयावान्सर्वभूतेषु देवाग्निद्विजपूजकः ।।२६।।
कर्मणा जन्मशुद्धश्च मातापितृहिते रतः ।।
गुरुभक्तिः सदाक्षिण्यो ब्रह्मण्यः साधुसंमतः ।। २७ ।।
एतादृशगुणैर्युक्तः पुण्यशीलस्य धीमतः ।। २८ ।।
।। अथ पुण्यशीलस्य वन्ध्यापतिनिमन्त्रणेन गर्दभमुखत्वप्राप्तिः ।। ।।

गृहं सम्प्राप्तवान्विप्रो वेदवेदांगपारगः ।।
प्रार्थितः पुण्यशीलेन पितृश्राद्धेऽतिवेगतः ।। २९ ।।
तं विप्रं श्रोत्रियं शान्तं पितृश्राद्धे नियोज्य वै ।।
श्राद्धं चकार धर्मात्मा प्रत्याब्दिकमनुत्तमम्।। 2.1.22.३० ।।
ततः कालान्तरे तस्य पुण्यशीलस्य चानने ।।
वैरूप्यं प्राप्तमत्युग्रं रासभाननवत्तदा ।। ३१ ।।
ततः खिन्नमना भूत्वा पुण्यशीलोऽतिधार्मिकः ।।
निःश्वस्य बहुधा खिन्नः प्रपेदेऽगस्त्ययोगिनः ।। ३२ ।।
सुवर्णमुखरीतीरे ऋषिसंघनिषेविते ।।

आश्रमं परमं दिव्यं सर्वकामफलप्रदम्।। ३३ ।।
तत्राश्रमे मुनिवरैः सेव्यमानमहर्निशम् ।।
दृष्ट्वागस्त्यं महात्मानं सर्वलोकहितैषिणम् ।। ३४ ।।
प्रणाममकरोत्तस्मै गार्दभास्योऽतिदुःखितः ।। ३५ ।।
।। पुण्यशील उवाच ।। ।।
तपोनिधे नमस्तुभ्यमगस्त्य मुनिसेवित ।।

कुत्सितास्यं महापापं रक्षरक्ष दयानिधे ।। ३६ ।।
केन दोषेण मे चात्र मुखस्यासीत्कुरूपता ।। ३७ ।।
मयि प्रीत्या महाभाग वदस्व मुनिसत्तम ।। ३८ ।।
अगस्त्य उवाच ।। ।।
विप्रवर्य महाभाग पुण्यशील महामते ।।
आननस्य विरूपं वै शृणु नान्यमना द्विज ।।३९।। ।।
अथ वन्ध्यापतेः श्राद्धनिमन्त्रणानर्हत्वकथनम् ।। ।।
कञ्चिद्विप्रं गुणनिधिं वेदवेदांगपारगम् ।।
श्रोत्रियं पुत्ररहितं श्राद्धे त्वं विनियुक्तवान् ।। 2.1.22.४० ।।
तेन दोषेण महता मुखे तव विरूपता ।।
ये लोके हव्यकव्यादौ वन्ध्यायाः स्वामिनं द्विजम्।। ४१ ।।
नियोजयन्ति ते यान्ति मुखे गर्दभरूपताम् ।।
शुभकर्मणि वा विप्र पैतृके वापि कर्मणि ।। ।। ४२ ।।
वन्ध्यापतिं महापापं कदाचिन्न निमन्त्रयेत् ।।
वन्ध्यापतिं महाक्रूरं वृषलीपतिमेव वा ।। ४३ ।।

श्रेयस्कामी हि विप्रेंद्र श्राद्धे तु न निमन्त्रयेत् ।।
वेदशास्त्रादियुक्तोऽपि कुलीनः कर्मठोऽपि वा ।। ४४ ।।
वन्ध्याभर्ता द्विजश्रेष्ठ श्राद्धे त्याज्यः कथञ्चन ।।
ज्योतिष्टोमादियज्ञेषु व्रतेषु च तपःसु च ।। ४५ ।।
समर्थोऽपि द्विजश्रेष्ठः श्राद्धे वन्ध्यापतिं त्यजेत् ।।
अलभ्ये तु द्विजे पात्रे तन्तुमात्रोपजीविनम् ।। ४६ ।।
पुत्रवन्तं सदाचारं श्राद्धार्थं तु निमन्त्रयेत् ।।
तदभावे द्विजश्रेष्ठ पुत्रं वाऽनुजमेव वा ।। ४७ ।।
आत्मानं वा नियुञ्जीत श्राद्धे वन्ध्यापतिं त्यजेत् ।।
पुण्यशील महाभाग चोद्धृत्य भुजमुच्यते ।। ४८ ।।
सर्वथा पुत्रहीनं तु श्राद्धार्थं न नियोजयेत् ।।
वन्ध्यापतिं द्विजं यस्तु श्राद्धकर्ता नियोक्ष्यति ।। ४९ ।।
तच्छ्राद्धमासुरं ज्ञेयं कर्ता च नरकं व्रजेत् ।। 2.1.22.५० ।।
।। अथाकाशगंगास्नानेन पुण्यशीलस्य तद्विकृतिनिवृत्तिः ।। ।।
बहुनात्र किमुक्तेन तद्दोषविनिवृत्तये ।।

उपायं ते प्रवक्ष्यामि स्वर्णमुख्यास्तटे शुभे ।। ५१ ।।
वर्तते देवसंघैश्च सेवितो वेंकटाचलः ।।

मेरुपुत्रो महापुण्यः सर्वकामफलप्रदः ।। ।। ५२ ।।
तस्मिन्वेंकटशैलेन्द्रे सुरासुरनमस्कृते ।।
वियद्गंगेति नाम्ना वै तीर्थमस्ति महत्तरम् ।। ५३ ।।
सर्वपापप्रशमनमायुरारोग्यवर्धनम् ।।
त्वं गत्वा वेंकटं शैलं स्वामिपुष्करिणीजले ।। ५४ ।।
स्नात्वा संकल्पपूर्वं तु गंगातीर्थमनन्तरम् ।।
गत्वा तीर्थविधानेन स्नानं कुरु महामते ।। ५५ ।।
स्नानमात्रात्ततः सद्यो मुखस्यास्य महामते ।।
वैरूप्यं तत्क्षणादेव नंक्ष्यत्येव न संशयः ।।५६।।
एवमुक्तः पुण्यशीलो ह्यगस्त्येन महात्मना ।।
तं प्रणम्य महात्मानं वेंकटाद्रिं ततो ययौ ।।५७ ।।
तत्र गत्वा महाभागः स्वामिपुष्करिणीजले ।।
स्नात्वा नियमपूर्वं तु वियद्गंगासमीपगः ।। ५८ ।।

तत्र स्नानेन धर्मात्मा कामवक्रोपमं मुखम् ।।
प्राप्तवान्पुण्यशीलस्तु अहो तीर्थस्य वैभवम् ।। ५९ ।।
।। श्रीसूत उवाच ।। ।।
एवं वः कथितं विप्रा नारदेन प्रभाषितम् ।।
सनत्कुमारमुनये शौनकाद्या महौजसः ।। 2.1.22.६० ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्य आकाशगंगामाहात्म्यवर्णनंनाम द्वाविंशतितमोऽध्यायः ।। २२ ।।

Roman transliteration

|| atha dānārhasatpātranirṇayaḥ ||
|| ṛṣaya ūcuḥ || ||
bhagavansūta sarvajña vedavedāntakovida ||
dānāni kasmai deyāni dānakālaśca kīdṛśaḥ || 1 ||
kaśca tatpratigṛhṇīyātsarvaṃ no vaktumarhasi || 2 ||
|| śrīsūta uvāca || ||
mahāpuṇyaprade kṣetre veṃkaṭākhye dvijottamāḥ ||
sarveṣāmeva varṇānāṃ brāhmaṇaḥ paramo guruḥ || 3 ||
tasmai dānāni deyāni sa tārayati paṃḍitaḥ ||
brāhmaṇaḥ pratigṛhṇīyādvarjayitvā tvavarṇakam || 4 ||
ṣaṇḍasya putrahīnasya daṃbhācārataratasya ca ||
vedavidveṣiṇaścaiva dvijavidveṣiṇastathā || 5 ||
svakarmatyāginaścāpi dattaṃ bhavati niṣphalam ||
paradāraratasyāpi paradravyaratasya ca || 6 ||
gāyakasyāpi viprasya dattaṃ bhavati niṣphalam ||

asūyāviṣṭamanasaḥ kṛtaghnasya ca māyinaḥ || 7 ||
jñānaśūnyasya viprasya dattaṃ bhavati niṣphalam ||
nityaṃ yāñcāparasyāpi hiṃsakasyābalasya ca || 8 ||
nāmavikrayiṇaścaiva vedavikrayiṇastathā ||
smṛtivikrayiṇaścaiva dharmavikrayiṇastathā || 9 ||
paropatāpaśīlasya dattaṃ bhavati niṣphalam ||

ye kecitpāpaniratā ninditāḥ sukṛtaistathā || 2.1.22.10 ||
na tebhyaḥ pratigṛhṇīyānna deyaṃ vāpi kiñcana ||
satkarmaniratāyaiva śrotriyāyāhitāgnaye || 11 ||
vṛttihīnāya vai deyaṃ daridrāya kuṭumbine ||
devapūjāsu saktāya purāṇakathakāya ca || 12 ||
deyaṃ prayatnato viprā daridrasya viśeṣataḥ ||
bahunā kimihoktena śṛṇudhvaṃ dvijasattamāḥ || 13 ||
sarveṣāṃ brāhmaṇānāṃ ca pradātuṃ śakyate sadā ||
vandhyābhartre pradattañcedrāsabho jāyate naraḥ || 14 ||

nāstikaṃ bhinnamaryādaṃ putrahīnaṃ jaḍaṃ khalam ||
steyinaṃ kitavaṃ caiva kadācinnābhivādayet || 15 ||
pāṣaṇḍaṃ patitaṃ vrātyaṃ vedavikrayiṇaṃ tathā ||
kṛtaghnaṃ pāpanirataṃ kadācinnābhivādayet || 16 ||
tathā snānaṃ prakurvantaṃ samitpuṣpakaraṃ tathā ||
udapātradharañcaiva bhuṃjantaṃ nābhivādayet || 17 ||
vivādaśālinaṃ caṇḍaṃ vamantaṃ janamadhyagam ||
bhikṣānnadhāriṇaṃ caiva śayānaṃ nābhivādayet || 18 ||
vandhyāñca puṣpiṇīṃ jārāṃ sūtikāṃ garbhapātinīm ||
vrataghnīñca tathā caṇḍīṃ kadācinnābhivādayet || 19 ||
sabhāyāṃ yajñaśālāyāṃ devatāyataneṣvapi ||
pratyekaṃ tu namaskāro hanti puṇyaṃ purātanam || || 2.1.22.20 ||
śrāddhavrate niyuktañca devatābhyarcakaṃ tathā ||
yajñaṃ ca tarpaṇañcaiva kurvantaṃ nābhivādayet || 21 ||
kurvate vandanaṃ yastu na kuryātprativandanam ||

nābhivādyaḥ sa vijñeyo yathā śūdrastathaiva ca || 22 ||
tasmātsarvepu kāleṣu buddhimānbrāhmaṇottamaḥ ||
vandhyāpatiṃ dvijaṃ krūraṃ kadācinnābhivādayet || || 23 ||
|| athākāśagaṃgāmāhātmyam||
|| śrīsūta uvāca || ||
atretihāsaṃ vakṣyāmi puṇyaśīlasya dhīmataḥ ||
sanatkumāramunaye nāradena prabhāṣitam || 24 ||
tadvakṣyāmi muniśreṣṭhāḥ śṛṇudhvaṃ susamāhitāḥ ||
purā godāvarītīre sarvadharmaparāyaṇaḥ || 25 ||
puṇyaśīlo dvijavaraḥ satyavādī jitendriyaḥ ||
dayāvānsarvabhūteṣu devāgnidvijapūjakaḥ ||26||
karmaṇā janmaśuddhaśca mātāpitṛhite rataḥ ||
gurubhaktiḥ sadākṣiṇyo brahmaṇyaḥ sādhusaṃmataḥ || 27 ||
etādṛśaguṇairyuktaḥ puṇyaśīlasya dhīmataḥ || 28 ||
|| atha puṇyaśīlasya vandhyāpatinimantraṇena gardabhamukhatvaprāptiḥ || ||

gṛhaṃ samprāptavānvipro vedavedāṃgapāragaḥ ||
prārthitaḥ puṇyaśīlena pitṛśrāddhe'tivegataḥ || 29 ||
taṃ vipraṃ śrotriyaṃ śāntaṃ pitṛśrāddhe niyojya vai ||
śrāddhaṃ cakāra dharmātmā pratyābdikamanuttamam|| 2.1.22.30 ||
tataḥ kālāntare tasya puṇyaśīlasya cānane ||
vairūpyaṃ prāptamatyugraṃ rāsabhānanavattadā || 31 ||
tataḥ khinnamanā bhūtvā puṇyaśīlo'tidhārmikaḥ ||
niḥśvasya bahudhā khinnaḥ prapede'gastyayoginaḥ || 32 ||
suvarṇamukharītīre ṛṣisaṃghaniṣevite ||
āśramaṃ paramaṃ divyaṃ sarvakāmaphalapradam|| 33 ||
tatrāśrame munivaraiḥ sevyamānamaharniśam ||

dṛṣṭvāgastyaṃ mahātmānaṃ sarvalokahitaiṣiṇam || 34 ||
praṇāmamakarottasmai gārdabhāsyo'tiduḥkhitaḥ || 35 ||
|| puṇyaśīla uvāca || ||
taponidhe namastubhyamagastya munisevita ||

kutsitāsyaṃ mahāpāpaṃ rakṣarakṣa dayānidhe || 36 ||
kena doṣeṇa me cātra mukhasyāsītkurūpatā || 37 ||
mayi prītyā mahābhāga vadasva munisattama || 38 ||
agastya uvāca || ||
vipravarya mahābhāga puṇyaśīla mahāmate ||
ānanasya virūpaṃ vai śṛṇu nānyamanā dvija ||39|| ||
atha vandhyāpateḥ śrāddhanimantraṇānarhatvakathanam || ||
kañcidvipraṃ guṇanidhiṃ vedavedāṃgapāragam ||
śrotriyaṃ putrarahitaṃ śrāddhe tvaṃ viniyuktavān || 2.1.22.40 ||
tena doṣeṇa mahatā mukhe tava virūpatā ||
ye loke havyakavyādau vandhyāyāḥ svāminaṃ dvijam|| 41 ||
niyojayanti te yānti mukhe gardabharūpatām ||
śubhakarmaṇi vā vipra paitṛke vāpi karmaṇi || || 42 ||
vandhyāpatiṃ mahāpāpaṃ kadācinna nimantrayet ||
vandhyāpatiṃ mahākrūraṃ vṛṣalīpatimeva vā || 43 ||

śreyaskāmī hi vipreṃdra śrāddhe tu na nimantrayet ||
vedaśāstrādiyukto'pi kulīnaḥ karmaṭho'pi vā || 44 ||
vandhyābhartā dvijaśreṣṭha śrāddhe tyājyaḥ kathañcana ||
jyotiṣṭomādiyajñeṣu vrateṣu ca tapaḥsu ca || 45 ||
samartho'pi dvijaśreṣṭhaḥ śrāddhe vandhyāpatiṃ tyajet ||
alabhye tu dvije pātre tantumātropajīvinam || 46 ||
putravantaṃ sadācāraṃ śrāddhārthaṃ tu nimantrayet ||
tadabhāve dvijaśreṣṭha putraṃ vā'nujameva vā || 47 ||
ātmānaṃ vā niyuñjīta śrāddhe vandhyāpatiṃ tyajet ||
puṇyaśīla mahābhāga coddhṛtya bhujamucyate || 48 ||
sarvathā putrahīnaṃ tu śrāddhārthaṃ na niyojayet ||
vandhyāpatiṃ dvijaṃ yastu śrāddhakartā niyokṣyati || 49 ||
tacchrāddhamāsuraṃ jñeyaṃ kartā ca narakaṃ vrajet || 2.1.22.50 ||
|| athākāśagaṃgāsnānena puṇyaśīlasya tadvikṛtinivṛttiḥ || ||
bahunātra kimuktena taddoṣavinivṛttaye ||

upāyaṃ te pravakṣyāmi svarṇamukhyāstaṭe śubhe || 51 ||
vartate devasaṃghaiśca sevito veṃkaṭācalaḥ ||
meruputro mahāpuṇyaḥ sarvakāmaphalapradaḥ || || 52 ||
tasminveṃkaṭaśailendre surāsuranamaskṛte ||
viyadgaṃgeti nāmnā vai tīrthamasti mahattaram || 53 ||
sarvapāpapraśamanamāyurārogyavardhanam ||
tvaṃ gatvā veṃkaṭaṃ śailaṃ svāmipuṣkariṇījale || 54 ||
snātvā saṃkalpapūrvaṃ tu gaṃgātīrthamanantaram ||
gatvā tīrthavidhānena snānaṃ kuru mahāmate || 55 ||
snānamātrāttataḥ sadyo mukhasyāsya mahāmate ||
vairūpyaṃ tatkṣaṇādeva naṃkṣyatyeva na saṃśayaḥ ||56||
evamuktaḥ puṇyaśīlo hyagastyena mahātmanā ||
taṃ praṇamya mahātmānaṃ veṃkaṭādriṃ tato yayau ||57 ||
tatra gatvā mahābhāgaḥ svāmipuṣkariṇījale ||
snātvā niyamapūrvaṃ tu viyadgaṃgāsamīpagaḥ || 58 ||

tatra snānena dharmātmā kāmavakropamaṃ mukham ||
prāptavānpuṇyaśīlastu aho tīrthasya vaibhavam || 59 ||
|| śrīsūta uvāca || ||
evaṃ vaḥ kathitaṃ viprā nāradena prabhāṣitam ||
sanatkumāramunaye śaunakādyā mahaujasaḥ || 2.1.22.60 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmya ākāśagaṃgāmāhātmyavarṇanaṃnāma dvāviṃśatitamo'dhyāyaḥ || 22 ||

English translation

The sages said :

1-2. O holy omniscient Sūta , expert in the Vedas and the Vedāṅgas ! To whom should charitable gifts be given? What is the proper time for making gifts? Who is eligible to receive them? It behoves you to tell everything to us.

Śrī Sūta said :

3-4. O excellent Brāhmaṇas , in the holy spot named Veṅkaṭa which bestows great merits, a Brāhmaṇa is the great preceptor unto all the castes. Charitable gifts are to be made to him. That learned man will redeem (all persons). A Brāhmaṇa can accept monetary gifts. A Brāhmaṇa can receive gifts from everyone except an avarṇaka (i.e. a disreputable person) (explained below). [1]

5-8a. What is given to (and by) [2] an impotent fellow, one devoid of sons, one of hypocritical conduct, one hating the Vedas and Brāhmaṇas, one who has forsaken his special rites and duties becomes fruitless.

What is given by a person fondly attached to another man's wife or covetous of another man's wealth becomes fruitless. If a Brāhmaṇa is a (professional) singer, what is given (to and) by him becomes fruitless. What is given by a Brāhmaṇa whose mind is filled with jealousy, who is ungrateful, deceitful and devoid of knowledge becomes fruitless.

8b-12a. What is given by one who perpetually indulges in begging, who is violent towards the weak, who sells his name and fame, Vedic passages, Smṛti texts and holy rites becomes fruitless.

If a person habitually oppresses others, what is given by him becomes fruitless. One should not accept anything from or give anything to those who are engaged in sins or who are censured by the people of good activities.

Gifts should be given only to a person regularly engaged in good activities, who is well-versed in the Vedas, who maintains the sacred fires, who is poor and devoid of means of livelihood and has a large family.

12b-15. Gifts must be given by making special efforts to a person absorbed in the worship of gods or to a person who narrates the stories of the Purāṇas . O Brāhmaṇa, charitable gifts must particularly be made to a poor man.

Of what avail is much talk? Listen, O excellent Brāhmaṇas. Gifts can always be made to all Brāhmaṇas.

If anything is given to the husband of a barren woman, the man is reborn as a donkey.

One should never make obeisance to an unbeliever, [3] a person who has transgressed the limits of decorum, a person without a son, a person who is sluggish and knavish, and (to) one who indulges in gambling and stealing.

16. One should never bow to a heretic, to a fallen man, one who has lost his caste, a person who sells the Vedas, an ungrateful person and a person engaged in sinful activities.

17. One should not make obeisance to a person engaged in bathing, a person with sacrificial twigs and flowers in his hand, a person holding a water-pot as well as a person engaged in taking food.

18. One should not bow to a person engaged in arguments, an angry and ferocious person, a person who is vomiting, one standing in the midst of people, a person holding food received as alms and a person lying down (or asleep).

19. One should never bow to a barren woman, a woman in menses, an adulteress, a woman in the lying-in-chamber, a woman who has had an abortion, a woman who spoils holy rites as well as a fierce woman.

20-23. Individual obeisance in an assembly, in a sacrificial hall and in temples destroys earlier merit.

One should not make obeisance to a person employed in the holy rites of Śrāddha , one who is engaged in the worship of a deity and one who is engaged in the performance of Yajña and Tarpaṇa .

If a person does not salute in return to a person who makes obeisance, he should be known as undeserving to be saluted like a Śūdra . Hence on all occasions an intelligent excellent Brāhmaṇa shall abstain from making obeisance to husband of a barren woman or a cruel Brāhmaṇa.

[The Greatness of Ākāśagaṅgā]:—

Śrī Sūta said :

24-27. In this connection I shall relate the legendary story of the intelligent Puṇyaśīla as recounted by Nārada to sage Sanatkumāra . I shall recount it, O excellent sages. Listen attentively.

Formerly on the banks of Godāvarī there was an excellent Brāhmaṇa (named) Puṇyaśīla. He was devoted to all holy rites. He was truthful in speech. He had conquered his sense-organs and was merciful to all living beings. He worshipped gods, Brāhmaṇas and the fire. He was pure by birth as well as by activities. He was engaged in doing service conducive to the welfare of his parents; he was devoted to preceptors and elders. He was courteous and chivalrous. He was hospitable to Brāhmaṇas and honoured by good people.

[Conversion of Puṇyaśīla's Face into that of a Donkey by Inviting a Barren Woman's Husband (to Śrāddha)]:—

28-30. A certain Brāhmaṇa who was a master of the Vedas and Vedāṅgas and who was endowed with good qualities like these came to the house of the intelligent Puṇyaśīla. Immediately he was requested to take part in the Śrāddha of the Pitṛs by Puṇyaśīla.

After employing that quiescent Brāhmaṇa well-versed in the Vedas for the holy Śrāddha of the Pitṛs, the righteous-souled (Puṇyaśīla) performed the excellent annual Śrāddha.

31. Then after some time a hideous deformity resembling the face of a donkey, came over the face of Puṇyaśīla.

32-33. Thereupon that extremely righteous Puṇyaśīla became dejected at heart. Heaving heavy sighs, the deeply depressed Puṇyaśīla came to the hermitage of Yogī Agastya . It was extremely divine and yielded all desired benefits. It was on the banks of Suvarṇamukharī and was resorted to by multitudes of sages.

34-35. In that hermitage he saw the noble-souled Agastya who wished for the welfare of all the worlds, being attended upon day and night by prominent sages. Seeing him the excessively miserable Brāhmaṇa with the face of a donkey bowed down to him.

Puṇyaśīla said :

36-38. Obeisance to you, O Agastya, storehouse of penance, who are served by sages. Save me, O storehouse of mercy, save me, a great sinner with a despicable face. By what fault has my face become hideous and ugly. O excellent sage, O blessed one speak it out of love for me.

Agastya said :

39. O excellent Brāhmaṇa of great distinction, O Puṇyaśīla of great intellect, listen attentively to (the cause) of the ugliness of your face, O Brāhmaṇa.

[Ineligibility of a Barren Woman's Husband for Invitation to a Śrāddha]:—

40-45a. You had (once) engaged a Brāhmaṇa who was a storehouse of good qualities, master of the Vedas and Vedāṅgas and conversant with sacred learning, though he was sonless. It is on account of that great sin that there is ugliness in your face, O Brāhmaṇa.

Those who employ a Brāhmaṇa, husband of a barren woman, in offering Havyas , Kavyas etc. attain donkey-facedness. One should never invite the great sinner, husband of a barren woman, in any auspicious rite or in the rites concerning the Manes, O Brāhmaṇa.

O prominent Brāhmaṇa, a person who wishes for welfare and felicity should never invite at a Śrāddha ceremony husband of a barren woman, an exceedingly cruel person and husband of a Śūdra woman.

Even if he be well-conversant with the Vedas, scriptures etc., even if he be of noble birth and even if he be engaged in the performance of religious rites, O excellent Brāhmaṇa, husband of a barren woman must be avoided in the Śrāddha rite at all costs by one desirous of welfare.

45b-50. An excellent Brāhmaṇa should avoid husband of a barren woman in the Śrāddha rite, even if he be competent to perform sacrifices such as Jyotiṣṭoma and others, in holy observances and austerities.

If a deserving Brāhmaṇa is not available, one should invite a Brāhmaṇa of good conduct having a son, though he may be sustaining himself merely on the sacred thread(?) [symbolising his Brahminhood].

In the absence of such a person, O excellent Brāhmaṇa, one should engage one's son or younger brother or oneself but should refrain (from inviting) husband of a barren woman in the Śrāddha rite. O illustrious Puṇyaśīla, it is proclaimed with arms lifted up that one should not at any cost engage a sonless person for the Śrāddha rite. [4]

If the person performing a Śrāddha engages a Brāhmaṇa who is husband of a barren woman, that Śrāddha should be known as Āsura (demoniac) and the person who performs it shall go to hell.

[The Deformity of Puṇyaśīla Dispelled by Means of Holy Bath in Ākāśagaṅgā]:—

51-54a. Of what avail is much talk? I shall mention to you the means of dispelling that defect and sin. On the auspicious banks of Svarṇamukhī there is the highly meritorious Veṅkaṭācala which is resorted to by multitudes of Devas . It is the son of Meru and it bestows all desired benefits.

There is a very great Tīrtha named Viyadgaṅgā on that prominent mountain Veṅkaṭa, bowed to by Suras and Asuras . It suppresses all sins and increases longevity and health.

54b-55. You go to the mountain Veṅkaṭa and take your holy bath in the waters of Svāmipuṣkariṇī with due performance of the holy rite of Saṃkalpa . Thereafter go to Gaṅgātīrtha. After going there, O highly intelligent one, you take your holy bath in it in accordance with the injunctions regarding Tīrthas .

56-57. Merely by having the holy bath, O highly intelligent one, the ugliness of this face will disappear instantaneously. There is no doubt about it.

On being told thus by the noble-souled Agastya Puṇyaśīla bowed down to that noble-souled (sage) and then went to Veṅkaṭādri .

58-59. After going there the blessed one took his holy bath with due observances in the waters of Svāmipuṣkariṇī. Then he went to Viyadgaṅgā. By taking his holy bath there the righteous-souled one, Puṇyaśīla, attained a face comparable to the face of Kāma (god of Love). Thanks to the greatness of the Tīrtha.

Śrī Sūta said :

60. Thus, O Śaunaka and other Brāhmaṇas of great prowess, what was told by Nārada to sage Sanatkumāra has been recounted to you.

[1]: [1] : VV 5-14 give a list of persons not eligible to receive a gift (cf. Manu 4.193-200; Mbh, Vana 200.5-9).

[2]: [2] : Lines 10b-11a show that the restrictions mentioned herein are applicable both to donor and receiver.

[3]: [3] : VV 15-23 give a list of those whom one should not pay obeisance.

[4]: [4] : Śrāddha signifies and is intended for the continuity of the family. An issueless person is naturally regarded as ineligible for it. Hence this tirade against husband of a barren woman.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 23

Great Efficacy of Cakratīrtha

Chapter 23 of 221 · 45 detected Sanskrit verse markers

Sanskrit

।। अथ चक्रतीर्थमाहात्म्यम् ।।
।। श्रीसूत उवाच ।। ।।
अथाहं संप्रवक्ष्यामि द्विजेन्द्राः सत्यवादिनः।।
चक्रतीर्थस्य माहात्म्यं सर्वपापप्रणाशनम् ।।१।।
ये शृण्वन्ति महापुण्यं चक्रतीर्थस्य वैभवम् ।।
ते यांति विष्णुभवनं पुनरावृत्तिवर्जितम् ।।२।।
अन्नदाने च विमुखा जलदाने तथैव च ।।
गोदानविमुखा ये च शुद्धास्तेऽत्र निमज्जनात् ।।३।।
तस्मात्पुण्यतमं तीर्थं चक्रतीर्थमनुत्तमम्।। ४ ।। ।।
अथ पद्मनाभाख्यद्विजकृततपःप्रकारः ।।
।। श्रीसूत उवाच ।। ।।
पुरा श्रीवत्सगोत्रीयः पद्मनाभो जितेन्द्रियः ।।
चक्रपुष्करिणीतीरे सोऽतप्यत महत्तपः ।। ५ ।।
दयायुक्तो निराहारः सत्यवादी जितेन्द्रियः ।।
आत्मवत्सर्वभूतानि पश्यन्विषयनिःस्पृहः ।। ६ ।।

सर्वभूतहितो दान्तः सर्वद्वन्द्वविवर्जितः ।।
वर्षाणि कतिचित्सोऽयं जीर्णपर्णाशनोऽभवत् ।। ७ ।।
कञ्चित्कालं जलाहारो वायुभक्षः कियत्समाः ।।
एवं द्वादश वर्षाणि पद्मनाभो महामुनिः ।। ८ ।।
।। अथ चक्रतीर्थे पद्मनाभाख्यद्विजकृततपस्तुष्टभगवदाविर्भावः ।। ।।
अतप्यत तपो घोरं देवैरपि सुदुष्करम्।।
अथ ततपसा तुष्टो भगवान्कमलापतिः ।। ९ ।।
प्रत्यक्षतामगात्तस्य शङ्खचक्रगदाधरः ।।
विकचाम्बुजपत्राक्षः सूर्यकोटिसमप्रभः ।। 2.1.23.१० ।।
उन्मील्य चक्षुषी तत्र दृष्टवान्वेंकटेश्वरम् ।।
शंखचक्रधरं शांतं श्रीनिवासं कृपानिधिम् ।।
दृष्ट्वा देवं महात्मानं स्तोतुं समुपचक्रमे ।। ११ ।।
।। अथ पद्मनाभाख्यद्विजकृतश्रीनिवासस्तुतिः ।। ।।
नमो देवाधिदेवाय वेंकटेशाय शार्ङ्गिणे ।।
नारायणाद्रिवासाय श्रीनिवासाय ते नमः ।। १२ ।।

नमः कल्मषनाशाय वासुदेवाय विष्णवे ।।
शेषाचलनिवासाय श्रीनिवासाय ते नमः ।। १३ ।।
नमस्त्रैलोक्यनाथाय विश्वरूपाय साक्षिणे ।।
शिवब्रह्मादिवंद्याय श्रीनिवासाय ते नमः ।। १४ ।।
नमः कमलनेत्राय क्षीराब्धिशयनाय ते ।।
दुष्टराक्षससंहर्त्रे श्रीनिवासाय ते नमः ।। १५ ।।
भक्तप्रियाय देवाय देवानां पतये नमः ।। १६ ।।
प्रणतार्तिविनाशाय श्रीनिवासाय ते नमः ।। १७ ।।
योगिनां पतये नित्यं वेदवेद्याय विष्णवे ।।
भक्तानां पापसंहर्त्रे श्रीनिवासाय ते नमः ।। १८ ।।
एवं स्तुतो महाभागः श्रीनिवासो जगन्मयः ।।
पद्मनाभाख्यऋषिणा चक्रतीर्थनिवासिना ।। १९ ।।
।। अथ पद्मनाभस्य चक्रतीर्थे निरंतरवासाय भगवन्नियमनम् ।। ।।
संतोषं परमं प्राप्य वेंकटेशो दयानिधिः ।। 2.1.23.२० ।।
पद्मनाभं द्विजवरं शांतं धर्मपरायणम् ।।

सुधाधारोपमं वाक्यमब्रवीत्पुरुषोत्तमः ।। २१ ।।
।। श्रीनिवास उवाच ।। ।।
द्विजवर्य महाभाग मत्पादकमलार्चक ।।
चक्रतीर्थस्य तीरे त्वमाकल्पं पूजयन्वस ।। २२ ।।
इत्युक्त्वा भगवान्विष्णुस्तत्रैवांतरधीयत ।।
अन्तर्धानं गते देवे श्रीनिवासे जगद्गुरौ ।। २३ ।।
चक्रतीर्थस्य तीरे तु वासं चक्रे महामतिः ।।
ततः कालांतरे कश्चिद्राक्षसो भीमदर्शनः ।। २४ ।।
मुनिं तं पद्मनाभाख्यं नारायणपरायणम् ।।
आययौ भक्षितुं क्रूरः क्षुधया परिपीडतः ।। २५ ।।
ब्राह्मणं तरसा सोऽयं राक्षसो जगृहे तदा ।।
गृहीतस्तरसा तेन् विप्रो वेदांगपारगः ।। ५४ ।।
प्रचुक्रोश दयाम्भोधिमापन्नानां परायणम्।।
नारायणं चक्रपाणिं पक्ष रक्षेति वै मुहुः।। २७।।
वेंकटेश दयासिन्धो शरणागतपालक ।।

त्राहि मां पुरुषव्याघ्र रक्षोवशमुपागतम्।।२८।।
लक्ष्मीकांत हरे विष्णो वैकुण्ठ गरुडध्वज।।
मां रक्ष राक्षसाक्रांतं ग्राहाक्रांतं गजं यथा।। २९।।
दामोदर जगन्नाथ हिरण्यासुरमर्दन ।।
प्रह्लादमिव मां रक्ष राक्षसेनातिपीडितम् ।। 2.1.23.३० ।।
।। अथ पद्मनाभहननोद्युक्तासुरवधाय भगवत्कृतचक्रप्रेषणम् ।। ।।
इत्येवं स्तुवतस्तस्य पद्मनाभस्य हे द्विजाः ।।
स्वभक्तस्य भयं ज्ञात्वा चक्रपाणिर्दयानिधिः ।। ३१ ।।
स्वचक्रं प्रेषयामास भक्तरक्षणकारणात् ।।

प्रेरितं विष्णुचक्रं तद्विष्णुना प्रभविष्णुना।। ३२।।
आजगामाथ वेगेन चक्रपुष्करिणीतटम्।।
अनन्तादित्यसंकाशमनन्ताग्निसमप्रभम्।। ३३।।
महाज्वालं महानाद महासुरविमर्दनम्।।
दृष्ट्वा सुदर्शनं विष्णो राक्षसोऽथ प्रदुद्रुवे।। ३४।।
अथ भगवत्प्रेषितचक्रकृतासुरवधः।।

द्रवमाणस्य तस्याशु राक्षसस्य सुदर्शनम्।।
शिरश्चकर्त सहसा ज्वालामालादुरासदम् ।। ३५ ।।
ततो विप्रवरो दृष्ट्वा राक्षसं पतितं भुवि ।।
मुदा परमया युक्तस्तुष्टाव च सुदर्शनम् ।। ३६ ।।
।। पद्मनाभ उवाच ।। ।।
विष्णुचक्र नमस्तेऽस्तु विश्वरक्षणदीक्षित ।।
नारायणकराम्भोज भूषणाय नमोऽस्तु ते ।। ३७ ।।
युद्धेष्वसुरसंहारकुशलाय महारव ।।
सुदर्शन नमस्तुभ्यं भक्तानामार्तिनाशन ।। ३८ ।।
रक्ष मां भयसंविग्नं सर्वस्मादपि कल्मषात् ।।
स्वामिन्सुदर्शन विभो चक्रतीर्थे सदा भवान् ।। ३९ ।।
सन्निधेहि हिताय त्वं जगतो मुक्तिकांक्षिणः ।।
ब्राह्मणेनैवमुक्तं तद्विष्णुचक्रं मुनीश्वराः ।। 2.1.23.४० ।।
तं प्राह पद्मनाभाख्यं प्रीणयन्निव सौहृदात् ।। ४१ ।।
।। अथ द्विजप्रार्थनया चक्रकृतवरदानादिः ।।

।। सुदर्शन उवाच ।। ।।
पद्मनाभ महापुण्यं चक्रतीर्थमनुत्तमम्।।
अस्मिन्वसामि सततं लोकानां हितकाम्यया ।। ४२ ।।
त्वत्पीडां परिचिन्त्याहं राक्षसेन दुरात्मना ।। ४३ ।।
प्रेरितो विष्णुना विप्र त्वरया समुपागतः ।।
त्वत्पीडकोऽपि निहतो मयाऽयं राक्षसाधमः ।। ४४ ।।
मोचितस्त्वं भयादस्मात्त्वं हि भक्तो हरेः सदा ।।
चक्रतीर्थे महापुण्ये सर्वपापहरे द्विज ।। ४५ ।।
सततं लोकरक्षार्थं सन्निधानं करोमि ते ।।
अस्मिन्मत्सन्निधानात्ते तथान्येषामपि द्विज ।। ४६ ।।
इतः परं न पीडा स्याद्भूतराक्षससम्भवा ।।
अस्मिन्मत्सन्निधानात्स्याच्चक्रतीर्थमिति प्रथा ।। ४७ ।।
स्नानं येऽत्र प्रकुर्वन्ति चक्रतीर्थे विमुक्तिदे ।।
तेषां पुत्राश्च पौत्राश्च वंशजाः सर्व एव हि ।। ४८ ।।
विधूतपापा यास्यन्ति तद्विष्णोः परमं पदम् ।।

इत्युक्त्वा विष्णुचक्रं तत्पद्मनाभस्य पश्यतः ।। ४९ ।।
अन्येषामपि विप्राणां पश्यतां सहसा द्विजाः ।।

चक्रपुष्करिणीं तां तु प्राविशत्पापनाशिनीम् ।। 2.1.23.५० ।।
।। श्रीसूत उवाच ।। ।।
चक्रतीर्थस्य माहात्म्यं विप्रेन्द्राः पापनाशनम् ।।
युष्माकं कथितं सर्वं शौनकाद्या महौजसः ।। ५१ ।।
चक्रतीर्थसमं तीर्थं न भूतं न भविष्यति ।।
अत्र स्नात्वा नरा विप्रा मोक्षभाजो न संशयः ।।९२ ।।
कीर्तयेदिममध्यायं शृणुयाद्वा समाहितः ।।
चक्रतीर्थाभिषेकस्य प्राप्नोति फलमुत्तमम् ।। ५३ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये
चक्रतीर्थमहिमानुवर्णनंनाम त्रयोविंशतितमोऽध्यायः ।। २३ ।।

Roman transliteration

|| atha cakratīrthamāhātmyam ||
|| śrīsūta uvāca || ||
athāhaṃ saṃpravakṣyāmi dvijendrāḥ satyavādinaḥ||
cakratīrthasya māhātmyaṃ sarvapāpapraṇāśanam ||1||
ye śṛṇvanti mahāpuṇyaṃ cakratīrthasya vaibhavam ||
te yāṃti viṣṇubhavanaṃ punarāvṛttivarjitam ||2||
annadāne ca vimukhā jaladāne tathaiva ca ||
godānavimukhā ye ca śuddhāste'tra nimajjanāt ||3||
tasmātpuṇyatamaṃ tīrthaṃ cakratīrthamanuttamam|| 4 || ||
atha padmanābhākhyadvijakṛtatapaḥprakāraḥ ||
|| śrīsūta uvāca || ||
purā śrīvatsagotrīyaḥ padmanābho jitendriyaḥ ||
cakrapuṣkariṇītīre so'tapyata mahattapaḥ || 5 ||
dayāyukto nirāhāraḥ satyavādī jitendriyaḥ ||
ātmavatsarvabhūtāni paśyanviṣayaniḥspṛhaḥ || 6 ||

sarvabhūtahito dāntaḥ sarvadvandvavivarjitaḥ ||
varṣāṇi katicitso'yaṃ jīrṇaparṇāśano'bhavat || 7 ||
kañcitkālaṃ jalāhāro vāyubhakṣaḥ kiyatsamāḥ ||
evaṃ dvādaśa varṣāṇi padmanābho mahāmuniḥ || 8 ||
|| atha cakratīrthe padmanābhākhyadvijakṛtatapastuṣṭabhagavadāvirbhāvaḥ || ||
atapyata tapo ghoraṃ devairapi suduṣkaram||
atha tattapasā tuṣṭo bhagavānkamalāpatiḥ || 9 ||
pratyakṣatāmagāttasya śaṅkhacakragadādharaḥ ||
vikacāmbujapatrākṣaḥ sūryakoṭisamaprabhaḥ || 2.1.23.10 ||
unmīlya cakṣuṣī tatra dṛṣṭavānveṃkaṭeśvaram ||
śaṃkhacakradharaṃ śāṃtaṃ śrīnivāsaṃ kṛpānidhim ||
dṛṣṭvā devaṃ mahātmānaṃ stotuṃ samupacakrame || 11 ||
|| atha padmanābhākhyadvijakṛtaśrīnivāsastutiḥ || ||
namo devādhidevāya veṃkaṭeśāya śārṅgiṇe ||
nārāyaṇādrivāsāya śrīnivāsāya te namaḥ || 12 ||

namaḥ kalmaṣanāśāya vāsudevāya viṣṇave ||
śeṣācalanivāsāya śrīnivāsāya te namaḥ || 13 ||
namastrailokyanāthāya viśvarūpāya sākṣiṇe ||
śivabrahmādivaṃdyāya śrīnivāsāya te namaḥ || 14 ||

namaḥ kamalanetrāya kṣīrābdhiśayanāya te ||
duṣṭarākṣasasaṃhartre śrīnivāsāya te namaḥ || 15 ||
bhaktapriyāya devāya devānāṃ pataye namaḥ || 16 ||
praṇatārtivināśāya śrīnivāsāya te namaḥ || 17 ||
yogināṃ pataye nityaṃ vedavedyāya viṣṇave ||
bhaktānāṃ pāpasaṃhartre śrīnivāsāya te namaḥ || 18 ||
evaṃ stuto mahābhāgaḥ śrīnivāso jaganmayaḥ ||
padmanābhākhyaṛṣiṇā cakratīrthanivāsinā || 19 ||
|| atha padmanābhasya cakratīrthe niraṃtaravāsāya bhagavanniyamanam || ||
saṃtoṣaṃ paramaṃ prāpya veṃkaṭeśo dayānidhiḥ || 2.1.23.20 ||
padmanābhaṃ dvijavaraṃ śāṃtaṃ dharmaparāyaṇam ||

sudhādhāropamaṃ vākyamabravītpuruṣottamaḥ || 21 ||
|| śrīnivāsa uvāca || ||
dvijavarya mahābhāga matpādakamalārcaka ||
cakratīrthasya tīre tvamākalpaṃ pūjayanvasa || 22 ||
ityuktvā bhagavānviṣṇustatraivāṃtaradhīyata ||
antardhānaṃ gate deve śrīnivāse jagadgurau || 23 ||
cakratīrthasya tīre tu vāsaṃ cakre mahāmatiḥ ||
tataḥ kālāṃtare kaścidrākṣaso bhīmadarśanaḥ || 24 ||
muniṃ taṃ padmanābhākhyaṃ nārāyaṇaparāyaṇam ||
āyayau bhakṣituṃ krūraḥ kṣudhayā paripīḍitaḥ || 25 ||
brāhmaṇaṃ tarasā so'yaṃ rākṣaso jagṛhe tadā ||
gṛhītastarasā ten vipro vedāṃgapāragaḥ || 54 ||
pracukrośa dayāmbhodhimāpannānāṃ parāyaṇam||
nārāyaṇaṃ cakrapāṇiṃ pakṣa rakṣeti vai muhuḥ|| 27||
veṃkaṭeśa dayāsindho śaraṇāgatapālaka ||

trāhi māṃ puruṣavyāghra rakṣovaśamupāgatam||28||
lakṣmīkāṃta hare viṣṇo vaikuṇṭha garuḍadhvaja||
māṃ rakṣa rākṣasākrāṃtaṃ grāhākrāṃtaṃ gajaṃ yathā|| 29||
dāmodara jagannātha hiraṇyāsuramardana ||
prahlādamiva māṃ rakṣa rākṣasenātipīḍitam || 2.1.23.30 ||
|| atha padmanābhahananodyuktāsuravadhāya bhagavatkṛtacakrapreṣaṇam || ||
ityevaṃ stuvatatastasya padmanābhasya he dvijāḥ ||
svabhaktasya bhayaṃ jñātvā cakrapāṇirdayānidhiḥ || 31 ||
svacakraṃ preṣayāmāsa bhaktarakṣaṇakāraṇāt ||
preritaṃ viṣṇucakraṃ tadviṣṇunā prabhaviṣṇunā|| 32||
ājagāmātha vegena cakrapuṣkariṇītaṭam||
anantādityasaṃkāśamanantāgnisamaprabham|| 33||
mahājvālaṃ mahānāda mahāsuravimardanam||
dṛṣṭvā sudarśanaṃ viṣṇo rākṣaso'tha pradudruve|| 34||
atha bhagavatpreṣitacakrakṛtāsuravadhaḥ||

dravamāṇasya tasyāśu rākṣasasya sudarśanam||
śiraścakarta sahasā jvālāmālādurāsadam || 35 ||
tato vipravaro dṛṣṭvā rākṣasaṃ patitaṃ bhuvi ||
mudā paramayā yuktastuṣṭāva ca sudarśanam || 36 ||
|| padmanābha uvāca || ||
viṣṇucakra namaste'stu viśvarakṣaṇadīkṣita ||
nārāyaṇakarāmbhoja bhūṣaṇāya namo'stu te || 37 ||
yuddheṣvasurasaṃhārakuśalāya mahārava ||
sudarśana namastubhyaṃ bhaktānāmārtināśana || 38 ||

rakṣa māṃ bhayasaṃvignaṃ sarvasmādapi kalmaṣāt ||
svāminsudarśana vibho cakratīrthe sadā bhavān || 39 ||
sannidhehi hitāya tvaṃ jagato muktikāṃkṣiṇaḥ ||
brāhmaṇenaivamuktaṃ tadviṣṇucakraṃ munīśvarāḥ || 2.1.23.40 ||
taṃ prāha padmanābhākhyaṃ prīṇayanniva sauhṛdāt || 41 ||
|| atha dvijaprārthanayā cakrakṛtavaradānādiḥ ||

|| sudarśana uvāca || ||
padmanābha mahāpuṇyaṃ cakratīrthamanuttamam||
asminvasāmi satataṃ lokānāṃ hitakāmyayā || 42 ||
tvatpīḍāṃ paricintyāhaṃ rākṣasena durātmanā || 43 ||
prerito viṣṇunā vipra tvarayā samupāgataḥ ||
tvatpīḍako'pi nihato mayā'yaṃ rākṣasādhamaḥ || 44 ||
mocitastvaṃ bhayādasmāttvaṃ hi bhakto hareḥ sadā ||
cakratīrthe mahāpuṇye sarvapāpahare dvija || 45 ||
sataṭaṃ lokarakṣārthaṃ sannidhānaṃ karomi te ||
asminmatsannidhānātte tathānyeṣāmapi dvija || 46 ||
itaḥ paraṃ na pīḍā syādbhūtarākṣasasambhavā ||
asminmatsannidhānātsyāccakratīrthamiti prathā || 47 ||
snānaṃ ye'tra prakurvanti cakratīrthe vimuktide ||
teṣāṃ putrāśca pautrāśca vaṃśajāḥ sarva eva hi || 48 ||
vidhūtapāpā yāsyanti tadviṣṇoḥ paramaṃ padam ||

ityuktvā viṣṇucakraṃ tatpadmanābhasya paśyataḥ || 49 ||
anyeṣāmapi viprāṇāṃ paśyatāṃ sahasā dvijāḥ ||
cakrapuṣkariṇīṃ tāṃ tu prāviśatpāpanāśinīm || 2.1.23.50 ||
|| śrīsūta uvāca || ||
cakratīrthasya māhātmyaṃ viprendrāḥ pāpanāśanam ||
yuṣmākaṃ kathitaṃ sarvaṃ śaunakādyā mahaujasaḥ || 51 ||
cakratīrthasamaṃ tīrthaṃ na bhūtaṃ na bhaviṣyati ||
atra snātvā narā viprā mokṣabhājo na saṃśayaḥ ||92 ||
kīrtayedimamadhyāyaṃ śṛṇuyādvā samāhitaḥ ||
cakratīrthābhiṣekasya prāpnoti phalamuttamam || 53 ||
iti śriskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīveṃkaṭācalamāhātmye cakratīrthamahimānuvarṇanaṃnāma trayoviṃśatitamo'dhyāyaḥ || 23 ||

English translation

Śrī Sūta said :

1-3. Now I shall narrate, O eminent Brāhmaṇas of truthful speech, the greatness of Cakratīrtha that destroys all sins.

Those who listen to the greatness of Cakratīrtha of great merit go to the abode of Viṣṇu from which there is no return into this world, i.e. Saṃsāra .

Those who are averse to the charitable gift of food as well as that of water, those who are averse to the charitable gift of cows, become pure by taking their holy bath here.

4. Hence Cakratīrtha, the excellent Tīrtha , is excessively meritorious.

Performance of Penance by Brāhmaṇa Padmanābha

Śrī Sūta said :

5. Formerly Padmanābha of Śrīvatsa Gotra , who had conquered his sense organs, performed a great penance on the banks of Cakrapuṣkariṇī,

6. He was endowed with mercifulness. He abstained from food. He was truthful in speech and had conquered his sense-organs. He looked at all living beings as his own self. He was free from desire for sensual pleasures.

7-9a. He wished (and strove) for the welfare of all living beings. He controlled his mind. He was free from the (effects of) mutually opposed pairs (such as pleasure and pain etc.). For a few years he maintained himself by eating old (fallen) leaves. For some time his sole diet was water; for a few years he subsisted on air only. Thus for twelve years the great sage Padmanābha performed a severe penance very difficult to be performed even by Devas .

[Delighted by the Penance Performed by the Brāhmaṇa Named Padmanābha at Cakratīrtha the Lord Appears Before Him]:—

9b-11. On being satisfied and pleased by his penance the Lord of Kamalā , holding the conch, the discus and the iron club became visible to him. His eyes resembled the petals of a fullblown lotus. He had the lustre similar to that of a crore of suns.

He (Padmanābha) opened his eyes and saw Śrīnivāsa , the Lord of Veṅkaṭa , the calm and quiescent storehouse of mercy, holding the conch and the discus.

On seeing the noble-souled Lord he began to eulogize.

[Hymn to Śrīnivāsa Composed by Brāhmaṇa Padmanābha]:—

12. “Obeisance to the over-lord of Devas, to the Lord of Veṅkaṭa wielding the Śārṅga bow. Bow to you, to Śrīnivāsa, resident of the Nārāyaṇa mountain.

13. Obeisance to Viṣṇu, the son of Vasudeva , the destroyer of sins. Hail to you, Śrīnivāsa, resident of the Śeṣācala mountain.

14. Obeisance to the Lord of the three worlds, the omnipresent witness. Obeisance to you, to Śrīnivāsa worthy of being saluted by Śiva , Brahmā and others.

15. Obeisance to the Lord with lotus-like eyes. Obeisance to you lying on the Milk Ocean. Hail to you, Śrīnivāsa, the slayer of wicked Rākṣasas .

16-18. Obeisance to the Lord fond of the devotees, to the Lord of Devas. Obeisance to you, to Śrīnivāsa, the destroyer of the agony of those who bow down (to you).

A bow to the Lord of Yogins , to Viṣṇu, to be always known through the Vedas . Obeisance to you, to Śrīnivāsa, the dispeller of the sins of devotees.”

19. Thus was eulogized Śrīnivāsa, the auspicious one who is immanent in the universe, by the sage named Padmanābha who was a resident of Cakratīrtha.

[The Lord Directs Padmanābha to Stay at Cakratīrtha Permanently]:—

20-21. After having attained the greatest delight Puruṣottama , the Lord of Veṅkaṭa, the storehouse of mercy, spoke these nectar-like words to Padmanābha, the excellent Brāhmaṇa, who was calm and devoted to holy rites:

Śrīnivāsa said :

22. O excellent Brāhmaṇa, O blessed one, O worshipper of my lotus-like feet, you stay on the banks of Cakratīrtha to the end of the Kalpa worshipping me.

23-24a. After saying this Lord Viṣṇu vanished there itself. When Lord Śrīnivāsa, the sire of the universe, vanished, (the Brāhmaṇa) of great intellect stayed on the banks of Cakratīrtha.

24b-25. Then after some time a certain Rākṣasa of a terrible appearance who was very cruel and was afflicted with hunger, came there to devour that sage named Padmanābha who was devoted to Nārāyaṇa.

26-30. The Rākṣasa caught hold of the Brāhmaṇa with great force. On being seized by him with great force, the Brāhmaṇa, a master of the Vedāṅgas , yelled loudly to Nārāyaṇa, the discus-bearing deity, the greatest resort of persons in distress, an ocean of mercy. He repeatedly cried: “Save me, save me. O Lord of Veṅkaṭa, O ocean of mercy, O protector of those who seek refuge in you, O tiger among men, save me. I have been overcome by a Rākṣasa. O Hari , O Viṣṇu, O Lord of Lakṣmī , O Garuḍa -emblemed Lord, O Vaikuṇṭha , protect me. I have been seized by a Rākṣasa. Save me in the manner you saved the elephant attacked by the crocodile. [1] O Dāmodara , O Lord of the universe, O suppressor of Hiraṇyāsura, save me as you saved Prahlāda (as I am) exceedingly afflicted by the Rākṣasa.”

[The Lord Despatches His Discus for Slaying the Demon about to Kill Padmanābha]:—

31-34. As Padmanābha eulogized thus, O Brāhmaṇas, Cakrapāṇi , the storehouse of mercifulness, realized the danger of his devotee. He despatched his own Discus for protecting the devotee.

On being hurled by Viṣṇu, the powerful one, that Discus of Viṣṇu, came to the banks of Cakrapuṣkariṇī speedily. It shone like infinite number of suns. It had the lustre equal to that of infinite number of fires.

On seeing Viṣṇu’s Sudarśana of great refulgence and loud sound, capable of suppressing great Asuras , the Rākṣasa fled.

[The Discus Despatched by the Lord Slays the Asura]:—

35-36. Even as the Rākṣasa fled, Sudarśana which was unapproachable on account of clusters of sparks and flames, suddenly cut off his head. On seeing the Rākṣasa fallen on the ground, the excellent Brāhmaṇa rejoiced excessively and eulogized Sudarśana.

Padmanābha said :

37-41. O Viṣṇu’s Discus, obeisance to you. You are prepared for protecting the universe. Salute to you, to the ornament of the lotus-like hand of Nārāyaṇa. O Sudarśana, of great sound, O destroyer of the agony of devotees, obeisance to you, efficient in the destruction of Asuras in the course of battles. Save me. I am extremely frightened. Save me from all sins, O Lord and Master Sudarśana! Be ever present at the Cakratīrtha for the welfare of the universe desirous of salvation.

On being prayed thus by that Brāhmaṇa that Discus of Viṣṇu, O great sages, spoke to that (Brāhmaṇa) named Padmanābha, delighting him with great friendliness:

[Granting of Boons by the Discus at the Request of the Brāhmaṇa]:—

42-47. “O Padmanābha, I shall stay here permanently with a desire for the welfare of all the worlds at this most excellent and highly meritorious Cakratīrtha.

On pondering over your distress caused by the wicked Rākṣasa, O Brāhmaṇa, I have been despatched by Viṣṇu and I hastened to this place. This wretched Rākṣasa, your tormentor, has been killed by me. You have been liberated from fear as you are a permanent devotee of Hari.

In the Cakratīrtha of great merits, destructive of all sins, O Brāhmaṇa, I shall be present near you forever for the sake of protecting the worlds.

Due to my presence here, hereafter no harassment caused by evil spirits and demons shall disturb you or other Brāhmaṇas. Since I am present here it will become famous by the name Cakratīrtha.

48-50. The sons and grandsons, indeed all the persons born in the family of those who take their holy bath in Cakratīrtha that bestows salvation, shall become rid of their sins. They will go to the greatest region of Viṣṇu.”

After saying this, O Brāhmaṇas, even as Padmanābha and all other Brāhmaṇas stood watching, that Discus of Viṣṇu suddenly entered Cakrapuṣkariṇī that is destructive of sins.

Śrī Sūta said :

51-53. O Śaunaka and other great Brāhmaṇas of great prowess, the greatness of Cakratīrtha that is destructive of sins has been completely narrated to you all.

A Tīrtha on a par with Cakratīrtha has never been (before) nor will there be any (in future). O Brāhmaṇas, by taking their bath here men shall undoubtedly be liberated.

He who narrates this chapter or listens to this with great concentration and purity of mind attains the excellent benefit of taking the holy bath in Cakratīrtha.

[1]: [1] : This refers to the episode of Viṣṇu’s saving an elephant from a crocodile given in BhP VIII, Chs. 2 and 3.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 24

The Episode of the Gandharva Sundara

Chapter 24 of 221 · 48 detected Sanskrit verse markers

Sanskrit

अथ सुन्दराख्यगन्धर्वस्य राक्षसत्वप्राप्तिनिवृत्त्योरुपोद्घातः ।।
।। ऋषय ऊचुः ।। ।।
भगवन्राक्षसः कोऽसौ सूत पौराणिकोत्तम ।।
विष्णुभक्तं महात्मानं यो ब्राह्मणमबाधत ।। १ ।।
।। श्रीसूत उवाच ।। ।।
वक्ष्यामि राक्षसं क्रूरं तं विप्राः शृणुतादरात् ।।
यथा च राक्षसो जातो मुनीनां शापवैभवात् ।। २ ।।
पुरा वैकुण्ठसदृशे श्रीरङ्गे विष्णुमंदिरे ।।
वसिष्ठात्रिमुखाः सर्वे विष्णुभक्ता महौजसः ।। ।। ३ ।।
श्रीरङ्गनाथं देवेशं भक्तानामभयप्रदम् ।।
उपासांचक्रिरे मुक्त्यै श्रीरङ्गपुरवासिनः ।। ४ ।।
कदाचित्तत्र गन्धर्वो वीरबाहुसुतो बली ।।
सुन्दरो नाम विप्रेंद्रा विटगोष्ठीपरायणः ।। ५ ।।
ललनाशतसंयुक्तो विवस्त्रः सलिलाशये ।।
चिक्रीड स विवस्त्राभिः साकं युवतिभिर्मुदा ।। ६ ।।

कवेरजायास्तीर्थे तु वसिष्ठो मुनिभिः सह ।।
माध्याह्निकं कर्तुमना ययौ श्रीरंगमंदिरात् ।। ७ ।।
तानृषीनवलोक्याथ रामास्ता भयकातराः ।।
वासांस्याच्छादयामासुः सुन्दरो न तु साहसी ।। ८ ।।
ततो वसिष्ठः कुपितः शशापैनं गतत्रपम् ।। ९ ।।
।। वसिष्ठ उवाच ।। ।।
यस्मात्सुन्दर गन्धर्व दृष्ट्वाऽस्माँल्लज्जया त्वया ।।
वासो नाच्छादितं शीघ्रं याहि राक्षसतां ततः ।। 2.1.24.१० ।।
एवमुक्ते वसिष्ठेन रामाः प्राञ्जलयस्तदा ।।
प्रणिपत्य वसिष्ठं तं भक्तिनम्रेण चेतसा ।।११।।
मुनिमण्डलमध्ये तु वसिष्ठमिदमब्रुवन् ।। १२ ।।
।। रामा ऊचुः ।। ।।
भगवन्सर्वधर्मज्ञ चतुरानननन्दन ।।
दयासिन्धोऽवलोक्यास्मान्न कोपं कर्तुमर्हसि ।। १३ ।।
पतिरेव हि नारीणां भूषणं परमुच्यते ।।

पतिहीना तु या नारी शतपुत्रापि सा मुने ।। ।। १४ ।।
विधवेत्युच्यते लोके तासां जन्म निरर्थकम् ।।
तत्प्रसादं कुरु मुने पत्यावस्माकमादरात् ।। १५ ।।
एकोऽपराधः क्षंतव्यो मुनिभिस्तत्त्वदर्शिभिः ।।
क्षमां कुरु दयासिन्धो युष्मच्छिष्येऽत्र सुन्दरे ।। १६ ।।
।। श्रीसूत उवाच ।। ।।
वसिष्ठः प्रार्थितस्त्वेवं सुन्दरस्यांगनाजनैः ।।
प्रोवाच वचनं भूयः प्रसन्नः स द्विजोत्तमः ।। १७ ।।
।। अथ सुन्दराख्यस्य वसिष्ठोक्तराक्षत्वनिवृत्त्युपायः ।।
।। वसिष्ठ उवाच ।। ।।
न मे स्याद्वचनं मिथ्या कदाचिदपि सुभ्रुवः ।।
उपायं वः प्रवक्ष्यामि शृणुध्वं श्रद्धया सह ।। १८ ।।
षोडशाब्दावधिः शापो भर्तुर्वै भविता ध्रुवम् ।।
षोडशाब्दावधौ चैव सुन्दरो राक्षसाकृतिः ।। १९ ।।
यदृच्छया वेंकटाद्रिं सर्वपापहरं शुभम् ।।

गत्वासौ चक्रतीर्थं तद्गमिष्यति सुरांगनाः ।। 2.1.24.२० ।।
आस्ते तत्र महायोगी पद्मनाभो मुनीश्वरः ।।
भक्षार्थं तं मुनिं सोऽयं राक्षसोऽभिगमिष्यति ।। २१ ।।
ततो ब्राह्मणरक्षार्थ प्रेरितं चक्रमुत्तमम् ।।
विष्णुनास्य शिरः कायाद्धरिष्यति न संशयः ।। २२ ।।
ततः स्वं रूपमासाद्य शापान्मुक्तः स सुन्दरः ।।
पतिर्वस्त्रिदिवं भूयो गन्ता नास्त्यत्र संशयः ।। २३ ।।
ततस्त्रिदिवमासाद्य सुन्दरोऽयं पतिर्हि वः ।।
रमयिष्यति सुन्दर्यो युष्मान्सुन्दरवेषभृत् ।। २४ ।।
।। श्रीसूत उवाच ।। ।।
इत्युक्त्वा तु वसिष्ठस्ताः सुन्दरस्य वरांगनाः ।।
स्वाश्रमं प्रययौ तूर्णं श्रीरंगेश्वरभक्तिमान् ।। २५ ।।
अथ रामास्तमालिंग्य सुन्दरं पतिमात्मनः ।।
रुरुदुः शोकसन्तप्ता दुःखसागरमध्यगाः ।। २६ ।।
दृश्यमानासु तास्वेवं सुन्दरो राक्षसोऽभवत् ।।

महादंष्ट्रो महाकायो रक्तश्मश्रुशिरोरुहः ।। २७ ।।
तं दृष्ट्वा भयसंविग्ना जग्मू रामास्त्रिविष्टपम् ।।
ततो राक्षसवेषोऽयं सुंदरी भैरवाकृतिः ।। २८ ।।
भक्षयन्प्राणिनः सर्वान्देशाद्देशं वनाद्वनम्।।
भ्रमन्निलवेगोऽयं वेंकटाद्रिं नगोत्तमम् ।। २९ ।।
प्रविश्यासौ महापापी चक्रतीर्थं ततो ययौ ।।
एवं षोडशवर्षाणि भ्रमतोऽस्य ययुस्तदा ।। 2.1.24.३० ।।
ततस्तु षोडशाब्दान्ते राक्षसोऽयं मुनीश्वराः ।।
भक्षितुं पद्मनाभं तं चक्रतीर्थनिवासिनम् ।। ३१ ।।

उपाद्रवद्वायुवेगः सचास्तौषीज्जनार्दनम् ।।
योगिना च स्तुतो विष्णुस्तदा चक्रमचोदयत् ।। ३२ ।।
रक्षितुं पद्मनाभं तं राक्षसेन प्रपीडितम् ।।
अथागत्य हरेश्चक्रं राक्षसस्य शिरोऽहरत् ।। ।। ३३ ।।
।। अथ सुन्दराख्यस्य राक्षसत्वविमुक्तिपूर्वकं स्वस्वरूपप्राप्तिः ।। ।।
ततोऽयं राक्षसं देहं त्यक्त्वा दिव्यकलेवरः ।।

विमानवरमारुह्य सुन्दरः पुष्पवर्षितः ।। ३४ ।।
प्राञ्जलिः प्रणतो भूत्वा ववंदे तत्सुदर्शनम् ।।
तुष्टाव श्रुतिरम्याभिर्वाग्भिरग्र्याभिरादरात् ।। ३५ ।।
।। सुन्दर उवाच ।। ।।
सुदर्शन नमस्तेऽस्तु विष्णुहस्तैकभूषण ।।
नमस्तेऽसुरसंहर्त्रे सहस्रादित्यतेजसे ।। ३६ ।।
कृपावेशेन भवतस्त्यक्वाहं राक्षसीं तनुम् ।।
स्वं रूपमभजं विष्णोश्चक्रायुध नमोऽस्तु ते ।। ३७ ।।
अनुजानीहि मां गंतुं त्रिदिवं विष्णुवल्लभ ।।
भार्या मे परिशोचन्ति विरहातुरचेतसः ।। ३८ ।।
त्वन्मनस्को भविष्यामि यावज्जीवं यथा ह्यहम् ।।
तथा रूपं कुरुष्व त्वं मयि चक्र नमोऽस्तु ते ।। ३९ ।।
एवं स्तुतं विष्णुचक्रं सुन्दरेण सभक्तिकम् ।।
अनुजग्राह सहसा तथास्त्विति मुनीश्वराः ।। 2.1.24.४० ।।
चक्रायुधाभ्यनुज्ञातः सुन्दरो ब्राह्मणोत्तमम् ।।

प्रणम्य तेनानुज्ञातो गन्धर्वस्त्रिदिवं ययौ ।। ४१ ।।
सुन्दरे तु गते स्वर्गं पद्मनाभो मुनीश्वरः ।।
तच्चक्रं प्रार्थयामास विष्ण्वायुध नमोऽस्तु ते ।। ।। ४२ ।।
चक्रायुध नमामि त्वां महासुरविमर्दन ।।
सन्निधानं कुरुष्व त्वं चक्रतीर्थेऽमले शुभे ।।४३।।
त्वत्सन्निधानात्सर्वेषां स्नातानां पापिनामिह ।।
पापनाशं कुरुष्व त्वं मोक्षं च कुरु शाश्वतम् ।। ४४ ।।
चक्रतीर्थमिति ख्यातिं लोकेऽस्य परिकल्पय ।।
त्वत्सन्निधानादत्रत्यमुनीनां भयनाशनम् ।। ४५ ।।
इतः परं भवत्वार्य चक्रायुध नमोऽस्तु ते ।।
भूतप्रेतपिशाचेभ्यो भयं मा भवतु प्रभो ।। ४६ ।।
इति सम्प्रार्थितं चक्रं पद्मनाभेन योगिना ।।
तथैवास्त्विति सम्भाष्य तस्मिंस्तीर्थे तिरोहितम् ।। ४७ ।।
।। श्रीसूत उवाच ।। ।।
एवं वः कथितं विप्रा राक्षसस्योद्भवे मया ।।

माहात्म्यं चक्रतीर्थस्य कथितं च मलापहम् ।। ४८ ।।
यच्छ्रुत्वा सर्वपापेभ्यो मुच्यते मानवो भुवि ।। ४९ ।।

इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये चक्रतीर्थमहिमानुवर्णनंनाम चतुर्विंशोऽध्यायः ।। २४ ।।

Roman transliteration

atha sundarākhyagandharvasya rākṣasatvaprāptinivṛttyorupodghātaḥ ||
|| ṛṣaya ūcuḥ || ||
bhagavanrākṣasaḥ ko'sau sūta paurāṇikottama ||
viṣṇubhaktaṃ mahātmānaṃ yo brāhmaṇamabādhata || 1 ||
|| śrīsūta uvāca || ||
vakṣyāmi rākṣasaṃ krūraṃ taṃ viprāḥ śṛṇutādarāt ||
yathā ca rākṣaso jāto munīnāṃ śāpavaibhavāt || 2 ||
purā vaikuṇṭhasadṛśe śrīraṅge viṣṇumaṃdire ||
vasiṣṭhātrimukhāḥ sarve viṣṇubhaktā mahaujasaḥ || || 3 ||
śrīraṅganāthaṃ deveśaṃ bhaktānāmabhayapradam ||
upāsāṃcakrire muktyai śrīraṅgapuravāsinaḥ || 4 ||
kadācittatra gandharvo vīrabāhusuto balī ||
sundaro nāma vipreṃdrā viṭagoṣṭhīparāyaṇaḥ || 5 ||
lalanāśatasaṃyukto vivastraḥ salilāśaye ||
cikrīḍa sa vivastrābhiḥ sākaṃ yuvatibhirmudā || 6 ||

kaverajāyāstīrthe tu vasiṣṭho munibhiḥ saha ||
mādhyāhnikaṃ kartumanā yayau śrīraṃgamaṃdirāt || 7 ||
tānṛṣīnavalokyātha rāmāstā bhayakātarāḥ ||
vāsāṃsyācchādayāmāsuḥ sundaro na tu sāhasī || 8 ||
tato vasiṣṭhaḥ kupitaḥ śaśāpainaṃ gatatrapam || 9 ||
|| vasiṣṭha uvāca || ||
yasmātsundara gandharva dṛṣṭvā'smā~llajjayā tvayā ||
vāso nācchāditaṃ śīghraṃ yāhi rākṣasatāṃ tataḥ || 2.1.24.10 ||
evamukte vasiṣṭhena rāmāḥ prāñjalayastadā ||
praṇipatya vasiṣṭhaṃ taṃ bhaktinamreṇa cetasā ||11||
munimaṇḍalamadhye tu vasiṣṭhamidamabruvan || 12 ||
|| rāmā ūcuḥ || ||
bhagavansarvadharmajña caturānananandana ||
dayāsindho'valokyāsmānna kopaṃ kartumarhasi || 13 ||
patireva hi nārīṇāṃ bhūṣaṇaṃ paramucyate ||

patihīnā tu yā nārī śataputrāpi sā mune || || 14 ||
vidhavetyucyate loke tāsāṃ janma nirarthakam ||
tatprasādaṃ kuru mune patyāvasmākamādarāt || 15 ||
eko'parādhaḥ kṣaṃtavyo munibhistattvadarśibhiḥ ||
kṣamāṃ kuru dayāsindho yuṣmacchiṣye'tra sundare || 16 ||
|| śrīsūta uvāca || ||
vasiṣṭhaḥ prārthitastvevaṃ sundarasyāṃganājanaiḥ ||
provāca vacanaṃ bhūyaḥ prasannaḥ sa dvijottamaḥ || 17 ||
|| atha sundarākhyasya vasiṣṭhoktarākṣatvanivṛttyupāyaḥ ||
|| vasiṣṭha uvāca || ||
na me syādvacanaṃ mithyā kadācidapi subhruvaḥ ||
upāyaṃ vaḥ pravakṣyāmi śṛṇudhvaṃ śraddhayā saha || 18 ||
ṣoḍaśābdāvadhiḥ śāpo bharturvai bhavitā dhruvam ||
ṣoḍaśābdāvadhau caiva sundaro rākṣasākṛtiḥ || 19 ||

yadṛcchayā veṃkaṭādriṃ sarvapāpaharaṃ śubham ||

gatvāsau cakratīrthaṃ tadgamiṣyati surāṃganāḥ || 2.1.24.20 ||
āste tatra mahāyogī padmanābho munīśvaraḥ ||
bhakṣārthaṃ taṃ muniṃ so'yaṃ rākṣaso'bhigamiṣyati || 21 ||
tato brāhmaṇarakṣārtha preritaṃ cakramuttamam ||
viṣṇunāsya śiraḥ kāyāddhariṣyati na saṃśayaḥ || 22 ||
tataḥ svaṃ rūpamāsādya śāpānmuktaḥ sa sundaraḥ ||
patirvastridivaṃ bhūyo gantā nāstyatra saṃśayaḥ || 23 ||
tatastridivamāsādya sundaro'yaṃ patirhi vaḥ ||
ramayiṣyati sundaryo yuṣmānsundaraveṣabhṛt || 24 ||
|| śrīsūta uvāca || ||
ityuktvā tu vasiṣṭhastāḥ sundarasya varāṃganāḥ ||
svāśramaṃ prayayau tūrṇaṃ śrīraṃgeśvarabhaktimān || 25 ||
atha rāmāstamāliṃgya sundaraṃ patimātmanaḥ ||
ruruduḥ śokasantaptā duḥkhasāgaramadhyagāḥ || 26 ||
dṛśyamānāsu tāsvevaṃ sundaro rākṣaso'bhavat ||

mahādaṃṣṭro mahākāyo raktaśmaśruśiroruhaḥ || 27 ||
taṃ dṛṣṭvā bhayasaṃvignā jagmū rāmāstriviṣṭapam ||
tato rākṣasaveṣo'yaṃ suṃdarī bhairavākṛtiḥ || 28 ||
bhakṣayanprāṇinaḥ sarvāndeśāddeśaṃ vanādvanam||
bhramannanilavego'yaṃ veṃkaṭādriṃ nagottamam || 29 ||
praviśyāsau mahāpāpī cakratīrthaṃ tato yayau ||
evaṃ ṣoḍaśavarṣāṇi bhramato'sya yayustadā || 2.1.24.30 ||
tatastu ṣoḍaśābdānte rākṣaso'yaṃ munīśvarāḥ ||
bhakṣituṃ padmanābhaṃ taṃ cakratīrthanivāsinam || 31 ||
upādravadvāyuvegaḥ sacāstauṣījjanārdanam ||
yoginā ca stuto viṣṇustadā cakramacodayat || 32 ||
rakṣituṃ padmanābhaṃ taṃ rākṣasena prapīḍitam ||
athāgatya hareścakraṃ rākṣasasya śiro'harat || || 33 ||
|| atha sundarākhyasya rākṣasatvavimuktipūrvakaṃ svasvarūpaprāptiḥ || ||
tato'yaṃ rākṣasaṃ dehaṃ tyaktvā divyakalevaraḥ ||

vimānavaramāruhya sundaraḥ puṣpavarṣitaḥ || 34 ||
prāñjaliḥ praṇato bhūtvā vavaṃde tatsudarśanam ||
tuṣṭāva śrutiramyābhirvāgbhiragryābhirādarāt || 35 ||
|| sundara uvāca || ||
sudarśana namaste'stu viṣṇuhastaikabhūṣaṇa ||
namaste'surasaṃhartre sahasrādityatejase || 36 ||
kṛpāveśena bhavatastyakvāhaṃ rākṣasīṃ tanum ||
svaṃ rūpamabhajaṃ viṣṇoścakrāyudha namo'stu te || 37 ||
anujānīhi māṃ gaṃtuṃ tridivaṃ viṣṇuvallabha ||
bhāryā me pariśocanti virahāturacetasaḥ || 38 ||
tvanmanasko bhaviṣyāmi yāvajjīvaṃ yathā hyaham ||
tathā rūpaṃ kuruṣva tvaṃ mayi cakra namo'stu te || 39 ||
evaṃ stutaṃ viṣṇucakraṃ sundareṇa sabhaktikam ||
anujagrāha sahasā tathāstviti munīśvarāḥ || 2.1.24.40 ||
cakrāyudhābhyanujñātaḥ sundaro brāhmaṇottamam ||

praṇamya tenānujñāto gandharvastridivaṃ yayau || 41 ||
sundare tu gate svargaṃ padmanābho munīśvaraḥ ||
taccakraṃ prārthayāmāsa viṣṇvāyudha namo'stu te || || 42 ||

cakrāyudha namāmi tvāṃ mahāsuravimardana ||
sannidhānaṃ kuruṣva tvaṃ cakratīrthe'male śubhe ||43||
tvatsannidhānātsarveṣāṃ snātānāṃ pāpināmiha ||
pāpanāśaṃ kuruṣva tvaṃ mokṣaṃ ca kuru śāśvatam || 44 ||
cakratīrthamiti khyātiṃ loke'sya parikalpaya ||
tvatsannidhānādatratyamunīnāṃ bhayanāśanam || 45 ||
itaḥ paraṃ bhavatvārya cakrāyudha namo'stu te ||
bhūtapretapiśācebhyo bhayaṃ mā bhavatu prabho || 46 ||
iti samprārthitaṃ cakraṃ padmanābhena yoginā ||
tathaivāstviti sambhāṣya tasmiṃstīrthe tirohitam || 47 ||
|| śrīsūta uvāca || ||
evaṃ vaḥ kathitaṃ viprā rākṣasasyodbhave mayā ||

māhātmyaṃ cakratīrthasya kathitaṃ ca malāpaham || 48 ||
yacchutvā sarvapāpebhyo mucyate mānavo bhuvi || 49 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye cakratīrthamahimānuvarṇanaṃnāma caturviṃśo'dhyāyaḥ || 24 ||

English translation

The sages said :

1. O holy lord Sūta , the most excellent one among those conversant with the Purāṇas , who was this Rākṣasa who tormented the noble-souled Brāhmaṇa , a devotee of Viṣṇu ?

Śrī Sūta said :

1. O Brāhmaṇas , I shall narrate the story of that cruel Rākṣasa and how as a result of the curse of sages he became a Rākṣasa. Listen with concentration.

3-4. Formerly in Śrīraṅga , [1] the temple of Viṣṇu on a par with Vaikuṇṭha , all the devotees of Viṣṇu, of great prowess, the chiefs of whom were Vasiṣṭha and Atri , came to reside and began to worship Śrīraṅganātha , the Lord of Devas , the bestower of immunity from fear on the devotees. They worshipped him for salvation.

5-6, Once a certain Gandharva named Sundara , powerful son of Vīrabāhu (came there), O great Brāhmaṇas. He was deeply attached to the assembly of lecherous people. Accompanied by a hundred young women, he entered the water-pond without any clothe on. He joyously sported with naked young women.

7-9. Vasiṣṭha was desirous of performing Mādhyāhnika (Mid-day) religious rites. From the temple of Śrīraṅga he went to the holy Tīrtha of the river Kāverī along with the other sages.

On seeing those sages those young women became frightened. They immediately wore their clothes but not Sundara who was over-bold and rash . Thereupon, Vasiṣṭha became angry and cursed that shameless fellow.

Vasiṣṭha said :

10-12. Since, O Sundara, O Gandharva, even after seeing us the clothes were not put on by you out of natural shame, become a Rākṣasa instantaneously.

When this was imprecated by Vasiṣṭha, the women bowed down to him with palms joined in reverence and mind humble due to devotion. They spoke to Vasiṣṭha in the midst of the multitude of sages thus:

The young women said :

13-16. O holy lord, O son of Brahmā , conversant with all holy rites, O ocean of mercy, in our presence it does not behove you to be angry. It is the husband who is mentioned to be the greatest ornament of women. A woman without a husband, even if blessed with a hundred sons, is called a widow in the world, O sage. Her life is purposeless. Hence, O sage, be pleased with our husband. One offence should be pardoned by the sages, the seers of Truth. Forgive, O ocean of mercy. Be merciful to Sundara, your disciple.

Śrī Sūta said :

17. When requested thus by the womenfolk of Sundara, Vasiṣṭha, the excellent Brāhmaṇa, became pleased once again and spoke these words:

[The Remedy for Terminating Sundara's Rākṣasa-hood as Suggested by Vasiṣṭha]:—

Vasiṣṭha said :

18. O ladies of beautiful eyebrows, my words will never be false. I will recount to you the means (to get out of the curse). Listen with attention and faith.

19-21. The curse in the case of your husband will certainly be effective for a period of sixteen years. During this period of sixteen years, Sundara will have the form and features of a Rākṣasa. O celestial ladies, once he will, by chance, go to Veṅkaṭa , the auspicious mountain that dispels all sins. He will then go to Cakratīrtha. Padmanābha , a prominent sage and a great Yogin , stays there. This Rākṣasa will rush at that sage for devouring him.

22-24. Thereafter, the excellent Discus despatched by Viṣṇu for the protection of the Brāhmaṇa, will undoubtedly sever his head from his body. Thereafter, that Sundara, your husband, will be released from the curse and will regain his own form. He will return to heaven once again. There is no doubt about it. Thereupon, after reaching heaven, O beautiful women, Sundara, your husband, will delight you all in his beautiful dress.

Śrī Sūta said :

25. After saying thus to those excellent women of Sundara, Vasiṣṭha, a devotee of Śrīraṅgeśvara, went to his hermitage immediately.

26. Then those young women who were grief-stricken and immersed in the middle of the ocean of misery, embraced their husband Sundara and lamented.

27-30. Even as they were watching thus, Sundara became a Rākṣasa with a huge body and big curved teeth. His hair and beard were red in colour. On being frightened at his sight the beautiful women went to heaven.

Then this Sundara in the form of a Rākṣasa of terrible form and features, began to eat living beings. He wandered from land to land and forest to forest with the speed of wind. He roamed over the excellent mountain Veṅkaṭādri . The great sinner entered Cakratīrtha and then went away. Thus sixteen years elapsed while he continued his wanderings.

31-33. Then, at the close of the sixteenth year, O great sages, this Rākṣasa rushed at Padmanābha, a resident of Cakratīrtha, with the velocity of wind, in order to devour him.

He (Padmanābha) then eulogized Janārdana . On being eulogized by the Yogin, Viṣṇu hurled his Discus in order to protect that Padmanābha who was terribly harassed by the Rākṣasa. Hari 's Discus came and removed the head of the Rākṣasa.

[Liberation of Sundara from Rākṣasa-hood and Restoration of His Original Form]:—

34-35. Then he abandoned the body of Rākṣasa. Sundara got back his divine body and got in an aerial chariot. He was showered with flowers. With palms joined in reverence he bowed down to and saluted that Sudarśana . With great respect he eulogized him with excellent words pleasing to the ears:

Sundara said :

36. O Sudarśana, obeisance to you, O sole ornament of Viṣṇu's hand. Obeisance to you, the destroyer of Asuras , to the (weapon) having the refulgence of a thousand suns.

37. It was by your grace that I cast off the body of Rākṣasa and regained the original form of mine. O missile Discus of Viṣṇu, salute to you.

38. O favourite of Viṣṇu, permit me to go to heaven. My wives are bewailing me due to the grief of separation.

39. O Discus, grant me such a form as to enable me to think about you as long as I live. Obeisance to you.

40. On being thus eulogized devoutly by Sundara, O great sages, the Discus of Viṣṇu at once blessed him saying, "Let it be so."

41. Permitted by the Missile Discus, Sundara, the Gandharva, bowed down to the excellent Brāhmaṇa and permitted by him went to heaven.

42-46. When Sundara had gone to heaven, the prominent sage Padmanābha prayed to the Discus:

"O missile of Viṣṇu, obeisance to you. O weapon Discus, the suppressor of great Asuras, I bow down to you. Be pleased to be present in this splendid Cakratīrtha devoid of impurities. By your presence destroy the sins of all the sinners who take their bath here. Grant them eternal salvation. Let this Tīrtha become famous by the name Cakratīrtha in the world. Henceforth let the fear of the sages living here be dispelled. O noble weapon Discus, obeisance to you. Let there be no fear from evil spirits, vampires and ghosts, O Lord."

47-49. On being prayed to in this manner by Padmanābha, the Yogin, the Discus said, "So be it" and vanished in that Tīrtha.

Śrī Sūta said :

Thus, O Brāhmaṇas, the greatness of Cakratīrtha has been recounted by me with (reference to) the origin of the Rākṣasa. It dispels all impurities. On hearing it men on the earth are liberated from all sins.

[1]: [1] : Seringapatam on Kāverī in Mysore.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 25

The Greatness of Jābālitīrtha

Chapter 25 of 221 · 40 detected Sanskrit verse markers

Sanskrit

।। अथ जाबालितीर्थमाहात्म्यवर्णनम् ।।
।। श्रीसूत उवाच ।। ।।
भोभोस्तपोधनाः सर्वे नैमिषारण्यवासिनः ।।
वेंकटाद्रौ महापुण्ये सर्वपातकनाशने ।। १ ।।
ततो जाबालितीर्थस्य माहात्म्यं वर्णयाम्यहम् ।।
दुराचाराभिधो यत्र स्नात्वा मुक्तोऽभवद्द्विजाः ।। २ ।।
।। मुनय ऊचुः ।। ।।
दुराचाराभिधः कोऽसौ सूत तत्त्वार्थकोविद ।।
किञ्च पापं कृतं तेन दुराचारेण वै मुने ।। ३ ।।
कथं वा पातकान्मुक्तस्तीर्थेस्मिन्स्नानवैभवात् ।।
एतच्छुश्रूषमाणानां विस्तराद्वद नो मुने ।। ४ ।।
।। अथ कावेरीतीरवासिदुराचाराख्यद्विजोदन्तः ।।
।।श्रीसूत उवाच ।। ।।
मुनयः श्रूयतां तस्य दुराचारस्य पातकम् ।।
जाबालितीर्थस्नानेन यथा मुक्तश्च पातकात्।। ५ ।।

दुराचाराभिधो विप्रः कावेरीतीरमाश्रितः ।।
कञ्चिदासे द्विजः पापी क्रूरकर्मरतः सदा ।। ६ ।।
ब्रह्मघ्नैश्च सुरापैश्च स्तेयिभिर्गुरुतल्पगैः ।।
सदा संसर्गदुष्टोऽसौ तैः साकं न्यवसद्द्विजाः ।। ७ ।।
महापातकसंसर्गदोषेणास्य द्विजस्य वै ।।
ब्राह्मण्यं सकलं नष्टं निःशेषेण द्विजोत्तमाः ।। ८ ।।
महापातकिभिः सार्धं दिनमेकं तु यो द्विजः ।।
निवसेत्सादरं तस्य तत्क्षणाद्वै द्विजन्मनः ।। ९ ।।
ब्राह्मणस्य तु चैकांशो नश्यत्येव न संशयः ।।
द्विदिनं सेवनात्स्पर्शाद्दर्शनाच्छयनात्तथा ।। 2.1.25.१० ।।
भोजनात्सह पंक्तौ च महापातकिभिर्द्विजाः ।।
द्वितीयभागो नश्येत ब्राह्मण्यस्य न संशयः ।। ११ ।।
त्रिदिनाच्च तृतीयांशो नश्यत्येव न संशयः ।।
चतुर्दिनाच्चतुर्थांशो विलयं याति हि ध्रुवम् ।। १२ ।।
अतः परं च तैः साकं शयनासनभोजनैः ।।

तत्तुल्यपातकी भूयान्महापातकिसंगवान् ।। १३ ।।
तेन ब्राह्मण्यहीनोऽयं दुराचाराभिधो द्विज. ।।
ग्रस्तोऽभवद्भीषणेन व्यालेनेव बलीयसा ।। १४ ।।
असौ परवशस्तेन वेतालेनातिपीडितः ।।
देशाद्देशं भ्रमन्विप्रो वनाच्चैव वनान्तरम् ।। १५ ।।
पूर्वपुण्यविपाकेन दैवयोगेन स द्विजः ।।
वेंकटाद्रिं महापुण्यं सर्वपातकनाशनम् ।। १६ ।। ।।
अथ ज्ञाबालितीर्थस्नानाद्दुराचारवेतालयोर्महपातकादिनिवृत्तिः ।। ।।
अनुद्रुतः पिशाचेन वेतालेन द्विजो ययौ ।।
न्यमज्जयत्स वेतालो महापातकनाशने ।। १७ ।।
जाबालितीर्थे विप्रेन्द्रा महापातकिसंगिनम् ।।
उदतिष्ठत्क्षणादेव वेतालेन विमोचितः ।। १८ ।।
उत्थितोऽसौ द्विजो विप्रास्तस्मात्तीर्थात्तु पावनात् ।।
स्वस्थो व्यचिन्तयत्कोऽयं स्वर्णमुख्याः समीपतः ।। १९ ।।
कथं मयागतमहो कावेरीतीरवासिना ।।

इति चिन्ताकुलः सोऽयं जाबालेस्तीर्थमुत्तमम् ।। 2.1.25.२० ।।
जाबालिं च महात्मानं योगीन्द्रवरमुत्तमम् ।।
समागम्य प्रणम्यासौ दुराचारोऽभ्यभाषत ।। २१ ।।
न जाने भगवन्विप्र पर्वतोऽयं वदाधुना ।।
कावेरीतीरनिलयो दुराचाराभिधो ह्यहम् ।। २२ ।।
कृपया ब्रूहि मे ब्रह्मन्मयात्र कथमागतम्।।
इति पृष्टो मुनिस्तेन दुराचारेण सुव्रतः ।। २३ ।।
ध्यात्वा मुहुर्तमवदद्दुराचारं कृपानिधिः ।। २४ ।। ।।
।। अथ जाबालिवर्णितपार्वणश्राद्धाकरणदोषकथनम् ।।
।। जाबालिरुवाच ।। ।।
महापातकिसंसर्गाद्दुराचारस्य ते पुरा ।।
ब्राह्मण्यं नष्टमभवद्वेतालस्त्वां ततोऽग्रहीत् ।। २५ ।।
तेनाविष्टस्त्वमायातो विवशोऽत्र विमूढधीः ।।
न्यमज्जयत्त्वां वेतालस्तीर्थेऽस्मिन्नतिपावने ।। २६ ।।
अत्र मज्जनमात्रेण विमुक्तः पातकाद्भवान् ।।

जाबालितीर्थे ये स्नानं पुण्यं कुर्वन्ति मानवाः।। २७।।
तेषां नश्यंति वै सत्यं पञ्चपातकसंचयाः ।।
सत्कर्मसाधने पुण्यतीर्थेऽस्मिन्स्नानमात्रतः ।। २८ ।।
महापातकिसंसर्गदोषस्ते विलयं गतः ।।
त्वामग्रहीद्यो वेतालः पुरायं ब्राह्मणोऽभवत् ।। २९ ।।
मृतेऽहनि पितृश्राद्धं नाकरोत्पार्वणेन वै ।।
तेन स्वपितृभिः शप्तो वेतालत्वमगादयम् ।। 2.1.25.३० ।।
सोऽपि जाबालितीर्थस्य जले स्नानप्रभावतः ।।
वेतालत्वं विहायैव विष्णुलोकमवाप्तवान्।। ३१ ।।

न कुर्याद्यो नरः श्राद्धं मातापित्रोर्मृतेऽहनि ।।
वेतालत्वमवाप्याशु पश्चान्नरकमश्नुते ।। ३२ ।।
।। श्रीसूत उवाच ।। ।।
दुराचारो महापापी तीर्थेऽस्मित्स्नानमात्रतः ।।
प्राप्तवान्विष्णुलोकं वै पुनरावृत्तिवर्जितम् ।। ३३ ।।
एवं वः कथितं पुण्यं दुराचारविमोक्षणम्।।

तस्मात्पुण्यतमं तीर्थं सर्वपापहरं शुभम् ।। ३४ ।।
यत्र हि स्नानमात्रेण दुराचारो विमोचितः ।।
यानि निष्कृतिहीनानि पापान्यपि विनाशयेत् ।। ३५ ।।
शूद्रेण पूजितं लिङ्गं विष्णुं वा यो नमेद्द्विजः ।।
प्रायश्चित्तं न स्मृतिषु तस्योक्तं परमर्षिभिः ।। ३६ ।।
नश्येत्तस्यापि तत्पापं तीर्थे जाबालिसंज्ञके ।।
विप्रनिन्दाकृतां चैव प्रायश्चित्तं न विद्यते ।। ३७ ।।
विश्वासघातुकानां च कृतघ्नानां च निष्कृतिः ।।
भ्रातृभार्यारतानां च प्रायश्चित्तं न विद्यते ।। ३८ ।।
तेषां जाबालितीर्थे वै स्नानाच्छुद्धिर्भविष्यति ।।
एवं वः कथितं विप्रा जाबालेस्तीर्थवैभवम् ।। ३९ ।।
यच्छ्रुत्वा सर्वपापेभ्यो मुच्यते मानवो भुवि ।। 2.1.25.४० ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये
जाबालितीर्थमहिमानुवर्णनंनाम पञ्चविंशोऽध्यायः ।। २५ ।।

Roman transliteration

|| atha jābālitīrthamāhātmyavarṇanam ||
|| śrīsūta uvāca || ||
bhobhostapodhanāḥ sarve naimiṣāraṇyavāsinaḥ ||
veṃkaṭādrau mahāpuṇye sarvapātakanāśane || 1 ||
tato jābālitīrthasya māhātmyaṃ varṇayāmyaham ||
durācārābhidho yatra snātvā mukto'bhavaddvijāḥ || 2 ||
|| munaya ūcuḥ || ||
durācārābhidhaḥ ko'sau sūta tattvārthakovida ||
kiñca pāpaṃ kṛtaṃ tena durācāreṇa vai mune || 3 ||
kathaṃ vā pātakānmuktastīrthesminsnānavaibhavāt ||
etacchuśrūṣamāṇānāṃ vistarādvada no mune || 4 ||
|| atha kāverītīravāsidurācārākhyadvijodantaḥ ||
||śrīsūta uvāca || ||
munayaḥ śrūyatāṃ tasya durācārasya pātakam ||
jābālitīrthasnānena yathā muktaśca pātakāt|| 5 ||

durācārābhidho vipraḥ kāverītīramāśritaḥ ||
kaścidāste dvijaḥ pāpī krūrakarmarataḥ sadā || 6 ||
brahmaghnaiśca surāpaiśca steyibhirgurutalpagaiḥ ||
sadā saṃsargaduṣṭo'sau taiḥ sākaṃ nyavasaddvijāḥ || 7 ||
mahāpātakasaṃsargadoṣeṇāsya dvijasya vai ||
brāhmaṇyaṃ sakalaṃ naṣṭaṃ niḥśeṣeṇa dvijottamāḥ || 8 ||

mahāpātakibhiḥ sārdhaṃ dinamekaṃ tu yo dvijaḥ ||
nivasetsādaraṃ tasya tatkṣaṇādvai dvijanmanaḥ || 9 ||
brāhmaṇasya tu caikāṃśo naśyatyeva na saṃśayaḥ ||
dvidinaṃ sevanātsparśāddarśanāccchayanāttathā || 2.1.25.10 ||
bhojanātsaha paṃktau ca mahāpātakibhirdvijāḥ ||
dvitīyabhāgo naśyeta brāhmaṇyasya na saṃśayaḥ || 11 ||
tridinācca tṛtīyāṃśo naśyatyeva na saṃśayaḥ ||
caturdināccaturthāṃśo vilayaṃ yāti hi dhruvam || 12 ||
ataḥ paraṃ ca taiḥ sākaṃ śayanāsanabhojanaiḥ ||

tattulyapātakī bhūyānmahāpātakisaṃgavān || 13 ||
tena brāhmaṇyahīno'yaṃ durācārābhidho dvija. ||
grasto'bhavadbhīṣaṇena vyāleneva balīyasā || 14 ||
asau paravaśastena vetālenātipīḍitaḥ ||
deśāddeśaṃ bhramanvipro vanāccaiva vanāntaram || 15 ||
pūrvapuṇyavipākena daivayogena sa dvijaḥ ||
veṃkaṭādriṃ mahāpuṇyaṃ sarvapātakanāśanam || 16 || ||
atha jñābālitīrthasnānāddurācāravetālayormahapātakādinivṛttiḥ || ||
anudrutaḥ piśācena vetālena dvijo yayau ||
nyamajjayatsa vetālo mahāpātakanāśane || 17 ||
jābālitīrthe viprendrā mahāpātakisaṃginam ||
udatiṣṭhatkṣaṇādeva vetālena vimocitaḥ || 18 ||
utthito'sau dvijo viprāstasmāttīrthāttu pāvanāt ||
svastho vyacintayatko'yaṃ svarṇamukhyāḥ samīpataḥ || 19 ||
kathaṃ mayāgatamaho kāverītīravāsinā ||

iti cintākulaḥ so'yaṃ jābālestīrthamuttamam || 2.1.25.20 ||
jābāliṃ ca mahātmānaṃ yogīndravaramuttamam ||
samāgamya praṇamyāsau durācāro'bhyabhāṣata || 21 ||
na jāne bhagavanvipra parvato'yaṃ vadādhunā ||
kāverītīranilayo durācārābhidho hyaham || 22 ||
kṛpayā brūhi me brahmanmayātra kathamāgatam||
iti pṛṣṭo munistena durācāreṇa suvrataḥ || 23 ||
dhyātvā muhurtamavadaddurācāraṃ kṛpānidhiḥ || 24 || ||
|| atha jābālivarṇitapārvaṇaśrāddhākaraṇadoṣakathanam ||
|| jābāliruvāca || ||
mahāpātakisaṃsargāddurācārasya te purā ||
brāhmaṇyaṃ naṣṭamabhavadvetālastvāṃ tato'grahīt || 25 ||
tenāviṣṭastvamāyāto vivaśo'tra vimūḍhadhīḥ ||
nyamajjayattvāṃ vetālastīrthe'sminnatipāvane || 26 ||
atra majjanamātreṇa vimuktaḥ pātakādbhavān ||

jābālitīrthe ye snānaṃ puṇyaṃ kurvanti mānavāḥ|| 27||
teṣāṃ naśyaṃti vai satyaṃ pañcapātakasaṃcayāḥ ||
satkarmasādhane puṇyatīrthe'sminsnānamātrataḥ || 28 ||
mahāpātakisaṃsargadoṣaste vilayaṃ gataḥ ||
tvāmagrahīdyo vetālaḥ purāyaṃ brāhmaṇo'bhavat || 29 ||
mṛte'hani pitṛśrāddhaṃ nākarotpārvaṇena vai ||
tena svapitṛbhiḥ śapto vetālatvamagādayam || 2.1.25.30 ||
so'pi jābālitīrthasya jale snānaprabhāvataḥ ||
vetālatvaṃ vihāyaiva viṣṇulokamavāptavān|| 31 ||
na kuryādyo naraḥ śrāddhaṃ mātāpitrormṛte'hani ||
vetālatvamavāpyāśu paścānnarakamaśnute || 32 ||

|| śrīsūta uvāca || ||
durācāro mahāpāpī tīrthe'smitsnānamātrataḥ ||
prāptavānviṣṇulokaṃ vai punarāvṛttivarjitam || 33 ||
evaṃ vaḥ kathitaṃ puṇyaṃ durācāravimokṣaṇam||

tasmātpuṇyatamaṃ tīrthaṃ sarvapāpaharaṃ śubham || 34 ||
yatra hi snānamātreṇa durācāro vimocitaḥ ||
yāni niṣkṛtihīnāni pāpānyapi vināśayet || 35 ||
śūdreṇa pūjitaṃ liṅgaṃ viṣṇuṃ vā yo nameddvijaḥ ||
prāyaścittaṃ na smṛtiṣu tasyoktaṃ paramarṣibhiḥ || 36 ||
naśyettasyāpi tatpāpaṃ tīrthe jābālisaṃjñake ||
vipranindākṛtāṃ caiva prāyaścittaṃ na vidyate || 37 ||
viśvāsaghātukānāṃ ca kṛtaghnānāṃ ca niṣkṛtiḥ ||
bhrātṛbhāryāratānāṃ ca prāyaścittaṃ na vidyate || 38 ||
teṣāṃ jābālitīrthe vai snānācchuddhirbhaviṣyati ||
evaṃ vaḥ kathitaṃ viprā jābālestīrthavaibhavam || 39 ||
yacchrutvā sarvapāpebhyo mucyate mānavo bhuvi || 2.1.25.40 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīveṃkaṭācalamāhātmye jābālitīrthamahimānuvarṇanaṃnāma pañcaviṃśo'dhyāyaḥ || 25 ||

English translation

Śrī Sūta said :

1-2. O ye all ascetics, O residents of the Naimiṣa forest, I shall describe the greatness of Jābālitīrtha on the Veṅkaṭādri of great merit and destructive of all sins. O Brāhmaṇas , (a sinner) named Durācāra became liberated by bathing there.

The sages enquired :

3-4. O Sūta , knower of the exact nature of reality, who was this person named Durācāra? What sin had been committed by that Durācāra, O sage? How was he liberated from the sin, due to the greatness of the bath in this Tīrtha ? O sage, we are desirous of hearing this. Relate it to us in detail.

[The Episode of the Brāhmaṇa Named Durācāra Who Lived on the Banks of Kāverī]:—

Śrī Sūta said :

5. O sages, let the sin of that Durācāra be heard. So also (listen) how he was liberated from the sin by taking his holy bath in Jābālitīrtha.

6. There was a certain Brāhmaṇa named Durācāra who had resorted to the banks of Kāverī. This Brāhmaṇa who was a sinner, was always engaged in cruel activities.

7. O Brāhmaṇas, this sinner was defiled due to his frequent associations with Brāhmaṇa-slayers, liquor-drinkers, thieves and defilers of preceptor’s bed. He always lived with them.

8. O excellent Brāhmaṇas, the Brahminical power of this sinner was entirely destroyed on account of the evil of association with great sinners.

9-11. If a Brāhmaṇa eagerly stays with great sinners for one day, one part (i.e. one fourth) of his Brahminhood will undoubtedly be lost at that very moment. By serving them, touching them, seeing them, lying with them and taking food with them in the same row, by remaining for two days with great sinners thus, O Brāhmaṇas, a second part (i.e. one half) of his Brahminhood is undoubtedly lost.

12. If the association lasts for three days a third part (i.e. three fourths) is lost undoubtedly. If it lasts for four days, (the last) fourth part is certainly obliterated.

13. If any person associates with great sinners beyond this period by sitting, lying or taking food with them, he shall become a sinner of (their) equal grade.

14. Therefore, the Brāhmaṇa named Durācāra became completely bereft of Brahminhood. He was haunted by an evil spirit. It was as though he was swallowed by a powerful and terrible snake or beast of prey.

15-21. Excessively afflicted by that vampire, he became distressed. He wandered from country to country and from forest to forest. Due to his previous merit and his good luck, that Brāhmaṇa reached the highly meritorious Veṅkaṭādri (which was) destructive of all sins. He was pursued there by the vampire (the ghost).

[Durācāra and the Vampire Get Rid of Their Sins by Taking Holy Bath in Jābālitīrtha]:—

The Brāhmaṇa closely pursued by the evil spirit came to the mount Veṅkaṭa . The vampire immersed the Brāhmaṇa who was associated with great sinners, in Jābālitīrtha that is destructive of great sins, O great Brāhmaṇas. Within a moment he was released by the vampire and he stood up (free).

Getting out of that holy Tīrtha, O Brāhmaṇas, that Brāhmaṇa regained composure. He pondered, 'I was residing on the banks of Kāveri . How have I come to a place near Svarṇamukhī?'

With these thoughts agitating him, Durācāra bowed down to the excellent Tīrtha of Jābāli as well as Jābāli, the noble-souled excellent great Yogin . After approaching him he spoke:

22-24. "O holy lord, O Brāhmaṇa, I do not know what this mountain is- Tell me. I am a resident of the banks of Kāveri. My name is Durācāra. Kindly tell me how I happened to come here?"

On being asked thus by Durācāra that sage of good holy rites, the storehouse of mercy, meditated for a short while and spoke to Durācāra:

[Narration of the Defect of Non-Performance of Pārvaṇa Śrāddha as Described by Jābāli]:—

Jābāli told :

25-29. On account of your contact with great sinners formerly, O Durācāra, your Brahminhood got destroyed. Then a vampire seized you. Because you were possessed by him, you became helpless and deluded in your mind. In that confounded state you came here. The vampire immersed you in this extremely sacred Tīrtha. Merely by taking your bath here you became rid of the sins.

If men take their holy bath in Jābālitīrtha, all the heaps of their five types of sins perish. It is true. Merely by the bath in this holy Tīrtha which is the cause of good holy rites, your sin due to your association with great sinners has perished. The vampire that seized you was formerly a Brāhmaṇa.

30-31. He did not perform the Śrāddha rite unto the Manes on the day of death in accordance with the Pārvaṇa rite. So he was cursed by his Manes and he attained the state of vampire.

Due to the power of taking the holy bath in the waters of Jābālitīrtha, he cast off his vampire-hood and attained the world of Viṣṇu .

32. A man who does not perform the Śrāddha unto his father and mother (every year) on the day of death becomes a vampire immediately and falls into hell later.

Śrī Sūta said :

33-34. Merely by taking his holy bath in this Tīrtha, Durācāra, the great sinner, attained the world of Viṣṇu from which no one returned (to Saṃsāra). Thus the holy story of the liberation of Durācāra has been recounted to you all. Hence this Tīrtha is the most sacred (of all Tīrthas). It is auspicious and destructive of all sins.

35-39a. Durācāra was liberated merely by a bath therein. This holy Tīrtha shall destroy even those sins which have no other way of expiation. If a Brāhmaṇa bows to a Liṅga or the idol of Viṣṇu (once) worshipped by a Śūdra no means of expiation has been laid down for him in the Smṛtis by the great sages. But even that sin of his shall perish in the Tīrtha named (after) Jābāli.

There is no means of atonement for those who censure Brāhmaṇas. Similarly there is no expiation for those who commit breach of trust, those who are ungrateful and those who carnally approach the wives of their brothers. But due to their holy bath in Jābālitīrtha they will become pure.

39b-40. Thus, O Brāhmaṇas, the greatness of Jābāli's Tīrtha has been described to you all. On hearing this men on the earth become liberated from all sins.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 26

The Greatness of Tumburu (Ghoṇa) Tīrtha

Chapter 26 of 221 · 101 detected Sanskrit verse markers

Sanskrit

।। अथ तुम्बुरु(घोण)तीर्थमाहात्म्यम् ।।
।। श्रीसूत उवाच ।। ।।
अत्राहं संप्रवक्ष्यामि शौनकाद्या महौजसः ।।
घोणतीर्थस्य माहात्म्यं सर्वपातकनाशनम् ।। १ ।।
तत्र स्नानं जनानां तु जन्मान्तरतपःफलम् ।।
उत्तराफल्गुनीयुक्तशुक्लपक्षीयपर्वणि ।। २ ।।
तुम्बोस्तीर्थं मीनसंस्थे रवौ तीर्थानि सर्वशः ।।
अपराह्णे समायान्ति गंगादीनि जगत्त्रये ।। ३ ।।
।। ऋषय ऊचुः ।।।। भगवन्सूत सर्वज्ञ सर्वशास्त्रार्थपारग ।।
गंगायाः सरितः सर्वा घोणतीर्थेऽतिपावने ।। ४ ।।
किमर्थं स्नांति वै तत्र मीनसंस्थे प्रभाकरे ।। ५ ।।
।। ।। श्रीसूत उवाच ।। ।।
पापिनो मनुजाः सर्वे ह्यस्मासु स्नान्ति यत्नतः ।।
विसृज्य पापजालानि कृतार्था यांति वै जनाः ।। ६ ।।
अस्माकं पापजालं तत्कथं नश्यति सर्वतः ।।

एवमालोच्य तीर्थानि गंगादीनि प्रयत्नतः ।। ७ ।।
संस्मृत्य ब्रह्मपुत्रस्य नारदस्य महात्मनः ।।
वाक्यं मनोहरं दिव्यं सर्वपापनिषूदनम् ।। ८ ।।
गत्वा श्रीवेंकटं शैलं ब्रह्महत्यादिशोषकम् ।।
तत्र स्नात्वा तीर्थवर्ये स्वामिपुष्करिणीजले ।। ९ ।।
अनन्तरं ततो विप्रा घोणतीर्थेऽतिपावने ।।
उत्तराफल्गुनीयुक्तशुक्त्यपक्षीयपर्वणि ।। 2.1.26.१० ।।
स्नांति तीर्थानि सर्वाणि मीनसंस्थे प्रभाकरे ।।
तस्य तीर्थस्य माहात्म्यं को वेत्ति भुवनत्रये ।। ११ ।।
।। अथ घोणतीर्थस्नानविमुखानां महादोषवर्णनम् ।। ।।
तस्मात्पुण्यतमं तीर्थं घोणतीर्थं द्विजोत्तमाः ।।१२।।
आरामोच्छेदकं क्रूरं कन्यातुरगविक्रयम्।।
घोणस्नानपरित्यक्तं तमाहुर्ब्रह्मघातुकम् ।। १३ ।।
देवद्रव्यापहन्तारं तथा दत्तापहारकम् ।।
घोणस्नानपरित्यक्तं तमाहुर्ब्रह्मघातुकम् ।। १४ ।।

तटाकसेतुभेत्तारं परस्त्रीसंगलोलुपम् ।।
घोणस्नानपरित्यक्तं तमाहुः स्तेयिनं बुधाः ।। १५ ।।
ददामीति द्विजायोक्त्वा पश्चाद्यो नास्तिकोऽधमः ।।
घोणस्नानपरित्यक्तं सुरापं तं विदुर्बुधाः ।। १६ ।।
गुरुविप्रजनद्वेष्यमात्मस्तुतिपरायणम् ।।
घोणस्नानपरित्यक्तं तमाहुः स्तेयिनं बुधाः ।। १७ ।।
असंस्कृतान्नभोक्तारं पितृशेषान्नभोजिनम्।।
घोणस्नानपरित्यक्तं तमाहुः स्तेयिनं द्विजाः ।। १८ ।।
पितृशेषान्नदातारं मातापितृविरोधिनम्।।
घोणस्नानपरित्यक्तं तमाहुः स्तेयिनं बुधाः ।। १९ ।।
परस्त्रीसंगनिरतं भ्रातृभार्यारतिप्रियम् ।।
घोणस्नानपरित्यक्तं तमाहुर्गुरुतल्पगम् ।। 2.1.26.२० ।।
चण्डालभाषिणं विप्रं सदैवादर्भपाणिकम् ।।
घोणस्नानपरित्यक्तं तत्संसर्गं तु पञ्चमम् ।। २१ ।।
रजस्वलाश्वचण्डालध्वनि श्रुत्वान्नभोजिनम् ।।

घोणस्नानपरित्यक्तं तत्संसर्गं तु पञ्चमम् ।। २२ ।।
पुराणोद्वाहमौंज्यादिधर्माणां विघ्नकारकम् ।।
घोणस्नानपरित्यक्तं तमाहुः पशुघातुकम्।। २३ ।।
शरणागतहन्तारं सर्वतीर्थपराङ्मुखम्।।
घोणस्नानपरित्यक्तं तमाहुर्भ्रूणहं बुधाः ।।२४ ।।
पितृयज्ञ परित्यक्तं त्यक्तभार्यं कुलाधमम् ।।
घोणस्नानपरित्यक्तं तमाहुर्गोविघातुकम् ।। २५ ।।
महापापसमानानि क्षुद्रपापानि यानि च ।।
घोणस्नानपरित्यक्तमाश्रयन्ति द्विजोत्तमाः ।। २६ ।।
।। अथ घोणस्नानस्यसर्वपापापनोदकत्ववर्णनम् ।। ।।
महापापरतं विप्राः श्वपचं वा कुलाधमम् ।।
क्रूरं कुलान्तकं कष्टमदत्तं कर्मवर्जितम् ।। २७ ।।
पशुघ्नं च परद्रोहमाश्रितं पिशुनं तथा ।।
असत्यभाषिणं दम्भपरदाररतं तथा ।। २८ ।।
मित्रद्रोहं कृतघ्नं च भ्रूणह चातिपातकम् ।।

परदाररतं पापं पराणामर्थसूचकम् ।। २९ ।।
अनृतं कृषिकर्माणं स्वामिद्रोहं च वञ्चकम् ।।
सलोभं पितृहन्तारं सर्वदेवपराङ्मुखम् ।। 2.1.26.३० ।।
आत्मप्रशंसां कुर्वाणं धर्मविघ्नकरं शठम् ।।
अपात्रव्ययकर्तारं सानुकूल्यविभेदकम् ।। ३१ ।।
सुपल्लवफलोपेतवृक्षविच्छेदकारकम्।।
विश्वासघातुकं चैव वीरहत्यापरायणम् ।। ३२ ।।
अनग्निकमपुत्रं च विषकर्मप्रयोगिणम् ।।
गुरुद्वेषकरं पापं दम्पत्योर्विरसावहम् ।। ३३ ।।

ग्रामाधिपत्यं कुर्वाणं तथा देवालयस्य च ।।
भृतकख्यापकं विप्रं क्रूरकर्मपरायणम् ।। ३४ ।।
प्रकृतीकृत पापौघं गुह्याघौघपरायणम् ।।
अज्ञानादघकर्तारं ज्ञानाद्दुष्कर्मकारकम् ।। ३५ ।।
एतान्सर्वांश्च विप्रेंद्रा घोणतीर्थं मनोहरम्।।
पुनाति स्नानपानाद्यैरहो तीर्थस्य वैभवम् ।। ३६ ।।

।। अथ तुम्बुर्वाख्यगंधर्वचरितम् ।।
।। श्रीसूत उवाच ।। ।।
अत्रेतिहासं वक्ष्यामि पुराणं पापनाशनम् ।।
सर्वपापप्रशमनमपवर्गफलप्रदम् ।। ३७ ।।
पुरा गार्ग्यो महातेजाः सर्वविद्याविशारदः ।।
सर्वज्ञो नीतिमान्विप्रः प्राह चेत्थं जितेन्द्रियः ।। ३८ ।।
देवलं च महात्मानं नमस्कृत्य प्रसन्नधीः ।।
कथयस्व महाभाग मयि कारुणिको भव ।।
घोणतीर्थस्य माहात्म्यं सर्वपापहरं शुभम् ।।।। ३९ ।।
।। देवल उवाच ।। ।।
तुम्बुरुर्नाम गन्धर्वो भार्यां शप्त्वा पतिव्रताम् ।।
अत्र स्नात्वा समभ्यर्च्य वेंकटेशं दयानिधिम् ।। 2.1.26.४० ।।
प्राप्तवान्विष्णुलोकं वै पुनरावृत्तिवर्जितम्।। ४१ ।।
।। गार्ग्य उवाच ।। ।।
किमर्थं देवल ऋषे भार्यां रूपवतीं स्त्रियम् ।।

तुम्बुरुर्नाम गन्धर्वः सर्वविद्याविशारदः ।।४२ ।।
शप्तवान्केन दोषेण भार्यां सर्वगुणान्विताम् ।।
तद्वदस्व महाभाग श्रोतुं कौतूहलं हि मे ।। ४३ ।।
।। अथ स्वभार्यायै तुम्बुरूपदिष्टमाघस्नानविधिप्रकारः ।। ।।
तुम्बुरुर्नाम गन्धर्वो भार्यां प्रीत्या ह्युवाच ह ।।
माघत्रये मया साकं स्नानं कुरु मलापहम् ।। ।। ४४ ।।
माघमास्युदिते सूर्ये सर्वकल्मषनाशने ।।
तीरेऽस्मिन्विष्णुपूजार्थं गोमयालेपनं कुरु ।। ४५ ।।
रंगवल्ल्यादिभिः शुभ्रपद्मस्वस्तिक धातुभिः ।।
शुश्रूषां कुरु मे विष्णोर्मासेऽस्मिन्मंगलप्रदे ।। ४६ ।।
माघेऽस्मिन्माधवस्यास्य कुरु त्वं दीपवर्तिकाम् ।।
सधूपं पावकं भक्त्या समर्पय हरेः पुरः ।। ४७ ।।
कुरु पाकं शुचिर्भूत्वा माधवाय महात्मने ।।
प्रदक्षिणानमस्कारैर्भक्त्या माघे मया सह ।। ४८ ।।
कुरुष्व देवदेवस्य सपर्यां विष्णवेऽन्वहम् ।।

पुराणश्रवणं विष्णोः कुरु नित्यमतंद्रिता ।। ४९ ।।
नित्यं स्नात्वा प्रयत्नेन पिब पादोदकं हरेः ।।

कृष्ण विष्णो मुकुन्देति नारायण जनार्दन ।। 2.1.26.५० ।।
अच्युतानन्त विश्वात्मन्निति कीर्तय सन्ततम् ।।
क्रोधमात्सर्यलोभादींस्त्यक्त्वा त्वं व्रतमाचर ।। ५१ ।।
तेन ते जायते मुक्तिर्विष्णुलोकश्च शाश्वतः ।।
।। अथ भार्यां प्रति तुम्बुरुदत्तशापतद्विमुक्तिप्रकारौ ।। ।।
इत्थं सा भर्तृगदितं श्रुत्वा गंधर्ववल्लभा ।।
भर्तारमब्रवीत्कोपादसह्यं दुर्गतिप्रदम् ।। ५२ ।।
माघे चोद्भूतशीते तु प्रातर्मन्दोदिते रवौ ।।
कथं निमज्जयेदस्मिन्माघे शीतार्तिकेऽनघ ।। ५३ ।।
यत्त्वयोक्तानि कर्माणि न शक्यानि मयाऽसकृत्।।
न करोमि पते स्नानं प्रातःकाले त्वया सह ।। ५४ ।।
मृतौ शीतातिपातेन न च मे रक्षको भवान् ।।
इत्येवमुदितं श्रुत्वा पतिर्गन्धर्ववल्लभः ।। ५५ ।।

सशान्तोऽपि शशापाथ भार्यां चाप्रियवादिनीम् ।।
पुत्रं च धर्मविमुखं भार्यां चाप्रियभाषिणीम् ।।५६।।
अब्रह्मण्यं च राजानं सद्यः शापेन दण्डयेत् ।।
इति न्यायं विचिंत्यासौ शशापेत्थं सतीं तदा ।। ५७ ।।
वेंकटाद्रौ महापुण्ये सर्वपातकनाशने ।।
घोणतीर्थसमीपे च पिप्पलद्रुमकोटरे ।। ५८ ।।
तत्राम्बुरहिते मूढे मण्डूका भव केवलम् ।।
इत्येवं भर्तृवाक्यं तच्छ्रुत्वा गंधर्ववल्लभा ।। ५९ ।।
पतित्वा पादयोस्तस्य तुम्बरुं प्रार्थयत्सती ।।
विशापमवदत्पश्चाद्भर्ता वै तुम्बुरुस्तदा ।। 2.1.26.६० ।।
अगस्त्यो वै महाभागस्तपस्वी विजितेन्द्रियः ।।
घोणतीर्थवरे स्नात्वा पौर्णमास्यां महातिथौ ।। ६१ ।।
शिष्येभ्यो वै यदा तस्मिन्नश्वत्थद्रुमसंनिधौ ।।
घोणतीर्थस्य माहात्म्यं वक्ति वै ब्राह्मणोत्तमः ।। ६२ ।।
तदा पिप्पलवृक्षस्य कोटरे त्वं समाहिता ।।

श्रुत्वा वै घोणतीर्थस्य माहात्म्यं मोक्षदायकम् ।। ६३ ।।
विधूय सर्वपापानि मया साकं रमिष्यसि ।।
इत्युक्ता विररामाथ धर्मपत्नी पतिव्रता ।। ६४ ।।
भर्तृशापान्महाघोरां मंडूकतनुमाश्रिता ।।
शेषाद्रिशिखरे तस्मिन्घोणतीर्थस्य दक्षिणे ।। ।। ६५ ।।
शनैःशनैर्गता नारी पिप्पलद्रुमकोटरम् ।।
अब्दायुतं गतं तस्या अश्वत्थद्रुमकोटरे ।। ६६ ।।
ततः कालांतरेऽगस्त्यो वेंकटाद्रिं मनोहरम् ।।
गत्वा श्रीस्वामितीर्थे च स्नात्वा नियमपूर्वकम् ।। ६७ ।।
वराहस्वामिनं देवं नत्वा तीर्थस्य दक्षिणे ।।

वेंकटेशालयं गत्वा श्रीनिवासं कृपानिधिम्।। ६८ ।।
वेदवेद्यं विशालाक्षं देवदेवं सनातनम् ।।
नत्वाऽगस्त्यो महाभागो घोणतीर्थं ततो ययौ ।। ६९ ।।
तत्र स्नात्वा तीर्थवर्ये स्वशिष्यै योगिनां वरः ।।
पिप्पलद्रुमच्छायायां शिष्येभ्यो भक्तिपूर्वकम् ।। 2.1.26.७० ।।

घोणतीर्थस्य माहात्म्यं ब्रह्महत्याविनाशकम् ।।
सर्वमंगलदं पुण्यं सर्वसम्पत्प्रदायकम्।। ७१ ।।
उक्तवान्योगिनां श्रेष्ठो ह्यगस्त्यो भगवानृषिः ।। ७२ ।।
।। अथ घोणतीर्थे अगस्त्यदर्शनेन तुम्बुरुपत्न्या वर्षाभूत्व निवृत्तिः ।। ।।
तदा श्रुत्वा तु वर्षाभूः पादयोस्तस्य योगिनः ।।
पतित्वा ज्ञानदीपेन विदित्वा वैभवं मुनेः ।। ७३ ।।
पूर्वरूपं समासाद्य नारी रूपं मनोहरम् ।।
अगस्त्य योगिनां श्रेष्ठ रक्षरक्ष दयानिधे ।। ७४ ।।
मां रक्ष दयया ब्रह्मन्पतिवाक्यविरोधिनीम् ।।
इत्युक्त्वा तं विक्षालाक्षी विरराम ततः परम् ।। ७५ ।।
।। अगस्त्य उवाच ।। ।।
का त्वं सुश्रोणि भद्रं ते भेकजन्मप्रदायकम् ।।
पापं पूर्वभवे चासीत्तद्वदस्व च मा चिरम् ।।७६।।
।। ।। नार्युवाच ।। ।।
तुम्बुरुर्नाम गन्धर्वः सर्वविद्याविशारदः ।।

तस्य भार्यास्म्यहं विप्र ह्यगस्त्य मुनिसेवित ।। ७७ ।।
भर्ता मे सर्वधर्मज्ञस्तुम्बुरुर्मुनिसत्तमः ।।
सर्वधर्मान्मनोज्ञा त्वं कुरु नित्यं मया सह ।। ७८ ।।
पतिवाक्यं तदा श्रुत्वा परलोकोपकारकम् ।।
असह्यं वाक्यमत्युग्रं दुर्गतिप्रदमेव हि ।। ७९ ।।
मया चोक्तं हि दुर्बुद्ध्या हे तात मुनिसत्तम ।। 2.1.26.८० ।।
।। अथागस्त्यकथितपतिव्रताधर्माः ।।
।। अगस्त्य उवाच ।। ।।
कुशाग्रबुद्धिस्ते भर्ता शशाप त्वां रुषान्वितः ।।
एवं शापो युक्त एव पतिवाक्यविरोधिनीम् ।। ८१ ।।
पतिवाक्यमनादृत्य स्वेच्छया वर्तते तु या ।।
सा नारी निरये घोरे पतत्याचन्द्रतारकम् ।। ८२ ।।
न स्वातन्त्र्यं तु नारीणां नोल्लंघ्यं पतिभाषणम् ।।
पातिव्रत्येन पुण्येन पतिशुश्रूषणेन च ।। ८३ ।।
स्त्रियो विष्णुपदं यान्ति न चान्यैरपि सुव्रतैः ।।

पतिर्माता पतिर्विष्णुः पतिर्ब्रह्मा पतिः शिवः ।। ८४ ।।
पतिर्गुरुः पतिस्तीर्थमिति स्त्रीणां विदुर्बुधाः ।।
पतिवाक्यमपाकृत्य या नारी सुकृतैः परैः ।। ८५ ।।

सदैव युज्यते सापि नैव शुद्धा भवेत्सकृत् ।।
पतिहीना तु या नारी गुरुभिर्धर्मवित्तमैः ।। ८६ ।।
सा कृतज्ञा विदध्यात्तु व्रतं धर्मफलप्रदम् ।।
पतिना प्रेरिता सैव पतिबुद्धिपरायणा ।। ८७ ।।
पतिपादाब्जतीर्थेन या स्नाता सा हरिप्रिया ।।
सा स्नाता सर्वतीर्थेषु गङ्गादिषु न संशयः ।। ८८ ।।
तस्मात्त्वत्कृतदोषस्तु त्वामायातीति तत्फलम् ।।
भुञ्जन्त्यास्तेऽत्र शृण्वन्त्या घोणतीर्थस्य वैभवम् ।। ८९ ।।
मुक्तिरासीच्छुभांगं तन्नारीरूपं पुनर्यथा ।। ।।
तस्माद्घोणस्य तीर्थस्य तुम्बुतीर्थमितीह वै ।। 2.1.26.९० ।।
लोके प्रसिद्धिरभवदहो तीर्थस्य वैभवम् ।। ९१ ।। ।।
अथ घोणतीर्थस्नातृणां नानाविधफलप्राप्तिः ।।

।। श्रीसूत उवाच ।। ।।
घोणतीर्थे महापुण्ये सर्वपापविनाशिनि ।।
स्नान्ति ये पौर्णमास्यां वै शौनकाद्या महौजसः ।। ९२ ।।
तेषां क्रतुफलं पुण्यं तीर्थायुतफलं भवेत् ।।
कपिलागोसहस्रं तु यो ददाति दिनेदिने ।। ९३ ।।
तत्फलं समवाप्नोति स्नानातुम्बुरुतीर्थके ।।
रत्नकोटिसहस्राणि यो ददाति दिनेदिने ।। ९४ ।।
मत्तेभानां सहस्राणि तथैवाश्वायुतान्यपि ।।
तत्फलं समवाप्नोति घोणतीर्थावगाहनात् ।। ९५ ।।
कन्याकोटिप्रदानेन यत्फलं चर्षिभिः स्मृतम् ।।
तत्फलं समवाप्नोति घोणतीर्थाच्च पावनात् ।। ९६ ।।
हेमांबरसहस्रं यः कुरुक्षेत्रे प्रयच्छति ।।
तत्फलं समवाप्नोति घोणतीर्थस्य वैभवात् ।। ९७ ।।
गुर्वर्थे ब्राह्मणार्थे च स्वाम्यर्थे यस्त्यजेत्तनुम् ।।
तत्फलं समवाप्नोति घोणतीर्थस्य वैभवात् ।। ९८ ।।

आपन्नार्तिहराणां च तीर्थसेवापरात्मनाम् ।।
सत्यव्रतानां यत्पुण्यं घोणतीर्थाच्च तद्भवेत् ।। ९९ ।।
यत्फलं श्राद्धकर्तृणां पितृणामिन्दुसंक्षये ।।
तत्फलं समवाप्नोति घोणतीर्थाद्धि पावनात् ।। 2.1.26.१०० ।।
गङ्गायां नर्मदायां च सरयूचन्द्रभागयोः ।।
सर्वेषु पुण्यतीर्थेषु यः स्नानं कुरुते नरः ।।
तत्फलं समवाप्नोति घोणतीर्थाद्धि पावनात् ।। १०१ ।।
तस्मात्पुण्यतमं तीर्थं घोणतीर्थं विदुर्बुधाः ।। १०२ ।।
य इमं शृणुतेऽध्यायं सर्वपापनिबर्हणम् ।।
वाजपेयफलं तस्य विष्णुलोकश्च शाश्वतः ।। १०३ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां सहितायां द्वितीये वैष्णवखंडे श्रीवेङ्कटाचलमाहात्म्ये

तुम्बुरुतीर्थमाहात्म्यवर्णनंनाम षड्विंशोऽध्यायः ।। ।। २६ ।। ।।

Roman transliteration

|| atha tumburu(ghoṇa)tīrthamāhātmyam ||
|| śrīsūta uvāca || ||
atrāhaṃ saṃpravakṣyāmi śaunakādyā mahaujasaḥ ||
ghoṇatīrthasya māhātmyaṃ sarvapātakanāśanam || 1 ||
tatra snānaṃ janānāṃ tu janmāntaratapaḥphalam ||
uttarāphalgunīyuktaśuklapakṣīyaparvaṇi || 2 ||
tumbostīrthaṃ mīnasaṃsthe ravau tīrthāni sarvaśaḥ ||
aparāhne samāyānti gaṃgādīni jagattraye || 3 ||
|| ṛṣaya ūcuḥ |||| bhagavansūta sarvajña sarvaśāstrārthapāraga ||
gaṃgāyāḥ saritaḥ sarvā ghoṇatīrthe'tipāvane || 4 ||
kimarthaṃ snāṃti vai tatra mīnasaṃsthe prabhākare || 5 ||
|| || śrīsūta uvāca || ||
pāpino manujāḥ sarve hyasmāsu snānti yatnataḥ ||
visṛjya pāpajālāni kṛtārthā yāṃti vai janāḥ || 6 ||
asmākaṃ pāpajālaṃ tatkathaṃ naśyati sarvataḥ ||

evamālocya tīrthāni gaṃgādīni prayatnataḥ || 7 ||
saṃsmṛtya brahmaputrasya nāradasya mahātmanaḥ ||
vākyaṃ manoharaṃ divyaṃ sarvapāpaniṣūdanam || 8 ||
gatvā śrīveṃkaṭaṃ śailaṃ brahmahatyādiśoṣakam ||
tatra snātvā tīrthavarye svāmipuṣkariṇījale || 9 ||
anantaraṃ tato viprā ghoṇatīrthe'tipāvane ||
uttarāphalgunīyuktaśuktyapakṣīyaparvaṇi || 2.1.26.10 ||
snāṃti tīrthāni sarvāṇi mīnasaṃsthe prabhākare ||
tasya tīrthasya māhātmyaṃ ko vetti bhuvanatraye || 11 ||
|| atha ghoṇatīrthasnānavimukhānāṃ mahādoṣavarṇanam || ||
tasmātpuṇyatamaṃ tīrthaṃ ghoṇatīrthaṃ dvijottamāḥ ||12||
ārāmocchedakaṃ krūraṃ kanyāturagavikrayam||
ghoṇasnānaparityaktaṃ tamāhurbrahmaghātukam || 13 ||
devadravyāpahantāraṃ tathā dattāpahārakam ||
ghoṇasnānaparityaktaṃ tamāhurbrahmaghātukam || 14 ||

taṭākasetubhettāraṃ parastrīsaṃgalolupam ||
ghoṇasnānaparityaktaṃ tamāhuḥ steyinaṃ budhāḥ || 15 ||
dadāmīti dvijāyoktvā paścādyo nāstiko'dhamaḥ ||
ghoṇasnānaparityaktaṃ surāpaṃ taṃ vidurbudhāḥ || 16 ||
guruviprajanadveṣyamātmastutiparāyaṇam ||
ghoṇasnānaparityaktaṃ tamāhuḥ steyinaṃ budhāḥ || 17 ||
asaṃskṛtānnabhoktāraṃ pitṛśeṣānnabhojinam||
ghoṇasnānaparityaktaṃ tamāhuḥ steyinaṃ dvijāḥ || 18 ||
pitṛśeṣānnadātāraṃ mātāpitṛvirodhinam||
ghoṇasnānaparityaktaṃ tamāhuḥ steyinaṃ budhāḥ || 19 ||
parastrīsaṃganirataṃ bhrātṛbhāryāratipriyam ||
ghoṇasnānaparityaktaṃ tamāhurgurutalpagam || 2.1.26.20 ||
caṇḍālabhāṣiṇaṃ vipraṃ sadaivādarbhapāṇikam ||
ghoṇasnānaparityaktaṃ tatsaṃsargaṃ tu pañcamam || 21 ||
rajasvalāśvacaṇḍāladhvani śrutvānnabhojinam ||

ghoṇasnānaparityaktaṃ tatsaṃsargaṃ tu pañcamam || 22 ||
purāṇodvāhamauṃjyādidharmāṇāṃ vighnakārakam ||
ghoṇasnānaparityaktaṃ tamāhuḥ paśughātukam|| 23 ||
śaraṇāgatahantāraṃ sarvatīrthaparāṅmukham||
ghoṇasnānaparityaktaṃ tamāhurbhrūṇahaṃ budhāḥ ||24 ||
pitṛyajña parityaktaṃ tyaktabhāryaṃ kulādhamam ||
ghoṇasnānaparityaktaṃ tamāhurgovighātukam || 25 ||
mahāpāpasamānāni kṣudrapāpāni yāni ca ||
ghoṇasnānaparityaktamāśrayanti dvijottamāḥ || 26 ||
|| atha ghoṇasnānasyasarvapāpāpanodakatvavarṇanam || ||
mahāpāparataṃ viprāḥ śvapacaṃ vā kulādhamam ||
krūraṃ kulāntakaṃ kaṣṭamadattaṃ karmavarjitam || 27 ||
paśughnaṃ ca paradrohamāśritaṃ piśunaṃ tathā ||
asatyabhāṣiṇaṃ dambhaparadāraratarataṃ tathā || 28 ||
mitradrohaṃ kṛtaghnaṃ ca bhrūṇaha cātipātakam ||

paradāraratarataṃ pāpaṃ parāṇāmarthasūcakam || 29 ||
anṛtaṃ kṛṣikarmāṇaṃ svāmidrohaṃ ca vañcakam ||
salobhaṃ pitṛhantāraṃ sarvadevaparāṅmukham || 2.1.26.30 ||
ātmapraśaṃsāṃ kurvāṇaṃ dharmavighnakaraṃ śaṭham ||
apātravyayakartāraṃ sānukūlyavibhedakam || 31 ||
supallavaphalopetavṛkṣavicchedakārakam||
viśvāsaghātukaṃ caiva vīrahatyāparāyaṇam || 32 ||
anagnikamaputraṃ ca viṣakarmaprayogiṇam ||
guruduveṣakaraṃ pāpaṃ dampatyorvirasāvaham || 33 ||
grāmādhipatyaṃ kurvāṇaṃ tathā devālayasya ca ||
bhṛtakakhyāpakaṃ vipraṃ kūrakarmaparāyaṇam || 34 ||
prakṛtīkṛta pāpaughaṃ guhyāghaughaparāyaṇam ||
ajñānādaghakartāraṃ jñānādduṣkarmakārakam || 35 ||
etānsarvāṃśca vipreṃdrā ghoṇatīrthaṃ manoharam||
punāti snānapānādyairaho tīrthasya vaibhavam || 36 ||

|| atha tumburvākhyagaṃdharvacaritam ||
|| śrīsūta uvāca || ||
atretihāsaṃ vakṣyāmi purāṇaṃ pāpanāśanam ||
sarvapāpapraśamanamapavargaphalapradam || 37 ||
purā gārgyo mahātejāḥ sarvavidyāviśāradaḥ ||
sarvajño nītimānvipraḥ prāha cetthaṃ jitendriyaḥ || 38 ||
devalaṃ ca mahātmānaṃ namaskṛtya prasannadhīḥ ||
kathayasva mahābhāga mayi kāruṇiko bhava ||
ghoṇatīrthasya māhātmyaṃ sarvapāpaharaṃ śubham |||| 39 ||
|| devala uvāca || ||
tumburnāma gandharvo bhāryāṃ śaptvā pativratām ||
atra snātvā samabhyarcya veṃkaṭeśaṃ dayānidhim || 2.1.26.40 ||
prāptavānviṣṇulokaṃ vai punarāvṛttivarjitam|| 41 ||
|| gārgya uvāca || ||
kimarthaṃ devala ṛṣe bhāryāṃ rūpavatīṃ striyam ||

tumburnāma gandharvaḥ sarvavidyāviśāradaḥ ||42 ||
śaptavānkena doṣeṇa bhāryāṃ sarvaguṇānvitām ||
tadvadasva mahābhāga śrotuṃ kautūhalaṃ hi me || 43 ||
|| atha svabhāryāyai tumburūpadiṣṭamāghasnānavidhiprakāraḥ || ||
tumburnāma gandharvo bhāryāṃ prītyā hyuvāca ha ||
māghatraye mayā sākaṃ snānaṃ kuru malāpaham || || 44 ||

māghamāsyudite sūrye sarvakalmaṣanāśane ||
tīre'sminviṣṇupūjārthaṃ gomayālepanaṃ kuru || 45 ||
raṃgavallyādibhiḥ śubhrapadmasvastika dhātubhiḥ ||
śuśrūṣāṃ kuru me viṣṇormāse'sminmaṃgalaprade || 46 ||
māghe'sminmādhavasyāsya kuru tvaṃ dīpavartikām ||
sadhūpaṃ pāvakaṃ bhaktyā samarpaya hareḥ puraḥ || 47 ||
kuru pākaṃ śucirbhūtvā mādhavāya mahātmane ||
pradakṣiṇānamaskārairbhaktyā māghe mayā saha || 48 ||
kuruṣva devadevasya saparyāṃ viṣṇave'nvaham ||

purāṇaśravaṇaṃ viṣṇoḥ kuru nityamataṃdritā || 49 ||
nityaṃ snātvā prayatnena piba pādodakaṃ hareḥ ||
kṛṣṇa viṣṇo mukundeti nārāyaṇa janārdana || 2.1.26.50 ||
acyutānanta viśvātmanniti kīrtaya santatam ||
krodhamātsaryalobhādīṃstyaktvā tvaṃ vratamācara || 51 ||
tena te jāyate muktirviṣṇulokaśca śāśvataḥ ||
|| atha bhāryāṃ prati tumburudattaśāpatadvimuktiprakārau || ||
itthaṃ sā bhartṛgaditaṃ śrutvā gaṃdharvavallabhā ||
bhartāramabravītkopādasahyaṃ durgatipradam || 52 ||
māghe codbhūtaśīte tu prātarmandodite ravau ||
kathaṃ nimajjayedasminmāghe śītārtike'nagha || 53 ||
yattvayoktāni karmāṇi na śakyāni mayā'sakṛt||
na karomi pate snānaṃ prātaḥkāle tvayā saha || 54 ||
mṛtau śītātapātena na ca me rakṣako bhavān ||
ityevamuditaṃ śrutvā patirgandharvavallabhaḥ || 55 ||

saśānto'pi śaśāpātha bhāryāṃ cāpriyavādinīm ||
putraṃ ca dharmavimukhaṃ bhāryāṃ cāpriyabhāṣiṇīm ||56||
abrahmaṇyaṃ ca rājānaṃ sadyaḥ śāpena daṇḍayet ||
iti nyāyaṃ vicinṭyāsau śaśāpetthaṃ satīṃ tadā || 57 ||
veṃkaṭādrau mahāpuṇye sarvapātakanāśane ||
ghoṇatīrthasamīpe ca pippaladrumakoṭare || 58 ||
tatrāmburahite mūḍhe maṇḍūkā bhava kevalam ||
ityevaṃ bhartṛvākyaṃ tacchrutvā gaṃdharvavallabhā || 59 ||
patitvā pādayostasya tumbaruṃ prārthayatsatī ||
viśāpamavadatpaścādbhartā vai tumburustadā || 2.1.26.60 ||
agastyo vai mahābhāgastapasvī vijitendriyaḥ ||
ghoṇatīrthavare snātvā paurṇamāsyāṃ mahātithau || 61 ||
śiṣyebhyo vai yadā tasminnaśvatthadrumasaṃnidhau ||
ghoṇatīrthasya māhātmyaṃ vakti vai brāhmaṇottamaḥ || 62 ||
tadā pippalavṛkṣasya koṭare tvaṃ samāhitā ||

śrutvā vai ghoṇatīrthasya māhātmyaṃ mokṣadāyakam || 63 ||
vidhūya sarvapāpāni mayā sākaṃ ramiṣyasi ||
ityuktā virarāmātha dharmapatnī pativratā || 64 ||
bhartṛśāpānmahāghorāṃ maṃḍūkatanumāśritā ||
śeṣādriśikhare tasminghoṇatīrthasya dakṣiṇe || || 65 ||
śanaiḥśanairgatā nārī pippaladrumakoṭaram ||
abdāyutaṃ gataṃ tasyā aśvatthadrumakoṭare || 66 ||
tataḥ kālāṃtare'gastyo veṃkaṭādriṃ manoharam ||
gatvā śrīsvāmitīrthe ca snātvā niyamapūrvakam || 67 ||
varāhasvāminaṃ devaṃ natvā tīrthasya dakṣiṇe ||
veṃkaṭeśālayaṃ gatvā śrīnivāsaṃ kṛpānidhim|| 68 ||

vedavedyaṃ viśālākṣaṃ devadevaṃ sanātanam ||
natvā'gastyo mahābhāgo ghoṇatīrthaṃ tato yayau || 69 ||
tatra snātvā tīrthavarye svaśiṣyai yogināṃ varaḥ ||
pippaladrumacchāyāyāṃ śiṣyebhyo bhaktipūrvakam || 2.1.26.70 ||

ghoṇatīrthasya māhātmyaṃ brahmahatyāvināśakam ||
sarvamaṃgaladaṃ puṇyaṃ sarvasampatpradāyakam|| 71 ||
uktavānyogināṃ śreṣṭho hyagastyo bhagavānṛṣiḥ || 72 ||
|| atha ghoṇatīrthe agastyadarśanena tumburupatnyā varṣābhūtva nivṛttiḥ || ||
tadā śrutvā tu varṣābhūḥ pādayostasya yoginaḥ ||
patitvā jñānadīpena viditvā vaibhavaṃ muneḥ || 73 ||
pūrvarūpaṃ samāsādya nārī rūpaṃ manoharam ||
agastya yogināṃ śreṣṭha rakṣarakṣa dayānidhe || 74 ||
māṃ rakṣa dayayā brahmanpativākyavirodhinīm ||
ityuktvā taṃ vikṣālākṣī virarāma tataḥ param || 75 ||
|| agastya uvāca || ||
kā tvaṃ suśroṇi bhadraṃ te bhekajanmapradāyakam ||
pāpaṃ pūrvabhave cāsīttadvadasva ca mā ciram ||76||
|| || nāryuvāca || ||
tumbururnāma gandharvaḥ sarvavidyāviśāradaḥ ||

tasya bhāryāsmyahaṃ vipra hyagastya munisevita || 77 ||
bhartā me sarvadharmajñastumbururmunisattamaḥ ||
sarvadharmānmanojñā tvaṃ kuru nityaṃ mayā saha || 78 ||
pativākyaṃ tadā śrutvā paralokopakārakam ||
asahyaṃ vākyamatyugraṃ durgatipradameva hi || 79 ||
mayā coktaṃ hi durbuddhyā he tāta munisattama || 2.1.26.80 ||
|| athāgastyakathitapativratādharmāḥ ||
|| agastya uvāca || ||
kuśāgrabuddhiste bhartā śaśāpa tvāṃ ruṣānvitaḥ ||
evaṃ śāpo yukta eva pativākyavirodhinīm || 81 ||
pativākyamanādṛtya svecchayā vartate tu yā ||
sā nārī niraye ghore patatyācandratārakam || 82 ||
na svātantryaṃ tu nārīṇāṃ nollaṃghyaṃ patibhāṣaṇam ||
pātivratyena puṇyena patiśuśrūṣaṇena ca || 83 ||
striyo viṣṇupadaṃ yānti na cānyairapi suvrataiḥ ||

patirmātā patirviṣṇuḥ patirbrahmā patiḥ śivaḥ || 84 ||
patirguruḥ patistīrthamiti strīṇāṃ vidurbudhāḥ ||
pativākyamapākṛtya yā nārī sukṛtaiḥ paraiḥ || 85 ||
sadaiva yujyate sāpi naiva śuddhā bhavetsakṛt ||
patihīnā tu yā nārī gurubhirdharmavittamaiḥ || 86 ||
sā kṛtajñā vidadhyāttu vrataṃ dharmaphalapradam ||
patinā preritā saiva patibuddhiparāyaṇā || 87 ||
patipādābjatīrthena yā snātā sā haripriyā ||
sā snātā sarvatīrtheṣu gaṅgādiṣu na saṃśayaḥ || 88 ||
tasmāttvatkṛtadoṣastu tvāmāyātīti tatphalam ||
bhuñjantyāste'tra śṛṇvantyā ghoṇatīrthasya vaibhavam || 89 ||
muktirāsīcchubhāṃgaṃ tannārīrūpaṃ punaryathā || ||
tasmādghoṇasya tīrthasya tumbutīrthamitīha vai || 2.1.26.90 ||
loke prasiddhirabhavadaho tīrthasya vaibhavam || 91 || ||
atha ghoṇatīrthasnātṝṇāṃ nānāvidhaphalaprāptiḥ ||

|| śrīsūta uvāca || ||
ghoṇatīrthe mahāpuṇye sarvapāpavināśini ||
snānti ye paurṇamāsyāṃ vai śaunakādyā mahaujasaḥ || 92 ||
teṣāṃ kratuphalaṃ puṇyaṃ tīrthāyutaphalaṃ bhavet ||
kapilāgosahasraṃ tu yo dadāti dinedine || 93 ||
tatphalaṃ samavāpnoti snānāttumburutīrthake ||
ratnakoṭisahasrāṇi yo dadāti dinedine || 94 ||
mattebhānāṃ sahasrāṇi tathaivāśvāyutānyapi ||
tatphalaṃ samavāpnoti ghoṇatīrthāvagāhanāt || 95 ||
kanyākoṭipradānena yatphalaṃ carṣibhiḥ smṛtam ||
tatphalaṃ samavāpnoti ghoṇatīrthācca pāvanāt || 96 ||
hemāṃbarasahasraṃ yaḥ kurukṣetre prayacchati ||
tatphalaṃ samavāpnoti ghoṇatīrthasya vaibhavāt || 97 ||
gurvarthe brāhmaṇārthe ca svāmyarthe yastyajettanum ||
tatphalaṃ samavāpnoti ghoṇatīrthasya vaibhavāt || 98 ||

āpannārtiharāṇāṃ ca tīrthasevāparātmanām ||
satyavratānāṃ yatpuṇyaṃ ghoṇatīrthācca tadbhavet || 99 ||
yatphalaṃ śrāddhakartṝṇāṃ pitṛṇāmindusaṃkṣaye ||
tatphalaṃ samavāpnoti ghoṇatīrthāddhi pāvanāt || 2.1.26.100 ||
gaṅgāyāṃ narmadāyāṃ ca sarayūcandrabhāgayoḥ ||
sarveṣu puṇyatīrtheṣu yaḥ snānaṃ kurute naraḥ ||
tatphalaṃ samavāpnoti ghoṇatīrthāddhi pāvanāt || 101 ||
tasmātpuṇyatamaṃ tīrthaṃ ghoṇatīrthaṃ vidurbudhāḥ || 102 ||
ya imaṃ śṛṇute'dhyāyaṃ sarvapāpanibarhaṇam ||
vājapeyaphalaṃ tasya viṣṇulokaśca śāśvataḥ || 103 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ sahitāyāṃ dvitīye vaiṣṇavakhaṃḍe śrīveṅkaṭācalamāhātmye tumburutīrthamāhātmyavarṇanaṃnāma ṣaḍviṃśo'dhyāyaḥ || || 26 || ||

English translation

Śrī Sūta said :

1-3. Here I shall recount the greatness of Ghoṇatīrtha that is destructive of all sins, O Śaunaka and other (sages) of great prowess.

It is the fruit of a penance of previous birth that people get the opportunity of taking bath therein. On the Full-Moon day in conjunction with the Constellation Uttarāphālgunī , when the Sun is in the Zodiac Pisces, Gaṅgā and all other Tīrthas in the three worlds come there in the afternoon. [1]

The sages asked :

4-5. O holy lord Sūta , O omniscient one, O master of all the contents of all scriptures, why do all the rivers Gaṅgā etc. take bath in the exceedingly sacred Ghoṇatīrtha when the Sun is in the Zodiac Pisces?

Śrī Sūta replied :

6-11. The Tīrthas Gaṅgā etc. think like this: ‘All men who have committed sins, scrupulously take their holy bath in us. Those people cast off their sins in us and go away with their object achieved. How is this mass of sins accumulating in us to be destroyed?’

After thinking thus they remembered the divine, fascinating words of the noble-souled son of Brahmā , Nārada (for) absolving all sins. They go to Śrī Veṅkaṭa , the mountain that dispels the sins of Brahmin-slaughter etc. They take their holy bath in the waters of Svāmipuṣkariṇī, the excellent Tīrtha . Thereafter, O Brāhmaṇas , all those Tīrthas take their bath (i.e. flow into) in the exceedingly sacred Ghoṇatīrtha on the Full-Moon day in conjunction with the Constellation Uttarāphālgunī when the Sun is in the Zodiac Pisces. Who is capable of knowing (completely) the greatness of that Tīrtha in the entire universe consisting of the three worlds?

[A Description of the Great Sins of those who are Averse to the Holy Bath in Ghoṇatīrtha]:—

12. Hence, O excellent Brāhmaṇas, Ghoṇatīrtha is the most meritorious Tīrtha.

13. They call a person who has abandoned Ghoṇasnāna ('holy bath in Ghoṇatīrtha') one who cruelly destroys parks and gardens (i.e. he incurs the sins of such acts), one who sells horses and virgins, one who slays Brāhmaṇas.

14. They call one who has discarded Ghoṇasnāna, a destroyer of the property of deities, a person who takes back what is gifted away, a person who is a Brāhmaṇa -slayer.

15. Learned men call one who has avoided Ghoṇasnāna, a destroyer of lakes, bridges and dams, one who ardently longs for sexual union with other men's wives, one who steals.

16. Learned men know the person who has abstained from Ghoṇasnāna as a base non-believer who promises a Brāhmaṇa "I shall give" and afterwards (does not give it), as a person who habitually drinks liquor.

17. Learned men call the person who has abandoned Ghoṇasnāna, a person who is worthy of being hated by preceptors, Brāhmaṇas and (other) people, one who is given to self-praise, who steals.

18. Brāhmaṇas call the person who has discarded Ghoṇasnāna, a consumer of food that has not been consecrated, a consumer of the remnants of food offered to the Manes and a thief.

19. Learned men call the person who has abandoned Ghoṇasnāna, a person who offers (to others) the remnants of food offered to the Manes, a person who is antagonistic to his mother and father, and is a thief.

20. They say that the person who has abandoned Ghoṇasnāna is one who is habitually engaged in sexual union with other men's wives, who is fond of sexual dalliance with his brother's wife and is a defiler of the preceptor's bed.

21. They say that the person who has abstained from Ghoṇasnāna is one who talks to a Cāṇḍāla , who is a Brāhmaṇa always bereft of Darbha grass in his hand and is a sinner of the fifth class (i.e. one who associates with sinners who have committed the four types of major sins).

22. They say that the person who has abandoned Ghoṇasnāna is one who takes his food after hearing the voice of a woman in her menses, of a Cāṇḍāla or of a horse, and who is a sinner of the fifth class with their association.

23. They call the person who has abandoned Ghoṇasnāna, a person who causes obstacles in the holy rites of expounding the Purāṇas , celebrating marriage, investiture with the sacred thread and other rites and who kills animals.

24. Learned men say that the person who has avoided Ghoṇasnāna is a slayer of one who has sought refuge, who is averse to all the Tīrthas and who causes abortion.

25. They call the person who has abandoned Ghoṇasnāna, a person who has abandoned Pitṛyajña (i.e. performance of śrāddha), who has deserted his wife, is the meanest in the family and who kills cows.

26. O excellent Brāhmaṇas, sins on a par with the major sins and minor sins resort to the person who has abandoned Ghoṇasnāna.

[The Power of Bath in Ghoṇa to Dispel All Sins]:—

27-36. O eminent Brāhmaṇas, the fascinating Ghoṇatīrtha sanctifies all these sinners through the holy bath, drinking (its) water etc. Wonderful indeed is the greatness of the Tīrtha!

The following are the sinners sanctified: [2] One who is engaged in committing major sins, one who cooks dog's meat, the meanest in the family, the cruel, destroyer of the family, the mischievous one, one who has not gifted anything, one who has stopped performance of holy rites, a killer of animals, a tormentor of others, one who has resorted to a backbiter, one who habitually speaks lies, a hypocrite, one who is attached to the wives of others, one who is treacherous to friends, an ungrateful one, a destroyer of foetus, a heinous sinner, a sinner cohabiting with other men's wives, an informant about the assets of other men, an untruthful person, one who is engaged in agricultural activities, a traitor to the master, a fraudulent one, a covetous one, a patricide, one who is averse to all gods, one who praises himself, a rogue who causes obstacles to pious activities, one who wastes money over undeserving persons, one who causes split among persons who receive favour and concession, one who cuts off or uproots trees laden with excellent fruits, one guilty of breach of faith, one who is bent on massacring warriors, one who does not maintain the sacred fire, one without a son, one who administers poison, a sinner who makes the preceptor hate him, one who causes estrangement between husband and wife, one who acts as a tyrant in administering a village or a temple trust, one who teaches (Vedas) for salary, a Brāhmaṇa absorbed in cruel activities, one who has made committing of sins his second nature, one who is solely devoted to commit multitudes of sins secretly, one who commits sins due to ignorance, one who commits vicious deeds knowingly and all other persons of a similar nature-.

[Story of a Gandharva Called Tuṃburu]:—

Śrī Sūta said :

37. In this connection I shall relate an ancient legend that is destructive of sins, that absolves one from sins, that yields the benefit of salvation.

38. Formerly Gārgya , an omniscient Brāhmaṇa of great refulgence, expert in all lores, who was just and master (subduer) of his sense-organs said as follows:

39. He bowed down to the noble-souled Devala and requested him with delighted mind:

"O (sage) of exalted magnificence, be merciful unto me. Recount to me the greatness of Ghoṇatīrtha that is auspicious and destructive of all sins."

Devala said :

40-41. A Gandharva named Tuṃburu cursed his chaste wife. He took his bath here and worshipped Veṅkaṭeśa , the storehouse of mercy. Thereby he attained Viṣṇu 's world from which no one can return (to Saṃsāra).

Gārgya asked :

42-43. O Sage Devala, why did the Gandharva named Tuṃburu, an expert in all lores, curse his beautiful wife? What was the fault of his wife endowed with all good qualities? O (sage) of exalted magnificence, tell me the same. I am eager to hear.

[Tuṃburu Instructs His Wife about the Procedure in Taking Holy Bath in the Month of Māgha]:—

44-45. The Gandharva named Tuṃburu told his wife lovingly: “For a period of three Māghas take the bath along with me. It dispels all impurities and sins. In the month of Māgha, when the Sun has risen, smear with cow-dung the bank that dispels all sins, for the sake of the worship of Viṣṇu.

46. In this month of Viṣṇu that bestows auspiciousness render service unto me through Raṅgavallī etc. (? colourful designs as a mark of auspiciousness), designs of white lotus, Svastika etc. drawn by means of minerals.

47. In this Māgha offer Dīpavartikā (i.e. a lamp and a wick) to Mādhava . In front of Hari offer devoutly fire with incense.

48. Cook food unto the noble-souled Mādhava, remaining pure (in mind as well as in body). In the month of Māgha perform circumambulation and obeisances along with me with great devotion.

49. Perform the religious rites and services to Viṣṇu, the Lord of Devas , everyday. Listen to the Purāṇa of Viṣṇu everyday without any lethargy.

50-51a. Take bath scrupulously everyday and drink Hari’s Pādodaka (i.e. the water with which Hari’s feet are washed). Repeat continuously (his names such as) O Kṛṣṇa , O Viṣṇu, O Mukuṇḍa , O Nārāyaṇa , O Janārdana , O Acyuta , O Ananta and O Viśvātman.

51b-52a. Abandon anger, rivalry, jealousy, greediness etc. and observe a vow. Thereby you will attain liberation and permanent residence in Viṣṇu’s world.”

[Tuṃburu Curses His Wife: The Means of Redemption Therefrom]:—

52b. On hearing what was spoken thus by her husband, the beloved wife of the Gandharva angrily spoke to her husband (words) that were unbearable and leading to hell (or misfortune):

53. “O sinless one, when the chillness increases in the morning, when the sun rises very slowly, how can one bathe in the month of Māgha that gives agony due to chillness?

54. The rites mentioned by you cannot be performed by me constantly. O husband, I will not take bath in the morning along with you.

55-56a. If my death takes place due to excessive cold, you will not come to my rescue.”

On hearing the words spoken thus, in spite of his being calm and quiet, the Gandharva, the loving husband, cursed his wife who spoke unpleasantly and offensively.

56b-60. He thought thus: ‘One shall immediately punish by means of curses a son who is averse to virtue and piety, a wife who speaks unpleasantly and a king unfavourable to Brāhmaṇas.’ Prompted by this maxim he cursed his chaste wife then: “Become a mere (ordinary) frog, O foolish woman, in a dry place without water, in the hollow of a holy fig tree near Ghoṇatīrtha on Veṅkaṭa mountain of great merit and destructive of all sins.”

Oṇ hearing this imprecation of her husband the beloved wife of the Gandharva, the chaste woman, fell at his feet and requested Tuṃburu. Afterwards Tuṃburu, the husband, indicated the redemption too from the curse:

61-64. “ Agastya of exalted magnificence, the ascetic who has conquered his sense-organs, will take his holy bath in the excellent Ghoṇatīrtha on the great day of Full Moon. The excellent Brāhmaṇa will then relate the greatness of Ghoṇatīrtha to his disciples near the Aśvattha tree. At that time you shall be within the hollow of the holy fig tree. Listen to the greatness of Ghoṇatīrtha that bestows liberation with great attention. You shall then get rid of all your sins and sport with me.”

On being told thus the chaste and pious wife ceased (to speak).

65-69. On account of the curse of her husband she took up the terrible and hideous body of a frog. The woman slowly went to the hollow of the holy fig tree on the peak of Śeṣādri to the south of Ghoṇatīrtha. She stayed in the hollow of the holy fig tree for a period of ten thousand years.

Then after a lapse of time (on one occasion) Agastya went to the fascinating Veṅkaṭādri . With all due holy observances he took his bath in Svāmitīrtha . He bowed down to Varāha , the deity to the south of the Tīrtha. He then went to the abode of Veṅkaṭeśa and bowed down to Śrīnivāsa , the storehouse of mercy, the Lord of Devas who can be known only through the Vedas, the eternal Lord of large eyes. Thereafter, Agastya of exalted magnificence went to Ghoṇatīrtha.

70-72. The most excellent one among Yogins took his bath in the excellent Tīrtha along with his disciples. With great devotion Agastya, the most excellent one among Yogins, the holy lord and sage, described to his disciples under the shade of the holy fig tree the greatness of Ghoṇatīrtha that is destructive of the sin of Brahmin-slaughter, that is meritorious, bestower of all auspiciousness and that grants all prosperity.

[On Seeing Agastya in Ghoṇatīrtha the Wife of Tiṃburu is Liberated from the Form of a Frog]:—

73-75. On hearing it the frog fell at the feet of that Yogin after knowing the greatness of the sage through the light of knowledge. She regained her original form, the charming form of a woman. She spoke to him thus:

“O Agastya, the most excellent one among Yogins, save me, save me, O storehouse of mercy. O Brāhmaṇa, kindly protect me though I opposed the words of my husband.”

Saying thus the lady of large eyes ceased (to speak) thereafter.

Agastya asked :

76. Who are you, O lady of ample, fine buttocks? Welfare unto you. There was committed a sin in the previous birth that gave you the birth of a frog. What is that? Tell me. Do not delay.

The woman said :

77. There is a Gandharva named Tuṃburu. He is an expert in all lores. O Brāhmaṇa, O Agastya served by sages, I am his wife.

78. O excellent sage, my husband Tuṃburu who is conversant with all Dharmas said to me: “You are a charming (lady). Always perform all holy rites along with me.”

79-80. On hearing the words of my husband, which would help in the other world, I uttered unbearable and very harsh words that would lead to hell. O dear one, O excellent sage, those words were uttered by me on account of my vicious intellect.

[The Duties of a Chaste Woman as Described by Agastya]:—

Agastya said :

81. Your husband of keen intellect cursed you angrily. Such a curse is proper in regard to a woman who acts contrary to the words of her husband.

82. A woman who dishonours the utterance of her husband and does as she pleases, falls into a terrible hell (where she remains) as long as the moon and the stars shine.

83-84a. Women have no freedom; husband's words or directives should not be transgressed. Women go to the region of Viṣṇu due to chastity and the merit of serving their husbands and not through other holy rites.

84b-86a. Learned men know (and assert) that husband is everything unto women, viz. mother, Viṣṇu, Brahmā, Śiva , preceptor and the holy Tīrtha. If a woman disobeys the directive of her husband, even if she is always engaged in the performance of all other holy rites, she shall never be pure even once.

86b-87a. A woman without husband (i.e. a widow) shall perform holy rites that bestow virtuous benefits on being bidden (and permitted) by preceptors conversant with Dharma .

87b. If a woman is directed by her husband, she should devotedly engage herself in obeying the order of her husband.

88. She who takes bath in the Tīrtha of (i.e. holy water flowing from) the lotus-Iike feet of her husband is a favourite of Han. Undoubtedly, it is as good as a bath in all the Tīrthas, Gaṅgā etc.

89-91. Hence the sin committed by you yields the fruit thereof. While you were reaping the fruit of your own action, you heard the greatness of Ghoṇatīrtha. You were liberated. You regained the auspicious form of that lady. Hence this Ghoṇatīrtha has become famous as Tumbutīrtha in the world. What a (wonderful) greatness of the Tīrtha!

[Those who take Their Holy Bath in Ghoṇatīrtha Attain Different Kinds of Benefits]:—

Śrī Sūta said :

92-98. O (sages) of great prowess, O Śaunaka and others, if people take their bath on the Full-Moon day in Ghoṇatīrtha of great merit and destructive of all sins, they will attain the meritorious benefit of sacrifices. They will have the benefit of ten thousand Tīrthas.

By taking the holy bath in Tuṃburutīrtha one shall attain that benefit which is obtained by one who makes a gift of a thousand Kapilā (tawny) cows everyday.

By taking a plunge in Ghoṇatīrtha one attains that benefit which is obtained by one who makes a gift of thousands and crores of precious stones everyday or thousands of elephants in rut or ten thousand horses.

From the sacred Ghoṇatīrtha one attains that benefit which is said by sages to be the fruit of a gift of a crore of virgins.

By the greatness and power of Ghoṇatīrtha one attains that benefit which is obtained by one who makes a gift of a thousand golden robes in Kurukṣetra .

By the great power of Ghoṇatīrtha one attains that benefit which is obtained by one who casts off his body for the sake of the preceptor, or a Brāhmaṇa or his own master.

99. From the Ghoṇatīrtha that merit accrues that is obtained by those who dispel the agony of persons in extreme distress or those who are eagerly devoted to the visits of holy Tīrthas or those who forever adhere to truthfulness.

100. From the holy Ghoṇatīrtha one attains that benefit which is obtained by those who perform Śrāddhas to Pitṛs on the New-Moon day.

101. From the holy Ghoṇatīrtha one attains that benefit which is obtained by a man who takes his holy bath in all the Tīrthas, in Gaṅgā, in Narmadā , in Sarayū , in Candrabhāgā and others.

102. Hence learned men know that Ghoṇatīrtha is the most meritorious of all the Tīrthas.

103. If a person listens to this chapter which dispels all sins, he will have the benefit of Vājapeya and a permanent stay in the world of Viṣṇu.

[1]: [1] : The special day of this Tīrtha is the Full-Moon day in Phālguna when the Sun is in the Zodiac Pisces.

[2]: [2] : This list of 'sins' includes all unsocial acts detested at the time of this Purāṇa.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 27

Śrī Veṅkaṭācala Contains All the Tīrthas

Chapter 27 of 221 · 42 detected Sanskrit verse markers

Sanskrit

अथ श्रीवेंकटाचलस्य सर्वपुण्यतीर्थाधारत्ववर्णनम् ।।
।। ऋषय ऊचुः ।। ।।
वेंकटाद्रौ महापुण्ये सर्वसंकटनाशने ।।
सन्ति वै कति तीर्थानि सूत पौराणिकोत्तम ।। १ ।।
तेषां संख्यां च मे ब्रूहि कति मुख्यानि तत्र वै ।।
तत्राप्यत्यन्तमुख्यानि वद मे मुनिसत्तम ।। २ ।।
सद्धर्मरतिदान्यत्र कति मुख्यानि तानि च ।।
कानि ज्ञानप्रदान्यत्र भक्तिवैराग्यदानि च ।। ३ ।।
मुक्तिप्रदानि कान्यत्र तानि मे वद सुव्रत ।। ४ ।। ।।
।। श्रीसूत उवाच ।। ।।
षट्षष्टिकोटितीर्थानि पुण्यान्यत्र नगोत्तमे ।।
अष्टोत्तरसहस्राणि तेषु मुख्यानि सुव्रत ।। ५ ।।
सद्धर्मरतिदान्यत्र सन्ति चाष्टोत्तरं शतम् ।।
सहस्रेभ्यश्च मुख्यानि पृथक्तेभ्यश्च तानि च ।।६।।
भक्तिवैराग्यदान्यत्र षष्टिरष्टोत्तरे शते ।। ७ ।।

।। अथ स्वामिपुष्करिण्यादिषट्तीर्थस्नानकालनिर्णयः ।। ।।
मुक्तिदान्यत्र षट् चैव वेंकटाचलमूर्धनि ।।
स्वामिपुष्करिणी चैव वियद्गङ्गा ततः परम् ।। ८ ।।
पश्चात्पापविनाशं च पाण्डुतीर्थमतःपरम् ।।
कुमारधारिकातीर्थं तुम्बोस्तीर्थमतः परम् ।। ९ ।।
कुम्भमासे पौर्णमास्यां मघायोगो यदा भवेत् ।।
कुमारधारिकां यान्ति सर्वतीर्थानि हे द्विजाः ।। 2.1.27.१० ।।
तत्र यः स्नाति विप्रेन्द्रा राजसूयफलं लभेत् ।।
मुक्तिश्च भविता तत्र नात्र कार्या विचारणा ।। ११।।
अन्नदानविधिस्तत्र सार्धं दक्षिणयाऽ द्विजाः ।।
उत्तराफल्गुनीयुक्तशुक्लपक्षीयपर्वणि ।। १२ ।।
तुम्बोस्तीर्थं मीनसंस्थे रवौ तीर्थानि सर्वशः ।।
अपराह्णे समायान्ति तत्र स्नातो न जायते।।१३।।
मौञ्जीबन्धं विवाहं च कारयेद्द्रव्यदानतः ।।
मेषसंक्रमणे भानौ चित्रानक्षत्रसंयुते ।। ।। १४ ।।

पौर्णमास्यां समायान्ति वियद्गङ्गां तथैव च ।।
तत्र स्नात्वा नरः सद्यः शतक्रतुफलं लभेत् ।। १५।।
सुवर्णं तत्र दातव्यं कन्यादानं विशेषतः ।।
वृषभस्थे रवौ विप्रा द्वादश्यां हरिवासरे ।। १६ ।।
शुक्ले वाप्यथ कृष्णे वा भौमेनापि समन्विते ।।
पाण्डुतीर्थं समायान्ति गङ्गादीनि जगत्त्रये ।। १७ ।।
तत्र स्नात्वा च गां दत्त्वा मुच्यते प्रतिबन्धकात् ।।
आश्वयुक्छुक्लपक्षे च सप्तम्यां भानुवासरे ।। १८ ।।
उत्तराषाढयुक्तायां तथा पापविनाशनम् ।।
उत्तराभाद्रयुक्तायां द्वादश्यां वा समागतः ।। १९ ।।
शालग्रामशिलां दत्त्वा स्नात्वा च विधिपूर्वकम् ।।
मुच्यते सर्वपापैश्च जन्म कोटिशतोद्भवैः ।। 2.1.27.२० ।।
धनुर्मासे सिते पक्षे द्वादश्यामरुणोदये ।।
आयान्ति सर्वतीर्थानि स्वामिपुष्करिणीजले ।। २१ ।।
तत्र स्नात्वा नरः सद्यो मुक्तिमेति न संशयः ।।

यस्य जन्मसहस्रेषु पुण्यमेवार्जितं पुरा ।। २२ ।।
तस्य स्नानं भवेद्विप्रा नान्यस्य त्वकृतात्मनः ।।
विभवानुगुणं दानं कार्यं तत्र यथाविधि।। २३।।
शालिग्रामशिलादानं गां दद्याच्च विशेषतः।। २४।।
।। अथ पुराणश्रवणस्य विशेषतः प्राशस्त्यवर्णनम्।। ।।
ये शृण्वंति कथां विष्णोः सदा भुवनपावनीम् ।।
ते वै मनुष्यलोकेऽस्मिन्विष्णुभक्ता भवन्ति हि।।२५।।
यद्यशक्तः सदा श्रोतुं कथां भुवनपावनीम्।।
मुहुर्तं वा तदर्धं वा क्षणं वा विष्णुसत्कथाम्।।
यः शृणोति नरो भक्त्या दुर्गतिर्नास्ति तस्य हि।। २६।।
यत्फलं सर्वयज्ञेषु सर्वदानेषु यत्फलम् ।।
सकृतपुराणश्रवणात्तत्फलं विन्दते नरः।। २७।।
कलौ युगे विशेषेण पुराणश्रवणादृते।।
नास्ति धर्मः परः पुंसां नास्ति मुक्तिप्रदं परम्।।२८ ।।
पुराणश्रवणं विष्णोर्नामसंकीर्तनं परम्।।

उभे एव मनुष्याणां पुण्यद्रुममहाफले।। २९।।
पिबन्नेवामृतं यत्नादेकः स्यादजरामरः।।
विण्णोः कथामृतं कुर्यात्कुलमेवाजरामरम् ।। 2.1.27.३० ।।
।। अथ पुराणवक्तुः सर्वपूजनीयत्ववर्णनम् ।। ।।
बालो युवाथ वृद्धो वा दरिद्रो दुर्भगोऽपि वा ।।
पुराणज्ञः सदा वन्द्यः स पूज्यः सुकृतात्मभिः ।। ३१ ।।
नीचबुद्धिं न कुर्वीत पुराणज्ञे कदाचन ।।
यस्य वक्त्रोद्गता वाणी कामधेनुः शरीरिणाम् ।। ३२ ।।
भवकोटिसहस्रेषु भूत्वा भूत्वावसीदताम् ।।

यो ददात्यपुनर्वृत्तिं कोऽन्यस्तस्मात्परो गुरुः ।। ३३ ।।
व्यासासनसमारूढो यदा पौराणिको द्विजः ।।
आ समाप्तेः प्रसंगस्य नमस्कुर्यान्न कस्यचित् ।। ३४ ।।
न दुर्जनसमाकीर्णे न शूद्रश्वापदावृते ।।
देशे न द्यूतसदने वदेत्पुण्यकथां सुधीः ।। ३५ ।।
सुग्रामे सुजनाकीर्णे सुक्षेत्रे देवतालये ।।

पुण्ये वाथ नदीतीरे वदेत्पुण्यकथां सुधीः ।।३६।।
श्रद्धाभक्तिसमायुक्ता नान्यकार्येषु लालसा ।।
वाग्यताः शुचयोऽव्यग्राः श्रोतारः पुण्यभागिनः ।। ३७ ।।
अभक्त्या ये कथां पुण्यां शृण्वंति मनुजाधमाः ।।
तेषां पुण्यफलं नास्ति दुःखं जन्मनि जन्मनि ।। ३८ ।।
पुराणं ये तु संपूज्य ताम्बूलाद्यैरुपायनैः ।।
शृण्वंति च कथां भक्त्या न दरिद्रा न पापिनः ।। ३९ ।।
कथायां कथ्यमानायां ये गच्छन्त्यन्यतो नराः।।
भोगान्तरे प्रणश्यन्ति तेषां दाराश्च संपदः ।।2.1.27.४०।।
सोष्णीषमस्तका ये च कथां शृण्वंति पावनीम् ।।
ते बालकाः प्रजायन्ते पापिनो मनुजाधमाः।।४१।।
तांबूलं भक्षयन्तो ये कथां शृण्वंति पावनीम् ।।
श्वविष्ठां भक्षयन्त्येते नरके च पतंति हि।।४२।।
ये च तुंगासनारूढाः कथां शृण्वन्ति दांभिकाः ।।
अक्षय्यान्नरकान्भुक्त्वा ते भवन्त्येव वायसाः ।।४३।।

ये च वीरासनारूढा ये च सिंहासनस्थिता।।
शृण्वन्ति सत्कथां ते वै भवन्त्यर्जुनपादपाः ।।४४।।
असंप्रणम्य शृण्वन्तो विषवृक्षा भवन्ति हि ।।
तथा शयानाः शृण्वन्तो भवन्त्यजगरा हि ते ।। ४५ ।।
यः शृणोति कथां वक्तुः समानासनसंस्थितः।।
गुरुतल्पसमं पापं संप्राप्य नरकं व्रजेत् ।। ४६ ।।
ये निन्दंति पुराणज्ञं सत्कथां पापहारिणीम् ।।
ते वै जन्मशतं मर्त्याः शुनकाश्च भवंति हि ।। ४७ ।।
कथायां कीर्त्यमानायां ये वदंति दुरुत्तरम् ।।
ते गर्दभाः प्रजायन्ते कृकलासास्ततःपरम् ।। ४८ ।।
कदाचिदपि ये पुण्यां न शृण्वंति कथां नराः ।।
ते भुक्त्वा नरकान्घोरान्भवन्ति वनसूकराः ।। ४९ ।।
कथायां कीर्त्यमानायां विघ्नं कुर्वंति ये नराः ।।
कोट्यब्दं नरकान्भुक्त्वा भवंति ग्रामसूकराः ।। 2.1.27.५० ।।
ये कथामनुमोदन्ते कीर्त्यमानां नरोत्तमाः ।।

अशृण्वन्तोऽपि ते यान्ति शाश्वतं पदमव्ययम्।। ।। ५१ ।।
ये श्रावयन्ति मनुजाः पुण्यां पौराणिकीं कथाम् ।।

कल्पकोटिशतं साग्रं तिष्ठन्ति ब्रह्मणः पदे ।। ५२ ।।
आसनार्थं प्रयच्छन्ति पुराणज्ञस्य ये नराः ।।
कम्बलाजिनवासांसि तथा मंचकमेव वा ।। ५३ ।।
स्वर्गलोकं समासाद्य भुक्त्वा भोगान्यथेप्सितान् ।।
स्थित्वा ब्रह्मादिलोकेषु पदं यांति निरामयम् ।। ५४ ।।
पुराणस्य प्रयच्छन्ति ये च सूत्रं नवं वरम् ।।
भोगिनो ज्ञानसंपन्नास्ते भवंति भवे भवे ।। ५५ ।।
ये महापातकैर्युक्ता ह्युपपातकिनश्च ये ।।
पुराणश्रवणादेव ते यांति परमं पदम् ।। ५६ ।।
वेंकटाद्रेस्तु माहात्म्यं श्रुत्वा त ऋषयस्ततः ।।
व्यासप्रसादसंपन्नं सूतं पौराणिकोत्तमम् ।।
पूजयित्वा यथान्यायं प्रहर्षमतुलं गताः ।। ५७ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये सर्वतीर्थमहिमोपसंहारपूर्वकपुराणश्रवणप्रक्रियाद्यनुवर्णनंनाम सप्तविंशोऽध्यायः ।। २७ ।।

Roman transliteration

atha śrīveṃkaṭācalasya sarvapuṇyatīrthādhāratvavarṇanam ||
|| ṛṣaya ūcuḥ || ||
veṃkaṭādrau mahāpuṇye sarvasaṃkaṭanāśane ||
santi vai kati tīrthāni sūta paurāṇikottama || 1 ||
teṣāṃ saṃkhyāṃ ca me brūhi kati mukhyāni tatra vai ||
tatrāpyatyantamukhyāni vada me munisattama || 2 ||
saddharmaratidānyatra kati mukhyāni tāni ca ||
kāni jñānapradānyatra bhaktiverāgyadāni ca || 3 ||
muktipradāni kānyatra tāni me vada suvrata || 4 || ||
|| śrīsūta uvāca || ||
ṣaṭṣaṣṭikoṭitīrthāni puṇyānyatra nagottame ||
aṣṭottarasahasrāṇi teṣu mukhyāni suvrata || 5 ||
saddharmaratidānyatra santi cāṣṭottaraṃ śatam ||
sahasrebhyaśca mukhyāni pṛthaktebhyaśca tāni ca ||6||
bhaktivairāgyadānyatra ṣaṣṭiraṣṭottare śate || 7 ||

|| atha svāmipuṣkariṇyādiṣaṭtīrthasnānakālanirṇayaḥ || ||
muktidānyatra ṣaṭ caiva veṃkaṭācalamūrdhani ||
svāmipuṣkariṇī caiva viyadgaṅgā tataḥ param || 8 ||
paścātpāpavināśaṃ ca pāṇḍutīrthamataḥparam ||
kumāradhārikātīrthaṃ tumbostīrthamataḥ param || 9 ||
kumbhamāse paurṇamāsyāṃ maghāyogo yadā bhavet ||
kumāradhārikāṃ yānti sarvatīrthāni he dvijāḥ || 2.1.27.10 ||
tatra yaḥ snāti viprendrā rājasūyaphalaṃ labhet ||
muktiśca bhavitā tatra nātra kāryā vicāraṇā || 11||
annadānavidhistatra sārdhaṃ dakṣiṇayā' dvijāḥ ||
uttarāphalgunīyuktaśuklapakṣīyaparvaṇi || 12 ||
tumbostīrthaṃ mīnasaṃsthe ravau tīrthāni sarvaśaḥ ||
aparāhṇe samāyānti tatra snāto na jāyate||13||
mauñjībandhaṃ vivāhaṃ ca kārayeddravyadānataḥ ||

meṣasaṃkramaṇe bhānau citrānakṣatrasaṃyute || || 14 ||

paurṇamāsyāṃ samāyānti viyadgaṅgāṃ tathaiva ca ||
tatra snātvā naraḥ sadyaḥ śatakratuphalaṃ labhet || 15||
suvarṇaṃ tatra dātavyaṃ kanyādānaṃ viśeṣataḥ ||
vṛṣabhasthe ravau viprā dvādaśyāṃ harivāsare || 16 ||
śukle vāpyatha kṛṣṇe vā bhaumenāpi samanvite ||
pāṇḍutīrthaṃ samāyānti gaṅgādīni jagattraye || 17 ||
tatra snātvā ca gāṃ dattvā mucyate pratibandhakāt ||
āśvayukchuklapakṣe ca saptamyāṃ bhānuvāsare || 18 ||
uttarāṣāḍhayuktāyāṃ tathā pāpavināśanam ||
uttarābhādrayuktāyāṃ dvādaśyāṃ vā samāgataḥ || 19 ||
śālagrāmaśilāṃ dattvā snātvā ca vidhipūrvakam ||
mucyate sarvapāpaiśca janma koṭiśatodbhavaiḥ || 2.1.27.20 ||
dhanurmāse site pakṣe dvādaśyāmaruṇodaye ||
āyānti sarvatīrthāni svāmipuṣkariṇījale || 21 ||
tatra snātvā naraḥ sadyo muktimeti na saṃśayaḥ ||

yasya janmasahasreṣu puṇyamevārjitaṃ purā || 22 ||
tasya snānaṃ bhavedviprā nānyasya tvakṛtātmanaḥ ||
vibhavānuguṇaṃ dānaṃ kāryaṃ tatra yathāvidhi|| 23||
śāligrāmaśilādānaṃ gāṃ dadyācca viśeṣataḥ|| 24||
|| atha purāṇaśravaṇasya viśeṣataḥ prāśastyavarṇanam|| ||
ye śṛṇvaṃti kathāṃ viṣṇoḥ sadā bhuvanapāvanīm ||
te vai manuṣyaloke'sminviṣṇubhaktā bhavanti hi||25||
yadyaśaktaḥ sadā śrotuṃ kathāṃ bhuvanapāvanīm||
muhūrtaṃ vā tadardhaṃ vā kṣaṇaṃ vā viṣṇusatkathām||
yaḥ śṛṇoti naro bhaktyā durgatirnāsti tasya hi|| 26||
yatphalaṃ sarvayajñeṣu sarvadāneṣu yatphalam ||
sakṛtapurāṇaśravaṇāttatphalaṃ vindate naraḥ|| 27||
kalau yuge viśeṣeṇa purāṇaśravaṇādṛte||
nāsti dharmaḥ paraḥ puṃsāṃ nāsti muktipradaṃ param||28 ||
purāṇaśravaṇaṃ viṣṇornāmasaṃkīrtanaṃ param||

ubhe eva manuṣyāṇāṃ puṇyadrumamahāphale|| 29||
pibannevāmṛtaṃ yatnādekaḥ syādajarāmaraḥ||
viṇṇoḥ kathāmṛtaṃ kuryātkulamevājarāmaram || 2.1.27.30 ||
|| atha purāṇavaktuḥ sarvapūjanīyatvavarṇanam || ||
bālo yuvātha vṛddho vā daridro durbhago'pi vā ||
purāṇajñaḥ sadā vandyaḥ sa pūjyaḥ sukṛtātmabhiḥ || 31 ||
nīcabuddhiṃ na kurvīta purāṇajñe kadācana ||
yasya vaktrodgatā vāṇī kāmadhenuḥ śarīriṇām || 32 ||
bhavakoṭisahasreṣu bhūtvā bhūtvāvasīdatām ||
yo dadātyapunarvṛttiṃ ko'nyastasmātparo guruḥ || 33 ||
vyāsāsanasamārūḍho yadā paurāṇiko dvijaḥ ||
ā samāpteḥ prasaṃgasya namaskuryānna kasyacit || 34 ||
na durjanasamākīrṇe na śūdraśvāpadāvṛte ||
deśe na dyūtasadane vadetpuṇyakathāṃ sudhīḥ || 35 ||
sugrāme sujanākīrṇe sukṣetre devatālaye ||

puṇye vātha nadītīre vadetpuṇyakathāṃ sudhīḥ ||36||
śraddhābhaktisamāyuktā nānyakāryeṣu lālasā ||
vāgyatāḥ śucayo'vyagrāḥ śrotāraḥ puṇyabhāginaḥ || 37 ||

abhaktyā ye kathāṃ puṇyāṃ śṛṇvaṃti manujādhamāḥ ||
teṣāṃ puṇyaphalaṃ nāsti duḥkhaṃ janmani janmani || 38 ||
purāṇaṃ ye tu saṃpūjya tāmbūlādyairupāyanaiḥ ||
śṛṇvaṃti ca kathāṃ bhaktyā na daridrā na pāpinaḥ || 39 ||
kathāyāṃ kathyamānāyāṃ ye gacchantyanyato narāḥ||
bhogāntare praṇaśyanti teṣāṃ dārāśca saṃpadaḥ ||2.1.27.40||
soṣṇīṣamastakā ye ca kathāṃ śṛṇvaṃti pāvanīm ||
te bālakāḥ prajāyante pāpino manujādhamāḥ||41||
tāṃbūlaṃ bhakṣayanto ye kathāṃ śṛṇvaṃti pāvanīm ||
śvaviṣṭhāṃ bhakṣayantyete narake ca pataṃti hi||42||
ye ca tuṃgāsanārūḍhāḥ kathāṃ śṛṇvanti dāṃbhikāḥ ||
akṣayyānnarakānbhuktvā te bhavantyeva vāyasāḥ ||43||

ye ca vīrāsanārūḍhā ye ca siṃhāsanasthitā||
śṛṇvanti satkathāṃ te vai bhavantyarjunapādapāḥ ||44||
asaṃpraṇamya śṛṇvanto viṣavṛkṣā bhavanti hi ||
tathā śayānāḥ śṛṇvanto bhavantyajagarā hi te || 45 ||
yaḥ śṛṇoti kathāṃ vaktuḥ samānāsanasaṃsthitaḥ||
gurutalpasamaṃ pāpaṃ saṃprāpya narakaṃ vrajet || 46 ||
ye nindaṃti purāṇajñaṃ satkathāṃ pāpahāriṇīm ||
te vai janmaśataṃ martyāḥ śunakāśca bhavaṃti hi || 47 ||
kathāyāṃ kīrtyamānāyāṃ ye vadaṃti duruttaram ||
te gardabhāḥ prajāyante kṛkalāsāstataḥparam || 48 ||
kadācidapi ye puṇyāṃ na śṛṇvaṃti kathāṃ narāḥ ||
te bhuktvā narakāṅghorānbhavanti vanasūkarāḥ || 49 ||
kathāyāṃ kīrtyamānāyāṃ vighnaṃ kurvaṃti ye narāḥ ||
koṭyabdaṃ narakānbhuktvā bhavaṃti grāmasūkarāḥ || 2.1.27.50 ||
ye kathāmanumodante kīrtyamānāṃ narottamāḥ ||

aśṛṇvanto'pi te yānti śāśvataṃ padamavyayam|| || 51 ||
ye śrāvayanti manujāḥ puṇyāṃ paurāṇikīṃ kathām ||
kalpakoṭiśataṃ sāgraṃ tiṣṭhanti brahmaṇaḥ pade || 52 ||
āsanārthaṃ prayacchanti purāṇajñasya ye narāḥ ||
kambalājinavāsāṃsi tathā maṃcakameva vā || 53 ||
svargalokaṃ samāsādya bhuktvā bhogānyathepsitān ||
sthitvā brahmādilokeṣu padaṃ yāṃti nirāmayam || 54 ||
purāṇasya prayacchanti ye ca sūtraṃ navaṃ varam ||
bhogino jñānasaṃpannāste bhavaṃti bhave bhave || 55 ||
ye mahāpātakairyuktā hyupapātakinaśca ye ||
purāṇaśravaṇādeva te yāṃti paramaṃ padam || 56 ||
veṃkaṭādrestu māhātmyaṃ śrutvā ta ṛṣayastataḥ ||
vyāsaprasādasaṃpannaṃ sūtaṃ paurāṇikottamam ||
pūjayitvā yathānyāyaṃ praharṣamatulaṃ gatāḥ || 57 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye
sarvatīrthamahimopasaṃhārapūrvakapurāṇaśravaṇaprakriyādyanuvarṇanaṃnāma
saptaviṃśo'dhyāyaḥ || 27 ||

English translation

The sages said :

1. O Sūta , the most excellent one among those conversant with the Purāṇas , how many Tīrthas are there on Veṅkaṭādri of great merit and destructive of all calamities and distresses?

2. Tell us their number. How many of them are important? There too, O excellent sage, tell us the most important among them.

3-4. How many among them produce interest in righteousness? How many are the most important among them? Which are those that bestow knowledge? Which are those that bestow devotion and detachment? Which are those that bestow salvation? Tell us, O sage engaged in holy rites.

Śrī Sūta said :

5. Here, on this excellent mountain, there are sixty-six crores of holy Tīrthas. Among them, O (sages) of holy rites, one thousand and eight are very important.

6-7. There are one hundred and eight Tīrthas that inspire interest in righteousness. They are more important than the other thousand Tīrthas. They are separate from them. Among the one hundred and eight (Tīrthas) sixty are those that bestow devotion and detachment.

[The Time for Holy Bath in the Six Tīrthas Including Svāmipuṣkariṇī [1]]:—

8-9. There are six Tīrthas on the top of Veṅkaṭācala that bestow salvation, viz. Svāmipuṣkariṇī, Viyadgaṅgā, Pāpavināśa, Pāṇḍutīrtha, Kumāradhārikā Tīrtha and Tuṃbura Tīrtha.

10-12a. On the Full-Moon day in the month of Kuṃbha (when the Sun is in Aquarius), when the constellation Maghā comes in conjunction, O Brāhmaṇa , all the Tīrthas fall into Kumāradhārikā.

He who takes his holy bath there, O eminent Brāhmaṇas , shall acquire the benefit of Rājasūya sacrifice. He shall attain salvation too. There is no doubt about it.

O Brāhmaṇas, one should make gift of food there, along with monetary gifts.

12b-18a. On the Full-Moon day in conjunction with the constellation Uttarāphālgunī , when the Sun is in the Zodiac Pisces, all the Tīrthas come to Tuṃburutīrtha in the afternoon. One who takes the holy bath there, is not re-born (i.e. becomes liberated). Investiture with the sacred thread and marriage rite should be performed there along with a gift of money.

When the Sun is in the Zodiac Aries, on the Full-Mooṇ day in conjunction with the constellation Citrā , (all the Tīrthas) fall into Viyadgaṅgā. By taking his holy bath therein a man immediately derives the benefit of a hundred sacrifices. Gold must be given as gift there. Gift of a virgin (i.e. giving her away in marriage) is particularly (recommended).

O Brāhmaṇas, when the Sun is in Vṛṣabha (Taurus) on the eleventh or twelfth day of the lunar fortnight either in the bright half or in the dark half in conjunction with (i.e. when it is) Tuesday, all the Tīrthas in all the three worlds beginning with Gaṅgā fall into Pāṇḍutīrtha. By taking the holy bath therein and by offering a cow as gift one is liberated from obstacles.

18b-20. On a Sunday in the bright half of the month of Āśvayuj (September-October), on the seventh day (when the Moon is) in conjunction with the constellation Uttarāṣāḍhā or on the twelfth day in conjunction with Uttarābhādrapadā constellation, the devotee shall come to Pāpavināśana and take his holy bath as enjoined (in the scriptures). Thereafter he should make a gift of a Śālagrāma stone. He is liberated from all sins arising from (i.e. committed in) crores of births.

21-24. In the month of Dhanur (when the Sun is in Sagittarius), on the twelfth day in the bright half, during early dawn, all the Tīrthas fall into the waters of Svāmipuṣkariṇī. A man who takes bath therein shall undoubtedly attain salvation instantaneously. One gets the opportunity to take the holy bath only as a result of one's merit acquired in the course of thousands of births. Other persons who are not self-controlled will never have that chance. One shall make gifts there in accordance with one's capacity and in accordance with the injunctions. Particularly one should make gifts of a Śālagrāma stone and a cow.

[The Special Merit of Listening to the Purāṇas [2]]:—

25. Those who always listen to the story of Viṣṇu that sanctifies the universe, do indeed become devotees of Viṣṇu in this world of human beings.

26. If he is not able to listen always to the story that sanctifies the universe, the man should listen to it for a Muhūrta (48 minutes) or for half that time or even for a moment. If a man devoutly listens to the excellent story of Viṣṇu, he does not have any mishap or bad luck.

27. By listening to the Purāṇas once one obtains that merit which one derives from all the Yajñas and all types of charitable gifts.

28. Particularly in Kaliyuga excepting listening to the Purāṇas there is no greater holy rite for men nor there is any greater thing that yields salvation.

29. Listening to the Purāṇas and repeating the names of Viṣṇu—these two alone are the two great fruits of the tree of merits to human beings.

30. By drinking the nectar with great effort only one shall be rid of old age and death. But the nectar of the story of Viṣṇu shall make the entire family free from death and old age.

[An Expounder of the Purāṇas Worthy of Being Worshipped by All]:—

31. Whether he be a boy or a young man or an old man, whether he be poor or wretched, a man conversant with the Purāṇas should always be respected by meritorious persons.

32. One should never think about a person conversant with the Purāṇas to be mean or lowly, since the word that comes out from his mouth is a (veritable) wish-yielding cow (Kāmadhenu) unto all embodied beings.

33. It is he who grants the chance of never returning (to the world) to those persons who have become dejected and distressed by frequent compulsion to take thousands and crores of births. Who else can be a better, a greater preceptor?

34. When a Brāhmaṇa-expounder of the Purāṇas occupies the seat of Vyāsa , he shall not bow down to anyone till the conclusion of the story or discourse.

35. The intelligent one shall not expound the holy story (of Purāṇas) in a place infested with vicious men, Śūdras or beasts of prey, or in a gambling house.

36. The intelligent one should sermonize the (Purāṇa) story in a good village peopled by good men, a holy spot, a temple or on the sacred banks of rivers.

37. The listeners who are endowed with faith and devotion, who are not hankering after any other activity, who are restrained in their speech, are pure and are not unduly excited shall earn merit.

38. If vile and mean persons listen to the holy story without devotion, they will never have the merit. They will be miserable in every birth.

39. Those who honour and adore a Purāṇa by means of offerings of Tāṃbūla (betel leaves) etc. and then listen to the story with devotion, shall never be poor or sinners.

40. If men go out elsewhere while a Purāṇa is being expounded, their wives and wealth shall perish in the midst of their enjoyment. [3]

41. Those who listen to the holy story (Purāṇas) with a turban on their heads, will be born as foolish sinners, the meanest of men.

42. Those who listen to the sacred story even as they chew betel leaves, shall fall indeed into a hell and swallow the filthy ordure of dogs.

43. Those hypocrites who listen to the story while occupying a higher seat, shall undergo everlasting tortures in hells and then will be reborn as crows.

44. Those who sit on their hams in the posture of Vīrāsana , and those who occupy thrones and listen to the holy story shall become Arjuna trees.

45. Those who begin to listen without bowing down at the outset, shall become poisonous trees. Those who listen to the story while lying down, shall become pythons.

46. He who listens to the story while occupying a seat on a level with that of the expounder, shall incur a sin on a par with that of defiling the preceptor's bed and fall into a hell.

47. Those men who censure a person conversant with the Purāṇas or the holy story that dispels sins, shall indeed be reborn as dogs a hundred times.

48. Those who make impertinent remarks while the discourse is being held, shall be reborn as donkeys and chameleons thereafter.

49. Those men who never listen to the holy story, undergo tortures in hell and are reborn as wild pigs.

50. Those who create disturbance while the story is being told, undergo the tortures of hells for a crore of years and are reborn as village pigs.

51. Excellent men who encourage the narration of holy stories, shall attain the imperishable eternal region, even if they do not listen.

52. Those men who expound the holy story of the Purāṇas (to others), dwell in the region of Brahmā for more than hundred crores of Kalpas .

53-54. Those men who give a seat to a person conversant with the Purāṇas, or give him blankets, deerskins, clothes or a couch, shall attain heaven after enjoying all desirable pleasures. After residing in the world of Brahmā and others they go to a place devoid of ailment (i.e. salvation).

55-57. Those who offer excellent and new thread (to tie) a Purāṇa, shall enjoy pleasures in every birth and become endowed with perfect knowledge.

Those who have committed major sins, those who have committed minor sins—all these attain the highest region only through listening to the Purāṇas.

After hearing about the greatness of Veṅkaṭādri those sages worshipped and duly honoured Sūta who was richly endowed with the favour of Vyāsa and was the most excellent one among those conversant

with the Purāṇas. They derived matchless delight.

[1]: [1] : There are six important Tīrthas on the Veṅkaṭa hill. Their special important days are mentioned below: Tīrtha — Important day 1. Svāmipuṣkariṇī—Bright half, 12th day of Mārgaśīrṣa; 2. Viyad (Ākāśa-) gaṅgā—Full-Moon day of Caitra (with the Sun in the Zodiac Aries); 3. Pāpavināśa—Sunday, bright half of Āśvina, 7th day when the Moon is with Uttarāṣāḍhā and 12th day when the Moon is with Uttarābhādrapadā; 4. Pāṇḍu Tīrtha—Tuesday or 11th or 12th day of Vaiśākha (both in dark and bright half with the Sun in Taurus); 5. Kumāradhārikā—Full-Moon day of Māgha (with the Sun in the Zodìac Aquarius); 6. Tuṃburu—Full-Moon day of Phālguna (with the Sun in the Zodiac Pisces).

[2]: [2] : VV 27-30 describe the benefits derived from listening to Purāṇas.

[3]: [3] : VV 40-50 describe the restriction on the listeners of Purāṇas.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 28

In Praise of Kaṭāha Tīrtha

Chapter 28 of 221 · 95 detected Sanskrit verse markers

Sanskrit

।। अथ कटाहतीर्थमाहात्म्यम् ।।
।। ऋषय ऊचुः ।। ।।
सूत सर्वार्थतत्त्वज्ञ वेदवेदान्तपारग ।।
श्रीवेंकटाचले तीर्थं कटाहाख्यं सुपावनम् ।। ।।१।।
श्रूयते तस्य माहात्म्यं घुष्यते च जगत्त्रये ।।
अस्माकमेतद्ब्रूहि त्वं कृपया व्यासशासित ।। २ ।।
पुरा वै नारदः श्रीमान्ब्रह्मपुत्रो महानृषिः ।।
दृष्ट्वा वै नैमिषारण्यं संप्राप्तो द्विजसत्तमः ।। ३ ।।
तदानीं ब्रह्मपुत्रं तमर्घ्यपाद्यादिभिः शुभैः ।।
पूजयित्वा यथान्यायं पवित्रे च कुशासने ।। ।। ४ ।।
सन्निवेश्य महाभक्त्या विनयानतकन्धराः ।।
प्रणम्य प्रार्थयामासुरिमे सर्वे महर्षयः ।। ५ ।।
त्वां विना नारद श्रीमन्नस्माकं भुवनत्रये ।।
धर्मोपदेशकः कश्चिन्नास्ति नास्ति महर्षिषु ।। ६ ।।
वेंकटाद्रौ महापुण्ये सर्वदेवनिषेविते।।

वैकुण्डादागते दिव्ये सिद्धगन्धर्वसेविते ।। ७ ।।
कटाहतीर्थमाहात्म्यं वर्णयाद्य वनौकसाम् ।। ८ ।।
।। श्रीनारद उवाच ।। ।।
शृणुध्वमृषयः सर्वे शौनकाद्या महौजसः ।।
कटाहतीर्थमाहात्म्यं को वेत्ति भुवनत्रये ।। ९ ।।
महादेवो विजानाति तस्य तीर्थस्य वैभवम् ।।
यानि कानि च पुण्यानि ब्रह्माण्डान्तर्गतानि वै ।। 2.1.28.१० ।।
तानि गंगादितीर्थानि स्वपापपरिशुद्धये ।।
कटाहतीर्थसेवां च कुर्वन्ति द्विजसत्तमाः ।। ११ ।।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चेतरजातयः ।।
स्पृशन्ति तज्जलमिति न पिबेद्यो विमूढधीः ।। १२ ।।
स हि चण्डालतां प्राप्य कुम्भीपाके पतिष्यति ।।
ब्रह्मचारी गृहस्थो वा वानप्रस्थो यतीश्वरः ।। १३ ।।
सेवया तस्य तीर्थस्य प्राप्नोति परमं पदम् ।।
श्रुतिस्मृतिपुराणेषु ततीर्थस्य प्रशंसनम् ।। १४ ।।

बहुधा वर्ण्यते पंचमहापातकनाशनम् ।।
अत्यद्भुततरं विप्राः सर्वलोकैकपावनम् ।। १५ ।।
ब्रह्महत्यायुतं चापि सुरापानायुतं तथा ।।
अयुतं गुरुदाराणां गमनं पापकारणम् ।। १६ ।।
स्तेयायुतं सुवर्णानां तत्संसर्गाश्च कोटयः ।।
शीघ्रं विलयमायांति तस्य तीर्थस्य सेवया ।। १७ ।।
यानि निष्कृतिहीनानि पापानि विविधानि च ।।
तानि सर्वाणि नश्यंति तीर्थस्यास्य निषेवणात् ।। १८ ।।
इदं तीर्थं महापुण्यं भगवत्पादनिस्सृतम् ।।
कुष्ठादिरोगयुक्तो यः प्रत्यहं च पिबेदिदम् ।। १९ ।। ।।
।। अथ कटाहतीर्थमहिमश्रद्धाशून्यानां महानरकप्राप्तिः ।। ।।
सोऽपि रोगविहीनः सन्विष्णुलोकं च गच्छति ।।
भगवाञ्छंकरो देवो रहस्यानुभवे पुरा ।। 2.1.28.२० ।।
पार्वत्यै कथयामास तस्य तीर्थस्य वैभवम् ।।
उक्तेष्वेतेषु सन्देहो न कर्तव्यः कदाचन ।। २१ ।।

अर्थवादोऽयमिति च न वक्तव्यं कदाचन ।।
येऽर्थवादमिदं ब्रूयुस्तेषां वै नास्तिकात्मनाम् ।। २२ ।।
जिह्वाग्रे परशुं तप्तं प्रक्षिपन्ति च किंकराः ।।
तस्मात्कटाहतीर्थं तु सेवनीयं प्रयत्नतः ।।२३।।
सर्वदुःखप्रशमनमपवर्गफलप्रदम् ।।
यत्र पीत्वा नरो भक्त्या सर्वान्कामानवाप्नुयात्।।२४।।
एवमुक्त्वा महाभागः काशीं त्रैलोक्यपावनीम् ।।
संप्राप्तो नारदः श्रीमान्सूत पौराणिकोत्तम ।। २५ ।।
संक्षेपतश्च भगवान्नैमिषे ह्युक्तवान्खलु ।।
इदानीं श्रोतुमिच्छामः कटाहस्य च वैभवम् ।। २६ ।।
सुविस्तरेण चास्माकं वद सूत कृपावशात् ।। २७ ।।
।। अथ कटाहतीर्थपानक्रमः ।।
।। श्रीसूत उवाच ।। ।।
भोभोस्तपोधनाः सर्वे नैमिषारण्यवासिनः ।।
कटाहतीर्थमाहात्म्यं शृणुध्वं द्विजसत्तमाः ।। २८ ।।

कटाहतीर्थं भो विप्राः सर्व लोकेषु विश्रुतम् ।।
सर्वसम्पत्करं शुद्धं सर्वपापप्रणाशनम् ।। २९ ।।
दुःस्वप्ननाशनं ह्येतन्महापातकनाशनम् ।।
महाविघ्नप्रशमनं महाशान्तिकरं नृणाम् ।। 2.1.28.३० ।।
स्मृतिमात्रेण यत्पुंसां सर्वपापनिषूदनम् ।।
मन्त्रेणाष्टाक्षरेणैव पिबेत्तीर्थं मनोहरम् ।। ३१ ।।
अथवा केशवाद्यैश्च नामभिर्वा पिबेज्जलम् ।।
यद्वा नामत्रयेणाऽपि पिबेत्तीर्थं शुभप्रदम् ।। ३२ ।।
आहोस्विद्वेंकटेशस्य मन्त्रेणाष्टाक्षरेण वै ।।

पिबेत्कटाहतीर्थं तद्भुक्तिमुक्तिप्रदायकम् ।। ३३ ।।
विना मंत्रेण यो विप्रः संपिबेत्तीर्थमुत्तमम् ।।
पापं मे नाशय क्षिप्रं जन्मान्तरकृतं महत् ।। ३४ ।।
इत्युक्त्वा स पिबेन्नित्यं मोक्षमार्गैकसाधनम् ।।
स्वामिपुष्करिणीस्नानं वराहश्रीशदर्शनम् ।। ३५ ।।
कटाहतीर्थपानं च त्रयं त्रैलोक्यदुर्लभम् ।।

बहुना किमिहोक्तेन ब्रह्महत्यादिनाशनम् ।। ३६ ।।
।। अथ केशवाख्यद्विजवृत्तान्तः ।। ।।
पुरा कश्चिद्द्विजो मोहात्केशवाख्यो बहुश्रुतम् ।।
हत्वा खड्गेन दुर्बुद्ध्या ब्रह्महत्यामवाप्तवान् ।। ३७ ।।
सोऽपि तस्मिन्महातीर्थे पीत्वा जलमनुत्तमम् ।।
केशवाख्यो महापापी विमुक्तो ब्रह्महत्यया ।। ३८ ।।
।। ऋषय ऊचुः ।। ।।
कस्य पुत्रः केशवाख्यः कथं प्राप्तो भयंकरीम् ।।
ब्रह्महत्यामतिक्रूरामस्माकं वक्तुमर्हसि ।। ३९ ।।
।। श्रीसूत उवाच ।। ।।
तुङ्गभद्रातटे रम्ये गन्धर्वैरुपसेविते ।।
अग्रहारो महानासीद्वेदाढ्य इति नामतः ।। 2.1.28.४० ।।
तस्मिन्वेदपुरे रम्ये ब्राह्मणा वेदपारगाः ।।
शब्दशास्त्रपराः सर्वे ज्योतिःशास्त्रप्रवर्तकाः ।। ४१ ।।
मीमांसातर्कशास्त्रज्ञाः सर्वे वेदान्तवादिनः ।।

धर्मशास्त्रेषु निरता अन्नदानपराः सदा ।। ४२ ।।
पुत्रवन्तश्च ते सर्वे ह्यग्रहारे महाजनाः ।।
वेदाढयेऽप्यग्रहारे वै पद्मनाभ इति श्रुतः ।। ४३ ।।
।। अथ गणिकालंपटस्य केशवद्विजस्य ब्रह्महत्याप्राप्तिक्रमः ।। ।।
तस्य पुत्रः केशवाख्यः सर्वकर्मबहिष्कृतः ।।
मातरं पितरं त्यक्त्वा भार्यामपि पतिव्रताम् ।। ४४ ।।
सर्वदा गणिकासक्तो वेश्यागारं विवेश ह ।।
दिनद्वये च तां वेश्यामनुभूय द्विजस्ततः ।। ४५ ।।
निष्कद्वयं प्रदातव्यं हस्ते दत्त्वा गतः सुखम् ।।
वेश्यया चाधनस्त्यक्तस्तत्संयोगैकतत्परः ।। ४६ ।।
इतस्ततश्चोरयित्वा बहुद्रव्याणि सन्ततम् ।।
दत्त्वा तया चिरं रेमे तद्गृहे बुभुजे च सः ।। ४७ ।।
एकेन चषकेणासौ तया सह सुरां पपौ ।।
स कदाचित्किरातैस्तु द्रव्यं हर्तुं ययौ द्विजः ।।।। ४८ ।।
विप्रस्य कस्यचिद्गेहे सोऽपि कैरातवेषधृक् ।।

केशवो विप्रबन्धुर्वै साहसी खड्गहस्तवान् ।। ४९ ।।
तद्गृहस्वामिनं विप्रं हत्वा खड्गेन साहसात् ।।

समादाय बहु द्रव्यं वेश्यागारं विवेश ह ।। 2.1.28.५० ।।
तं यान्तमनुयाति स्म ब्रह्महत्या भयंकरी ।।
नीलवस्त्रधरा भीमा भृशं रक्तशिरोरुहा ।।।। ५१ ।।
गर्जन्ती साट्टहासं सा कम्पयन्ती च रोदसी ।।
अनुद्रुतस्तया विप्रो बभ्राम जगतीतले ।। ५२ ।।
एवं भ्रमन्धरां सर्वां विप्रबन्धुर्दुरात्मवान् ।।
स्वग्रामं प्रययौ भीत्या शौनकाद्या महौजसः ।। ५३ ।।
अनुद्रुतस्तया भीतः प्रययौ स्वनिकेतनम्।।
ब्रह्महत्याप्यनुद्रुत्य तेन साकं गृहं ययौ ।।५४।।
जनकं रक्ष रक्षेति केशवः शरणं ययौ ।।
मा भैषीरिति स प्रोच्य पिता रक्षितुमुद्यतः ।। ५५ ।।
।। अथ स्वसुतरक्षणोद्युक्ते पद्मनाभे ब्रह्महत्योक्तिः ।।
क्रूरैनं ब्रह्महत्या सा जनकं प्रत्यभाषत ।। ५६ ।।

।। ब्रह्महत्योवाच ।। ।।
मैनं त्वं प्रतिगृह्णीष्व पद्मनाभ द्विजोत्तम ।।
अयं सुरापी स्तेयी च ब्रह्महा चातिपातकी ।। ५७ ।।
मातृद्रोही पितृद्रोही भार्यात्यागी च दुष्टधीः ।।
गणिकासक्तचित्तश्च ह्येनं मुञ्च दुरात्मकम् ।। ५८ ।।
गृह्णासि चेत्सुतं विप्र महापातकिनं वृथा ।।
त्वद्भार्यामस्य भार्यां च त्वां च पुत्रमिमं द्विज ।। ५९ ।।
भक्षयिष्यामि वंशं च तस्मान्मुञ्च दुरात्मकम् ।।
इमं त्यजसि चेत्पुत्रं युष्मान्मुञ्चामि सांप्रतम् ।। 2.1.28.६० ।।
नैकस्यार्थे कुलं हन्तुमर्हसि त्वं महामते ।।
इत्युक्तः स तया तत्र पद्मनाभोऽब्रवीच्च ताम् ।। ६१ ।। ।।
।। पद्मनाभ उवाच ।। ।।
बाधते मां सुतस्नेहः कथं पुत्रं परित्यजे ।।
ब्रह्महत्या तदाकर्ण्य पद्मनाभं तमब्रवीत् ।। ६२ ।।
।। ब्रह्महत्योवाच ।। ।।

पुत्रोऽयं पतितोऽभूत्ते वर्णाश्रमबहिष्कृतः ।।
पुत्रेस्मिन्मा कुरु स्नेहं निंदितं तस्य दर्शनम् ।। ६३ ।।
इत्युक्त्वा ब्रह्महत्या सा पद्मनाभस्य पश्यतः ।।
हस्तेन प्रजहारास्य सुतं केशवनामकम् ।। ६४ ।।
रुरोद तातताते ति जनकं प्रब्रुवन्मुहुः ।।
रुरुदुर्जनको माता भार्या तस्य दुरात्मनः ।। ६५ ।।
।। अथ पद्मनाभं प्रति भरद्वाजकथितो ब्रह्महत्याविमुक्त्युपायः ।। ।।
तस्मिन्काले महाभागो भरद्वाजो महामुनिः ।।
दिष्ट्या समाययौ योगी शौनकाद्या महौजसः ।। ६६ ।।
पद्मनाभोऽथ तं दृष्ट्वा भरद्वाजं महामुनिम् ।।

स्तुत्वा प्रणम्य शरणं ययाचे पुत्रकारणात् ।। ६७ ।।
भरद्वाज महाभाग साक्षाद्विष्ण्वंशको भवान् ।।
त्वद्दर्शनमपुण्यानां भविता न कदाचन ।। ६८ ।।
ब्रह्महा च सुरापी च स्तेयी चाभूत्सुतो मम ।।
पुत्रं प्रहर्तुमा याता ब्रह्महत्या भयंकरी ।। ६९ ।।

भूयाद्यथा मे पुत्रोयं महापातकमोचितः ।।
घोरेयं ब्रह्महत्या च यथा शीघ्रं लयं व्रजेत् ।। 2.1.28.७० ।।
तमुपायं वदस्वाद्य मम पुत्रे दयां कुरु ।।
एक एव हि पुत्रो मे नान्योऽस्ति तनयो मुने ।। ७१ ।।
सुते मृते तु वंशो मे समुच्छिद्येत मूलतः ।।
ततः पितृभ्यः पिण्डानां दाताऽपि न भवेद्ध्रुवम् ।। ७२ ।।
ततः कृपां कुरुष्व त्वमस्मासु भगवन्मुने ।।
इत्युक्तः स भरद्वाजः साक्षान्नारायणांशकः ।। ७३ ।।
ध्यात्वा तु सुचिरं कालं पद्मनाभं वचोऽब्रवीत् ।। ७४ ।।
।। भरद्वाज उवाच ।। ।।
पद्मनाभ कृतं पापमतिक्रूरं सुतेन ते ।।
नास्य पापस्य शान्तिः स्यात्प्रायश्चित्तायुतैरपि ।। ७५ ।।
तथाऽपि ते सुतस्याहमस्य पापस्य शान्तये ।।
प्रायश्चित्तं वदिष्यामि पद्मनाभ शृणु द्विज ।। ७६ ।।
गङ्गाया दक्षिणे भागे द्विशतीयोजने द्विज ।।

पूर्वाम्भोधेः पश्चिमे तु पञ्चभिर्योजनैर्मिते ।। ७७ ।।
सुवर्णमुखरीतीरे चोत्तरे क्रोशमात्रके ।।
वेंकटाद्रिति ख्यातः सर्वलोकनमस्कृतः ।। ७८ ।।
मेरुपुत्रो महापुण्यः सर्वदेवाभिवन्दितः ।।
वैकुण्ठलोकादानीतो विष्णोः क्रीडाचलो महान् ।। ७९ ।।
गरुत्मता वेगवता स्वर्णमुख्यास्तटे शुभे ।।
वर्तते देवसंघैश्च ऋषिसंघैश्च पूजितः ।। 2.1.28.८० ।।
तस्मिन्वेंकटशैलेन्द्रे साक्षान्नारायणः स्वयम् ।।
लक्ष्मीदेव्या च भूदेव्या नीलादेव्या समागतः ।। ८१ ।।
वर्तते वेंकटेशः स साक्षान्मोक्षप्रदायकः ।।
तस्य वेंकटनाथस्य ह्यालयस्य तथोत्तरे ।। ८२ ।।
कटाहतीर्थं विप्रेन्द्र वर्तते मङ्गलप्रदम् ।।
ब्रह्महत्यादिपापघ्नं वाञ्छितार्थप्रदायकम् ।। ८३ ।।
सुतेन साकं विप्रेंद्र पिब तीर्थं मनोहरम् ।।
भरद्वाजस्य वाक्यं तच्छ्रुत्वा वै वेदसंमितम् ।। ८४ ।।

शिरसा तं प्रणम्याथ ययौ वेंकटपर्वतम् ।। ।। ८५ ।।
।। अथ भरद्वाजोक्त्या कटाहतीर्थपानेन केशवस्य ब्रह्महत्याविमुक्तिः ।। ।।
तं गत्वा वेंकटं शैलं स्वामिपुष्करिणीजले ।।

सुतेन साकं विप्रेंद्रः सस्नौ नियमपूर्वकम् ।। ८६ ।।
वराहस्वामिनं नत्वा श्रीनिवासालयं गतः ।।
प्रदक्षिणं ततः कृत्वा विमानं संप्रणम्य च ।। ८७ ।।
पद्मनाभोऽथ पुत्रेण केशवेन दुरात्मना ।।
पपौ कटाहतीर्थं तद्ब्रह्महत्याविनाशकम् ।। ८८ ।।
तदानीं ब्रह्महत्या सा शीघ्रमेव लयं गता ।।
अनन्तरं ततो गत्वा वेंकटेशं कृपानिधिम् ।। ८९ ।।
पुत्रेण सह विप्रेन्द्रः पद्मनाभो ददर्श सः ।।
तदा प्रादुरभूद्वेवो वेङ्कटेशो दयानिधिः ।। 2.1.28.९० ।।
कटाहतीर्थपानेन तोषितो वाक्यमब्रवीत् ।। ९१ ।।
।। अथ ब्रह्महत्याविमुक्तसुतेन सहितं पद्मनाभं प्रति भगवदुक्तिः ।।
।। श्रीभगवानुवाच ।। ।।

पद्मनाभ महाबुद्धे वेदवेदान्तपारग ।।
भरद्वाजस्य वाक्येन प्राप्य वेंकटपर्वतम् ।। ९२ ।।
कटाहतीर्थं त्वं पीत्वा कृतार्थोऽसि न संशयः ।।
तव पुत्रः केशवाख्यो विमुक्तो ब्रह्महत्यया ।। ९३ ।।
तस्मात्कटाहतीर्थं तु सेवनीयं प्रयत्नतः ।।
तस्मिंस्तीर्थे महाभाग पीत्वा जलमनुत्तमम् ।। ९४ ।।
पापिनोऽपि कृतार्थाः स्युः सत्यं सत्यं न संशयः ।।
मामकं लोकमागत्य सुखी भव महामते ।। ९५ ।।
इत्युक्त्वा वेंकटेशोऽसावन्तर्धानं गतस्ततः ।। ९६ ।।
।। श्रीसूत उवाच ।। ।।
तस्मात्तपोधनाः सर्वे शौनकाद्या महौजसः ।।
कटाहतीर्थमाहात्म्यमितिहाससमन्वितम् ।। ९७ ।।
यथाश्रुतं मया सम्यक्तथोक्तं भवतां द्विजाः ।। ९८ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये सूतशौनक संवादे कटाहतीर्थप्रशंसनंनामाष्टाविंशोऽध्यायः ।। २८ ।।

Roman transliteration

|| atha kaṭāhatīrthamāhātmyam ||
|| ṛṣaya ūcuḥ || ||
sūta sarvārthatattvajña vedavedāntapāraga ||
śrīveṃkaṭācale tīrthaṃ kaṭāhākhyaṃ supāvanam || ||1||
śrūyate tasya māhātmyaṃ ghuṣyate ca jagattraye ||
asmākametadbrūhi tvaṃ kṛpayā vyāsaśāsita || 2 ||
purā vai nāradaḥ śrīmānbrahmaputro mahānṛṣiḥ ||
dṛṣṭvā vai naimiṣāraṇyaṃ saṃprāpto dvijasattamaḥ || 3 ||
tadānīṃ brahmaputraṃ tamarghyapādyādibhiḥ śubhaiḥ ||
pūjayitvā yathānyāyaṃ pavitre ca kuśāsane || || 4 ||
sanniveśya mahābhaktyā vinayānatakandharāḥ ||
praṇamya prārthayāmāsurime sarve maharṣayaḥ || 5 ||

tvāṃ vinā nārada śrīmannasmākaṃ bhuvanatraye ||
dharmopadeśakaḥ kaścinnāsti nāsti maharṣiṣu || 6 ||
veṃkaṭādrau mahāpuṇye sarvadevaniṣevite||

vaikuṇḍādāgate divye siddhagandharvasevite || 7 ||
kaṭāhatīrthamāhātmyaṃ varṇayādya vanaukasām || 8 ||
|| śrīnārada uvāca || ||
śṛṇudhvamṛṣayaḥ sarve śaunakādyā mahaujasaḥ ||
kaṭāhatīrthamāhātmyaṃ ko vetti bhuvanatraye || 9 ||
mahādevo vijānāti tasya tīrthasya vaibhavam ||
yāni kāni ca puṇyāni brahmāṇḍāntargatāni vai || 2.1.28.10 ||
tāni gaṃgāditīrthāni svapāpapariśuddhaye ||
kaṭāhatīrthasevāṃ ca kurvanti dvijasattamāḥ || 11 ||
brāhmaṇāḥ kṣattriyā vaiśyāḥ śūdrāścetarajātayaḥ ||
spṛśanti tajjalamiti na pibedyo vimūḍhadhīḥ || 12 ||
sa hi caṇḍālatāṃ prāpya kumbhīpāke patiṣyati ||
brahmacārī gṛhastho vā vānaprastho yatīśvaraḥ || 13 ||
sevayā tasya tīrthasya prāpnoti paramaṃ padam ||
śrutismṛtipurāṇeṣu tattīrthasya praśaṃsanam || 14 ||

bahudhā varṇyate paṃcamahāpātakanāśanam ||
atyadbhutataraṃ viprāḥ sarvalokaikapāvanam || 15 ||
brahmahatyāyutaṃ cāpi surāpānāyutaṃ tathā ||
ayutaṃ gurudārāṇāṃ gamanaṃ pāpakāraṇam || 16 ||
steyāyutaṃ suvarṇānāṃ tatsaṃsargāśca koṭayaḥ ||
śīghraṃ vilayamāyāṃti tasya tīrthasya sevayā || 17 ||
yāni niṣkṛtihīnāni pāpāni vividhāni ca ||
tāni sarvāṇi naśyaṃti tīrthasyāsya niṣevaṇāt || 18 ||
idaṃ tīrthaṃ mahāpuṇyaṃ bhagavatpādanissṛtam ||
kuṣṭhādirogayukto yaḥ pratyahaṃ ca pibedidam || 19 || ||
|| atha kaṭāhatīrthamahimaśraddhāśūnyānāṃ mahānarakaprāptiḥ || ||
so'pi rogavihīnaḥ sanviṣṇulokaṃ ca gacchati ||
bhagavāñchaṃkaro devo rahasyānubhave purā || 2.1.28.20 ||
pārvatyai kathayāmāsa tasya tīrthasya vaibhavam ||
ukteṣveteṣu sandeho na kartavyaḥ kadācana || 21 ||

arthavādo'yamiti ca na vaktavyaṃ kadācana ||
ye'rthavādamidaṃ brūyusteṣāṃ vai nāstikātmanām || 22 ||
jihvāgre paraśuṃ taptaṃ prakṣipanti ca kiṃkarāḥ ||
tasmātkaṭāhatīrthaṃ tu sevanīyaṃ prayatnataḥ ||23||
sarvaduḥkhapraśamanamapavargaphalapradam ||
yatra pītvā naro bhaktyā sarvānkāmānavāpnuyāt||24||
evamuktvā mahābhāgaḥ kāśīṃ trailokyapāvanīm ||
saṃprāpto nāradaḥ śrīmānsūta paurāṇikottama || 25 ||
saṃkṣepataśca bhagavānnaimiṣe hyuktavānkhalu ||
idānīṃ śrotumicchāmaḥ kaṭāhasya ca vaibhavam || 26 ||
suvistareṇa cāsmākaṃ vada sūta kṛpāvaśāt || 27 ||
|| atha kaṭāhatīrthapānakramaḥ ||
|| śrīsūta uvāca || ||
bhobhostapodhanāḥ sarve naimiṣāraṇyavāsinaḥ ||
kaṭāhatīrthamāhātmyaṃ śṛṇudhvaṃ dvijasattamāḥ || 28 ||

kaṭāhatīrthaṃ bho viprāḥ sarva lokeṣu viśrutam ||
sarvasampatkaraṃ śuddhaṃ sarvapāpapraṇāśanam || 29 ||
duḥsvapnanāśanaṃ hyetanmahāpātakanāśanam ||
mahāvighnapraśamanaṃ mahāśāntikaraṃ nṛṇām || 2.1.28.30 ||
smṛtimātreṇa yatpuṃsāṃ sarvapāpaniṣūdanam ||
mantreṇāṣṭākṣareṇaiva pibettīrthaṃ manoharam || 31 ||
athavā keśavādyaiśca nāmabhirvā pibejjalam ||
yadvā nāmatrayeṇā'pi pibettīrthaṃ śubhapradam || 32 ||
āhosvidveṃkaṭeśasya mantreṇāṣṭākṣareṇa vai ||
pibetkaṭāhatīrthaṃ tadbhuktimuktipradāyakam || 33 ||
vinā maṃtreṇa yo vipraḥ saṃpibettīrthamuttamam ||
pāpaṃ me nāśaya kṣipraṃ janmāntarakṛtaṃ mahat || 34 ||
ityuktvā sa pibennityaṃ mokṣamārgaikasādhanam ||
svāmipuṣkariṇīsnānaṃ varāhaśrīśadarśanam || 35 ||
kaṭāhatīrthapānaṃ ca trayaṃ trailokyadurlabham ||

bahunā kimihoktena brahmahatyādināśanam || 36 ||
|| atha keśavākhyadvijavṛttāntaḥ || ||
purā kaściddvijo mohātkeśavākhyo bahuśrutam ||
hatvā khaḍgena durbuddhyā brahmahatyāmavāptavān || 37 ||
so'pi tasminmahātīrthe pītvā jalamanuttamam ||
keśavākhyo mahāpāpī vimukto brahmahatyayā || 38 ||
|| ṛṣaya ūcuḥ || ||
kasya putraḥ keśavākhyaḥ kathaṃ prāpto bhayaṃkarīm ||
brahmahatyāmatikrūrāmasmākaṃ vaktumarhasi || 39 ||
|| śrīsūta uvāca || ||
tuṅgabhadrātaṭe ramye gandharvairupasevite ||
agrahāro mahānāsīdvedāḍhya iti nāmataḥ || 2.1.28.40 ||
tasminvedapure ramye brāhmaṇā vedapāragāḥ ||
śabdaśāstraparāḥ sarve jyotiḥśāstrapravartakāḥ || 41 ||
mīmāṃsātarkaśāstrajñāḥ sarve vedāntavādinaḥ ||

dharmaśāstreṣu niratā annadānaparāḥ sadā || 42 ||
putravantaśca te sarve hyagrahāre mahājanāḥ ||
vedāḍhaye'pyagrahāre vai padmanābha iti śrutaḥ || 43 ||
|| atha gaṇikālaṃpaṭasya keśavadvijasya brahmahatyāprāptikramaḥ || ||
tasya putraḥ keśavākhyaḥ sarvakarmabahiṣkṛtaḥ ||
mātaraṃ pitaraṃ tyaktvā bhāryāmapi pativratām || 44 ||
sarvadā gaṇikāsakto veśyāgāraṃ viveśa ha ||
dinadvaye ca tāṃ veśyāmanubhūya dvijastataḥ || 45 ||
niṣkadvayaṃ pradātavyaṃ haste dattvā gataḥ sukham ||
veśyayā cādhanastyaktastatsaṃyogaikatatparaḥ || 46 ||
itastataścorayitvā bahudravyāṇi santatam ||
dattvā tayā ciraṃ reme tadgṛhe bubhuje ca saḥ || 47 ||
ekena caṣakeṇāsau tayā saha surāṃ papau ||
sa kadācitkirātaistu dravyaṃ hartuṃ yayau dvijaḥ |||| 48 ||
viprasya kasyacidgehe so'pi kairātaveṣadhṛk ||

keśavo viprabandhurvai sāhasī khaṅgahastavān || 49 ||
tadgṛhasvāminaṃ vipraṃ hatvā khaḍgena sāhasāt ||
samādāya bahu dravyaṃ veśyāgāraṃ viveśa ha || 2.1.28.50 ||
taṃ yāntamanuyāti sma brahmahatyā bhayaṃkarī ||
nīlavastradharā bhīmā bhṛśaṃ raktaśiroruhā |||| 51 ||
garjantī sāṭṭahāsaṃ sā kampayantī ca rodasī ||

anudrutastayā vipro babhrāma jagatītale || 52 ||
evaṃ bhramandharāṃ sarvāṃ viprabandhurdurātmavān ||
svagrāmaṃ prayayau bhītyā śaunakādyā mahaujasaḥ || 53 ||
anudrutastayā bhītaḥ prayayau svaniketanam||
brahmahatyāpyanudrutya tena sākaṃ gṛhaṃ yayau ||54||
janakaṃ rakṣa rakṣeti keśavaḥ śaraṇaṃ yayau ||
mā bhaiṣīriti sa procya pitā rakṣitumudyataḥ || 55 ||
|| atha svasutarakṣaṇodyukte padmanābhe brahmahatyoktiḥ ||
krūrainaṃ brahmahatyā sā janakaṃ pratyabhāṣata || 56 ||

|| brahmahatyovāca || ||
mainaṃ tvaṃ pratigṛhṇīṣva padmanābha dvijottama ||
ayaṃ surāpī steyī ca brahmahā cātipātakī || 57 ||
mātṛdrohī pitṛdrohī bhāryātyāgī ca duṣṭadhīḥ ||
gaṇikāsaktacittaśca hyenaṃ muñca durātmakam || 58 ||
gṛhṇāsi cetsutaṃ vipra mahāpātakinaṃ vṛthā ||
tvadbhāryāmasya bhāryāṃ ca tvāṃ ca putramimaṃ dvija || 59 ||
bhakṣayiṣyāmi vaṃśaṃ ca tasmānmuñca durātmakam ||
imaṃ tyajasi cetputraṃ yuṣmānmuñcāmi sāṃpratam || 2.1.28.60 ||
naikasyārthe kulaṃ hantumarhasi tvaṃ mahāmate ||
ityuktaḥ sa tayā tatra padmanābho'bravīcca tām || 61 || ||
|| padmanābha uvāca || ||
bādhate māṃ sutasnehaḥ kathaṃ putraṃ parityaje ||
brahmahatyā tadākarṇya padmanābhaṃ tamabravīt || 62 ||
|| brahmahatyovāca || ||

putro'yaṃ patito'bhūtte varṇāśramabahiṣkṛtaḥ ||
putresminmā kuru snehaṃ niṃditaṃ tasya darśanam || 63 ||
ityuktvā brahmahatyā sā padmanābhasya paśyataḥ ||
hastena prajahārāsya sutaṃ keśavanāmakam || 64 ||
ruroda tātatāteti janakaṃ prabruvanmuhuḥ ||
rurudurjanako mātā bhāryā tasya durātmanaḥ || 65 ||
|| atha padmanābhaṃ prati bharadvājakathito brahmahatyāvimuktyupāyaḥ || ||
tasminkāle mahābhāgo bharadvājo mahāmuniḥ ||
diṣṭyā samāyayau yogī śaunakādyā mahaujasaḥ || 66 ||
padmanābho'tha taṃ dṛṣṭvā bharadvājaṃ mahāmunim ||
stutvā praṇamya śaraṇaṃ yayāce putrakāraṇāt || 67 ||
bharadvāja mahābhāga sākṣādviṣṇvaṃśako bhavān ||
tvaddarśanamapuṇyānāṃ bhavitā na kadācana || 68 ||
brahmahā ca surāpī ca steyī cābhūtsuto mama ||
putraṃ prahartumā yātā brahmahatyā bhayaṃkarī || 69 ||

bhūyādyathā me putroyaṃ mahāpātakamocitaḥ ||
ghoreyaṃ brahmahatyā ca yathā śīghraṃ layaṃ vrajet || 2.1.28.70 ||
tamupāyaṃ vadasvādya mama putre dayāṃ kuru ||
eka eva hi putro me nānyo'sti tanayo mune || 71 ||
sute mṛte tu vaṃśo me samucchidyeta mūlataḥ ||
tataḥ pitṛbhyaḥ piṇḍānāṃ dātā'pi na bhaveddhruvam || 72 ||
tataḥ kṛpāṃ kuruṣva tvamasmāsu bhagavanmune ||
ityuktaḥ sa bharadvājaḥ sākṣānnārāyaṇāṃśakaḥ || 73 ||
dhyātvā tu suciraṃ kālaṃ padmanābhaṃ vaco'bravīt || 74 ||
|| bharadvāja uvāca || ||
padmanābha kṛtaṃ pāpamatikrūraṃ sutena te ||

nāsya pāpasya śāntiḥ syātprāyaścittāyutairapi || 75 ||
tathā'pi te sutasyāhamasya pāpasya śāntaye ||
prāyaścittaṃ vadiṣyāmi padmanābha śṛṇu dvija || 76 ||
gaṅgāyā dakṣiṇe bhāge dviśatīyojane dvija ||

pūrvāmbhodheḥ paścime tu pañcabhiryojanairmite || 77 ||
suvarṇamukharītīre cottare krośamātrake ||
veṃkaṭādriti khyātaḥ sarvalokanamaskṛtaḥ || 78 ||
meruputro mahāpuṇyaḥ sarvadevābhivanditaḥ ||
vaikuṇṭhalokādānīto viṣṇoḥ krīḍācalo mahān || 79 ||
garutmatā vegavatā svarṇamukhyāstaṭe śubhe ||
vartate devasaṃghaiśca ṛṣisaṃghaiśca pūjitaḥ || 2.1.28.80 ||
tasminveṃkaṭaśailendre sākṣānnārāyaṇaḥ svayam ||
lakṣmīdevyā ca bhūdevyā nīlādevyā samāgataḥ || 81 ||
vartate veṃkaṭeśaḥ sa sākṣānmokṣapradāyakaḥ ||
tasya veṃkaṭanāthasya hyālayasya tathottare || 82 ||
kaṭāhatīrthaṃ viprendra vartate maṅgalapradam ||
brahmahatyādipāpaghnaṃ vāñchitārthapradāyakam || 83 ||
sutena sākaṃ vipreṃdra piba tīrthaṃ manoharam ||
bharadvājasya vākyaṃ tacchrutvā vai vedasaṃmitam || 84 ||

śirasā taṃ praṇamyātha yayau veṃkaṭaparvatam || || 85 ||
|| atha bharadvājoktyā kaṭāhatīrthapānena keśavasya brahmahatyāvimuktiḥ || ||
taṃ gatvā veṃkaṭaṃ śailaṃ svāmipuṣkariṇīyale ||
sutena sākaṃ vipreṃdraḥ sasnau niyamapūrvakam || 86 ||
varāhasvāminaṃ natvā śrīnivāsālayaṃ gataḥ ||
pradakṣiṇaṃ tataḥ kṛtvā vimānaṃ saṃpraṇamya ca || 87 ||
padmanābho'tha putreṇa keśavena durātmanā ||
papau kaṭāhatīrthaṃ tadbrahmahatyāvināśakam || 88 ||
tadānīṃ brahmahatyā sā śīghrameva layaṃ gatā ||
anantaraṃ tato gatvā veṃkaṭeśaṃ kṛpānidhim || 89 ||
putreṇa saha viprendraḥ padmanābho dadarśa saḥ ||
tadā prādurabhūddevo veṅkaṭeśo dayānidhiḥ || 2.1.28.90 ||
kaṭāhatīrthapānena toṣito vākyamabravīt || 91 ||
|| atha brahmahatyāvimuktasutena sahitaṃ padmanābhaṃ prati bhagavaduktiḥ ||
|| śrībhagavānuvāca || ||

padmanābha mahābuddhe vedavedāntapāraga ||
bharadvājasya vākyena prāpya veṃkaṭaparvatam || 92 ||
kaṭāhatīrthaṃ tvaṃ pītvā kṛtārtho'si na saṃśayaḥ ||
tava putraḥ keśavākhyo vimukto brahmahatyayā || 93 ||
tasmātkaṭāhatīrthaṃ tu sevanīyaṃ prayatnataḥ ||
tasmiṃstīrthe mahābhāga pītvā jalamanuttamam || 94 ||
pāpino'pi kṛtārthāḥ syuḥ satyaṃ satyaṃ na saṃśayaḥ ||
māmakaṃ lokamāgatya sukhī bhava mahāmate || 95 ||
ityuktvā veṃkaṭeśo'sāvantardhānaṃ gatastataḥ || 96 ||
|| śrīsūta uvāca || ||
tasmāttapodhanāḥ sarve śaunakādyā mahaujasaḥ ||
kaṭāhatīrthamāhātmyamitihāsasamanvitam || 97 ||
yathāśrutaṃ mayā samyaktathoktaṃ bhavatāṃ dvijāḥ || 98 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye sūtaśaunaka saṃvāde kaṭāhatīrthapraśaṃsanaṃnāmāṣṭāviṃśo'dhyāyaḥ || 28 ||

English translation

Note: The Kaṭāha Tīrtha is attached to Śrī Veṅkaṭeśvara's sanctum on its northern side in the Vimāna - pradakṣiṇā (circumambulation passage around the temple). It contains the Abhiṣeka Tīrtha of Veṅkaṭeśa collected after the holy bath.

[The Greatness of Kaṭāha Tīrtha]:—

The sages said :

1-2. O Sūta conversant with the truth of all subjects and objects, O master of the Vedas and Vedāṅgas , it is heard that there is an extremely sanctifying Tīrtha named Kaṭāha on Śrī Veṅkaṭācala . Its greatness is proclaimed in all the three worlds. Recount this kindly to us, O disciple of Vyāsa .

3-5. Formerly the glorious son of Brahmā , the holy sage Nārada , the most excellent Brāhmaṇa , came to the Naimiṣa forest. On seeing that son of Brahmā all these sages duly worshipped him with splendid Arghya , Pādya etc. They offered him a seat with great devotion. They bowed to him with their necks lowered due to modesty. All those sages requested him thus:

6-8. "O glorious Nārada, excepting you there is no other instructor of Dharma to us. There is none among the great sages. On the mountain Veṅkaṭa of great merit, served by all the Devas , the divine mountain that has come from Vaikuṇṭha and is attended upon by Siddhas and Gandharvas , there is a holy spot called Kaṭāhatīrtha. Describe the greatness of Kaṭāhatīrtha to us, the forest-dwellers."

Śrī Nārada replied :

9-11. Listen ye all sages of great prowess headed by Śaunaka ! Who knows the greatness of Kaṭāhatīrtha (adequately) in all the three worlds? Only Mahādeva understands the greatness of that Tīrtha. All those sacred Tīrthas within the Cosmic Egg, Gaṅgā and all the other Tīrthas, resort to the Kaṭāha Tīrtha, O excellent Brāhmaṇas , in order to dispel their own sins.

12-13a. A foolish person may think thus: 'All people touch this water—Brāhmaṇas, Kṣatriyas , Vaiśyas , Śūdras and people of other castes too.' Thinking thus he may not drink it. Indeed that foolish one will become a Cāṇḍāla and he will fall in Kuṃbhīpāka hell.

13b-15a. Whether he be a religious student, a householder, a forest-dweller or an eminent ascetic, by serving that Tīrtha he attains the highest state. In Śrutis , Smṛtis and Purāṇas there are many passages praising that Tīrtha which destroys the five major sins.

15b-17. It is exceedingly wonderful, O Brāhmaṇas; it is the only sanctifying thing in all the worlds. By serving and resorting to that Tīrtha ten thousand sins of Brahmin-slaughter, ten thousand sins of liquor-drinking, ten thousand sins of carnally approaching the preceptor's wife, ten thousand sins of the theft of gold and crores of the sins of associating with the great sinners, immediately become dissolved.

18. By resorting to this Tīrtha all those different kinds of sins which have no means of expiation, perish.

19-20a. This Tīrtha of great merit has issued from the feet of the Lord. If a person suffering from leprosy and other diseases drinks the water of this everyday, he shall get rid of that disease and go to the world of Viṣṇu .

[Those Who have no Faith in the Greatness of Kaṭāhatīrtha Will Fall into Great Hells]:—

20b-21. In the course of his (revelation) of secret experiences Lord Śaṅkara formerly spoke to Pārvatī about the greatness of that Tīrtha. No one should entertain any doubt about what has been said before.

22-24. It should never be uttered that it is mere laudatory statement. Those who say that this is mere eulogy are atheists in the core of their heart. The servants (of Yama) will place red-hot axe at the tips of their tongues. Hence the Tīrtha called Kaṭāha-tīrtha should be scrupulously served and resorted to. It suppresses all miseries and bestows the benefit of salvation. By drinking (its waters) devoutly a man shall realize all his desires.

25-27. O Sūta, the most excellent one among those conversant with the Purāṇas, after saying thus (to us) the glorious Nārada of exalted magnificence went to Kāśī that sanctifies all the three worlds. That holy lord spoke everything briefly in the Naimiṣa forest. Now we wish to know the greatness of Kaṭāha in great detail. Kindly tell it to us, O Sūta.

[The Procedure of Drinking the Waters of Kaṭāha Tīrtha]:—

Śrī Sūta said :

28. O ye all ascetics living in the Naimiṣa forest, O excellent Brāhmaṇas, listen to the greatness of Kaṭāha Tīrtha.

29. O Brāhmaṇas, Kaṭāha Tīrtha is well-known in all the worlds. It causes all prosperity. It is pure and destructive of all sins.

30. It annihilates (the effects of) evil dreams. It is destructive of great sins. It suppresses great obstacles and brings about great peace (of mind) to men.

31-36. Merely by being remembered it nullifies all the sins of men. One should drink its enchanting waters after repeating the eight-syllabled Mantra . [1] Or he should mutter the names of Keśava etc. and sip water after each name. Or he should drink the water that bestows auspiciousness after muttering three names (Keśava, Nārāyaṇa , Mādhava) (together). Or he shall repeat the eight-syllabled Mantra of Veṅkaṭeśa and drink (the water of) Kaṭāha Tīrtha. That yields worldly pleasures as well as salvation.

If any Brāhmaṇa wishes to drink at the excellent Tīrtha without a Mantra, he should always say “Destroy quickly all the great sins of mine committed in all the previous births” and drink the water. It is the sole means leading to salvation.

The following three are very rare in all the three worlds: bath in Svāmipuṣkariṇī, vision of Lord of Śrī in the form of Varāha and drinking of (the water of) Kaṭāha Tīrtha.

Of what avail is much talk? It is destructive of all sins like that of slaying a Brāhmaṇa etc.

[The Episode of a Brāhmaṇa Named Keśava]:—

37-38. Formerly, out of delusion, a Brāhmaṇa named Keśava viciously killed Bahuśruta and incurred the sin of Brahmin-slaughter. He drank the excellent water of this great Tīrtha. The great sinner named Keśava was liberated from the sin of Brahmin-slaughter.

The Sages asked :

39. Whose son was this (Brāhmaṇa) named Keśava? How did he incur the terrible and exceedingly formidable sin of Brahmin-slaughter? It behoves you to tell it to us.

Śrī Sūta narrated :

40. There was a great Agrahāra (i.e. village donated to Brāhmaṇas) named Vedāḍhya on the beautiful banks of Tuṅgabhadrā resorted to by Gandharvas.

41-43. In that beautiful place Vedapura all the Brāhmaṇas were masters of the Vedas. They were devoted to the Science of Words (i.e. Grammar). All of them were promotors of the Science of Astrology. They were conversant with Nyāya and Mīmāṃsā systems of Philosophy. All of them were expounders of Vedānta . They were devoted to the treatises on Ethics and Law Codes. They were always engaged in making gifts of food. All the great residents of the Agrahāra were blessed with sons. (There was a Brāhmaṇa) well-known as Padmanābha in that Agrahāra (named) Vedāḍhya.

[Keśava, a Brāhmaṇa Hankering after Harlots, Incurs the Sin of Brāhmaṇa-slaughter [2]]:—

44-48a. He had a son named Keśava who had been banished from all holy rites. He abandoned his mother, father and his wife also who was a chaste woman. He was attached to harlots and he always visited brothels. The Brāhmaṇa enjoyed the company of a prostitute for two days and handed over to her the two gold coins due to her. Then he went away happily. When he had no money he was discarded by the woman of ill fame. Since he was desirous of sexual union with her, he began to steal much money frequently. He handed over the same to her and sported with her for a long time. He took food in her house. He drank wine with her from the same goblet.

48b-50. Once that Brāhmaṇa assumed the guise of a Kirāta (hunter) and went to the house of a certain Brāhmaṇa along with other Kirātas in order to rob him of his wealth. Keśava, the unworthy Brāhmaṇa, took a sword in his hand. He rashly attacked the Brāhmaṇa who was the master of the house and killed him with his sword. He brought much wealth from there and entered the prostitute's house.

51-52. The awful and hideous Brahmahatyā followed him as he went along. She was terrible in her blue robes and very red hair. She roared with boisterous laughter shaking heaven and earth. Being pursued by her the Brāhmaṇa wandered all over the earth.

53. While wandering all over the earth the vicious, unworthy Brāhmaṇa went to his village with excessive fright, O Śaunaka and other (sages) of great prowess.

54. He was terrified on being chased by her and went to his own house. Brahmahatyā who pursued him went into the house along with him.

55. Saying, "Save me, save me" Keśava sought refuge in his father. The father said. "Do not be afraid" and attempted to save him.

56-58. As Padmanābha endeavoured to protect his son, the cruel demoness Brahmahatyā spoke to the father:

Brahmahatyā said :

O excellent Brāhmaṇa Padmanābha, do not accept him (and give him shelter). He is addicted to drinking liquor. He is a thief and Brāhmaṇa-slayer. He is a great sinner. He is treacherous to his mother and father. He is vicious in his mind. He has deserted his wife and is over-fond of harlots. Leave off this wicked one.

59-60. O Brāhmaṇa, if you shield in vain your son who is a great sinner, I will swallow your wife, this man's wife, you, your son and the entire family. Hence leave off this wicked one. If you abandon your son now, I will release you all.

61. O highly intelligent one, it does not behove you to get the whole family destroyed for the sake of one (member).

On being told by her thus Padmanābha spoke to her thus:

Padmanābha said :

62. Affection for my son torments me. How can I forsake my son?

On hearing it Brahmahatyā spoke to the Brāhmaṇa:

Brahmahatyā said :

63-64. This son of yours has become fallen. He is excommunicated from the pale of castes and stages of life. Do not love this son. His very sight is despicable.

After saying this Brahmahatyā struck his son named Keśava with her hand even as Padmabābha [Padmanābha?] was watching.

65. Calling his father frequently he lamented, "O father! O father!" The father, mother and wife of that wicked one, all lamented.

[The Means of Liberation from Brahmahatyā as Advised by Bharadvāja to Padmanābha]:—

66. At that time Bharadvāja, the great sage of exalted magnificence, the great Yogin , chanced to come there, O Śaunaka and sages of great prowess.

67. On seeing Bharadvāja the great sage Padmanābha bowed down to him and eulogized him. He sought refuge in him for the sake of his son:

68-74. "O Bharadvāja of exalted magnificence, you are a part of Viṣṇu himself. Persons without merits will never see you. My son has become murderer of a Brāhmaṇa, liquor-addict and a thief. The terrifying Brahmahatyā has come to strike my son. Advise me the means whereby my son shall become liberated from great sins and this terrible Brahmahatyā shall be destroyed quickly. Take pity on my son. O sage, I have only one son. I have no other son. If this son dies, my family will become extinct. Then there may not be anyone to offer rice-balls to the Pitṛs . Therefore, O sage, be kind to us."

On being appealed thus Bharadvāja who was a part of Nārāyaṇa himself, meditated for a long time and spoke these words to Padmanābha:

Bharadvāja said :

75-76. O Padmanābha, very formidable sins have been perpetrated by your son. Even by means of ten thousand atonements his sins will not be quelled. Still I shall recommend some expiation for absolution of the sins of your son. O Brāhmaṇa Padmanābha, listen.

77-78. O Brāhmaṇa, two hundred Yojanas (2400 kms) to the south of Gaṅgā, five Yojanas to the west of the Eastern Sea, on the northern basin of Suvarṇamukharī and only one Krośa from it, there is the mountain well-known as Veṅkaṭādri .

79-80. It is bowed to by all the worlds. It is the son of Meru . It is of great merit. It is saluted to by all the Devas. It has been brought from Vaikuṇṭha by the fast moving (vehicle) Garuḍa . It is the great mountain of sport of Viṣṇu. Now it is there on the auspicious banks of Svarṇamukhī. It is adored by groups of Devas and groups of sages.

81-83. On that prominent mountain Veṅkaṭa Nārāyaṇa himself dwells along with Goddess Lakṣmī , Goddess Bhū (the Earth) and Goddess Nīlā . Veṅkaṭeśa is the direct bestower of salvation. To the north of the temple of Veṅkaṭanātha , O great Brāhmaṇa, there is the holy spot Kaṭāhatīrtha that bestows auspiciousness. It destroys the sins like that of Brāhmaṇa-slaughter. It yields all desired objects.

84-85. O eminent Brāhmaṇa, along with your son drink the charming holy water (of that Tīrtha).

On hearing the words of Bharadvāja, which are on a par with the words of Vedas, he bowed down his head to him and went to the Veṅkaṭa mountain.

[By Drinking the Holy Water from Kaṭāhatīrtha as per Advice of Bharadvāja Keśava is Liberated from the Sin of Brāhmaṇa-slaughter]:—

86. After going to the mountain Veṅkaṭa the eminent Brāhmaṇa took his holy bath with due holy observances in the waters of Svāmipuṣkariṇī along with his soṇ.

87-88. He bowed down to Lord Varāha and went to the shrine of Śrīnivāsa . He circumambulated and bowed down to Vimāna (palatial Temple). Along with Keśava, his son of great wickedness, Padmanābha drank (the water of) Kaṭāhatīrtha that is destructive of the sin of Brāhmaṇa-slaughter.

89-91. Thereat Brahmahatyā was dissolved immediately. Thereafter the leading Brāhmaṇa Padmanābha went to Veṅkaṭeśa, the storehouse of mercy, along with his son and visited the Lord. Then Veṅkaṭeśa, the storehouse of kindness, appeared before them on being delighted by their drinking (the water of) Kaṭāhatīrtha. He spoke these words:

[The Lord Addresses Padmanābha who was Accompanied by His Son Liberated from Brahmahatyā]:—

Śrī Bhagavān said :

92-95. O Padmanābha of great wisdom, O master of Vedas and Vedāṅgas, at the instance of Bharadvāja you came to the Veṅkaṭa mountain. After drinking (the water from) Kaṭāhatīrtha you have undoubtedly become blessed with your object achieved. Your son named Keśava has been released from Brahmahatyā. Hence Kaṭāhatīrtha should be resorted to with great effort. O Brāhmaṇa of great fortune, after drinking the excellent water in that Tīrtha even sinners become blessed and contented. It is true. It is (really) true. There is no doubt. Gome to my world and be happy, O highly intelligent one.

96. After saying this Veṅkaṭeśa vanished from there.

Śrī Sūta said :

97-98. Hence, O ye all ascetics, Śaunaka and others of great prowess, the greatness of Kaṭāhatīrtha along with the legendary story has been recounted well in the manner it had been heard by me.

[1]: [1] : The mantra is: Oṃ namo Veṅkaṭeśāya .

[2]: [2] : The motif of redemption from the sin of Brāhmaṇa-slaughter by the water of a sacred place is previously used in the case of Sumati who, as per advice of Durvāsas, is absolved by the waters of

Svāmipuṣkariṇī (vide Supra Ch. 12.5-46) and the same is used here about Keśava who through Bharadvāja's advice imbibes the water of Kaṭāha Tīrtha.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 29

Arjuna Proceeds on a Pilgrimage

Chapter 29 of 221 · 48 detected Sanskrit verse markers

Sanskrit

।। ऋषय ऊचुः ।। ।।
तीर्थानामिह सर्वेषां प्रभावः कथितस्त्वया ।।
नदीनां पर्वतानां च क्षेत्राणां सरसामपि ।। १ ।।
निदेशात्पद्मगर्भस्य सुवर्णमुखरी नदी ।।
नीता भुवमगस्त्येन व्याख्याता भवतानघ ।। २ ।।
तदुत्पत्तिप्रभावं च तीर्थौघांस्तत्समाश्रयान् ।।
श्रोतुं संप्रीतिरुत्पन्ना तन्नो वक्तुं त्वमर्हसि ।। ३ ।।
प्रणम्य शम्भुं नन्दीशं षडास्यं व्यासमेव च ।।
मुनिभिः प्रार्थितः सूतस्तदा वक्तुं प्रचक्रमे ।। ४ ।।
।। श्रीसूत उवाच ।। ।।
साधु पृष्टं महाभाग भवद्भिर्मंगलावहम् ।।
आख्यानमेतदाम्नाय श्रवणोद्भूतसिद्धिदम् ।। ५ ।।
शृणुतावहिता दिव्यां कथां कल्मषनाशिनीम् ।।
भरद्वाजेन कथितां पार्थाय कथयामि वः ।। ६ ।।
अवाप्य द्रुपदात्प्राज्ञाद्याज्ञसेनीं पृथासुताः ।।

धृतराष्ट्रनिदेशेन जग्मुः करिपुरं शुभम् ।। ७ ।।
भीष्मेण चांबिकेयेन तत्र संमानितास्तदा ।।
दुर्योधनादिभिः सार्द्धं न्यवसन्पञ्चवत्सरान् ।। ८ ।।
ततोऽनुशिष्टो भीष्माद्यैर्धृतराष्ट्रो महायशाः ।।
सर्वेषां कुलवृद्धानां वासुदेवस्य चाग्रतः ।। ९ ।।
प्रददौ पांडुपुत्रेभ्यस्तत्सेवाहृष्टमानसः ।।
सार्धराज्यं पुरवरं खाण्डवप्रस्थसंज्ञिकम् ।। 2.1.29.१० ।।
आमंत्र्य पाण्डुतनया धृतराष्ट्रादिकान्कुरून् ।।
जग्मुस्तत्खाण्डवप्रस्थं पुरं कृष्णसमन्विताः । ११ ।।
इन्द्रप्रस्थाह्वये तत्र रक्षिते विश्वकर्मणा ।।
वसन्पुरेऽशिषत्पृथ्वीं सानुजो धर्मनंदनः ।।१२।।
गते कृष्णे निजपुरं नारदस्यानुशासनात्।।
प्रतिज्ञां चक्रिरे पार्था धर्मज्ञा द्रौपदीं प्रति ।। १३ ।।
।। अथार्जुनतीर्थयात्रोपोद्घातः ।। ।।
यथाक्रमेण सा कृष्णा वर्षमेकैकमादरात् ।।

एकैकस्य गृहे तिष्ठेत्प्रतिनिर्णयपूर्वकम् ।। १४ ।।
यः पश्येत्तां परगृहे स्थितां पांचालनंदिनीम् ।।
तेनैकहायनमितं विधेयं तीर्थसेवनम् ।। १५ ।।
एवं कृतप्रतिज्ञास्ते पाण्डुभूपालनंदनाः ।।
व्यापारैर्लोकसामान्यैर्निन्युः कालमतंद्रिताः ।। १६ ।।
अथ जानपदो विप्रो राजगेहांगणे स्थितः ।।
चुक्रोश बहुधा धेनुर्हृता मे तस्करैरिति ।। १७ ।।
समाश्वास्य च तं विप्रं प्रविवेश धनंजयः ।।
आयुधानि समानेतुं त्वरया शस्त्रमंदिरम् ।। १८ ।।
तत्रापश्यत्समासीनौ पांचालीधर्मनन्दनौ ।।
जानन्नपि प्रतिज्ञां स धनुर्जग्राह सेषुधि ।। १९ ।।
स गत्वा तस्करानाजौ निहत्य नृपनन्दनः ।।
निवर्त्य धेनुं तां तस्मै ददौ विप्राय सादरम् ।। 2.1.29.२० ।।
अथ विज्ञापयामास फाल्गुनो धर्मनन्दनम् ।।
तीर्थयात्रा मया कार्या समयोल्लंघनादिति ।। २१ ।।

अनुजस्य वचः श्रुत्वा सर्वधर्मविदां वरः ।।
उवाच वचनं धीरः सादरं धर्मनंदनः ।। २२ ।।
।। युधिष्ठिर उवाच ।। ।।
गवार्थं ब्राह्मणार्थं च यद्ब्रूदेदनृतं वचः ।।
यदाचरेदसत्कर्म तत्सत्यं तत्समंजसम् ।। २३ ।।
ब्राह्मणार्थं गवार्थं च त्वया कर्मेदृशं कृतम् ।।
तदसद्भावमाप्नोति कथं कथय सुव्रत ।। २४ ।।
प्रजापालनकृत्यस्य चोरोपेक्षणशिक्षणैः ।।
नूनं फलं भवेद्राज्ञो ब्रह्महत्याश्वमेधजम् ।। २५ ।।
असाध्यान्वैरिणो ज्ञात्वाऽप्यवनीशो न भद्रभाक् ।।
स्वदेशोपप्लवकरास्तस्करा यद्यशिक्षिताः ।। २६ ।।
अस्माकं भूभुजां लोकजालस्य च हितं हि यत् ।।
त्वयेदृशं कृतं कर्म नास्ति दोषो ह्यतस्तव ।। २७ ।।
।। श्रीसूत उवाच ।। ।।
धर्मपुत्रस्य वचनमाकर्ण्य रचितांजलिः ।।

पुनर्विज्ञापयामास धर्मनित्यो धनंजयः ।।।। २८ ।।
।। अर्जुन उवाच ।। ।।
मैवं भूपाल वादीस्त्वं स्वप्रतिज्ञातिलंघनम् ।।
जानता धर्मसर्वस्वमुल्लसद्धर्ममूर्तिना ।। २९ ।।
कृत्याकृत्यविदा दक्षेणात्मना प्राक्समीरिता ।।
नोल्लंघनीया सततं प्रतिज्ञा पुरुषेण हि ।। 2.1.29.३० ।।
अशक्तानां गतिः सेयं यद्बंधुगुरुवाक्यतः ।।
धर्मं त्यजंति समयं त्यक्ताः प्राक्स्वं समीरितम् ।। ३१ ।।
कृपया तीर्थगमनादार्यो यदि निवर्तयेत् ।।

हतप्रतिज्ञं मां लोकाञ्जल्पतः को निवारयेत् ।। ३२ ।।
ममापि तीर्थयात्रायां कौतुकोत्तरलं मनः ।।
कर्तव्यं च स्मृतं राजन्नारदादिष्टशासनम् ।। ३३ ।।
तत्प्रसीद महाराज यत्तीर्थगमनोद्यमे ।।
संमाननीयः प्रभुभिः समयो ह्यनुजीविनाम् ।। ३४ ।।
तथेति भ्रातृभिः सार्द्धं कृतानुमतिरर्जुनः ।।

अग्रजं तोषयामास प्रणामप्रश्रयादिभिः ।। ३५ ।।
यथार्हं भीमसेनादीन्भ्रातॄनामन्त्र्य पाण्डवः ।।
कृतस्वस्त्ययनो भव्यैर्निर्ययौ धरणीसुरैः ।। ३६ ।।
पौराणिका ज्यौतिषिका भिषजो धरणीसुराः ।।
अनुजग्मुर्भृत्यगणाः शिल्पिनः सूतमागधाः ।। ३७ ।।
युधिष्ठिराज्ञया तस्य भोगत्यागक्षमं धनम् ।।
गृहीत्वानुययुः स्निग्धाः सभ्याः कोशाधिकारिणः ।। ३८ ।।
।। अथ अर्जुनस्य गंगादितीर्थावगाहनपूर्वक सुवर्णमुखर्यागमनम् ।। ।।
स राजपुत्रः प्रथमं प्राप्य भागीरथीं नदीम् ।।
गंगाद्वारं प्रयागं च सिषेवे काशिकामपि ।। ३९ ।।
पश्यंस्तीर्थानि जाह्नव्यास्तत्तीरोपान्तवर्त्मना ।।
आससाद समुत्तुङ्गकल्लोलं दक्षिणोदधिम् ।। 2.1.29.४० ।।
महानदीं महापुण्यां प्रसिद्धं पुरुषोत्तमम् ।।
सिंहाचलं च संवीक्ष्य प्राप्तवान्कृतकृत्यताम् ।। ४१ ।।
ततो ददर्श कौन्तेयः पुण्यां गोदावरीं नदीम् ।।

समस्तदुरितव्रातशातनोत्तीर्णगौरवाम् ।। ४२ ।।
कृताभिषेकस्तत्तोयैर्विधिवत्पाण्डुनन्दनः ।।
प्रमोदं विविधैर्दानैरकरोद्भूसुवर्णकैः ।। ४३ ।।
नदीं मलापहाख्यां च दृष्ट्वा मोदं ययौ शुभम् ।।
ततः समाससादासौ कृष्णवेणीं सरिद्वराम् ।। ४४ ।।
शिवस्य नियतावासं चतुर्द्वारसमन्वितम् ।।
नानातीर्थगणाकीर्णं श्रीपर्वतमवैक्षत ।। ४५ ।।
नदीं पिनाकिनीं तीर्त्वा गत्वा देवर्षिसेवितम् ।।
नारायणप्रियावासमपश्यद्वेंकटाचलम् ।। ४६ ।।
शृङ्गेऽस्य भूभृतस्तुंगे स्थितं लोकैकनायकम् ।।
अपूजयद्धरिं भक्त्या प्रसिद्धं शुभसिद्धये ।। ४७ ।।
अवरुह्य वेंकटमहाद्रिशृङ्गतः स ददर्श सिद्धमुनिसंघसेविताम् ।।
कलशोद्भवेन मुनिना समाहतां तटिनीं सुवर्णमुखरीसमाह्वयाम् ।। ४८ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये सुवर्णमुखरीमाहात्म्ये अर्जुनतीर्थयात्रागमनवर्णनंनामैकोनत्रिंशोऽध्यायः ।। २९ ।।

Roman transliteration

|| ṛṣaya ūcuḥ || ||
tīrthānāmiha sarveṣāṃ prabhāvaḥ kathitastvayā ||
nadīnāṃ parvatānāṃ ca kṣetrāṇāṃ sarasāmapi || 1 ||
nideśātpadmagarbhasya suvarṇamukharī nadī ||
nītā bhuvamagastyena vyākhyātā bhavatānagha || 2 ||
tadutpattiprabhāvaṃ ca tīrthaughāṃstatsamāśrayān ||
śrotuṃ saṃprītirutpannā tanno vaktuṃ tvamarhasi || 3 ||
praṇamya śambhuṃ nandīśaṃ ṣaḍāsyaṃ vyāsameva ca ||
munibhiḥ prārthitaḥ sūtastadā vaktuṃ pracakrame || 4 ||
|| śrīsūta uvāca || ||
sādhu pṛṣṭaṃ mahābhāga bhavadbhirmaṃgalāvaham ||
ākhyānametadāmnāya śravaṇodbhūtasiddhidam || 5 ||
śṛṇutāvahitā divyāṃ kathāṃ kalmaṣanāśinīm ||
bharadvājena kathitāṃ pārthāya kathayāmi vaḥ || 6 ||
avāpya drupadātprājñādyājñasenīṃ pṛthāsutāḥ ||

dhṛtarāṣṭranideśena jagmuḥ karipuraṃ śubham || 7 ||
bhīṣmeṇa cāṃbikeyena tatra saṃmānitāstadā ||
duryodhanādibhiḥ sārddhaṃ nyavasanpañcavatsarān || 8 ||
tato'nuśiṣṭo bhīṣmādyairdhṛtarāṣṭro mahāyaśāḥ ||
sarveṣāṃ kulavṛddhānāṃ vāsudevasya cāgrataḥ || 9 ||
pradadau pāṃḍuputrebhyastatsevāhṛṣṭamānasaḥ ||
sārdharājyaṃ puravaraṃ khāṇḍavaprasthasaṃjñikam || 2.1.29.10 ||
āmaṃtrya pāṇḍutanayā dhṛtarāṣṭrādikānkurūn ||
jagmustatkhāṇḍavaprasthaṃ puraṃ kṛṣṇasamanvitāḥ | 11 ||
indraprasthāhvaye tatra rakṣite viśvakarmaṇā ||
vasanpure'śiṣatpṛthvīṃ sānujo dharmanaṃdanaḥ ||12||
gate kṛṣṇe nijapuraṃ nāradasyānuśāsanāt||
pratijñāṃ cakrire pārthā dharmajñā draupadīṃ prati || 13 ||
|| athārjunatīrthayātropoddhātaḥ || ||
yathākrameṇa sā kṛṣṇā varṣamekaikamādarāt ||

ekaikasya gṛhe tiṣṭhetpratinirṇayapūrvakam || 14 ||
yaḥ paśyettāṃ paragṛhe sthitāṃ pāṃcālanaṃdinīm ||
tenaikahāyanamitaṃ vidheyaṃ tīrthasevanam || 15 ||
evaṃ kṛtapratijñāste pāṇḍubhūpālanaṃdanāḥ ||
vyāpārairloṃkasāmānyairninyuḥ kālamataṃdritāḥ || 16 ||
atha jānapado vipro rājagehāṃgaṇe sthitaḥ ||
cukrośa bahudhā dhenurhṛtā me taskarairiti || 17 ||
samāśvāsya ca taṃ vipraṃ praviveśa dhanaṃjayaḥ ||
āyudhāni samānetuṃ tvarayā śastramaṃdiram || 18 ||
tatrāpaśyatsamāsīnau pāṃcālīdharmanandanau ||
jānannapi pratijñāṃ sa dhanurjagrāha seṣudhi || 19 ||
sa gatvā taskarānājau nihatya nṛpanandanaḥ ||
nivartya dhenuṃ tāṃ tasmai dadau viprāya sādaram || 2.1.29.20 ||
atha vijñāpayāmāsa phālguno dharmanandanam ||
tīrthayātrā mayā kāryā samayollaṃghanāditi || 21 ||

anujasya vacaḥ śrutvā sarvadharmavidāṃ varaḥ ||
uvāca vacanaṃ dhīraḥ sādaraṃ dharmanaṃdanaḥ || 22 ||
|| yudhiṣṭhira uvāca || ||
gavārthaṃ brāhmaṇārthaṃ ca yadvadedanṛtaṃ vacaḥ ||
yadācaredasatkarma tatsatyaṃ tatsamaṃjasam || 23 ||
brāhmaṇārthaṃ gavārthaṃ ca tvayā karmedṛśaṃ kṛtam ||

tadasadbhāvamāpnoti kathaṃ kathaya suvrata || 24 ||
prajāpālanakṛtyasya coropekṣaṇaśikṣaṇaiḥ ||
nūnaṃ phalaṃ bhavedrājño brahmahatyāśvamedhajam || 25 ||
asādhyānvairiṇo jñātvā'pyavanīśo na bhadrabhāk ||
svadeśopaplavakarāstaskarā yadyaśikṣitāḥ || 26 ||
asmākaṃ bhūbhujāṃ lokajālasya ca hitaṃ hi yat ||
tvayedṛśaṃ kṛtaṃ karma nāsti doṣo hyatastava || 27 ||
|| śrīsūta uvāca || ||
dharmaputrasya vacanamākarṇya racitāṃjaliḥ ||

punarvijñāpayāmāsa dharmanityo dhanaṃjayaḥ |||| 28 ||
|| arjuna uvāca || ||
maivaṃ bhūpāla vādīstvaṃ svapratijñātilaṃghanam ||
jānatā dharmasarvasvamullasaddharmamūrtinā || 29 ||
kṛtyākṛtyavidā dakṣeṇātmanā prāksamīritā ||
nollaṃghanīyā satataṃ pratijñā puruṣeṇa hi || 2.1.29.30 ||
aśaktānāṃ gatiḥ seyaṃ yadbaṃdhuguruvākyataḥ ||
dharmaṃ tyajaṃti samayaṃ tyaktāḥ prāksvaṃ samīritam || 31 ||
kṛpayā tīrthagamanādāryo yadi nivartayet ||
hatapratijñaṃ māṃ lokāñjalpataḥ ko nivārayet || 32 ||
mamāpi tīrthayātrāyāṃ kautukottaralaṃ manaḥ ||
kartavyaṃ ca smṛtaṃ rājannāradādiṣṭaśāsanam || 33 ||
tatprasīda mahārāja yattīrthagamanodyame ||
saṃmānanīyaḥ prabhubhiḥ samayo hyanujīvinām || 34 ||
tatheti bhrātṛbhiḥ sārddhaṃ kṛtānumatirarjunaḥ ||

agrajaṃ toṣayāmāsa praṇāmapraśrayādibhiḥ || 35 ||
yathārhaṃ bhīmasenādīnbhrātṝnāmantrya pāṇḍavaḥ ||
kṛtasvastyayano bhavyairniryayau dharaṇīsuraiḥ || 36 ||
paurāṇikā jyautiṣikā bhiṣajo dharaṇīsurāḥ ||
anujagmurbhṛtyagaṇāḥ śilpinaḥ sūtamāgadhāḥ || 37 ||
yudhiṣṭhirājñayā tasya bhogatyāgakṣamaṃ dhanam ||
gṛhītvānuyayuḥ snigdhāḥ sabhyāḥ kośādhikāriṇaḥ || 38 ||
|| atha arjunasya gaṃgāditīrthāvagāhanapūrvaka suvarṇamukharyāgamanam || ||
sa rājaputraḥ prathamaṃ prāpya bhāgīrathīṃ nadīm ||
gaṃgādvāraṃ prayāgaṃ ca siṣeve kāśikāmapi || 39 ||
paśyaṃstīrthāni jāhnavyāstattīropāntavartmanā ||
āsasāda samutthaṅgakallolaṃ dakṣiṇodadhim || 2.1.29.40 ||
mahānadīṃ mahāpuṇyāṃ prasiddhaṃ puruṣottamam ||
siṃhācalaṃ ca saṃvīkṣya prāptavānkṛtakṛtyatām || 41 ||
tato dadarśa kaunteyaḥ puṇyāṃ godāvarīṃ nadīm ||

samastaduritavrātaśātanottīrṇagauravām || 42 ||
kṛtābhiṣekastattoyairvidhivatpāṇḍunandanaḥ ||
pramodaṃ vividhairdānairakarodbhūsuvarṇakaiḥ || 43 ||
nadīṃ malāpahākhyāṃ ca dṛṣṭvā modaṃ yayau śubham ||
tataḥ samāsasādāsau kṛṣṇaveṇīṃ saridvarām || 44 ||
śivasya niyatāvāsaṃ caturdvārasamanvitam ||
nānātīrthagaṇākīrṇaṃ śrīparvatamavaikṣata || 45 ||
nadīṃ pinākinīṃ tīrtvā gatvā devarṣisevitam ||
nārāyaṇapriyāvāsamapaśyadveṃkaṭācalam || 46 ||
śṛṅge'sya bhūbhṛtastuṃge sthitaṃ lokaikanāyakam ||
apūjayaddhariṃ bhaktyā prasiddhaṃ śubhasiddhaye || 47 ||

avaruhya veṃkaṭamahādriśṛṅgataḥ sa dadarśa siddhamunisaṃghasevitām ||
kalaśodbhavena muninā samāhṛtāṃ taṭinīṃ suvarṇamukharīsamāhvayām || 48 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye suvarṇamukharīmāhātmye
arjunatīrthayātrāgamanavarṇanaṃnāmaikonatriṃśo'dhyāyaḥ || 29 ||

English translation

Note: From this chapter begins the sub-section of the glorification of river Suvarṇamukharī (see Supra p. 6, Fnt 2)

The sages said :

1. The power of all the holy places as also of the rivers, mountains, holy shrines and lakes has been related by you.

2. It has been described by you, O sinless one, that at the instance of Brahmā the river Suvarṇamukharī was brought to the earth by Agastya .

3. Now a desire has arisen to hear about its origin and power as well as of the groups of Tīrthas depending on it. It behoves you to recount that to us.

4. Sūta who was thus requested by the sages, bowed down to Śaṃbhu , the Lord Nandī , the six-faced Lord Skanda and Vyāsa . Then he began to recount.

Śrī Sūta said :

5-6. O blessed ones, what has been asked by you is relevant and conducive to the good. This narrative bestows the Siddhi that comes from listening to the Vedas .

Listen attentively. I shall recount to you the divine story that is destructive of sins. It had been narrated by Bharadvāja to Arjuna .

7. After getting Yājñasenī (i.e. Draupadī) from the wise king Drupada the sons of Pṛthā went to the splendid city of Hastinā-pura at the bidding of Dhṛtarāṣṭra .

8. They were honoured thereby Bhīṣma as well as by the son of Aṃbikā (i.e. Dhṛtarāṣṭra). They lived there for five years along with Duryodhana and others.

9-10. As advised by Bhīṣma and others, Dhṛtarāṣṭra of great fame, who was himself delighted in his mind on account of their services, granted to the sons of Pāṇḍu the excellent city named Khāṇḍavaprastha along with half the kingdom in the preseṇce of Vāsudeva and all the elderly members of the family.

11. After taking leave of the Kurus headed by Dhṛtarāṣṭra, the sons of Pāṇḍu went to that city of Khāṇḍavaprastha accompanied by Kṛṣṇa .

12. Residing in that city named Indraprastha which was well guarded by Viśvakarman , Dharmaputra (Yudhiṣṭhira) ruled over the kingdom in the company of his brothers.

13. After Kṛṣṇa had gone back to his city, the sons of Pṛthā, well-conversant with Dharma took a vow (i.e. made an agreement) regarding Draupadī at the advice of Nārada .

[Prelude to the Pilgrimage of Arjuna [1]]:—

14-16. The agreement was as follows: Kṛṣṇā (i.e. Draupadī) should stay with each one of them (Pāṇḍava -brothers) in due order, with great respect, for one year, with this proviso that if any one of them were to see the daughter of Pāñcāla staying in another brother's house, he would proceed on a pilgrimage for a period of one year. [2]

Having taken a vow thus, those sons of king Pāṇḍu spent their time carefully in all those activities common to everyone in the world.

17. Once a Brāhmaṇa from the rural areas came and stood in the palace courtyard and lamented loudly many times, "My cow has been taken away by thieves."

18. After consoling that Brāhmaṇa Dhanañjaya (Arjuna) hurriedly entered the arsenal to take out his weapons.

19. There he saw Pāñcālī and Dharmaputra seated (together). Though he was fully aware of the vow, he entered the apartment and took out the bow along with the quiver.

20. That Prince went to fight with the thieves, killed them in battle, retrieved the cow and gave it to the Brāhmaṇa with due respect.

21. Thereafter Phālguna intimated to Dharmaputra (Yudhiṣṭhira):

"Pilgrimage has to be undertaken by me, because I have broken the stipulations in the vow."

22. On hearing the words of his younger brother the wise king Dharmaputra, the most excellent one among those conversant with righteousness, eagerly spoke thus:

Yudhiṣṭhira said :

23. If for the sake of cows and Brāhmaṇas one were to tell a lie, it is truth itself. If for the same purpose one were to commit an evil act, it is appropriate indeed.

24. It is for the sake of a Brāhmaṇa as well as for the sake of a cow that you have done like this. How can it become a vile deed? Tell me, O (brother) of good holy rites.

25. The duty of a king is the protection of his subjects. If he is indifferent to thieves, he will incur the sin of Brāhmaṇa-slaughter. If he punishes the thieves, he shall enjoy the benefit of a horse sacrifice.

26. Even after knowing that they are uncontrollable enemies, if the thieves who oppress the people of his own country are not punished by the king, he will not be entitled to welfare and peace.

27. What has been done by you is an act conducive to the good and welfare of us, the kings, as well as of all the classes of the public. Therefore there is no fault on your part.

Śrī Sūta said :

28. On hearing the words of Dharmaputra, Dhanañjaya who was always virtuous, joined his palms in reverence and submitted once again:

Arjuna said :

29-30. O King, do not speak like this (to approve) a thing that involves the breaking of one's own vow.

A vow should never be broken by a person who knows everything about Dharma, who is himself the brilliant Dharma incarnate, who is conversant with what should be done and what should not be done (and especially by one) who is competent. A vow that has been proclaimed before by oneself should never be broken.

31. It is a way out for weaklings to forsake their duty on being prompted by the words of kinsmen and elders by casting off their own pledges announced by themselves previously.

32. If out of compassion my noble (brother) were to dissuade me from undertaking the pilgrimage, who can prevent the people from decrying me as one who has broken his vow?

33. My mind is extremely eager for going on a pilgrimage. My duty based on the behest of Nārada has been remembered by me.

34. Hence be pleased, O great King, in the matter of undertaking the pilgrimage. The vow of servants should be honoured by masters.

35. Arjuna was given permission by saying "So be it". Along with his brothers he delighted his elder brother by means of his humility, obeisance etc.

36. The son of Pāṇḍu took leave of his brothers Bhīmasena and others. Holy rites for his welfare during his travels were performed by excellent Brāhmaṇas.

37-38. At the bidding of Yudhiṣṭhira [3] many persons followed him, viz. Brāhmaṇas conversant with the Purāṇas , astrologers, physicians, artisans, servants, bards and heralds. Affectionate and well-behaved officers of the treasury followed him taking with them sufficient wealth for the sake of Arjuna's pleasures as well as charitable purposes.

[Arjuna's Arrival at Suvarṇamukharī after taking His Holy Bath in Gaṅgā and Other Tīrthas [4]]:—

39. At the outset the Prince went to the river Bhāgīrathī . He visited the holy places of Gaṅgādvāra , Prayāga and Kāśī .

40. Visiting various Tīrthas and travelling by the path along the banks of Gaṅgā he reached the southern ocean agitated by high waves.

41. After visiting Mahānadī of great merit, the well-known shrine of Puruṣottama (i.e. Jagannātha) and Siṃhācala he attained great contentment (and peace).

42. Thereafter the son of Kuntī saw the holy river Godāvarī whose greatness is increased on account of its power of dispelling all the masses of sins.

43. He duly took his bath in its waters. The son of Pāṇḍu delighted others by means of different kinds of charitable gifts such as lands and gold.

44. After visiting the river named Malāpahā he experienced splendid pleasure. Then he reached Kṛṣṇaveṇī , the excellent river.

45. He visited Śrīparvata , the permanent residence of Śiva . It has four entrances and there are many Tīrthas there.

46. He crossed the river Pinākinī (modem Pennar) and proceeded ahead. Then he saw Veṅkaṭācala , the favourite abode of Nārāyaṇa , frequented by celestial sages.

47-48. With great devotion he worshipped the famous Hari , the sole leader of all the worlds stationed on the lofty peak of this mountain. He worshipped the Lord for the attainment of the good. He got down from the peak of the great mountain Veṅkaṭa and saw the river named Suvarṇamukharī that had been brought by the Pot-born Sage (i.e. Agastya) and that is frequented and resorted to by groups of Siddhas and Sages.

[1]: [1] : The story here is based on Mbh, Ādi , Chs. 211 and 212. But our author being a good storyteller, wove out an interesting story out of the facts stated in Mbh without borrowing any verses from that text.

[2]: [2] : In Mbh, Ādi 204.28, the penalty for intrusion in privacy was remaining celibate for 12 years in a forest: Here the penalty is limited to one year only.

[3]: [3] : In Mbh, Ādi , Ch. 206, Brāhmaṇas and others followed Arjuna of their own accord. Here it is Yudhiṣṭhira who orders such useful artisans and artists and treasury officers to accompany Arjuna.

[4]: [4] : Arjuna's route from Indraprastha to Veṅkaṭādri is as follows: indra-prastha->Gaṅgādvāra->Prayāga->Kāśī->the sea along the banks of Gaṅgā->Coastal route->Mahānadī->Jagannātha Purī->Siṃhācala->crossed Godāvarī->Malāpahā?->Kṛṣṇā->Śrīparvata (Śriśailya)->Pennar river->Veṅkaṭācala. The author has a fairly good knowledge of Indian East Coast.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 30

Description of the Hermitage of Bharadvāja

Chapter 30 of 221 · 50 detected Sanskrit verse markers

Sanskrit

।। अथ सुवर्णमुखरीवर्णनम् ।।
।। सूत उवाच ।। ।।
तथा सर्वाणि तीर्थानि समालोक्यागतस्य च ।।
मुदं प्रगुणयाञ्चके सा पार्थस्य महापगा ।। १ ।।
यस्यास्तटनिकुञ्जेषु मोदन्ते वनिताः सुखाः ।।
सिद्धाः संसेविता वातैः शीकरासारशीतलैः ।।।। २ ।।
या समुद्यतहस्तेव गङ्गामाकाशवाहिनीम् ।।
आलिंगितुं समुत्तुंगैः कल्लोलैरभ्रसंगिभिः ।। ३ ।।
धूमैराहुतिसंभूतैस्तरुशाखोपलंभिभिः ।।
वल्कलैश्च विराजन्ते यत्तटाश्रमभूमयः ।। ४ ।।
मुनीन्द्रैः सुरवर्यैश्च स्थापितानि समन्ततः ।।
यत्तटद्वितये भांति दिव्यलिंगानि शूलिनः ।। ५ ।।
यदीयसैकतावासविश्रान्ता मानसं सरः ।।
न स्मरंति निजावासं मराला विहगोत्तमाः ।। ६ ।।
शमितावग्रहातंकैः कुल्यामुखविनिर्गतैः ।।

पुष्णाति तोयैः सस्यानि लोकरक्षाक्षमाणि या ।। ७ ।।
चक्रवाककुचोत्तुंगवीचिवल्लीविभूषिता ।।
आवर्तनाभिविलसत्सैकतश्रोणि मण्डला ।। ८ ।।
प्रफुल्लपद्मवदना चलन्मीनयुगेक्षणा ।।
विलसत्फेनवसना हंसयानमनोहरा ।। ९ ।।
जलपक्षिरवालापा नयनानन्दकारिणी ।।
अपूर्वकामिनीरूपा या विभात्यम्बुधिप्रिया ।। 2.1.30.१० ।।
रोधस्यन्तरवाहिन्या नद्याः प्राच्यां धनञ्जयः ।।
ददर्श शैलमुत्तुंगं कालहस्तिसमाहयम् ।।११।।
उदग्रशिखराभोगोल्लिखिताकाशमण्डलम् ।।
सप्तपातालमूलाधोरूढमूलोपलांचितम् ।। १२ ।।
।। अथ अर्जुनस्य स्वर्णमुखरीतीरस्थकालहस्तीश्वरादिसेवाप्राप्तिः ।। ।।
स्नात्वा तस्यां महानद्यां तस्मिञ्छैले सुरार्चितम् ।।
अपश्यदर्जुनो देवं कालहस्तीशनामकम् ।। १३ ।।
संपूज्य च महादेवं नगेन्द्रतनयासखम् ।।

मनसा भक्तियुक्तेन कृतार्थत्वमुपेयिवान् ।। १४ ।।
ततो महागिरौ तस्मिन्नद्भुतैकनिकेतने ।।
चचाराभूतपूर्वाणां विशेषाणां दिदृक्षया ।। १५ ।।
सिद्धानालोकयामास वसतो गिरिसानुषु ।।
गायतो देवदेवस्य चरित्राण्यबलायुतान् ।। १६ ।।
अप्सरोललनाजुष्टान्पुष्पासवमदाकुलान् ।।
निकुञ्जेषु समासीनान्गंधर्वानैक्षतादरात् ।। १७ ।।
विविक्तेषु प्रदेशेषु शिवध्यानपरायणान् ।।
अपश्यद्योगिनो दिव्यानादरानन्दशालिनः ।। १८ ।।
प्रशान्तान्याश्रमपदान्यवैक्षत समंततः ।।
बलिनीवारविलसद्द्वारभूमीश्च पाण्डवः ।। १९ ।।
निराहारान्वायुभुजः पर्णादानातपाशनान् ।।
शान्तानालोकयामास मुनीन्नियमितेन्द्रियान् ।। 2.1.30.२० ।।
मुदं वितेनिरे तस्य नेत्रयोः कमलाकराः।।
फुल्लसौगन्धिकामोदसंवासितदिगन्तराः ।। २१ ।।

मृगयासंभृतधियश्चरतोऽधिज्यकार्मुकान् ।। २२ ।।
।। अथाऽर्जुनस्य सुवर्णमुखरीतीरस्थभरद्वाजाश्रमगमनम् ।। ।।
ददर्शान्वेषितमृगान्किरातान्वनितायुतान् ।।
ततो दक्षिणदिग्भागे चरन्द्रेर्मनोहरे ।। २३ ।।
पुण्यमाश्रममद्राक्षीद्भरद्वाजस्य कौरवः ।।
कदलीनारिकेलाम्रकोलचंपकचंदनैः ।। २४ ।।
तक्कोलाशोकहिन्तालतालकेतकिदाडिमैः ।।
जंबूकदम्वकतकखदिरार्जुनपाटलैः ।।।। २५ ।।
नागपुन्नागसरलदेवदारुकरञ्जकैः ।।
लवंगलुंगलवलीप्रियंगुतिलकैरपि ।। २६ ।।
बिभीतश्रीफलाश्वत्थमधूकप्लक्षकेसरैः ।।
पूगजम्बीरनारंगनिम्बामलककौशिकैः ।। २७ ।।
अन्यैश्च फलपुष्पाढ्यैः शोभितं धरणीरुहैः ।।
वासन्तीकुन्दजात्यादिलताभिः परिवेष्टितम् ।। २८ ।।
अपूर्वसौरभाकृष्टभ्रमरीभिः समन्ततः ।।

चक्रवाकबकक्रौञ्चहंसकारण्डवाश्रयैः ।। २९ ।।
सौगन्धिकोत्पलांभोजकैरवौघविराजितैः ।।
सरोभिरमृतस्यंदिमधुरस्फारवारिभिः ।। 2.1.30.३० ।।
समापादितलक्ष्मीकं कौतुकैकनिकेतनम् ।।
सिंहदन्तावलव्याघ्रतरक्षुरुरुरङ्कुभिः ।। ३१ ।।
मृगैरन्यैः समाकीर्णमन्योऽन्यहितकारिभिः ।।
जितचैत्ररथोद्यानमधरीकृतनन्दनम् ।। ३२ ।।
अतिवाङ्मनसोदारं परमानन्दकारणम् ।।
शिवागमानां दिव्यानामर्थजातमनुत्तमम् ।। ३३ ।।

प्रकाशयन्ति शावानां यत्र मञ्जुगिरः शुकाः ।।
यस्मिन्हुताशनो दारधूमश्यामलितं नभः ।। ३४ ।।
अकालजलदभ्रांतिमातनोति शिखण्डिनाम् ।।
यस्मिन्विहारश्रान्तानां सिंहानां स्वेच्छयागताः ।। ३५ ।।
निर्वापयन्ति गात्राणि करिणः करशीकरैः ।।
तदाश्रमपदं पश्यन्विस्मयाक्रांतमानसः ।। ३६ ।।

प्रभावं पाण्डुतनयः प्रशशंस तपस्विनाम् ।।
निवार्य तत्र तत्रैव सकलाननुजीविनः ।। ३७ ।।
।। अथार्जुनकृतभरद्वाजसेवाक्रमः ।। ।।
मित्रैर्विप्रवरैः सार्धं प्रविवेश तमाश्रमम् ।।
अग्रे ददर्श कौन्तेयः स्फुरत्पावकतेजसम् ।। ३८ ।।
भरद्वाजं मुनिवरैरनेकैः परिवारितम् ।।
भस्मानुलिप्तसर्वांगं मृगचर्मोत्तरीयकम् ।। ३९ ।।
नववारिदसंवीतं कैलासमिव भास्वरम् ।।
जटाभिर्लम्बमानाभिर्भास्वन्तं स्वर्णकांतिभिः ।। 2.1.30.४० ।।
स्थिरविद्युल्लताकीर्णमिव शारदनीरदम् ।।
श्रुतिस्मृति पुराणार्थैरेकीभूय समागतैः ।। ४१ ।।
अङ्गीकृतमिवाकारं दिव्यज्ञानशुभास्पदम् ।।
धृतिक्षांतिदयातुष्टिशांतिभिर्नित्यसेवितम् ।। ४२ ।।
प्रियाभिरिव रक्ताभिरखंडब्रह्मवर्चसम् ।।
उपगम्य शनैः पार्थस्तत्पादांबुजयोः पुरः ।। ४३ ।।

चक्रे प्रणामं साष्टांगं समालिंगितभूतलम् ।। ४४ ।।
।। अथार्जुनं प्रति भरद्वाजकृतातिथ्यप्रकारः।।
तमागतं पृथापुत्रमुत्थाप्य मुनिपुङ्गवः।।
आशीर्भिरेधयाञ्चक्रे प्रहर्षोत्फुल्लमानसः।। ४५।।
संपूज्य च यथान्यायं तमर्घ्याद्यैः प्रियातिथिम्।।
विनिर्दिष्टासनासीनं समपृच्छदनामयम्।।४६।।
संमाननमवाप्यास्मान्मुनेः पाण्डवमध्यमः।।
प्रियैर्वाक्यैर्मुनिपतेरकरोन्मनसो मुदम् ।। ४७ ।।
सस्मारार्थ भरद्वाजः स्वर्धेनुं कामदोहिनीम् ।।
सा वितेनेऽतिमहतीं भक्ष्यभोज्यादिकल्पनाम् ।। ४८ ।।
भुक्त्वा पार्थः सानुचरस्तमुपास्य तपोनिधिम् ।।
दिनशेषं कथालापकौतुकेनात्यवाहयत् ।। ४९ ।।
ततः सायन्तनीं संध्यामुपास्य हुतपावकः ।।
विप्रैरमात्यैः सहितो ययौ तस्य कुटीगृहान् ।। 2.1.30.५० ।।
तत्रासीनो मुनिपतेराशीर्भिरभिनन्दितः ।।

आनन्द्यमानो मुमुदे तन्नदीशीतलानिलैः ।। ५१ ।।
संप्रापिता केन भुवः प्रभूता कस्मान्महीध्रादधिकप्रभावा ।।

इति प्रभावं परिपृच्छय नद्याः श्रोतुं मुनीन्द्रान्मतिरस्य जज्ञे ।। ५२ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये सुवर्णमुखरीमाहात्म्यप्रशंसायां भरद्वाजाश्रमवर्णनंनाम त्रिंशोऽध्यायः ।। ३० ।।

Roman transliteration

|| atha suvarṇamukharīvarṇanam ||
|| sūta uvāca || ||
tathā sarvāṇi tīrthāni samālokyāgatasya ca ||
mudaṃ praguṇayāñcake sā pārthasya mahāpagā || 1 ||
yasyāstaṭanikuñjeṣu modante vanitāḥ sukhāḥ ||
siddhāḥ saṃsevitā vātaiḥ śīkarāsāraśītalaiḥ |||| 2 ||
yā samudyatahasteva gaṅgāmākāśavāhinīm ||
āliṃgituṃ samuttuṃgaiḥ kallolairabhrasaṃgibhiḥ || 3 ||
dhūmairāhutisaṃbhūtaistaruśākhopalaṃbhibhiḥ ||
valkalaiśca virājante yattaṭāśramabhūmayaḥ || 4 ||
munīndraiḥ suravaryaiśca sthāpitāni samantataḥ ||
yattaṭadvitaye bhāṃti divyaliṃgāni śūlinaḥ || 5 ||
yadīyasaikatāvāsaviśrāntā mānasaṃ saraḥ ||
na smaraṃti nijāvāsaṃ marālā vihagottamāḥ || 6 ||
śamitāvagrahātaṃkaiḥ kulyāmukhavinirgataiḥ ||

puṣṇāti toyaiḥ sasyāni lokarakṣākṣamāṇi yā || 7 ||
cakravākakucottuṃgavīcivallīvibhūṣitā ||
āvartanābhivilasatsaikataśroṇi maṇḍalā || 8 ||
praphullapadmavadanā calanmīnayugekṣaṇā ||
vilasatphenavasanā haṃsayānamanoharā || 9 ||
jalapakṣiravālāpā nayanānandakāriṇī ||
apūrvakāminīrūpā yā vibhātyambudhipriyā || 2.1.30.10 ||
rodhasyantaravāhinyā nadyāḥ prācyāṃ dhanañjayaḥ ||
dadarśa śailamuttuṃgaṃ kālahastisamāhayam ||11||
udagraśikharābhogollikhitākāśamaṇḍalam ||
saptapātālamūlādhorūḍhamūlopalāṃcitam || 12 ||
|| atha arjunasya svarṇamukharītīrasthakālahastīśvarādisevāprāptiḥ || ||
snātvā tasyāṃ mahānadyāṃ tasmiñchaile surārcitam ||
apaśyadarjuno devaṃ kālahastīśanāmakam || 13 ||
saṃpūjya ca mahādevaṃ nagendratanayāsakham ||

manasā bhaktiyuktena kṛtārthatvamupeyivān || 14 ||
tato mahāgirau tasminnadbhutaikaniketane ||
cacārābhūtapūrvāṇāṃ viśeṣāṇāṃ didṛkṣayā || 15 ||
siddhānālokayāmāsa vasato girisānuṣu ||
gāyato devadevasya caritrāṇyabalāyutān || 16 ||
apsarolalanājuṣṭānpuṣpāsavamadākulān ||
nikuñjeṣu samāsīnāngaṃdharvānaikṣatādarāt || 17 ||
vivikteṣu pradeśeṣu śivadhyānaparāyaṇān ||
apaśyadyogino divyānādarānandaśālinaḥ || 18 ||
praśāntānyāśramapadānyavaikṣata samaṃtataḥ ||
baliniīvāravilasaddvārabhūmīśca pāṇḍavaḥ || 19 ||
nirāhārānvāyubhujaḥ parṇādānātapāśanān ||
śāntānālokayāmāsa munīnniyamitendriyān || 2.1.30.20 ||

mudaṃ vitenire tasya netrayoḥ kamalākarāḥ||
phullasaugandhikāmodasaṃvāsitadigantarāḥ || 21 ||

mṛgayāsaṃbhṛtadhiyaścarato'dhijyakārmukān || 22 ||
|| athā'rjunasya suvarṇamukharītīrasthabharadvājāśramagamanam || ||
dadarśānveṣitamṛgānkirātānvanitāyutān ||
tato dakṣiṇadigbhāge carannadrermanohare || 23 ||
puṇyamāśramamadrākṣīdbharadvājasya kauravaḥ ||
kadalīnārikelāmrakolacaṃpakacaṃdanaiḥ || 24 ||
takkolāśokahintālatālaketakidāḍimaiḥ ||
jaṃbūkadamvakatakakhadirārjunapāṭalaiḥ |||| 25 ||
nāgapunnāgasaraladevadārukarañjakaiḥ ||
lavaṃgaluṃgalavalīpriyaṃgutilakairapi || 26 ||
bibhītaśrīphalāśvatthamadhūkaplakṣakesaraiḥ ||
pūgajambīranāraṃganimbāmalakakauśikaiḥ || 27 ||
anyaiśca phalapuṣpāḍhyaiḥ śobhitaṃ dharaṇīruhaiḥ ||
vāsantīkundajātyādilatābhiḥ pariveṣṭitam || 28 ||
apūrvasaurabhākṛṣṭabhramarībhiḥ samantataḥ ||

cakravākabakakrauñcahaṃsakāraṇḍavāśrayaiḥ || 29 ||
saugandhikotpalāṃbhojakairavaughavirājitaiḥ ||
sarobhiramṛtasyaṃdimadhurasphāravāribhiḥ || 2.1.30.30 ||
samāpāditalakṣmīkaṃ kautukaikaniketanam ||
siṃhadantāvalavyāghratarakṣurururaṅkubhiḥ || 31 ||
mṛgairanyaiḥ samākīrṇamanyo'nyahitakāribhiḥ ||
jitacaitrarathodyānamadharīkṛtanandanam || 32 ||
ativāṅmanasodāraṃ paramānandakāraṇam ||
śivāgamānāṃ divyānāmarthajātamanuttamam || 33 ||
prakāśayanti śāvānāṃ yatra mañjugiraḥ śukāḥ ||
yasminhutāśano dāradhūmaśyāmalitaṃ nabhaḥ || 34 ||
akālajaladabhrāṃtimātanoti śikhaṇḍinām ||
yasminvihāraśrāntānāṃ siṃhānāṃ svecchayāgatāḥ || 35 ||
nirvāpayanti gātrāṇi kariṇaḥ karaśīkaraiḥ ||
tadāśramapadaṃ paśyanvismayākrāṃtamānasaḥ || 36 ||

prabhāvaṃ pāṇḍutanayaḥ praśaśaṃsa tapasvinām ||
nivārya tatra tatraiva sakalānanujīvinaḥ || 37 ||
|| athārjunakṛtabharadvājasevākramaḥ || ||
mitrairvipravaraiḥ sārdhaṃ praviveśa tamāśramam ||
agre dadarśa kaunteyaḥ sphuratpāvakatejasam || 38 ||
bharadvājaṃ munivarairanekaiḥ parivāritam ||
bhasmānuliptasarvāṃgaṃ mṛgacarmottarīyakam || 39 ||
navavāridasaṃvītaṃ kailāsamiva bhāsvaram ||
jaṭābhirlambamānābhirbhāsvantaṃ svarṇakāṃtibhiḥ || 2.1.30.40 ||
sthiravidyullatākīrṇamiva śāradanīradam ||
śrutismṛti purāṇārthairekībhūya samāgataiḥ || 41 ||
aṅgīkṛtamivākāraṃ divyajñānaśubhāspadam ||
dhṛtikṣāṃtidayātuṣṭiśāṃtibhirnityasevitam || 42 ||
priyābhiriva raktābhirakhaṃḍabrahmavarcasam ||
upagamya śanaiḥ pārthastatpādāṃbujayoḥ puraḥ || 43 ||

cakre praṇāmaṃ sāṣṭāṃgaṃ samāliṃgitabhūtalam || 44 ||
|| athārjunaṃ prati bharadvājakṛtātithyaprakāraḥ||

tamāgataṃ pṛthāputramutthāpya munipuṅgavaḥ||
āśīrbhiredhayāñcakre praharṣotphullamānasaḥ|| 45||
saṃpūjya ca yathānyāyaṃ tamarghyādyaiḥ priyātithim||
vinirdiṣṭāsanāsīnaṃ samaprcchadanāmayam||46||
saṃmānanamavāpyāsmānmuneḥ pāṇḍavamadhyamaḥ||
priyairvākyairmunipaterakaronmanaso mudam || 47 ||
sasmārātha bharadvājaḥ svardhenuṃ kāmadohinīm ||
sā vitene'timahatīṃ bhakṣyabhojyādikalpanām || 48 ||
bhuktvā pārthaḥ sānucarastamupāsya taponidhim ||
dinaśeṣaṃ kathālāpakautukenātyavāhayat || 49 ||
tataḥ sāyantanīṃ saṃdhyāmupāsya hutapāvakaḥ ||
viprairamātyaiḥ sahito yayau tasya kuṭīgṛhān || 2.1.30.50 ||
tatrāsīno munipaterāśīrbhirabhinanditaḥ ||

ānandyamāno mumude tannadīśītalānilaiḥ || 51 ||
saṃprāpitā kena bhuvaḥ prabhūtā kasmānmahīdhrādadhikaprabhāvā ||
iti prabhāvaṃ paripṛcchya nadyāḥ śrotuṃ munīndrānmatirasya jajñe || 52 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye suvarṇamukharīmāhātmyapraśaṃsāyāṃ bharadvājāśramavarṇanaṃnāma
triṃśo'dhyāyaḥ || 30 ||

English translation

[Description of Suvarṇamukharī [1]]:—

Sūta said :

1. That great river heightened the pleasure of the son of Pṛthā (Arjuna) who had come there after visiting all the Tīrthas .

2. In the bowers on the banks of that river Siddhas and their women rejoice happily, being served and attended upon by winds cool on account of water-spray.

3. With its lofty waves coming into contact with the clouds, it appeared as though the river had flung up its arms to embrace the (heavenly) Gaṅgā flowing through the sky.

4. The penance groves on its banks were marked by the columns of smoke rising up from Āhutis (offering of ghee into the Sacred Fire) and the bark garments hanging from the branches of the trees.

5. The divine Liṅgas of the Trident-bearing Lord installed all round by prominent sages and excellent Suras were seen on the banks of that river.

6. Having taken rest in their abodes among the sands on the banks of that river, swans, the most excellent ones among birds, forget the Mānasa lake, their (original) home.

7. That river increases the productivity of grain-bearing plants and is capable of protecting people by its waters flowing through canals, thereby dispelling the anguish due to drought.

8-10. This river, the beloved of the Ocean, shone like a woman of an extraordinarily wonderful form. The Cakravāka (ruddy goose) birds were her protruding breasts. They were adorned with Patravallīs (lines or figures on the body drawn by means of fragrant colourful substances). She shone with the sandy banks as her buttocks and the eddy as her navel. The full-blown lotus was her face. The moving

fish were her pair of eyes. She shone with the foams as her garments. She was charming with the gait of swans. The chirping sound of the aquatic birds was her voice and talk. She caused much delight to the eyes.

11-12. On the western bank of the river that flows in between, Dhanañjaya (Arjuna) saw a lofty mountain named Kālahastī. Many lofty peaks of this mountain scraped the region of the sky. The bottom rock of this mountain is firmly fixed beneath all the seven Pātālas .

[Arjuna's Opportunity of Visiting and Worshipping Kālahastīśvara and Other Deities Stationed on the Banks of the Suvarṇamukharī]:—

13. After taking his bath in that great river Arjuna visited the deity named Kālahastīśa, [2] worshipped by all the Suras on that mountain.

14. With his mind infused with devotion, he worshipped Mahādeva accompanied by the daughter of the Lord of Mountains. Thereby he derived full contentment.

15. With a desire to see special features that had never existed before (in other places), Arjuna wandered over that great mountain, the sole abode of mysteries.

16. He saw Siddhas who accompanied by their womenfolk lived on the peaks and ridges of the mountain and sang the anecdotes of the Lord of Devas .

17. He looked at the Gandharvas with great respect as they were seated in the bowers of flowers accompanied by the Apsaras -maidens and excited and inebriated on account of the (imbibed) liquor extracted from the flowers.

18. In secluded spots he saw divine Yogins who were deeply engrossed in meditating on Śiva and full of respect and delight.

19. All around he saw quiet and peaceful hermitages and penance-groves. The son of Pāṇḍu saw the courtyard at the entrance (to the various abodes) resplendent with the Nīvāra grains offered as oblations.

20. He saw the sages abstaining from food, or taking in only air, or eating leaves, or consuming sunlight. All of them were calm with all their sense-organs perfectly controlled.

21-22. Lotus-ponds that rendered the quarters fragrant with the sweet smell of the full-blown flowers, gave delight to his eyes.

He saw Kirātas (Hunters) accompanied by their womenfolk, searching for deer, engrossed in thoughts of hunting and walking about with well-strung bows.

[Arjuna Goes to Bharadvāja 's Hermitage Situated on the Banks of Suvarṇamukharī]:—

23-28a. Walking through the charming southern portion of the mountain, the descendant of Kuru saw the holy hermitage of Bharadvāja. It was rendered splendid by trees [3] laden with fruits and flowers, such as plantains, coconut palms, mango trees, black pepper, Caṃpaka , Sandal trees, Takkola , Aśoka , Hintāla , Tāla , Ketakī , Dāḍima (Pomegranates), Jaṃbū (Rose apple), Kadaṃba , Kaṭaka , Khadira , Arjuna, Pāṭala (Trumpet flower tree), Nāga , Punnāga , Sarala , Devadāru (Cedar), Karañjaka, Lavaṅga (Clove tree), Luṅga (a kind of citron), Lavalī , Priyaṅgu , Tilaka , Vibhīta, Śrīphala (Bilva), holy fig tree, Madhūka , Plakṣa , Kesara , Pūga , Jambīra (a kind of citron), Nāraṅga (Orange), Niṃba (Margosa), Āmalaka (Embylic myrobalan) and Kauśika (coconut?) trees.

28b. It was surrounded by the creepers of Vāsantī, Kunda , Jāti etc. (varieties of Jasmine).

29-33a. Various lakes and tanks brought glory and magnificence to it. Being attracted by uncommon and unprecedented fragrance, bees hovered all round.

Birds like ruddy geese, cranes, storks, swans, Kāraṇḍava ducks etc. resorted to them. The lakes were marked with various flowers, such as red lotuses, blue lotuses, lilies etc. The lakes and ponds were full of water, sweet like nectar. The hermitage was a unique place of curious things.

It was full of animals of various kinds like lions, elephants, tigers, bears, deer, antelopes etc. All of them were friendly and helpful to one another. The gardens and parks therein far surpassed Nandana , Caitraratha and other divine parks. It was the cause of supreme bliss (to everyone). It was charming beyond the power of thinking of minds and the power of expression through words.

33b-44. Parrots of sweet voice revealed to their young ones the excellent meanings of the divine Śivāgamas .

The sky above the hermitage was rendered dark by means of the thick columns of smoke arising from the sacred fires when the offerings of ghee were poured therein. Seeing the same, peacocks had the erroneous notion of untimely clouds (spreading over the sky).

When the lions got tired after their continuous sport in the forests, the elephants approached them there of their own accord and showered water on them through their trunks to give their bodies some relief from the strain. [4]

Seeing that penance-grove, the son of Pāṇḍu got struck with wonder. He praised the power of the ascetics.

Preventing all his followers from straying here and there, he entered the hermitage along with his friends and excellent Brāhmaṇas .

[Arjuna Pays His Respects to Bharadvāja]:—

In front of him the son of Kuntī saw Sage Bharadvāja shining with the refulgence of blazing fire. He was surrounded by many excellent sages. He had smeared the whole of his body with ash. A deerskin constituted his upper garment. He was as resplendent as Kailāsa encircled by a fresh cloud. He was brilliant with his matted hair of golden splendour hanging down like the autumnal cloud with permanent streaks of lightning. He appeared as though the meanings of Śrutis , Smṛtis and Purāṇas had come collectively and adopted his form. He was (as it were) the receptacle of great auspiciousness, of divine knowledge and wisdom. He was permanently attended upon by (virtues like) fortitude, forbearance, kindness, contentment and peace, as though by loving wives. He had unimpaired Brahmanical splendour. The son of Pṛthā (Arjuna) approached him slowly and prostrated before his lotus-like feet with (his) eight limbs touching the ground.

[Bharadvāja Extends His Hospitality to Arjuna]:—

45. The eminent sage raised up the son of Pṛthā who had come (there and fallen at his feet) and blessed him with his mind extremely delighted.

46. After duly honouring him as a beloved guest with Arghya and other materials, he offered him a seat. As he sat thereon, he enquired about his welfare.

47. After getting due honour and hospitality from the sage, the middle one among the Pāṇḍava brothers entertained the eminent sage through pleasing words.

48. Then Bharadvāja remembered the Celestial Cow yielding everything one desired. She distributed various kinds of foodstuffs lavishly.

49-52. The son of Pṛthā took food along with his followers. After paying respects to the sage, he spent the remaining portion of the day discoursing on interesting stories.

Then he performed the rites connected with the evening prayer and performed Homa in the Sacred Fire.

Then he went to his abode in the hut accompaṃed by Brāhmaṇas and ministers. There he sat after being blessed by the eminent sage. He rejoiced when the cool breeze blew from the river and delighted him. Then he thought of hearing about the power of the river by asking the sage thus: “By whom was she brought here? From which mountain does she rise? How did she get superior power?”

[1]: [1] : A beautiful description of the river, esp. note the comparison of the river with a woman (vv 8-10). It speaks highly of the poetic gifts of the author.

[2]: [2] : This is in North Arcot District, one mile from Renugunta Railway Station. The deity is regarded as the Vāyu (Wind) form of god Śiva. It is reported that the lamp over the head of the Liṅga oscillates while other lamps in the temple are steady (De 84).

[3]: [3] : Standard description of the forest.

[4]: [4] : This shows how, due to the Sāttvika influence of the hermitage, natural animosity of forest animals was forgotten.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 31

Agastya’s Departure to the South

Chapter 31 of 221 · 33 detected Sanskrit verse markers

Sanskrit

।। अथ सुवर्णमुखरीप्रभावश्रुश्रूषया भरद्वाजं प्रत्यर्जुनप्रश्नः ।।
।। श्रीसूत उवाच ।। ।।
कृतसायन्तनविधिं हुताशनसमद्युतिम् ।।
सुखासीनं मुनिपतिं प्रणम्य भरतर्षभः ।। १ ।।
तदीयशीतलामोदसुधापूरानुमोदितः ।।
गम्भीरं प्रश्रयोपेतमिदं वचनमब्रवीत् ।। २ ।। ।।
।। अर्जुन उवाच ।। ।।
मुनिपुंगव लोकेऽस्मिन्धन्य एकोऽहमेव हि ।।
पुत्राविशेषं भवता यदेवं सम्यगादृतः ।। ३ ।।
भवदादरसञ्जातकौतुकं मम मानसम् ।।
भवद्वाक्यामृतं दिव्यं पातुं त्वरयतीव माम् ।।४।।
कस्माच्छैलादियं जाता केनानीता महानदी ।।
किं पुण्यं स्नानदानाद्यैः कृतैस्तत्रोपलभ्यते ।।५।।
अस्याः प्रभावं प्रभवं ब्रह्मस्य मम सन्मुने ।।
वक्तुमर्हसि कार्यो हि भक्तानुग्रह एव ते ।।६।।

अर्जुनस्य वचः श्रुत्वा भरद्वाजो द्विजोत्तमः ।।
तदाननं समालोक्य वाक्यं वाक्यविदब्रवीत् ।। ७ ।।
।। भरद्वाज उवाच ।। ।।
त्वमर्जुन महाबाहो कौरवान्वयपावनः ।।
विशेषान्मम मान्योऽसि धर्मपुत्रानुजो यतः ।। ८ ।।
अनेके भूमिपा दृष्टा न ते त्वमिव फाल्गुन ।।
लीलार्जवदयौदार्यधैर्यगाम्भीर्यशालिनः ।। ९ ।।
कुलं विद्या धनं चैव बलिनां मदकारणम् ।।
भवादृशानां भव्यानां तानि प्रश्रयकारणम् ।। 2.1.31.१० ।।
प्राज्येषु राज्यभोगेषु विद्यमानेषु कौरव ।।
ऋते भवन्तं को वान्यो नोपैति विकृतेर्वशम् ।। ११ ।।
परवानस्मि कौन्तेय गुणैलाकोत्तरैस्तव ।।
किमस्त्यकथनीयं ते कौतुकोपेतमानस ।। १२ ।।
शृणु राजन्कथां दिव्यां मया मुनिमुखाच्छ्रुताम् ।।
यां श्रुत्वा पातकातङ्कान्मुच्यन्ते सर्वजन्तवः ।। १३ ।।

।। अथ भरद्वाजकथित शंकरविवाहप्रक्रिया ।। ।।
पूर्वं दाक्षायणी देवी जनकेनावमानिता ।।
त्यक्त्वा तनुं तां नीहारगिरेरभवदात्मजा ।। १४ ।।
सप्तर्षिभिरुपागम्य प्रार्थितो धरणीधरः ।।
मृत्युंजयाय स्वां पुत्रीं विवाहे दातुमुद्यतः ।। १५ ।।
वृषभांको जगत्स्वामी विवोढुं सर्वमंगलाम् ।।
प्राप्तो हिमवदावासमोषधीप्रस्थनामकम् ।। १६ ।।
तच्छासनात्समाजग्मुः स्थावराणि चराणि च ।।
भूतानि भूतनाथस्य कल्याणमभिनंदितुम् ।। १७ ।।
तद्भूरिभारसंभग्ना भूमिरुत्तरसंश्रया ।।
निम्नतामाययौ तावद्यावत्पातालमास्थिता ।।१८।।
निर्भारलाघवादस्माद्भृशं दक्षिणगामिनी ।
ऊर्ध्वं गता च तं दृष्ट्वा सर्वेषामभवद्भयम् ।।१९।।
ज्ञात्वा तां विकृतिं भूमेर्दृष्ट्वागस्त्यंमहेश्वरः ।।
इत एहि महाप्राज्ञेत्युक्त्वा वचनमब्रवीत् ।। 2.1.31.२० ।।

आगतेषु समस्तेषु भूतेष्वत्र वसुन्धरा ।।
तद्भारेण समाक्रान्ता विकृतिं समुपागता ।। २१ ।।
तद्भवः साम्यकरणे त्वमर्हसि महामते ।।
ऋते त्वामत्र हि त्वत्तः परेणैतत्कथं भवेत् ।। २२ ।।
मत्तेजःसंभवो हि त्वं लोकसंरक्षणोद्यतः ।।
तस्मान्मद्वचनाद्वत्स भुवमेतां समीकुरु ।। २३ ।।
मत्पाणिग्रहणाल्लोककौतुकायत्तबुद्धिषु ।।
आगतेषु समस्तेषु स्थातव्यं भवताऽपि च ।। २४ ।।
त्वं न तिष्ठसि चेदत्र न कश्चिद्विकृतिं भुवः ।।
अपनेतुं हि शक्नोति तद्वन्तव्यं त्वयानघ ।। २५ ।।
इमां गिरिसुतापाणिग्रहकल्याणभासुराम् ।।
मूर्तिं प्रदर्शयिष्यामि यत्र तिष्ठसि तत्र ते ।। २६ ।।
।। अथ भूसाम्यकरणायागस्त्यस्य हिमाद्रेर्दक्षिणदिग्गमनम् ।। ।।
इत्युक्त्वा तं परिष्वज्य विससर्ज महेश्वरः ।।
तथेति प्रणम्यासौ ययौ याम्यां दिशं मुनिः ।। २७ ।।

विन्ध्याद्रिं समतिक्रम्य दक्षिणामागते दिशम् ।।
अगस्त्ये मुनिशार्दूले मही साम्यमुपाययौ ।। २८ ।।
भुवोऽपनीय विकृतिं स्थितं कलशजं मुनिम् ।।
तुष्टुवुर्हर्षतरलाः सुरगन्धर्वकिन्नराः ।। २९ ।।
स ददर्श ततो गत्वा कश्चिच्छैलं समुन्नतम् ।।
विततैर्धरणीं पादैर्धृत्वा संस्थितमग्रतः ।। 2.1.31.३० ।।
महौषधीनां रत्नानामशेषाणां स्वयंभुवा ।।
अखण्डतेजोदीप्तानां विनिर्मितमिवाकरम् ।। ३१ ।।
समुन्नतैर्यः शिखरैर्निपतद्व्योमभूतले ।।

उदारधारासंपन्नैर्दधातीव निरन्तरम् ।। ३२ ।।
शनैरारुह्य तं शैलमगस्त्यो मुनिपुंगवः ।।
निवासाय मतिं चक्रे रम्ये तच्छिखरस्थले ।। ३३ ।।
तस्यामृतोपमेयस्य पद्मोत्पलकुलश्रियः ।।
नानाद्रुमपरीतस्य कासारस्योत्तरे तटे ।। ३४ ।।
मनोहरे महीभागे विधायाश्रममुत्तमम् ।।

आराध्य पितृदेवर्षीन्विधिवद्वास्तुदेवताम् ।। ३५ ।।
उवास सुचिरं तत्र मुनिसङ्घसमन्वितः ।।
देवतासिद्धगन्धर्वाप्सरोजुष्टमहीधरे ।। ३६ ।।
तपः समावेशितवित्तवृत्तौ तपोवने तिष्ठति कुम्भजाते ।।
प्रशस्तसौभाग्यसमन्वितोऽद्रिरगस्त्यशैलाह्वयमाससाद ।। ३७ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वेंकटाचलमाहात्म्ये
सुवर्णमुखरीमाहात्म्यप्रशंसायामर्जुनभरद्वाजसंवादे शंकरविवाहागस्त्यदक्षिणदिग्गमनवर्णननामैकत्रिंशोऽध्यायः ।। ३१ ।।

Roman transliteration

|| atha suvarṇamukharīprabhāvaśuśrūṣayā bharadvājaṃ pratyarjunapraśraḥ ||
|| śrīsūta uvāca || ||
kṛtasāyantanavidhiṃ hutāśanasamadyutim ||
sukhāsīnaṃ munipatiṃ praṇamya bharatarṣabhaḥ || 1 ||
tadīyaśītalāmodasudhāpūrānumoditaḥ ||
gambhīraṃ praśrayopetamidaṃ vacanamabravīt || 2 || ||
|| arjuna uvāca || ||
munipuṃgava loke'smindhanya eko'hameva hi ||
putrāviśeṣaṃ bhavatā yadevaṃ samyagādṛtaḥ || 3 ||
bhavadādarasañjātakautukaṃ mama mānasam ||
bhavadvākyāmṛtaṃ divyaṃ pātuṃ tvarayatīva mām ||4||
kasmācchailādiyaṃ jātā kenānītā mahānadī ||
kiṃ puṇyaṃ snānadānādyaiḥ kṛtaistatropalabhyate ||5||
asyāḥ prabhāvaṃ prabhavaṃ prahvasya mama sanmune ||
vaktumarhasi kāryo hi bhaktānugraha eva te ||6||

arjunasya vacaḥ śrutvā bharadvājo dvijottamaḥ ||
tadānanaṃ samālokya vākyaṃ vākyavidabravīt || 7 ||
|| bharadvāja uvāca || ||
tvamarjuna mahābāho kauravānvayapāvanaḥ ||
viśeṣānmama mānyo'si dharmaputrānujo yataḥ || 8 ||
aneke bhūmipā dṛṣṭā na te tvamiva phālguna ||
līlārjavadayaudāryadhairyagāmbhīryaśālinaḥ || 9 ||
kulaṃ vidyā dhanaṃ caiva balināṃ madakāraṇam ||
bhavādṛśānāṃ bhavyānāṃ tāni praśrayakāraṇam || 2.1.31.10 ||
prājyeṣu rājyabhogeṣu vidyamāneṣu kaurava ||
ṛte bhavantaṃ ko vānyo nopaiti vikṛtervaśam || 11 ||
paravānasmi kaunteya guṇailākottaraistava ||
kimastyakathanīyaṃ te kautukopetamānasa || 12 ||
śṛṇu rājankathāṃ divyāṃ mayā munimukhācchutām ||
yāṃ śrutvā pātakātaṅkānmucyante sarvajantavaḥ || 13 ||

|| atha bharadvājakathita śaṃkaravivāhaprakriyā || ||
pūrvaṃ dākṣāyaṇī devī janakenāvamānitā ||
tyaktvā tanuṃ tāṃ nīhāragirerabhavadātmajā || 14 ||
saptarṣibhirupāgamya prārthito dharaṇīdharaḥ ||
mṛtyuṃjayāya svāṃ putrīṃ vivāhe dātumudyataḥ || 15 ||
vṛṣabhāṃko jagatsvāmī vivoḍhuṃ sarvamaṃgalām ||
prāpto himavadāvāsamoṣadhīprasthanāmakam || 16 ||
tacchāsanātsamājagmuḥ sthāvarāṇi carāṇi ca ||
bhūtāni bhūtanāthasya kalyāṇamabhinaṃditum || 17 ||
tadbhūribhārasaṃbhagnā bhūmiruttarasaṃśrayā ||
nimnatāmāyayau tāvadyāvatpātālamāsthitā ||18||
nirbhāralāghavādasmādbhṛśaṃ dakṣiṇagāminī |
ūrdhvaṃ gatā ca taṃ dṛṣṭvā sarveṣāmabhavadbhayam ||19||
jñātvā tāṃ vikṛtiṃ bhūmerdṛṣṭvāgastyaṃmaheśvaraḥ ||
ita ehi mahāprājñetyuktvā vacanamabravīt || 2.1.31.20 ||

āgateṣu samasteṣu bhūteṣvatra vasundharā ||
tadbhāreṇa samākrāntā vikṛtiṃ samupāgatā || 21 ||
tadbhuvaḥ sāmyakaraṇe tvamarhasi mahāmate ||
ṛte tvāmatra hi tvattaḥ pareṇaitatkathaṃ bhavet || 22 ||
mattejaḥsaṃbhavo hi tvaṃ lokasaṃrakṣaṇodyataḥ ||
tasmānmadvacanādvatsa bhuvametāṃ samīkuru || 23 ||
matpāṇigrahaṇāllokakautukāyattabuddhiṣu ||
āgateṣu samasteṣu sthātavyaṃ bhavatā'pi ca || 24 ||
tvaṃ na tiṣṭhasi cedatra na kaścidvikṛtiṃ bhuvaḥ ||
apanetuṃ hi śaknoti tadgantavyaṃ tvayānagha || 25 ||
imāṃ girisutāpāṇigrahakalyāṇabhāsurām ||
mūrtiṃ pradarśayiṣyāmi yatra tiṣṭhasi tatra te || 26 ||
|| atha bhūsāmyakaraṇāyāgastyasya himādrerdakṣiṇadiggamanam || ||
ityuktvā taṃ pariṣvajya visasarja maheśvaraḥ ||
tatheti praṇamyāsau yayau yāmyāṃ diśaṃ muniḥ || 27 ||

vindhyādriṃ samatikramya dakṣiṇāmāgate diśam ||
agastye muniśārdūle mahī sāmyamupāyayau || 28 ||
bhuvo'panīya vikṛtiṃ sthitaṃ kalaśajaṃ munim ||
tuṣṭuvurharṣataralāḥ suragandharvakinnarāḥ || 29 ||
sa dadarśa tato gatvā kaścicchailaṃ samunnatam ||
vitatairdharaṇīṃ pādairdhṛtvā saṃsthitamagrataḥ || 2.1.31.30 ||
mahauṣadhīnāṃ ratnānāmaśeṣāṇāṃ svayaṃbhuvā ||
akhaṇḍatejodīptānāṃ vinirmitamivākaram || 31 ||
samunnatairyaḥ śikharairnipatadvyomabhūtale ||
udāradhārāsaṃpannairdadhātīva nirantaram || 32 ||
śanairāruhya taṃ śailamagastyo munipuṃgavaḥ ||
nivāsāya matiṃ cakre ramye tacchikharasthale || 33 ||
tasyāmṛtopameyasya padmotpalakulaśriyaḥ ||
nānādrumaparītasya kāsārasyottare taṭe || 34 ||
manohare mahībhāge vidhāyāśramamuttamam ||

ārādhya pitṛdevarṣīnvidhivadvāstudevatām || 35 ||
uvāsa suciraṃ tatra munisaṅghasamanvitaḥ ||
devatāsiddhagandharvāpsarojuṣṭamahīdhare || 36 ||
tapaḥ samāveśitavittavṛttau tapovane tiṣṭhati kumbhajāte ||
praśastasaubhāgyasamanvito'driragastyaśailāhvayamāsasāda || 37 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe veṃkaṭācalamāhātmye

suvarṇamukharīmāhātmyapraśaṃsāyāmarjunabharadvājasaṃvāde
śaṃkaravivāhāgastyadakṣiṇadiggamanavarṇananāmaikatriṃśo'dhyāyaḥ || 31 ||

English translation

[Prompted by His Desire to Know the Power of Suvarṇamukharī Arjuna asks Bharadvāja About the Same]:—

Śrī Sūta said :

1-2. The prominent scion of the family of Bharata (Arjuna) bowed down to the leader of sages who had concluded his evening holy rites. He had a splendour like that of fire and was comfortably seated. He was pleased by his gladdening (words) of nectarine sweetness and cooling fragrance. Then he uttered the following words of decorous gravity full of humility:

Arjuna said :

3. O most excellent sage, I am the only blessed one in this world, since I have been enthusiastically honoured by you as though I am not at all different from your own son.

4. My mind, the curiosity of which has been aroused by your affection and encouragement, strongly urges me to imbibe the divine nectar of your words.

5. From which mountain has this great river originated? By whom was it brought? What is the merit obtained if the holy rites of bath, charitable gift etc. are performed there?

6. It behoves you, O good sage, to recount to me, your humble (follower), the origin and power of this (river). A devotee has to be blessed by you.

7. On hearing the words of Arjuna Bharadvāja, the excellent Brāhmaṇa , a skilled speaker, looked at his face and spoke these words:

Bharadvāja said :

8. O mighty-armed Arjuna, you are the sanctifier of the family of Kurus . You are specially worthy of my honour because you are the younger brother of Dharmaputra .

9. Many kings have been seen (by me), but, O Phālguna , they are not endowed with grace, rectitude, kindness, liberalmindedness, courage and sagacity like you.

10. Nobility (of birth), learning and affluence are (usually) the cause of haughtiness in strong men. But in the case of excellent persons like you they are the cause of (greater) modesty and courteousness.

11. In spite of the abundant pleasures and vast kingdom, O descendant of Kura , who else other than you can resist the tendency to deviate from normal decency?

12. O son of Kuntī , I am overcome by your extraordinary good qualities. What is it that should not be disclosed to you, O (noble one) with a mind full of such keen curiosity?

13. O king, listen to the divine story heard by me from a sage. On hearing this story all creatures are liberated from the afflictions born of sins.

[Story of Śaṅkara 's Marriage as Narrated by Bharadvāja]:—

14. Formerly the Goddess, the daughter of Dakṣa , was subjected to insult by her father. After forsaking that body she became the daughter of the Snow-clad Mountain (Himālaya).

15. The Mountain (Himālaya) was approached and requested by the Seven Sages. Hence he was ready to give his daughter in marriage to Mṛtyuñjaya (Śiva).

16. The Bull-emblemed Lord of the universe came to the residence of Himavān , named Oṣadhīprastha, [1] in order to marry Sarvamaṅgalā (Pārvatī).

17. At his bidding all the living beings, both mobile and immobile, came there to rejoice in the felicity and prosperity of the Lord of Bhūtas (goblins).

18. The earth in the northern region became heavily burdened with their weight and caved in to such an extent that it reached the nether worlds. [2]

19. The southern region became very light because there was no burden on it. Hence it went up, on seeing which everyone became frightened.

20. On realising this change in the position of the earth, Maheśvara turned towards Agastya and said, “Come here, O highly intelligent one.” Then he spoke these words:

21-22. “Since all the Bhūtas have come down here, the earth has become over-burdened by their weight. It has undergone a great alteration. Hence it behoves you, O highly intelligent one, to level up the earth. How can this be done by anyone other than you?

23. Indeed you are born of my splendour. You are engaged in the protection of the worlds. Hence, O my dear one, at my instance level up this earth.

24-26. You must not stay here among all those persons who have come down here eager to witness my marriage celebration. If you stay here, no one will be competent to set right the change in the level of the earth. Hence, O sinless one, you must go. Wherever you stay, I shall reveal unto you this form of mine resplendent in my marriage with the daughter of the Mountain.”

[Agastya’s Departure to the South of the Himālaya for the Levelling of the Earth]:—

27. After saying this Maheśvara embraced him and bade farewell to him. Saying “So be it”, the sage bowed down to him and went in the direction of South.

28. When Agastya, a tiger among sages, went to the southern region after crossing the Vindhya mountain, the earth became level.

29. Suras , Gandharvas and Kinnaras experienced the thrill of delight (at it) and eulogized the Pot-born Sage who stayed on there (even) after removing the imbalance of the earth.

30. He then proceeded from that place and saw a lofty mountain standing upright in front of him, sustaining the earth by means of its extensive foothills.

31. It appeared like a veritable mine of great medicinal herbs and all types of gems and jewels, all with unimpaired brilliance and created by the Self-born Lord (Brahmā).

32. By means of its lofty peaks having extensive currents of water it appeared to hold up the sky permanently (preventing it from) falling upon the earth.

33. Agastya, the eminent sage, slowly climbed up the mountain and decided to reside in the beautiful region of its summit.

34-37. He built his excellent hermitage on a charming piece of land on the northern bank of a lake on that (mountain) with water that could be compared with nectar. The lake was surrounded by many trees and had the brilliance of clusters of lilies and lotuses.

He propitiated the Pitṛs , the celestial sages and the presiding deity of architecture in accordance with the injunctions.

Accompanied by multitudes of sages, he stayed there for a long time on that mountain frequented by Devas , Siddhas , Gandharvas and celestial damsels.

As the Pot-born Sage stayed in a penance grove with his mind engrossed in penance, the mountain became possessed of excellent sublimity and therefore acquired the name Agastyaśaila. [3]

[1]: [1] : A significant name as Himālaya has been traditionally famous for medicinal plants, some luminous even by night, (vide Kumārasaṃbhava 1.10).

[2]: [2] : Imbalance of the earth is a novel reason in this Purāṇa for sending sage Agastya to the South.

[3]: [3] : The genesis of the name Agastyaśaila of the mountain where Suvarṇamukharī rises.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 32

The Birth of Suvarṇamukharī

Chapter 32 of 221 · 56 detected Sanskrit verse markers

Sanskrit

।। अथ नद्युत्पादनायागस्त्वं प्रति अशरीर्युक्तिः ।।
।। भरद्वाज उवाच ।। ।।
स कदाचिन्मुनिवरः कृतपौर्वाह्णिकक्रियः ।।
विवेश देवतागारं समाराधयितुं शिवम्।। १ ।।
अदृश्यरूपा वाग्देवी तत्राश्रावि महात्मना ।।
तेनाद्भुतोपपन्नेन व्यक्तवर्णसमुज्ज्वला ।। २ ।।
आकाशवाण्युवाचैनमगस्त्यं जपतां वरम् ।।
नदीहीनो ह्ययं देशः प्रसिद्धोऽपि न शोभते ।। ३ ।।
ज्ञानविज्ञानविमुखः साकार इव भूसुरः ।।
दीक्षेव दक्षिणाहीना ज्योत्स्नाहीनेव शर्वरी ।। ४ ।।
न विभाति नदीहीना पृथ्वीयं भूसुरोत्तम ।।
प्रवर्तय नदीं काञ्चिल्लोकानां हितकाम्यया ।। ५ ।।
अगाधदुरितोद्भूतभीतिमोचनशालिनीम् ।।
हितमेतत्सुरौघानामेतन्मुनिवरार्थितम् ।। ६ ।।
भद्रमेतन्मनुष्याणामेतदाचर सुव्रत ।।

देवानामृषिवर्याणां भूजनानां हितावहाम् ।। ७ ।।
पापपंकप्रशमनीं प्रवर्तय महानदीम् ।। ८ ।।
।। श्रीभरद्वाज उवाच ।। ।।
तदाकर्ण्य वचो विप्रः क्षणं चिन्तापरायणः ।।
समाप्य देवतापूजां बहिर्वेद्यामुपाविशत् ।। ९ ।।
आनाययामास तदा तदाश्रमगतान्मुनीन् ।।
तेषामकथयच्चासौ दिव्यवाणीरितं वचः ।। 2.1.32.१० ।।
तदद्भुतमुपश्रुत्य मुनयो हृष्टमानसाः ।। ११ ।।
अभिवन्द्य मुनिश्रेष्ठं मैत्रावरुणिमब्रुवन् ।। १२ ।।
।। अथ सुवर्णमुखर्युत्पादनायागस्त्यं प्रति महर्षिप्रार्थना ।।
।। मुनय ऊचुः ।। ।।
आश्चर्याणां महाश्चर्यं मंगलानां च मंगलम् ।।
तवैव शोभते दिव्यं त्वच्चरित्रं कृपानिधे ।।।। १३ ।।
तव हुंकारमात्रेण भ्रष्टो देवाधिराज्यतः ।।
नहुषः कीटतां प्राप ततश्चित्रं न विद्यते ।। १४ ।।

समावृतधराचक्रः कल्लोलाताडिताम्बरः ।।
किं न्वतो विद्यते चित्रं यदब्धिश्चुलकीकृतः ।। १५ ।।
सूर्यमार्गनिरोधार्थं प्रवृत्तो विन्ध्यभूधरः ।।
त्वया प्रशांतिं गमितः किं न्वतो विद्यते परम् ।। १६ ।।
तवाद्भुतानि कर्माणि कः स्तोतुं प्रभवेद्भुवि ।।
मन्महाभाग्ययोगात्त्वं प्राप्तोऽसीति शरीरिताम् ।। १७ ।।
वयं कृतार्थाः संजातास्त्रैलोक्ये यन्महामुने ।।
निवसामोऽत्र भवता सनाथा ह्याश्रमस्थले ।। १८ ।।
वर्ण्यो हि याम्यतो दूरे विषयोऽयं द्विजोत्तम ।।
समस्तवस्तुपूर्णोपि नदीहीनो न राजते ।। १९ ।।
किमलब्धनदीस्नानेनाऽमुना हतजन्मना ।।
अनदीके जनपदे वासादजननं वरम् ।। 2.1.32.२० ।।
परिपाकस्तु भाग्यानामस्माकं समुपस्थितः ।।
यदादिष्टोसि विबुधैः प्रवर्तय महानदीम् ।। २१ ।।
प्रवर्तितायां देशेस्मिन्महानद्यां तवानघ ।।

कदा नु खलु यास्यामः कृतस्नाना कृतार्थताम् ।। २२ ।।
किं वितर्केण बहुना प्रयत्नः क्रियतां ध्रुवम् ।।
समानेतुं जगद्वन्द्यां शरण्यां सरिदुत्तमाम् ।। २३ ।। ।।
।। श्रीभरद्वाज उवाच ।। ।।
स तेषां वचनं हृद्यं मानयित्वा महाद्विजः ।।
समानेष्यामि सरितमिति चक्रे विनिश्चयम् ।। २४ ।। ।।
।। अथ सुवर्णमुखर्याविर्भावायागस्त्यकृततपःप्रकारः ।। ।।
मुनीश्वरैरनुज्ञातस्तानभ्यर्च्य सुरानपि ।।
विशेषपूजां विधिवद्विधाय पुरविद्विषः।। २५ ।।
अंगीकृत्य व्रतं गाढं बहुलक्लेशदुःसहम् ।।
अनन्यसुलभं यत्नात्स चकार महत्तपः ।। २६ ।।
घोरेषु घर्मदिवसेष्वन्तरस्थो हविर्भुजाम् ।।
चतुर्णां सवितृन्यस्तदृष्टिर्नापययौ क्लमम् ।। २७ ।।
वार्षिकेषु दिनेषूग्रवायुसम्पातदुःसहैः ।।
आसारैस्ताड्यमानोऽपि नोद्वेगमगमद्धृदि ।। २८ ।।

हेमन्ते समये तिष्ठन्कण्ठदघ्नेषु वारिषु ।।
जपध्यानपरो भूत्वा न किञ्चिद्विकृतिं ययौ ।। २९ ।।
ततः समीहितार्थस्य विलम्बमवलोक्य सः ।।
पुनर्गाढतरां निष्ठां प्रपेदे लोकभीषणाम् ।। 2.1.32.३० ।।
निगृह्य मानसीं वृत्तिं निराहारो जितेन्द्रियः ।।
अविज्ञातबहिर्वृत्तिस्तस्थौ पाषाणवत्तदा ।। ३१ ।।
एवं तपस्यतस्तस्य सर्वाङ्गेषु हुताशनः ।।
अभ्रंलिहो ज्वलज्ज्योतिर्निश्चक्राम भयङ्करः ।।३२।।
ततोऽद्भुतशिखाजालैरावृताः सर्वतो दिशः ।।

समुदग्रभयोद्विग्ना जनौघाः परिचुक्रुशुः ।। ३३ ।।
तदा तथाविधं घोरं जगत्संक्षोभमागतम् ।।
देवा विज्ञापयामासुर्नमस्कृत्याब्जजन्मने ।। ३४ ।।
।। अथागस्त्याश्रमं प्रति चतुर्मुखागमनम् ।। ।।
तानाश्वास्य ततो ब्रह्मा सिद्धगन्धर्वसेवितः ।।
प्रादुरासीत्कुम्भभुवः पुरोभागे तपस्यतः ।। ३५ ।।

तमागतं समालोक्य ब्रह्माणं परमं द्विजः ।।
प्रणम्य विविधैः स्तोत्रैस्तोषयामास तन्मनाः ।। ३६ ।।
ततस्तं विनयानम्रमगस्त्यं वीक्ष्य पद्मभूः ।।
प्रसादसुमुखो भूत्वा पूतां गिरमुपाददे ।। ३७ ।।
।। ब्रह्मोवाच ।। ।।
परितुष्टोऽस्मि तपसा दुश्चरेण तवानघ ।।
वृणीष्व यद्यदिष्टं ते तत्तद्दास्यामि सुव्रत ।। ३८ ।।
।। अगस्त्य उवाच ।। ।।
तव प्रसादात्सकलमुपपन्नं मम प्रभो ।।
संप्रयच्छसि चेत्कामं याचे निःशंकया धिया ।। ३९ ।।
नदीहीनमिमं देशं दृष्ट्वा खिद्यति मे मनः ।।
अर्थाववोधरहितं श्रुतिपाठमिवाधिकम् ।। 2.1.32.४० ।।
उर्वीं पावयितुं दक्षां रक्षितुं च महानदीम् ।।
प्रसादं कुरु देवेश ममेष्टमिदमेव हि ।। ४१ ।।
।। अथागस्त्यप्रार्थनया गङ्गां प्रति चतुर्मुखचोदना ।।

।। श्रीभरद्वाज उवाच ।। ।।
अगस्त्यस्य वचः श्रुत्वा भूयादेवमिति ब्रुवन् ।।
सस्मार मनसा ब्रह्मा सुरवर्त्माश्रयां नदीम् ।। ४२ ।।
अथोपेत्य वियद्गंगा पुरस्तात्परमेष्ठिनः ।।
अतिष्ठन्मुकुटन्यस्तप्रशस्ताञ्जलिभासुरा ।। ४३ ।।
स्वशासनात्समायातां विनयानतमस्तकाम् ।।
तां सर्वजगतां धात्रीमिदं वचनमब्रवीत् ।। ४४ ।। ।।
।। ब्रह्मोवाच ।। ।।
गंगे मयानुशास्यासि कार्ये लोकोपकारके ।।
तवापि लोकरक्षायां ममेव नियता स्थितिः ।। ४५ ।।
देशे नदीविहीनेऽत्र प्रवर्तयितुमापगाम् ।।
हितार्थं सर्वलोकानां कुम्भजन्मा समीहते ।। ४६ ।।
तस्मात्त्वमवतीर्योर्वीं स्वांशेनैकेन भूजनान् ।।
पुनीहि गच्छ वसुधामेतद्दर्शितवर्त्मना।। ४७ ।।
भूलोके संप्रवृत्ते तु प्रवाहे सिद्धिकांक्षिणः ।।

सेविष्यन्ते सुरवरा मुनिवर्याश्च संततम् ।। ४८ ।।
नदीषूत्तमतां याहि त्राहि त्वत्संश्रयाञ्जनान् ।।

कुरु प्रियमगस्त्यस्य गच्छ भद्रे यथासुखम् ।। ४९ ।।
।। भरद्वाज उवाच ।। ।।
इत्युक्त्वान्तर्दधे ब्रह्मा तया नद्या च तेन च ।।
प्रणामपूजनस्तोत्रैर्विबोधैरभिनन्दितः ।। 2.1.32.५० ।।
।। अथागस्त्यसमीपे स्वांशत्वेन गंगाकृतनद्युत्पत्त्यभ्युपगमः ।। ।।
अथ गंगा मुनिपतेः पुरस्तात्स्वांशसंभवाम् ।।
दिव्यतेजोमयीं मूर्तिं दर्शयित्वा वचोऽब्रवीत् ।। ५१ ।।
।। गंगोवाच ।। ।।
मदीयांशोऽयमवनीं संप्राप्य मुनिवल्लभ ।।
पूरयिष्यति तेऽभीष्टं नदीरूपं समाश्रितः ।। ५२ ।।
।। भरद्वाज उवाच ।। ।।
इत्युक्त्वा सिद्धवाहिन्यां गतायां तत्प्रयुक्तया ।।
गन्तव्यं वर्त्मना केनेत्युक्तो मुनिरुवाच ताम् ।। ५३ ।।

।। अगस्त्य उवाच ।। ।।
गच्छन्पुरस्तात्कल्याणि त्वदीयगमनोचितम् ।।
अहं प्रदर्शयिष्यामि मार्गं त्वं मामनुव्रज ।। ५४ ।।
इत्युक्ता मुनिना तेन संप्रहृष्टा तवानघ ।।
यदिष्टं तत्करिष्येऽहमिति प्रोवाच सा शुभा ।। ५५ ।।
अथ मुनिरवतार्य तां नगेन्द्राद्धृततटिनीतनुमभ्रसंगिशृङ्गात् ।।
मुदिततरमना ययौ पुरस्तात्तदभिमतां पदवीं प्रदर्शयन्सः ।। ५६ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये
श्रीसुवर्णमुखरीमाहात्म्यप्रशंसायां सुवर्णमुखर्याविर्भाववर्णनंनाम द्वात्रिंशोऽध्यायः ।। ३२ ।।

Roman transliteration

|| atha nadyutpādanāyāgastvaṃ prati aśarīryuktiḥ ||
|| bharadvāja uvāca || ||
sa kadācinmunivaraḥ kṛtapaurvāhnikakriyaḥ ||
viveśa devatāgāraṃ samārādhayituṃ śivam|| 1 ||
adṛśyarūpā vāgdevī tatrāśrāvi mahātmanā ||
tenādbhutopapannena vyaktavarṇasamujjvalā || 2 ||
ākāśavāṇyuvācainamagastyaṃ japatāṃ varam ||
nadīhīno hyayaṃ deśaḥ prasiddho'pi na śobhate || 3 ||
jñānavijñānavimukhaḥ sākāra iva bhūsuraḥ ||
dīkṣeva dakṣiṇāhīnā jyotsnāhīneva śarvarī || 4 ||
na vibhāti nadīhīnā pṛthvīyaṃ bhūsurottama ||
pravartaya nadīṃ kāñcillokānāṃ hitakāmyayā || 5 ||
agādhaduritodbhūtabhītimocanaśālinīm ||
hitametatsuraughānāmetanmunivarārthitam || 6 ||
bhadrametanmanuṣyāṇāmetadācara suvrata ||

devānāmṛṣivaryāṇāṃ bhūjanānāṃ hitāvahām || 7 ||
pāpapaṃkapraśamanīṃ pravartaya mahānadīm || 8 ||
|| śrībharadvāja uvāca || ||

tadākarṇya vaco viprah kṣaṇaṃ cintāparāyaṇaḥ ||
samāpya devatāpūjāṃ bahirvedyāmupāviśat || 9 ||
ānāyayāmāsa tadā tadāśramagatānmunīn ||
teṣāmakathayaccāsau divyavāṇīritaṃ vacaḥ || 2.1.32.10 ||
tadadbhutamupaśrutya munayo hṛṣṭamānasāḥ || 11 ||
abhivandya muniśreṣṭhaṃ maitrāvaruṇimabruvan || 12 ||
|| atha suvarṇamukharyutpādanāyāgastyaṃ prati maharṣiprārthanā ||
|| munaya ūcuḥ || ||
āścaryāṇāṃ mahāścaryaṃ maṃgalānāṃ ca maṃgalam ||
tavaiva śobhate divyaṃ tvaccaritraṃ kṛpānidhe |||| 13 ||
tava huṃkāramātreṇa bhraṣṭo devādhirājyataḥ ||
nahuṣaḥ kīṭatāṃ prāpa tataścitraṃ na vidyate || 14 ||

samāvṛtadharācakraḥ kallolātāḍitāmbaraḥ ||
kiṃ nvato vidyate citraṃ yadabdhiśculakīkṛtaḥ || 15 ||
sūryamārganirodhārthaṃ pravṛtto vindhyabhūdharaḥ ||
tvayā praśāṃtiṃ gamitaḥ kiṃ nvato vidyate param || 16 ||
tavādbhutāni karmāṇi kaḥ stotuṃ prabhavedbhuvi ||
manmahābhāgyayogāttvaṃ prāpto'sīti śarīritām || 17 ||
vayaṃ kṛtārthāḥ saṃjātāstrailokye yanmahāmune ||
nivasāmo'tra bhavatā sanāthā hyāśramasthale || 18 ||
varṇyo hi yāmyato dūre viṣayo'yaṃ dvijottama ||
samastavastupūrṇopi nadīhīno na rājate || 19 ||
kimalabdhanadīsnānenā'munā hatajanmanā ||
anadīke janapade vāsādajananaṃ varam || 2.1.32.20 ||
paripākastu bhāgyānāmasmākaṃ samupasthitaḥ ||
yadādiṣṭosi vibudhaiḥ pravartaya mahānadīm || 21 ||
pravartitāyāṃ deśesminmahānadyāṃ tavānagha ||

kadā nu khalu yāsyāmaḥ kṛtasnānā kṛtārthatām || 22 ||
kiṃ vitarkeṇa bahunā prayatnaḥ kriyatāṃ dhuvam ||
samānetuṃ jagadvandyāṃ śaraṇyāṃ sariduttamām || 23 || ||
|| śrībharadvāja uvāca || ||
sa teṣāṃ vacanaṃ hṛdyaṃ mānayitvā mahādvijaḥ ||
samāneṣyāmi saritamiti cakre viniścayam || 24 || ||
|| atha suvarṇamukharyāvirbhāvāyāgastyakṛtatapaḥprakāraḥ || ||
munīśvarairanujñātastānabhyarcya surānapi ||
viśeṣapūjāṃ vidhivadvidhāya puravidviṣaḥ|| 25 ||
aṃgīkṛtya vrataṃ gāḍhaṃ bahulakleśaduḥsaham ||
ananyasulabhaṃ yatnātsa cakāra mahattapaḥ || 26 ||
ghoreṣu gharmadivaseṣvantarastho havirbhujām ||
caturṇāṃ savitṛnyastadṛṣṭirnāpayayau klamam || 27 ||
vārṣikeṣu dineṣūgravāyusampātaduḥsahaiḥ ||
āsāraistāḍyamāno'pi nodvegamagamaddhṛdi || 28 ||

hemante samaye tiṣṭhankaṇṭhadaghneṣu vāriṣu ||
japadhyānaparo bhūtvā na kiñcidvikṛtiṃ yayau || 29 ||
tataḥ samīhitārthasya vilambamavalokya saḥ ||
punargāḍhatarāṃ niṣṭhāṃ prapede lokabhīṣaṇām || 2.1.32.30 ||
nigṛhya mānasīṃ vṛttiṃ nirāhāro jitendriyaḥ ||
avijñātabahirvṛttistasthau pāṣāṇavattadā || 31 ||
evaṃ tapasyatastasya sarvāṅgeṣu hutāśanaḥ ||
abhraṃliho jvalajjyotirniścakrāma bhayaṅkaraḥ ||32||

tato'dbhutaśikhājālairāvṛtāḥ sarvato diśaḥ ||
samudagrabhayodvignā janaughāḥ paricukruśuḥ || 33 ||
tadā tathāvidhaṃ ghoraṃ jagatsaṃkṣobhamāgatam ||
devā vijñāpayāmāsurnamaskṛtyābjajanmane || 34 ||
|| athāgastyāśramaṃ prati caturmukhāgamanam || ||
tānāśvāsya tato brahmā siddhagandharvasevitaḥ ||
prādurāsītkumbhabhuvaḥ purobhāge tapasyataḥ || 35 ||

tamāgataṃ samālokya brahmāṇaṃ paramaṃ dvijaḥ ||
praṇamya vividhaiḥ stotraistoṣayāmāsa tanmanāḥ || 36 ||
tatastaṃ vinayānamramagastyaṃ vīkṣya padmabhūḥ ||
prasādasumukho bhūtvā pūtāṃ giramupādade || 37 ||
|| brahmovāca || ||
parituṣṭo'smi tapasā duścareṇa tavānagha ||
vṛṇīṣva yadyadiṣṭaṃ te tattaddāsyāmi suvrata || 38 ||
|| agastya uvāca || ||
tava prasādātsakalamupapannaṃ mama prabho ||
saṃprayacchasi cetkāmaṃ yāce niḥśaṃkayā dhiyā || 39 ||
nadīhīnamimaṃ deśaṃ dṛṣṭvā khidyati me manaḥ ||
arthāvavodharahitaṃ śrutipāṭhamivādhikam || 2.1.32.40 ||
urvīṃ pāvayituṃ dakṣāṃ rakṣituṃ ca mahānadīm ||
prasādaṃ kuru deveśa mameṣṭamidameva hi || 41 ||
|| athāgastyaprārthanayā gaṅgāṃ prati caturmukhacodanā ||

|| śrībharadvāja uvāca || ||
agastyasya vacaḥ śrutvā bhūyādevamiti bruvan ||
sasmāra manasā brahmā suravartmāśrayāṃ nadīm || 42 ||
athopetya viyadgaṃgā purastātparameṣṭhinaḥ ||
atiṣṭhanmukuṭanyastapraśastāñjalibhāsurā || 43 ||
svaśāsanātsamāyātāṃ vinayānatamastakām ||
tāṃ sarvajagatāṃ dhātrīmidaṃ vacanamabravīt || 44 || ||
|| brahmovāca || ||
gaṃge mayānuśāsyāsi kārye lokopakārake ||
tavāpi lokarakṣāyāṃ mameva niyatā sthitiḥ || 45 ||
deśe nadīvihīne'tra pravartayitumāpagām ||
hitārthaṃ sarvalokānāṃ kumbhajanmā samīhate || 46 ||
tasmāttvamavatīryorvīṃ svāṃśenaikena bhūjanān ||
punīhi gaccha vasudhāmetaddarśitavartmanā|| 47 ||
bhūloke saṃpravṛtte tu pravāhe siddhikāṃkṣiṇaḥ ||

seviṣyante suravarā munivaryāśca saṃtatam || 48 ||
nadīṣūttamatāṃ yāhi trāhi tvatsaṃśrayāñjanān ||
kuru priyamagastyasya gaccha bhadre yathāsukham || 49 ||
|| bharadvāja uvāca || ||
ityuktvāntardadhe brahmā tayā nadyā ca tena ca ||
praṇāmapūjanastotrairviśeṣairabhinanditaḥ || 2.1.32.50 ||
|| athāgastyasamīpe svāṃśatvena gaṃgākṛtanadyutpattyabhyupagamaḥ || ||
atha gaṃgā munipateḥ purastātsvāṃśasaṃbhavām ||
divyatejomayīṃ mūrtiṃ darśayitvā vaco'bravīt || 51 ||
|| gaṃgovāca || ||
madīyāṃśo'yamavanīṃ saṃprāpya munivallabha ||
pūrayiṣyati te'bhīṣṭaṃ nadīrūpaṃ samāśritaḥ || 52 ||
|| bharadvāja uvāca || ||

ityuktvā siddhavāhinyāṃ gatāyāṃ tatprayuktayā ||
gantavyaṃ vartmanā kenetyukto muniruvāca tām || 53 ||

|| agastya uvāca || ||
gacchanpurastātkalyāṇi tvadīyagamanocitam ||
ahaṃ pradarśayiṣyāmi mārgaṃ tvaṃ māmanuvraja || 54 ||
ityuktā muninā tena saṃprahṛṣṭā tavānagha ||
yadiṣṭaṃ tatkariṣye'hamiti provāca sā śubhā || 55 ||
atha muniravatārya tāṃ nagendrāddhṛtataṭinītanumabhrasaṃgiśṛṅgāt ||
muditataramanā yayau purastāttadabhimatāṃ padavīṃ pradarśayansaḥ || 56 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye śrīsuvarṇamukharīmāhātmyapraśaṃsāyāṃ
suvarṇamukharyāvirbhāvavarṇanaṃnāma dvātriṃśo'dhyāyaḥ || 32 ||

English translation

[An Etherial Voice Urges Agastya to Cause a River to Flow There]:—

Bharadvāja said :

1. Once that excellent sage concluded the holy rites of forenoon and entered the temple to propitiate Siva .

2. The Goddess of Speech of invisible form brilliantly revealed herself in clear syllables and it was heard by that noble-souled sage equipped with wonderful (power).

3-8. The etherial voice spoke to Agastya, the most excellent one among those who performed Japa :

“Indeed this land devoid of a river does not look nice, although it is famous. (It is) like a Brāhmaṇa who is averse to knowledge and wisdom, though he may have (Brāhmaṇical) features; (or) like the initiation (in a holy rite) without monetary gifts; (or) like the night without moonlight.

O excellent Brāhmaṇa, this piece of land without a river does not appear splendid. With a desire for the welfare of all the worlds, cause a river to flow.

It shall have power to release (everyone) from the fear arising from great sins. This is conducive to the welfare of multitude of Devas . This is what is sought by excellent sages. This is beneficial to human beings. Kindly do this, O sage of good holy rites. Cause a great river to flow—a river that is conducive to the welfare of Devas, excellent sages and people of the earth, a river that will destroy the mire of sins.” [1]

Śrī Bharadvāja continued :

9. On hearing those words the Brāhmaṇa became engrossed in thought for a short while. After concluding the worship of the deity he came to the quadrangular spot in the courtyard and sat there.

10-12. He then brought together all those sages residing in that hermitage. To them he related the utterance made by the Divine Speech.

On hearing that wonderful utterance the sages became delighted in their minds. After saluting Maitrāvaruṇi (Agastya), the excellent sage, they spoke (these words):

[The Great Sages Request Agastya to Create Suvarṇamukharī]:—

The sages said :

13. O storehouse of mercy, your acts are divine and splendid. Your life is the greatest wonder of all wonderful mysteries. It is the most auspicious of all auspicious things.

14. Merely by your Huṃkāra (i.e. a noisy grunt of anger) Nahuṣa was brought down from the overlordship of Devas. [2] He then attained the state of a worm. There is nothing more wonderful than that.

15. Is there anything more wonderful than that (by you) the entire ocean was made a mouthful of water, the ocean that encircles the whole of the earth and strikes the sky with its waves?

16. The Vindhya mountain that attempted to obstruct the path of the Sun was subdued by you. What can be greater than this?

17. Who is competent to praise adequately your wonderful activities on the earth? It is by my (our?) good luck that you have come here in this embodied form.

18. We have become the greatest of all blessed ones in the three worlds, O great sage, that we stay here iṇ the precincts of this hermitage with you as our leader and guide.

19. (Defective Text) Though this land is worthy of being praised, it is far from being excellent, O excellent Brāhmaṇa. Though it is full of all (desired) objects, it does not shine, as it is devoid of a river.

20. Of what avail is this damned life that has not obtained the opportunity to bathe in a river? Not being born at all is far better than residing in a land without a river.

21. The time of fructification of our fortune is imminent, since you have been directed by Devas to cause the great river to flow.

22. When will we take our holy bath, and be blessed, in the great river caused to flow by you in this land, O sinless one?

23. Of what avail is much conjecturing and deliberation? Let the endeavour be made certainly to bring down the excellent river that is worthy of taking refuge in and that should be saluted by the entire universe.

Śrī Bharadvāja said :

24. That great Brāhmaṇa honoured their sincere words (of request) and made the resolve, ‘I will bring the river’.

[Agastya’s Penance for Making Suvarṇamukharī Flow Out]:—

25-26. He was (formally) accorded permission by the eminent sages. He worshipped Suras after performing a special worship of Śiva . He undertook an intensive observance of holy rites, unbearable on account of the excessive strain involved. With a great effort he performed a very severe penance (which is) not at all easy for anyone else.

27. During the hot and fierce days of summer he stayed in the midst of four fires with his eyes fixed on the Sun. Still he did not experience any strain or fatigue.

28. During rainy days he was lashed at by torrential downpours of rains accompanied by unbearable violent gusts of wind. Yet he did not feel disturbed in the heart.

29. During early winter he stood in the waters coming up to his neck and proceeded ahead with his Japa and meditation. Yet there was no change in his (steadiness or mental peace).

30. On realizing that there was delay in achieving what he desired, he adopted a procedure still more intense, that terrified all the worlds.

31. He controlled all his mental activities. He abstained from taking food. He conquered his sense organs. Without being conscious of external (world) he stood like a stone.

32. While he was thus engaged in penance, a terrible fire sprang up from all his limbs. Blazing with furious flames it scraped the sky.

33. All the quarters were covered with mysteriously wonderful clusters of flames. Greatly tormented by fear multitudes of people cried out.

34. After bowing down to him Devas informed the Lotus-born One about such a terribly great agitation of the whole universe that had taken place.

[Arrival of the Four-Faced Lord to the Hermitage of Agastya]:—

35. Brahmā reassured them. He was attended upon by Siddhas and Gandharvas . He appeared in front of the Pot-born Sage who was engaged in penance.

36. On. seeing that Brahmā the great (Lord) had come, the Brāhmaṇa bowed to him. With his mind fixed on him alone he propitiated him with different kinds of hymns and prayers.

37. Then looking at Agastya who bowed to him humbly, the Lotus-born Lord, with his countenance beaming with great delight, spoke these sacred words:

Brahmā said :

38. O sinless one, I am highly pleased with your penance (which is) very difficult to be performed. Choose your boon. O (sage) of good holy rites, I shall grant you whatever is desired by you.

Agastya said :

39. By your favour, O Lord, everything is readily accomplished by me. If you desire to give me whatever I wish, I beg for this unhesitatingly.

40. On seeing this region devoid of a river my mind is pained as (it would be) at the repetition of the Vedic passages almost without understanding the meaning.

41. O Lord of Devas, be pleased to grant a great river that has power to sanctify and protect the earth. This alone is what I desire.

[At the Request of Agastya the Four-Faced Lord Urges Gaṅgā]:—

Śrī Bharadvāja said :

42. On hearing the words of Agastya Brahmā said: “It will so happen.” He then remembered the river flowing through the celestial path (i.e. Gaṅgā).

43. Then the celestial Gaṅgā appeared and stood in front of Brahmā resplendent with her crown and palms joined in reverence.

44. Brahmā then spoke these words to that mother of all the worlds who had come to him at his bidding and (stood there) with the head bent down in humility.

Brahmā said :

45. O Gaṅgā, you have to be directed by me in a matter that is helpful to all the worlds. Like me you too invariably stand ready in all matters concerning the protection of the worlds.

46. The Pot-born Sage wishes to cause the flow of a river for the sake of the welfare of all the worlds in this land devoid of rivers.

47. Hence you descend down to the earth. Sanctify the people of the earth with a portion of yours. You go to the earth by the path pointed out to you by this (sage).

48. When the current of water begins to flow in the terrestrial world, all those who desire for spiritual achievement, the excellent Suras and the leading sages will resort to it.

49. Be the most excellent one among (all) the rivers; protect the people resorting to you; do what is pleasing to Agastya. O gentle one, go ahead happily.

Bharadvāja said :

50. After saying this, Brahmā vanished. He was specially honoured and adored by that river and that (sage) by obeisance, veneration and eulogies.

[In the Presence of Agastya Gaṅgā Accepts the Responsibility of Causing the Flow of a River as Her own Part]:—

51. Then Gaṅgā revealed in front of the eminent sage a divinely resplendent form born of her own part and spoke these words:

Gaṅgā said :

52. O dear sage, a part of mine will come to the earth after assuming the form of a river and will fulfil your desire.

Bharadvāja said :

53. After saying this the heavenly river went away. The river urged by Gaṅgā asked the sage, “Which way should we go?” The sage replied to her:

Agastya said :

54-56. O auspicious one, I shall go in front of you and show you the way to be followed. You may flow after me. [3]

On being told thus by the sage that auspicious river said delightedly: “O sinless one, I shall do as you please.”

The sage with great joy in his mind brought her who had taken the form of that river down, from the great mountain with its peaks scraping the sky. He went ahead showing her the approved path. [4]

[1]: [1] : It seems that according to old tradition the birth of the river is due to human effort. Here the credit is given to Agastya.

[2]: [2] : This refers to Agastya’s curse to Nahuṣa who made him carry his palanquin to Indra’s wife.

[3]: [3] : It seems that Agastya had detonated powerful explosives to reach the water-level.

[4]: [4] : Cf . Mbh. Vana , Ch. 109 where Bhagīratha leads the river Gaṅgā to some channel prepared for the flow of the river in advance.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 33

The Efficacy of Suvarṇamukharī

Chapter 33 of 221 · 75 detected Sanskrit verse markers

Sanskrit

।। अथ सुवर्णमुखरीं प्रति शक्रादिस्तुतिः ।।
।। भरद्वाज उवाच ।।
तदा दिव्यविमानस्थाः शक्रमुख्या दिवौकसः ।।
अगस्त्यमनुयान्तीं तामनुजग्मुर्महापगाम् ।। १ ।।
नवावतारां तां दिव्यां सर्वे च मुनिपुंगवाः ।।
कृताञ्जलिपुटाः स्तोत्रैरनुयाताः सिषेविरे ।। २ ।।
सिद्धचारणगन्धर्वाः संभृताश्च सहस्रशः ।।
तां नदीं तं मुनीन्द्रं च प्रशशंसुः शुभैःस्तवैः ।। ३ ।।
सुधोपमानममलं दिष्ट्या लब्धमिदं जलम् ।।
इत्यौत्सुक्यरसायत्ता ननन्दुर्धरणीजनाः ।। ४ ।।
तदा निदेशाद्देवस्य पद्मयोनेः समीरणः ।।
शृण्वतां सर्वदेवानामिदं वचनमब्रवीत् ।। ५ ।।
।। अथ वायुकथितसुवर्णमुखरीनामनिष्पत्तिः ।।
।। वायुरुवाच ।। ।।
सुवर्णमिव लोकानां भागधेयादियं नदी ।।

नीता भुवमगस्त्येन मुखरीकृतदिङ्मुखा ।। ६ ।।
तस्माद्यास्यति विख्यातिं सर्वलोकाभिनन्दिताम् ।।
सुवर्णमुखरी नाम्ना धाम्नि कैवल्यसंपदः ।। ७ ।।
एषा सुवर्णमुखरी सरित्सु सकलास्वपि ।।
विशिष्टा सेवनीया च ब्रह्मणो वचनं त्विदम् ।। ८ ।। ।।
अथागस्त्यकृतस्वानीतसुवर्णमुखरीमहिमानुवर्णनम् ।।
।। भरद्वाज उवाच ।। ।।
श्रुत्वेत्थं पवनेनोक्तं वचनं कुम्भसम्भवः ।।
तुतोष विस्मयाक्रान्तः स्वान्तःपुलकितांगकः ।। ९ ।।
एवमेषा दिव्यनदी स्नानपानादिकल्पनैः ।।
सौख्यावहा मनुष्याणां प्रतिष्ठामगमद्भुवि ।।।। 2.1.33.१० ।।
आज्ञया पद्मगर्भस्य तटिन्याकाशवाहिनी। ।।
सुवर्णमुखरीनाम्ना पुनात्यात्मैकसंश्रयान् ।। ११ ।।
बहुन्गिरीन्द्रान्वनमण्डलं च देशाननेकान्सरसरिद्वृत्तमेयम् ।।
क्रमादतिक्रम्य निषेव्यमाणा महानदीभिर्गिरिसंभवाभिः ।। १२ ।।

रोगाहतानामधिकातुराणामनामयैकप्रतिपादकानि ।।
अन्तर्बहिः संभृतभूरितापनिवारणानि प्रियकारणानि ।। १३ ।।
विहारलोलद्विरदप्रकाण्डशुण्डामहाघातरयोत्थितेन ।।
पुष्पोपहारं पृषतोत्करेण हर्षाद्दधातीव दिवाकरस्य ।। १४ ।।
सौगंधिकाम्भोरुहकैरवाणां सौरभ्यसंवासितदिङ्मुखानाम् ।।
द्विरेफभाग्यैकनिकेतनानामाधारभूतान्प्रतिनिर्मलानि ।। १५ ।।
लीलावगाहोत्सुकनाकनारीसीमन्तसिन्दूररजोऽरुणानि ।।
तत्केशपाशच्युतपारिजातप्रसूनगन्धैरधिवासितानि ।। १६ ।।
सा बिभ्रती संभृतमंगलानि स्वादून्यपंकान्यतिनिर्मलानि ।।
सुधोपमानानि सुरेन्द्रसूनोः पयांसि पापप्रतिघातुकानि ।। १७ ।।
अगस्त्यशैलात्समवाप्तजन्मा नीता भुवं कुम्भसमुद्भवेन ।।
प्रशस्ततीर्थौघविराजमाना समाययौ दक्षिणवारिराशिम् ।। १८ ।।
शीकराक्षतविन्यासै रत्नदीपार्पणैरपि ।।
प्रत्युद्ययुस्तामम्भोधेर्वीचयोऽभिमुखागताः ।। १९ ।।
तरंगहस्तैरालिंग्य संभाव्यैनां समागताम् ।।

चकार सरितां नाथः प्रियमाघोषभाषणैः ।।।। 2.1.33.२० ।।
प्राप्तायामनुकूलायां तदा तस्यामपांनिधेः ।।
प्रहृष्टेन तरंगेण जीवनं ववृधेतराम् ।। २१ ।।
इत्थं संसृज्य सरितमगस्त्यस्तामुदन्वता ।।
स्तुत्वा ययौ समामन्त्र्य कृतकृत्यो यदृच्छया ।। २२ ।।
।। अर्जुन उवाच ।। ।।
त्वयैष कथितो ब्रह्मन्महानद्याः समुद्भवः ।।
अस्याः प्रभावं भगवन्निदानीं श्रोतुमुत्सहे ।। २३ ।।
।। अथ भरद्वाजवर्णितसुवर्णमुखरीमाहात्म्यम् ।।
।। भरद्वाज उवाच ।। ।।
अहो निवर्हणं सर्वश्रेयसामेककारणम् ।।
शृणु माहात्म्यमस्यास्ते कथयिष्यामि पाण्डव ।। २४ ।।
पाश्चात्यं जन्म संप्राप्य ज्ञानिनां कर्मणः क्षये ।।
सुवर्णमुखरीस्नानं सिद्धोद्ब्रह्मत्वकारणम् ।। २५ ।।
एतां सुवर्णमुखरीं योजनानां शतैरपि ।।

स्मृत्वा मनुष्यः पापेभ्यो मुच्यते नात्र संशयः ।।।। २६ ।।
निःक्षिप्तमस्थि जन्तूनां सुवर्णमुखरीजले ।।
सोपानतां समायाति ब्रह्मलोकाधिरोहणे ।। २७ ।।
स्मरन्तः स्वर्णमुखरीं यत्र कुत्रापि मानवाः ।।
तोयान्तरेषु स्नात्वापि लभन्ते फलमुत्तमम् ।। २८ ।।
तावदेवाभिभूयन्ते नराः पातककोटिभिः।।
सुवर्णमुखरीस्नानं यावत्तल्लभ्यते शुभम् ।। २९ ।।
दिव्यान्तरिक्षभौमानि तीर्थानि निजसिद्धये ।।
स्मरन्त्यहरहः प्रातः सुवर्णमुखरीं नदीम् ।। 2.1.33.३० ।।

अगस्त्याचलसंभूता दक्षिणोदधिगामिनी ।।
पापानि स्वर्णमुखरी स्मरणादेव नाशयेत् ।। ३१ ।।
सुवर्णमुखरीस्नानलोलुपेनान्तरात्मना ।।
वाञ्छंति मर्त्यतामेव देवाः शक्रपुरोगमाः ।। ३२ ।।
सुवर्णमुखरीतोयपुष्टसस्यान्नभोजिनः ।।
न लिप्यन्ते महापापैर्दुर्भोजनशतोद्भवैः ।। ४३ ।।

अपि निष्कमितं पीतं सुवर्णमुखरीजलम् ।।
नाशयेदद्रितुल्यानि ह्याशु पापानि देहिनाम् ।। ३४ ।।
प्राप्याऽपि मानुषं जन्म सुवणमुखरीजले ।।
ये वा स्नानं न कुर्वन्ति तेषां जन्म निरर्थकम् ।। ३५ ।।
सुवर्णमुखरीस्नानं यदेकं विधिना कृतम् ।।
जाह्नवीस्नानकोटीनां समं भवति पर्वसु ।। ३६ ।।
गोविंद इव देवेषु नक्षत्रेष्विव चन्द्रमाः ।।
नरेष्विव महीपालो भूरुहेष्विव कल्पकः ।। ३७ ।।
महाभूतेष्विव वियन्मायेवाखिलशक्तिषु ।।
गायत्रीव च मन्त्रेषु वज्रं देवायुधेष्विव ।। ३८ ।।
तत्त्वेष्विवात्मनस्तत्त्वं रुद्राध्यायो यजुष्विव ।।
अनन्त इव नागेषु हिमाचल इवाद्रिषु ।। ३९ ।।
पोत्रिक्षेत्रमिव क्षेत्रेष्विन्द्रियेष्विव मानसम् ।।
नदीष्वपि च सर्वासु सुवर्णमुखरी वरा ।। 2.1.33.४० ।।
नित्यं स्मरेन्नमस्कुर्यात्कीर्तयेन्मनसार्चयेत् ।।

शुद्धिक्षेम शिवापेक्षी सुवर्णमुखरीं शुभाम् ।। ४१ ।।
अगस्त्याचलसंभूतां दक्षिणोदधिगामिनीम् ।।
समस्तपापहन्त्रीं त्वां सुवर्णमुखरीं श्रये ।। ४२ ।।
महापातकविप्लुष्टं गात्रं मम तवोदकैः ।।
क्षालयामि जगद्धात्रि श्रेयसा योजयस्व माम् ।। ४३ ।।
इति सूक्तद्वयं सम्यगुच्चार्य नियतो नरः ।।
सुवर्णमुखरीतोये स्नात्वा शुद्धः प्रमोदते ।। ४४ ।।
ब्रह्मणा निर्मिता पूर्वमगस्त्येन समाहृता ।।
स्वयं मन्दाकिनी मूर्ता सुवर्णमुखरी वरा ।। ४५ ।।
एवंप्रभावा दिव्येयं कीर्तनीया शुभार्थिभिः ।।
मनसा भक्तियुक्तेन स्नातव्या शुभकांक्षिभिः ।। ४६ ।।
सोमसूर्योपरागेषु स्नानदानादिकं कृतम् ।।
स्यादमेयफलं पार्थ सुवर्णमुखरीतटे ।। ४७ ।।
संक्रान्तावयने पुण्ये व्यतीपातेऽथ वासरे ।।
सुवर्णमुखरीस्नानं कुलकोटिं समुद्धरेत् ।। ४८ ।।

जन्मर्क्षे जन्मदिवसे सुवर्णमुखरीजले ।।
स्नात्वा विधिवदाप्नोति क्षेमारोग्यसुखश्रियः ।। ४९ ।।

दुःस्वप्नविघ्नजं भूतग्रहदुःस्थानजं तथा ।।
सुवर्णमुखरीतोये स्नात्वा तरति किल्बिषम् ।। 2.1.33.५० ।।
सुवर्णमुखरीतीरे गोपादप्रमितां भुवम् ।।
दत्त्वा सर्वमहीदानाद्यत्फलं तदवाप्नुयात् ।। ५१ ।।
धेनुं सवस्त्रालंकारां सुवर्णमुखरीतटे ।।
दत्त्वा विप्राय विधिवद्याति ब्रह्म सनातनम् ।। ५२ ।।
पुण्यकालेषु दानानि विधेयान्यखिलान्यपि ।।
इहामुत्र फलप्राप्त्यै सुवर्णमुखरीतटे ।। ५३ ।।
जपो होमस्तपो दानं पितृकर्म सुरार्चनम् ।।
कृतं भवेच्छतगुणं सुवर्णमुखरीतटे ।। ५४ ।।
अन्यत्ते कथयिष्यामि विधेयं व्रतमुत्तमम् ।।
सुवर्णमुखरीतीरे प्रतिवर्षं सुखार्थिभिः ।। ५५ ।।
मेघकाले रविकरैस्तिरोधानमुपागतः ।।

यदोदेति मुनिः श्रीमान्मित्रावरुणनन्दनः।। ५६ ।।
तस्मिन्दिने ये नियताः स्नानमस्यां प्रकुर्वते ।।
तैः कल्पं च सुरावासे स्थीयते कुरुनन्दन ।। ५७ ।।
तदागस्त्यस्य यद्रूपं सुवर्णेन विनिर्मितम् ।।
विधिना ददते पार्थ ते यांति ब्रह्म शाश्वतम् ।। ५८ ।।
।। अर्जुन उवाच ।। ।।
विधिना केन कर्तव्यं व्रतमेतन्महामुने ।।
तन्ममाचक्ष्व सकलं जिज्ञासोस्तु महात्मनः ।। ५९ ।।
।। अथागस्त्यप्रतिमादानविधिः ।।
।। भरद्वाज उवाच ।। ।।
अगस्त्यस्योदयदिनं ज्ञात्वा नियतमानसः ।।
स्वशक्त्या कारयेद्रूपं तस्य हेम्ना महामुनेः ।। 2.1.33.६० ।।
सुवर्णभास्वरच्छायं जटाबन्धमनोहरम् ।।
दधानं करपद्माभ्यामक्षमालां कमण्डलुम् ।। ६१ ।।
वसानं मृदुलं वल्कं मृगचर्मोत्तरीयकम् ।।

सौम्यं भस्मांकरुचिरं रुद्राक्षकृतभूषणम् ।। ६२ ।।
एवं विधाय तद्रूपं स्नात्वा नियतमानसः ।।
आचार्यं गन्धपुष्पाद्यैरलङ्कृत्य यथाविधि ।। ६३ ।।
शालेयतण्डुलानां तामाढकस्योपरि स्थिताम् ।।
वस्त्रद्वयसमायुक्तां प्रतिमां प्रतिपूजयेत् ।। ६४ ।।
विन्ध्यसंस्तम्भनो वार्धिचुलकीकृतिपेशलः ।।
ब्रह्मादिसर्वदेवानां तेजसा सुप्रकाशितः ।। ६५ ।।
अगस्त्यः कुम्भसंभूतो देवासुरनमस्कृतः ।।
प्रीतिमाप्नोतु महतीं दानेनानेन मे प्रभुः ।। ६६ ।।
इमं मन्त्रं समुच्चार्य धारापूर्वं सदक्षिणम् ।।

दत्त्वा विमुक्तः पापेभ्यो याति ब्रह्म सनातनम् ।। ६७ ।।
जन्मान्तरकृतैर्नूनमिह जन्मकृतैरपि ।।
महापापोपपापौघैर्मुच्यते नात्र संशयः ।। ६८ ।।
ब्रह्माद्याः सकला देवाः सनकाद्या महर्षयः ।।
चराचराणि भूतानि प्रीतिं यांति न संशयः ।। ६९ ।।

कृत्वा व्रतमिदं पुण्यमगस्त्यस्य च सन्मुनेः ।।
प्रीत्यर्थं भोजयेद्विप्रान्यथाशक्ति सदक्षिणम् ।। 2.1.33.७० ।।
तस्मिन्कर्मणि चाशक्तो यथाशक्ति महीसुरान् ।।
स्वर्णधान्यादिदानेन तोषयेद्भक्तिसंयुतः ।। ७१ ।।
तिथिं न वितथीकुर्यात्तां यत्नेन समाचरेत् ।।
यत्किञ्चिदपि चावश्यं कर्म कुर्याच्च पूरुषः ।। ७२ ।।
महामुनेरगस्त्यस्य परिपक्वं तपःफलम् ।।
नदी सुवर्णमुखरी कीर्तनीया सुरासुरैः ।। ७३ ।।
एवं ते कथितः सम्यङ्महानद्याः समुद्भवः ।।
प्रभावश्च तदाचक्ष्व यद्भूयः श्रोतुमिच्छसि ।। ७४ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वेंकटाचलमाहात्म्ये सुवर्णमुखरीप्रभावप्रशंसानाम त्रयस्त्रिंशोऽध्यायः ।। ३३ ।।

Roman transliteration

|| atha suvarṇamukharīṃ prati śakrādistutiḥ ||
|| bharadvāja uvāca ||
tadā divyavimānasthāḥ śakramukhyā divaukasaḥ ||
agastyamanuyāntīṃ tāmanujagmurmahāpagām || 1 ||
navāvatārāṃ tāṃ divyāṃ sarve ca munipuṃgavāḥ ||
kṛtāñjaliputāḥ stotrairanuyātāḥ siṣevire || 2 ||
siddhacāraṇagandharvāḥ saṃbhṛtāśca sahasraśa ||
tāṃ nadīṃ taṃ munīndraṃ ca praśaśaṃsuḥ śubhaiḥstavaiḥ || 3 ||
sudhopamānamalaṃ diṣṭyā labdhamidaṃ jalam ||
ityautsukyarasāyattā nanandurdharaṇījanāḥ || 4 ||
tadā nideśāddevasya padmayoneḥ samīraṇaḥ ||
śṛṇvatāṃ sarvadevānāmidaṃ vacanamabravīt || 5 ||
|| atha vāyukathitasuvarṇamukharīnāmaniṣpattiḥ ||
|| vāyuruwāca || ||
suvarṇamiva lokānāṃ bhāgadheyādiyaṃ nadī ||

nītā bhuvamagastyena mukharīkṛtadiṅmukhā || 6 ||
tasmādyāsyati vikhyātiṃ sarvalokābhinanditām ||
suvarṇamukharī nāmnā dhāmni kaivalyasaṃpadaḥ || 7 ||
eṣā suvarṇamukharī saritsu sakalāsvapi ||
viśiṣṭā sevanīyā ca brahmaṇo vacanaṃ tvidam || 8 || ||
athāgastyakṛtasvānītasuvarṇamukharīmahimānuvarṇanam ||
|| bharadvāja uvāca || ||
śrutvetthaṃ pavanenoktaṃ vacanaṃ kumbhasambhavaḥ ||
tutoṣa vismayākrāntaḥ svāntaḥpulakitāṃgakaḥ || 9 ||
evameṣā divyanadī snānapānādikalpanaiḥ ||

saukhyāvahā manuṣyāṇāṃ pratiṣṭhāmagamadbhuvi |||| 2.1.33.10 ||
ājñayā padmagarbhasya taṭinyākāśavāhinī| ||
suvarṇamukharīnāmnā punātyātmaikasaṃśrayān || 11 ||
bahūngirīndrānvanamaṇḍalaṃ ca deśānanekānsarariduttameyam ||
kramādatikramya niṣevyamāṇā mahānadībhirgirisaṃbhavābhiḥ || 12 ||

rogāhatānāmadhikāturāṇāmanāmayaikapratipādakāni ||
antarbahiḥ saṃbhṛtabhūritāpanivāraṇāni priyakāraṇāni || 13 ||
vihāraloladviradaprakāṇḍaśuṇḍāmahāghātarayotthitena ||
puṣpopahāraṃ prṣatotkareṇa harṣāddadātīva divākarasya || 14 ||
saugaṃdhikāmbhoruhakairavāṇāṃ saurabhyasaṃvāsitadiṅmukhānām ||
dvirephabhāgyaikaniketanānāmādhārabhūtānpratinirmalāni || 15 ||
līlāvagāhotsukanākanārīsīmantasindūrarajo'ruṇāni ||
tatkeśapāśacyutapārijātaprasūnagandhairadhivāsitāni || 16 ||
sā bibhratī saṃbhṛtamaṃgalāni svādūnyapaṃkānyatinirmalāni ||
sudhopamānāni surendrasūnoḥ payāṃsi pāpapratighātukāni || 17 ||
agastyaśailātsamavāptajanmā nītā bhuvaṃ kumbhasamudbhavena ||
praśastatīrthaughavirājamānā samāyayau dakṣiṇavārirāśim || 18 ||
śīkarākṣatavinyāsai ratnadīpārpaṇairapi ||
pratyudyayaustāmambhodhervīcayo'bhimukhāgatāḥ || 19 ||
taraṃgahastairāliṃgya saṃbhāvyaināṃ samāgatām ||

cakāra saritāṃ nāthaḥ priyamāghoṣabhāṣaṇaiḥ |||| 2.1.33.20 ||
prāptāyāmanukūlāyāṃ tadā tasyāmapāṃnidheḥ ||
prahṛṣṭena taraṃgeṇa jīvanaṃ vavṛdhetarām || 21 ||
itthaṃ saṃsṛjya saritamagastyastāmudanvatā ||
stutvā yayau samāmantrya kṛtakṛtyo yadṛcchayā || 22 ||
|| arjuna uvāca || ||
tvayaiṣa kathito brahmanmahānadyāḥ samudbhavaḥ ||
asyāḥ prabhāvaṃ bhagavannidānīṃ śrotumutsahe || 23 ||
|| atha bharadvājavarṇitasuvarṇamukharīmāhātmyam ||
|| bharadvāja uvāca || ||
aho nivarhaṇaṃ sarvaśreyasāmekakāraṇam ||
śṛṇu māhātmyamasyāste kathayiṣyāmi pāṇḍava || 24 ||
pāścāttyaṃ janma saṃprāpya jñānināṃ karmaṇaḥ kṣaye ||
suvarṇamukharīsnānaṃ siddhyedbrahmatvakāraṇam || 25 ||
etāṃ suvarṇamukharīṃ yojanānāṃ śatairapi ||

smṛtvā manuṣyaḥ pāpebhyo mucyate nātra saṃśayaḥ |||| 26 ||
niḥkṣiptamasthi jantūnāṃ suvarṇamukharījale ||
sopānatāṃ samāyāti brahmalokādhirohaṇe || 27 ||
smarantaḥ svarṇamukharīṃ yatra kutrāpi mānavāḥ ||
toyāntareṣu snātvāpi labhante phalamuttamam || 28 ||
tāvadevābhibhūyante narāḥ pātakakoṭibhiḥ||
suvarṇamukharīsnānaṃ yāvattallabhyate śubham || 29 ||
divyāntarikṣabhaumāni tīrthāni nijasiddhaye ||
smarantyaharahaḥ prātaḥ suvarṇamukharīṃ nadīm || 2.1.33.30 ||
agastyācalasaṃbhūtā dakṣiṇodadhigāminī ||
pāpāni svarṇamukharī smaraṇādeva nāśayet || 31 ||
suvarṇamukharīsnānalolupenāntarātmanā ||
vāñchaṃti martyatāmeva devāḥ śakrapurogamāḥ || 32 ||
suvarṇamukharītoyapuṣṭasasyānnabhojinaḥ ||
na lipyante mahāpāpairdurbhojanaśatodbhavaiḥ || 43 ||

apī niṣkamitaṃ pītaṃ suvarṇamukharījalam ||
nāśayedadritulyāni hyāśu pāpāni dehinām || 34 ||
prāpyā'pi mānuṣaṃ janma suvaṇamukharījale ||
ye vā snānaṃ na kurvanti teṣāṃ janma nirarthakam || 35 ||
suvarṇamukharīsnānaṃ yadekaṃ vidhinā kṛtam ||
jāhnavīsnānakoṭīnāṃ samaṃ bhavati parvasu || 36 ||
goviṃda iva deveṣu nakṣatreṣviva candramāḥ ||
nareṣviva mahīpālo bhūruheṣviva kalpakaḥ || 37 ||
mahābhūteṣviva viyanmāyevākhilaśaktiṣu ||
gāyatrīva ca mantreṣu vajraṃ devāyudheṣviva || 38 ||
tattveṣvivātmanastattvaṃ rudrādhyāyo yajuṣṣviva ||
ananta iva nāgeṣu himācala ivādriṣu || 39 ||
potrikṣetramiva kṣetreṣvindriyeṣviva mānasam ||
nadīṣvapi ca sarvāsu suvarṇamukharī varā || 2.1.33.40 ||
nityaṃ smarennamaskuryātkīrtayenmanasārcayet ||

śuddhikṣema śivāpekṣī suvarṇamukharīṃ śubhām || 41 ||
agastyācalasaṃbhūtāṃ dakṣiṇodadhigāminīm ||
samastapāpahantrīṃ tvāṃ suvarṇamukharīṃ śraye || 42 ||
mahāpātakaviplusṭaṃ gātraṃ mama tavodakaiḥ ||
kṣālayāmi jagaddhātri śreyasā yojayasva mām || 43 ||
iti sūktadvayaṃ samyaguccārya niyato naraḥ ||
suvarṇamukharītoye snātvā śuddhaḥ pramodate || 44 ||
brahmaṇā nirmitā pūrvamagastyena samāhṛtā ||
svayaṃ mandākinī mūrtā suvarṇamukharī varā || 45 ||
evaṃprabhāvā divyeyaṃ kīrtanīyā śubhārthibhiḥ ||
manasā bhaktiyuktena snātavyā śubhakāṃkṣibhiḥ || 46 ||
somasūryoparāgeṣu snānadānādikaṃ kṛtam ||
syādameyaphalaṃ pārtha suvarṇamukharītaṭe || 47 ||
saṃkrāntāvayane puṇye vyatīpāte'tha vāsare ||
suvarṇamukharīsnānaṃ kulakoṭiṃ samuddharet || 48 ||

janmarkṣe janmadivase suvarṇamukharījale ||
snātvā vidhivadāpnoti kṣemārogyasukhaśriyaḥ || 49 ||
duḥsvapnavighnajaṃ bhūtagrahaduḥsthānajaṃ tathā ||
suvarṇamukharītoye snātvā tarati kilbiṣam || 2.1.33.50 ||
suvarṇamukharītīre gopādapramitāṃ bhuvam ||
dattvā sarvamahīdānādyatphalaṃ tadavāpnuyāt || 51 ||
dhenuṃ savastrālaṃkārāṃ suvarṇamukharītaṭe ||
dattvā viprāya vidhivadyāti brahma sanātanam || 52 ||
puṇyakāleṣu dānāni vidheyānyakhilānyapi ||
ihāmutra phalaprāptyai suvarṇamukharītaṭe || 53 ||
japo homastapo dānaṃ pitṛkarma surārcanam ||
kṛtaṃ bhavecchataguṇaṃ suvarṇamukharītaṭe || 54 ||
anyatte kathayiṣyāmi vidheyaṃ vratamuttamam ||
suvarṇamukharītīre prativarṣaṃ sukhārthibhiḥ || 55 ||
meghakāle ravikaraistirodhānamupāgataḥ ||

yadodeti muniḥ śrīmānmitrāvaruṇanandanaḥ|| 56 ||
tasmindine ye niyatāḥ snānamasyāṃ prakurvate ||
taiḥ kalpaṃ ca surāvāse sthīyate kurunandana || 57 ||
tadāgastyasya yadrūpaṃ suvarṇena vinirmitam ||
vidhinā dadate pārtha te yāṃti brahma śāśvatam || 58 ||
|| arjuna uvāca || ||

vidhinā kena kartavyaṃ vratametanmahāmune ||
tanmamācakṣva sakalaṃ jijñāsostu mahātmanaḥ || 59 ||
|| athāgastyapratimādānavidhiḥ ||
|| bharadvāja uvāca || ||
agastyasyodayadinaṃ jñātvā niyatamānasaḥ ||
svaśaktyā kārayedrūpaṃ tasya hemnā mahāmuneḥ || 2.1.33.60 ||
suvarṇabhāsvaracchāyaṃ jaṭābandhamanoharam ||
dadhānaṃ karapadmābhyāmakṣamālāṃ kamaṇḍalum || 61 ||
vasānaṃ mṛdulaṃ valkaṃ mṛgacarmottarīyakam ||

saumyaṃ bhasmāṃkaruciraṃ rudrākṣakṛtabhūṣaṇam || 62 ||
evaṃ vidhāya tadrūpaṃ snātvā niyatamānasaḥ ||
ācāryaṃ gandhapuṣpādyairalaṅkṛtya yathāvidhi || 63 ||
śāleyataṇḍulānāṃ tāmāḍhakasyopari sthitām ||
vastradvayasamāyuktāṃ pratimāṃ pratipūjayet || 64 ||
vindhyasaṃstambhano vārdhiculakīkṛtipeśalaḥ ||
brahmādisarvadevānāṃ tejasā suprakāśitaḥ || 65 ||
agastyaḥ kumbhasaṃbhūto devāsuranamaskṛtaḥ ||
prītimāpnotu mahatīṃ dānenānena me prabhuḥ || 66 ||
imaṃ mantraṃ samuccārya dhārāpūrvaṃ sadakṣiṇam ||
dattvā vimuktaḥ pāpebhyo yāti brahma sanātanam || 67 ||
janmāntarakṛtairnūnamiha janmakṛtairapi ||
mahāpāpopapāpaughairmucyate nātra saṃśayaḥ || 68 ||
brahmādyāḥ sakalā devāḥ sanakādyā maharṣayaḥ ||
carācarāṇi bhūtāni prītiṃ yāṃti na saṃśayaḥ || 69 ||

kṛtvā vratamidaṃ puṇyamagastyasya ca sanmuneḥ ||
prītyarthaṃ bhojayedviprānyathāśakti sadakṣiṇam || 2.1.33.70 ||
tasminkarmaṇi cāśakto yathāśakti mahīsurān ||
svarṇadhānyādidānena toṣayedbhaktisaṃyutaḥ || 71 ||
tithiṃ na vitathīkuryāttāṃ yatnena samācaret ||
yatkiñcidapi cāvaśyaṃ karma kuryācca pūruṣaḥ || 72 ||
mahāmuneragastyasya paripakvaṃ tapaḥphalam ||
nadī suvarṇamukharī kīrtanīyā surāsuraiḥ || 73 ||
evaṃ te kathitaḥ samyaṅmahānadyāḥ samudbhavaḥ ||
prabhāvaśca tadācakṣva yadbhūyaḥ śrotumicchasi || 74 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe veṃkaṭācalamāhātmye suvarṇamukharīprabhāvapraśaṃsānāma trayastriṃśo'dhyāyaḥ || 33 ||

English translation

[Śakra and Others Eulogize Suvarṇamukharī]:—

Bharadvāja said :

1-2. Then the Heaven-dwellers, the chief of whom was Śakra, seated in the divine aerial chariots, followed that great river which followed Agastya . With the palms joined in reverence all the great sages followed that divine river that had newly descended and attended upon her with prayers.

3-4. Siddhas , Cāraṇas and Gandharvas who had gathered together in thousands, praised that eminent sage and that river with splendid hymns.

The people of the earth eagerly said: “Fortunately this water that is free from impurities and comparable to nectar has been obtained.” They expressed their delight and enthusiasm thus.

5. At the bidding of the Lotus-born Lord, the Wind-god spoke these words within the hearing of all the Devas :

[The Derivation of the Name Suvarṇamukharī as Explained by the Wind-Goo (Vāyu)]:—

Vāyu said :

6. To the good fortune of the worlds this river was brought by Agastya to the earth like Suvarṇa (gold) making the quarters reverberate (mukharīkṛta). [1]

7. Hence it will be well-known by the name Suvarṇamukharī praised by all the worlds in the abode of the Lord who has salvation as his asset (i.e. the bestower of salvation).

8. This Suvarṇamukharī is the most excellent of all the rivers. It should be served and resorted to. This is the directive of Brahmā .

[Agastya Describes the Greatness of Suvarṇamukharī Brought by Himself]:—

Bharadvāja said :

9. On hearing these words uttered by Wind-god thus, the Pot-born Lord became delighted. He was overwhelmed with surprise within himself. He experienced thrill all over his body (making the hair stand on end).

10. Thus this divine river caused great happiness to men by providing for bathing and drinking and other purposes. It attained great renown in the world.

11. At the behest of the Lotus-born Lord it is the celestial river Suvarṇamukharī by name itself that sanctifies all those who resort solely to it.

12. This excellent river crosses many huge mountains, forest regions and diverse lands in due order. It is nourished by many great rivers arising from those mountains.

13. Its waters are the sole means of curing the seriously sick and those who are attacked by diseases and of restoring them to normal health. They dispel all the distressing sensations, internal as well as external. They cause great welfare.

14. Excellent elephants engrossed in sports strike hard with their trunks whereby columns of water sprays are raised. It appears as if the river makes flower offerings to the Sun-god thereby with great delight.

15. Its waters are excessively pure and they support (i.e. they contain) fragrant white and red lotuses and lilies that render the faces of the quarters fragrant with their sweet scent. Those flowers are the sole receptacles of the good luck of bees.

16. Heavenly damsels are enthusiastic to take a plunge sportingly into the water of this river. The saffron applied in the parting line of the hair on their head renders the waters pink in colour. The Pārijāta flowers slipping down from their braids of hair make the waters fragrant with their sweet scents.

17. The waters cause auspiciousness. They are tasty and devoid of mud. They are exceedingly free from impurities. They are comparable to nectar. They dispel the sins of even the son of Indra . [2]

18. That river rises from the Agastya Śaila (mount Agastya). It has been brought to the earth by the Pot-born Sage. It is rendered splendid with many praiseworthy holy spots. Thus she falls into the Southern Ocean.

19. The waves of the Ocean came forward [3] favourably disposed to receive the river. They welcome it scattering the auspicious raw rice grains in the form of water sprays and holy lamps in that of gems and jewels.

20. Embracing her with his hands (in the form) of billows the Lord of Rivers honoured that river. The rumbling sound of the waves constituted his speech of welcome. Thus the Ocean delighted the River.

21. When the favourably inclined (River) came near his (Ocean's) shore, the water (line) of the Storehouse of Waters increased along with the delighted waves.

22. Thus Agastya united that River with the Ocean. After eulogizing her and taking leave of her, the sage who had fulfilled his objective, went away as he pleased.

Arjuna said :

23. O holy Sir, the origin of the great river has been told by you. Now I am eager to hear about its efficacy.

[The Greatness of Suvarṇamukharī as Described by Bharadvāja]:—

Bharadvāja said :

24. It (i.e. the river) is destructive of sins. It is the sole cause of all welfare and prosperity. Listen to its greatness, O son of Pāṇḍu . I shall tell it to you.

25. When all the Karmas perish and the Jñānins (i.e. those who have acquired spiritual wisdom) come to their final birth, they get the opportunity to take their holy bath in Suvarṇamukharī. That shall bring about their identity with Brahman .

26. By remembering this Suvarṇamukharī even from hundreds of Yojanas away one shall be liberated from all sins. There is no doubt about it.

27. The bones of creatures deposited in the waters of Suvarṇamukharī become the steps for climbing up to the world of Brahmā.

28. Even when men take their bath in other waters (e.g. tanks , lakes or rivers) wherever they may be, if they remember Suvarṇamukharī at the time, they derive excellent benefit.

29. Men are assailed by crores of sins only until they get tlìe auspicious opportunity to take their holy bath in Suvarṇamukharī.

30. All the Tīrthas of heaven, firmament and the earth remember the river Suvarṇamukhari everyday in the morning for their own fulfilment.

31. Merely by being remembered Suvarṇamukharī that rises from Agastyācala and falls into the Southern Ocean, shall destroy sins.

32. With their innermost heart yearning for bath in Suvarṇamukharī Śakra and other Devas desire for birth in the human species.

33. Those who regularly consume the grains and vegetables nourished by the waters of Suvarṇamukharī are never afflicted with great sins arising from hundreds of consumptions of faulty foodstuffs.

34. The waters of Suvarṇamukharī weighing a Niṣka (about 15 grams) when drunk shall immediately destroy the sins of embodied souls, sins as huge as mountains.

35. Even after attaining human birth if people do not take their holy bath in the waters of Suvarṇamukharī, their birth is fruitless.

36. One bath taken in Suvarṇamukharī in accordance with the injunctions is on a par with crores of baths in Gaṅgā during the Parvans (Full-Moon day, New-Moon day etc.).

37-40. Among all the rivers Suvarṇamukharī is the most excellent one like Govinda among Devas, the Moon among luminaries, a king among men, Kalpaka (wish-yielding tree) among trees, like the sky among the great elements, like Māyā among all powers, like Gāyatrī among Mantras , like thunderbolt among weapons of Devas, Ātman among all the ultimate reals, like Rudrādhyāya among the Yajus Mantras, like Anant among serpents, like Himācala among mountains, like the shrine of Potrin (Varāha) among all holy spots and like mind among the organs of sensation. [4]

41. One who aspires for purity, welfare, auspiciousness etc. shall always remember, salute, glorify and mentally adore the splendid Suvarṇamukharī.

42-44. The following two Mantras should be recited: “I resort to you, O Suvarṇamukharī rising from Agastyācala, falling into the Southern Ocean and destroying all the sins. O mother of the universe, with your waters I wash my body burned and scorched by sins. Bestow on me excellent welfare.” One should recite these two Mantras perfectly after observing holy rites. By taking the holy bath then he shall become pure. He shall rejoice then.

45. Suvarṇamukharī was formerly created by Brahmā. It was brought (to the earth) by Agastya. It is the excellent embodied form of Mandākinī herself.

46. This divine (river) of such efficacy should be glorified by those who seek auspiciousness with a mind full of devotion. Those who desire splendid welfare must take their bath therein.

47. The holy rites of bath, charitable gifts etc. performed on the banks of Suvarṇamukharī during the lunar and solar eclipses shall be of unmeasurable benefit, O son of Pṛthā .

48. If the holy bath in Suvarṇamukharī is taken during the transit of the Sun from one Zodiac to another, at the time of holy Ayana (i.e. northern or southern transit of the Sun) or on the day of Vyatīpāta (a particular astronomical position), it shall redeem a crore of the members of the family.

49. By taking bath in the waters of Suvarṇamukharī during the rise of one’s birth-star or on one’s birthday in accordance with the injunctions one obtains welfare, good health, happiness and glory.

50. By taking the holy bath in the waters of Suvarṇamukharī one gets over the sin that causes evil dreams and obstacles, evil spirits, adverse Planets, Planets in maleficent positions etc.

51. By gifting a land as small as the space occupied by cow’s hoof on the banks of Suvarṇamukharī one shall obtain that benefit which is obtained by gifting away the entire earth.

52. By gifting in accordance with the injunctions a cow along with clothes and ornaments to a Brāhmaṇa on the banks of Suvarṇamukhari one attains the eternal Brahman.

53. For the sake of attaining benefits here and hereafter all types of charitable gifts should be offered on the banks of Suvarṇamukharī during auspicious occasions.

54. Japa , Homa , penance, charitable gift, rites unto the Manes and the worship of Devas performed on the banks of Suvarṇamukharī shall become hundred times more efficacious.

55. I shall tell you another excellent holy rite that should be performed every year on the banks of Suvarṇamukharī by those who seek happiness.

56-57. Daring the season of clouds after being hidden by the rays of the Sun when the sage Agastya gloriously rises once again (i.e. when the star Canopus is seen), the devotees should with great purity and concentration perform holy ablutions (and other rites) in this river. O scion of the family of Kuru . They dwell in the celestial abode for the period of a Kalpa .

58. Those who offer a gold replica of Agastya at that time in accordance with the injunctions attain the eternal Brahman, O son of Pṛthā.

Arjuna said :

59. What is that prescribed procedure whereby this holy rite should be performed, O great sage? Tell everything to me who am eager to know.

[The Prescribed Procedure Regarding Making a Gift of an Idol of Agastya]:—

Bharadvāja said :

60. A man of perfect mental control should calculate the day of the rise of Agastya (Star Canopus). In accordance with his capacity he should get gold image of that great sage prepared.

61. He should have brilliant golden appearance with matted hair tied up. In his lotus-like hands he holds a rosary of beads and a water pot.

62. He wears a soft bark garment. His form is gentle, beautifully marked and smeared with ash. Rudrākṣa beads constitute his ornament.

63. After making the replica thus the devotee should take his holy bath with perfectly controlled mind. He shall adorn the preceptor with scents, flowers etc. in accordance with the injunctions.

64. An Āḍhoka (256 handfuls) of rice grains should be formed into a heap and the gold replica of Agastya should be placed upon it along with two clothes. The devotee should worship the image.

65-67. He shall then recite the following Mantra : “Let Lord Agastya be highly pleased with this charitable gift—Agastya who paralysed Vindhya , who gracefully reduced the ocean into a mouthful of water, who became exceedingly refulgent by means of the brilliance of all the Devas beginning with Brahmā, the Pot-born Sage, my Lord who was bowed down to by all the Devas and Asuras .”

After reciting this Mantra, he should make over the gift with a stream of water poured over it. He shall be liberated from all sins and he shall attain (union with) the eternal Brahman.

68. There is no doubt about this that he will be liberated from all major and minor sins, whether committed in the previous births or in the current one.

69. All the Devas beginning with Brahmā, the great sages beginning with Sanaka , and the Jiving beings both mobile and immobile, shall become delighted undoubtedly.

70. After performing this holy rite of Agastya, the great sage, one shall feed Brāhmaṇas in accordance with one's capacity 'for the delight of the holy sage. Monetary gifts too shall be made.

71. A person who is not able to perform that rite, should devoutly propitiate Brāhmaṇas by gifts of gold, food-grains etc. according to his capacity.

72. That day shall not be allowed to pass off in vain. The devotee should celebrate it scrupulously. One should certainly perform some holy rite (on that day).

73. The river Suvarṇamukharī shall be glorified by Suras and Asuras. It is the mature fruit of the penance of the great sage Agastya.

74. Thus the origin as well as the efficacy of the great river has been fully recounted to you. Tell me, what more do you wish to hear?

[1]: [1] : A popular derivation of the name of the river.

[2]: [2] : The only sin recorded against Jayanta is that he assumed the form of a crow and pecked at Sītā for which he had to lose his eye.

[3]: [3] : VV 19-22 give a romantic description of the confluence of the river and the sea.

[4]: [4] : Cf. BG X, Vibhūti-yoga , for the list of such topmost persons and things.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 34

The Miraculous Power of Agastya Tīrtha and Agastyeśvara

Chapter 34 of 221 · 47 detected Sanskrit verse markers

Sanskrit

।। अथागस्त्यतीर्थागस्त्येश्वरयोः प्रभावः ।।
।। अर्जुन उवाच ।। ।।
श्रोत्राञ्जलिभ्यां पीत्वापि भवद्वाक्यामृतं मुहुः ।।
मनो नोपैति मे तृप्तिं भूयः श्रवणकाङ्क्षया ।। १ ।।
क्रियासमभिहारो मे त्वद्वाक्याकर्णनैषिणः ।।
मनः खेदाय मा भूत्ते करुणाभरितात्मनः ।। २ ।।
इदानीं श्रोतुमिच्छामि नद्यामस्यां महामुने ।।
कुत्र कुत्र समर्थानि तीर्थान्यघनिबर्हणे ।। ३ ।।
काः काः पुण्यतरंगिण्यः सङ्गता अनया मुने ।।
कुत्र स्नानेन कृताघा नोपयांति यमाद्भयम् ।। ४ ।।
हराच्युतादिदेवानां पुण्यान्यायतनानि च ।।
यानियानि च पुण्यानि तिष्ठन्त्यस्यास्तटद्वये ।।।। ५ ।।
तेषु क्षेत्रेषु मनुजैर्यत्फलं समवाप्यते ।।
विहितैर्विधिवत्स्नानदानादिशुभकर्मभिः ।। ६ ।।
सोपाख्यानमिदं सर्वं वेदितं वेदवित्तम ।।

संजाता महती प्रीतिर्विस्तार्याचक्ष्व मे क्रमात् ।। ७ ।।
।। भरद्वाज उवाच ।। ।।
यत्पृष्टं भवता पार्थ क्रमाद्विस्तार्य कथ्यते ।।
आरभ्यागस्त्यतीर्थेन्द्रादस्यास्तीर्थौघवैभवम् ।। ८ ।।
अखण्डज्ञानरूपेण सर्वलोकहितैषिणा ।।
सुरासुराणां संभाव्येनागस्त्येन महात्मना ।। ९ ।।
वसुधामवतीर्णायां प्रथमं तद्धराधरात् ।।
स्नात्वा यत्र महानद्यां संप्राप्नोति कृतार्थताम् ।। 2.1.34.१० ।।
अगस्त्यतीर्थमित्युक्तं पावनं तज्जगत्त्रये ।।
तत्र स्नानेन शुद्धिः स्यान्महापातकिनामपि ।। ११ ।।
अनेकजन्माचरितमहापातकसंहतिम् ।।
निर दिवि मोदन्ते तत्र स्नानरता जनाः ।। १२ ।।
ये तत्र तीर्थे यतिनः कृतस्नाना यतेन्द्रियाः ।।
गोभूतिलहिरण्यादिमहादानानि कुर्वते ।। १३ ।।
ते प्राप्नुवन्ति संपूर्णं गंगाद्वारे समाहितैः ।।

विहितानां शतगुणं दानानां फलमर्जुन।। ।। १४ ।।
अत्रास्ति भगवानीशः ख्यातोऽगस्त्येशसंज्ञया ।।
स्थापितोऽगस्त्यमुनिना लोकानन्दविधायिना ।। १५ ।।
स्नात्वा तस्यां महानद्यां तल्लिंगं पूजयन्ति ये ।।
दशानामश्वमेधानां फलं संप्राप्नुवंति ते ।। १६ ।।
।। अथ सुवर्णमुखरीस्नानकालनिर्णयः ।। ।।
धनूराशिं परित्यज्य यदा मकरमंशुमान्।।
विशेत्तदयनं पुण्यमुत्तरं परिकीर्तितम् ।। १७ ।।
तस्मिन्दिने ये नियता नद्यां स्नात्वा समाहिताः ।।
पश्यन्ति पार्वतीनाथमगस्त्येशं सुरार्चितम् ।। १८ ।।
अग्निष्टोमसहस्रस्य वाजपेयशतस्य च ।।
फलं संप्राप्य मोदन्ते दिवि देवगणार्चिताः ।। १९ ।।
मृगसंक्रमवेलायां पुरुषैर्मंगलार्थिभिः ।।
अवश्यमेव कर्तव्यमगस्त्येशस्य दर्शनम् ।। 2.1.34.२० ।।
।। अथ देवर्षिपितृतीर्थमाहात्म्यम् ।। ।।

ऐशान्यां तस्य तीर्थस्य देशे क्रोशमितेऽर्जुन ।।
अस्ति तीर्थत्रयं ख्यातं देवर्षिपितृनामभिः ।। २१ ।।
देवर्षिपितरस्तत्र मुनिना तेन पूजिताः ।।
प्रददुर्हृष्टमनसः सर्वान्समभिवाञ्छितान्।। २२ ।।
तदा देवर्षिपितृभिरिदं तीर्थत्रयं क्रमात् ।।
अस्मन्नामभिरीड्यं स्यादित्युक्तं तस्य सन्निधौ ।। २३ ।।
तस्मिंस्तीर्थत्रये ये तु स्नात्वा विहिततर्पणाः ।।
ऋणत्रयविनिर्मुक्तास्ते यान्ति दिवमक्षयाम् ।। २४ ।।
।। अथ वेणासुवर्णमुखरीसंगमवर्णनम् ।। ।।
ततः प्रागुत्तरक्षोण्यां योजनद्वयसीमनि ।।
प्राप्ता सुवर्णमुखरी वेणानाम महानदी ।। २५ ।।
समुदग्ररयाघातनिपाततटद्रुमा ।।
कुल्यानिर्गतवाःपूरसमाप्लावितकानना ।। २६ ।।
उत्तुङ्गपुलिनोत्संगखेलत्कोककुलाकुला ।।
अम्बुजामोदलोलालिमालालीलारवान्विता ।। २७ ।।

अतिक्रम्य समुत्तुंगाननेकान्धरणीधरान्।।
प्रभूततोयरुचिरा सुवर्णमुखरीं गता ।। २८ ।।
नदीद्वयव्यतिकरे कृतस्नाना यथाविधि ।।
दशानामश्वमेधानामखण्डं प्राप्नुयुः फलम् ।। २९ ।।
संगता वेणया पुण्या सुवर्णमुखरी नदी ।।
गिरिदुर्गममार्गेण ययावुत्तरवाहिनी ।। 2.1.34.३० ।।
मध्यगेन महीध्राणां मार्गेण विषमेण सा ।।
गत्वा विरेजे तटिनी योजनानां चतुष्टयम्।। ३१ ।।
पूर्वतस्तस्य देशस्य विषये सार्धयोजने ।।

उदक्कूले महानद्याः प्राग्वाहिन्या मनोहरे ।। ३२ ।।
अगस्त्येश्वर नामास्ते ख्यातं लिंगं पुरद्विषः ।।
स्मरणं देवमर्त्यानां समस्ताघनिवारणम् ।। ३३ ।।
तत्र स्नात्वा महानद्यां ये नरा नियतेन्द्रियाः ।।
पश्यन्ति पार्वतीनाथमगस्त्येन प्रतिष्ठितम् ।। ३४ ।।
अनेकैः पूर्वजननैरर्जितं पापसञ्चयम् ।।

ते निरस्य सुरावासे मोदन्ते कालमक्षयम् ।। ।। ३५ ।।
ततः सोदञ्मुखी भूत्वा सुवर्णमुखरी ययौ ।।
योजनार्धमिदं देशं तीर्थसंघसमन्विता ।। ३६ ।।
।। अथ सुवर्णमुखर्या व्याघ्रपदाह्वय नदीसंगमः ।। ।।
तस्मिन्देशे तु हिन्तालतालसालमनोरमे ।।
गता सुवर्णमुखरी नदी व्याघ्रपदाह्वया ।। ३७ ।।
दुर्वारभूरिदुरितविनिवारणपेशला ।।
नीरंधतीरवानीरवनमण्डलमंडिता ।। ३८ ।।
सिद्धगंधर्वललना लीलागाहनशालिनी ।।
तपस्विकन्यानिःक्षिप्त बलिपुष्पविराजिता ।। ।। ३९ ।।
हंसकारण्डवक्रौञ्चकुलकोलाहलाकुला ।।
प्राक्प्रवाहा समागत्य शैलान्तरगताध्वना ।। 2.1.34.४० ।।
संगमे सरितोस्तत्र कृतस्नाना नरोत्तमाः ।।
समग्रमश्वमेधानां दशानाप्राप्नुयुः फलम् ।। ४१ ।।
।। अथ शंखतीर्थवर्णनम् ।। ।।

तत्र व्याघ्रपदाख्यायास्तटे लोकमलापहे ।।
अनघं सर्वपापघ्नं शंखतीर्थं विराजते ।। ४२ ।।
ब्रह्मर्षिनियतावासं सुरगन्धर्वसेवितम् ।।
दर्शनस्नानपानाद्यैरमितानन्ददायकम्।। ४३ ।।
तत्रास्ते भगवानीशः शंखेशोनाम फाल्गुन ।।
शंखनाम्ना मुनींद्रेण लिंगरूपं प्रतिष्ठितम् ।। ४४ ।।
ये तत्र तीर्थे सुस्नाताः पश्यन्ति वृषवाहनम् ।।
दशाश्वमेधजं पुण्यं लब्ध्वा यांति सुरालयम् ।। ४५ ।।
युक्ता तया व्याघ्रपदाभिधानया गत्वा ततो योजनसंमितां भुवम् ।।
ययौ मुनीन्द्रैर्वृषभाचलांतिकं संसेव्यमाना शुभनिर्मलोदका ।। ४६ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे
श्रीवेंकटाचलमाहात्म्येऽगस्त्यतीर्थादिविविधतीर्थमाहात्म्यवर्णनंनाम चतुस्त्रिंशोऽध्यायः ।। ३४ ।।

Roman transliteration

|| athāgastyatīrthāgastyeśvarayoḥ prabhāvaḥ ||
|| arjuna uvāca || ||
śrotrāñjalibhyāṃ pītvāpi bhavadvākyāmṛtaṃ muhuḥ ||

mano nopaiti me tṛptiṃ bhūyaḥ śravaṇakāṅkṣayā || 1 ||
kriyāsamabhihāro me tvadvākyākarṇanaiṣiṇaḥ ||
manaḥ khedāya mā bhūtte karuṇābharitātmanaḥ || 2 ||
idānīṃ śrotumicchāmi nadyāmasyāṃ mahāmune ||
kutra kutra samarthāni tīrthānyaghanibarhaṇe || 3 ||
kāḥ kāḥ puṇyataraṃgiṇyaḥ saṅgatā anayā mune ||
kutra snānena kṛttāghā nopayāṃti yamādbhayam || 4 ||
harācyutādidevānāṃ puṇyānyāyatanāni ca ||
yāniyāni ca puṇyāni tiṣṭhantyasyāstaṭadvaye |||| 5 ||
teṣu kṣetreṣu manujairyatphalaṃ samavāpyate ||
vihitairvidhivatsnānadānādiśubhakarmabhiḥ || 6 ||
sopākhyānamidaṃ sarvaṃ veditaṃ vedavittama ||

saṃjātā mahatī prītirvistāryācakṣva me kramāt || 7 ||
|| bharadvāja uvāca || ||
yatpṛṣṭaṃ bhavatā pārtha kramādvistārya kathyate ||
ārabhyāgastyatīrthendrādasyāstīrthaughavaibhavam || 8 ||
akhaṇḍajñānarūpeṇa sarvalokahitaiṣiṇā ||
surāsurāṇāṃ saṃbhāvyenāgastyena mahātmanā || 9 ||
vasudhāmavatīrṇāyāṃ prathamaṃ taddharādharāt ||
snātvā yatra mahānadyāṃ saṃprāpnoti kṛtārthatām || 2.1.34.10 ||
agastyatīrthamityuktaṃ pāvanaṃ tajjagattraye ||
tatra snānena śuddhiḥ syānmahāpātakināmapi || 11 ||
anekajanmācaritamahāpātakasaṃhatiṃm ||
nira divi modante tatra snānaratā janāḥ || 12 ||
ye tatra tīrthe yatinaḥ kṛtasnānā yatendriyāḥ ||
gobhūtilahiraṇyādimahādānāni kurvate || 13 ||
te prāpnuvanti saṃpūrṇaṃ gaṃgādvāre samāhitaiḥ ||

vihitānāṃ śataguṇaṃ dānānāṃ phalamarjuna|| || 14 ||
atrāsti bhagavāñśaḥ khyāto'gastyeśasaṃjñayā ||
sthāpito'gastyamuninā lokānandavidhāyinā || 15 ||
snātvā tasyāṃ mahānadyāṃ talliṃgaṃ pūjayanti ye ||
daśānāmaśvamedhānāṃ phalaṃ saṃprāpnuvaṃti te || 16 ||
|| atha suvarṇamukharīsnānakālanirṇayaḥ || ||
dhanūrāśiṃ parityajya yadā makaramaṃśumān||
viśettadayanaṃ puṇyamuttaraṃ parikīrtitam || 17 ||
tasmindine ye niyatā nadyāṃ snātvā samāhitāḥ ||
paśyanti pārvatīnāthamagastyeśaṃ surārcitam || 18 ||
agniṣṭomasahasrasya vājapeyaśatasya ca ||
phalaṃ saṃprāpya modante divi devagaṇārcitāḥ || 19 ||
mṛgasaṃkramavelāyāṃ puruṣairmaṃgalārthibhiḥ ||
avaśyameva kartavyamagastyeśasya darśanam || 2.1.34.20 ||
|| atha devarṣipitṛtīrthamāhātmyam || ||

aiśānyāṃ tasya tīrthasya deśe krośamite'rjuna ||
asti tīrthatrayaṃ khyātaṃ devarṣipitṛnāmabhiḥ || 21 ||
devarṣipitarastatra muninā tena pūjitāḥ ||
pradadurhṛṣṭamanasaḥ sarvānsamabhivāñchitān|| 22 ||
tadā devarṣipitṛbhiridaṃ tīrthatrayaṃ kramāt ||
asmannāmabhirīḍyaṃ syādityuktaṃ tasya sannidhau || 23 ||
tasmiṃstīrthatraye ye tu snātvā vihitatarpaṇāḥ ||
ṛṇatrayavinirmuktāste yānti divamakṣayām || 24 ||

|| atha veṇāsuvarṇamukharīsaṃgamavarṇanam || ||
tataḥ prāguttarakṣoṇyāṃ yojanadvayasīmani ||
prāptā suvarṇamukharī veṇānāma mahānadī || 25 ||
samudagrarayāghātanipātitataṭadrumā ||
kulyānirgatavāhpūrasamāplāvitakānanā || 26 ||
uttuṅgapulinotsaṃgakhelatkokakulākulā ||
ambujāmodalolālimālālīlāravānvitā || 27 ||

atikramya samuttuṃgānanekāndharaṇīdharān||
prabhūtatoyarucirā suvarṇamukharīṃ gatā || 28 ||
nadīdvayavyatikare kṛtasnānā yathāvidhi ||
daśānāmaśvamedhānāmakhaṇḍaṃ prāpnuyuḥ phalam || 29 ||
saṃgatā veṇayā puṇyā suvarṇamukharī nadī ||
giridurgamamārgeṇa yayāvuttaravāhinī || 2.1.34.30 ||
madhyagena mahīdhrāṇāṃ mārgeṇa viṣameṇa sā ||
gatvā vireje taṭinī yojanānāṃ catuṣṭayam|| 31 ||
pūrvatastasya deśasya viṣaye sārdhayojane ||
udakkūle mahānadyāḥ prāgvāhinyā manohare || 32 ||
agastyeśvara nāmāste khyātaṃ liṃgaṃ puradviṣaḥ ||
smaraṇaṃ devamartyānāṃ samastāghanivāraṇam || 33 ||
tatra snātvā mahānadyāṃ ye narā niyatendriyāḥ ||
paśyanti pārvatīnāthamagastyena pratiṣṭhitam || 34 ||
anekaiḥ pūrvajananairarjitaṃ pāpasañcayam ||

te nirasya surāvāse modante kālamakṣayam || || 35 ||
tataḥ sodaṅmukhī bhūtvā suvarṇamukharī yayau ||
yojanārdhamidaṃ deśaṃ tīrthasaṃghasamanvitā || 36 ||
|| atha suvarṇamukharyā vyāghrapadāhvaya nadīsaṃgamaḥ || ||
tasmindeśe tu hintālatālasālamanorame ||
gatā suvarṇamukharī nadī vyāghrapadāhvayā || 37 ||
durvārabhūriduritavinivāraṇapeśalā ||
nīraṃdhatīravānīravanamaṇḍalamaṃḍitā || 38 ||
siddhagaṃdharvalalanā līlāgāhanaśālinī ||
tapasvikanyānirīkṣipta balipuṣpavirājitā || || 39 ||
haṃsakāraṇḍavakrauñcakulakolāhalākulā ||
prākpravāhā samāgatya śailāntaragatādhvanā || 2.1.34.40 ||
saṃgame saritostatra kṛtasnānā narottamāḥ ||
samagramaśvamedhānāṃ daśānāprāpnuyuḥ phalam || 41 ||
|| atha śaṃkhatīrthavarṇanam || ||

tatra vyāghrapadākhyāyāstaṭe lokamalāpahe ||
anaghaṃ sarvapāpaghnaṃ śaṃkhatīrthaṃ virājate || 42 ||
brahmarṣiniyatāvāsaṃ suragandharvasevitam ||
darśanasnānapānādyairamitānandadāyakam|| 43 ||
tatrāste bhagavānīśaḥ śaṃkheśonāma phālguna ||
śaṃkhanāmnā munīṃdreṇa liṃgarūpaṃ pratiṣṭhitam || 44 ||
ye tatra tīrthe susnātāḥ paśyanti vṛṣavāhanam ||
daśāśvamedhajaṃ puṇyaṃ labdhvā yāṃti surālayam || 45 ||
yuktā tayā vyāghrapadābhidhānayā gatvā tato yojanasaṃmitāṃ bhuvam ||
yayau munīndrairvṛṣabhācalāṃtikaṃ saṃsevyamānā śubhanirmalodakā || 46 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye'gastyatīrthādivividhatīrthamāhātmyavarṇanaṃnāma catustriṃśo'dhyāyaḥ ||
34 ||

English translation

Arjuna said :

1-3. Even after frequent drinking of the nectar of your statements through the ears as though in handfuls, my mind, being desirous of hearing further, does not become satiated. I am desirous of hearing more of your words. This repeated act (i.e. of requesting you for elucidation and narration) of mine shall not cause any distress in your mind, since your heart is filled with mercy. Now I wish to hear, O great sage, as to what are those holy places on this river capable of destroying sins and where are they located.

4. What are the different holy rivers that flow into this river, O sage? Where are the people to take their holy bath so that they can dispel sins and cease to be afraid of Yama ?

5. What are those meritorious and sacred shrines and holy spots of Hara , Acyuta and other Devas situated on both the banks of this river?

6. What is the benefit that is obtained by those men who duly perform auspicious rites such as holy bath, charitable gift etc. in those holy spots?

7. A great desire has cropped up, O most excellent one among those who are conversant with the Vedas , to know all these things along with the associated subsidiary tales and anecdotes. Narrate them in due order and in full details.

Bharadvāja said :

8. What is asked by you, O son of Pṛthā , is being related in due order and in its full details. The greatness of the group of sacred places is being told now beginning with Agastyatīrtha , the lord of all the Tīrthas .

9-11. The first place where the great river was brought down from the mountain to the earth by the noble-souled Agastya , worthy of being honoured by Suras as well as Asuras , who wished for the welfare of all the worlds by means of perfect knowledge, is called Agastyatīrtha. [1] By taking his holy bath there in the great river a person becomes blessed and has his objectives achieved. It is the most sacred one in all the three worlds. By taking their holy bath there even great sinners become purified.

12. People who (regularly) take their holy bath there, dispel the mass of great sins committed in the course of their many births, and they rejoice in heaven.

13-14. If ascetics and persons of perfect control over their sense-organs take their holy bath in that Tīrtha and make great charitable gifts of cows, lands, gingelly seeds, gold etc., O Arjuna , they obtain full hundred times of the benefit of the charitable gifts made by people of great purity and concentration at Gaṅgādvāra (place where Gaṅgā enters the plains).

15-16. Lord Īśa is also here. He is well-known by the name Agastyeśa. The Liṅga had been installed by sage Agastya who caused happiness to all the worlds. Those who take their holy bath in the great river and worship that Liṅga, acquire the benefit of ten horse sacrifices.

[Time Prescribed for Holy Bath in Suvarṇamukharī]:—

17-19. When the Sun leaves the sign of Zodiac Sagittarius and enters that of Capricorn, [2] that holy period is called Uttarāyaṇa (Northern Transit). People who take their holy bath in that river on that

day with perfect self-control, concentration and mental purity, and visit the Lord of Pārvatī , Agastyeśa, worshipped by Suras, get the benefit of a thousand Agniṣṭomas and a hundred Vājapeyas . They rejoice in heaven and are honoured by multitudes of Devas.

20. At the time of the transit of Mṛga (i.e. when the constellation Orion is associated with the Sun) all persons seeking their welfare must certainly visit Agastyeśa.

[The Greatness of Devarṣipitṛtīrtha]:—

21. To the north-east of that Tīrtha, O Arjuna, in a place extending to a Krośa (3 kms), there are three Tīrthas named after Devas, Ṛṣis (Sages) and Pitṛs (Manes).

22. Devas, Sages and Pitṛs were worshipped there by that sage. Delighted in their minds, they granted him all the desired objects.

23. At that time it was spoken in his presence by Devas, Ṛṣis and Pitṛs: “These three Tīrthas should be honoured by our names in this order.”

24. Those who take their holy bath in those three Tīrthas and perform the Tarpaṇa rite (water libations) are liberated from the three-fold debt and they attain everlasting stay in heaven.

[The Confluence of Veṇā and Suvarṇamukharī]:—

25. In the land to the north-east of it, within 2 Yojanas , a great river named Veṇā joins Suvarṇamukharī.

26. With increased force of its current it causes the trees on the banks to fall down. It floods the forests (and fields) through the waters gushing out through its canals.

27. On its raised banks flocks of ruddy geese play about and make them noisy and full of excitement. There are the pleasant humming sounds of the swarms of bees inebriated by the fragrance of lotuses.

28. It crosses many lofty mountains and has plenty of sweet water. Thus it joins Suvarṇamukharī.

29. Those who take their holy bath in the confluence of the two rivers in accordance with the injunctions shall derive full benefit of ten horse-sacrifices.

30. The sacred river Suvarṇamukharī flows northwards after its confluence with Veṇā. It goes through the impassable mountainous track.

31. The river then flows for about 4 Yojanas (=50 kms.) through the rugged path amongst mountains and appears charming.

32-33. For about one and a half Yojanas the great river flows to the east. There is the well-known Liṅga of Śiva named Agastyeśvara on its fascinating northern bank. Its remembrance removes all the sins of Devas as well as of human beings.

34-35. Men who exercise great control over their sense organs and take their holy bath in the great river and then visit the Lord of Pārvatī installed by Agastya, dispel the mass of sins accumulated in the course of their innumerable previous births. They then rejoice in heaven for an everlasting period.

36. Thereafter Suvarṇamukharī flows northwards for about half a Yojana . That strip of land contains many Tīrthas.

[The Confluence of Suvarṇamukharī with the River named Vyāghrapadā [3]]:—

37. It is at this place which is very charming on account of Hintāla , date-palms and resin-bearing Śāla trees that the river named Vyāghrapadā joins Suvarṇamukharī.

38-41. It gracefully flows preventing many inevitable sins. On either side there is a dense growth of canes and reeds adorning the banks.

Young females of Siddha and Gandharva families plunge into its waters regularly. It sparkles with the flowers and oblations offered into it by daughters of ascetics.

Its surroundings are exciting and noisy on account of the cackling and chirping sounds of swans, Kāraṇḍava and Krauñca birds (cranes). It flows eastwards through forests and mountains.

Excellent men who take their holy bath in the confluence of the two rivers shall get the full benefit of ten horse-sacrifices.

[Śaṅkhatīrtha [4]]:—

42-46. On the banks of the river named Vyāghrapadā that dispels the dirt (sins) of all the worlds, stands the excellent Śaṅkhatīrtha that annihilates all sins.

It is a permanent abode of Brahminical Sages. It is frequented by Suras and Gandharvas . It gives immeasurable pleasure by its sight, holy ablution therein and drinking and using in various ways of its water.

Lord Īśa resides there, O Phālguna , by the name Śaṅkheśa. The Liṅga was installed by a great sage named Śaṅkha .

Those who take their excellent bath there and visit the Bull-vehicled Lord, obtain the merit accruing from ten horse-sacrifices. They then go to heaven.

After joining the river named Vyāgḥrapadā (Suvarṇamukharī) flows to a distance of about a Yojana and reaches the mountain named Vṛṣabhācala . It is resorted to by eminent sages. Its waters are splendid and free from dirt.

[1]: [1] : VV 9-16 describe the glory of Agastya Tīrtha.

[2]: [2] : This generally falls on the 14th January (or a day on either side according to some almanacs).

[3]: [3] : Vyāghrapadā is modern Vāghurā. VV 37-41 describe the confluence of Suvarṇamukharī and Vāghurā.

[4]: [4] : VV 42-46 describe Śaṅkha Tīrtha. It appears that the author has personally followed the course of Suvarṇamukharī.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 35

The Confluence of Kalyā with Suvarṇamukharī

Chapter 35 of 221 · 67 detected Sanskrit verse markers

Sanskrit

।। अथ सुवर्णमुखर्या कल्यानदीसंगमः ।।
।। भरद्वाज उवाच ।। ।।
सुवर्णमुखरी तत्र संगता मंगलप्रदा ।।
कल्यानाम नदी पुण्या कालिन्दी जाह्नवीमिव ।। १ ।।
वृषभाचलसंभूता तीर्थराजविराजिता ।।
नदीनामुत्तमा कल्या कलुषौघविनाशिनी ।। २ ।।
नानातरुलताव्रातविभूषिततटद्वया ।।
मुनिसंघसुखावासा पुण्याश्रमसमुत्कटा ।। ३ ।।
द्विजदत्तार्घ्यविलसत्कुशाक्षतलसत्तटा ।।
अप्सरःकुचकस्तूरीपंकक्षालनपंकिला ।। ४ ।।
दन्तावलकटच्योतन्मदाम्बुसुरभीकृता ।।
विप्रभूपालविततमखयूप शतावृता ।। ५ ।।
अनाविलजलापूरतोषिताशेषमानवा ।।
एकैवालं परा कर्तुं महानद्योस्तु पातकम् ।। ६ ।।
तयोः संगतयोः स्तोतुं महिमानं क ईशते ।।

यत्र ब्रह्मशिलानाम सरिन्मध्ये च वर्तते ।। ७ ।।
अगस्त्यतपसा पश्चाद्वया सांनिध्यमेति च ।।
नदीद्वयजले तत्र स्नाताः पुण्ये कुरूद्वह ।।८।।
मखानां पौण्डरीकाणां शतस्य फलमाप्नुयुः ।।
ब्रह्महत्यादिपापानि समायांति परिक्षयम् ।। ९ ।।
तत्राभिषेकपूतानां नदीद्वितयसंगमे ।।
सङ्गता भवनाशिन्या कृष्णवेणीव पावनी ।। 2.1.35.१० ।।
।। अथ सुवर्णमुखरीतीरस्थितश्रीवेंकटाचलवर्णनम् ।। ।।
राजते स्वर्णमुखरी कल्यया संगता तदा ।। ११ ।।
अथोदीच्यां महानद्या योजनार्द्धे विराजते ।।
योजनोत्सेधसहितो विख्यातो वेंकटाचलः ।। १२ ।।
सर्वेषामेव तीर्थानामाश्रयोऽयं नगोत्तमः ।।
अञ्जनानन्तवृषभनीलकेसरिपोत्रिणः ।। १३ ।।
एतान्युपवनान्यद्रेः स्युर्नारायणवेंकटौ।।
वराहवपुषा पूर्वं स्वीकृतत्वान्मधुद्विषा ।।।। १४ ।।

वराहक्षेत्रमित्यार्यैः कीर्तितोऽयं महीधरः ।।
सुवर्णमुखरीतीरे विख्याते वेंकटाचले ।। १५ ।।
निवसत्यच्युतो नित्यमब्धीन्द्रतनयान्वितः।।
तस्मिन्गिरौ श्रिया सार्द्धं वसन्ते वेंकटाधिपम्।। १६।।
सेवन्ते सिद्धगन्धर्वमुनिमानवदानवाः।।
तस्मिन्विन्यस्तचित्तानां भक्तानां पुरुषोत्तमे।। १७।।
वांछितान्याशु सिध्यंति नश्यंति विपदोऽर्जुन ।।
ये स्मरंति जगन्नाथं वेंकटाद्रिनिवासिनम् ।।१८।।
निरस्तदोषास्ते यांति शाश्वतं पदमव्ययम् ।।१९।।
।। ।। अर्जुन उवाच ।। ।।
वेंकटाद्रौ महापुण्ये सुरासुरनमस्कृतः ।।
कथं प्रादुरभूद्देवो भगवान्कमलापतिः ।। 2.1.35.२० ।।
कस्य वा कृतिनस्तत्र प्रसन्नो निजमद्भुतम् ।।
रूपं प्रकाशयांचक्रे भुक्तिमुक्तिफलप्रदम् ।। २१ ।।
विष्णोर्देवादिदेवस्य महिमानं महामुने ।।

श्रोतुमिच्छामि तत्त्वेन तन्मे कथय विस्तरात् ।। २२ ।।
।। अथ श्रीवेंकटाचलवासिभगवद्वैभववर्णनम् ।।
।। भरद्वाज उवाच ।। ।।
शृणु वेंकटनाथस्य महिमानं समाहितः ।।
विस्तरेण समाख्यातुं ब्रह्मणापि न शक्यते ।। २३ ।।
धन्योऽसि देवदेवस्य माहात्म्यं मधुविद्विषः ।।
यद्भक्तियुक्ताभूतात श्रोतुं मतिररिन्दम ।। २४ ।।
कृतपुण्योऽस्म्यहं पार्थ सर्वभूतपतेर्हरेः ।।
पवित्राणि चरित्राणि स्तोष्यन्ते यन्मयाऽधुना ।। २५ ।।
पुरा भागीरथीतीरे जनकाय महात्मने ।।
क्रतुदीक्षाप्रसक्ताय विशुद्धज्ञानशालिने ।। २६ ।।
वामदेवेन कथितां कथां पापप्रणाशिनीम् ।।
कथयिष्यामि ते पार्थ विष्णुकीर्तनपावनीम् ।। २७ ।।
सर्वेषामेव भूतानामाद्यो नारायणः प्रभुः ।।
जगन्मयो जगत्कर्ता चित्स्वरूपो निरंजनः ।। ।। २८ ।।

सहस्रशीर्षा भगवान्सहस्राक्षः सहस्रपात् ।।
यस्य भासा जगदिदं विभाति सचराचरम् ।। २९ ।।
तस्मात्परतरं तेजस्तस्मात्परतरं तपः ।।
तस्मात्परतरं ज्ञानं योगस्तस्मात्परो न च ।। 2.1.35.३० ।।
विद्या तस्मादपि परा नास्ति पार्थ नरर्षभ ।।
सर्वेष्वपि च भूतेषु सदा सन्निहितः प्रभुः ।। ३१ ।।
सर्वाण्यपि च भूतानि तस्मिन्नेवासते सुखम् ।।
स एव यज्ञो यज्वा च साधनं स्रुक्स्रुवादिकम् ।। ३२ ।।
फलं फलप्रदाता च तत्संप्राप्या गतिस्तथा ।।

वह्नौ प्रणीते पशुना प्रोक्षितेन प्रजुह्वति ।।
ये तं प्रयांति ते यांति गतिं तत्प्रतिपादिताम् ।। ३३ ।।
कर्मबन्धं पशुं कृत्वा ज्ञानाग्नौ संप्रवर्तिते ।।
ये जुह्वते तमुद्दिश्य ते तत्सायुज्यभागिनः ।। ३४ ।।
हरिः सदाशिवो ब्रह्मा महेन्द्रः परमः स्वराट् ।।
सर्वेश्वरस्य तस्यैते पर्यायाः परिकीर्तिताः ।। ३५ ।।

ममाहितोऽनुसंधत्ते य इदं परमात्मनः ।।
नारायणस्य माहात्म्यं स न याति पुनर्भवम् ।। ३६ ।।
चिदानन्दमयः साक्षी निर्गुणो निरुपाधिकः ।।
नित्योऽपि भजते तांतामवस्थां स यदृच्छया ।। ३७ ।।
पवित्राणां पवित्रं यो ह्यगतीनां परा गतिः ।।
दैवतं देवतानां च श्रेयसां श्रेय उत्तमम् ।। ३८ ।।
बोध्यानां बोध्य एकोऽसौ ध्येयानां ध्येय उत्तमः ।।
विनयानां समधिको विनयो नयसंयुतः ।। ३९ ।।
तेजसां जनकं तेजः प्रकृष्टं तपसां तपः ।।
आधारः सर्वभूतानामनाद्यन्तो जनार्दनः ।। 2.1.35.४० ।।
तस्येदं भावविज्ञाने मूढा ब्रह्मादयोऽपि च ।।
अजो गृह्णाति जननं सर्वात्मा हन्ति विद्विषः ।। ४१ ।।
स्वतन्त्रोऽपि स्वभक्तानां परतन्त्रः प्रवर्तते ।।
स साक्षी कर्मणां देवः सर्वज्ञो गरुडध्वजः ।। ४२ ।।
तस्य स्वरूपं मुनयो मृगयन्ते समाहिताः ।।

सङ्कर्षणो वासुदेवः प्रद्युम्नश्च तथा पुनः ।। ४३ ।।
अनिरुद्ध इति ख्यातं तन्मूर्तीनां चतुष्टयम् ।।
कीर्तितः प्रणवः पश्चाद्धृदयं तस्य भास्वरम् ।। ४४ ।।
भगवान्वासुदेवश्च मन्त्रोऽयं तत्प्रकाशकः ।। ४५ ।।
मन्त्रराजमिमं नित्यं प्रजपेद्यः समाहितः ।।
स विष्णोः करुणायोगात्सिद्धीनां भाजनं भवेत् ।। ४६ ।।
।। अथ भगवत्कृतभूतसृष्ट्यादिवर्णनम् ।। ।।
आपन्निवारकः संपत्प्रापको भुक्तिमुक्तिदः ।।
यथा ससर्ज भूतानि कल्पादावेव माधवः ।। ४७ ।।
तत्सर्वं कथयिष्यामि समाहितमनाः शृणु ।।
तस्य चिन्तयतः सर्गं तेजोरूपं परं हरेः ।। ४८ ।।
विरिंच इति विख्यातं राजसं गुणमाश्रितम् ।।
तस्य देवस्य वदनाच्छक्रो देवः सपावकः ।।
जज्ञे यश्च त्रिलोकेशः पाककर्मणि यः प्रभुः ।। ४९ ।।
मनसश्चाभवच्चन्द्रः करुणानित्यशीतलात् ।।

अपां सर्वौषधीनां च विप्राणां रक्षकः सदा ।। ।। 2.1.35.५० ।।
नेत्राभ्यामुदभूत्सूर्यस्तस्य विश्वप्रकाशकः ।।

शीतोष्णवर्षकृत्कालकारणं तेजसां निधिः ।। ५१ ।।
प्राणेभ्योऽस्य जगत्प्राणः समीरः समजायत ।।
धर्ता ग्रहर्क्षस्वर्गंगा विमानानां महाबलः ।। ५२ ।।
नाभिदेशात्समुत्पन्नमन्तरिक्षं महात्मनः ।।
तस्यासीच्छिरसो व्योम भूतसंभवकारणम् ।। ५३ ।।
पादाम्बुजाभ्यामुदभूद्भूमिर्भूतगणाश्रया ।।
विनिःसृता दिशः सर्वाः श्रोत्राभ्यां परमात्मनः ।। ५४ ।।
भूर्भुवाद्यास्तथा लोकाः स्मरणात्तस्य जज्ञिरे ।।
रसातलादिलोकाश्च यक्षरक्षोगणादयः ।। ५५ ।।
मुखबाहुरुपादेभ्यो जनयामास स क्रमात् ।।
ब्राह्मणान्क्षत्रियान्वैश्याञ्छूद्रादींश्च कुरूद्वह ।। ५६ ।।
छन्दांसि यज्ञस्तुरगा गावो मेषाविकादयः ।।
अतर्क्यप्रभवां तस्मादुत्पत्तिं प्रतिपेदिरे ।। ५७ ।।

संकल्पाद्देवदेवस्य तस्य स्थावरजंगमम् ।।
भूतजातमभूत्कालो भूतो भावी भवंस्तथा ।। ५८ ।।
पिबत्यम्बु समुद्राणां बडवानलरूपधृक ।।
कल्पान्तकाले तत्सर्वं विसृजत्यात्मनि स्थितम् ।। ५९ ।।
सञ्चारयति भूतानां वृत्तिं सूर्येन्दुरूपधृक् ।।
तमोनिरसनाच्चापि कालधर्मप्रवर्तनात् ।। 2.1.35.६० ।।
जगन्ति कल्पविरमे विन्यस्य स्वोदरान्तरे ।।
लीलाबालाकृतिः शेते वटपत्रे महाम्बुधौ ।। ६१ ।।
अथ चोदग्रभोगीन्द्रभोगतल्पे सुखोचिते ।।
योगनिद्रामवाप्नोति सद्वितीयोऽब्जवासया ।। ६२ ।।
नाभिकासारसंभूताज्जनयामास पंकजात् ।। ६३ ।।
सर्वेषां जगतां नाथो विधातारं चतुर्मुखम् ।। ६४ ।।
लीला ह्येषा मुकुन्दस्य स्वेच्छायोगप्रवर्तिनः ।।
विज्ञायते न केनाऽपि याथार्थ्येन स ईश्वरः ।। ६४ ।।
यदा धर्मस्य हानिः स्यादधर्मो वर्धते यदा ।।

यदा वा महतीं पीडां भजन्ते देवतागणाः ।। ६५ ।।
यदावलेपदुर्वारा यांति वृद्धिं सुरद्रुहः ।।
भूमेर्भूमिजनानां च यदोदेति महद्भयम् ।। ६६ ।।
यदा वा निजभक्तानां साधूनामनिवारिता ।।
दुरन्तातंकजननी विपत्समुपजायते ।। ६७ ।।
तदा तदनुरूपाणि रूपाण्यास्थाय कौतुकात् ।।
अधर्ममवधूयाशु कुरुते जगतो हितम् ।। ६८ ।।
सृजति विधिसमाख्यो राजसेनात्मनाऽसौ वहति हरिसमाख्यः सत्त्वनिष्ठः प्रपञ्चम् ।।
हरति हरसमाख्यस्तामसीमेत्य वृत्तिं मधुमथनमहिम्नामस्ति वेत्ता न कोऽपि ।। ६९ ।।
यज्ञांगैः कृतसकलांगसंधिबंधं वाराहं वपुरधिगम्य लोकनाथः ।।

शैलेऽस्मिन्नभजदसौ यथा निवासं तद्वक्ष्ये शृणु विबुधाधिनाथसूनो ।। 2.1.35.७० ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये सुवर्णमुखरीमाहात्म्ये विष्णुमाहात्म्यप्रस्तावे सृष्ट्यादिवर्णनंनाम पञ्चत्रिंशोऽध्यायः ।। ३५ ।। ।।

Roman transliteration

|| atha suvarṇamukharyā kalyānadīsaṃgamaḥ ||
|| bharadvāja uvāca || ||
suvarṇamukharī tatra saṃgatā maṃgalapradā ||
kalyānāma nadī puṇyā kālindī jāhnavīmiva || 1 ||
vṛṣabhācalasaṃbhūtā tīrtharājavirājitā ||
nadīnāmuttamā kalyā kaluṣaughavināśinī || 2 ||
nānātarulatāvrātavibhūṣitataṭadvayā ||
munisaṃghasukhāvāsā puṇyāśramasamutkaṭā || 3 ||
dvijadattārdhyavilasatkuśākṣatalasattaṭā ||
apsaraḥkucakastūrīpaṃkakṣālanapaṃkilā || 4 ||
dantāvalakaṭacyotanmadāmbusurabhīkṛtā ||
viprabhūpālavitatamakhayūpa śatāvṛtā || 5 ||
anāvilajalāpūratoṣitāśeṣamānavā ||
ekaivālaṃ parā kartuṃ mahānadyostu pātakam || 6 ||
tayoḥ saṃgatayoḥ stotuṃ mahimānaṃ ka īśate ||

yatra brahmaśilānāma sarinmadhye ca vartate || 7 ||
agastyatapasā paścādgayā sāṃnidhyameti ca ||
nadīdvayajale tatra snātāḥ puṇye kurūdvaha ||8||
makhānāṃ pauṇḍarīkāṇāṃ śatasya phalamāpnuyuḥ ||
brahmahatyādipāpāni samāyāṃti parikṣayam || 9 ||
tatrābhiṣekapūtānāṃ nadīdvitayasaṃgame ||
saṅgatā bhavanāśinyā kṛṣṇaveṇīva pāvanī || 2.1.35.10 ||
|| atha suvarṇamukharītīrasthitaśrīveṃkaṭācalavarṇanam || ||
rājate svarṇamukharī kalyayā saṃgatā tadā || 11 ||
athodīcyāṃ mahānadyā yojanārddhe virājate ||
yojanotsedhasahito vikhyāto veṃkaṭācalaḥ || 12 ||
sarveṣāmeva tīrthānāmāśrayo'yaṃ nagottamaḥ ||
añjanānantavṛṣabhanīlakesaripotriṇaḥ || 13 ||
etānyupavanānyadreḥ syurnārāyaṇaveṃkaṭau||
varāhavapuṣā pūrvaṃ svīkṛtatvānmadhudviṣā |||| 14 ||

varāhakṣetramityāryaiḥ kīrtito'yaṃ mahīdharaḥ ||
suvarṇamukharītīre vikhyāte veṃkaṭācale || 15 ||
nivasatyacyuto nityamabdhīndratanayānvitaḥ||
tasmingirau śriyā sārddhaṃ vasante veṃkaṭādhipam|| 16||
sevante siddhagandharvamunimānavadānavāḥ||
tasminvinyastacittānāṃ bhaktānāṃ puruṣottame|| 17||
vāṃchitānyāśu sidhyaṃti naśyaṃti vipado'rjuna ||
ye smaraṃti jagannāthaṃ veṃkaṭādrinivāsinam ||18||
nirastadoṣāste yāṃti śāśvataṃ padamavyayam ||19||
|| || arjuna uvāca || ||
veṃkaṭādrau mahāpuṇye surāsuranamaskṛtaḥ ||
kathaṃ prādurabhūddevo bhagavānkamalāpatiḥ || 2.1.35.20 ||
kasya vā kṛtinastatra prasanno nijamadbhutam ||

rūpaṃ prakāśayāṃcakre bhuktimuktiphalapradam || 21 ||
viṣṇordevādidevasya mahimānaṃ mahāmune ||

śrotumicchāmi tattvena tanme kathaya vistarāt || 22 ||
|| atha śrīveṃkaṭācalavāsibhagavadvaibhavavarṇanam ||
|| bharadvāja uvāca || ||
śṛṇu veṃkaṭanāthasya mahimānaṃ samāhitaḥ ||
vistareṇa samākhyātuṃ brahmaṇāpi na śakyate || 23 ||
dhanyo'si devadevasya māhātmyaṃ madhuvidviṣaḥ ||
yadbhaktiyuktābhūttāta śrotuṃ matirarindama || 24 ||
kṛtapuṇyo'smyahaṃ pārtha sarvabhūtapaterhareḥ ||
pavitrāṇi caritrāṇi stoṣyante yanmayā'dhunā || 25 ||
purā bhāgīrathītīre janakāya mahātmane ||
kratudīkṣāprasaktāya viśuddhajñānaśāline || 26 ||
vāmadevena kathitāṃ kathāṃ pāpapraṇāśinīm ||
kathayiṣyāmi te pārtha viṣṇukīrtanapāvanīm || 27 ||
sarveṣāmeva bhūtānāmādyo nārāyaṇaḥ prabhuḥ ||
jaganmayo jagatkartā citsvarūpo niraṃjanaḥ || || 28 ||

sahasraśīrṣā bhagavānsahasrākṣaḥ sahasrapāt ||
yasya bhāsā jagadidaṃ vibhāti sacarācaram || 29 ||
tasmātparataraṃ tejastasmātparataraṃ tapaḥ ||
tasmātparataraṃ jñānaṃ yogastasmātparo na ca || 2.1.35.30 ||
vidyā tasmādapi parā nāsti pārtha nararṣabha ||
sarveṣvapi ca bhūteṣu sadā sannihitaḥ prabhuḥ || 31 ||
sarvāṇyapi ca bhūtāni tasminnevāsate sukham ||
sa eva yajño yajvā ca sādhanaṃ sruksruvādikam || 32 ||
phalaṃ phalapradātā ca tatsaṃprāpyā gatistathā ||
vahnau praṇīte paśunā prokṣitena prajuhvati ||
ye taṃ prayāṃti te yāṃti gatiṃ tatpratipāditām || 33 ||
karmabandhaṃ paśuṃ kṛtvā jñānāgnau saṃpravartite ||
ye juhvate tamuddiśya te tatsāyujyabhāginaḥ || 34 ||
hariḥ sadāśivo brahmā mahendraḥ paramaḥ svarāṭ ||
sarveśvarasya tasyaite paryāyāḥ parikīrtitāḥ || 35 ||

mamāhito'nusaṃdhatte ya idaṃ paramātmanaḥ ||
nārāyaṇasya māhātmyaṃ sa na yāti punarbhavam || 36 ||
cidānandamayaḥ sākṣī nirguṇo nirupādhikaḥ ||
nityo'pi bhajate tāṃtāmavasthāṃ sa yadṛcchayā || 37 ||
pavitrāṇāṃ pavitraṃ yo hyagatīnāṃ parā gatiḥ ||
daivataṃ devatānāṃ ca śreyasāṃ śreya uttamam || 38 ||
bodhyānāṃ bodhya eko'sau dhyeyānāṃ dhyeya uttamaḥ ||
vinayānāṃ samadhiko vinayo nayasaṃyutaḥ || 39 ||
tejasāṃ janakaṃ tejaḥ prakṛṣṭaṃ tapasāṃ tapaḥ ||
ādhāraḥ sarvabhūtānāmanādyanto janārdanaḥ || 2.1.35.40 ||
tasyedaṃ bhāvavijñāne mūḍhā brahmādayo'pi ca ||
ajo gṛhṇāti jananaṃ sarvātmā hanti vidviṣaḥ || 41 ||
svatantro'pi svabhaktānāṃ paratantraḥ pravartate ||
sa sākṣī karmaṇāṃ devaḥ sarvajño garuḍadhvajaḥ || 42 ||
tasya svarūpaṃ munayo mṛgayante samāhitāḥ ||

saṅkarṣaṇo vāsudevaḥ pradyumnaśca tathā punaḥ || 43 ||
aniruddha iti khyātaṃ tanmūrtīnāṃ catuṣṭayam ||

kīrtitaḥ praṇavaḥ paścāddhṛdayaṃ tasya bhāsvaram || 44 ||
bhagavānvāsudevaśca mantro'yaṃ tatprakāśakaḥ || 45 ||
mantrarājamimaṃ nityaṃ prajapedyaḥ samāhitaḥ ||
sa viṣṇoḥ karuṇāyogātsiddhīnāṃ bhājanaṃ bhavet || 46 ||
|| atha bhagavatkṛtabhūtasṛṣṭyādivarṇanam || ||
āpannivārakaḥ saṃpatprāpako bhuktimuktidaḥ ||
yathā sasarja bhūtāni kalpādāveva mādhavaḥ || 47 ||
tatsarvaṃ kathayiṣyāmi samāhitamanāḥ śṛṇu ||
tasya cintayataḥ sargaṃ tejorūpaṃ paraṃ hareḥ || 48 ||
viriṃca iti vikhyātaṃ rājasaṃ guṇamāśritam ||
tasya devasya vadanācchakro devaḥ sapāvakaḥ ||
jajñe yaśca trilokeśaḥ pākakarmaṇi yaḥ prabhuḥ || 49 ||
manasaścābhavaccandraḥ karuṇānityaśītalāt ||

apāṃ sarvauṣadhīnāṃ ca viprāṇāṃ rakṣakaḥ sadā || || 2.1.35.50 ||
netrābhyāmudabhūtsūryastasya viśvaprakāśakaḥ ||
śītoṣṇavarṣakṛtkālakāraṇaṃ tejasāṃ nidhiḥ || 51 ||
prāṇebhyo'sya jagatprāṇaḥ samūraḥ samajāyata ||
dhartā graharkṣasvargaṃgā vimānānāṃ mahābalaḥ || 52 ||
nābhideśātsamutpannamantarikṣaṃ mahātmanaḥ ||
tasyāśīcchiraso vyoma bhūtasaṃbhavakāraṇam || 53 ||
pādābjubjābhyāmudabhūdbhūmirbhūtagaṇāśrayā ||
viniḥsṛtā diśaḥ sarvāḥ śrotrābhyāṃ paramātmanaḥ || 54 ||
bhūrbhuvādyāstathā lokāḥ smaraṇāttasya jajñire ||
rasātalādilokāśca yakṣarakṣogaṇādayaḥ || 55 ||
mukhabāhūrupādebhyo janayāmāsa sa kramāt ||
brāhmaṇānkṣattriyānvaiśyāñchūdrādīṃśca kurūdvaha || 56 ||
chandāṃsi yajñasturagā gāvo meṣāvikādayaḥ ||
atarkyaprabhavāṃ tasmādutpattiṃ pratipedire || 57 ||

saṃkalpāddevadevasya tasya sthāvarajaṃgamam ||
bhūtajātamabhūtkālo bhūto bhāvī bhavaṃstathā || 58 ||
pibatyambu samudrāṇāṃ baḍavānalarūpadhṛka ||
kalpāntakāle tatsarvaṃ visṛjatyātmani sthitam || 59 ||
sañcārayati bhūtānāṃ vṛttiṃ sūryendurūpadhṛk ||
tamonirasanāccāpi kāladharmapravartanāt || 2.1.35.60 ||
jaganti kalpavirame vinyasya svodarāntare ||
līlābālākṛtiḥ śete vaṭapatre mahāmbudhau || 61 ||
atha codagrabhogīndrabhogatalpe sukhocite ||
yoganidrāmavāpnoti sadvitīyo'bjavāsayā || 62 ||
nābhikāsārasaṃbhūtājjanayāmāsa paṃkajāt || 63 ||
sarveṣāṃ jagatāṃ nātho vidhātāraṃ caturmukham || 64 ||
līlā hyeṣā mukundasya svecchāyogapravartinaḥ ||
vijñāyate na kenā'pi yāthārthyena sa īśvaraḥ || 64 ||
yadā dharmasya hāniḥ syādadharmo vardhate yadā ||

yadā vā mahatīṃ pīḍāṃ bhajante devatāgaṇāḥ || 65 ||
yadāvalepadurvārā yāṃti vṛddhiṃ suradruhaḥ ||
bhūmerbhūmijanānāṃ ca yadodeti mahadbhayam || 66 ||
yadā vā nijabhaktānāṃ sādhūnāmanivāritā ||
durantātaṃkajananī vipatsamupajāyate || 67 ||
tadā tadanurūpāṇi rūpāṇyāsthāya kautukāt ||
adharmamavadhūyāśu kurute jagato hitam || 68 ||

sṛjati vidhisamākhyo rājasenātmanā'sau vahati harisamākhyaḥ sattvaniṣṭhaḥ prapañcam ||
harati harasamākhyastāmasīmetya vṛttiṃ madhumathanamahimnāmasti vettā na ko'pi || 69 ||
yajñāṃgaiḥ kṛtasakalāṃgasaṃdhibaṃdhaṃ vārāhaṃ vapuradhigamya lokanāthaḥ ||
śaile'sminnabhajadasau yathā nivāsaṃ tadvakṣye śṛṇu vibudhādhināthasūno || 2.1.35.70 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye suvarṇamukharīmāhātmye viṣṇumāhātmyaprastāve sṛṣṭyādivarṇanaṃnāma
pañcatriṃśo'dhyāyaḥ || 35 || ||

English translation

Bharadvāja said :

1. Like Kālindī that joins Gaṅgā the auspicious and sacred river named Kalyā joins Suvarṇamukharī there.

2. Kalyā that rises in Vṛṣabhācala , that stands like the sovereign of ail the Tīrthas and that is the most excellent of all the rivers, is destructive of masses of sins.

3. Both of its banks are adorned by different kinds of trees and creepers. It is a pleasant abode of multitudes of sages. It is conspicuous on account of holy hermitages.

4-5. Its banks are marked with Darbha grass and raw rice-grains gracing the Arghyas (water libations etc.) offered by Brāhmaṇas . Its waters are muddy (only) because they wash the musk-unguents from the breasts of celestial damsels.

It is rendered fragrant by the liquid ichor oozing from the temples of huge elephants. It is full of hundreds of sacrificial posts fixed by Brāhmaṇas and kings.

6-11. By means of a perennial supply of water that is never turbid, it has satisfied (thoroughly) the entire mankind. Of these two rivers even one by itself is capable of dispelling sins. Who is competent to eulogize (adequately) the greatness of both of them joined together?

In the middle of the river there is a rock named Brahmaśilā . Afterwards due to the penance of Agastya it will attain the (near) equivalence to Gayā . Those who take their bath there in the holy waters of both the rivers, shall obtain the benefit of a hundred Pauṇḍarīka sacrifices. The sins of Brāhmaṇa -slaughter etc. are destroyed in the case of those who are sanctified by their holy bath in the confluence of the two rivers.

United with Kalyā then, which is destructive of Saṃsāra , [1] Suvarṇamukharī shines like the sanctifying Kṛṣṇaveṇī .

[Śrī Veṅkaṭācala Situated on the Banks of Suvarṇamukharī]:—

12. To the north of the great river (Suvarṇamukharī) about half a Yojana away stands the famous Veṅkaṭācala about a Yojana in height.

13-14a. This excellent mountain is the support of all Tīrthas. The following are the groves of this mountain: Añjana , Ananta , Vṛṣabha , Nīla , Kesari , Potrin, Nārāyaṇa and Veṅkaṭa .

14b-15a. This mountain is glorified as Varāhakṣetra by noble men, because it was formerly accepted (as a resort) by the Slayer of Madhu after he assumed the form (body) of Boar.

15b-16a. Accompanied by the daughter of the great Ocean Acyuta dwells here permanently on the well-known Veṅkaṭācala on the banks of Suvarṇamukharī.

16b-18a. Siddhas , Gandharvas , sages, Dānavas and human beings attend upon (and worship) the Lord of Veṅkaṭa residing on that mountain along with Śrī. The desires and ambitions of the devotees who have dedicated their minds to Puruṣottama are realized immediately, O Arjuna , and their miseries perish.

18b-19. Those who remember the Lord of the universe residing on Veṅkaṭādri get all their defects and blemishes dispelled. They go to the permanent and immutable region.

Arjuna said :

20-22. How did Lord Kamalāpati (Lord of Lakṣmī), the Lord who is bowed down to by Suras and Asuras , manifest himself on Veṅkaṭādri of great merit?

To which blessed (devotee) did he reveal on being pleased his own wonderful form that bestows the benefits of worldly pleasures and ultimate salvation? O great Sage, I wish to hear about the greatness of Viṣṇu , the primordial Lord of Devas . Please recount it to me accurately and in detail.

[The Greatness of the Lord Residing on Śrī Veṅkaṭācala]:—

Bharadvāja said :

23-24. Listen to the greatness of Veṅkaṭanātha with great concentration. It is not possible even for Brahmā to state it in great detail.

O dear one, O suppressor of enemies, you are blessed because you have the devout inclination to hear about the greatness of the Slayer of Madhu, of the Lord of Devas.

25. I too am meritorious, O son of Pṛthā , because the sacred activities of Hari , the Lord of all living beings, will be recounted by me now.

26-27. I shall recount to you, O son of Pṛthā, the story related by Vāmadeva formerly to the noble-souled Janaka on the banks of Gaṅgā, when that king who possessed pure and perfect knowledge, was engaged in sacrifice with due initiation. It is the story that destroys sins and is highly sanctifying because Viṣṇu is glorified therein.

28-30. Lord Nārāyaṇa is prior to all living beings. He is immanent in the universe. He is the creator of the universe. He is unsullied. He is of the form of consciousness and knowledge.

The lord is thousand (innumerable)-headed, thousand-eyed and thousand-footed. It is on account of his brilliance that this universe consisting of mobile and immobile beings shines.

There is no splendour greater than he. There is no penance greater than he. There is no knowledge greater than he. There is no other Yoga greater than he.

31. There is no Vidyā (Lore or Knowledge) greater than he, O son of Pṛthā, O leader of men. The Lord is always abiding in all the living beings.

32. All the living beings stay happily within him. He alone is Yajña , the performer of Yajña and the adjuncts of Yajña such as the ladle, the wooden spoon etc.

33. He is the fruit (of religious rites), the bestower of the benefit as well as the goal to be reached thereby. When the sacrificial fire is brought and one offers oblations with the animal sprinkled with sacred water, the animal sprinkled (with holy water) and those who resort to him, attain the goal (heaven/ salvation) granted by him.

34. Those who make the bondage resulting from Karmas the sacrificial animal and consign it to the holy fire of Jñāna (i.e. spiritual knowledge) with Him as the aim, attain Sāyujya with Him.

35. Hari, Sadāśiva , Brahmā and Mahendra , the great ruler of heaven, all these are declared as the synonyms of that selfsame Lord of all.

36. He who with concentrated mind ponders over the greatness of Nārāyaṇa, the Supreme Soul, is not reborn.

37. The attributeless one, of the nature of knowledge and bliss, the witness, the Ātman without limitation or condition, and the eternal one, assumes different forms as per His will.

38. He is the most sacred one of all sacred things; he is the greatest goal of the helpless; he is the deity unto all deities; he is the most excellent good of all the good.

39. He is the only Bodhya ('that which should be known') among of all Bodhyas ; he is the most excellent Dhyeya ('that which should be meditated upon') of all Dhyeyas ; he is the superior Vinaya (humility, good bearing, polite conduct) among all Vinayas ; he is endowed with Naya (justice).

40. He is the splendour that produces other splendours and luminaries; he is the most excellent and intensive penance of all penances; he is the supporter of all living beings. Janārdana is without beginning and end-

41-42. Even Brahmā and others are at a loss to know his intrinsic nature. He is unborn yet takes incarnations. He is the soul of everyone and yet kills the enemies. Though he is independent, he functions as subservient to his devotees. That omniscient, Garuḍa -emblemed Lord is the witness of all actions (of all beings).

43-46. Sages with great concentration and mental purity seek his form. Four of his Mūrtis (forms) are famous, [2] viz. Saṅkarṣaṇa , Vāsudeva , Pradyumna and Aniruddha . Praṇava is proclaimed thereafter. His heart is refulgent. Vāsudeva is the Lord and this Mantra reveals him. He who repeats this Mantrarāja regularly, shall be the recipient of Siddhis due to the mercifulness of Viṣṇu.

[The Creation of Living Beings Evolved by the Lord [3]]:—

47-51. Listen with concentration. I shall recount everything, how at the beginning of the Kalpa , Mādhava who wards off adversities and calamities, who provides (bestows) affluence and who bestows worldly pleasures and liberation, created living beings.

As he contemplated the process of creation the great and brilliant form of Hari resorted to Rajoguṇa and became well-known as Viriñca . From the mouth (face) of the Lord Śakra , the Deva , was born along with Pāvaka (the Fire-god). Śakra became the lord of the three worlds and Pāvaka became the lord of the process of cooking.

From his mind (which is) perpetually cool due to his mercifulness, came out the Moon. He is the permanent protector of waters, of all the medicinal herbs and of Brāhmaṇas.

From his eyes was born the Sun that illuminates the universe. He is the cause of cold, heat and rain, and causes the (various units of) Time and is the storehouse of refulgences.

52. From his vital airs was born Samīra (the Wind-god), the life essence of the universe, the exceedingly powerful supporter of planets, stars, celestial Gaṅgā and aerial chariots.

53. From the region of the navel of that noble-souled one was born the Intermediate Space (Antarikṣa). From his head issued forth Ākāśa (Sky/Ether) that is the cause of the origin of all elements.

54. From his lotus-like feet came out the earth, the support of the multitudes of living beings. All the directions issued forth from the ears of the Supreme Soul.

55-56. From his activity of recollection were born the Worlds Bhūḥ , Bhuvaḥ etc. as well as the (nether) worlds beginning with Rasātala and Yakṣas , groups of Rākṣasas etc.

O scion of the family of Kuru , he created Brāhmaṇas, Kṣatriyas , Vaiśyas , Śūdras and the others in due order from the mouth, the arms, the thighs and the feet.

57. The Vedas , Yajña, horses, cows, goats and sheep and others originated from him, which is beyond all imagination.

58. By (mere) thought or will of the Lord of Devas the entire world of living beings, both mobile and immobile, was born. So also did Time, past, present and future.

59. Assuming the form of Vaḍavānala ('submarine fire') he drinks the waters of the ocean. At the end of the Kalpa he casts off everything that he holds within himself.

60. Adopting the form of the Sun and the Moon, he makes the sustenance of the living beings go on smoothly. He dispels darkness thereby and causes Time to function properly.

61. At the close of the Kalpa he places all the worlds within his belly and adopting the form of a child sportingly he lies on the leaf of a Banyan tree in the great ocean.

62. With the Lotus-aboded (Lakṣmī) as his second (companion) he indulges in the Yogic Slumber in the extremely comfortable and exalted couch of the body of the great Serpent.

63. The Lord of all the worlds created the Four-faced Lord of creation from the lotus rising from the lake of his navel.

64. This is a mere sport of Mukunda who works as he pleases. That Lord cannot be comprehended truly by anyone.

65-68. When there is loss of virtue (Dharma), when evil prevails, when groups of Devas undergo the greatest affliction, when the enemies of Suras become uncontrollable due to their haughtiness and increase in number, when great danger and fright befall the earth and the people of the earth, when there is inevitable misfortune causing endless agony to his devotees of excellent nature, he assumes eagerly the forms befitting (the particular occasion). [4] He destroys the evil immediately and causes the welfare of the universe.

69-70. With his Rājasa form he takes up the name Vidhi and creates. Adopting the Sāttvika form and the name Hari he sustains the universe. After adopting Tāmasa activity and the name Hara he destroys (the universe). There is none who knows the greatness of the Slayer of Madhu.

With the parts of Yajña all the limbs and joints of the form of Boar are constituted. [5] The Lord of the worlds assumes that form and takes up his residence on this mountain. I shall describe how it happened in detail, O son of the overlord of the Devas.

[1]: [1] : As there is no river called Bhavanāśinī joining Kṛṣṇaveṇī bhavanāśinyā is taken as an adjective to the word Kalyayā .

[2]: [2] : This is the Pāñcarātra influence. These four manifestations are called Vyūhas in that system.

[3]: [3] : This theory of evolution of the universe is to a great extent based on the Puruṣa Sūkta (RV X.90) with Purāṇic element, e.g. Viṣṇu's yogic slumber at the end of the Kalpa and creation of god Brahmā etc.

[4]: [4] : Cf. yadā yadā hi dharmasya glānir bhavati....tadātmānaṃ sṛjāmyaham || (BG IV.7)

[5]: [5] : For the concept of Yajña-varāha see p. 1, ftn 2.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 36

Glorification of the Boar Incarnation (of Viṣṇu)

Chapter 36 of 221 · 61 detected Sanskrit verse markers

Sanskrit

।। अथ वराहकृतधरण्युद्धरणक्रमः।।
।। भरद्वाज उवाच ।। ।।
पुरा निशात्यये धातुः प्रबुद्धो मधुसूदनः ।।
पुनः प्रवृत्तिं भूतानामन्वियेष धिया भृशम् ।।१।।
विना वसुमतीमन्ये भूतौघधरणक्षमाः ।।
न भवन्तीति हृदये तर्कस्तस्याजनिष्ट च ।। २ ।।
अपश्यत्प्रणिधानेन महीं पातालगोचराम्।।
अतिमात्रभयोद्विग्नां परीतां महताम्बुना ।। ३ ।।
प्रतिपेदे तदा रूपं भूसमुद्धरणोचितम् ।।
उपकर्मोष्ठमनलजिह्वं प्रणवघोषणम् ।।४।।
चतुराम्नायचरणं प्रायश्चित्तखुरांचितम् ।।
प्राग्वंशकायं विलसद्दर्भरोमावलीयुतम् ।। ५ ।।
प्रवर्ग्यावर्तसंपन्नं दक्षिणाग्न्युदरान्वितम् ।।
स्रुक्तुण्डमखिलैः सर्वैः संविभक्तांगसन्धिकम् ।। ६ ।।
दिव्यसूक्तसटाजालं परत्रह्मशिरस्तथा ।।

हव्यकव्यरयोपेतं विशुद्धपशुजानुकम् ।। ७ ।।
उक्तात्युक्तादिकच्छन्दोमार्गमंत्र बलान्वितम् ।।
सर्वयज्ञमयं दिव्यं वाराहं रूपमास्थितः ।। ८ ।।
अन्वेष्टुं धरणीमब्धेर्विवेश सलिलांतरम् ।।
दंष्ट्राबालशशांकोत्थलसत्कांतिचयैर्हठात्।। ।। ९ ।।
कल्पांतसमयस्फीतं तमिस्रमपसारयन् ।।
अभिभूतांबुभृद्भोषैर्मुहुर्ब्रह्माण्डकन्दराम् ।। 2.1.36.१० ।।
निनादमुखरां कुर्वन्गाढैर्घुरुघुरुस्वनैः ।।
खुरप्रखुरविन्यासैर्जर्जरीकृतविग्रहम् ।। ११ ।।
इतस्ततो विलुठयन्नुरगाणामधीश्वरम् ।।
तीव्रैर्निःश्वासपवनैरापातालं सरित्पतेः ।। १२ ।।
प्रापयन्नतलस्पर्शमन्तरं दर्शनीयताम् ।।
अतिदीर्घेण पात्रेण मग्नोन्मग्नेन वारिधेः ।। १३ ।।
संक्षोभितानि पाथांसि कुर्वन्नन्तर्ययौ तदा ।।
सप्तपातालमूलाधः स्थितां तोये भयाकुलाम् ।। १४ ।।

वेपमानां समालोक्य धरणीं हृष्टमानसः ।।
तामारोप्य स्वदंष्ट्राग्रमुन्मज्ज सरित्पतेः ।। १५ ।।
संस्तूयमानो मुनिभिर्जनलोकनिवासिभिः ।।
तस्मिन्नुह्वहति प्रेम्णा देवे वसुमतीं क्षणम् ।। १६ ।।
प्रतिसारा बभूवाधो वारिधेमर्ङ्गलोचिता ।।
तदुत्तारणवेलायां वराहवपुषोऽर्जुन ।। १७ ।।
गम्भीरघोषैरम्भोधिः प्राप मंगलतूर्यताम् ।।
उद्वृत्तवीचिविक्षिप्तशीकरासारसंगतः ।। १८ ।।
भेजे मुक्ताफलचयो मंगलाक्षतविभ्रमम्।।
उद्वूढा तेन देवेन सा बभौ सलिलाप्लुता ।। १९ ।।
गाढरागसमुत्पन्नस्वेदक्लिन्नतनूरिव ।।
इत्थमुद्धृत्य भगवान्महीं पातालमूलतः ।। 2.1.36.२० ।।
सुदृढं स्थापयामास मध्येऽम्बुनिधिपाथसाम् ।।
तेनोद्धृतायां मेदिन्यां पूर्णं तद्धनभोन्तरे ।। २१ ।।
जलं तत्कृतमर्यादाऽव्यवच्छिन्नमभूत्तदा ।।

संस्थाप्य पृथिवीमित्थं तदीयाधारसिद्धये ।। २२ ।।
दिग्गजानहिराजं च कमठं च न्यवेशयत् ।।
तेषामपि च सर्वेषामाधारत्वेन सादरम् ।। २३ ।।
अव्यक्तरूपां स्वां शक्तिं युयोज च दयानिधिः ।।
ततो धरां समुद्धृत्य स्थितं किटितनुं हरिम् ।। २४ ।।
तुष्टुवुः सनकाद्यास्तं जनलोकनिवासिनः ।।
तदा वराहवपुषमाराध्य पुरुषोत्तमम् ।। २५ ।।
तदाज्ञया जगद्ब्रह्मा यथापूर्वमकल्पयत् ।। २६ ।।
।। अर्जुन उवाच ।। ।।
कल्पान्तसलिले मग्ना कथं तिष्ठति भूरियम् ।।
सप्तपाताललोकाधः किमाधारा महामुने ।। २७ ।।
कल्पकालः कियानेष स्यात्तद्वृत्तिश्च कीदृशी ।। २८ ।।
।। अथ कल्पवृत्तांतवर्णनपूर्वकं श्वेतवराहावतारवर्णनम् ।। ।।
एतद्विस्तार्य सकलं मम ब्रह्मन्मुने वद ।। २९ ।।
।। भरद्वाज उवाच ।। ।।

विनाडिकानां षष्ट्या स्यान्नाडिकैका दिनं भवेत् ।।
तत्षष्ट्या दिवसास्त्रिंशन्मासः पक्षद्वयात्मकः ।। 2.1.36.३० ।।
मासौ द्वावृतुरित्युक्तस्तैः षड्भिर्वत्सरो भवेत् ।।
अयनद्वितयाकारः शीतवर्षोष्णसंश्रयः ।। ३१ ।।
देवासुराणामन्योयमहोरात्रं विपर्ययात् ।।
उत्तरं दक्षिणे भानोरयने ते यथाक्रमम् ।। ३२ ।।
मानुषाब्दैः खखव्योमखाक्षिपावकसागरैः ।।
महायुगं भवेत्पार्थ कृताद्याकारसंयुतम् ।। ।। ३३ ।।
सप्तत्या सैकया कालो युगानामन्तरं मनोः ।।

अस्मिञ्छवेतवराहाख्ये कल्पे जातान्मनूञ्छृणु ।। ३४ ।।
स्वायंभुवः स्यात्प्रथमस्ततः स्वारोचिषो मनुः ।।
उत्तमस्तामसाख्यश्च रैवतश्चाक्षुषाह्वयः ।। ३५ ।।
एते गताः प्राङ्मनवः षट्सेन्द्रसुरतापसाः ।।
वैवस्वतो वर्ततेऽद्य सप्तमो मनुरर्जुन ।। ३६ ।।
आदित्यवसुरुद्राद्यास्तत्काले देवतागणाः ।।

इष्ट्वाश्वमेधशतकं तेजस्वी प्राप शक्रताम् ।। ३७ ।।
विश्वामित्रोऽहमत्रिश्च जमदग्निश्च कश्यपः ।।
वसिष्ठो गौतमश्चैव ते वै सप्तर्षयोऽर्जुन ।। ३८ ।।
इक्ष्वाकुप्रमुखाः शूरा मनुपुत्रा महाबलाः ।।
अवनिं पालयामासुर्नित्यं धर्मपरायणाः ।। ३९ ।।
सूर्यदक्षब्रह्मधर्मरुद्राणां पञ्च सूनवः ।।
सावर्णिरौच्यभौमाद्या भविष्यन्मनुसप्तकम् ।। 2.1.36.४० ।।
चतुर्दश विधातुस्ते भवन्ति मनवोऽहनि ।।
तत्कल्पसंज्ञं तस्यान्ते निशा स्यात्तत्समा शृणु ।। ४१ ।।
दिनावसानसमये ब्रह्मणः पाण्डुनन्दन ।।
जायतेऽवग्रहो घोरः पृथिव्यां शतवार्षिकः ।। ४२।।
तस्मिन्नवग्रहे पृथ्व्यां नीरसायां धनञ्जय ।।
चतुर्विधानि भूतानि समायान्ति परिक्षयम् ।। ४३ ।।
तदा तप्तशिखाकारैरुपेतो घर्मदीधितिः ।।
मयूखैरग्निसदृशैर्वमद्भिः पावकच्छटाः ।। ४४ ।।

विनष्टग्रामनगरशैलवृक्षादिकानना ।।
कूर्मपृष्ठोपमोर्वी स्यात्तप्तायःपिण्डसन्निभा ।। ४५ ।।
ततो विधातुर्गात्रेभ्यः समुत्पन्ना महाघनाः ।।
आच्छादयन्तो गगनं गर्जितध्वानबन्धुराः ।। ४६ ।।
सितपीतारुणश्यामाश्चित्रवर्णाश्च भीषणाः ।।
शैलेभसौधवृक्षादिनानारूपसमन्विताः ।। ४७ ।।
ते शताब्दमितं कालं महावृष्टिं वितन्वते ।।
तेनाम्भसा शमं याति सूर्योद्भूतो महानलः ।। ४८ ।।
भूयश्च शतवर्षाणि वर्षन्त्युग्रं महाघनाः ।।
तदम्भसा समुद्वेला विकृतिं यान्ति वार्द्धयः ।। ४९ ।।
कल्पान्ताम्बुदनिर्मुक्तं लोकान्व्याप्नोति तज्जलम् ।।
भूर्भुवःस्वर्महर्लोकानावृणोति तमो महत् ।।
तदा निमग्ना सलिले मही पातालमूलगा ।। 2.1.36.५० ।।
अनष्टा कथमप्यास्ते ब्रह्मशक्त्यवलम्बिता ।।
अथ निःश्वाससंभूतो मारुतो ब्रह्मणोऽर्जुन ।। ५१ ।।

उत्सारयति तान्सर्वान्कल्पान्तोत्थान्महाघनान् ।।
एवं प्रवृद्धः पवनः शतसंवत्सरात्मकम् ।। ५२ ।।

कालं निरन्तरं वाति दुर्निवाररयोत्थितः ।।
तमुग्रमनिलं हित्वा हरेर्नाभिसरोरुहे ।। ५३ ।।
योगनिद्रामवाप्नोति तस्मिन्पाथसि पद्मभूः ।।
योगनिद्रानुषक्तस्य याति तस्य जगद्विभोः ।। ५४ ।।
तावती शर्वरी पार्थ दिनं यावत्प्रमाणकम् ।।
निशायां समतीतायामुत्थितो वेगवान्पुनः ।। ५५ ।।
सृजप्यखिलजन्तून्वै पूर्ववच्छासनाद्धरेः ।।
कल्पेकल्पे समुचितै रूपैः पाति जगद्धरिः । ५६ ।।
अस्मिन्कल्पे श्वेतवर्णां प्राप्तवान्यज्ञपोत्रिताम्।।
वराहवपुषा देवो विहरन्नवनीतले ।।५७।।
स्वपूर्वनियतावासं प्रपेदे वेंकटाचलम् ।।
स्वामिपुष्करिणीतीरे चरंश्चिरमधोक्षजः।।५८।।
भक्त्या परमया युक्तमपश्यज्जलजासनम् ।।

संपूज्य प्रार्थयामास ब्रह्मा तं भूतभावनम् ।। ५९ ।।
पुरातनीं निजां स्वामिन्भज दिव्यां तनूमिति ।।
गृहीत्वानुनयं तस्य त्यक्त्वा तां सूकराकृतिम् ।। 2.1.36.६० ।।
अनन्यभजनीयां स्वां प्राप विश्वात्मिकां तनुम् ।।
तथास्थितं गिरौ तत्र कृत्वाप्युत्साहमूर्जितम् ।।।। ६१ ।।
द्रष्टुं न शेकुः सर्वेऽपि कालेन बहुनापि च ।। ६२ ।।
।। अर्जुन उवाच ।। ।।
दर्शनस्मरणादीनां हरिरित्थमगोचरः ।।
कथं प्रत्यक्षतां प्राप मानुषाणां महामुने ।। ६३ ।।
भाग्यभूतोऽथ जगतां यः को वाऽऽराध्य तं विभुम् ।।
इह प्रकाशयामास कथामेतां निवेदय ।। ६४ ।।
हरिकथाश्रवणं दुरितापहं कथयतां सकलागमविद्भवान् ।।
सुकृतिनां ननु संप्रति धुर्यता मुनिवरेण्य ममाद्य समागता ।। ६५ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये
सुवर्णमुखरीमाहात्म्यप्रशंसायां वराहावतारकीर्तनं नाम षट्त्रिंशोऽध्यायः ।। ३६ ।।

Roman transliteration

|| atha varāhakṛtadharaṇyuddharaṇakramaḥ||
|| bharadvāja uvāca || ||
purā niśātyaye dhātuḥ prabuddho madhusūdanaḥ ||
punaḥ pravṛttiṃ bhūtānāmanviyeṣa dhiyā bhṛśam ||1||
vinā vasumatīmanye bhūtaughadharaṇakṣamāḥ ||
na bhavantīti hṛdaye tarkastasyājaniṣṭa ca || 2 ||
apaśyatpraṇidhānena mahīṃ pātālagocarām||
atimātrabhayodvignāṃ parītāṃ mahatāmbunā || 3 ||
pratipede tadā rūpaṃ bhūsamuddharaṇocitam ||
upakarmoṣṭhamanalajihvaṃ praṇavaghoṣaṇam ||4||
caturāmnāyacaraṇaṃ prāyaścittakhurāṃcitam ||

prāgvaṃśakāyaṃ vilasaddarbharomāvalīyutam || 5 ||
pravargyāvartasaṃpannaṃ dakṣiṇāgnyudarānvitam ||
sruktuṇḍamakhilaiḥ sarvaiḥ saṃvibhaktāṃgasandhikam || 6 ||
divyasūktasaṭājālaṃ paratrahmaśirastathā ||

havyakavyarayopetaṃ viśuddhapaśujānukam || 7 ||
uktātyuktādikacchandomārgamaṃtra balānvitam ||
sarvayajñamayaṃ divyaṃ vārāhaṃ rūpamāsthitaḥ || 8 ||
anveṣṭuṃ dharaṇīmabdherviveśa salilāṃtaram ||
daṃṣṭrābālaśaśāṃkotthalasatkāṃticayairhaṭhāt|| || 9 ||
kalpāṃtasamayasphītaṃ tamisramapasārayan ||
abhibhūtāṃbubhṛdghoṣairmuhurbrahmāṇḍakandarām || 2.1.36.10 ||
ninādamukharāṃ kurvangāḍhairghurughurusvanaiḥ ||
khuraprakhuravinyāsairjarjarīkṛtavigraham || 11 ||
itastato viluṭhayannuragāṇāmadhīśvaram ||
tīvrairniḥśvāsapavanairāpātālaṃ saritpateḥ || 12 ||
prāpayannatalasparśamantaraṃ darśanīyatām ||
atidīrgheṇa pātreṇa magnonmagnena vāridheḥ || 13 ||
saṃkṣobhitāni pāthāṃsi kurvannantaryayau tadā ||
saptapātālamūlādhaḥ sthitāṃ toye bhayākulām || 14 ||

vepamānāṃ samālokya dharaṇīṃ hṛṣṭamānasaḥ ||
tāmāropya svadaṃṣṭrāgramunmamajja saritpateḥ || 15 ||
saṃstūyamāno munibhirjanalokanivāsibhiḥ ||
tasminnudvahati premṇā deve vasumatīṃ kṣaṇam || 16 ||
pratisārā babhūvādho vāridhemarṇgalocitā ||
taduttāraṇavelāyāṃ varāhavapuṣo'rjuna || 17 ||
gambhīraghoṣairambhodhiḥ prāpa maṃgalatūryatām ||
udvṛttavīcivikṣiptaśīkarāsārasaṃgataḥ || 18 ||
bheje muktāphalacayo maṃgalākṣatavibhramam||
udūḍhā tena devena sā babhau salilāplutā || 19 ||
gāḍharāgasamutpannasvedaklinnatanūriva ||
itthamuddhṛtya bhagavānmahīṃ pātālamūlataḥ || 2.1.36.20 ||
sudṛḍhaṃ sthāpayāmāsa madhye'mbunidhipāthasām ||
tenoddhṛtāyāṃ medinyāṃ pūrṇaṃ tadbhūnabhontare || 21 ||
jalaṃ tatkṛtamaryādā'vyavacchinnamabhūttadā ||

saṃsthāpya pṛthivīmitthaṃ tadīyādhārasiddhaye || 22 ||
diggajānahirājaṃ ca kamaṭhaṃ ca nyaveśayat ||
teṣāmapi ca sarveṣāmādhāratvena sādaram || 23 ||
avyaktarūpāṃ svāṃ śaktiṃ yuyoja ca dayānidhiḥ ||
tato dharāṃ samuddhṛtya sthitaṃ kiṭitanuṃ harim || 24 ||
tuṣṭuvuḥ sanakādyāstaṃ janalokanivāsinaḥ ||
tadā varāhavapuṣamārādhya puruṣottamam || 25 ||
tadājñayā jagadbrahmā yathāpūrvamakalpayat || 26 ||
|| arjuna uvāca || ||
kalpāntasalile magnā kathaṃ tiṣṭhati bhūriyam ||
saptapātālalokādhaḥ kimādhārā mahāmune || 27 ||
kalpakālaḥ kiyāneṣa syāttadvṛttiśca kīdṛśī || 28 ||
|| atha kalpavṛttāṃtavarṇanapūrvakaṃ śvetavarāhāvatāravarṇanam || ||
etadvistārya sakalaṃ mama brahmanmune vada || 29 ||
|| bharadvāja uvāca || ||

vināḍikānāṃ ṣaṣṭyā syānnāḍikaikā dinaṃ bhavet ||
tatṣaṣṭyā divasāstriṃśanmāsaḥ pakṣadvayātmakaḥ || 2.1.36.30 ||
māsau dvāvṛturityuktastaiḥ ṣaṅbhirvatsaro bhavet ||
ayanadvitayākāraḥ śītavarṣoṣṇasaṃśrayaḥ || 31 ||
devāsurāṇāmanyoyamahorātraṃ viparyayāt ||
uttaraṃ dakṣiṇe bhānorayane te yathākramam || 32 ||
mānuṣābdaiḥ khakhavyomakhākṣipāvakasāgaraiḥ ||
mahāyugaṃ bhavetpārtha kṛtādyākārasaṃyutam || || 33 ||
saptatyā saikayā kālo yugānāmantaraṃ manoḥ ||
asmiñchvetavarāhākhye kalpe jātānmanūñchṛṇu || 34 ||
svāyaṃbhuvaḥ syātprathamastataḥ svārociṣo manuḥ ||
uttamastāmasākhyaśca raivataścākṣuṣāhvayaḥ || 35 ||
ete gatāḥ prāṅmanavaḥ ṣaṭsendrasuratātpasāḥ ||
vaivasvato vartate'dya saptamo manurarjuna || 36 ||
ādityavasurudrādyāstatkāle devatāgaṇāḥ ||

iṣṭvāśvamedhaśatakaṃ tejasvī prāpa śakratām || 37 ||
viśvāmitro'hamatriśca jamadagniśca kaśyapaḥ ||
vasiṣṭho gautamaścaiva te vai saptarṣayo'rjuna || 38 ||
ikṣvākupramukhāḥ śūrā manuputrā mahābalāḥ ||
avaniṃ pālayāmāsurnityaṃ dharmaparāyaṇāḥ || 39 ||
sūryadakṣabrahmadharmarudrāṇāṃ pañca sūnavaḥ ||
sāvarṇiraucyabhaumādyā bhaviṣyanmanusaptakam || 2.1.36.40 ||
caturdaśa vidhātuste bhavanti manavo'hani ||
tatkalpasaṃjñaṃ tasyānte niśā syāttatsamā śṛṇu || 41 ||
dināvasānasamaye brahmaṇaḥ pāṇḍunandana ||
jāyate'vagraho ghoraḥ pṛthivyāṃ śatavārṣikaḥ || 42||
tasminnavagrahe pṛthvyāṃ nīrasāyāṃ dhanañjaya ||
caturvidhāni bhūtāni samāyānti parikṣayam || 43 ||
tadā taptaśikhākārairupeto gharmadīdhitiḥ ||
mayūkhairagnisadṛśairvamadbhiḥ pāvakacchaṭāḥ || 44 ||

vinaṣṭagrāmanagaraśailavṛkṣādikānanā ||
kūrmapṛṣṭhopamorvī syāttaptāyaḥpiṇḍasannibhā || 45 ||
tato vidhāturgātrebhyaḥ samutpannā mahāghanāḥ ||
ācchādayanto gaganaṃ garjitadhvānabandhurāḥ || 46 ||
sitapītāruṇaśyāmāścitravarṇāśca bhīṣaṇāḥ ||
śailebhasaudhavṛkṣādinānārūpasamanvitāḥ || 47 ||
te śatābdamitaṃ kālaṃ mahāvṛṣṭiṃ vitanvate ||
tenāmbhasā śamaṃ yāti sūryodbhūto mahānalaḥ || 48 ||
bhūyaśca śatavarṣāṇi varṣantyugraṃ mahāghanāḥ ||
tadambhasā samudvelā vikṛtiṃ yānti vārddhayaḥ || 49 ||
kalpāntāmbudanirmuktaṃ lokānvyāpnoti tajjalam ||
bhūrbhuvaḥsvarmaharlokānāvṛṇoti tamo mahat ||
tadā nimagnā salile mahī pātālamūlagā || 2.1.36.50 ||
anaṣṭā kathamapyāste brahmaśaktyavalambitā ||
atha niḥśvāsasaṃbhūto māruto brahmaṇo'rjuna || 51 ||

utsārayati tānsarvānkalpāntotthānmahāghanān ||
evaṃ pravṛddhaḥ pavanaḥ śatasaṃvatsarātmakam || 52 ||
kālaṃ nirantaraṃ vāti durnivārarayotthitaḥ ||
tamugramanilaṃ hitvā harernābhisaroruhe || 53 ||
yoganidrāmavāpnoti tasminpāthasi padmabhūḥ ||
yoganidrānuṣaktasya yāti tasya jagadvibhoḥ || 54 ||

tāvatī śarvarī pārtha dinaṃ yāvatpramāṇakam ||
niśāyāṃ samatītāyāmutthito vegavānpunaḥ || 55 ||
sṛjapyakhilajantūnvai pūrvavacchāsanāddhareḥ ||
kalpekalpe samucitai rūpaiḥ pāti jagaddhariḥ | 56 ||
asminkalpe śvetavarṇāṃ prāptavānyajñapotritām||
varāhavapuṣā devo viharannavanītale ||57||
svapūrvaniyatāvāsaṃ prapede veṃkaṭācalam ||
svāmipuṣkariṇītīre caraṃściramadhokṣajaḥ||58||
bhaktyā paramayā yuktamapaśyajjalajāsanam ||

saṃpūjya prārthayāmāsa brahmā taṃ bhūtabhāvanam || 59 ||
purātanīṃ nijāṃ svāminbhaja divyāṃ tanūmiti ||
gṛhītvānunayaṃ tasya tyaktvā tāṃ sūkarākṛtim || 2.1.36.60 ||
ananyabhajanīyāṃ svāṃ prāpa viśvātmikāṃ tanum ||
tathāsthitaṃ girau tatra kṛtvāpyutsāhamūrjitam |||| 61 ||
draṣṭuṃ na śekuḥ sarve'pi kālena bahunāpi ca || 62 ||
|| arjuna uvāca || ||
darśanasmaraṇādīnāṃ haritthamagocaraḥ ||
kathaṃ pratyakṣatāṃ prāpa mānuṣāṇāṃ mahāmune || 63 ||
bhāgyabhūto'tha jagatāṃ yaḥ ko vā"rādhya taṃ vibhum ||
iha prakāśayāmāsa kathāmetāṃ nivedaya || 64 ||
harikathāśravaṇaṃ duritāpahaṃ kathayatāṃ sakalāgamavidbhavān ||
sukṛtināṃ nanu saṃprati dhuryatā munivareṇya mamādya samāgatā || 65 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye suvarṇamukharīmāhātmyapraśaṃsāyāṃ varāhāvatārakīrtanaṃ nāma
ṣaṭtriṃśo'dhyāyaḥ || 36 ||

English translation

[The Way Varāha Lifted up the Earth]:—

Bharadvāja said :

1. Formerly at the end of the Night of the Creator the Slayer of Madhu woke up. In his mind he thought about the acts of living beings.

2. He suspected in his heart, ‘Excepting the Earth no one else will be able to bear the burden of the flood (i.e. mass) of living beings.’

3. With abstract and profound meditation he saw the Earth in the neighbourhood of Pātāla . She was extremely frightened and was flooded with a vast sheet of water.

4-8. The Lord then adopted a form fit (to accomplish the task) of lifting up the Earth. Upakarman (subsidiary holy rite) was his lip; fire was his tongue, Praṇava was his loud grunt; the four Vedas were his four legs; expiatory rites his beautiful hoofs; Prāgvaṃśa (a sacrificial chamber with the columns or beams turned to the east) was his body; the shining Darbha grass constituted the hair on his body. Pravargya (a ceremony preliminary to the Soma Sacrifice) constituted the lock of hair curling backwards; the Dakṣiṇāgni (a type of sacrificial fire) was his belly. The wooden ladle Sruk was his snout; all the complete parts (of Yajña) constituted his limbs and joints. Divine hymns constituted his manes; Supreme Brahman was his head. Havya and Kavya were his velocity; the pure sacrificial animal was his knee; Ukta , Atyukta and other metres were his pathways; Mantras constituted his

strength. Thus the Lord adopted the form of divine Boar identical entirely with Yajña.

9-15. In order to find out the Earth he entered the waters of the Ocean. With the lustrous beams of his curved teeth resembling the Crescent Moon, he forcibly dispelled the dense darkness characterizing the close of the Kalpa . With the intense Ghurughuru sounds that suppressed (drowned) the rumbling sounds of the clouds he made the cavity of the Cosmic Egg reverberate with sound.

Treading with his hoofs as sharp and tough as the arrow Khurapra, he made the body of the Lord of Serpents severely shattered and tossed it here and there. With his powerful breath-winds he made the interior of the Ocean come to the surface within the range of vision. With his long snout getting immersed in water and rising up again he stirred up the waters. Thus he went into the Ocean. He saw the trembling Earth stationed beneath the bottom of the seven nether worlds. She was agitated with fear. On seeing her he was delighted in his mind. He placed her on the tip of his curved teeth and rose up to the surface of the Ocean.

16-19. He rose up from the Ocean even as he was eulogized by the Sages residing in Janaloka .

When the Lord lifted up (married) the Earth with love the (water) of the Ocean falling down (from its surface) became the auspicious marriage screen for a short while. At the time of taking her across, O Arjuna , the Ocean, through its majestic thundering sound, performed the functions of the auspicious musical instruments unto the Lord in the form of the Boar.

Pearls scattered up by the sprays of water by the curling waves gave the impression of the maṅgalākṣatas (auspicious raw rice-grains showered over the couple in marriage).

Married (lifted up) by that Lord and dripping with the water (of the Ocean), the Earth shone as if her body was rendered wet due to the perspiration arising from intense love (for the Lord).

20-26. After lifting up the Earth from beneath the nether worlds thus the Lord placed her firmly in the midst of the waters of the Ocean.

When the Earth was lifted up by him, the water that filled up the space between the Earth and the atmosphere became the inviolable line of demarcation of the boundary made by him.

After establishing the Earth thus he placed the Elephants of the Quarters, the King of Serpents and the Tortoise for giving her extra support. That receptacle of mercy (Hari) willingly applied his own Śakti (power) in an unmanifest form as a support for them all.

As Hari thus stood in the form of Boar after retrieving the Earth, the residents of Janaloka beginning with Sanaka eulogized him.

After propitiating Puruṣottama in the form of Boar and at his behest, Brahmā created the universe as before.

Arjuna enquired :

27-28. O great sage, how does this Earth stand when sunk within the watery expanse at the time of the close of the Kalpa beneath the seven nether worlds? What is her support? How long does the period of a Kalpa last? What is its function?

29. Explain all this in detail to me, O Brāhmaṇa , O sage.

[The Incarnation of Śveta Varāha and Details of the Period of Kalpa]:—

Bharadvāja explained :

30-34. Sixty Vināḍīkās [Vināḍikās ?] make one Nāḍikā . [1] Sixty Nāḍikās make a full day. Thirty days make a month which consists of two Pakṣas (fortnights). Two months make what is called a Ṛtu (season). Such six Ṛtus make one year. It is in the form of two Ayanas (transits of the Sun). It has (a cycle of) chillness, rains and heat.

Days and nights of Devas and Asuras are in opposition to each other. The two Ayanas of the Sun are the northern and the southern transits.

One Mahāyuga (a great Yuga , i.e. a set of four ordinary Yugas), O son of Pṛthā , consists of four hundred and thirty-two thousand human years. They are in the form of Kṛta etc. The period consisting of seventy-one Mahāyugas is one Manvantara . Listen to the Manus born in this Kalpa named Śveta-Varāha.

35-40. Svāyaṃbhuva was the first Manu . [2] Then Svārociṣa became Manu. Afterwards came Uttama , Tāmasa , Raivata and Cākṣuṣa .

All these six Manus along with (their special) Indras , Suras and Sages have passed away previously. It is Vaivasvata who is the Manu now, O Arjuna. He is the seventh Manu. Ādityas , Vasus , Rudras and others are the groups of Devas in his regime. After performing a hundred horse-sacrifices the most brilliant one attained the position of Indra .

The Seven Sages, O Arjuna, are Viśvāmitra , I (i.e. Bharadvāja), Atri , Jamadagni , Kāśyapa [errata: Kaśyapa], Vasiṣṭha and Gautama . The sons of Manu were extremely mighty. There were great warriors with Ikṣvāku as their Chief. They ruled over the Earth. They were always devoted to virtue. The five sons of Sūrya , Dakṣa , Brahmā, Dharma and Rudra called (respectively) Sūryasāvarṇi, Dakṣasāvarṇi , Brahmasāvarṇi , Dharmasāvarṇi and Rudrasāvarṇi together with Raucya and Bhauma are the seven future Manus.

41. In the course of a day of Brahmā there are fourteen Manus. This period is called a Kalpa . At the end of it there shall be night, the extent of it being equal to that (of the Day of Brahmā). Listen.

42. Towards the close of a day of Brahmā, O son of Pāṇḍu , a terrible drought lasting for a hundred years befalls the earth. [3]

43. In the course of that drought, when the earth becomes dry, O Dhanañjaya , the four types of living beings get perished.

44. At that time the Sun will be endowed with rays that will resemble fire. It will vomit sparks of fire and that will have hot flames like fiery tufts of hair.

45. With the villages, cities, mountains, trees, forests etc. perished, the earth then becomes comparable with the back of a tortoise. It will resemble a red-hot ball of fiery iron.

46-48. Then from the limbs of the Creator great clouds will issue forth. They will cover up the sky. They will have loud roaring, thundering sound. They will be terrible with different colours such as white, yellow, red, black and variegated colour too. They will have the forms of mountains, elephants, mansions, trees etc. They will cause a great shower for a period of one hundred years. With that water the great fire caused by the Sun will be extinguished.

49. Again for a hundred years the great clouds will cause a fierce downpour. On account of that water all the oceans will be flooded and they will undergo change in form.

50-55a. That water poured down by the clouds at the close of the Kalpa spreads to all the worlds. A dense darkness envelops the worlds of Bhūḥ , Bhuvaḥ , Svaḥ and Mahaḥ .

The earth sunk under water goes down to the bottom of the nether worlds. It does not perish. It stays there somehow supported by the Śakti of Brahmā.

Then, O Arjuna, the wind issuing forth from the breath of Brahmā drives away all those great clouds rising at the close of the Kalpa.

The wind then blows incessantly for a period of hundred years without a break. Its velocity cannot be checked.

Shunning this fierce wind the Lotus-born Lord goes into Yogic Slumber and lies hidden within the lotus coming out from the navel of Hari in the vast sheet of water.

As the Lord of the universe is thus engrossed in Yogic Slumber, O son of Pṛthā, the night of the same extent as the day befalls him.

55b-59. When the night passes off, he gets up quickly and as before creates all the creatures at the behest of Hari.

Hari protects the universe in different Kalpas adopting befitting forms. In this Kalpa he had adopted the form of white Boar consisting of the parts of Yajña. Sporting about on the earth in the form of Boar, the Lord reached Veṅkaṭācala , his own stipulated previous abode.

While wandering over the banks of Svāmipuṣkariṇī for a long time, Lord Viṣṇu saw the Lotus-based Lord endowed with great devotion.

Brahmā worshipped that sanctifier of living beings and requested:

60-62. “O Lord, resort to your own previous divine body.” Accepting his request, the Lord abandoned the form of Boar and resorted to his own cosmic body that cannot be worshipped by anyone else. He stood thus with great earnestness and enthusiasm. Even after a long time no one was able to see him.

Arjuna said :

63-65. Hari thus became imperceptible and could not even be remembered. How then, O great sage, did he become manifest to human beings? Did anyone who, due to the good luck of the worlds, propitiated the Lord, reveal him here? Tell me this story?

You are conversant with all the Āgamas . Do recount the story of Hari, the hearing of which dispels sins. O excellent one among the sages, I have now attained the foremost place among meritorious persons.

[1]: [1] : VV 29-34 give the measures of Time.

[2]: [2] : VV 35-40 give the list of Manus.

[3]: [3] : The Puranic concepts about the destruction of the world at the end of a Kalpa are given in vv 42-55.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 37

The Arrival of Śaṅkha, Agastya and Others at Śrī Veṅkaṭācala

Chapter 37 of 221 · 58 detected Sanskrit verse markers

Sanskrit

।। ।। अथ शंखाभिधाननृपवृत्तान्तः ।।
।। भारद्वाज उवाच ।। ।।
शृणु पार्थ प्रवक्ष्यामि कथामाश्चर्यकारिणीम् ।।
यथाऽसौ भगवानस्मिञ्छैले प्राप प्रकाशताम् ।। १ ।।
श्रुताभिधानो नृपतिरस्ति हैहयवंशजः ।।
यः प्रजाः स्वा इव चिरं शशास धरणीं शुभाम् ।। २ ।।
तस्य पुत्रो गुणनिधिः शंखो नाम महीपतिः ।।
पालयामास वसुधां सर्वशास्त्रविशारदः ।। ३ ।।
तस्य विष्णौ जगन्नाथे पुण्डरीकायतेक्षणे ।।
बभूव निश्चला भक्तिः परित्यक्तान्यसंश्रया ।। ४ ।।
देवदेवं जगन्नाथमनन्तं पुरुषोत्तमम् ।।
प्रगाढनिश्चयो नित्यं ध्यायन्नद्भुतवैभवम् ।। ५ ।।
चक्रे व्रतानि दानानि पुण्यानि विविधानि च ।।
वेदवेद्यस्य नियतं प्रीत्यर्थं मधुविद्विषः ।। ६ ।।
तमुद्दिश्यैव विदधे वाजिमेधादिकान्क्रतून् ।।

यथोक्तदक्षिणायोगात्प्रीणिताशेषभूसुरः ।। ।। ७ ।।
इष्टापूर्त्तात्मकं चक्रे कर्मजातमतन्द्रितः ।।
विन्यस्तहृदयो नित्यं केशवे भक्तवत्सले ।। ८ ।।
स्मरत्यजस्रं गोविन्दं जपत्यच्युतमव्ययम् ।।
पूजयत्यब्जनयनं संकीर्तयति शार्ङ्गिणम् ।। ९ ।।
शृणोति सततं राजा संसारार्णवतारिणीः ।।
पौराणिकैः समाख्याताः पवित्रा वैष्णवी कथाः ।।2.1.37.१०।।
ब्राह्मणानर्चति स्मायं हरिप्रीत्यर्थमेव च ।।
इत्थं सर्वात्मना युक्तोऽप्यश्रान्तः पृथिवीपतिः ।। ११ ।।
नापश्यच्छाश्वतैश्वर्यं स्वतन्त्रं पुरुषोत्तमम् ।।
अप्राप्य दर्शनं विष्णोः सर्वयज्ञमयात्मनः ।। १२ ।।
सशोकाक्रान्तहृदयः परां चिन्तामुपागमत् ।। १३ ।।
।। शंख उवाच ।। ।।
परः सहस्रैर्जनैरतीतदुष्कृतं बहु ।।
कृतं मया यदप्राप्तं हृषीकेशस्य दर्शनम् ।। १४ ।।

उपार्जितानां तमसामनेकैः पूर्वजन्मभिः ।।
अखण्डं हि फलं विष्णोर्दर्शनं मधुघातिनः ।। १५ ।।
कथं नु यायाद्भगवान्विषयं मम नेत्रयोः ।।
कदा वा लभ्यते श्रेयस्तद्वाक्याकर्णनात्मकम् ।। १६ ।।
हा धिङ्मां विहितागस्कं क्रियासाफल्यवर्जितम् ।।
नारायणकृपादूरं संसारक्लेशगोचरम् ।। १७ ।।
।। भरद्वाज उवाच ।। ।।
इति चिन्ताकुले तस्मिन्नाज्ञि जीवितनिःस्पृहे ।।
अदृश्यमूर्तिः सर्वेषां शृण्वतामाह केशवः ।। १८ ।।
।। श्रीभगवानुवाच ।। ।।
मा शोकस्य वशं यायाः शृणु वक्ष्याभि ते हितम् ।।
मदेकशरणं साधुं त्वां त्यक्ष्यामि कथं नृप ।। १९ ।।
अयं वेंकटनामाद्रिस्त्रिषु लोकेषु विश्रुतः ।।
वैकुण्ठादपि मे राजन्नावासोऽतिप्रियावहः ।। ।।2.1.37.२०।।
तं गत्वा भूधरवरं तव भक्त्या तपस्यतः ।।

गते सहस्रे वर्षाणां यास्याम्यालोकनीयताम् ।।२१।।
भवानिवोद्यतोऽगस्त्यो मम दर्शनमञ्जसा ।।
क्व वा संदृश्यते विष्णुरेवमाह चतुर्मुखम् ।। २२ ।।
वृषभाद्रौ हरिर्द्रष्टुं लभ्यते नियतात्मभिः ।।
गच्छ तत्रेति मुनये कथयामास पद्मभूः ।। २३।।
अम्भोजसंभवेनेत्थमादिष्टः कुम्भसम्भवः ।।
अञ्जनाद्रौ महावासे तपस्तप्तुं समेष्यति ।। २४ ।।
तस्मिन्महीधरे पुण्ये कृतवासो भवानपि ।।
आराध्य मां तपोनिष्ठो मम दर्शनमाप्स्यसि ।। २५ ।।
।। अथ भगवदुक्त्या शंखनृपस्य श्रीवेंकटाचलागमनम् ।।
।। भरद्वाज उवाच ।। ।।
इत्याज्ञप्तो भगवता शंखो दानववैरिणा ।।
जगाम प्रीतिमतुलां धन्योस्मीति स्वचेतसि ।। २६ ।।
विन्यस्य तनयं वज्रं प्रजापालनकर्मणि ।।
गोविन्ददर्शनापेक्षी नारायणगिरिं ययौ ।। २७ ।।

तस्य शृंगे समुत्तुंगे स्वामिपुष्करिणीं शुभाम् ।।
दिव्यैः पयोभिरापूर्णामपश्यदमृतोपमैः ।। २८ ।।
अनेकसिद्धगन्धर्वदेवर्षिगणसेविताम् ।।
भवतापप्रशमनी सर्वतीर्थसमाश्रयाम् ।। २९ ।।
जलकाकबकक्रौञ्चहंसकारण्डवाकुलाम् ।।
कुमुदोत्पलराजीवसौगन्धिकमनोहराम् ।। 2.1.37.३० ।।
तां दृष्ट्वा पद्मिनीं दिव्यां तत्तीरे विहितोटजः ।।
तोषितः स्नानपानाद्यैर्निर्विकल्पमनोगतिः ।। ३१ ।।
सर्वकर्माणि विन्यस्य जगदीशे जनार्दने ।। ३२ ।।

।। अथ भगवद्दर्शनार्थमगस्त्यस्य वेंकटाचलागमनम् ।। ।।
जपध्यानपरो नित्यं तपस्तेपे सुदारुणम् ।।
तस्मिन्नेव मुनिः काले शासनात्परमेष्ठिनः ।। ३३ ।।
अगस्त्योऽप्याससादाद्यं शैलं मुनिशतावृतः ।।
प्रतीचीं दिशमारभ्य कृतयत्नः प्रदक्षिणे ।। ३४ ।।
पश्यंस्तीर्थानि पुण्यानि बभ्राम सुचिरं गिरौ ।।

तत्र तत्र ददर्शासौ हरिदर्शनलालसान् ।। ३५ ।।
विरिंचिगुहशक्रेशविष्वक्सेनादिकान्क्रमात् ।।
सनकाद्यांश्च योगीन्द्रान्नारदप्रमुखानृषीन् ।। ३६ ।।
सिद्धगन्धर्वदैतेययक्षराक्षसपन्नगान् ।।
तैस्तैः संमान्यमानोऽसौ प्रश्रयप्रियभाषणैः ।। ३७ ।।
पश्यन्नाश्चर्यभूतानि सर्वाणि विचचार ह ।।
स्नात्वा तीर्थेषु सर्वेषु स्कन्दधारादिकेषु च ।। ३८ ।।
तत्र तत्रार्चयामास गोविन्दं जगतां पतिम् ।।
एवं भ्रान्त्वा गतेऽब्दानां सहस्रे मुनिसत्तमः ।। ३९ ।।
नापश्यत्पुण्डरीकाक्षं चिन्ताशोकपरोऽभवत् ।। 2.1.37.४० ।।
।। अथागस्त्यं प्रति गुरुवस्वाद्युक्तिः ।। ।।
तस्मिन्काले समाजग्मुर्धिषणोशनसौ पुनः ।।
राजोपरिचरो नाम वसुश्च तमृषीश्वरम् ।। ४१ ।।
अस्माकं सफलं जातं जीवितं मुनिसत्तम ।।
दृष्टो भवान्यदस्माभिर्नारायण इवापरः ।। ४२ ।।

ब्रह्मणा लोकनाथेन यदादिष्टा वयं मुने ।।
अच्युतालोकनपरास्तदिदं कथ्यते तव ।। ४३ ।।
अस्ति दक्षिणदिग्भागे वेंकटोनाम भूधरः ।।
श्वेतद्वीपादपि हरेरावासोऽयमभीप्सितः ।। ४४ ।।
तस्मिन्गिरावगस्त्यस्य शंखस्य च महीपतेः ।।
दर्शयिष्यति गोविन्दो निजरूपं जगद्गुरुः ।। ४५ ।।
तदानीं सर्वदेवानामृषीणां यक्षरक्षसाम् ।।
अस्माकं देवदेवस्य दर्शनं संभविष्यति ।। ४६ ।।
अचिरेणैव तद्भावि ततः संत्यक्तकल्मषाः ।।
अन्वेष्टुं गच्छतागस्त्यं तस्मिन्नारायणाचले ।। ४७ ।।
इत्याज्ञप्ता वयं धात्रा समागम्यात्र भाग्यतः ।।
दृष्टवन्तो महाभागं भवंतं भूरितेजसम् ।। ४८ ।।
भवता सहिता गत्वा स्वामिपुष्करिणीतटे ।।
तमप्यालोकयिष्यामः शंखं भागवतोत्तमम् ।। ४९ ।। ।।
अथागस्त्यादिकृतश्रीवेंकटाचलस्थरम्यवस्तुदर्शनम् ।।

।। ।। भरद्वाज उवाच ।। ।।
गीष्पतिप्रमुखैरित्थमादिष्टः कुम्भसंभवः ।।

शोकजालं परित्यज्य ययौ तैः सहितो द्रुतम् ।। 2.1.37.५० ।।
स ददर्श महावृक्षान्फलपुष्पभरानतात् ।।
प्ररूढशाखानिकरच्छायाच्छादितदिक्तटान् ।। ५१ ।।
सिंहदंतावलव्याघ्रवराहमहिषादिकान् ।।
मृगानालोकयामास पंथानं चांतरांतरा ।। ५२ ।।
तैस्तदानीं ददृशिरे सानवोऽप्यम्बुभृद्भृतः ।।
सुवर्णरौप्यताम्रादिशोभितास्तत्र तु ।। ५३ ।।
उच्चलच्छीकरासारनिर्वाहितदिवौकसः ।।
वेगोद्भृतशिला दृष्टाः शतशो गिरिनिर्झराः ।। ५४ ।।
तेषामापादयामास प्रमोदं मंदमारुतः ।।
कमलामोदसंवाही विचरन्गिरिसानुषु ।। ५५ ।।
शुकानां कोकिलानां च तदा शुश्रुविरे गिरः ।। ५६ ।।
तत्र तत्र समासीनान्विस्तीर्णासु दृषत्सु ते ।।

सिद्धानपश्यन्कृष्णस्य गायतो गुणवैभवम् ।। ५७ ।।
अगस्त्यप्रमुखाः सर्वे परिक्रम्य मुनीश्वराः ।।
स्वामिपुष्करिणीं दिव्यां ददृशुर्विमलोदकाम् ।। ५८ ।।
तत्तीरे विहितावासमपश्यच्छङ्खभूपतिम् ।।
वाङ्मनःकायजं कर्म सन्निवेश्य स्थितं हरौ ।। ५९ ।।
स तानालोक्य सहसा मुनीन्द्रान्संशितव्रतान् ।।
यथोक्तमकरोत्पूजां प्रणामस्तुतिपूर्विकाम् ।। 2.1.37.६० ।।
आसीनास्तत्र ते सर्वे संभाव्यान्योऽन्यमुत्सुकाः ।।
गोविन्दकीर्तनपराः कृतार्थत्वं प्रपेदिरे ।। ६१ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये
सुवर्णमुखरीमाहात्म्यप्रशंसायां श्रीवेंकटाचलं प्रति शंखागस्त्याद्यागमनवर्णनंनाम सप्तत्रिंशोऽध्यायः ।। ३७ ।।

Roman transliteration

|| || atha śaṃkhābhidhānanṛpavṛttāntaḥ ||
|| bhāradvāja uvāca || ||
śṛṇu pārtha pravakṣyāmi kathāmāścaryakāriṇīm ||
yathā'sau bhagavānasmiñchaile prāpa prakāśatām || 1 ||
śrutābhidhāno nṛpatirasti haihayavaṃśajaḥ ||
yaḥ prajāḥ svā iva ciraṃ śaśāsa dharaṇīṃ śubhām || 2 ||
tasya putro guṇanidhiḥ śaṃkho nāma mahīpatiḥ ||
pālayāmāsa vasudhāṃ sarvaśāstraviśāradaḥ || 3 ||
tasya viṣṇau jagannāthe puṇḍarīkāyatekṣaṇe ||
babhūva niścalā bhaktiḥ parityaktānyasaṃśrayā || 4 ||
devadevaṃ jagannāthamanantaṃ puruṣottamam ||
pragāḍhaniścayo nityaṃ dhyāyannadbhutavaibhavam || 5 ||
cakre vratāni dānāni puṇyāni vividhāni ca ||
vedavedyasya niyataṃ prītyarthaṃ madhuvidviṣaḥ || 6 ||
tamuddiśyaiva vidadhe vājimedhādikānkratūn ||

yathoktadakṣiṇāyogātprīṇitāśeṣabhūsuraḥ || || 7 ||
iṣṭāpūrttātmakaṃ cakre karmajātamatandritaḥ ||
vinyastahṛdayo nityaṃ keśave bhaktavatsale || 8 ||
smaratyajasraṃ govindaṃ japatyacyutamavyayam ||
pūjayatyabjanayanaṃ saṃkīrtayati śārṅgiṇam || 9 ||
śṛṇoti satataṃ rājā saṃsārārṇavatāriṇīḥ ||
paurāṇikaiḥ samākhyātāḥ pavitrā vaiṣṇavī kathāḥ ||2.1.37.10||
brāhmaṇānarcati smāyaṃ hariprītyarthameva ca ||
itthaṃ sarvātmanā yukto'pyaśrāntaḥ pṛthivīpatiḥ || 11 ||
nāpaśyacchāśvataiśvaryaṃ svatantraṃ puruṣottamam ||
aprāpya darśanaṃ viṣṇoḥ sarvayajñamayātmanaḥ || 12 ||
saśokākrāntahṛdayaḥ parāṃ cintāmupāgamat || 13 ||
|| śaṃkha uvāca || ||
paraḥ sahasrairjanairatītaduṣkṛtaṃ bahu ||
kṛtaṃ mayā yadaprāptaṃ hṛṣīkeśasya darśanam || 14 ||

upārjitānāṃ tamasāmanekaiḥ pūrvajanmabhiḥ ||
akhaṇḍaṃ hi phalaṃ viṣṇordarśanaṃ madhughātinaḥ || 15 ||
kathaṃ nu yāyādbhagavānviṣayaṃ mama netrayoḥ ||
kadā vā labhyate śreyastadvākyākarṇanātmakam || 16 ||
hā dhiṅmāṃ vihitāgaskaṃ kriyāsāphalyavarjitam ||
nārāyaṇakṛpādūraṃ saṃsārakleśagocaram || 17 ||
|| bharadvāja uvāca || ||
iti cintākule tasminrājñi jīvitaniḥspṛhe ||
adṛśyamūrtiḥ sarveṣāṃ śṛṇvatāmāha keśavaḥ || 18 ||
|| śrībhagavānuvāca || ||
mā śokasya vaśaṃ yāyāḥ śṛṇu vakṣyābhi te hitam ||
madekaśaraṇaṃ sādhuṃ tvāṃ tyakṣyāmi kathaṃ nṛpa || 19 ||
ayaṃ veṃkaṭanāmādristriṣu lokeṣu viśrutaḥ ||
vaikuṇṭhādapi me rājannāvāso'tipriyāvahaḥ || ||2.1.37.20||
taṃ gatvā bhūdharavaraṃ tava bhaktyā tapasyataḥ ||

gate sahasre varṣāṇāṃ yāsyāmyālokanīyatām ||21||
bhavānivodyato'gastyo mama darśanamañjasā ||
kva vā saṃdṛśyate viṣṇurevamāha caturmukham || 22 ||
vṛṣabhādrau hariridraṣṭuṃ labhyate niyatātmabhiḥ ||
gaccha tatreti munaye kathayāmāsa padmabhūḥ || 23||
ambhojasaṃbhavenetthamādiṣṭaḥ kumbhasambhavaḥ ||
añjanādrau mahāvāse tapastaptuṃ sameṣyati || 24 ||
tasminmahīdhare puṇye kṛtavāso bhavānapi ||
ārādhya māṃ taponiṣṭho mama darśanamāpsyasi || 25 ||
|| atha bhagavaduktyā śaṃkhanṛpasya śrīveṃkaṭācalāgamanam ||
|| bharadvāja uvāca || ||
ityājñapto bhagavatā śaṃkho dānavavairiṇā ||
jagāma prītimatulāṃ dhanyosmīti svacetasi || 26 ||
vinyasya tanayaṃ vajraṃ prajāpālanakarmaṇi ||
govindadarśanāpekṣī nārāyaṇagiriṃ yayau || 27 ||

tasya śṛṃge samuttuṃge svāmipuṣkariṇīṃ śubhām ||
divyaiḥ payobhirāpūrṇāmapaśyadamṛtopamaiḥ || 28 ||
anekasiddhagandharvadevarṣigaṇasevitām ||
bhavatāpapraśamanī sarvatīrthasamāśrayām || 29 ||
jalakākabakakrauñcahaṃsakāraṇḍavākulām ||
kumudotpalarājīvasaugandhikamanoharām || 2.1.37.30 ||

tāṃ dṛṣṭvā padminīṃ divyāṃ tattīre vihitoṭajaḥ ||
toṣitaḥ snānapānādyairnirvikalpamanogatiḥ || 31 ||
sarvakarmāṇi vinyasya jagadīśe janārdane || 32 ||
|| atha bhagavaddarśanārthamagastyasya veṃkaṭācalāgamanam || ||
japadhyānaparo nityaṃ tapastepe sudāruṇam ||
tasminneva muniḥ kāle śāsanātparameṣṭhinaḥ || 33 ||
agastyo'pyāsasādādyaṃ śailaṃ muniśatāvṛtaḥ ||
pratīcīṃ diśamārabhya kṛtayatnaḥ pradakṣiṇe || 34 ||
paśyaṃstīrthāni puṇyāni babhrāma suciraṃ girau ||

tatra tatra dadarśāsau haridarśanalālasān || 35 ||
viriṃciguhaśakreśaviṣvaksenādikānkramāt ||
sanakādyāṃśca yogīndrānnāradapramukhānṛṣīn || 36 ||
siddhagandharvadaiteyayakṣarākṣasapannagān ||
taistaiḥ saṃmānyamāno'sau praśrayapriyabhāṣaṇaiḥ || 37 ||
paśyannāścaryabhūtāni sarvāṇi vicacāra ha ||
snātvā tīrtheṣu sarveṣu skandadhārādikeṣu ca || 38 ||
tatra tatrārcayāmāsa govindaṃ jagatāṃ patim ||
evaṃ bhrāntvā gate'bdānāṃ sahasre munisattamaḥ || 39 ||
nāpaśyatpuṇḍarīkākṣaṃ cintāśokaparo'bhavat || 2.1.37.40 ||
|| athāgastyaṃ prati guruvasvādyuktiḥ || ||
tasminkāle samājagmurdhiṣaṇośanasau punaḥ ||
rājoparicaro nāma vasuśca tamṛṣīśvaram || 41 ||
asmākaṃ saphalaṃ jātaṃ jīvitaṃ munisattama ||
dṛṣṭo bhavānyadasmābhirnārāyaṇa ivāparaḥ || 42 ||

brahmaṇā lokanāthena yadādiṣṭā vayaṃ mune ||
acyutālokanaparāstadidaṃ kathyate tava || 43 ||
asti dakṣiṇadigbhāge veṃkaṭonāma bhūdharaḥ ||
śvetadvīpādapi harerāvāso'yamabhīpsitaḥ || 44 ||
tasmingirāvagastyasya śaṃkhasya ca mahīpateḥ ||
darśayiṣyati govindo nijarūpaṃ jagadguruḥ || 45 ||
tadānīṃ sarvadevānāmṛṣīṇāṃ yakṣarakṣasām ||
asmākaṃ devadevasya darśanaṃ saṃbhaviṣyati || 46 ||
acireṇaiva tadbhāvi tataḥ saṃtyaktakalmaṣāḥ ||
anveṣṭuṃ gacchatāgastyaṃ tasminnārāyaṇācale || 47 ||
ityājñaptā vayaṃ dhātrā samāgamyātra bhāgyataḥ ||
dṛṣṭavanto mahābhāgaṃ bhavaṃtaṃ bhūritejasam || 48 ||
bhavatā sahitā gatvā svāmipuṣkariṇītaṭe ||
tamapyālokayiṣyāmaḥ śaṃkhaṃ bhāgavatottamam || 49 || ||
athāgastyādikṛtaśrīveṃkaṭācalastharamyavastudarśanam ||

|| || bharadvāja uvāca || ||
gīṣpatipramukhairitthamādiṣṭaḥ kumbhasaṃbhavaḥ ||
śokajālaṃ parityajya yayau taiḥ sahito drutam || 2.1.37.50 ||
sa dadarśa mahāvṛkṣānphalapuṣpabharānatāt ||
prarūḍhaśākhānikaracchāyācchāditadiktaṭān || 51 ||
siṃhadaṃtāvalavyāghravarāhamahiṣādikān ||
mṛgānālokayāmāsa paṃthānaṃ cāṃtarāṃtarā || 52 ||
taistadānīṃ dadṛśire sānavo'pyambubhṛdbhṛtaḥ ||
suvarṇaraupyatāmrādiśobhitāstatra tatra tu || 53 ||
uccalacchīkarāsāranirvāhitadivaukasaḥ ||
vegoddhṛtaśilā dṛṣṭāḥ śataśo girinirjharāḥ || 54 ||

teṣāmāpādayāmāsa pramodaṃ maṃdamārutaḥ ||
kamalāmodasaṃvāhī vicarangirisānuṣu || 55 ||
śukānāṃ kokilānāṃ ca tadā śuśruvire giraḥ || 56 ||
tatra tatra samāsīnānvistīrṇāsu dṛṣatsu te ||

siddhānapaśyankṛṣṇasya gāyato guṇavaibhavam || 57 ||
agastyapramukhāḥ sarve parikramya munīśvarāḥ ||
svāmipuṣkariṇīṃ divyāṃ dadṛśurvimalodakām || 58 ||
tattīre vihitāvāsamapaśyacchaṅkhabhūpatim ||
vāṅmanaḥkāyajaṃ karma sanniveśya sthitaṃ harau || 59 ||
sa tānālokya sahasā munīndrānsaṃśitavratān ||
yathoktamakarotpūjāṃ praṇāmastutipūrvikām || 2.1.37.60 ||
āsīnāstatra te sarve saṃbhāvyānyo'nyamutsukāḥ ||
govindakīrtanaparāḥ kṛtārthatvaṃ prapedire || 61 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye suvarṇamukharīmāhātmyapraśaṃsāyāṃ śrīveṃkaṭācalaṃ prati
śaṃkhāgastyādyāgamanavarṇanaṃnāma saptatriṃśo'dhyāyaḥ || 37 ||

English translation

[The Story of the King Named Śaṅkha]:—

Bharadvāja said :

1. Listen, O son of Pṛthā , I shall relate a wonderful story as to how the Lord revealed himself on this mountain.

2. There was a king named Śruta . He was a descendant of the family of Haihaya . He ruled over the splendid earth for a long time treating his subjects like his own children.

3. His son was the king named Śaṅkha. He was storehouse of good qualities. He was an expert in all the scriptural texts. He ruled over the earth.

4. He had steadfast devotion to Viṣṇu , the Lord of the universe with large eyes resembling lotuses. He had eschewed the support of everything else.

5-6. With a firm resolve he regularly meditated upon Puruṣottama , the Lord of Devas , the Lord of the universe, the infinite one of wonderful power.

He performed holy rites and gave various kinds of meritorious charitable gifts regularly for the sake of the pleasure of the Enemy of Madhu , the Lord who can be understood only through the Vedas .

7. He performed the sacrifices Vājimedha (Horse-sacrifice) etc. with him (Viṣṇu) alone as his object (of worship). By distributing monetary gifts as laid down he delighted every Brāhmaṇa .

8. With his heart permanently fixed on Keśava who is fond of his devotees, he performed all the holy rites of the nature of Iṣṭa and Pūrta.

9. He always remembered Govinda . He performed the Japa of Acyuta , the immutable one. He worshipped the Lotus-eyed Lord. He glorified the Śārṅga -wielding Lord.

10. The king used to listen to the sacred stories of Viṣṇu that redeem people from the ocean of worldly existence and that were expounded by persons well-versed in the Purāṇas .

11-13. He adored Brāhmaṇas for the sake of pleasing Hari . Though the king was tirelessly engaged in all these things wholeheartedly, he did not perceive Puruṣottama who possesses eternal prosperity and is self-determined. Unable to attain the vision of Viṣṇu identical with Yajña , he was overwhelmed with grief in his heart and immersed in great anxiety.

Śaṅkha said :

14. In the course of thousands of my previous births much sin has been committed by me and so the vision of Hṛṣīkeśa has not been obtained by me.

15-17. Indeed the vision of Viṣṇu, the slayer of Madhu, is the entire fruit of austerities performed in the course of many previous births. How will the Lord come within the range of my eyes? When will the bliss of hearing his words be obtained? Fie upon me who have committed sins, who am deprived of the fruit of holy rites, who am far removed from the grace of Nārāyaṇa and have become the victim of the sufferings of worldly existence!

Bharadvāja said :

18. When the king who was thus agitated in his mind became disinterested in life, Keśava of invisible form said thus within the hearing of everyone:

Śrī Bhagavān said :

19. Do not be grief-stricken, O king. Listen. I shall tell you what is conducive to your welfare. You have sought in me sole refuge. You are a good man. How will I forsake you?

20. This mountain named Veṅkaṭa is well-known in all the three worlds. Residence there is liked by me more than in Vaikuṇṭha .

21. Go to that excellent mountain and perform penance devoutly. When a thousand years pass off thus, I shall become visible to you.

22-23. Like you Agastya also endeavoured for the sake of acquiring my vision quickly. He asked the Four-faced Lord (Brahmā): “Where is Viṣṇu seen?” The Lotus-born Lord told, “It is possible for persons of controlled mind to get Hari on the Vṛṣabha mountain. Go there.”

24. The Pot-born Sage being directed thus by the Lotus-born Lord will come to my residence, the Añjana mountain, in order to perform penance.

25. You too should fix your residence on that meritorious mountain. You be engaged in penance and propitiate me. You shall obtain my vision.

[King Śaṅkha Goes to Śrī Veṅkaṭācala at the Suggestion of the Lord]:—

Bharadvāja said :

26. On being commanded thus by the Lord, the enemy of Dānavas , matchless Śaṅkha attained matchless pleasure in his mind thinking, ‘I am blessed’.

27. Entrusting to his son Vajra the work of protecting the subjects, he went to the Mountain Nārāyaṇa seeking the vision of Govinda.

28. On its lofty peak he saw the auspicious Svāmipuṣkariṇī full of divine waters comparable to nectar.

29-30. It was frequented by multitudes of Siddhas , Gandharvas , Devas and sages. It assuages the scorching heat of worldly existence and is the resort of all the Tīrthas . It was rendered noisy by water crows, storks, cranes, swans and Kāraṇḍava ducks. It was very charming with lilies, blue lotuses, red lotuses and white lotuses.

31 -33a. On seeing that divine (river) abounding in lotuses he put up a hut on its banks. He was delighted by his holy ablutions, drinking of water etc. His mind was free from doubts and hesitation. He surrendered (the benefits of) all the holy rites to Janārdana , the Lord of the universe. He was permanently engaged in Japa and meditation. He performed a very severe penance.

[Agastya Comes to Veṅkaṭācala for the Sake of the Vision of the Lord]:—

33b -37a. At that very same time, at the behest of Parameṣṭhin, Sage Agastya too came there surrounded by hundreds of sages. Beginning with the western extremity, he endeavoured to circumambulate (the mountain). He wandered over the mountain for a long time seeing the meritorious holy spots. In different places he saw Brahmā, Guha , Śakra , Īśa, Viṣvaksena and others who were desirous of seeing Hari. He saw the following also: leading Yogins beginning with Sanaka , sages the chief of whom was Nārada , Siddhas, Gandharvas, Daityas , Yakṣas , Rākṣasas and serpents.

37b-40. By means of humble and loving conversations he was honoured by those different persons. He wandered over all those different wonderful places looking at them (with pleasure). He took bath in the different Tīrthas beginning with Skandadhārā. In the different places he worshipped Govinda, the Lord of the worlds. Thus the excellent sage wandered (for a long time). Even when a thousand years elapsed the sage could not see the Lotuseyed Lord. He became anxious and grief-stricken.

[Guru (Jupiter), Vasu and Others Address Agastya]:—

41. At that time Dhiṣaṇa (Jupiter) and Uśanas (Venus) as well as the king Uparicara -Vasu came to that great sage. (They said:)

42-43. “Our life has become fruitful, O excellent sage, since you have been seen by us like another Nārāyaṇa. We were desirous of seeing Acyuta, O sage. What we had been told then by Brahmā, the Lord of the worlds, is being communicated to you.

44. ‘There is in the southern region a mountain named Veṅkaṭa. This abode is liked by Hari more than Śveta Dvīpa .

45. On that mountain Govinda, the sire of the universe, will reveal his own form to Agastya as well as to Śaṅkha, the king.

46-49. At that time all the Devas, sages, Yakṣas, Rākṣasas and we too will have the vision of the Lord of Devas. That will take place ere long. Hence eschew all your sins and evils and go in search of Agastya on that Nārāyaṇa mountain.’

On being commanded thus by Brahmā we came to this place. It is our good fortune that we could see you of exalted magnificence and plenty of refulgence. Accompanied by you, we shall go to the banks of Svāmipuṣkariṇī and see Śaṅkha also, the excellent follower of the Lord.”

[Agastya and Others see the Various Beautiful Spots on Śrī Veṅkaṭācala]:—

Bharadvāja said :

50. On being requested thus by Gīṣpati (Jupiter) and other important persons the Pot-born Sage (Agastya) cast off his mass of grief and quickly went along with them.

51. He saw great tall trees heavily laden with flowers and fruits and so bending down (under their weight). They had spread their great shade over all the quarters with multitudes of their branches.

52. In the middle of the various paths he saw various animals such as lions, elephants, tigers, boars, buffaloes etc.

53. The ridges holding clouds were seen by them. They were as splendid as gold, silver, copper etc. (They shone like them.)

54. Hundreds of streams were seen by them. They appeared to offer oblations unto the heaven-dwellers by means of the water-sprays raised by them. With their forceful currents they had dislodged many rocks.

55-57. Gentle wind that blew over the slopes and valleys of the mountain, wafted the fragrance of lotuses and increased their delight. The chirping and the cooing sounds of parrots and cuckoos were heard. They saw Siddhas seated on broad and large rocky slabs in different places singing songs of the greatness and good qualities of Kṛṣṇa .

58-61. All of them, the leading sages, the chief of whom was Agastya, went round and saw the divine Svāmipuṣkariṇī with water free from impurities. They saw the king Śaṅkha who had put up his residence on its banks. He had consigned all his activities, physical, verbal and mental, to Hari and stood by. On seeing the eminent sages of praiseworthy, holy rites suddenly, he offered them due adoration and reverence along with obeisances and eulogies. They honoured one another enthusiastically and took their seats. Engaged in glorifying Govinda. they attained great contentment.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 38

Manifestation of Lord Viṣṇu to Agastya and Others

Chapter 38 of 221 · 73 detected Sanskrit verse markers

Sanskrit

।। अथाऽगस्त्यशङ्खादितपस्तुष्टस्य भगवत आविर्भावः ।।
।। भरद्वाज उवाच ।।
तेषां हरौ जगन्नाथे समावेशितचेतसाम् ।।
दिनत्रयं गतं तत्र पूजास्तोत्रपरात्मनाम् ।। १ ।।
तृतीये दिवसे प्राप्ते ते सर्वे निद्रिता निशि ।।
अन्ते चतुर्थयामस्य ददृशुः स्वप्नमुत्तमम् ।। २ ।।
शङ्खचक्रगदापाणिं प्रसन्नं पुरुषोत्तमम् ।।
वरदानाय संप्राप्तमपश्यन्स्मेरलोचनम् ।। ३ ।।
उत्थाय मुदितात्मानो गृहान्निर्गत्य पावने ।।
स्वामिपुष्करिणीतोये सस्नुर्विधिवदादरात् ।। ४ ।।
विधाय विधिवत्कर्म सर्वे दिनमुखोचितम् ।।
गृहान्प्रत्याययुर्देवमाराधयितुमच्युतम् ।। ५ ।।
सद्यः श्रेयस्करं मार्गे निमित्तं पक्षिसूचितम् ।।
दृष्ट्वा प्रसादं देवस्य करस्थं मेनिरे तदा ।। ६ ।।
ततस्त्रिलोककर्तारं पूजयित्वा जनार्दनम् ।।

तुष्टुवुर्विविधैः स्तोत्रैः पवित्रैर्वेदवर्णितैः ।। ७ ।।
स्तोत्रावसाने कौन्तेय मुनीन्द्रः कुम्भसंभवः ।।
जजाप शंखसहितो मन्त्रमष्टाक्षरं हरेः ।। ८ ।।
इत्थं तेषां जगत्स्वामिन्यच्युतेऽर्पितचेतसाम् ।।
अग्रभागे प्रादुरभूदेकं तेजो महाद्भुतम् ।। ९ ।।
अनेककोटिसंख्यानामादित्येन्दु हविर्भुजाम् ।।
एकीभूयाम्बरतले ज्योतिर्जालमिव स्थितम् ।। 2.1.38.१० ।।
तत्तेजो वीक्ष्य ते सर्वेऽमितान्ताश्चर्यगोचराः ।।
ददृश्युर्नारायणं दिव्यं परमानन्दविग्रहम् ।। ११ ।।
वाङ्मानसपथातीतं विश्रुतैश्वर्यभासुरम् ।।
सहस्रनेत्रं साहस्रबाहुपादैः समन्वितम् ।। १२ ।।
तप्तकार्तस्वरनिभस्फुरत्कांतिमनोहरम ।।
दंष्ट्राकरालं दुर्दर्शं वमन्तं दहनच्छटाः ।। १३ ।।
कौस्तुभेन विराजन्तं दधानमुरसि श्रियम् ।।
अविचिन्त्यमनाद्यन्तमत्यन्तभयदायकम् ।। ।। १४ ।।

प्रकाशयन्तं ब्रह्माण्डं सर्वमात्मनि सर्वगम् ।।
अगस्त्यशंखप्रमुखास्ते सर्वे हृष्टचेतसः ।। १५ ।।
तमालोक्य जगन्नाथं भूयोभूयो ववन्दिरे ।।
भ्रमन्ति लोकरक्षार्थमायुधानि तदा हरेः ।। १६ ।।
निजतेजोबलोपेतान्याजग्मुस्तं निषेवितुम् ।।
चक्रमर्कप्रभं दिव्या गदा खड्गश्च नन्दकः ।। ।। १७ ।।
पुण्डरीकं चोग्ररवः पाञ्चजन्यः शशिप्रभः ।।
तदा ब्रह्माण्डमखिलं पूरयामास निर्भरः ।। १८ ।।
पाञ्चजन्यस्य निनदः सर्वासुरभयंकरः ।।
पाञ्चजन्यध्वनिं श्रुत्वा नितान्ताश्चर्यभीषणम् ।। १९ ।।
आययुर्देवताः सर्वाः स्वंस्वं वाहनमास्थिताः ।।
ब्रह्मा रुद्रः शतमखः सनकाद्याश्च योगिनः।। ।। 2.1.38.२० ।।
वसिष्ठमुख्या मुनयो गन्धर्वोरगकिन्नराः ।।
विष्वक्सेनो गरुत्मांश्च विष्णुभृत्या जयादयः ।। २१ ।।
सरूपाश्चैव ये नित्याः श्वेतद्वीपनिवासिनः ।।

सुमनोद्रुमसंभूता सुमनोवृष्टिरद्भुता ।।२२।।
पपात मेदुरामोदमोदिताशेषमानसा ।।
ननृतुर्दिव्यसुदृशो जगुः किन्नरपुङ्गवाः ।। २३ ।।
तुष्टुवुर्हर्षतरलाः सुरगन्धर्वचारणाः ।।
दृष्ट्वा ते पुण्डरीकाक्षं प्रसन्नं भक्तवत्सलम् ।। २४ ।।
प्रणम्य तोषयामासुः साष्टांगं विविधैस्तवैः ।। २५ ।।
।। ब्रह्मादय ऊचुः ।। ।।
जय विष्णो कृपासिन्धो जय तामरसेक्षण ।।
जय लोकैकवरद जय भक्तार्तिभञ्जन ।। २६ ।।
अनन्तमक्षरं शान्तमवाङ्मनसगोचरम् ।।
को वा भवन्तं जानाति चिदानन्दमयात्मकम् ।। २७ ।।
अणोरणुतरं स्थूलात्स्थूलं सर्वान्तरस्थितम् ।।
त्वामामनन्ति पुरुषं प्रकृतेः परमच्युतम् ।। ।। २८ ।।
वेदान्तसाररूपं त्वां सर्वान्तर्बाह्यवर्तिनम् ।।
को हि वर्णयितुं शक्तो मायायत्तेषु देहिषु ।। २९ ।।

भवदीयमिदं रूपं दृष्ट्वातिभयदायकम् ।।
भयोद्विग्ना वयं सर्वे शान्तं रूपं भजस्व ह ।। 2.1.38.३० ।।
।। भरद्वाज उवाच ।। ।।
इति स्तुतो विरिञ्चाद्यैः प्रसन्नो गरुडध्वजः ।।
मेघघोषप्रतिमया वाचा सादरमब्रवीत ।। ३१ ।।
।। अथ ब्रह्मादिप्रार्थनया भगवद्गृहीतसौम्यरूपप्रकारः ।।
।। श्रीभगवानुवाच ।। ।।
भयावहामिमां मूर्तिमुत्सृज्याहं प्रियावहम् ।।
शान्तं रूपं भजिष्यामि मां पश्यत निराकुलाः ।। ३२ ।।

इत्युक्त्वान्तर्हितो भूत्वा तस्मिन्नेव क्षणांतरे ।।
विमाने रत्नखचिते बभूव सुखदर्शनः ।। ३३ ।।
चन्द्रबिम्बाननः शान्तो नीलोत्पलदलद्युतिः ।।
सुवर्णवर्णवसनो रत्नभूषणभूषितः ।। ३४ ।।
शंखचक्रगदापद्मलसत्करचतुष्टयः ।।
तमालोक्य रमाकान्तं भूयो भूयो ववंदिरे ।। ३५ ।।

सन्तोषयित्वा ब्रह्मादीनभीष्टप्रतिपादनैः ।।
अवोचद्विनयानम्रमगस्त्यं मुनिपुंगवम् ।। ३६ ।।
।। श्रीभगवानुवाच ।। ।।
त्वं मुनीन्द्र व्रतैर्घोरैश्चीर्णैर्मां प्रति संप्रति ।।
परिक्लिष्टोऽसि दास्यामि वरांस्तेऽभीप्सितान्वद ।। ३७ ।।
।। भरद्वाज उवाच ।। ।।
निशम्य वाक्यं श्रीभर्तुः प्रणम्य च पुनःपुनः ।।
स रोमाञ्चितसर्वांगः कुम्भजन्मा वचोऽब्रवीत् ।। ३८ ।।
।। अथागस्त्यप्रार्थनया स्वर्णमुखरीनद्या भगवद्वत्तसर्वाधिकत्वप्राप्तिः ।।
।। अगस्त्य उवाच ।। ।।
यद्भुतं यत्तपस्तप्तं यदधीतं श्रुतं मया ।।
तत्सर्वं सफलं जातमादृतोऽस्मि यतस्त्वया ।। ३९ ।।
एषोऽहमेव धर्मात्मा त्रिषु लोकेष्वपि प्रभो ।।
त्वां विचिन्वन्तमधुना मामन्विष्यागतोऽसि यत् ।। 2.1.38.४० ।।
त्वत्प्रसादात्पुरैवाहं प्राप्ताखिलमनोरथः ।।

न पश्यामि विचिन्त्यापि प्राप्यं संप्रति माधव ।। ४१ ।।
तथापि चापलादेतत्तव विज्ञाप्यते प्रभो ।।
त्वत्पादाम्बुजयोर्भक्तिमेवं कुरु निरन्तरम् ।। ४२ ।।
अवधारय चैतत्त्वं सुरप्रार्थनया मया ।।
नदी सुवर्णमुखरी स्नाताघौघविनाशिनी ।। ४३ ।।
सा भवच्छैलकटकसमासन्ना समागता ।।
तां कृतार्थय लोकेश त्वदनुग्रहवृत्तिभिः ।। ४४ ।।
सुवर्णमुखरीतोये स्नात्वा ये वेंकटे स्थितम् ।।
पश्यंति भुक्तिमुक्त्योस्तु भूयासुर्भाजनानि ते ।। ४५ ।।
अल्पायुषो नरा मूढा ज्ञानयोगपरिच्युताः ।।
न शक्नुवंति त्वां द्रष्टुं व्रताध्ययनकर्मभिः ।। ४६ ।।
सदास्मिन्नास्थितः शैले सर्वेषां च जगद्गुरो ।।
प्रसादसुमुखो देव कांक्षितार्थप्रदो भव ।। ।। ४७ ।।
।। श्रीभगवानुवाच ।। ।।
यत्प्रार्थितं त्वया विप्र तत्तथैव भविष्यति ।।

नूनमप्रतिमा लोके मयि भक्तिः कृता त्वया ।। ४८ ।।
जाह्नवीव नदी सेयं सुवर्णमुखरी मुने ।।

स्यादाशास्या सुराणां च वांछितश्रीविधायिनी ।। ४९ ।।
स्वामिपुष्करिणी चेयं नदी मूर्त्या समन्विता ।।
संक्रमिष्यति तां दिव्यां नदीं तीर्थौघसंश्रयाम् ।। 2.1.38.५० ।।
वैकुण्ठनाम्नि शैलेऽस्मिन्नद्यप्रभृति सर्वदा ।।
कृतावासो भविष्यामि मुने प्रार्थनया तव ।। ।। ५१ ।।
सुवर्णमुखरीस्नानक्षालिताघौघकर्दमाः ।।
अस्मिन्वैकुण्ठशैले मां ये पश्यंति समाहिताः ।। ५२ ।।
भुवि पुत्रादिसंपन्नाः सर्वैश्वर्यसमन्विताः ।।
मृतास्त्रिविष्टपे भोगानाकल्पमनुभूय च ।। ५३ ।।
पुनरावृत्तिरहितं केवलानन्दभासुरम् ।।
मत्पदं समवाप्स्यन्ति नात्र कार्या विचारणा ।। ।। ५४ ।।
मां द्रष्टुमागतान्सर्वान्प्रतीक्ष्याभीप्सितैः शुभैः ।।
योजयिष्यामि सततं त्वद्वचोगौरवान्मुने ।। ५५ ।।

पुत्रार्थिनां बहुन्पुत्रान्धनानि च धनार्थिनाम् ।।
तथैवारोग्यकामानां रोगशांतिं गरीयसीम् ।। ५६ ।।
तीव्रापत्परिभूतानां तथैवापन्निवारणम् ।।
दास्याम्यभीप्सितान्भोगान्दुर्लभानपि सर्वदा ।। ५७ ।।
ये यान्कामानपेक्ष्येह प्रेक्षन्ते मां समागताः ।।
अवाप्नुवन्ति ते सर्वे तांस्तान्कामान्न संशयः ।। ५८ ।।
स्थिता वा यत्र कुत्रापि मां स्मरन्ति नरोत्तमाः ।।
ते सर्वे वाञ्छितां सिद्धिं लभन्ते मत्प्रसादतः ।। ५९ ।।
।। अथ शङ्खनृपवरप्रदानपूर्वकं भगवदन्तर्धानम् ।।
।। भरद्वाज उवाच ।। ।।
इत्युक्त्वा तं मुनिं देवः शंखमालोक्य भूपतिम् ।।
शृण्वतां ब्रह्ममुख्यानामिदं वचनमब्रवीत् ।। 2.1.38.६० ।।
।। श्रीभगवानुवाच ।। ।।
प्रीतोऽस्मि शंख भक्त्या ते वृणीष्वाभीप्सितं वरम् ।।
ददामि वरदोऽहं ते क्रुशिष्ठस्य तपस्यतः ।। ६१ ।।

।। शंख उवाच ।। ।।
न याचेऽन्यन्महाबाहो त्वत्पादाम्बुजसेवनात् ।।
यां प्राप्नुवंति त्वद्भक्तास्तां याचे गतिमुत्तमाम् ।। ६२ ।।
।। श्रीभगवानुवाच ।। ।।
यत्प्रार्थितं त्वया शंख तत्तथैव भविष्यति ।।
मत्सेवायोगभव्यानामलभ्यं किमु विद्यते ।। ६३ ।।
आकल्पमिन्द्रलोकस्थो ह्यप्सरोगणसेवितः ।।
भुक्त्वा बहुविधान्भोगांस्ततो मल्लोकमेष्यसि ।। ६४ ।।
एवं ददौ वरानिष्टाञ्छङ्खाय पृथिवीपते ।।
नारायणो जगद्योनिर्भजतां कल्पभूरुहः ।। ६५ ।।

ततो ब्रह्मादिकान्सर्वान्विसृज्य कमलेक्षणः ।।
संस्तूय मानसैर्भक्त्या तत्रैवांतर्दधे प्रभुः ।। ६६ ।।
।। अथ भरद्वाजवर्णितश्रीवेंकटाचलमाहात्म्यनिगमनम् ।। ।। ।।
।। भरद्वाज उवाच ।। ।।
वेंकटाद्रेः प्रभावोऽयमाख्यातो भवतेऽर्जुन ।।

नराः पापैः प्रमुच्यंते श्रुत्वेमां पावनीं कथाम् ।।६७।।
वाराहं रूपमुत्सृज्य ब्रह्मणाभ्यर्थितो हरिः ।।
मुमोदात्माद्भुताकारो मायया मोहयञ्जगत् ।। ६८ ।।
पश्चादगस्त्यशंखाभ्यां प्रार्थितः सुखदर्शनम् ।।
ददौ नितान्तसुभगं शान्तं भोगात्मकं वपुः ।। ६९ ।।
नारायणं वेंकटाद्रिं स्वामिपुष्करिणीं तथा ।।
इमामाख्यां च संस्मृत्य मुच्यंते पातकैर्जनाः ।। 2.1.38.७० ।।
वेंकटाद्रिसमं स्थानं ब्रह्माण्डे नास्ति किञ्चन ।।
वेंकटेशसमो देवो न भूतो न भविष्यति ।। ७१ ।।
वेंकटाद्रिसमं स्थानं न भूतं न भविष्यति ।।
स्वामितीर्थसरस्तुल्यं न कुत्रापि च विद्यते ।। ७२ ।।
प्रातरुत्थाय ये नित्यं वेंकटेशं स्मरंति वै ।।
तेषां करस्था मोक्षश्रीर्नात्र कार्या विचारणा ।। ७३।।
स्वामिपुष्करिणीतीर्थे स्नात्वा सर्वात्मकं हरिम् ।।
ये वा पश्यंति नियता वराहाचलवासिनम् ।।७४।।

तेऽश्वमेधसहस्रस्य वाजपेयशतस्य च ।।
प्राप्नुवंति फलं पूर्णं नात्र कार्या विचारणा ।। ७५ ।।
वेंकटाचलमाहात्म्यं ये शृण्वंति नरोत्तमाः ।।
तेषां मुक्तिश्च भुक्तिश्च इह लोके परत्र च ।। ७६ ।।
वेंकटाचलमाहात्म्यं संक्षिप्य कथितं तव ।।
अतः परं महानद्याः प्रभावः कथ्यतेऽर्जुन ।।७७।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये सुवर्णमुखरीमाहात्म्यप्रशंसायामगस्त्यशङ्खादितपस्तुष्टश्रीवेंकटेशाविर्भावादिमाहात्म्यवर्णनं नामाष्टत्रिंशोऽध्यायः ।। ३८ ।।

Roman transliteration

|| athā'gastyaśaṅkhāditapastuṣṭasya bhagavata āvirbhāvaḥ ||
|| bharadvāja uvāca ||
teṣāṃ harau jagannāthe samāveśitacetasām ||
dinatrayaṃ gataṃ tatra pūjāstotraparātmanām || 1 ||
tṛtīye divase prāpte te sarve nidritā niśi ||
ante caturthayāmasya dadṛśuḥ svapnamuttamam || 2 ||
śaṅkhacakragadāpāṇiṃ prasannaṃ puruṣottamam ||
varadānāya saṃprāptamapaśyansmeralocanam || 3 ||
utthāya muditātmāno gṛhānnirgatya pāvane ||

svāmipuṣkariṇītoye sasnurvidhivadādarāt || 4 ||
vidhāya vidhivatkarma sarve dinamukhocitam ||
grhānpratyāyayurdevamārādhayitumacyutam || 5 ||
sadyaḥ śreyaskaraṃ mārge nimittaṃ pakṣisṛcitam ||
dṛṣṭvā prasādaṃ devasya karasthaṃ menire tadā || 6 ||
tatastrilokakartāraṃ pūjayitvā janārdanam ||

tuṣṭuvurvividhaiḥ stotraiḥ pavitrairvedavarṇitaiḥ || 7 ||
stotrāvasāne kaunteya munīndraḥ kumbhasaṃbhavaḥ ||
jajāpa śaṃkhasahito mantramaṣṭākṣaraṃ hareḥ || 8 ||
itthaṃ teṣāṃ jagatsvāminyacyute'rpitacetasām ||
agrabhāge prādurabhūdekaṃ tejo mahādbhutam || 9 ||
anekakoṭisaṃkhyānāmādityendu havirbhujām ||
ekībhūyāmbaratale jyotirjālamiva sthitam || 2.1.38.10 ||
tattejo vīkṣya te sarve'mitāntāścaryagocarāḥ ||
dadhyurnārāyaṇaṃ divyaṃ paramānandavigraham || 11 ||
vāṅmānasapathātītaṃ viśrutaiśvaryabhāsuram ||
sahasranetraṃ sāhasrabāhupādaiḥ samanvitam || 12 ||
taptakārtasvaranibhasphuratkāṃtimanoharama ||
daṃṣṭrākarālaṃ durdarśaṃ vamantaṃ dahanacchaṭāḥ || 13 ||
kaustubhena virājantaṃ dadhānamurasi śriyam ||
avicintyamanādyantamatyantabhayadāyakam || || 14 ||

prakāśayantaṃ brahmāṇḍaṃ sarvamātmani sarvagam ||
agastyaśaṃkhapramukhāste sarve hṛṣṭacetasaḥ || 15 ||
tamālokya jagannāthaṃ bhūyobhūyo vavandire ||
bhramanti lokarakṣārthamāyudhāni tadā hareḥ || 16 ||
nijatejobalopetānyājagmustaṃ niṣevitum ||
cakramarkaprabhaṃ divyā gadā khaṅgaśca nandakaḥ || || 17 ||
puṇḍarīkaṃ cograravaḥ pāñcajanyaḥ śaśiprabhaḥ ||
tadā brahmāṇḍamakhilaṃ pūrayāmāsa nirbharaḥ || 18 ||
pāñcajanyasya ninadaḥ sarvāsurabhayaṃkaraḥ ||
pāñcajanyadhvaniṃ śrutvā nitāntāścaryabhīṣaṇam || 19 ||
āyayurdevatāḥ sarvāḥ svaṃsvaṃ vāhanamāsthitāḥ ||
brahmā rudraḥ śatamakhaḥ sanakādyāśca yoginaḥ|| || 2.1.38.20 ||
vasiṣṭhamukhyā munayo gandharvoragakinnarāḥ ||
viṣvakseno garutmāṃśca viṣṇubhṛtyā jayādayaḥ || 21 ||
sarūpāścaiva ye nityāḥ śvetadvīpanivāsinaḥ ||

sumanodrumasaṃbhūtā sumanovṛṣṭiradbhutā ||22||
papāta medurāmodamoditāśeṣamānasā ||
nanṛturdivyasudṛśo jaguḥ kinnarapuṅgavāḥ || 23 ||
tuṣṭuvurharṣataralāḥ suragandharvacāraṇāḥ ||
dṛṣṭvā te puṇḍarīkākṣaṃ prasannaṃ bhaktavatsalam || 24 ||
praṇamya toṣayāmāsuḥ sāṣṭāṃgaṃ vividhaistavaiḥ || 25 ||
|| brahmādaya ūcuḥ || ||
jaya viṣṇo kṛpāsindho jaya tāmarasekṣaṇa ||
jaya lokaikavarada jaya bhaktārtibhañjana || 26 ||
anantamakṣaraṃ śāntamavāṅmanasagocaram ||
ko vā bhavantaṃ jānāti cidānandamayātmakam || 27 ||
aṇoraṇutaraṃ sthūlātsthūlaṃ sarvāntarasthitam ||
tvāmāmananti puruṣaṃ prakṛteḥ paramacyutam || || 28 ||
vedāntasārarūpaṃ tvāṃ sarvāntarbāhyavartinam ||

ko hi varṇayituṃ śakto māyāyatteṣu dehiṣu || 29 ||

bhavadīyamidaṃ rūpaṃ dṛṣṭvātibhayadāyakam ||
bhayodvignā vayaṃ sarve śāntaṃ rūpaṃ bhajasva ha || 2.1.38.30 ||
|| bharadvāja uvāca || ||
iti stuto viriñcādyaiḥ prasanno garuḍadhvajaḥ ||
meghaghoṣapratimayā vācā sādaramabravīta || 31 ||
|| atha brahmādiprārthanayā bhagavadgṛhītasaumyarūpaprakāraḥ ||
|| śrībhagavānuvāca || ||
bhayāvahāmimāṃ mūrtimutsṛjyāhaṃ priyāvaham ||
śāntaṃ rūpaṃ bhajiṣyāmi māṃ paśyata nirākulāḥ || 32 ||
ityuktvāntarhito bhūtvā tasminneva kṣaṇāṃtare ||
vimāne ratnakhacite babhūva sukhadarśanaḥ || 33 ||
candrabimbānanaḥ śānto nīlotpaladaladyutiḥ ||
suvarṇavarṇavasano ratnabhūṣaṇabhūṣitaḥ || 34 ||
śaṃkhacakragadāpadmalasatkaracatuṣṭayaḥ ||
tamālokya ramākāntaṃ bhūyo bhūyo vavaṃdire || 35 ||

santoṣayitvā brahmādīnabhīṣṭapratipādanaiḥ ||
avocadvinayānamramagastyaṃ munipuṃgavam || 36 ||
|| śrībhagavānuvāca || ||
tvaṃ munīndra vratairghoraiścīrṇairmāṃ prati saṃprati ||
parikliṣṭo'si dāsyāmi varāṃste'bhīpsitānvada || 37 ||
|| bharadvāja uvāca || ||
niśamya vākyaṃ śrībhartuḥ praṇamya ca punaḥpunaḥ ||
sa romāñcitasarvāṃgaḥ kumbhajanmā vaco'bravīt || 38 ||
|| athāgastyaprārthanayā svarṇamukharīnadyā bhagavadvattasarvādhikatvaprāptiḥ ||
|| agastya uvāca || ||
yaddhutaṃ yattapastaptaṃ yadadhītaṃ śrutaṃ mayā ||
tatsarvaṃ saphalaṃ jātamādṛto'smi yatastvayā || 39 ||
eṣo'hameva dharmātmā triṣu lokeṣvapi prabho ||
tvāṃ vicinvantamadhunā māmanviṣyāgato'si yat || 2.1.38.40 ||
tvatprasādātpuraivāhaṃ prāptākhilamanorathaḥ ||

na paśyāmi vicintyāpi prāpyaṃ saṃprati mādhava || 41 ||
tathāpi cāpalādetattava vijñāpyate prabho ||
tvatpādāmbujayorbhaktimevaṃ kuru nirantaram || 42 ||
avadhāraya caitattvaṃ suraprārthanayā mayā ||
nadī suvarṇamukharī snātāghaughavināśinī || 43 ||
sā bhavacchailakaṭakasamāsannā samāgatā ||
tāṃ kṛtārthaya lokeśa tvadanugrahavṛttibhiḥ || 44 ||
suvarṇamukharītoye snātvā ye veṃkaṭe sthitam ||
paśyaṃti bhuktimuktyostu bhūyāsurbhājanāni te || 45 ||
alpāyuṣo narā mūḍhā jñānayogaparicyutāḥ ||
na śaknuvaṃti tvāṃ draṣṭuṃ vratādhyayanakarmabhiḥ || 46 ||
sadāsminnāsthitaḥ śaile sarveṣāṃ ca jagadguro ||
prasādasumukho deva kāṃkṣitārthaprado bhava || || 47 ||
|| śrībhagavānuvāca || ||
yatprārthitaṃ tvayā vipra tattathaiva bhaviṣyati ||

nūnamapratimā loke mayi bhaktiḥ kṛtā tvayā || 48 ||
jāhnavīva nadī seyaṃ suvarṇamukharī mune ||
syādāśāsyā surāṇāṃ ca vāṃchitaśrīvidhāyinī || 49 ||

svāmipuṣkariṇī ceyaṃ nadī mūrtyā samanvitā ||
saṃkramiṣyati tāṃ divyāṃ nadīṃ tīrthaughasaṃśrayām || 2.1.38.50 ||
vaikuṇṭhanāmni śaile'sminnadyaprabhṛti sarvadā ||
kṛtāvāso bhaviṣyāmi mune prārthanayā tava || || 51 ||
suvarṇamukharīsnānakṣālitāghaughakardamāḥ ||
asminvaikuṇṭhaśaile māṃ ye paśyaṃti samāhitāḥ || 52 ||
bhuvi putrādisaṃpannāḥ sarvaiśvaryasamanvitāḥ ||
mṛtāstriviṣṭape bhogānākalpamanubhūya ca || 53 ||
punarāvṛttirahitaṃ kevalānandabhāsuram ||
matpadaṃ samavāpsyanti nātra kāryā vicāraṇā || || 54 ||
māṃ draṣṭumāgatānsarvānpratīkṣyābhīpsitaiḥ śubhaiḥ ||
yojayiṣyāmi satataṃ tvadvacogauravānmune || 55 ||

putrārthināṃ bahūnputrāndhanāni ca dhanārthinām ||
tathaivārogyakāmānāṃ rogaśāṃtiṃ garīyasīm || 56 ||
tīvrāpatparibhūtānāṃ tathaivāpannivāraṇam ||
dāsyāmyabhīpsitānbhogāndurlabhānapi sarvadā || 57 ||
ye yānkāmānapekṣyeha prekṣante māṃ samāgatāḥ ||
avāpnuvanti te sarve tāṃstānkāmānna saṃśayaḥ || 58 ||
sthitā vā yatra kutrāpi māṃ smaranti narottamāḥ ||
te sarve vāñchitāṃ siddhiṃ labhante matprasādataḥ || 59 ||
|| atha śaṅkhanṛpavarapradānapūrvakaṃ bhagavadantardhānam ||
|| bharadvāja uvāca || ||
ityuktvā taṃ muniṃ devaḥ śaṃkhamālokya bhūpatim ||
śṛṇvatāṃ brahmamukhyānāmidaṃ vacanamabravīt || 2.1.38.60 ||
|| śrībhagavānuvāca || ||
prīto'smi śaṃkha bhaktyā te vṛṇīṣvābhīpsitaṃ varam ||
dadāmi varado'haṃ te kraśiṣṭhasya tapasyataḥ || 61 ||

|| śaṃkha uvāca || ||
na yāce'nyanmahābāho tvatpādāmbujasevanāt ||
yāṃ prāpnuvaṃti tvadbhaktāstāṃ yāce gatimuttamām || 62 ||
|| śrībhagavānuvāca || ||
yatprārthitaṃ tvayā śaṃkha tattathaiva bhaviṣyati ||
matsevāyogabhavyānāmalabhyaṃ kimu vidyate || 63 ||
ākalpamindralokastho hyapsarogaṇasevitaḥ ||
bhuktvā bahuvidhānbhogāṃstato mallokameṣyasi || 64 ||
evaṃ dadau varāniṣṭāñchaṅkhāya pṛthivīpate ||
nārāyaṇo jagadyonirbhajatāṃ kalpabhūruhaḥ || 65 ||
tato brahmādikānsarvānvisṛjya kamalekṣaṇaḥ ||
saṃstūya mānasairbhaktyā tatraivāṃtardadhe prabhuḥ || 66 ||
|| atha bharadvājavarṇitaśrīveṃkaṭācalamāhātmyanigamanam || || ||
|| bharadvāja uvāca || ||
veṃkaṭādreḥ prabhāvo'yamākhyāto bhavate'rjuna ||

narāḥ pāpaiḥ pramucyaṃte śrutvemāṃ pāvanīṃ kathām ||67||
vārāhaṃ rūpamutsṛjya brahmaṇābhyarthito hariḥ ||
mumodātrādbhutākāro māyayā mohayañjagat || 68 ||
paścādagastyaśaṃkhābhyāṃ prārthitaḥ sukhadarśanam ||
dadau nitāntasubhagaṃ śāntaṃ bhogātmakaṃ vapuḥ || 69 ||
nārāyaṇaṃ veṃkaṭādriṃ svāmipuṣkariṇīṃ tathā ||
imāmākhyāṃ ca saṃsmṛtya mucyaṃte pātakairjanāḥ || 2.1.38.70 ||
veṃkaṭādrisamaṃ sthānaṃ brahmāṇḍe nāsti kiñcana ||

veṃkaṭeśasamo devo na bhūto na bhaviṣyati || 71 ||
veṃkaṭādrisamaṃ sthānaṃ na bhūtaṃ na bhaviṣyati ||
svāmitīrthasarastulyaṃ na kutrāpi ca vidyate || 72 ||
prātarutthāya ye nityaṃ veṃkaṭeśaṃ smaraṃti vai ||
teṣāṃ karasthā mokṣaśrīrnātra kāryā vicāraṇā || 73||
svāmipuṣkariṇītīrthe snātvā sarvātmakaṃ harim ||
ye vā paśyaṃti niyatā varāhācalavāsinam ||74||

te'śvamedhasahasrasya vājapeyaśatasya ca ||
prāpnuvaṃti phalaṃ pūrṇaṃ nātra kāryā vicāraṇā || 75 ||
veṃkaṭācalamāhātmyaṃ ye śṛṇvaṃti narottamāḥ ||
teṣāṃ muktiśca bhuktiśca iha loke paratra ca || 76 ||
veṃkaṭācalamāhātmyaṃ saṃkṣipya kathitaṃ tava ||
ataḥ paraṃ mahānadyāḥ prabhāvaḥ kathyate'rjuna ||77||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye suvarṇamukharīmāhātmyapraśaṃsāyāmagastyaśaṅkhāditapastuṣṭaśrīveṃkaṭe
śāvirbhāvādimāhātmyavarṇanaṃ nāmāṣṭatriṃśo'dhyāyaḥ || 38 ||

English translation

Bharadvāja said :

1. Three days passed off while they were engaged in worship and prayers with their minds dedicated to Hari , the Lord of the universe.

2. On the third day while they were asleep at night they saw an excellent dream at the end of the fourth watch (Yāma = period of 3 hours).

3. They saw Puruṣottama pleased and with a smiling look. He had the conch, the discus and the iron club in his hands. He had come for granting them boons.

4. They got up with joyous hearts and came out of their houses. With due reverence, they took their holy baths in the sacred waters of Svāmipuṣkariṇī in accordance with the injunctions.

5. After duly performing all those rites that had to be performed in the morning all of them returned to their abodes to propitiate Lord Acyuta .

6. Seeing the good omen indicated by the birds on the way conducive to instant welfare, they thought that the favour of the Lord was within their reach.

7. Then they worshipped Janārdana , the maker of the three worlds. They eulogized him with different holy prayers described in the Vedas .

8. At the end of the prayers, O son of Kuntī , the excellent Pot-born Sage (Agastya) repeated the eight-syllabled Mantra of Hari (Oṃ namo Nārāyaṇāya) along with Śaṅkha .

9. An extremely mysterious brilliant light manifested (itself) in front of those persons who had thus dedicated their minds to Acyuta, the Lord of the universe.

10. It was stationed in the sky like the splendour of many crores of Suns, Moons and fires unified together in one place.

11. On seeing that brilliance all of them were immensely surprised. They meditated upon divine Nārāyaṇa , the embodiment of the greatest bliss.

12. The Lord was beyond the ken of speech and mind. He was shining with well renowned prosperity and glory. He had thousand (innumerable) eyes and was equipped with a thousand arms and feet.

13. He was charming with a lustre that was as brilliant as that of molten gold. He was terrific with curved teeth. He was too dazzling to be seen properly, (as) he emitted masses of flames of fire.

14. He shone with the Kaustubha jewel. He held Śrī on his chest. He was incomprehensible, without beginning or end.

15-17a. He inspired excessive fright (in everyone). He was omnipresent. He revealed the entire Cosmic Egg within himself. On seeing the Lord all of them with Agastya and Śaṅkha as their leaders, became delighted in their minds.

Oṇ seeing the Lord of the universe they bowed to him again and again.

The weapons of Hari that were wandering for the sake of protecting the worlds, came back to serve him, equipped with their own respective splendour and strength.

17b-23a. (The weapons were) the discus that had the lustre of the Sun, the divine mace, the sword Nandaka , the Puṇḍarīka (white lotus), (the conch) Pāñcajanya of terrific sound having the lustre of the Moon. It filled the entire Cosmic Egg. The sound of Pāñcajanya was extremely terrifying unto all the Asuras .

On hearing the sound of Pāñcajanya which was extremely mysterious and terrific all the Devas came there riding on their respective vehicles.

Brahmā , Rudra , Indra , the Yogins beginning with Sanaka , the sages chief of whom was Vasiṣṭha , Gandharvas , serpents and Kinnaras , Viṣvaksena , Garuḍa , the servants of Viṣṇu beginning with Jaya and those who are permanently of the same form (as that of the Lord) and residents of the Śvetadvīpa (all these came).

A wonderful shower of flowers from the celestial (Kalpa) tree fell thick over all of them delighting everyone's mind through the excessive fragrance.

23b. The celestial damsels of beautiful eyes danced; the leading Kinnaras sang.

24-25. Suras , Gandharvas and Cāraṇas who were delighted and thrilled, eulogized. On seeing the Lotus-eyed Lord, who is fond of his devotees, pleased, they bowed down to him with eight limbs touching the ground and propitiated him with different kinds of hymns.

Brahmā and others said :

26. Be victorious, O Viṣṇu, O ocean of mercy. Be victorious, O lotus-eyed one. Be victorious, the sole bestower of boons in all the worlds. Be victorious, O suppressor of the agony of devotees.

27. Who knows you (fully), the endless one, the imperishable one, the quiescent one, one who is beyond the ken of speech and mind and is of the nature of consciousness and bliss?

28. They consider you minuter than the minutest; stouter (grosser) than the stoutest (grossest), the immanent soul. The scriptures call you Acyuta, Puruṣa and one beyond Prakṛti .

29. Among the embodied souls subject to the wiles of Māyā who is competent to describe you who are the embodiment of the essence of the Vedāntas and who are stationed within and without everything?

30. On seeing this extremely frightening form of yours all of us are shuddering with fear. Do adopt a calm and graceful form.

Bharadvāja said :

31. On being eulogized by Viriñca and others thus, the Garuḍa-emblemed Lord spoke earnestly in words and tones resembling the thunder of clouds.

[The Lord Adopts a Gentle Form at the Request of Brahmā and Others]:—

Śrī Bhagavān said :

32. I shall shed off this terrifying form. I shall assume a pleasing and quiescent form. Look at me without being agitated.

33. After saying this the Lord vanished and within the same moment he reappeared in a pleasant form, in an aerial chariot studded with gems and jewels.

34. His face resembled the disc of the Moon. He was quiet and calm. He had a lustre like that of the petals of a blue lotus. His robes were golden-coloured. He was adorned with ornaments set with gems and jewels.

35. In his four hands shone the conch, the discus, the mace and the lotus. On seeing that lover of Ramā all of them saluted him again and again.

36. The Lord made Brahmā and others satisfied by granting them what they desired. He then spoke to Agastya, the prominent sage who stood there in humility:

Śrī Bhagavān said :

37. O eminent sage, you have become strained and fatigued on account of the arduous holy rites performed now, with me as the object (of worship). I shall grant you all desired boons. Tell me.

Bharadvāja said :

38. On hearing the words of the Lord of Śrī, the Pot-born Sage bowed down to him again and again. With hair standing on end all over the body (due to thrill of joy) he spoke these words:

[At the Request of Agastya the River Suvarṇamukharī was Granted Superiority over Everything]:—

39. “The Homas that I have performed, the penances that I have practised, (the Vedic Mantras) that I have studied, whatever I have heard—everything has become fruitful, because I have been honoured by you.

40. I am the only righteous-souled person, O Lord, in all the three worlds, because even as I am in search of you, you have come in search of me.

41. Even before your (formal pronouncement of your) favour I have realized all my desires, O Mādhava . Even after thinking deeply I do not see anything that remains to be attained (by me) now.

42. Still out of fickleness this is being submitted, O Lord. May my devotion unto you be like this always.

43. Remember this that it was at the request of Suras that the river Suvarṇamukharī (was brought) by me. It destroys the mass of sins of those who take their bath therein.

44. That river has come very near the ridge of your mountain. Do make it blessed, O Lord of the worlds, by means of your blessings and favour.

45. Those who take their bath in the waters of Suvarṇamukharī and visit you stationed on the Veṅkaṭa (Hill) shall be the recipients of worldly pleasures and salvation.

46. Foolish persons of short span of life, who have slipped (dropped) down from the path of knowledge and yogic practice, are not competent to see you through holy rites, study of the Vedas and other sacred activities.

47. O Sire of the universe, be always present on this mountain. O Lord, grant your favours to everyone with beaming face. Bestow on them whatever object they may desire."

Śrī Bhagavān said :

48. O Brāhmaṇa , what has been requested by you shall certainly take place. Indeed, an act of devotion to me, that is matchless in the entire world, has been performed by you.

49. Like the river Gaṅgā , O sage, this river Suvarṇamukharī shall be worthy of being sought after. It shall cause all desired prosperity even to the Suras.

50. Svāmipuṣkariṇī shall become united with the form of the river. It shall pass over to that divine river which is the resort unto all the Tīrthas .

51. O sage, due to your request I shall take up my residence for ever from now onwards on this mountain named Vaikuṇṭha .

52-54. Those who have washed all the dirt of the mass of sins by means of holy bath in Suvarṇamukharī and then visit me on this Vaikuṇṭha mountain with great concentration, shall become richly endowed with sons and all types of prosperity and glory on the earth. After death they will enjoy the pleasures of heaven till the end of the Kalpa. Thereafter they will attain my region shining with (divine) bliss alone. From that region they will not return (to the earth). In this matter there is no doubt at all.

55. O sage, out of deference for your request I shall look after all those who come here to visit me. I shall always grant them all the auspicious things desired by them.

56-57. I shall grant many sons to those who seek sons, riches to those who seek riches, complete quelling of all ailments to those who desire good health, redemption from misery to those who are assailed by acute adversity and all rare enjoyment of pleasures (to everyone) at all times.

58. There is no doubt about this that everyone will attain all those desires seeking which he or she has come and visited me.

59. Wherever they may stay, all those excellent men who remember me shall get the fulfilment desired by them by my favour.

[The Lord Grants Boons to King Śaṅkha and then Vanishes]:—

60. After saying this to that sage, the Lord glanced at Śaṅkha, the king. He spoke these words even as Brahmā and others were listening:

Śrī Bhagavān said :

61. O Śaṅkha, I am delighted at your devotion. Choose a boon desired (by you). I shall grant it. I shall be the bestower of boons on you who have become very emaciated on account of the penance.

Śaṅkha said :

62. O mighty one, I do not request for anything other than service unto your lotus-like feet. I request for that excellent goal which your devotees attain.

Śrī Bhagavān said :

63. O Śaṅkha, what is requested by you, shall certainly be so. What is it that cannot be obtained by those people who have become very excellent and meritorious on account of their service unto me?

64. You will be in the world of Indra till the end of the Kalpa. You will be attended upon by multitudes of celestial damsels. After enjoying various kinds of pleasures you will attain my world.

65. Thus, O king, Nārāyaṇa, the origin of the universe, a wish-yielding tree unto those who worship him, granted desired boons to Śaṅkha.

66. Then the Lotus-eyed Lord bade farewell to everyone beginning with Brahmā. Being eulogized by them with devotion the Lord vanished there itself.

[Conclusion of the Description of the Greatness of Śrī Veṅkaṭācala by Bharadvāja]:—

Bharadvāja said :

67. The power of Veṅkaṭādri has been recounted to you, O Ārjuna. On hearing this sanctifying story men are liberated from sins.

68. On being requested by Brahmā Hari cast off the form of Boar. Enchanting the universe with his Māyā the Lord of wonderful features rejoiced here.

69. Afterwards on being requested by Agastya and Śaṅkha the Lord granted them (i.e. assumed before them) a physical body fit for enjoyment of pleasures, a body that was pleasing to look at, extremely graceful and calm.

70. By remembering Nārāyaṇa, Veṅkaṭādri, Svāmipuṣkariṇī and this narrative people become liberated from sins.

71. In the whole of the Cosmic Egg there is no other holy spot on a par with Veṅkaṭādri. A Lord equal to Veṅkaṭeśa has never been before nor will there ever be.

72. A holy spot equal to Veṅkaṭādri has never been before, nor will there ever be. There is nothing anywhere on a par with the Lake Svāmitīrtha .

73. If people remember Veṅkaṭeśa everyday on getting up in the morning, the glory of salvation comes within their reach. There is no doubt about it.

74-75. Those who take bath in Svāmipuṣkariṇī Tīrtha with perfect restraint and visit Hari, the immanent soul of everyone, residing on Varāhācala, obtain the full benefit of a thousand horse-sacrifices and a hundred Vājapeyas . There is no doubt about it.

76-77. The excellent men who listen to the greatness of Veṅkaṭācala will enjoy great pleasures here in this world and hereafter in the other world, and then will attain salvation.

The greatness of Veṅkaṭācala has been briefly recounted to you. Henceforth the power of the great river will be described, O Arjuna .

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 39

Añjanā's Penance for Getting a Son

Chapter 39 of 221 · 51 detected Sanskrit verse markers

Sanskrit

।। अथ पुत्रार्थमञ्जनाकृततपःप्रकारः ।।
।। श्रीसूत उवाच ।। ।।
पुत्रहीनाञ्जना पूर्वं दुःखिता तपसि स्थिता ।।
तां दृष्ट्वा मुनिशार्दूलो मतङ्गो विष्णुतत्परः ।। १ ।।
अञ्जनाख्यामुवाचेदमत्युग्रे तपसि स्थिताम् ।। २ ।।
।। मतंग उवाच ।। ।।
समुत्तिष्ठाञ्जने देवि किमर्थं तपसि स्थिता ।।
वद देवि महाभागे कार्यं तव वरानने ।। ३ ।।
।। अंजनोवाच ।। ।।
मतंग मुनिशार्दूल वचनं मे शृणुष्व ह ।।
पिता मे केसरी नाम राक्षसः शिवतत्परः ।। ४ ।।
शैवं घोरं तपश्चक्रे पुत्रार्थं तु सुदुष्करम् ।।
पार्वतीसहितः शंभुर्वृषभोपरि संस्थितः ।। ५ ।।
प्रादुरासीत्तदा देवो ददौ तस्मै वरं शुभम् ।। ६ ।।
।। शम्भुरुवाच ।। ।।

शृणु राजन्प्रवक्ष्यामि विधिना निर्मितं तव ।।
अस्मिंजन्मन्यपुत्रत्वं तथाप्यन्यद्ददामि ते ।। ७ ।।
विश्रुता सर्वलोकेषु पुत्री तव भविष्यति ।।
तस्याः पुत्रो महाबुद्धिस्तव प्रीतिं करिष्यति ।। ८ ।।
इति तस्मै वरं दत्त्वा तत्रैवान्तर्दधे हरः ।।
मां लब्ध्वा मत्पिता विप्रः कृतकृत्यो बभूवू ह ।। ९ ।।
ततः कालान्तरे विप्रः केसर्याख्यो महाकपिः ।।
ययाचेमां ददस्वेति पितरं मे ततः पिता ।। ।। 2.1.39.१० ।।
तस्मै मां दत्तवांश्चैव पारिबर्हं ददौ च सः ।।
गवां लक्षसहस्राणि गजलक्षं महामनाः ।। ११ ।।
वाजिनामर्बुदं चैव रथानामर्बुदं तथा ।।
वस्त्ररत्नान्यनेकानि दासदासीसहस्रकम् ।। १२ ।।
अन्तःपुरचरीर्नारीर्नृत्यगीतविशारदाः ।।
ददौ वासः सहस्रं च मया साकं महामते ।। १३ ।।
पत्या मे रममाणाया भूयान्कालो गतो मुने ।।

अपुत्रा दुःखिता विप्र व्रतानि विविधानि च ।। १४ ।।
कृतानि च मया तत्र किष्किन्धायां महापुरि ।।
माघे मासि च विप्रेन्द्र वैशाखे कार्तिके तथा ।। १५ ।।
स्नानदानव्रतादीनि चातुर्मास्यव्रतं तथा ।।
नमस्कारस्तथा विप्र प्रदक्षिणमनुत्तमम् ।। ।।१६ ।।
शालग्रामान्नदानानि दीपदानं तथैव च ।।
गोदानं तिलदानं च वस्त्रदानं महामुने ।। १७ ।।
भूदानं वारिदानं च दत्त्वा पुष्पादिकं मुने ।।
यानि यानि च मुख्यानि वैष्णवानि व्रतानि च ।।
मया कृतानि सर्वाणि सत्पुत्रफलकांक्षया ।। १८ ।।
श्रवणादिषु यत्प्रोक्तं व्रतं विप्रैमहात्मभिः ।।
मया कृतं च विप्रेंद्रं तुष्ट्यर्थं मधुविद्विषः ।। १९ ।।
यानि यानि च मुख्यानि फलानि विविधानि च ।।
मया दत्तानि सर्वाणि सत्पुत्रफलकांक्षया ।। 2.1.39.२० ।।
मया कृतान्यसंख्यानि व्रतानि विविधानि च ।।

पुत्रं तथाप्यलब्ध्वाहं दुःखिता तपसि स्थिता ।। २१ ।।
भविष्यति कथं विप्र पुत्रस्त्रैलोक्यविश्रुतः ।।
याचेऽहं तु मुनिश्रेष्ठ प्रणता च तवाग्रतः ।। २२ ।।
वद त्वं मुनिशार्दूल दीनाहं तपसि स्थिता ।। २३ ।।
।। श्रीसूत उवाच ।। ।।
एवं वदन्तीं तां प्राह मतङ्गो मुनिसत्तमः ।।
शृणु मद्वचनं देवि पुत्रपौत्रप्रदायकम् ।। २४ ।।
इतो दक्षिणदिग्भागे दशयोजनदूरतः ।।
घनाचल इति ख्यातो नृसिंहस्य निवासभूः ।। २५ ।।
तस्योपरि महाभागे ब्रह्मतीर्थं मनोहरम् ।।
तस्यापि पूर्वदिग्भागे दशयोजनमात्रतः ।। २६ ।।
सुवर्णमुखरी नाम नदीनां प्रवरा नदी ।।
तस्या एवोत्तरे भागे वृषभाचलनामतः ।। २७ ।।
तस्याग्रे सरसी नाम्ना स्वामिपुष्करिणी शुभा ।।
गत्वा दृष्ट्वा शुभं तोयं मनःशुद्धिं गमिष्यसि ।। २८ ।।

तत्र स्नात्वा विधानेन वराहं तं प्रणम्य च ।।
वेङ्कटेशं नमस्कृत्य ततो गच्छ वरानने ।। २९ ।।
उत्तरे स्वामितीर्थस्य सिंहशार्दूलसंयुते ।।
चूतपुन्नागपनसैर्बकुलामलकः शुभैः ।। 2.1.39.३० ।।
चन्दनागुरुनिम्बैश्च तालहिन्तालकिंशुकैः ।।
कपित्थाश्वत्थबिल्वैश्च इङ्गुदैश्च वरानने ।। ३१ ।।
एतादृशैर्महापुण्यैर्वृक्षैश्च विविधैः शुभैः ।।
वियद्गंगेति विख्यातं तीर्थमेकं विराजते ।। ३२ ।।
तस्मिंस्तीर्थेऽञ्जने देवि संकल्पविधिपूर्वकम् ।।

स्नात्वा पीत्वा शुभं तीर्थं तीर्थस्याभिमुखी स्थिता ।। ३३ ।।
वायुमुद्दिश्य हे देवि तपः कुरु वरानने ।।
देवैश्च राक्षसैर्विप्रैर्मनुजैर्मुनिसत्तमैः ।। ३४ ।।
भूतैः पक्षिभिरस्त्रैश्च शस्त्रैश्च विविधैः शुभैः ।।
अवध्यो भविता पुत्रस्तपसा ते न संशयः ।। ३५ ।।
।। श्रीसूत उवाच ।। ।।

इति प्रोक्ताञ्जना देवी तं प्रणम्य पुनःपुनः ।।
भर्त्रा साकं ययावाशु वेंकटाचलसंज्ञकम् ।। ३६ ।।
कापिलं तीर्थमासाद्य स्नात्वा निर्मलमानसा ।।
वेंकटाद्रिं समारुह्य स्वामिपुष्करिणीं ययौ । ३७ ।।
स्नात्वा वराहमानम्य वेंकटेशकृतानतिः ।।
मतंगस्य ऋषेर्वाक्यं स्मरन्ती च मुहुर्मुहुः ।। ३८ ।।
वियद्गङ्गां ययावाशु चाञ्जना मंजुभाषिणी ।।
स्नात्वा पीत्वा शुभं तोयं तीरं तस्य तदुन्मुखी ।। ३९ ।।
प्राणवायुं समुद्दिश्य तपश्चक्रे यतव्रता ।।
फलाहारा जलाहारा निराहारा ततः परम् ।। 2.1.39.४० ।।
सहस्राब्दं तपश्चक्रे न्यस्तनासाग्रदृष्टिका ।।
वयस्या विपुला नाम शुश्रूषामकरोच्छुभा ।। ४१ ।।
वर्षाणां च सहस्रान्ते वायुर्देवो महामतिः ।।
प्रादुरासीत्तदा तां वै भाषमाणो महामतिः ।। ४२ ।।
मेषसंक्रमणं भानौ संप्राप्ते मुनिसत्तमाः ।।

पूर्णिमाख्ये तिथौ पुण्ये चित्रानक्षत्रसंयुते ।। ४३ ।।
तवेप्सितमहं दास्ये वरं वरय सुव्रते ।।
इति तद्वचनं श्रुत्वा ततः प्राहाञ्जना सती ।। ४४ ।।
पुत्रं देहि महाभाग वायो देव महामते ।।
तस्यास्तद्वचनं श्रुत्वा मातरिश्वाब्रवीत्ततः ।। ४५ ।।
पुत्रस्तेऽहं भविष्यामि ख्यातिं दास्ये शुभानने ।।
इति तस्यै वरं दत्त्वा तत्रैवास्ते महाबलः ।। ४६ ।।
तदा ब्रह्मादयो देवा इन्द्राद्या लोकपालकाः ।।
वसिष्ठाद्या महात्मानः सनकाद्याश्च योगिनः ।। ४७ ।।
व्यासादयश्च विप्रेंद्रा लक्ष्म्या साकं जगत्पतिः ।।
मुनिपत्न्यो देवपत्न्य ऋषिपत्न्यस्तथैव च ।। ४८ ।।
स्वं स्वं वाहनमारुह्य दारभृत्यसुतादिभिः ।।
आगतास्ते महात्मानो द्रष्टुं तां तपसि स्थिताम् ।। ४९ ।।
आश्चर्यमाश्चर्यमिति ब्रुवाणा ब्रह्मादयो देवगणाश्च सर्वे ।।
आलोकयन्तो दिवि दूरतस्ते स्थितास्तदा ब्रह्ममहेशमुख्याः ।। 2.1.39.५० ।।

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्ये अंजनातपःकरणप्रकारादिवर्णनं नामैकोनचत्वारिंशोऽध्यायः ।। ३९ ।।

Roman transliteration

|| atha putrārthamañjanākṛtatapaḥprakāraḥ ||
|| śrīsūta uvāca || ||
putrahīnāñjanā pūrvaṃ duḥkhitā tapasi sthitā ||
tāṃ dṛṣṭvā muniśārdūlo mataṅgo viṣṇutatparaḥ || 1 ||
añjanākhyāmuvācedamatyugre tapasi sthitām || 2 ||
|| mataṃga uvāca || ||
samuttiṣṭhāñjane devi kimarthaṃ tapasi sthitā ||
vada devi mahābhāge kāryaṃ tava varānane || 3 ||
|| aṃjanovāca || ||
mataṃga muniśārdūla vacanaṃ me śṛṇuṣva ha ||
pitā me kesarī nāma rākṣasaḥ śivatatparaḥ || 4 ||
śaivaṃ ghoraṃ tapaścakre putrārthaṃ tu suduṣkaram ||
pārvatīsahitaḥ śaṃbhurvṛṣabhopari saṃsthitaḥ || 5 ||
prādurāsīttadā devo dadau tasmai varaṃ śubham || 6 ||
|| śambhuruvāca || ||

śṛṇu rājanpravakṣyāmi vidhinā nirmitaṃ tava ||
asmiñjanmanyaputratvaṃ tathāpyanyaddadāmi te || 7 ||
viśrutā sarvalokeṣu putrī tava bhaviṣyati ||
tasyāḥ putro mahābuddhistava prītiṃ kariṣyati || 8 ||
iti tasmai varaṃ dattvā tatraivāntardadhe haraḥ ||
māṃ labdhvā matpitā vipraḥ kṛtakṛtyo babhūvū ha || 9 ||
tataḥ kālāntare vipraḥ kesaryākhyo mahākapiḥ ||
yayācemāṃ dadasveti pitaraṃ me tataḥ pitā || || 2.1.39.10 ||
tasmai māṃ dattavāṃścaiva pāribarhaṃ dadau ca saḥ ||
gavāṃ lakṣasahasrāṇi gajalakṣaṃ mahāmanāḥ || 11 ||
vājināmarbudaṃ caiva rathānāmarbudaṃ tathā ||
vastraratnānyanekāni dāsadāsīsahasrakam || 12 ||
antaḥpuracarīrnārīrnṛtyagītaviśāradāḥ ||
dadau vāsaḥ sahasraṃ ca mayā sākaṃ mahāmate || 13 ||
patyā me ramamāṇāyā bhūyānkālo gato mune ||

aputrā duḥkhitā vipra vratāni vividhāni ca || 14 ||
kṛtāni ca mayā tatra kiṣkindhāyāṃ mahāpuri ||
māghe māsi ca viprendra vaiśākhe kārtike tathā || 15 ||
snānadānavratādīni cāturmāsyavrataṃ tathā ||
namaskārastathā vipra pradakṣiṇamanuttamam || ||16 ||
śālagrāmānnadānāni dīpadānaṃ tathaiva ca ||
godānaṃ tiladānaṃ ca vastradānaṃ mahāmune || 17 ||
bhūdānaṃ vāridānaṃ ca dattvā puṣpādikaṃ mune ||
yāni yāni ca mukhyāni vaiṣṇavāni vratāni ca ||
mayā kṛtāni sarvāṇi satputraphalakāṃkṣayā || 18 ||
śravaṇādiṣu yatproktaṃ vrataṃ vipraimahātmabhiḥ ||
mayā kṛtaṃ ca vipredraṃ tuṣṭyarthaṃ madhuvidviṣaḥ || 19 ||
yāni yāni ca mukhyāni phalāni vividhāni ca ||
mayā dattāni sarvāṇi satputraphalakāṃkṣayā || 2.1.39.20 ||
mayā kṛtānyasaṃkhyāni vratāni vividhāni ca ||

putraṃ tathāpyalabdhvāhaṃ duḥkhitā tapasi sthitā || 21 ||
bhaviṣyati kathaṃ vipra putrastrailokyaviśrutaḥ ||
yāce'haṃ tu muniśreṣṭha praṇatā ca tavāgrataḥ || 22 ||
vada tvaṃ muniśārdūla dīnāhaṃ tapasi sthitā || 23 ||

|| śrīsūta uvāca || ||
evaṃ vadantīṃ tāṃ prāha mataṅgo munisattamaḥ ||
śṛṇu madvacanaṃ devi putrapautrapradāyakam || 24 ||
ito dakṣiṇadigbhāge daśayojanadūrataḥ ||
ghanācala iti khyāto nṛsiṃhasya nivāsabhūḥ || 25 ||
tasyopari mahābhāge brahmatīrthaṃ manoharam ||
tasyāpi pūrvadigbhāge daśayojanamātrataḥ || 26 ||
suvarṇamukharī nāma nadīnāṃ pravarā nadī ||
tasyā evottare bhāge vṛṣabhācalanāmataḥ || 27 ||
tasyāgre sarasī nāmnā svāmipuṣkariṇī śubhā ||
gatvā dṛṣṭvā śubhaṃ toyaṃ manaḥśuddhiṃ gamiṣyasi || 28 ||

tatra snātvā vidhānena varāhaṃ taṃ praṇamya ca ||
veṅkaṭeśaṃ namaskṛtya tato gaccha varānane || 29 ||
uttare svāmitīrthasya siṃhaśādūlasaṃyute ||
cūtapunnāgapanasairbakulāmalakaiḥ śubhaiḥ || 2.1.39.30 ||
candanāgurunimbaiśca tālahintālakiṃśukaiḥ ||
kapitthāśvatthabilvaiśca iṅgudaiśca varānane || 31 ||
etādṛśairmahāpuṇyairvṛkṣaiśca vividhaiḥ śubhaiḥ ||
viyadgaṃgeti vikhyātaṃ tīrthamekaṃ virājate || 32 ||
tasmiṃstīrthe'ṅjane devi saṃkalpavidhipūrvakam ||
snātvā pītvā śubhaṃ tīrthaṃ tīrthasyābhimukhī sthitā || 33 ||
vāyumuddiśya he devi tapaḥ kuru varānane ||
devaiśca rākṣasairviprairmanujairmunisattamaiḥ || 34 ||
bhṛṅgaiḥ pakṣibhirastraiśca śastraiśca vividhaiḥ śubhaiḥ ||
avadhyo bhavitā putrastapasā te na saṃśayaḥ || 35 ||
|| śrīsūta uvāca || ||

iti proktāñjanā devī taṃ praṇamya punaḥpunaḥ ||
bhartrā sākaṃ yayāvāśu veṃkaṭācalasaṃjñakam || 36 ||
kāpilaṃ tīrthamāsādya snātvā nirmalamānasā ||
veṃkaṭādriṃ samāruhya svāmipuṣkariṇīṃ yayau | 37 ||
snātvā varāhamānamya veṃkaṭeśakṛtānatiḥ ||
mataṃgasya ṛṣervākyaṃ smarantī ca muhurmuhuḥ || 38 ||
viyadgaṅgāṃ yayāvāśu cāñjanā maṃjubhāṣiṇī ||
snātvā pītvā śubhaṃ toyaṃ tīraṃ tasya tadunmukhī || 39 ||
prāṇavāyuṃ samuddiśya tapaścakre yatavratā ||
phalāhārā jalāhārā nirāhārā tataḥ param || 2.1.39.40 ||
sahasrābdaṃ tapaścakre nyastanāsāgradṛṣṭikā ||
vayasyā vipulā nāma śuśrūṣāmakarocchubhā || 41 ||
varṣāṇāṃ ca sahasrānte vāyurdevo mahāmatiḥ ||
prādurāsīttadā tāṃ vai bhāṣamāṇo mahāmatiḥ || 42 ||
meṣasaṃkramaṇaṃ bhānau saṃprāpte munisattamāḥ ||

pūrṇimākhye tithau puṇye citrānakṣatrasaṃyute || 43 ||
tavepsitamahaṃ dāsye varaṃ varaya suvrate ||
iti tadvacanaṃ śrutvā tataḥ prāhāñjanā satī || 44 ||
putraṃ dehi mahābhāga vāyo deva mahāmate ||
tasyāstadvacanaṃ śrutvā mātariśvābravīttataḥ || 45 ||
putraste'haṃ bhaviṣyāmi khyātiṃ dāsye śubhānane ||
iti tasyai varaṃ dattvā tatraivāste mahābalaḥ || 46 ||
tadā brahmādayo devā indrādyā lokapālakāḥ ||
vasiṣṭhādyā mahātmānaḥ sanakādyāśca yoginaḥ || 47 ||

vyāsādayaśca vipreṃdrā lakṣmyā sākaṃ jagatpatiḥ ||
munipatnyo devapatnya ṛṣipatnyastathaiva ca || 48 ||
svaṃ svaṃ vāhanamāruhya dārabhṛtyasutādibhiḥ ||
āgatāste mahātmāno draṣṭuṃ tāṃ tapasi sthitām || 49 ||
āścaryamāścaryamiti bruvāṇā brahmādayo devagaṇāśca sarve ||
ālokayanto divi dūrataste sthitāstadā brahmamaheśamukhyāḥ || 2.1.39.50 ||

iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīveṃkaṭācalamāhātmye aṃjanātapaḥkaraṇaprakārādivarṇanaṃ nāmaikonacatvāriṃśo'dhyāyaḥ || 39 ||

English translation

Śrī Sūta said :

1-2. Formerly, Añjanā who had no son became distressed and therefore engaged herself in a penance. On seeing her Mataṅga , a tiger among sages and a devotee of Viṣṇu , spoke these words to (the lady) named Añjanā who was engaged in a very severe penance.

Mataṅga said :

3. Get up, O gentle lady Añjanā. Why are you engaged in penance? Tell me, O highly fortunate gentle lady of excellent countenance, your purpose and aim (of performing penance).

Añjanā replied :

4-7. O Mataṅga, O tiger among sages, listen to my words. My father, a Rākṣasa named Kesarī , is a devotee of Śiva . He performed a severe penance to please Śiva. It was a very difficult penance for the sake of a son. Accompanied by Pārvatī and seated on his Bull, Lord Śaṃbhu appeared before him and granted him an auspicious boon.

Śaṃbhu said :

Listen, O King, sonlessness in this birth has been ordained for you by your fate. Still I grant you another thing.

8. Your daughter will be well-known in all the worlds. Her son of great intelligence wilt cause delight unto you.

9-14a. After granting this boon to him, Hara vanished there itself.

On getting me (as a daughter), O Brāhmaṇa , my father became centented [contented?]. Then, after some time, O Brāhmaṇa, the great monkey named Kesarī [1] requested my father to give me (in marriage) to him. Thereupon, my father gave me to him. As a wedding present he gave a hundred million cows and a hundred thousand elephants. (My father) of lofty mind gave a hundred million horses and an equal number of chariots. He gave garments and jewels in plenty and a thousand men and women servants. O highly intelligent one, along with me he gave many women to work in the inner apartment. They were experts in dance and music. He gave a thousand clothes too. For many years, O sage, I sported with my husband.

14b-18. I was extremely distressed, O Brāhmaṇa, because I had no son. There in the city of Kiṣkindhā many kinds of holy rites were performed by me. In the months of Māgha , Vāiśākha and Kārttika , O eminent Brāhmaṇa, holy ablutions, charitable gifts, holy rites etc. were performed. The holy observances extending over four months (in the rainy season) were performed. Prostrations as well as excellent circumambulations were performed, O Brāhmaṇa. Various kinds of charitable gifts were given, viz. gift of Śālagrāma , of food, lights, cows, gingelly-seeds, garments, O great sage, gift of land, water, flower etc. All the important holy rites pertaining to Viṣṇu were performed by me * with a desire for the benefit of (begetting) a good son.

19-23. The holy rites suggested by the noble-souled Brāhmaṇas to be performed in Śrāvaṇa and other months have been performed by me, O great Brāhmaṇa, for the propitiation of the Slayer of Madhu .

All the chief varieties of fruits of various kinds have been gifted by me with a desire for having a good son. Innumerable holy rites (observances) of various kinds have been performed by me. Still I did not get a son. I am distressed thereby. So I am engaged in a penance.

How will a son famous in the three worlds be born, O Brāhmaṇa, after bowing down in front of you. O excellent Sage, I request you. Do tell me, O tiger among sages, distressed that I am and engaged in the penance.

Śrī Sūta said :

24-28. As she said thus, Mataṅga the excellent sage spoke:

“Listen to my words, O gentle lady. (They are) conducive to the attainment of sons and grandsons. Ten Yojanas (i.e. 10 x 12 = 120 kilometres) to the southern side from here there is the residential abode (shrine) of Nṛsiṃha well-known as Ghanācala. There is the charming Brahmatīrtha in it, O lady of good fortune. Ten Yojanas to the east of the same is the most excellent river named Suvarṇamukharī . To the north of it there is a mountain named Vṛṣabhācala . On its summit there is a splendid lake called Svāmipuṣkariṇī After going there and seeing the auspicious waters your mind will become purified.

29-35. Take your holy bath there in accordance with the injunctions. Bow down to the deity Varāha (Boar). Then go ahead, O lady of excellent countenance, after bowing down to Veṅkaṭeśa . A Tīrtha well-known as Viyadgaṅgā shines on the northern side of Svāmitīrtha . It is a place full of lions and tigers. Different kinds of splendid trees of great merit are found there, such as mango, Punnāga , jack tree, Mimusops elengi, Embylic myrobalan, Sandal, Agallochum, margosa , palm trees, Hintāla trees, Butea frondosa, Feronia elephantum, holy fig tree, Marmelos and Iṅgudas (Terrainalia catappa).

O gentle lady Añjanā, take your holy bath there with all requisite preliminary rites of Saṅkalpa etc. After the bath drink the (water of the) auspicious Tīrtha. Standing facing the Tīrtha, O gentle lady of excellent countenance, perform a penance with the Wind-god as your object of worship. As a result of your penance, your son will be one who cannot be killed by Devas , Rākṣasas , Brāhmaṇas, human beings, excellent sages, black bees, birds, missiles and weapons of many splendid varieties.”

Śrī Sūta said :

36. On being told thus, the gentle lady Añjanā bowed down to him again and again- Accompanied by her husband she quickly went to (the mountain) named Veṅkaṭācala .

37. After reaching the Kapila Tīrtha and taking her holy bath with the mind free from impurities, she climbed the mountain Veṅkaṭa and went to Svāmipuṣkariṇī.

38. After bathing there and bowing down to the deities Varāha and Veṅkaṭeśa, she remembered frequently the words of Sage Mataṅga.

39. The sweet-voiced Añjanā hastened to Viyadgaṅgā. She took her bath and drank the holy water. She then performed penance by standing on its banks and facing it.

40. With the Vital Breath (Prāṇavāyu) as her object of worship the lady of holy observances began the penance. First she subsisted on fruits, then on water and then she abstained from taking any thing.

41. With her eyes fixed on the tip of her nose she performed penance for a thousand years. Her splendid friend named Vipulā rendered service to her.

42-44. At the end of a thousand years the Wind-god of great intelligence appeared before her. The highly intelligent one spoke to her, O excellent sages, when the Sun had his transit to the Zodiac Aries on the meritorious Full-Moon day in conjunction with the constellation Citrā :

Vāyu said :

I shall grant you what you desire, O lady of holy rites; choose your boon.

On hearing his words thus the chaste lady Añjanā said:

45. “O Lord, Wind-god of exalted magnificence, of great intelligence, grant me a son.”

On hearing her words the Wind-god said:

46. “I shall become your son. O lady of splendid countenance, I shall grant (bring to) you good reputation.”

After granting her the boon thus, the mighty one remained there itself.

47-49. Then all these came to see her engaged in penance; Brahmā and other Devas, the Guardians of the Quarters, Indra and others, noble-souled (sages) like Vasiṣṭha and others, Yogins like Sanaka , eminent Brāhmaṇas Vyāsa etc,, the Lord of the universe along with Lakṣmī , the wives of Devas and the wives of sages. Those noble-souled ones came there riding on their respective vehicles accompanied by wives, servants, sons and others.

50. Saying “Oh (How) wonderful! Oh wonderful!” all the groups of Devas, Brahmā and others stood far away in the firmament looking at her. All those (gods), the chiefs of whom were Brahmā and Maheśa , stood there looking from a distance.

[1]: [1] : Keasarī is the name of Añjanā’s Rākṣasa father and monkey husband.

Sanskrit source · English chapter witness

Veṅkaṭācala-māhātmya · Chapter 40

The Proper Time for Sacred Bath in Viyadgaṅgā

Chapter 40 of 221 · 29 detected Sanskrit verse markers

Sanskrit

।। अथ व्यासप्रोक्ताकाशगंगास्नानकालनिर्णयः ।।
।। श्रीसूत उवाच ।। ।।
अंजनापि वरं लब्ध्वा भर्त्रा साकं मुमोद ह ।।
ब्रह्मादीनागतान्दृष्ट्वा विस्मयाविष्टमानसा ।। १ ।।
पत्या साकं ततः स्वस्था चांजना मंजुभाषिणी ।।
ब्रह्मादिभिरनुज्ञातो व्यासो वेदविदां वरः ।। २ ।।
अञ्जना तामुवाचेदं मेघगम्भीरया गिरा ।। ३ ।।
।। व्यास उवाच ।। ।।
अञ्जने शृणु मद्वाक्यं सर्वलोकोपकारकम् ।।
मतङ्गस्य ऋषेर्वाक्यं श्रुत्वा निर्मलचेतसा ।। ४ ।।
यस्मात्तु वेंकटं गत्वा तपः कृत्वा सुदुष्करम् ।।
प्रसूयते त्वया पुत्रः शूरस्त्रैलोक्यविक्रमः ।। ५ ।।
इदं तीर्थोत्तमं तस्मात्प्रत्यक्षदिवसे तव ।।
गंगाद्यानि च तीर्थानि समायांति जगत्त्रये ।। ६ ।।
वेंकटाद्रिसमं तीर्थं ब्रह्माण्डे नास्ति किञ्चन ।।

तत्राप्यत्यन्तपुण्या वै स्वामिपुष्करिणी शुभा ।। ७ ।।
ततोऽधिकमिदं तीर्थं प्रत्यक्षं दिवसे तव ।।
स्नानार्थं ये समायांति चित्राऋक्षसमन्विते ।। ८ ।।
मेषं पूषणि संप्राप्ते पूर्णिमायां शुभे दिने ।।
शृणु तेषां फलं देवि वक्ष्यामि तव सुव्रते ।। ९ ।।
गंगादिसर्वतीर्थेषु द्वादशाब्दं वरानने ।।
यत्फलं विद्यते देवि तत्फलं भवति ध्रुवम् ।। 2.1.40.१० ।।
दानानि कुर्वतां पुंसां तेषां शृणु फलोन्नतिम् ।।
स्थाने तूक्तं फलं देवि विद्धि तेषां वरानने ।। ११ ।।
।। अञ्जनोवाच ।। ।।
कार्याणि यानि दानानि वेंकटाद्रौ नगोत्तमे ।।
तानि सर्वाणि विप्रेन्द्र वद वेदविदां वर ।। १२ ।।
।। अथ व्यासप्रोक्तश्रीवेंकटाचलकरणीयदानप्रशंसा ।।
।। व्यास उवाच ।।
अन्नदानं वस्त्रदानं द्वयमेतत्प्रशस्यते ।।

पितुः श्राद्धं विशेषेण वेंकटाद्रौ नगोत्तमे ।। १३ ।।
सुवर्णं ये प्रयच्छन्ति प्रीतये मधुघातिनः ।।
सर्वलोकं समासाद्य मोदन्ते मुनिसत्तमाः ।। १४ ।।
शालग्रामशिलादानं ये कुर्वन्ति नगोत्तमे ।।
अंगभंगमवाप्नोति स्वानुभूतिं च विन्दति ।। १५ ।।
यो ददाति द्विजेन्द्राय गोदानं च कुटुम्बिने ।।
रोमसंख्याप्रमाणेन विष्णुलोके विराजते ।। १६ ।।
भूमिं ददाति यो देवि ब्राह्मणाय कुटुम्बिने ।।
तस्याश्च पुण्यफलं वक्तुं कः शक्तो दिवि वा भुवि ।। १७ ।।
कन्यां ददाति यो देवि श्रोत्रियाय द्विजातये ।।
विष्णुलोकं समासाद्य मोदते पितृभिः सह ।। ।। १८ ।।
प्रपां कुर्वन्ति ये देवि शीतलोदकसंयुताम् ।।
तेषां पुण्यफलं वक्तुं शेषेणापि न शक्यते ।। १९ ।।
तिलं ददाति विप्राय श्रोत्रियाय कुटुंबिने ।।
सर्वपापविनिर्मुक्तो विष्णुलोकं स गच्छति ।। 2.1.40.२० ।।

धान्यदानं प्रशंसन्ति विप्रा वेदविदां वराः ।।
बहुपुत्रा भविष्यन्ति धान्यदानं प्रकुर्वताम् ।। २१ ।।
गन्धचम्पकपुष्पादीञ्छत्रव्यजनचामरान् ।।
ताम्बूलघनसारादीन्यो ददाति द्विजातये ।। २२ ।।
भुक्त्वा भोगं चिरं कालं स्वर्गलोकं ततो व्रजेत् ।।
दिव्यवर्षसहस्रं च भुक्त्वा भोगाननेकशः ।। २३ ।।
सार्वभौमस्ततो भूत्वा तत्र भुक्त्वा चिरं महीम् ।।
ततो विप्रत्वमासाद्य वेदवेदान्तपारगः ।। २४ ।।
ततो मुक्तिं समायाति प्रसादाच्चक्रपाणिनः ।।
इत्येतत्कथितं देवि वेंकटाचलवैभवम् ।। २५ ।।
य एतच्छृणुयान्नित्यं यश्चापि परिकीर्तयेत् ।।
सर्वपापविनिर्मुक्तो विष्णुलोकं स गच्छति ।। २६ ।।
इत्येतत्कथितं पूर्वं व्यासेनैव महात्मना ।।
शृणुयाद्वा पठेद्वापि कृतकृत्यो भविष्यति ।। २७ ।।
तस्यैव वंशजाः सर्वे मुक्तिं यान्ति न संशयः ।। २८ ।। ।।

इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवेंकटाचलमाहात्म्येऽञ्जनावरलब्ध्याकाशगंगा स्नानकालनिर्णयादिवर्णनंनाम चत्वारिंशोऽध्यायः ।। ४० ।।

Roman transliteration

|| atha vyāsaproktākāśagaṃgāsnānakālanirṇayaḥ ||
|| śrīsūta uvāca || ||
aṃjanāpi varaṃ labdhvā bhartrā sākaṃ mumoda ha ||
brahmādīnāgatāndṛṣṭvā vismayāviṣṭamānasā || 1 ||
patyā sākaṃ tataḥ svasthā cāṃjanā maṃjubhāṣiṇī ||
brahmādibhiranujñāto vyāso vedavidāṃ varaḥ || 2 ||

añjanā tāmuvācedaṃ meghagambhīrayā girā || 3 ||
|| vyāsa uvāca || ||
añjane śṛṇu madvākyaṃ sarvalokopakārakam ||
mataṅgasya ṛṣervākyaṃ śrutvā nirmalacetasā || 4 ||
yasmāttu veṃkaṭaṃ gatvā tapaḥ kṛtvā suduṣkaram ||
prasūyate tvayā putraḥ śūrastrailokyavikramaḥ || 5 ||
idaṃ tīrthottamaṃ tasmātpratyakṣadivase tava ||
gaṃgādyāni ca tīrthāni samāyāṃti jagattraye || 6 ||
veṃkaṭādrisamaṃ tīrthaṃ brahmāṇḍe nāsti kiñcana ||

tatrāpyatyantapuṇyā vai svāmipuṣkariṇī śubhā || 7 ||
tato'dhikamidaṃ tīrthaṃ pratyakṣaṃ divase tava ||
snānārthaṃ ye samāyāṃti citrāṛkṣasamanvite || 8 ||
meṣaṃ pūṣaṇi saṃprāpte pūrṇimāyāṃ śubhe dine ||
śṛṇu teṣāṃ phalaṃ devi vakṣyāmi tava suvrate || 9 ||
gaṃgādisarvatīrtheṣu dvādaśābdaṃ varānane ||
yatphalaṃ vidyate devi tatphalaṃ bhavati dhuvam || 2.1.40.10 ||
dānāni kurvatāṃ puṃsāṃ teṣāṃ śṛṇu phalonnatim ||
sthāne tūktaṃ phalaṃ devi viddhi teṣāṃ varānane || 11 ||
|| añjanovāca || ||
kāryāṇi yāni dānāni veṃkaṭādrau nagottame ||
tāni sarvāṇi viprendra vada vedavidāṃ vara || 12 ||
|| atha vyāsaproktaśrīveṃkaṭācalakaraṇīyadānapraśaṃsā ||
|| vyāsa uvāca ||
annadānaṃ vastradānaṃ dvayametatpraśasyate ||

pituḥ śrāddhaṃ viśeṣeṇa veṃkaṭādrau nagottame || 13 ||
suvarṇaṃ ye prayacchanti prītaye madhughātinaḥ ||
sarvalokaṃ samāsādya modante munisattamāḥ || 14 ||
śālagrāmaśilādānaṃ ye kurvanti nagottame ||
aṃgabhaṃgamavāpnoti svānubhūtiṃ ca vindati || 15 ||
yo dadāti dvijendrāya godānaṃ ca kuṭumbine ||
romasaṃkhyāpramāṇena viṣṇuloke virājate || 16 ||
bhūmiṃ dadāti yo devi brāhmaṇāya kuṭumbine ||
tasyāśca puṇyaphalaṃ vaktuṃ kaḥ śakto divi vā bhuvi || 17 ||
kanyāṃ dadāti yo devi śrotriyāya dvijātaye ||
viṣṇulokaṃ samāsādya modate pitṛbhiḥ saha || || 18 ||
prapāṃ kurvanti ye devi śītalodakasaṃyutām ||
teṣāṃ puṇyaphalaṃ vaktuṃ śeṣeṇāpi na śakyate || 19 ||
tilaṃ dadāti viprāya śrotriyāya kuṭuṃbine ||
sarvapāpavinirmukto viṣṇulokaṃ sa gacchati || 2.1.40.20 ||

dhānyadānaṃ praśaṃsanti viprā vedavidāṃ varāḥ ||
bahuputrā bhaviṣyanti dhānyadānaṃ prakurvatām || 21 ||
gandhacampakapuṣpādīñchatravyajanacāmarān ||
tāmbūlaghanasārādīnyo dadāti dvijātaye || 22 ||
bhuktvā bhogaṃ ciraṃ kālaṃ svargalokaṃ tato vrajet ||
divyavarṣasahasraṃ ca bhuktvā bhogānanekaśaḥ || 23 ||
sārvabhaumastato bhūtvā tatra bhuktvā ciraṃ mahīm ||
tato vipratvamāsādya vedavedāntapāragaḥ || 24 ||
tato muktiṃ samāyāti prasādāccakrapāṇinaḥ ||
ityetatkathitaṃ devi veṃkaṭācalavaibhavam || 25 ||
ya etacchṛṇuyānnityaṃ yaścāpi parikīrtayet ||

sarvapāpavinirmukto viṣṇulokaṃ sa gacchati || 26 ||
ityetatkathitaṃ pūrvaṃ vyāsenaiva mahātmanā ||
śṛṇuyādvā paṭhedvāpi kṛtakṛtyo bhaviṣyati || 27 ||
tasyaiva vaṃśajāḥ sarve muktiṃ yānti na saṃśayaḥ || 28 || ||

iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīveṃkaṭācalamāhātmye'ñjanāvaralabdhyākāśagaṃgā snānakālanirṇayādivarṇanaṃnāma
catvāriṃśo'dhyāyaḥ || 40 ||

English translation

Śrī Sūta said :

1-3. After receiving the boon Añjanā rejoiced in the company of her husband. On seeing Brahmā and others come she became wonder-struck. But in the company of her husband the sweet-voiced Añjanā retained normalcy.

Permitted by Brahmā and others, Vyāsa , the most excellent one among those conversant with the Vedas , spoke to Añjanā in a voice as majestic in tone as the rumbling sound of clouds:

Vyāsa said :

4-7. O Añjanā, listen to my words which are beneficial unto the worlds.

On listening to the words of Sage Mataṅga you had gone to Veṅkaṭa with a mind free from impurities. You performed a very difficult penance. A heroic son with the greatest exploits in all the three worlds will be born to you.

Hence on the day of your perception (delivery) all the Tīrthas of the three worlds beginning with Gaṅgā will come into this excellent Tīrtha .

In the whole of this Cosmic Egg there is no other Tīrtha equal to Veṅkaṭādri . There too the splendid Svāmipuṣkariṇī is exceedingly meritorious.

8-11. Better still is this Tīrtha on the day of your perception (of your child?).

Listen, O gentle lady, of good holy rites. I shall recount to you the benefit of those who come for the sake of their holy bath to this Tīrtha on the auspicious Full-Moon day in conjuction with the constellation Citrā when the Sun has his transit into the Zodiac Aries. O lady of excellent countenance, they will have definitely that benefit which one derives by taking holy bath in all the Tīrthas beginning with Gaṅgā for a period of twelve years.

Listen to the height of benefit of those persons who make charitable gifts. O gentle lady of excellent countenance, know that their benefit will be what is mentioned in the appropriate place (sthāne [sthāna ?]).

Añjanā said :

12. O eminent Brāhmaṇa , most excellent among those conversant with the Vedas, tell me about all those charitable gifts that should be given on Veṅkaṭādri, the most excellent one among all the

mountains.

In Praise of the Charitable Gifts [1] to be made on Śrī Veṅkaṭācala as Explained by Vyāsa

Vyāsa said :

13. The two gifts, viz. of foodstuffs and garments and the Śrāddha unto the Manes in particular (offered) on Veṅkaṭādri, the most excellent one among mountains, are praiseworthy.

14. Those who give gold for the pleasure of the Slayer of Madhu attain all the worlds and rejoice, O excellent sages(?)

15. He who makes the gift of a Śālagrāma stone on the excellent mountain is not reborn. He obtains perfect knowledge.

16. He who makes a gift of cow to aa eminent Brāhmaṇa with a large family, shines in the world of Viṣṇu for as many (years) as there is hair on its (the cow's) body.

17. Who in heaven or on the earth is competent to recount the meritorious fruit of that person, O gentle lady, who gives land to a Brāhmaṇa with a large family?

18. He who gives a girl (in marriage) to a Brāhmaṇa well-versed in the Vedas, attains the world of Viṣṇu and rejoices along with the Pitṛs .

19. It is impossible even for Śeṣa to recount the meritorious benefit of those persons who construct free-water booths, O gentle lady, storing cool water (for travellers).

20. He who gives gingelly seeds to a Brāhmaṇa well-versed in the Vedas and having a large family, shall be rid of all sins and he goes to the world of Viṣṇu.

21. The Brāhmaṇas , the most excellent ones among those conversant with the Vedas, praise the charitable gift of food-grains. Those who make gifts of foodgraiṇs will have many sons.

22-25. He who gives to a Brāhmaṇa sweet scents, Caṃpaka flowers etc., an umbrella, a fan, chowries, betel-leaves, camphor etc. enjoys worldly pleasures for a long time and then goes to heaven. For a thousand years according to the reckoning of gods he enjoys many pleasures there. Then he is born as an Emperor and enjoys the earth for a long time. Then he becomes a Brāhmaṇa and master of the Vedas and Vedāntas . Thereafter, by the grace of the Discus-bearing Lord he attains liberation. Thus, O gentle lady, the greatness of Veṅkaṭācala has been described.

26-28. He who always listens to this, he who glorifies it, shall be rid of all sins and he goes to the world of Viṣṇu.

He who listens to or reads this, originally spoken by the noble-souled Vyāsa, shall become contented and blessed. All the persons born in his family attain salvation. There is no doubt about it.

:: End of Veṅkaṭācalamāhātmya::

[1]: [1] : VV 13-25 state what gifts should be given and the fruit of the Dāna .

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 1

A Dialogue between Jaimini and the Sages

Chapter 41 of 221 · 33 detected Sanskrit verse markers

Sanskrit

अथ पुरुषोत्तम (जगन्नाथ) क्षेत्रमाहात्म्य प्रारम्भः ।।
नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ।। १ ।।
।। मुनय ऊचुः ।। ।।
भगवन्सर्वशास्त्रज्ञ सर्वतीर्थमहत्त्ववित् ।।
कथितं यत्त्वया पूर्वं प्रस्तुते तीर्थकीर्तने ।।
पुरुषोत्तमाख्यं सुमहत्क्षेत्रं परमपावनम् ।।२।।
यत्रास्ते दारवतनुः श्रीशो मानुषलीलया ।।
दर्शनान्मुक्तिदः साक्षात्सर्वतीर्थफलप्रदः ।।३।।
तन्नो विस्तरतो ब्रूहि तत्क्षेत्रं केन निर्मितम् ।।
ज्योतिःप्रकाशो भगवान्साक्षान्नारायणः प्रभुः ।। ४ ।।
कथं दारुमयस्तस्मिन्नास्ते परमपूरुषः ।।
वद त्वं वदतां श्रेष्ठ सर्वलोकगुरो मुने ।। ५ ।।
श्रोतुमिच्छामहे ब्रह्मन्परं कौतूहलं हि नः ।।
।। जैमिनिरुवाच ।। ।।

शृणुध्वं मुनयः सर्वे रहस्यं परमं हि तत् ।। ६ ।।
अवैष्णवानां श्रवणे भक्तिस्तव न जायते ।।
यस्य संकीर्तनादेव सकलं लीयते तमः ।। ७ ।।
यद्यप्येष जगन्नाथः सर्वगः सर्वभावनः ।।
स्कन्देन कथितं पूर्वं श्रुत्वा शंभोर्मुखाम्बुजात् ।।
संति क्षेत्राणि चान्यानि सर्वपापहराणि वै ।। ८ ।।
एतत्क्षेत्रं परं चास्य वपुर्भूतं महात्मनः ।।
स्वयं वपुष्मांस्तत्रास्ते स्वनाम्ना ख्यापितं हि तत् ।।९।।
तत्र ये स्थातुमिच्छंति तेपि सर्वे हतांहसः ।।
किं पुनस्तव तिष्ठंतो ये पश्यन्ति गदाधरम् ।।2.2.1.१०।।
अहो तत्परमं क्षेत्रं विस्तृतं दशयोजनम् ।।
तीर्थराजस्य सलिलादुत्थितं वालुकाचितम् ।। ११ ।।
नीलाचलेन महता मध्यस्थेन विराजितम् ।।
एकस्तनमिव पृथ्व्याः सुदूरात्परिभावितम् ।। १२ ।।

वराहरूपिणा पूर्वं समुद्धृत्य वसुन्धराम् ।।

सर्वतः सुसमां कृत्वा पर्वतैः सुस्थिरीकृताम् ।। १३ ।।
सृष्ट्वा चराचरं सर्वं तीर्थानि सरिदब्धिकान् ।।
क्षेत्राणि च यथास्थानं संनिवेश्य यथा पुरा । १४ ।।
ब्रह्मा विचिन्तयामास सृष्टिभारनिपीडितः ।।
पुनरेतां क्रियां गुर्वीं नारभेय कथं त्विति ।। १५ ।।
तापत्रयाभिभूता हि मुच्यंते जंतवः कथम् ।।
एवं चिन्तयमानस्य मतिरासीत्प्रजापतेः ।।१६।।
मुक्त्येककारणं विष्णुं स्तोष्ये ऽहं परमेश्वरम् ।।
।। ब्रह्मोवाच ।। ।।
नमस्ते जगदाधार शङ्खचक्रगदाधर ।। १७ ।।
यन्नाभिपंकजादेव जातोऽहं विश्वसृष्टिकृत् ।।
परमार्थस्वरूपं ते त्वं वै वेत्सि जगन्मय ।। १८ ।।
यन्मायया जगत्सर्वं निर्मितं महदादिकम् ।।
यन्निःश्वाससमुद्भूतं शब्दब्रह्म त्रिधाऽभवत् ।। १९।।
उपजीव्य तदेवाहमसृजं भुवनानि वै ।।

त्वत्तो नान्यः स्थूलसूक्ष्मदीर्घह्रस्वादि किंचन ।। 2.2.1.२० ।।
विकारभेदैर्भगवंस्त्वमेवेदं चराचरम् ।।
कटकादि यथा स्वर्णं गुणत्रयविभागशः ।।२१।।
स्रष्टा सृज्यं त्वमेवात्र पोष्टा पोष्यं जगत्प्रभो ।।
आधारो ध्रियमाणं च धर्त्ता त्वं परमेश्वर ।।२२ ।।
त्वत्प्रेरितमतिः सर्वश्चरते च शुभाऽशुभम् ।।
ततः प्राप्नोति सदृशीं त्वयैव विहितां गतिम् ।। २३ ।।
जगतोऽस्य गतिर्भर्त्ता साक्षी त्वं परमेश्वर ।।
चराचरगुरो सर्वजीवभूत कृपामय ।।
प्रसीदाद्य जगन्नाथ नित्यं त्वच्छरण्यस्य मे ।।२४।।
।। जैमिनिरुवाच ।। ।।
एवं संस्तूयमानश्च ब्रह्मणा गरुडध्वजः ।।
नीलजीमूतसंकाशः शंखचक्रादिचिह्नितः ।। २५ ।।
पतगेंद्रसमारूढः स्फुरद्वदनपंकजः ।।
आविरासीद्द्विजश्रेष्ठा विवक्षुः स्फुरिताधरः ।। २६ ।।

।। श्रीभगवानुवाच ।। ।।
यदर्थं मां स्तुषे ब्रह्मन्न शक्यः प्रतिभाति सः ।। २७ ।।
अनाद्यविद्या सुदृढा सुश्छेद्या कर्मबंधनैः ।।
प्रभवंत्यां कथं तस्यां ह्रीयेते मृतिजन्मनी ।।२८।।
तथापि चेदत्र कृते व्यवसायस्तवानघ ।।
क्रमेण येन हि भवेत्तत्ते वक्ष्यामि कारणम् ।। २९ ।।
अहं त्वं त्वमहं ब्रह्मन्मन्मयं चाखिलं जगत् ।।

चिस्ते यत्र मे तत्र नान्यथेति विचारय ।। 2.2.1.३० ।।
सागरस्योत्तरे तीरे महानद्यास्तु दक्षिणे ।।
स प्रदेशः पृथिव्यां हि सर्वतीर्थफलप्रदः ।।३१।।
तत्र ये मनुजा ब्रह्मन्निवसंति सुबुद्धयः ।।
जन्मांतरकृतानां च पुण्यानां फलभागिनः ।। ३२ ।।
नाल्पपुण्याः प्रजायंते नाभक्ता मयि पद्मज ।।
एकाम्रकाननाद्यावद्दक्षिणोदधितीरभूः ।। ३३ ।।
पदात्पदाच्छ्रेष्ठतमः क्रमात्परमपावनः ।।

सिन्धुतीरं तु यो बह्मन्राजते नीलपर्वतः ।।३४।।
पृथिव्यां गोपितं स्थानं तव चापि सुदुर्लभम् ।।
सुरासुराणां दुर्ज्ञेयं माययाछादितं मम ।। ३५ ।।
सर्वसंगपरित्यक्तस्तत्र तिष्ठामि देहभृत् ।।
क्षराक्षरावतिक्रम्य वर्त्तेऽहं पुरुषोत्तमे ।।३६।।
सृष्ट्या लयेन नाक्रान्तं क्षेत्रं मे पुरुषोत्तमम् ।।
यथा मां पश्यसि ब्रह्मन्रूपं चक्रादिचिह्नितम् ।। ३७ ।।
ईदृशं तत्र गत्वैव द्रक्ष्यसे मां पितामह ।।
नीलाद्रेरंतरभुवि कल्पन्यग्रोधमूलतः ।। ३८ ।।
वारुण्यां दिशि यत्कुण्डं रौहिणं नाम विश्रुतम् ।।
तत्तीरे निवसन्तं मां पश्यन्तश्चर्मचक्षुषा ।। ३९ ।।
तदम्भसा क्षीणपापा मम सायुज्यमाप्नुयुः ।।
तत्र व्रज महाभाग दृष्ट्वा मां ध्यायतस्तव ।। 2.2.1.४० ।।
प्रकाशं यास्यते तस्य क्षेत्रस्य महिमाऽपरः ।।
आश्चर्यभूतः परमस्तवापि च भविष्यति ।। ४१ ।।

श्रुतिस्मृतीहासपुराणगोपितं मन्मायया तन्न हि कस्य गोचरम् ।।
प्रसादतो मे स्तुवतस्तवाधुना प्रकाशमायास्यति सर्वगोचरम् ।। ४२ ।।
व्रतेषु तीर्थेषु च यज्ञदानयोः पुण्यं यदुक्तं विमलात्मनां हि तत् ।।
अहर्निवासाल्लभतेऽत्र सर्वं निःश्वास वासात्खलु चाश्वमेधिकम् ।। ४३ ।।
इत्यादिश्य विधिं विप्रास्तदासौ पुरुषोत्तमः ।।
पश्यतस्तस्य तत्रैव प्रभुरन्तरधीयत ।। ४४ ।। ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे प्रथमोऽध्यायः ।। १ ।।

Roman transliteration

atha puruṣottama (jagannātha) kṣetramāhātmya prārambhaḥ ||
nārāyaṇaṃ namaskṛtya naraṃ caiva narottamam ||
devīṃ sarasvatīṃ vyāsaṃ tato jayamudīrayet || 1 ||
|| munaya ūcuḥ || ||
bhagavansarvaśāstrajña sarvatīrthamahattvavit ||
kathitaṃ yattvayā pūrvaṃ prastute tīrthakīrtane ||

puruṣottamākhyaṃ sumahatkṣetraṃ paramapāvanam ||2||
yatrāste dāravatanuḥ śrīśo mānuṣalīlayā ||
darśanānmuktidaḥ sākṣātsarvatīrthaphalapradaḥ ||3||
tanno vistarato brūhi tatkṣetraṃ kena nirmitam ||
jyotiḥprakāśo bhagavānsākṣānnārāyaṇaḥ prabhuḥ || 4 ||
kathaṃ dārumayastasminnāste paramapūruṣaḥ ||
vada tvaṃ vadatāṃ śreṣṭha sarvalokaguro mune || 5 ||
śrotumicchāmahe brahmanparaṃ kautūhalaṃ hi naḥ ||
|| jaiminiruvāca || ||

śṛṇudhvaṃ munayaḥ sarve rahasyaṃ paramaṃ hi tat || 6 ||
avaiṣṇavānāṃ śravaṇe bhaktistava na jāyate ||
yasya saṃkīrtanādeva sakalaṃ līyate tamaḥ || 7 ||
yadyapyeṣa jagannāthaḥ sarvagaḥ sarvabhāvanaḥ ||
skandena kathitaṃ pūrvaṃ śrutvā śaṃbhormukhāmbujāt ||
saṃti kṣetrāṇi cānyāni sarvapāpaharāṇi vai || 8 ||
etatkṣetraṃ paraṃ cāsya vapurbhūtaṃ mahātmanaḥ ||
svayaṃ vapuṣmāṃstatrāste svanāmnā khyāpitaṃ hi tat ||9||
tatra ye sthātumicchaṃti tepi sarve hatāṃhasaḥ ||
kiṃ punastava tiṣṭhaṃto ye paśyanti gadādharam ||2.2.1.10||
aho tatparamaṃ kṣetraṃ vistṛtaṃ daśayojanam ||
tīrtharājasya salilādutthitaṃ vālukācitam || 11 ||
nīlācalena mahatā madhyasthena virājitam ||
ekastanamiva pṛthvyāḥ sudūrātparibhāvitam || 12 ||
varāharūpiṇā pūrvaṃ samuddhṛtya vasundharām ||

sarvataḥ susamāṃ kṛtvā parvataiḥ susthirīkṛtām || 13 ||
sṛṣṭvā carācaraṃ sarvaṃ tīrthāni saridabdhikān ||
kṣetrāṇi ca yathāsthānaṃ saṃniveśya yathā purā | 14 ||
brahmā vicintayāmāsa sṛṣṭibhāranipīḍitaḥ ||
punaretāṃ kriyāṃ gurvīṃ nārabheya kathaṃ tviti || 15 ||
tāpatrayābhibhūtā hi mucyaṃte jaṃtavaḥ katham ||
evaṃ cintayamānasya matirāsītprajāpateḥ ||16||
muktyekakāraṇaṃ viṣṇuṃ stoṣye 'haṃ parameśvaram ||
|| brahmovāca || ||
namaste jagadādhāra śaṅkhacakragadādhara || 17 ||
yannābhipaṃkajādeva jāto'haṃ viśvasṛṣṭikṛt ||
paramārthasvarūpaṃ te tvaṃ vai vetsi jaganmaya || 18 ||
yanmāyayā jagatsarvaṃ nirmitaṃ mahadādikam ||
yanniḥśvāsasamudbhūtaṃ śabdabrahma tridhā'bhavat || 19||
upajīvya tadevāhamasṛjaṃ bhuvanāni vai ||

tvatto nānyaḥ sthūlasūkṣmadīrghahrasvādi kiṃcana || 2.2.1.20 ||
vikārabhedairbhagavaṃstvamevedaṃ carācaram ||
kaṭakādi yathā svarṇaṃ guṇatrayavibhāgaśaḥ ||21||
sraṣṭā sṛjyaṃ tvamevātra poṣṭā poṣyaṃ jagatprabho ||
ādhāro dhriyamāṇaṃ ca dharttā tvaṃ parameśvara ||22 ||
tvatpreritamatiḥ sarvaścarate ca śubhā'śubham ||
tataḥ prāpnoti sadṛśīṃ tvayaiva vihitāṃ gatim || 23 ||
jagato'sya gatirbharttā sākṣī tvaṃ parameśvara ||
carācaraguro sarvajīvabhūta kṛpāmaya ||
prasīdādya jagannātha nityaṃ tvaccharaṇyasya me ||24||
|| jaiminiruvāca || ||

evaṃ saṃstūyamānaśca brahmaṇā garuḍadhvajaḥ ||
nīlajīmūtasaṃkāśaḥ śaṃkhacakrādicihnitaḥ || 25 ||
patageṃdrasamārūḍhaḥ sphuradvadanapaṃkajaḥ ||
āvirāsīddvijaśreṣṭhā vivakṣuḥ sphuritādharaḥ || 26 ||

|| śrībhagavānuvāca || ||
yadarthaṃ māṃ stuṣe brahmanna śakyaḥ pratibhāti saḥ || 27 ||
anādyavidyā sudṛḍhā suśchedyā karmabaṃdhanaiḥ ||
prabhavaṃtyāṃ kathaṃ tasyāṃ hrīyete mṛtijanmanī ||28||
tathāpi cedatra kṛte vyavasāyastavānagha ||
krameṇa yena hi bhavettatte vakṣyāmi kāraṇam || 29 ||
ahaṃ tvaṃ tvamahaṃ brahmanmanmayaṃ cākhilaṃ jagat ||
ciste yatra me tatra nānyatheti vicāraya || 2.2.1.30 ||
sāgarasyottare tīre mahānadyāstu dakṣiṇe ||
sa pradeśaḥ pṛthivyāṃ hi sarvatīrthaphalapradaḥ ||31||
tatra ye manujā brahmannivasaṃti subuddhayaḥ ||
janmāṃtarakṛtānāṃ ca puṇyānāṃ phalabhāginaḥ || 32 ||
nālpapuṇyāḥ prajāyaṃte nābhaktā mayi padmaja ||
ekāmrakānanādyāvaddakṣiṇodadhitīrabhūḥ || 33 ||
padātpadācchreṣṭhatamaḥ kramātparamapāvanaḥ ||

sindhutīraṃ tu yo bahmanrājate nīlaparvataḥ ||34||
pṛthivyāṃ gopitaṃ sthānaṃ tava cāpi sudurlabham ||
surāsurāṇāṃ durjñeyaṃ māyayāchāditaṃ mama || 35 ||
sarvasaṃgaparityaktastatra tiṣṭhāmi dehabhṛt ||
kṣarākṣarāvatikramya vartte'haṃ puruṣottame ||36||
sṛṣṭyā layena nākrāntaṃ kṣetraṃ me puruṣottamam ||
yathā māṃ paśyasi brahmanrūpaṃ cakrādicihnitam || 37 ||
īdṛśaṃ tatra gatvaiva drakṣyase māṃ pitāmaha ||
nīlādreraṃtarabhuvi kalpanyagrodhamūlataḥ || 38 ||
vāruṇyāṃ diśi yatkuṇḍaṃ rauhiṇaṃ nāma viśrutam ||
tattīre nivasantaṃ māṃ paśyantaścarmacakṣuṣā || 39 ||
tadambhasā kṣīṇapāpā mama sāyujyamāpnuyuḥ ||
tatra vraja mahābhāga dṛṣṭvā māṃ dhyāyatastava || 2.2.1.40 ||
prakāśaṃ yāsyate tasya kṣetrasya mahimā'paraḥ ||
āścaryabhūtaḥ paramastavāpi ca bhaviṣyati || 41 ||

śrutismṛtīhāsapurāṇagopitaṃ manmāyayā tanna hi kasya gocaram ||
prasādato me stuvatastavādhunā prakāśamāyāsyati sarvagocaram || 42 ||
vrateṣu tīrtheṣu ca yajñadānayoḥ puṇyaṃ yaduktaṃ vimalātmanāṃ hi tat ||
aharnivāsāllabhate'tra sarvaṃ niḥśvāsa vāsātkhalu cāśvamedhikam || 43 ||
ityādiśya vidhiṃ viprāstadāsau puruṣottamaḥ ||
paśyatastasya tatraiva prabhurantaradhīyata || 44 || ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminiṛṣisaṃvāde prathamo'dhyāyaḥ || 1 ||

English translation

Obeisance to Śrī Gaṇeśa . Here begins (description of) greatness of the holy place of Puruṣottama (Jagannātha).

1. After bowing down to Nārāyaṇa and then to Nara , the most excellent one among men, to goddess Sarasvatī as well as to Vyāsa , one shall utter “ Jaya ” [1] (the Purāṇa).

The sages said :

2-6. O holy Lord, conversant with all the scriptural texts, the knower of the greatness of all the Tīrthas , formerly, when the glorification of the Tīrthas was taken up, it was mentioned by you that a great Tīrtha named Puruṣottama [2] was extremely sanctifying. It is there that the Lord of Śrī abides as a wooden idol in the course of his sports as a human being. On one paying a visit to him he bestows salvation. He directly grants the benefits of all the Tīrthas.

Do recount it in detail to us. By whom was that sacred place created?

Lord Nārāyaṇa is refulgent and self-luminous. He is the Supreme Puruṣa . How does he stay there in a form made of wood? [3] Do narrate it, O most excellent one among eloquent speakers, O Sage, O Sire of all the worlds. O Brāhmaṇa , we wish to hear it as we have great eagerness and interest in (listening to) it.

Jaimini [4] said :

Listen ye all, O sages. It is a great secret.

7. Those who are not the followers of Viṣṇu will not have any devotion to him. By glorifying him the entire darkness disappears.

8-9. Formerly, having heard it from the lotus-like mouth of Śaṃbhu , it has been said by Skanda that the Lord of the universe is omnipresent and sanctifier of all. There are other shrines and holy places which dispel all sins, but this holy place is the very physical body of that great soul. He himself stays here in his (actual) physical form. It is well-known by his own name.

10. All those who wish to stay there, have their sins destroyed. What to say of those who actually stay there and visit Gadādhara (i.e. Viṣṇu)!

11-12. Oh, it is indeed a great holy spot extending over ten Yojanas (i.e. 120 Kms). It has emerged out of the waters of Tīrtharāja (‘Chief of Tīrthas’ i.e. the Ocean). It is full of sands. In the middle the great mountain Nīlācala shines like a single breast of the Earth. It can be contemplated upon from very far-off places.

13. Formerly the Earth was lifted up (by the Lord) in the form of a Boar; he levelled it up everywhere and rendered it stable by means of mountains.

14-15a. Formerly Brahmā created the entire (universe) of mobile and immobile beings, all the Tīrthas, rivers and oceans. As before he fixed up all the holy spots and thought thus as he had been overburdened with the function of creation:

15b-17a. ‘How can I avoid the great task of creation once more? How can the creatures afflicted with Tāpatraya (‘the three types of miseries [5] ’) be liberated?’

Even as Prajāpati (Brahmā) was musing thus an idea occurred to him: ‘I shall eulogize the great Lord Viṣṇu, the sole cause of salvation.’

Brahmā said :

17b-21. Obeisance to you, O Lord holding the conch, the discus and the iron club. O support of the universe, it is from the lotus coming out of your navel that I, the creator of the universe, was born. But,

O Lord immanent in the universe, you alone know your own real form.

It is by your Māyā that the entire universe beginning with Mahat has been created. Śabda-Brahman (i.e. the Vedas which are considered the revealed word of Brahman and hence identical with Supreme Brahman) arose from your breath and became threefold (viz. Ṛg, Yajus and Sāman Vedas). Depending on that only as my source I created the world.

(Defective Text) You do not possess any attribute such as grossness, subtleness, longness, shortness etc. Just as the bangles and other (gold ornaments) are identical with gold, so also this universe of mobile and immobile beings is identical with you, [6] O Lord, in spite of different forms on account of the three different Guṇas (Sattva etc.)

22. O great Lord, O Lord of the universe, you are the creator and that which is to be created. You alone are the nourisher and what is to be nourished. You are the support and what is being supported as well as the upholder.

23. With a mind urged by you everyone performs auspicious as well as inauspicious acts. Thereby he attains the suitable goal ordained by you alone.

24. You are the goal, the Lord (the supporter) and the witness, O Supreme Lord. O sire of the mobile and immobile beings, O Lord, the immanent soul of everyone, O merciful one, O Lord of the universe, be pleased with me now (because) I have (submitted to) you as my refuge.

Jaimini said :

25-26. On being eulogized thus by Brahmā the Garuḍa -emblemed Lord, resembling a dark cloud, having the conch, the discus etc. as his symbols, appeared before him seated on the Lord of birds. O excellent Brāhmaṇas , his lotus-like face gleamed. His lips throbbed as he was desirous of speaking (something).

Śrī Bhagavān said :

27-30. O Brahmā, it appears that the purpose for which you eulogize me cannot be achieved. The beginningless Avidyā is firmly rooted. It cannot be severed by the bonds of Karmas . How can birth and death cease to be when it (i.e. Avidyā) predominates! Still, O sinless one, if you strive in regard to this, I shall tell you the means whereby it shall occur gradually. O Brahmā, I am you; you are I. The entire universe is identical with me. Think that your interest lies where my interest also lies and not otherwise.

31. There is a region on the northern shore of the sea and the southern bank of Mahānadī . That region bestows the benefit of all the Tīrthas on the earth.

32. O Brahmā, those men of good intellect who reside there enjoy the fruits of the merits earned in the previous births.

33-36. Men deficient in merits, or those who are not my devotees are not born there, O Lotus-born one. From the forest of Ekāmra (modern Bhuvaneshwar in Orissa) and up to the shore of the Southern Sea (the Bay of Bengal) every step is better than the previous one. It is gradually (one step after another) sanctifying. The Nīla [7] mountain that shines on the seashore, is a well-guarded holy spot on the earth, very difficult of access even unto you. It is difficult to be comprehended by Suras and Asuras . It is enveloped by my Māyā. Eschewing all (external) contacts, I dwell there in physical form. I dwell in Puruṣottama after going beyond the perishable and the imperishable.

37-40a. My shrine and the holy place of Puruṣottama is not at all affected by creation or dissolution. [8] After going there, O Pitāmaha , you will see me like this in the form in which you see me now, O Brahmā, the form that is marked by discus etc. Within the Nīla mountain, at the root of the holy fig tree, on the western side there is a pool well-known as Rauhiṇa [9] . I dwell on its bank. Those who see me there with the mortal eye and those whose sins are washed off by its water shall attain Sāyujya with me.

40b-44. Go there, O Lord of exalted magnificence. After seeing me if you go on meditating, another greatness of that sacred place shall become manifest to you. It will appear very strange even to you. It is not revealed by Śrutis , Smṛtis and Itihāsa and Purāṇa. On account of my Māyā it is not visible to anyone. Since you have eulogized me now, everything will be visible and manifest to you by my favour.

By staying there for a day (only) one attains that benefit which is mentioned as the merit acquired by pure souls (by visiting) all the holy Tīrthas, (by performing) rites, Yajñas and charitable gifts. (Defective text) By residing permanently there one attains the benefit of a horse-sacrifice.

After directing Brahmā thus, O Brāhmaṇas, Lord Puruṣottama vanished there itself, even as he was looking on.

[1]: [1] : Jaya : Originally it was the name of Vyāsa's composition on Kaurava-Pāṇḍava War. In course of time it came to be used for all Purāṇas and even the Rāmāyaṇa.

[2]: [2] : Puruṣottama Kṣetra : (Jagannātha) Puri, Orissa. It is also known as Śrī Kṣetra, Bhauma Kṣetra, Divya Kṣetra. The Purāṇa regards this region conchshaped and it is hence called Śaṅkha Kṣetra. Our Purāṇa states that it was originally the area of Śabaras (aboriginals) who worshipped Nīlamādhava.

[3]: [3] : The whole Purāṇa defends the wooden material used for god Jagannātha as 'Dāru-Brahman' (Wooden-Brahman, the Brahman of wooden material).

[4]: [4] : Jaimini : Jamini is said to be the author of a section of the Sāmaveda, of (Jaminīya) Brāhmaṇa and Upaniṣad, of the (Pūrva) Mīmāṃsā, of a Gṛhyasūtra and of a late version of Aśvamedha part of Mbh. Most probably there were more than one Jaimini. Mbh, Ādi 67.89 regards him as a disciple of Vyāsa and he was the Brahmā (Superintendent) of King Janamejaya's Serpent-Sacrifice (Ādi 53.6). The present narrator may be a different person, a namesake of that ancient sage.

[5]: [5] : The miseries are classified as Ādhyātmika , Ādhibhautika and Ādhidaivika .

[6]: [6] : Brahman or Viṣṇu is also the material cause of the universe.

[7]: [7] : The low range of sand-hills on which the temple of Jagannātha is situated (De 141). The epithet 'mountain' (- giri , -acala , - parvata) applied to this low sandhill is a Puranic glorification.

[8]: [8] : Every Sthala-Purāṇa claims this eternity to its Kṣetra, be it Purī or Karavīra.

[9]: [9] : Rauhiṇa Kuṇḍa: The tank in the compound of Jagannātha Temple. But the kuṇḍa mentioned here is probably lost. Another tank was actually built when the great Jagannātha Temple came up in the 12th cent. CE.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 2

Yama’s Prayer

Chapter 42 of 221 · 46 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
ततो ब्रह्मागमत्तूर्णं यत्रास्ते भगवान्स्वयम् ।।
स्तवान्तेऽसौ यथा दृष्टस्तथाद्राक्षीत्प्रभुं तदा ।। १ ।।
प्रत्यभिज्ञानसंहृष्टस्तं दृष्ट्वा परमेश्वरम् ।।
अत्यद्भुतज्ञाननिधिर्बभूवासौ द्विजोत्तमाः ।। २ ।।
यावत्स्तोतुं समारेभे हर्षसंफुल्ललोचनः ।।
तावदेव समागत्य कुतश्चिद्वायसोत्तमः ।। ३ ।।
कारुण्योदकसंपूर्णे तस्मिन्कुण्डे निमज्य तम् ।।
विलोक्य माधवं नीलरत्नकांतिं कृपानिधिम् ।। ४ ।।
काकदेहं समुत्सृज्य लुठमानो मुहुः क्षितौ ।।
शंखचक्रगदापाणिस्तस्य पार्श्वे व्यवस्थितः ।। ५ ।।
तिरश्चस्तां गतिं दृष्ट्वा योगींद्राणां सुदुर्लभाम् ।।
मेनेऽसौ मुनयः सृष्टिः क्रमात्क्षीणा भविष्यति ।। ६ ।।
मनुष्याधिकृते मुक्तौ वेदांते संशयोऽभवत्।।
न किंचिद्दुर्लभं चेह विष्णुभक्तस्य विद्यते ।। ७ ।।

प्रत्यक्षोऽभूद्द्विजश्रेष्ठाः पुराणपुरुषोदिते ।।
संकीर्त्य यन्नाम नरः सर्वपापैः प्रमुच्यते ।। ८ ।।
तस्य संदर्शने विप्रा मुक्तिः किं खलु दुर्लभा ।।
मनसा ध्याययन्विष्णुं त्यजन्प्राणान्विमुच्यते ।। ९ ।।
साक्षात्कृतो भगवतः किं चित्रं मुक्तिमेति यत् ।।
पुरुषोत्तमसंज्ञस्य क्षेत्रस्य महिमाद्भुतः ।। 2.2.2.१० ।।
यत्र काकोऽपि च हरिं साक्षात्पश्यति भो द्विजाः ।।
सुदुर्लभं क्षेत्रमिदमज्ञानां च विमोचनम् ।।
अहो क्षेत्रस्य माहात्म्यं काकस्यापि विमुक्तिदम् ।।
किं पुनः सततं शांति वैराग्यज्ञानसंयुजाम् ।। ११ ।।
।। ऋषय ऊचुः ।। ।।
नीलाख्यं माधवं दृष्ट्वा किं चकार पितामहः ।। १२ ।।
तद्दर्शने क्षणान्नष्टदेहबन्धं च वायसम् ।। १३ ।।
।। जैमिनिरुवाच ।। ।।

अत्यद्भुतमयं दृष्ट्वा यावद्ध्यायति माधवम् ।।

तावत्पितृपतिः स्वाधिकारसंयमनाकुलः ।। १४ ।।
दीनाननो निःश्वसन्वै तत्र यातस्त्वरान्वितः ।।
नीलाद्रौ माधवं दृष्ट्वा साऽष्टांगं प्रणिपत्य च ।। १५ ।।
तुष्टाव स जगन्नाथं स्वाधिकारदृढस्थितौ ।। ।।
।। यम उवाच ।। ।।
नमस्ते देवदेवेश सृष्टिस्थित्यन्तकारण ।। १६ ।।
त्वयि प्रोतमिदं सर्वं सूत्रे मणिगणा यथा ।।
त्वया धृतं त्वया सृष्टं त्वया चाप्यायितं जगत् ।। १७ ।।
चन्द्रसूर्यादिरूपेण नित्यं भासयसेऽखिलम् ।।
विश्वेश्वरं जगद्योनिं विश्वावासं जगद्गुरुम् ।। ।। १८ ।।
विश्वसाक्षिणमाद्यन्तवर्जितं प्रणमाम्यहम् ।।
नमः परमकारुण्यजलसंभृतसिन्धवे ।। १९ ।।
परापरपरातीतविभवे विश्वसंभवे ।। ।। 2.2.2.२० ।।
भवसंतापनीहारभानवे दीनबन्धवे ।।
स्वमायारचिताशेष भवे गुणरज्जवे ।। २१ ।।

नमः कमलकिंजल्क पीतनिर्मलवाससे ।।
महाहवरिपुस्कन्ध कृंतचक्राय चक्रिणे ।। २२ ।।
दंष्ट्रोद्धृत क्षितिभृते त्रयीमूर्तिमते नमः ।।
नमो यज्ञवराहाय चन्द्रसूर्याग्निचक्षुषे ।। २३ ।।
नरसिंहाय दंष्ट्रोग्रमूर्तिद्रावितशत्रवे ।।
यदपांगविलासैक सृष्टिस्थित्युपसंहृतिः ।। २४ ।।
उच्चावचात्मको ह्येष भवः संभवते मुहुः ।।
तममुं नीलमेघाभं नीलाश्ममणिविग्रहम् ।। २५ ।।
नीलाचलगुहावासं प्रणमामि कृपानिधिम् ।।
शंखचक्रगदापद्मधारिणं शुभदायिनम् ।। २६ ।।
प्रणताशेषपापौघदारिणं मुरवैरिणम् ।।
नमस्ते कमलापांग संगसंस्कारचक्षुषे ।। २७ ।।
श्रीवत्सकौस्तुभोद्भासि मनोहृद्व्यूढवक्षसे ।।
यत्पादपंकजद्वंद्वसंश्रयैश्वर्यभागिनी ।। ।। २८ ।।
श्रीः संश्रिता जनैः शश्वत्पृथगैश्वर्यदायिनी ।।

या परापरसंभिन्ना प्रकृतिस्ते सिसृक्षया ।। २९ ।।
निर्विकारं परं ब्रह्म विकारि ससृजेऽजसा।।
सर्वलक्षणसंपूर्णा लक्षितां शुभलक्षणैः ।।
लक्ष्मीशोरसि नित्यस्था लक्ष्मीं तां प्रणमाम्यहम् ।। 2.2.2.३० ।।
।। जैमिनिरुवाच ।। ।।
तदेवं धर्मराजेन श्रीकांतः परितोषितः ।।
पार्श्वस्थां वल्लकीहस्तां नेत्रांतेनादिशच्छ्रियम् ।। ३१ ।।

तेन संभाविता लक्ष्मीर्भवदुःखविनाशिनी ।।
शुभाय सर्वलोकानां यमं प्रोवाच लीलया ३२ ।।
।। लक्ष्मीरुवाच ।। ।।
यदर्थमावां संस्तौषि क्षेत्रेस्मिन्दुर्लभं हि तत् ।।
अत्याज्यमावयोरेतत्क्षेत्रं श्रीपुरुषोत्तमम् ।। ३३ ।।
कल्पावसानेप्यावां वै ध्रियेते परमेष्ठिना ।।
ब्रह्मादिदिक्प्रभूणां हि स्वामित्वं नेह विद्यते ।। ३४ ।।
नेह कर्मपरीपाकाः संभवंति कदाचन।।

अत्र प्रवसतां नृणां तिरश्चामपि दुष्कृताम्।। ३५ ।।
दह्यते ज्वलिताग्नौ हि तूलराशिर्यथा भृशम् ।।
ये बद्धा पापपुण्याभ्यां निगडाभ्यामहर्निशम् ।। ३६ ।।
तेषां संयमिता त्वं हि यमः पूर्वं विनिर्मितः ।।
अत्र साक्षाद्वपुष्मंतं नीलेन्द्रमणिमंजुलम् ।। ३७ ।।
दृष्ट्वा नारायणं देवं मुच्यते कर्मबन्धनात् ।।
अतोऽन्यतः कर्मभूमौ प्रभुत्वं सूर्यसंभव ।। ३८ ।।
वैक्लव्यं क्षेत्रराजेस्मिन्मा गास्त्वं यम संयमे ।।
तवापि भगवानेष विधाता प्रपितामहः ।। ३९ ।।
तिर्यंचं विष्णुसारूप्यं प्राप्तं पश्यति कौतुकात् ।।
एष कर्मपरीपाकं सर्वेषां वेत्ति कंजजः ।। 2.2.2.४० ।।
ज्ञात्वा क्षेत्रस्य माहात्म्यं स्तौति देवं गदाधरम्।।
त्वद्वशं गंतुमुचिता नेह तिष्ठंति जंतवः ।। ४१ ।।
वैवस्वत वसंत्यत्र जीवन्मुक्ता मुमुक्षवः ।।
तया संबोधितस्त्वेवं विष्णुना स्त्रीस्वरूपिणा ।।

ततोऽहंकारलज्जाभ्यां विनीतः प्राब्रवीद्यमः ।। ४२ ।।
।। यम उवाच ।। ।।
मातस्त्वया यदाज्ञप्तं पुरा नैतन्मया श्रुतम्।। ४३ ।।
अज्ञानोपहतो वेद्मि रहस्यं कथमुत्तमम् ।।
यस्य स्वरूपं वेदाश्च न च वेत्ति पितामहः।।४४।।
महिमानं कथं तस्य वेद्म्यहंकार मोहितः।।
यदादिष्टं सुरेशानि क्षेत्रमेतद्विमुक्तिदम्।।४५।।
सान्निध्याद्वासुदेवस्य ईश्वरेच्छा निरंकुशा।।
अन्यत्र बन्धदो विष्णुरत्र मोक्षं ददाति यत्।। ४६।।
ममापि निरयाणां च स्रष्टासौ त्रिदिवस्य च।।
मृतानामत्र मुक्तिश्चेत्तन्मामंब सुविस्तरम्।।४७।।
क्षेत्रसंस्थाप्रमाणं हि तत्र स्थिति फलं हि यत् ।।
तीर्थानि कानि संत्यत्र किमन्यद्वा रहस्यकम् ।। ४८ ।।
किमधिष्ठातृकं क्षेत्रं तत्सर्वं कथयस्व मे ।।
तदहं संपरित्यज्य निर्भयः संचरे यथा।। ४९ ।। ।।

इति श्रीस्कांदे महापुराण एकाशातिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे द्वितीयोऽध्यायः ।। २ ।।

Roman transliteration

|| jaiminiruvāca || ||
tato brahmāgamattūrṇaṃ yatrāste bhagavānsvayam ||
stavānte'sau yathā dṛṣṭastathādrākṣītprabhuṃ tadā || 1 ||
pratyabhijñānasaṃhṛṣṭastaṃ dṛṣṭvā parameśvaram ||
atyadbhutajñānanidhirbabhūvāsau dvijottamāḥ || 2 ||
yāvatstotuṃ samārebhe harṣasaṃphullalocanaḥ ||
tāvadeva samāgatya kutaścidvāyasottamaḥ || 3 ||
kāruṇyodakasaṃpūrṇe tasminkuṇḍe nimajya tam ||
vilokya mādhavaṃ nīlaratnakāṃtiṃ kṛpānidhim || 4 ||
kākadehaṃ samutsṛjya luṭhamāno muhuḥ kṣitau ||
śaṃkhacakragadāpāṇistasya pārśve vyavasthitaḥ || 5 ||
tiraścastāṃ gatiṃ dṛṣṭvā yogīṃdrāṇāṃ sudurlabhām ||
mene'sau munayaḥ sṛṣṭiḥ kramātkṣīṇā bhaviṣyati || 6 ||
manuṣyādhikṛte muktau vedāṃte saṃśayo'bhavat||
na kiṃciddurlabhaṃ ceha viṣṇubhaktasya vidyate || 7 ||

pratyakṣo'bhūddvijaśreṣṭhāḥ purāṇapuruṣodite ||
saṃkīrtya yannāma naraḥ sarvapāpaiḥ pramucyate || 8 ||
tasya saṃdarśane viprā muktiḥ kiṃ khalu durlabhā ||
manasā dhyāyayanviṣṇuṃ tyajanprāṇānvimucyate || 9 ||
sākṣātkṛto bhagavataḥ kiṃ citraṃ muktimeti yat ||
puruṣottamasaṃjñasya kṣetrasya mahimādbhutaḥ || 2.2.2.10 ||
yatra kāko'pi ca hariṃ sākṣātpaśyati bho dvijāḥ ||
sudurlabhaṃ kṣetramidamajñānāṃ ca vimocanam ||
aho kṣetrasya māhātmyaṃ kākasyāpi vimuktidam ||
kiṃ punaḥ satataṃ śāṃti vairāgyajñānasaṃyujām || 11 ||
|| ṛṣaya ūcuḥ || ||
nīlākhyaṃ mādhavaṃ dṛṣṭvā kiṃ cakāra pitāmahaḥ || 12 ||
taddarśane kṣaṇānnaṣṭadehabandhaṃ ca vāyasam || 13 ||
|| jaiminiruvāca || ||
atyadbhutamayaṃ dṛṣṭvā yāvaddhyāyati mādhavam ||

tāvatpitṛpatiḥ svādhikārasaṃyamanākulaḥ || 14 ||
dīnānano niḥśvasanvai tatra yātastvarānvitaḥ ||
nīlādrau mādhavaṃ dṛṣṭvā sā'ṣṭāṃgaṃ praṇipatya ca || 15 ||
tuṣṭāva sa jagannāthaṃ svādhikāradṛḍhasthitau || ||
|| yama uvāca || ||
namaste devadeveśa sṛṣṭisthityantakāraṇa || 16 ||
tvayi protamidaṃ sarvaṃ sūtre maṇigaṇā yathā ||
tvayā dhṛtaṃ tvayā sṛṣṭaṃ tvayā cāpyāyitaṃ jagat || 17 ||
candrasūryādirūpeṇa nityaṃ bhāsayase'khilam ||
viśveśvaraṃ jagadyoniṃ viśvāvāsaṃ jagadgurum || || 18 ||
viśvasākṣiṇamādyantavarjitaṃ praṇamāmyaham ||
namaḥ paramakāruṇyajalasaṃbhṛtasindhave || 19 ||
parāparaparātītavibhave viśvasaṃbhave || || 2.2.2.20 ||
bhavasaṃtāpanīhārabhānave dīnabandhave ||
svamāyāracitāśeṣa bhave guṇarajjave || 21 ||

namaḥ kamalakiṃjalka pītanirmalavāsase ||
mahāhavaripuskandha kṛṃtacakrāya cakriṇe || 22 ||
daṃṣṭroddhṛta kṣitibhṛte trayīmūrtimate namaḥ ||
namo yajñavarāhāya candrasūryāgnicakṣuṣe || 23 ||
narasiṃhāya daṃṣṭrogramūrtidrāvitaśatrave ||
yadapāṃgavilāsaika srṣṭisthityupasaṃhṛtiḥ || 24 ||
uccāvacātmako hyeṣa bhavaḥ saṃbhavate muhuḥ ||
tamamuṃ nīlameghābhaṃ nīlāśmamaṇivigraham || 25 ||
nīlācalaguhāvāsaṃ praṇamāmi kṛpānidhim ||
śaṃkhacakragadāpadmadhāriṇaṃ śubhadāyinam || 26 ||
praṇatāśeṣapāpaughadāriṇaṃ muravairiṇam ||
namaste kamalāpāṃga saṃgasaṃskāracakṣuṣe || 27 ||
śrīvatsakaustubhodbhāsi manohṛdvyūḍhavakṣase ||
yatpādapaṃkajadvaṃdvasaṃśrayaiśvaryabhāginī || || 28 ||
śrīḥ saṃśritā janaiḥ śaśvatpṛthagaiśvaryadāyinī ||

yā parāparasaṃbhinnā prakṛtiste sisṛkṣayā || 29 ||
nirvikāraṃ paraṃ brahma vikāri sasṛjeṃ'jasā||
sarvalakṣaṇasaṃpūrṇā lakṣitāṃ śubhalakṣaṇaiḥ ||
lakṣmīśorasi nityasthā lakṣmīṃ tāṃ praṇamāmyaham || 2.2.2.30 ||
|| jaiminiruvāca || ||
tadevaṃ dharmarājena śrīkāṃtaḥ paritoṣitaḥ ||
pārśvasthāṃ vallakīhastāṃ netrāṃtenādiśacchriyam || 31 ||
tena saṃbhāvitā lakṣmīrbhavaduḥkhavināśinī ||
śubhāya sarvalokānāṃ yamaṃ provāca līlayā 32 ||
|| lakṣmīruvāca || ||
yadarthamāvāṃ saṃstauṣi kṣetresmindurlabhaṃ hi tat ||
atyājyamāvayoretatkṣetraṃ śrīpuruṣottamam || 33 ||
kalpāvasānepyāvāṃ vai dhriyete parameṣṭhinā ||
brahmādidikprabhūṇāṃ hi svāmitvaṃ neha vidyate || 34 ||
neha karmaparīpākāḥ saṃbhavaṃti kadācana||

atra pravasatāṃ nṛṇāṃ tiraścāmapi duṣkṛtām|| 35 ||
dahyate jvalitāgnau hi tūlarāśiryathā bhṛśam ||
ye baddhā pāpapuṇyābhyāṃ nigaḍābhyāmaharniśam || 36 ||
teṣāṃ saṃyamitā tvaṃ hi yamaḥ pūrvaṃ vinirmitaḥ ||
atra sākṣādvapuṣmaṃtaṃ nīlendramaṇimaṃjulam || 37 ||
dṛṣṭvā nārāyaṇaṃ devaṃ mucyate karmabandhanāt ||
ato'nyataḥ karmabhūmau prabhutvaṃ sūryasaṃbhava || 38 ||
vaiklavyaṃ kṣetrarājesminmā gāstvaṃ yama saṃyame ||
tavāpi bhagavāneṣa vidhātā prapitāmahaḥ || 39 ||
tiryaṃcaṃ viṣṇusārūpyaṃ prāptaṃ paśyati kautukāt ||
eṣa karmaparīpākaṃ sarveṣāṃ vetti kaṃjajaḥ || 2.2.2.40 ||
jñātvā kṣetrasya māhātmyaṃ stauti devaṃ gadādharam||
tvadvaśaṃ gaṃtumucitā neha tiṣṭhaṃti jaṃtavaḥ || 41 ||
vaivasvata vasaṃtyatra jīvanmuktā mumukṣavaḥ ||
tayā saṃbodhitastvevaṃ viṣṇunā strīsvarūpiṇā ||

tato'haṃkāralajjābhyāṃ vinītaḥ prābravīdyamaḥ || 42 ||
|| yama uvāca || ||
mātastvayā yadājñaptaṃ purā naitanmayā śrutam|| 43 ||
ajñānopahato vedmi rahasyaṃ kathamuttamam ||
yasya svarūpaṃ vedāśca na ca vetti pitāmahaḥ||44||
mahimānaṃ kathaṃ tasya vedmyahaṃkāra mohitaḥ||

yadādiṣṭaṃ sureśāni kṣetrametadvimuktidam||45||
sānnidhyādvāsudevasya īśvarecchā niraṃkuśā||
anyatra bandhado viṣṇuratra mokṣaṃ dadāti yat|| 46||
mamāpi nirayāṇāṃ ca sraṣṭāsau tridivasya ca||
mṛtānāmatra muktiścettanmāmaṃba suvistaram||47||
kṣetrasaṃsthāpramāṇaṃ hi tatra sthiti phalaṃ hi yat ||
tīrthāni kāni saṃtyatra kimanyadvā rahasyakam || 48 ||
kimadhiṣṭhātṛkaṃ kṣetraṃ tatsarvaṃ kathayasva me ||
tadahaṃ saṃparityajya nirbhayaḥ saṃcare yathā|| 49 || ||

iti śrīskāṃde mahāpurāṇa ekāśātisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminiṛṣisaṃvāde dvitīyo'dhyāyaḥ || 2 ||

English translation

Jaimini said :

1. Then Brahmā hastened to the place where the Lord was present. He then saw the Lord in the same form as was seen at the end of the prayer.

2. On seeing the great Lord, he recognized him and became extremely delighted. Then, O excellent Brāhmaṇas , he became the storehouse of excessively wonderful knowledge.

3-7. With his eyes beaming with delight, he began to eulogize when an excellent crow arrived there from somewhere. It plunged into that holy pit full of merciful waters. On seeing Mādhava , the receptacle of mercy, having the lustre of blue gems and jewels, [1] it cast off its physical body of a crow and rolled on the ground. The Lord with the conch, the discus and the iron club stood at his side. [2] On seeing that achievement of a creature of lower order, not easily accessible even to eminent Yogins , O sages, Brahmā thought that the creation would gradually wear away. He then began to doubt the truth of the Upaniṣaḍic statement that only humans beings are entitled to salvation. There is nothing in this world which is difficult for a devotee of Viṣṇu to get.

8-11. He was able to see directly the truth of what had been said by the ancient Lord, O excellent Brāhmaṇas. By pronouncing his name a man is liberated from all sins. Is salvation difficult to get, O Brāhmaṇas, on his direct perception? If one casts off one's life mentally meditating on Viṣṇu, one is liberated. What wonder is there that anyone having the direct perception of the Lord attains salvation?

Wonderful indeed is the greatness of the sacred place named Puruṣottama , where, O Brāhmaṇas, even a crow perceived Hari directly.

Rare indeed is this holy spot that releases even ignorant ones. Wonderful is the greatness of this holy spot bestowing liberation on even a crow. What then in regard to those who are always endowed with calmness, detachment and perfect knowledge!

The sages said :

12-17. What did Brahmā do on seeing Mādhava called Nīla , as well as the crow that destroyed all physical bondage within a moment after seeing him?

Jaimini said :

On seeing that wonderful event, Brahmā began to meditate on Mādhava. By that time Pitṛpati (god of Death, Yama) came hurriedly to that place. He was agitated in the matter of retaining his authority. His face indicated distress. He heaved sighs. On seeing Mādhava on the Nīla mountain, he prostrated before him with eight limbs (touching the ground). He eulogized the Lord for the stabilization of his authority.

Yama said :

Obeisance to you, O Lord of the chiefs of Devas , O cause of creation, sustenance and dissolution. All the worlds are fixed and fastened to you like groups of beads strung into a garland. The universe is supported by you, created by you and nourished by you.

18-24a. You always illuminate everything in the form of the Moon and the Sun; I bow down to the Lord of the universe, the source of origin of ail the worlds, the abode of the whole Cosmos, the sire of the worlds, the witness of the entire universe, the Lord devoid of beginning and end. Obeisance to the origin of the universe, to the ocean full of the waters in the form of the highest mercifulness, to the Lord whose power transcends the highest, the lowest and what is beyond the highest.

Obeisance to the Lord who is like the Sun unto the frost of the distress of worldly existence. Hail to the kinsman of the wretched ones, to the Lord who has created all other powerful Lords by means of his own Māyā . Obeisance to Him whose ropes (controlling powers) are Guṇas (like Sattva etc.). I bow to the Lord whose robes are yellow and devoid of impurities like the filaments of a lotus flower; to the discus-bearing Lord whose discus cuts off the shoulders of the enemies in great battles.

Obeisance to the Lord who held the Earth uplifted by means of his curved teeṃ. Obeisance to the Lord, the embodiment of the three Vedas . Obeisance to the Varāha form of Yajña ; salute to the Lord whose eyes are the Moon, the Sun and the Fire. Obeisance to the Lord Narasiṃha (Man-Lion), who has driven away the enemies through his fierce form with curved teeth.

24b-30. The creation, sustenance and annihilation of the universe is a graceful sport of his side glance and thereby the creation of the variegated world consisting of beings of higher and lower order takes place frequently. I bow unto that Lord of the lustre of the blue clouds, whose appearance is like that of the precious stone sapphire, whose abode is a cave within the Nīla mountain and who is the storehouse of mercy.

I bow down to the enemy of Mura , the Lord who holds the conch, the discus, the iron club and the lotus, who grants auspiciousness and who dispels the entire mass of sins of those who bow down (to him).

Hail to you whose eyes are consecrated by contact with the outer corners of the eyes of Kamalā , to you whose chest is broad, fascinating to the minds and shining on account of the Śrīvatsa [3] and the gem Kaustubha .

Śrī possesses prosperity and glory by resorting to the pair of lotus-like feet of the Lord. On being resorted to by the people, Śrī grants them separately prosperity and perpetual glory.

Lakṣmī is Prakṛti and is of two different forms, viz. the Parā (superior) and the Aparā (inferior). Because of your desire to create, the Supreme Brahman without any modification or change has been immediately created (transformed) into one characterized by changes. I bow down unto that Lakṣmī who is full of all good characteristics, who is marked with auspicious features and who is permanently stationed on the chest of Viṣṇu.

Jaimini said :

31. Śrīkānta (Lord Viṣṇu) who was thus propitiated by Dharmarāja (Yama) directed Śrī who was at his side with the lute in her hands. The Lord gave the directive by means of the outer corner of his eyes.

32. Honoured by him, Lakṣmī, the destroyer of the misery of worlds, sportingly said to Yama for the sake of the welfare of all the people:

Lakṣmī said :

33. The object with which you eulogize us both in this holy place is indeed difficult to be acquired. This sacred spot of Śrīpuruṣottama cannot be abandoned by us.

34-39a. Even at the close of the Kalpa this abode is sustained by Parameṣṭhin. Brahma , the Lords of the Quarters etc. have no jurisdiction over this place.

Fruition of Karmas cannot take place here. (Sins) of men staying here, even if they be wicked, as well as of the creatures of lower order are burned like a heap of cotton in a blazing fire. Formerly you were created as the restrainer of those who, day and night, are fettered by the shackles of sin and merit. But (now) one is liberated from the bondage of Karma by seeing Lord Nārāyaṇa here, who has taken up a physical form and is as beautiful as sapphire. O son of Sun, your authority is restricted to the land of Karma (which is) other than this place. O Yama, do not be disheartened by this restriction being imposed on your jurisdiction so far as this holy spot is concerned.

39b-42. Brahmā, the grandfather (of the universe), is a Lord superior to you. He watches out of curiosity the lower animals attaining identity with Viṣṇu. This Lotus-born Lord knows the ripening of Karmas of everyone. After knowing the greatness of this holy place, he eulogizes Lord Gadādhara . Creatures which come under your jurisdiction do not remain here. O son of Sun, those who are liberated while living and those who are desirous of liberation reside here.

On being addressed thus by her, by Viṣṇu in female form, Yama who was devoid of pride and shyness (?) spoke these words:

Yama said :

43-46. O Mother, what has been ordered by you now has never before been heard by me. I am overwhelmed by ignorance. How can I know the excellent secret? I am deluded by egotism. How can I understand the greatness of that Lord whose form neither Brahmā nor the Vedas know? O Goddess of Suras , it has been commanded by you that this holy spot is the bestower of salvation due to the presence of Vāsudeva . God's will cannot be resisted. Viṣṇu who causes bondage elsewhere grants salvation here.

47-49. He is the creator of hells under my control as well as of heaven. If all those who die here attain salvation, O Mother, tell me in detail all these things: e.g. the area of the holy land; the situation; the benefit of residing there; what are the various Tīrthas that are present here; if there is any thing by way of secret etc.; who is the presiding deity of this (particular) holy spot? Recount all these, so that I can move about fearlessly avoiding (what should be avoided).

[1]: [1] : Nila-mādhava: The ancient form of Jagannātha as originally worshipped by Śabaras was an idol of azure blue stone and not the present wooden form.

[2]: [2] : This crow was named Bhuṣaṇḍa [Bhuṣuṇḍa?] Kāka and is installed near the Rohiṇa Kuṇḍa inside Jagannātha Temple. The crow image has four hands holding a disc, a conch-shell, a club and a lotus-like Lord Viṣṇu. In view of this, the line may be interpreted “The crow as transfigured as holder of a conch-shell, discus and iron-club.”

[3]: [3] : Śrīvatsa is the curl of hair on the chest of Viṣṇu.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 3

Story of Mārkaṇḍeya and the Greatness of Yameśvara

Chapter 43 of 221 · 53 detected Sanskrit verse markers

Sanskrit

।। श्रीरुवाच ।। ।।
साधु ते बुद्धिरुत्पन्ना विष्णोः संनिधिमाश्रिता ।।
अद्भुतं कथयाम्येतत्क्षेत्रस्य रविनंदन ।। १ ।।
यथाहं भगवद्वक्षः स्थलस्था ददृशे पुरा ।।
चराचरे जगत्यस्मिन्प्रलीने प्रलये यम ।। २ ।।
एतत्क्षेत्रमहं चैव द्वे एवोपस्थिते तदा।।
स तदा सप्तकल्पायुर्मृकंडोरात्मजो मुनिः।।३।।
प्रणष्टे स्थावरचरे निमग्नः प्रलयार्णवे।।
नावस्थानमवाप्यैव शर्म लेभे न कुत्रचित्।।४।।
जलार्णवे भ्राम्यमाणः प्रलये स इतस्ततः।।
पुरुषोत्तमसादृश्ये क्षेत्रे स वटमैक्षत।। ५।।
उत्प्लुत्योत्प्लुत्य मूलं तु न्यग्रोधस्य समीपतः।।
शुश्राव बाल वचनं मार्कण्डेय ममांतिकम् ।। ६ ।।
प्रविश्य दुःखमतुलं जहीहि खलु मा शुचः ।।
तच्छ्रुत्वा चित्रवचनमप्रतर्क्यं तदा मुनिः ।। ७ ।।

विस्मयं परमं लेभे स्वदुःखं नाप्यचिन्तयत् ।।
वारिभिः शीर्यते नैतद्दह्यते कालवह्निना ।। ८ ।।
संवर्तकादिभिर्नैतच्छोष्यते नापि चाल्यते ।।
एकार्णवे महाघोरे नौरिव क्षेत्रमीक्ष्यते ।। ९ ।।
तत्रायं यूपसदृशो न्यग्रोधस्तिष्ठते महान् ।।
यं गृहीत्वा क्षेत्रमिदं न्यग्रोध ईशितुस्तनुः ।। 2.2.3.१० ।।
महाप्रलय वातेन शाखा नास्य हि कम्पते ।।
तस्याधस्तात्स हि मुनिः स्थित्वा चैतदचिंतयत् ।। ११ ।।
एकार्णवेऽस्मिन्प्रलये नष्टे स्थावरजंगमे ।।
भूप्रदेशः स्थिरतरः कथमेष विभाव्यते ।। १२ ।।
यत्रायं शाखिप्रवरः कोमलः परिदृश्यते ।।
मार्कंडेयागच्छ मुहुरिति सप्रश्रयं वचः ।। १३ ।।
कुतो निराश्रमियदं चिन्तयन्निति स प्लवन् ।।
शंखचक्रगदापाणिं नारायणमलोकयत् ।। १४ ।।

तदंगपद्मासनगां मां च वैवस्वतैक्षत ।।

विवशो जलवाताभ्यां तदा सुस्थो व्यवस्थितः ।। १५ ।।
हृष्टांतरात्मा स मुनिरावां साष्टांगमानतः ।।
प्रसादनाय देवस्य स्तोत्रमेतदुदाहरत् ।। १६ ।।
।। मार्कंडेय उवाच ।। ।।
त्वत्पादपद्मानुसरानुषंगं रुद्रेंद्रपद्मासनसम्पदाढ्यम् ।।
त्वद्भक्तिहीनं परितः प्रतप्तं दीनं परित्राहि कृपांबुधे माम् ।। १७ ।।
ब्रह्मादिभिर्यत्परिचर्यमाणं पदाम्बुजद्वन्द्वमचिंत्यशक्ति ।।
श्रवः श्रेयसप्राप्तिनिदानतत्त्वं दीनं परित्राहि कृपाम्बुधे माम् ।। १८ ।।
यदंगभूतं जगदण्डमेतदनेककोटि प्रगुणं विभाति ।।
लीलाविलासस्थितिसृष्टिलीनं तन्मां सुदीनं परिरक्ष विष्णो ।। १९ ।।
एकं सुवर्णं कटकादिभेदैर्नाना यथा वा नभसोदितोऽर्कः ।।
आधारवैषम्यजलेषु तादृग्विभाव्यसे निर्गुण एक एव ।। 2.2.3.२० ।।
अशेषसंपूर्णरुचिप्रहीणोपादानसंकल्पविवर्जितोऽपि ।।
दीनानुकंपानुगुणं बिभर्षि युगे युगे देहमपारशक्ते ।। २१ ।।
त्वत्पादपद्मं जगदीश पूर्वमसेव्यतानात्मधिया मया यत् ।।

तत्कर्मणा दारुणपाकभाजं दीनं परित्राहि कृपांबुधे माम् ।। २२ ।।
अशेषलोकस्थितिसृष्टिलीनविलासि यत्ते त्रिगुणं विभाति ।।
वपुर्महात्मन्महदादिहेतुर्हेतोर्नमस्ते प्रकृतेः परस्य ।। ।। २३ ।।
सर्वत्र गत्वा बृहदप्रमेयं प्रवर्द्धमानं त्वयि बृंहितं च ।।
तद्ब्रह्मरूपं परिणामहेतुं स्वाध्यात्मविश्वात्मकमाश्रयामि ।। २४ ।।
एकार्णवे महाघोरे नावस्थातुं प्रदेशभूः ।।
अस्ति लक्ष्मीपते मेघवारिवातप्रकंपनात् ।। २५ ।।
त्राहि विष्णो जगन्नाथ मग्नं संसारसागरे ।।
मामुद्धरास्माद्भोविंद कृपापांगविलोकनात ।। २६ ।।
।। श्रीरुवाच ।। ।।
स्तुवंतमेवं ब्रह्मर्षिं साक्षान्नारायणो विभुः ।।
विलोक्यानुग्रहदृशा वाक्यं चेदमुवाच ह ।। २७ ।।
।। श्रीभगवानुवाच ।। ।।
मार्कंडेय सुदीनोऽसि मामज्ञाय द्विजोत्तम ।।
दुश्चरं तु तपस्तप्तं दीर्घायुस्तेन केवलम् ।। २८ ।।

शयानं पत्रपुटके पश्य कल्पवटोर्ध्वगम ।।
बालस्वरूपं सर्वेषां कालात्मानं महामुने ।।
प्रविश्य विस्तृतं वक्त्रं तत्रावस्थातुमर्हसि ।। २९ ।।
।। ।। श्रीरुवाच ।। ।।
एवमुक्तो भगवता स मुनिर्विस्मितानन: ।। 2.2.3.३० ।।
आरुह्य ददृशे बालरूपं तस्याविशन्मुखे ।।
प्रविष्टः कंठमार्गेण महायामं महोदरम् ।। ३१ ।।

तत्रासौ ददृशे विप्रो भुवनानि चतुर्दश ।।
ब्रह्मादिदिक्पालसुरान्सिद्धगंधर्वराक्षसान् ।। ३२ ।।
ऋषीन्दिव्यऋषींश्चैव भूतलं सागरांकितम् ।।
नानातीर्थैर्नदीभिश्च पर्वतैः काननैस्तथा ।। ३३ ।।
लक्षितं पत्तनपुरं ग्रामखर्वटकैर्युतम् ।।
पातालानि तथा सप्त नागकन्याः सहस्रशः ।। ३४ ।।
महार्घ्यमणिसौधैश्च सुधापात्रैः समुज्ज्वलैः ।।
अनर्घ्यमणिभिर्नागैः सेवितं परमाद्भुतम् ।। ।। ३५ ।।

जगतां धारिणं शेषं सहस्रफणमंडितम् ।।
व्याकर्तारमशेषाणां शास्त्राणां शिष्यमध्यगम् ।। ३६ ।।
ब्रह्मांडोदरगं वस्तु यत्किंचित्परमेष्ठिना ।।
सृष्टं सर्वं ददृशेऽसौ तत्कुक्षौ स महामुनिः ।। ३७ ।।
नापश्यदंतं कुक्षेस्तु भ्रममाण इतस्ततः ।।
ततो विनिष्क्रम्य पुनर्ददृशे च मया सह ।। ३८ ।।
पूर्वमालक्षितं यद्वदास्थितं पुरुषोत्तमम् ।।
विस्मयोत्फुल्लनयनः प्रणिपत्येदमब्रवीत् ।। ३९ ।।
।। मार्कंडेय उवाच ।। ।।
भगवन्देवदेवेश किमद्भुतमिदं प्रभो ।।
महाप्रलयसंरोधे सृष्टिरत्र विभाव्यते ।। 2.2.3.४० ।।
त्वन्माया दुरवच्छेद्या कथं वै ज्ञायते मया ।। ।। ४१ ।।
।। श्रीभगवानुवाच ।। ।।
मुने क्षेत्रमिदं चित्रं शाश्वतं मे विभावय ।।
न सृष्टिप्रलयावत्र विद्येते न च संसृतिः ।। ४२ ।।

सदैकरूपं पुरुषोत्तमाख्यं मुक्तिप्रदं मामिह संप्रबुध्य ।।
अत्र प्रविष्टो न पुनः प्रयाति गर्भस्थितिं सांद्रसुखस्वरूपः ।। ४३ ।।
इत्याज्ञप्तो भगवता मार्कंडेयो महामुनिः ।।
अत्र वासं करिष्यामीत्यन्यतीर्थपराङ्मुखः ।।
प्रहृष्टवदनः प्राह प्रणिपत्य जगद्गुरुम् ।। ४४ ।।
।। मार्कण्डेय उवाच ।। ।।
उवाच स तथा विष्णुं भक्तिश्रद्धासमन्वितः ।।
अनुगृह्णीष्व भगवन्क्षेत्रेस्मिन्पुरुषोत्तमे ।।
यथा स्थितो मृत्युवशं न व्रजे पुरुषोत्तम ।। ४५ ।।
।। श्रीभगवानुवाच ।। ।।
अत्र स्थितिं मे विप्रर्षे क्षेत्रे मोक्षप्रसाधके ।। ४६ ।।
करिष्यामि न संदेहो यावदाभूतसंप्लवम् ।।
प्रलयावसाने तीर्थं ते रचयिष्यामि शाश्वतम् ।। ४७ ।।
यत्तीरे तप आस्थाय मद्द्वितीयतनुं शिवम् ।।
आराध्य मदनुक्रोशान्मृत्युं जेष्यसि निश्चितम् ।। ४८ ।।

।। जैमिनिरुवाच ।। ।।
एवं पुरा दत्तवरो मार्कंडेयो महामुनिः ।।
न्यग्रोधवायव्यकोणे खातं चक्रेण वै हरेः ।। ४९ ।।
पावनं गर्तमास्थाय पूजयित्वा महेश्वरम् ।।
महता तपसा विप्रो जितवान्मृत्युमंजसा ।। 2.2.3.५० ।।
मुनेस्तस्यैव नाम्नायं प्रख्यातो गर्त उत्तमः ।।
यत्र स्नात्वा शिवं दृष्ट्वा वाजिमेधफलं लभेत् ।। ५१ ।। ।।
।। श्रीरुवाच ।। ।।
पञ्चक्रोशमिदं क्षेत्रं समुद्भांतर्व्यवस्थितम् ।।
द्विक्रोशं तीर्थराजस्य तटभूमौ सुनिर्मलम् ।। ५२ ।।
सुवर्णवालुकाकीर्णं नीलपर्वतशोभितम् ।।
योऽसौ विश्वेश्वरो देवः साक्षान्नारायणात्मकः ।। ५३ ।।
संयम्य विषयग्रामं समुद्रतटमास्थितः ।।
उपासितुं जगन्नाथं चतुःषष्टितमः प्रभुः ।। ५४ ।।
यमेश्वर इति ख्यातो यमसंयमनाशनः ।।

यं दृष्ट्वा पूजयित्वा तु कोटिलिंगफलं लभेत् ।। ५५ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे तृतीयोऽध्यायः ।। ३ ।।

Roman transliteration

|| śrīruvāca || ||
sādhu te buddhirutpannā viṣṇoḥ saṃnidhimāśritā ||
adbhutaṃ kathayāmyetatkṣetrasya ravinaṃdana || 1 ||
yathāhaṃ bhagavadvakṣaḥ sthalasthā dadṛśe purā ||
carācare jagatyasminpralīne pralaye yama || 2 ||
etatkṣetramahaṃ caiva dve evopasthite tadā||
sa tadā saptakalpāyurmṛkaṃḍorātmajo muniḥ||3||
praṇaṣṭe sthāvaracare nimagnaḥ pralayārṇave||
nāvasthānamavāpyaiva śarma lebhe na kutracit||4||
jalārṇave bhrāmyamāṇaḥ pralaye sa itastataḥ||
puruṣottamasādṛśye kṣetre sa vaṭamaikṣata|| 5||
utplutyotplutya mūlaṃ tu nyagrodhasya samīpataḥ||
śuśrāva bāla vacanaṃ mārkaṇḍeya mamāṃtikam || 6 ||
praviśya duḥkhamatulaṃ jahīhi khalu mā śucaḥ ||
tacchrutvā citravacanamapratarkyaṃ tadā muniḥ || 7 ||

vismayaṃ paramaṃ lebhe svaduḥkhaṃ nāpyacintayat ||
vāribhiḥ śīryate naitaddahyate kālavahninā || 8 ||
saṃvartakādibhirnaitacchoṣyate nāpi cālyate ||
ekārṇave mahāghore nauriva kṣetramīkṣyate || 9 ||
tatrāyaṃ yūpasadṛśo nyagrodhastiṣṭhate mahān ||
yaṃ gṛhītvā kṣetramidaṃ nyagrodha īśitustanuḥ || 2.2.3.10 ||
mahāpralaya vātena śākhā nāsya hi kampate ||
tasyādhastātsa hi muniḥ sthitvā caitadaciṃtayat || 11 ||
ekārṇave'sminpralaye naṣṭe sthāvarajaṃgame ||
bhūpradeśaḥ sthirataraḥ kathameṣa vibhāvyate || 12 ||

yatrāyaṃ śākhipravaraḥ komalaḥ paridṛśyate ||
mārkaṃḍeyāgaccha muhuriti sapraśrayaṃ vacaḥ || 13 ||
kuto nirāśramiyadaṃ cintayanniti sa plavan ||
śaṃkhacakragadāpāṇiṃ nārāyaṇamalokayat || 14 ||
tadaṃgapadmāsanagāṃ māṃ ca vaivasvataikṣata ||

vivaśo jalavātābhyāṃ tadā sustho vyavasthitaḥ || 15 ||
hṛṣṭāṃtarātmā sa munirāvāṃ sāṣṭāṃgamānataḥ ||
prasādanāya devasya stotrametadudāharat || 16 ||
|| mārkaṃḍeya uvāca || ||
tvatpādapadmānusarānuṣaṃgaṃ rudreṃdrapadmāsanasampadāḍhyam ||
tvadbhaktihīnaṃ paritaḥ prataptaṃ dīnaṃ paritrāhi kṛpāṃbudhe māṃ || 17 ||
brahmādibhiryatparicaryamāṇaṃ padāmbujadvandvamaciṃtyaśakti ||
śvaḥ śreyasaprāptinidānatattvaṃ dīnaṃ paritrāhi kṛpāmbudhe māṃ || 18 ||
yadaṃgabhūtaṃ jagadaṇḍametadanekakoṭi praguṇaṃ vibhāti ||
līlāvilāsasthitisṛṣṭilīnaṃ tanmāṃ sudīnaṃ parirakṣa viṣṇo || 19 ||
ekaṃ suvarṇaṃ kaṭakādibhedairnānā yathā vā nabhasodito'rkaḥ ||
ādhāravaiṣamyajaleṣu tādṛgvibhāvyase nirguṇa eka eva || 2.2.3.20 ||
aśeṣasaṃpūrṇaruciprahīṇopādānasaṃkalpavivarjito'pi ||
dīnānukaṃpānuguṇaṃ bibharṣi yuge yuge dehamapāraśakte || 21 ||
tvatpādapadmaṃ jagadīśa pūrvamasevyatānātmadhiyā mayā yat ||

tatkarmaṇā dāruṇapākabhājaṃ dīnaṃ paritrāhi kṛpāṃbudhe māṃ || 22 ||
aśeṣalokasthitisṛṣṭilīnavilāsi yatte triguṇaṃ vibhāti ||
vapurmahātmanmahadādiheturhetornamaste prakṛteḥ parasya || || 23 ||
sarvatra gatvā bṛhadaprameyaṃ pravarddhamānaṃ tvayi bṛṃhitaṃ ca ||
tadbahmarūpaṃ pariṇāmahetuṃ svādhyātmaviśvātmakamāśrayāmi || 24 ||
ekārṇave mahāghore nāvasthātuṃ pradeśabhūḥ ||
asti lakṣmīpate meghavārivātaprakaṃpanāt || 25 ||
trāhi viṣṇo jagannātha magnaṃ saṃsārasāgare ||
māmuddharāsmādgoviṃda kṛpāpāṃgavilokanāta || 26 ||
|| śrīruvāca || ||
stuvaṃtamevaṃ brahmarṣi sākṣānnārāyaṇo vibhuḥ ||
vilokyānugrahadṛśā vākyaṃ cedamuvāca ha || 27 ||
|| śrībhagavānuvāca || ||
mārkaṃḍeya sudīno'si māmajñāya dvijottama ||
duścaraṃ tu tapastaptaṃ dīrghāyustena kevalam || 28 ||

śayānaṃ patrapuṭake paśya kalpavaṭordhvagama ||
bālasvarūpaṃ sarveṣāṃ kālātmānaṃ mahāmune ||
praviśya vistṛtaṃ vaktraṃ tatrāvasthātumarhasi || 29 ||
|| || śrīruvāca || ||
evamukto bhagavatā sa munirvismitānanaḥ || 2.2.3.30 ||
āruhya dadṛśe bālarūpaṃ tasyāviśanmukhe ||
praviṣṭaḥ kaṃṭhamārgeṇa mahāyāmaṃ mahodaram || 31 ||
tatrāsau dadṛśe vipro bhuvanāni caturdaśa ||
brahmādidikpālasurānsiddhagaṃdharvarākṣasān || 32 ||
ṛṣīndivyaṛṣīṃścaiva bhūtalaṃ sāgarāṃkitam ||
nānātīrthairnadībhiśca parvataiḥ kānanaistathā || 33 ||
lakṣitaṃ pattanapuraṃ grāmakharvaṭakairyutam ||
pātālāni tathā sapta nāgakanyāḥ sahasraśaḥ || 34 ||
mahārghyamaṇisaudhaiśca sudhāpātraiḥ samujjvalaiḥ ||
anarghyamaṇibhirnāgaiḥ sevitaṃ paramādbhutam || || 35 ||

jagatāṃ dhāriṇaṃ śeṣaṃ sahasraphaṇamaṃḍitam ||
vyākartāramaśeṣāṇāṃ śāstrāṇāṃ śiṣyamadhyagam || 36 ||
brahmāṃḍodaragaṃ vastu yatkiṃcitparameṣṭhinā ||
sṛṣṭaṃ sarvaṃ dadṛśe'sau tatkukṣau sa mahāmuniḥ || 37 ||
nāpaśyadaṃtaṃ kukṣestu bhramamāṇa itastataḥ ||
tato viniṣkramya punardadṛśe ca mayā saha || 38 ||
pūrvamālakṣitaṃ yadvadāsthitaṃ puruṣottamam ||
vismayotphullanayanaḥ praṇipatyedamabravīt || 39 ||
|| mārkaṃḍeya uvāca || ||
bhagavandevadeveśa kimadbhutamidaṃ prabho ||
mahāpralayasaṃrodhe sṛṣṭiratra vibhāvyate || 2.2.3.40 ||
tvanmāyā duravacchedyā kathaṃ vai jñāyate mayā || || 41 ||
|| śrībhagavānuvāca || ||
mune kṣetramidaṃ citraṃ śāśvataṃ me vibhāvaya ||
na sṛṣṭipralayāvatra vidyete na ca saṃsṛtiḥ || 42 ||

sadaikarūpaṃ puruṣottamākhyaṃ muktipradaṃ māmiha saṃprabudhya ||
atra praviṣṭo na punaḥ prayāti garbhasthitiṃ sāṃdrasukhasvarūpaḥ || 43 ||
ityājñapto bhagavatā mārkaṃḍeyo mahāmuniḥ ||
atra vāsaṃ kariṣyāmītyanyatīrthaparāṅmukhaḥ ||
prahṛṣṭavadanaḥ prāha praṇipatya jagadgurum || 44 ||
|| mārkaṇḍeya uvāca || ||
uvāca sa tathā viṣṇuṃ bhaktiśraddhāsamanvitaḥ ||
anugṛhṇīṣva bhagavankṣetresminpuruṣottame ||
yathā sthito mṛtyuvaśaṃ na vraje puruṣottama || 45 ||
|| śrībhagavānuvāca || ||
atra sthitiṃ me viprarṣe kṣetre mokṣaprasādhake || 46 ||
kariṣyāmi na saṃdeho yāvadābhūtasaṃplavam ||
pralayāvasāne tīrthaṃ te racayiṣyāmi śāśvatam || 47 ||
yattīre tapa āsthāya maddvitīyatanuṃ śivam ||
ārādhya madanukrośānmṛtyuṃ jeṣyasi niścitam || 48 ||

|| jaiminiruvāca || ||
evaṃ purā dattavaro mārkaṃḍeyo mahāmuniḥ ||
nyagrodhavāyavyakoṇe khātaṃ cakreṇa vai hareḥ || 49 ||
pāvanaṃ gartamāsthāya pūjayitvā maheśvaram ||
mahatā tapasā vipro jitavānmṛtyumaṃjasā || 2.2.3.50 ||
munestasyaiva nāmnāyaṃ prakhyāto garta uttamaḥ ||
yatra snātvā śivaṃ dṛṣṭvā vājimedhaphalaṃ labhet || 51 || ||
|| śrīruvāca || ||
pañcakrośamidaṃ kṣetraṃ samudrāṃtarvyavasthitam ||
dvikrośaṃ tīrtharājasya taṭabhūmau sunirmalam || 52 ||
suvarṇavālukākīrṇaṃ nīlaparvataśobhitam ||
yo'sau viśveśvaro devaḥ sākṣānnārāyaṇātmakaḥ || 53 ||
saṃyamya viṣayagrāmaṃ samudrataṭamāsthitaḥ ||
upāsituṃ jagannāthaṃ catuḥṣaṣṭitamaḥ prabhuḥ || 54 ||
yameśvara iti khyāto yamasaṃyamanāśanaḥ ||

yaṃ dṛṣṭvā pūjayitvā tu koṭiliṃgaphalaṃ labhet || 55 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminiṛṣisaṃvāde tṛtīyo'dhyāyaḥ || 3 ||

English translation

Note: The story of Mārkaṇḍeya , the ageless sage, and his vision of Pralaya and the existence of the universe within the belly of the young babe lying on a leaf of Nyagrodha tree in the cosmic flood is described in Mbh, Vana 188, BhP XII.8.10, BmP chs 52-56 and elsewhere. But here as in NP chs 54-61 and BmP the main object is the glorification of Puruṣottama Kṣetra . The Kṣetra is unaffected by the Deluge; the Nyagrodha on the leaf of which Viṣṇu lies as a babe stands eternally at this sacred place.

Śrī said :

1. A good understanding due to the proximity of Viṣṇu has been engendered in you. I shall recount to you the wonderful story of this holy spot, O son of Sun.

2-5. Formerly stationed on the broad chest of the Lord, O Yama , I looked out as this universe consisting of mobile and immobile beings, got dissolved in Pralaya. At that time only two (survivors) were there, viz. this holy spot as well as I. At that time the son of Mṛkaṇḍu , the sage who had a span of life extending to seven Kalpas , did not get any place (shelter) to stand, as everything mobile and immobile had perished. He was not happy anywhere. Roving around on that vast sheet of water of dissolution he saw a Banyan tree at a spot resembling Puruṣottama.

6-11. Floating and wading (gradually) he reached the foot of the Banyan tree. Near it he heard the words of a boy, “O Mārkaṇḍeya, come near me. Entering (unto me) cast off your immense misery. Do not be aggrieved.”

On hearing those unimaginably wonderful words the sage experienced great surprise. He did not even think of his personal misery.

(The holy spot) was not Shattered by the waters of the Deluge; it was not burned by the Kālavahni (the Fire of Destruction), nor was it dried up or carried away by Saṃvartaka (i.e. Cloud of Universal Destruction etc.) in that extremely terrible, vast sheet of water. The holy spot looked like a boat. There a great Banyan tree appeared standing like a sacrificial post.

The Banyan tree was the body of the Lord. This holy spot held on to it. Its branch was not moved by the violent gusts of wind at the time of dissolution. The sage stood beneath it and thought thus:

12-16. ‘How does this piece of land appear stabler while all the mobile and immobile beings have perished in the vast sheet of water of dissolution (of the universe). This excellent tree appears to be very tender. Whence is this humble utterance “O Mārkaṇḍeya, come” repeatedly coming without any (visible) source?’ Thinking thus he floated on and saw Nārāyaṇa with the conch, discus and iron club in his hands.

O son of Vivasvān (i.e. Yama), he saw me also seated on the lotus of his body. He was helpless on account of water and gusts of wind, but then he regained composure and steadiness.

Delighted in his mind, that sage prostrated before us with eight limbs touching the ground. In order to propitiate the Lord he uttered this prayer:

Mārkaṇḍeya prayed :

17. O ocean of mercy, save me. I have close association with those who follow your lotus-like feet. I possess the wealth of Rudra , Indra and the Lotus-seated Lord. But I am devoid of your devotion and am wretched. I am scorched from all around.

18. O ocean of mercy, save me. I am wretched. Your lotus-like pair of feet served by Brahmā and others have unimaginable power. It is the real primary cause of the acquisition of (future) happiness and prosperity.

19. As a part of your person, this Cosmic Egg appears to be many crores of times (smaller). I have become distressed as this universe has become merged (in you) after having been sustained by you with your graceful charms.

20. The same gold appears different in the forms of bangles etc. The same Sun shining in the sky appears different in the waters contained in different (types of vessels) supporting them. [1] In the same way though you are one and devoid of attributes (yet) you appear in different forms.

21. Though you have no particular and exclusive interest (in any thing), though you are devoid of the will of taking up (any particular form), O Lord of boundless power, you take up physical bodies in every Yuga , conforming to your sympathy with the distressed.

22. Formerly, O Lord of the universe, your lotus-like feet were served by me, not with the understanding of the Ātman , and so I have become victim of the terrible consequences of that action. O ocean of mercy, save me. I am wretched.

23. O great souḥ your body of the three Guṇas , that is the agent of the sportive actions of creation, sustenance and annihilation of all the worlds is the cause of Mahat etc. Obeisance unto you who are greater than Prakṛti .

24. The form of Brahman is omnipresent. It is very large and immeasurable. It goes on increasing in you. It has assumed the full-grown form. It is the cause of transformation. I resort to it that is my own soul and the soul of the universe.

25. In this extremely terrible, vast sheet of water there is no piece of land for standing, O Lord of Lakṣmī , on account of the showers of the cloud and the violent agitation caused by winds.

26. Save me who have become immersed in the ocean of worldly existence, O Viṣṇu, O Lord of the universe. Redeem me from this, O Govinda , by means of your benign glance from a corner of your eyes.

Śrī said :

27. As the Brahmanical sage was eulogizing thus, Lord Nārāyaṇa directly looked at him with benign eyes and spoke these words:

Śrī Bhagavān said :

28-29. O Mārkaṇḍeya, O excellent Brāhmaṇa , you are extremely distressed because without knowing me a very severe penance has been performed by you. Only a long span of life has been the result thereof. See me lying on a leafy cup above this Kalpavaṭa (divine Banyan tree). I am in the form of a baby, O great sage. I am Kāla (Time) and the Ātman of everyone. Enter the widened mouth. It behoves you to remain there.

Śrī said :

30-39. On being told thus by the Lord, the sage had expressions of wonder on his face. He climbed (the tree) and saw the form of the baby. He entered his mouth. Through the throat he entered the huge belly of great extent. There the Brāhmaṇa saw the fourteen worlds, Brahmā and others, the Guardians of the Quarters, Suras , Siddhas , Gandharvas , Rākṣasas , sages, celestial sages, the Earth marked by the oceans, different kinds of Tīrthas , rivers, mountains and forests. Cities and towns were seen along with villages and market-towns. The Seven Pātālas [2] were seen and thousands of Serpent-girls too.

He saw Śeṣa holding up all the worlds. He was attended upon by serpents brilliant with exceedingly valuable gems. There were highly praiseworthy mansions set with gems and vessels of nectar. Śeṣa was exceedingly wonderful. He was adorned with a thousand hoods. He was expounding and analysing all the scriptural texts. He was in the midst of his disciples. That great sage saw within the Lord's belly everything that was created by Brahmā and everything that was within the bowels of the Cosmic Egg.

Moving about here and there he never saw the extremity of the belly. He came out of the belly and saw once again Puruṣottama seated as before, when he saw him along with me. With his eyes full of surprise, he bowed down and spoke these words:

Mārkaṇḍeya said :

40-41. O Lord, O Lord of chiefs of Devas , what a wonderful thing is this, O Lord? Within the confines free from the Mahāpralaya , creation too is seen. Your Māyā cannot be comprehended. How can it be known by me?

Śrī Bhagavān said :

42-44. O sage, know that this wonderful holy spot of mine is eternal. [3] There is neither creation nor dissolution here. There is no worldly existence (with transmigration from body to body).

Know that this holy spot is always of the same form. To those who realize me it gives salvation. This is the holy spot named Puruṣottama. One who has entered this does not go back to stay in a womb (i.e. he gets liberation). He becomes the embodiment of perfect happiness as his form.

On being advised thus by the Lord, the great sage Mārkaṇḍeya became averse to other Tīrthas and said, 'I will stay here". He bowed down to the Sire of the world and said with great delight visible on his face:

Mārkaṇḍeya spoke to Viṣṇu with great devotion and faith :

45. O Lord, bless me in this holy spot Puruṣottama. By staying here, O Puruṣottama, I will not be subjected to the control of (the god of) Death.

Śrī Bhagavān said :

46-48. I shall make your stay here, O Brāhmaṇa sage, in the holy spot that is conducive to the achievement of salvation till the annihilation of all living beings. There is no doubt about it. At the end of the Pralaya I shall create (another) eternal Tīrtha for you. On the banks of that Tīrtha you shall perform penance and propitiate my second body Śiva . [4] With my compassion you will certainly conquer Death.

Jaimini said :

49-51. Thus Mārkaṇḍeya, the great sage, was formerly granted boons (by the Lord). He resorted to a holy pit dug by the discus of Hari in the north-western quarter of the Banyan tree. [5] He worshipped Maheśvara with great penance. The Brāhmaṇa thus conquered Death immediately. This excellent pit became famous by the name of that sage. By taking the holy bath there and by visiting Śiva one shall derive the benefit of a horse-sacrifice.

Śrī said :

52-55. This holy spot extends to five Krośas [6] (i.e. 5x3 = 15 Kms) inside the sea. Two Krośas of the great holy spot fall within the shore. It is devoid of impurities. It is scattered with golden sands. It is splendid with the Nīla mountain. The Lord of Viśva (Śiva) is directly identical with Nārāyaṇa. One should restrain sensual feelings and avoid sensual objects and stay on the seashore for worshipping the Lord of the universe. The sixty-fourth Lord (?) is well known as Yameśvara. He destroys the control of Yama. By visiting this Lord and worshipping him, one shall attain the benefit of (the worship of) a crore of Liṅgas .

[1]: [1] : Such illustrations and the repeated references to Māyāvāda show the influence of Śaṅkara. Such portions belong to post-Śaṅkara period.

[2]: [2] : The seven nether worlds (Pātālas) are: Atala, Vitala, Sutala, Nitala, Talātala, Mahātala and Pātāla.

[3]: [3] : This eternality is a special feature of this Kṣetra. All Sthala-Purāṇas lay the same claim for their specific areas (e.g. Vārāṇasī, Karavīra).

[4]: [4] : As in the Māheśvara Khaṇḍa, this (Vaiṣṇava) Khaṇḍa also affirms the identity of Śiva and Viṣṇu.

[5]: [5] : This is the Mārkaṇḍa (Mārkaṇḍeya) Tīrtha, one of the five important Tīrthas (Pañcatīrthī) at Puri. Mārkaṇḍeśvara (Śiva) is on its bank.

[6]: [6] : VV 52-55 give the usual dimension of this sacred place. But it does not indicate its conch-shell shape mentioned in the next chapter vv 1-5.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 4

The Redemption of Puṇḍarīka and Aṃbarīṣa

Chapter 44 of 221 · 103 detected Sanskrit verse markers

Sanskrit

।। श्रीरुवाच ।। ।।
सीमाप्रतीची क्षेत्रस्य शंखाकारस्य मूर्द्धनि ।।
सर्वकामप्रदो देवः स आस्ते वृषभध्वजः ।। १ ।।
शंखाग्रे नीलकण्ठः स्यादेतत्क्रोशं सुदुर्लभम् ।।
परमं पावनं क्षेत्रं साक्षान्नारायणस्य वै ।। २ ।।
सिंधुराजस्य सलिलाद्यावन्मूलं वटस्य वै ।।
शंखस्योदरभागस्तु समुद्रोदकसंप्लुतः ।। ३ ।।
यत्संपर्कात्समुद्रोऽत्र तीर्थराजत्वमागतः ।।
यथायं भगवान्मुक्तिप्रदो दृष्टिपथं गतः ।। ४ ।।
तथेदं मरणात्क्षेत्रं सिंधुः स्नानाद्विमुक्तिदः ।।
चिच्छेद ब्रह्मणः पूर्वं रुद्रः क्रोधात्तु पञ्चमम् ।। ५ ।।
तच्छिरो दुस्त्यजं गृह्णन्ब्रह्मांडं परिबभ्रमे ।।
अत्रागतो यदा ब्रह्मकपालं परिमुक्तवान् ।। ६ ।।
कपालमोचनं लिंगं द्वितीयावर्तसंस्थितम् ।।
कपालमोचनं पश्येत्पूजयेत्प्रणमेच्च यः ।। ७ ।।

ब्रह्महत्यादिपापानां कंचुकं विजहात्यसौ ।।
तस्य दक्षिणपार्श्वे तु मरणं भवमोचनम् ।। ८ ।।
तृतीयावर्तगामाद्यां शक्तिं मे विमलाह्वयाम् ।।
जानीहि धर्मराज त्वं भुक्तिमुक्तिफलप्रदाम् ।। ९ ।।
य इमां पूजयेद्भक्त्या प्रणमेत्कीर्तयेत्तु वा ।।
सर्वान्कामानवाप्नोति मुक्तिं चांते च विंदति ।। 2.2.4.१० ।।
नाभिदेशे स्थितं ह्येतत्त्रयं कुंडं वटो विभुः ।।
कपालमोचनाद्यावदर्द्धांशिनी प्रतिष्ठिता ।। ११ ।।
मध्यं शंखस्य जानीयात्सुगुप्तं चक्रपाणिना ।।
अर्द्धमश्नाति सलिलं महाप्रलयवर्द्धितम् ।। १२ ।।
सृष्ट्यादौ धर्मराजेयं शक्तिर्मेऽर्द्धांशिनी स्मृता ।।
तां दृष्ट्वा प्रणमेद्यस्तु भोगान्सोऽश्नाति शाश्वतान् ।। १३ ।।
सिन्धुराजस्य सलिलाद्यावन्मूलं वटस्य वै ।।
कीटपक्षि मनुष्याणां मरणान्मुक्तिदो मतः ।।१४।।

अन्तर्वेदी त्वियं पुण्या वांछयते त्रिदशैरपि ।।

यत्र स्थितां हि पश्यंति सर्वांश्चक्राब्जधारिणः ।।१५।।
पृथिव्यां यानि तीर्थानि गगने च त्रिविष्टपे ।।
सार्द्धत्रिकोटिसंख्यानि स्वर्गमोक्षप्रदानि वै ।। १६ ।।
तेषामयं तीर्थराजः कीर्तितः पुरुषोत्तमः ।।
सर्वेषां मुक्तिक्षेत्राणामिदं सायुज्यदं मतम् ।। १७ ।।
अत्र स्थिता न शोचंति जराजन्ममृतिष्वपि ।।
कुण्डं ह्येतद्भोहिणाख्यं कारुण्याख्यजलेन वै ।। १८ ।।
संभृतं तिष्ठते नित्यं स्पर्शनाद्बंधमुक्तिदम् ।।
अत्र प्रतिष्ठितं वारि प्रलये यत्प्रवर्द्धते ।। १९ ।।
अत्रैव लीयते पश्चात्तस्माद्भोहिणसंज्ञितम् ।।
तस्मात्ते माऽत्र चिंतास्तु स्वाधिकारविपर्यये ।। 2.2.4.२० ।।
मोक्षाधिकारिणामत्र नेश्वरस्त्वं परेतराट् ।।
धर्मराजं समादिश्य लक्ष्मीरेवं पुरः स्थितम् ।। २१ ।।
ब्रह्माणमाह जगतामंबा सप्रश्रया गिरा ।।
पितामह जगन्नाथ विदितं सर्वमेव यत् ।। २२ ।।

मोक्षदं सर्वजंतूनामेतत्क्षेत्रं समादिश ।।
कामाख्यं क्षेत्रपालं च विमलं वा तपास्थिता ।। २३ ।।
साक्षाद्ब्रह्मस्वरूपोऽसौ नृसिंहो दक्षिणे विभोः ।।
हिरण्यकशिपोर्वक्षो विदार्यायं प्रभोज्ज्वलः ।। २४ ।।
दर्शनादस्य नश्यंति पातकानि न संशयः ।।
भुक्तेर्मुक्तेश्च योग्यः स्यान्नात्र कार्या विचारणा ।। २५ ।।
अस्याग्रे संत्यजन्प्राणान्ब्रह्मसायुज्यमाप्नुयात् ।।
यत्किंचित्कुरुते कर्म कोटिकोटिगुणं भवेत् ।। २६ ।।
छायैषा कल्पवृक्षस्य नृसिंहार्केण भासिता ।।
तस्यां नश्यत्यविद्या हि ज्ञानतोऽज्ञानतो मृतौ ।। २७ ।।
वेदांतेषु प्रसिद्धैस्तैर्विज्ञानैः श्रवणादिभिः ।।
मूढानां दुर्लभैर्विप्रा विनाप्यत्र विमोचनम् ।। २८ ।।
अविमुक्ते मुमुक्षोस्तु कर्णमूले महेश्वरः ।।
दिशति ब्रह्मसंज्ञानं बोधोपायं कृपानिधिः ।। २९ ।।
तेन बुद्या समभ्यस्य क्रमान्मोक्षमवाप्नुयात् ।।

उपदेष्टुर्महिम्ना हि तस्य ज्ञानं न हीयते ।। 2.2.4.३० ।।
अत्र त्यजंति ये प्राणांस्तेषां तत्क्षण एव हि ।।
स्वरूपाज्जायते मुक्तिः संशयो माऽस्तु ते यम ।। ३१ ।।
गतागत प्रसक्तानां कर्मिणां मूढचेतसाम् ।।
वैवस्वत कदाचिन्नो विश्वासो ह्यत्र जायते ।। ३२ ।।
उत्सृज्य वारि गांगेयं स्वादु शीतं सुनिर्मलम् ।।
पिपासुः पल्वलं याति तद्वत्ते मूढचेतसः ।। ३३ ।।

भ्रमंति तीर्थान्यन्यानि त्यक्त्वैतत्क्षेत्रमुत्तमम् ।।
पलाशामोदकैस्तृप्ता लभंते श्रमजं फलम् ।। ३४ ।।
स्नानादब्धिदृशा देवश्छायया कल्पपादपः ।।
यत्र कुत्रापि च क्षेत्रं मरणान्मुक्तिदं नृणाम् ।। ३५ ।।
यो यत्र विषये भक्त्या विश्वासं कुरुते नरः ।।
स तु तेनैव मुच्येत नेदृशं तीर्थमस्ति वै ।। ३६ ।।
एतत्त्यक्त्वान्यतीर्थे वै विदधाति रुचिं तु यः ।।
नूनं स मायया विष्णोर्वंचितो लोभलालसः ।। ।। ३७ ।।

उपदेशेन बहुना न प्रयोजनमस्ति ते ।।
प्रत्यक्षो ह्यनुभूतोऽयं करटो विष्णुरूपधृक् ।। ३८ ।।
अन्तर्वेदीरक्षणार्थं शक्तयोऽष्टौ प्रकीर्तिताः ।।
उग्रेण तपसा पूर्वमहं रुद्रेण भाविता ।। ३९ ।।
पत्न्यर्थं सा मया सृष्टा गौरी तस्याथ भाविनी ।।
सर्वसौंदर्यवसतिर्वपुषो मे विनिर्गता ।। 2.2.4.४० ।।
तदादिष्टा मया भद्रे वचनं मे प्रियं कुरु ।।
अन्तर्वेदी रक्ष मम परितस्त्वं स्वमूर्तिभिः ।। ४१ ।।
सा तु तिष्ठति मत्प्रीत्या अष्टधा दिक्षु संस्थिता ।।
मंगला वटमूले तु पश्चिमे विमला तथा ।। ४२ ।।
शंखस्य पृष्ठभागे तु संस्थिता सर्वमंगला ।।
अर्द्धांशिनी तथा लंबा कुबेरदिशि संस्थिता ।। ४३ ।।
कालरात्रिर्दक्षिणस्यां पूर्वस्यां तु मरीचिका ।।
कालरात्र्यास्तथा पश्चाच्चंडरूपा व्यवस्थिता ।। ४४ ।।
एताभिरुग्ररूपाभिः शक्तिभिः परिरक्षितम् ।।

अल्पपुण्यस्य पुंसो हि स्थानमेतत्सुदुर्लभम् ।। ४५ ।।
एतासामष्टशक्तीनां दर्शनात्कीर्तनात्तथा ।।
नश्यंति सर्वपापानि हयमेधफलं लभेत् ।। ४६ ।।
रुद्राण्याश्चाष्टधा भेदं दृष्ट्वा रुद्रोऽपि शंकरः ।।
आत्मानमष्टधा भित्त्वा उपास्ते परमेश्वरम् ।।४७।।
आराध्य तपसा विष्णुं प्रार्थयद्वरमुत्तमम् ।।
यत्र त्वं देव तत्राहं वसेयं हि यथासुखम् ।। ४८ ।।
त्वामृते कमलाकांत नान्यन्निर्वाणकारणम् ।।
अंतर्यामिन्प्रभो मे त्वं त्वां विना विग्रहः कुतः ।।४९।।
मूढा ये त्वां न जानंति हृष्यंति विषयेऽशुचौ ।।
निर्मलांबरसंकाश त्वामहं शरणं गतः।।2.2.4.५०।।
।। ।। जैमिनिरुवाच ।। ।।
भगवानपि रुद्रं तं क्षेत्रपालं तथा विभुः ।।
स्थापयामास परितः स्वयं मध्ये व्यवस्थितः ।। ५१ ।।
कपालमोचनं नाम क्षेत्रपालं यमेश्वरम् ।।

मार्कण्डेयं तथेशानं बिल्वेशं नीलकंठकम् ।। ५२ ।।
वटमूले वटेशं च लिंगान्यष्टौ महेशितुः ।।
यानि दृष्ट्वा तथा स्पृष्ट्वा पूजयित्वा विमुच्यते ।। ५३ ।।
अत्र क्षेत्रे मृता ये च न तेषां तु प्रभुर्यमः ।।
यदर्थमागतस्त्वं हि तदन्यत्र प्रसाधय ।। ५४ ।।
तथाप्यसौ जगन्नाथो भक्तायात्मसमर्पकः ।।
यमेन तोषितो भक्त्या प्रपन्नार्तिहरः प्रभुः ।। ५५ ।।
सुदर्शनेन चक्रेण मायां च व्यवधास्यति ।।
अत्याज्येऽस्मिन्क्षेत्रवरे स्वर्णवालुकया वृते ।। ५६ ।।
तं यमं वंचयित्वा तु प्रस्थापय्य यमालयम् ।।
साधु मत्वा ततः प्राह ब्रह्माणं पुरतः स्थितम् ।। ५७ ।। ।
। । श्रीरुवाच ।। ।।
इंद्रद्युम्नो नाम राजा युगे सत्ये भविष्यति ।।
वैष्णवः सर्वयज्ञानामाहर्त्ता शास्त्रकोविदः ।। ५८ ।।
अत्रागत्य महाभक्तिं करिष्यति नृपोत्तमः ।।

भगवत्प्रीतये येन वाजिमेधसहस्रकम् ।। ५९ ।।
करिष्यते प्रजानाथ तदनुग्रहकारणात् ।।
एकदारुसमुत्पन्नश्चतुर्द्धा संभविष्यति ।। ।।। 2.2.4.६० ।।
दारवप्रतिमानानि विश्वकर्मा घटिष्यति ।।
प्रतिष्ठापयिता त्वं हि इंद्रद्युम्नप्रसादितः ।। ६१ ।।
अस्माकं सदृशानां च प्रतिमानां पितामह ।।
तद्रूपका प्रतिष्ठा हि घटना च भविष्यति ।। ६२ ।।
इति श्रुत्वा श्रियो वाक्यं चतुर्वक्त्रो यमश्च सः ।।
स्वंस्वं पुरं जग्मतुस्तौ मुदा परमया युतौ ।। ६३ ।।
क्षेत्रस्य महिमानं तं संस्मृत्य च मुहुर्मुहुः ।।
विस्मयेन च हर्षेण रोमांचांचितविग्रहौ ।। ६४ ।।
सांप्रतं मुनयस्तस्मिन्निंद्रद्युम्नप्रसादितः ।।
शंखचक्रधरः श्रीमान्नीलजीमूतसंनिभः ।। ६५ ।।
नीलाचलगुहांतःस्थो बिभ्रद्दारुमयं वपुः ।।
आस्ते लोकोपकाराय बलेन च सुभद्रया ।।।। ६६ ।।

सुदर्शनेन चक्रेण दारुणा निर्मितेन च ।।
सहितः प्रणतार्तीनां नाशनः करुणार्णवः ।। ६७ ।।
यं दृष्ट्वा पापबंधेन सुदृढेन विमुच्यते ।। ।।
सुकर्मौघपरीपाको युगपत्समुपस्थितः ।। ६८ ।।
पश्यतां भो मुनिश्रेष्ठास्तापत्रयसुधानिधिम् ।।
बहवो ह्यवतारा हि विष्णोर्दिव्याश्च मानुषाः ।। ।। ६९ ।।
अत्यद्भुतानि कर्माणि माहात्म्यं चापि वर्णितम् ।।
पारिचित्यान्मनुष्यांस्तु न मन्यंते सुरा अपि ।। 2.2.4.७० ।।
देवासुरमनुष्याणां गंधर्वोरगरक्षसाम् ।।

तिरश्चामपि भो विप्रास्तस्मिन्दारुमये हरौ ।। ७१ ।।
सर्वात्मभूते वसति चित्तं सर्वसुखावहे ।।
उपजीवंत्यस्य सुखं यस्यानन्यस्वरूपिणः ।। ७२ ।।
ब्रह्मणः श्रुतिवागाहेत्येतदत्रानुभूयते ।।
द्यति संसारदुःखानि ददाति सुखमव्ययम् ।। ७३ ।।
तस्माद्दारुमयं ब्रह्म वेदांतेषु प्रगीयते ।।

न हि काष्ठमयी मोक्षं ददाति प्रतिमा क्वचित् ।। ७४ ।।
कृतेनाकृतता विप्राः कदाचिन्नोपलभ्यते ।।
अकृतो ह्यपवर्गस्तु कृताद्वा दारुणः कथम् ।। ७५ ।।
अधिष्ठानं विना ब्राह्म्यमैश्वर्यं नोपलभ्यते ।।
रहस्यमेतत्परमं विष्णोः स्थानमनुत्तमम् ।। ७६ ।।
अलौकिकी सा प्रतिमा लौकिकीति प्रकाशिता ।।
कुत्र श्रुता वा दृष्टा वा प्रतिमा व्याहरेदिति ।। ७७ ।।
इंद्रद्युम्नाय स वरं तदा दारुवपुर्ददौ ।।
दीनानाथैकशरणं तरणं भववारिधेः ।। ७८ ।।
चराचर सदावंद्य चरणं तं परायणम् ।।
नारायणं जगद्योनिं सृष्टिसंहृतिकारणम् ।। ७९ ।।
मोक्षणं सर्वपापानां दारणं सकलापदाम् ।।
विभूतीनां विसरणं वरणं सर्वयोगिनाम् ।। 2.2.4.८० ।।
भरणं सर्वजंतूनां धरणं जगतामपि ।।
भाषणं सर्वभाषाणां दूषणं सर्वदुष्कृताम् ।। ८१ ।।

शोषणं सर्वपंकानां नीलाद्रिशरणं हरिम् ।।
शरणं प्रयात मुनयो ह्यनन्यशरणं विभुम् ।। ८२ ।।
निश्चेष्टो दारुवर्ष्मापि दिव्यलीलाविलासकृत् ।।
क्षमते स्वल्पभक्त्यापि सोपराधशतं नृणाम् ।। ८३ ।।
अत्र वः कथयिष्यामि चरितं पापनाशनम् ।।
लीलया दारुदेहस्य मुनयः परमात्मनः ।। ८४ ।।
कुरुक्षेत्रे समुद्भूतौ ब्राह्मणक्षत्रियावुभौ ।।
सखायौ जग्मतुः प्रीत्या एकाहारविहारिणौ ।। ८५ ।।
वृत्तच्युतौ निषिद्धानामाहर्त्तारौ विमोहितौ ।।
अस्वाध्यायवषट्कारौ स्वधास्वाहाविवर्जितौ ।। ६६ ।।
अपात्रभूतौ धर्मस्य महापातकदूषितौ ।।
मधुभक्षौ पण्ययोषित्सहवासौ मुदान्वितौ ।। ८७ ।।
पारलौकिकचिंता तु तयोः स्वप्नेपि नागता ।।
एवं प्रवर्तमानौ तावायुषोऽर्द्धं च निन्यतुः ।। ८८ ।।
एकदा भ्रममाणौ तौ यज्ञवाटमगच्छताम् ।।

शृण्वन्तो दूरतः स्तोत्रं शास्त्रशब्दं मनोहरम् ।। ८९ ।।
दृष्ट्वा तास्ताः क्रियाः सर्वाः श्रुतिसंचोदिता द्विजाः ।।

तौ तदा चक्रतुः श्रद्धां धर्मे वर्त्मन्यधार्मिकौ ।। 2.2.4.९० ।।
संस्मरंतौ स्वजातिं तौ पुंडरीकांबरीषकौ ।।
निंदन्तौ दुश्चरित्रं स्वं परस्परमभाषताम् ।। ९१ ।।।
कथमावां तरिष्यावो दुष्कृतार्णवमुल्बणम् ।।
इहैव जन्मन्यजरं बुद्धिपूर्वमुपार्ज्जितम् ।। ९२ ।।
न तच्छास्त्रं हि जानाति यदावाभ्यां च दुष्कृतम् ।।।
सञ्चितं तस्य घोरस्य प्रायश्चित्तं सुदुर्ल्लभम् ।। ९३ ।।
तथापि ब्राह्मणानेतान्ब्रह्मिष्ठान्वै सदोगतान् ।।
प्रणिपातप्रपन्नान्वै पृच्छावोऽत्र च निष्कृतिम् ।। ।। ९४ ।।
इति निश्चित्य तौ विप्रानभिवाद्याभ्यपृच्छताम् ।।
यथावत्कल्मषं स्वंस्वं विज्ञाप्य च मुहुर्मुहुः ।। ९५ ।।
ते तयोर्वचनं श्रुत्वा मीलिताक्षा द्विजोत्तमाः।।
नाब्रुवन्किंस्विदन्योन्यं वीक्षंतो विस्मिताननाः ।। ९६ ।।

अहो सुघोरकर्माणि संचितानि दुरात्मनोः ।।
येषु शास्त्रं पदं दातुं प्रायश्चित्ताय न ह्यलम् ।। ९७ ।।
शक्नुमो न वयं तस्मादनयोर्निष्कृताविति ।।
तेषां मध्ये सदोमुख्यः कश्चिद्वैष्णवपुंगवः ।। ९८ ।।
भगवद्भक्तिमाहात्म्य क्षपिताशेषकल्मषः ।।
तानुवाच विहस्येदं वाक्यं वाक्यविदां वरः ।। ९९ ।।
।। वैष्णव उवाच ।। ।।
भो द्विज क्षत्रदायाद पापराशेः सुदारुणात् ।।
मुक्तिं चेद्वांच्छतस्तूर्णं गच्छतं पुरुषोत्तमम् ।। 2.2.4.१०० ।।
क्षेत्रोत्तमं दारुमयो यत्रास्ते पुरुषोत्तमः ।।
इन्द्रद्युम्नस्य राजर्षेर्भक्त्यानुग्रहकृद्विभुः ।। १०१ ।।
तमाराध्य जगन्नाथं शंखचक्रगदाधरम् ।।
पापक्षयं वा मुक्तिं वा स्वेच्छया प्राप्स्यथ ध्रुवम् ।। १०२ ।।
घोरदुष्कृततूलौघ दावाग्निसदृशस्तु सः ।।
तपसे तत्क्षयं नेतुं न शक्यं जन्मकोटिभिः ।। १०३ ।।

युगपत्संक्षयं याति यं दृष्ट्वा सर्वकिल्बिषम् ।।
तन्मा विलंबं कुरुतं प्रयातं तत्र सत्वरं ।। १०४ ।।
सुपुण्ये चोत्कले देशे दक्षिणार्णवतीरगे ।।
नीलाद्रिशिखरावासं व्रजतं शरणं विभुम् ।। १०५ ।।
सोऽभीष्टसिद्धिं वां देवः प्रदास्यति कृपानिधिः ।।
इत्यादिष्टौ ततो विप्रक्षत्रियौ हर्षसंयुतौ ।। १०६ ।।
तेनैव वर्त्मना विप्राः प्रयातौ पुरुषोत्तमे ।। १०७ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे चतुर्थोऽध्यायः ।। ४ ।।

Roman transliteration

|| śrīruvāca || ||
sīmāpratīcī kṣetrasya śaṃkhākārasya mūrddhani ||
sarvakāmaprado devaḥ sa āste vṛṣabhadhvajaḥ || 1 ||
śaṃkhāgre nīlakaṇṭhaḥ syādetatkrośaṃ sudurlabham ||
paramaṃ pāvanaṃ kṣetraṃ sākṣānnārāyaṇasya vai || 2 ||
siṃdhurājasya salilādyāvanmūlaṃ vaṭasya vai ||
śaṃkhasyodarabhāgastu samudrodakasaṃplutaḥ || 3 ||
yatsaṃparkātsamudro'tra tīrtharājatvamāgataḥ ||
yathāyaṃ bhagavānmuktiprado dṛṣṭipathaṃ gataḥ || 4 ||
tathedaṃ maraṇātkṣetraṃ siṃdhuḥ snānādvimuktidaḥ ||
ciccheda brahmaṇaḥ pūrvaṃ rudraḥ krodhāttu pañcamam || 5 ||
tacchiro dustyajaṃ gṛhṇanbrahmāṃḍaṃ paribabhrame ||
atrāgato yadā brahmakapālaṃ parimuktavān || 6 ||
kapālamocanaṃ liṃgaṃ dvitīyāvartasaṃsthitam ||
kapālamocanaṃ paśyetpūjayetpraṇamecca yaḥ || 7 ||

brahmahatyādipāpānāṃ kaṃcukaṃ vijahātyasau ||
tasya dakṣiṇapārśve tu maraṇaṃ bhavamocanam || 8 ||
tṛtīyāvartagāmādyāṃ śaktiṃ me vimalāhvayām ||
jānīhi dharmarāja tvaṃ bhuktimuktiphalapradām || 9 ||
ya imāṃ pūjayedbhaktyā praṇametkīrtayettu vā ||
sarvānkāmānavāpnoti muktiṃ cāṃte ca viṃdati || 2.2.4.10 ||
nābhideśe sthitaṃ hyetattrayaṃ kuṃḍaṃ vaṭo vibhuḥ ||
kapālamocanādyāvadarddhāśinī pratiṣṭhitā || 11 ||
madhyaṃ śaṃkhasya jānīyātsuguptaṃ cakrapāṇinā ||
arddhamaśnāti salilaṃ mahāpralayavarddhitam || 12 ||
sṛṣṭyādau dharmarājeyaṃ śaktirme'rddhāṃśinī smṛtā ||
tāṃ dṛṣṭvā praṇamedyastu bhogānso'śnāti śāśvatān || 13 ||
sindhurājasya salilādyāvanmūlaṃ vaṭasya vai ||
kīṭapakṣi manuṣyāṇāṃ maraṇānmuktido mataḥ ||14||
antarvedī tviyaṃ puṇyā vāṃchyate tridaśairapi ||

yatra sthitāṃ hi paśyaṃti sarvāṃścakrābjadhāriṇaḥ ||15||
pṛthivyāṃ yāni tīrthāni gagane ca triviṣṭape ||
sārddhatrikoṭisaṃkhyāni svargamokṣapradāni vai || 16 ||
teṣāmayaṃ tīrtharājaḥ kīrtitaḥ puruṣottamaḥ ||
sarveṣāṃ muktikṣetrāṇāmidaṃ sāyujyadaṃ matam || 17 ||
atra sthitā na śocaṃti jarājanmamṛtiṣvapi ||
kuṃḍaṃ hyetadrohiṇākhyaṃ kāruṇyākhyajalena vai || 18 ||
saṃbhṛtaṃ tiṣṭhate nityaṃ sparśanādbaṃdhamuktidam ||
atra pratiṣṭhitaṃ vāri pralaye yatpravarddhate || 19 ||
atraiva līyate paścāttasmādrohiṇasaṃjñitam ||
tasmātte mā'tra ciṃtāstu svādhikāraviparyaye || 2.2.4.20 ||
mokṣādhikāriṇāmatra neśvarastvaṃ paretarāṭ ||
dharmarājaṃ samādiśya lakṣmīrevaṃ puraḥ sthitam || 21 ||
brahmāṇamāha jagatāmaṃbā sapraśrayā girā ||
pitāmaha jagannātha viditaṃ sarvameva yat || 22 ||

mokṣadaṃ sarvajaṃtūnāmetatkṣetraṃ samādiśa ||
kāmākhyaṃ kṣetrapālaṃ ca vimalaṃ vā tapāsthitā || 23 ||
sākṣādbrahmasvarūpo'sau nṛsiṃho dakṣiṇe vibhoḥ ||
hiraṇyakaśiporvakṣo vidāryāyaṃ prabhojjvalaḥ || 24 ||

darśanādasya naśyaṃti pātakāni na saṃśayaḥ ||
bhuktermukteśca yogyaḥ syānnātra kāryā vicāraṇā || 25 ||
asyāgre saṃtyajanprāṇānbrahmasāyujyamāpnuyāt ||
yatkiṃcitkurute karma koṭikoṭiguṇaṃ bhavet || 26 ||
chāyaiṣā kalpavṛkṣasya nṛsiṃhārkeṇa bhāsitā ||
tasyāṃ naśyatyavidyā hi jñānato'jñānato mṛtau || 27 ||
vedāṃteṣu prasiddhaistairvijñānaiḥ śravaṇādibhiḥ ||
mūḍhānāṃ durlabhairviprā vināpyatra vimocanam || 28 ||
avimukte mumukṣostu karṇamūle maheśvaraḥ ||
diśati brahmasaṃjñānaṃ bodhopāyaṃ kṛpānidhiḥ || 29 ||
tena budyā samabhyasya kramānmokṣamavāpnuyāt ||

upadeṣṭurmahimnā hi tasya jñānaṃ na hīyate || 2.2.4.30 ||
atra tyajaṃti ye prāṇāṃsteṣāṃ tatkṣaṇa eva hi ||
svarūpājjāyate muktiḥ saṃśayo mā'stu te yama || 31 ||
gatāgata prasaktānāṃ karmiṇāṃ mūḍhacetasām ||
vaivasvata kadācinno viśvāso hyatra jāyate || 32 ||
utsṛjya vāri gāṃgeyaṃ svādu śītaṃ sunirmalam ||
pipāsuḥ palvalaṃ yāti tadvatte mūḍhacetasaḥ || 33 ||
bhramaṃti tīrthānyanyāni tyaktvaitatkṣetramuttamam ||
palāśāmodakaistṛptā labhaṃte śramajaṃ phalam || 34 ||
snānādabdhidṛśā devaścāyayā kalpapādapaḥ ||
yatra kutrāpi ca kṣetraṃ maraṇānmuktidaṃ nṛṇām || 35 ||
yo yatra viṣaye bhaktyā viśvāsaṃ kurute naraḥ ||
sa tu tenaiva mucyeta nedṛśaṃ tīrthamasti vai || 36 ||
etattyaktvānyatīrthe vai vidadhāti ruciṃ tu yaḥ ||
nūnaṃ sa māyayā viṣṇorvaṃcito lobhalālasaḥ || || 37 ||

upadeśena bahunā na prayojanamasti te ||
pratyakṣo hyanubhūto'yaṃ karaṭo viṣṇurūpadhṛk || 38 ||
antarvedīrakṣaṇārthaṃ śaktayo'ṣṭau prakīrtitāḥ ||
ugreṇa tapasā pūrvamahaṃ rudreṇa bhāvitā || 39 ||
patnyarthaṃ sā mayā sṛṣṭā gaurī tasyātha bhāvinī ||
sarvasauṃdaryavasatirvapuṣo me vinirgatā || 2.2.4.40 ||
tadādiṣṭā mayā bhadre vacanaṃ me priyaṃ kuru ||
antarvedī rakṣa mama paritastvaṃ svamūrtibhiḥ || 41 ||
sā tu tiṣṭhati matprītyā aṣṭadhā dikṣu saṃsthitā ||
maṃgalā vaṭamūle tu paścime vimalā tathā || 42 ||
śaṃkhasya pṛṣṭhabhāge tu saṃsthitā sarvamaṃgalā ||
arddhāṃśinī tathā laṃbā kuberadiśi saṃsthitā || 43 ||
kālarātrirdakṣiṇasyāṃ pūrvasyāṃ tu marīcikā ||
kālarātryāstathā paścāccaṃḍarūpā vyavasthitā || 44 ||
etābhirugrarūpābhiḥ śaktibhiḥ parirakṣitam ||

alpapuṇyasya puṃso hi sthānametatsudurlabham || 45 ||
etāsāmaṣṭaśaktīnāṃ darśanātkīrtanāttathā ||
naśyaṃti sarvapāpāni hayamedhaphalaṃ labhet || 46 ||
rudrāṇyāścāṣṭadhā bhedaṃ dṛṣṭvā rudro'pi śaṃkaraḥ ||
ātmānamaṣṭadhā bhittvā upāste parameśvaram ||47||
ārādhya tapasā viṣṇuṃ prārthayadvaramuttamam ||
yatra tvaṃ deva tatrāhaṃ vaseyaṃ hi yathāsukham || 48 ||
tvāmṛte kamalākāṃta nānyannirvāṇakāraṇam ||
aṃtaryāminprabho me tvaṃ tvāṃ vinā vigrahaḥ kutaḥ ||49||

mūḍhā ye tvāṃ na jānaṃti hṛṣyaṃti viṣaye'ṣucau ||
nirmalāṃbarasaṃkāśa tvāmahaṃ śaraṇaṃ gataḥ||2.2.4.50||
|| ||jaiminiruvāca || ||
bhagavānapi rudraṃ taṃ kṣetrapālaṃ tathā vibhuḥ ||
sthāpayāmāsa paritaḥ svayaṃ madhye vyavasthitaḥ || 51 ||
kapālamocanaṃ nāma kṣetrapālaṃ yameśvaram ||

mārkaṇḍeyaṃ tatheśānaṃ bilveśaṃ nīlakaṃṭhakam || 52 ||
vaṭamūle vaṭeśaṃ ca liṃgānyaṣṭau maheśituḥ ||
yāni dṛṣṭvā tathā spṛṣṭvā pūjayitvā vimucyate || 53 ||
atra kṣetre mṛtā ye ca na teṣāṃ tu prabhuryamaḥ ||
yadarthamāgatastvaṃ hi tadanyatra prasādhaya || 54 ||
tathāpyasau jagannātho bhaktāyātmasamarpakaḥ ||
yamena toṣito bhaktyā prapannārtiharaḥ prabhuḥ || 55 ||
sudarśanena cakreṇa māyāṃ ca vyavadhāsyati ||
atyājye'sminkṣetravare svarṇavālukayā vṛte || 56 ||
taṃ yamaṃ vaṃcayitvā tu prasthāpayya yamālayam ||
sādhu matvā tataḥ prāha brahmāṇaṃ puratāḥ sthitam || 57 || |
| |śrīruvāca || ||
iṃdradyumno nāma rājā yuge satye bhaviṣyati ||
vaiṣṇavaḥ sarvayajñānāmāharttā śāstrakovidaḥ || 58 ||
atrāgatya mahābhaktiṃ kariṣyati nṛpottamaḥ ||

bhagavatprītaye yena vājimedhasahasrakam || 59 ||
kariṣyate prajānātha tadanugrahakāraṇāt ||
ekadārusamutpannaścaturddhā saṃbhaviṣyati || ||| 2.2.4.60 ||
dāravapratimānāni viśvakarmā ghaṭiṣyati ||
pratiṣṭhāpayitā tvaṃ hi iṃdradyumnaprasāditaḥ || 61 ||
asmākaṃ sadṛśānāṃ ca pratimānāṃ pitāmaha ||
tadrūpakā pratiṣṭhā hi ghaṭanā ca bhaviṣyati || 62 ||
iti śrutvā śriyo vākyaṃ caturvaktro yamaśca saḥ ||
svaṃsvaṃ puraṃ jagmatustau mudā paramayā yutau || 63 ||
kṣetrasya mahimānaṃ taṃ saṃsmṛtya ca muhurmuhuḥ ||
vismayena ca harṣeṇa romāṃcāṃcitavigrahau || 64 ||
sāṃprataṃ munayastasminniṃdradyumnaprasāditaḥ ||
śaṃkhacakradharaḥ śrīmānnīlajīmūtasaṃnibhaḥ || 65 ||
nīlācalaguhāṃtaḥstho bibhraddārumayaṃ vapuḥ ||
āste lokopakārāya balena ca subhadrayā |||| 66 ||

sudarśanena cakreṇa dāruṇā nirmitena ca ||
sahitaḥ praṇatārtīnāṃ nāśanaḥ karuṇārṇavaḥ || 67 ||
yaṃ dṛṣṭvā pāpabaṃdhena sudṛḍhena vimucyate || ||
sukarmaughaparīpāko yugapatsamupasthitaḥ || 68 ||
paśyatāṃ bho muniśreṣṭhāstāpatrayasudhānidhim ||
bahavo hyavatārā hi viṣṇordivyāśca mānuṣāḥ || || 69 ||
atyadbhutāni karmāṇi māhātmyaṃ cāpi varṇitam ||
pāricityānmanuṣyāṃstu na manyaṃte surā api || 2.2.4.70 ||
devāsuramanuṣyāṇāṃ gaṃdharvoragarakṣasām ||
tiraścāmapi bho viprāstasmindārumaye harau || 71 ||
sarvātmabhūte vasati cittaṃ sarvasukhāvahe ||
upajīvaṃtyasya sukhaṃ yasyānanyasvarūpiṇaḥ || 72 ||
brahmaṇaḥ śrutivāgāhetyetadatrānubhūyate ||
dyati saṃsāraduḥkhāni dadāti sukhamavyayam || 73 ||

tasmāddārumayaṃ brahma vedāṃteṣu pragīyate ||

na hi kāṣṭhamayī mokṣaṃ dadāti pratimā kvacit || 74 ||
kṛtenākṛtatā viprāḥ kadācinnopalabhyate ||
akṛto hyapavargastu kṛtādvā dāruṇaḥ katham || 75 ||
adhiṣṭhānaṃ vinā brāhmyamaiśvaryaṃ nopalabhyate ||
rahasyametatparamaṃ viṣṇoḥ sthānamanuttamam || 76 ||
alaukikī sā pratimā laukikīti prakāśitā ||
kutra śrutā vā dṛṣṭā vā pratimā vyāhareditī || 77 ||
iṃdradyumnāya sa varaṃ tadā dāruvapurdadau ||
dīnānāthaikaśaraṇaṃ taraṇaṃ bhavavāridheḥ || 78 ||
carācara sadāvaṃdya caraṇaṃ taṃ parāyaṇam ||
nārāyaṇaṃ jagadyoniṃ sṛṣṭisaṃhṛtikāraṇam || 79 ||
mokṣaṇaṃ sarvapāpānāṃ dāraṇaṃ sakalāpadām ||
vibhūtīnāṃ visaraṇaṃ varaṇaṃ sarvayoginām || 2.2.4.80 ||
bharaṇaṃ sarvajaṃtūnāṃ dharaṇaṃ jagatāmapi ||
bhāṣaṇaṃ sarvabhāṣāṇāṃ dūṣaṇaṃ sarvaduṣkṛtām || 81 ||

śoṣaṇaṃ sarvapaṃkānāṃ nīlādriśaraṇaṃ harim ||
śaraṇaṃ prayāta munayo hyananyaśaraṇaṃ vibhum || 82 ||
niśceṣṭo dāruvarṣmāpi divyalīlāvilāsakṛt ||
kṣamate svalpabhaktyāpi soparādhaśataṃ nṛṇām || 83 ||
atra vaḥ kathayiṣyāmi caritaṃ pāpanāśanam ||
līlayā dārudehasya munayaḥ paramātmanaḥ || 84 ||
kurukṣetre samudbhūtau brāhmaṇakṣatriyāvubhau ||
sakhāyau jagmatuḥ prītyā ekāhāravihāriṇau || 85 ||
vṛttacyutau niṣiddhānāmāharttārau vimohitau ||
asvādhyāyavaṣaṭkārau svadhāsvāhāvivarjitau || 66 ||
apātrabhūtau dharmasya mahāpātakadūṣitau ||
madhubhakṣau paṇyayoṣitsahavāsau mudānvitau || 87 ||
pāralaukikaciṃtā tu tayoḥ svapnepi nāgatā ||
evaṃ pravartamānau tāvāyuṣo'rddhaṃ ca ninyatuḥ || 88 ||
ekadā bhramamāṇau tau yajñavāṭamagacchatām ||

śṛṇvanto dūrataḥ stotraṃ śāstraśabdaṃ manoharam || 89 ||
dṛṣṭvā tāstāḥ kriyāḥ sarvāḥ śrutisaṃcoditā dvijāḥ ||
tau tadā cakratuḥ śraddhāṃ dharme vartmanyadhārmikau || 2.2.4.90 ||
saṃsmaraṃtau svajātiṃ tau puṃḍarīkāṃbarīṣakau ||
niṃdantau duścaritraṃ svaṃ parasparamabhāṣatām || 91 |||
kathamāvāṃ tariṣyāvo duṣkṛtārṇavamulbaṇam ||
ihaiva janmanyajaraṃ buddhipūrvamupārjjitam || 92 ||
na tacchāstraṃ hi jānāti yadāvābhyāṃ ca duṣkṛtam |||
sañcitaṃ tasya ghorasya prāyaścittaṃ sudurllabham || 93 ||
tathāpi brāhmaṇānetānbrahmiṣṭhānvai sadogatān ||
praṇipātaprapannānvai prcchāvo'tra ca niṣkṛtim || || 94 ||
iti niścitya tau viprānabhivādyābhyaprcchatām ||
yathāvatkalmaṣaṃ svaṃsvaṃ vijñāpya ca muhurmuhuḥ || 95 ||
te tayorvacanaṃ śrutvā mīlitākṣā dvijottamāḥ||
nābruvankiṃsvidanyonyaṃ vīkṣaṃto vismitānanāḥ || 96 ||

aho sughorakarmāṇi saṃcitāni durātmanoḥ ||
yeṣu śāstraṃ padaṃ dātuṃ prāyaścittāya na hyalam || 97 ||
śaknumo na vayaṃ tasmādanayornişkṛtāviti ||

teṣāṃ madhye sadomukhyaḥ kaścidvaiṣṇavapuṃgavaḥ || 98 ||
bhagavadbhaktimāhātmya kṣapitāśeṣakalmaṣaḥ ||
tānuvāca vihasyedaṃ vākyaṃ vākyavidāṃ varaḥ || 99 ||
|| vaiṣṇava uvāca || ||
bho dvija kṣatradāyāda pāparāśeḥ sudāruṇāt ||
muktiṃ cedvāṃcchatastūrṇaṃ gacchataṃ puruṣottamam || 2.2.4.100 ||
kṣetrottamaṃ dārumayo yatrāste puruṣottamaḥ ||
indradyumnasya rājarṣerbhaktyānugrahakṛdvibhuḥ || 101 ||
tamārādhya jagannāthaṃ śaṃkhacakragadādharam ||
pāpakṣayaṃ vā muktiṃ vā svecchayā prāpsyatha dhuvam || 102 ||
ghoraduṣkṛtatūlaugha dāvāgnisadṛśastu saḥ ||
tapase tatkṣayaṃ netuṃ na śakyaṃ janmakoṭibhiḥ || 103 ||

yugapatsaṃkṣayaṃ yāti yaṃ dṛṣṭvā sarvakilbiṣam ||
tanmā vilaṃbaṃ kurutaṃ prayātaṃ tatra satvaraṃ || 104 ||
supuṇye cotkale deśe dakṣiṇārṇavatīrage ||
nīlādriśikharāvāsaṃ vrajataṃ śaraṇaṃ vibhum || 105 ||
so'bhīṣṭasiddhiṃ vāṃ devaḥ pradāsyati kṛpānidhiḥ ||
ityādiṣṭau tato viprakṣatriyau harṣasaṃyutau || 106 ||
tenaiva vartmanā viprāḥ prayātau puruṣottame || 107 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminīṛṣisaṃvāde caturtho'dhyāyaḥ || 4 ||

English translation

Note: This chapter gives inter alia the locations of important sacred spots (deities, tanks) in the conch-shaped Puruṣottama Kṣetra .

Śrī said :

1. The Bull-emblemed Lord who bestows everything dwells on the tip of the holy spot of the shape of a conch on the western border.

2. Nīlakaṇṭha is at the tip of the conch. This spot extending to a Krośa (3 Kms) is the very rare, excellent and sanctifying holy spot of Nārāyaṇa himself.

3. The interior of the conch is flooded with the waters: of the ocean, the Lord of rivers, up to the root of the Banyan tree.

4-10. The ocean at this place attained the status of the chief of all the Tīrthas because of its contact with the Banyan tree.

Just as the Lord, when perceived, is the bestower of salvation, so also this holy spot is conducive to salvation if a person dies here, and the ocean bestows salvation if a person takes his holy bath here.

Formerly out of anger Rudra cut off the fifth head of Brahmā . He could not get rid of that head (which clung to him). Holding it he wandered over all the regions of the Cosmic Egg. It was only after coming here that he could get rid of the skull.

The Liṅga named Kapālamocana is situated in the second Āvarta (turning) of the conch-shaped region (?). One who visits Kapālamocana, [1] worships it and bows down to it, gets rid of the sins of Brāhmaṇa -murder etc. One who dies in the region on the right side of it, is liberated from worldly

existence.

My primordial Śakti named Vimalā [2] is in the third (turning) of the conch-shaped Kṣetra. O Dharmarāja , know that it bestows the benefits of worldly pleasures and salvation. He who devoutly worships, bows down to and glorifies it, attains everything desired and on death attains salvation.

11-14. These three are stationed in the naval region, viz. the holy pit, the Banyan tree and the Lord. From the (Tīrtha named) Kapālamocana and as far as the place where Ardhāśinī is installed, should be known as the central region of the conch. It is well-protected by the Discus-bearing Lord.

O Dharmarāja, at the beginning of creation, this Śakti of mine drinks up half of the water that was increasingly accumulated at the time of the Great Deluge. So she is known as Ardhāśinī. [3] He who visits her and bows down to her, enjoys perpetual worldly pleasures.

From the water-front of the seashore to the root on the Banyan tree the region is considered to be the bestower of salvation on insects, birds and human beings on dying here.

15-21. The interior of this sacred place is highly meritorious. It is desired even by Devas . People see all persons dwelling here as holding discus and lotus.

All the Tīrthas together on the earth, in the firmament and in heaven are three and a half crores in number. They bestow heavenly pleasures and liberation.

This holy spot Puruṣottama is glorified as the king of all those Tīrthas. Among all the sacred places that bestow salvation this one is considered to be one which bestows (liberation called) Sāyujya . Those who dwell here do not become afflicted with sorrow due to old age, birth and death.

This holy tank named Rohiṇa [4] is full of water called mercifulness. It exists permanently. Merely by its contact it bestows liberation from bondage. The water within this increases during the period of dissolution and afterwards it dissolves here itself. Hence it is called Rohiṇa.

So do not feel aggrieved due to the loss to your authority here. O king of the dead, you are not the Lord of those who are entitled for liberation.

After instructing Dharmarāja thus Lakṣmī , the mother of the worlds, spoke courteously to Brahmā who was seated in front:

22-26. “O Lord of the worlds, O Brahmā, everything is known (to you). Declare that this holy spot bestows salvation on all creatures. Perform penance with Kāmākhya (‘one whose name is Kāma ’) and Kṣetrapāla (the Guardian of the holy spot) or Vimala in view (Defective Text).

Nṛsiṃha (Man-Lion) to the right of the Lord is the embodiment of Brahman itself. He is refulgent after tearing off the chest of Hiraṇyakaśipu .

By simply seeing this deity all the sins will be destroyed. There is no doubt about it. The devotee will be worthy of enjoyment of worldly pleasures as well as salvation. There is no doubt about it.

A person who forsakes his life in front of this deity, shall attain Sāyujya with Brahman. Whatever holy rite he performs here, shall have crores and crores of times the merit thereof.

27. This is the shade of the Kalpa tree. It is illuminated by the Sun Nṛsiṃha. On death therein Avidyā (Nescience) perishes with or without perfect knowledge.

28. Without the perfect knowledge resulting from Śravaṇa (listening) and other things prescribed by the Vedānta texts, which is very difficult for the ignorant people to acquire, O Brāhmaṇa, liberation is

possible (to them) here.

29. In Avimukta (Vārāṇasī) the great Lord Śiva , the storehouse of mercy, whispers the knowledge of Brahman into the ears of the person who is desirous of salvation. He imparts the means of enlightenment also.

30. By means of that, by practising it intelligently, one shall attain salvation gradually (by degress). Thanks to the greatness of the instructor, his knowledge does not become deficient.

31. Those who give up their lives here shall instantaneously attain liberation from their own forms. O Yama , you need not entertain any doubt in this regard.

32. Those persons of confused minds who are bound by Karmas and those who are subject to coming into and departing from (this world), O son of Vivasvān , never get any faith in this matter.

33. They are as much confounded in their minds as a thirsty person who forsakes the sweet, cool water of Gaṅgā free from impurities and goes to a puddle.

34. (Defective Text) Those who leave this excellent holy place and wander over to Other holy spots are like those who are satisfied with the sweet smell of a Palāśa flower (merely). The only result they get is weariness.

35. This ocean bestows salvation through holy bath. The Lord bestows salvation through his vision; the Kalpa-tree bestows salvation through its shade and the holy spot bestows salvation on men on their death anywhere (in it).

36. A man is liberated by means of that in which he has devout faith. There is no other Tīrtha like this.

37. He who abandons this Tīrtha and entertains interest in another Tīrtha is certainly deceived by the Māyā of Viṣṇu because he is too greedy and covetous.

38-41. There is no need of giving you more advice. You have directly, experienced thus (when) the crow assumed the form of Viṣṇu.

Eight Śaktis have been glorified for the protection of the interior [5] of the shrine and the sacred spot. Formerly for the sake of a wife I was meditated upon by Rudra by (undertaking) a severe penance. Gaurī who is going to he his wife has been created by me. She is the abode of all beauty and she came out from my body. At the titne she was commanded by me: ‘O gentle lady, do something pleasing to me in accordance with my suggestion. Protect the interior of the body shrine all round me by means of your Mūrtis (different forms).’

42-45. Out of love for me she stands in the quarters in eight forms: Maṅgalā stands at the root of the Banyan tree. In West stands Vimalā. Sarvamaṅgalā stands in the posterior of the conch (Kṣetra). In North Ardhāśinī and Laṃbā are stationed. Kālarātri stands in South and Marīcikā is in East. Caṇḍarūpā is well established behind Kālarātri. This holy spot is guarded by these Śaktis of very fierce forms. This is indeed very difficult of access to a man deficient in merits.

46-50. By visiting and glorifying these eight Śaktis all the sins will perish. One shall obtain the benefit of a horse-sacrifice.

On seeing the eight different forms of Rudrāṇī Rudra, Śaṅkara , split himself into eight forms and began worshipping the great Lord.

After propitiating Viṣṇu by means of penance he requested for an excellent boon: ‘I shall stay very happily and comfortably wherever you stay, O Lord. Excepting you, O Lord of Kamalā , there is no

other cause of bliss and salvation. O Lord, you are my immanent soul. Without you whence is a physical body? Those foolish persons who do not know you, take delight in unclean worldly pleasures,.1 have sought refuge in you who are like pure (cloudless) sky.'"

Jaimini said :

51-57. The Lord stationed himself in the middle and established Rudra as Kṣetrapāla all round. There are eight Liṅgas of Māheśvara (around), viz. Kapālamocana, Kṣetrapāla, Yameśvara, Mārkaṇḍeya , Īśāna , Bilveśa, Nīlakaṇṭha and Vaṭeśa at the root of the Banyan tree. By visiting, touching and worshipping these Liṅgas one becomes liberated.

Yama has no jurisdiction over those persons who die here in the holy spot. Achieve that object elsewhere, the object for which you came here. Yet the Lord of the universe is willing to dedicate himself to a devotee.

On being devoutly propitiated by Yama the Lord who dispels the distress of those who seek refuge in him, will cover up his Māyā by means of his discus Sudarśana .

In this excellent holy spot covered with golden sands, which could not be abandoned, she deceived Yama and made him proceed to his own abode. She considered it good and thereafter spoke to Brahma who was present in front.

Śrī said :

58. There will be a king named Indradyumna in Satya Yuga . He will be a follower of Viṣṇu and a knower of sacred texts. He will perform all (types of) Yajñas .

59-62. That excellent king will come here and perform great worship. For the propitiation of the Lord he will perform a thousand horse-sacrifices. The Lord of the subjects will do everything for the sake of his blessings.

One tree will split into four. Viśvakarmā will make the idols out of the wooden pieces. Propitiated by Indradyumna you will be the person who will install them. O grandfather, there will be the installation of idols resembling us.

63. On hearing these words of Śrī the Four-faced Lord and Yama went back to their respective cities with great joy.

64. Remembering the greatness of the holy spot repeatedly they had their hair standing on end all over the body on account of amazement and delight.

65-66. Now, O sages, the Lord still dwells there for the sake of helping the world. He is accompanied by Bala and Subhadrā . It is the same Lord who was propitiated by Indradyumna, the glorious Lord holding the conch and the discus, who resembles a dark-blue cloud and resides in a cave of mount Nīla and has wooden physical body.

67-74. The Lord who destroys the distresses of those who bow down to him, the ocean of mercifulness, is equipped with the discus Sudarśana made of wood.

By visiting him one will be relieved from the strong bondage of sins.

O excellent sages, it is as though all the good and meritorious actions of those who see the Lord (who dispels) the threefold distress like the Moon that dispels heat, have come to fruition simultaneously.

Indeed there are many incarnations of Viṣṇu, both divine and human. (His) wonderful deeds and greatness have been described. On account of great familiarity Suras do not honour human beings (?).

O Brāhmaṇas , the minds of Devas, Asuras , human beings, Gandharvas , Serpents, Rākṣasas and lower orders of beings dwell on Hari in that wooden idol. He is the soul of everyone and he causes happiness unto everyone.

They sustain themselves by this happiness of the Lord having a unique form. One experiences there what the Vedic words of Brahman have said, viz. “It dispels all the miseries of worldly existence and gives imperishable happiness. Therefore Brahman is sung about in the Upaniṣads as ‘Dārumaya’ (Brahman made of wood). Indeed the idol of wood will never bestow salvation anywhere.

75. O Brāhmaṇas, a natural state cannot be obtained through an artificial one. Salvation is not an artificial one. How can it be the effect of an artificial wood?

76. The blessedness and prosperity of Brahman cannot be achieved without any basis. This excellent abode of Viṣṇu is a great mystery.

77. That idol is supramundane. It was revealed as though it was a worldly one. Where has it been heard or seen that an idol speaks?

78-82. At that time the Lord with wooden idol granted boon to Indradyumna. O sages, seek refuge in Han, the Lord, without (seeking) anyone else as your shelter. He is the sole asylum for the wretched and helpless ones. He takes us across the ocean of worldly existence.

His feet always deserve to be saluted by the mobile and immobile beings. He is the ultimate resort. Nārāyaṇa is the source of origin of the universe. He is the cause of creation and annihilation. He liberates (us) from all sins. He dispels all miseries. He enhances prosperity and glory. He is the protector of all Yogins . He nourishes all the creatures. He holds up and sustains ail the worlds. He is the speech of all the languages. He condemns all the wicked ones. He dries up all marshes (i.e. sins). He resorts to the Nīla Mountain, O sages, seek refuge in the all-pervading Lord, the only support of all.

83. Though he is motionless and wooden-formed, he indulges in graceful divine sports. Even if there is only very little of devotion, he forgives a hundred offences of men.

84. In this connection I shall narrate to you a story of the Supreme Soul abiding in a wooden body out of sport, O sages. That story absolves (one) of sins.

85. There was a Brāhmaṇa and a Kṣatriya who hailed from Kurukṣetra . [6] They became loving friends who moved about taking food together and playing together.

86-88. They deviated from decent behaviour. They ate forbidden things and got deluded. They did not study the Vedas , nor ever uttered Vaṣaṭ (i.e . never performed holy rites). They were devoid of Svāhā and Svadhā (i.e. they gave up sacrificial rites and Śrāddha to Pitṛs). They became ineligible for the practice of religious rites. They were defiled by great sins. They imbibed liquor and rejoiced in the company of harlots. Thought about the next world never occurred to them even in dreams. Behaving in this way they spent half of their life.

89-90. Once in the course of their wanderings they came to a place enclosed for sacrifice. Hearing from afar the hymns and the fascinating words of the scriptures and seeing all those holy rites prescribed in the Śrutis , O Brāhmaṇas, those two irreligious ones developed some faith in the path of piety.

91. They remembered their caste. Puṇḍarīka and Aṃbarīṣa censured their own evil deeds and spoke to each other:

92-93. “How will we cross this vast ocean of our sins inclined by us in this very birth and that too knowingly. It cannot fade away. Even the sacred treatises do not know what extremely rare expiation for the terrible sins that we two have heaped up is available.

94. Still let us ask these Brāhmaṇas in the sacrificial assembly about the redemption. They are well-versed in the Vedas and they have realized Brahman. They will accept us on our prostrating (in front of them).”

95. After deciding thus, they paid their respects to those Brāhmaṇas. They repeatedly confessed their sinful crimes and asked them (about the modes of atonement).

96-99. On hearing their words, those excellent Brāhmaṇas kept their eyes closed. They did not say anything. With great surprise visible on their faces they looked at one another (as though they wanted to say), “Alas, extremely terrible sins have been accumulated by these vicious ones. The sacred texts cannot step in to suggest a suitable atonement. Therefore we are not competent to redeem them.”

Among them there was a prominent devotee of Viṣṇu who was the chief of the Assembly. He had destroyed all sins due to the greatness of his devotion to the Lord. He was the most excellent one among those conversant with apt utterances. He laughingly spoke to them:

The Vaiṣṇava said :

100. O Brāhmaṇa, O Kṣatriya, if you desire liberation from the terrible heap of sins, go immediately to Puruṣottama.

101-107. It is the most excellent one among holy spots. It is there that Puruṣottama of wooden idol is present. The Lord had blessed the saintly king Indradyumna on account of his devotion. By propitiating that Lord of the universe, the wielder of conch, discus and iron club you will certainly attain the destruction of your sins or you will get liberation as you please.

He is like a forest-fire unto the mass of cotton (in the form) of the terrible evil deeds. This (mass of sins) cannot be wiped off by means of penance even in the course of crores of births. On seeing that Lord all the sins will be instantaneously destroyed. So do not delay. Go there quickly. Seek refuge in the Lord whose abode is on the peak of the Nīla mountain in the holy land of Utkala (Orissa) on the shores of the southern sea. That Lord, the storehouse of mercy, will grant you the accomplishment of what you desire.

On being directed thus, the Brāhmaṇa and the Kṣatriya became delighted. O Brāhmaṇas, they started towards Puruṣottama by that very path.

[1]: [1] : A Tīrtha called Kapālamocana with a similar legend of dropping of a sticking skull is found in many other sacred places in India.

[2]: [2] : This deity existed before the composition of MtP as it refers to its existence as ‘ vimalāpuruṣottame ’ (MtP 13.35). Its temple was built circa CE 740-940 during the reign of Kara dynasty (H.K. Mahtab, Odisā Itihāsā).

[3]: [3] : A popular etymology of the name of the goddess.

[4]: [4] : In Oriya language ‘Rohiṇa’ means a banyan tree (Vaṭa). Its association with the Banyan tree called ‘Kalpa Vṛkṣa’ gave it the name Rohiṇa. This tank is in the compound of the Jagannātha Temple.

[5]: [5] : Antarvedī is the area between the sea and the Banyan tree. It is the sacred-most spot in Puruṣottama Kṣetra.

[6]: [6] : As stated in v 91 below, their names were Puṇḍarīka and Ambarīṣa. These are imaginary. They are in no way connected with the great royal sage and the Brahmin ascetic of the same name mentioned in the old Purāṇas. As described in the next chapter, these confirmed sinners were liberated at the sight of Jagannātha. Such is the great merit of merely seeing the Lord.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 5

Puṇḍarīka and Aṃbarīṣa Attain Salvation

Chapter 45 of 221 · 71 detected Sanskrit verse markers

Sanskrit

।। जैमिनि रुवाच ।। ।।
निर्विण्णचेतसौ तौ तु त्यक्त्वा वेश्यादिसंगतिम् ।।
ध्यायंतौ मनसा विष्णुं शुद्धाहारव्रतावुभौ ।। १ ।।
कालेन कियता प्राप्तौ नीलाद्रिनिलयं हरेः ।।
तीर्थराजजले स्नात्वा यथावद्विधिचोदितम् ।। २ ।।
प्रासादद्वारि तिष्ठंतौ साष्टांगं प्रणिपत्य च ।।
भगवंतं निरीक्षंतौ नापश्यतां तदा द्विजा ।। ३ ।।
विवर्णवदनौ देवमदृष्ट्वा चिंतयाकुलौ ।।
आरभेते ह्यनशनं भगवद्दर्शनावधि ।। ४ ।।
कीर्तयंते भगवतो नाम कल्मषनाशनम् ।।
तृतीयस्यां त्रियामायां ज्योतिरेकमपश्यताम् ।। ५ ।।
त्रीण्यहानि पुनस्तौ च तदोपावसतां स्थिरौ ।।
मध्ये सप्तमरात्रेस्तु भगवंतमपश्यताम् ।। ६ ।।
त्रिदशानां स्तुतीः श्रुत्वा दिव्यज्ञानौ बभूवतुः ।।
अपास्तपापनिर्मोकौ साक्षाद्देवमपश्यताम् ।। ७ ।।

शंखचक्रगदापाणिं दिव्यालंकारभूषितम् ।।
रत्नपादुकयोः पृष्ठे विन्यस्तचरणांबुजम् ।। ८ ।।
व्याकोशपुंडरीकाक्षं प्रसन्नवदनं विभुम् ।।
वामपार्श्वे स्थितां लक्ष्मीं वामेनालिंग्य बाहुना ।। ९ ।।
नागवल्लीदलं बद्धमाददानं श्रिया हृतम् ।।
रत्नवेत्रकराः काश्चित्काश्चिच्चामरपाणयः ।। 2.2.5.१० ।।
गंधतैलप्रदीपास्तु रत्नवर्तिप्रदीपिकाः ।।
काश्चिद्दधानाः स्वकरैर्योवनाढ्याः सुभूषिताः ।।११।।
पश्चाद्रत्नमयं छत्रं बिभ्रती काचिदुज्ज्वला।।
धूपपात्रं मुखाभ्याशे कृष्णागुरुसुधूपितम् ।। १२ ।।
काचिद्दधाना प्रम्लोचां हसंती विग्रहश्रिया ।।
लीलालकदृशा देवाननुगृह्णंतमग्रतः ।। १३ ।।
बद्धांजलिपुटान्नम्रकन्धरान्स्तुवतः पृथक् ।।
सिद्धान्मुनिगणान्दिव्यान्सनकादीन्स्मितेन च ।। १४ ।।

नारदादींश्च गंधर्वान्दिव्यगानमनोहरान् ।।

दत्तावधानं श्रवणे लीलयैवानुकम्पिनम्।।१५।।
प्रह्लादादीन्वैष्णवाग्र्यान्स्वरूपं ध्यायतोऽग्रतः ।।
चित्ताकर्षणसंलीनां विदधानं स्वविग्रहे ।। १६ ।।
वक्षःस्थलप्रविलसत्कौस्तुभप्रतिबिंबितैः ।।
देवादिभिर्विश्वरूपमूर्तेः स्वस्याः प्रकाशकम् ।। १७ ।।
उपर्युपरि दिव्यायाः पुष्पवृष्टेरधः स्थितम् ।।
श्रीसन्निधानविगतश्रियमप्सरसां गणम् ।। ।। १८ ।।
पश्यंतं विविधं नित्यमङ्गहारमनोहरम् ।।
दिव्यलीलाविलासं तं दृष्ट्वा तौ द्विजबाहुजौ ।। १९ ।।
बभूवतुः क्षणात्सर्वविद्यानां पारगौ द्विजाः ।।
त्रिः परिक्रम्य देवेशं कृतांजलिपुटावुभौ ।।
साष्टांगपातप्रणतौ तुष्टुवाते मुदान्वितौ ।। 2.2.5.२० ।।
।। पुण्डरीक उवाच ।। ।।
नमस्ते जगदाधार सर्गस्थित्यंतकारण ।।
नारायण नमस्तेऽस्तु परमात्मन्परायण ।। २१ ।।

परमार्थस्त्वमेवैको भवाप्ययविवर्जितः ।।
नित्यानन्दस्वरूपं त्वां विदन्ति ध्यानचक्षुषः ।। २२ ।।
चिन्मात्रं जगतामीशमधिष्ठानं परात्परम् ।।
कथं नु मूढहृदयास्त्वां जानंति सुनिर्मलम् ।। २३ ।।
कामार्थलिप्सासंभ्रातचेतसोऽत्यंतदुःखिनः ।।
गतागतपथे श्रांताः सुखभाजः कदाचन ।। २४ ।।
अनुकंपय मां नाथ सुदीनं शरणागतम् ।।
मूढं दुष्कृतकर्माणं पतितं भवसागरे ।। २५ ।।
कोऽन्यस्त्वत्सदृशो बन्धुर्ब्रह्मांडे नाथ वर्त्तते ।।
स्वकर्त्तव्यानपेक्षो यो दीनानाथदयालुकः ।। २६ ।।
उच्चावचभ्रमाद्दुःखं जलयंत्रघटीमिव ।।
अजस्रमधिकर्त्तारं परित्राहि कृपांबुधे ।। २७ ।।
योगक्षेमाभिसंधाना ये मूढास्त्वामुपासते ।।
लीलाविमुक्तिदं ते वै त्वन्मायापरिमोहिताः ।। २८ ।
नारायणेति त्वन्नाम कीर्तितं तु यदृच्छया ।।

त्वत्तोऽधिकं जगन्नाथ चतुर्वर्गैकसाधनम् । २९ ।।
त्वं तु तैस्तैः पृथग्यज्ञैस्तास्ताः सिद्धीः प्रयच्छसि ।।
त्वमेकः शरणं नाथ पतितानां भवार्णवे ।। 2.2.5.३० ।।
ज्ञाननौकासमारूढः करुणाक्षेपणीकरः ।।
परं पारं प्रभो नेतुं संसाराब्धेर्विचेतनम् ।। ३१ ।।
त्वमेक ईशिषे भक्त्यानन्यया परिचिंतितः ।।
येऽन्ये मुक्तिप्रदा देवाः शास्त्रेषु परिनिष्ठिताः ।। ३२ ।।

दुःखाब्धिकुम्भयोनिं ते त्वद्भक्तिं प्रापयंति वै ।। ३३ ।।
तन्मे प्रसीद भगवन्पदपंकजे ते भक्तिं दृढां वितर नाथ भवाब्धिमुच्चैः ।।
घोरं सुदुस्तरममुं हि यया तरेयमष्टांगयोगजनितश्रमवर्जितोऽपि ।। ३९३ ।।
धर्मार्थकामनिचयैः कुमतिप्रगृह्यैः क्षुद्रैरमीभिरहितात्पसुखैर्न कार्यम् ।
आज्ञापयांघ्रिनलिनद्वयचिंतनेद्य सांद्रानुवर्धितसुखार्णवमज्जनं मे ।। ३५ ।।
स्तुत्वेत्थं जगदीशस्य पादपद्मांतिके द्विजः ।।
पपात त्राहि कृष्णेति वदन्वाष्पार्द्रया गिरा ।।
तस्थौ स पुनरुत्थाय कृतांजलिपुटः स्तुवन् ।। ३६ ।।

।। अम्बरीष उवाच ।। ।।
प्रसीद देव सर्वात्मन्नसंख्येयशिरोभुज ।।
असंख्य घ्राणनयनपाणिपाद नमोऽस्तु ते ।। ३७ ।।
षट्त्रिंशत्तत्त्वातीतोऽसि निष्प्रपंच प्रपंचकः ।।
चतुर्विधजगद्धाम विश्वमूर्ते नमोऽस्तु ते ।। ३८ ।।
एकपादस्त्रिपादश्च तीर्थपादोंऽतरिक्षपात् ।।
यस्य पादोद्भवा गंगा पुनाति भुवनत्रयम्।।३९ ।।
ब्रह्महत्यादिपापानां शोधकं यस्य नाम वै ।।
कीर्तितं सर्वशुभदं नमस्तस्मै शुभात्मने।।2.2.5.४०।।
देव त्वन्नामकीर्त्यापि जायंते सर्वसिद्धयः।।
कौतुकात्त्वां हि मृग्यंति विद्वांसो बुद्धिशालिनः।। ४१।।
नाथ त्वत्पादसलिलं संश्रयात्तापहारकम्।।
तापत्रयाभिभूतस्य भक्तिं मेऽत्र दृढां कुरु।। ४२।।
अनन्यस्वामिनो मेऽद्य नास्त्यन्यत्प्रार्थनीयकम्।।
प्रणिपत्य जगन्नाथ त्वां प्रयाचे सहस्रधा ।।४३ ।।

समस्तपुरुषार्थस्य बीजं त्वत्पादपंकजे ।।
यावत्प्राणान्धारयामि तावद्भक्तिर्दृढास्तु मे ।।४४ ।।
सृष्टिं विनिर्ममे चेमां यया भक्त्या पितामहः ।।
संहरत्यखिलं रुद्रो लक्ष्मीश्चैश्वर्यदायिनी ।। ४५।।
दीनानुकंपिंस्तां भक्तिं प्रार्थये नान्यमानसः ।।
अनाद्य विद्यापंकेस्मिन्सुदृढे दुस्तरं भृशम् ।। ४६ ।।
निमग्नस्य जगन्नाथ निरालंबं प्रणश्यतः ।।
महामहिम्नस्त्वद्भक्तेर्नान्यदस्ति परायणम् ।। ४७ ।।
श्रुतिस्मृत्यादिसंभिन्नमार्गाः संमोहहेतवः ।।
त्वद्भक्तिमपहार्येते न प्रवर्त्तितुमीश्वराः ।। ४८ ।।
अनन्यशरणं स्वामिन्ननुकम्पय मां विभो ।।
इति स्तुवञ्जगन्नाथपादपद्मांतिके मुदा ।। ४९ ।।
पपात दण्डवद्भूमौ प्रसीदेति वदन्मुहुः ।।
ततस्ते देवताः सर्वे स्तुत्वा संपूज्य केशवम् ।। 2.2.5.५० ।।
तल्लीलापांगसंतुष्टाः प्रयातास्त्रिदिवं पुनः ।।

तत उन्मीलितदृशौ पुण्डरीकांबरीषकौ ।। ५१ ।।
मायया मोहितौ विष्णोः स्वप्नदृष्टमबुध्यताम् ।।
यां दृष्ट्वा दिव्यलीलां हि साक्षात्पललचक्षुषा ।। ५२ ।।
पुनर्मानुषभावौ तौ दिव्यसिंहासनस्थितम् ।।
नीलजीमूतसंकाशं फुल्लपद्मायतेक्षणम् ।। ५३ ।।
शोणाधरं चारुनासं दिव्यकुण्डलभूषितम् ।।
शंखचक्रगदापद्मधारिणं वनमालिनम् ।। ५४ ।।
पीनोरस्कं चारुहारमनर्घ्यमुकुटोज्ज्वलम् ।।
श्रीवत्सकौस्तुभोरस्कं दिव्यांगदविभूषितम् ।। ५५ ।।
प्रलंबबाहुं दीनार्तपरित्राणसमुद्यतम् ।।
सुवर्णसूत्रसंनद्ध मध्यग्रंथिमणीयुतम् ।। ५६ ।।
दिव्य पीतांबरधरं दिव्यस्रग्गन्धभूषितम् ।।
स्वर्णपद्मासनासीनं सर्वांगालिंगितश्रियम् ।। ५७ ।।
प्रपन्नसंतापहरं सुधासागरमुल्बणम् ।।
अशेषवांछाफलदं कल्पवृक्षं सुपुष्पितम् ।। ५८ ।।

दक्षपार्श्वस्थितं तस्य ददृशाते हलायुधम् ।।
बिभर्त्ति येन ब्रह्मांडं बलेन महता विभुः ।। ५९ ।। ।
तं बलं नागराजानं फणासप्तकमंडितम् ।।
कैलासशिखरोतुंग धवलं कुण्डलोज्ज्वलम् ।। 2.2.5.६० ।।
विचित्रवनमालाढ्यं दिव्यनीलनिचोलिनम् ।।
सततं वारुणीक्षीब घूर्णोन्नयनपंकजम् ।। ६१ ।।
निम्नपृष्ठोन्नतोरस्कं कुण्डलीकृतविग्रहम् ।।
शंखचक्रगदापद्मसमुज्ज्वलचतुर्भुजम् ।। ६२ ।।
नानालंकाररुचिरं नतकल्मषनाशनम् ।।
तयोर्मध्ये स्थितां भद्रां सुभद्रां कुंकुमारुणाम् ।। ६३ ।।
सर्वलावण्यवसतिं सर्वदेव नमस्कृताम् ।।
लक्ष्मीं लक्ष्मीशहृदयपंकजस्थां पृथक्स्थिताम् ।। ६४ ।।
वराब्जधारिणीं देवीं दिव्यनेपथ्यभूषणाम् ।।
प्रपन्नकल्पलतिकां सर्वकल्मषनाशिनीन् ।। ६५ ।।
संसारार्णवमग्नानां तारिणीं देवतारणीम् ।।

वामपार्श्वस्थितं विष्णोरद्राष्टां चक्रमुत्तमम् ।। ६६ ।।
दार्वग्रनिर्मितं विप्राः स्वर्णभक्तिसमुज्ज्वलम् ।।
चतुर्द्धावस्थितं विष्णुं दृष्ट्वा तौ द्विजबाहुजौ ।। ६७ ।।
अरुणोदयवेलायां श्रमं सार्थममन्यताम् ।।
संस्मृत्य तां स्वप्नलीलां विस्मयं जग्मतुस्तदा ।। ६८ ।।
न दारुप्रतिमा चेयं साक्षाद्ब्रह्म प्रकाशते ।।
सदोगतानां विप्राणां वाक्यं श्रद्दधतुश्च तौ ।। ६९ ।।
क्वावां महापातकिनौ यातनाक्रमभागिनौ ।।
क्वेदं सुरसमाक्रांतस्थितं विष्णोः प्रदर्शनम् ।। 2.2.5.७० ।।

मूर्खयोरावयोरष्टादशविद्याप्रवीणता ।।
यस्मात्तस्मान्न च भ्रांतिर्ज्ञानं तत्समवादिनः ।। ७१ ।।
यद्वुद्दारवं ब्रह्म तीर्थराजतटे स्थितम् ।।
वटमूले प्रकाशंतं दृष्ट्वा जंतुर्विमुच्यते ।। ७२ ।।
तदेवायं जगन्नाथश्चतुर्द्धा संव्यवस्थितः।।
क्षितौ यदावतरति चतूरूपः प्रकाशते।। ७३।।

तदास्य संनिधावावां स्थास्यावः प्राणधारिणौ।।
यावन्नान्यत्र गच्छावः क्षुद्रकामपराङ्मुखौ ।। ७४ ।।
इति निश्चित्य मुनयो विष्णौ भक्तिपरायणौ ।।
नारायणाख्यं सततं जपन्तौ मुक्तिमागतौ ।। ।। ७५ ।।
।। जैमिनिरुवाच ।। ।।
प्रसंगात्कथितं ह्येतद्वहस्यं पापनाशनम् ।।
शृण्वंति ये तु चरितं पुण्डरीकांबरीषयोः ।। ७६ ।।
सततं च् कीर्तयंतश्च मुदा परमय युताः ।।
व्रजंति विष्णुनिलयं मुदा परमया युताः ।।
व्रजंति विष्णुनिलयं तेऽपि निर्द्धूतकल्मषाः ।। ७७ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्या संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे पञ्चमोऽध्यायः ।। ५ ।। ।।

Roman transliteration

|| jaimini ruvāca || ||
nirviṇṇacetasau tau tu tyaktvā veśyādisaṃgatim ||
dhyāyaṃtau manasā viṣṇuṃ śuddhāhāravratāvubhau || 1 ||
kālena kiyatā prāptau nīlādrinilayaṃ hareḥ ||
tīrtharājajale snātvā yathāvadvidhicoditam || 2 ||
prāsādadvāri tiṣṭhaṃtau sāṣṭāṃgaṃ praṇipatya ca ||
bhagavaṃtaṃ nirīkṣaṃtau nāpaśyatāṃ tadā dvijā || 3 ||
vivarṇavadanau devamadṛṣṭvā ciṃtayākulau ||
ārabhete hyanaśanaṃ bhagavaddarśanāvadhi || 4 ||
kīrtayaṃte bhagavato nāma kalmaṣanāśanam ||
tṛtīyasyāṃ triyāmāyāṃ jyotirekamapaśyatām || 5 ||
trīṇyahāni punastau ca tadopāvasatāṃ sthirau ||
madhye saptamarātrestu bhagavaṃtamapaśyatām || 6 ||
tridaśānāṃ stutīḥ śrutvā divyajñānau babhūvatuḥ ||
apāstapāpanirmokau sākṣāddevamapaśyatām || 7 ||

śaṃkhacakragadāpāṇi divyālaṃkārabhūṣitam ||
ratnapādukayoḥ pṛṣṭhe vinyastacaraṇāṃbujam || 8 ||
vyākośapuṃḍarīkākṣaṃ prasannavadanaṃ vibhum ||
vāmapārśve sthitāṃ lakṣmīṃ vāmenāliṃgya bāhunā || 9 ||
nāgavallīdalaṃ baddhamādadānaṃ śriyā hṛtam ||
ratnavetrakarāḥ kāścitkāścicāmarapāṇayaḥ || 2.2.5.10 ||
gaṃdhatailapradīpāstu ratnavartipradīpikāḥ ||
kāściddadhānāḥ svakarairyovanāḍhyāḥ subhūṣitāḥ ||11||

paścādratnamayaṃ chatraṃ bibhratī kācidujjvalā||
dhūpapātraṃ mukhābhyāśe kṛṣṇāgurusudhūpitam || 12 ||
kāciddadhānā pramlocāṃ hasaṃtī vigrahaśriyā ||
līlālakadṛśā devānanugṛhṇaṃtamagrataḥ || 13 ||
baddhāṃjaliputānnamrakandharānstuvataḥ pṛthak ||
siddhānmunigaṇāndivyānsanakādīnsmitena ca || 14 ||
nāradādīṃśca gaṃdharvāndivyagānamanoharān ||

dattāvadhānaṃ śravaṇe līlayaivānukampinam||15||
prahlādādīnvaiṣṇavāgryānsvarūpaṃ dhyāyato'grataḥ ||
cittākarṣaṇasaṃlīnāṃ vidadhānaṃ svavigrahe || 16 ||
vakṣaḥsthalapravilasatkaustubhapratibiṃbitaiḥ ||
devādibhirviśvarūpamūrtteḥ svasyāḥ prakāśakam || 17 ||
uparyupari divyāyāḥ puṣpavṛṣteradhaḥ sthitam ||
śrīsannidhānavigataśriyamapsarasāṃ gaṇam || || 18 ||
paśyaṃtaṃ vividhaṃ nityamaṅgahāramanoharam ||
divyalīlāvilāsaṃ taṃ dṛṣṭvā tau dvijabāhujau || 19 ||
babhūvatuḥ kṣaṇātsarvavidyānāṃ pāragau dvijāḥ ||
triḥ parikramya deveśaṃ kṛtāṃjaliputāvubhau ||
sāṣṭāṃgapātapraṇatau tuṣṭuvāte mudānvitau || 2.2.5.20 ||
|| puṇḍarīka uvāca || ||
namaste jagadādhāra sargasthityaṃtakāraṇa ||
nārāyaṇa namaste'stu paramātmanparāyaṇa || 21 ||

paramārthastvamevaiko bhavāpyayavivarjitaḥ ||
nityānandasvarūpaṃ tvāṃ vidanti dhyānacakṣuṣaḥ || 22 ||
cinmātraṃ jagatāmīśamadhiṣṭhānaṃ parātparam ||
kathaṃ nu mūḍhahṛdayāstvāṃ jānaṃti sunirmalam || 23 ||
kāmārthalipsāsaṃbhrātacetaso'tyaṃtaduḥkhinaḥ ||
gatāgatapathe śrāṃtāḥ sukhabhājaḥ kadācana || 24 ||
anukaṃpaya māṃ nātha sudīnaṃ śaraṇāgatam ||
mūḍhaṃ duṣkṛtakarmāṇaṃ patitaṃ bhavasāgare || 25 ||
ko'nyastvatsadṛśo bandhurbrahmāṃḍe nātha varttate ||
svakarttavyānapekṣo yo dīnānāthadayālukaḥ || 26 ||
uccāvacabhramādduḥkhaṃ jalayaṃtraghaṭīmiva ||
ajasramadhikarttāraṃ paritrāhi kṛpāṃbudhe || 27 ||
yogakṣemābhisaṃdhānā ye mūḍhāstvāmupāsate ||
līlāvimuktidaṃ te vai tvanmāyāparimohitāḥ || 28 |
nārāyaṇeti tvannāma kīrtitaṃ tu yadṛcchayā ||

tvatto'dhikaṃ jagannātha caturvargaikasādhanam | 29 ||
tvaṃ tu taistaiḥ pṛthagyajñaistāstāḥ siddhīḥ prayacchasi ||
tvamekaḥ śaraṇaṃ nātha patitānāṃ bhavārṇave || 2.2.5.30 ||
jñānanaukāsamārūḍhaḥ karuṇākṣepaṇīkaraḥ ||
paraṃ pāraṃ prabho netuṃ saṃsārābdhervicetanam || 31 ||
tvameka īśiṣe bhaktyānanyayā pariciṃtitaḥ ||
ye'nye muktipradā devāḥ śāstreṣu pariniṣṭhitāḥ || 32 ||
duḥkhābdhikumbhayoniṃ te tvadbhaktiṃ prāpayaṃti vai || 33 ||
tanme prasīda bhagavanpadapaṃkaje te bhaktiṃ dṛḍhāṃ vitara nātha bhavābdhimuccaiḥ ||
ghoraṃ sudustaramamuṃ hi yayā tareyamaṣṭāṃgayogajanitaśramavarjito'pi || 393 ||
dharmārthakāmanicayaiḥ kumatipragṛhyaiḥ kṣudrairamībhirahitālpasukhairna kāryam |
ājñāpayāṃghrinalinadvayaciṃtanedya sāṃdrānuvardhitasukhārṇavamajjanaṃ me || 35 ||
stutvetthaṃ jagadīśasya pādapadmāṃtike dvijaḥ ||

papāta trāhi kṛṣṇeti vadanvāṣpārdrayā girā ||
tasthau sa punarutthāya kṛtāñjalipuṭaḥ stuvan || 36 ||

|| ambarīṣa uvāca || ||
prasīda deva sarvātmannasaṃkhyeyaśirobhuja ||
asaṃkhya ghrāṇanayanapāṇipāda namo'stu te || 37 ||
ṣaṭtriṃśattattvātīto'si niṣprapaṃca prapaṃcakaḥ ||
caturvidhajagaddhāma viśvamūrte namo'stu te || 38 ||
ekapādastripādaśca tīrthapādoṃ'tarikṣapāt ||
yasya pādodbhavā gaṃgā punāti bhuvanatrayam||39 ||
brahmahatyādipāpānāṃ śodhakaṃ yasya nāma vai ||
kīrtitaṃ sarvaśubhadaṃ namastasmai śubhātmane||2.2.5.40||
deva tvannāmakīrtyāpi jāyaṃte sarvasiddhayaḥ||
kautukāttvāṃ hi mṛgyaṃti vidvāṃso buddhiśālinaḥ|| 41||
nātha tvatpādasalilaṃ saṃśrayāttāpahārakam||
tāpatrayābhibhūtasya bhaktiṃ me'tra dṛḍhāṃ kuru|| 42||
ananyasvāmino me'dya nāstyanyatprārthanīyakam||
praṇipatya jagannātha tvāṃ prayāce sahasradhā ||43 ||

samastapuruṣārthasya bījaṃ tvatpādapaṃkaje ||
yāvatprāṇāndhārayāmi tāvadbhaktirdṛḍhāstu me ||44 ||
sṛṣṭiṃ vinirmame cemāṃ yayā bhaktyā pitāmahaḥ ||
saṃharatyakhilaṃ rudro lakṣmīścaiśvaryadāyinī || 45||
dīnānukaṃpiṃstāṃ bhaktiṃ prārthaye nānyamānasaḥ ||
anādya vidyāpaṃkesminsudṛḍhe dustaraṃ bhṛśam || 46 ||
nimagnasya jagannātha nirālaṃbaṃ praṇaśyataḥ ||
mahāmahimnastvadbhakternānyadasti parāyaṇam || 47 ||
śrutismṛtyādisaṃbhinnamārgāḥ saṃmohahetavaḥ ||
tvadbhaktimapahāryete na pravarttitumīśvarāḥ || 48 ||
ananyaśaraṇaṃ svāminnanukampaya māṃ vibho ||
iti stuvañjagannāthapādapadmāṃtike mudā || 49 ||
papāta daṇḍavadbhūmau prasīdeti vadanmuhuḥ ||
tataste devatāḥ sarve stutvā saṃpūjya keśavam || 2.2.5.50 ||
tallīlāpāṃgasaṃtuṣṭāḥ prayātāstridivaṃ punaḥ ||

tata unmīlitadṛśau puṇḍarīkāṃbarīṣakau || 51 ||
māyayā mohitau viṣṇoḥ svapnadṛṣṭamabudhyatām ||
yāṃ dṛṣṭvā divyalīlāṃ hi sākṣātpalalacakṣuṣā || 52 ||
punarmānuṣabhāvau tau divyasiṃhāsanasthitam ||
nīlajīmūtasaṃkāśaṃ phullapadmāyatekṣaṇam || 53 ||
śoṇādharaṃ cārunāsaṃ divyakuṇḍalabhūṣitam ||
śaṃkhacakragadāpadmadhāriṇaṃ vanamālinam || 54 ||
pīnoraskaṃ cāruhāramanarghyamukuṭojjvalam ||
śrīvatsakaustubhoraskaṃ divyāṃgadavibhūṣitam || 55 ||
pralaṃbabāhuṃ dīnārtaparitrāṇasamudyatam ||
suvarṇasūtrasaṃnaddha madhyagraṃthimaṇīyutam || 56 ||
divya pītāṃbaradharaṃ divyasraggandhabhūṣitam ||
svarṇapadmāsanāsīnaṃ sarvāṃgāliṃgitaśriyam || 57 ||
prapannasaṃtāpaharaṃ sudhāsāgaramulbaṇam ||
aśeṣavāṃchāphaladaṃ kalpavṛkṣaṃ supuṣpitam || 58 ||

dakṣapārśvasthitaṃ tasya dadṛśāte halāyudham ||
bibhartti yena brahmāṃḍaṃ balena mahatā vibhuḥ || 59 || |

taṃ balaṃ nāgarājānaṃ phaṇāsaptakamaṃḍitam ||
kailāsaśikharottuṃga dhavalaṃ kuṇḍalojjvalam || 2.2.5.60 ||
vicitravanamālāḍhyaṃ divyanīlanicolinam ||
satataṃ vāruṇīkṣība ghūrṇonnayanapaṃkajam || 61 ||
nimnaprṣthonnatoraskaṃ kuṇḍalīkṛtavigraham ||
śaṃkhacakragadāpadmasamujjvalacaturbhujam || 62 ||
nānālaṃkāraruciraṃ natakalmaṣanāśanam ||
tayormadhye sthitāṃ bhadrāṃ subhadrāṃ kuṃkumāruṇām || 63 ||
sarvalāvaṇyavasatiṃ sarvadeva namaskṛtām ||
lakṣmīṃ lakṣmīśahṛdayapaṃkajasthāṃ prthaksthitām || 64 ||
varābjadhāriṇīṃ devīṃ divyanepathyabhūṣaṇām ||
prapannakalpalatikāṃ sarvakalmaṣanāśinīn || 65 ||
saṃsārārṇavamagnānāṃ tāriṇīṃ devatāraṇīm ||

vāmapārśvasthitaṃ viṣṇoradrāṣṭāṃ cakramuttamam || 66 ||
dārvagranirmitaṃ viprāḥ svarṇabhaktisamujjvalam ||
caturddhāvasthitaṃ viṣṇuṃ dṛṣṭvā tau dvijabāhujau || 67 ||
aruṇodayavelāyāṃ śramaṃ sārthamamanyatām ||
saṃsmṛtya tāṃ svapnalīlāṃ vismayaṃ jagmatustadā || 68 ||
na dārupratimā ceyaṃ sākṣādbrahma prakāśate ||
sadogatānāṃ viprāṇāṃ vākyaṃ śraddadhatuśca tau || 69 ||
kvāvāṃ mahāpātakinau yātanākramabhāginau ||
kvedaṃ surasamākrāṃtasthitaṃ viṣṇoḥ pradarśanam || 2.2.5.70 ||
mūrkhayorāvayoraṣṭādaśavidyāpravīṇatā ||
yasmāttasmānna ca bhrāṃtirjñānaṃ tatsamavādinaḥ || 71 ||
yadūcurdāravaṃ brahma tīrtharājatate sthitam ||
vaṭamūle prakāśaṃtaṃ dṛṣṭvā jaṃturvimucyate || 72 ||
tadevāyaṃ jagannāthaścaturddhā saṃvyavasthitaḥ||
kṣitau yadāvatarati catūrūpaḥ prakāśate|| 73||

tadāsya saṃnidhāvāvāṃ sthāsyāvaḥ prāṇadhāriṇau||
yāvannānyatra gacchāvaḥ kṣudrakāmaparāṅmukhau || 74 ||
iti niścitya munayo viṣṇau bhaktiparāyaṇau ||
nārāyaṇākhyaṃ satataṃ japantau muktimāgatau || || 75 ||
|| jaiminiruvāca || ||
prasaṃgātkathitaṃ hyetadrahasyaṃ pāpanāśanam ||
śṛṇvaṃti ye tu caritaṃ puṇḍarīkāṃbarīṣayoḥ || 76 ||
satataṃ c kīrtayaṃtaśca mudā paramaya yutāḥ ||
vrajaṃti viṣṇunilayaṃ mudā paramayā yutāḥ ||
vrajaṃti viṣṇunilayaṃ te'pi nirddhūtakalmaṣāḥ || 77 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryā saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminiṛṣisaṃvāde pañcamo'dhyāyaḥ || 5 || ||

English translation

Jaimini said :

1. They were disgusted in their minds. They gave up their association with harlots and others. They mentally meditated on Viṣṇu . They took to pure diet and holy rites.

2. After some time, they reached Hari 's abode in the Nīla mountain. They took their holy bath in accordance with the directions and injunctions (in the scriptures) in the water of the Tīrtharāja . [1]

3. They stood at the entrance to the palace (i.e the shrine of Jagannātha). They prostrated with eight limbs (touching the ground), O Brāhmaṇas . They looked at the Lord but could not see him.

4. Not being able to see the Lord, their face became pale. They were agitated and anxious. They began the observance of a fast till the Lord could be perceived.

5. They began to recite the name of the Lord that is conducive to the destruction of sins. On the third night they saw a mass of refulgence.

6. Again for three days they steadfastly continued their fast. In the middle of the seventh night they saw the Lord.

7. By hearing the eulogies of the Devas they became endowed with divine knowledge. After shedding off the slough of sins they saw the Lord directly.

8-13. He had the conch, the discus and the iron club in his hands. He was adorned with divine ornaments. He had placed his lotus-like feet on the back of (i.e. had put on) gem-set sandals. His eyes resembled full-blown lotuses. The Lord had a smiling face. With his left arm he had embraced Lakṣmī who stood on his left. He was seen accepting a folded betel leaf offered by Lakṣmī.

Some of his lady attendants had bejewelled canes in their hands. Others had chowries in their hands. Some held lamps with fragrant oil. Some held lamps with gems and jewels for their wicks in their hands. All of them were well-adorned and were in the prime of their youth. There stood a certain bright-looking (lady) behind him holding a gem-studded umbrella. A certain lady who scorned at (i.e. surpassed) Pramlocā (an Apsaras) by means of her resplendent bodily lustre, held the vessel of incense near his face. It was kept fumigated with Agallochum. The Lord was seen blessing the Devas in front (of him) by means of his eyes over which a lock of hair gracefully swung.

14-20. The Lord blessed with his smiles Siddhas , groups of sages and divine sages, Sanaka and others, who kept their palms joined in reverence, with shoulders lowered in humility. They eulogized the Lord separately. Gandharvas beginning with Nārada were engaged in singing sweet and fascinating divine songs. The Lord attentively listened to them and gracefully blessed them with compassion.

In front of the Lord eminent Vaiṣṇavas , Prahlāda [2] and others, were meditating on his form. The Lord kept their minds attracted towards his person.

The Lord revealed his Cosmic form by means of the Devas and others who were reflected in the Kaustubha jewel that adorned his chest.

From above a shower of divine flowers was falling and the Lord stood below. He looked at the group of celestial damsels whose splendour faded on account of the proximity of Lakṣmī. The Lord had many graceful movements of his body and he looked fascinating. On seeing the Lord with such divine grace and charm the Brāhmaṇa and the Kṣatriya became masters of all lores in a moment, O Brāhmaṇas. They circumambulated the Lord of Devas three times. They joyously prostrated (at his feet). With palms joined in reverence they eulogized him with great joy.

Puṇḍarīka said :

21. Obeisance to you, O supporter of the universe, O Nārāyaṇa , the cause of creation, sustenance and annihilation. Salute to you, O supreme soul, O ultimate resort.

22. You alone are the greatest truth, free from origin and destruction. Those who have the vision born of meditation know you as of the nature of eternal bliss.

23. How can those with confounded hearts know you who are pure consciousness, who are the Lord of the worlds, the basis (of the universe), greater than the greatest and absolutely free from impurities?

24. Those whose minds are perturbed on account of their desire to acquire sensual objects are excessively miserable. They are exhausted in the path of coming and going (transmigration of the soul in Saṃsāra). Are they ever happy?

25. Be compassionate and merciful towards me, O Lord. I have sought refuge in you. I am extremely wretched. I am confounded and foolish. I have committed misdeeds. I have fallen into the ocean of worldly existence.

26. In the whole of this world, O Lord, who else is our kinsman? Who is that person showing kindness to the wretched and the helpless even after neglecting his (more urgent) duties?

27. O ocean of mercy, do save me who am perpetually moving up and down like a machine for drawing water, undergoing the torture of high and low movements.

28. You are the person who bestows salvation gracefully and sportingly. Those foolish persons who worship you with Yogakṣema (acquisition of what is not acquired and preservation of what is acquired) as their motive are deluded by your Māyā .

29. If your name Nārāyaṇa is pronounced even by chance, O Lord of the worlds, it becomes superior even to you. [3] It is the sole means for achieving the fourfold aim (of life).

30. But you grant different Siddhis through several Yajñas (performed by men). You are the only refuge, O Lord, to those who have fallen into the ocean of worldly existence.

31. In order to take a senseless person to the other shore of the ocean of worldly existence, you are seated in the boat of knowledge with your hands on the oar of mercifulness.

32-33. You alone are powerful enough to grant salvation on being moved by exclusive devotion. Other Devas who have been mentioned in the scriptural texts as bestower of salvation lead (persons) to devotion unto you who like the Pot-born Sage (Agastya) [4] dries up the ocean of misery.

34. Hence, O Lord, be pleased. Grant me a firm devotion unto your lotus-like feet, whereby I can cross the sea of frightful worldly existence that is very difficult to cross (otherwise). I could then spare myself the strain of seeking the help of the Yogic path of eight ancillaries. [5]

35. I have nothing to do with the three things (aims in life) viz. virtue, wealth and love. They are sought after by persons of bad intellect. They are worthless. They give little happiness but great disadvantage. Command me to immerse myself in the ocean of happiness that surges up by meditating upon the pair of your lotus-like feet.

36. After eulogizing thus, the Brāhmaṇa fell at the lotus-like feet of the Lord of the universe saying “Save me, O Kṛṣṇa ”. His words were drenched (and choked) with tears. He got up again and remained praying with palms joined in reverence.

Ambarīṣa said :

37. Be pleased, O Lord, O soul immanent in everyone, You have innumerable heads and arms. Obeisance to you, O Lord with countless noses, eyes, hands and feet.

38. You are beyond the thirty-six principles. [6] Though devoid of extension, you display and manifest the illusory phenomena of the universe. You are the abode of the four types of living beings. O Lord with Cosmic Form, obeisance to you.

39-40. You are single-footed, three-footed and firmament-footed: Your feet are Tīrthas . Obeisance to that splendid soul from whose feet Gaṅgā rises and sanctifies the three worlds, whose name is glorified as purifying the sins including Brāhmaṇa-slaughter, and who is the bestower of all auspiciousness.

41. O Lord, all Siddhis are achieved even by glorifying your name, yet out of curiosity the learned men of great intellect seek you.

42. If we resort to it, O Lord, the sacred water from your feet dispels all distresses. Make my devotion to your feet firm and steady. I have been assailed by the three kinds of distress.

43-44. I have no other Lord. Today I have nothing else to request you, prostrating myself before you. O Lord of the universe, I request a thousand times that my devotion to your lotus-like feet may be steadfast as long as I am alive. It is the seed, as it were, of all Puruṣārthas (aims of human life).

45. It is due to that devotion that Brahmā accomplished the creation of the universe, that Rudra annihilates everything and that Lakṣmī bestows prosperity.

46-47. O Lord merciful unto the wretched, with my mind dwelling exclusively on you, I request you for that devotion. I am sinking in the mire of the primordial Avidyā (nescience) which is very difficult to cross and is very dense. O Lord of the universe, I perish in the absence of a support. There is no other ultimate resort for me than devotion unto you of exalted majesty.

48. The different paths opened up by Śrutis , Smṛtis etc. are causes of delusion. These are incompetent to function if they exclude devotion to you.

49-52a. O Lord, I have no other refuge. Be merciful unto me.

After eulogizing thus joyously he fell down like a rod on the ground near the lotus-like feet of the Lord of the universe, repeatedly uttering “Be pleased”.

Then all those Devas duly eulogized and worshipped Keśava . They went back to heaven fully satisfied by his graceful, benign glances (fallen on them).

Puṇḍarīka and Aṃbarīṣa then opened their eyes. Since they were deluded by the Māyā of Viṣṇu, they thought that what they had seen was only a dream.

52b-58. After seeing the divine grace and charm with the mortal eye directly, now they reverted to human feelings and emotions. Then they saw the Lord (in the shrine) seated on the divine throne. He resembled a dark cloud. His eyes were large like full-blown lotus. His lips were red and the nose charming. He was adorned with divine earrings. He held the conch, the discus, the iron-club and the lotus. He wore a garland of sylvan flowers. His chest was stout (and muscular). He had a charming necklace. He was brilliant with a valuable crown. He had on his chest the Śrīvatsa mark and the jewel Kaustubha. He was adorned with divine armlets. He had long arms. He was in complete readiness for saving the wretched and the distressed. He had a golden thread (round his neck) with a big jewel set in the middle. He wore divine yellow garment and had divine garlands and sweet-smelling unguents. He was seated on a golden lotus-like seat. He was closely embraced by Śrī. He dispelled the distress of those who resorted to him. He was an ocean of nectar that had surged up. He was like the Kalpa tree in full bloom bestowing the fruits of all desires.

59-63a. They saw the wielder of plough as a weapon (Balabhadra) seated on his right side. It is he with whom the Lord supports the universe with great strength. [7] He was the king of Serpents adorned with seven hoods. He was as lofty as the peak of Kailāsa . He was white in complexion and resplendent with gold ear-rings. He had a garland of variegated forest-flowers. He wore a divine, dark-coloured, silken robe. Inebriated with liquor, his lotus-like eyes rolled always. His back was slightly bent and the chest projected forward. His body was coiled up. His four arms were brilliant with the conch, the discus, the iron-club and the lotus. He was handsome with different kinds of ornaments. He was a destroyer of the sins of those who bowed down (to him).

63b-68. They saw the gentle lady Subhadrā in between them. She was as pink as saffron.

They saw Lakṣmī who was the abode of all beauty, who was bowed down to by all the Devas. She was stationed in the lotus-like heart of the Lord of Lakṣmī. She was sitting separately. The goddess held an excellent lotus. Her garments and ornaments were of divine nature. She was the destroyer of all sins. She redeemed those who were immersed in the ocean of worldly existence. She was the source of origin of deities.

They saw the excellent discus of Viṣṇu stationed on his left side. O Brāhmaṇas, it was made out of wood. It was brilliantly embellished in gold.

On seeing Viṣṇu stationed in four forms, [8] that Brāhmaṇa and the Kṣatriya considered their exertion in the early dawn fruitful. Recollecting that charming dream of sport, they were surprised.

69. “This is not a mere wooden idol. It is Brahman itself that shines here.” They believed in this utterance of the Brāhmaṇas in the sacrificial assembly.

70-72. ‘Where are we (what great difference there is), the great sinners who deserve only tortures; where is this manifestation of Viṣṇu in the assembly of the Suras ! We had been fools. Now we have mastered the eighteen lores. [9] Hence this is not an error on our part. It is real knowledge unto us. That has been proved. They had said that the Brahman of wooden form stood at the root of the Banyan tree on the shore of the Tīrtharāja. On seeing it directly, a creature is liberated.

73-75. This Lord of the worlds is that very same (Brahman). He has four forms when he incarnates on the earth. He shines in four forms.

Therefore let us retain our life and stay in his presence. We shall not go elsewhere. We shall be averse to worthless pursuits of lust.’

After deciding thus, O sages, those two became engrossed in devotion to Viṣṇu. Always repeating the names of Nārāyaṇa, they attained salvation.

Jaimini said :

76-77. It is just incidentally that this secret conducive to the destruction of sins has been told. Those who listen to this story of Puṇḍarīka and Aṃbarīṣa and those who recite it always with great joy, go to the abode of Viṣṇu with great joy. They will go to the abode of Viṣṇu with all sins dispelled.

[1]: [1] : Tīrtharāja : sea, as all sacred rivers join the sea. Here it means the Bay of Bengal on the shore of which stands Puruṣottama Kṣetra.

[2]: [2] : Son of demon Hiraṇyakaśipu. He was a very great devotee of Viṣṇu. It was to save him that Viṣṇu incarnated as Nṛsirhha and killed Hiraṇyakaśipu. BhP regards him as a great Vaiṣṇava.

[3]: [3] : A reference to Ajāmila, a sinner who was liberated by pronouncing the name Nārāyaṇa (BhP VI, Chs 2 and 3). It illustrates the efficacy of God's name.

[4]: [4] : This exploit of Agastya (drinking-up of all the waters of the sea) is mentioned in Mbh, Vana 105.3-6.

[5]: [5] : The eight aṅgas (ancillaries) of Yoga are: Yama, Niyama, Āsana, Prāṇāyāma, Dhyāna, Dhāraṇā and Samādhi.

[6]: [6] : Śaivas and Śāktas add twelve intangible principles to the list of twenty-four principles of Sāṅkhya. The cult of Jagannātha synthesises both Vaiṣṇavism and Śaivism. Hence Jagannātha's transcendence of 36 principles.

[7]: [7] : Balabhadra is an incarnation of Śeṣa, the serpent who supports the Earth. Hence his (Śeṣa's) attributes are applied to Balabhadra. Our Purāṇa, like Harivaṃśa, describes him as a liquor-addict but, strangely enough, he proclaimed total prohibition at Dvārakā at a late stage (Mbh, Mausala 1.29).

[8]: [8] : In Jagannātha Temple at Puri the four images, viz. Jagannātha, Balabhadra, Subhadrā and Sudarśana are worshipped. They as if constitute one object of worship, viz. Jagannātha and are called caturdhā-mūrti . Hence the epithet caturdhāvasthita .

[9]: [9] : Eighteen Lores: Normally four Vedas, six Aṅgas of Vedas (such as Śikṣā, Kalpa etc.), Mīmāṃsā, Nyāya, Dharmaśāstra and Purāṇa constitute 14 lores. To these are added Āyurveda (Science of Medicine), Dhanurveda (Military Science), Gāndharva Veda (Science of Music) and Arthaśāstra (Political Economy) totalling to eighteen Lores.

Puruṣottama-kṣetra-māhātmya · Chapter 6

Description of the Land of Utkala

Chapter 46 of 221 · 27 detected Sanskrit verse markers

Sanskrit

।। मुनय ऊचुः ।। ।।
कस्मिन्देशे द्विजश्रेष्ठ तत्क्षेत्रं पुरुषोत्तमम् ।।
यत्र नारायणः साक्षाद्हारुरूपी प्रकाशते ।। १ ।।
।। जैमिनि रुवाच ।। ।।
उत्कलोनाम देशोऽस्ति ख्यातः परमपावनः ।।
यत्र तीर्थान्यनेकानि पुण्यान्यायतनानि च ।।२।।
दक्षिणस्योदधेस्तीरे स तु देशः प्रतिष्ठितः ।।
यत्र स्थिता वै पुरुषाः सदाचारनिदर्शनाः ।। ३ ।।
वृत्ताध्ययनसंपन्ना यज्वानो यत्र भूसुराः ।।
सृष्ट्यादौ क्रतवो वेदा वेदशास्त्रप्रवर्तकाः ।।४।।।
अष्टादशानां विद्यानां निधानं संप्रकीर्तितम् ।।
गृहे गृहे निवसति लक्ष्मीर्नारायणाज्ञया ।। ५ ।।
लज्जाशीला विनीताश्च आधिव्याधिविवर्जिताः ।।
पितृमातृरताः सत्यवादिनो वैष्णवा जनाः ।। ६ ।।
न चात्रावैष्णवः कश्चिन्नास्तिको वापि वर्तते ।।

सर्वे परहितास्तत्र न लुब्धा न शठाः खलाः ।। ७ ।।
दीर्घायुषस्तत्र जनाः स्त्रियश्च पतिदेवताः ।।
सुशीला धर्मशीलाश्च त्रपाचारित्रभूषिताः ।। ८ ।।
रूपयौवनगर्वाढ्याः सर्वालंकारभूषिताः ।।
कुलशीलवयोवृत्तानुरूपाचारचंचवः ।। ९ ।।
स्वकर्मनिरतास्तत्र प्रजारक्षणदीक्षिताः ।।
क्षत्रिया दानशौंडाश्च शस्त्रशास्त्रविशारदाः ।। 2.2.6.१० ।।
यजंते क्रतुभिः सर्वे सततं भूरिदक्षिणैः ।।
दीप्यंते चित्तयो येषां यूपाः कांचनभूषिताः ।। ११ ।।
येषां गृहेष्वतिथयः कामनाधिकपूजिताः ।।
वैश्याश्च कृषि वाणिज्यगोरक्षावृत्तिसंस्थिताः ।। १२ ।।
देवान्गुरून्द्विजान्भक्त्या प्रीणयंति धनैरपि ।।
एकस्य द्वारि यातोऽर्थी न गच्छेदन्यवेश्मनि ।। १३ ।।
गीतकाव्यकलाशिल्पकुशलाः प्रियवादिनः ।।

शूद्राश्च धार्मिकास्तत्र स्नानदानक्रियारताः ।। १४ ।।

कर्मणा मनसा वाचा धनैश्च द्विजसेवकाः ।।
येऽन्ये संकरजातास्ते स्वेस्वे धर्मे प्रतिष्ठिताः ।। १५ ।।
न विपर्यंति ऋतवो नाकाले वर्षते घनः ।।
न सस्यहानिर्न मरुत्क्षुन्न पीडयति प्रजाः ।। १६ ।।
दुर्भिक्षमरके नात्र राष्ट्रभंगः प्रजायते ।।
नालभ्यं तत्र वस्त्वस्ति यत्किंचित्पृथिवीगतम् ।। १७ ।।
एवं सर्वगुणैर्युक्तो नानाद्रुमलताकुलः ।।
अर्जुनाशोकपुन्नाग तालहिंतालशालकैः ।। १८ ।।
प्राचीनामलकैर्लोध्रैर्बकुलैर्नागकेशरैः ।।
नारिकेलैः प्रियालैश्च सरलैर्देवदारुभिः ।। ।। १९ ।।
धवैश्च खदिरैर्बिल्वैः पनसैश्च कपित्थकैः ।।
चंपकैः कर्णिकारैश्च कोविदारैः सपाटलैः ।। 2.2.6.२० ।।
कदंबनिंबनिचुरलरसालामलकैस्तथा ।।
नागरंगैश्च जंबीरैर्नीपकैर्मातुलुंगकैः ।। २१ ।।
मंदारैः पारिजातैश्च न्यग्रोधागुरुचंदनैः ।।

खर्जूराम्रातकैः सिद्धैर्मुचुकुंदैः सकिंशुकैः ।। २२ ।।
तिंदुकैः सप्तपर्णैश्च अश्वत्थैश्च बिभीतकैः ।।
अन्यैश्च विविधैर्वृक्षैः प्रकीर्णः सुमनोहरैः ।। २३ ।।
मालतीकुंदबाणैश्च करवीरैः सितेतरैः ।।
केतकीवनषंडैश्च अतिमुक्तैः सकुब्जकैः ।। २४ ।।
एलालवंगकंकोलदाडिमैर्बीजपूरकैः ।।
श्रेणीकृतैः पूगवनैरुद्यानैः शतशो वृतः ।। २५ ।।
नानाद्रुमलताकीर्णः पर्वतैः सिंधुर्भिर्वृतः ।।
स एष देशप्रवर उत्कलाख्यो द्विजोत्तमाः ।। २६ ।।
ऋषिकुल्यां समासाद्य दक्षिणोदधिगामिनीम् ।।
स्वर्णरेखामहानद्योर्मध्ये देशः प्रतिष्ठितः ।। २७ ।।
सन्त्यत्र पुण्यायतने क्षेत्राणि सुबहुन्यपि ।।
पूर्वं वस्तीर्थयात्रायां वर्णितानि मया द्विजाः ।।
भूस्वर्गः सांप्रतं ह्येष कथितः पुरुषोत्तमः ।। २८ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्य ओढ्रदेशवर्णनं नाम षष्ठोऽध्यायः ।। ६ ।।

Roman transliteration

|| munaya ūcuḥ || ||
kasmindeśe dvijaśreṣṭha tatkṣetraṃ puruṣottamam ||
yatra nārāyaṇaḥ sākṣāddārurūpī prakāśate || 1 ||
|| jaimini ruvāca || ||
utkalonāma deśo'sti khyātaḥ paramapāvanaḥ ||

yatra tīrthānyanekāni puṇyānyāyatanāni ca ||2||
dakṣiṇasyodadhestīre sa tu deśaḥ pratiṣṭhitaḥ ||
yatra sthitā vai puruṣāḥ sadācāranidarśanāḥ || 3 ||
vṛttādhyayanasaṃpannā yajvāno yatra bhūsurāḥ ||
sṛṣṭyādau kratavo vedā vedaśāstrapravartakāḥ ||4|||
aṣṭādaśānāṃ vidyānāṃ nidhānaṃ saṃprakīrtitam ||
gṛhe gṛhe nivasati lakṣmīrnārāyaṇājñayā || 5 ||
lajjāśīlā vinītāśca ādhivyādhivivarjitāḥ ||
pitṛmātṛratāḥ satyavādino vaiṣṇavā janāḥ || 6 ||
na cātrāvaiṣṇavaḥ kaścinnāstiko vāpi vartate ||

sarve parahitāstatra na lubdhā na śaṭhāḥ khalāḥ || 7 ||
dīrghāyuṣastatra janāḥ striyaśca patidevatāḥ ||
suśīlā dharmaśīlāśca trapācāritrabhūṣitāḥ || 8 ||
rūpayauvanagarvāḍhyāḥ sarvālaṃkārabhūṣitāḥ ||
kulaśīlavayovṛttānurūpācāracaṃcavaḥ || 9 ||
svakarmaniratāstatra prajārakṣaṇadīkṣitāḥ ||
kṣatriyā dānaśauṃḍāśca śastraśāstraviśāradāḥ || 2.2.6.10 ||
yajaṃte kratubhiḥ sarve satataṃ bhūridakṣiṇaiḥ ||
dīpyaṃte cittayo yeṣāṃ yūpāḥ kāṃcanabhūṣitāḥ || 11 ||
yeṣāṃ gṛheṣvatithayaḥ kāmanādhikapūjitāḥ ||
vaiśyāśca kṛṣi vāṇijyagorakṣāvṛttisaṃsthitāḥ || 12 ||
devāngurūndvijānbhaktyā prīṇayaṃti dhanairapi ||
ekasya dvāri yāto'rthī na gacchedanyaveśmani || 13 ||
gītakāvyakalāśilpakuśalāḥ priyavādinaḥ ||
śūdrāśca dhārmikāstatra snānadānakriyāratāḥ || 14 ||

karmaṇā manasā vācā dhanaiśca dvijasevakāḥ ||
ye'nye saṃkarajātāste svesve dharme pratiṣṭhitāḥ || 15 ||
na viparyaṃti ṛtavo nākāle varṣate ghanaḥ ||
na sasyahānirna marutkṣunna pīḍayati prajāḥ || 16 ||
durbhikṣamarake nātra rāṣṭrabhaṃgaḥ prajāyate ||
nālabhyaṃ tatra vastvasti yatkiṃcitpṛthivīgatam || 17 ||
evaṃ sarvaguṇairyukto nānādrumalatākulaḥ ||
arjunāśokapunnāga tālahiṃtālaśālakaiḥ || 18 ||
prācīnāmalakairlodhrairbakulairnāgakeśaraiḥ ||
nārikelaiḥ priyālaiśca saralairdevadārubhiḥ || || 19 ||
dhavaiśca khadirairbilvaiḥ panasaiśca kapitthakaiḥ ||
caṃpakaiḥ karṇikāraiśca kovidāraiḥ sapāṭalaiḥ || 2.2.6.20 ||
kadaṃbaniṃbanicuralarasālāmalakaistathā ||
nāgaraṃgaiśca jaṃbīrairnīpakairmātuluṃgakaiḥ || 21 ||
maṃdāraiḥ pārijātaiśca nyagrodhāgurucaṃdanaiḥ ||

kharjūrāmrātakaiḥ siddhairmucukuṃdaiḥ sakiṃśukaiḥ || 22 ||
tiṃdukaiḥ saptaparṇaiśca aśvatthaiśca bibhītakaiḥ ||
anyaiśca vividhairvṛkṣaiḥ prakīrṇaḥ sumanoharaiḥ || 23 ||
mālatīkuṃdabāṇaiśca karavīraiḥ sitetaraiḥ ||
ketakīvanaṣaṃḍaiśca atimuktaiḥ sakubjakaiḥ || 24 ||
elālavaṃgakaṃkoladāḍimairbījapūrakaiḥ ||
śreṇīkṛtaiḥ pūgavanairudyānaiḥ śataśo vṛtaḥ || 25 ||
nānādrumalatākīrṇaḥ parvataiḥ siṃdhurbhirvṛtaḥ ||
sa eṣa deśapravara utkalākhyo dvijottamāḥ || 26 ||
ṛṣikulyāṃ samāsādya dakṣiṇodadhigāminīm ||

svarṇarekhāmahānadyormadhye deśaḥ pratiṣṭhitaḥ || 27 ||
santyatra puṇyāyatane kṣetrāṇi subahūnyapi ||
pūrvaṃ vastīrthayātrāyāṃ varṇitāni mayā dvijāḥ ||
bhūsvargaḥ sāṃpratam hyeṣa kathitaḥ puruṣottamaḥ || 28 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmya oḍhradeśavarṇanaṃ nāma ṣaṣṭho'dhyāyaḥ || 6 ||

English translation

Note: Utkala is a part of modem Orissa . According to our text (vv 27-28 in this Chapter) the country Utkala was situated between the Southern Sea (The Bay of Bengal) and the river Ṛṣikulyā ; on the other side it extended from Mahānadī to the river Suvarṇarekhā . According to BmP 47.7 Utkala and Kaliṅga were separate. In Purāṇic age the names Utkala or Oḍra were mostly used for Puri region. Strangely enough, Utkala and Oḍra are not included in the 72 countries of Kaumārikā Khaṇḍa of the SkP unless we presume Oḍḍiānā [Oḍḍiyāṇa] in the list is Oḍra.—This chapter depicts Utkala as heaven on the earth (Bhūsvarga).

The sages enquired :

1. In which land is that holy spot Puruṣottama , O excellent Brāhmaṇa , where Nārāyaṇa reveals himself directly in the form of a wooden idol?

Jaimini said :

2. There is a land named Utkala. It is famous and is very sacred. There are many Tīrthas and holy shrines there.

3. The land is situated on the shore of the Southern Sea. The persons living there are models of good conduct.

4-6, The Brāhmaṇas there are given to good behaviour and the study of the Vedas . They perform Yajñas . Ever since the beginning of the creation there have been Vedas and expounders of Vedas and Śāstras (sacred literature). This land is glorified as the home of eighteen Vidyās (lores). At the behest of Nārāyaṇa Lakṣmī dwells in every house (there). The people are by nature shy and humble. They are free from mental agony and physical ailments. They are devoted to their parents. They are truthful in speech and are followers of Viṣṇu .

7. There is no one here who is not a devotee of Viṣṇu. There is no atheist here. All the people are ever ready to bring about the welfare of others. No one is greedy, knavish or wicked.

8. All the people are long-lived. Women consider their husbands gods. They are well-behaved and righteous and they are well-adorned with bashfulness and charity.

9. They have pride in their beauty and youthfulness. They adorn themselves with all kinds of ornaments. They are great experts in the conduct of life, befitting their nobility, chastity, age and decency.

10. The Kṣatriyas there are devoted to their duties. They are scrupulously engaged in protecting the subjects. They are liberal in charitable gifts. They are well-versed in the use of weapons and learning sacred treatises.

11-13. All of them always perform Yajñas with plenty of monetary gifts. Their sacrificial altars have the sacred posts decorated with gold. In their homes guests are worshipped far beyond their expectations. The Vaiśyas are engaged in such activities as agriculture, trade and breeding cattle. They please and propitiate with devotion and also plenty of wealth Devas , preceptors and Brāhmaṇas. If any suppliant goes to any house, he has no need to go to any other house.

14. They are experts in music, poetry, arts and crafts. They are pleasing in speech. The Śūdras there are virtuous and engaged in holy baths, charitable gifts and other pious activities.

15. They serve Brāhmaṇas, Kṣatriyas and Vaiśyas, physically, mentally, verbally and by means of wealth. Persons of mixed castes too are well-established in their respective duties.

16. The seasons do not have any vagaries; the clouds do not shower untimely. There is no damage to plants and vegetation. There is no desert land. Hunger does not afflict the subjects.

17. There is neither famine nor any epidemic (in the land). There is no split or division in the realm. There is no object not available there, if at all it exists on the earth.

18-26. This land is full of all good qualities and different kinds of trees and creepers, viz. Arjuna , Aśoka , Punnāga (Calophyllum inophyllum), Tāla (Palmyra), Hintāla (Phoenix tree), Śāla (Sal tree), Prācīnāmalaka (Flacourtia cataphracta), Lodhra (Svamplocos racemosa), Bakulas , Nāgakesaras , Coconut Palms, Priyālas , Saralas , Himālayan cedars, Dhavas , Calectu, Marmelos, Jack-fruits, Wood Apples, Caṃpakas , Karṇikāras , Kovidāras , Pāṭalas , Kadambas , Margosa , Niculas , Mangoes, Embylic myrobalans, Oranges, Citrons, Nīpakas, Pomegranates, flowering plants of various varieties such as Mandāra , Pārijāta etc., Holy Fig Trees, Agallochum, Sandal trees, Kharjūras (Date Palms), Āmrātakas , Siddhas , Mucakundas (Pterospermunt acerifolium), Kiṃśukas , Tindukas , Saptaparṇas , Aśvatthas , Bibhītakas and various other trees of very charming nature.

There are Mālatīs , Kundas , Bāṇas , Black Karavīras , Ketakīs , Atimuktas , Kubjas , Cardamom, Lavaṅga (cloves), Kaṃkolas , Dāḍimas , Bījapūrakas etc. There are rows of areca-palms and many hundreds of parks and gardens. The land is surrounded by mountains and rivers. This excellent land, O brilliant Brāhmaṇas, is named Utkala.

27-28. This land is situated between Svarṇarekhā and Mahānadī reaching as far as Ṛṣikulyā that falls into the Southern Sea. In this holy spot there are many excellent shrines and sacred temples. Formerly they have been described to you, O Brāhmaṇas, in the course of the pilgrimage by me. This land of Puruṣottama is said to be now Bhūsvarga (‘Heaven on the Earth’).

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 7

The Story of Indradyumna

Chapter 47 of 221 · 87 detected Sanskrit verse markers

Sanskrit

।। मुनय ऊचुः ।। ।।
कस्मिन्युगे स तु नृप इन्द्रद्युम्नोऽभवन्मुने ।।
कस्मिन्देशेऽस्य नगरं कथं वा पुरुषोत्तमम् ।। ।। १ ।।
गत्वा च विष्णोः प्रतिमां कारयामास वा कथम् ।।
एतत्सर्वं विस्तरतः कथयस्व महामुने ।। २ ।।
याथातथ्येन सर्वज्ञ परं कौतूहलं हि नः ।। ३ ।।
।। जैमिनिरुवाच ।। ।।
साधु साधु द्विजश्रेष्ठा यत्पृच्छध्वं पुरातनम् ।।
सर्वपापहरं पुण्यं भुक्तिमुक्तिप्रदं शुभम् ।। ।। ४ ।।
चरितं तस्य वक्ष्यामि तथावृत्तं कृते युगे ।।
शृणुध्वं मुनयः सर्वे सावधाना जितेन्द्रियाः ।। ५ ।।
आसीत्कृतयुगे विप्रा इन्द्रद्युम्नो महा नृपः ।।
सूर्यवंशे स धर्मात्मा स्रष्टुः पंचमपूरुषः ।। ६ ।।
सत्यवादी सदाचारोऽवदातः सात्त्विकाग्रणीः ।।
न्यायात्सदा पालयति प्रजाः स्वा इव स प्रजाः ।। ७ ।।

अध्यात्मविज्ञानशौंडः शूरः संग्रामवर्द्धनः ।।
सदोद्यतः सदा विप्रपूजकः पितृभक्तिमान् ।। ८ ।।
अष्टादशसु विद्यासु बृहस्पतिरिवापरः ।।
ऐश्वर्येण सुराधीशः कुबेरः कोषसंचये ।। ९ ।।
रूपवान्सुभगः शीली दाता भोक्ता प्रियंवदः ।।
यष्टा समस्तयज्ञानां ब्रह्मण्यः सत्यसंगरः ।। 2.2.7.१० ।।
वल्लभो नरनारीणां पौर्णमास्यां यथा शशी ।।
आदित्य इव दुष्प्रेक्ष्यः शत्रुपक्षक्षयंकरः ।। ११ ।।
वैष्णवः सत्य संपन्नो जितक्रोधो जितेंद्रियः ।।
राजसूयं क्रतुवरं वाजिमेधसहस्रकम् ।। १२ ।।
इयाज परमः श्रीमान्मुमुक्षुर्धर्मतत्परः ।।
एवं सर्वगुणोपेतः स पृथ्वीं पालयन्नृपः ।। १३ ।।
अवंतींनाम नगरीं मालवे भुवि विश्रुताम् ।।
उवास सर्वरत्नाढ्यां द्वितीयाममरावतीम् ।। १४ ।।

तत्र स्थितो नरपतिर्विष्णौ भक्तिमनुत्तमाम् ।।

चकार मनसा वाचा कर्मणा परमाद्भुताम् ।। १५ ।।
एवं प्रवर्तमानोऽसौ कदाचिच्छ्रीपतेर्विभोः ।।
पूजासमयमासाद्य देवार्चनगृहांतरे ।। १६ ।।
विद्वद्भिः कविभिश्चैव तीर्थयात्राप्रसिद्धिभिः ।।
दैवज्ञैः श्रोत्रियैः सार्द्धं पुरोहितमवस्थितम् ।। १७ ।।
आदृतो व्याजहारेद ज्ञायतां क्षेत्रमुत्तमम् ।।
यत्र साक्षाज्जगन्नाथं पश्यामोऽनेन चक्षुषा ।। १८ ।।
एवमुक्तो नृपाग्र्येण वैष्णवेन पुरोहितः ।।
तीर्थयातृव्रजं पश्यन्नुवाच प्रश्रितं वचः ।। १९ ।।
भोभोस्तीर्थाटनव्यग्रा धार्मिकास्तीर्थकोविदाः ।।
यदादिशति देवोऽयं युष्माभिस्तच्छ्रुतं किल ।। 2.2.7.२० ।।
विज्ञाय तस्याभिप्रायं कश्चित्सुबहुतीर्थगः ।।
उवाच वाग्मी राजानं बद्धांजलिपुटं मुदा ।।२१।।
राजन्ननेकतीर्थानि व्यचारिषमहं प्रभो ।।
आशैशवात्क्षितितले श्रुतान्यन्यैस्तु यानि वै ।। २२ ।।

ओढ्रदेश इति ख्यातो वर्षे भारतसंज्ञिते ।।
दक्षिणस्योदधेस्तीरे क्षेत्रं श्रीपुरुषोत्तमम् ।। २३ ।।
यत्र नीलगिरिर्नाम समंतात्काननावृतः।।
तस्योत्संगे कल्पवृक्षः समंतात्क्रोशसंमितः ।। २४ ।।
तस्य छायां समाक्रम्य ब्रह्महत्यां व्यपोहति ।।
तस्य पश्चाद्दिशि ख्यातं कुंडं रौहिणसंज्ञितम् ।। ।। २५ ।।
तत्पूर्णं कारणांभोभिः स्पर्शनादेव मुक्तिदम् ।।
तस्य प्राक्तटमास्थाय नीलेंद्रमणिनिर्मिता ।। २६ ।।
तनुः श्रीवासुदेवस्य साक्षान्मुक्तिप्रदायिनी ।।
तत्र कुंडे तु यः स्नात्वा दृष्ट्वा तु पुरुषोत्तमम् ।। २७ ।।
अश्वमेधसहस्रस्य फलं प्राप्य विमुच्यते ।।
तत्रास्त आश्रमश्रेष्ठः ख्यातः शबरदीपकः ।। २८ ।।
पश्चिमस्यां दिशि विभोर्वेष्टितः शबरालयैः ।।
यस्मादेकपदीमार्गो येन विष्णवालयं व्रजेत् ।। २९ ।।
यत्र साक्षाज्जगन्नाथः शंखचक्रगदाधरः ।।

जंतूनां दर्शनान्मुक्तिं यो ददाति कृपानिधिः ।। 2.2.7.३० ।।
तत्रोषितं मया राजन्वर्षं श्रीपुरुषोत्तमे ।।
तुष्ट्यर्थं देवदेवस्य व्रतिना वनवासिना ।। ३१ ।।
प्रतिरात्रं भगवतो दर्शनाय दिवौकसाम् ।।
आगतानां महाराज दिव्यगंधो ह्यमानुषः ।। ३२ ।।
नानास्तुतिवचःकल्पपुष्पवृष्टिश्च लभ्यते।।
महिमैष न कुत्रापि विष्णोः स्थाने प्रकाशते ।। ३३ ।।

पौराणिकी प्रवृत्तिश्च श्रुता तत्र महीपते ।।
वायसो माधवं दृष्ट्वा तिर्यग्देहोऽपि मुच्यते ।। ३४ ।।
नाधिकारी पुण्यकृत्ये ज्ञानहीनोऽपि पार्थिव ।।
तृषार्त्तो रौहिणे कुंडे जलं पातुं समागतः ।। ३५ ।।
त्यक्त्वा कालवशात्प्राणान्विष्णुसारूप्यमाप्तवान् ।।
अहमासं पुरा मूर्खस्तत्प्रसादात्तु सांप्रतम् ।। ३६ ।।
अष्टादशसु विद्यासु शेषो वा स्यान्ममापरः ।।
मतिश्च निर्मला जाता विष्णोः पश्यामि नापरम् ।। ३७ ।।

त्वं यस्माद्विष्णुभक्तोऽसि सततं च दृढव्रतः ।।
अतस्तवोपदेशार्थमागतोऽहं तवांतिकम् ।। ३८ ।।
नो धनं न च भूमिं च त्वत्तः संप्रार्थ्यतेऽधुना ।।
व्यलीकमेतन्मा बुद्ध्वा तत्रस्थं श्रीधरं भज ।। ३९ ।।
एवमुक्त्वा तु जटिलः सर्वेषां पश्यतां तदा ।।
अंतर्द्धानं जगामाशु राजा परमविस्मयम् ।। 2.2.7.४० ।।
अवाप्य व्याकुलमतिः कथं मे निर्वहेदिति ।।
पुरोहितमुवाचेदं तस्यैवार्थस्य साधने ।। ४१ ।।
।। इन्द्रद्युम्न उवाच ।। ।।
अमानुषमिदं वृत्तं श्रुत्वेदानीममानुषात् ।।
बुद्धिस्त्वरयते तत्र यत्रास्तेऽसौ गदाधरः ।। ४२ ।।
मम धर्मार्थकामा हि त्वदायत्ता द्विजोत्तम ।।
अविरुद्धास्त्वत्प्रसादात्त्रिवर्गः साधितो मया ।। ४३ ।।
इदानीं चेद्विजश्रेष्ठ त्वमत्रार्थे गमिष्यसि ।।
चतुर्वर्गस्तु संपूर्णः प्राप्तः स्यात्सांप्रतं मया ।। ४४ ।।

।। पुरोहित उवाच ।। ।।
बाढमेतत्करिष्यामि यथा द्रक्ष्यसि केशवम् ।।
वर्माच्छादितचक्षुर्भ्यां साक्षान्मुक्तिप्रदं विभुम् ।। ४५ ।।
एवमत्र यतिष्यामि तत्र सर्वे यथा वयम् ।।
वत्स्यामः ससहायाश्च क्षेत्रे श्रीपुरुषोत्तमे ।।४६।।
साफल्यं किमतो राजञ्जन्मिनो जन्मनो भवेत् ।।
पुरुषं तमसः पारं साक्षाद्द्रक्ष्यसि माधवम् ।। ४७ ।।
भ्राता विद्यापतिर्नाम कनीयान्मे व्रजिष्यति ।।
देशभ्रमणशीलैश्च चारैः सह तवाधुना ।। ४८ ।।
तत्र गत्वा जगन्नाथं दृष्ट्वा स हि गिरौ यथा ।।
कंटकावाससंस्थानं भूप्रदेशं प्रमीय च ।। ।। ४९ ।।
तूर्णं प्रवृत्तिमानेता श्रेयोऽस्माकं भविष्यति ।।
तस्य तद्वचनं श्रुत्वा राजा पुनरुवाच ह ।। 2.2.7.५० ।।
।। इन्द्रद्युम्न उवाच ।। ।।
साधु ब्रह्मन्समाधाय व्यवसायो विचारितः ।।

अहं प्रथमतोप्येतच्छ्रुत्वैव कृतनिश्चयः ।। ५१ ।।
तत्र क्षेत्रे भगवतः सन्निधौ निवसाम्यहम् ।।
तद्गच्छतु तव भ्राता यथेष्टं साधयिष्यति ।। ५२ ।।
इत्युक्त्वांतःपुरं राजा प्रविवेश मुदान्वितः ।।
पुरोहितोऽपि तान्सर्वान्यथावदनुपूर्वशः ।।५३।।
राजाज्ञया पूजयित्वा प्राहिणोत्स्वं स्वमाश्रमम् ।।
भ्रातरं सुमुहुर्ते च दैवज्ञकृतनिश्चये ।। ५४ ।।
प्रस्थापयामास तदा कृतस्वस्त्ययनं द्विजैः ।।
अपसर्पैः प्रत्ययिकैः पुष्पस्यन्दनमास्थितः ।। ५५ ।।
ततः संप्रस्थितो विप्राः स तु विद्यापतिर्द्विजः ।।
मनसा चिन्तयामास मध्ये स्यन्दनमास्थितः ।। ५६ ।।
अहो मे सफलं जन्म सुकल्या शर्वरी च मे ।।
द्रक्ष्यामि यद्भगवतो मुखपद्ममघापहम् ।। ५७ ।।
श्रवणाद्यैरुपायैर्यं यतमाना अहर्निशम् ।।
पश्यंति यतयः चेतः पुंडरीके व्यवस्थितम् ।। ५८ ।।

तमद्य नीलशिखरिशृंगस्थं बिभ्रतं वपुः ।।
वपुःसंबन्धहरणं साक्षाद्द्रक्ष्यामि चक्रिणम् ।। ५९ ।।
श्रुति स्मृतीहासपुराणवाक्यैर्यद्रूपमास्थापयितुं न शक्यम् ।।
तच्छ्रीनिधे रूपमदृष्टपूर्वं दृष्ट्वा तरिष्यामि भवांबुराशिम् ।। 2.2.7.६० ।।
यन्नामसंकीर्तनतस्त्रिवांहः संघः प्रणाशं स्मरतां प्रयाति ।।
तमद्य विश्वेश्वरमप्रमेयं साक्षात्करिष्यामि गिरौ वसन्तम् ।। ६१ ।।
यत्पादपद्माननुसंहितस्य पदेपदे दुःखमुपार्जितस्य ।।
तमः प्रकांडप्रभवं कदाचिन्नात्माश्रितं कर्मभिरेति नाशम् ।। ६२ ।।
आराध्य सूक्ष्मं स्वगुहानिवासं यं पञ्चकोषावृतमात्मसंस्थम् ।।
वेदांतगीराह न चापि वेद वंदे स्वविद्यैकनिवेद्यमाद्यम् ।। ६३ ।।
ब्रह्मांडमालाकलितानुरोमं सहस्रमूर्द्धांघ्रिदृशं पुराणम् ।।
निःश्वासवातोत्थित वेदराशिं सर्वप्रपंचेशमहं प्रपद्ये ।। ६४ ।।
यन्मायया निर्मितकूटमेतत्सृष्टिक्षयस्थानविलासि रूपम् ।।
निरूपितारोपितहेयरूपस्वरूपहीनं प्रणवस्वरूपम् ।। ६५ ।।
तिर्यक्तृषाशांतिनिमित्ततोऽपि यदृच्छया यत्सविधं प्रयातः ।।

देहेन तेनैव सरूपमुक्तिमवाप तं दृष्टिपथं करिष्ये ।। ६६ ।।
अहो अहो मे खलु भाग्यशंसी यत्कोटिजन्मार्जितपुण्य एकः ।।
समुत्थितो मे खलु चर्मदृग्भ्यां विलोकयिष्ये जगदादिकंदम् ।। ६७ ।।
इत्थं संचिन्तयन्विप्रः प्रहृष्टेनांतरात्मना ।।
अतीतं बहुमध्वानं नाबुध्यद्रथवेगतः ।। ६८ ।।
दिनमध्ये व्यतिक्रांते लंबिते बहुवासरे ।।
वर्त्मन्यदृश्यताग्रे तु देशो भुवनमंडनः ।। ६९ ।।
ओढ्रसंज्ञस्तु भो विप्राः क्षितिमंडलपावनः ।।
इत्थं पश्यन्वनांतानि गिरिदुर्गाश्च मार्गगान् ।।

सूर्यास्तमनवेलायां महानद्यास्तटेऽभवत् ।। 2.2.7.७० ।।
अवरुह्य रथाद्विप्रः कृत्वा चाह्निकमादृतः ।।
उपास्य पश्चिमां सन्ध्यां दध्यौ स मधुसूदनम्।। ७१ ।।
रथपृष्ठे स्थितो रात्रिं गमयित्वा त्वरान्वितः ।।
महानदीं समुत्तीर्य प्रातःकृत्यं समाप्य सः ।। ७२ ।।
चिंतयन्नेव गोविंदं प्रतस्थे रथमास्थितः ।।

पश्यन्भगवतो मार्गं श्रोत्रियाणां हि यज्वनाम् ।। ७३ ।।
वह्निवर्चस्विनां विप्रा ग्रामान्पूगैरलंकृतान् ।।
विलंघ्यैकाम्रकवनं यावदायाति स द्विजः ।। ७४ ।।
शंखचक्रगदापद्मधारिणो ददृशे जनान् ।।
जन्मांतरितमात्मानं बुबुधे दिव्यरूपिणम् ।। ७५ ।।
अवरुह्य रथात्तूर्णं साष्टांगं प्रणिपत्य च ।।
हर्षाश्रुपूर्णनयनो नान्यत्किंचिदपश्यत ।। ७६ ।।
केवलं मनसा विष्णुं पश्यन्बाह्ये च भो द्विजाः ।।
एवं व्रजन्यदा विप्रो ध्यायन्पश्यन्स्तुवन्हरिम् ।। ७७ ।।
अपश्यत्काननाकीर्णं कल्पन्यग्रोधभूषितम् ।।
नीलाचलं लिखंतं खं पश्यतां पापनाशनम् ।। ७८ ।।
अत्यद्भुतं निवसंति साक्षात्तनुभृतो हरेः।।
उपत्यकायामारूढः समंतान्मार्गयन्द्विजः।।७९।।
मार्गं न लेभे विप्रोऽसौ मुकुंदालोकनोत्सुकः।।
असुप्यत ततो भूमौ कुशानास्तीर्य वाग्यतः।।2.2.7.८०।।

दर्शने तस्य देवस्य तमेव शरणं ययौ।।
ततः शुश्राव वचनं गिरेः पश्चादमानुषम्।।८१।।
भगवद्भक्तिविषयं संलापं कुर्वतां मिथः।।
ततो विद्यापतिर्हृष्टोऽनुसरंस्तं जगाम वै।।८२।।
ददर्श शबरागारैर्वेष्टितं परितो द्विजाः।।
क्षेत्रस्य द्वीपसंस्थानं ख्यातं शबरद्वीपकम्।।८३।।
तत्र गत्वा शनैर्विप्रः प्रविश्य विनयान्वितः।।
ददर्श विष्णुभक्तांस्ताञ्छंखचक्रगदाधरान्।।८४।।
प्रणम्य शिरसा विप्रस्तस्थौ बद्धांजलिस्तदा ।।
ततोविश्वावसुर्नाम शबरः पलितांगकः ।। ८५ ।।
अवसाय हरेः पूजां पूजाशेषोपशोभितः ।।
संप्राप्तो गिरिमध्यात्तु तस्मिन्नेव क्षणे द्विजाः।।८६।।
आलोक्य तं द्विजो हर्षमुपयातो व्यचिंतयत्।।
एष प्राप्तो हरेः स्थानाच्छ्वांतो निर्माल्यभूषितः।।८७।।
वैष्णवाग्र्य इतो वार्तां विष्णोः प्राप्स्यामि दुर्लभाम्।।

चिंतयन्नेव विप्रोऽसौ शबरेणाभ्यभाषत।।८८।।
।।शबर उवाच।।

कुतः समागतो विप्र काननांतं सुदुस्तरम्।।
क्षुत्तृड्भिरतिश्रांतश्च सुखमत्रास्यतां चिरम्।।८९।।
पाद्यमासनमर्घं च दत्त्वा विश्वावसुर्द्विजम्।।
उवाच प्रश्रयगिरा प्रस्तुतं प्रतिपादयन्।। 2.2.7.९० ।।
फलैः पाकेन वा विप्र प्राणयात्रा भवेत्तव ।।
यत्तुभ्यं रोचते तद्वै दीयतेऽत्र मया द्विज ।। ९१ ।।
भाग्यं ममाद्य भगवञ्जीवितं सफलं च मे ।।
प्राप्तोऽसि मद्गृहं विप्र साक्षाद्विष्णुरिवापरः ।। ९२ ।।
इति ब्रुवाणं शबरं प्रोवाच द्विजपुंगवः ।।
न मे फलैर्न पाकेन कार्यं वैष्णवपुंगव ।। ९३ ।।
यदर्थमागतं दूरात्साधो तत्सफलं कुरु ।।
इन्द्रद्युम्नस्य नृपतेरवंतिपुरवासिनः ।। ९४ ।।
पुरोहितोऽहं संप्राप्तो विष्णोर्दर्शनलालसः ।।

राज्ञाग्रे तैर्थिकानां हि समाजावसरे श्रुतम् ।। ९५ ।।
तीर्थक्षेत्रप्रसंगेन केनचित्प्रस्तुतं तदा ।।
तथा निवेदितं क्षेत्रं राजाग्रे जटिलेन वै ।। ९६ ।।
आनुपूर्व्याच्च तत्सर्वं कथयामास स द्विजः ।।
एतदर्थमहं साधो राज्ञा चोत्कण्ठितेन वै ।। ९७ ।।
प्रेषितोऽहं हरिं द्रष्टुमत्रस्थं नीलमाधवम् ।।
दृष्ट्वा यावन्नरपतेर्वार्त्तां नेष्यामि सोऽप्यहम् ।। ९८ ।।
निराहारो ध्रुवं साधो तन्मां विष्णुं प्रदर्शय ।। ९९ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे सप्तमोऽध्यायः ।। ७ ।। ।।

Roman transliteration

|| munaya ūcuḥ || ||
kasminyuge sa tu nṛpa indradyumno'bhavanmune ||
kasmindeśe'sya nagaraṃ kathaṃ vā puruṣottamam || || 1 ||
gatvā ca viṣṇoḥ pratimāṃ kārayāmāsa vā katham ||
etatsarvaṃ vistarataḥ kathayasva mahāmune || 2 ||
yāthātathyena sarvajña paraṃ kautṛhalaṃ hi naḥ || 3 ||
|| jaiminiruvāca || ||
sādhu sādhu dvijaśreṣṭhā yatpṛcchadhvaṃ purātanam ||
sarvapāpaharaṃ puṇyaṃ bhuktimuktipradaṃ śubham || || 4 ||
caritaṃ tasya vakṣyāmi tathāvṛttaṃ kṛte yuge ||
śṛṇudhvaṃ munayaḥ sarve sāvadhānā jitendriyāḥ || 5 ||
āsītkṛtayuge viprā indradyumno mahā nṛpaḥ ||
sūryavaṃśe sa dharmātmā sraṣṭuḥ paṃcamapūruṣaḥ || 6 ||
satyavādī sadācāro'vadātaḥ sāttvikāgraṇīḥ ||
nyāyātsadā pālayati prajāḥ svā iva sa prajāḥ || 7 ||

adhyātmavijjñānaśauṃḍaḥ śūraḥ saṃgrāmavarddhanaḥ ||
sadodyataḥ sadā viprapūjakaḥ pitṛbhaktimān || 8 ||

aṣṭādaśasu vidyāsu bṛhaspatirivāparaḥ ||
aiśvaryeṇa surādhīśaḥ kuberaḥ koṣasaṃcaye || 9 ||
rūpavānsubhagaḥ śīlī dātā bhoktā priyaṃvadaḥ ||
yaṣṭā samastayajñānāṃ brahmaṇyaḥ satyasaṃgaraḥ || 2.2.7.10 ||
vallabho naranārīṇāṃ paurṇamāsyāṃ yathā śaśī ||
āditya iva duṣprekṣyaḥ śatrupakṣakṣayaṃkaraḥ || 11 ||
vaiṣṇavaḥ satya saṃpanno jitakrodho jiteṃdriyaḥ ||
rājasūyaṃ kratuvaraṃ vājimedhasahasrakam || 12 ||
iyāja paramaḥ śrīmānmumukṣurdharmatatparaḥ ||
evaṃ sarvaguṇopetaḥ sa pṛthvīṃ pālayannṛpaḥ || 13 ||
avaṃtīṃnāma nagarīṃ mālave bhuvi viśrutām ||
uvāsa sarvaratnāḍhyāṃ dvitīyāmamarāvatīm || 14 ||
tatra sthito narapatirviṣṇau bhaktimanuttamām ||

cakāra manasā vācā karmaṇā paramādbhutām || 15 ||
evaṃ pravartamāno'sau kadācicchrīpatervibhoḥ ||
pūjāsamayamāsādya devārcanagṛhāṃtare || 16 ||
vidvadbhiḥ kavibhiścaiva tīrthayātrāprasiddhibhiḥ ||
daivajñaiḥ śrotriyaiḥ sārddhaṃ purohitamavasthitam || 17 ||
ādṛto vyājahāreda jñāyatāṃ kṣetramuttamam ||
yatra sākṣājjagannāthaṃ paśyāmo'nena cakṣuṣā || 18 ||
evamukto nṛpāgryeṇa vaiṣṇavena purohitaḥ ||
tīrthayātṛvrajaṃ paśyannuvāca praśritaṃ vacaḥ || 19 ||
bhobhostīrthāṭanavyagrā dhārmikāstīrthakovidāḥ ||
yadādiśati devo'yaṃ yuṣmābhistacchrutaṃ kila || 2.2.7.20 ||
vijñāya tasyābhiprāyaṃ kaścitsubahutīrthagaḥ ||
uvāca vāggmī rājānaṃ baddhāṃjaliputaṃ mudā ||21||
rājannanekatīrthāni vyacārīṣamahaṃ prabho ||
āśaiśavātkṣititale śrutānyanyaistu yāni vai || 22 ||

oḍhradeśa iti khyāto varṣe bhāratasaṃjñite ||
dakṣiṇasyodadhestīre kṣetraṃ śrīpuruṣottamam || 23 ||
yatra nīlagirirnāma samaṃtātkānanāvṛtaḥ||
tasyotsaṃge kalpavṛkṣaḥ samaṃtātkrośasaṃmitaḥ || 24 ||
tasya chāyāṃ samākramya brahmahatyāṃ vyapohati ||
tasya paścāddiśi khyātaṃ kuṃḍaṃ rauhiṇasaṃjñitam || || 25 ||
tatpūrṇaṃ kāraṇāṃbhobhiḥ sparśanādeva muktidam ||
tasya prāktaṭamāsthāya nīleṃdramaṇinirmitā || 26 ||
tanuḥ śrīvāsudevasya sākṣānmuktipradāyinī ||
tatra kuṃḍe tu yaḥ snātvā dṛṣṭvā tu puruṣottamam || 27 ||
aśvamedhasahasrasya phalaṃ prāpya vimucyate ||
tatrāsta āśramaśreṣṭhaḥ khyātaḥ śabaradīpakaḥ || 28 ||
paścimasyāṃ diśi vibhorveṣṭitaḥ śabarālayaiḥ ||
yasmādekapadīmārgo yena viṣṇvālayaṃ vrajet || 29 ||
yatra sākṣājjagannāthaḥ śaṃkhacakragadādharaḥ ||

jaṃtūnāṃ darśanānmuktiṃ yo dadāti kṛpānidhiḥ || 2.2.7.30 ||
tatroṣitaṃ mayā rājanvarṣaṃ śrīpuruṣottame ||
tuṣṭyarthaṃ devadevasya vratinā vanavāsinā || 31 ||
pratirātraṃ bhagavato darśanāya divaukasām ||
āgatānāṃ mahārāja divyagaṃdho hyamānuṣaḥ || 32 ||
nānāstutivacaḥkalpapuṣpavṛṣṭiśca labhyate||
mahimaiṣa na kutrāpi viṣṇoḥ sthāne prakāśate || 33 ||

paurāṇikī pravṛttiśca śrutā tatra mahīpate ||
vāyaso mādhavaṃ dṛṣṭvā tiryagdeho'pi mucyate || 34 ||
nādhikārī puṇyakṛtye jñānahīno'pi pārthiva ||
tṛṣārtto rauhiṇe kuṃḍe jalaṃ pātuṃ samāgataḥ || 35 ||
tyaktvā kālavaśātprāṇānviṣṇusārūpyamāptavān ||
ahamāsaṃ purā mūrkhastatprasādāttu sāṃpratam || 36 ||
aṣṭādaśasu vidyāsu śeṣo vā syānmamāparaḥ ||
matiśca nirmalā jātā viṣṇoḥ paśyāmi nāparam || 37 ||

tvaṃ yasmādviṣṇubhakto'si satataṃ ca dṛḍhavrataḥ ||
atastavopadeśārthamāgato'haṃ tavāṃtikam || 38 ||
no dhanaṃ na ca bhūmiṃ ca tvattaḥ saṃprārthyate'dhunā ||
vyalīkametanmā buddhvā tatrasthaṃ śrīdharaṃ bhaja || 39 ||
evamuktvā tu jaṭilaḥ sarveṣāṃ paśyatāṃ tadā ||
aṃtarddhānaṃ jagāmāśu rājā paramavismayam || 2.2.7.40 ||
avāpya vyākulamatiḥ kathaṃ me nirvahediti ||
purohitamuvācedaṃ tasyaivārthasya sādhane || 41 ||
|| indradyumna uvāca || ||
amānuṣamidaṃ vṛttaṃ śrutvedānīmamānuṣāt ||
buddhistvarayate tatra yatrāste'sau gadādharaḥ || 42 ||
mama dharmārthakāmā hi tvadāyattā dvijottama ||
aviruddhāstvatprasādāttrivargaḥ sādhito mayā || 43 ||
idānīṃ ceddvijaśreṣṭha tvamatrārthe gamiṣyasi ||
caturvargastu saṃpūrṇaḥ prāptaḥ syātsāṃpratam mayā || 44 ||

|| purohita uvāca || ||
bāḍhametatkariṣyāmi yathā drakṣyasi keśavam ||
varmācchāditacakṣurbhyāṃ sākṣānmuktipradaṃ vibhum || 45 ||
evamatra yatiṣyāmi tatra sarve yathā vayam ||
vatsyāmaḥ sasahāyāśca kṣetre śrīpuruṣottame ||46||
sāphalyaṃ kimato rājañjanmino janmano bhavet ||
puruṣaṃ tamasaḥ pāraṃ sākṣāddrakṣyasi mādhavam || 47 ||
bhrātā vidyāpatirnāma kanīyānme vrajiṣyati ||
deśabhramaṇaśīlaiśca cāraiḥ saha tavādhunā || 48 ||
tatra gatvā jagannāthaṃ dṛṣṭvā sa hi girau yathā ||
kaṃṭakāvāsasaṃsthānaṃ bhūpradeśaṃ pramīya ca || || 49 ||
tūrṇaṃ pravṛttimānetā śreyo'smākaṃ bhaviṣyati ||
tasya tadvacanaṃ śrutvā rājā punaruvāca ha || 2.2.7.50 ||
|| indradyumna uvāca || ||
sādhu brahmansamādhāya vyavasāyo vicāritaḥ ||

ahaṃ prathamatopyetacchrutvaiva kṛtaniścayaḥ || 51 ||
tatra kṣetre bhagavataḥ sannidhau nivasāmyaham ||
tadgacchatu tava bhrātā yatheṣṭaṃ sādhayiṣyati || 52 ||
ityuktvāṃtaḥpuraṃ rājā praviveśa mudānvitaḥ ||
purohito'pi tānsarvānyathāvadanupūrvaśaḥ ||53||
rājājñayā pūjayitvā prāhiṇotsvaṃ svamāśramam ||
bhrātaraṃ sumuhūrte ca daivajñakṛtaniścaye || 54 ||
prasthāpayāmāsa tadā kṛtasvastyayanaṃ dvijaiḥ ||
apasarpaiḥ pratyayikaiḥ puṣpasyandanamāsthitaḥ || 55 ||
tataḥ saṃprasthito viprāḥ sa tu vidyāpatirdvijaḥ ||
manasā cintayāmāsa madhye syandanamāsthitaḥ || 56 ||
aho me saphalaṃ janma sukalyā śarvarī ca me ||

drakṣyāmi yadbhagavato mukhapadmamaghāpaham || 57 ||
śravaṇādyairupāyairyaṃ yatamānā aharniśam ||
paśyaṃti yatayaḥ cetaḥ puṃḍarīke vyavasthitam || 58 ||

tamadya nīlaśikhariśṛṃgasthaṃ bibhrataṃ vapuḥ ||
vapuḥsaṃbandhaharaṇaṃ sākṣāddrakṣyāmi cakriṇam || 59 ||
śruti smṛtīhāsapurāṇavākyairyadrūpamāsthāpayituṃ na śakyam ||
tacchrīnidhe rūpamadṛṣṭapūrvaṃ dṛṣṭvā tariṣyāmi bhavāṃburāśim || 2.2.7.60 ||
yannāmasaṃkīrtanatastrivāṃhaḥ saṃghaḥ praṇāśaṃ smaratāṃ prayāti ||
tamadya viśveśvaramaprameyaṃ sākṣātkariṣyāmi girau vasantam || 61 ||
yatpādapadmānanusaṃhitasya padepade duḥkhamupārjitasya ||
tamaḥ prakāṃḍaprabhavaṃ kadācinnātmāśritaṃ karmabhireti nāśam || 62 ||
ārādhya sūkṣmaṃ svaguhānivāsaṃ yaṃ pañcakoṣāvṛtamātmasaṃstham ||
vedāṃtagīrāha na cāpi veda vaṃde svavidyaikaniveḍyamādyam || 63 ||
brahmāṃḍamālākalitānuromaṃ sahasramūrddhāṃghridṛśaṃ purāṇam ||
niḥśvāsavātotthita vedarāśiṃ sarvaprapaṃceśamahaṃ prapadye || 64 ||
yanmāyayā nirmitakūṭametatsṛṣṭikṣayasthānavilāsi rūpam ||
nirūpitāropitaheyarūpasvarūpahīnaṃ praṇavasvarūpam || 65 ||
tiryaktṛṣāśāṃtinimittato'pi yadṛcchayā yatsavidhaṃ prayātaḥ ||

dehena tenaiva sarūpamuktimavāpa taṃ dṛṣṭipathaṃ kariṣye || 66 ||
aho aho me khalu bhāgyaśaṃsī yatkoṭijanmārjitapuṇya ekaḥ ||
samutthito me khalu carmadṛgbhyāṃ vilokayiṣye jagadādikaṃdam || 67 ||
itthaṃ saṃcintayanviprah prahṛṣṭenāṃtarātmanā ||
atītaṃ bahumadhvānaṃ nābudhyadrathavegataḥ || 68 ||
dinamadhye vyatikrāṃte laṃbite bahuvāsare ||
vartmanyadṛśyatāgre tu deśo bhuvanamaṃḍanaḥ || 69 ||
oḍhrasaṃjñastu bho viprāḥ kṣitimaṃḍalapāvanaḥ ||
itthaṃ paśyanvanāṃtāni girīdurgāśca mārgagān ||
sūryāstamanavelāyāṃ mahānadyāstaṭe'bhavat || 2.2.7.70 ||
avaruhya rathādviprah kṛtvā cāhnikamādṛtaḥ ||
upāsya paścimāṃ sandhyāṃ dadhyau sa madhusūdanam|| 71 ||
rathaprṣṭhe sthito rātriṃ gamayitvā tvarānvitaḥ ||
mahānadīṃ samuttīrya prātaḥkṛtyaṃ samāpya saḥ || 72 ||
ciṃtayanneva goviṃdaṃ pratasthe rathamāsthitaḥ ||

paśyanbhagavato mārgaṃ śrotriyāṇāṃ hi yajvanām || 73 ||
vahnivarcasvināṃ viprā grāmānpūgairalaṃkṛtān ||
vilaṃghyaikāmrakavanaṃ yāvadāyāti sa dvijaḥ || 74 ||
śaṃkhacakragadāpadmadhāriṇo dadṛśe janān ||
janmāṃtaritamātmānaṃ bubudhe divyarūpiṇam || 75 ||
avaruhya rathāttūrṇaṃ sāṣṭāṃgaṃ praṇipatya ca ||
harṣāśrupūrṇanayano nānyatkiṃcidapaśyata || 76 ||
kevalaṃ manasā viṣṇuṃ paśyanbāhye ca bho dvijāḥ ||
evaṃ vrajanyadā vipro dhyāyanpaśyanstuvanharim || 77 ||
apaśyatkānanākīrṇaṃ kalpanyagrodhabhūṣitam ||
nīlācalaṃ likhaṃtaṃ khaṃ paśyatāṃ pāpanāśanam || 78 ||
atyadbhutaṃ nivasaṃti sākṣāttanubhṛto hareḥ||
upatyakāyāmārūḍhaḥ samaṃtānmārgayandvijaḥ||79||
mārgaṃ na lebhe vipro'sau mukuṃdālokanotsukaḥ||
asupyata tato bhūmau kuśānāstīrya vāgyataḥ||2.2.7.80||

darśane tasya devasya tameva śaraṇaṃ yayau||
tataḥ śuśrāva vacanaṃ gireḥ paścādamānuṣam||81||
bhagavadbhaktiviṣayaṃ saṃlāpaṃ kurvatāṃ mithaḥ||
tato vidyāpatirhṛṣṭo'nusaraṃstaṃ jagāma vai||82||
dadarśa śabarāgārairveṣṭitaṃ parito dvijāḥ||
kṣetrasya dīpasaṃsthānaṃ khyātaṃ śabaradīpakam||83||
tatra gatvā śanairviprah praviśya vinayānvitaḥ||
dadarśa viṣṇubhaktāṃstāñchaṃkhacakragadādharān||84||
praṇamya śirasā viprastasthau baddhāṃjalistadā ||
tatoviśvāvasurnāma śabaraḥ palitāṃgakaḥ || 85 ||
avasāya hareḥ pūjāṃ pūjāśeṣopaśobhitaḥ ||
saṃprāpto girimadhyāttu tasminneva kṣaṇe dvijāḥ||86||
ālokya taṃ dvijo harṣamupayāto vyaciṃtayat||
eṣa prāpto hareḥ sthānācchrāṃto nirmālyabhūṣitaḥ||87||
vaiṣṇavāgrya ito vārtāṃ viṣṇoḥ prāpsyāmi durlabhām||

ciṃtayanneva vipro'sau śabareṇābhyabhāṣata||88||
||śabara uvāca||
kutaḥ samāgato vipra kānanāṃtaṃ sudustaram||
kṣuttṛḍbhiratiśrāṃtaśca sukhamatrāsyatāṃ ciram||89||
pādyamāsanamargghaṃ ca dattvā viśvāvasurdvijam||
uvāca praśrayagirā prastutaṃ pratipādayan|| 2.2.7.90 ||
phalaiḥ pākena vā vipra prāṇayātrā bhavettava ||
yattubhyaṃ rocate tadvai dīyate'tra mayā dvija || 91 ||
bhāgyaṃ mamādya bhagavañjīvitaṃ saphalaṃ ca me ||
prāpto'si madgṛhaṃ vipra sākṣādviṣṇurivāparaḥ || 92 ||
iti bruvāṇaṃ śabaraṃ provāca dvijapuṃgavaḥ ||
na me phalairna pākena kāryaṃ vaiṣṇavapuṃgava || 93 ||
yadarthamāgataṃ dūrātsādho tatsaphalaṃ kuru ||
indradyumnasya nṛpateravaṃtipuravāsinaḥ || 94 ||
purohito'haṃ saṃprāpto viṣṇordarśanalālasaḥ ||

rājñāgre tairthikānāṃ hi samājāvasare śrutam || 95 ||
tīrthakṣetraprasaṃgena kenacitprastutaṃ tadā ||
tathā niveditaṃ kṣetraṃ rājāgre jaṭilena vai || 96 ||
ānupūrvyācca tatsarvaṃ kathayāmāsa sa dvijaḥ ||
etadarthamahaṃ sādho rājñā cotkaṇṭhitena vai || 97 ||
preṣito'haṃ hariṃ draṣṭumatrasthaṃ nīlamādhavam ||
dṛṣṭvā yāvannarapatervārttāṃ neṣyāmi so'pyaham || 98 ||
nirāhāro dhruvaṃ sādho tanmāṃ viṣṇuṃ pradarśaya || 99 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminirṣisaṃvāde saptamo'dhyāyaḥ || 7 || ||

English translation

Note: This king (Indradyumna) is different from the Indradyumna who was expelled from heaven for becoming obliterated from public memory (Mbh, Vana , Ch. 199). This Indradyumna is a legendary king of Avantī who built the temple of Jagannātha at Puri . His life story forms an essential part of this Purāṇa .

The sages asked :

1-3. O sage, in which Yuga did Indradyumna live? In which land was his (capital) city? How did he go to Puruṣottama and how did he cause the idol to be made? Describe all these truthfully and in detail, O great sage, O omniscient one. We have great eagerness (to hear).

Jaimini said :

4-5. Very well, O excellent Brāhmaṇas , what you ask for is relevant. His (Indradyumna's) ancient anecdote helps to dispel all sins. It is meritorious and splendid. It yields worldly pleasures and salvation. I shall recount it as it happened in Kṛtayuga . Listen ye all, O sages, with great attention and with all the sense-organs under control.

6. There was a great king in Kṛtayuga, O Brāhmaṇas, (named) Indradyumna. That righteous-souled one belonged to the Solar race and was the fifth person (i.e. descendant) from the creator (Brahmā).

7. He was truthful in speech and of good conduct. He was of spotless fame and was the most prominent among sāttvika persons. He protected his subjects like his own children with justice.

8. He was expert in the Science of Spirit (i.e. perfect knowledge of Brahman). He was a hero with increasing (interest) in war. He was always active with devotion to his parents. He always worshipped Brāhmaṇas.

9. He had mastered the eighteen branches of learning and was like another Bṛhaspati (i.e. Preceptor of gods). In prosperity and glory he was another Indra and in the accumulation of wealth in the treasury he was (another) Kubera .

10. He was handsome with charming features and excellent grace. He was of good behaviour. He was charitable, an enjoyer of pleasures and one of sweet speech. He performed all Yajñas . He was friendly with Brāhmaṇas. He truthfully kept his promises.

11. He was the beloved of men and women like the moon on the full-moon day. (At the same time) he, being the exterminator of his enemies, was too dazzling to look at.

12-14. He was a devotee of Viṣṇu and very truthful. He had subdued anger and the sense-organs. He performed Rājasūya , the most excellent Yajña , and a thousand horse-sacrifices. He was highly glorious, desirous of salvation and devoted to virtue and piety. Thus endowed with all good qualities the king ruled over the earth at the (capital) city named Avantī situated in Mālava [1] country and well known all over the earth. He lived in that city which was rich in all kinds of precious stones and like another Amarāvatī (the capital of Indra).

15. Living there, the king carried on excellent and exceedingly wonderful devotional activities in regard to Viṣṇu mentally, verbally and physically.

16-18. While he was thus (devotionally) active, once, at the time of the worship of the Lord, the consort of Lakṣmī , within the sanctum sanctorum , he respectfully addressed his priest who was seated along with learned men, poets, Brāhmaṇas well-versed in the Vedas as well as Astrologers of great fame, "Let that excellent holy spot be known where we can see Jagannātha ('Lord of the worlds') with these (mortal) eyes."

19. On being asked thus by the excellent king, a follower of Viṣṇu, the priest faced the assembly of pilgrims and spoke these words with humility.

20. "O, O ye virtuous ones, experts in the knowledge of holy spots, eager to undertake pilgrimages, what our Lord intends has been heard by you all indeed."

21. After knowing his intention, a certain eloquent person who had visited a number of holy spots said to the king joyously, as he stood there with palms joined in reverence:

22. “O Lord, O king, I have travelled through many holy places on the earth ever since my childhood. These (Tīrthas) have only been heard of by others.

23. There is a land in the subcontinent of Bharata , famous as Oḍhra Deśa (i.e. Utkala , Orissa). It is on the shore of the Southern Ocean. The holy spot is Śrī Puruṣottama.

24-25. There is a mountain named Nīlagiri there. It is surrounded by forests all round. In the middle thereof is a Kalpa tree (i.e. a Banyan tree) extending to a Krośa (3 Kms.). If one enters its shade one dispels the sin of the slaughter of a Brāhmaṇa . To the west thereof is the famous holy pool named Rauhiṇa .

26-28. It is filled with primordial waters (kāraṇāṃbhobhiḥ). By means of its mere contact it bestows salvation. On its eastern bank is the body (i.e. idol) of Śrīvāsudeva made out of sapphires. [2] It is directly the bestower of salvation. He who takes his holy bath in the Kuṇḍa (holy pool) there and visits Puruṣottama acquires the benefit of a thousand horse-sacrifices and then becomes liberated.

There is an excellent hermitage there, famous as Śabara Dīpaka . [3]

29-30. It is on the western side of the Lord and is encircled by the abodes of Śabaras (hunters). There is a footpath leading to the temple of Viṣṇu. It is there that Jagannātha himself is present holding the conch, the discus and the iron club. The storehouse of mercifulness grants salvation to all living creatures who visit (the Lord).

31. O king, I spent a year there in Śrīpuruṣottama observing holy rites and staying in the forest for the propitiation of the Lord of Devas .

32-33. The divine scent, O great king, of the heaven-dwellers who came there every night for visiting the Lord, is superhuman. Different kinds of prayerful words are heard. Showers of the flowers of Kalpa tree are seen. This greatness is not revealed in any other shrine of Viṣṇu.

34-39. An ancient legend too is heard there, O king. After seeing Mādhava a crow, a being of lower species, became liberated, though it is not authorized to perform any meritorious deed and though it was devoid of knowledge, O king. Being thirsty it came to the Rauhiṇa Kuṇḍa in order to drink water. As the time had come, it gave up its life and attained Sārupya with Viṣṇu.

Formerly I had been stupid and ignorant. But thanks to his favour, now perhaps Śeṣa is second to me in the knowledge of the eighteen branches of learning. My mind has become free from impurities.

I do not see any Lord other than Viṣṇu. Since you are a devotee of Viṣṇu and are always steadfast in holy rites, I have come to you for the sake of instructing you. Neither wealth nor a plot of land is being requested from you now. This is understood by me as useless. Worship Śrīdhara dwelling there.”

40-41. After saying thus that man with matted hair vanished immediately even as everyone was looking on. The king was struck with great wonder. He became excited thinking, ‘How can I carry this on?’ He spoke to the priest in regard to the accomplishment thereof:

Indradyumna said :

42. This incident is superhuman. After hearing this from a superhuman person my intellect prompts me (to go) to the place where that Gadādhara is present.

43. O excellent Brāhmaṇa, my virtue, wealth and love are under your control. The three aims in life have been accomplished through your grace which was not against me (i.e. you were favourable to me).

44. If now, O excellent Brāhmaṇa, you go on this errand, all the four aims of my life shall be achieved by me.

The priest said :

45. Of course, I shall do this so that you will be able to see with your eyes covered with skin (i.e. your physical, human eyes) Keśava , the Lord who directly confers liberation (from Saṃsāra).

46. I shall endeavour in this matter (so carefully) that we all shall reside in the holy spot (called) Śrī Puruṣottama along with our associates and assistants.

47. What can be a better success than this, O king, in the birth of a human being, if you can directly perceive Mādhava, the Puruṣa beyond Tamas .

48. My younger brother named Vidyāpati will also go now along with your spies who frequently tour many lands.

49-50. He will go there and after visiting the Lord of the universe there on the mountain, he will make a piece of land fit for the residence of your camp. He will soon bring the news (that everything) has been fully arranged. It will be for our welfare.

On hearing his words the king said again:

Indradyumna said :

51-54a. Good, O Brāhmaṇa! Excellent arrangement has been thought of after due contemplation. Even at the outset, on hearing about this, I have decided that I will reside in that holy place in the presence of the Lord. So let your brother go. He will accomplish everything as desired.

After saying this the king entered the inner apartment joyously. At the behest of the king the priest honoured all of them duly and made them go to their respective hermitages.

54b-56. An auspicious hour was fixed by the astrologers. After performing the holy rites (called Svastyayana [4]) for his safe journey, the Brāhmaṇa bade him farewell. He got into a flower-bedecked chariot along with trustworthy emissaries.

Then, O Brāhmaṇas, seated in the middle of the chariot that Brāhmaṇa Vidyāpati thought thus in his mind:

57. ‘Oh! my life is fruitful. My night has dawned into a fine morning since I will be viewing the lotus-like face of the Lord that dispels sins.

58-59. Ascetics strive day and night through various means beginning with Śravaṇa (listening) etc. and then see the Lord dwelling in (their) lotus-like heart. i will now see that Discus-bearing Lord directly, the Lord who is residing on the peak of the Nīla mountain, who holds a physical form but who dispels all connections with physical bodies.

60. It is not possible to fix and visualize the form of the Lord through the words of Śruti , Smṛti , Itihāsas and Purāṇas . I will now see that extraordinary form of the Storehouse of Fortune and cross

the ocean of worldly existence.

61. To-day I will directly visualize that Lord of the universe who is incomprehensible and immeasurable, who dwells on the mountain and by glorifying whose names the three groups of sins 2 of those who remember him perish. [5]

62. In the case of one who does not meditate on the lotus-like feet of the Lord, the abundant darkness that has settled in his soul does not perish through his Karmas . At every step he will be acquiring more and more misery.

63. The Vedāntic passages say that one may propitiate the subtle spirit dwelling in the soul encased in five sheaths (i.e. those of Anna , Prāṇa etc.) and enclosed in its own cavity, but one may not realize it. I salute that Primordial Being that can be realized only by its own Vidyā (knowledge).

64. I seek refuge in that Lord of the entire universe, each of whose bodily hair supports a Cosmic Egg, who has a thousand (innumerable) heads, feet and eyes, who is ancient and eternal and from whose breath the mass of the Vedas has come out.

65-66. I seek refuge in that Lord who has Praṇava (Oṃkāra) for his body, who is devoid of all despicable forms fashioned or superimposed and through whose Māyā this illusory visible world has been created with creation, sustenance and annihilation as its nature. I will directly view that Lord near whom a being of the lower order came casually for the sake of quenching its thirst and attained the Sārūpya type of salvation with that very body.

67. Ah! How wonderful it is that one merit of mine acquired in the course of a crore of lives has cropped up indicating my good luck! With these mortal eyes I will see the bulbous root (i.e. cause) of the universe.'

68. Thinking thus, with a delighted mind, the Brāhmaṇa did not notice that a long distance had been covered, thanks to the speed of the chariot.

69-70. After midday had passed and a greater part of the day yet remained, the land named Oḍhra was seen ahead on the way itself. O Brāhmaṇas, this land is an ornament unto the universe. [6] It sanctifies the sphere of the earth.

Thus observing forest regions, mountains, forts etc. on the way he reached the banks of Mahānadī [7] at the time of sunset.

71. The Brāhmaṇa got down from the chariot and performed the daily religious rites with sincerity. After performing the evening Sandhyā prayer he meditated on the Slayer of Madhu .

72-75. He spent the night within the chariot itself Early in the morning, he concluded his daily religious rites and hurriedly crossed Mahānadī.

Contemplating on Govinda as he was seated in the chariot, he set out. On the way he saw, O Brāhmaṇas, the villages of those well-versed in Vedas, who performed Yajñas and were of fiery splendour. The villages were adorned with areca palms. After passing through the Ekāmraka forest [8] the Brāhmaṇa saw the people holding a conch, a discus, an iron-club and a lotus. He thought as though he had taken a new birth and had adopted a divine form.

76. He immediately got down from the chariot and prostrated with eight limbs touching the ground. His eyes became filled with tears of joy. He did not see anything else.

77-78. O Brāhmaṇas, he saw Viṣṇu mentally and externally. He proceeded thus seeing, meditating on and eulogizing Hari . He saw the Nīla mountain covered with forests and adorned with Kalpa and banyan trees. It scraped the sky and destroyed the sins of those who visit it.

79-80. It is the extremely wonderful abode of Hari in embodied form. Climbing on to the top of the mountain, the Brāhmaṇa who was eager to see Mukunda , sought the path all round but could not see one. Therefore he spread Darbha grass on the ground, and controlling his speech slept there.

81. For the vision of the Lord, he sought refuge in him alone. Thereupon he heard a superhuman speech behind the mountain.

82-84. It was the voice of those who were talking together on the subject of devotion to the Lord. Therefore, Vidyāpati became delighted and followed the voice, O Brāhmaṇas. He saw the seat of lighting of the holy shrine? [9] It was known as Śabaradīpaka. All round, it was surrounded by the houses of Śabaras (hunters). The Brāhmaṇa went there slowly and entered the premises with great humility. (There) he saw those devotees of Viṣṇu holding conch, discus and iron-club.

85-88. The Brāhmaṇa bowed down his head and stood there with palms joined in reverence. Then a Śabara called Viśvāvasu , whose body was covered with grey hair and who had completed the worship of Hari, came out from the middle of the mountain that very moment. He appeared splendid with the remnants of the worship (in his hand). On seeing him the Brāhmaṇa was delighted. He thought thus: 'This leading devotee of Viṣṇu has come here from the abode of Hari. He is tired. He is bedecked with the remnants of the worship. From him I shall get the rare details of Viṣṇu.'

Even as the Brāhmaṇa was thinking thus, he was addressed by the Śabara:

The Śabara said :

89-90. From where have you come to this impassable forest region? You are extremely tired with hunger and thirst. Be pleased to sit here comfortably for a long time.

He gave him Pādya and a seat as well as Arghya . Viśvāvasu then said to the Brāhmaṇa with humility in his speech, explaining the thing under reference:

91-92. "How do you wish to sustain your life (i.e. satisfy your hunger)? O Brāhmaṇa, with fruits or with cooked food? Whatever is liked by you will be given to you by me, O Brāhmaṇa. It is my good luck, O holy lord. My life has become fruitful since you have come to my house like another Viṣṇu himself."

93-99. As the Śabara said this, the eminent Brāhmaṇa said to him: "O great devotee of Viṣṇu, I have nothing to do with fruits or cooked food. O good Sir, see that the purpose for which I have come from a great distance is fulfilled. I am the priest of king Indradyumna, a resident of the city of Avantī. I have come here desirous of seeing Viṣṇu,

In front of the king there was an assemblage of pilgrims. At that time this was heard. In the context of Tirthas and holy spots, this was referred to by someone. This holy spot was mentioned in front of the king by a person with matted hair. That Brāhmaṇa mentioned everything in the proper order. It is for this purpose, O gentle Sir, that I have been sent by the anxious king, i.e. to see Hari Nīlamādhava dwelling here. Until I see the Lord and take the news to the king, I shall be observing fast surely. Hence, O gentle Sir, show Viṣṇu unto me."

[1]: [1] : Modern Ujjain. Old Purāṇas used it as the name of a country up to circa 200 CE. Avantī came to be known as Mālava after 700-800 CE (AGP 158-59). The mention of Mālava as a country here

shows that this portion of the Purāṇa was composed after 700-800.

[2]: [2] : The idol of Vāsudeva may as well be of black stone as ‘ nīla ’ means ‘black’ also.

[3]: [3] : Jagannātha appears to be originally a god of a hill-people called Śabaras.

[4]: [4] : An expiatory rite to avert evil. Benedictory mantras are used therein.

[5]: [5] : Sins committed by thought, word and deed.

[6]: [6] : Such complimentary references to Oḍhra or Utkala (a part of Orissa) throughout the work and a eulogy of that land in one complete chapter (Ch. 6) calling it ‘a Bhūsvarga ’ (Heaven on earth), the ornament of the universe show that the author was a resident of Oḍhra.

[7]: [7] : A famous river in Orissa. Formerly it marked the border of Kaliṅga.

[8]: [8] : Forest area round modern Bhuvaneshvar.

[9]: [9] : Probably ‘the kṣetra shaped like a lamp’ (kṣetrasya dīpasaṃsthānam).

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 8

The Messenger Vidyāpati Returns

Chapter 48 of 221 · 87 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
इत्युक्तस्तेन विप्रेण शबरश्चिंतयाकुलः ।।
अस्माकमुपजीव्योऽसौ रहस्यस्थो जनार्दनः ।। १ ।।
उपस्थितं नो दुर्दैवं येन स्यात्सार्वलौकिकः ।।
न दर्शयामि चेद्विप्रं शापं मेऽसौ प्रदास्यति ।। २ ।।
सर्वेषां ब्राह्मणो मान्यो विशेषादतिथिस्त्वयम् ।।
यस्मिन्विफलकामे तु द्वौ लोकौ विफलौ मम ।। ३ ।।
एवं विचारयन्विश्ववसुः शबरपुंगवः ।।
जनप्रवादं सस्मार पुराणं शबरालये ।। ४ ।।
अस्मिन्नंतर्हिते देवे भूम्यंतर्लीनमाधवे ।।
इन्द्रद्युम्नो नरपतिः शक्रतुल्यपराक्रमः ।। ५ ।।
मनुष्यवपुषा यो वै ब्रह्मलोकं व्रजेदपि ।।
सोऽस्मिन्प्रजाभिरागत्य वाजिमेधशतेन च ।। ६ ।।
इष्ट्वा दारुमयं विष्णुं चतुर्द्धा स्थापयिष्यति ।।
अस्य चेद्भाग्यमुत्पन्नं ब्राह्मणस्यातिथेर्भृशम् ।। ७ ।।

अंतर्द्धानं भगवतः सन्निधानमथो भवेत् ।।
तदेनं दर्शयिष्यामि नीलेंद्रमणिमच्युतम् ।। ८ ।।
न पौरुषेयं कस्यापि कर्तव्ये देवनिर्मिते ।।
इत्थं विचार्य मनसा शबरश्च पुनःपुनः ।। ९ ।।
उवाच विप्रं पुरतो ध्यायंतं विष्णुमव्ययम् ।। 2.2.8.१० ।।
।। शबर उवाच ।। ।।
अस्माभिः पूर्वतोऽप्येष उदंतः श्रुत एव हि ।।
इंद्रद्युम्नो नरपतिरत्र वासं करिष्यति ।। ११ ।।
ततोऽपि भाग्यवांस्त्वं हि यदग्रे नीलमाधवम् ।।
चक्षुषा पश्यसे ब्रह्मन्नेहि यामो ह्यधित्यकाम् ।। १२ ।।
इत्युक्त्वा तं करे धृत्वा वर्त्मना गहनं ययौ ।।
उपर्युपर्युपारुह्य शिलाविषमवर्त्मनि ।। १३ ।।
एकैकनरगम्ये च कंटकाचितदुर्गमे ।।
तमःप्राये पथि गतं बोधयन्वचसा द्विजम् ।। १४ ।।

मुहुर्ताभ्यां रौहिणस्य कुंडस्याविशतां तटे ।।

तं दृष्ट्वा सोऽब्रवीद्विप्रं कुंडमेतद्द्विजोत्तम ।। १५ ।।
रौहिणाख्यं महत्तीर्थं कारणं सर्वपाथसाम् ।।
अत्र स्नात्वा नरो याति वैकुंठभवनं द्विज ।। १६ ।।
एतस्य पूर्वभागेऽसो कल्पच्छायावटो महान् ।।
छायां यस्य समाक्रम्य ब्रह्महत्यां व्यपोहति ।। १७ ।।
एतयोरंतरे ब्रह्मन्निकुंजाभ्यंतरे स्थितम् ।।
पश्य साक्षाजगन्नाथं वेदांतप्रतिपादितम् ।। १८ ।।
दृष्ट्वा जहीहि सकलं विविधं पापसंचयम् ।।
इत ऊर्ध्वं न शोचस्व पतितो भवसागरे ।। १९ ।। ।।
।। जैमिनिरुवाच ।। ।।
स तु कुंडे द्विजः स्नात्वा संप्रदृष्टमनाः सुधी ।।
दूरात्प्रणम्य शिरसा मनसा वचसा हरिम् ।। 2.2.8.२० ।।
तुष्टाव चैकाग्रमना हर्षगद्गदया गिरा ।। २१ ।।
।। विद्यापतिरुवाच ।। ।।
प्रधानपुरुषातीत सर्वव्यापिन्परात्पर ।।

चराचरपरीणाम परमार्थ नमोऽस्तु ते ।। ।। २२ ।।
श्रुतिस्मृतिपुराणेतिहास संप्रतिपादितैः ।।
कर्मभिस्त्वं समाराध्य एक एव जगत्पते ।। २३ ।।
त्वत्त एतज्जगत्सर्वं सृष्टौ संपद्यते विभो ।।
त्वदाधारमिदं देव त्वयैव परिपाल्यते ।। २४ ।।
कल्पांते संहृतं सर्वं त्वत्कुक्षौ सावकाशकम् ।।
सुखं वसति सर्वात्मन्नंतर्यामिन्नमोऽस्तु ते ।। २५ ।।
नमस्ते देवदेवाय त्रयीरूपाय ते नमः ।।
चंद्रसूर्यादिरुपेण जगद्भासयते सदा ।। २६ ।।
सर्वतीर्थमयी गंगा यस्य पादाब्जसंगमात् ।।
पुनाति सकलाँल्लोकांस्तस्मै पावयते नमः ।। २७ ।।
हवींषि मंत्रपूतानि सम्यग्दत्तानि वह्निषु ।।
परिणामकृते तुभ्यं .जगज्जीवयते नमः ।। २८ ।।
यदंशमुपजीवंति जगंत्यानंदरूपिणः ।।
सर्वकल्मषहीनाय तस्मै ब्रह्मात्मने नमः ।। २९ ।।

निर्मलाय स्वरूपाय शुभरूपाय मायिने ।।
सर्वसंगविहीनाय नमस्ते विश्वसाक्षिणे ।। 2.2.8.३० ।।
बहुपादाक्षिशीर्षास्यबाहवे सर्वजिष्णवे ।।
सर्वजीवस्वरूपाय नमस्ते सर्वरूपिणे ।। ३१ ।।
नमस्ते कमलाकांत नमस्ते कमलासन ।।
नमः कमलपत्राक्ष त्राहि मां पुरुषोत्तम ।। ३२ ।।
असारसंसारपरिभ्रमेण निपीड्यमानं खलु रोगशोकैः ।।

मामुद्धरास्माद्भवदुःखजातात्पादाब्जयोस्ते शरणं प्रपन्नम् ।। ३३ ।।
।। जैमिनिरुवाच ।। ।।
इति स्तुत्वा सुरेशानं देवं प्रणवरूपिणम् ।।
प्रणतः प्रणवं मंत्रं जजाप पुरतो हरेः ।। ३४ ।।
जपांते शांतमनसं कृतांजलिमुपस्थितम् ।।
मन्यमानं कृतार्थं स्वं प्रोवाच शबरो द्विजम् ।। ३५ ।।
।। विश्वावसुरुवाच ।। ।।
कृतार्थस्त्वं प्रभुं दृष्ट्वा सांप्रतं द्विजपुंगव ।।

दिनांतोऽभूद्बहं यावः क्षुधितोऽसि श्रमान्वितः ।। ३६ ।।
वासोऽप्यरण्ये हिंस्राणां नास्माकमुचिता स्थितिः ।।
यावद्भानोर्भाति भासस्तावद्यामो निजालयम् ।। ३७ ।।
इत्युक्त्वा ब्राह्मणं पाणौ गृहीत्वा शबरः पुनः ।।
आजगाम द्विजश्रेष्ठाः स्वाश्रमं त्वरयान्वितः ।। ३८ ।।
ब्राह्मणोऽपि जगन्नाथं ध्यायन्नानंदसागरम् ।।
क्षुत्तृषाश्रमजातानि दुःखानि बुबुधे न हि ।। ३९ ।।
शिलाविषममार्गेऽपि कंटकोत्करदुर्गमे ।।
व्रजन्न दुःखं लेभेऽसौ शरीरानास्थया मुदा ।। 2.2.8.४० ।।
एवं व्रजंतौ तौ विप्र शबरौ शबरालयम् ।।
सायाह्ने तमनुप्राप्तौ वैष्णवाग्र्यौ तु भो द्विजाः ।। ४१ ।।
तत्रातिथिमनुप्राप्तं ब्राह्मणं शबरोत्तमः ।।
भक्ष्यभोज्य विधानैश्च विविधैः समपूजयत् ।। ४२ ।।
ततोऽभितृप्तस्तद्दत्तैरुपचारैर्नृपोचितैः ।।
विस्मयं परमं लेभे शबरस्य सुदुर्लभैः ।। ४३ ।।

शबरोऽयं निवसति विषमे काननांतरे ।।
आरण्यकैर्वर्त्तमानः कथमस्य गृहांतरे ।। ४४ ।।
राजार्हभक्ष्यभोज्यानि सुलभान्यद्भुतं महत् ।।
इति विस्मयमापन्नं ब्राह्मणं शबरस्तदा ।। ४५ ।।
प्रोवाच स्निग्धवचसा विनयावनतो भृशम् ।। ४६ ।।
।। शबर उवाच ।। ।।
भो विप्र श्रमहीनोऽसि कच्चित्क्षुत्तृड्विवर्जितः ।।
आरण्यकानां भवने नागराणां कुतः सुखम् ।। ४७ ।।
अज्ञाता नागरी वृत्तिः शबरैस्तु विशेषतः ।।
राजोपजीविनां श्रेष्ठौ राजामात्यपुरोहितौ ।। ४८ ।।
तयो राजसमः पूज्यः पुरोधाः शास्त्रसंमतः ।।
इन्द्रद्युम्नो नरपतिः सार्वभौमः प्रतापवान् ।। ४९ ।।
त्वयि तुष्टे स संतुष्टो ध्रुवं विप्र भविष्यति ।।
इत्युक्तवत्यरण्यस्थे स तु प्रीततरो द्विजः ।।
उवाच शबरं प्रीत्या विनयाद्भुतवादिनम् ।। 2.2.8.५० ।।

।। विद्यापतिरुवाच ।। ।।
साधो मदुपचाराय हृतान्येतानि यानि ते ।।
वस्तुन्यमानुषाणीह यान्यदृष्टानि राजभिः ।। ५१ ।।
चित्रमेतद्दिव्यवस्तुसंचयः शबरालये ।।
एतत्ख्यातुं कौतुकं मे साधो संवर्द्धते महत् ।। ५२ ।।
।। शबर उवाच ।। ।।
एतत्प्रकाशितुं विप्र मतिर्नोत्सहते मम ।।
तथापि ते द्विजश्रेष्ठाऽतिथिभक्त्या वदाम्यहम् ।। ५३ ।।
शक्रादयो देवगणाः समायान्त्यन्वहं द्विज ।।
दिव्योपचारानादाय पूजनाय जगत्पतेः ।। ५४ ।।
पूजयित्वा जगन्नाथं स्तुत्वा नत्वा च भक्तितः ।।
गीतशवादित्रनृत्यैश्च संतोष्य पुरुषोत्तमम् ।। ५५ ।।
पुनः प्रयांति सततं त्रिदिवं सुरसत्तमाः ।।
दिव्यान्येतानि वस्तूनि निर्माल्यानि जगत्पतेः ।। ५६ ।।
दत्तानि तुभ्यं विदुषे कथं विस्मयते भवान् ।।

विष्णोर्निर्माल्यभोगेन क्षीणरोगजरा वयम् ।। ५७ ।।
सपुत्रबांधवाः सर्वे निवसामोऽयुतायुषः ।।
विष्णुनिर्माल्यभोगेन क्षीयते पापसंहतिः ।। ५८ ।।
न तच्चित्रं द्विजश्रेष्ठ येन स्यान्मुक्तिभाजनम् ।।
श्रुत्वैतद्दुर्लभं कर्म ब्राह्मणो रोमहर्षणः ।। ५९ ।।
आनंदाश्रुविलुप्ताक्षः स्वं कृतार्थममन्यत ।।
अहो शबरजन्मासौ पश्यत्यव्ययमीश्वरम् ।। 2.2.8.६० ।।
तदुच्छिष्टं दिव्यभोगमुपभुंक्ते दिवानिशम् ।।
नान्योऽस्य सदृशो लोके पृथिव्यां सचराचरे ।। ६१ ।।
यादृशो विष्णुभक्तोऽयं शबरो नीलपर्वते ।।
किं गत्वा स्वगृहे मेऽद्य कुटुंबेनाऽसुखात्मना ।। ६२ ।।
अनेन सख्यं निष्पाद्य स्थास्याम्यत्र वनांतरे ।।
चिन्तयित्वा चिरं विप्रः श्रीकृष्णासक्तमानसः ।। ६३ ।।
पुनः प्रोवाच शबरं मयि ते चेदनुग्रहः ।।
साधो सख्यं त्वया कार्यमिति मे निश्चयो महान् ।। ६४ ।।

किं गत्वा सेवया राज्ञः परत्रासुखहेतुना ।।
अत्र स्थित्वा त्वया सार्धमुपास्य मधुसूदनम् ।। ६५ ।।
यथा पुनर्देहबंधो यतिष्ये न भवेन्मम ।।
साधु मित्र त्वया सार्द्धं भाग्यान्मे संगमोऽभवत् ।। ६६ ।।
दुस्तारं भवसंसारं तरिष्ये त्वत्प्रसादतः ।।
सारमेतत्प्रशंसंति संसारे भवसागरे ।। ६७ ।।
यद्वैष्णवेन मित्रत्वं दुःखसंसारपारदम् ।।
मित्रस्य सहवासेन पुनः प्रत्यक्षमेष्यति ।। ६८ ।।
भगवान्पुण्डरीकाक्षः शंखचक्रगदाधरः ।।

इंद्रद्युम्नो नरपतिर्मयि प्रत्यागते सखे ।। ६९ ।।
भगवंतं समाराद्धुमिहैव स निवत्स्यति ।।
प्रासादं विपुलं चात्र चिकीर्षुर्भगवत्प्रियम् ।। 2.2.8.७० ।।
सहस्रमुपचाराणां पूजनाय जगत्पतेः ।।
रचयिष्यामीति महत्प्रतिज्ञासीन्महीपतेः ।। ७१ ।।
प्रतिश्रुतं तत्पुरतः प्रीतस्तन्मेऽनुमन्यताम् ।। ७२ ।। ।।

।। शबर उवाच ।। ।।
सखे पुरातनी वार्त्ता प्रसिद्धैवात्र तादृशी ।। ७३ ।।
त्वया यथैव कथितं इन्द्रद्युम्नसमागमः ।।
केवलं माधवं तत्र न द्रक्ष्यति महीपतिः ।। ७४ ।।
अचिरादेव भगवान्स्वर्णवालुकयावृतः ।।
प्रतिजज्ञे यमायैतदन्तर्द्धानं गमिष्यति ।। ७५ ।।
महाभाग्यपरीपाकात्प्रत्यक्षोऽयं त्वया कृतः ।।
इन्द्रद्युम्नागमाभ्यासे ध्रुवं स व्यवधास्यति ।। ७६ ।।
एषोऽर्थस्तु त्वया मित्र न वक्तव्यो नृपाग्रतः ।।
आगत्य सोऽत्र नृपतिरदृष्ट्वा परमेश्वरम् ।। ७७ ।।
प्रायोपवेशव्रतवान्स्वप्ने दृष्ट्वा गदाधरम् ।।
तदादेशाद्दारुमयं प्रभोर्लिंगचतुष्टयम् ।। ७८ ।।
पूजयिष्यति भक्त्या च प्रतिष्ठाय स्वयंभुवा ।।
स्थितिरत्र हरेर्यावदावयोर्वंशसंस्थितिः ।। ७९ ।।
अनुग्रहाद्भगवतो नात्र कार्या विचारणा ।।

तदत्रार्थे सखे खेदं मा व्रज क्षिप्रमेव हि ।। 2.2.8.८० ।।
निर्वर्त्स्यतेऽचिरादेव मित्रेदानीं सुखं स्वप ।।
प्रातर्दृष्ट्वा पुनर्देवं नीलेन्द्राश्ममयं विभुम् ।। ८१ ।।
सिंधौ स्नात्वा तस्य तटे निवासाय महीपतेः ।।
द्रक्ष्यामः साधु संस्थानं यथाभिलषितं सखे ।। ८२ ।।
इत्यन्याश्च कथाः पुण्याः कृत्वा तौ च परस्परम् ।।
शुभस्थाने चास्वपतां शयने पल्लवास्तृते ।। ८३ ।।
प्रभातायां तु शर्वर्यां तीर्थराजोदकेन तौ ।।
स्नानं निर्वर्त्य विधिवन्माधवं प्रणिपत्य च ।। ८४ ।।
राजार्हस्थानं निर्णीय निवासाय गतौ पुनः ।।
तत्र मित्रेणाभिमन्त्र्य राज्ञो निर्देशकारणात् ।। ८५ ।।
रथमारुह्य विप्रः स त्ववंतीपुरमाययौ ।। ८६ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादेऽष्टमोऽध्यायः ।। ८ ।।

Roman transliteration

|| jaiminiruvāca || ||
ityuktastena vipreṇa śabaraściṃtayākulaḥ ||
asmākamupajīvyo'sau rahasyastho janārdanaḥ || 1 ||
upasthitaṃ no durdaivaṃ yena syātsārvalaukikaḥ ||
na darśayāmi cedvipraṃ śāpaṃ me'sau pradāsyati || 2 ||
sarveṣāṃ brāhmaṇo mānyo viśeṣādatithistvayam ||
yasminviphalakāme tu dvau lokau viphalau mama || 3 ||
evaṃ vicārayanviśvāvasuḥ śabarapuṃgavaḥ ||
janapravādaṃ sasmāra purāṇaṃ śabarālaye || 4 ||
asminnaṃtarhite deve bhūmyaṃtarlīnamādhave ||
indradyumno narapatiḥ śakratulyaparākramaḥ || 5 ||
manuṣyavapuṣā yo vai brahmalokaṃ vrajedapi ||
so'sminprajābhirāgatya vājimedhaśatena ca || 6 ||
iṣṭvā dārumayaṃ viṣṇuṃ caturddhā sthāpayiṣyati ||
asya cedbhāgyamutpannaṃ brāhmaṇasyātitherbhṛśam || 7 ||

aṃtarddhānaṃ bhagavataḥ sannidhānamatho bhavet ||
tadenaṃ darśayiṣyāmi nīleṃdramaṇimacyutam || 8 ||
na pauruṣeyaṃ kasyāpi kartavye devanirmite ||
itthaṃ vicārya manasā śabaraśca punaḥpunaḥ || 9 ||
uvāca vipraṃ purato dhyāyaṃtaṃ viṣṇumavyayam || 2.2.8.10 ||
|| śabara uvāca || ||
asmābhiḥ pūrvato'pyeṣa udaṃtaḥ śruta eva hi ||
iṃdradyumno narapatiratra vāsaṃ kariṣyati || 11 ||
tato'pi bhāgyavāṃstvaṃ hi yadagre nīlamādhavam ||
cakṣuṣā paśyase brahmannehi yāmo hyadhityakām || 12 ||
ityuktvā taṃ kare dhṛtvā vartmanā gahanaṃ yayau ||
uparyuparyupāruhya śilāviṣamavartmani || 13 ||
ekaikanaragamye ca kaṃṭakācitadurgame ||
tamaḥprāye pathi gataṃ bodhayanvacasā dvijam || 14 ||
muhūrtābhyāṃ rauhiṇasya kuṃḍasyāviśatāṃ taṭe ||

taṃ dṛṣṭvā so'bravīdvipraṃ kuṃḍametaddvijottama || 15 ||
rauhiṇākhyaṃ mahattīrthaṃ kāraṇaṃ sarvapāthasām ||
atra snātvā naro yāti vaikuṃṭhabhavanaṃ dvija || 16 ||
etasya pūrvabhāge'so kalpacchāyāvaṭo mahān ||
chāyāṃ yasya samākramya brahmahatyāṃ vyapohati || 17 ||
etayoraṃtare brahmannikuṃjābhyaṃtare sthitam ||
paśya sākṣājagannāthaṃ vedāṃtapratipāditam || 18 ||
dṛṣṭvā jahīhi sakalaṃ vividhaṃ pāpasaṃcayam ||
ita ūrdhvaṃ na śocasva patito bhavasāgare || 19 || ||
|| jaiminiruvāca || ||
sa tu kuṃḍe dvijaḥ snātvā saṃpradṛṣṭamanāḥ sudhī ||
dūrātpraṇamya śirasā manasā vacasā harim || 2.2.8.20 ||
tuṣṭāva caikāgramanā harṣagadgadayā girā || 21 ||
|| vidyāpatiruvāca || ||
pradhānapuruṣātīta sarvavyāpinparātpara ||

carācaraparīṇāma paramārtha namo'stu te || || 22 ||
śrutismṛtipurāṇetihāsa saṃpratipāditaiḥ ||
karmabhistvaṃ samārādhya eka eva jagatpate || 23 ||
tvatta etajjagatsarvaṃ sṛṣṭau saṃpadyate vibho ||
tvadādhāramidaṃ deva tvayaiva paripālyate || 24 ||
kalpāṃte saṃhṛtaṃ sarvaṃ tvatkukṣau sāvakāśakam ||

sukhaṃ vasati sarvātmannaṃtaryāminnamo'stu te || 25 ||
namaste devadevāya trayīrūpāya te namaḥ ||
caṃdrasūryādirupeṇa jagadbhāsayate sadā || 26 ||
sarvatīrthamayī gaṃgā yasya pādābjasaṃgamāt ||
punāti sakalā~llokāṃstasmai pāvayate namaḥ || 27 ||
havīṃṣi maṃtrapūtāni samyagdattāni vahniṣu ||
pariṇāmakṛte tubhyaṃ .jagajjīvayate namaḥ || 28 ||
yadaṃśamupajīvaṃti jagaṃtyānaṃdarūpiṇaḥ ||
sarvakalmaṣahīnāya tasmai brahmātmane namaḥ || 29 ||

nirmalāya svarūpāya śubharūpāya māyine ||
sarvasaṃgavihīnāya namaste viśvasākṣiṇe || 2.2.8.30 ||
bahupādākṣiśīrṣāsyabāhave sarvajiṣṇave ||
sarvajīvasvarūpāya namaste sarvarūpiṇe || 31 ||
namaste kamalākāṃta namaste kamalāsana ||
namaḥ kamalapatrākṣa trāhi māṃ puruṣottama || 32 ||
asārasaṃsāraparibhrameṇa nipīḍyamānaṃ khalu rogaśokaiḥ ||
māmuddharāsmādbhavaduḥkhajātātpādābjayoste śaraṇaṃ prapannam || 33 ||
|| jaiminiruvāca || ||
iti stutvā sureśānaṃ devaṃ praṇavarūpiṇam ||
praṇataḥ praṇavaṃ maṃtraṃ jajāpa purato hareḥ || 34 ||
japāṃte śāṃtamanasaṃ kṛtāṃjalimupasthitam ||
manyamānaṃ kṛtārthaṃ svaṃ provāca śabaro dvijam || 35 ||
|| viśvāvasuruvāca || ||
kṛtārthastvaṃ prabhuṃ dṛṣṭvā sāṃprataṃ dvijapuṃgava ||

dināṃto'bhūdgṛhaṃ yāvaḥ kṣudhito'si śramānvitaḥ || 36 ||
vāso'pyaraṇye hiṃsrāṇāṃ nāsmākamucitā sthitiḥ ||
yāvadbhānorbhāti bhāsastāvadyāmo nijālayam || 37 ||
ityuktvā brāhmaṇaṃ pāṇau gṛhītvā śabaraḥ punaḥ ||
ājagāma dvijaśreṣṭhāḥ svāśramaṃ tvarayānvitaḥ || 38 ||
brāhmaṇo'pi jagannāthaṃ dhyāyannānaṃdasāgaram ||
kṣuttṛṣāśramajātāni duḥkhāni bubudhe na hi || 39 ||
śilāviṣamamārge'pi kaṃṭakotkaradurgame ||
vrajanna duḥkhaṃ lebhe'sau śarīrānāsthayā mudā || 2.2.8.40 ||
evaṃ vrajaṃtau tau vipra śabarau śabarālayam ||
sāyāhne tamanuprāptau vaiṣṇavāgryau tu bho dvijāḥ || 41 ||
tatrātithimanuprāptaṃ brāhmaṇaṃ śabarottamaḥ ||
bhakṣyabhojya vidhānaiśca vividhaiḥ samapūjayat || 42 ||
tato'bhitṛptastaddattairupacārairnṛpocitaiḥ ||
vismayaṃ paramaṃ lebhe śabarasya sudurlabhaiḥ || 43 ||

śabaro'yaṃ nivasati viṣame kānanāṃtare ||
āraṇyakairvarttamānaḥ kathamasya gṛhāṃtare || 44 ||
rājārhabhakṣyabhojyāni sulabhānyadbhutaṃ mahat ||
iti vismayamāpannaṃ brāhmaṇaṃ śabarastadā || 45 ||
provāca snigdhavacasā vinayāvanato bhṛśam || 46 ||
|| śabara uvāca || ||
bho vipra śramahīno'si kaccitkṣuttṛḍvivarjitaḥ ||
āraṇyakānāṃ bhavane nāgarāṇāṃ kutaḥ sukham || 47 ||
ajñātā nāgarī vṛttiḥ śabaraistu viśeṣataḥ ||
rājopajīvināṃ śreṣṭhau rājāmātyapurohitau || 48 ||
tayo rājasamaḥ pūjyaḥ purodhāḥ śāstrasaṃmataḥ ||

indradyumno narapatiḥ sārvabhaumaḥ pratāpavān || 49 ||
tvayi tuṣṭe sa saṃtuṣṭo dhruvaṃ vipra bhaviṣyati ||
ityuktavatyaraṇyasthe sa tu prītataro dvijaḥ ||
uvāca śabaraṃ prītyā vinayādbhutavādinam || 2.2.8.50 ||

|| vidyāpatiruvāca || ||
sādho madupacārāya hṛtānyetāni yāni te ||
vastunyamānuṣāṇīha yānyadṛṣṭāni rājabhiḥ || 51 ||
citrametaddivyavastusaṃcayaḥ śabarālaye ||
etatkhyātuṃ kautukaṃ me sādho saṃvarddhate mahat || 52 ||
|| śabara uvāca || ||
etatprakāśituṃ vipra matirnotsahate mama ||
tathāpi te dvijaśreṣṭhā'tithibhaktyā vadāmyaham || 53 ||
śakrādayo devagaṇāḥ samāyāntyanvahaṃ dvija ||
divyopacārānādāya pūjanāya jagatpateḥ || 54 ||
pūjayitvā jagannāthaṃ stutvā natvā ca bhaktitaḥ ||
gītaśavāditranṛtyaiśca saṃtoṣya puruṣottamam || 55 ||
punaḥ prayāṃti satataṃ tridivaṃ surasattamāḥ ||
divyānyetāni vastūni nirmālyāni jagatpateḥ || 56 ||
dattāni tubhyaṃ viduṣe kathaṃ vismayate bhavān ||

viṣṇornirmālyabhogena kṣīṇarogajarā vayam || 57 ||
saputrabāṃdhavāḥ sarve nivasāmo'yutāyuṣaḥ ||
viṣṇunirmālyabhogena kṣīyate pāpasaṃhatiḥ || 58 ||
na taccitraṃ dvijaśreṣṭha yena syānmuktibhājanam ||
śrutvaitaddurlabhaṃ karma brāhmaṇo romaharṣaṇaḥ || 59 ||
ānaṃdāśruviluptākṣaḥ svaṃ kṛtārthamamanyata ||
aho śabarajanmāsau paśyatyavyayamīśvaram || 2.2.8.60 ||
taducchiṣṭaṃ divyabhogamupabhuṃkte divāniśam ||
nānyo'sya sadṛśo loke pṛthivyāṃ sacarācare || 61 ||
yādṛśo viṣṇubhakto'yaṃ śabaro nīlaparvate ||
kiṃ gatvā svagṛhe me'dya kuṭuṃbenā'sukhātmanā || 62 ||
anena sakhyaṃ niṣpādya sthāsyāmyatra vanāṃtare ||
cintayitvā ciraṃ viprāḥ śrīkṛṣṇāsaktamānasaḥ || 63 ||
punaḥ provāca śabaraṃ mayi te cedanugrahaḥ ||
sādho sakhyaṃ tvayā kāryamiti me niścayo mahān || 64 ||

kiṃ gatvā sevayā rājñaḥ paratrāsukhahetunā ||
atra sthitvā tvayā sārdhamupāsya madhusūdanam || 65 ||
yathā punardehabaṃdho yatiṣye na bhavenmama ||
sādhu mitra tvayā sārddhaṃ bhāgyānme saṃgamo'bhavat || 66 ||
dustāraṃ bhavasaṃsāraṃ tariṣye tvatprasādataḥ ||
sārametatpraśaṃsaṃti saṃsāre bhavasāgare || 67 ||
yadvaiṣṇavena mitratvaṃ duḥkhasaṃsārapāradam ||
mitrasya sahavāsena punaḥ pratyakṣameṣyati || 68 ||
bhagavānpuṃḍarīkākṣaḥ śaṃkhacakragadādharaḥ ||
iṃdradyumno narapatirmayi pratyāgate sakhe || 69 ||
bhagavaṃtaṃ samārāddhumihaiva sa nivatsyati ||
prāsādaṃ vipulaṃ cātra cikīrṣurbhagavatpriyam || 2.2.8.70 ||
sahasramupacārāṇāṃ pūjanāya jagatpateḥ ||
racayiṣyāmīti mahatpratiṣṭhāsīnmahīpateḥ || 71 ||
pratiśrutaṃ tatpurataḥ prītastanme'numanyatām || 72 || ||

|| śabara uvāca || ||
sakhe purātanī vārttā prasiddhaivātra tādṛśī || 73 ||
tvayā yathaiva kathitaṃ indradyumnasamāgamaḥ ||
kevalaṃ mādhavaṃ tatra na drakṣyati mahīpatiḥ || 74 ||
acirādeva bhagavānsvarṇavālukayāvṛtaḥ ||
pratijajñe yamāyaitadantarddhānaṃ gamiṣyati || 75 ||
mahābhāgyaparīpākātpratyakṣo'yaṃ tvayā kṛtaḥ ||
indradyumnāgamābhyāse dhruvaṃ sa vyavadhāsyati || 76 ||
eṣo'rthastu tvayā mitra na vaktavyo nṛpāgrataḥ ||
āgatya so'tra nṛpatiradṛṣṭvā parameśvaram || 77 ||
prāyopaveśavratavānsvapne dṛṣṭvā gadādharam ||
tadādeśāddārumayaṃ prabhorliṃgacatuṣṭayam || 78 ||
pūjayiṣyati bhaktyā ca pratiṣṭhāya svayaṃbhuvā ||
sthitiratra hareryāvadāvayorvaṃśasaṃsthitiḥ || 79 ||
anugrahādbhagavato nātra kāryā vicāraṇā ||

tadatrārthe sakhe khedaṃ mā vraja kṣiprameva hi || 2.2.8.80 ||
nirvartsyate'cirādeva mitredānīṃ sukhaṃ svapa ||
prātardṛṣṭvā punardevaṃ nīlendrāśmamayaṃ vibhum || 81 ||
siṃdhau snātvā tasya taṭe nivāsāya mahīpateḥ ||
drakṣyāmaḥ sādhu saṃsthānaṃ yathābhilaṣitaṃ sakhe || 82 ||
ityanyāśca kathāḥ puṇyāḥ kṛtvā tau ca parasparam ||
śubhasthāne cāsvapatāṃ śayane pallavāstṛte || 83 ||
prabhātāyāṃ tu śarvaryāṃ tīrtharājodakena tau ||
snānaṃ nirvartya vidhivanmādhavaṃ praṇipatya ca || 84 ||
rājārhasthānaṃ nirṇīya nivāsāya gatau punaḥ ||
tatra mitreṇābhimantrya rājño nirdeśakāraṇāt || 85 ||
rathamāruhya viprāḥ sa tvavaṃtīpuramāyayau || 86 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminiṛṣisaṃvāde'ṣṭamo'dhyāyaḥ || 8 ||

English translation

Jaimini said :

1-4. On being told thus by the Brāhmaṇa , the Śabara became worried. He thought thus: ‘ Janārdana who is kept secret is our means of sustenance. Our bad luck appears impending due to which he is to become known to all people. [1] If I do not show (Lord) to this Brāhmaṇa, he will curse me. A Brāhmaṇa is to be honoured by everyone, particularly when he is a guest. If his desires are not fulfilled, both the worlds of mine will be fruitless.

5-10. When this Lord vanishes, when Mādhava becomes invisible beneath the ground, King Indradyumna of exploits comparable to Indra , who is to go to the world of Brahmā along with his physical body, will come here along with his subjects and perform a hundred horse-sacrifices. He will install the four forms of Viṣṇu in wood. If the Brāhmaṇa-guest be highly fortunate, the disappearance of the Lord will be imminent. Hence I will show him Acyuta of Nīlendramaṇi (having the colour of blue sapphire). When a duty has been ordained by fate, no manly effort to avert it is advisable.’

(Pondering over this repeatedly) in his mind the Śabara said to the Brāhmaṇa who was meditating on the immutableViṣṇu in front:

The Śabara said :

11. The news that King Indradyumna will come and reside here has already been (traditionally) heard by us before.

12. You are more fortunate than he, because, O Brāhmaṇa, you will be seeing Nīlamādhava (directly) even prior to him. Come. Let us go to the ridge.

13-16. After saying this, he grasped him by the hand and went to the forest along the path. He climbed up and up along the rugged and rocky path full of difficulties. Only one man could walk along that path at a time. The way was even more difficult to traverse on account of thorns. As the path was neatly enveloped in darkness he guided the Brāhmaṇa by oral directions.

Within two Muhūrtas they reached the bank of the holy tank Rauhiṇa . On seeing it he said to the Brāhmaṇa, “O excellent Brāhmaṇa, this tank is a great Tīrtha named Rauhiṇa. It is the source of all waters. By taking holy bath here one goes to the abode of Lord Viṣṇu, O Brāhmaṇa.

17. To the east of it there is the great Banyan tree like the Kalpa tree with plenty of shade. One who comes within the shade of this tree dispels the sin of Brāhmaṇa-slaughter.

18. Between these two, inside the bushy growth of trees, see directly the Lord of the universe expounded in the Vedāntas .

19. By having a view of him you shall shed off the mass of your sins. After this you will have no grief of falling into the ocean of worldly existence.”

Jaimini said :

20-21. The Brāhmaṇa took his holy bath in the Kuṇḍa . Highly delighted in his mind, the extremely intelligent one bent down and lowered his head from a distance. Mentally and verbally he eulogized Hari with concentration and words choked with delight.

Vidyāpati said :

22. O Puruṣa beyond Pradhāna , O all-pervading one, O Lord greater than the greatest, O Lord transforming yourself into the mobile and immobile beings, O highest reality, obeisance to you.

23. O Lord of the universe, you are the only person worthy of being propitiated by means of all holy rites laid down in Śrutis , Smṛtis , Purāṇas and Itihāsas .

24-25. O Supreme Lord, it is from you that the whole of this universe is evolved at the time of creation. O God, it has you as its support and it is protected by you alone. At the end of the Kalpa everything is withdrawn in the space in your belly and it stays there comfortably. [2] O Soul of all, O Immanent Soul, obeisance to you.

26. Salute to you, the Lord of Devas ; obeisance to you in the form of the Trayī (three Vedas). Hail to you who always illuminate the universe (assuming) the forms of the Sun, the Moon etc!

27. Obeisance to that sanctifier due to the contact with whose lotus-like feet Gaṅgā becomes filled with all the Tīrthas and purifies all the worlds.

28. Hail to you who enliven the universe and transform the Havis (ghee offerings in sacrifices) that have been sanctified by Mantras and been duly poured in the (sacred) fires!

29. Obeisance to that Ātman (Soul) identical with Brahman , who is devoid of all blemishes and is an embodiment of bliss, on a part of whom all the worlds subsist.

30. Hail to you, the witness unto the universe, to the form free from impurities, to the Lord of auspicious forms, who are the master of Māyā and devoid of all attachments!

31. Obeisance to you who have all forms, have many (innumerable) feet, eyes, heads, mouths and arms, who conquer everything and who have the forms of all Jīvas .

32. Obeisance to you, O lover of Kamalā (Lakṣmī). Bow to you, O lotus-seated one; obeisance, O Lord with eyes like petals of lotus; save me, O Puruṣottama .

33. Redeem me from this multitude of miseries of worldly existence. I am suffering by transmigrating in this worthless world. I am harassed by ailments and griefs. I have sought refuge in your lotus-like feet.

Jaimini said :

34-35. After thus eulogizing the Lord of Suras , who has Praṇava (Oṃ) for his form, the Brāhmaṇa bowed down in front of Hari and repeated the Praṇava Mantra . At the end of his Japa he became calm in his mind. With palms joined in reverence he approached the Lord and stood thinking his objects as being achieved and blessed. Then the Śabara spoke to the Brāhmaṇa:

Viśvāvasu said :

36. O eminent Brāhmaṇa, you are satisfied on seeing the Lord now. It is the close of the day. We shall go home. You are hungry and tired.

37. Residence in the forest suits wild animals. It is not proper for us to stay here. While there is yet sunlight, let us go home.

38. After saying thus, the Śabara caught hold of the hand of the Brāhmaṇa and returned to his hermitage hurriedly, O excellent Brāhmaṇas .

39. Meditating upon the Lord of the universe, the ocean of bliss, the Brāhmaṇa was not at all aware of the pain of hunger, thirst and exhaustion.

40. On account of his joy and indifference to (his) physical body, he did not feel pain when he walked on the uneven and rugged rocky path, very difficult to tread upon on account of a great deal of thorns as well.

41. Going thus, the Brāhmaṇa and the Śabara, both great devotees of Viṣṇu, reached the abode of Śabaras in the evening.

42. There the excellent Śabara duly honoured the Brāhmaṇa who had come as a guest by means of different kinds of dishes.

43. He became satisfied with the royal welcome, honour and services offered by him. He became surprised very much at the rare hospitality of the Śabara.

44-46. ‘This Śabara lives in the heart of the forest full of difficulties and inconveniences. He sustains himself with the products of the forest. How then did these dishes befitting kings become available within his house? It is a great mystery.’

As the Brāhmaṇa was wondering thus, the Śabara spoke to him with great humility.

The Śabara said :

47-50. O Brāhmaṇa, have you been relieved of your weariness? Have you got rid of your hunger and thirst? How can city-dwellers get comfort and happiness in the house of forest-dwellers? The customs and manners of city-dwellers are not known to others, especially to Śabaras. Among the persons who live in a royal palace the minister and the priest of a king are the most superior ones. Between these two, the priest should be revered like the king himself. This is approved by the scriptural texts. King Indradyumna is a powerful Emperor. If you are satisfied, O Brāhmaṇa, he will certainly be satisfied.

When the forest-dweller said thus, the Brāhmaṇa became more pleased. He lovingly spoke these words to the Śabara who spoke with wonderful humility:

Vidyāpati said :

51-52. O gentle one, for serving me you have brought superhuman and divine objects not seen even by kings. It is surprising that these divine objects could be in store in the abode of a Śabara. I have increasing curiosity to know this, O gentle one.

The Śabara replied :

53. My mind is not very enthusiastic to reveal this, O Brāhmaṇa. Still because of our devotion to you as guest, O excellent Brāhmaṇa, I shall tell you.

54-59a. Every day, O Brāhmaṇa, multitudes of Devas including Śakra come here taking divine articles of worship and services with them, for worshipping the Lord of the universe. After worshipping the Lord of the universe, after eulogizing and bowing down to him with devotion, they propitiate Puruṣottama by means of vocal songs, instrumental music and dances. Then the excellent Suras return to heaven. These divine articles given to you are the Nirmālyas (i.e. remnants of the worship) of the Lord of the universe. You are a learned man. How is it that you are surprised? It is because we have been subsisting on the Nirmālyas of Viṣṇu that we are devoid of ailments and old age. All of us are staying here along with our sons and kinsmen with our life span extending to ten thousand years. By consuming the Nirmālya of Viṣṇu the mass of sins perishes. It is not surprising, O excellent Brāhmaṇa, that one shall attain liberation thereby.

59b-63a. On hearing about this rare achievement the Brāhmaṇa experienced a thrill. His eyes became full of tears of joy. He considered himself blessed: 'Ah, this person born as Śabara (can) sees the immutable Lord. Day and night he enjoys the divine pleasures by (subsisting on) the leavings (remnants of offerings) of the Lord. There is none else in the world consisting of the mobile and immobile beings, who can be considered equal to him. There is no other devotee of Viṣṇu on a par with this Śabara of the Nīla mountain. Of what avail is going back home now? Family is a cause of unpleasantness. I shall become an intimate friend of this (Śabara) and shall stay here in the forest region.'

63b-67a. The Brāhmaṇa whose mind was devotedly attached to Śrīkṛṣṇa spoke once more to the Śabara: "If you wish to bless me, O gentle one, my great resolve is that I should form a close friendship with you. Of what use is returning and carrying on the service of the king, which is the cause of unhappiness in the other world? I shall stay here and worship the Slayer of Madhu . Thereby, I shall strive to prevent a subsequent embodiment (i.e. birth) of my soul. Very well, friend! It is my good luck

that I have come into contact with you. Thanks to your favour, I shall cross the ocean of worldly existence that is very difficult to cross.

67b-72. They praise this as an essential thing in this ocean of worldly existence, viz. the friendship with a devotee of Viṣṇu, which takes one across the ocean of misery. By association with the friend, Lord Puṇḍarīkākṣa (Lotus-eyed Lord Viṣṇu) holding the conch, discus and iron club becomes visible once again. When I return, O friend, King Indradyumna will reside here itself in order to propitiate the Lord. He is desirous of building a big Mansion (temple) there pleasing to the Lord. It has been a great vow of the king that he would do a thousand (kinds of) services for the worship of the Lord. This has been promised in his presence. Hence grant me lovingly this permission."

The Śabara said :

73-79. O friend, a traditional legend like that is well-known here. You have said, Indradyumna will come here. But the king will not see Mādhava. Ere long the Lord will be covered with golden sands. The Lord has promised this to Yama that he will vanish. It is a great luck that you are able to perceive the Lord. If the arrival of Indradyumna is imminent, the Lord shall certainly vanish. But, O friend, this fact should not be mentioned by you in front of the king.

After coming here if the king does not see the great Lord, he will undertake a fast unto death. He will then see Gadādhara in a dream. At his behest he will install four wooden idols of the Lord. He will then worship them. As long as the idol is present here our family shall also be present, thanks to the blessings of the Lord. There is no doubt about this.

80-82. Hence, my friend, do not feel sorry in this respect. Everything will be carried out quickly. Now, friend, sleep soundly. In the morning we shall see the Lord in the form (of an idol of) blue sapphire after taking bath in the ocean. We shall find out a place fit for the stay of the king on its shore as you desire, O my friend.

83-86. After discussing this and other things and narrating splendid stories to each other, they slept on a bed of tender leaves and sprouts in a splendid place.

When the day dawned, they took bath in the Tīrtharāja 's waters in accordance with the injunctions, bowed down to Mādhava and found out a place for the residence of the king. He took leave of his friend. In accordance with the directions of the king, the Brāhmaṇa got into the chariot and returned to the city of Avantī .

[1]: [1] : The Śabara correctly and helplessly anticipates the danger that a new advanced culture is going to swallow up the simple primitive culture of the aboriginal Śabaras.

[2]: [2] : It is believed that when at the end of the Kalpa the universe is destroyed externally, actually it is taken in the belly of the Lord where with its mobile and immobile beings it remains intact.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 9

Vidyāpati Reports to Indradyumna

Chapter 49 of 221 · 68 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
प्रत्यागते ततो विप्रे सायाह्ने सुरसंकुले ।।
माधवार्चनवेलायां वातश्चंडगतिर्ववौ ।। १ ।।
सुवर्णवालुकाश्चासौ विचकार च सर्वशः ।।
तेनाकुलदृशो देवा न शेकुरवलोकने ।। २ ।।
श्रीकांतस्य तदा विप्रा दध्युस्ते पुरुषोत्तमम् ।।
यावद्ध्यानस्थिरदृशो मुहुर्तं ते दिवौकसः ।। ३ ।।
ध्यानांते वालुकाराशिं ददृशुस्ते न माधवम् ।।
रौहिणं च तथा कुंडं बभूवुर्व्याकुलेन्द्रियाः ।। ४ ।।
चिंतामवापुर्महतीं हाहेति रुरुदुर्भृशम् ।।
किमेतन्नो हि दुर्दैवमेकदा समुपस्थितम् ।। ५ ।।
दृशां सेचनकः श्रीशः क्षणाद्यन्नोपलभ्यते ।।
अपराधं किमस्माकं लक्षितं पुरुषोत्तम ।। ६ ।।
युगपत्सेवकान्सर्वानपहाय न दृश्यसे ।।
येषामर्थे जगन्नाथ स्वीचकर्थ कलेवरम् ।। ७ ।।

ताननाथान्परित्यज्य कानने किमुपेक्षसे ।।
स्वशरीरविभूतीर्नो विहाय कमलेक्षण ।। ८ ।।
किमकांडं रचयसि कथाशेषान्दिवौकसः ।।
तवांशभूतान्नः सर्वान्यज्वानः प्रयजंति वै ।। ९ ।।
त्वत्प्रीत्यै यज्ञपुरुष त्वदादिष्टफलप्रदान्।।
त्वदहंकारवर्ष्माणस्त्वदनुग्रहजीवनाः ।। 2.2.9.१० ।।
कांदिशीका कुत्र यामः सांप्रतं त्वदुपेक्षिताः।।
दिवि स्थानैश्च किं कार्यं त्वामनालोक्य माधव ।। ११ ।।
अकृतार्थास्त्वया हीना भविष्यामो वनेचराः ।।
निष्कलंकसुधाभानुं सुषमापरिभावुकम् ।। १२ ।।
त्वदास्यं चेन्न पश्यामो न यास्यामः सुरालयम् ।।
तप आस्थाय परममत्रैव संशितव्रताः ।। १३ ।।
वर्तामहे वन्यवृत्त्या जटावल्कलधारिणः ।।
यावत्त्वां पुंडरीकाक्ष विलोकिष्यामहे वयम् ।। १४ ।।

निसर्गकरुणांभोधे दीनान्नस्त्रातुमर्हसि ।।

अनाथान्दीनहृदयांस्त्वामेव शरणं गतान् ।। १५ ।।
त्वदनालोकशोकैकपारावारे निमज्जतः ।।
शुभदृष्टितरण्या नः समुद्धर जगत्पते ।। १६ ।।
एवं प्रलपतां तत्र सर्वेषां त्रिदिवौकसाम् ।।
अशरीरा तदा वाणी पुनः प्रादुर्बभूव ह ।। १७ ।।
अत्रार्थे भोः सुरा यत्नं कर्तुमर्हथ नो वृथा ।।
अद्यप्रभृति देवस्य दर्शनं दुर्लभं भुवि ।। १८ ।।
अत्र स्थानेऽपि तं नत्वा तद्दर्शनफलं लभेत् ।।
स्वयंभुवोंऽतिकं गत्वा हेतुं ज्ञास्यथ निश्चितम् ।। १९ ।।
तच्छ्रुत्वा त्रिदशाः सर्वे ब्रह्मणोंऽतिकमागताः ।।
यमानुग्रहवृत्तांतमवतारं च दारुणः ।। 2.2.9.२० ।।
श्रुत्वा संतुष्टमनसः सर्वे ते त्रिदिवं गताः ।।
स तु विद्यापतिर्विप्रो रथारूढोऽभ्यचिंतयत् ।। २१ ।।
मम कार्यं तु निष्पन्नं यद्दृष्टो नीलमाधवः ।।
आसमंतात्क्षेत्रमिदं परिभ्रम्यावलोकये ।। २२ ।।

अदृष्टपूर्वं परमं सुपुण्यं संकीर्तनं यस्य मलापहारि ।।
क्षेत्रोत्तमं श्रीपुरुषोत्तमाख्यं प्रदक्षिणीकृत्य व्रजामि तूर्णम् ।। २३ ।।
पृथ्वीप्रदक्षिणफलं शतधा भजंते पर्यंति ये सकलकल्मषदार्यरण्यम् ।।
नीलाद्रिमण्डिमिदं पुरुपोत्तमाख्यं मित्रं ममोपदिशति स्म समुद्रतीरे ।। २४ ।।
विचिंत्येत्थं द्विजश्रेष्ठः परिबभ्राम वै तदा ।।
क्षेत्रं पश्यन्वनं चैव नानाद्रुमगणान्वितम् ।। २५ ।।
नानापक्षिगणाघुष्टं कूजद्भ्रमरगुंफितम् ।।
अप्रविष्टार्ककिरणं छायातरुगणावृतम् ।। २६ ।।
सर्वर्तुकुसुमोपेतं लतागुल्मोपशोभितम्।।
नानाजलाशयाधारकूजत्सारससंकुलम्।। २७ ।।
पद्मकह्लारकुमुदविकचोत्पलराजितम् ।।
न जलं तत्र कुसुमपरिहीनं लतादिकम् ।। २८ ।।
परीत्य वेगात्तत्क्षेत्रं जगामाथ द्विजोत्तमः ।।
ध्यायन्निरशनः प्राज्ञः प्राप्यावन्तीं दिनात्यये ।। २९ ।।
दूतैरावेदितं पूर्वं दूरस्थस्यागतं द्विजाः ।।

श्रुत्वेंद्रद्युम्नो नृपतिः प्रहर्षं परमं ययौ।। 2.2.9.३० ।।
तदागमनमाकांक्षन्पूजयित्वा जनार्द्दनम्।।
विद्वद्भिर्ब्राह्मणैः सार्द्धं तस्थौ संहृष्टमानसः ।। ३१ ।।
एतस्मिन्नंतरे विप्राः स तु विद्यापतिर्द्विजः।।
प्रावेशिकैर्वेत्रहस्तैर्दौवारिकपुरःसरैः।।३२।।
निर्दिष्टमार्गः पौरैश्चाऽनुमतः कौतुकान्वितैः।।
निर्माल्यमालां नीलाख्य माधवस्य सुशोभनाम्।।३३।।

निधाय पाणौ राजाग्रे प्रविवेश त्वरान्वितः।।
तं दृष्ट्वा नृपतिः सोऽथ समुत्थाय वरासनात् ।।
प्रसीद जगदीशेति वदन्नंतिकमभ्यगात् ।। ३४ ।।
अद्य मे जीवितं जातं सफलं जन्मकर्मणा ।।
निर्माल्यमालावपुषं यत्पश्यामीहमाधवम् ।। ३५ ।।
मालां मुकुन्दशिरसोऽनुपमप्रमोदलाभाधरीकृतसुरद्रुमकांतगन्धाम् ।।
अन्धीकृतालिनिचयां पवनप्रसारिगन्धप्रणाशितजगत्कलुषां नमामि ।। ३६ ।।
यत्पादपंकजगलद्रजसोनुषंगा ब्रह्मादयः परमसंपदमापुरस्य ।।

विष्णोः कलेवरसमुज्ज्वलितांगरागसंसक्तपुष्पनिलयां प्रणतोस्मि मालाम् ।। ३७ ।।
पद्मां हृत्पद्मवसतिं सपत्नीं या हसत्यसौ ।।
विकस्वरैः सुकुसुमैर्विष्ण्वंकस्थितिर्गर्विताम् ।। ३८ ।।
कुत्र स्थितेयमाहार्षीन्महिमानं स्रगुज्वला ।।
या श्रीनिधेः शरीरेऽऽभूत्सर्वांगव्यापिनी चिरम् ।। ३९ ।।
जय नीलाद्रिशिखरभूषणाघप्रद्षण ।।
प्रणतार्तिहर श्रीमंस्त्राहि मां शरणागतम् ।। 2.2.9.४० ।।
इति ब्रुवाणः क्षितिपो बाष्पगद्गदया गिरा ।।
जगाम शिरसा भूमिं स्फुरद्रोमांचकंचुकः ।। ४१ ।।
सोऽपि विद्यापतिर्विप्रः क्षपिताशेषकल्मषः ।।
दिव्यदेहो नृपस्याग्रे ध्यायन्माधवमास्थितः ।। ४२ ।।
तेजसा सर्वलोकानां पापानि क्षालयन्सुधीः ।।
अनुगृह्णातु देवस्त्वां नीलाद्रिशिखरालयः ।। ४३ ।।
श्रीपतेरियमाज्ञा ते मालारूपा प्रकाशिता ।।
द्रष्टुं क्षेत्रोत्तमगतं स्वं साक्षान्मुक्तिदायकम् ।। ।। ४४ ।।

इत्युच्चरन्नरपतेरामुमोच गले स्रजम् ।।
सोऽप्युत्थाय क्षितिपतिर्मालां हृदयलंबिनीम् ।। ४५ ।।
दृष्ट्वा मेने श्रियः कांतं साक्षाद्धृदयगामिनम् ।।
निधाय पाणी शिरसि ईरमीलितलोचनः ।। ४६ ।।
आनंदाश्रुजलक्लिन्नवदनस्तुष्टुवे हरिम् ।। ४७ ।।
।। इन्द्रद्युम्न उवाच ।। ।।
जयाखिलजगत्सृष्टिस्थितिसंहारशिल्पकृत् ।।
लीलाविश्ववपुर्लोमसंख्यब्रह्मांडभारभृत् ।। ४८ ।।
अंतर्यामिन्नशेषाणां प्रणतार्तिहर प्रभो ।।
ब्रह्मेंद्र रुद्रमुकुटकिर्मीरितपदांबुज ।। ४९ ।।
दीनानाथविपन्नैकसततत्राणतत्पर ।।
निर्व्याजकरुणावारिपारावार परात्पर ।। 2.2.9.५० ।।
त्वदेकशरणं दीनमनादिभ्रमनिर्भरम् ।।
परित्राहि जगन्नाथ भक्ताविरतवत्सल ।। ५१ ।।
इति स्तुवन्नरपतिः स्वासने समुपाविशत् ।।

गृहमेधिब्रह्मचारियतिवैखानसैर्वृतः ।। ।। ५२ ।।
अष्टादशसु विद्यासु कुशलैर्यज्वभिर्द्विजैः ।।
मीनैः स्थविरभृत्यैश्च सार्द्धं मंत्रिपुरःसरैः ।। ५३ ।।
विद्यापति पूजयित्वा बहुमानपुरःसरम् ।।
उपवेश्यागतः पीठे पृष्ट्वा कुशलमादितः ।। ५४ ।।
पुरुषोत्तमक्षेत्रस्य विष्णोर्नीलाश्मवर्ष्मणः ।।
महिमानं स्वरूपं च पप्रच्छावहितो मुदा ।। ५५ ।।
ब्राह्मणः क्षत्रियेणासौ पृष्टोनुभवमात्मनः ।।
भिल्लद्वीपप्रवेशादिमज्जनांतं सरित्पतेः ।। ५६ ।।
क्षेत्रोत्तमस्य वृत्तांतं कथयामास विस्तरात् ।।
नीलाद्रिरोहणं नीलमाधवस्य च दर्शनम् ।। ५७ ।।
स्नानं च रौहिणे कुण्डे महिमानं वटस्य च ।।
नृसिंहाद्यष्टशंभून शक्तीनामष्टसंस्थितिम् ।। ५८ ।।
रथेनाक्रमणाद्दृष्टौ क्षेत्रस्यायामविस्तरौ ।।
तत्सर्वं वर्णयामास यथावदनुपूर्वशः ।। ५९ ।।

तच्छ्रुत्वा चित्रमतुलं तैर्थिकावेदितं पुरा ।।
संप्रतीतो हृष्टमनाः पुनस्तं क्षितिपोऽब्रवीत् ।। 2.2.9.६० ।।
।। इन्द्रद्युम्न उवाच ।। ।।
श्रुतपूर्वं तु भगवंस्त्वत्तोऽश्रौषं सुदुर्लभम् ।।
क्षेत्रोत्तमं द्विजश्रेष्ठ सांप्रतं वर्णयस्व मे ।। ६१ ।।
नीलेन्द्रमणिमूर्तेस्तु विष्णो रूपं यथातथम् ।।
।। विद्यापतिरुवाच ।। ।।
हंत ते कथयिष्यामि दिव्यां मूर्तिं जगत्पतेः ।। ६२ ।।
यां चर्मचक्षुषा दृष्ट्वा जायते मुक्तिभाजनम् ।।
नीलेन्द्रमणिपाषाणमयी मूर्तिः पुरातनी ।। ६३ ।।
यान्वहं ब्रह्मरुद्रेंद्रपुरोगैरर्चिता सुरैः ।।
आरोपितेयं दिव्या स्रक्पूजायां हि सुपर्वभिः ।। ६४ ।।
सेयं न म्लायति नृप न च गन्धेन रिच्यते ।।
दिने बहुतिथे यातेऽपीदृशी स्रग्धरोद्भवा ।। ६५ ।।
दिव्योपहारः निर्माल्यभक्षणात्क्षीणकल्मषम् ।।

मां न पश्यसि किं राजन्नतिमानुषवर्चसम् ।। ६६ ।।
सकृदप्यशनाद्यस्य क्षुत्पिपासाबलक्षयाः ।।
न बाधन्ते नृपश्रेष्ठ दृष्टेनादृष्टकल्पनम् ।। ६७ ।।
भुक्तिर्मुक्तिश्च वै राजन् तत्र युगपत्स्थिते ।।
न जरारोगशोकादिदुःखं तत्र हि विद्यते ।। ६८ ।।
यत्र साक्षाज्जगन्नाथः प्रसन्नवदनो विभुः ।।
फुल्लेंदीवरपत्राक्षः प्रपन्नामृतमुक्तिदः ।। ६९ ।।
इति श्रीस्कांदे महापुराण एकशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीपुरुषोत्तममाहात्म्ये जैमिनिऋषिसंवादे नवमोऽध्यायः ।। ९ ।।

Roman transliteration

|| *jaiminiruvāca* || ||
pratyāgate tato vipre sāyāhne surasaṃkule ||
mādhavārcanavelāyāṃ vātaścaṃḍagatirvavau || *1* ||
suvarṇavālukāścāsau vicakāra ca sarvaśaḥ ||
tenākuladṛśo devā na śekuravalokane || *2* ||
śrīkāṃtasya tadā viprā dadhyuste puruṣottamam ||
yāvaddhyānasthiradṛśo muhūrtaṃ te divaukasaḥ || *3* ||
dhyānāṃte vālukārāśiṃ dadṛśuste na mādhavam ||
rauhiṇaṃ ca tathā kuṃḍaṃ babhūvurvyākulendriyāḥ || *4* ||
ciṃtāmavāpurmahatīṃ hāheti rurudurbhṛśam ||
kimetanno hi durdaivamekadā samupasthitam || *5* ||
dṛśāṃ secanakaḥ śrīśaḥ kṣaṇādyannopalabhyate ||
aparādhaṃ kimasmākaṃ lakṣitaṃ puruṣottama || *6* ||
yugapatsevakānsarvānapahāya na dṛśyase ||
yeṣāmarthe jagannātha svīcakartha kalevaram || *7* ||

tānanāthānparityajya kānane kimupekṣase ||
svaśarīravibhūtīrno vihāya kamalekṣaṇa || *8* ||
kimakāṃḍaṃ racayasi kathāśeṣāndivaukasaḥ ||
tavāṃśabhūtānnaḥ sarvānyajvānaḥ prayajaṃti vai || *9* ||
tvatprītyai yajñapuruṣa tvadādiṣṭaphalapradān||
tvadahaṃkāravarṣmāṇastvadanugrahajīvanāḥ || *2.2.9.10* ||
kāṃdiśīkā kutra yāmaḥ sāṃprataṃ tvadupekṣitāḥ||
divi sthānaiśca kiṃ kāryaṃ tvāmanālokya mādhava || *11* ||
akṛtārthāstvayā hīnā bhaviṣyāmo vanecarāḥ ||
niṣkalaṃkasudhābhānuṃ suṣamāparibhāvukam || *12* ||
tvadāsyaṃ cenna paśyāmo na yāsyāmaḥ surālayam ||
tapa āsthāya paramamatraiva saṃśitavratāḥ || *13* ||
vartāmahe vanyavṛttyā jaṭāvalkaladhāriṇaḥ ||
yāvattvāṃ puṃḍarīkākṣa vilokiṣyāmahe vayam || *14* ||
nisargakaruṇāṃbhodhe dīnānnastrātumarhasi ||

anāthāndīnahadayāṃstvāmeva śaraṇaṃ gatān || *15* ||
tvadanālokaśokaikapārāvāre nimajjataḥ ||
śubhadṛṣṭitaraṇyā naḥ samuddhara jagatpate || *16* ||
evaṃ pralapatāṃ tatra sarveṣāṃ tridivaukasām ||
aśarīrā tadā vāṇī punaḥ prādurbabhūva ha || *17* ||
atrārthe bhoḥ surā yatnaṃ kartumarhatha no vṛthā ||
adyaprabhṛti devasya darśanaṃ durlabhaṃ bhuvi || *18* ||
atra sthāne'pi taṃ natvā taddarśanaphalaṃ labhet ||
svayaṃbhuvoṃ'tikaṃ gatvā hetuṃ jñāsyatha niścitam || *19* ||
tacchrutvā tridaśāḥ sarve brahmaṇoṃ'tikamāgatāḥ ||
yamānugrahavṛttāṃtamavatāraṃ ca dāruṇaḥ || *2.2.9.20* ||
śrutvā saṃtuṣṭamanasaḥ sarve te tridivaṃ gatāḥ ||
sa tu vidyāpatirvipro rathārūḍho'bhyaciṃtayat || *21* ||
mama kāryaṃ tu niṣpannaṃ yaddṛṣṭo nīlamādhavaḥ ||
āsamaṃtātkṣetramidaṃ paribhramyāvalokaye || *22* ||

adṛṣṭapūrvaṃ paramaṃ supuṇyaṃ saṃkīrtanaṃ yasya malāpahāri ||
kṣetrottamaṃ śrīpuruṣottamākhyaṃ pradakṣiṇīkṛtya vrajāmi tūrṇam || *23* ||
pṛthvīpradakṣiṇaphalaṃ śatadhā bhajaṃte paryaṃti ye sakalakalmaṣadāryaraṇyam ||
nīlādrimaṇḍimidaṃ purupottamākhyaṃ mitraṃ mamopadiśati sma samudratīre || *24* ||

viciṃtyetthaṃ dvijaśreṣṭhaḥ paribabhrāma vai tadā ||
kṣetraṃ paśyanvanaṃ caiva nānādrumagaṇānvitam || 25 ||
nānāpakṣigaṇāghuṣṭaṃ kūjadbhramaraguṃphitam ||
apraviṣṭārkakiraṇaṃ chāyātarugaṇāvṛtam || 26 ||
sarvartukusumopetaṃ latāgulmopaśobhitam||
nānājalāśayādhārakūjatsārasasaṃkulam|| 27 ||
padmakahlārakumudavikacotpalarājitam ||
na jalaṃ tatra kusumaparihīnaṃ latādikam || 28 ||
parītya vegāttatkṣetraṃ jagāmātha dvijottamaḥ ||
dhyāyanniraśanaḥ prājñaḥ prāpyāvantīṃ dinātyaye || 29 ||
dūtairāveditaṃ pūrvaṃ dūrasthasyāgataṃ dvijāḥ ||

śrutveṃdradyumno nṛpatiḥ praharṣaṃ paramaṃ yayau|| 2.2.9.30 ||
tadāgamanamākāṃkṣanpūjayitvā janārddanam||
vidvadbhirbrāhmaṇaiḥ sārddhaṃ tasthau saṃhṛṣṭamānasaḥ || 31 ||
etasminnaṃtare viprāḥ sa tu vidyāpatirdvijaḥ||
prāveśikairvetrahastairdauvārikapuraḥsaraiḥ||32||
nirdiṣṭamārgaḥ pauraiścā'numataḥ kautukānvitaiḥ||
nirmālyamālāṃ nīlākhya mādhavasya suśobhanām||33||
nidhāya pāṇau rājāgre praviveśa tvarānvitaḥ||
taṃ dṛṣṭvā nṛpatiḥ so'tha samutthāya varāsanāt ||
prasīda jagadīśeti vadannaṃtikamabhyagāt || 34 ||
adya me jīvitaṃ jātaṃ saphalaṃ janmakarmaṇā ||
nirmālyamālāvapuṣaṃ yatpaśyāmīhamādhavam || 35 ||
mālāṃ mukundaśiraso'nupamapramodalābhādharīkṛtasuradrumakāṃtagandhām ||
andhīkṛtālinicayāṃ pavanaprasārigandhapraṇāśitajagatkaluṣāṃ namāmi || 36 ||
yatpādapaṃkajagaladrajasonuṣaṃgā brahmādayaḥ paramasaṃpadamāpurasya ||

viṣṇoḥ kalevarasamujjvalitāṃgarāgasaṃsaktapuṣpanilayāṃ praṇatosmi mālām || 37 ||
padmāṃ hṛtpadmavasatiṃ sapatnīṃ yā hasatyasau ||
vikasvaraiḥ sukusumairviṣṇvaṃkasthitirgarvitām || 38 ||
kutra sthiteyamāhārṣīnmahimānaṃ sragujvalā ||
yā śrīnidheḥ śarīre"bhūtsarvāṃgavyāpinī ciram || 39 ||
jaya nīlādriśikharabhūṣaṇāghapradṣaṇa ||
praṇatārttihara śrīmaṃstrāhi māṃ śaraṇāgatam || 2.2.9.40 ||
iti bruvāṇaḥ kṣitipo bāṣpagadgadayā girā ||
jagāma śirasā bhūmiṃ sphuradromāṃcakaṃcukaḥ || 41 ||
so'pi vidyāpatirviprāḥ kṣapitāśeṣakalmaṣaḥ ||
divyadeho nṛpasyāgre dhyāyanmādhavamāsthitaḥ || 42 ||
tejasā sarvalokānāṃ pāpāni kṣālayansudhīḥ ||
anugṛhṇātu devastvāṃ nīlādriśikharālayaḥ || 43 ||
śrīpateriyamājñā te mālārūpā prakāśitā ||
draṣṭuṃ kṣetrottamagataṃ svaṃ sākṣānmuktidāyakam || || 44 ||

ityuccarannarapaterāmumoca gale srajam ||
so'pyutthāya kṣitipatirmālāṃ hṛdayalaṃbinīm || 45 ||
dṛṣṭvā mene śriyaḥ kāṃtaṃ sākṣāddhṛdayagāminam ||
nidhāya pāṇī śirasi daramīlitalocanaḥ || 46 ||
ānaṃdāśrujalaklinnavadanastuṣṭuve harim || 47 ||
|| indradyumna uvāca || ||
jayākhilajagatsṛṣṭisthitisaṃhāraśilpakṛt ||
līlāviśvavapurlomasaṃkhyabrahmāṃḍabhārabhṛt || 48 ||
aṃtaryāminnaśeṣāṇāṃ praṇatārtihara prabho ||

brahmeṃdra rudramukuṭakirmīritapadāṃbuja || 49 ||
dīnānāthavipannaikasatatatrāṇatatpara ||
nirvyājakaruṇāvāripārāvāra parātpara || 2.2.9.50 ||
tvadekaśaraṇaṃ dīnamanādibhramanirbharam ||
paritrāhi jagannātha bhaktāviratavatsala || 51 ||
iti stuvannarapatiḥ svāsane samupāviśat ||

gṛhamedhibrahmacāriyativaikhānasairvṛtaḥ || || 52 ||
aṣṭādaśasu vidyāsu kuśalairyajvabhirdvijaiḥ ||
mīnaiḥ sthavirabhṛtyaiśca sārddhaṃ maṃtripuraḥsaraiḥ || 53 ||
vidyāpati pūjayitvā bahumānapuraḥsaram ||
upaveśyāgrataḥ pīṭhe pṛṣṭvā kuśalamāditaḥ || 54 ||
puruṣottamakṣetrasya viṣṇornīlāśmavarṣmaṇaḥ ||
mahimānaṃ svarūpaṃ ca papracchāvahito mudā || 55 ||
brāhmaṇaḥ kṣatriyeṇāsau pṛṣṭonubhavamātmanaḥ ||
bhilladvīpapraveśādimajjanāṃtaṃ saritpateḥ || 56 ||
kṣetrottamasya vṛttāṃtaṃ kathayāmāsa vistarāt ||
nīlādirohaṇaṃ nīlamādhavasya ca darśanam || 57 ||
snānaṃ ca rauhiṇe kuṇḍe mahimānaṃ vaṭasya ca ||
nṛsiṃhādyaṣṭaśaṃbhūna śaktīnāmaṣṭasaṃsthitim || 58 ||
rathenākramaṇāddṛṣṭau kṣetrasyāyāmavistarau ||
tatsarvaṃ varṇayāmāsa yathāvadanupūrvaśaḥ || 59 ||

tacchrutvā citramatulaṃ tairthikāveditaṃ purā ||
saṃpratīto hṛṣṭamanāḥ punastaṃ kṣitipo'bravīt || 2.2.9.60 ||
|| indradyumna uvāca || ||
śrutapūrvaṃ tu bhagavaṃstvatto'śrauṣaṃ sudurlabham | |
kṣetrottamaṃ dvijaśreṣṭha sāṃprataṃ varṇayasva me || 61 ||
nīlendramaṇimūrtestu viṣṇo rūpaṃ yathātatham ||
|| vidyāpatiruvāca || ||
haṃta te kathayiṣyāmi divyāṃ mūrtiṃ jagatpateḥ || 62 ||
yāṃ carmacakṣuṣā dṛṣṭvā jāyate muktibhājanam ||
nīlendramaṇipāṣāṇamayī mūrtiḥ purātanī || 63 ||
yānvahaṃ brahmarudreṃdrapurogairarcitā suraiḥ ||
āropiteyaṃ divyā srakpūjāyāṃ hi suparvabhiḥ || 64 ||
seyaṃ na mlāyati nṛpa na ca gandhena ricyate ||
dine bahutithe yāte'pīdṛśī sragdharodbhavā || 65 ||
divyopahāraḥ nirmālyabhakṣaṇātkṣīṇakalmaṣam ||

māṃ na paśyasi kiṃ rājannatimānuṣavarcasam || 66 ||
sakṛdapyaśanādyasya kṣutpipāsābalakṣayāḥ ||
na bādhante nṛpaśreṣṭha dṛṣṭenādṛṣṭakalpanam || 67 ||
bhuktirmuktiśca vai rājann tatra yugapatsthite ||
na jarārogaśokādiduḥkhaṃ tatra hi vidyate || 68 ||
yatra sākṣājjagannāthaḥ prasannavadano vibhuḥ ||
phulleṃdīvarapatrākṣaḥ prapannāmṛtamuktidaḥ || 69 ||
iti śrīskāṃde mahāpurāṇa ekaśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīpuruṣottamamāhātmye jaiminiṛṣisaṃvāde navamo'dhyāyaḥ || 9 ||

English translation

Jaimini said :

1-8a. When the Brāhmaṇa returned in the evening and when (the place) was crowded with Suras , at the time of the worship of Mādhava , a violent gust of wind blew. It scattered the golden sand everywhere. Thereby the eyes of the Devas became afflicted and they were unable to see Śrīkānta . Then, O Brāhmaṇas , they meditated on Puruṣottama . Those heaven-dwellers remained steady for a Muhūrta in meditation. At the conclusion of their meditation they saw the heap of sand particles and not Mādhava, Nor did they see even Rauhiṇa Kuṇḍa . [1] Then they became agitated. They became extremely anxious and lamented much: “Alas! Alas! What a great misfortune has befallen us all of a sudden! Śrīśa (the Lord of Śrī) who is charming unto the eyes became invisible within a moment. O Puruṣottama, what is the fault that has been seen in us? You have abandoned all your servants simultaneously. You are not to be seen. It is for our sake, O Lord of the universe, that you adopted a physical body. Why do you then leave us helpless in the forest?

8b-16. O Lotus-eyed One, you have abandoned us who are only the glorious powers of your own person. Why do you render us, the heaven-dwellers, as good as dead all of a sudden?

It is because we constitute your own parts that all those who perform Yajñas worship us for propitiating you, O Yajñapuruṣa (Lord, the personification of Yajña). We grant the benefits as directed by you. Your own (Cosmic) Ego forms our body. We sustain ourselves by means of your blessings.

(We are afraid) where are we to flee now that you have become indifferent to us. Of what avail are our abodes in the firmament without being able to see you, O Mādhava?

Without you we shall be unsuccessful and unhappy, roaming about in wilderness. Your face is like the full moon without the spot. It exudes exquisite beauty and happiness. If we are not going to see your face, we shall not go to the heavenly abode. We shall undertake a great penance and stay here itself, observing all holy rites. We shall subsist on the products of the forest. We will grow matted hair and put on bark garments until we can see you, O Lotus-eyed One.

O ocean of natural sympathy and mercy, it behoves you to save us, the wretched ones. We are helpless and in a dejected state of mind. We have resorted to you alone as our refuge.

Being unable to see you, we are sinking in the ocean consisting of grief only. O Lord of the universe, redeem us by means of your auspicious, benign glance acting like a boat.”

17. Even as all the heaven-dwellers were talking thus (incoherently) an unembodied speech issued forth:

18-19. “In this matter, O Suras, it does not behove you to engage yourselves in futile efforts. From now onwards the vision of the Lord will be very difficult to get on the earth. One shall attain the same benefit of direct vision by bowing down to this place (where the Lord was originally). Go to Brahmā and know the exact reason.”

20-25. On hearing it all the Devas approached Brahmā. When they heard the details of the blessings of Yama and the incarnation of the wooden form, all of them were satisfied in their mind and returned to heaven.

The Brāhmaṇa Vidyāpati who got into the chariot thought thus: ‘My purpose has been achieved, since Nīlamādhava was seen. I shall go all round this holy spot and observe. I shall circumambulate this excellent holy spot named Śrīpuruṣottama which has not been visited before. It is exceedingly meritorious and its glorification dispels sins and impurities. I shall then go away quickly.

My friend has advised me that this holy spot on the shore of the sea is adorned by the Nīla Mountain. Those who circumambulate the forest that dispels all sins acquire hundred times the benefit that one gets by circumambulating the earth.'

After thinking thus, the excellent Brāhmaṇa wandered all over the holy spot observing the forest full of different kinds of trees.

26. It was resounded with the chirping of the different kinds of birds. The humming bees hovered there. The sun's rays did not penetrate it. It was full of groves of shady trees.

27. It was full of the flowers of all the seasons. It had been rendered splendid by creepers, bowers and hedges. It was noisy with the quacking of ducks and the cackling of geese in their different watery resorts.

28. It shone with red lotuses, white lotuses, lilies and full-blown blue lotuses. Neither the water nor the creepers etc. were without flowers.

29. After circumambulating the holy spot quickly, the excellent Brāhmaṇa proceeded ahead observing fast and meditating. The intelligent one reached Avantī by the close of the day.

30. Even while he was far off, the messengers had informed the king about his arrival, O Brāhmaṇas. On hearing it King Indradyumna became exceedingly pleased.

31. After worshipping Janārdana he sat there with a delighted mind along with the learned Brāhmaṇas eagerly waiting for his arrival.

32-34. In the meantime, O Brāhmaṇas, that Vidyāpati hurriedly entered and came in front of the king. The pathway was ceremoniously shown to him by the ushers with canes in their hands, while the gatekeepers went ahead (of him). He was followed by the curious and enthusiastic citizens. He had kept the excellent Nirmālya of the deity called Nīla Mādhava in his hand.

On seeing him the king got up from his excellent seat. Saying "O Lord of the universe, be pleased", he approached him.

35-41. "Today my life has become fruitful by realizing the Karma of this birth, because I see Mādhava here in the form of this Nirmālya garland.

I bow down to the garland that has surpassed the fine fragrance of the celestial trees through the acquisition of a matchless perfume from the head of Mukunda . It (the garland) has made the swarm of bees blind and has destroyed the sins of all the worlds by means of its sweet scent wafted by the wind.

I bow down to the garland consisting of the flowers that have come into contact with the brilliant unguent on the body of Viṣṇu , by coming into contact with the dust issuing from whose lotus-like feet Brahmā and others have attained great wealth.

(I bow down to that garland) which laughs at her co-wife Padmā (Lakṣmī) whose abode is (also) the lotus-like heart (of Viṣṇu) and which is proud of having stayed in the lap of Viṣṇu. (It appears to laugh) by means of the opening flowers.

Where did this brilliant garland stay and acquire greatness (as a result of which) it stayed on the body of the Lord, the storehouse of fortune and prosperity, for a long time pervading (encircling) all his limbs?

Be victorious (O Lord), an ornament unto the peak of the Nīla Mountain, O glorious (Lord) who dispels sins and agony of those who bow down. Save me. I have sought refuge in you."

Saying thus in words choked with tears, the king bowed down his head (till it touched) the ground. He experienced a thrill.

42-47. The Brāhmaṇa Vidyāpati who had destroyed all his sins, stood in front of the king in a divine body meditating on Mādhava.

With his refulgence the highly intelligent one (seemed) to wash off the sins of all the worlds. He spoke thus: “May the Lord whose abode is on the summit of Nīla Mountain bless you. This is the command of the Lord of Śrī, revealed in the form of this garland. You are to visit him who is abiding in the excellent holy spot. He is the bestower of salvation directly.”

Having spoken thus, he put the garland round the neck of the king. The king got up and on seeing the garland suspended over his chest, considered that the Lover of Śrī had directly come to his heart. He placed both the hands on his own head with half-closed eyes. With his face wet with tears of joy he eulogized Han.

Indradyumna prayed :

48. Be victorious, O Lord who are skilled in the art of creation, sustenance and annihilation of all the worlds, who have sportingly assumed the Cosmic Body and who bear the burden of as many Cosmic Eggs as there are hairs (on your body).

49-51. O Immanent Soul of all, O Lord, the dispeller of the agony of those who bow down (to you), O Lord whose lotus-like feet have become variegated due to the crowns of Brahmā, Indra and Rudra , O Lord, always interested in saving the wretched, the helpless and those who have fallen into adversity, O ocean of the waters of sympathy that is genuine (never pretended), O Lord greater than the greatest, O Lord of the universe, O Lord ever affectionate to your devotees, save me, the miserable one. I have you alone as my refuge. I am completely overpowered by the primordial Nescience (Avidyā).”

52-56. After eulogizing thus, the king sat on his throne. He was surrounded by householders, religious students, ascetics and forest-dwellers.

He honoured and revered Vidyāpati in the company of Brāhmaṇas who had performed Yajñas and were well-versed in the eighteen Vidyās (lores) and who were in the company of many old servants whose leaders were the ministers and (who sat there) silent.

The king made Vidyāpati sit on a high pedestal of honour and asked him the full details beginning with enquiry about his welfare.

With joy and very great attention he enquired about the greatness and features of the holy spot Puruṣottama and of Viṣṇu with blue sapphire for his body.

On being asked about his own experience by the Kṣatriya , the Brāhmaṇa narrated in detail (all his activities) beginning with the entry into the island of Bhillas and ending with the plunge into the ocean. He gave full report about the excellent holy spot.

57-59. He mentioned everything in due order such as the climbing of the Nīla Mountain, the viewing of Nīlamādhava, the holy bath in the Rauhiṇa Kuṇḍa, the greatness of the Banyan tree, the eight beneficent deities such as Nṛsiṃha , the situation of the eight Śaktis and the length and extent of the holy spot as noticed (by him) while driving in the chariot.

60. On hearing that matchlessly wonderful story previously mentioned by that pilgrim, the king became extremely pleased. Delighted in his mind he spoke to him once again:

Indradyumna said :

61-62a. O holy lord, I heard from you what has been already heard. O excellent Brāhmaṇa, now describe unto me the form of Viṣṇu idol of blue sapphire. Describe it as it actually is.

Vidyāpati said :

62b-65. Verily, I shall describe to you the divine idol of the Lord of the universe. By seeing this idol with the ordinary mortal eye one becomes a person deserving salvation. This idol of blue sapphire is very ancient. It is worshipped everyday by Suras, the leaders among whom are Brahmā, Rudra and Indra.

This divine garland is put (on the idol) by Devas in the course of their worship. It never fades, nor is it devoid of its fragrance. Even when many days have passed, this garland is still like this. This garland has originated from the earth.

66. I have destroyed all my sins by eating the divine presents and offerings as well as the Nirmālya, O king. Don't you notice that I have a superhuman splendour?

67. Even if it is swallowed once, hunger, thirst and weakness never harass one. The unseen can be inferred by means of what is seen.

68-69. O king, both worldly pleasures and salvation are present there simultaneously. Old age, ailment, grief and other miseries have no place there. It is the place where the Lord of the universe is directly present. The Lord has a delightful, beaming face. His eyes resemble petals of a full-blown blue lotus. He bestows immortality and salvation on those who resort to him.

[1]: [1] : This might be factually correct. The Coromandal Coast (including the coast of Orissa) is devastated with stormy winds every few years. The small stone idol of those primitive people must have disappeared under some sand-dune. The total disappearance of Rauhiṇa pond shows that the storm was very powerful.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 10

Dialogue Between Nārada and Indradyumna

Chapter 50 of 221 · 117 detected Sanskrit verse markers

Sanskrit

।। इन्द्रद्युम्न उवाच ।। ।।
जन्मप्रभृति तत्र त्वं न प्रयातो द्विजोत्तम ।।
कथं विद्याद्भवान्दिव्यवृत्तांतं पुरुषोत्तमे ।। १ ।।
।। विद्यापतिरुवाच ।। ।।
तत्र स्थितोऽहं सायाह्ने भगवंतमुपागमम् ।।
तस्मिन्काले दिव्यगन्धो ववौ च शिशिरो मरुत् ।। २ ।।
उद्यतः संकुलः शब्दः श्रूयते स्म वियत्पथे ।।
क्रमाद्याहि प्रयाहीति स तु वर्णमयः स्वनः ।। ३ ।।
दिविष्ठानां पतत्पुष्पवृष्ट्याच्छादितपर्वतः ।।
समागमोऽभूत्सान्निध्ये वैकुंठस्य महीपते ।। ४ ।।
वीणावेणुमृदंगानां चर्चरीणां च निःस्वनः ।।
अभूतपूर्वस्तत्रासीद्दिव्यगानविमिश्रितः ।। ५ ।।
सहस्रमुपचाराणां प्रीतये परमेशितुः ।।
देवैः समर्पितं तत्र मनुष्यादृष्टपूर्वकम् ।। ६ ।।
संपूज्य विधिवद्देवं करमात्रोपलक्षिताः ।।

जयपूर्वैश्च तं स्तोत्रैः संतोष्य मधुसूदनम् ।। ७ ।।
यथागतं ते त्रिदशाः प्रययुस्त्रिदशालयम् ।।
तेषु यातेषु शबरः सखा विश्वावसुर्मम ।। ८ ।।
दिव्योपहारभोज्यानि माल्यं चेदं ददौ मम ।।
अनर्घ्यमेतदम्लानं श्रीराज्यसुखदायकम् ।। ९ ।।
अलक्ष्मीपापरक्षोघ्नं योग्यं तेनाहृतं मया ।।
शृणुष्व तस्य संस्थानं विष्णोर्यत्क्षेत्रमुत्तमम् ।। 2.2.10.१० ।।
अपूर्वशिल्पनैपुण्यं रूपं चास्य मनोहरम् ।।
न भूमिजन्मना पुंसा शक्यते गदितुं हि तत् ।।११।।
तद्भाग्यपौरुषाभ्यां तल्लक्षितं कथयामि ते ।।
समंताद्गहनाकीर्णं क्षेत्रं नीलाद्रिनाभिकम् ।। १२ ।।
आयामविस्तृतिभ्यां च विख्यातं क्रोशपंचकम् ।।
तीर्थराजस्य वेलायां स्वर्णवालुकयावृतम् ।। १३ ।।
अद्रेः शृंगे महानुच्चः कल्पस्थायी वटो महान् ।।

क्रोशायतः पुष्पफलवर्जितः पल्लवोज्ज्वलः ।। १४ ।।

सूर्यापक्रमणे तस्य छायां नापक्रमेत वै ।।
तस्य पश्चात्प्रदेशे हि कुंडं रोहिणसंज्ञकम् ।। १५ ।।
जलोद्भमान्नीलदृषदारोहणविभूषितम् ।।
बहिः स्फटिकवेदीभिश्चतुर्दिक्षु परीवृतम् ।। १६ ।।
अघसंघातहारीभिरद्भिः पूर्णं मनोरमम् ।।
तत्पूर्ववेदिकामध्ये न्यग्रोधच्छायशीतले ।। १७ ।।
इन्द्रनीलमयो देव आस्ते चक्रगदाधरः ।।
एकाशीत्यंगुलमितः स्वर्णपद्मोपरि स्थितः ।। १८ ।।
अष्टमीचन्द्रशकलशोभाविजयिभालभूः ।।
स्मेरेंदीवरयुग्मश्रीधिक्कारोद्यतलोचनः ।। १९ ।।
आननामृतभानूद्यत्संतापत्रयमोचनः ।।
नासापुटद्वयोद्भासितिलपुष्पप्रशोभनः ।। 2.2.10.२० ।।
वपुषोऽश्ममयत्वेऽपि सुस्मितस्रपिताधरः ।।
हाससंफुल्लगंडाभ्यां रुचिरं चिबुकं हनुः ।। २१ ।।
अनन्यपूर्वघटितं सृक्किणीयुगमंजसा।।

हासनिम्नाधरौ गंडौ चिबुकं सृक्किणी शुभे ।। २२ ।।
वहन्दिर्दर्शनं देवो विश्वकर्मादिशिल्पिनाम् ।।
मकरास्यकर्णभूषाशोभिश्रुतियुगेन सः ।। २३ ।।
गुरुभार्गवयोर्मध्ये पूर्णचंद्रोपहासकः ।।
ग्रैवयशोभाजनककंठदेशेन पश्यताम् ।। २४ ।।
दक्षिणावर्त्तशंखस्य मुक्ताजन्माभिशंककृत् ।।
पीनायतस्कंधयुगजानुदीर्घचतुर्भुजः ।। २५ ।।
स्वच्छनिर्मलहारोपशोभकोरःस्थलो विभुः ।।
धत्ते चतुर्दशजगद्दिव्यकौस्तुभबिंबितम् ।। २६ ।।
निम्ननाभिह्रदाविष्टतनुरोमालिमंजुलः ।।
हारं त्रिवलिमध्येन स्थाणुत्वपरिणामकः ।। २७ ।।
सुरत्नमेखलादाम्ना किंकिणीमौक्तिकस्रजा ।।
जगल्लावण्यपुटके स्फिचौ देवस्य शोभतः ।। २८ ।।
जघनालंविमुक्तास्रक्पीतचैलोपशोभितम् ।।
जंघास्तंभयुगं मोक्षमांगल्यतोरणाश्रयम् ।। २९ ।।

वृत्तानुपूर्वजानुभ्यां मालया प्रपदीनया ।।
रत्नाढ्यवलयाभ्यां च शोभेते चरणौ विभोः ।। 2.2.10.३० ।।
हारकंकणकेयूर मुकुटाद्यैरलंकृतम् ।।
ज्ञानाहंकारकैश्वर्यशब्दब्रह्मणि केशवः ।। ३१ ।।
चक्रपद्मगदाशंखपरिणामानि धारयन् ।।
सर्वाशाद्योतको देवो नीलाद्रेरुपरि स्थितः ।। ३२ ।।
भक्त्या प्रणम्य दृष्ट्वा यं देहबंधात्प्रमुच्यते ।।

वामपार्श्वगता लक्ष्मीराश्लिष्टा पद्मपाणिना ।। ३३ ।।
वल्लकीवादनपरा भगवन्मुखलोचना ।।
सर्वलावण्यवसतिः सर्वालंकारभूषिता ।। ३४ ।।
तावपश्यं हि जगतः पितरावचलस्थितौ ।।
तूष्णींभूतौ स्मेरदृशाऽनुगृह्णंतौ च पश्यतः ।। ३५ ।।
सजीवौ तावबुधं भो दीनानुग्रहकारणात् ।।
छत्रीभूतफणावृंदः शेषः पश्चादवस्थितः ।। ३६ ।।
अग्रे व्यवस्थितं दृष्टं वपुर्बिभ्रत्सुदर्शनम् ।।

कृतांजलिपुटं तस्य पश्चाद्गरुडमास्थितम् ।। ३७ ।।
एवमद्भुतरूपं तं दृष्ट्वा साक्षाच्छ्रियः पतिम् ।।
चेतोरज्जुभिराकृष्टमिव तत्रैव धावति ।। ३८ ।।
अनेकजन्मसाहस्रैः सुकर्माण्यर्जितानि चेत् ।।
युगपत्परिपक्वानि यस्यासौ तं हि पश्यति ।। ३९ ।।
तीर्थस्नानतपोदानदेवयज्ञव्रतैरपि ।।
नालमालोकितुं मर्त्यस्तादृशं पुरुषोत्तमम् ।। 2.2.10.४० ।।
ये नीलमूर्तिं विमलांबराभं ध्यायंति विष्णुं पुरुषोत्तमस्थम् ।।
ते क्षीणबंधाः प्रविशंति विष्णोः पुरं हि यत्प्राप्य न शोचतीह ।। ४१ ।।
विद्याभिरष्टादशभिः प्रणीतं नानाविधं कर्मफलं नृणां यत् ।।
एकत्र तत्सर्वममुष्य विष्णोः संदर्शनस्यैति शतांशमानम् ।। ४२ ।।
किमत्र वाच्यं त्वधिकं क्षितींद्र पुंसो मतिर्यावदुपैति कामान् ।।
लभेत नीलाद्रिपतिं प्रणम्य ततोऽधिकंक्षेत्रभुवो महिम्ना ।। ४३ ।।
स एव दाता क्रतुभिः स यष्टा सत्यप्रवक्ता स तु धर्मशीलः ।।
सर्वैर्गुणैः सर्वभवैर्वरिष्ठो नीलाद्रिनाथः खलु येन दृष्टः ।। ४४ ।।

तत्र ये सेवकाः संति माधवस्य जगत्पतेः ।।
तेभ्यः सकाशान्माहात्म्यमिदं ज्ञातं मया नृप ।। ४५ ।।
तस्मिन्परंपरायातमादिसृष्टेः पुरातनम् ।।
प्रसिद्धमिदमाख्यानं श्रुत्वा तत्रागतो ह्यहम् ।। ४६ ।।
त्वदाज्ञया तत्र गत्वा दृष्ट्वा श्रीपुरुषोत्तमम् ।।
निवेदितं ते राजेंद्र यथेच्छसि तथा कुरु ।। ४७ ।।
।। इंद्रद्युम्न उवाच ।। ।।
आप्तवाक्याद्भगवतः श्रुत्वा रूपमघापहम् ।।
कृतकृत्योऽस्मि भगवन्दिव्यनिर्माल्यसंगमात् ।। ४८ ।।
बहुजन्मस्वर्जितानि क्षीणानि दुरितानि मे ।।
अधिकारी त्वहं जातो दर्शने श्रीपतेरिह ।। ४९ ।।
सर्वात्मनाहं यास्यामि राज्येन सुसमृद्धिना ।।
तत्रावासं करिष्यामि पुरदुर्गाणि चैव हि ।। 2.2.10.५० ।।
क्रतुना हयमेधेन यक्ष्ये प्रीत्यै मुरद्विषः ।।
शतोपचारैः श्रीनाथं पूजयिष्ये दिनेदिने ।। ५१ ।।

व्रतोपवासनियमैः प्रीणयिष्ये जगद्गुरुम् ।।
वाक्यामृतेन संतप्तं यथा मामभिषेक्ष्यति ।। ५२ ।।
दीनानुकंपी भगवान्साक्षान्नारायणो विभुः ।।
एवं स श्रद्धया भक्त्या संस्तुते यावदीश्वरम् ।। ५३ ।।
नारदस्तत्र संप्राप्तो भुवनालोककौतुकी ।।
तमायांतमृषिं दृष्ट्वा वैष्णवाग्र्यं विधेः सुतम् ।। ५४ ।।
आशशंस स्वकार्यस्य सिद्धिं नरपतिस्तदा ।।
उत्थाय सहसा विप्राः पाद्यार्घ्याचमनीयकैः ।।
वरासनस्थं प्रणतः प्रोवाचेदं कृतांजलिः ।। ५५ ।।
।। इन्द्रद्युम्न उवाच ।। ।।
अद्य मे सफला यज्ञा दानमध्ययनं तपः ।। ५६ ।।
यन्मे गृहं समागच्छद्द्वितीया ब्रह्मणस्तनुः ।।
कृतार्थो यद्यपि मुने आगमानुग्रहात्तव ।। ५७ ।।
तथापि त्वत्प्रसादाय किमाज्ञां करवाणि ते ।।
किं प्रयोजनमुद्दिश्य भवनं मे पवित्रितम् ।। ५८ ।।

।। जैमिनिरुवाच ।। ।।
तच्छ्रुत्वा नृपतेर्वाक्यं भक्तिप्रश्रयकोमलम् ।।
उवाच ब्रह्मणः पुत्रः स्मितपूर्वं महीपतिम् ।। ५९ ।।
।। ।। नारद उवाच ।। ।।
इंद्रद्युम्न नृपश्रेष्ठ विमलैस्त्वद्गुणोत्करैः ।।
प्रीणिता देवताः सिद्धा मुनयो ब्रह्मणा सह ।। 2.2.10.६० ।।
स्वप्रतिष्ठा पृथग्योग्या गुणा एकैकशस्तव ।।
ब्रह्मणः सदने स्थित्यै पर्याप्तास्तु समीहिताः ।। ६१ ।।
अवतीर्णो नरं द्रष्टुं तिष्ठंतं बदराश्रमे ।।
तद्ध्यानावसरे ज्ञातो व्यवसायस्तवेदृशः ।। ६२ ।।
साधु व्यवसितं राजन्याभूते बुद्धिरीदृशी ।।
सहस्रजन्मस्वभ्यासाद्भक्तिर्भवति भूपते ।। ६३ ।।
नीलाचलगुहावासे माधवे जगतां धवे ।।
पितामहो महाप्राज्ञो यमाराध्य जगत्पतिम् ।। ६४ ।।
विनिर्ममे सृष्टिमिमां लेभे पैतामहं पदम् ।।

तदन्वयप्रसूतोऽसि युक्ता ते भक्तिरीदृशी ।। ।।६५।।
चतुर्वर्गफला भक्तिर्विष्णौ नाल्पतपःफलम् ।।
अनाद्यविद्या सुदृढपञ्चक्लेशविवर्द्धिनी ।।६६।।
एकैवेयं विष्णुभक्तिस्तदुच्छेदाय जायते ।।
भवारण्ये प्रतिपदं दुःखसंकटसंकुले । ६७ ।।
नराणां भ्रमतां विष्णुभक्तिरेका सुखप्रदा ।।
निरालये द्वंद्ववातप्रोद्यतेस्मिन्सुदुस्तरे ।।६८।।
निमग्नानां भवांभोधौ विष्णुभक्तिस्तरिः स्मृता ।।
आश्रित्यैकां भगवतीं विष्णुभक्तिं तु मातरम् ।। ६९ ।।

सन्तः सन्तुष्टमनसो न तु शोचन्ति जातुचित् ।।
विष्णुभक्तिसुधापानसंहृष्टानां महात्मनाम् ।।2.2.10.७०।।
ब्राह्म्यं पदं स्वल्पलाभो भाजनानां विमुक्तये ।।
त्रिविधो योऽहसा राशिः सुमहाञ्जन्मिनां नृप ।। ७१ ।।
विष्णुभक्तिमहादाववह्नौ स शलभायते ।।
प्रयागगंगाप्रमुखतीर्थानि च तपांसि च ।। ७२ ।।

अश्वमेधः क्रतुवरो दानानि सुमहांति च ।।
व्रतोपवासनियमाः सहस्राण्यर्जिता अपि ।। ७३ ।।
समूह एषामेकत्र गुणितः कोटिकोटिभिः ।।
विष्णुभक्तेः सहस्रांशसमोऽसौ न हि कीर्तितः ।। ।। ७४ ।।
।। जैमिनिरुवाच ।। ।।
विष्णुभक्तेस्तु माहात्म्यं श्रुत्वा ब्रह्मर्षिणोदितम् ।।
विष्णुभक्तेः स्वरूपं हि ज्ञातुकामः क्षितीश्वरः ।। ७५ ।।
नारदं पुनराहेदं वाक्यं सत्कारयुक्तिमान् ।। ७६ ।।
। इन्द्रद्युम्न उवाच ।। ।।
महिमा विष्णुभक्तेस्तु साधु प्रोक्तो महामुने ।।
तस्याः स्वरूप जिज्ञासा चिरान्मे हृदि वर्त्तते ।। ७७ ।।
लक्षणं वर्णयेदानीं भक्तेर्वैष्णवपुंगव ।।
त्वदन्यो न हि वक्ता स्याद्विज्ञातो मे महीतले ।। ७८ ।।
।। नारद उवाच ।। ।।
साधु राजंस्त्वया पृष्टं भक्तिलक्षणमुत्तमम् ।।

कथयिष्ये यथार्थं त्वां भक्तिभाजनमुत्तमम् ।। ७९ ।।
अपात्रे न हि वाच्येयं नरेऽधे मलिनांतरे ।।
शृणुष्वावहितो राजन्प्रोच्यमानां मयानघ ।। 2.2.10.८० ।।
सामान्यतो विशेषाच्च विष्णोर्भक्तिं सनातनीम् ।।
अत्यन्तसुखसंप्राप्तौ विच्छेदे दुःखसंततेः ।। ८१ ।।
हेतुरेकोऽयमेवेति संश्रयाद्भक्तिरुच्यते ।।
त्रिधा सा गुणभेदेन तुरीया निर्गुणा मता ।। ८२ ।।
कामक्रोधाभिभूतानां दृष्ट्वा यान्यं न पश्यताम् ।।
लब्धये चाभिचाराय भक्तिः स्यान्नृप तामसी ।। ८३ ।।
यशसे चातिरिक्ताय परस्य स्पर्द्धयापि वा ।।
प्रसंगात्परलोकाय भक्तिः सा राजसी स्मृता ।। ८४ ।।
आमुष्मिकं स्थिरतरं दृष्ट्वा भावान्विनश्वरान् ।।
पश्यताश्रमवर्णोक्तान्धर्मान्नैव जिहासता ।। ८५ ।।
आत्मज्ञानाय या भक्तिः क्रियते सा तु सात्त्विकी ।।
जगच्चेदं जगन्नाथो नान्यं चापि च कारणम् ।। ८६ ।।

अहं च न ततो भिन्नो मत्तोसौ न पृथक्स्थितः ।।
हीनं बहिरुपाधीनां प्रेमोत्कर्षेण भावनम् ।। ८७ ।।

दुर्लभा भक्तिरैषा हि मुक्तयेऽद्वैतसंज्ञिता ।।
सात्त्विक्या ब्रह्मणः स्थानं राजस्या शक्रलोकताम् ।। ८८ ।।
प्रयांति भुक्त्वा भोगान्हि तामस्या पितृलोकताम् ।।
पुनरागत्य भूर्लोकं भक्तिं तां वैपरीत्यतः ।। ८९ ।।
तामसो राजसीं कुर्याद्राजसः सात्त्विकीं तथा ।।
सात्त्विको मुक्तिमाप्नोति कृत्वा चाद्वैतभावनाम् ।। 2.2.10.९० ।।
एकामपि समाश्रित्य क्रमान्मुक्तिपथं व्रजेत् ।।
विष्णुभक्तिविहीनस्य श्रौतस्मार्ताश्च याः क्रियाः ।। ९१ ।।
प्रायश्चित्तादिकं तीर्थं यात्रा कृच्छ्रादिकं तपः ।।
कुले प्रसूतिः शिल्पानि सर्वं लौकिकभूषणम् ।। ९२ ।।
कायक्लेशः फलं तेषां स्वैरिणी व्यभिचारवत् ।।
कुलाचारविहीनोऽपि दृढभक्तिर्जितेंद्रियः ।। ।। ९३ ।।
प्रशस्यः सर्वलोकानां न त्वष्टादशविद्यकः ।।

भक्तिहीनो नृपश्रेष्ठ सज्जातिर्द्धार्मिकस्तथा ।। ९४ ।।
नाल्पभाग्यस्य पुंसो हि विष्णौ भक्तिः प्रजायते ।।
यां तु संपाद्य यत्नेन कृतकृत्यो न सीदति ।। ९५ ।।
यया वेत्ति जगन्नाथं सा विद्या परिकीर्तिता ।।
येन प्रीणाति भगवांस्तत्कर्माशुभनाशनम् ।। ९६ ।।
विष्णुभक्तश्च संप्रोक्तस्ताभ्यां युक्तो दृढव्रतः ।।
यत्पादपांसुना विश्वं पूयते सचराचरम् ।। ९७ ।।
सृष्टिस्थितिविनाशानां स्वेच्छया प्रभवत्यसौ ।।
कि पुनः क्षुद्रकामानां भूमिस्वर्गादिसंपदाम् ।। ९८ ।।
वासुदेवस्य भक्तस्य न भेदो विद्यतेऽनयोः ।।
वासुदेवस्य ये भक्तास्तेषां वक्ष्यामि लक्षणम् ।। ९९ ।।
प्रशांतचित्ताः सर्वेषां सौम्याः कामजितेंद्रियाः ।।
कर्मणा मनसा वाचा परद्रोहमनिच्छवः ।। ।। 2.2.10.१०० ।।
दयार्द्रमनसो नित्यं स्तेयहिंसापराङ्मुखाः ।।
गुणेषु परकार्येषु पक्षपातमुदान्विताः ।। १ ।।

सदाचारावदाताश्च परोत्सवनिजोत्सवाः ।।
पश्यावः सर्वभूतस्थं वासुदेवममत्सराः ।। २ ।।
दीनानुकंपिनो नित्यं भृशं परहितैषिणः ।।
राजोपचारपूजायां लालनाः स्वकुमारवत् ।। ३ ।।
कृष्णसर्पादिव भयं बाह्ये परिचरंति ते ।।
विषयेष्वविवेकानां या प्रीतिरुपजायते ।। ४ ।।
वितन्वते तु तां प्रीतिं शतकोटिगुणां हरौ ।।
नित्यकर्तव्यताबुद्ध्या यजंतः शंकरादिकान् ।। ५ ।।
विष्णुस्वरूपान्ध्यायंति भक्त्या पितृगणेष्वपि ।।
विष्णोरन्यं न पश्यंति विष्णुं नान्यत्पृथग्गतम् ।। ६ ।।

पार्थक्यं न च पार्थक्यं समष्टिव्यष्टिरूपिणः ।।
जगन्नाथ तवास्मीति दासस्त्वं चास्मि नो पृथक् ।। ७ ।।
अन्तर्यामी यदा देवः सर्वेषां हृदि संस्थितः ।।
सेव्यो वा सेवको वापि त्वत्तो नान्योऽस्ति कश्चन ।। ८ ।।
इति भावनया कृतावधानाः प्रणमंतः सततं च कीर्त्तयंतः ।।

हरिमब्जजवन्द्यपादपद्मं प्रभजंतस्तृणवज्जगज्जनेषु ।। ९ ।।
उपकृतिकुशला जगत्स्वजस्रं परकुशलानि निजानि मन्यमानाः ।।
अपि परपरिभावने दयार्द्राः शिवमनसः खलु वैष्णवाः प्रसिद्धाः ।। 2.2.10.११० ।।
दृषदि परधने च लोष्टखंडे परवनितासु च कूटशाल्मलीषु ।।
सखिरिपुसहजेषु बन्धुवर्गे सममतयः खलु वैष्णवाः प्रसिद्धाः ।। १३ ।।
हरिचरणसरोजयुग्मचित्ता जडिमधियः सुखदुःखसाम्यरूपाः ।।
अपचितिचतुरा हरौ निजात्मनतवचसः खलु वैष्णवाः प्रसिद्धाः ।। १४ ।।
रथचरणगदाब्जशंखमुद्राकृतितिलकांकितबाहुमूलमध्याः ।।
मुररिपुचरणप्रणामधूलीधृतकवचाः खलु वैष्णवा जयंति ।। १५ ।।
मुरजिदपधनापकृष्टगन्धोत्तमतुलसीदलमाल्यचंदनैर्ये ।।
वरयितुमिव मुक्तिमाप्तभूषाकृतिरुचिराः खलु वैष्णवा जयंति ।। १६ ।।
विगलितमदमानशुद्धचित्ताः प्रसभविनस्यदहंकृतिप्रशांताः ।।
नरहरिममराप्तबंधुमिष्ट्वा क्षयितशुचः खलु वैष्णवा जयंति ।। १७ ।।
भगवति सततं प्रभक्तिभाजां शुभचरितं तव लक्ष्म नोभ्यधायि ।।
श्रुतिपथभवतीर्णमाशु पुंसां हरति मलं चिरसंचितं यदेतत् ।। १६ ।।

न हि धनमपि मृग्यते कदाचिन्न खलु शरीरजखेदसंप्रयोगः ।।
मृदुलघुवचसाभिधानकीर्तिं भजनमहं तव दास्य एव चिंता ।। १९ ।।
शुभचरितमपि द्विषंति पुंसां स्वयमिह दुश्चरितानुबंधचित्ताः ।।
महदकुशलमप्यवाप्य सुस्था भगरसरसिका अवैष्णवास्ते ।। 2.2.10.१२० ।।
परमसुखपदं हृदंबुजस्थं क्षणमपि नानुसज्जंति मत्तभावाः ।।
वितथवचनजालकैरजस्रं पिदधति नाम हरेरवैष्णवास्ते ।।२१।।
परयुवतिधनेषु नित्यलुब्धाः कृपणधियो निजकुक्षिभारपूर्णाः।।
नियतपरमहत्त्वमन्यमाना नरपशवः खलु विष्णुभक्तिहीनाः ।।२२।।
अनवरतमनार्यसंगरक्ताः परपरिभावकहिंसकाऽतिरौद्राः ।।
नरहरिचरणस्मृतौ विरक्ता नरमलिनाः खलु दूरतो हि वर्ज्याः ।। १२३ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे दशमोऽध्यायः ।। १० ।।

Roman transliteration

|| indradyumna uvāca || ||
janmaprabhṛti tatra tvaṃ na prayāto dvijottama ||
kathaṃ vidyādbhavāndivyavṛttāṃtaṃ puruṣottame || 1 ||
|| vidyāpatiruvāca || ||
tatra sthito'haṃ sāyāhne bhagavaṃtamupāgamam ||

tasminkāle divyagandho vavau ca śiśiro marut || 2 ||
udyataḥ saṃkulaḥ śabdaḥ śrūyate sma viyatpathe ||
kramādyāhi prayāhīti sa tu varṇamayaḥ svanaḥ || 3 ||
diviṣṭhānāṃ patatpuṣpavṛṣṭyācchāditaparvataḥ ||
samāgamo'bhūtsānnidhye vaikuṃṭhasya mahīpate || 4 ||
vīṇāveṇumṛdaṃgānāṃ carcarīṇāṃ ca niḥsvanaḥ ||
abhūtapūrvastatrāsīddivyagānavimiśritaḥ || 5 ||
sahasramupacārāṇāṃ prītaye parameśituḥ ||
devaiḥ samarpitaṃ tatra manuṣyādṛṣṭapūrvakam || 6 ||
saṃpūjya vidhivaddevaṃ karamātropalakṣitāḥ ||

jayapūrvaiśca taṃ stotraiḥ saṃtoṣya madhusūdanam || 7 ||
yathāgataṃ te tridaśāḥ prayayustridaśālayam ||
teṣu yāteṣu śabaraḥ sakhā viśvāvasurmama || 8 ||
divyopahārabhojyāni mālyaṃ cedaṃ dadau mama ||
anarghyametadamlānaṃ śrīrājyasukhadāyakam || 9 ||
alakṣmīpāparakṣoghnaṃ yogyaṃ tenāhṛtaṃ mayā ||
śṛṇuṣva tasya saṃsthānaṃ viṣṇoryatkṣetramuttamam || 2.2.10.10 ||
apūrvaśilpanaipuṇyaṃ rūpaṃ cāsya manoharam ||
na bhūmijanmanā puṃsā śakyate gadituṃ hi tat ||1 1||
tadbhāgyapauruṣābhyāṃ tallakṣitaṃ kathayāmi te ||
samaṃtādgahanākīrṇaṃ kṣetraṃ nīlādrinābhikam || 12 ||
āyāmaviṣtṛtibhyāṃ ca vikhyātaṃ krośapaṃcakam ||
tīrtharājasya velāyāṃ svarṇavālukayāvṛtam || 13 ||
adreḥ śṛṃge mahānuccaḥ kalpasthāyī vaṭo mahān ||
krośāyataḥ puṣpaphalavarjitaḥ pallavojjvalaḥ || 14 ||

sūryāpakramaṇe tasya chāyāṃ nāpakrameta vai ||
tasya paścātpradeśe hi kuṃḍaṃ rohiṇasaṃjñakam || 15 ||
jalodgamānnīladṛṣadārohaṇavibhūṣitam ||
bahiḥ sphaṭikavedībhiścaturdikṣu parīvṛtam || 16 ||
aghasaṃghātahārībhiradbhiḥ pūrṇaṃ manoramam ||
tatpūrvavedikāmadhye nyagrodhacchāyaśītale || 17 ||
indranīlamayo deva āste cakragadādharaḥ ||
ekāśītyaṃgulamitaḥ svarṇapadmopari sthitaḥ || 18 ||
aṣṭamīcandraśakalaśobhāvijayibhālabhūḥ ||
smereṃdīvarayugmaśrīdhikkārodyatalocanaḥ || 19 ||
ānanāmṛtabhānūdyatsaṃtāpatrayamocanaḥ ||
nāsāpuṭadvayodbhāsitilapuṣpapraśobhanaḥ || 2.2.10.20 ||
vapuṣo'śmamayatve'pi susmitasrapitādharaḥ ||
hāsasaṃphullagaṃḍābhyāṃ ruciraṃ cibukaṃ hanuḥ || 21 ||
ananyapūrvaghaṭitaṃ sṛkkiṇīyugamaṃjasā||

hāsanimnādharau gaṃḍau cibukaṃ sṛkkiṇī śubhe || 22 ||
vahannidarśanaṃ devo viśvakarmādiśilpinām ||
makarāsyakarṇabhūṣāśobhiśrutiyugena saḥ || 23 ||
gurubhārgavayormadhye pūrṇacaṃdropahāsakaḥ ||
graivayaśobhājanakakaṃṭhadeśena paśyatām || 24 ||
dakṣiṇāvarttaśaṃkhasya muktājanmābhiśaṃkakṛt ||
pīnāyataskaṃdhayugajānudīrghacaturbhujaḥ || 25 ||
svacchanirmalahāropaśobhakoraḥsthalo vibhuḥ ||
dhatte caturdaśajagaddivyakaustubhabiṃbitam || 26 ||
nimnanābhihradāviṣṭatanuromālimaṃjulaḥ ||

hāraṃ trivalimadhyena sthāṇutvapariṇāmakaḥ || 27 ||
suratnamekhalādāmnā kiṃkiṇīmauktikasrajā ||
jagallāvaṇyapuṭake sphicau devasya śobhataḥ || 28 ||
jaghanālaṃvimuktāsrakpītacailopaśobhitam ||
jaṃghāstaṃbhayugaṃ mokṣamāṃgalyatoraṇāśrayam || 29 ||

vṛttānupūrvajānubhyāṃ mālayā prapadīnayā ||
ratnāḍhyavalayābhyāṃ ca śobhete caraṇau vibhoḥ || 2.2.10.30 ||
hārakaṃkaṇakeyūra mukuṭādyairalaṃkṛtam ||
jñānāhaṃkārakaiśvaryaśabdabrahmaṇi keśavaḥ || 31 ||
cakrapadmagadāśaṃkhapariṇāmāni dhārayan ||
sarvāśādyotako devo nīlādrerupari sthitaḥ || 32 ||
bhaktyā praṇamya dṛṣṭvā yaṃ dehabaṃdhātpramucyate ||
vāmapārśvagatā lakṣmīrāśliṣṭā padmapāṇinā || 33 ||
vallakīvādanaparā bhagavanmukhalocanā ||
sarvalāvaṇyavasatiḥ sarvālaṃkārabhūṣitā || 34 ||
tāvapaśyaṃ hi jagataḥ pitarāvacalasthitau ||
tūṣṇīṃbhūtau smeradṛśā'nugrhṇaṃtau ca paśyataḥ || 35 ||
sajīvau tāvabudhaṃ bho dīnānugrahakāraṇāt ||
chatrībhūtaphaṇāvṛṃdaḥ śeṣaḥ paścādavasthitaḥ || 36 ||
agre vyavasthitaṃ dṛṣṭaṃ vapurbibhratsudarśanam ||

kṛtāṃjaliputaṃ tasya paścādgaruḍamāsthitam || 37 ||
evamadbhutarūpaṃ taṃ dṛṣṭvā sākṣācchriyaḥ patim ||
cetorajjubhirākṛṣṭamiva tatraiva dhāvati || 38 ||
anekajanmasāhasraiḥ sukarmāṇyarjitāni cet ||
yugapatparipakvāni yasyāsau taṃ hi paśyati || 39 ||
tīrthasnānatapodānadevayajñavratairapi ||
nālamālokituṃ martyastādṛśaṃ puruṣottamam || 2.2.10.40 ||
ye nīlamūrtiṃ vimalāṃbarābhaṃ dhyāyaṃti viṣṇuṃ puruṣottamastham ||
te kṣīṇabaṃdhāḥ praviśaṃti viṣṇoḥ puraṃ hi yatprāpya na śocatīha || 41 ||
vidyābhiraṣṭādaśabhiḥ praṇītaṃ nānāvidhaṃ karmaphalaṃ nṛṇāṃ yat ||
ekatra tatsarvamamuṣya viṣṇoḥ saṃdarśanasyaiti śatāṃśamānam || 42 ||
kimatra vācyaṃ tvadhikaṃ kṣitīṃdra puṃso matiryāvadupaiti kāmān ||
labheta nīlādripatiṃ praṇamya tato'dhikaṃkṣetrabhuvo mahimnā || 43 ||
sa eva dātā kratubhiḥ sa yaṣṭā satyapravaktā sa tu dharmaśīlaḥ ||
sarvairguṇaiḥ sarvabhavairvariṣṭho nīlādrināthaḥ khalu yena dṛṣṭaḥ || 44 ||

tatra ye sevakāḥ saṃti mādhavasya jagatpateḥ ||
tebhyaḥ sakāśānmāhātmyamidaṃ jñātaṃ mayā nṛpa || 45 ||
tasminparaṃparāyātamādiśṛṣṭeḥ purātanam ||
prasiddhamidamākhyānaṃ śrutvā tatrāgato hyaham || 46 ||
tvadājñayā tatra gatvā dṛṣṭvā śrīpuruṣottamam ||
niveditaṃ te rājeṃdra yathecchasi tathā kuru || 47 ||
|| iṃdradyumna uvāca || ||
āptavākyādbhagavataḥ śrutvā rūpamaghāpaham ||
kṛtakṛtyo'smi bhagavandivyanirmālyasaṃgamāt || 48 ||
bahujanmasvarjitāni kṣīṇāni duritāni me ||
adhikārī tvahaṃ jāto darśane śrīpateriha || 49 ||
sarvātmanāhaṃ yāsyāmi rājyena susamṛddhinā ||
tatrāvāsaṃ kariṣyāmi puradurgāṇi caiva hi || 2.2.10.50 ||
kratunā hayamedhena yakṣye prītyai muradviṣaḥ ||
śatopacāraiḥ śrīnāthaṃ pūjayiṣye dinedine || 51 ||

vratopavāsaniyamaiḥ prīṇayiṣye jagadgurum ||
vākyāmṛtena saṃtaptaṃ yathā māmabhiṣekṣyati || 52 ||
dīnānukaṃpī bhagavānsākṣānnārāyaṇo vibhuḥ ||
evaṃ sa śraddhayā bhaktyā saṃstute yāvadīśvaram || 53 ||
nāradastatra saṃprāpto bhuvanālokakautukī ||
tamāyāṃtamṛṣiṃ dṛṣṭvā vaiṣṇavāgryaṃ vidheḥ sutam || 54 ||
āśaśaṃsa svakāryasya siddhiṃ narapatistadā ||
utthāya sahasā viprāḥ pādyārghyācamanīyakaiḥ ||
varāsanasthaṃ praṇataḥ provācedaṃ kṛtāṃjaliḥ || 55 ||
|| indradyumna uvāca || ||
adya me saphalā yajñā dānamadhyayanaṃ tapaḥ || 56 ||
yanme gṛhaṃ samāgacchaddvitīyā brahmaṇastanuḥ ||
kṛtārtho yadyapi mune āgamānugrahāttava || 57 ||
tathāpi tvatprasādāya kimājñāṃ karavāṇi te ||
kiṃ prayojanamuddiśya bhavanaṃ me pavitritam || 58 ||

|| jaiminiruvāca || ||
tacchrutvā nṛpatervākyaṃ bhaktipraśrayakomalam ||
uvāca brahmaṇaḥ putraḥ smitapūrvaṃ mahīpatim || 59 ||
|| || nārada uvāca || ||
iṃdradyumna nṛpaśreṣṭha vimalaistvadguṇotkaraiḥ ||
prīṇitā devatāḥ siddhā munayo brahmaṇā saha || 2.2.10.60 ||
svapratiṣṭhā pṛthagyogyā guṇā ekaikaśastava ||
brahmaṇaḥ sadane sthityai paryāptāstu samīhitāḥ || 61 ||
avatīrṇo naraṃ draṣṭuṃ tiṣṭhaṃtaṃ badarāśrame ||
taddhyānāvasare jñāto vyavasāyastavedṛśaḥ || 62 ||
sādhu vyavasitaṃ rājanyābhūtte buddhirīdṛśī ||
sahasrajanmasvabhyāsādbhaktirbhavati bhūpate || 63 ||
nīlācalaguhāvāse mādhave jagatāṃ dhave ||
pitāmaho mahāprājño yamārādhya jagatpatim || 64 ||
vinirmame sṛṣṭimimāṃ lebhe paitāmahaṃ padam ||

tadanvayaprasūto'si yuktā te bhaktirīdṛśī || ||65||
caturvargaphalā bhaktirviṣṇau nālpatapaḥphalam ||
anādyavidyā sudṛḍhapañcakleśavivarddhinī ||66||
ekaiveyaṃ viṣṇubhaktistaducchedāya jāyate ||
bhavāraṇye pratipadaṃ duḥkhasaṃkaṭasaṃkule | 67 ||
narāṇāṃ bhramatāṃ viṣṇubhaktirekā sukhapradā ||
nirālaye dvaṃdvavātaprodyatesminsudustare ||68||
nimagnānāṃ bhavāṃbhodhau viṣṇubhaktistariḥ smṛtā ||
āśrityaikāṃ bhagavatīṃ viṣṇubhaktiṃ tu mātaram || 69 ||
santaḥ santuṣṭamanaso na tu śocanti jātucit ||
viṣṇubhaktisudhāpānasaṃhṛṣṭānāṃ mahātmanām ||2.2.10.70||
brāhmyaṃ padaṃ svalpalābho bhājanānāṃ vimuktaye ||
trividho yoṃ'hasā rāśiḥ sumahāñjanmināṃ nṛpa || 71 ||
viṣṇubhaktimahādāvavahnau sa śalabhāyate ||
prayāgagaṃgāpramukhatīrthāni ca tapāṃsi ca || 72 ||

aśvamedhaḥ kratuvaro dānāni sumahāṃti ca ||
vratopavāsaniyamāḥ sahasrāṇyarjitā api || 73 ||
samūha eṣāmekatra guṇitaḥ koṭikoṭibhiḥ ||
viṣṇubhakteḥ sahasrāṃśasamo'sau na hi kīrtitaḥ || || 74 ||
|| jaiminiruvāca || ||
viṣṇubhaktestu māhātmyaṃ śrutvā brahmarṣiṇoditam ||

viṣṇubhakteḥ svarūpaṃ hi jñātukāmaḥ kṣitīśvaraḥ || 75 ||
nāradaṃ punarāhedaṃ vākyaṃ satkārayuktimān || 76 ||
| indradyumna uvāca || ||
mahimā viṣṇubhaktestu sādhu prokto mahāmune ||
tasyāḥ svarūpa jijñāsā cirānme hṛdi varttate || 77 ||
lakṣaṇaṃ varṇayedānīṃ bhaktervaiṣṇavapuṃgava ||
tvadanyo na hi vaktā syādvijñāto me mahītale || 78 ||
|| nārada uvāca || ||
sādhu rājaṃstvayā pṛṣṭaṃ bhaktilakṣaṇamuttamam ||

kathayiṣye yathārthaṃ tvāṃ bhaktibhājanamuttamam || 79 ||
apātre na hi vācyeyaṃ nareṃ'dhe malināṃtare ||
śṛṇuṣvāvahito rājanprocyamānāṃ mayānagha || 2.2.10.80 ||
sāmānyato viśeṣācca viṣṇorbhaktiṃ sanātanīm ||
atyantasukhasaṃprāptau vicchede duḥkhasaṃtateḥ || 81 ||
hetureko'yameveti saṃśrayādbhaktirucyate ||
tridhā sā guṇabhedena turīyā nirguṇā matā || 82 ||
kāmakrodhābhibhūtānāṃ dṛṣṭvā yānyaṃ na paśyatām ||
labdhaye cābhicārāya bhaktiḥ syānnṛpa tāmasī || 83 ||
yaśase cātiriktāya parasya sparddhayāpi vā ||
prasaṃgātparalokāya bhaktiḥ sā rājasī smṛtā || 84 ||
āmuṣmikaṃ sthirataraṃ dṛṣṭvā bhāvānvinaśvarān ||
paśyatāśramavarṇoktāndharmānnaiva jihāsatā || 85 ||
ātmajñānāya yā bhaktiḥ kriyate sā tu sāttvikī ||
jagaccedaṃ jagannātho nānyaṃ cāpi ca kāraṇam || 86 ||

ahaṃ ca na tato bhinno mattosau na pṛthaksthitaḥ ||
hīnaṃ bahirupādhīnāṃ premotkarṣeṇa bhāvanam || 87 ||
durlabhā bhaktiraiṣā hi muktaye'dvaitasaṃjñitā ||
sāttvikyā brahmaṇaḥ sthānaṃ rājasyā śakralokatām || 88 ||
prayāṃti bhuktvā bhogānhi tāmasyā pitṛlokatām ||
punarāgatya bhūrlokaṃ bhaktiṃ tāṃ vaiparītyataḥ || 89 ||
tāmaso rājasīṃ kuryādrājasaḥ sāttvikīṃ tathā ||
sāttviko muktimāpnoti kṛtvā cādvaitabhāvanām || 2.2.10.90 ||
ekāmapi samāśritya kramānmuktipathaṃ vrajet ||
viṣṇubhaktivihīnasya śrautasmārtāśca yāḥ kriyāḥ || 91 ||
prāyaścittādikaṃ tīrthaṃ yātrā kṛcchrādikaṃ tapaḥ ||
kule prasūtiḥ śilpāni sarvaṃ laukikabhūṣaṇam || 92 ||
kāyakleśaḥ phalaṃ teṣāṃ svairiṇī vyabhicāravat ||
kulācāravihīno'pi dṛḍhabhaktirjiteṃdriyaḥ || || 93 ||
praśasyaḥ sarvalokānāṃ na tvaṣṭādaśavidyakaḥ ||

bhaktihīno nṛpaśreṣṭha sajjātirddhārmikastathā || 94 ||
nālpabhāgyasya puṃso hi viṣṇau bhaktiḥ prajāyate ||
yāṃ tu saṃpādya yatnena kṛtakṛtyo na sīdati || 95 ||
yayā vetti jagannāthaṃ sā vidyā parikīrtitā ||
yena prīṇāti bhagavāṃstatkarmāśubhanāśanam || 96 ||
viṣṇubhaktaśca saṃproktastābhyāṃ yukto dṛḍhavrataḥ ||
yatpādapāṃsunā viśvaṃ pūyate sacarācaram || 97 ||
sṛṣṭisthitivināśānāṃ svecchayā prabhavatyasau ||
ki punaḥ kṣudrakāmānāṃ bhūmisvargādisaṃpadām || 98 ||
vāsudevasya bhaktasya na bhedo vidyate'nayoḥ ||
vāsudevasya ye bhaktāsteṣāṃ vakṣyāmi lakṣaṇam || 99 ||

praśāṃtacittāḥ sarveṣāṃ saumyāḥ kāmajiteṃdriyāḥ ||
karmaṇā manasā vācā paradrohamanicchavaḥ || || 2.2.10.100 ||
dayārdramanaso nityaṃ steyahiṃsāparāṅmukhāḥ ||
guṇeṣu parakāryeṣu pakṣapātamudānvitāḥ || 1 ||

sadācārāvadātāśca parotsavanijotsavāḥ ||
paśyāvaḥ sarvabhūtasthaṃ vāsudevamamatsarāḥ || 2 ||
dīnānukaṃpino nityaṃ bhṛśaṃ parahitaiṣiṇaḥ ||
rājopacārapūjāyāṃ lālanāḥ svakumāravat || 3 ||
kṛṣṇasarpādiva bhayaṃ bāhye paricaraṃti te ||
viṣayeṣvavivekānāṃ yā prītirupajāyate || 4 ||
vitanvate tu tāṃ prītiṃ śatakoṭiguṇāṃ harau ||
nityakartavyatābuddhyā yajaṃtaḥ śaṃkarādikān || 5 ||
viṣṇusvarūpāndhyāyaṃti bhaktyā pitṛgaṇeṣvapi ||
viṣṇoranyaṃ na paśyaṃti viṣṇuṃ nānyatpṛthaggatam || 6 ||
pārthakyaṃ na ca pārthakyaṃ samaṣṭivyaṣṭirūpiṇaḥ ||
jagannātha tavāsmīti dāsastvaṃ cāsmi no pṛthak || 7 ||
antaryāmī yadā devaḥ sarveṣāṃ hṛdi saṃsthitaḥ ||
sevyo vā sevako vāpi tvatto nānyo'sti kaścana || 8 ||
iti bhāvanayā kṛtāvadhānāḥ praṇamaṃtaḥ satataṃ ca kīrttayaṃtaḥ ||

harimabjajavandyapādapadmaṃ prabhajaṃtastṛṇavajjagajjaneṣu || 9 ||
upakṛtikuśalā jagatsvajasraṃ parakuśalāni nijāni manyamānāḥ ||
api paraparibhāvane dayārdrāḥ śivamanasaḥ khalu vaiṣṇavāḥ prasiddhāḥ || 2.2.10.110 ||
dṛṣadi paradhane ca loṣṭakhaṃḍe paravanitāsu ca kūṭaśālmalīṣu ||
sakhiripusahajeṣu bandhuvarge samamatayaḥ khalu vaiṣṇavāḥ prasiddhāḥ || 13 ||
haricaraṇasarojayugmacittā jaḍimadhiyaḥ sukhaduḥkhasāmyarūpāḥ ||
apaciticaturā harau nijātmanatavacasaḥ khalu vaiṣṇavāḥ prasiddhāḥ || 14 ||
rathacaraṇagadābjaśaṃkhamudrākṛtitilakāṃkitabāhumūlamadhyāḥ ||
muraripucaraṇapraṇāmadhūlīdhṛtakavacāḥ khalu vaiṣṇavā jayaṃti || 15 ||
murajidapadhanāpakṛṣṭagandhottamatulasīdalamālyacaṃdanairye ||
varayitumiva muktimāptabhūṣākṛtirucirāḥ khalu vaiṣṇavā jayaṃti || 16 ||
vigalitamadamānaśuddhacittāḥ prasabhavinasyadahaṃkṛtipraśāṃtāḥ ||
naharimamarāptabaṃdhumiṣṭvā kṣayitaśucaḥ khalu vaiṣṇavā jayaṃti || 17 ||
bhagavati satataṃ prabhaktibhājāṃ śubhacaritaṃ tava lakṣma nobhyadhāyi ||
śrutipathabhavatīrṇamāśu puṃsāṃ harati malaṃ cirasaṃcitaṃ yadetat || 16 ||

na hi dhanamapi mṛgyate kadācinna khalu śarīrajakhedasaṃprayogaḥ ||
mṛdulaghuvacasābhidhānakīrtiṃ bhajanamahaṃ tava dāsya eva ciṃtā || 19 ||
śubhacaritamapi dviṣaṃti puṃsāṃ svayamiha duścaritānubaṃdhacittāḥ ||
mahadakuśalamapyavāpya susthā bhagarasarasikā avaiṣṇavāste || 2.2.10.12 0 ||
paramasukhapadaṃ hṛdaṃbujasthaṃ kṣaṇamapi nānusaṃjjaṃti mattabhāvāḥ ||
vitathavacanajālakairajasraṃ pidadhati nāma hareravaiṣṇavāste ||21||
parayuvatidhaneṣu nityalubdhāḥ kṛpaṇadhiyo nijakukṣibhārapūrṇāḥ||
niyataparamahattvamanyamānā narapaśavaḥ khalu viṣṇubhaktihīnāḥ ||22||
anavaratamanāryasaṃgaraktāḥ paraparibhāvakahiṃsakā'tiraudrāḥ ||
naharicaraṇasmṛtau viraktā naramalināḥ khalu dūrato hi varjyāḥ || 123 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṃḍe
puruṣottamakṣetramāhātmye jaiminiṛṣisaṃvāde daśamo'dhyāyaḥ || 10 ||

English translation

Indradyumna said :

1. Ever since your birth, O excellent Brāhmaṇa , you have never been there. How did you come to know of the divine information (visit of gods etc.) in Puruṣottama ?

Vidyāpati said :

2. There I stood in the evening after approaching the Lord. At that time a cool wind of divine fragrance blew there.

3. A confused noise rose up and was heard from the sky. Gradually it turned out to be a meaningful sound in the form of letters such as “Go, proceed ahead”.

4-9a. In the vicinity of Vaikuṇṭha (i.e. Viṣṇu), the assemblage (of Devas) took place, O king, after the mountain had been covered with a shower of flowers by the heavenly beings.

There was an unprecedented sound of lutes, flutes , Mṛdaṅga drums and clapping of hands marking time in music. It got mixed with divine songs.

A thousand presents and offerings were made by the Devas for the propitiation of the Supreme Lord. None of them had ever been visible to men before.

The Devas who could be known only by their hands (i.e. only the hands were seen) duly worshipped the Lord. They delighted the Slayer of Madhu by means of eulogies along with shouts of “Be victorious”. Then they (gods) returned to heaven in the same way as they came from it.

After they had departed, my Śabara friend Viśvāvasu gave me the divine food offerings and this garland.

9b-18a. It is invaluable. It never fades. It bestows prosperity, kingship and happiness. It dispels misfortunes, sins and evil spirits. As it is befitting (to you), it has been brought by me.

Listen to the situation of the excellent holy spot of Viṣṇu. Unprecedented skill in workmanship is evident in this pleasing form. It cannot be (adequately) described by a person born on this earth. It has been seen because of your good fortune and manliness. I shall describe it.

This holy spot has the Nīla mountain as its chief centre. All round it is overspread with forests. It is well-known that its extent is five Krośas (i.e. 5 x 3 = 15 Kms.). It is on the shore of the Tīrtharāja (the ocean) there. It is covered with golden sands.

On the peak of the mountain, there is a large, lofty Banyan tree that is destined to be there for the period of a Kalpa . It extends to three Kilometers. It is devoid of fruits and flowers but is brilliant with sprouts. When the sun moves, its shade does not move.

To the west of it is the Kuṇḍa named Rohiṇa . From the surface of water it is adorned with a flight of steps of blue stone. All the four sides outside it there are paved with crystals. It is very charming and is filled with waters that dispel masses of sins.

In the middle of the eastern platform, in the cool shade of the holy fig tree, there is the Lord holding the discus and the iron club made of blue sapphire-gems.

18b-25a. (The idol) measures eighty-one Aṅgulas (about 2 metres) and is stationed on a golden lotus.

The region of his forehead surpassed the beauty of the crescent moon of the eighth lunar day. His eyes (as if) attempt to censure (denigrate) the splendour of a pair of smiling blue lotuses. He dispels the three types of ever increasing distresses by means of the nectar-rayed moon of his face. He appears very splendid with his nostrils which are like a shining flower of gingelly plant.

Though his body is made of stone, excellent smile bathes his lips. The chin along with the jawbone appears exceedingly charming on account of the cheeks beaming with laughter.

The two corners of the mouth have an unprecedented setup. Dimples are formed in the cheeks due to laughter. The chin and the splendid corners of the mouth are held as models for such (heavenly) artisans as Viśvakarman and others by the Lord.

On either of his ears there is an ear-ring shaped like Makara (crocodile). The face in between these two ear-rings laughs at (i.e. surpasses) the full moon in between Jupiter and Venus (i.e. with these planets on either side).

Through his neck that increases the beauty of his neck ornament, he gives those who look at it, the suspicion that the conch with right-handed curls has given birth to pearls.

25b-30. His shoulders are thick and large. He has four long arms stretching as far as the knees. The region of the chest of the Lord sparkles with white spotless necklaces. There he holds the fourteen worlds reflected in his divine Kaustubha gem.

He is handsome with a small hair line entering the depressed navel as though it were a deep pool. He renders the necklace immovable by the waist having three folds of skin above the navel.

With the waistband studded with jewels and having small bells suspended along with the pearl necklace the buttocks of the Lord shine like leafy cups of beauty of all the worlds.

The pair of pillar-like calves, rendered splendid by means of the pearl necklace hanging down as far as the loins and the yellow robes, supports the auspicious festoons of salvation.

The two feet of the Lord shine on account of the circular and symmetrical knees, the gem-set anklets as well as the garland extending to the forepart of the feet.

31-36. (Defective text) The Lord is adorned with necklaces, bracelets, armlets, crown etc. Lord Keśava wields the discus, the lotus, the iron mace and the conch which are the products of perfect knowledge, Cosmic Ego, Supreme majesty and Śabda-brahman (Vedas or Oṃkāra or verbal expression of Supreme Knowledge). He illuminates all the cardinal points. Thus he is installed on the Nīla mountain.

By devoutly bowing down to him and seeing him one is liberated from the bondage of the physical body.

Lakṣmī who occupies his left side is embraced by the Lord holding a lotus in his hand. She is engaged in playing on the lute with her eyes fixed to the face of the Lord. She is the abode of all beauty and is adorned with all ornaments.

I saw those two, the parents of the universe, stationed on the mountain. They are silent. With their smiling eyes they bless all those who view them. As they bless all living beings, I thought them to be alive. Śeṣa with his many hoods forming an umbrella is stationed behind them.

37. In front (the Discus) Sudarśana was seen assuming an embodied form. Behind him I saw Garuḍa stationed with palms joined in reverence.

38. Having seen directly that Lord of Śrī, of wonderful form and features like this, my mind runs back to that place as though dragged with ropes.

39. Only that man who has acquired excellent Karmas in the course of many thousands of births and has all of them ripened simultaneously, sees the Lord.

40. No man is competent to have the vision of Puruṣottama of this nature even by means of holy baths in Tīrthas , austerities, charitable gifts, sacrifices to gods and other holy rites.

41. Those who meditate upon Viṣṇu abiding in the holy place of Puruṣottama, whose form is dark-complexioned and who resembles the sky free from impurities (like clouds etc.) get their bonds cut. They (then) enter the city of Viṣṇu, after attaining which no one feels any grief.

42. If the different kinds of benefits of a man's Karmas brought about by all the eighteen lores are concentrated together, they can come up to a hundredth part (of the bliss) of the vision of Viṣṇu.

43. What more needs to be spoken in this matter, O king? Such is the greatness of the ground of that holy place that whatever be the extent of things coveted by a man's mind, he will acquire all of them and even more, if he merely bows down to the Lord of the Nīla mountain.

44. Only he by whom the Lord of the Nīla mountain has been seen is a donor, performer of sacrifices, speaker of truth, one of pious and righteous conduct—he is the most excellent one in all good qualities and all births.

45. O king, this greatness has been known by me from those attendants of Mādhava , the Lord of the universe, who are present there.

46. In this context the ancient (yet) well known ancedote of the primordial creation coming down by tradition has been heard by me. It is only after that I have come here.

47. At your behest I went there and visited Śrī Puruṣottama. (Everything) has been reported to you. Do whatever you desire to do now.

Indradyumna said :

48-53. I am satisfied (and feel my objects accomplished) on hearing about the Lord's form that dispels sins, from you whose words are trustworthy. O holy Lord, due to my contact with the divine Nirmālya my sins acquired in the course of many births have been destroyed. Now I have become a person desiring the vision of the Lord of Śrī. I shall whole-heartedly go there along with the flourishing kingdom. I shall make residence there and build cities and forts.

In order to propitiate the Enemy of Mura I shall perform a horse-sacrifice. Everyday I will worship Śrīnātha (Viṣṇu) with a hundred presents and offerings. I shall propitiate the Sire of the universe by means of holy rites, fasts and other pious observances.

When the Lord will be eulogized by me thus with faithful devotion, the omnipresent Lord Nārāyaṇa who is merciful and considerate towards the wretched will shower with nectarine words me who have become distressed.

54-58. Nārada who is (ever) curious to survey the worlds came there. On seeing that sage, the son of Brahmā , the foremost among the followers of Viṣṇu, coming, the king then hoped that his purpose would be realised.

He got up promptly and received him with the formalities of offering Pādya (water to wash the feet), Arghya (materials of worship) and Ācamanīya (water for formal sipping). With palms joined in reverence he spoke to the sage who was seated in an excellent seat the following words:

Indradyumna said :

Today my Yajñas , charitable gifts, study of the Vedas and penance have become fruitful, since the alter ego of Brahmā has come to my abode.

O sage, even though I am satisfied with your blessing in the form of a visit, what behest of yours shall I carry out for pleading you? What is the purpose for which my abode has been sanctified by you?

Jaimini said :

59. On hearing the words of the king which were tender and full of devotion and humility, the son of Brahmā spoke to the king smilingly:

Nārada said :

60. O Indradyumna , the most excellent one among kings, Devas, Siddhas and sages along with Brahmā have become pleased with the mass of your flawless qualities.

61. Each of your good qualities is well-founded and makes you worthy enough to remain in the abode of Brahmā. They severally qualify you for it and are desirable ones.

62. I got down (to the earth) to see Nara residing in the hermitage of Badarikāśrama . At the time of meditation of him your endeavour like this has become known.

63-64a. O king, your endeavour is excellent, whereby your mind has been of such a (devotional) nature. O king, devotion unto Mādhava, the Lord of the world, whose abode is in a cave of mountain Nīla, is engendered by practice (of devotion) in a thousand births.

64b-65. By propitiating the Lord of the universe Brahmā of great intelligence created this universe and attained the position of grandfather. As you are born in his lineage, it is proper that your devotion should be such (intense).

66-67a. The devotion to Viṣṇu, the benefit of which is the accomplishment of the four major goals of life, is the result of no small austerity.

The beginningless primordial Nescience (Avidyā) which greatly heightens the five kinds of troubles, is firmly rooted (in man). The only remedy to annihilate (it) is devotion to Viṣṇu.

67b-69a. Devotion to Viṣṇu alone is the bestower of happiness on men who wander in the forest of worldly existence which is full of thorns in the form of miseries at every step.

To those who are sinking without support in the ocean of worldly existence where the Dvandvas (mutually opposite pairs) rise up like a violent storm and which is difficult to cross, devotion to Viṣṇu is proclaimed (in scriptures) as a boat.

69b-74. By resorting solely to the devotion to Viṣṇu, (which is like) a mother of exalted magnificence, good people are contented in their minds. They never grieve over (anything).

To those noble souls who are exceedingly delighted by drinking the nectar of devotion to Viṣṇu, attainment of the region of Brahmā is only a small benefit.

O king, the great mass of sins of living beings is of three types. In the great forest fire of devotion to Viṣṇu it is burnt like locusts.

Prayāga , Gaṅgā and other important Tīrthas, austerities, Aśvamedha (i.e. horse-sacrifice), the most excellent one among all sacrifices, great charitable gifts, observance of holy rites, fasts etc. even in thousands—if all these are gathered together and multiplied by crores and crores, that will not be equal to, it is proclaimed, a thousandth part of devotion to Viṣṇu.

Jaimini said :

75-76. On hearing about the greatness of devotion to Viṣṇu as explained by the Brahminical sage, the king became desirous of knowing the special nature of devotion to Viṣṇu. The king endowed with (the knowledge of) the use of means of hospitality, spoke these words to Nārada:

Indradyumna said :

77. The greatness of devotion to Viṣṇu has been excellently described (by you), O great sage. A desire to know its form and nature has been in my heart for a long time.

78. Describe the characteristic of Bhakti (Devotion), O eminent Vaiṣṇava (follower of Viṣṇu). In the whole of the earth there can be no one else who will explain it. This is known to me.

Nārada said :

79. What has been asked by you, O king, is perfectly sound. I shall recount to you the real characteristics of excellent devotion. You are the most excellent one of all persons eligible (to hear about) Bhakti .

80. This should never be spoken to an undeserving person, a blind one, an internally impure one. It is being recounted by me, O sinless one.

81. Listen to it attentively, O king. Listen to the eternal Bhakti in general and Bhakti to Viṣṇu in particular. [1]

82. ‘He (Viṣṇu) alone is the giver of absolute happiness and the breaker of the series of miseries.’ If any one thinks thus and resorts to him (the Lord), it is called Bhakti . It is of three types according to three Guṇas and (that which transcends these Guṇas and is thus) attributeless (Nirguṇa) is considered to be the fourth one.

83. The devotion of those who are overpowered by lust and anger and who do not see any other means shall be the Bhakti of Tāmasa variety, O king. It is conducive to the acquisition (of what they desire) as well as magical powers. 876

84. The devotion that is resorted to for gaining extraordinary fame or overpowering a rival or incidentally for enjoyment in the other worlds is known as the Bhakti of Rājasa variety.

85-86a. The devotion is of the Sāttvika variety when it is pursued by one who knows the transitoriness of the worldly objects of pleasure and the comparative permanence of those of the other world and who, without giving up the (religious) duties prescribed for one’s own caste and stage in life, resorts to

devotion only for the sake of self-realization.

86b-90. 'The Lord of the universe himself (is identical with) this universe. There is no other cause (of this universe). I am not different from him. He does not abide separately from me. He is devoid of external attributes and adjuncts. He should be realized through an abundance of love.' This form of Bhakti is very difficult to attain. It is conducive to salvation. It is called Advaita (non-dualistic) devotion.

Devotees go to the abode of Brahman by means of Sāttvikī Bhakti ; to the world of Śakra (heaven) through the Rājasī Bhakti . After enjoying the pleasures (of the earth) the devotees of the Tāmasī Bhakti go to the world of Pitṛs . They return to Bhūrloka (Earth) and adopt a Bhakti other than the previous one. The devotee of Tāmasa variety adopts devotion of the Rājasa variety; and one of the Rājasa type adopts the Sāttvika variety. The devotee of Sāttvika type attains liberation after non-dualistic contemplation.

91-96. By resorting to any one of these the devotee should go to the path of salvation gradually.

To a person devoid of devotion to Viṣṇu all the holy rites ordained by the Śrutis and Smṛtis : the rites of atonement etc., pilgrimage to Tīrthas, Kṛcchra and other forms of penance, nobility of birth, skill in arts etc. are just like a worldly ornament. The only result thereof is pain and strain to the body as in the case of the infidelity of an adulteress.

Even if he is devoid of noble birth and traditional course of conduct, a person of steady devotion who has controlled the sense-organs, is worthy of being praised by the people of all worlds. But not so in the case of a person who possesses eighteen lores but is devoid of devotion, O excellent king. The same holds good in the case of a man of a good caste and holy rites.

Bhakti unto Viṣṇu is not engendered in a man of very little fortune. By acquiring Bhakti unto Viṣṇu with great effort, one has his objects achieved and he becomes blessed. He does not perish (spiritually).

That through which one knows the Lord of the universe is glorified as Vidyā (learning). That holy rite (Karma) which delights the Lord is destructive of inauspiciousness.

97-99 [2] . A man of steadfast holy rites possessing these two (i.e. Vidyā and Karma) is called a devotee of Viṣṇu. By the dust of his feet the whole universe including the mobile and immobile beings, is sanctified. He is competent to create, sustain and annihilate as he pleases. How insignificant then are the simple desires of worldly prosperity or heaven etc.!

There is no difference between these two, viz. Vāsudeva and his devotee. I shall tell you the characteristics of those who are devotees of Viṣṇu.

100-106a. They have calm minds. They are gentle towards all. They have conquered lust and the sense-organs. Mentally, verbally or physically they never desire to harass others. Their minds always melt with pity. They are averse to stealing and inflicting violence. Towards the good qualities of others they are favourably disposed. In activities for the sake of others they rejoice. They are refined and cultured with good conduct. Other's festivities are their own festivities. Without jealousy and rivalry (towards anyone) they see Vāsudeva abiding in all living beings. They are sympathetic with the wretched ones forever. They wish for other people's welfare very much. In the lavish presents and worship of kings they take as much interest as in fondling own sons.

They are afraid of external things (objects of pleasure etc.) as if of cobras. They have for Hari as much love as hundred crores of times the love for sensual objects entertained by persons lacking in

discrimination.

They worship Śaṅkara and others with a sense of perpetual duty and they meditate upon them as on Viṣṇu and treat the Manes like forms of Viṣṇu.

106b-110. They do not see anyone as different from Viṣṇu, nor do they see Viṣṇu as being separate from other things. There is separateness in the individual form but there is no separateness in the collective form.

They think thus: 'O Lord of the universe, I am your servant and you are mine. We are not separate. Since the Lord is the immanent soul stationed in the heart of everyone, there is no one other than you as the served or the server.'

With this feeling of devotion, they attentively bow down to and always glorify Hari whose lotus-like feet are worthy of being saluted by the Lotus-born Lord (Brahmā). They consider worldly-minded persons as insignificant as blades of grass.

They are clever in rendering help to others always in all the worlds. They consider other people's welfare as their own. If others are afflicted, they are kind and compassionate to them. Vaiṣṇavas are indeed famous as persons with auspicious minds.

111. Vaiṣṇavas are reputed to have the same attitude towards all these: a piece of stone, other men's wealth or a lump of clay; other men's wives or Śālmalī trees with sharp thorns all over them; friends, enemies, brothers and kinsmen.

112. Vaiṣṇavas are famous as having pleasant faces on account of their numerous good qualities. They are ready to cover the weak and vulnerable points of others. They bestow ultimate happiness (on everyone). Their minds always dwell on the Lord. They speak sweet words.

113. Vaiṣṇavas consider the auspicious names of the Slayer of Kaṃsa as destructive of sins. They repeat them with clear and sweet tones. They repeatedly say, "Be victorious, be victorious". They are well known to be negligent of worldly wealth as useless.

114. Vaiṣṇavas are noted for their minds being fixed on the lotus-like pair of feet of Hari. Their intellects are apathetic (towards worldly affairs). They have the same appearance in happiness as well as in misery. They are clever in showing reverence to Hari in their own minds.

115. Vaiṣṇavas have their (limbs such as) shoulders, arms marked with (Viṣṇu's) discus, mace, lotus, conch. They wear as armour the dust particles taken from the feet of Viṣṇu after bowing down to Him. Such Vaiṣṇavas are victorious.

116. Vaiṣṇavas are victorious. They are beautiful with the requisite ornaments and forms through the exceedingly fragrant basil leaf, garland and sandal paste taken from the limb of the Conqueror of Mura in order to woo Mukti (salvation) as it were.

117. Vaiṣṇavas are victorious with false prestige and pride dropped from their pure minds; they are calm with Ahaṃkāra (egotism) perishing quickly; they have destroyed their griefs by worshipping Narahari (Man-Lion), the trustworthy kinsman of Devas.

118. The auspicious conduct and characteristics of those who have continuous devotion to the Lord have been spoken to you by us. By being listened to these will dispel the impurity of men acquired in the course of a very long time.

119. Wealth is never sought. Nor an antidote against a pain arising in the body. O mind, I shall give you only this, viz. the glorification of the name (of the Lord) in light and soft words and the worship thereof.

120. (As opposed to these) Avaiṣṇavas ('non-devotees of Viṣṇu') hate auspicious conduct of (other) men. They themselves indulge in evil conduct and evil thoughts in the minds. They are undisturbed even if great misfortune befalls them. They take delight in sexual enjoyment.

121. Those Avaiṣṇavas are inebriated. They do not resort to the Lord even for a moment, although he is the cause of supreme happiness and is present in the lotus of the heart. They always cover up the names of Hari by means of aimless, worthless and futile network of words.

122. They are always covetous of other men's young wives and wealṃ. They are miserly and always think of filling up their bellies. They invariably think (enviously?) of the greatness of others. Indeed those devoid of devotion to Viṣṇu are human brutes.

123. They are always attached to the company of ignoble persons. They are hideous and highly awful. They assail and hurt others violently. They are not inclined to remember the feet of Narahari. These dirty men are to be shunned from a great distance.

[1]: [1] : VV 81-96 give an exposition of Bhakti.

[2]: [2] : VV 97 onwards describe Vaiṣṇavas and their characteristics and the contrasts with non-Vaiṣṇavas.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 11

Dialogue Between Nārada and Indradyumna (Continued)

Chapter 51 of 221 · 131 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
नारदाद्ब्रह्मणः पुत्राद्भगवद्भक्तिमुत्तमाम् ।।
श्रुत्वेत्थं परमप्रीत इंद्रद्युम्नोऽप्युवाच तम् ।। १ ।। ।।
इंद्रद्युम्न उवाच ।। ।।
साधुसंगस्तु विद्वद्भिर्भवव्याधिविनाशनः ।।
ममोपदिष्टो भगवन्सोऽभूत्सांप्रतमेव मे ।। ।। २ ।।
येन साक्षात्कृतो विष्णुः परमात्मा परात्परः ।।
स त्वं यन्मंदिरायातस्त्वदन्यः साधुरत्र कः ।। ३ ।।
त्वत्संनिधानाद्भगवस्तमो मे नाशमभ्यगात् ।।
यन्मे त्वरयते चित्तमर्चितुं नीलमाधवम् ।। ४ ।।
वेत्सि ब्रह्मांडवृत्तांतं पर्यटन्सार्वलौकिकः ।।
तदावां रथमास्थाय पश्यावो नीलमाधवम् ।। ।। ५ ।।
पुरुषोत्तमसंज्ञस्य क्षेत्रस्यालंकृतं शुभम् ।।
तत्र तीर्थानि संतीति बहुभिः कथितानि मे ।।
त्वद्वाक्याद्यदि जानामि भवेयुः सफलानि मे ।।६।। ।।

।। नारद उवाच ।। ।।
हंत ते दर्शयिष्यामि क्षेत्रं क्षेत्रस्थितानि च ।।
तीर्थानि शक्तिशंभूंश्च क्षेत्रमाहात्म्यमेव च ।। ७ ।।
साक्षाद्द्रक्ष्यसि देवेशं भक्तस्यात्मसमर्पकम् ।।
तवानुग्रहतः शीघ्रं चतुर्द्धा संव्यवस्थितम्।।८।।
यस्य संदर्शनान्मर्त्यो जायते भक्तिभाजनम् ।।
एवं कथांते तौ प्रीतावहःकृत्यं समाप्य च ।। ९ ।।
यात्रानुकूलं निर्णीय पंचम्यां बुधवासरे ।।
ज्येष्ठकृष्णेतरे पक्षे पुष्यर्क्षे लग्न उत्तमे ।।
एकत्र शयितौ रात्रिं निन्यतुर्नृपनारदौ ।।2.2.11.१०।।
ततः प्रभाते विमल इंद्रद्युम्नो नृपोत्तमः ।।
घोषणां कारयामास राज्यस्य सह बंधुभिः ।। ११ ।।
यथाविभवतः सैन्यैर्नीलाद्रिगमनं प्रति ।।
यावज्जीवं तत्र वासं करिष्यामो विनिश्चितम् ।।१२।।

या वृत्तिः कल्पिता यस्य स तया तत्र जीवतु ।।

राजानः सावरोधाश्च सामात्याः सपरिच्छदाः ।। १३ ।।
रथैर्गजैस्तुरगैश्च कोषैः सह पदातिभिः ।।१४।।
व्रजंतु सज्जितास्तत्र ब्राह्मणाः साग्निहोत्रिणः ।।
वणिजः सह भांडैश्च सपण्याः पण्यजीविनः।। १५ ।।
राष्ट्रकर्मणि निष्णाता कुशला राजवर्त्मसु ।।
ज्योतिर्विदो नृत्यविदो दंडनीतौ प्रवीणकाः ।। १६ ।।
नृत्यगायनवादित्रचतुर्विधसुबुद्धयः ।।
गजवाजिनराणां च भैषज्ये शास्त्र उत्तमे ।। १७ ।।
कुशला दृष्टकर्माणो विद्यास्वष्टादशस्वपि ।।
उपांगविद्यासु तथा कुहकार्थकुतूहलाः ।। १८ ।।
वाटसाहसिकाश्चोरास्तथान्ये पश्यतोहराः ।।
विचित्रकथनाजीवाश्चाटुकाराश्च मागधाः ।। १९ ।।
शास्त्रोपजीविनश्चैव तथान्ये शल्यहारकाः ।।
द्यूतकाराश्च पुंश्चल्यो वेश्या वेशानुगा विटाः।। 2.2.11.२० ।।
कृषीवलाश्च गोमेपच्छागोष्ट्रखररक्षकाः ।।

शकुंतपालाश्च कपिव्याघ्रशार्दूलरक्षकाः ।।२१।।
आहितुंडिकगोरक्ष्य शबरा म्लेच्छजातयः ।।२२।।
अन्ये च ये मालवदेशजाता आज्ञां मदीयामनुपालयंति ।।
ते यांतु सर्वे वसतौ हि नीलाचले यथास्वं कृतवास्तुभागाः ।। २३ ।।
एवमाज्ञाप्य नृपतिर्यात्रायां च कृतक्षणः ।।
नारदेन समागम्य दैवज्ञमिदमाह सः ।। २४ ।।
सांवत्सर मुहुर्त्तं मे निर्णीतं ते यथा पुरा ।।
तावन्मांगलिकं वस्तुजातं सम्यगुपानय ।। २५ ।।
पुरोहितमतेनास्मिन्क्षणे यावद्विमृग्यते ।।
तेनादिष्टः स गणकः पुरोहितसहायवान् ।। ।। २६ ।।
आजहार समस्तानि मांगल्यानि द्विजोत्तमाः ।।
अत्रांतरे स राजर्षिर्दिव्यसिंहासनस्थितः ।। २७ ।।
यात्राभिषेकमांगल्यं विप्रैः प्रागनुभावितम् ।।
श्रीसूक्तवह्निसूक्ताभ्यां सूक्तेनाब्दैवतेन च ।। २८ ।।
पावमान्याब्धिसूक्तेन पृथङ्मांगल्यवर्द्धकैः ।।

तीर्थाद्भिरौषधीभिश्च सर्वगन्धैः पृथक्पृथक् ।। २९ ।।
अभिषिक्तस्ततो राजा चीनांशुकहृतांभसा ।।
रराज वपुषा दीप्तो निर्धूमः पावको यथा ।। 2.2.11.३० ।।
आमुक्तशुक्लवसनः स्वाचांतः सपवित्रकः ।।
नांदीमुखान्पितृगणान्पूजयित्वा यथाविधि ।। ३१ ।।
जयाराष्ट्रभृतो हुत्वा गणहोमांश्च यत्नतः ।।
शंखध्वनिसुगंधाढयं श्वेतवर्णं विधूमकम् ।। ३२ ।।

वह्निं प्रदक्षिणं चक्रे दक्षिणावर्त्तगार्चिषा ।।
साक्षात्कारेण ददतं जयं राज्ञे जयार्थिने ।। ३३ ।।
नवग्रहमखांते च ग्रहकुंभेन सेवितः ।। ग्र
हाणां दौष्ट्यनाशाय सौस्थ्यस्यापि विवृद्धये ।। ३४ ।।
ज्योतिःशास्त्रोदितैर्मंत्रैर्देवज्ञविधिचोदितैः ।।
ततो मांगल्यनेपथ्यविधानमुपचक्रमे ।।३५।।
चीनांशुकप्रावरणे विधाय कवचं निजम् ।।
शिरोवेष्टनकं शुभ्रं सुरत्नमुकुटोज्ज्वलम्।। ३६ ।।

सावतंसे श्रुतियुगे रत्नकुंडलभूषिते ।।
ग्रैवेयकं महार्घं तु हारं तरलभूषितम् ।। ३७ ।।
दधाराथ नृपश्रेष्ठः केयूरांगदमुद्रिकाः ।।
मध्येन त्रिवलीसक्तं स्वर्णसूत्रं त्रिवृद्दधौ ।। ३८ ।।
हिरण्यकिंकिणीयुक्त मुक्तातोरणमालिकम् ।।
नानारत्नैः सुघटितां दधाराथ सुमेखलाम् ।। ३९ ।।
अनर्घ्ये पादकटके पादयोः संन्यवेशयत् ।।
सम्मुखादर्शितादर्शे ददृशे स्वं विभूषितम् ।। 2.2.11.४० ।।
मंगलारोपणार्थाय हैमपीठमुपाविशत् ।।
प्राङ्मुखः श्रीधरं देवं संस्मरन्मधुसूदनम् ।। ४१ ।।
मगलायतनं विष्णुं सर्वमांगल्यकारणम ।।
स्मरणादस्य नश्यंति पातकानि बहुन्यपि ।। ४२ ।।
सौमनस्यामथो मालामार्त्तवीं गंधवर्णिताम् ।।
दधार प्रथमं राजा मंत्रितां स्वपुरोधसा ।। ४३ ।।
मृदं दीपं फलं दूर्वा दधि गोरोचनां ततः ।।

मन्त्राभिमंत्रितान्सर्वान्सिद्धार्थैरभिरक्षितः ।।४४।।
आत्मानं ददृशे राजा सौरभेये हविष्यथ ।।
मुकुरे मंत्रिते पश्चात्स्वं दृष्ट्वा नृपकेसरी ।। ४५ ।।
बह्वृचैः शांतिघोषेण समुदीर्णशुभायतिः ।।
याजुष्कैः पथिसूक्तेन व्रजन्मार्गेऽभिरक्षितः ।। ४६ ।।
पौराणैर्मंगलैर्वाक्यैः कृतवीर्यधृतिर्नृपः ।।
मागधैः स्तुतिपाठेन प्रादुर्भूतपराक्रमः ।। ४७ ।।
पारिजातहरं सत्यासहितं गरुडध्वजम्।।
ध्यायन्हृत्पंकजे राजा दक्षिणं पादमुद्दधौ ।। ४८ ।।
प्रदक्षिणीकृत्य मुनिं नारदं पुरतः स्थितम् ।।
मध्यद्वारमुपागच्छद्वेत्रपाणिभिरावृतः ।। ।। ४९ ।।
आदिष्टपदमार्गोऽसावग्निहोत्रपुरःसरः ।।
तत्रापश्यत्स्थितान्विप्रानात्मनो दक्षिणेन वै ।। 2.2.11.५० ।।
मांगल्यसूक्तंऽ पठतः शुभ्राभान्पांडुरांशुकान्।।
लाजाः सपुष्पा राजाग्रे क्षिपतः शंसतः शुभम् ।। ५१ ।।

वामपार्श्वस्थिता वेश्याश्चामरव्यग्रपाणयः ।।
शुभ्रालंकारवसनाः स्मेरपद्मानना शुभाः ।। ५२ ।।
ब्राह्मणान्पूजयामास भक्तिनम्रो द्विजोत्तमाः ।।
वस्त्रालंकारमाल्यैश्च सुगन्धैरनुलेपनैः ।। ५३ ।।
तोषयामास तान्विप्रान्भगवद्बुद्धि भावितान् ।।
वेश्याभ्यो मागधेभ्यश्च दीनानाथेभ्य एव च ।। ८४ ।।
राजानुमत्या सचिवो यथार्हं प्रददौ धनम् ।।
श्वेतान्पारावतान्हंसाञ्छवेताश्वं श्वेतकुंजरम् ।। ५५ ।।
सचूतपल्लवं श्वेतमालाफलविभूषितम् ।।
कदलीकांडसन्नद्धतोरणाधः स्थितं नृपः ।।
पूर्णकुंभं स पश्यन्वै मंगलानि बहुन्यपि।।
सितातपत्रेण शिरःप्रदेशे वारितातपः ।।५६।।
युगपत्पूर्यमाणैस्तु कंबुभिः शतसंख्यकैः।।
संमिश्रितानि शुश्राव वादित्राणि बहुनि सः।।५७।।
तथा मंगलगीतानि जयशब्दांश्च भूपतिः ।।

ततो विवेश प्रासादं नृसिंहमवलोकितुम्।।५८।।
यं स्मृत्वा जायते मर्त्यः सर्वकल्याणभाजनम् ।।
दृष्ट्वा स दूरान्नृहरिं दिव्यसिंहासनस्थितम् ।। ५९ ।।
प्रणम्य साष्टावयवं सन्तोष्योपनिषद्गिरा ।।
दक्षपार्श्वस्थितां दुर्गां सर्वदुर्गतिमोचिनीम् ।। 2.2.11.६० ।।
ववंदे चरणाभ्याशे पश्यतीं कृपया नृपः ।।
ततः पुरोधा देवांगादवरोप्य शुभा स्रजम् ।। ६१ ।।
आसञ्जयामाम गले सुगंधेनान्वलेपयत् ।।
नीराजयामास राज्ञः शिरश्चावेष्टयन्मुदा ।। ५२ ।।
पुनः प्रदक्षिणीकृत्य तौ देवौ नृपसत्तमः ।।
शिबिकायां समारोप्य प्रतस्थे च पुरस्कृतौ ।। ६३ ।।
प्रादुर्भूय बहिद्वरि रथं दृष्ट्वा सुसज्जितम् ।।
तुरंगमैर्वातजवैर्दशभिः परयोजितम् ।। ६४ ।।
प्रदक्षिणीकृत्य नृपो नारदेन समाविशत् ।।
ढक्कामृदंगनिःसाणभेरीपणव गोमुखाः ।। ६५ ।।

मधुरीचर्चरीशंखा अवाद्यंत सहस्रशः ।।
स्यन्दनाः कोटिशस्तत्र नृपाणामनुजीविनाम् ।। ६६ ।।
चकाशिरे श्रेणिकृता इन्द्रद्युम्नरथाभितः ।।
नानाप्रहरणोपेताः पताकाभिरलंकृताः ।। ६७ ।।
ध्वजोच्छ्रिताः स्वर्णरौप्यैः किंकिणीजालदर्पणैः ।।
यन्त्रैर्नानाविधैर्युक्ता गंभीर स्निग्धनिःस्वनाः ।। ६८ ।।
पदातीनां कुञ्जराणां हयानां वातरंहसाम् ।।
पत्तिसंस्फोटनैर्हस्तिबृंहितैर्हयहेषितैः ।। ६९ ।।
बहुलै रथनिर्घोषैर्मिश्रिता वाद्यनिःस्वनाः ।।

युगांतार्णवनिस्वानतुल्याः शुश्रुविरे जनैः ।। 2.2.11.७० ।।
तस्मिन्क्षणे पौरजनाः स्वस्वसंभारसज्जिताः ।।
अश्वकै रासभैरुष्ट्रैर्वाहकैः प्रतितस्थिरे ।। ७१ ।।
आंदोलिकाश्च पल्यंकाः कोटिशश्च तुरंगकाः ।।
श्रेणीभूताश्च दृश्यंते राष्ट्रप्रस्थानसंकुले ।। ७२ ।।
राजावरोधाः शतशो वृता वर्षवरैस्ततः ।।

नानायानसमारूढाः पालिताश्चाधिकारिभिः ।। ७३ ।।
महासैन्यैश्च संरुद्धा राजागाराद्विनिर्ययुः ।।
यज्वानश्चाग्निहोत्राणि शम्यारूढानि वृन्दशः ।। ७४ ।।
शकटेषु समारोप्य सपत्नीकाः प्रतस्थिरे ।।
तथा पुस्तकभारांश्च देवतार्चाकरंडकान् ।। ७५ ।।
इध्मबर्हिकुशान्पात्रीः संभारान्होमसंभृतान् ।।
वाहयामासुरन्यैश्च शकटावाहकद्विजैः ।। ७६ ।।
सामन्तामात्यभृत्याश्च पुरोधा ऋत्विजश्च ये ।।
राज्ञः प्रकृतद(?)साश्च उपचारनियोगिनः ।। ७७।।
सर्वोपचारसंभारानासतेऽन्ये प्रयायिनः ।।
कोषागारनियुक्ताश्च कोषजातमशेषतः ।। ७८ ।।
समादाय ययुस्तूर्णं राज्ञोऽवसरसेवकाः ।।
मालाकारादयः सर्वे पण्यजीवादयस्तथा ।। ७९ ।।
स्वं स्वं पण्यं समादाय ययू राजनियोगिनः ।।
श्रेष्ठश्रेण्यादयः सर्वे पुरखर्वटवासिभिः ।। 2.2.11.८० ।।

समं विनिर्ययुः स्वस्वव्यवहारविलासकाः ।।
इन्द्रद्युम्नस्य नृपतेर्यात्रासमयवादितान् ।। ८१ ।।
भेरीमृदंगपटहान्व्यश्नुवानान्दिगंतरम् ।।
श्रुत्वा जनपदावासिजनाः सर्वे ससंभ्रमाः ।। ८२ ।।
राजाज्ञां मूर्ध्नि संमान्य निर्गता नीलपर्वतम् ।।
यस्य यश्च ऋजुः पंथाः स च तेनैव जग्मिवान् ।। ८३ ।।
न राजमार्गं प्रजवाद्व्यमृग्यंत नृपाज्ञया ।।
नीलाद्रिप्राप्तिमार्गेण दुर्गमेणापि ते ययुः ।। ८४ ।।
इन्द्रद्युम्नोऽपि राजेन्द्रः समस्तपुरवासिभिः ।।
चतुरंगानीकिनीभिः सहर्षाभिश्च वेष्टितः ।। ८५ ।।
श्रेणीभूतक्षितिपतिस्यन्दनावलिमध्यगे ।।
रथे रराज राजर्षिः शक्रतुल्य परिच्छदः ।। ८६ ।।
पुरस्त्रीमङ्गलाचारगीतलाजप्रसूनकैः ।।
मङ्गलाचारशोभाभिः प्रसन्नशुभचेतनः ।। ८७ ।।
वातरंहैर्हयैर्युक्तरथेन प्रययौ मुदा ।।

अनुकूलानिलप्रोद्यद्धनच्छायसुशीतले ।। ८८ ।।
नीरजस्के महीपृष्ठे समीकृतचतुष्पथे ।।

देशाध्वनीनैः पुरुषैः काननांतरवेदिभिः ।। ८९ ।।
आदिष्टवर्त्मा नृपतिर्मार्गस्योभयपार्श्वगान् ।।
देशानरण्यानि मुहुःपश्यन्नानन्दलोचनः ।। 2.2.11.९० ।।
सीमामुत्कलदेशस्य विभजंतीं वनांतरे ।।
मार्गस्थां चर्चिकां प्राप चर्चितां मुंडमालया ।। ९१ ।।
अवतीर्य रथाद्राजा विनतो नारदाज्ञया ।।
साष्टांगपातं तां नत्वा तुष्टावानंदचेतनः ।।९२ ।।
।। इन्द्रद्युम्न उवाच ।। ।।
नमस्ते त्रिदशेशानि सर्वापद्विनिवारिणि ।।
ब्रह्मविष्णुशिवाद्याभिः कल्पनाभिरुदीरिते ।।९३।।
कारणं जगतामाद्ये प्रसीद परमेश्वरि ।।
त्वया विना जगन्नैतत्क्षणमुत्सहते शिवे ।। ९४ ।।
सिद्धयः सर्वकार्याणां मंगलानि च शाश्वते ।।

त्वत्पादाराधनफलं मर्त्यलोके हि नान्यथा ।।९५ ।।
चराचरपतेर्विष्णोः शक्तिस्त्वं परमेश्वरि ।।
यया सृजत्यवति च जगत्संहरते विभुः ।। ९६ ।।
चराचरगुरुं देवं नीलाचलनिवासिनम् ।।
अनुगृह्णीष्व मां देवि यथा पश्ये स्वचक्षुषा ।। ९७ ।।
।। जैमिनिरुवाच ।। ।।
नारदस्योपदेशेन स्तुत्वा देवीं नराधिपः ।।
आरुरोह रथं तूर्णं विवस्वानुदयं यथा ।। ९८ ।।
ततः प्रतस्थे तरसा स राजा श्रांतवाहनः ।।
चित्रोत्पलमहानद्यास्तीरे विरलकानने ।। ९९ ।।
धातुकन्दरविख्याते न्यवेशयदनीकिनीम् ।।
अपराह्णक्रियां कर्तुं यावदाह्निकमादृतः ।।2.2.11.१ ००।।
जलावतरणे नद्यां विवेश स्वपुरोधसा ।।
पूर्वं संशोधिते प्राज्ञैर्विषकण्टकवर्जिते ।।१।।
स्नात्वा संतर्प्य देवांश्च पितॄनथ विशांपतिः ।।

संपूज्य विधिवद्विष्णुं नृपतीन्प्रकृतीस्ततः ।। २ ।।
संमानयामास नृपः संनिवेशासनादिभिः।।
नारदेन सह श्रीमान्प्रविश्यांतःपुरं ततः।।३।।
सुधारसानि भोज्यानि बुभुजे प्रीतमानसः ।।
पश्चिमाद्रिं ततो याते विवस्वति विशांपतिः ।।४।।
सायं विधिं समाप्याशु शीतभानौ समुद्यते।।
अनुजीविविशां नाथः सभामध्य उपाविशत् ।।५।।
तत्र तस्मिन्नरपतिर्बभौ सात्राज्यलक्षणः ।।
संपूर्णमंडलश्चन्द्रो ज्योतिषामिव शारदः।।६।।
कवयः कवयांचकुः कीर्तिं तस्य सुधामलाम् ।।

जगुर्गाथां सुग्रथितां गायकाः कलसुस्वराः।।७।।
रूपयौवनलावण्यगर्विता गणिकास्ततः ।।
लयतानांगहारैश्च सुशुद्धैर्नृतुः पुरः ।। ८ ।।
मागधास्तुष्टुवुश्चैनं लोकोत्तरशुभाकृतिम् ।।
गद्यपद्यप्रबन्धाद्यैश्चित्रैः पदकदम्बकैः ।। ९ ।।

ततः स राजा प्रानर्च वैष्णवाग्र्यान्सभासदः ।।
सुसंमतैर्गंधमाल्यतांबूलैरतिशोभनैः ।। 2.2.11.११० ।।
नृपांश्च शतशस्तत्र सुखासीनान्नृपाज्ञया ।।
संभावयामास यथायोग्यं नृपतिभाजनैः ।। ११ ।।
अथापृच्छन्मुनिवरं नारदं भगवत्प्रियम् ।।
सिंहासनार्हे स्वासीनं बहुमानपुरःसरम् ।।
भगवच्चरितं श्रोतुं सर्वपापापनोदनम् ।। १२ ।।
।। इन्द्रद्युम्न उवाच ।। ।।
भगवन्वेदवेदांगनिधान भगवत्प्रिय ।।
त्वमेव चरितं विष्णोर्जानासि ज्ञानचक्षुषा ।। १३ ।।
हरेश्चारित्रसुधया दृढपंकमलीमसम् ।।
क्षालयांतर्मम मुने यद्यनुक्रोशको मयि ।। १४ ।।
इत्थमालापसंमिश्रे मुनिराज्ञोः कथांतरे ।।
प्रविवेश नृपं द्वाःस्थ उत्कलेशप्रसेवकः ।। १५ ।।
उवाच देवद्वारांते तिष्ठत्युत्कलभूमिपः ।।

सोपायनो देवपादपद्मं द्रष्टुं समौलिकः ।। १६ ।।
विज्ञापितः स राजर्षि द्वास्थेनैवं ससंभ्रमः ।।
उवाच तं हि भो विप्राः श्रुत्वा तद्देशमण्डनम् ।। १७ ।।
क्षेत्रं श्रीपुरुषेशस्य तद्वार्त्ताकर्णनोत्सुकः ।।
प्रवेशयाविलंबं तं श्रीमदोढ्रमहीपतिम् ।। १८ ।।
स हि नीलगिरौ विष्णुं समाराध्य सुनिर्मलः ।।
यस्य संदर्शनात्सर्वे भविष्यामो हतांहसः ।। १९ ।।
श्रुत्वा तद्वचनं सद्यो द्वारपालो महीपतिम् ।।
प्रवेशयामास सभामिंद्रद्युम्नस्य भूपतेः ।। 2.2.11.१२० ।।
विवेशोढ्रपतिस्तूर्णं सचिवैर्वैष्णवैः सह ।।
ननामांघ्रियुगं वन्द्यमिन्द्रद्युम्नस्य सादरम्।। २१ ।।
युगं वन्द्यमिन्द्रद्युम्नस्य सादरम्।। २१ ।।
तमुत्थाप्य च राजेंद्रः पुरस्कृत्य स वैष्णवम् ।।
स्वासनांते निवेश्याथ प्रोचे सप्रश्रयं वचः ।। २२ ।।
राजन्सर्वत्र कुशली भवानोढ्रपते किल ।।

अपि देवो विजयते नीलाद्रिशिखरालयः ।। २३ ।।
कच्चित्ते निर्मला बुद्धिर्भगवत्पादपद्मयोः ।।
उपैति समचित्तस्य सर्वभूतेषु ते हरौ ।। २४ ।।

ओढ्राधीशस्तदा तस्य वचः श्रुत्वा कृतांजलिः ।।
उवाच प्रश्रितं वाक्यं हर्षविस्मयचंचुकः ।। २५ ।।
स्वामिन्सर्वत्र कुशलं त्वत्पादानुग्रहान्मम ।।
सूर्ये तपत्यंधकारः कथं वा प्रभविष्यति ।। २६ ।।
निसर्गगुणसंसर्गवशीकृतमहीभुजा ।।
त्वया सनाथा पृथिवी जिष्णुनेवामरावती ।। २७ ।।
सदा धर्मश्चतुष्पादस्त्वयि शासति मेदिनीम् ।।
निषेधाचरण राजन्केवलं श्रूयते श्रुतौ ।। २८ ।।
राजनीतिषु ये राज्ञां गुणाः समुदितास्त्वयि ।।
त एकैकं क्षितिभुजां गता दाष्टांतिकं विभो ।। २९ ।।
एतावदपि साम्राज्यं दुर्लभं ते नृपोत्तम ।।
अष्टादशद्वीपवती क्षितिरेकगृहोपमा ।। 2.2.11.१३० ।।

यदि त्वां नासृजद्ब्रह्मा वत्सलं सर्वजंतुषु ।।
कथं शोकविहीनाः स्युर्मृतेष्वात्मजबंधुषु ।। ३१ ।।
साधारणा नृपतयो विष्णोरंशा इति श्रुतिः ।।
भवान्साक्षात्तु भगवान्कोऽन्य ईदृग्गुणाकरः ।। ३२ ।।
दक्षिणोदधि तीरेऽस्ति नीलाद्रिः काननावृतः ।।
न तत्र लोकसंचारस्तत्रास्ते साऽपि देवता ।। ३३ ।।
वात्यया वालुकाकीर्णः सांप्रतं श्रूयते तु सः ।।
तद्वशान्मम राज्येऽपि दुर्भिक्षमरकादिकम् ।। ३४ ।।
त्वय्यागते तु सर्वस्मिन्कुशलं मे भविष्यति ।।
इत्युक्तवंतं नृपतिरुत्कलेशं द्विजोत्तमाः ।। ३५ ।।
विसर्जयामास तदा संनिवेशाय मानयन् ।।
नारदं प्रेक्ष्य निर्विण्णः किमेतदिति भो मुने ।। ३६ ।।
यदर्थं मे श्रमस्तं च विफलं हि वितर्कये ।।
इत्युक्तवंतं तं प्राह नारदस्तु त्रिकालवित् ।। ३७ ।।
न कार्यो विस्मयस्तेऽत्र भाग्यवान्वैष्णवोत्तमः ।।

वैष्णवानां न वांछा हि विफला जायते क्वचित् ।। ३८ ।।
अवश्यं प्रेक्षसे राजन्बिभ्रतं पार्थिवं वपुः ।।
कारणं जगतामादिं नारायणमनामयम् ।। ३९ ।।
त्वदनुग्रहहेतोर्वै क्षितावतरिष्यति ।।
जगच्चराचरं सर्वं विष्णोर्वशमुपागतम्।।2.2.11.१४०।।
न कस्यापि वशे सोऽपि परमात्मा सनातनः ।।
केवलं भक्तिवशगो भगवान्भक्तवत्सलः ।। ४१ ।।
ब्रह्मादिकीटपर्यंतं सुगुप्तं यस्य मायया ।।
स कथं परतंत्रः स्यादृते भक्तजनान्नृप ।। ४२ ।।
धर्मार्थकाममोक्षाणां मूलं भक्तिर्मुरद्विषः ।।
सैव तद्ग्रहणोपायस्तामृते नास्ति किंचन ।। ४३ ।।

एक एव यदा विष्णुर्बहुधा स्वस्य मायया ।।
तमृते परमात्मानं सुखहेतुर्न विद्यते ।। ४४ ।।
येऽप्यन्ये शिवदुर्गाद्यास्तैस्तैः कर्मभिरावृताः ।।
यच्छंति पूजिताः कामं तेऽपि विष्णुपरायणाः ।। ४५ ।।

अन्तर्यामी स भगवान्देवानामपि हृत्स्थितः ।।
यावत्फलं प्रेरयति तावदेव ददत्यमी ।। ४६ ।।
वैष्णवस्त्वं च राजेंद्र पद्मयोनेश्च पंचमः ।।
अष्टादशानां विद्यानां पारगो वृत्तसंस्थितः ।। ४७ ।।
न्यायेन रक्षिता पृथ्वीं विशेषाद्ब्राह्मणार्चकः ।।
अवश्यं द्रक्ष्यसि क्षेत्रे वैकुण्ठं चर्मचक्षुषा ।। ४८ ।।
पितामहोऽप्यत्र कार्ये भवतो मां नियुक्तवान् ।।
सर्वं ते कथयिष्यामि प्राप्ते क्षेत्रोत्तमे नृप ।। ४९ ।।
सांप्रतं रात्रिशेषो हि तृतीयं याममृच्छति ।।
स्वान्तान्निवेशान्निर्गंतुं राज्ञ आज्ञापयाधुना ।। 2.2.11.१५० ।।
त्वमप्यंतर्गृहं याहि निद्राया वशमागतः ।। १५१ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषि संवाद एकादशोऽध्यायः ।।११।।

Roman transliteration

|| jaiminiruvāca || ||
nāradādbrahmaṇaḥ putrādbhagavadbhaktimuttamām ||
śrutvetthaṃ paramaprīta iṃdradyumno'pyuvāca tam || 1 || ||
iṃdradyumna uvāca || ||
sādhusaṃgastu vidvadbhirbhavavyādhivināśanaḥ ||
mamopadiṣṭo bhagavanso'bhūtsāṃpratameva me || || 2 ||
yena sākṣātkṛto viṣṇuḥ paramātmā parātparaḥ ||
sa tvaṃ yanmaṃdirāyātastvadanyaḥ sādhuratra kaḥ || 3 ||
tvatsaṃnidhānādbhagavastamo me nāśamabhyagāt ||
yanme tvarayate cittamarcituṃ nīlamādhavam || 4 ||
vetsi brahmāṃḍavṛttāṃtaṃ paryaṭansārvalaukikaḥ ||
tadāvāṃ rathamāsthāya paśyāvo nīlamādhavam || || 5 ||
puruṣottamasaṃjñasya kṣetrasyālaṃkṛtaṃ śubham ||
tatra tīrthāni saṃtīti bahubhiḥ kathitāni me ||
tvadvākyādyadi jānāmi bhaveyuḥ saphalāni me ||6|| ||

|| nārada uvāca || ||
haṃta te darśayiṣyāmi kṣetraṃ kṣetrasthitāni ca ||
tīrthāni śaktiśaṃbhūṃśca kṣetramāhātmyameva ca || 7 ||
sākṣāddrakṣyasi deveśaṃ bhaktasyātmasamarpakam ||
tavānugrahataḥ śīghraṃ caturddhā saṃvyavasthitam||8||
yasya saṃdarśanānmartyo jāyate bhaktibhājanam ||
evaṃ kathāṃte tau prītāvahaṃkṛtyaṃ samāpya ca || 9 ||
yātrānukūlaṃ nirṇīya paṃcamyāṃ budhavāsare ||
jyeṣṭhakṛṣṇetare pakṣe puṣyarkṣe lagna uttame ||
ekatra śayitau rātriṃ ninyaturnṛpanāradau ||2.2.11.10||

tataḥ prabhāte vimala iṃdradyumno nṛpottamaḥ ||
ghoṣaṇāṃ kārayāmāsa rājyasya saha baṃdhubhiḥ || 11 ||
yathāvibhavataḥ sainyairnīlādrigamanaṃ prati ||
yāvajjīvaṃ tatra vāsaṃ kariṣyāmo viniścitam ||12||
yā vṛttiḥ kalpitā yasya sa tayā tatra jīvatu ||

rājānaḥ sāvarodhāśca sāmātyāḥ saparicchadāḥ || 13 ||
rathairgajaisturagaiśca koṣaiḥ saha padātibhiḥ ||14||
vrajaṃtu sajjitāstatra brāhmaṇāḥ sāgnihotriṇaḥ ||
vaṇijaḥ saha bhāṃḍaiśca sapaṇyāḥ paṇyajīvinaḥ|| 15 ||
rāṣṭrakarmaṇi niṣṇātā kuśalā rājavartmasu ||
jyotirvido nṛtyavido daṃḍanītau pravīṇakāḥ || 16 ||
nṛtyagāyanavāditracaturvidhasubuddhayaḥ ||
gajavājinarāṇāṃ ca bhaiṣajye śāstra uttame || 17 ||
kuśalā dṛṣṭakarmāṇo vidyāsvaṣṭādaśasvapi ||
upāṃgavidyāsu tathā kuhakārthakutūhalāḥ || 18 ||
vāṭasāhasikāścorāstathānye paśyatoharāḥ ||
vicitrakathanājīvāścāṭukārāśca māgadhāḥ || 19 ||
śāstropajīvinaścaiva tathānye śalyahārakāḥ ||
dyūtakārāśca puṃścalyo veśyā veśānugā viṭāḥ|| 2.2.11.20 ||
kṛṣīvalāśca gomepacchāgoṣṭrakhararakṣakāḥ ||

śakuṃtapālāśca kapivyāghraśārdūlarakṣakāḥ ||21||
āhituṃḍikagorakṣya śabarā mlecchajātayaḥ ||22||
anye ca ye mālavadeśajātā ājñāṃ madīyāmanupālayaṃti ||
te yāṃtu sarve vasatau hi nīlācale yathāsvaṃ kṛtavāstubhāgāḥ || 23 ||
evamājñāpya nṛpatiryātrāyāṃ ca kṛtakṣaṇaḥ ||
nāradena samāgamya daivajñamidamāha saḥ || 24 ||
sāṃvatsara muhūrttaṃ me nirṇītaṃ te yathā purā ||
tāvanmāṃgalikaṃ vastujātaṃ samyagupānaya || 25 ||
purohitamatenāsminkṣaṇe yāvadvimṛgyate ||
tenādiṣṭaḥ sa gaṇakaḥ purohitasahāyavān || || 26 ||
ājahāra samastāni māṃgalyāni dvijottamāḥ ||
atrāṃtare sa rājarṣirdivyasiṃhāsanasthitaḥ || 27 ||
yātrābhiṣekamāṃgalyaṃ vipraiḥ prāganubhāvitam ||
śrīsūktavahnisūktābhyāṃ sūktenābdaivatena ca || 28 ||
pāvamānyābdhisūktena pṛthaṅmāṃgalyavarddhakaiḥ ||

tīrthādbhirauṣadhībhiśca sarvagandhaiḥ pṛthakpṛthak || 29 ||
abhiṣiktastato rājā cīnāṃśukahṛtāṃbhasā ||
rarāja vapuṣā dīpto nirdhūmaḥ pāvako yathā || 2.2.11.30 ||
āmuktaśuklavasanaḥ svācāṃtaḥ sapavitrakaḥ ||
nāṃdīmukhāṃpitṛgaṇānpūjayitvā yathāvidhi || 31 ||
jayārāṣṭrabhṛto hutvā gaṇahomāṃśca yatnataḥ ||
śaṃkhadhvanisugaṃdhāḍhayaṃ śvetavarṇaṃ vidhūmakam || 32 ||
vahniṃ pradakṣiṇaṃ cakre dakṣiṇāvarttagārciṣā ||
sākṣātkāreṇa dadataṃ jayaṃ rājñe jayārthine || 33 ||
navagrahamakhāṃte ca grahakuṃbhena sevitaḥ || gra
hāṇāṃ dauṣṭyanāśāya sausthyasyāpi vivṛddhaye || 34 ||
jyotiḥśāstroditairmaṃtrairdaivajñavidhicoditaiḥ ||
tato māṃgalyanepathyavidhānamupacakrame ||35||
cīnāṃśukaprāvaraṇe vidhāya kavacaṃ nijam ||
śiroveṣṭanakaṃ śubhraṃ suratnamukuṭojjvalam|| 36 ||

sāvataṃse śrutiyuge ratnakuṃḍalabhūṣite ||
graiveyakaṃ mahārghaṃ tu hāraṃ taralabhūṣitam || 37 ||
dadhārātha nṛpaśreṣṭhaḥ keyūrāṃgadamudrikāḥ ||
madhyena trivalīsaktaṃ svarṇasūtraṃ trivṛddadhau || 38 ||
hiraṇyakiṃkiṇīyukta muktātoraṇamālikam ||
nānāratnaiḥ sughaṭitāṃ dadhārātha sumekhalām || 39 ||
anarghye pādakaṭake pādayoḥ saṃnyaveśayat ||
sammukhādarśitādarśe dadṛśe svaṃ vibhūṣitam || 2.2.11.40 ||
maṃgalāropaṇārthāya haimapīṭhamupāviśat ||
prāṅmukhaḥ śrīdharaṃ devaṃ saṃsmaranmadhusūdanam || 41 ||
magalāyatanaṃ viṣṇuṃ sarvamāṃgalyakāraṇama ||
smaraṇādasya naśyaṃti pātakāni bahūnyapi || 42 ||
saumanasyāmatho mālāmārttavīṃ gaṃdhavarṇitām ||
dadhāra prathamaṃ rājā maṃtritāṃ svapurodhasā || 43 ||
mṛdaṃ dīpaṃ phalaṃ dūrvā dadhi gorocanāṃ tataḥ ||

mantrābhimaṃtritānsarvānsiddhārthairabhirakṣitaḥ ||44||
ātmānaṃ dadṛśe rājā saurabheye haviṣyatha ||
mukure maṃtrite paścātsvaṃ dṛṣṭvā nṛpakesarī || 45 ||
bahvṛcaiḥ śāṃtighoṣeṇa samudīrṇaśubhāyatiḥ ||
yājuṣkaiḥ pathisūktena vrajanmārge'bhirakṣitaḥ || 46 ||
paurāṇairmaṃgalairvākyaiḥ kṛtavīryadhṛtirnṛpaḥ ||
māgadhaiḥ stutipāṭhena prādurbhūtaparākramaḥ || 47 ||
pārijātaharaṃ satyāsahitaṃ garuḍadhvajam||
dhyāyanhṛtpaṃkaje rājā dakṣiṇaṃ pādamuddadhau || 48 ||
pradakṣiṇīkṛtya muniṃ nāradaṃ puratāḥ sthitam ||
madhyadvāramupāgacchadvetrapāṇibhirāvṛtaḥ || || 49 ||
ādiṣṭapadamārgo'sāvagnihotrapuraḥsaraḥ ||
tatrāpaśyatsthitānviprānātmano dakṣiṇena vai || 2.2.11.50 ||
māṃgalyasūktaṃ' paṭhataḥ śubhrābhānpāṃḍurāṃśukān||
lājāḥ sapuṣpā rājāgre kṣipataḥ śaṃsataḥ śubham || 51 ||

vāmapārśvasthitā veśyāścāmaravyagrapāṇayaḥ ||
śubhrālaṃkāravasanāḥ smerapadmānanā śubhāḥ || 52 ||
brāhmaṇānpūjayāmāsa bhaktinamro dvijottamāḥ ||
vastrālaṃkāramālyaiśca sugandhairanulepanaiḥ || 53 ||
toṣayāmāsa tānviprānbhagavadbuddhi bhāvitān ||
veśyābhyo māgadhebhyaśca dīnānāthebhya eva ca || 84 ||
rājānumatyā sacivo yathārhaṃ pradadau dhanam ||
śvetānpārāvatānhaṃsāñchvetāśvaṃ śvetakuṃjaram || 55 ||
sacūtapallavaṃ śvetamālāphalavibhūṣitam ||
kadalīkāṃḍasannaddhatoraṇādhaḥ sthitaṃ nṛpaḥ ||
pūrṇakuṃbhaṃ sa paśyanvai maṃgalāni bahūnyapi||
sitātapatreṇa śiraḥpradeśe vāritātapaḥ ||56||
yugapatpūryamāṇaistu kaṃbubhiḥ śatasaṃkhyakeḥ||
saṃmiśritāni śuśrāva vāditrāṇi bahūni saḥ||57||
tathā maṃgalagītāni jayaśabdāṃśca bhūpatiḥ ||

tato viveśa prāsādaṃ nṛsiṃhamavalokitum||58||
yaṃ smṛtvā jāyate martyaḥ sarvakalyāṇabhājanam ||
dṛṣṭvā sa dūrānnṛhariṃ divyasiṃhāsanasthitam || 59 ||
praṇamya sāṣṭāvayavaṃ santoṣyopaniṣadgirā ||
dakṣapārśvasthitāṃ durgāṃ sarvadurgatimocinīm || 2.2.11.60 ||
vavaṃde caraṇābhyāśe paśyatīṃ kṛpayā nṛpaḥ ||

tataḥ purodhā devāṃgādavaropya śubhā srajam || 61 ||
āsañjayāmāma gale sugaṃdhenānvalepayat ||
nīrājayāmāsa rājñaḥ śiraścāveṣṭayanmudā || 52 ||
punaḥ pradakṣiṇīkṛtya tau devau nṛpasattamaḥ ||
śibikāyāṃ samāropya pratasthe ca puraskṛtau || 63 ||
prādurbhūya bahirdvāre rathaṃ dṛṣṭvā susajjitam ||
turaṃgamairvātajavairdaśabhiḥ parayojitam || 64 ||
pradakṣiṇīkṛtya nṛpo nāradena samāviśat ||
ḍhakkāmṛdaṃganiḥsāṇabherīpaṇava gomukhāḥ || 65 ||

madhurīcarcarīśaṃkhā avādyaṃta sahasraśaḥ ||
syandanāḥ koṭiśastatra nṛpāṇāmanujīvinām || 66 ||
cakāśire śreṇikṛtā indradyumnarathābhitaḥ ||
nānāpraharaṇopetāḥ patākābhiralaṃkṛtāḥ || 67 ||
dhvajocchritāḥ svarṇaraupyaiḥ kiṃkiṇījāladarpaṇaiḥ ||
yantrairnānāvidhairyuktā gaṃbhīra snigdhaniḥsvanāḥ || 68 ||
padātīnāṃ kuñjarāṇāṃ hayānāṃ vātaraṃhasām ||
pattisaṃsphoṭanairhastibṛṃhitairhayaheṣitaiḥ || 69 ||
bahulai rathanirghoṣairmiśritā vādyaniḥsvanāḥ ||
yugāṃtārṇavanisvānatulyāḥ śuśruvire janaiḥ || 2.2.11.70 ||
tasminkṣaṇe paurajanāḥ svasvasaṃbhārasajjitāḥ ||
aśvakai rāsabhairuṣṭrairvāhakaiḥ pratitasthire || 71 ||
āṃdolikāśca palyaṃkāḥ koṭiśaśca turaṃgakāḥ ||
śreṇībhūtāśca dṛśyaṃte rāṣṭraprasthānasaṃkule || 72 ||
rājāvarodhāḥ śataśo vṛtā varṣavaraistataḥ ||

nānāyānasamārūḍhāḥ pālitāścādhikāribhiḥ || 73 ||
mahāsainyaiśca saṃruddhā rājāgārādviniryayuḥ ||
yajvānaścāgnihotrāṇi śamyārūḍhāni vṛndaśaḥ || 74 ||
śakaṭeṣu samāropya sapatnīkāḥ pratasthire ||
tathā pustakabhārāṃśca devatārcākaraṃḍakān || 75 ||
idhmabarhikuśānpātrīḥ saṃbhārānhomasaṃbhṛtān ||
vāhayāmāsuranyaiśca śakaṭāvāhakadvijaiḥ || 76 ||
sāmantāmātyabhṛtyāśca purodhā ṛtvijaśca ye ||
rājñaḥ prakṛtada(?)sāśca upacāraniyoginaḥ || 77||
sarvopacārasaṃbhārānāsate'nye prayāyinaḥ ||
koṣāgāraniyuktāśca koṣajātamaśeṣataḥ || 78 ||
samādāya yayustūrṇaṃ rājño'vasarasevakāḥ ||
mālākārādayaḥ sarve paṇyajīvādayastathā || 79 ||
svaṃ svaṃ paṇyaṃ samādāya yayū rājaniyoginaḥ ||
śreṣṭhaśreṇyādayaḥ sarve purakharvaṭavāsibhiḥ || 2.2.11.80 ||

samaṃ vinīryayuḥ svasvavyavahāravilāsakāḥ ||
indradyumnasya nṛpateryātrāsamayavāditān || 81 ||
bherīmṛdaṃgapaṭahānvyaśnuvānāndigaṃtaram ||
śrutvā janapadāvāsījanāḥ sarve sasaṃbhramāḥ || 82 ||
rājājñāṃ mūrdhni saṃmānya nirgatā nīlaparvatam ||
yasya yaśca ṛjuḥ paṃthāḥ sa ca tenaiva jagmivān || 83 ||
na rājamārgaṃ prajavādvyamṛgyaṃta nṛpājñayā ||
nīlādriprāptimārgeṇa durgameṇāpi te yayuḥ || 84 ||
indradyumno'pi rājendraḥ samastapuravāsibhiḥ ||
caturaṃgānīkinībhiḥ saharṣābhiśca veṣṭitaḥ || 85 ||
śreṇībhūtakṣitipatisyandanāvalimadhyage ||

rathe rarāja rājarṣiḥ śakratulya paricchadaḥ || 86 ||
purastrīmaṅgalācāragītalājaprasūnakaiḥ ||
maṅgalācāraśobhābhiḥ prasannaśubhacetanaḥ || 87 ||
vātaraṃhairhayairyuktarathena prayayau mudā ||

anukūlānilaprodyadghanacchāyasuśītale || 88 ||
nīrajaske mahīpṛṣṭhe samīkṛtacatuṣpathe ||
deśādhvanīnaiḥ puruṣaiḥ kānanāṃtaravedibhiḥ || 89 ||
ādiṣṭavartmā nṛpatirmārgasyobhayapārśvagān ||
deśānaraṇyāni muhuḥpaśyannānandalocanaḥ || 2.2.11.90 ||
sīmāmutkaladeśasya vibhajaṃtīṃ vanāṃtare ||
mārgasthāṃ carcikāṃ prāpa carcitāṃ muṃḍamālayā || 91 ||
avatīrya rathādrājā vinato nāradājñayā ||
sāṣṭāṃgapātaṃ tāṃ natvā tuṣṭāvānaṃdacetanaḥ ||92 ||
|| indradyumna uvāca || ||
namaste tridaśeśāni sarvāpadvinivāriṇi ||
brahmaviṣṇuśivādyābhiḥ kalpanābhirudīrite ||93||
kāraṇaṃ jagatāmādye prasīda parameśvari ||
tvayā vinā jagannaitatkṣaṇamutsahate śive || 94 ||
siddhayaḥ sarvakāryāṇāṃ maṃgalāni ca śāśvate ||

tvatpādārādhanaphalaṃ martyaloke hi nānyathā ||95 ||
carācarapateriṣṇoḥ śaktistvaṃ parameśvari ||
yayā sṛjatyavati ca jagatsaṃharate vibhuḥ || 96 ||
carācaraguruṃ devaṃ nīlācalanivāsinam ||
anugṛhṇīṣva māṃ devi yathā paśye svacakṣuṣā || 97 ||
|| jaiminiruvāca || ||
nāradasyopadeśena stutvā devīṃ narādhipaḥ ||
āruroha rathaṃ tūrṇaṃ vivasvānudayaṃ yathā || 98 ||
tataḥ pratasthe tarasā sa rājā śrāṃtavāhanaḥ ||
citrotpalamahānadyāstīre viralakānane || 99 ||
dhātukandaravikhyāte nyaveśayadanīkinīm ||
aparāhṇakriyāṃ kartuṃ yāvadāhnikamādṛtaḥ ||2.2.11.1 00||
jalāvataraṇe nadyāṃ viveśa svapurodhasā ||
pūrvaṃ saṃśodhite prājñairviṣakaṇṭakavarjite ||1||
snātvā saṃtarpya devāṃśca pitṝnatha viśāṃpatiḥ ||

saṃpūjya vidhivadviṣṇuṃ nṛpatīnprakṛtīstataḥ || 2 ||
saṃmānayāmāsa nṛpaḥ saṃniveśāsanādibhiḥ||
nāradena saha śrīmānpraviśyāṃtaḥpuraṃ tataḥ||3||
sudhārasāni bhojyāni bubhuje prītamānasaḥ ||
paścimādriṃ tato yāte vivasvati viśāṃpatiḥ ||4||
sāyaṃ vidhiṃ samāpyāśu śītabhānau samudyate||
anujīviviśāṃ nāthaḥ sabhāmadhya upāviśat ||5||
tatra tasminnarapatirbabhau sātrājyalakṣaṇaḥ ||
saṃpūrṇamaṃḍalaścandro jyotiṣāmiva śāradaḥ||6||
kavayaḥ kavayāṃcakuḥ kīrtiṃ tasya sudhāmalām ||
jagurgāthāṃ sugrathitāṃ gāyakāḥ kalasusvarāḥ||7||
rūpayauvanalāvaṇyagarvitā gaṇikāstataḥ ||
layatānāṃgahāraiśca suśuddhairnanṛtuḥ puraḥ || 8 ||
māgadhāstuṣṭuvuścainaṃ lokottaraśubhākṛtim ||
gadyapadyaprabandhādyaiścitraiḥ padakadambakaiḥ || 9 ||

tataḥ sa rājā prānarca vaiṣṇavāgryānsabhāsadaḥ ||
susaṃmatairgaṃdhamālyatāṃbūlairatiśobhanaiḥ || 2.2.11.110 ||
nṛpāṃśca śataśastatra sukhāsīnānnṛpājñayā ||
saṃbhāvayāmāsa yathāyogyaṃ nṛpatibhājanaiḥ || 11 ||
athāpṛcchanmunivaraṃ nāradaṃ bhagavatpriyam ||
siṃhāsanārhe svāsīnaṃ bahumānapuraḥsaram ||
bhagavaccaritaṃ śrotuṃ sarvapāpāpanodanam || 12 ||
|| indradyumna uvāca || ||
bhagavanvedavedāṃganidhāna bhagavatpriya ||
tvameva caritaṃ viṣṇorjānāsi jñānacakṣuṣā || 13 ||
hareścāritrasudhayā dṛḍhapaṃkamalīmasam ||
kṣālayāṃtarmama mune yadyanukrośako mayi || 14 ||
itthamālāpasaṃmiśre munirājñoḥ kathāṃtare ||
praviveśa nṛpaṃ dvāḥstha utkaleśaprasevakaḥ || 15 ||
uvāca devadvārāṃte tiṣṭhatyutkalabhūmipaḥ ||

sopāyano devapādapadmaṃ draṣṭuṃ samaulikaḥ || 16 ||
vijñāpitaḥ sa rājarṣi dvāsthenaivaṃ sasaṃbhramaḥ ||
uvāca taṃ hi bho viprāḥ śrutvā taddeśamaṇḍanam || 17 ||
kṣetraṃ śrīpuruṣeśasya tadvārttākarṇanotsukaḥ ||
praveśayāvilaṃbaṃ taṃ śrīmadoḍhramahīpatim || 18 ||
sa hi nīlagirau viṣṇuṃ samārādhya sunirmalaḥ ||
yasya saṃdarśanātsarve bhaviṣyāmo hatāṃhasaḥ || 19 ||
śrutvā tadvacanaṃ sadyo dvārapālo mahīpatim ||
praveśayāmāsa sabhāmiṃdradyumnasya bhūpateḥ || 2.2.11.120 ||
viveśoḍhrapatistūrṇaṃ sacivaivairṣṇavaiḥ saha ||
nanāmāṃghriyugaṃ vandyamindradyumnasya sādaram|| 21 ||
yugaṃ vandyamindradyumnasya sādaram|| 21 ||
tamutthāpya ca rājeṃdraḥ puraskṛtya sa vaiṣṇavam ||
svāsanāṃte niveśyātha proce sapraśrayaṃ vacaḥ || 22 ||
rājansarvatra kuśalī bhavānoḍhrapate kila ||

api devo vijayate nīlādriśikharālayaḥ || 23 ||
kaccitte nirmalā buddhirbhagavatpādapadmayoḥ ||
upaiti samacittasya sarvabhūteṣu te harau || 24 ||
oḍhrādhīśastadā tasya vacaḥ śrutvā kṛtāṃjaliḥ ||
uvāca praśritaṃ vākyaṃ harṣavismayacaṃcukaḥ || 25 ||
svāminsarvatra kuśalaṃ tvatpādānugrahānmama ||
sūrye tapatyaṃdhakāraḥ kathaṃ vā prabhaviṣyati || 26 ||
nisargaguṇasaṃsargavaśīkṛtamahībhujā ||
tvayā sanāthā pṛthivī jiṣṇunevāmarāvatī || 27 ||
sadā dharmaścatuṣpādastvayi śāsati medinīm ||
niṣedhācaraṇa rājankevalaṃ śrūyate śrutau || 28 ||
rājanītiṣu ye rājñāṃ guṇāḥ samuditāstvayi ||
ta ekaikaṃ kṣitibhujāṃ gatā dārṣṭāṃtikaṃ vibho || 29 ||
etāvadapi sāmrājyaṃ durlabhaṃ te nṛpottama ||
aṣṭādaśadvīpavatī kṣitirekagṛhopamā || 2.2.11.130 ||

yadi tvāṃ nāsṛjadbrahmā vatsalaṃ sarvajaṃtuṣu ||
kathaṃ śokavihīnāḥ syurmṛteṣvātmajabaṃdhuṣu || 31 ||
sādhāraṇā nṛpatayo viṣṇoraṃśā iti śrutiḥ ||
bhavānsākṣāttu bhagavānko'nya īdṛgguṇākaraḥ || 32 ||
dakṣiṇodadhi tīre'sti nīlādriḥ kānanāvṛtaḥ ||
na tatra lokasaṃcārastatrāste sā'pi devatā || 33 ||

vātyayā vālukākīrṇaḥ sāṃprataṃ śrūyate tu saḥ ||
tadvaśānmama rājye'pi durbhikṣamarakādikam || 34 ||
tvayyāgate tu sarvasminkuśalaṃ me bhaviṣyati ||
ityuktavaṃtaṃ nṛpatirutkaleśaṃ dvijottamāḥ || 35 ||
visarjayāmāsa tadā saṃniveśāya mānayan ||
nāradaṃ prekṣya nirviṇṇaḥ kimetaditi bho mune || 36 ||
yadarthaṃ me śramastaṃ ca viphalaṃ hi vitarkaye ||
ityuktavaṃtaṃ taṃ prāha nāradastu trikālavit || 37 ||
na kāryo vismayaste'tra bhāgyavānvaiṣṇavottamaḥ ||

vaiṣṇavānāṃ na vāṃchā hi viphalā jāyate kvacit || 38 ||
avaśyaṃ prekṣase rājanbibhrataṃ pārthivaṃ vapuḥ ||
kāraṇaṃ jagatāmādiṃ nārāyaṇamanāmayam || 39 ||
tvadanugrahahetorvai kṣitāvavatariṣyati ||
jagaccarācaraṃ sarvaṃ viṣṇorvaśamupāgatam||2.2.11.140||
na kasyāpi vaśe so'pi paramātmā sanātanaḥ ||
kevalaṃ bhaktivaśago bhagavānbhaktavatsalaḥ || 41 ||
brahmādikīṭaparyaṃtaṃ suguptaṃ yasya māyayā ||
sa kathaṃ parataṃtraḥ syādṛte bhaktajanānnṛpa || 42 ||
dharmārthakāmamokṣāṇāṃ mūlaṃ bhaktirmuradviṣaḥ ||
saiva tadgrahaṇopāyastāmṛte nāsti kiṃcana || 43 ||
eka eva yadā viṣṇurbahudhā svasya māyayā ||
tamṛte paramātmānaṃ sukhaheturna vidyate || 44 ||
ye'pyanye śivadurgādyāstaistaiḥ karmabhirāvṛtāḥ ||
yacchaṃti pūjitāḥ kāmaṃ te'pi viṣṇuparāyaṇāḥ || 45 ||

antaryāmī sa bhagavāndevānāmapi hṛtsthitaḥ ||
yāvatphalaṃ prerayati tāvadeva dadatyamī || 46 ||
vaiṣṇavastvaṃ ca rājeṃdra padmayoneśca paṃcamaḥ ||
aṣṭādaśānāṃ vidyānāṃ pārago vṛttasaṃsthitaḥ || 47 ||
nyāyena rakṣitā pṛthvīṃ viśeṣādbrāhmaṇārcakaḥ ||
avaśyaṃ drakṣyasi kṣetre vaikuṇṭhaṃ carmacakṣuṣā || 48 ||
pitāmaho'pyatra kārye bhavato māṃ niyuktavān ||
sarvaṃ te kathayiṣyāmi prāpte kṣetrottame nṛpa || 49 ||
sāṃprataṃ rātriśeṣo hi tṛtīyaṃ yāmamṛcchati ||
svāntānniveśānnirgaṃtuṃ rājña ājñāpayādhunā || 2.2.11.150 ||
tvamapyaṃtargṛhaṃ yāhi nidrāyā vaśamāgataḥ || 151 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminiṛṣi saṃvāda ekādaśo'dhyāyaḥ ||11||

English translation

Jaimini said :

1. On hearing about the excellent devotion to the Lord from Nārada , the son of Brahmā , thus, Indradyumna became highly pleased and spoke to him:

Indradyumna said :

2. Learned men have taught me that association with saintly people is destructive of the ailment of worldly existence. O holy Lord, that has happened to me just now.

3. Viṣṇu , the Supreme Soul, greater than the greatest, has been directly visualized by you. Who else can be a better saintly person than you? And you have come to my abode.

4. By your presence, O holy Lord, my darkness of ignorance has been dispelled. Therefore, my mind prompts me to worship Nīlamādhava.

5-6. Wandering over all the worlds you know the whole of the universe. Therefore, let us get into the chariot and visit Nīlamādhava, the splendid ornament unto the holy spot named Puruṣottama . Many have told me that there are many Tīrthas there. If I know them directly from your words, they will be fruitful to me.

Nārada said :

7. Well, I shall show you the holy place and the Tīrthas present in that sacred place. I shall point out Śakti - Śaṃbhus [1] and tell you about the greatness of the holy place.

8. You will directly see the Lord of Devas who bestows his own self on the devotee. You will see him quickly as he will be in fourfold form in order to bless you.

9-10. By visiting him a man becomes a worthy receptacle of devotion.

After concluding their dialogue thus, both of them became pleased and carried out their daily routine of duties. As an auspicious time favourable to the departure, they fixed the fifth day in the bright half of the lunar month Jyeṣṭha , which happened to be a Wednesday. During the night the king and Nārada slept in the same place.

11-16. Then, when the day dawned clearly, Indradyumna, the excellent king, made the following proclamation for the entire kingdom to set out for Nīlādri along with kinsmen and armies and their assets:

“It has been decided that all of us will stay there for the whole of our life. Everyone will continue the same work for livelihood as has been allotted to him here. Let the kings proceed along with their women, ministers and retinue, together with chariots, elephants, horses, foot-soldiers and treasury. Let them be fully equipped and ready. Let the Brāhmaṇas go there along with their sacrificial fires. Let the merchants and traders proceed with their utensils, wares and merchandise. (The following shall proceed:) Those who are experts in politics and statecraft; experts in (the maintenance of) royal highways; astrologers; astronomers; experts in dances; persons well conversant with administrative work and polity;

17-23. those who are experts in dancing, singing and four types of musical instruments; those who are very clever in the excellent science of medicine for treating elephants, horses and human beings; those who have practical experience in the eighteen Vidyās and ancillary subjects; those who have excellence in magic and allied arts; highway robbers; adventurous thieves; those who knock away things even as the victim stands and stares; those who maintain themselves by narrating strange and wonderful tales: those who specially speak agreeably; panegyrists; bards; those who maintain themselves by means of sacred treatises; those who give relief from pain; gamblers; harlots; courtesans; pimps, lechers (lecherous persons); husbandmen; those who breed cows, sheep, goats, camels and mules; those who keep birds; fowlers; those who keep monkeys, tigers, and panthers; snake-charmers; cowherds; hunters; barbarians of various tribes and all others born in the Mālava land who obey my commands. Let them all proceed to their abode on the Nīla mountain with their respective assets. Let them be ready to build their own houses”.

24. The king who waited impatiently for the time of the journey, commanded thus. Thereafter he joined Nārada and spoke these words to the astrologer:

25-30. “O astrologer, you have already fixed up the auspicious hour. Whatever is required at the moment in the opinion of the priest, bring all those auspicious articles readily.”

O excellent Brāhmaṇas, on being commanded by him that astrologer brought all the required auspicious articles with the assistance of the priest. In the meantime that saintly king sat on his divine throne.

At the outset, the sacred rite of ablution for the sake of (a safe) journey was conducted by the Brāhmaṇas. Separate ablutions were performed repeating the different Sūktas [2] (hymns), viz. Śrī Sūkta , Vahni Sūkta , Varuṇa Sūkta , Pavamānya Sūkta and Abdhi Sūkta . All of them are contributory to increased auspiciousness. The waters of the different Tīrthas were used. Medicinal herbs and all types of sweet scents were used separately. After the ablution the water was wiped off by a silk cloth. With his brilliant body the king shone like smokeless fire.

31-35. The king wore a white cloth. He performed the rite of Ācamana . Then he wore the Pavitra of Darbha grass. He worshipped the groups of Manes called Nāndīmukhas in accordance with the injunctions. He performed the Homas by repeating Jaya and Rāṣṭrabhṛt hymns, and then the Gaṇahomas were performed scrupulously. Śaṅkhas (conchs) were blown; sweet perfumes spread everywhere. He performed the circumambulation of the holy fire that appeared white in colour without any smoke. The flame of the fire curled to the right side. Thereby it appeared to grant directly victory to the king who sought victory.

In order to destroy the vicious influence of Planets and to increase well-being, the king was served with the Grahakuṃbha (water pot consecrated to the Planets) at the end of the sacrifice unto the nine Planets.

The Mantras mentioned in the astrological treatises were repeated in the manner urged by the astrologer.

Thereafter, the auspicious embellishment and dressing rite was begun.

36-42. The silk cloths covered his body like an armour. The (white?) turban was splendid and brilliant with gem-set crown. The ears were adorned with the ring-shaped ear-ornaments (Avataṃsas) and gem-set Kuṇḍalas (varieties of ear-rings and ornaments). The excellent king wore a neck-ornament of great value and a Hāra embellished with a central gem. Then he put on shoulderlets, armlets and rings. He wore round his waist three (fine) gold wires twisted into one waistband and touching the folds of skin above the navel. Then he wore an excellent girdle well set with different kinds of precious stones and having festoon-like clusters of pearls along with golden tinkling bells. He fastened very valuable anklets round his feet. In the mirror held in front of him, he saw his reflection as a well (dressed and) ornamented one.

He remembered Lord Śrīdhara , the slayer of Madhu , Viṣṇu, the abode of auspiciousness and the cause of glorious happiness, as by remembering him sins though multitudinous, perish. He sat facing East on a golden pedestal for the sake of auspicious decorations.

43. At the outset the king wore a garland of seasonal flowers with bright colours and sweet scent after it had been consecrated with Mantras by his own priest.

44. Then he (touched) clay, lamp, fruit, Dūrvā grass, curds and Gorocanā (i.e. a blight yellow pigment) after all of them had been sanctified by Mantras. Then he was given (the ceremonious) protection by

means of (protective) white mustard.

45. The king then looked at himself (reflected) in the ghee prepared from cow milk. The lion-like king then looked at the reflection in the mirror consecrated by Mantras.

46. Good prospects were wished by the singing of Vedic hymns and loud chanting of Śānti (propitiatory) Mantras. [3]

He was accorded protection while proceeding along the path by means of Pathisūkta and Yajur Mantras.

47. The king was filled with heroism and fortitude through the auspicious verses of Purāṇas . His valour was revealed by the bards and heralds through panegyrics.

48. Within his lotus-like heart the king meditated upon the Garuḍa -emblemed Lord who, accompanied by Satyabhāmā , took away the heavenly Pārijāta tree. Then he took (the first) step with his right foot.

49. After circumambulating Sage Nārada who was standing in front, the king went up to the central main door guarded by cane-bearing attendants.

50-51. (As required in royal formalities) the attendants showed him the path. He proceeded with the family sacred Fire (Agnihotra) taken ahead (by the priests). There he saw to his right the Brāhmaṇas, standing ready reciting the Māṅgalya Sūkta (hymn for auspiciousness). They were brilliant in appearance and wore white silk clothes. They threw fried grains and com in front of the king along with flowers repeating words of blessings for his welfare.

52. The courtesans stood on the left side busily holding and waving the chowries. They wore shining, gorgeous costumes and bright ornaments. With smiling lotus-like faces they (appeared) exceedingly splendid.

53. O excellent Brāhmaṇas, the king was devout and humble. He honoured Brāhmaṇas with garments, ornaments, garlands, sweet scents and unguents.

54. With the faith that Brāhmaṇas were the Lord Himself, he made those Brāhmaṇas delighted by (thus) honouring them,

55. With the permission of the king the minister gave suitable presents of cash , white doves, swans, a white horse and a white elephant to the courtesans, the bards as well as to the indigent helpless people.

56. The king then (intently) looked at the auspicious pitcher filled with water and kept beneath an arch of the stems (with leaves) of plantain tree—the pitcher embellished with mango-sprouts, garlands of white flowers and fruit. He viewed many other auspicious things also. A white umbrella was held above his head to ward off the heat of the sun.

57-58. He heard many musical instruments played, mixed with the sounds of hundreds of conch-shells blown simultaneously. Similarly the king heard auspicious songs and shouts of “Be victorious”.

Then he entered the palace to see Nṛsiṃha .

59-63. By remembering that Lord a man becomes recipient of all auspiciousness. Seeing that Lord Nṛhari from a distance, the Lord seated on a divine throne, he (the king) prostrated (in front of him) with the eight limbs touching the ground. With the words of the Upaniṣads he propitiated the Lord. He made obeisance to Durgā who stood on his right side—Durgā who liberates (devotees) from all adversities, looks (at the devotees) compassionately. He paid obeisance to the Goddess just near her

feet.

Then the priest took off the auspicious garland from the idol of the Lord and put it round the neck (of the king) and applied sweet scents on his body. He joyously performed the Nīrājana rite (i.e. ceremonious waving of the lights) to the king and covered the head of the king (with a turban?).

The excellent king then circumambulated once again the two deities and placed them in the palanquin. They were kept ahead and he started (on his journey).

64-65a. He came out and saw at the external gate the chariot kept ready. Ten horses with the speed of wind had been yoked to it. The king circumambulated the chariot and got into it along with Nārada.

65b-66a. Various kinds of drums, viz. Ḍhakkā , Mṛdaṅga , Niḥsāṇa, Bherī , Paṇava and Gomukha were sounded. The musical instruments Mādhurī and Carcarī were played. Thousands of conch-shells were blown.

66b-68. There were crores of chariots belonging to the vassal kings. They were kept in rows and rows all round the chariot of Indradyumna. They were equipped with various kinds of weapons. They were adorned with flags and banners. The flag posts were tall. They were fitted with strings of bells made of gold and silver. There wre [were?] mirrors too attached to them. They were equipped with various mechanical devices. They had pleasing and majestic rumbling sounds.

69-70. The sounds of the infantry, the horses with the speed of wind and the elephants (were heard). The rumbling sounds of the chariots were mixed with the sounds of the marching of the foot-soldiers, the trumpeting of the elephants and the neighing of the horses. The sounds of the musical instruments too mingled with these. All these were heard by people like sounds of oceans at the time of the close of Yuga .

71. At that same moment the citizens too started equipped with their own requisites along with horses, donkeys, camels and porters.

72. In that tumultuous confusion when the whole nation had set out, swings, palanquins, ponies etc. were seen (proceeding ahead) in rows and rows.

73-76. Hundreds of members of inner apartments of the kings set out from the place. They were surrounded by eunuchs and guarded by officials and great armies. They roḍe in different kinds of vehicles.

The Yajvans (‘sacrificial priests’) started with their wives after placing the Agnihotra (sacrificial) fires and materials in the Śamyā vessels in different groups and carrying them in carts.

Bundles of books, utensils for the worship of deities, sacrificial twigs, Darbha grass, pots and pitchers, and the materials for Homa —all these they made other Brāhmaṇas to carry by means of other carts and vehicles.

77-81a. The vassal kings, ministers, servants, priests, Ṛtviks , the king’s administrative officials, slaves, those who had been employed in various kinds of services—all these set out with their belongings gathered together. Others went ahead. Those who had been employed in the treasuries took with them the entire treasure (cash etc.) and hastened ahead. The persons who attended upon the king on different occasions, gardeners and others, merchants and traders—all these took with them their respective merchandise and proceeded forth at the behest of the king. Excellent artisans and craftsmen with their guilds started along with the residents of cities, hamlets and rural parts. They had with them all the necessary implements for the practice of their professions or trades.

81b-84. On hearing the sounds of the drums, Bherīs , Paṭahas and Mṛdaṅgas beaten at the time of the journey of King Indradyumna, that pervaded all the cardinal points, all the people staying in rural outskirts became excited. They obeyed the commands of the king and started towards Nīla mountain.

Everyone went along the direct path most suitable to him. At the behest of the king they did not seek the main highway on account of haste. They went along the difficult path leading to Nīla mountain.

85-91. The eminent King Indradyumna, surrounded by residents of the whole city and the four army divisions, who were extremely delighted, shone in his chariot that was in the centre of the series of chariots proceeding ahead in a line of kings. The saintly king had the paraphernalia similar to that of Śakra .

His mind was pleased with the auspicious activities of the ladies of the city, their songs of welcome and good wishes and their showerings of flowers and fried grains—everything increasing the grandeur of the auspicious rite.

He joyously went ahead in the chariot to which horses having the speed of gusts of wind had been yoked, along the dustless path on the surface of the ground that had been levelled as though in quadrangles, and that was very cool under the shade of clouds raised by favourable winds. The way was shown to the king by those persons who had travelled through various lands and who knew thoroughly the ins and outs of the forests.

He went on observing the lands and territories as well as the forest regions on either side of the pathway. He was delighted and his pleasure was evident in his eyes. He reached the shrine of Carcikā [4] (Goddess Durgā) that marked the boundary of Utkaladeśa and was on their way. The deity was decorated with a garland of skulls.

92. The king got out of the chariot at Nārada's behest. With great humility he bowed down to her with the eight limbs touching the ground and with great delight in his mind he eulogized her.

Indradyumna said :

93-97. Obeisance to you, O Goddess, O dispeller of all miseries and adversities. You are glorified through eulogies by Brahmā, Viṣṇu, Śiva and others. You are the cause of all the worlds. O primordial Goddess, O supreme deity, be pleased. O Śivā , without you this universe cannot have any power (or endure) even for a monent. The accomplishment of all undertakings in the mortal world and all auspiciousness is the result of propitiating your feet, O eternal Goddess, and not otherwise. O supreme deity, you are the Śakti (power) of Viṣṇu, the Lord of mobile and immobile beings. It is through this Śakti that the Lord creates, protects and annihilates the universe. O Goddess, bless me so that with my own eyes I shall see the Lord residing in the Nīla mountain, the sire of mobile and immobile beings.

Jaimini said :

98-105. After eulogizing the Goddess as per advice of Nārada, the king got into the chariot quickly like the Sun climbing the Udaya mountain. Then he started quickly.

(Later on) when his vehicles (horses) became tired, the king halted the army on the banks of the great river Citrotpalā (modem Mahānadī). It was a famous region on account of the caves abounding in minerals. The forest was not at all thick there.

With the intention of performing the requisite rites of the late afternoon, the king entered the bathing Ghat along with his priest after it had been searched thoroughly and found to be devoid of poisonous

thorns. The Lord of the subjects took his bath, performed the Tarpaṇa rites for Devas and Pitṛs and duly worshipped Viṣṇu.

Thereafter, the king honoured the vassal kings and the ministers and other officers by providing them with seats, resting places etc. Then the glorious king entered the inner apartment along with Nārada and with a delighted mind partook of his food as tasty and juicy as nectar.

When the sun set, the king concluded his evening rites quickly. As the moon rose, the king sat in the middle of the assembly of his subjects and vassal kings.

106. There in that assembly the king shone with all the characteristics of an emperor like the autumnal moon with the full disc in the middle of the luminaries.

107. The poets recited verses describing his fame as pure as nectar. Musicians of sweet and excellent voice sang well-composed songs of praise.

108. Thereafter, the courtesans who were proud of their beauty, youth and graceful charms danced in front (of them) keeping the perfectly correct musical timing, keynote and the proper gesticulations and movements of the body.

109. By means of poetical and prose compositions full of figures of speech and imagery and wonderful groupings of words, the bards and heralds eulogized him whose form and features were the most splendid and perfect in the world.

110. Thereafter the king honoured the prominent Vaiṣṇavas seated in the assembly with sweet scents, garlands and betel leaves which were well-approved and splendid in appearance.

111-112. At the bidding of the king many (vassal) kings had occupied their seats comfortably. King Indradyumna honoured hundreds of them befittingly with those articles which kings deserved.

Then in order to hear the story of the Lord that is destructive of all sins, the king respectfully requested Nārada, a favourite of the Lord, and the most excellent one among sages, who was comfortably seated on a throne he deserved:

Indradyumna said :

113-116. O holy lord, O abode of the Vedas and Vedāṅgas , O beloved one of the Lord, you alone know the life story of Viṣṇu with the vision of knowledge. If you are kind and considerate towards me, O sage, wash my heart with the nectar of the story of Hari as it has become very dirty with mud (sins, ignorance).

While the discourse between the sage and the king thus got mingled with dialogues like these, the doorkeeper, a servant of the Lord of Utkala , entered and reported to the king: “O Lord, the king of Utkala stands near the entrance. He is accompanied by his chief (ministers, officers etc.). He is waiting with presents (in his hands) and wishes to see the lotus-like feet of Your Highness.”

117-120. When the saintly king was informed thus by the doorkeeper, he became agitated. O Brāhmaṇas, he had been hearing about the holy spot of Śrīpuruṣottama. Since that holy spot was an ornament to his land, he was eager to listen to what he had to convey. So the king told the gatekeeper: “Without delay usher in the glorious king of Oḍhra land. Indeed, he is devoid of all impurities (sins) by having propitiated Viṣṇu on Nīla mountain. By seeing him all of us shall get our sins destroyed.”

On hearing his words the doorkeeper immediately ushered the king (of Utkala) into the assembly of King Indradyumna.

121-124. Immediately the king of Oḍhra entered along with his ministers, followers of Viṣṇu. He bowed down to the venerable pair of feet of Indradyumna with great respect.

The great king (Indradyumna) lifted him up and honoured that Vaiṣṇava by placing him in his own seat. Then he humbly spoke these words:

"O king, O Lord of Oḍhra, Are you happy and well in every respect? I hope the Lord whose abode is on the summit of Nīla mountain is victorious and your pure intellect is fixed on the lotus-like feet of the Lord. You are equal-minded towards all living beings. I hope your mind is devoted to Hari".

125. On hearing his words, the overlord of Oḍhra became extremely delighted and surprised. With palms joined in reverence he spoke these words full of humility:

126. "O Lord, by your blessings I am happy in every respect. How will darkness prevail when the Sun blazes?

127. By the contact of your natural good qualities all the (other) kings have been won over by you. The Earth is blessed with you as her Lord like Amarāvatī with Indra .

128. While you rule over the earth, Dharma (Virtue) is always four-footed. (The words) 'committing forbidden act' can be heard of only in the Vedas, O king.

129. Various qualities of statesmanship and perfection in administration that abide in you, O Lord, serve severally as models to the (other) kings.

130. Even this much of your empire is inaccessible (to others), O most excellent king. The whole earth consisting of eighteen islands (being under your rule) is comparable to a single house.

131. You are fond of all living beings. If Brahmā had not created you, how could people get rid of grief when their sons and kinsmen died?

132. The Śruti says that ordinary kings are parts of Viṣṇu. You are the Lord himself. Who else is a mine of good qualities like you?

133-137. Nīla mountain is on the shore of the Southern Sea. It is surrounded by forests. It is not frequented by ordinary common people. It is there that the deity is present.

Now, it is heard that a storm has scattered sands over the Deity. As a result of it, there is famine, death, pestilence etc. in my kingdom too. Since you have come, there will be welfare all around in my case."

When the king of Utkala concluded his speech thus, O excellent Brāhmaṇas, king (Indradyumna) honoured him duly and sent him off to take rest.

With great dejection he looked at Nārada and said: "O sage, what is this? I begin to doubt that everything for which I had endeavoured has become futile." As he said this, Nārada who is a knower of all the three times, spoke to him:

138. "You should not be astonished at this. The most excellent one among Vaiṣṇavas, you are very fortunate. Indeed the desire of Vaiṣṇavas never goes unfulfilled.

139. You will certainly see Nārāyaṇa who is free from ailments—Nārāyaṇa the primordial deity, who is the cause of all the worlds and has adopted human form.

140-141. For the sake of blessing you he will incarnate on the earth. The entire universe consisting of mobile and immobile beings is under the control of Viṣṇu. He is not under the control of anyone. He is the supreme soul, the eternal one. The Lord can be won over only by means of devotion. He is affectionate to his devotees.

142. It is his Māyā whereby everything beginning with Brahmā and ending with an insect is well protected. How can he, O king, be dependent on others, except devout people?

143-144. The root cause of virtue, wealth, love and salvation is devotion to Viṣṇu. That alone is the means of knowing him. Withoṇt it there is no other way. Viṣṇu is really one, but he takes many forms by means of his Māyā. There is no source of happiness except that great soul.

145. There are other deities such as Śiva, Durgā and others. They are engaged in various Karmas . When worshipped, they grant what is desired. They too are dependent on Viṣṇu.

146. That Lord is the immanent soul. He is stationed in the hearts of Devas too. They grant benefits only as much as he directs.

147. O great king, you too are a Vaiṣṇava. You are in the fifth generation from the Lotus-born Lord. You are a master of the eighteen Vidyās (lores). You strictly adhere to good conduct.

148. The earth has been protected by you with justice. You are especially a worshipper of Brāhmaṇas. You will certainly see Viṣṇu in the holy spot by means of your physical eye.

149. In this matter Brahmā too has employed me, O king. When the excellent holy spot is reached, I will tell you everything.

150. Now the night is about to reach the third Yāma (period of 3 hours). Command the (vassal) kings now to go back to their respective apartments.

151. You too should go to the inner apartment and have a sound sleep.”

[1]: [1] : Śakti-Śaṃbhus: The various Śakti-goddesses and Śiva-liṅgas installed in the Puruṣottama Kṣetra.

[2]: [2] : These are various Sūktas pertaining to deities Śrī, Agni, Varuṇa, Pavamāna and the Sea.

[3]: [3] : Śānti Mantras are propitiatory Mantras like (1) ā no bhadrāḥ (RV 1.89. 1-10), (2) svasti na indra (RV 1.89.6-10), (3) śam na indrāgnī (RV VII.35.1-11) and others. They are used in Śānti-rites on different occasions to avert evil and to pray for good.

[4]: [4] : Now this goddess is worshipped at Banki in the Cuttack District of Orissa. The Purāṇa believes the earth as consisting of eighteen continents instead of the usual seven dvīpas .

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 12

Description of the Holy Place Ekāmravana (Bhuvaneśvara)

Chapter 52 of 221 · 101 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
उक्ते ब्रह्मसुतेनेत्थमिंद्रद्युम्नो महीपतिः।।
मुनेस्तुवचनं श्रुत्वा प्रहृष्टेनांतरात्मना ।।
विचार्य परया बुद्ध्या श्रमं मेने फलावहम् ।।१।।
अहो मे परमं भाग्यं बहुजन्मांतरार्जितम्।।
व्यवसाये ममोद्युक्तः सर्वलोकपितामहः।।२।।
जीवन्मुक्तं स्वतनुजं मत्सहायमकारयत् ।।
सहायो यादृशः पुंसां भवेत्कार्यं हि तादृशम्।।३।।
श्रुतं सभासु सर्वासु इति वृद्धानुशासनम् ।।
स इत्थं चिंतयन्राजा विसृज्य च सभासदः ।।४।।
ततो मुनिं करे धृत्वा विवेशांतःपुरे द्विजाः ।।
तमर्चयित्वा विधिवत्पल्यंके सह तेन वै ।।५।।
निशावशेषं नृपतिर्निनाय संलपन्मिथः ।।
ततः प्रभाते विमले नित्यं कर्म समाप्य वै ।। ६ ।।
पूजयित्वा जगन्नाथं संततार महानदीम् ।।

ओढ्रदेशाधिपेनाग्रे गच्छतादिष्टपद्धतिः।। ७ ।।
एकाम्र वनकं क्षेत्रमभियातो बलान्वितः ।।
स गत्वा किंचिदध्वानं प्राप्य गंधवहाभिधाम् ।।८।।
नदीं वेगवतीं शीततोयामाक्रम्य वेगवान् ।।
पूर्वाह्नपूजासमये कोटिलिंगेश्वरस्य वै ।। ९ ।।
चर्चरीशंखकाहालमृदंगमुरजध्वनिम् ।।
व्यश्नुवानं महारण्यं दूराच्छुश्राव भूपतिः।।2.2.12.१०।।
मन्यमानो भगवतो नीलाचल निवासिनः ।।
उवाच नारदं प्रीतो ध्वनिः कुत्र महामुने ।। ११ ।।
नीलाद्रिशिखरावासः प्राप्तः किं परमेश्वरः ।।
यदर्चासमये ह्येष श्रूयते संकुलध्वनिः ।। १२ ।।
उताहोप्यन्यदेवो वा निकटे वर्त्तते मुने ।
इति पृष्टस्तदा राज्ञा प्रोवाच मुनिपुंगवः ।। १३ ।।
राजन्सुदुर्लभं क्षेत्रं गोपितं मुरवैरिणा ।।

न तत्रास्तीति भगवान्कैरपि ज्ञायते नृभिः ।। १४ ।।

त्वं हि भाग्यवतां श्रेष्ठस्त्वद्भाग्यात्ते पुरोधसा ।।
दृष्टः कथंचिद्भगवान्संयतेंद्रियवर्त्मना ।। १५ ।।
त्वं हि तावद्बलैर्युक्तः षडंगैर्नृपसत्तम ।।
साहसेऽतिप्रवृत्तोऽसि संशयो मे महीपते ।। १६ ।।
संवर्त्तते नीलगिरिर्योजने तु तृतीयके ।।
इदं त्वेकाम्रकवनं क्षेत्रं गौरीपतेर्विभोः ।।
नातिदूरे महीपाल भीतः स शरणागतः ।। १७ ।।
।। इंद्रद्युम्न उवाच ।। ।।
कथं स भीतो गौरीशः कं वा शरणमागतः ।। १८ ।।
ददाह त्रिपुरं घोरं शरेणैकेन यः पुरा ।।
अत्र मे विस्मयो जातः श्रोतुमिच्छामि दुर्लभम् ।। १९ ।।
रक्षिता भवभीतानां भवः परमपावनः ।।
किमर्थं भयभीतोऽसौ कः समर्थोऽस्य वै जये ।। 2.2.12.२० ।।
।। नारद उवाच ।। ।।
अत्र ते कथयिष्यामि पुरावृत्तं महीपते ।।

उपयेमे पुरा गौरीं तपसा वशमागतः ।। २१ ।।
ब्रह्मचारी हिमगिरौ भगवान्नीललोहितः ।।
उत्सृज्य ब्रह्मचर्यं तु सोऽनंगशरपीडितः ।। २२ ।।
तया रेमे रुचिरया यौवनोन्मत्तया नृप ।।
तत्पितुर्विषये भोगान्बुभुजे देवकांक्षितान् ।। २३ ।।
कदाचिदथ निर्याती स्ववासभवनात्सती ।।
सामपूर्वं कुलस्त्रीभिर्मात्रोक्ता सस्मितं वचः ।। २४ ।।
आर्ये महत्तपस्तप्तं वरार्थं गहने वने ।।
निष्कुलो निर्गुणो वृद्धो वरः प्राप्तो वरानने ।। २५ ।।
दिवारात्रिं न त्यजसि सन्निधिं तादृशस्य वै ।।
को गुणः कथ्यतां वत्से किं वा पत्युः प्रसादजम्।। २६ ।।
भूषणाच्छादनं प्राप्तं ममैव गृहवासिनी ।।
चिरं तिष्ठसि भद्रे त्वं पितृभोगोपलालिता ।। २७ ।।
त्रैलोक्ये यास्तु कन्या वै परिणीताः पितुर्गृहात्।।
प्रयात्यलंकृताभर्त्रा भर्तृवेश्मनि शुश्रुम ।। २८ ।।

अहं तु मानसी कन्या पितृणां पितृलोकतः ।।
आगता तु महाभागे परिणीता हिमाद्रिणा ।। २९ ।।
इत्थमुक्ता मया हास्यान्न क्रोधाच्चललोचने ।।
जामातुरग्रे नो वाच्यं स हि विष्णुसमो मतः ।। 2.2.12.३० ।।
।। नारद उवाच ।। ।।
मातुरित्थं वचः श्रुत्वा भर्तृनिंदाप्रपीडिता ।।
कोपप्रस्फुरदोष्ठी सा वाचं नोचे मनागपि ।। ३१ ।।

प्रययावंतिकं भर्तुर्निह्नु(ह्नु?)वानांऽबिकावचः ।।
जगाद परुषं वाक्यं स्नेहगर्भं मिताक्षरम् ।। ३२ ।।
स्वामिन्न सांप्रतं चैतद्यद्वासः श्वशुरालये ।।
क्षौद्भीयसामपि गुरोस्त्रैलोक्यस्य कथं नु ते ।। ३३ ।।
तदावयोर्नात्र योग्या वसतिर्मे प्रिया विभो ।।
न संति किं ते वासाय योग्या वै भूमयः प्रभोः ।। ३४ ।।
इत्युक्तः शिवया सोऽथ भगवान्वृषभध्वजः ।।
तया सार्द्धं वृषारूढो मध्यदेशं ययौ त्वरन् ।। ३५ ।।

विलंघ्य सर्व तीर्थानि प्रयागं पावनं महत् ।।
पूर्वसागरगामिन्या गंगाया उत्तरे तटे ।। ३६ ।।
वाराणसीं नाम पुरीं गौर्या वासाय निर्ममे ।।
पंचक्रोशमितां रम्यां वरप्रासादशोभिताम् ।। ३७ ।।
अट्टालकशतैर्युक्तामसंख्योपवनैर्युताम् ।।
नानातीर्थसमायुक्तां नानाजनसमाकुलाम् ।। ३८ ।।
आज्ञया धूर्जटेः शुभ्रां निर्मितां विश्वकर्मणा ।।
पावनैः शीतलैर्गंगातरंगैः क्षपितांहसाम् ।। ३९ ।।
तत्र मध्ये पुरे स्वर्णप्राकाराट्टालशोभिते ।।
रत्नस्तंभैः सुघटिते सर्वाशापरिपूरके ।। 2.2.12.४० ।।
तया रेमे पशुपतिः श्रियेव मधुसूदनः ।।
सा पुरी विश्वनाथेन कदाचिन्नैव मुच्यते ।। ४१ ।।
अविमुक्तेति सा ख्याता नृणां मुक्तिप्रदायिनी।।
पुरासीन्मनुजाधीश सेविता भवभीरुभिः ।।४२।।
तत्रोषिता तदा गौरी तेन भर्त्रा स्वलंकृता।।

मातरं पितरं चापि न सस्मार महीपते ।। ।।४३।।
एवं बहुयुगेऽतीते कैलासाद्रिं स जग्मिवान् ।।
आत्मनः कोटिलिंगानि तत्र संस्थाप्य वै प्रभुः।।४४।।
राजानः पालयामासुस्तां पुरीं बहुशो नृप।।
तत्रासीत्काशिराजाख्यः पुरा द्वापरके युगे।। ४५।।
शंभुं संतोषयामास तपसोग्रेण वै प्रभुम्।।
जरासन्धपुरोगाणां राज्ञां जेतारमच्युतम्।।४६।।
संग्रामे प्रभविष्यामीत्यभिसंधाय पार्थिवः।।
प्रादात्तस्मै वरं सोऽपि पिनाकी पारितोषितः।। ४७।।
जेतासि कंसहंतारं संग्रामे त्वमरिंदम।।
तवार्थे प्रमथैः सार्द्धमहं योत्स्ये वृषे स्थितः ।। ४८ ।।
शंभोरिति वरं लब्ध्वा प्रमत्तः स नराधिपः ।।
शंखचक्रधरं संख्ये हरिमाह्वत वीर्यवान्।। ४९ ।।
अन्तर्यामी स भगवाञ्ज्ञात्वा वृत्तांतमीदृशम् ।।
चक्रं प्रस्थापयामास काशिराजस्य सूदने ।। 2.2.12.५० ।।

तदुग्रदर्शनं चक्रं सहस्रादित्यवर्चसम् ।।
काशिराजशिरश्छित्त्वा तद्बलं तां पुरीं ततः ।। ५१ ।।
ददाह कुपितं राजन्विष्णोराशयवीर्यवित् ।।
तद्दृष्ट्वा सुमहत्कर्म क्रुद्धः पशुपतिस्तदा ।। ५२ ।।
गणैर्वृतो वृषारूढः पिनाकी तदुपाद्रवत् ।।
ततः सुदर्शनं चक्रं दृष्ट्वा तं प्रथमं पुरः ।। ५३ ।।
शंभुः पाशुपतास्त्रं तच्चकारोत्पातसन्निभम् ।।
पुरा विष्णोर्वरं प्राप्तं शंभुना भक्तितोषितात् ।। ५४ ।।
बलेनाप्याययिष्यामि तवास्त्रं संस्मृतस्त्वया ।।
मयि चेत्प्रतिकूलस्त्वं भविष्यति च निष्प्रभम् ।। ५५ ।।
घोरे पाशुपते चास्मिन्नस्त्रे च विफलीकृते ।।
वाराणस्यां च दग्धायां भयत्रस्तो वृषध्वजः ।। ५६ ।।
तुष्टाव जगतामदिमनादिं पुरुषोत्तमम् ।। ५७ ।। ।।
।। महादेव उवाच ।। ।।
नारायण परंधाम परमात्मन्परात्पर ।।

सच्चिदानन्दविभव निरञ्जन नमोऽस्तु ते ।। ५८ ।।
जगत्कारणसृष्ट्यादि कर्मकृद्भुणभेदतः ।।
मायया निजया गुप्त स्वप्रकाश नमोऽस्तु ते ।। ५९ ।।
नांतर्बहिर्बहिश्चांतर्दूरस्थो निकटाश्रयः ।।
गुरुर्लघुः स्थिरोऽणीयान्स्थवीयांश्च नमोऽस्तु ते ।। 2.2.12.६० ।।
कोटयश्चतुरास्यस्य पलार्द्धं मम चातुल ।।
यदपांगविलासोत्थं तस्मै कालात्मने नमः ।। ६१ ।।
एकैकरोमाकलितब्रह्माण्डगणसंवृतम् ।।
मानातीतं वपुर्यस्य तस्मै विश्वात्मने नमः ।। ६२ ।।
स्वकालपरिमाणेन वेधसः प्रलयोद्भवौ ।।
मन्वंतरादिघटनाकलनाय नमोऽस्तु ते ।। ६३ ।।
सृष्टोऽहं तमसा नाथ त्वत्प्रभावानभिज्ञकः ।।
तत्क्षमस्वापराधं मे त्राहि मां शरणागतम् ।। ६४ ।।
स्तुतिमित्थं प्रकुर्वाणे तस्मिंस्त्रिपुरदाहिनि ।।
चक्ररूपं परित्यज्य आविरासीदधोक्षजः ।। ६५ ।।

प्रसन्नवदनः श्रीमाञ्छंखचक्रगदाधरः ।।
ताक्ष्यपद्मासनगतो वनमालाविभूषणः ।। ६६ ।।
हारकुण्डलकेयूरमुकुटादिभिरुज्वलः ।।
वामोत्संगगतां लक्ष्मीं सत्यां दक्षिणपार्श्वगाम् ।। ६७ ।।
बिभ्राणः कृष्णजीमूतकांतदेहं कृपाम्बुधिः ।।
क्रोधाविष्ट इवोवाच बिभ्यतं गिरिजापतिम् ।। ६८ ।।
।। श्रीभगवानुवाच ।। ।।
कालेनैतावता शंभो दुर्बुद्धिः कथमागता ।।
हेतोर्नृपतिकीटस्य मया योद्धुमुपस्थितः ।। ६९ ।।

कति वा मत्प्रभावास्ते नो ज्ञाता धूर्जटे त्वया ।।
सत्यं पाशुपतं तेऽस्त्रं दुर्जयं ससुरासुरैः ।। 2.2.12.७० ।।
मत्क्रोधरूपं तच्चक्रं त्वामपि क्षमते न यत् ।।
मामवज्ञाय जगति भ्रमति त्वामृते हि कः ।। ७१ ।।
तपोभिर्बहुभिः पूर्वं मच्छरीरतयोर्जितः ।।
सांप्रतं चेच्चिरं रंतुं गौर्या सार्द्धमिहेच्छसि ।।। ७२ ।।

पुरीं वाराणसीं चेमां यदीच्छसि चिरस्थिताम् ।।
मन्नाम्ना भुवि विख्यातं क्षेत्रं श्रीपुरुषोत्तमम् ।। ७३ ।।
दक्षिणस्योदधेस्तीरे नीलाचलविभूषितम् ।।
दशयोजनविस्तीर्णं यावद्विरजमण्डलम् ।।७४।।
क्रमशः पावनं क्षेत्रं यावच्चित्रोत्पला नदी ।।
ततः प्रभृति यो देशो यावत्स्याद्दक्षिणार्णवः ।। ७५ ।।
पदात्पदाच्छ्रेष्ठतमो नीलाद्रिरपवर्गदः ।।
चतुर्देहस्थितोऽहं वै यत्र नीलमणीमयः ।। ७६ ।।
तस्योत्तरस्यां विख्यातं वनमेकाम्रकाह्वयम् ।।
पार्वत्या तत्र निवस निर्भयस्त्रिपुरांतक ।। ७७ ।।
सृजता सर्वलोकानां मन्निदेशात्स्वयंभुवा ।।
तत्रापि कोटिलिंगानां राजा त्वमभिषेक्ष्यसे ।।७८।।
सर्वतीर्थमयं चेदं तीर्थं यन्मणिकर्णिकम् ।।
इहाहंकारमुत्सृज्य व्रज त्वं सपरिच्छदः ।। ७९ ।।
।। नारद उवाच ।। ।।

इत्युक्तो वासुदेवेन त्र्यंबको नतकन्धरः ।।
कृतांजलिपुटो भूत्वा प्रोवाच मधुसूदनम् ।। 2.2.12.८० ।।
।। महादेव उवाच ।। ।।
देवदेव जगन्नाथ प्रणतार्तिहर प्रभो ।।
त्वदाज्ञापालनं श्रेयः कारणं मे जगत्पते ।। ८१ ।।
यत्तु मूढतया देव अवलेपः कृतो मया ।।
तवैवानुग्रहस्तत्र प्रभो चांचल्यकारणम् ।। ।। ८२ ।।
यदादिशसि देवेश प्रयाणं पुरुषोत्तमम् ।।
तन्मूर्ध्नि कृत्वा यास्यामि क्षेत्रं मुक्तिप्रदं शिवम् ।। ८३ ।।
अभिसंधिं कुरुष्वाद्य ममानुग्रहकारणम् ।।
पुरुषोत्तमं मम क्षेत्रं त्वमेव परिपालय ।। ८४ ।।
यथा पुनर्नेदृशं तद्विनाशमुपयास्यति ।।
इत्थमेतत्पुरा क्षेत्रं महादेवेन निर्मितम् ।। ८५ ।।
बलश्रीसहितं देवमर्चयन्पुरुषोत्तमम् ।।
अत्र साक्षादुमाकांतः स्थापितः परमेष्ठिना ।। ८६ ।।

वयं तत्र व्रजिष्यामो द्रक्ष्यामः पुरनाशनम् ।।
सुदृढांतस्तमःस्तोमभास्वंतं गिरिजापतिम् ।।८७।।

यदेतच्छांभवं क्षेत्रं तमसो नाशनं परम् ।।
रजःप्रक्षालनं श्रेयः ख्यातं विरजमण्डलम् ।। ८८ ।।
सत्त्वोद्रिक्ततया ख्यातं मुक्तिदं पुरुषोत्तमम्।।
यावत्यन्यानि क्षेत्राणि मुक्तिदानि श्रुतानि ते।।८९।।
तानि सर्वाणि राजेंद्र ढढते मुक्तिमत्र वै ।।
एतत्क्षेत्रं महाराज दुष्कृताविलचेतसाम् ।।2.2.12.९०।।
न विश्वासपथं याति रहस्यं चक्रपाणिनः ।। ९१ ।।
।। जैमिनिरुवाच ।। ।।
नारदस्य वचः श्रुत्वा प्रहृष्टहृदयो नृपः।।
उवाच मुनिशार्दूलं विस्मयोत्फुल्ललोचनः ।।
साधु मे कथितं ब्रह्मन्क्षेत्रं परमपावनम् ।।९२ ।।
यत्रोमापतिरास्तेऽसौ पालकः पुरुषोत्तमः ।।
अवश्यं तत्र गच्छामः पन्था यद्यपि वक्रभूः ।।

उद्दिष्टेष्टपरिप्राप्तौ यदिदं कारणं महत् ।। ९३ ।।
।। जैमिनिरुवाच ।। ।।
ततस्तौ मुनिभूपालौ मध्याह्नसमये द्विजाः ।।
प्रापतुः सबलौ क्षेत्रमेकाम्रवनसंज्ञकम् ।। ९४ ।।
बिंदुतीर्थे नृपः स्नात्वा तीरस्थं पुरुषोत्तमम् ।।
संपूज्य विधिवद्यातः कोटीश्वरमहालयम् ।। ९५ ।।
तद्वारि सम्यगाचांतस्तत्प्रीत्यै सुबहुनि सः ।।
गजाश्वधनरत्नानि वस्त्रालंकरणानि च ।। ९६ ।।
द्विजेभ्यः प्रददौ राजा सात्त्विकं धर्ममास्थितः ।।
लिंगं त्रिभुवनेशं तं महास्नानेन पूजयन् ।। ९७ ।।
अतुलां प्रीतिमालेभे विष्णोरद्वैतदर्शनः ।।
स्तुत्वा प्रणम्य भक्त्यासौ वीणया चोपगाय्य च ।। ९८ ।।
कृतांजलिपुटो देवप्रसादनकृतोद्यमः ।।
अनन्यमनसा तस्थौ चिंतयन्वृषभध्वजम् ।। ।९९ ।।
ततः प्रसन्नो भगवांस्त्र्यंबकः परमेश्वरः ।।

साक्षान्नृपमुवाचेदं स्पष्टाक्षरपदं द्विजाः ।। 2.2.12.१०० ।।
।। कोटिलिंगेश उवाच ।। ।।
इन्द्रद्युम्न महाराज वैष्णवस्त्वादृशो भुवि ।।
दुर्लभः खलु ते वांछा चिरात्सम्यग्भविष्यति ।।१।।
इत्युक्त्वांतर्दधे शंभुः पश्यतस्तु महीक्षितः।।
नारदं पुनराहेदं यदादिष्टं स्वयंभुवा ।। २ ।।
तत्कल्पय महाभाग वाजिमेधपुरःसरम् ।।
विष्णोः कलेवरे तस्मिन्क्षेत्रे श्रीपुरुषोत्तमे ।। ३ ।।
अंतर्वेदी महापुण्या विष्णोर्हृदयसंनिभा ।।
तस्याः संरक्षणायाहं स्थापितो विष्णुनाष्टधा ।। ४ ।।

शंखाकृतेरग्रभागे नीलकण्ठोऽहमास्थितः ।।
दुर्गया सह विप्रेंद्र तत्रेमं भूपतिं नय ।। ५ ।।
अन्तर्हितः खल्विदानीं नीलरत्नतनुर्हरिः ।।
तत्र श्रीनरसिंहस्य क्षेत्रं कुरु मदाज्ञया ।। ६ ।।
तत्र नः सन्निधौ वाजिमेधेन यजतामयम् ।।

सहस्रेण नृपश्रेष्ठ तदन्ते तरुमद्भुतम् ।। ७ ।।
दर्शयैनं द्विजश्रेष्ठ ब्रह्मरूपमकल्मषम् ।।
चतस्रः प्रतिमास्तेन विश्वकर्मा घटिष्यति ।। ८ ।।
तासां प्रतिष्ठितौ ब्रह्मा स्वयमेवागमिष्यति ।।
यथायं क्षीणपापः स्याद्वाजिमेधैर्यजन्हरिम् ।। ९ ।।
तिष्ठत्वब्दसहस्रं वै तदंते लोकयिष्यति ।।
समस्तजगदाधारं सर्वकल्मषनाशनम् ।। 2.2.12.११० ।।
दारवीं तनुमास्थाय दर्शनादपवर्गदम् ।।
न तस्य चरितं वेत्ति ब्रह्माऽहं त्वं च नारद ।। ११ ।।
आज्ञानुष्ठानतो भक्त्या प्रसीदति स केवलम्।।
नारदोऽपि महादेवं प्रणिपत्य जगद्गुरुम्।।
उवाच प्रांजलिर्भूत्वा यदादिष्टं त्वया विभो।।१२।।
पितामहोऽपि मामित्थं निर्दिदेशास्य कल्पनम्।।
पितामहश्च त्वं नाथ नो भिन्नौ परमात्मनः।।१३।।
नृपतेरस्य भाग्यर्द्धिरीदृशी यत्कृते विभो।

अगोचरोऽसि मनसस्त्र्याणामप्यनुग्रहः।।१४।।
यत्प्रसंगेन तरणं भवाब्धेरपि दुष्कृताम् ।।
अचिंत्यमहिमा ह्येष भगवान्भूतभावनः ।।१५ ।।
न बुद्धिगोचरे भक्तिर्यावत्या प्रीयते ह्यसौ ।।
चिरं यतंतस्तिष्ठंति वेदानुवचनादिभिः ।।
क्षुद्रोऽपि लभते मुक्तिमनायासेन कर्मणा ।।१६।।
गव्योपजीव्या गोप्यस्तु वनचारगृहोषिताः ।।
अरण्यजीवनाः प्रापुर्मुक्तिं कामोपभोगतः ।। १७ ।।
द्रुहन्निरंतरं प्राप शिशुपालः सभांतरे ।।
व्याधोः हृदयमाविध्य गतिं प्राप सुदुर्लभाम् ।। १८ ।।
वस्त्राकर्षं गृहं नीत्वा कुब्जैनं बुभुजे पुरा ।।
यं ध्यानलयमापन्ना लभंते न सुरस्त्रियः ।। १९ ।।
चंडालाय ददौ मुक्तिं दूरस्थायापि नो पुनः।।
आसन्नायातिभक्ताय श्रोत्रियाय पुरा विभुः।।2.2.12.१२०।।
मायाभिर्वंचयेत्त्वां हि पितामहमपि प्रभुः।।

तिष्ठंति दुःखबहुलास्तपोभिर्देहबंधनाः।।२१।।
गौतमाद्या ब्रह्मचर्यनिष्ठाः कल्पान्तवासिनः।।
ईदृक्तादृक्परिच्छेदगोचरं नास्य चेष्टितम्।।२२।।

व्यवसायेन बहुना कालेन महता तथा।।
निर्णेतुं शक्यते नास्य चरितं वा सुमेधसः ।। २३ ।।
उपाया बहवः संति ये शास्त्रपरिनिष्ठिताः ।।
विदुषां मोचनायेह बहुशस्तैर्यजंति वै ।। २४ ।।
सर्वेषामुत्तमोपायो वसतिः पुरुषोत्तमे ।।
याऽवश्यं स्वामिसायुज्यं प्रापयेत्सुसखा यथा ।। २५ ।।
तदेनं मायिनं प्राप्तुमुपायो नांतरीयकः।।
स्वयं निधाय हरिणा यत्र वासः सुरक्षितः ।। २६ ।।
इंद्रद्युम्नप्रसंगेन जायते सार्वलौकिकः ।।
तदाज्ञापय देवेश गृहीत्वैनं बलान्वितम् ।।२७।।
उपत्यकायां संस्थाप्य दीक्षयित्वा महाक्रतौ ।।
आगमिष्यामि पादाब्जसमीपं ते वृषध्वज ।। २८।।

।। जैमिनिरुवाच ।। ।।
तथेत्युक्त्वा महादेवः क्षणादंतर्दधे मुनेः ।।
सोऽपि राज्ञो रथे तिष्ठन्प्रययौ क्षेत्रमुत्तमम् ।।२९।।
द्वितीयेऽह्नि कपोतेशस्थलीमासेदिवान्नृपः ।।
दैर्घ्यायामसमायुक्तां जलाशयद्रुमाकुलाम्।।2.2.12.१३०।।
बिल्वेशः पूर्वसीमायां समुद्रतटमास्थितः ।।
सेनानिवेश योग्यां तां मत्रिणा संनिवेदिताम् ।।३१।।
यथायोग्यं यथास्थानं स्थापयित्वा नृपोत्तमः ।।
बिल्वेश्वरकपोतेशं नमस्कृत्य प्रपूज्य च ।। ३२ ।।
रथमास्थाय मतिमान्सहितो ब्रह्मसूनुना ।।
मनसा वचसा विष्णुं नीलाचलनिवासिनम्।।
चिंतयन्कीर्तयन्विप्रा जगाम संनिधिं हरेः ।।१३३।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे द्वादशोऽध्यायः ।।१२।।।।

Roman transliteration

|| jaiminiruvāca || ||
ukte brahmasutenetthamiṃdradyumno mahīpatiḥ||
munestuvacanaṃ śrutvā prahṛṣṭenāṃtarātmanā ||
vicārya parayā buddhyā śramaṃ mene phalāvaham ||1||
aho me paramaṃ bhāgyaṃ bahujanmāṃtarārjitam||
vyavasāye mamodyuktaḥ sarvalokapitāmahaḥ||2||
jīvanmuktaṃ svatanujaṃ matsahāyamakārayat ||
sahāyo yādṛśaḥ puṃsāṃ bhavetkāryaṃ hi tādṛśam||3||
śrutaṃ sabhāsu sarvāsu iti vṛddhānuśāsanam ||
sa itthaṃ ciṃtayanrājā visṛjya ca sabhāsadaḥ ||4||
tato muniṃ kare dhṛtvā viveśāṃtaḥpure dvijāḥ ||
tamarcayitvā vidhivatpalyaṃke saha tena vai ||5||
niśāvaśeṣaṃ nṛpatirninīya saṃlapanmithaḥ ||

tataḥ prabhāte vimale nityaṃ karma samāpya vai || 6 ||
pūjayitvā jagannāthaṃ saṃtatāra mahānadīm ||

oḍhradeśādhipenāgre gacchatādiṣṭapaddhatiḥ|| 7 ||
ekāmra vanakaṃ kṣetramabhiyāto balānvitaḥ ||
sa gatvā kiṃcidadhvānaṃ prāpya gaṃdhavahābhidhām ||8||
nadīṃ vegavatīṃ śītatoyāmākramya vegavān ||
pūrvāhnapūjāsamaye koṭiliṃgeśvarasya vai || 9 ||
carcarīśaṃkhakāhālamṛdaṃgamurajadhvanim ||
vyaśnuvānaṃ mahāraṇyaṃ dūrācchuśrāva bhūpatiḥ||2.2.12.10||
manyamāno bhagavato nīlācala nivāsinaḥ ||
uvāca nāradaṃ prīto dhvaniḥ kutra mahāmune || 11 ||
nīlādriśikharāvāsaḥ prāptaḥ kiṃ parameśvaraḥ ||
yadarcāsamaye hyeṣa śrūyate saṃkuladhvaniḥ || 12 ||
utāhopyanyadevo vā nikaṭe varttate mune |
iti pṛṣṭastadā rājñā provāca munipuṃgavaḥ || 13 ||
rājansudurlabhaṃ kṣetraṃ gopitaṃ muravairiṇā ||
na tatrāstīti bhagavānkairapi jñāyate nṛbhiḥ || 14 ||

tvaṃ hi bhāgyavatāṃ śreṣthastvadbhāgyātte purodhasā ||
dṛṣṭaḥ kathaṃcidbhagavānsaṃyateṃdriyavartmanā || 15 ||
tvaṃ hi tāvadbalairyuktaḥ ṣaḍaṃgainṛpasattama ||
sāhase'tipravṛtto'si saṃśayo me mahīpate || 16 ||
saṃvarttate nīlagiriryojane tu tṛtīyake ||
idaṃ tvekāmrakavanaṃ kṣetraṃ gaurīpatervibhoḥ ||
nātidūre mahīpāla bhītaḥ sa śaraṇāgataḥ || 17 ||
|| iṃdradyumna uvāca || ||
kathaṃ sa bhīto gaurīśaḥ kaṃ vā śaraṇamāgataḥ || 18 ||
dadāha tripuraṃ ghoraṃ śareṇaikena yaḥ purā ||
atra me vismayo jātaḥ śrotumicchāmi durlabham || 19 ||
rakṣitā bhavabhītānāṃ bhavaḥ paramapāvanaḥ ||
kimarthaṃ bhayabhīto'sau kaḥ samartho'sya vai jaye || 2.2.12.20 ||
|| nārada uvāca || ||
atra te kathayiṣyāmi purāvṛttaṃ mahīpate ||

upayeme purā gaurīṃ tapasā vaśamāgataḥ || 21 ||
brahmacārī himagirau bhagavānnīlalohitaḥ ||
utsṛjya brahmacaryaṃ tu so'naṃgaśarapīḍitaḥ || 22 ||
tayā reme rucirayā yauvanonmattayā nṛpa ||
tatpituryiṣaye bhogānbubhuje devakāṃkṣitān || 23 ||
kadācidatha niryātī svavāsabhavanātsatī ||
sāmapūrvaṃ kulastrībhirmātroktā sasmitaṃ vacaḥ || 24 ||
ārye mahattapastaptaṃ varārthaṃ gahane vane ||
niṣkulo nirguṇo vṛddho varaḥ prāpto varānane || 25 ||
divārātriṃ na tyajasi sannidhiṃ tādṛśasya vai ||
ko guṇaḥ kathyatāṃ vatse kiṃ vā patyuḥ prasādajam|| 26 ||
bhūṣaṇācchādanaṃ prāptaṃ mamaiva gṛhavāsinī ||
ciraṃ tiṣṭhasi bhadre tvaṃ pitṛbhogopalālitā || 27 ||
trailokye yāstu kanyā vai pariṇītāḥ piturgṛhāt||
prayātyalaṃkṛtābhartrā bhartṛveśmani śuśruma || 28 ||

ahaṃ tu mānasī kanyā pitṛṇāṃ pitṛlokataḥ ||
āgatā tu mahābhāge pariṇītā himādriṇā || 29 ||

itthamuktā mayā hāsyānna krodhāccalalocane ||
jāmāturagre no vācyaṃ sa hi viṣṇusamo mataḥ || 2.2.12.30 ||
|| nārada uvāca || ||
māturitthaṃ vacaḥ śrutvā bhartṛniṃdāprapīḍitā ||
kopaprasphuradoṣṭhī sā vācaṃ noce manāgapi || 31 ||
prayayāvaṃtikaṃ bharturnihnu(hru?)vānāṃ'bikāvacaḥ ||
jagāda paruṣaṃ vākyaṃ snehagarbhaṃ mitākṣaram || 32 ||
svāminna sāṃprataṃ caitadyadvāsaḥ śvaśurālaye ||
kṣaudrīyasāmapi gurostrailokyasya kathaṃ nu te || 33 ||
tadāvayornātra yogyā vasatirme priyā vibho ||
na saṃti kiṃ te vāsāya yogyā vai bhūmayaḥ prabhoḥ || 34 ||
ityuktaḥ śivayā so'tha bhagavānvṛṣabhadhvajaḥ ||
tayā sārddhaṃ vṛṣārūḍho madhyadeśaṃ yayau tvaran || 35 ||

vilaṃghya sarva tīrthāni prayāgaṃ pāvanaṃ mahat ||
pūrvasāgaragāminyā gaṃgāyā uttare taṭe || 36 ||
vārāṇasīṃ nāma purīṃ gauryā vāsāya nirmame ||
paṃcakrośamitāṃ ramyāṃ varaprāsādaśobhitāṃ || 37 ||
aṭṭālakaśatairyuktāmasaṃkhyopavanairyutāṃ ||
nānātīrthasamāyuktāṃ nānājanasamākulāṃ || 38 ||
ājñayā dhūrjaṭeḥ śubhrāṃ nirmitāṃ viśvakarmaṇā ||
pāvanaiḥ śītalairgaṃgātaraṃgaiḥ kṣapitāṃhasāṃ || 39 ||
tatra madhye pure svarṇaprākārāṭṭālaśobhite ||
ratnastaṃbhaiḥ sughaṭite sarvāśāparipūrake || 2.2.12.40 ||
tayā reme paśupatiḥ śriyeva madhusūdanaḥ ||
sā purī viśvanāthena kadācinnaiva mucyate || 41 ||
avimukteti sā khyātā nṛṇāṃ muktipradāyinī||
purāsīnmanujādhīśa sevitā bhavabhīrubhiḥ ||42||
tatroṣitā tadā gaurī tena bhartrā svalaṃkṛtā||

mātaraṃ pitaraṃ cāpi na sasmāra mahīpate || ||43||
evaṃ bahuyuge'tīte kailāsādriṃ sa jagmivān ||
ātmanaḥ koṭiliṃgāni tatra saṃsthāpya vai prabhuḥ||44||
rājānaḥ pālayāmāsustāṃ purīṃ bahuśo nṛpa||
tatrāsītkāśirājākhyaḥ purā dvāparake yuge|| 45||
śaṃbhuṃ saṃtoṣayāmāsa tapasogreṇa vai prabhum||
jarāsandhapurogāṇāṃ rājñāṃ jetāramacyutam||46||
saṃgrāme prabhaviṣyāmītyabhisaṃdhāya pārthivaḥ||
prādāttasmai varaṃ so'pi pinākī pāritoṣitaḥ|| 47||
jetāsi kaṃsahaṃtāraṃ saṃgrāme tvamariṃdama||
tavārthe pramathaiḥ sārddhamahaṃ yotsye vṛṣe sthitaḥ || 48 ||
śaṃbhoriti varaṃ labdhvā pramattaḥ sa narādhipaḥ ||
śaṃkhacakradharaṃ saṃkhye harimāhvata vīryavān|| 49 ||
antaryāmī sa bhagavāñjñātvā vṛttāṃtamīdṛśam ||
cakraṃ prasthāpayāmāsa kāśirājasya sūdane || 2.2.12.50 ||

tadugradarśanaṃ cakraṃ sahasrādityavarcasam ||
kāśirājaśiraśchittvā tadbalaṃ tāṃ purīṃ tataḥ || 51 ||
dadāha kupitaṃ rājanviṣṇorāśayavīryavit ||
taddṛṣṭvā sumahatkarma kruddhaḥ paśupatistadā || 52 ||
gaṇairvṛto vṛṣārūḍhaḥ pinākī tadupādravat ||
tataḥ sudarśanaṃ cakraṃ dṛṣṭvā taṃ prathamaṃ puraḥ || 53 ||
śaṃbhuḥ pāśupatāstraṃ taccakārotpātasannibham ||

purā viṣṇorvaraṃ prāptaṃ śaṃbhunā bhaktitoṣitāt || 54 ||
balenāpyāyayiṣyāmi tavāstraṃ saṃsmṛtastvayā ||
mayi cetpratikūlastvaṃ bhaviṣyati ca niṣprabham || 55 ||
ghore pāśupate cāsminnastre ca viphalīkṛte ||
vārāṇasyāṃ ca dagdhāyāṃ bhayatrasto vṛṣadhvajaḥ || 56 ||
tuṣṭāva jagatāmadimanādiṃ puruṣottamam || 57 || ||
|| mahādeva uvāca || ||
nārāyaṇa paraṃdhāma paramātmanparātpara ||

saccidānandavibhava nirañjana namo'stu te || 58 ||
jagatkāraṇasṛṣṭyādi karmakṛdguṇabhedataḥ ||
māyayā nijayā gupta svaprakāśa namo'stu te || 59 ||
nāṃtarbahirbahiścāṃtardūrastho nikaṭāśrayaḥ ||
gururlaghuḥ sthiro'ṇīyānsthavīyāṃśca namo'stu te || 2.2.12.60 ||
koṭayaścaturāsyasya palārddhaṃ mama cātula ||
yadapāṃgavilāsotthaṃ tasmai kālātmane namaḥ || 61 ||
ekaikaromākalitabrahmāṇḍagaṇasaṃvṛtam ||
mānātītaṃ vapuryasya tasmai viśvātmane namaḥ || 62 ||
svakālaparimāṇena vedhasaḥ pralayodbhavau ||
manvaṃtarādighaṭanākalanāya namo'stu te || 63 ||
sṛṣṭo'haṃ tamasā nātha tvatprabhāvānabhijñakaḥ ||
tatkṣamasvāparādhaṃ me trāhi māṃ śaraṇāgatam || 64 ||
stutimitthaṃ prakurvāṇe tasmiṃstripuradāhini ||
cakrarūpaṃ parityajya āvirāsīdadhokṣajaḥ || 65 ||

prasannavadanaḥ śrīmāñchaṃkhacakragadādharaḥ ||
tārkṣyapadmāsanagato vanamālāvibhūṣaṇaḥ || 66 ||
hārakuṇḍalakeyūramukuṭādibhirujjvalaḥ ||
vāmotsaṃgagatāṃ lakṣmīṃ satyāṃ dakṣiṇapārśvagām || 67 ||
bibhrāṇaḥ kṛṣṇajīmūtakāṃtadehaṃ kṛpāmbudhiḥ ||
krodhāviṣṭa ivovāca bibhyataṃ girijāpatim || 68 ||
|| śrībhagavānuvāca || ||
kālenaitāvatā śaṃbho durbuddhiḥ kathamāgatā ||
hetornṛpatikīṭasya mayā yoddhumupasthitaḥ || 69 ||
kati vā matprabhāvāste no jñātā dhūrjaṭe tvayā ||
satyaṃ pāśupataṃ te'straṃ durjayaṃ sasurāsuraiḥ || 2.2.12.70 ||
matkrodharūpaṃ taccakraṃ tvāmapi kṣamate na yat ||
māmavajñāya jagati bhramati tvāmṛte hi kaḥ || 71 ||
tapobhirbahubhiḥ pūrvaṃ maccharīratayorjitaḥ ||
sāṃprataṃ cecciraṃ raṃtuṃ gauryā sārddhamihecchasi ||| 72 ||

purīṃ vārāṇasīṃ cemāṃ yadīcchasi cirasthitām ||
mannāmnā bhuvi vikhyātaṃ kṣetraṃ śrīpuruṣottamam || 73 ||
dakṣiṇasyodadhestīre nīlācalavibhūṣitam ||
daśayojanavistīrṇaṃ yāvadvirajamaṇḍalam ||74||
kramaśaḥ pāvanaṃ kṣetraṃ yāvaccitrotpalā nadī ||
tataḥ prabhṛti yo deśo yāvatsyāddakṣiṇārṇavaḥ || 75 ||
padātpadācchreṣṭhatamo nīlādrirapavargadaḥ ||
caturdehasthito'haṃ vai yatra nīlamaṇīmayaḥ || 76 ||
tasyottarasyāṃ vikhyātaṃ vanamekāmrakāhvayam ||
pārvatyā tatra nivasa nirbhayastripurāṃtaka || 77 ||
sṛjatā sarvalokānāṃ mannideśātsvayaṃbhuvā ||
tatrāpi koṭiliṃgānāṃ rājā tvamabhiṣekṣyase ||78||

sarvatīrthamayaṃ cedaṃ tīrthaṃ yanmaṇikarṇikam ||
ihāhaṃkāramutsṛjya vraja tvaṃ saparicchadaḥ || 79 ||
|| nārada uvāca || ||

ityukto vāsudevena tryaṃbako natakandharaḥ ||
kṛtāṃjalipuṭo bhūtvā provāca madhusūdanam || 2.2.12.80 ||
|| mahādeva uvāca || ||
devadeva jagannātha praṇatārtihara prabho ||
tvadājñāpālanaṃ śreyaḥ kāraṇaṃ me jagatpate || 81 ||
yattu mūḍhatayā deva avalepaḥ kṛto mayā ||
tavaivānugrahastatra prabho cāṃcalyakāraṇam || || 82 ||
yadādiśasi deveśa prayāṇaṃ puruṣottamam ||
tanmūrdhni kṛtvā yāsyāmi kṣetraṃ muktipradaṃ śivam || 83 ||
abhisaṃdhiṃ kuruṣvādya mamānugrahakāraṇam ||
puruṣottamaṃ mama kṣetraṃ tvameva paripālaya || 84 ||
yathā punarnedṛśaṃ tadvināśamupayāsyati ||
itthametatpurā kṣetraṃ mahādevena nirmitam || 85 ||
balaśrīsahitaṃ devamarcayanpuruṣottamam ||
atra sākṣādumākāṃtaḥ sthāpitaḥ parameṣṭhinā || 86 ||

vayaṃ tatra vrajiṣyāmo drakṣyāmaḥ puranāśanam ||
sudṛḍhāṃtastamaḥstomabhāsvaṃtaṃ girijāpatim ||87||
yadetacchāṃbhavaṃ kṣetraṃ tamaso nāśanaṃ param ||
rajaḥprakṣālanaṃ śreyaḥ khyātaṃ virajamaṃḍalam || 88 ||
sattvodriktatayā khyātaṃ muktidaṃ puruṣottamam||
yāvatyanyāni kṣetrāṇi muktidāni śrutāni te||89||
tāni sarvāṇi rājeṃdra dadate muktimatra vai ||
etatkṣetraṃ mahārāja duṣkṛtāvilacetasām ||2.2.12.90||
na viśvāsapathaṃ yāti rahasyaṃ cakrapāṇinaḥ || 91 ||
|| jaiminiruvāca || ||
nāradasya vacaḥ śrutvā prahṛṣṭahṛdayo nṛpaḥ||
uvāca muniśārdūlaṃ vismayotphullalocanaḥ ||
sādhu me kathitaṃ brahmankṣetraṃ paramapāvanam ||92 ||
yatromāpatirāste'sau pālakaḥ puruṣottamaḥ ||
avaśyaṃ tatra gacchāmaḥ panthā yadyapi vakrabhūḥ ||

uddiṣṭeṣṭapariprāptau yadidaṃ kāraṇaṃ mahat || 93 ||
|| jaiminiruvāca || ||
tatastau munibhūpālau madhyāhnasamaye dvijāḥ ||
prāpatuḥ sabalau kṣetramekāmravanasaṃjñakam || 94 ||
biṃdutīrthe nṛpaḥ snātvā tīrasthaṃ puruṣottamam ||
saṃpūjya vidhivadyātaḥ koṭīśvaramahālayam || 95 ||
tadvāri samyagācāṃtastatprītyai subahūni saḥ ||
gajāśvadhanaratnāni vastrālaṃkaraṇāni ca || 96 ||
dvijebhyaḥ pradadau rājā sāttvikaṃ dharmamāsthitaḥ ||
liṃgaṃ tribhuvaneśaṃ taṃ mahāsnānena pūjayan || 97 ||
atulāṃ prītimālebhe viṣṇoradvaitadarśanaḥ ||
stutvā praṇamya bhaktyāsau vīṇayā copagāyya ca || 98 ||
kṛtāṃjalipuṭo devaprasādanakṛtodyamaḥ ||
ananyamanasā tasthau ciṃtayanvṛṣabhadhvajam || |99 ||
tataḥ prasanno bhagavāṃstryaṃbakaḥ parameśvaraḥ ||

sākṣānnṛpamuvācedaṃ spaṣṭākṣarapadaṃ dvijāḥ || 2.2.12.100 ||
|| koṭiliṃgeśa uvāca || ||
indradyumna mahārāja vaiṣṇavastvādṛśo bhuvi ||
durlabhaḥ khalu te vāṃchā cirātsamyagbhaviṣyati ||1||
ityuktvāṃtardadhe śaṃbhuḥ paśyatastu mahīkṣitaḥ||
nāradaṃ punarāhedaṃ yadādiṣṭaṃ svayaṃbhuvā || 2 ||
tatkalpaya mahābhāga vājimedhapuraḥsaram ||
viṣṇoḥ kalevare tasminkṣetre śrīpuruṣottame || 3 ||
aṃtarvedī mahāpuṇyā viṣṇorhṛdayasaṃnibhā ||
tasyāḥ saṃrakṣaṇāyāhaṃ sthāpito viṣṇunāṣṭadhā || 4 ||
śaṃkhākṛteragrabhāge nīlakaṇṭho'hamāsthitaḥ ||
durgayā saha vipreṃdra tatremaṃ bhūpatiṃ naya || 5 ||
antarhitaḥ khalvidānīṃ nīlaratnatanurhariḥ ||
tatra śrīnarasiṃhasya kṣetraṃ kuru madājñayā || 6 ||
tatra naḥ sannidhau vājimedhena yajatāmayam ||

sahasreṇa nṛpaśreṣṭha tadante tarumadbhutam || 7 ||
darśayainaṃ dvijaśreṣṭha brahmarūpamakalmaṣam ||
catasraḥ pratimāstena viśvakarmā ghaṭiṣyati || 8 ||
tāsāṃ pratiṣṭhitau brahmā svayamevāgamiṣyati ||
yathāyaṃ kṣīṇapāpaḥ syādvājimedhairyajanharim || 9 ||
tiṣṭhatvabdasahasraṃ vai tadaṃte lokayiṣyati ||
samastajagadādhāraṃ sarvakalmaṣanāśanam || 2.2.12.110 ||
dāravīṃ tanumāsthāya darśanādapavargadam ||
na tasya caritaṃ vetti brahmā'haṃ tvaṃ ca nārada || 11 ||
ājñānuṣṭhānato bhaktyā prasīdati sa kevalam||
nārado'pi mahādevaṃ praṇipatya jagadgurum||
uvāca prāṃjalirbhūtvā yadādiṣṭaṃ tvayā vibho||12||
pitāmaho'pi māmitthaṃ nirdideśāsya kalpanam||
pitāmahaśca tvaṃ nātha no bhinnau paramātmanaḥ||13||
nṛpaterasya bhāgyarddhirīdṛśī yatkṛte vibho|

agocaro'si manasastryāṇāmapyanugrahaḥ||14||
yatprasaṃgena taraṇaṃ bhavābdherapi duṣkṛtām ||
aciṃtyamahimā hyeṣa bhagavānbhūtabhāvanaḥ ||15 ||
na buddhigocare bhaktiryāvatyā prīyate hyasau ||
ciraṃ yataṃtastiṣṭhaṃti vedānuvacanādibhiḥ ||
kṣudro'pi labhate muktimanāyāsena karmaṇā ||16||
gavyopajīvyā gopyastu vanacāragṛhoṣitāḥ ||
araṇyajīvanāḥ prāpurmuktiṃ kāmopabhogataḥ || 17 ||
druhanniraṃtaraṃ prāpa śiśupālaḥ sabhāṃtare ||
vyādhoḥ hṛdayamāvidhya gatiṃ prāpa sudurlabhām || 18 ||
vastrākarṣaṃ gṛhaṃ nītvā kubjainaṃ bubhuje purā ||
yaṃ dhyānalayamāpannā labhaṃte na surastriyaḥ || 19 ||
caṃḍālāya dadau muktiṃ dūrasthāyāpi no punaḥ||
āsannāyātibhaktāya śrotriyāya purā vibhuḥ||2.2.12.120||
māyābhirvaṃcayettvāṃ hi pitāmahamapi prabhuḥ||

tiṣṭhaṃti duḥkhabahulāstapobhirdehabaṃdhanāḥ||21||
gautamādyā brahmacaryaniṣṭhāḥ kalpāntavāsinaḥ||
īdṛktādṛkparicchedagocaraṃ nāsya ceṣṭitam||22||
vyavasāyena bahunā kālena mahatā tathā||
nirṇetuṃ śakyate nāsya caritaṃ vā sumedhasaḥ || 23 ||
upāyā bahavaḥ saṃti ye śāstraparinisṭhitāḥ ||

viduṣāṃ mocanāyeha bahuśastairyajaṃti vai || 24 ||
sarveṣāmuttamopāyo vasatiḥ puruṣottame ||
yā'vaśyaṃ svāmisāyujyaṃ prāpayetsusakhā yathā || 25 ||
tadenaṃ māyinaṃ prāptumupāyo nāṃtarīyakaḥ||
svayaṃ nidhāya hariṇā yatra vāsaḥ surakṣitaḥ || 26 ||
iṃdradyumnaprasaṃgena jāyate sārvalaukikaḥ ||
tadājñāpaya deveśa gṛhītvainaṃ balānvitam ||27||
upatyakāyāṃ saṃsthāpya dīkṣayitvā mahākratau ||
āgamiṣyāmi pādābjasamīpaṃ te vṛṣadhvaja || 28||

|| jaiminiruvāca || ||
tathetyuktvā mahādevaḥ kṣaṇādaṃtardadhe muneḥ ||
so'pi rājño rathe tiṣṭhanprayayau kṣetramuttamam ||29||
dvitīye'hni kapoteśasthalīmāsedivānnṛpaḥ ||
dairghyāyāmasamāyuktāṃ jalāśayadrumākulām||2.2.12.130||
bilveśaḥ pūrvasīmāyāṃ samudrataṭamāsthitaḥ ||
senāniveśa yogyāṃ tāṃ matriṇā saṃniveditām ||31||
yathāyogyaṃ yathāsthānaṃ sthāpayitvā nṛpottamaḥ ||
bilveśvarakapoteśaṃ namaskṛtya prapūjya ca || 32 ||
rathamāsthāya matimānsahito brahmasūnunā ||
manasā vacasā viṣṇuṃ nīlācalanivāsinam||
ciṃtayankīrtayanviprā jagāma saṃnidhiṃ hareḥ ||133||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminiṛṣisaṃvāde dvādaśo'dhyāyaḥ ||12||||

English translation

Note: Vide Brahma Purāṇa , Ch. 39. It gives a more detailed and beautiful description of Ekāmra Kṣetra from a Śaivite point of view.

Jaimini said :

1. When this was said by the son of Brahmā , king Indradyumna , after listening to the words of the sage, pondered with a delighted mind upon them with deep comprehension, and thought that his efforts had borne fruit:

2. ‘What a great fortune was acquired in the course of many births! The grandfather of all the worlds is actively participating in my enterprise.

3-4a. He has deputed his son, a living-liberated soul, to assist me. The fulfilment of the tasks of persons conforms to the type of assistance they receive—this old teaching is heard in all assemblies.’

4b-6a. Thinking thus the king dispersed those members of the assembly. Then, O Brāhmaṇas , he grasped the hand of the sage and entered the inner apartment. After duly honouring him, the king spent the remaining part of the night along with him, in the same couch, engaged in mutual conversation.

6b-7. When the day dawned clearly, he concluded the daily routine of religious duties, worshipped the Lord of the universe and crossed Mahānadī . The path was shown by the overlord of the land of Oḍhra who went ahead.

8-10. Accompanied by his army he started towards the holy place Ekāmravanaka (modern Bhuvaneśvara).

After going a short distance he reached the river named Gandhavahā [1] of rapid currents and cool waters.

While he hurriedly crossed the river the king heard from a great distance, the sounds of various drums and musical instruments such as Mṛdaṅga , Muraja , Kāhāla , Carcarī and conch-shell. The sound was produced at the time of the forenoon worship of Koṭiliṅgeśvara. [2] It spread everywhere in the great forest.

11-13. The king thought that it was (from the shrine) of the Lord residing on Nīla mountain. With great pleasure he enquired of Nārada : “Whence is this sound coming, O great sage? Has (the shrine of) the great Lord residing on the summit of Nīla mountain been reached? It is at the time of his worship that this tumultuous sound is heard. Or, O sage, is there any other deity nearby?” On being asked thus by the king the eminent sage replied:

14-17. “O king, highly inaccessible is the holy spot. It is kept concealed by Viṣṇu . That there is the Lord there, is not known to any man.

You are the most excellent one among lucky people. It is due to your good fortune that the Lord was with great difficulty seen by your priest who has controlled all his sense-organs.

O excellent king, you are equipped with armies having six divisions. Hence, O king, I have begun to suspect that you have undertaken an adventure in a big way.

Nīla mountain is in the third Yojana (i.e. 3x 12 Kms). This is the holy spot of the Lord of Gaurī named Ekāmrakavana. Not far off, O king, is the place where, being afraid, he sought refuge.” [3]

Indradyumna said :

18-20. Why was the Lord of Gaurī (Śiva) frightened? With whom did he seek refuge?

Why was the Lord who had burned the terrible three Puras (cities of Asuras) formerly by means of a single arrow, frightened? This is very much amazing and I wish to hear about this rare (event).

Bhava is the protector of those who are afraid of worldly existence (bhava). He is extremely sacred. Why was he frightened? Who is powerful enough to conquer (him)?

Nārada said :

21-23. In this connection, O king, I shall tell you an ancient legend. Lord Nīlalohita was won over by Gaurī previously by means of penance. He was under the vow of celibacy. On being afflicted with the arrows of the god of Love, he gave up that vow. He married Gaurī on the Himālaya mountain and sported with that beautiful lady proud of her youthfulness, O king. In the realm of her father he enjoyed all the pleasures desired by Devas (too).

24-30. Once the chaste lady was coming out of her apartment along with (some) noble ladies. She was then gently and smilingly addressed with these words by her mother:

“O noble lady, for the sake of a brideroom a great penance was performed by you in the dense forest. But, O lady of excellent countenance, an old brideroom of unknown parentage and unknown qualities has been acquired by you.

You never leave his presence in day or at night, though he is of such a nature. What is his special excellence, dear girl? Let it be mentioned. What is the return of your husband's favour? You get your clothes and ornaments from me. You stay in my house. O gentle lady; you have been staying here for a long time. You are fondled by your father. You enjoy all your pleasures in your father's house.

We have heard that all the girls in the three worlds go away from their father's house after marriage. They are adorned by their husband and they stay in their husband's house.

I am a mind-born daughter of the Manes. I came from the world of the Manes, O highly fortunate lady. I was married to Himādri.

O lady of roving eyes, you have been spoken ṃus only jocularly and not out of anger. This should not be mentioned to the Son-in-law. He is considered equal to Viṣṇu."

Nārada said :

31. On hearing these words uttered by her mother, she was deeply pained by the censure of her husband. Though her lips were throbbing with anger, she did not utter a single word.

32. She approached her husband. Though she did not disclose the (actual) words of her mother, she reported lovingly a few harsh words briefly (spoken about him).

33-34. "O Lord, this is not proper for one to stay in one's own father-in-law's house even in the case of the lowliest of men. How can it be otherwise in the case of yours, the sire of the three worlds. Hence I do not like, O Lord, that we should stay here. It is not befitting (to us). Are there no other places proper for you to settle down?"

35. On being told thus by Śivā the Bull-emblemed Lord got on the back of his Bull along with her and hurriedly went to the central land (i.e. land between Himālaya and Vindhya).

36-41 a. He crossed all the Tīrthas and went beyond the great sacred place Prayāga , and on the northern bank of Gaṅgā that flows into the Eastern Ocean, he built the city named Vārāṇasī [4] for Gaurī's residence. It is a beautiful city extending to five Krośas (15 Kms).

It is splendid with excellent Mansions. It has hundreds of palatial buildings and numerous gardens and parks. There are many Tīrthas there and it is full of people of different kinds. This splendid city had been built by Viśvakarmā at the behest of Dhūrjaṭi (Śiva). It dispels sins by means of holy and cool waves of Gaṅgā.

There in the middle of that city which was rendered splendid by means of golden ramparts and Mansions, which was perfectly built with gemset columns and which fulfilled all wishes and ambitions, Paśupati sported with her like the Slayer of Madhu (Viṣṇu) with Śrī.

41b-43. That city is never left by Viśvanātha (Śiva). So it is well known by the name Avimuktā. It bestows salvation on men. Formerly, O overlord of men, it was resorted to by persons who were afraid of the worldly existence. Gaurī stayed there along with her husband who adorned her in an excellent manner. O king, she did not remember even her mother and father.

44. When many Yugas passed like this, the Lord installed a crore of his Liṅgas there and went to Kailāsa mountain.

45-48. O king, many kings ruled over that city. Formerly in Dvāpara Yuga , there was a king there (commonly) called Kāśirāja . By means of severe penance he propitiated Lord Śaṃbhu with this aim in

his mind: 'I will excel in war Acyuta (Kṛṣṇa), the conqueror of kings, the chief of whom is Jarāsandha .'

The Pināka -bearing Lord (Śiva) who was propitiated, granted him that boon: "O suppressor of enemies, you will conquer the Slayer of Kaṃsa in battle. For your sake I shall fight seated on my Bull, along with (my attendants) Pramathas ."

49. After securing a boon like this that madly insolent king who (boasted of his) heroism, challenged the Lord (Kṛṣṇa), wielder of the conch and the discus, for a fight.

50. That Lord (Kṛṣṇa) who is the immanent soul (of all), knew the incident of that sort, and sent his Discus for killing Kāśirāja.

51-57. The infuriated Discus that was very fierce in appearance, had the refulgence of a thousand suns. It knew the power of the mind of Viṣṇu. It cut off the head of Kāśirāja and burned to ash his army as well as that city.

On seeing that extremely violent action Paśupati (Śiva) became furious. Surrounded by his Gaṇas and seated on his Bull, the Pināka-bearing Lord rushed at it. Then Śaṃbhu looked at the Sudarśana Discus at the outset and discharged his Pāśupata missile in front of it, like an ominous calamity.

Formerly Śaṃbhu had secured a boon from Viṣṇu who had been pleased by his devotion: "On being remembered by you I shall invigorate your missile. But if you go against me, it will become lustreless (and ineffective)."

When this Pāśupata missile which was (usually) terrible, became futile and when Vārāṇasī was burned, the Bull-bannered Lord became afraid.

Then he eulogized the Primordial Puruṣottama , the cause of all the worlds.

Mahādeva prayed :

58. O Nārāyaṇa , obeisance to you, the highest abode, O Supreme Soul, O one greater than the greatest, O Lord possessing the properties of existence, knowledge and bliss, O blemishless one!

59. O cause of the universe, O Lord performing the acts of creation etc. by means of the different Guṇas , O Lord concealed by your own Māyā , O self-luminous one, obeisance to you.

60. You are neither within nor without. You are without as well as within. You are far off as well as quite near. You are both heavy and light. You aṛe firm. You are minute as well as very massive. Obeisance to you.

61. O matchless one, obeisance to that Lord in the form of Kāla (Time), the graceful charm of whose sideglance creates crores of Four-faced Lords (Brahmās) and a Parārdha of mine.

62. Obeisance to that Lord, the soul of the universe, whose body is beyond measurement, and each one of whose hair supports a number of Cosmic Eggs.

63. O Lord, in accordance with your own measurement of time you cause the origin and dissolution (birth and death) of Brahmā and also mark out the periods of Manvantara etc. Obeisance to you.

64. I have been created out of Tamoguṇa, O Lord. I am ignorant of your power. Hence forgive my offence. Save me. I have sought refuge in you.

65. When (the Lord) who burned down the Tripuras eulogized thus, Adhokṣaja (Viṣṇu) manifested himself after casting off the form of the Discus.

66-68. His face (indicated that he was) delighted. The glorious Lord held the conch, the discus and the iron club. He was seated on Garuḍa as if on a lotus seat. He was adorned with a garland of sylvan flowers. He looked brilliant with necklaces, ear-rings, shoulderlets, crown and other ornaments. Lakṣmī was seated on his left lap. Satyabhāmā [5] was on the right side. His body was as lustrous as a black cloud. Though he was an ocean of mercy, he spoke to the husband of Girijā (who was) frightened, as if he was angry with him.

Śrī Bhagavān said :

69. How has such an evil-mindedness beset you at this time? O Śaṃbhu, for the sake of an insect of a (i.e. an insignificant) king, you have come to fight with me!

70-77. How many examples of my power have not been known to you, O Dhūrjaṭi (Śiva). It is true that your Pāśupata missile cannot be vanquished by Suras and Asuras. The Discus is a form of my anger. It cannot spare even you. Excepting you, who will wander in the world after disregarding me? By performing several austerities formerly you have acquired much strength as a form of mine from my body? Now if you wish to sport about with Gaurī here for a long time, if you wish that this city of Vārāṇasī should stay for a long time (do as follows).

On the shore of the Southern Sea there is a holy spot well known after my name, viz. Śrīpuruṣottama. It is adorned by Nīla mountain. It extends to ten Yojanas (i.e. 10 x 12=120 Kms.) up to Virajā Maṇḍala (modern Yājpur). The holy spot is gradually holier till the river Citrotpalā . The region beyond that as far as the Southern Sea is more and more excellent (sacred) step by step. Nīla mountain is a bestower of salvation. There (my idol) is made of blue sapphire gems. I am stationed there in four bodies (i.e. Jagannātha , Balabhadra , Subhadrā and Sudarśana). To the north of it is the forest named Ekāmraka . O annihilates of Tripuras, stay there fearlessly along with Pārvatī .

78. There you will be crowned as the king of a crore of Liṅgas [6] at my bidding by the Self-born Lord, the creator of all the worlds.

79. This Tīrtha Maṇikarṇika consists of all Tīrthas. Cast off your Ahaṃkāra (ego, pride) here and proceed along with all your followers.

Nārada said :

80. On being told thus by Vāsudeva the Three-eyed Lord bent down his head. With palms joined in reverence he spoke to the Slayer of Madhu:

Mahādeva said :

81. O Lord of Devas, O Lord of the universe, O Lord, O dispeller of the agony of those who bow down (to you), carrying out your behest will be the cause of my welfare, O Lord of the worlds.

82. On account of my stupidity, O Lord, I had been arrogant. There, O Lord, your own blessing is the cause of my fickleness.

83. Since you command me, O Lord of Devas, to proceed to Puruṣottama, I shall carry out your behest reverently and proceed to the auspicious holy place that bestows salvation.

84-85a. Do a favour to me and promise that you alone will protect and sustain my sacred region Puruṣottama. Protect it so that it will never perish hereafter.

85b-86. Thus this sacred place has been established formerly by Mahādeva after duly worshipping Lord Puruṣottama accompanied by Balarāma and Śrī. Here the Lord of Umā has been installed by Brahmā.

87-88. We shall go there and view the destroyer of Puras, the Lord of the Daughter of the Mountain, the Lord who like the sun dispels all the dense internal darkness.

Since this holy place of Śaṃbhu is completely destructive of Tamas , it grants welfare. Since it washes off Rajoguṇa, it is well known as Viraja Maṇḍala.

89-91. Since Sattvaguṇa prevails, Puruṣottama is well known as the bestower of salvation. Whatever other salvation-yielding holy spots there are and heard of by you, O great king, they all bestow liberation here itself. This holy spot, O great king, cannot produce faith in those whose minds are defiled by misdeeds and sins. This is the secret of the Discus-bearing Lord.

Jaimini said :

92-93. On hearing the words of Nārada the king became delighted in his mind. With his eyes beaming and dilated due to surprise, he spoke to the tiger among sages:

“O Brāhmaṇa , the highly sanctifying holy spot has been properly described to me. It is the place where Umāpati (Śiva) is present and Puruṣottama is the protector. Even if the route is circuitous, we shall certainly go there because this is the right means for the accomplishment of our desired objective.”

Jaimini said :

94. Thereafter, O Brāhmaṇas, the sage and the king along with the army reached the holy spot named Ekāmravana at midday.

95. The king took his holy bath in Bindu Tīrtha and worshipped Puruṣottama installed on the bank in accordance with the injunctions. Then he went to the great temple of Koṭīśvara .

96-100. At the entrance, the king duly performed the rite of Ācamana (i.e. ceremonious sipping of water) and as he took pleasure (in it he) gifted numerous excellent horses, elephants, gems, garments, ornaments and wealth to Brāhmaṇas, since he was engaged in Sāttvika form of piety.

After taking the holy bath, he worshipped Tribhuvaneśa [7] (Lord of the three worlds) Liṅga (modern Liṅgarāja at Bhuvaneśvara) and derived matchless pleasure as he saw the identity of the Lord with Viṣṇu. He eulogized and bowed down to the Lord with devotion. He sang songs of devotion and played on the Vīṇā .

With palms joined in reverence he sought to propitiate the Lord with his mind exclusively directed towards him. He stood there meditating on the Bull-bannered Lord.

Then the Three-eyed Lord Parameśvara became pleased, O Brāhmaṇas. With each syllable of every word distinctly expressed the Lord spoke to the king directly:

Koṭiliṅgeśa said :

101-103. O great king Indradyumna, a Vaiṣṇava like you is very rare on the earth. Your desire will be perfectly realized after some time.

After saying this Śaṃbhu vanished in the very presence of the king. Then he said to Nārada: “O highly fortunate one, carry out what has been commanded by the Self-born Lord along with a horse-sacrifice in that holy spot Śrī Puruṣottama which is the body of Viṣṇu.

104. The interior altar (antar- vedī) is highly meritorious. It is like the heart of Viṣṇu. I have been installed in eight forms for the sake of protecting it.

105. I, Nīlakaṇṭha , have been established at the tip of the conch-like [8] (holy-spot) along with Durgā . O eminent Brāhmaṇa. Take this king to that place.

106. Now Hari with the blue sapphire body has vanished. At my bidding build the shrine of Śrī Narasiṃha there.

107-108. There in our presence let the excellent king perform a thousand horse-sacrifices. At the end of those (sacrifices), O excellent Brāhmaṇa, show him that wonderful tree devoid of blemishes and having the form of Brahman . Viśvakarmā will carve four statues therefrom.

109-112a. At the time of their installation Brahmā himself will come so that this king shall get rid of his sins by worshipping Hari by means of horse-sacrifices. Let him go on continuously worshipping Hari for a thousand years. At one end thereof he will see (the Lord) who is the support of all the worlds and destroyer of all sins. On those who visit him the Lord-with-wooden-form will bestow salvation. Neither Brahmā nor you nor I shall know his deeds. He will be pleased only by devoutly carrying out his commands.”

112b-113. Nārada bowed down to Mahādeva, the sire of the universe. With palms joined in reverence he said: “(I shall carry out) what has been commanded by you, O Lord. Brahmā too has directed me to carry it out in this manner. Brahmā and you, O Lord, are not different from the Supreme Sout.

114-115. The fortune of this king (is really great). The blessings of you three cannot be even mentally conceived. This Lord, the sanctifier of all living beings, is one whose greatness cannot be even thought of. By his association even the vicious ones can cross the ocean of worldly existence.

116. By how much devotion the Lord is pleased, is beyond the reach of the intellect. By repeating the Vedic passages and other activities people continue to strive for it for a long time. But even an insignificant person attains salvation effortlessly.

117-120. The cowherdesses who maintained themselves by (selling) milk and milk products, who spent their days either within the house or wandering about in the forests and who sustained themselves through the forest produces, attained liberation through the enjoyment of love sports.

Śiśupāla who always hated and fought with him attained salvation (even) in the middle of the assembly hall. The hunter pierced the heart (of Kṛṣṇa?) and attained the goal very difficult to be attained.

Formerly a hunch-backed maiden dragged him to her house by his clothes and enjoyed herself with him whereas the celestial damsels who meditate upon him do not get him at all.

Formerly the Lord granted salvation to a Cāṇḍāla who was very far off but not to a Brāhmaṇa who was well-versed in the Vedas , who was close (to him) and was a great devotee.

121-128. By means of his Māyā the Lord may deceive you as well as Brahmā. Many persons beginning with Gautama still remain in the bondage of physical bodies, suffering from much misery while performing austerities. They cling to their vow of celibacy and they stay till the end of the Kalpa . His acts cannot be comprehended or expressed by saying 'It is like this, it is like that'.

It is not possible to delineate the conduct of this highly intelligent one even by much effort or in the course of a long time.

Many means have been recommended in the scriptural texts for the sake of liberation in the case of learned men. Many of them do worship (by sacrifice). But the most excellent means of all is the residence in (the holy place) Puruṣottama which is certainly conducive to attain Sāyujya with the Lord like an excellent companion. That means of attaining this Lord capable of wielding Māyā is invariably connected (with the residence there). The place where Hari placed himself and where he fixed his residence shall become universally known due to the association with Indradyumna. Hence allow me, O Lord of Devas. I shall take this king along with his army to the land at the foot of the mountain and establish him there. I shall then initiate him in the act of the great sacrifice (i.e. horse-sacrifice). Thereafter, O Bull-emblemed Lord, I shall come near your lotus-like feet."

Jaimini said :

129. Saying "So be it", the Lord vanished. The sage drove in the chariot of the king to the excellent holy spot.

130-133. The second day the king reached Kapoteśa. [9] Its length and breadth are the same. It is full of ponds of water and trees. In the eastern boundary was Bilveśa who was stationed on the seashore. His minister indicated that the place was suitable for encamping the army. The excellent king encamped the army in their befitting places. He bowed down to Bilveśvara [10] and Kapoteśa and worshipped them. Accompanied by Nārada the intelligent king got into the chariot. Mentally and verbally, thinking and glorifying Viṣṇu, the resident of Nīla mountain, O Brāhmaṇa, he went to the presence of Hari.

[1]: [1] : Gandhavahā is the Gandhavatī (modern Gangua) at present flowing in Bhuvaneśvara, It is considered as a sacred river.

[2]: [2] : Koṭiliṅgeśvara is a famous temple at Bhuvaneśvara.

[3]: [3] : A Vaiṣṇavite twist to show the inferiority of Śiva to Viṣṇu. The fight between Śiva and Viṣṇu for one King of Kāśi (Kāśirāja) and the subsequent defeat of Śiva and his praise of Viṣṇu and Śiva's departure from Vārāṇasī to Ekāmra Vana (vv 50-79)—all this is invented to show Viṣṇu's superiority.

[4]: [4] : Skandapurāṇa euphemistically gives the credit of building Vārāṇasī to Śiva. As a matter of fact, he usurped this capital city of Divodāsa through Nikuṃbha (vide BdP 2.3.67.31-58).

[5]: [5] : The author regards Viṣṇu and Kṛṣna as identical and brings in Satyabhāmā as Viṣṇu's consort along with Lakṣmī.

[6]: [6] : This explains the epithet of Koṭiliṅgeśvara.

[7]: [7] : Ekāmra Purāṇa and other sources state that Tribhuvaneśvara (Liṅgarāja) was worshipped as Hari-hara (a synthesis of Vaiṣṇavism and Śaivism).

[8]: [8] : Puruṣottama Kṣetra is regarded as conch-like in shape.

[9]: [9] : Kapoteśa temple is now situated at Candanapura at the bifurcation of the rivers Bhārgavī and Mittlānī (on Kāṭhapola Nadī).

[10]: [10] : The temple of Bilveśa is on the eastern side of Puri.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 13

The Greatness of Kapoteśa and Bilveśvara

Chapter 53 of 221 · 31 detected Sanskrit verse markers

Sanskrit

।। मुनय ऊचुः । ।।
कपोतेशस्थली चापि कथं ख्याता महामुने ।।
को वा कपोतः कश्चेश एतन्नो वक्तुमर्हसि ।।१।।
।। जैमिनिरुवाच ।। ।।
पुरा कुशस्थली सा वै असेव्या सर्वजंतुभिः ।।
तीक्ष्णधारैः कुशाग्रैस्तु परितः कंटकैश्चिता ।।२।।
निस्तरुर्निर्जलाधारा पिशाचवसतिर्यथा ।।
यदा पूर्वं भगवतो नान्यो देवोऽपि पूज्यते ।।३।।
पूज्यः स्यामहमप्येवं स्पर्धासीद्बूर्जटेस्तदा ।।
चिंतयन्निति तस्यैव विष्णोर्भक्तौ मनोऽदधत्।। ४ ।।
सर्वनिर्विषये देशे स्थित्वाऽहं निष्परिग्रहः ।।
सुमहत्तप आस्थाय तोषयिष्यामि तं हरिम् ।। ५ ।।
किं वदेयं रमेशाय का स्तुतिः शारदापतेः ।।
सर्वब्रह्मांडनाथस्य किं वान्यत्तुष्टिकारकम् ।। ६ ।।
तस्मान्न बाह्यं वस्त्वन्यदुपयोगाय तस्य वै ।।

अंतर्यागं समास्थाय निर्व्यलीकेन चेतसा ।। ७ ।।
भक्तेभ्य आत्मप्रददं चराचरगुरुं हरिम् ।।
आराधयिष्ये सर्वेषां पूज्यः स्यां तत्प्रसादतः ।। ८ ।।
तत इत्यभिसंधाय ययौ पुण्यां कुशस्थलीम् ।।
समीपे नीलगोत्रस्य सर्वद्वंद्वविवर्जितः ।। ९ ।।
ततस्तेपे तपस्तीव्रं वायुभक्षो महेश्वरः ।।
कपोत इव सूक्ष्मोऽभूदष्टमूर्तिरपि प्रभुः ।। 2.2.13.१० ।।
ततः प्रसन्नो भगवानैश्वर्यं प्रददौ तदा ।।
येनात्मतुल्यः संजातः पूजासंमाननादिषु ।। ११ ।।
तपःप्रभावात्तस्यासीत्स्थली वृन्दावनोपमा ।।
सरस्तडागसरसी नदीभिः शोभितांतरा ।। १२ ।।
नानाद्रुमैर्लताभिश्च सर्वर्तुफलपुष्पकैः ।।
मधुमत्तद्विरेफाणां झंकारैर्मुखराशया ।। १३ ।
नानापक्षिगणाकीर्णा सर्वजंतुसुखाश्रया ।।

कपोतसदृशो जातो यतः स तपसा शिवः ।। १४ ।।

मुरारेराज्ञया सोऽत्र कपोतेश्वरतां गतः ।।
तदाज्ञयाऽत्र वसति मृडान्या त्र्यंबकः सदा ।। १५ ।।
येऽर्चयन्ति कपोतेशं स्तुवन्ति प्रणमंति वा ।।
निर्धूतकल्मषास्ते वै प्रयांति पुरुषोत्तमम् ।। १६ ।।
अतः परं प्रवक्ष्यामि बिल्वेशमहिमां द्विजाः ।।
पातालवासिनः पूर्वं दैत्या भित्त्वा महीतलम् ।। १७ ।।
उपद्रवंति भूर्लोकं भक्षयन्ति जनांस्तथा ।।
भारावतरणार्थाय देवकीगर्भसंभवः ।। १८ ।।
पालयामास पृथिवीं यदा स भगवान्प्रभुः ।।
यादवैः पांडवैः सार्द्धं तदा तत्स्थानमागतः ।। १९ ।।
तीर्थराजस्य सलिले स्नात्वा तं नीलमाधवम् ।।
दूरात्प्रणम्य मनसा दैत्यद्वारमुपागतः ।। 2.2.13.२० ।।
दृष्ट्वा तद्विवरं घोरमप्रवेश्यं तु मानवैः ।।
भ्रांत्या संमोहयँल्लोकान्प्रथयञ्छिवपूज्यताम् ।। २१ ।।
बैल्वं फलं समादाय तत्रावाह्य त्रिलोचनम् ।।

पूजयित्वा पुरारातिं तुष्टावासुरसूदनः ।। २२ ।।
।।श्री भगवानुवाच ।। ।।
नमस्ते त्रिगुणातीत गुणत्रयविभागकृत् ।।
त्रयीमय त्रयातीत त्रिकालज्ञानिने नमः ।। ।। २३ ।।
शशिसूर्याग्निनेत्राय ब्रह्मण्याय वरात्मने ।।
अष्टैश्वर्यनिधानाय तुभ्यमष्टात्मने नमः ।। २४ ।।
यस्य रूपं तमःपारे तमोनाशनमव्ययम् ।।
अज्ञानानां तमश्छिन्नं तस्मै वितमसे नमः ।। २५ ।।
एवं स्वमात्मनात्मानं स्तुत्वा स भगवान्प्रभुः ।।
तस्य प्रसादाद्विवरं सुप्रवेशमपश्यत ।। २६ ।।
तेन मार्गेण पातालं ससैन्योऽभ्यगमत्प्रभुः ।।
हत्वा तत्र बलोदग्रान्दैत्यान्भारावतारणः ।। २७ ।।
पुनरागम्य तत्रैव स्थित्वा स वृषभध्वजम् ।।
संपूज्य भगवान्द्वाररोधाय स्थापयञ्छिवम् ।। २८ ।।
इदमाह महाबुद्धिर्भक्तिवश्यो गदाधरः ।।

धूर्जटे तिष्ठ प्रासादे रुन्धानोऽसुर निर्गमम् ।। २९ ।।
त्वदन्यः कः क्षमः शंभो कर्बूरबलनाशने ।।
स्थापयित्वा महादेवं ततो द्वारावतीं ययौ ।। 2.2.13.३० ।।
ततःप्रभृति बिल्वेशः पृथिव्यां ख्यातिमागतः ।।
पूर्वविधिः स बिल्वेशः क्षेत्रराजस्य भो द्विजाः ।। ३१ ।।
तं दृष्ट्वा पापहंतारं मृड़ानीपतिमव्ययम् ।।
सर्वान्कामानवाप्नोति विपत्तिं दुस्तरां जयेत् ।। ३२ ।।

कपोतबिल्वेश्वरयोर्माहात्म्यं कथितं तु वः ।।
अतः परं भो मुनयः किमन्यच्छ्रोतुमिच्छथ ।। ३३ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे त्रयोदशोऽध्यायः ।। १३ ।।

Roman transliteration

|| munaya ūcuḥ | ||
kapoteśasthalī cāpi kathaṃ khyātā mahāmune ||
ko vā kapotaḥ kaśceśa etanno vaktumarhasi ||1||
|| jaiminiruvāca || ||
purā kuśasthalī sā vai asevyā sarvajaṃtubhiḥ ||
tīkṣṇadhāraiḥ kuśāgraistu paritaḥ kaṃṭakaiścitā ||2||
nistarurnirjalādhārā piśācavasatiryathā ||
yadā pūrvaṃ bhagavato nānyo devo'pi pūjyate ||3||
pūjyaḥ syāmahamapyevaṃ spardhāsīddhūrjaṭestadā ||
ciṃtayanniti tasyaiva viṣṇorbhaktau mano'dadhat|| 4 ||
sarvanirviṣaye deśe sthitvā'haṃ niṣparigrahaḥ ||
sumahattapa āsthāya toṣayiṣyāmi taṃ harim || 5 ||
kiṃ vadeyaṃ rameśāya kā stutiḥ śāradāpateḥ ||
sarvabrahmāṃḍanāthasya kiṃ vānyattuṣṭikārakam || 6 ||
tasmānna bāhyaṃ vastvanyadupayogāya tasya vai ||

aṃtaryāgaṃ samāsthāya nirvyalīkena cetasā || 7 ||
bhaktebhya ātmapradadaṃ carācaraguruṃ harim ||
ārādhayiṣye sarveṣāṃ pūjyaḥ syāṃ tatprasādataḥ || 8 ||
tata ityabhisaṃdhāya yayau puṇyāṃ kuśasthalīm ||
samīpe nīlagotrasya sarvadvaṃdvavivarjitaḥ || 9 ||
tatastepe tapastīvraṃ vāyubhakṣo maheśvaraḥ ||
kapota iva sūkṣmo'bhūdaṣṭamūrtirapi prabhuḥ || 2.2.13.10 ||
tataḥ prasanno bhagavānaiśvaryaṃ pradadau tadā ||
yenātmatulyaḥ saṃjātaḥ pūjāsaṃmānanādiṣu || 11 ||
tapaḥprabhāvāttasyāsītsthalī vṛndāvanopamā ||
sarastaḍāgasarasī nadībhiḥ śobhitāṃtarā || 12 ||
nānādrumairlatābhiśca sarvartuphalapuṣpakaiḥ ||
madhumattadvirephāṇāṃ jhaṃkārairmukharāśayā || 13 |
nānāpakṣigaṇākīrṇā sarvajaṃtusukhāśrayā ||
kapotasadṛśo jāto yataḥ sa tapasā śivaḥ || 14 ||

murārerājñayā so'tra kapoteśvaratāṃ gataḥ ||
tadājñayā'tra vasati mṛḍānyā tryaṃbakaḥ sadā || 15 ||
ye'rcayanti kapoteśaṃ stuvanti praṇamaṃti vā ||
nirdhūtakalmaṣāste vai prayāṃti puruṣottamam || 16 ||
ataḥ paraṃ pravakṣyāmi bilveśamahimāṃ dvijāḥ ||
pātālavāsinaḥ pūrvaṃ daityā bhittvā mahītalam || 17 ||
upadravaṃti bhūrlokaṃ bhakṣayanti janāṃstathā ||
bhārāvataraṇārthāya devakīgarbhasaṃbhavaḥ || 18 ||
pālayāmāsa pṛthivīṃ yadā sa bhagavānprabhuḥ ||
yādavaiḥ pāṃḍavaiḥ sārddhaṃ tadā tatsthānamāgataḥ || 19 ||
tīrtharājasya salile snātvā taṃ nīlamādhavam ||
dūrātpraṇamya manasā daityadvāramupāgataḥ || 2.2.13.20 ||

dṛṣṭvā tadvivaraṃ ghoramapraveśyaṃ tu mānavaiḥ ||
bhrāṃtyā saṃmohaya~llokānprathayañchivapūjyatām || 21 ||
bailvaṃ phalaṃ samādāya tatrāvāhya trilocanam ||

pūjayitvā purārātiṃ tuṣṭāvāsurasūdanaḥ || 22 ||
||śrī bhagavānuvāca || ||
namaste triguṇātīta guṇatrayavibhāgakṛt ||
trayīmaya trayātīta trikālajñānine namaḥ || || 23 ||
śaśisūryāgninetrāya brahmaṇyāya varātmane ||
aṣṭaiśvaryanidhānāya tubhyamaṣṭātmane namaḥ || 24 ||
yasya rūpaṃ tamaḥpāre tamonāśanamavyayam ||
ajñānānāṃ tamaśchinnaṃ tasmai vitamase namaḥ || 25 ||
evaṃ svamātmanātmānaṃ stutvā sa bhagavānprabhuḥ ||
tasya prasādādvivaraṃ supraveśamapaśyata || 26 ||
tena mārgeṇa pātālaṃ sasainyo'bhyagamatprabhuḥ ||
hatvā tatra balodagrāndaityānbhārāvatāraṇaḥ || 27 ||
punarāgamya tatraiva sthitvā sa vṛṣabhadhvajam ||
saṃpūjya bhagavāndvārarodhāya sthāpayañchivam || 28 ||
idamāha mahābuddhirbhaktivaśyo gadādharaḥ ||

dhūrjaṭe tiṣṭha prāsāde rundhāno'sura nirgamam || 29 ||
tvadanyaḥ kaḥ kṣamaḥ śaṃbho karbūrabalanāśane ||
sthāpayitvā mahādevaṃ tato dvārāvatīṃ yayau || 2.2.13.30 ||
tataḥprabhṛti bilveśaḥ pṛthivyāṃ khyātimāgataḥ ||
pūrvavidhiḥ sa bilveśaḥ kṣetrarājasya bho dvijāḥ || 31 ||
taṃ dṛṣṭvā pāpahaṃtāraṃ mṛḍrānīpatimavyayam ||
sarvānkāmānavāpnoti vipattiṃ dustarāṃ jayet || 32 ||
kapotabilveśvarayormāhātmyaṃ kathitaṃ tu vaḥ ||
ataḥ paraṃ bho munayaḥ kimanyacchrotumicchatha || 33 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminiṛṣisaṃvāde trayodaśo'dhyāyaḥ || 13 ||

English translation

Note: Kapoteśa is at Chandanpur (Puri) and Bilveśa on the seashore to the east of Gundicā house.

The sages enquired :

1. It behoves you to recount to us why this site of Kapoteśa became famous, O great sage. Who Kapota was and who was the Lord, O great sage?

Jaimini replied :

2. Formerly Kuśasthalī became inhospitable for habitation of creatures because it was fully overgrown with Kuśa grass having keen edges and thorns.

3-4. It was devoid of trees. It had no water-reservoirs. It was like an abode of Piśācas (ghosts). Formerly no Deva other than the Lord (Viṣṇu) was worshipped. A desire to compete with (Viṣṇu) and a feeling of rivalry arose in Dhūrjaṭi (Śiva) who thought, 'Let me too be worshipped'. Thinking thus he turned his mind to the devotion of the same Viṣṇu.

5-8. ‘I shall propitiate Hari by resorting to a very great penance, staying in a place devoid of all objects. I shall have no personal possessions. What is it that I should speak to the Lord of Ramā ? What can be the eulogy for Śāradāpati(?)? What else can give satisfaction to the deity who is the lord of the whole universe? Hence no external thing can be of any use to him. Therefore, I shall adopt Antaryāga (‘Internal sacrifice’ i.e. Mātṛkā Nyāsa etc.) with a pure mind. I shall propitiate Hari, the sire of mobile and immobile beings, the Lord who offers his own soul unto the devotees. By his grace I shall be worthy of being worshipped by all.’

9-10. Thinking thus in his mind, he went to the holy spot Kuśasthalī. He performed a very severe penance near Nīla mountain. Maheśvara avoided all Dvandvas (i.e. pairs of opposites e.g. heat-cold, pleasure-pain). He took in only air. Eight-formed [1] though he was, the Lord was reduced to the size of a dove.

11. The delighted Lord granted him supremacy, so that he became equal (to Viṣṇu) in respect of worship, reverence etc.

12. By the power of his penance that holy spot became one comparable to Vṛndāvana , the forest near Gokula . Its interior was rendered splendid by lakes, ponds, reservoirs and rivers.

13. It was full of different kinds of trees and creepers (laden) with fruits and flowers of all seasons. It was resonant with the humming sounds of bees inebriated with honey.

14-15. It was full of different kinds of flocks of birds. It was a comfortable place of resort for all creatures. Since by means of his penance Śiva became (small) like a dove, he came to be called Kapoteśvara [2] at the behest of Murāri (Viṣṇu). It is at his bidding that the Three-eyed Lord always stays here along with Mṛḍānī (Pārvatī).

16. Those who worship, eulogize and bow down to Kapoteśa shall get rid of all their sins and attain Puruṣottama .

17-22. Henceforth I shall narrate the greatness of Bilveśa, O Brāhmaṇas .

Formerly Daityas who were the residents of Pātāla pierced through the surface of the earth and began to harass Bhūrloka . They used to devour people.

When the Lord incarnated as the son of Devakī in order to reduce the burden on the earth, and protected the earth along with the Yādavas and the Pāṇḍavas , he once came to that spot.

He took his bath in the water of the Tīrtharāja (the ocean) and paid obeisance to Nīla Mādhava from a great distance mentally. Then he came to the entrance (of the abode of) Daityas.

He found that the underground passage was awful and impenetrable for human beings. He deluded the worlds with wrong notions (?) and desirous of spreading (the idea of) the venerability of Śiva, he took up a fruit of a Bilva tree and invoked the Three-eyed Lord there. After worshipping the Destroyer of the Puras , Śrīkṛṣṇa eulogized him.

Śrī Bhagavān prayed :

23. Obeisance to you, O Lord beyond the three Guṇas , O Lord who divides the three Guṇas, O Lord, embodiment of the three Vedas , O Lord beyond the three (Vedas). Obeisance to the knower of the three divisions of time (viz. Past, Present and Future).

24. To the Lord with the Moon, the Sun and Fire as eyes, obeisance to the excellent Ātman favourable to Brāhmaṇas. Salute to you, the storehouse of eightfold prosperity, to the eight-formed Lord.

25. Obeisance to the Lord devoid of Tamas , the Lord whose form is beyond darkness, who is immutable and is destructive of darkness and who dispels the darkness of ignorance.

26. After eulogizing his own Ātman by means of his own Ātman, the Lord saw that the passage had become easily penetrable by his favour.

27-29a. Through that passage the Lord went to Pātāla along with his army. There he slew the Daityas who were fierce and powerful and removed the burden (of the earth).

He then came back to the same place. There the Lord worshipped the Bull-emblemed Lord. Desirous of establishing Śiva there in order to block the passage, the highly intelligent Gadādhara (Kṛṣṇa), the Lord who can be won over by devotion, said thus:

29b-33. “O Dhūrjaṭi (Śiva), stay here in the place preventing Asuras from coming out. Who else, O Śaṃbhu , is competent to destroy the army of Rākṣasas ?”

After establishing Mahādeva he returned to Dvārakā . Since then Bilveśa became famous on the earth.

O Brāhmaṇas, that Bilveśa is the first creator of the prominent sacred place. By visiting that immutable Lord of Mṛḍānī, the Lord who destroys sins, one shall derive all the desired results. One shall surmount adversity very difficult to cross.

The greatness of Kapoteśa and Bilveśvara has been recounted to you, O sages. Henceforth, what else do you wish to hear?

[1]: [1] : The following are the eight forms of Śiva: (The special name of that form is given in the bracket) 1. Earth (Śarva); 2. Water (Bhava); 3. Fire (Rudra); 4. Wind (Ugra); 5. Ether (Bhīma); 6. The sacrificer i.e. Yajamāna (Paśupati); 7. The Moon (Mahādeva); 8. The Sun (Īśāna).

[2]: [2] : The above is an explanatory legend to support the derivation of the name Kapoteśvara.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 14

Nārada Consoles Indradyumna

Chapter 54 of 221 · 48 detected Sanskrit verse markers

Sanskrit

।। मुनय ऊचुः ।। ।।
रथमारुह्य तौ यातौ यदा नारदपार्थिवौ ।।
क्व यातौ चक्रतुः किं वा तन्नो वद महामुने ।।१।।
।। जैमिनिरुवाच ।। ।।
सार्द्धं च विद्यापतिना पुरोहितकनीयसा ।।
क्षेत्रांते नीलकण्ठस्य समीपमुपजग्मतुः ।। २ ।।
दुर्निमित्तमभून्मार्गे व्रजतोऽस्य महीक्षितः ।।
वामाक्षिभुजयोः स्पन्दः स्फुरणं च मुहुर्मुहुः ।। ३ ।।
तद्दृष्ट्वा नृपशार्दूलो विषादमुपसेदिवान् ।।
पप्रच्छ कारणं चास्य सर्वज्ञाननिधिं मुनिम् ।। ४ ।।
अव्याहतं मे साम्राज्यं प्राप्तं क्षेत्रोत्तमं त्विदम् ।।
दर्शनार्थं माधवस्य यात्रेयं तु शुभावहा ।। ५ ।।
अकार्यं मे भवेदद्य किं मुने ब्रूहि तत्त्वतः ।।
स्पन्दते वामनेत्रं तु स्फुरते च भुजोऽसकृत् ।। ६ ।।
तच्छ्रुत्वा नारदः प्राह भावि कार्यं च सूचयन् ।।

श्रावयन्कुशलं वाक्यं यदुक्तं पद्मयोनिना ।। ७ ।।
नारद उवाच ।। ।।
मा भूद्विषादस्ते भूप सविघ्नं प्रायशः शुभम् ।।
विघ्नांते च शुभं पुंसां पुनर्भाग्यवतां नृप ।। ८ ।।
सत्यं त्वं सार्वभौमोऽसि क्षेत्रं विष्णोर्वपुस्त्विदम् ।।
यात्रा तेऽत्र यदर्थेयं सोऽतद्धानमुपागमत् ।। ९ ।।
एष विद्यापतिर्विप्रो दिने यस्मिन्ददर्श तम् ।।
सायंकाले ततोऽन्येद्युः स्वर्णवालुकया वृतः ।।
ययौ पातालनिलयं मर्त्यलोके सुदुर्लभः ।। 2.2.14.१० ।।
।। जैमिनिरुवाच ।। ।।
तच्छ्रुत्वा घोरवचनं वज्रपातसमं नृपः ।।
पपात धरणीपृष्ठे निःसंज्ञः स द्विजोत्तमाः ।। ११ ।।
तं तथा पतितं दृष्ट्वा पुरोहितपुरोगमाः ।।
स्निग्धाः सखायः सर्वे ते हाहाकारमुपाद्रवन् ।।१२।।

कर्पूरशीतलं वारि मुखे सिक्त्वा पुनःपुनः ।।

चन्दनागुरुकर्पूरैः सर्वांगं लिलिपुश्च ते ।। १३ ।।
चामरैस्तालवृंतैश्च वीजयामासुराशु तम् ।।
नारदोऽपि च संभ्रांतो धारयन्योगधारणाम् ।। १४ ।।
प्राणानररक्षन्नरपतेर्जानंस्तत्र शुभायतिम् ।।
सोऽपि राजा चिरात्संज्ञां लेभे यत्नैरनुत्तमैः ।। १५ ।।
उत्थाय पादयोर्विप्रा नारदस्यापतत्पुनः ।।
किमकार्षं मुने पापं कस्मिञ्जन्मांतरे दृढम् ।। १६ ।।
यस्य पाकदशायां वै दुःखमासीत्सुदारुणम् ।।
कर्मणा मनसा वाचा नो द्विजानां गवामपि ।।
अपराधः कृतः कश्चित्स्वप्नेऽपि मुनिपुंगव ।। १७ ।।
नित्यं नैमित्तिकं काम्यं कर्म यत्परिकीर्तितम् ।।
राज्ञस्तन्मुनिशार्दूल न त्यक्तं वै मया क्वचित् ।। १८ ।।
देवतातिथिभृत्यानां पितृणां च महामुने ।।
तथाश्रितानां बंधूनां नापमानः कृतो मया ।। १९ ।।
पंचाशदपराधा ये विष्णोर्वैष्णवपुंगव ।।

त्यक्ताः प्रयत्नात्ते सर्वे क्रुद्धा इव महोरगाः ।। 2.2.14.२० ।।
किं भाग्यं चरितं तेन पुरोहितकनीयसा ।।
यच्चर्मचक्षुषा दृष्टो भगवान्नीलमाधवः ।। २१ ।।
किमर्थं राज्यविभ्रंशो जानतैष न्वया कृतः ।।
यात्रासमय एवैतत्कथं वा न प्रकीर्तितम् ।। २२ ।।
किमर्थं वा श्रोत्रियाणां स्थानभ्रंशो मया कृतः ।।
कथमेतैः परित्यक्ताश्चिरात्संस्कृतभूमयः ।। २३ ।।
आवंशभूतेर्वृत्तिर्या प्रजाभिः परिपालिता ।।
मदर्थं सा परित्यक्ता जीविष्यंति कथं नु ताः ।। २४ ।।
प्राणान्न धारयिष्यामि न द्रक्ष्यामि यदा हरिम् ।।
एष मे निश्चयो ब्रह्मन्मयि नष्टे कुतः प्रजाः ।। ।। २५ ।।
मुने सदा सकरुणस्त्वं मां शास्ति शुभाशुभम् ।।
सांप्रतं मत्सुतं नीत्वा मालवेष्वभिषेचय ।। २६ ।।
स पालयतु न्यायेन न शोचंतु इमाः प्रजाः ।।
राजानो ये समायातास्ते सर्वं मन्निदेशतः ।। २७ ।।

मत्सूनोर्मालवेशस्य प्रयांतु वचने स्थिताः ।।
प्रायोपवेशविधिना चिंतयन्नीलमाधवम् ।। २८ ।।
आयुःशेषं करिष्यामि सफलं क्षेत्रसंस्थितः ।। २९ ।।
।। जैमिनिरुवाच ।। ।।
विलपंतमिन्द्रुम्नं राजानं ब्रह्मणः सुतः ।।
उत्थाप्य प्रश्रयगिरा सांत्वयन्निदमब्रवीत् ।। 2.2.14.३० ।।
।। नारद उवाच ।। ।।

राजन्पंडितमूर्द्धन्यो वैष्णवो धैयसागरः ।।
श्रेयः सविघ्नं सततं कथं वा नावधारयेः ।। ३१ ।।
इदं तु परमं श्रेयः पुंसो जन्मशतार्जितम् ।।
शरीरधारिणं पश्येच्चर्मचक्षुर्गदाधरम् ।। ३२ ।।
निरंकुशा हरेर्लीला केन वाप्यवधार्यते ।।
जीवन्मुक्तोऽप्यहं राजंस्तल्लीलां नातिवर्तये ।। ३३ ।।
कियता वंचितो नाहं दृढभक्तोऽन्तिकस्थितः ।।
दुरत्यया तस्य माया बहुजन्मशतैरपि ।। ३४ ।।

अनन्ता तस्य मायेयं दुर्ज्ञेया पद्मयोनिना ।।
नाभिपद्मास्थितेनापि नित्यं च स्तुतिशालिना ।। ३५ ।।
स्वभाव एवं कथितस्तस्य मायाविनो नृप ।।
विशेषं कथयाम्येवं त्वं तु भाग्यवतां वरः ।। ३६ ।।
तिस्रोऽपि मूर्तयस्तस्य त्वदनुग्रहबुद्धयः ।।
चराचराणां स्रष्टा यः साक्षाल्लोकपितामहः ।।
मामुवाच व्रजाशु त्वमिंद्रद्युम्नस्य चांतिकम् ।। ३७ ।।
नीलाचलं प्रयात्येष दिदृक्षुर्नीलमाधवम् ।।
अन्तर्द्धानं गतो ह्येष यमेन प्रार्थितो विभुः ।। ३८ ।।
न तत्र शोकः कर्तव्यः शक्यते तत्र नान्यथा ।।
वाच्यो मद्वचनाद्राजा पंचमी मम संततिः ।। ३९ ।।
तत्कृते परमात्मानं प्रसाद्य पुरुषोत्तमम् ।।
श्वेतद्वीपान्नयिष्यामि सहस्रांते महाक्रतोः ।। 2.2.14.४० ।।
इन्द्रद्युम्नः स इदानीं क्षेत्रे श्रीपुरुषोत्तमे ।।
अश्वमेधसहस्रैस्तु यजन्विष्णुं स तिष्ठतु ।। ४१ ।।

तदंते दारवतनुं विष्णुं द्रक्ष्यति चक्षुषा ।।
सोऽवतारो हरेः ख्यातिं तस्य द्वारा गमिष्यति ।। ४२ ।।
तदा तु तनवो विष्णोः प्रतिष्ठप्या मया ध्रुवम् ।।
पुरा स्म मणिमूर्तिस्तु चतुर्द्धावस्थितो हरिः ।।४३।।
दृष्ट्वा पुरोधसा तस्य साक्षादग्रे निवेदितः ।।
दिव्यदारुवपुर्भूयश्चतुर्द्धावतरिष्यति ।। ४४ ।।
तस्मान्मा व्यथ राजेंद्र वांछा ते सफला ध्रुवम् ।।
भविष्यति न संदेहो निर्व्यलीको वसेह वै ।। ४५ ।।
।। जैमिनिरुवाच ।। ।।
सांत्वयित्वा निनायेत्थं राजानं नारदस्तदा ।।
विश्वासपदवीं विप्राः पुनर्वाक्यमुवाच ह ।। ४६ ।।
।। नारद उवाच ।। ।।
शंखाकृतेः क्षेत्रवरस्य चाग्रे यो नीलकण्ठः खलु दुर्गयाऽऽस्ते ।।
यामो वयं तत्र च वाजिमेधक्रतूपयोग्या सुसमा स्थली सा ।। ४७ ।।
तस्यां विनिर्माय सहस्रवर्षस्थिरां सुशालां हयमेधनाय ।।

नीलाद्रिवासस्य नृसिंहमूर्तिं दृष्ट्वा कृतार्थं विरचय्य जन्म ।। ४८ ।।
तस्यैव मूर्तिं प्रतियातनां ते नित्यार्चनीयां तव पूजनीयाम् ।।
प्रत्यक्प्रतिष्ठाप्य समस्तविघ्नविनाशहेतोः फलबृंहणाय ।। ४९ ।।
आरप्स्यामः क्रतुवरं मुनिवर्यैर्यथोचितम् ।।
विलम्बोऽत्र न हि श्रेयानिति पैतामहं वचः ।। 2.2.14.५० ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे चतुर्दशोऽध्यायः ।। १४ ।।

Roman transliteration

|| munaya ūcuḥ || ||
rathamāruhya tau yātau yadā nāradapārthivau ||
kva yātau cakratuḥ kiṃ vā tanno vada mahāmune ||1||
|| jaiminiruvāca || ||
sārddhaṃ ca vidyāpatinā purohitakanīyasā ||
kṣetrāṃte nīlakaṇṭhasya samīpamupajagmatuḥ || 2 ||
durnimittamabhūnmārge vrajato'sya mahīkṣitaḥ ||
vāmākṣibhujayoḥ spandaḥ sphuraṇaṃ ca muhurmuhuḥ || 3 ||
taddṛṣṭvā nṛpaśārdūlo viṣādamupasedivān ||
papraccha kāraṇaṃ cāsya sarvajñānanidhiṃ munim || 4 ||
avyāhataṃ me sāmrājyaṃ prāptaṃ kṣetrottamaṃ tvidam ||
darśanārthaṃ mādhavasya yātreyaṃ tu śubhāvahā || 5 ||
akāryaṃ me bhavedadya kiṃ mune brūhi tattvataḥ ||
spandate vāmanetraṃ tu sphurate ca bhujo'sakṛt || 6 ||
tacchrutvā nāradaḥ prāha bhāvi kāryaṃ ca sūcayan ||

śrāvayankuśalaṃ vākyaṃ yaduktaṃ padmayoninā || 7 ||
nārada uvāca || ||
mā bhūdviṣādaste bhūpa savighnaṃ prāyaśaḥ śubham ||
vighnāṃte ca śubhaṃ puṃsāṃ punarbhāgyavatāṃ nṛpa || 8 ||
satyaṃ tvaṃ sārvabhaumo'si kṣetraṃ viṣṇorvapustvidam ||
yātrā te'tra yadartheyaṃ soz'tarddhānamupāgamat || 9 ||
eṣa vidyāpatirvipro dine yasmindadarśa tam ||
sāyaṃkāle tato'nyedyuḥ svarṇavālukayā vṛtaḥ ||
yayau pātālanilayaṃ martyaloke sudurlabhaḥ || 2.2.14.10 ||
|| jaiminiruvāca || ||
tacchrutvā ghoravacanaṃ vavrapātasamaṃ nṛpaḥ ||
papāta dharaṇīprṣṭhe niḥsaṃjñaḥ sa dvijottamāḥ || 11 ||
taṃ tathā patitaṃ dṛṣṭvā purohitapurogamāḥ ||
snigdhāḥ sakhāyaḥ sarve te hāhākāramupādravan ||12||
karpūraśītalaṃ vāri mukhe siktvā punaḥpunaḥ ||

candanāgurukarpūraiḥ sarvāṃgaṃ lilipuśca te || 13 ||
cāmaraistālavṛṃtaiśca vījayāmāsurāśu tam ||
nārado'pi ca saṃbhrāṃto dhārayanyogadhāraṇām || 14 ||
prāṇānararakṣannarapaterjānaṃstatra śubhāyatim ||
so'pi rājā cirātsaṃjñāṃ lebhe yatnairanuttamaiḥ || 15 ||
utthāya pādayorviprā nāradasyāpatatpunaḥ ||
kimakārṣaṃ mune pāpaṃ kasmiñjanmāṃtare dṛḍham || 16 ||
yasya pākadaśāyāṃ vai duḥkhamāsītsudāruṇam ||
karmaṇā manasā vācā no dvijānāṃ gavāmapi ||

aparādhaḥ kṛtaḥ kaścitsvapne'pi munipuṃgava || 17 ||
nityaṃ naimittikaṃ kāmyaṃ karma yatparikīrtitam ||
rājñastanmuniśārdūla na tyaktaṃ vai mayā kvacit || 18 ||
devatātithibhṛtyānāṃ pitṝṇāṃ ca mahāmune ||
tathāśritānāṃ baṃdhūnāṃ nāpamānaḥ kṛto mayā || 19 ||
paṃcāśadaparādhā ye viṣṇorvaiṣṇavapuṃgava ||

tyaktāḥ prayatnātte sarve kruddhā iva mahoragāḥ || 2.2.14.20 ||
kiṃ bhāgyaṃ caritaṃ tena purohitakanīyasā ||
yaccarmacakṣuṣā dṛṣṭo bhagavānnīlamādhavaḥ || 21 ||
kimarthaṃ rājyavibhraṃśo jānataiṣa nvayā kṛtaḥ ||
yātrāsamaya evaitatkathaṃ vā na prakīrtitam || 22 ||
kimarthaṃ vā śrotriyāṇāṃ sthānabhraṃśo mayā kṛtaḥ ||
kathametaiḥ parityaktāścirātsaṃskṛtabhūmayaḥ || 23 ||
āvaṃśabhūtervṛttiryā prajābhiḥ paripālitā ||
madarthaṃ sā parityaktā jīviṣyaṃti kathaṃ nu tāḥ || 24 ||
prāṇānna dhārayiṣyāmi na drakṣyāmi yadā harim ||
eṣa me niścayo brahmanmayi naṣṭe kutaḥ prajāḥ || || 25 ||
mune sadā sakaruṇastvaṃ māṃ śāsti śubhāśubham ||
sāṃpratañ matsutaṃ nītvā mālaveṣvabhiṣecaya || 26 ||
sa pālayatu nyāyena na śocaṃtu imāḥ prajāḥ ||
rājāno ye samāyātāste sarvaṃ mannideśataḥ || 27 ||

matsūnormālaveśasya prayāṃtu vacane sthitāḥ ||
prāyopaveśavidhinā ciṃtayannīlamādhavam || 28 ||
āyuḥśeṣaṃ kariṣyāmi saphalaṃ kṣetrasaṃsthitaḥ || 29 ||
|| jaiminiruvāca || ||
vilapaṃtamindrumnaṃ rājānaṃ brahmaṇaḥ sutaḥ ||
utthāpya praśrayagirā sāṃtvayannidamabravīt || 2.2.14.30 ||
|| nārada uvāca || ||
rājanpaṃḍitamūrddhanyo vaiṣṇavo dhaiyasāgaraḥ ||
śreyaḥ savighnaṃ satataṃ kathaṃ vā nāvadhārayeḥ || 31 ||
idaṃ tu paramaṃ śreyaḥ puṃso janmaśatārjitam ||
śarīradhāriṇaṃ paśyeccarmacakṣurgadādharam || 32 ||
niraṃkuśā harerlīlā kena vāpyavadhāryate ||
jīvanmukto'pyahaṃ rājaṃstallīlāṃ nātivartaye || 33 ||
kiyatā vaṃcito nāhaṃ dṛḍhabhakto'ntikasthitaḥ ||
duratyayā tasya māyā bahujanmaśatairapi || 34 ||

anantā tasya māyeyaṃ durjñeyā padmayoninā ||
nābhipadmāsthitenāpi nityaṃ ca stutiśālinā || 35 ||
svabhāva evaṃ kathitastasya māyāvino nṛpa ||
viśeṣaṃ kathayāmyevaṃ tvaṃ tu bhāgyavatāṃ varaḥ || 36 ||
tisro'pi mūrtayastasya tvadanugrahabuddhayaḥ ||
carācarāṇāṃ sraṣṭā yaḥ sākṣāllokapitāmahaḥ ||
māmuvāca vrajāśu tvamiṃdradyumnasya cāṃtikam || 37 ||
nīlācalaṃ prayātyeṣa didṛkṣurnīlamādhavam ||
antarddhānaṃ gato hyeṣa yamena prārthito vibhuḥ || 38 ||
na tatra śokaḥ kartavyaḥ śakyate tatra nānyathā ||
vācyo madvacanādrājā paṃcamī mama saṃtatiḥ || 39 ||
tatkṛte paramātmānaṃ prasādya puruṣottamam ||
śvetadvīpānnayiṣyāmi sahasrāṃte mahākratoḥ || 2.2.14.40 ||
indradyumnaḥ sa idānīṃ kṣetre śrīpuruṣottame ||

aśvamedhasahasraistu yajanviṣṇuṃ sa tiṣṭhatu || 41 ||

tadaṃte dāravatanuṃ viṣṇuṃ drakṣyati cakṣuṣā ||
so'vatāro hareḥ khyātiṃ tasya dvārā gamiṣyati || 42 ||
tadā tu tanavo viṣṇoḥ pratiṣṭhapyā mayā dhuvam ||
purā sma maṇimūrtistu caturddhāvasthito hariḥ ||43||
dṛṣṭvā purodhasā tasya sākṣādagre niveditaḥ ||
divyadāruvapurbhūyaścaturddhāvatariṣyati || 44 ||
tasmānmā vyatha rājeṃdra vāṃchā te saphalā dhruvam ||
bhaviṣyati na saṃdeho nirvyalīko vaseha vai || 45 ||
|| jaiminiruvāca || ||
sāṃtvayitvā nināyetthaṃ rājānaṃ nāradastadā ||
viśvāsapadavīṃ viprāḥ punarvākyamuvāca ha || 46 ||
|| nārada uvāca || ||
śaṃkhākṛteḥ kṣetravarasya cāgre yo nīlakaṇṭhaḥ khalu durgayā"ste ||
yāmo vayaṃ tatra ca vājimedhakratūpayogyā susamā sthalī sā || 47 ||
tasyāṃ vinirmāya sahasravarṣasthirāṃ suśālāṃ hayamedhanāya ||

nīlādrivāsasya nṛsiṃhamūrtiṃ dṛṣṭvā kṛtārthaṃ viracayya janma || 48 ||
tasyaiva mūrtiṃ pratiyātanāṃ te nityārcanīyāṃ tava pūjanīyām ||
pratyakpratiṣṭhāpya samastavighnavināśahetoḥ phalabṛṃhaṇāya || 49 ||
ārapsyāmaḥ kratuvaraṃ munivaryairyathocitam ||
vilambo'tra na hi śreyāniti paitāmahaṃ vacaḥ || 2.2.14.50 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṃḍe
puruṣottamakṣetramāhātmye jaiminiṛṣisaṃvāde caturdaśo'dhyāyaḥ || 14 ||

English translation

Summary: Nārada Consoles Indradyumna and Urges Him to Perform Horse-sacrifices.

The sages asked :

1. When they got into the chariot and proceeded ahead, where did Nārada and the king go? What did they do? Describe it to us, O great sage.

Jaimini said :

2. Along with Vidyāpati , the younger brother of the priest, they came near the boundary of the holy place of Nīlakaṇṭha .

3-4. There appeared bad omens on the way. The left eye and the left arm of the king who was going ahead, began to throb and tremble frequently. On seeing them the tiger among kings became dejected. He asked the sage who was a storehouse of all knowledge, the reason thereof

5-7. “My empire is unassailed. This excellent holy spot has been reached. Our pilgrimage to Mādhava is conducive to auspiciousness. What ominous thing can happen to me today? O sage, tell me truthfully. My left eye throbs and the left arm trembles frequently.”

On hearing it Nārada spoke indicating the future task and telling the king the words of welfare and happiness uttered by the Lotus-born Lord.

Nārada said :

8-10. O king, do not get dejected. Generally all auspicious things are impeded by obstacles. When the obstacles are removed, O king, everything shall be splendid in the case of fortunate persons. It is true that you are an emperor. This holy spot is verily the physical body of Viṣṇu . But the deity for whom you have undertaken this pilgrimage has vanished. It was covered up with golden sands in the evening on the day next to that when this Brāhmaṇa Vidyāpati visited it. The deity has gone to his abode in Pātāla and has become very difficult of access in the human world."

Jaimini said :

11. On hearing this dreadful utterance that was as bad as the fall of the thunderbolt, the king fell on the ground unconscious, O excellent Brāhmaṇas .

12. On seeing him fallen thus all the friendly assistants and comrades with the priest as their leader rushed towards him crying out "Alas! Alas!"

13. They frequently sprinkled on his face cold water mixed with camphor. They smeared all his body with sandal paste, agallochum and camphor.

14-15. They quickly fanned him with chowries and fans. Nārada too became bewildered. Performing the yogic process of Dhāraṇā ('Retention') he saved the life of the king knowing that the future good lay therein. After a long time the king regained consciousness by their excellent efforts.

16-19. He got up and fell down at the feet of Nārada, O Brāhmaṇas (and said): "What sin have I committed in a previous birth? It is certainly on account of its ripening that this terrible misery has befallen. O great sage, even in dream no offence has been committed by me mentally, physically or verbally against Brāhmaṇas and cows. O tiger among sages, no holy rite, whether Nitya , Naimittika or Kāmya , prescribed for kings has been omitted by me. O great sage, no insult has been perpetrated by me towards deities, guests, servants, manes, dependents and kinsmen.

20-24. There are fifty (possible) offences against Viṣṇu, O leading Vaiṣṇava ; all of them have been avoided by me like huge, furious serpents.

What lucky (and meritorious) act has been done by that younger brother of my priest? He has been able to see Lord Nīlamādhava with the physical eye.

What for did you cause the loss of the kingdom deliberately, even when you knew about this? How is that this was not declared at the time when we set out on the journey?

Why was the abode of Brāhmaṇas well-versed in the Vedas uprooted by me? Why were the lands excellently maintained for a long time abandoned by these people? Ever since the inception of their families the subjects had pursued certain vocations for their livelihood. For my sake they have (now) abandoned them. How will they maintain themselves now?

25. If I do not see Hari , I will put an end to my life. This is my resolve, O Brāhmaṇa. If I die what will be of the subjects?

26. O sage, you are always kind. You advise me as regards the auspicious and inauspicious. Take my son to Mālava and crown him there.

27-29. Let him protect the land with justice. Let not these subjects be subjected to grief. Let all those kings who have come here at my behest return and carry out the directions of my son. I will remain in

this holy spot contemplating on Nīlamādhava, I will observe a fast unto death and make the remaining part of my life fruitful."

Jaimini said :

30. As King Indradyumna was lamenting thus, the son of Brahmā made him rise up. Consoling him with kind and gentle words he spoke thus:

Nārada said :

31-35. O king, you are at the head of learned men. You are a Vaiṣṇava and an ocean of courage. How is it that you do not realize that (spiritual) welfare is always attended with obstacles?

This is the greatest good of man that can be acquired only in the course of a hundred births, that one can see with his physical eye the Club-bearing Lord in physical form.

Hari's sportive activity is unrestrained. By whom can it be understood completely? Though I am a living-liberated soul, O king, I do not go beyond his Līlā (sportive activity).

I am a staunch devotee. I stay near the Lord. Still have I not been deceived by him many times? Even by many hundreds of births one cannot resist his Māyā . This endless Māyā of his cannot be comprehended even by the Lotus-born Lord who occupies the lotus coming out of the navel (of the Lord), even though he is in the habit of eulogizing him always.

36. The nature of the master of Māyā has been spoken to you thus, O king. Now I shall tell you especially that you are the most excellent one among fortunate persons.

37-41. All the three forms of his are inclined to bless you.

The creator of the mobile and immobile beings (god Brahmā), the grandfather himself of all the worlds told me thus: "You do go quickly near Indradyumna. He will go to Nīla mountain desirous of seeing Nīlamādhava. After being requested by Yama the Lord has vanished. He must not grieve over it. This (disappearance) cannot be made otherwise. That king, the fifth one in my line, should be spoken to in my words (i.e. conveyed my message) that for his sake I will propitiate Puruṣottama , the Supreme Soul, and will bring him from Śveta island [1] at the end of the thousandth horse-sacrifice. Let that king Indradyumna worship Viṣṇu by means of a thousand horse-sacrifices and stay now in the holy spot of Śrī Puruṣottama.

42-45. At the end, he will see with his (physical) eye Lord Viṣṇu of wooden form. That incarnation of Hari will become famous through him. At that time the bodies (i.e. idols) of Viṣṇu are to be certainly installed by me.

Formerly Lord Hari of bejewelled idol had been in four different forms. The king's priest had seen the Lord and informed the king directly.

The Lord of divine wooden form will incarnate in four forms. Hence, O leading king, do not be grieved. Your desire will certainly be fruitful. There is no doubt about it. Stay here without any worry."

Jaimini said :

46. Thus, O Brāhmaṇas, Nārada consoled the king and restored his confidence. Thereafter he spoke to him once again.

Nārada said :

47. Accompanied by Durgā the Blue-throated Lord (Śiva) is present at the tip of the excellent holy spot having the form of a conch-shell. [2] We shall go there. That is a flat land suitable for horse-sacrifice.

48. In it we shall build a very good structure that will stay firm for a thousand years, for the purpose of the horse-sacrifice. By visiting the Nṛsiṃha idol of the Lord residing on Nīla mountain we shall make our life contented and blessed.

49. At the end of the sacrifice we shall, for the purpose of destroying all obstacles and for increasing the benefit, install an idol worthy of being worshipped by you always.

50. Through excellent sages we shall begin the excellent sacrifice in a suitable manner. Delaying is not conducive to welfare. Such is the advice of Brahmā.

[1]: [1] : Śvetadvīpa: The abode of Viṣṇu. It is supposed to be in the Milk Ocean.

[2]: [2] : Śaṅkha-Kṣetra: Puruṣottama Kṣetra is conceived to be conch-shaped.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 15

Indradyumna’s Grief Dispelled

Chapter 55 of 221 · 50 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
ततस्ते प्रस्थिता विप्रा नीलकण्ठांतिकं मुदा ।।
प्रपूज्य तं महादेवं श्रीदुर्गां प्रणिपत्य च ।। १ ।।
विमुच्य स्यंदनवरं पादचाराः सहानुगाः ।।
आरोढुं नीलभूमिध्रं प्रयाताः संयतेंद्रियाः ।। २ ।।
नानाद्रुमलताकीर्णं नानापक्षिगणाकुलम् ।।
शिलाविषमसंरोधमभितः परिवेषकम् ।। ३ ।।
भ्रमद्भ्रमरसंभूतभ्रमकृद्भंडशैलकम्।।
दक्षिणांभोधिकल्लोलजलावृतनितंबकम् ।। ४ ।।
अप्रतर्क्यं सदा मर्त्यैर्दुष्प्रवेश्यं महोरगैः ।।
मत्तमातंगकघटाबृंहितैर्भीषणांतरम् ।। ५ ।।
श्वापदैश्चिरसंवासैः शस्त्राघातमवेदिभिः ।।
निर्भयैः परितः कीर्णं मृगयूथैरनेकशः ।। ६ ।।
प्रवेष्टुकामा न प्रापुर्यदा ते मार्गमंतरम्।।
तदा नारदसंसर्गाद्विदित्वा तु गिरेः शिरः ।। ७ ।।

आसेदुर्यत्र वसति कृष्णागुरुतरोरधः ।।
सर्वापद्भयसंहर्ता दिव्यसिंहवपुर्विभुः ।। ।। ८ ।।
यं दृष्ट्वा ब्रह्महत्याया लीयन्ते कोटयो नृणाम् ।।
व्यात्तास्यं भीमदशनमापिंगलसटाकुलम् ।। ९ ।।
उग्रं त्रिनेत्रं दैत्यस्य स्वोरावुत्तानशायिनः ।।
वक्षःस्थलं दारयंतं नखरैर्वज्रदारुणैः ।। 2.2.15.१० ।।
अरुणाभं लसज्जिह्वं साट्टहासमुखं विभुम् ।।
शंखचक्रलसद्बाहुं किरीटमुकुटोज्ज्वलम् ।।।। ११ ।।
नेत्रोच्छलद्वह्निकणसंत्रासितदिगन्तरम् ।।
प्रचंडाघातभूम्यंतप्रविष्टपदपंकजम् ।। १२ ।।
तमादिमूर्तिं ते दृष्ट्वा नारदाग्रे तदा हरिम् ।।
निर्भया ददृशुर्दूरात्प्रणेमुर्विगतज्वराः ।। १३ ।।
इन्द्रद्युम्नोऽपि तं दृष्ट्वा नारदोक्तौ विशस्वसे ।।
भाविकार्ये प्रत्ययवानिदमाह महामुनिम् ।। १४ ।।

महर्षे कृतकृत्योऽस्मि त्वं हि ज्ञाननिधिः परम् ।।

दुराराध्यो नृसिहोऽयं दर्शनेऽपि भयावहः ।।१५।।
भवादृशैः सुसेव्योयं मादृशैर्दूरतोऽपि सः ।।
दर्शनात्कृतकृत्योऽस्मि संलीनाशेषपातकः ।। १६ ।।
त्वत्सन्निधानादेवात्र तिष्ठामो निर्भया मुने ।।
अत्युग्र मूर्तिर्भगवान्स्वल्पवीर्यैर्नरैः कथम् ।। १७ ।।
आराध्यते दैत्यराजं त्रिलोकेशं विदारयन् ।।
यस्य नीलमयी मूर्तिः कृपासिंधोः स्थिता तु वै ।। १८ ।।
कस्मिन्स्थले मुनिश्रेष्ठ दर्शनाद्या विमुक्तिदा ।।
तन्मे दर्शय विप्रेंद्र यन्मे मुक्तिप्रदं मतम् ।। १९ ।।
इत्युक्तो नारदस्तस्मै दर्शयामास पावनम् ।।
स्थानं यत्र स्थितो देवः स्वर्णसैकत संवृतः ।। 2.2.15.२० ।।
पश्यैतं योजनायामं योजनद्वयमुच्छ्रितम् ।।
कल्पांतस्थायिनं भूप न्यग्रोधं मुक्तिदं नृणाम् ।। २१ ।।
छायायाः क्रमणाद्यस्य मुच्यते पापकंचुकात् ।।
अस्य मूले नरः प्राणांस्त्यजन्मुक्तिमवाप्नुयात् ।।२२।।

न्यग्रोधरूपं दृष्ट्वापि नारायणमकल्मषम् ।।
निष्पापो जायते मर्त्यः किमुत पूजयन्स्तुवन् ।। २३ ।।
अस्य मूलात्प्रतीच्यां हि नृसिंहस्योत्तरे नृप ।।
अतिष्ठन्माधवो यत्र चतुर्मूर्तिधरो विभुः ।। २४ ।।
अनुग्रहीतुं त्वामेव पुनरत्रोद्भविष्यति ।।
श्वेतद्वीपे यथा विष्णुर्भोगभूमौ निजालयः ।। २५ ।।
जंबूद्वीपे कर्मभूमौ निजं स्थानमिदं स्मृतम् ।।
स्वस्यैवातिरहस्यत्वान्न प्रकाशोस्य संमतः ।। २६ ।।
मोक्षाधिकारी जानाति स्थलमेतन्महीपते ।।
अविश्वासपदं नृणां दुष्कृतां हि विशेषतः ।। २७ ।।
अत्र याऽन्या प्रतिकृतिः पौरैर्विष्णोः प्रतिष्ठिता ।।
सापि मुक्तिप्रदा भूप किं पुनः सा स्वयंभुवा ।। २८ ।।
अंतर्द्धानतिरोधाने सुनिमित्ते जगत्प्रभोः।।
अनुग्रहार्थं साधूनां जायते च युगेयुगे ।। २९ ।।
नानावतारैर्भगवान्मत्स्यकूर्मादिकैर्नृप ।।

निमित्तनाशे च तिरोदधाति परमेश्वरः ।। 2.2.15.३० ।।
निर्निमित्तं स्थितो नित्यमिह कारुण्यसागरः ।।
श्वेतद्वीपाद्यथा विष्णुरन्यत्रावतरेत्प्रभुः ।। ३१ ।।
अत्र स्थितोऽपि स द्वारकाकांचीपुष्करादिषु ।।
प्रकाशं याति कृपया तरुमूलप्ररोहवत् ।। ३२ ।।
नानातीर्थेषु देशेषु क्षेत्रेष्वायतनेषु च ।।
अंशावतारास्तस्यैव मा भूत्ते संशयो नृप ।।३३।।

क्षणं न त्यजतीशानः क्षेत्रं क्षेत्रमिव स्वकम् ।।
त्वदुपज्ञस्तु भूपाल प्रकाशोऽन्यो भविष्यति ।। ३४ ।।
इति संदर्शितं स्थानं नारदेन महात्मना ।।
साष्टांगपातं भूमौ तदिंद्रद्युम्नो ननाम ह ।। ३५ ।।
मन्वानस्तु स्थितं देवं प्रकाशमिव तुष्टुवे ।। ३६ ।।
।। इंद्रद्युम्न उवाच ।। ।।
देवदेव जगन्नाथ प्रणतार्तिविनाशन ।।
त्राहि मां पुंडरीकाक्ष पतितं भवसागरे ।। ३७ ।।

त्वमेक एव दुःखौघध्वंसकः परमेश्वर ।।
क्षुद्राः क्षुद्रान्हि सेवंते सुखलेशस्य लिप्सया ।। ३८ ।।
अनादित्रिविधौघस्य राशेः स्वस्य महांहसः ।।
दुरुच्छेद्यस्य सततं पूर्यमाणस्य जन्मनः ।। ३९ ।।
किं पुनर्भक्तिभावेन साक्षान्मुक्तिप्रदं नृणाम्।।
कर्माधीनं तु ये मूढा वदंति त्वां कृपानिधिम् ।। 2.2.15.४० ।।
ते न जानंति भगवन्कर्मैवं प्रेरितं त्वया ।।
अजामिलेन विप्रेण त्यक्त्वा वर्णाश्रमोदितम् ।। ४१ ।।
किं न पापं कृतं स्वामिन्सोऽपि त्वन्नामकीर्तनात् ।।
मुक्तोऽभूत्स्मरणादेव पाशहस्तैर्विमोचितः ।। ४२ ।।
सर्वेऽप्युपाया देवेश कीर्तितास्तव दर्शने ।।
त्वयि दृष्टे हि भिद्यंते संशया हृदि संस्थिताः ।। ४३ ।।
निःसंशयो भवेत्सद्यः पापपुण्यक्षयो ध्रुवम् ।।
त्वमेव शरणं दीनमनुगृह्णीष्व मां विभो ।। ४४ ।।
निश्चितानि त्वया देव गर्भस्थस्य च यानि मे ।।

तैरेव मे जनिर्जातु याचे त्वां केवलं त्विदम् ।। ४५ ।।
तिरश्चो मुक्तिदा मूर्तिः स्थिता ते याऽत्र तां पुनः ।।
अनेन चक्षुषा पश्यामीश नान्यत्प्रयोजनम् ।।४६।।
कृतांजलिपुटो राजा स्तुत्वैवं मधुसूदनम्।।
पुनर्ननाम धरणीपृष्ठे साश्रुविलोचनः ।। ४७ ।।
ततोंऽतरिक्षगा वाणी सामसुस्वरभाषिणी ।।
उच्चचार नभोमध्ये इन्द्रद्युम्नस्य शृण्वतः ।। ४८ ।।
मा चिंतां व्रज भूपाल व्रजिष्ये त्वदृशोः पथम् ।।
पैतामहं वचः प्राह नारदो यत्कुरुष्व तत् ।। ४९ ।।
तच्छ्रुत्वा दिव्यवचनं नारदस्य च भाषितम् ।।
श्रद्दधे वाजिमेधाय भगवत्प्रीतिकारकः ।। 2.2.15.५० ।।
नारदं च पुनः प्राह हर्षगद्गदया गिरा ।।
मुने त्वया यदादिष्टं चतुर्मुखनिदेशतः ।। ५१ ।।
अशरीरा त्वियं वाणी अनुजज्ञे तदेव हि ।।
पितामहो जगन्नाथो भेदो वै नाऽनयोः क्वचित् ।। ५२ ।।

पद्मयोनेः सुतस्त्वं हि वचस्ते भगवद्वचः ।।
तत्कर्तव्यं प्रयत्नेन यच्छ्रेयउपपादकम् ।। ५३ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे पंचदशोऽध्यायः ।। १५ ।।

Roman transliteration

|| jaiminiruvāca || ||
tataste prasthitā viprā nīlakaṇṭhāṃtikaṃ mudā ||
prapūjya taṃ mahādevaṃ śrīdurgāṃ praṇipatya ca || 1 ||
vimucya syaṃdanavaraṃ pādacārāḥ sahānugāḥ ||
āroḍhuṃ nīlabhūmidhraṃ prayātāḥ saṃyatedriyāḥ || 2 ||
nānādrumalatākīrṇaṃ nānāpakṣigaṇākulam ||
śilāviṣamasaṃrodhamabhitaḥ pariveṣakam || 3 ||
bhramadbhramarasaṃbhūtabhramakṛdgaṃḍaśailakam||
dakṣiṇāṃbhodhikallolajalāvṛtanitaṃbakam || 4 ||
apratarkyaṃ sadā martyairduṣpraveśyaṃ mahoragaiḥ ||
mattamātaṃgakaghaṭābṛṃhitairbhīṣaṇāṃtaram || 5 ||
śvāpadaiścirasaṃvāsaiḥ śastrāghātamavedibhiḥ ||
nirbhayaiḥ paritaḥ kīrṇaṃ mṛgayūthairanekaśaḥ || 6 ||
praveṣṭukāmā na prāpuryadā te mārgamaṃtaram||
tadā nāradasaṃsargādviditvā tu gireḥ śiraḥ || 7 ||

āseduryatra vasati kṛṣṇāgurutaroradhaḥ ||
sarvāpadbhayasaṃhartā divyasiṃhavapurvibhuḥ || || 8 ||
yaṃ dṛṣṭvā brahmahatyāyā līyante koṭayo nṛṇāṃ ||
vyāttāsyaṃ bhīmadaśanamāpiṃgalasaṭākulam || 9 ||
ugraṃ trinetraṃ daityasya svorāvuttānaśāyinaḥ ||
vakṣaḥsthalaṃ dārayaṃtaṃ nakharairvajradāruṇaiḥ || 2.2.15.10 ||
aruṇābhaṃ lasajjihvaṃ sāṭṭahāsamukhaṃ vibhum ||
śaṃkhacakralasadbāhuṃ kirīṭamukuṭojjvalam |||| 11 ||
netrocchaladvahnikaṇasaṃtrāsitadigantaram ||
pracaṃḍāghātabhūmyaṃtapraviṣṭapadapaṃkajam || 12 ||
tamādimṛrtiṃ te dṛṣṭvā nāradāgre tadā harim ||
nirbhayā dadṛśurdūrātpraṇemurvigatajvarāḥ || 13 ||
indradyumno'pi taṃ dṛṣṭvā nāradoktau viśasvase ||
bhāvikārye pratyayavānidamāha mahāmunim || 14 ||
maharṣe kṛtakṛtyo'smi tvaṃ hi jñānanidhiḥ param ||

durārādhyo nṛsiho'yaṃ darśane'pi bhayāvahaḥ ||15||
bhavādṛśaiḥ susevyoyaṃ mādṛśairdūrato'pi saḥ ||
darśanātkṛtakṛtyo'smi saṃlīnāśeṣapātakaḥ || 16 ||
tvatsannidhānādevātra tiṣṭhāmo nirbhayā mune ||
atyugra mūrtirbhagavānsvalpavīryairnaraiḥ katham || 17 ||
ārādhyate daityarājaṃ trilokeśaṃ vidārayan ||
yasya nīlamayī mūrtiḥ kṛpāsiṃdhoḥ sthitā tu vai || 18 ||
kasminsthale muniśreṣṭha darśanādyā vimuktidā ||
tanme darśaya vipreṃdra yanme muktipradaṃ matam || 19 ||
ityukto nāradastasmai darśayāmāsa pāvanam ||
sthānaṃ yatra sthito devaḥ svarṇasaikata saṃvṛtaḥ || 2.2.15.20 ||
paśyaitaṃ yojanāyāmaṃ yojanadvayamucchritam ||
kalpāṃtasthāyinaṃ bhūpa nyagrodhaṃ muktidaṃ nṛṇām || 21 ||

chāyāyāḥ kramaṇādyasya mucyate pāpakaṃcukāt ||
asya mūle naraḥ prāṇāṃstyajanmuktimavāpnuyāt ||22||

nyagrodharūpaṃ dṛṣṭvāpi nārāyaṇamakalmaṣam ||
niṣpāpo jāyate martyaḥ kimuta pūjayanstuvan || 23 ||
asya mūlātpratīcyāṃ hi nṛsiṃhasyottare nṛpa ||
atiṣṭhanmādhavo yatra caturmūrtidharo vibhuḥ || 24 ||
anugrahītuṃ tvāmeva punaratrodbhaviṣyati ||
śvetadvīpe yathā viṣṇurbhogabhūmau nijālayaḥ || 25 ||
jaṃbūdvīpe karmabhūmau nijaṃ sthānamidaṃ smṛtam ||
svasyaivātirahasyatvānna prakāśosya saṃmataḥ || 26 ||
mokṣādhikārī jānāti sthalametanmahīpate ||
aviśvāsapadaṃ nṛṇāṃ duṣkṛtāṃ hi viśeṣataḥ || 27 ||
atra yā'nyā pratikṛtiḥ paurairviṣṇoḥ pratiṣṭhitā ||
sāpi muktipradā bhūpa kiṃ punaḥ sā svayaṃbhuvā || 28 ||
aṃtarddhānatirodhāne sunimitte jagatprabhoḥ||
anugrahārthaṃ sādhūnāṃ jāyate ca yugeyuge || 29 ||
nānāvatārairbhagavānmatsyakūrmādikairnṛpa ||

nimittanāśe ca tirodadhāti parameśvaraḥ || 2.2.15.30 ||
nirnimittaṃ sthito nityamiha kāruṇyasāgaraḥ ||
śvetadvīpādyathā viṣṇuranyatrāvataretprabhuḥ || 31 ||
atra sthito'pi sa dvārakākāṃcīpuṣkarādiṣu ||
prakāśaṃ yāti kṛpayā tarumūlaprarohavat || 32 ||
nānātīrtheṣu deśeṣu kṣetreṣvāyataneṣu ca ||
aṃśāvatārāstasyaiva mā bhūtte saṃśayo nṛpa ||33||
kṣaṇaṃ na tyajatīśānaḥ kṣetraṃ kṣetramiva svakam ||
tvadupajñastu bhūpāla prakāśo'nyo bhaviṣyati || 34 ||
iti saṃdarśitaṃ sthānaṃ nāradena mahātmanā ||
sāṣṭāṃgapātaṃ bhūmau tadiṃdradyumno nanāma ha || 35 ||
manvānastu sthitaṃ devaṃ prakāśamiva tuṣṭuve || 36 ||
|| iṃdradyumna uvāca || ||
devadeva jagannātha praṇatārtivināśana ||
trāhi māṃ puṃḍarīkākṣa patitaṃ bhavasāgare || 37 ||

tvameka eva duḥkhaughadhvaṃsakaḥ parameśvara ||
kṣudrāḥ kṣudrānhi sevaṃte sukhaleśasya lipsayā || 38 ||
anāditrividhaughasya rāśeḥ svasya mahāṃhasaḥ ||
durucchedyasya sataṭaṃ pūryamāṇasya janmanaḥ || 39 ||
kiṃ punarbhaktibhāvena sākṣānmuktipradaṃ nṛṇām||
karmādhīnaṃ tu ye mūḍhā vadaṃti tvāṃ kṛpānidhim || 2.2.15.40 ||
te na jānaṃti bhagavankarmaivaṃ preritaṃ tvayā ||
ajāmilena vipreṇa tyaktvā varṇāśramoditam || 41 ||
kiṃ na pāpaṃ kṛtaṃ svāminso'pi tvannāmakīrtanāt ||
mukto'bhūtsmaraṇādeva pāśahastairvimocitaḥ || 42 ||
sarve'pyupāyā deveśa kīrtitāstava darśane ||
tvayi dṛṣṭe hi bhidyaṃte saṃśayā hṛdi saṃsthitāḥ || 43 ||
niḥsaṃśayo bhavetsadyaḥ pāpapuṇyakṣayo dhuvam ||
tvameva śaraṇaṃ dīnamanugṛhṇīṣva māṃ vibho || 44 ||
niścitāni tvayā deva garbhasthasya ca yāni me ||

taireva me janirjātu yāce tvāṃ kevalaṃ tvidam || 45 ||
tiraśco muktidā mūrtiḥ sthitā te yā'tra tāṃ punaḥ ||

anena cakṣuṣā paśyāmīśa nānyatprayojanam ||46||
kṛtāṃjalipuṭo rājā stutvaivaṃ madhusūdanam||
punarnanāma dharaṇīprṣṭhe sāśruvilocanaḥ || 47 ||
tatoṃ'tarikṣagā vāṇī sāmasusvarabhāṣiṇī ||
uccacāra nabhomadhye indradyumnasya śṛṇvataḥ || 48 ||
mā ciṃtāṃ vraja bhūpāla vrajiṣye tvadṛśoḥ patham ||
paitāmahaṃ vacaḥ prāha nārado yatkuruṣva tat || 49 ||
tacchrutvā divyavacanaṃ nāradasya ca bhāṣitam ||
śraddadhe vājimedhāya bhagavatprītikārakaḥ || 2.2.15.50 ||
nāradaṃ ca punaḥ prāha harṣagadgadayā girā ||
mune tvayā yadādiṣṭaṃ caturmukhanideśataḥ || 51 ||
aśarīrā tviyaṃ vāṇī anujajñe tadeva hi ||
pitāmaho jagannātho bhedo vai nā'nayoḥ kvacit || 52 ||

padmayoneḥ sutastvaṃ hi vacaste bhagavadvacaḥ ||
tatkartavyaṃ prayatnena yacchreyaupapādakam || 53 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminiṛṣisaṃvāde paṃcadaśo'dhyāyaḥ || 15 ||

English translation

Summary: Indradyumna 's Grief Dispelled: Manifestation of Four-formed Visnu .

Jaimini said :

1-2. Then those Brāhmaṇas left the excellent chariot and walked on foot along with their followers. They approached Nīlakaṇṭha joyously. After worshipping Mahādeva and bowing down to Śrīdurgā they started climbing Nīla mountain [1] with the senses under perfect control.

3. It was overgrown with different kinds of trees and creepers and full of various types of birds. Rugged rocks prevented free passage therein. There was a halo round the mountain.

4. The huge rocks that were tossed about (on the mountain) were hovered around by humming bees causing a confusion of sounds. The waves and waters of the Southern Sea came as far as the ridge of this mountain.

5. It was beyond human imagination and always impenetrable due to the presence of huge serpents. The interior of the mountain was extremely terrible on account of the trumpeting sounds of elephants in their rut.

6. It was always infested with beasts of prey. They never knew an attack (by human beings) with weapons. Many herds of deer moved all around fearlessly.

7. They (i.e. the Brāhmaṇas) were desirous of entering it, but could not see the path leading into it. But due to Nārada 's presence they came to know the top of the mountain.

8. They reached the place where the Lord is present in the form of the divine lion beneath the black aloe-wood tree, dispelling the fear of all adversities.

9. On seeing that Lord crores of the sins of Brāhmaṇa -slaughter incurred by men perish. The Lord has a huge open mouth with terrible teeth and tawny-coloured dishevelled manes.

10. He looked fierce with three eyes. The body of the Daitya is kept on his thighs in a supine position. With his claws as frightful as thunderbolt the Lord is (depicted as) tearing the chest of the demon.

11. He has pink lustre with blazing (v.l. lolling) tongue. The Lord bursts into a thunderous laughter. In his arms the conch and the discus were shining. The coronet and the crown dazzled brilliantly.

12. Sparks of fire emit from his eyes, frightening all the quarters. His lotus-like feet have gone deep down into the earth as he has stamped on the ground with great force.

13. Viewing the primordial idol of Hari in the presence of Nārada they looked at the Lord without fear. Free from ailments they bowed down to him from a distance.

14. On seeing the Lord Indradyumna began to believe the words of Nārada. With steady confidence in the future task he said to the great sage:

15. “I am contented (as I have almost fulfilled my task), O great sage; you are the greatest storehouse of knowledge. This Nṛsiṃha is very difficult to be propitiated. He is frightful even to look at.

16. He should be worshipped well by people like you. He should be worshipped from a distance by people like me. I am contented and blessed merely by viewing him. All my sins have been destroyed.

17-19. Since you are nearby, O sage, we stand here fearlessly. The Lord has an excessively terrible form. How can he be propitiated by people deficient in vigour and power? He is excessively frightening in the act of tearing up the king of Daityas , the lord of the three worlds.

Where is that place in which the blue sapphire form of the ocean of mercy had stood originally, O excellent sage, and which bestows salvation by mere sight? Show me that (place) which I consider as the bestower of salvation, O eminent Brāhmaṇa.”

20. Thus requested Nārada pointed out to him the sacred place where the Lord stood covered with golden sands.

21. “See this Nyagrodha (Banyan) tree, O king. Its girth is one Yojana and its height is two Yojanas . It will stand till the end of the Kalpa . It bestows salvation on men.

22. One is liberated from the shackles of sins by coming under the shade of the tree. A man who gives up his life at the root of this tree, shall attain salvation.

23. Even by seeing the sinless Nārāyaṇa in the form of the Nyagrodha tree a man becomes sinless. Then what to say if he worships and eulogizes?

24. It was to the west of the root of this (tree) and to the north of Nṛsiṃha, O king, that Mādhava , the Lord, stood in four different forms.

25-26. He will manifest here once again to bless you. Viṣṇu has his own abode in the Śveta island which is the land of enjoyment of pleasures. Similarly this is known as his own abode in Jaṃbūdvīpa which is the land of holy rites. Since it is a very great secret, its revelation is not approved of.

27. Only one who is eligible to be liberated knows this place, O king. It cannot be believed by (ordinary) men and by vicious people in particular.

28. Another idol of Viṣṇu which was installed here by the citizens, O king, is also a bestower of salvation. What doubt can there be then in the case of an idol installed by the Self-born Lord (Brahmā)?

29. (Manifestation) and vanishing of the Lord of the universe has a purpose behind it. He incarnates in different forms in different Yugas for the sake of blessing the good and pious people.

30. The Lord takes the forms of fish, tortoise etc. When the purpose is served the great Lord vanishes.

31-32. The ocean of kindness is stationed here permanently without any reason. Just as Lord Viṣṇu incarnates elsewhere from the Śveta island, so also stationed here the Lord manifests himself mercifully in places like Dvārakā , Kāñcī , Puṣkara etc. like sprouts from the roots of (mother) tree.

33. Incarnations in the different lands, holy spots, Tīrthas and shrines are (his) partial incarnations. Let there be no doubt in you about it, O king.

34. Īśāna (Śiva) does not forsake this holy spot even for a moment as he does not leave off his own sphere (land). There will be another manifestation, O king, known by you."

35. After saying this, Nārada, the noble soul, pointed out the exact spot. There Indradyumna prostrated himself with eight limbs (touching the ground).

36. Thinking that the Lord was present there personally, he began to eulogize:

Indradyumna prayed :

37. O Lord of Devas , O Lord of the worlds, O destroyer of the agony of those who bow down (to you), save me, O lotus-eyed Lord. I have fallen into the ocean of worldly existence.

38. You are the only great Lord capable of destroying the mass of miseries. Only worthless, insignificant persons serve worthless and insignificant (deities) with a desire to get a small measure of happiness and comfort.

39. (I pray to you to destroy) the heap of my great sins of three kinds (accumulated) since very early times without a beginning, which cannot be annihilated and which goes on increasing in the course of different births.

40-41a. You are the bestower of salvation on men who see you directly. What of those who are prompted with the feelings of devotion? (They will certainly be liberated.) Those are fools who aver that you who are a storehouse of mercy, are subject to Karma . They do not know that Karma itself has been directed by you.

41b-42. What sins were not committed by the Brāhmaṇa Ajāmila [2] who had neglected everything prescribed for the people of different castes and stages of life? O Lord, he too was liberated by uttering your name. Merely by remembering (you) he was released from those (servants of Yama) with nooses in their hands.

43-44a. All the means of viewing you, O Lord of Devas, have been glorified. Indeed, when you are seen, all the doubts lurking in the heart are dispelled.

When one is free from doubts, certainly all sins and merits disappear.

44b-45. Bless me, O Lord. I am wretched and I seek refuge in you alone.

Even as I was within the womb, all my future events were decided by you. Let my life pass on with them. I beg you only for this.

46. Formerly your idol was stationed here and it has bestowed liberation on even a being of low order. Let me see that form with this mortal eye. I have no other aim in view.

47. After eulogizing the Slayer of Madhu thus with palms joined in reverence, the king bowed down again and lay prostrated on the ground with tears in his eyes.

48. Thereafter an ethereal voice with gentle and clear tone uttered as follows, from the middle of the sky, even as Indradyumna stood listening:

49. “Do not be worried, O king. I shall come within the range of your vision. Carry out the direction of Brahmā as mentioned by Nārada.”

50. On hearing that divine utterance as well as what had been spoken by Nārada before, the king gained conviction that the horse-sacrifice must be performed. He decided to do what was pleasing to th Lord.

51-52. With words choked with tears of joy, he spoke to Nārada again: “O sage, what has been commanded by you at the instance of Brahmā, the four-faced Lord, has been approved by this unembodied voice. There is no difference between Brahmā and Viṣṇu, the Lord of the worlds.

53. Indeed you are the son of the Lotus-born Lord. Your words are the words of the Lord. Hence it should be performed because it is conducive to welfare.”

[1]: [1] : Purāṇic descriptions are to be cautiously accepted. For example: Svarṇādri in Ekāmra Kṣetra is regarded as the site of Liṅgarāja temple but actually there is no hill there at all. So is the case here.

[2]: [2] : For the story of Ajāmila vide BhP VI.1.21-68.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 16

Installation of the Idol of Nṛsiṃha

Chapter 56 of 221 · 63 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
नृपं सुमनसं दृष्ट्वा श्रद्दधानं महाक्रतौ ।।
उवाच परमप्रीत्या नारदो लोकहर्षणः ।। १ ।।
व्यवसाये सुकृतिनां देवा यांति सहायताम् ।।
तत्रोदाहरणं त्वं हि यत्सहायश्चतुर्मुखः ।। २ ।।
तदेहि यामस्तत्रैव नीलकंठस्य सन्निधौ ।।
सर्वराक्षससंहारं सर्वविघ्ननिवारणम् ।।३।।
स्थापयाम्यग्रतो राजन्नृसिंहं वारुणीमुखम् ।।
अंतर्हितो हि भगवान्प्रत्यक्षोऽसौ नृकेसरी ।।४।।
सन्निधावस्य यागस्तु फलातिशयवान्भवेत् ।।
त्वमग्रतो गच्छ शीघ्रं प्रासादं तत्र कारय ।। ५ ।।
स्मरणान्मम चागत्य सुतो वै विश्वकर्मणः ।।
प्रत्यङ्मुखं तु प्रासादं स तूर्णं घटयिष्यति ।। ६ ।।
दक्षिणे नीलकंठस्य यो महांश्चंदनद्रुमः ।।
धनुःशतांतरे राजंश्चिररूढस्तु तिष्ठति ।। ७ ।।

तस्य पश्चिमदेशस्थं क्षेत्रं राजन्भविष्यति ।।
वाजिमेधसहस्रेण तस्याग्रे यजतां भवान् ।। ८ ।।
गच्छ त्वमहमत्रैव स्थास्यामि दिनपञ्चकम् ।।
आराध्यैनं दिव्यसिंहं ज्योतीरूपमनन्तकम् ।। ९ ।।
प्रत्यर्चायां प्रतिष्ठाप्य प्राणेंद्रियमनोयुतम् ।।
दीपाद्दीपं यथा राजन्नयिष्ये शोभनाकृतिम् ।। 2.2.16.१० ।।
नारदस्येति वचनं प्रतिश्रुत्य नृपोत्तमः ।।
जगाम तत्र वेगेन चन्दनद्रुमसंनिधिम् ।। ११ ।।
तत्रापश्यत्सुघटकं शिल्पशास्त्रविशारदम् ।।
नारदस्याज्ञया प्राप्तं पुत्रं वै देवशिल्पिनः ।। १२ ।।
मनुष्यरूपमास्थाय शस्त्रसूत्रधरं स्थितम् ।।
राजानं स तु दृष्ट्वा वै चिकीर्षंतं सुरालयम् ।। १३ ।।
कृतांजलिपुटः प्रोचे देवाहं शिल्पशास्त्रवित् ।।
नरसिंहालयं तेऽद्य घटयिष्यामि शोभनम् ।।

राजापि तमुवाचेदं प्रहसन्भो द्विजोत्तमाः ।। १४ ।।

।। इन्द्रद्युम्न उवाच ।। ।।
न शिल्पी त्वं हि सामान्यः शिल्पशास्त्रप्रणेतृकः ।।
कथितो नारदेनैव त्वष्टुः पुत्रो महायशाः ।। १५ ।।
निर्जनेऽस्मिन्महारण्ये नेतः पूर्वं जनाश्रयः ।।
वयमद्यागताः शिल्पिन्सम्बन्धः किंनिमित्तकः ।। १६ ।।
देवशिल्पी भवानेव विष्णोरमिततेजसः ।।
सदानुध्यायिनस्तस्य निदेशवशवर्तिनः ।। १७ ।।
येन स्मृतस्त्वं मुनिना स एवात्रागमिष्यति ।।
प्रत्यर्चां नरसिंहस्य गृहीत्वा तु दिनांतरे ।। १८ ।।
तदाशु घटयस्वाद्य सप्राकारं सतोरणम् ।।
प्रासादं नरसिंहस्य प्रतीचीवदनं शुभम् ।। १९ ।।
तं पूजयित्वा विधिवन्नियोज्य घटने नृपः ।।
शिलासंचयकान्भृत्यान्बहुवित्तैरयोजयत् ।। 2.2.16.२० ।।
चतुर्थे दिवसे विप्राः प्रासादोऽभूदनुत्तमः ।।
बहुकालप्रसाध्योऽपि महिम्ना देवशिल्पिनः ।। २१ ।।

ततः प्रभाते विमले नित्यकर्मावसानतः ।।
प्रतिष्ठाविधिसंभारं गृहीत्वा सपरिच्छदः ।। २२ ।।
नारदागमनं प्रेक्ष्य यावत्तिष्ठति भूपतिः ।।
तावच्छुश्रुविरे शङ्खा मृदङ्गा मुरजास्तथा ।। २३ ।।
गीतमङ्गलवाद्यानि घंटानां करिणां स्वनाः ।।
तथा जय जयेत्युच्चैः शब्दा आकाशमण्डले ।। २४ ।।
ताञ्छ्रुत्वा विस्मयापन्ना इंद्रद्युम्नपुरोगमाः ।।
राजानः श्रोत्रिया विप्रा वैष्णवाश्च सहस्रशः ।। २५ ।।
निराधारास्त्विमे शब्दा अद्भुतानि न संशयः ।।
विचारयंतस्ते यावत्तावद्दक्षिणतो मरुत् ।। २६ ।।
गन्धान्वितद्विरेफौघशब्दिताः पुष्पवृष्टयः ।।
आविर्भूतास्त्रिपथगा वारिणार्द्रीकृता द्विजाः ।। २७ ।।
तदनंतरमेवासौ नारदो ब्रह्मणः सुतः ।।
तपःप्रभावनिर्व्यूढ विमानवरशायिनीम् ।। २८ ।।
रत्नचामरहस्ताभिर्दिव्यस्त्रीभिः सुशोभिताम् ।।

अलंकृतां वहुविधैर्मणिरत्नप्रसाधनैः ।। २९ ।।
दिव्यमाल्यांबरधरां दिव्यगन्धानुलेपनाम् ।।
रम्यां प्रतिष्ठितप्राणां घटितां विश्वकर्मणा ।। 2.2.16.३० ।।
तेजोमण्डलसंवीतां परितो हर्षदामपि ।।
आदाय नरसिंहस्य प्रत्यर्चां प्रत्युपस्थितः ।। ३१ ।।
तां दृष्ट्वा हर्षिताः सर्वे राजा राजानुयायिनः ।।
अन्तर्द्धानं गतो देवो नारदेनोद्धृतः किमु ।। ३२ ।।

मेनिरे हर्षितात्मानः प्रशशंसुश्च तं मुनिम् ।।
निरूप्य संनिधिस्थां तु नरसिंहाकृतिं द्विजाः ।।
आद्यमूर्तेर्नृसिंहस्य प्रतिमामथ मेनिरे ।। ३३ ।।
प्रत्युत्थाय ततो राजा प्रहृष्टेनांतरात्मना ।।
प्रदक्षिणीकृत्य हरिं जगाम शिरसा महीम् ।। ३४ ।।
श्रद्धासंपत्तियोग्येन संभारेण नृपाज्ञया ।।
प्रस्थापयामास मुनिः प्रासादं शुभलक्षणम् ।। ३५ ।।
प्रतिमां देवदेवस्य सुमुहुर्ते द्विजोत्तमाः ।।

धरारमाभ्यां सहितां रत्नवेद्यां प्रतिष्ठिताम्।।
योगारूढतनुं राजा इन्द्रद्युम्नोऽथ तुष्टुवे ।। ३६ ।।
वैष्णवैर्ब्राह्मणैर्भूपैर्नारदेन च धीमता।।
गुह्योपनिषदैः स्मार्तैः स्तोत्रैः शास्त्रैर्मुदान्वितैः ।। ३७ ।।
।। इन्द्रद्युम्न उवाच ।। ।।
एकानेकस्थूलसूक्ष्माणुमूर्ते व्योमातीत व्योमरूपैकरूप ।।
व्योमाकार व्यापक व्योमसंस्थ व्योमारूढ व्योमकेशाब्जयोने ।। ३८ ।।
दुःखांभोधेस्त्राहि मां दिव्यसिंह प्रादुर्भूतानेककोट्यर्कधामन् ।।
नित्यासन्नो दूरसंस्थो न दूरो नासन्नो वा बोध्यबोधात्मभाव ।। ३९ ।।
ज्ञेयज्ञेयो ज्ञानगम्योऽप्यगम्यो मायातीतो मानमेयोऽनुमानात् ।।
कृत्स्नस्यादिः कृत्स्नकर्त्तानुमंता पाता हर्त्ता विश्वसाक्षिन्नमस्ते ।। 2.2.16.४० ।।
दुःखध्वंसस्यैकहेतुं न हेतुं भेत्तुं छेत्तुं संशयानग्रजातम् ।।
ज्योतीरूप ज्ञानरूप प्रकाश स्तोमव्यूहाकार निर्माणहेतो ।। ४१ ।।
त्वत्पादब्जे भक्तिमग्र्यां सदा मे देहि स्वामिन्मूलभूतां चतुर्णाम् ।।
श्रौतैः स्मार्तैर्नित्ययुक्ता जनास्ते दीनास्तिष्ठन्त्यत्र बद्धा भवाब्धौ ।। ४२ ।।

अनन्तपादं बहुहस्तनेत्रमनंतकर्णं ककुभौघवस्त्रम् ।।
दिवानिशानाथसुकुण्डलाढ्यं नक्षत्रमाला कृतचारुहारम् ।। ४३ ।।
त्वामद्भुतं दिव्यनृसिंहमूर्तिं भक्तेष्टपूर्तिं शरणं प्रपद्ये ।।
यत्पादपद्म हि पितामहस्य किरीटरत्नैर्विकचत्वमेति।।४४।।
यदीयपादाब्जयुगांतभूमौ लुठेच्छिरो यस्य हि पांचभौतम् ।।
तद्दिव्यपादं शिरसा वहंति सुरेन्द्रनार्यः खलु तं नमामि ।। ४५ ।।
तद्दिव्यसिंहं हतपापसंघं पादाश्रितानां करुणाब्धिसिंहम् ।।
पादाऽब्जसंघट्टविघट्टमानब्रह्मांडभांडं प्रणमामि चण्डम् ।। ४६ ।।
सटाच्छटाकंपनशीर्यमाणघनौघविद्रावितपापसंघम् ।।
चंडाट्टहासांतरिताब्दशब्दं त्रिलोकगर्भं नृहरिं नमामि ।। ४७ ।।
नमस्ते नमस्ते नमस्तेऽद्य विष्णो परित्राहि दीनानुकंपिन्ननाथम् ।।
भवंतं समासाद्य मे देहबन्धो मुरारे न संसारकारागृहेऽस्तु ।। ४८ ।।
हयमेधसहस्रांते यथा त्वां चर्मचक्षुषा ।।
दिव्यरूपं प्रपश्यामि तथानुक्रोशय प्रभो ।। ४९ ।।
यथा चेज्यासहस्रं मे निर्विघ्नं तत्समाप्यते ।।

यज्ञेश त्वत्प्रसादान्मे तथा सान्निध्यमस्तु ते ।। 2.2.16.५० ।।
कोटयः पापराशीनां क्षयं यांति यथा प्रभो ।।
धर्मार्थकामा हस्तस्था नैषां चित्रं स्तुवंति ये ।।
मोक्षस्य भाजनं विष्णो ते नरा ये तवाश्रयाः ।। ५१ ।।
स्तुत्वेत्थं दिव्य सिंहं तं भूपतिर्हृष्टमानसः ।।
दण्डपातप्रणामेन जगाम धरणीं मुहुः ।। ५२ ।।
।। जैमिनिरुवाच ।। ।।
क्षेत्रं तन्नरसिंहस्य ब्रह्मणा निर्मितं पुरा ।।
इन्द्रद्युम्नानुग्रहाय सर्वलोकहिताय च ।। ५३ ।।
पश्यंति ये नृसिंहं तं शंभुना सह संस्थितम् ।।
न देहबन्धं ते विप्राः प्राप्नुवंति न संशयः ।। ।। ५४ ।।
मनसा वांछितं यद्यत्प्राप्नुवंति ततोऽधिकम् ।।
स्तोत्रेणानेन ये दिव्यसिंहरूपं स्तुवंति वै ।। ५५ ।।
सर्वकामप्रदो देवस्तस्य मुक्तिं प्रयच्छति ।।
ज्येष्ठशुक्लद्वादशी या स्वातीनक्षत्रसंयुता ।। ५६ ।।

तस्यां प्रतिष्ठितः क्षेत्रे दिव्यसिंहो महर्षिणा ।।
सुतेन ब्रह्मणः साक्षात्तत्र पश्यंति तं च ये ।। ५७ ।।
वाजिमेधसहस्रस्य फलं साग्रं लभंति ते ।।
पञ्चामृतैर्वा क्षीरेण नारिकेलरसेन वा ।। ५८ ।।
स्नापयंति नरा ये वै अथवा गन्धवारिणा ।।
पूजयित्वा महासिंहमुपचारैः सपायसैः ।। ५९ ।।
जपाकुसुममाल्यैश्च गन्धमाल्यैः सुशोभनैः ।।
धूपदीपैः सकर्पूरैस्तांबूलैरतिशोभनैः ।। 2.2.16.६० ।।
सुगीर्भिः स्तुतिपाठैश्च जयशब्दैस्तथोच्चकै ।।
प्रदक्षिणप्रणामैश्च दानैर्ब्राह्मणतर्पणैः ।।
सन्तोष्य नरसिंहं तं ब्रह्मलोकमवाप्नुयात् ।। ६१ ।।
वैशाखस्य चतुर्दश्यां सौरिवारेऽनिलर्क्षके ।।
आद्यावतारः सिंहस्य प्रदोषसमये द्विजाः ।।६२।।
तस्यां संपूज्य विधिवन्नरसिंहं समाहितः ।।
जन्मकोटिसहस्रैस्तु पापराशिः सुसंचितः ।।

दह्यते तत्क्षणादेव तूलराशिरिवाग्निना ।। ६३ ।।
दृष्ट्वा स्पृष्ट्वा नमस्कृत्वा प्रणिपत्य च भक्तितः ।।
स्तुत्वा विमुच्यते पापैर्निर्मोकेन भुजंगवत् ।। ६४ ।।
न तस्य व्याधयः संति न शोका नाधयस्तथा ।।
सर्वान्कामानवाप्नोति हयमेधफलं तथा ।। ६५ ।।
समीपे तस्य भो विप्रा यजनं दानमेव च ।।
अन्यानि पुण्यकर्माणि कृतानि च सकृन्नरैः ।।
कोटिकोटिगुणानि स्युर्नरसिंहप्रसादतः ।। ६६ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे

षोडशोऽध्यायः ।। १६ ।।

Roman transliteration

|| jaiminiruvāca || ||
nṛpaṃ sumanasaṃ dṛṣṭvā śraddadhānaṃ mahākratau ||
uvāca paramaprītyā nārado lokaharṣaṇaḥ || 1 ||
vyavasāye sukṛtināṃ devā yāṃti sahāyatām ||
tatrodāharaṇaṃ tvaṃ hi yatsahāyaścaturmukhaḥ || 2 ||
tadehi yāmastatraiva nīlakaṃṭhasya sannidhau ||
sarvarākṣasasaṃhāraṃ sarvavighnanivāraṇam ||3||
sthāpayāmyagrato rājannṛsiṃhaṃ vāruṇīmukham ||
aṃtarhito hi bhagavānpratyakṣo'sau nṛkesarī ||4||
sannidhāvasya yāgastu phalātiśayavānbhavet ||
tvamagrato gaccha śīghraṃ prāsādaṃ tatra kāraya || 5 ||
smaraṇānmama cāgatya suto vai viśvakarmaṇaḥ ||
pratyaṅmukhaṃ tu prāsādaṃ sa tūrṇaṃ ghaṭayiṣyati || 6 ||
dakṣiṇe nīlakaṃṭhasya yo mahāṃścaṃdanadrumaḥ ||
dhanuḥśatāṃtare rājaṃścirarūḍhastu tiṣṭhati || 7 ||

tasya paścimadeśasthaṃ kṣetraṃ rājanbhaviṣyati ||
vājimedhasahasreṇa tasyāgre yajatāṃ bhavān || 8 ||
gaccha tvamahamatraiva sthāsyāmi dinapañcakam ||
ārādhyainaṃ divyasiṃhaṃ jyotīrūpamanantakam || 9 ||
pratyarcāyāṃ pratiṣṭhāpya prāṇeṃdriyamanoyutam ||
dīpāddīpaṃ yathā rājannayiṣye śobhanākṛtim || 2.2.16.10 ||
nāradasyeti vacanaṃ pratiśrutya nṛpottamaḥ ||
jagāma tatra vegena candanadrumasaṃnidhim || 11 ||
tatrāpaśyatsughaṭakaṃ śilpaśāstraviśāradam ||
nāradasyājñayā prāptaṃ putraṃ vai devaśilpinaḥ || 12 ||
manuṣyarūpamāsthāya śastrasūtradharaṃ sthitam ||
rājānaṃ sa tu dṛṣṭvā vai cikīrṣaṃtaṃ surālayam || 13 ||
kṛtāṃjalipuṭaḥ proce devāhaṃ śilpaśāstravit ||
narasiṃhālayaṃ te'dya ghaṭayiṣyāmi śobhanam ||
rājāpi tamuvācedaṃ prahasanbho dvijottamāḥ || 14 ||

|| indradyumna uvāca || ||
na śilpī tvaṃ hi sāmānyaḥ śilpaśāstrapraṇetṛkaḥ ||
kathito nāradenaiva tvaṣṭuḥ putro mahāyaśāḥ || 15 ||
nirjane'sminmahāraṇye netaḥ pūrvaṃ janāśrayaḥ ||
vayamadyāgatāḥ śilpinsambandhaḥ kiṃnimittakaḥ || 16 ||
devaśilpī bhavāneva viṣṇoramitatejasaḥ ||
sadānudhyāyinastasya nideśavaśavartinaḥ || 17 ||
yena smṛtastvaṃ muninā sa evātrāgamiṣyati ||
pratyarcāṃ narasiṃhasya gṛhītvā tu dināṃtare || 18 ||
tadāśu ghaṭayasvādya saprākāraṃ satoraṇam ||
prāsādaṃ narasiṃhasya pratīcīvadanaṃ śubham || 19 ||
taṃ pūjayitvā vidhivanniyojya ghaṭane nṛpaḥ ||
śilāsaṃcayakāṃbhṛtyānbahuvittairayojayat || 2.2.16.20 ||
caturthe divase viprāḥ prāsādo'bhūdanuttamaḥ ||
bahukālaprasādhyo'pi mahimnā devaśilpinaḥ || 21 ||

tataḥ prabhāte vimale nityakarmāvasānataḥ ||
pratiṣṭhāvidhisaṃbhāraṃ gṛhītvā sapariccchadaḥ || 22 ||
nāradāgamanaṃ prekṣya yāvattiṣṭhati bhūpatiḥ ||
tāvacchuśruvire śaṅkhā mṛdaṅgā murajāstathā || 23 ||
gītamaṅgalavādyāni ghaṃṭānāṃ kariṇāṃ svanāḥ ||
tathā jaya jayetyuccaiḥ śabdā ākāśamaṇḍale || 24 ||
tāñchrutvā vismayāpannā iṃdradyumnapurogamāḥ ||
rājānaḥ śrotriyā viprā vaiṣṇavāśca sahasraśaḥ || 25 ||
nirādhārāstvime śabdā adbhutāni na saṃśayaḥ ||
vicārayaṃtaste yāvattāvaddakṣiṇato marut || 26 ||
gandhānvitadvirephaughaśabditāḥ puṣpavṛṣṭayaḥ ||
āvirbhūtāstripathagā vāriṇārdrīkṛtā dvijāḥ || 27 ||
tadanaṃtaramevāsau nārado brahmaṇaḥ sutaḥ ||
tapaḥprabhāvanirvyūḍha vimānavaraśāyinīm || 28 ||
ratnacāmarahastābhirdivyastrībhiḥ suśobhitām ||

alaṃkṛtāṃ vahuvidhairmaṇiratnaprasādhanaiḥ || 29 ||
divyamālyāṃbaradharāṃ divyagandhānulepanām ||
ramyāṃ pratiṣṭhitaprāṇāṃ ghaṭitāṃ viśvakarmaṇā || 2.2.16.30 ||
tejomaṇḍalasaṃvītāṃ parito harṣadāmapi ||
ādāya narasiṃhasya pratyarcāṃ pratyupasthitaḥ || 31 ||
tāṃ dṛṣṭvā harṣitāḥ sarve rājā rājānuyāyinaḥ ||
antarddhānaṃ gato devo nāradenoddhṛtaḥ kimu || 32 ||
menire harṣitātmānaḥ praśaśaṃsuśca taṃ munim ||
nirūpya saṃnidhisthāṃ tu narasiṃhākṛtiṃ dvijāḥ ||
ādyamūrternṛsiṃhasya pratimāmatha menire || 33 ||
pratyutthāya tato rājā prahṛṣṭenāṃtarātmanā ||
pradakṣiṇīkṛtya hariṃ jagāma śirasā mahīm || 34 ||
śraddhāsaṃpattiyogyena saṃbhāreṇa nṛpājñayā ||
prasthāpayāmāsa muniḥ prāsādaṃ śubhalakṣaṇam || 35 ||
pratimāṃ devadevasya sumuhūrte dvijottamāḥ ||

dharāramābhyāṃ sahitāṃ ratnavedyāṃ pratiṣṭhitām||
yogārūḍhatanuṃ rājā indradyumno'tha tuṣṭuve || 36 ||
vaiṣṇavairbrāhmaṇairbhūpairnāradena ca dhīmatā||
guhyopaniṣadaiḥ smārtaiḥ stotraiḥ śāstrairmudānvitaiḥ || 37 ||
|| indradyumna uvāca || ||
ekānekasthūlasūkṣmāṇumūrte vyomātīta vyomarūpaikarūpa ||
vyomākāra vyāpaka vyomasaṃstha vyomārūḍha vyomakeśābjayone || 38 ||
duḥkhāṃbhodhestrāhi māṃ divyasiṃha prādurbhūtānekakoṭyarkadhāman ||
nityāsanno dūrasaṃstho na dūro nāsanno vā bodhyabodhātmabhāva || 39 ||
jñeyajñeyo jñānagamyo'pyagamyo māyātīto mānameyo'numānāt ||
kṛtsnasyādiḥ kṛtsnakarttānumaṃtā pātā harttā viśvasākṣinnamaste || 2.2.16.40 ||
duḥkhadhvaṃsasyaikahetuṃ na hetuṃ bhettuṃ chettuṃ saṃśayānagrajātam ||
jyotīrūpa jñānarūpa prakāśa stomavyūhākāra nirmāṇaheto || 41 ||
tvatpādabje bhaktimagryāṃ sadā me dehi svāminmūlabhūtāṃ caturṇāṃ ||
śrautaiḥ smārtairnityayuktā janāste dīnāstiṣṭhantyatra baddhā bhavābdhau || 42 ||

anantapādaṃ bahuhastanetramanaṃtakarṇaṃ kakubhaughavastram ||
divāniśānāthasukuṇḍalāḍhyaṃ nakṣatramālā kṛtacāruhāram || 43 ||
tvāmadbhutaṃ divyanṛsiṃhamūrtiṃ bhakteṣṭapūrtiṃ śaraṇaṃ prapadye ||
yatpādapadma hi pitāmahasya kirīṭaratnairvikacatvameti||44||
yadīyapādābjayugāṃtabhūmau luṭhecchiro yasya hi pāṃcabhautam ||
taddivyapādaṃ śirasā vahaṃti surendranāryaḥ khalu taṃ namāmi || 45 ||

taddivyasiṃhaṃ hatapāpasaṃghaṃ pādāśritānāṃ karuṇābdhisiṃham ||
pādā'bjasaṃghaṭṭavighaṭṭamānabrahmāṃḍabhāṃḍaṃ praṇamāmi caṃḍam || 46 ||
saṭācchaṭākaṃpanaśīryamāṇaghanaughavidrāvitapāpasaṃgham ||
caṃḍāṭṭahāsāṃtaritābdaśabdaṃ trilokagarbhaṃ nṛhariṃ namāmi || 47 ||
namaste namaste namaste'dya viṣṇo paritrāhi dīnānukaṃpinnanātham ||
bhavaṃtaṃ samāsādya me dehabandho murāre na saṃsārakārāgṛhe'stu || 48 ||
hayamedhasahasrāṃte yathā tvāṃ carmacakṣuṣā ||
divyarūpaṃ prapaśyāmi tathānukrośaya prabho || 49 ||
yathā cejyāsahasraṃ me nirvighnaṃ tatsamāpyate ||

yajñeśa tvatprasādānme tathā sānnidhyamastu te || 2.2.16.50 ||
koṭayaḥ pāparāśīnāṃ kṣayaṃ yāṃti yathā prabho ||
dharmārthakāmā hastasthā naiṣāṃ citraṃ stuvaṃti ye ||
mokṣasya bhājanaṃ viṣṇo te narā ye tavāśrayāḥ || 51 ||
stutvetthaṃ divya siṃhaṃ taṃ bhūpatirhaṣṭamānasaḥ ||
daṇḍapātapraṇāmena jagāma dharaṇīṃ muhuḥ || 52 ||
|| jaiminiruvāca || ||
kṣetraṃ tannarasiṃhasya brahmaṇā nirmitaṃ purā ||
indradyumnānugrahāya sarvalokahitāya ca || 53 ||
paśyaṃti ye nṛsiṃhaṃ taṃ śaṃbhunā saha saṃsthitam ||
na dehabandhaṃ te viprāḥ prāpnuvaṃti na saṃśayaḥ || || 54 ||
manasā vāṃchitaṃ yadyatprāpnuvaṃti tato'dhikam ||
stotreṇānena ye divyasiṃharūpaṃ stuvaṃti vai || 55 ||
sarvakāmaprado devastasya muktiṃ prayacchati ||
jyeṣṭhaśukladvādaśī yā svātīnakṣatrasaṃyutā || 56 ||

tasyāṃ pratiṣṭhitaḥ kṣetre divyasiṃho maharṣiṇā ||
sutena brahmaṇaḥ sākṣāttatra paśyaṃti taṃ ca ye || 57 ||
vājimedhasahasrasya phalaṃ sāgraṃ labhaṃti te ||
pañcāmṛtairvā kṣīreṇa nārikelarasena vā || 58 ||
snāpayaṃti narā ye vai athavā gandhavāriṇā ||
pūjayitvā mahāsiṃhamupacāraiḥ sapāyasaiḥ || 59 ||
japākusumamālyaiśca gandhamālyaiḥ suśobhanaiḥ ||
dhūpadīpaiḥ sakarpūraistāṃbūlairatiśobhanaiḥ || 2.2.16.60 ||
sugīrbhiḥ stutipāṭhaiśca jayaśabdaistathoccakai ||
pradakṣiṇapraṇāmaiśca dānairbrāhmaṇatarpaṇaiḥ ||
santoṣya narasiṃhaṃ taṃ brahmalokamavāpnuyāt || 61 ||
vaiśākhasya caturdaśyāṃ saurivāre'nilarkṣake ||
ādyāvatāraḥ siṃhasya pradoṣasamaye dvijāḥ ||62||
tasyāṃ saṃpūjya vidhivannarasiṃhaṃ samāhitaḥ ||
janmakoṭisahasraistu pāparāśiḥ susaṃcitaḥ ||

dahyate tatkṣaṇādeva tūlarāśirivāgninā || 63 ||
dṛṣṭvā spṛṣṭvā namaskṛtvā praṇipatya ca bhaktitaḥ ||
stutvā vimucyate pāpairnirmokena bhujaṃgavat || 64 ||
na tasya vyādhayaḥ saṃti na śokā nādhayastathā ||
sarvānkāmānavāpnoti hayamedhaphalaṃ tathā || 65 ||
samīpe tasya bho viprā yajanaṃ dānameva ca ||
anyāni puṇyakarmāṇi kṛtāni ca sakṛnnaraiḥ ||
koṭikoṭiguṇāni syurnarasiṃhaprasādataḥ || 66 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṃḍe
puruṣottamakṣetramāhātmye jaiminiṛṣisaṃvāde ṣoḍaśo'dhyāyaḥ || 16 ||

English translation

Jaimini said :

1. On seeing that the king was cheerful in his mind believing in (the efficacy of) the great sacrifice, Nārada , the delighter of the worlds, spoke to him with great pleasure:

2. " Devas lend a helping hand in the enterprises of meritorious ones. An example thereof is you yourself, as you have the assistance of the Four-faced Lord (Brahmā).

3-4a. Therefore come on. Let us go there to the presence of Nīlakaṇṭha . In front of him, O king, I shall install Nṛsiṃha , the destroyer of all Rākṣasas , the dispeller of all obstacles. The idol shall be facing the West.

4b-5a. The Lord has vanished, but this Nṛsiṃha is visible. The sacrifice in his presence shall yield excellent fruit.

5b-6. You go ahead quickly and get a palace built there. On my remembering (him) the son of Viśvakarman will come there and build the West-facing Mansion rapidly.

7-8. To the south of Nīlakaṇṭha, a hundred Bows' length away (i.e. 400 Hastas or about 100 Metres), there is a pretty old huge sandal tree. The land to the west of it shall be the requisite site (for sacrifice), O king. There you do perform a thousand horse-sacrifices.

9-10. You go. I shall stay here for five days and propitiate this divine lion of infinite form of fiery nature. In the return worship, in the idol, I shall install the Lord along with vital breath, sense-organs and mind. Just as one lights a lamp from another lamp, so also (I shall infuse the new idol with the power of the old one) and I shall bring the idol of splendid form."

11. On hearing these words of Nārada the excellent king hurriedly went near the sandal tree.

12-13a. There he saw the son of the Celestial Architect, who had come at the bidding of Nārada. He stood there assuming human form with the necessary implements.

13b-14. On seeing the king desirous of building a shrine, he spoke to him with palms joined in reverence: "O lord, I am conversant with the Science of Architecture. I shall build a temple of Narasiṃha with splendid features." O Brāhmaṇas , the king replied to him laughingly.

Indradyumna said :

15-17. You are no ordinary architect. You are an expounder of the Science of Architecture. This has been spoken by Nārada himself. You are the extremely reputed son of Tvaṣṭṛ .

In this tenantless big forest there was no human habitation before. O Architect, we have come only today; how can we have contacts with architects? You alone can be the architect (of the temple) of Viṣṇu of unmeasured refulgence. You always meditate upon him. You strictly abide by his behest.

18. The sage by whom you have been remembered, will himself come here in a couple of days taking the idol of Narasiṃha with him.

19. Therefore, build a palatial temple of Narasiṃha along with the rampart walls, ornamental gateways etc. It should be a splendid structure facing the West.

20. The king honoured him duly and engaged him in the work of construction. By spending a great deal of money he engaged a number of servants for collecting stones.

21. Thanks to the greatness of the celestial architect, O Brāhmaṇas, the excellent Mansion-like shrine was complete on the fourth day, though (ordinarily) it could have been accomplished only after a long time.

22-24. When the day dawned clear, the king concluded his daily round of holy rites. Accompanied by his followers he took with him the requisite materials for the installation. While he awaited the arrival of Nārada, presently (mixed) sounds were heard in the sky, viz. those of conch-shells, Mṛdaṅga drums, Muraja drums, auspicious songs and instruments of music, the sounds of bells, the trumpeting of elephants and shouts of "Be victorious, be victorious".

25-31. On hearing them Indradyumna and other kings, Brāhmaṇas well-versed in the Vedas and thousands of Vaiṣṇavas stood surprised. While they were thinking like 'These sounds have risen without any (visible) source. No doubt it is a mysterious phenomenon,' a wind blew from the South. There were showers of flowers with great fragrance accompanied by the humming sounds of bees. O Brāhmaṇas, they were drenched with the waters of Gaṅgā .

Immediately after this, Nārada, the son of Brahmā, came with the idol of Narasiṃha, which had been made by Viśvakarman. It had a halo around it. It was highly delightful. It was embellished with many kinds of gems and decorative features. It had divine garlands and robes. Divine scents and unguents had been smeared upon it. It was very beautiful. The holy rite of infusing Prāṇa (vital airs) had been completed herein. It was rendered splendid by celestial women with diamond-studded chowries in their hands. The idol was kept in an excellent Vimāna (a decorated carriage, or palanquin) created by the power of penance.

32-37. On seeing the idol, all the kings and the followers of the kings became greatly pleased. The Lord had vanished. Has he been brought back by Nārada?' thought all those delighted souls. They praised the sage too. On carefully observing the form of Narasiṃha that was near them, they thought that it was a replica of the earlier idol of Nṛsiṃha. With delighted mind the king stood up in honour thereof. He circumambulated Had and bent down his head so as to touch the ground. At the behest of the king the sage furnished the palace of splendid characteristics with all the requisites befitting the faithful devotion and affluence (of the king). The idol of the Lord of Devas along with Dharā (Earth) and Ramā (Lakṣmī) was installed on a gem-set altar in an auspicious hour. The idol was infused with Yogic power.

In the company of Vaiṣṇava Brāhmaṇas, the kings and the intelligent Nārada King Indradyumna eulogized it with secret Upaniṣad Mantras , Smṛti Texts, eulogies, and passages from scriptures with great joy.

Indradyumna said :

38-39. O Lord, possessing single, multiple, gross, subtle and minute forms, O Lord beyond the firmament, O Lord with a single form of the firmament, O Lord with the shape of the sky, O pervading one, O Lord stationed in the sky, O Lord mounted on the firmament, O Lord with the sky for the tresses, O Lord with a lotus for womb! O Divine Lion, save me from the ocean of misery. O Lord having the combined splendour of many crores of suns coming out (together), O Lord who are always near at hand and yet stationed far away, O Lord who are neither away nor close by, O Lord with the states of Bodhya (i.e. that which should be known) and Bodha (i.e. knowledge)!

40. You are both comprehensible and incomprehensible. You can be realised through knowledge, yet you cannot be so realized. You are beyond Māyā . You can be measured, comprehended through inference; you are the cause of everything. You are the maker of everything. You are the knower, protector and annihilator (of all things). O Witness of the universe, obeisance to you!

41-42. (We know) you are the sole cause of the destruction of misery, and not merely the cause; you are born ahead in order to dispel doubts. O Lord with fiery form, (O Lord) with knowledge as form; O light! O Lord, the source of the collection of Stoma sacrifices; O cause of creation! Grant me the excellent perpetual devotion unto your lotuslike feet, the devotion which is the source of the four Puruṣārthas . There are persons who are perpetually engaged in the rites etc. laid down in Śrutis and Smṛtis but are bound within the ocean of worldly existence. They stay here in a wretched condition.

43-45. I seek refuge in you, the Lord with infinite number of feet, [1] hands, eyes and ears, whose garments are the quarters, whose excellent ear-rings are the Sun and the Moon, who have an excellent necklace made of the clusters of stars, who have the wonderfully divine form of Nṛsiṃha (Man-Lion) and who fulfil the desires of devotees.

I bow down to the Lord whose lotus-like feet bloom by the light of the gems of the crown of Brahmā; on the ground of the extremity of the pair of whose lotus-like feet his (Brahmā's) head which is evolved out of the five elements, rolls, and which divine feet the women of the king of Suras bear on their heads.

46. I bow down to that fierce divine lion who destroys the mass of sins of those who resort to his feet—the lion who is an ocean of mercy and by the stroke of whose lotus-like feet all the Cosmic Eggs are shattered.

47. I bow down to Nṛhari who has the three worlds in his belly, who drowns the sound of the thundering clouds by means of his fierce and boisterous laughter, and who routes away the mass of sins by means of the groups of clouds that are scattered when he shakes his thick cluster of manes.

48. Obeisance to you, salute to you, bow to you, O Viṣṇu, O Lord merciful to the poor and the wretched; save me the helpless one. O enemy of Mura , may there be no bondage of physical bodies for me in the prison of worldly existence after attaining you.

49. O Lord, have compassion for me so that at the end of the thousand horse-sacrifices I shall be able to see you of divine form with these pḥysical eyes.

50. O Lord of Yajñas , show me your favour and let me have your proximity, so that my thousand sacrifices may conclude without obstacles.

51. Crores of the heaps of sins of those who eulogize you perish. So it is no wonder that virtue, wealth and love are within their reach. O Viṣṇu, those men who resort to you are the enjoyers of salvation.

52. After eulogizing that Divine Lion thus, the king became delighted in his mind. He fell down on the ground frequently by way of prostrating in front of him.

Jaimini said :

53. That shrine and holy spot of Narasiṃha was built by Brahmā formerly for blessing Indradyumna and for the welfare of all the worlds.

54. There is no doubt about this that those who visit that Nṛsiṃha installed along with Śaṃbhu , do not get involved in the bondage of physical bodies, O Brāhmaṇas.

55. Those who eulogize that Lord in the form of Divine Lion by means of this prayer, obtain whatever is desired by them mentally and even more than that.

56-61. The Lord who gives all desired things grants him salvation.

The Divine Lion was installed in that holy spot by the great sage, the son of Brahmā, on the twelfth day in the bright half of the lunar month of Jyeṣṭha (while it was) in conjunction with the Svātī constellation. Those who visit the Lord on that day obtain more than the benefit of a thousand horse-sacrifices.

Men who bathe the idol with Pañcāmṛta , milk, coconut-water or scented water after offering worship, shall attain the world of Brahmā. They should worship the great Lion with all offerings including milk pudding. Garlands of China -rose flowers as well as splendid garlands of other sweet-smelling flowers should be offered. Incenses, lights, camphor, very fine betel leaves etc. should be offered. Prayers should be recited with excellent words and nice tone. With loud shouts of “Be victorious”, be should be circumambulated and bowed down to. Charitable gifts should be made and Brāhmaṇas should be propitiated. By propitiating Narasiṃha thus one shall obtain the world of Brahmā.

62. The first incarnation of the Lion, O Brāhmaṇas, appeared on the fourteenth day of the month of Vaiśākha on a Saturday at the time of dusk in conjunction with Kṭttikā star.

63. If one worships Narasiṃha duly with mental concentration and purity on that day, the heap of sins accumulated in the course of crores of births is burned at the very same instant like a heap of cotton by fire.

64. By visiting, touching, bowing down, falling down (at the feet) and devoutly eulogizing the Lord one is liberated from sins just as a serpent gets rid of slough.

65. He shall not be afflicted with sickness, grief or worries. He shall obtain all desired objects and the benefit of a horse-sacrifice.

66. O Brāhmaṇas, if Yajñas, charitable gifts or other holy rites are performed near him once, they shall have crores and crores of times the benefit by the favour of Narasiṃha.

[1]: [1] : Purāṇic echo of the Puruṣasūkta (RV X.90).

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 17

Indradyumna Performs a Thousand Horse-sacrifices

Chapter 57 of 221 · 135 detected Sanskrit verse markers

Sanskrit

।। मुनय ऊचुः ।। ।।
प्रतिष्ठिते नारसिंहे क्षेत्रे तस्मिन्नराधिपः ।।
किं चकार मुने ब्रूहि परं कौतूहलं तु तत् ।। १ ।।
।। जैमिनिरुवाच ।। ।।
इन्द्रादींस्त्रिदशान्सर्वान्न्यमन्त्रयत पूर्वतः ।।
ततः स मन्त्रयामास ऋषीन्विप्रान्सहस्रशः ।। २ ।।
अध्येतॄंश्चतुरो वेदान्सषडंगपदक्रमैः ।।
यज्ञविद्यासु कुशलान्मीमांसापरिनिष्ठितान् ।। ३ ।।
सभाष्यकल्पसूत्रैस्तु परिनिष्ठितकर्मिणः ।।
अष्टादशसु विद्यासु कुशलान्धर्मकोविदान् ।। ४ ।।
सदाचारावदातांश्च कुलीनान्सत्यवादिनः ।।
वैष्णवांश्च विशेषेण मंत्रयामास सादरम् ।। ५ ।।
त्रैलोक्ये ये च राजानः सिद्धाः सप्तर्षयो द्विजाः ।।
सच्छ्रुद्धा वणिजो द्वीपपतयश्च निमंत्रिताः ।। ६ ।।
क्रोशद्वयमिता विप्राः सभासीत्तस्य भूपतेः ।।

पाषाणघटिता सोच्या सुधया सानुलेपिता ।। ७ ।।
क्वचिद्रत्नमयी भूमिः क्वचित्कांचननिर्मिता ।।
स्फाटिकी राजती चैव यथायोग्यं कृतस्थली।। ८ ।।
स्तंभै रत्नमयैः प्रोच्चैर्दुकूलपरिवेष्टितैः ।।
चारुचंद्रातपाढ्या तु गन्धमाल्यैः सचामरैः ।। ९ ।।
मुक्तादामांतरस्थैश्च चारुवातायना शुभा ।।
कृष्णागुरुस्नेहसिक्ता श्रीखण्डसलिलोक्षिता ।। 2.2.17.१० ।।
सर्वर्तुकुसुमाकीर्णा प्रांतोपवनसंवृता ।।
वाप्यः स्फटिकसोपानाः पद्मकह्लारमंडिताः ।। ११ ।।
चक्रवाकैः प्लवैर्हंसैः सारसैर्मधुरस्वनैः ।।
व्याप्तांतराः स्वच्छशीतसुगंधमधुरांभसः ।। १२ ।।
परितः शतशस्तस्याः सुखावतरणा द्विजाः ।।
उपच्छायाविरचनाः शोभमानाः समंततः ।। १३ ।।
यज्ञशाला मरुत्तस्य यथासीद्भो द्विजोत्तमाः ।।

तथेंद्रद्युम्नभूपस्य रचिता विश्वकर्मणा ।। १४ ।।

शुभेऽह्नि शुभनक्षत्रे वासयित्वा सभासदः ।।
राज्ञः सिंहासनासीनान्दृष्ट्वासीनानृषीनपि ।। १५ ।।
ससिद्धान्ब्रह्मर्षिगणान्बहुमूल्यकुथस्थितान् ।।
देवान्कांचनपीठस्थान्यथायोग्यमथ द्विजान् ।। १६ ।।
वरासनस्थानन्यांश्च यथादेशं सुखस्थितान् ।।
मध्ये नृपाणां देवानामृषीणां च शचीपतिम् ।। १७ ।।
साम्राज्यलक्षणे स्वस्य रत्नसिंहासने स्थितम् ।।
दिव्यैर्माल्यैस्तथा गंधैर्वासोभिर्विष्टरादिभिः ।। १८ ।।
पुरोधसा समं पूर्वमर्चयामास ऋद्धिमत् ।।
विनीतो दीनवत्तस्य चक्रे पूजां तथा नृपः ।। १९ ।।
आश्चर्यं मन्यतेऽस्यासौ त्रैलोक्येशोऽपि तद्यथा ।।
ततः सिद्धान्देवमुनीनचर्यन्निंद्रवत्तदा ।। 2.2.17.२० ।।
विस्मयं जनयामास कुवेरस्याप्यधिश्रियः ।।
ततो देवान्समानर्च प्रभूतस्वस्वसंपदः ।। २१ ।।
उपचारैर्महीनाथः सम्यगव्यग्रमानसः ।।

राज्ञः संपूजयामास राजयोग्यैः परिच्छदैः ।। २२ ।।
यथा ते मेनिरे भूपा भवामः सांप्रतं वयम् ।।
सत्यं राज्यं क्रमात्प्राप्तं नेदृशश्च परिच्छदः ।। २३ ।।
आनर्च वैष्णवान्भूय उपचारैः समानयन्।।
शांता अपि यथा चित्रं मेनिरे विषयागमम् ।। २४ ।।
ततो विप्रान्बाहुजातान्वैश्यान्मुनिपुरःसरम् ।।
सम्यक्प्रपूजयामास सत्त्वोद्रिक्तो महीपतिः ।। २५ ।।
अन्यांश्च सचिवद्वारा पूजयित्वा ससंभ्रमः ।।
दृष्टः स विनयान्नम्रः कृतांजलिपुटस्तथा ।। २६ ।।
महेंद्रमुच्चैराहेदं नारदेन पुरोधसा ।। २७ ।।
।। इन्द्रद्युम्न उवाच ।। ।।
तव प्रसादाद्देवेश इच्छामीदं प्रसीद मे ।।
क्रतुना हयमेधेन प्रयक्ष्ये यज्ञपूरुषम्।। २८ ।।
अनुजानीहि मां देव क्रतूनामीश्वरो भवान् ।।
त्वदाज्ञापालकाः सर्वे त्रैलोक्ये निवसंति ये ।। २९ ।।

यावत्क्रतुसहस्रस्य संस्था च भवति प्रभो ।।
तावत्त्वं त्रिदशैः सार्द्धं सदोमध्यगतो वस ।। 2.2.17.३० ।।
यष्टुमिच्छामि देवेश नाहं त्वत्पदलिप्सया ।।
सर्वेषां वेत्सि देवेश मनोवृत्तिं सदा प्रभो ।। ३१ ।।
युष्माकं पूर्वदृष्टोऽत्र वपुष्मान्माधवः प्रभुः ।।
उपासनायां सोऽयं यो वालुकाभिस्तिरोदधे ।। ३२ ।।
तस्य भूयः प्रकाशार्थं वाजिमेधसहस्रकम्।।

करिष्ये वचनादिंद्र चतुरास्यस्य शासनात् ।।
पुनः प्रकाशिते तस्मिञ्छ्रेयो वोऽपि भविष्यति ।। ३३ ।।
इति विज्ञापिते राज्ञा महेंद्रप्रमुखाः सुराः ।।
अन्तर्द्धानोतरं या च श्रुता पूर्वं सरस्वती ।। ३४ ।।
अशरीरां स्मरंतस्तामिदं प्रोचुः प्रहर्षिताः ।।
इन्द्रद्युम्न महात्मासि सत्यं सत्यवतो भुवि ।। ३५ ।।
तच्चेष्टितं पुरास्माभिरन्वभावि भविष्यकम् ।।
सहायास्ते भविष्यामः कार्ये त्रैलोक्यपावने ।।३६।।

स्रष्टा स जगतां यत्र उद्युक्तः स्वयमेव हि ।।
अत्रैवोवाच भगवानस्माकमपि भूतले ।। ३७ ।।
प्रविशंस्तदनुक्रोशवशाद्भूयः प्रकाशनम् ।।
करिष्ये दारवं देहमित्येतत्परिनिष्ठितम् ।। ३८ ।।
नात्रास्माकं व्यलीकं तु नेंद्रस्य च महीपते ।।
अस्मद्दिष्टसमुद्योगस्तव नः प्रीतिकारकः ।। ३९ ।।
सुखं यजस्व राजेंद्र वैकुंठं भक्तवत्सलम् ।।
क्रतुना हयमेधेन सहस्रपरिवर्तिना ।। 2.2.17.४० ।।
दुराराध्यो हि भगवानस्माकं भक्तवत्सलः ।।
वयमप्यत्र देवत्वं त्यक्त्वा भक्ति परायणाः ।। ४१ ।।
आराधयामः क्षेत्रेस्मिन्विनीता नररूपिणः ।।
प्रियं हि मानुषे लोके कर्म सिद्धति वै कृतम् ।। ४२ ।।
।। जैमिनिरुवाच ।। ।।
इत्युक्ते त्रिदशैः सेंद्रैः परितुष्टांतरात्मना ।।
आरंभार्थं क्रतो राजा भगवंतमपूजयत् ।। ४३ ।।

उपचारसहस्रैस्तु यथावत्प्रतिपादितैः ।।
ततः पितृगणान्राजा निरूप्य श्रद्धयान्वितः ।। ४४ ।।
सदोगृहगतान्विप्रान्याज्ञिकान्समलंकृतान् ।।
कृत्वेष्टदेवं पुरतो वैकुंठं साग्निहोत्रकम् ।। ४५ ।।
आकांक्षन्कल्पितं लग्नं संवृत्ते स्वस्तिवाचने ।।
उपस्थितः सपत्नीकः शुद्धमांगल्यवेषधृक् ।। ४६ ।।
स्वस्ति वाच्य द्विजाञ्छुद्धान्पुण्याहं वृद्धिकर्म च ।।
ततः संभृतसंभारो वरयामास ऋत्विजः ।। ४७ ।।
वृतास्ते तु सपत्नीकं दीक्षयंतो नृपोत्तमम् ।।
विहृत्य दीक्षणायेष्टान्ययजन्सभ्यचोदिताः ।। ४८ ।।
प्रणीय तं प्रज्वलंतं वेद्यामाहवनीयकम् ।।
त्रैलोक्यमंगलकरं किं साक्षाद्विष्णवं महः ।। ४९ ।।
सुप्रोक्षितं चाभिमंत्र्य अनुज्ञाप्य दिगीश्वरान् ।।
मुमुचुस्ते हयं मुख्यमंगेषु शुभलक्षणम् ।। 2.2.17.५० ।।
ततः स दीक्षितो राजा वाग्यतो रौरवीं त्वचम् ।।

अधिष्ठाय सदोमध्ये मृत्युंजय इव स्थितः ।। ५१ ।।
निमंत्रितानां मुक्त्यर्थं चक्षुषा संदिदेश वै ।।
सुराणां रत्नपात्राणि महार्घाणि नृपाज्ञया ।। ५२ ।।
सचिवः कारयामास भोजनाय समृद्धिमत् ।।
शुद्धसौवर्णपात्राणि मुनीनां च महीक्षिताम् ।। ५३ ।।
द्विजानां भोजनार्थाय नवानि प्रत्यहं द्विजाः ।।
क्षत्रियाणां विशां विप्रा राजतानि शुभानि च ।। ५४ ।।
कांस्यनिर्मलपात्राणि शूद्राणां भोजनाय वै ।।
अहन्यहनि पात्राणि भोजनांते द्विजोत्तमाः ।। ५५ ।।
आकरेषु प्रपात्यंते प्रोच्छिष्टदलवज्जनैः ।।
तत्र यज्ञोत्सवे ये वै भोजनाय निमंत्रिताः ।। ५६ ।।
तेषां पुत्राश्च पौत्राश्च प्रपौत्राश्चैव संततिः ।।
नित्यं पंचरसान्नानि बहुमानपुरःसरम् ।। ।। ५७ ।।
आदृतैर्भोजिता राज्ञ इंद्रद्युम्नस्य शासनात् ।।
कुटुंबवत्स्थितास्तत्र संस्था यावन्महाक्रतोः ।। ५८ ।।

यद्वेश्मीया जनास्तेषामधिष्ठाता च तान्नृपः ।।
नृपाणामनुसंधाता इंद्रद्युम्नप्रयाचितः ।। ५९ ।।
नारदः समदर्शी तु परोपकृतिलोलुपः ।।
इंद्रादीनां सुरेंद्राणां देवर्षीणां नृपोत्तमः ।।2.2.17.६०।।
स्वयं नरपतिश्चर्यां चकार क्रतुपूर्त्तये ।।
षड्विधान्यन्नपानानि संस्कृतानि द्विधा नरैः ।। ६१ ।।
देवानां भोजने तत्र मंत्रतंत्रविशारदैः ।।
मर्त्यानां नल विद्यायां कुशलैः संस्कृतानि वै ।। ६२ ।।
क्षुत्पिपासानभिज्ञा हि सुधाहारा दिवौकसः ।।
तेषामपि अपूर्वत्वादाश्चर्यं तद्धि भोजनम् ।। ६३ ।।
नराणां दुर्लभं मर्त्य इंद्रद्युम्नगृहेऽशनम्।।
इन्द्रद्युम्नस्य चेंद्रस्य विशेषो मर्त्यवासिता ।। ६४ ।।
अत्यद्भुतकरं ह्येतत्प्रत्यहं च नवं नवम् ।।
संमाननादरावृद्धिर्भोज्यस्य द्विजसत्तमाः ।। ६५ ।।
अन्योन्यस्पर्द्धयैवात्र प्रवर्द्धते परस्परम् ।।

सुगंधसुमनोमाल्यकस्तूर्यादिप्रलेपनम् ।। ६६ ।।
चित्रसूक्ष्मदुकूलानि सोपधानासनानि च ।।
रत्नपल्यंकिका शय्या रत्नदंडप्रकीर्णकम् ।। ६७ ।।
जातीलवंगकर्पूरैर्नागवल्लीदलानि च ।।
मनोहराणि गीतानि नृत्यानि विविधानि च ।। ६८।।
भरतस्य मुनेः शिक्षापंडितै रचितानि च ।।
स्वस्ववंशयशोऽभिज्ञाः शतशः सूतमागधाः ।। ६९ ।।
एतान्यन्यानि वस्तूनि दुर्लभान्यपि यानि वै ।।
त्रिदशाश्चापि मर्त्याश्चान्वभुज्यंत सुसादरम् ।। 2.2.17.७० ।।

एकतोऽन्यत्र चित्राणि न च हीनानि कुत्रचित् ।।
पातालवासिनां चापि भोजनं वै सुधाधिकम् ।। ७१ ।।
यद्भुक्त्वा नानुवाञ्छन्ति पातालगमनं हि ते ।।
पुराणि यानि पाताले रत्नौघालोकितानि च ।। ७२ ।।
विना सूर्यप्रकाशेन तादृशान्येव भूपतिः ।।
ददौ तेषां निवासाय येषु पातालबुद्धयः ।। ७३ ।।

सुखासीनाश्च क्रीडंतो भुंजाना शेरते मुदा ।।
देवानामपि नान्यत्र भूमिस्पर्शनमस्ति वै ।। ७४ ।।
इन्द्रद्युम्नपुरे तत्र स्वर्गादपि मनोहरे ।।
यदृच्छया सुखक्रीडासक्ता नो तत्यजुर्भुवम् ।। ।। ७५ ।।
अभिलाषोपजातं तु सुखं स्वर्गे वदंति हि ।।
अनिच्छयापि भो विप्राः सुखं सर्वत्र तत्र वै ।। ७६ ।।
आदृत्य यत्नान्मन्यंते भोज्यं ते सादरं नराः ।।
न याचितः कोपि जनः कुतो वा स्यात्पराङ्मुखः ।। ७७ ।।
राजाधिराजवेश्मानि जनानां स्वगृहैः समम् ।।
तदासीत्स्वगृहे तेषां न सदा सर्वसंभवः ।। ७८ ।।
तत्र यत्कामनातीतं तद्वस्तु सुलभं बहु ।।
इत्थं प्रवर्तिते यज्ञे यज्ञेशप्रीतये मुदा ।। ७९ ।।
पृथिवी हृतसर्वस्वा वाजिमेधेस्य भूपतेः ।।
या पूर्वं साभवद्भूयः स्वर्णवृष्टिसुभूषिता ।। 2.2.17.८० ।।
इत्थं प्रवृत्ते लोकानां तत्र त्रैलोक्यवासिनाम् ।।

दानसंमानभोज्यानां विधौ विधिवतोऽन्वहम् ।। ८१ ।।
अश्वमेधं प्रति जना जगुर्गाथाः परस्परम् ।।
नेदृग्यागस्य संभारो विधेः शास्त्रप्रचोदितः ।। ८२ ।।
इंद्रद्युम्नस्य राजर्षेर्न भूतो न भविष्यति ।।
न याचितारोऽदातारो मिथो यत्र निमंत्रिताः ।। ८३ ।।
न कामभंगो यत्रासीद्देवानामपि भो द्विजाः ।।
ईदृक्समृद्धिः क्रतुराट् प्रवृत्तो भूपतेस्तदा ।। ८४ ।।
अधिश्रद्धः सुसंपन्नः पूर्वस्मादपरोऽभवत् ।।
स्मृतिकाराः कल्पकारास्तथा शास्त्रप्रणेतृकाः ।। ८५ ।।
यज्ञानुष्ठानकुशलाः सदाचारावतंसकाः ।।
अग्न्याधानाद्यवभृथप्रचारमनुपूर्वशः ।। ८६ ।।
क्रतुः सदस्यानुमते नृपतेः प्रीतये द्विजाः ।।
न मंत्राः स्वरतो हीना वर्णतो वापि कर्हिचित् ।। ८७ ।।
ये वै विधिविधातारस्ते वै कर्मप्रचारकाः ।।
प्रायश्चित्तनिमित्तेन प्रायश्चित्तनिबंधनात् ।। ८८ ।।

कर्मोपघातो नो तत्र योगिनः कर्मयोगिनः ।।
यत्र सप्तर्षयो दिव्याः सदस्याः क्रतुसाक्षिणः ।।६९।।

प्रचारयंति कर्माणि गुणदोषविभागिनः ।।
याज्ञवल्क्यादयस्तेऽत्र मुनयस्त्वृत्विजो वृताः ।। 2.2.17.९० ।।
सदोगतास्ते मुनयः परस्परकथांतरे ।।
वाकोवाक्यानि सूक्तानि गुह्योपनिषदानि च ।। ९१ ।।
गाथाः पौराणिकीर्विप्रा विष्णुभक्तिपुरःसराः ।।
चरितानि हरेः सर्वकल्मषौघहराणि च ।। ९२ ।।
तत्र संवर्तयामासुस्ते सभायां महीक्षितः ।।
तस्य यज्ञे हविः प्राशुः प्रत्यक्षं वह्निमध्यगाः ।। ९३ ।।
मुदितास्त्रिदशा विप्रा महेंद्रप्रमुखामखे ।।
चिरप्रवासिनो देवा नास्मरंतामरावतीम् ।। ९४ ।।
अमृतं हि हविस्तेषां कल्पितं ब्रह्मणा पुरा ।।
तत्प्राश्य मुदिता देवा वीर्यवन्तश्चिरायुषः ।। ९५ ।।
यागानुष्ठानविषयादन्यत्र विषयान्बहुन् ।।

इन्द्रद्युम्नेन रचितान्समस्तानुपभुंजते ।। ९६ ।।
तत्र ये नागराजानः पातालतलवासिनः ।।
ततोऽधिकान्मर्त्यलोके विषयानुपभुंजते ।। ९७ ।।
पातालगमनं ते वै नेहंते मनसा ध्रुवम् ।।
इत्थं प्रवर्तितो यज्ञस्त्रैलोक्यप्रीतिकारकः ।। ९८ ।।
इन्द्रद्युम्नस्य नृपतेः क्षेत्रेऽस्मिन्पुरुषोत्तमे ।।
जगदीशप्रसादाय पितामहनिदेशतः ।। ९९ ।।
एकोनं क्रमतः संस्थामवाप पृथिवीपतिः ।।
सहस्रं हयमेधस्य यथावद्विधिचोदितम् ।। 2.2.17.१०० ।।
ततः साहस्रिके यज्ञे वाजिमेधे महीपतिः ।।
दिनेदिने दिव्यगतिर्बभूव नृपतिस्तदा ।। १ ।।
सुत्यायाः सप्त दिवसाद्या रात्रिरभवत्पुरा ।।
तस्यास्तुरीयप्रहरे ददर्श स विष्णुमव्ययम् ।। २ ।।
ध्याने तस्मिन्ददर्शासौ महाभाग्यवशान्नृपः ।।
प्रत्यक्षमिव स श्वेतद्वीपं स्फटिकनिर्मितम् ।। ३ ।।

समंतात्परिवार्यैनं तिष्ठंतं क्षीरसागरम् ।।
महाकल्पद्रुमैः पुष्पगंधामोदिदिगंतरैः ।। ४ ।।
फलपल्लववल्केषु बहिरंतश्च सर्वशः ।।
शंखचक्रांकितैः शुभ्रैः सर्वालंकारभूषितः ।। ५ ।।
महामंजिष्ठवर्णैश्च मूर्तिभिस्तैर्मुरद्विषः ।।
तन्मध्ये घटितं दिव्यमणिभिर्मंडपोत्तमम् ।। ६ ।।
मध्यस्थसूर्यवद्भासिरत्नसिंहासनोज्ज्वलम् ।।
क्षीराब्धिशीतकल्लोलमंदवातमनोहरम् ।। ।। ७ ।।
तन्मध्ये ददृशे देवं शंखचक्रगदाधरम् ।।
नीलजीमूतसंकाशं वनमालाविभूषितम् ।। ८ ।।

सर्वलावण्यभवनं सौंदर्यश्रीनिकेतनम् ।।
निर्भर्त्सयंतं वपुषा पिनद्धं दिव्यभूषणम् ।। ९ ।।
दक्षपार्श्वे स्थितं तत्र अनंतं धरणीधरम् ।।
कोटिचन्द्रप्रतीकाशं हिमाद्रिसदृशप्रभम् ।। 2.2.17.११० ।।
फणामुकुटविस्तारच्छत्रीभूतं मनोहरम् ।।

मणिकुंडलयुग्मांकं चारुनीलनिचोलकम् ।। ११ ।।
हललांगलशंखारिस्फुरद्बाहुचतुष्टयम्।।
हारकेयूरवलय मुद्रिकाभिरलंकृतम् ।। १२ ।।
मेखलाकटिसूत्राढ्यं दिव्यरत्नप्रसाधनम् ।।
दिव्यहालाक्षीबमूर्तिं चारुहासं सुनेत्रकम् ।। १३ ।।
दक्षपार्श्वस्थितां चास्य लक्ष्मीं तां शुभलक्षणाम् ।।
वराभयाब्जहस्तां वै कुंकुमाभां सुलोचनाम् ।। १४ ।।
त्रैलोक्ययुवतीवृन्ददृष्टांताद्भुतविग्रहाम् ।।
ददर्श पद्मासनगां लावण्यांबुधिपुत्रिकाम् ।। १५ ।।
पितामहं च ददृशे पुरतोऽस्य कृतांजलिम् ।।
वामपार्श्वस्थितं चक्रं नानामणिमयं विभोः ।। १६ ।।
सनकाद्यैर्मुनींद्रैस्तं स्तूयमानं जगद्गुरुम् ।।
दृष्ट्वा स्वप्ने स राजा वै प्रहृष्टो द्विजसत्तमाः ।। १७ ।।
अदृष्टपूर्वरूपं तं ज्योतिर्मयमनंतकम् ।।
तुष्टाव तत्र ध्यानस्थो हर्षगद्गदया गिरा ।। १८ ।।

।। इन्द्रद्युम्न उवाच ।। ।।
नमस्ते जगदाधार जगदात्मन्नमोऽस्तु ते ।।
कैवल्यत्रिगुणातीत गुणांजन नमोऽस्तु ते ।। १९ ।।
सुशुद्धनिर्मलज्ञानस्वरूपाय नमोऽस्तु ते ।।
शब्दब्रह्माभिधानाय जगद्रूपाय ते नमः ।। 2.2.17.१२० ।।
संसारपतितश्रांत दुःखध्वंस नमोऽस्तु ते ।।
दुर्भेद्यहृदयग्रंथिभेदकाय नमोऽस्तु ते ।। २१ ।।
द्विसप्तभुवनागारमूलस्तंभाय ते नमः ।।
ब्रह्मांडकोटिघटनाशिल्पिने चक्रिणे नमः ।।२२।।
करुणामृतपाथोधिसुधाधाम्ने नमो नमः ।।
दीनोद्धारैकगुह्याय कृपापाथोधये नमः ।। २३ ।।
प्रकाशकानां सूर्यादिज्योतिषां ज्योतिषे नमः ।।
प्रतिस्वस्वनदीप्ताय अन्तःपापाग्नये नमः ।। २४ ।।
पावकाय पवित्राय पवित्राणां नमो नमः ।।
गरिष्ठाय वरिष्ठाय द्राघिष्ठाय नमो नमः ।। २५ ।।

नेदिष्ठाय दविष्ठाय क्षोदिष्ठाय नमो नमः ।।
वरेण्याय सुपुण्याय नारायण नमोऽस्तु ते ।। २६ ।।
परित्राहि जगन्नाथ दीनबन्धो नमोऽस्तु ते ।।

निस्तीर्णोऽहं भवांभोधिं प्राप्य त्वां तरणिं सुखाम् ।। २७ ।।
त्वयि दृष्टे रमानाथ क्लेशा व्यपगता मम ।।
चिदानंदस्वरूपं त्वां प्राप्तानां दुःखसंक्षयः ।। २८ ।।
ध्रुवं नाथ समुत्पन्नपरमानंदहेतुकम् ।।
त्राहि त्राहि भवांभोधिमग्नं मां दीनचेतसम् ।। २९ ।।
मध्याह्नार्कोदिते व्योम्नि कुतः संतमसोदयः ।।
ध्यानस्थितः स्तुवन्नेवं प्रणम्य जगदीश्वरम् ।। 2.2.17.१३० ।।
ध्यानावसाने स पुनः स्वयं जाग्रदबुध्यत ।।
स्वप्नांत इन्द्रद्युम्नोऽपि सस्मारात्मानमात्मना ।। ३१ ।।
अत्यद्भुतमिदं स्वप्नं दृष्ट्वा च नृपकुंजरः ।।
मेने कृतार्थमात्मानं हयमेधक्रतोस्तथा ।। ३२ ।।
सहस्रं सफलं चैव स्वभाग्यं समुपस्थितम् ।।

न हि देवर्षिवचनं वृथा भवति कर्हिचित् ।। ३३ ।।
प्रत्यक्षं मे कथं नाथः स्वयमत्र भविष्यति ।।
इति चिंताकुलो रात्रिशेषं नीत्वा विशांपतिः ।। ३४ ।।
शशंस नारदस्याग्रे यथा स्वप्नोऽन्वभूयत ।।
स चापि नारदः प्राह शोकस्ते विगतो नृप ।। ३५ ।।
अरुणोदयकाले हि भगवंतं ददर्श यत् ।।
दशाहात्फलदः स्वप्नस्तस्मिन्काले नृपोत्तम ।। ३६ ।।
क्रत्वंते भगवानत्र प्रत्यक्षस्ते भविष्यति ।।
यदाह मद्गिरा त्वां हि चराचरगुरुर्विधिः ।। ३७ ।।
सोऽपि त्वया जगत्स्रष्टा स्वप्नेऽस्मिन्नवलोकितः ।।
तदनुष्ठीयतां यज्ञः परामग्रे न प्रकाशय ।। ३८ ।।
स्वप्नोऽयं नृपशार्दूल दुर्बोधाचरितो हरेः ।।
किंतु भाग्यवतस्त्वेव स्वप्नस्तादृक्प्रजायते ।। १३९ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे सप्तदशोऽध्यायः ।। १७ ।।

Roman transliteration

|| munaya ūcuḥ || ||
pratiṣṭhite nārasiṃhe kṣetre tasminnarādhipaḥ ||
kiṃ cakāra mune brūhi paraṃ kautūhalaṃ tu tat || 1 ||
|| jaiminiruvāca || ||
indrādīṃstridaśānsarvānnyamantrayata pūrvataḥ ||
tataḥ sa mantrayāmāsa ṛṣīnviprānsahasraśaḥ || 2 ||
adhyetṝṃścaturo vedānsaṣaḍaṃgapadakramaiḥ ||
yajñavidyāsu kuśalānmīmāṃsāpariniṣṭhitān || 3 ||
sabhāṣyakalpasūtraistu pariniṣṭhitakarmiṇaḥ ||
aṣṭādaśasu vidyāsu kuśalāndharmakovidān || 4 ||
sadācārāvadātāṃśca kulīnānsatyavādinaḥ ||
vaiṣṇavāṃśca viśeṣeṇa maṃtrayāmāsa sādaram || 5 ||

trailokye ye ca rājānaḥ siddhāḥ saptarṣayo dvijāḥ ||
sacchūdrā vaṇijo dvīpapatayaśca nimaṃtritāḥ || 6 ||
krośadvayamitā viprāḥ sabhāsīttasya bhūpateḥ ||

pāṣāṇaghaṭitā soccā sudhayā sānulepitā || 7 ||
kvacidratnamayī bhūmiḥ kvacitkāṃcananirmitā ||
sphāṭikī rājatī caiva yathāyogyaṃ kṛtasthalī|| 8 ||
staṃbhai ratnamayaiḥ proccairdukūlapariveṣṭitaiḥ ||
cārucaṃdrātapāḍhyā tu gandhamālyaiḥ sacāmaraiḥ || 9 ||
muktādāmāṃtarasthaiśca cāruvātāyanā śubhā ||
kṛṣṇāgurusnehasiktā śrīkhaṇḍasalilokṣitā || 2.2.17.10 ||
sarvarttukusumākīrṇā prāṃtopavanasaṃvṛtā ||
vāpyaḥ sphaṭikasopānāḥ padmakadvāramaṃḍitāḥ || 11 ||
cakravākaiḥ plavairhaṃsaiḥ sārasairmadhurasvanaiḥ ||
vyāptāṃtarāḥ svacchaśītasugaṃdhamadhurāṃbhasaḥ || 12 ||
paritaḥ śataśastasyāḥ sukhāvataraṇā dvijāḥ ||
upacchāyāviracanāḥ śobhamānāḥ samaṃtataḥ || 13 ||
yajñaśālā maruttasya yathāsīdbho dvijottamāḥ ||
tatheṃdradyumnabhūpasya racitā viśvakarmaṇā || 14 ||

śubhe'hni śubhanakṣatre vāsayitvā sabhāsadaḥ ||
rājñaḥ siṃhāsanāsīnāndṛṣṭvāsīnānṛṣīnapi || 15 ||
sasiddhānbrahmarṣigaṇānbahumūlyakuthasthitān ||
devānkāṃcanapīṭhasthānyathāyogyamatha dvijān || 16 ||
varāsanasthānanyāṃśca yathādeśaṃ sukhasthitān ||
madhye nṛpāṇāṃ devānāmṛṣīṇāṃ ca śacīpatim || 17 ||
sāmrājyalakṣaṇe svasya ratnasiṃhāsane sthitam ||
divyairmālyaistathā gaṃdhairvāsobhirviṣṭarādibhiḥ || 18 ||
purodhasā samaṃ pūrvamarcayāmāsa ṛddhimat ||
vinīto dīnavattasya cakre pūjāṃ tathā nṛpaḥ || 19 ||
āścaryaṃ manyate'syāsau trailokyeśo'pi tadyathā ||
tataḥ siddhāndevamunīnacaryanniṃdravattadā || 2.2.17.20 ||
vismayaṃ janayāmāsa kuverasyāpyadhiśriyaḥ ||
tato devānsamānarca prabhūtasvasvasaṃpadaḥ || 21 ||
upacārairmahīnāthaḥ samyagavyagramānasaḥ ||

rājñaḥ saṃpūjayāmāsa rājayogyaiḥ paricchadaiḥ || 22 ||
yathā te menire bhūpā bhavāmaḥ sāṃprataṃ vayam ||
satyaṃ rājyaṃ kramātprāptaṃ nedṛśaśca paricchadaḥ || 23 ||
ānarca vaiṣṇavānbhūya upacāraiḥ samānayan||
śāṃtā api yathā citraṃ menire viṣayāgamam || 24 ||
tato viprānbāhujātānvaiśyānmunipuraḥsaram ||
samyakprapūjayāmāsa sattvodrikto mahīpatiḥ || 25 ||
anyāṃśca sacivadvārā pūjayitvā sasaṃbhramaḥ ||
dṛṣṭaḥ sa vinayānnamraḥ kṛtāṃjaliputastathā || 26 ||
maheṃdramuccairāhedaṃ nāradena purodhasā || 27 ||
|| indradyumna uvāca || ||
tava prasādāddeveśa icchāmīdaṃ prasīda me ||
kratunā hayamedhena prayakṣye yajñapūruṣam|| 28 ||
anujānīhi māṃ deva kratūnāmīśvaro bhavān ||
tvadājñāpālakāḥ sarve trailokye nivasaṃti ye || 29 ||

yāvatkratusahasrasya saṃsthā ca bhavati prabho ||
tāvattvaṃ tridaśaiḥ sārddhaṃ sadomadhyagato vasa || 2.2.17.30 ||
yaṣṭumicchāmi deveśa nāhaṃ tvatpadalipsayā ||
sarveṣāṃ vetsi deveśa manovṛttiṃ sadā prabho || 31 ||
yuṣmākaṃ pūrvadṛṣṭo'tra vapuṣmānmādhavaḥ prabhuḥ ||
upāsanāyāṃ so'yaṃ yo vālukābhistirodadhe || 32 ||
tasya bhūyaḥ prakāśārthaṃ vājimedhasahasrakam||
kariṣye vacanādiṃdra caturāsyasya śāsanāt ||
punaḥ prakāśite tasmiñchreyo vo'pi bhaviṣyati || 33 ||
iti vijñāpite rājñā maheṃdrapramukhāḥ surāḥ ||
antarddhānotaraṃ yā ca śrutā pūrvaṃ sarasvatī || 34 ||
aśarīrāṃ smaraṃtastāmidaṃ procuḥ praharṣitāḥ ||
indradyumna mahātmāsi satyaṃ satyavato bhuvi || 35 ||
tacceṣṭitaṃ purāsmābhiranvabhāvi bhaviṣyakam ||
sahāyāste bhaviṣyāmaḥ kārye trailokyapāvane ||36||

sraṣṭā sa jagatāṃ yatra udyuktaḥ svayameva hi ||
atraivovāca bhagavānasmākamapi bhūtale || 37 ||
praviśaṃstadanukrośavaśādbhūyaḥ prakāśanam ||
kariṣye dāravaṃ dehamityetatpariniṣṭhitam || 38 ||
nātrāsmākaṃ vyalīkaṃ tu neṃdrasya ca mahīpate ||
asmaddiṣṭasamudyogastava naḥ prītikārakaḥ || 39 ||
sukhaṃ yajasva rājeṃdra vaikuṃṭhaṃ bhaktavatsalam ||
kratunā hayamedhena sahasraparivartinā || 2.2.17.40 ||
durārādhyo hi bhagavānasmākaṃ bhaktavatsalaḥ ||
vayamapyatra devatvaṃ tyaktvā bhakti parāyaṇāḥ || 41 ||
ārādhayāmaḥ kṣetresminvinītā nararūpiṇaḥ ||
priyaṃ hi mānuṣe loke karma siddhyati vai kṛtam || 42 ||
|| jaiminiruvāca || ||
ityukte tridaśaiḥ seṃdraiḥ parituṣṭāṃtarātmanā ||
āraṃbhārthaṃ krato rājā bhagavaṃtamapūjayat || 43 ||

upacārasahasraistu yathāvatpratipāditaiḥ ||
tataḥ pitṛgaṇānrājā nirūpya śraddhayānvitaḥ || 44 ||
sadogṛhagatānviprānyājñikānsamalaṃkṛtān ||
kṛtveṣṭadevaṃ purato vaikuṃṭhaṃ sāgnihotrakam || 45 ||
ākāṃkṣankalpitaṃ lagnaṃ saṃvṛtte svastivācane ||
upasthitaḥ sapatnīkaḥ śuddhamāṃgalyaveṣadhṛk || 46 ||
svasti vācya dvijāñchuddhānpuṇyāhaṃ vṛddhikarma ca ||
tataḥ saṃbhṛtasaṃbhāro varayāmāsa ṛtvijaḥ || 47 ||
vṛtāste tu sapatnīkaṃ dīkṣayaṃto nṛpottamam ||
vihṛtya dīkṣaṇāyeṣṭānnyayajansabhyacoditāḥ || 48 ||
praṇīya taṃ prajvalaṃtaṃ vedyāmāhavanīyakam ||
trailokyamaṃgalakaraṃ kiṃ sākṣādvaiṣṇavaṃ mahaḥ || 49 ||
suprokṣitaṃ cābhimaṃtrya anujñāpya digīśvarān ||
mumucuste hayaṃ mukhyamaṃgeṣu śubhalakṣaṇam || 2.2.17.50 ||
tataḥ sa dīkṣito rājā vāgyato rauravīṃ tvacam ||

adhiṣṭhāya sadomadhye mṛtyuṃjaya iva sthitaḥ || 51 ||
nimaṃtritānāṃ muktyarthaṃ cakṣuṣā saṃdideśa vai ||
surāṇāṃ ratnapātrāṇi mahārghāṇi nṛpājñayā || 52 ||
sacivaḥ kārayāmāsa bhojanāya samṛddhimat ||
śuddhasauvarṇapātrāṇi munīnāṃ ca mahīkṣitām || 53 ||
dvijānāṃ bhojanārthāya navāni pratyahaṃ dvijāḥ ||

kṣatriyāṇāṃ viśāṃ viprā rājatāni śubhāni ca || 54 ||
kāṃsyanirmalapātrāṇi śūdrāṇāṃ bhojanāya vai ||
ahanyahani pātrāṇi bhojanāṃte dvijottamāḥ || 55 ||
ākareṣu prapātyaṃte procchiṣṭadalavajjanaiḥ ||
tatra yajñotsave ye vai bhojanāya nimaṃtritāḥ || 56 ||
teṣāṃ putrāśca pautrāśca prapautrāścaiva saṃtatiḥ ||
nityaṃ paṃcarasānnāni bahumānapuraḥsaram || || 57 ||
ādṛtairbhojitā rājña iṃdradyumnasya śāsanāt ||
kuṭuṃbavatsthitāstatra saṃsthā yāvanmahākratoḥ || 58 ||

yaddeśīyā janāsteṣāmadhiṣṭhātā ca tānnṛpaḥ ||
nṛpāṇāmanusaṃdhātā iṃdradyumnaprayācitaḥ || 59 ||
nāradaḥ samadarśī tu paropakṛtilolupaḥ ||
iṃdrādīnāṃ sureṃdrāṇāṃ devarṣīṇāṃ nṛpottamaḥ ||2.2.17.60||
svayaṃ narapatiścaryāṃ cakāra kratupūrttaye ||
ṣaḍvidhānyannapānāni saṃskṛtāni dvidhā naraiḥ || 61 ||
devānāṃ bhojane tatra maṃtrataṃtraviśāradaiḥ ||
martyānāṃ nala vidyāyāṃ kuśalaiḥ saṃskṛtāni vai || 62 ||
kṣutpipāsānabhijñā hi sudhāhārā divaukasaḥ ||
teṣāmapi apūrvatvādāścaryaṃ taddhi bhojanam || 63 ||
narāṇāṃ durlabhaṃ martya iṃdradyumnagṛhe'śanam||
indradyumnasya ceṃdrasya viśeṣo martyavāsitā || 64 ||
atyadbhutakaraṃ hyetatpratyahaṃ ca navaṃ navam ||
saṃmānanādarāvṛddhirbhojyasya dvijasattamāḥ || 65 ||
anyonyasparddhayaivātra pravarddhate parasparam ||

sugaṃdhasumanomālyakastūryādipralepanam || 66 ||
citrasūkṣmadukūlāni sopadhānāsanāni ca ||
ratnapalyaṃkikā śayyā ratnadaṃḍaprakīrṇakam || 67 ||
jātīlavaṃgakarpūrairnāgavallīdalāni ca ||
manoharāṇi gītāni nṛtyāni vividhāni ca || 68||
bharatasya muneḥ śikṣāpaṃḍitai racitāni ca ||
svasvavaṃśayaśo'bhijñāḥ śataśaḥ sūtamāgadhāḥ || 69 ||
etānyanyāni vastūni durlabhānyapi yāni vai ||
tridaśāścāpi martyāścānvabhujyaṃta susādaram || 2.2.17.70 ||
ekato'nyatra citrāṇi na ca hīnāni kutracit ||
pātālavāsināṃ cāpi bhojanaṃ vai sudhādhikam || 71 ||
yadbhuktvā nānuvāñchanti pātālagamanaṃ hi te ||
purāṇi yāni pātāle ratnaughālokitāni ca || 72 ||
vinā sūryaprakāśena tādṛśānyeva bhūpatiḥ ||
dadau teṣāṃ nivāsāya yeṣu pātālabuddhayaḥ || 73 ||

sukhāsīnāśca krīḍaṃto bhuṃjānā śerate mudā ||
devānāmapi nānyatra bhūmisparśanamasti vai || 74 ||
indradyumnapure tatra svargādapi manohare ||
yadṛcchayā sukhakrīḍāsaktā no tatyajurbhuvam || || 75 ||
abhilāṣopajātaṃ tu sukhaṃ svarge vadaṃti hi ||
anicchayāpi bho viprāḥ sukhaṃ sarvatra tatra vai || 76 ||
ādṛtya yatnānmanyaṃte bhojyaṃ te sādaraṃ narāḥ ||
na yācitaḥ kopi janaḥ kuto vā syātparāṃmukhaḥ || 77 ||
rājādhirājaveśmāni janānāṃ svagṛhaiḥ samam ||
tadāsītsvagṛhe teṣāṃ na sadā sarvasaṃbhavaḥ || 78 ||
tatra yatkāmanātītaṃ tadvastu sulabhaṃ bahu ||

itthaṃ pravartite yajñe yajñeśaprītaye mudā || 79 ||
pṛthivī hṛtasarvasvā vājimedhesya bhūpateḥ ||
yā pūrvaṃ sābhavadbhūyaḥ svarṇavṛṣṭisubhūṣitā || 2.2.17.80 ||
itthaṃ pravṛtte lokānāṃ tatra trailokyavāsinām ||

dānasaṃmānabhojyānāṃ vidhau vidhivato'nvaham || 81 ||
aśvamedhaṃ prati janā jagurgāthāḥ parasparam ||
nedṛgyāgasya saṃbhāro vidheḥ śāstrapracoditaḥ || 82 ||
iṃdradyumnasya rājarṣerna bhūto na bhaviṣyati ||
na yācitāro'dātāro mitho yatra nimaṃtritāḥ || 83 ||
na kāmabhaṃgo yatrāsīddevānāmapi bho dvijāḥ ||
īdṛksamṛddhiḥ kraturāṭ pravṛtto bhūpatestadā || 84 ||
adhiśraddhaḥ susaṃpannaḥ pūrvasmādaparo'bhavat ||
smṛtikārāḥ kalpakārāstathā śāstrapraṇetṛkāḥ || 85 ||
yajñānuṣṭhānakuśalāḥ sadācārāvataṃsakāḥ ||
agnyādhānādyavabhṛthapracāramanupūrvaśaḥ || 86 ||
kratuḥ sadasyānumate nṛpateḥ prītaye dvijāḥ ||
na maṃtrāḥ svarato hīnā varṇato vāpi karhicit || 87 ||
ye vai vidhividhātāraste vai karmapracārakāḥ ||
prāyaścittanimittena prāyaścittanibaṃdhanāt || 88 ||

karmopaghāto no tatra yoginaḥ karmayoginaḥ ||
yatra saptarṣayo divyāḥ sadasyāḥ kratusākṣiṇaḥ ||69||
pracārayaṃti karmāṇi guṇadoṣavibhāginaḥ ||
yājñavalkyādayaste'tra munayastvṛtvijo vṛtāḥ || 2.2.17.90 ||
sadogatāste munayaḥ parasparakathāṃtare ||
vākovākyāni sūktāni guhyopaniṣadāni ca || 91 ||
gāthāḥ paurāṇikīrviprā viṣṇubhaktipuraḥsarāḥ ||
caritāni hareḥ sarvakalmaṣaughaharāṇi ca || 92 ||
tatra saṃvartayāmāsuste sabhāyāṃ mahīkṣitaḥ ||
tasya yajñe haviḥ prāśuḥ pratyakṣaṃ vahnimadhyagāḥ || 93 ||
muditāstridaśā viprā maheṃdrapramukhāmakhe ||
cirapravāsino devā nāsmaraṃtāmarāvatīm || 94 ||
amṛtaṃ hi havisteṣāṃ kalpitaṃ brahmaṇā purā ||
tatprāśya muditā devā vīryavantaścirāyuṣaḥ || 95 ||
yāgānuṣṭhānaviṣayādanyatra viṣayānbahūn ||

indradyumnena racitānsamastānupabhuṃjate || 96 ||
tatra ye nāgarājānaḥ pātālatalavāsinaḥ ||
tato'dhikānmartyaloke viṣayānupabhuṃjate || 97 ||
pātālagamanaṃ te vai nehaṃte manasā dhuvam ||
itthaṃ pravartito yajñastrailokyaprītikārakaḥ || 98 ||
indradyumnasya nṛpateḥ kṣetre'sminpuruṣottame ||
jagadīśaprasādāya pitāmahanideśataḥ || 99 ||
ekonaṃ kramataḥ saṃsthāmavāpa pṛthivīpatiḥ ||
sahasraṃ hayamedhasya yathāvadvidhicoditam || 2.2.17.100 ||
tataḥ sāhasrike yajñe vājimedhe mahīpatiḥ ||
dinedine divyagatirbabhūva nṛpatistadā || 1 ||
sutyāyāḥ sapta divasādyā rātrirabhavatpurā ||
tasyāsturīyaprahare dadhyau sa viṣṇumavyayam || 2 ||
dhyāne tasmindadarśāsau mahābhāgyavaśānnṛpaḥ ||
pratyakṣamiva sa śvetadvīpaṃ sphaṭikanirmitam || 3 ||

samaṃtātparivāryainaṃ tiṣṭhaṃtaṃ kṣīrasāgaram ||
mahākalpadrumaiḥ puṣpagaṃdhāmodidigaṃtaraiḥ || 4 ||
phalapallavavalkeṣu bahiraṃtaśca sarvaśaḥ ||
śaṃkhacakrāṃkitaiḥ śubhraiḥ sarvālaṃkārabhūṣitaḥ || 5 ||
mahāmaṃjiṣṭhavarṇaiśca mūrtibhistairmuradviṣaḥ ||
tanmadhye ghaṭitaṃ divyamaṇibhirmaṃḍapottamam || 6 ||
madhyasthasūryavadbhāsiratnasiṃhāsanojjvalam ||
kṣīrābdhiśītakallolamaṃdavātamanoharam || || 7 ||
tanmadhye dadṛśe devaṃ śaṃkhacakragadādharam ||
nīlajīmūtasaṃkāśaṃ vanamālāvibhūṣitam || 8 ||
sarvalāvaṇyabhavanaṃ sauṃdaryaśrīniketanam ||
nirbhartsayaṃtaṃ vapuṣā pinaddhaṃ divyabhūṣaṇam || 9 ||
dakṣapārśve sthitaṃ tatra anaṃtaṃ dharaṇīdharam ||
koṭicandrapratīkāśaṃ himādrisadṛśaprabham || 2.2.17.110 ||
phaṇāmukuṭavistāracchatrībhūtaṃ manoharam ||

maṇikuṃḍalayugmāṃkaṃ cārunīlanicolakam || 11 ||
halalāṃgalaśaṃkhārisphuradbāhucatuṣṭayam||
hārakeyūravalaya mudrikābhiralaṃkṛtam || 12 ||
mekhalākaṭisūtrāḍhyaṃ divyaratnaprasādhanam ||
divyahālākṣībamūrtiṃ cāruhāsaṃ sunetrakam || 13 ||
dakṣapārśvasthitāṃ cāsya lakṣmīṃ tāṃ śubhalakṣaṇām ||
varābhayābjahastāṃ vai kuṃkumābhāṃ sulocanām || 14 ||
trailokyayuvatīvṛndadṛṣṭāṃtādbhutavigrahām ||
dadarśa padmāsanagāṃ lāvaṇyāṃbudhiputrikām || 15 ||
pitāmahaṃ ca dadṛśe purato'sya kṛtāṃjalim ||
vāmapārśvasthitaṃ cakraṃ nānāmaṇimayaṃ vibhoḥ || 16 ||
sanakādyairmunīṃdraistaṃ stūyamānaṃ jagadgurum ||
dṛṣṭvā svapne sa rājā vai prahṛṣṭo dvijasattamāḥ || 17 ||
adṛṣṭapūrvarūpaṃ taṃ jyotirmayamanaṃtakam ||
tuṣṭāva tatra dhyānastho harṣagadgadayā girā || 18 ||

|| indradyumna uvāca || ||
namaste jagadādhāra jagadātmannamo'stu te ||
kaivalyatriguṇātīta guṇāṃjana namo'stu te || 19 ||
suśuddhanirmalajñānasvarūpāya namo'stu te ||
śabdabrahmābhidhānāya jagadrūpāya te namaḥ || 2.2.17.120 ||
saṃsārapatitaśrāṃta duḥkhadhvaṃsa namo'stu te ||
durbhedyahṛdayagraṃthibhedakāya namo'stu te || 21 ||
dvisaptabhuvanāgāramūlastaṃbhāya te namaḥ ||
brahmāṃḍakoṭighaṭanāśilpine cakriṇe namaḥ ||22||
karuṇāmṛtapāthodhisudhādhāmne namo namaḥ ||
dīnoddhāraikaguhyāya kṛpāpāthodhaye namaḥ || 23 ||
prakāśakānāṃ sūryādijyotiṣāṃ jyotiṣe namaḥ ||
pratisvasvanadīptāya antaḥpāpāgnaye namaḥ || 24 ||
pāvakāya pavitrāya pavitrāṇāṃ namo namaḥ ||
gariṣṭhāya variṣṭhāya drāghiṣṭhāya namo namaḥ || 25 ||

nediṣṭhāya daviṣṭhāya kṣodiṣṭhāya namo namaḥ ||
vareṇyāya supuṇyāya nārāyaṇa namo'stu te || 26 ||
paritrāhi jagannātha dīnabandho namo'stu te ||
nistīrṇo'haṃ bhavāṃbhodhiṃ prāpya tvāṃ taraṇiṃ sukhām || 27 ||
tvayi dṛṣṭe ramānātha kleśā vyapagatā mama ||
cidānaṃdasvarūpaṃ tvāṃ prāptānāṃ duḥkhasaṃkṣayaḥ || 28 ||

dhruvaṃ nātha samutpannaparamānaṃdahetukam ||
trāhi trāhi bhavāṃbhodhimagnaṃ māṃ dīnacetasam || 29 ||
madhyāhnārkodite vyomni kutaḥ saṃtamasodayaḥ ||
dhyānasthitaḥ stuvannevaṃ praṇamya jagadīśvaram || 2.2.17.130 ||
dhyānāvasāne sa punaḥ svayaṃ jāgradabudhyata ||
svapnāṃta indradyumno'pi sasmārātmānamātmanā || 31 ||
atyadbhutamidaṃ svapnaṃ dṛṣṭvā ca nṛpakuṃjaraḥ ||
mene kṛtārthamātmānaṃ hayamedhakratostathā || 32 ||
sahasraṃ saphalaṃ caiva svabhāgyaṃ samupasthitam ||

na hi devarṣivacanaṃ vṛthā bhavati karhicit || 33 ||
pratyakṣaṃ me kathaṃ nāthaḥ svayamatra bhaviṣyati ||
iti ciṃtākulo rātriśeṣaṃ nītvā viśāṃpatiḥ || 34 ||
śaśaṃsa nāradasyāgre yathā svapno'nvabhūyata ||
sa cāpi nāradaḥ prāha śokaste vigato nṛpa || 35 ||
aruṇodayakāle hi bhagavaṃtaṃ dadarśa yat ||
daśāhātphaladaḥ svapnastasminkāle nṛpottama || 36 ||
kratvaṃte bhagavānatra pratyakṣaste bhaviṣyati ||
yadāha madgirā tvāṃ hi carācaragururvidhiḥ || 37 ||
so'pi tvayā jagatsraṣṭā svapne'sminnavalokitaḥ ||
tadanuṣṭhīyatāṃ yajñaḥ parāgre na prakāśaya || 38 ||
svapno'yaṃ nṛpaśārdūla durbodhācarito hareḥ ||
kiṃtu bhāgyavatastveva svapnastādṛkprajāyate || 139 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminiṛṣisaṃvāde saptadaśo'dhyāyaḥ || 17 ||

English translation

The sages enquired :

1. After the idol had been installed in that holy spot of Narasiṃha , O sage, what did the king do? Relate it as we are very eager.

Jaimini said :

2-8. At the outset he invited all the Devas beginning with Indra . Then he invited thousands of sages and Brāhmaṇas , persons who had studied the four Vedas along with their six ancillaries, those who could recite the four Vedas by Padapāṭha and Kramapāṭha , those persons who were experts in the performance of Yajñas , persons who had mastered Mīmāṃsā system of philosophy, those who had very good practical experience in the various holy rites along with the knowledge of Kalpasūtra texts and their glosses, those who were experts in the eighteen lores, those who were proficient in religious texts, those who were spotlessly pure on account of their good conduct, men of noble families, truthful persons. He particularly invited Vaiṣṇavas respectfully. All the kings, Siddhas , Seven Sages, Brāhmaṇas, good Śūdras and the lords of the continents were invited.

The Assembly Hall of the king extended to two Krośas . It had been constructed with stones and plastered with lime and mortar.

In some places the ground was set with precious stones. In some places it was covered with gold plates. In different places the surfaces of the ground were suitably paved with crystals or silver plates.

9-14. There were huge columns of gems covered with silk cloths. The Assembly Hall had a beautiful awning. Garlands of sweet smelling flowers and chowries (were kept there for decoration) with pearl necklaces in between. There were splendid and beautiful windows. The Hall was sprinkled with oil scented with black aloe-wood and water with sandal paste.

Flowers of all the seasons were scattered everywhere. There were gardens on either side of the chamber with flowers of all the seasons available therein. The tanks had crystalline steps leading into the water adorned with red and white lotuses. Different kinds of aquatic birds such as Cakravākas (ruddy geese), Plavas (a variety of ducks), swans, Sārasas (cranes) etc. moved about here and there in the lakes chirping sweetly. There was cool, sweet, pure, clean and fragrant water in the lakes. There were hundreds of such lakes all round, O Brāhmaṇas. They (had steps etc.) so that people could comfortably get into them and come up. They were splendid in design and pattern. They had plenty of shade. This sacrificial hall of king Indradyumna was exactly like that of Marutta [1] , O excellent Brāhmaṇas. It was beautifully planned and constructed by Viśvakarman .

15-23. On an auspicious day in conjunction with an auspicious constellation the king accommodated the members of the assembly in different places. The kings were seated on thrones. The sages, Siddhas and groups of Brahminical sages were seated on very valuable carpets. The Devas were seated on golden pedestals. The (ordinary) Brāhmaṇas were seated on their befitting seats. Others were seated on excellent seats in accordance with their status very comfortably. Śacīpati (Indra, the husband of Śacī) was seated on his own throne set with diamonds and the insignia of his imperial majesty. He was seated in the middle of Devas, kings and sages.

King (Indradyumna) adored and honoured them at the outset by means of divine garlands, scents, clothes, seats etc. along with the priest for the sake of prosperity.

Like an humble and wretched person, the king worshipped him so that even the Lord of the three worlds considered it surprising.

By worshipping the Siddhas, Devas and sages he, like Indra, caused surprise even to Kubera of great affluence. Then he worshipped the Devas who too had much of wealth themselves by means of various services and offerings of presents. The king of the earth was not at all excited in his mind. He adored and honoured the kings with royal dress befitting kings, and they thought, ‘Now we shall be kings. It is true that a realm had been acquired by succession but not so lavish a dress as these.’

24. Again he honoured the Vaiṣṇavas by means of presents and offerings as a result of which, though quiescent themselves, they thought that the acquisition of objects was surprising.

25-27. Then, the king in whom Sattvaguṇa predominated, duly worshipped the Brāhmaṇas, Kṣatriyas and Vaiśyas along with the sages. With great excitement he made the ministers worship the others too. He was then delighted. Accompanied by Nārada and his own priest, he humbly approached Mahendra . With palms joined in reverence he spoke to him loudly:

Indradyumna said :

28-33. I seek your favour. This is my wish, O Lord of Devas. Be pleased with me. I wish to worship the Yajñapuruṣa (i.e. Viṣṇu) by means of horse-sacrifice.

Permit me, O Lord. You are the overlord of sacrifices. All those who live in the three worlds obediently carry out your orders. Until the thousand sacrifices are concluded you stay here and be in the middle of the assembly along with the Devas.

O Lord of Devas, I do not wish to perform Yajñas with a desire for your position. O Lord of Devas, you always know the attitude of everyone.

Lord Mādhava was seen by you all here before in physical form during your worship. Now he has vanished beneath the sands.

I will perform a thousand horse-sacrifices in order to get him manifested once again, O Indra, at the bidding of the Four-faced Lord. If the Lord becomes manifested once again, it will be conducive to your welfare too.

34-42. When this was announced by the king, Suras , the chief of whom was Mahendra, remembered the ethereal utterance that was heard immediately after the Lord had vanished and then spoke thus with great delight:

“O Indradyumna, you are a great soul on the earth. Really you are truthful. Your activities now have already been foreseen by us as future occurrences. We shall assist you in this task of sanctifying all the three worlds, in which the creator of the worlds himself has become engaged. While the Lord was entering the inner bowels of the earth here itself, he had sympathetically told us, ‘I shall create a wooden body once again’.

Now this is settled. There is nothing displeasing, disagreeable to us or to Indra in this matter. Your endeavour for our good luck is pleasurable to us. Comfortably worship Viṣṇu who is fond of his devotees, O eminent king, by means of the horse-sacrifice to be repeated a thousand times. Though the Lord is fond of his devotees, it is very difficult for us to propitiate him. We shall forsake Deva -hood and with great devotion propitiate the Lord in this holy spot humbly in the form of human beings. A pleasing act performed in the human world brings prosperity

Jaimini said :

43. When this was spoken by the Devas along with Indra, the king worshipped the Lord with a delighted mind for the sake of beginning the sacrifice.

44-46. He worshipped the Lord and made a thousand offerings in the manner prescribed. Then with great reverence, the king looked at the groups of Pitṛs (Manes), the Brāmaṇas present in the assembly and the performers of the Yajña who had been duly adorned. He kept the tutelary deity Viṣṇu in front along with the sacred fire. He waited thus for the auspicious hour stipulated. When the rite of Svastivācana (ceremonial rite preparatory to a sacrifice or any religious observance) was concluded, he stood nearby along with his wife with pure and auspicious apparel.

47. After making the pure Brāhmaṇas perform all the holy rites of Svastivācana , Puṇyāha and Vṛddhikarman , [2] the king who had got ready all the requisite things, formally nominated the Ṛtviks .

48-50. On being chosen they initiated the excellent king along with his wife. When they were urged by the members of the assembly they worshipped the desired objects separately for the sake of initiation (?)

The blazing sacred fire named Āhavanīya was brought to the altar. It appeared like the refulgence of Viṣṇu himself, which is the cause of auspiciousness unto all the three worlds.

They then sprinkled the sanctified water charged with holy spells on the chief horse which had all the splendid characteristics in its limbs. After taking the ceremonial permission of the Lords of the

Quarters, they released the horse.

51. The king who had been properly initiated, observed the vow of silence. He sat on the skin of a Ruru deer in the middle of the Assembly Hall like Lord Mṛtyuñjaya (Śiva) himself.

55-57. With a meaningful glance the king ordered that the invitees be fed. At the bidding of the king the minister had got ready all types of vessels for the purpose of their meals. Very valuable vessels studded with gems and jewels were made ready for the Suras to take their sumptuous food.

Vessels of pure gold were brought afresh everyday for the sages, Brāhmaṇas and kings to take their food, O Brāhmaṇas. For ordinary Kṣatriyas and Vaiśyas splendid silver vessels were brought, O Brāhmaṇas. For Śūdras, to take their food, vessels of pure bell-metal were brought.

Everyday after taking their food the people dropped those vessels in pits as though they were the leaves on which food had been served and taken in.

Not only those who had been invited to take their food in that Yajña festival but also their sons, grandsons and great-grandsons, nay, everyone in the line, were respectfully fed with cooked food of five flavours at the behest of King Indradyumna.

58-63. All those persons stayed there as though they belonged to one family till the great sacrifice was concluded. The officer-in-charge (for the supervision of all arrangements regarding reception etc.) of the people from a territory was the king of that land. The person to look into the requirements of the kings was Nārada who was impartial in his outlook, was eager to help others and had been particularly requested for that purpose by Indradyumna.

The person to look into the requirements of the leading Suras beginning with Indra and the celestial sages was the excellent king himself.

The king himself ran about here and there to see that the sacrifices were duly completed.

Six different kinds of foodstuffs and beverages were prepared in two ways by men.

In the case of Devas, it was done by men who were experts in the use of magic and spells. In the case of men it was done by those who were well-versed in the culinary art.

Indeed the heaven-dwellers are never aware of hunger or thirst. Their diet is nectar. Even to them that food (served at the festival of Indradyumna) was a wonderful thing because they had not tasted it before.

64. In the mortal world such a food as was distributed in the abode of Indradyumna was rare for men (elsewhere). The only difference between Indradyumna and Indra was that the former's residence was in the mortal world.

65-70. This extremely wonderful show recurred everyday with ever new features. The foodstuffs, their honour and the eagerness for them increased everyday, O excellent Brāhmaṇas.

The different things mentioned below increased as though they competed with one another: sweet scents, flower garlands, musk and other unguents, silk garments and cloths of fine texture and variegated colour, pillows, seats, cushions, bejewelled palanquins and couches, beds, fly-laps with gem-set rods, betel leaves along with nutmeg, cloves and comphor, sweet charming songs, different kinds of dances produced by experts of the school of Sage Bharata [3] etc., hundreds of panegyrists and bards fully conversant with the fame and pedigree of their respective royal families. These and other rare objects were eagerly enjoyed by Devas and human beings.

71-78. Things in one place were more wonderful than elsewhere. There were no inferior things anywhere.

The foodstuff served to the residents of the nether worlds was superior to nectar. After consuming it they never desired to go back to Pātāla (nether worlds).

The cities in Pātāla are illuminated by clusters of gems. They have no necessity for the light of the sun. (They are devoid of sunlight.) The king, therefore, lodged them in cities of that sort for their residence, so that they thought that they were still in Pātāla. They comfortably seated themselves. They ate, played and lay down joyously.

As for Devas, they do not touch the earth elsewhere but in the city of Indradyumna, which was more fascinating than even heaven. They were eagerly engaged in happy sports as they pleased. There they never left the ground.

They say that in Svarga one gets happiness after eagerly desiring for it. But here (in the city of Indradyumna) there was happiness everywhere even without wishing for it.

Men were respectfully and earnestly honoured and fed there. No person was entreated or begged of. How could anyone have been turned back?

The abodes provided by the Emperor were like their own houses for the people. Only in their houses everything that was always available here was not so (readily available) there.

79-80. Whatever object was beyond (even) their expectations there (in their houses) was easily available here in plenty.

When the Yajñas were thus joyously performed for the propitiation of the Lord of Yajñas, every (valuable) thing that the earth had was taken away in the horse-sacrifice of the king. Whatever there was originally was replenished when the earth was adorned with a shower of gold.

81-85a.Thus charitable gifts, honouring and feeding of all the people staying in the three worlds went on everyday in accordance with the injunctions. The people commended the horse-sacrifice and repeated the following verses of praise to one another:

“There has never been such a collection of the materials of a sacrifice like this before. This is exactly in accordance with the injunctions of Brahmā as well as the scriptural texts.

There was never a sacrifice like that of King Indradyumna before. There will never be one like this. There are neither suppliants nor unwilling donors. They have not been invited there.”

O Brāhmaṇas, no desire remained unfulfilled even in the case of Devas. The excellent sacrifice of the king with such abundance of supply went on thus. Each of the subsequent sacrifices was better furnished and performed with more ardent faith than the previous one.

85b-90. Those who had written Smṛtis , those who had composed the liturgical texts, those who had expounded the sacred treatises, those who were experts in the performance of Yajñas and those who were adorned with (i.e. possessed) good conduct celebrated everything beginning with fetching the sacred fire and ending with the valedictory bath in the proper order.

The sacrifice performed with the permission of the members of the assembly, O Brāhmaṇas, was conducive to the delight of the king.

There was neither a fault of omission nor of commission in regard to the accent or syllables of the Mantras . Indeed those who had laid down the injunctions were themselves performers of the rites.

The atonement has been mentioned in those cases where there is reasonable cause for the same. But there (in the king's sacrifice) there was no mistake in the holy rites, because the Yogins and Karmayogins (those who are well conversant with holy rites) performed the same. The divine Seven Sages were the Sadasyas (Members of the Assembly) watching the proceedings of the sacrifice. They could discriminate between merits and demerits and they conducted the holy rites properly. Yājñavalkya and other sages were chosen and nominated as Ṛtviks.

91-94. Those sages were present in the sacred assembly. In the course of their mutual discourse they recited, recounted and related Nyāya Texts, secret Upaniṣadic Mantras, folk-tales and songs with devotion to Viṣṇu as their main theme and anecdotes of Hari 's (exploits) that dispel all sins. They expounded them in the assembly of the king.

The joyous Devas, O Brāhmaṇas, the leader of whom was Mahendra, imbibed the Havis in that Yajña personally standing in the middle of the sacrificial fire. They forgot Amarāvatī . They had been away from it for a long time.

95. It is Amṛta (Nectar) that Brahmā had formerly allotted to them as Havis. The Devas were joyous, vigorous and long-lived after consuming it.

96. In other places, apart from the site of the performance of sacrifice, many other objects of pleasure were furnished by Indtadyumna. Devas enjoyed all of them.

97. Kings of serpents, the residents of the bottom of Pātāla, enjoyed more worldly pleasures in the human world than in their own place.

98. They too never desired to go back to Pātāla even mentally. Thus the Yajña proceeded affording great pleasure to everyone in the three worlds.

99-100.In this holy place Puruṣottama at the behest of Brahmā King Indradyumna performed Yajñas in order to propitiate the Lord of the universe. In due order the king concluded a thousand sacrifices short by one. All of them were duly performed in accordance with the injunctions.

101-103. Then the king began his thousandth horse-sacrifice. Day by day, the king acquired more and more spiritual merit. On the night of the sixth day from that of the extraction of Soma juice during the fourth prahara (prahara = period of 3 hrs.) he meditated on the immutable Viṣṇu.

Very fortunately in the course of his meditation the king saw, as if in direct perception, the island of Śvetadvīpa made of bright crystals.

104-106. He saw the Milk Ocean that stood encircling the island all round. There were great Kalpa trees (all round) that had rendered all the quarters fragrant by the sweet scent of the flowers.

Everywhere within and without those trees, on their fruits, sprouts and barks, there were the bright red-coloured idols of the Lord which were marked with conch and discus and which were brilliantly adorned with all the ornaments. In the middle he saw an excellent Pandal (Maṇḍapa) made of divine jewels.

107. The Pavilion was refulgent with a throne in the centre that shone like the sun and that was studded with gems. It was very fascinating as a gentle, cool breeze blew over the waves of the Milk Ocean.

108-109. In its centre he saw Lord Viṣṇu holding conch, discus and iron club. He resembled a blue cloud. He was adorned with garlands of sylvan flowers. Divine ornaments were worn by him. He seemed to surpass and put to shame all the abodes of loveliness and the houses of beauty and

splendour by means of his body.

110-113. To his right he saw Ananta standing, supporting the earth. He had the splendour of a crore of moons. He had the lustre resembling that of the mountain Himālaya . He was charming with the crowned hoods spreading over him like an umbrella. He had a pair of jewel-set ear-rings. He had put on a beautiful blue upper garment. In his four hands shone palm tree (lāṅgala ?), plough, conch and discus. He was adorned with necklaces, armlets, bangles and rings. He had a waist-band and a girdle. He had decorated himself with divine jewels. His physical body was inebriated due to divine liquor called Hālā . He had pleasing smiles and brilliant eyes.

114-115. He saw Lakṣmī of splendid features stationed on his right side. She had a lotus in her hand and held her fingers in the position of granting of boons as well as freedom from fear. She had the lustre of saffron. She had bright eyes. Her wonderful body was a model for all the young women in the three worlds. He saw her seated in a lotus. She was a pet daughter of the Salt Ocean.

116. He saw Pitāmaha (Brahmā) standing in front of him with palms joined in reverence. He saw the discus of the Lord full of gems stationed on the left side of the Lord.

117. On seeing the Lord of the universe eulogized by Sanaka and other prominent sages in his dream, O excellent Brāhmaṇas, the king became extremely delighted.

118. Standing there in contemplation, he eulogized in words choked with (tears) of joy, the infinite Lord of a fiery form never seen before.

Indradyumna said :

119. Obeisance to you, O support of the universe. Obeisance to you, O soul of the universe. O (cause of) salvation transcending the three Guṇas , O Lord shining with good qualities, obeisance to you.

120. Salute to you with the form of very splendid perfect knowledge devoid of impurities. Obeisance to you having the appellation Śabdabrahman (Brahman in the form of sound), O Lord with the universe as your form.

121. Hail to you, O destroyer of the miseries of those who have fallen into (the ocean of) worldly existence and therefore are weary. Obeisance to you who cuts the knot in the heart very difficult to be untied.

122. Obeisance to you, the main pillar of the structure of the fourteen worlds. Salute to the discus-bearing Lord, the architect who fashioned crores of Cosmic Eggs.

123. Obeisance, obeisance, to the Moon rising from the ocean of the nectar of kindness. Obeisance to the ocean of compassion, the sole secret uplifter of the poor.

124. Obeisance to the illuminator of the Sun and other luminous bodies. Hail to the Lord who blazes with a loud report within every heart and burns the sins within.

125. Repeated obeisance to the purifier, to the purest of all pure ones. Obeisance, obeisance to the weightiest one, to the most excellent one, to the longest one.

126. Obeisance, obeisance to the nearest one, to the most distant one, to the minutest one. Obeisance to you, O Nārāyaṇa , the most excellent one, the holiest one.

127. Save me, O Lord of the universe. Obeisance to you, O kinsman of the poor. After obtaining you as a comfortable boat, I have crossed the ocean of worldly existence.

128-131. When you are seen, O Lord of Ramā , all my distress has disappeared. O Lord, it is certain indeed that those who have attained you having consciousness and bliss for your form, will get their miseries destroyed. It shall be the cause of the outcome of supreme delight.

Save, save me who have sunk in the ocean of worldly existence, whose mind is in a wretched state. When the midday sun blazes in the sky, how can there be darkness!

Still in contemplation, he bowed down to the Lord of the universe eulogizing thus.

At the end of the meditation he woke up and understood everything. At the end of the dream Indradyumna remembered the Supreme Soul by means of his own soul.

132-135a. After seeing this extremely mysterious dream the eminent king considered himself to be one who has fulfilled his task. He thought that all his thousand horse-sacrifices had become fruitful and his good luck was imminent. He thought thus: 'Indeed the words of the Celestial Sage can never be in vain. Now how will the Lord be directly perceptible to me?' In this anxious state the king spent the remaining part of the night. Then he told Nārada the details of the dream experienced by him.

135b-136. Nārada told him: "O king, your grief has come to an end, since you saw the Lord at the time of dawn. A dream at that time, O excellent king, yields the benefit within ten days.

137 139. At the end of the sacrifice the Lord will be visible to you here as Brahmā, the sire of the mobile and immobile beings, conveyed to you through my words.

That Creator of the universe also was seen by you in this dream. Therefore, let the Yajña be performed. Do not divulge this to anyone else.

O tiger among kings, this dream has been brought about by Hari in an inscrutable manner. But only to a fortunate one shall a dream like this occur.

[1]: [1] : Marutta, son of Avikṣit: His richly performed sacrifice was personally attended by god Indra and others. God Siva gave him a Himalayan peak of gold. In his sacrifice all utensils, beds etc. were of gold. His sacrifice became an ideal for successive generations. (vide Mbh Droṇa 55.37-49.)

[2]: [2] : According to Āpastaṃba Dh.S.I.4.13.8 the three Svastivācana etc. mentioned here are a part of Puṇyāhavācana and not separate rites. The performer of an auspicious rite worships Brāhmaṇas and requests them to declare the day to be auspicious (Puṇyāha) for the performance of the rite. The performer of the rite requests Brāhmaṇas to announce Svasti , Puṇyāha and ṛddhi and they declare ' Oṃ svasti ', ' Oṃ puṇyāham ' and ' Oṃ (karma) ṛdhyatām '. But the elaborateness and separateness of the performance of these shows the late nature of the Text leaning to Saṃskāra-ratnamālā .

[3]: [3] : This refers to Bharata's Nāṭya Śastra (circa 400 CE).

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 18

The Eternal Banyan Tree Emerges

Chapter 58 of 221 · 40 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
ततः प्रववृते सुत्या नृपतेर्वाजिमेधिका ।।
तस्यां त्रैलोक्यमभवदेकसद्मनिभं द्विजाः ।। १ ।।
शास्त्रैः स्तोत्रैर्दिवस्पृग्भिर्वर्णक्रमसमुज्ज्वलैः ।।
यथापदस्वरन्यासैरन्ये शब्दास्तिरोहिताः ।। २ ।।
दीनेभ्योऽवारितं तत्र दीयन्ते वाञ्छितानि वै ।।
नटनर्त्तकसूतानां साभूत्कल्पद्रुमोपमा ।। ३ ।।
तन्मध्येऽवभृथे स्नातुं कृता यत्रोपकारिका ।।
दक्षिणे तटभूदेशे बिल्वेश्वरसमीपतः ।। ४ ।।
नियुक्ताः सेवका राज्ञा ससंभ्रममुपस्थिताः ।।
न्यवेदयन्त नृपतिं कृतांजलिपुटा द्विजाः ।। ५ ।।
देव दृष्टो महान्वृक्षस्तटभूमौ महोदधेः ।।
प्रविष्टाग्रसमुद्भांतः कल्लोलप्लवमूलकः ।। ६ ।।
मंजिष्ठवर्णः सर्वत्र शंखचक्रांकितः प्लवन् ।।
स्नानवेश्मसमीपेऽसौ दृष्टोऽस्माभिः परोऽद्भुतः ।। ७ ।।

न दृष्टपूर्वो वृक्षोऽयमुद्यत्सूर्यनिभोंऽशुना ।।
गंधेन वासयन्सर्वा तटभूमिं सुगंधिना ।। ८ ।।
द्रुमः साधारणो नायं लक्ष्यते देवभूरुहः ।।
कश्चिद्देवस्तरुव्याजादागतो लक्ष्यते ध्रुवम् ।। ९ ।।
नियुक्तानां वचः श्रुत्वा राजा नारदमब्रवीत् ।।
तत्किं निमित्तं यद्दृष्टं तरुश्रेष्ठं वदंति ते ।। 2.2.18.१० ।।
नारदः प्रहसन्वाक्यमुवाच नृपसत्तमम् ।।
पूर्णाहुतिः समाप्नोतु यथा स्यात्सफलः क्रतुः ।। ११ ।।
उपस्थितं ते तद्भाग्यं स्वप्ने यद्दृष्टवान्पुरा ।।
श्वेतद्वीपे विश्वमूर्तिर्दृष्टो यो विष्णुरव्ययः ।। १२ ।।
तदंगस्खलितं रोम तरुत्वमुपपद्यते ।।
अंशावतारः स्थास्नुर्यः पृथिव्यां परमेष्ठिनः ।। १३ ।।
तद्रूपावतरं याति भगवान्भक्तवत्सलः ।।
द्रुमो ह्यपौरुषो योसौ भाजनं नास्य दर्शने ।। १४ ।।

त्वामृते पुरुषव्याघ्र पृथिव्यां नृपसत्तम ।।

त्वद्भाग्यवशतः सर्वलोकानां नयनातिथिः ।। १५ ।।
भविष्यति महाराज सर्वकल्मषनाशनः ।।
समाप्यावभृथस्नानं तटांते सरितां पतेः ।। १६ ।।
उत्सवं सुमहत्कृत्वा कृतकौतुकमंगलम् ।।
महावेद्यां स्थापयात्र यज्ञेशं तरुरूपिणम् ।। १७ ।।
विचार्येत्थं मुदा युक्तौ तावुभौ नृपनारदौ ।।
सुसमृद्धौ तत्र यातौ यत्रासौ भगवद्द्रुमः ।। ।। १८ ।।
तं दृष्ट्वा हर्षिताः सर्वे ब्रह्म साक्षादुपस्थितम् ।।
मेनिरे जन्मसाफल्यं जीवन्मुक्ता महोदयाः ।। १९ ।।
इन्द्रद्युम्नोऽपि नृपतिर्ममज्जामृतसागरे ।।
स्वप्ने दृष्ट्वा जगन्नाथं यथासौ भगवत्प्रियः ।। 2.2.18.२० ।।
तथा ददर्श तं वृक्षं चक्षुःशाखं चतुर्भुजम् ।।
स्वकं श्रमं मन्यमानः सफलं नृपसत्तमः ।। ।। २१ ।।
जहौ शोकं नीलमणिमाधवांतर्धिजं द्विजाः ।।
पुनः पुनः प्रणम्यैनं हर्षाश्रुनयनो नृपः ।। २२ ।।

द्विजैराहारयामास तरुं कल्लोललोलितम् ।।
शंखकाहालमुरजढक्कापटहनिःस्वनैः ।। २३ ।।
गीतवादित्रनिनदैर्जयशब्दैः सहस्रशः ।।
सुगंधिपुष्पांजलिभिराकाशात्पतितैर्मुहुः ।। २४।।
परितो धूपपात्रैश्च कृष्णागुरुसुधूपितैः ।।
वेश्याभिर्यौवनोन्मत्तसुरूपाभिः प्रचालितैः ।। २५ ।।
रत्नदण्डप्रकीर्णैश्च वीज्यमानं समंततः ।।
पताकाभिर्दिव्यपट्टदुकूलाभिः सुशोभितम् ।। २६ ।।
राजर्षिराजवृन्दैश्च तुरगैः पत्तिभिर्वृतम् ।।
मागधैर्वंद्यमानं तु स्तूयमानं महर्षिभिः ।।२७।।
ऋत्विग्भिर्ब्राह्मणैश्चैव विद्वद्भिः श्रोत्रियैस्तथा ।।
राजन्यैर्वैश्यकुलजैः सच्छूद्रैः परिचारितम् ।। २८ ।।
स्तोत्रैर्बहुविधैः श्रौतैः स्मार्तैः पौराणिकैस्तथा ।।
स्तूयमानं तरुं विष्णोर्भूर्लोके परिवेष्टितम् ।।२९।।
स्वर्गगन्धालंकृतं दिव्यं महावेदीं विनिन्यतुः।।

वितानवरचित्रायां वेष्टितायां निरंतरम् ।।2.2.18.३०।।
वेद्यां तं स्थापयामासुरिंद्रद्युम्नस्य शासनात् ।।
वचसा नारदस्यैनं पूजयामास पार्थिवः ।। ३१ ।।
सहस्रैरुपचाराणां दिव्यरूपैर्नृपोत्तमः ।।
पूजावसाने पप्रच्छ नारदं मुनिसत्तमम् ।।३२।।
कीदृश्यः प्रतिमा विष्णोर्घटयिष्यति कः पुनः ।।
तच्छ्रुत्वा तं मुनिः प्राह अचिंत्यमहिमा गुरुः ।। ३३।।

को वेद तस्य चेष्टां वै सर्वलोकोत्तरां नृप ।।
स्रष्टा यो जगतां तस्याप्येषा संशयगोचरा ।। ३४ ।।
विचारयंतौ तावित्थं यावन्नारदपार्थिवौ ।।
अशरीरा ततो वाणी शुश्रुवे चांतरिक्षतः ।। ३५ ।।
तत्र विस्मयमानानां सर्वेषामेव शृण्वताम् ।।
अपौरुषेयो भगवानविचारपथे स्थितः ।। ३६ ।।
सुगुप्तायां महावेद्यां स्वयं सोऽवतरिष्यति ।।
प्रच्छाद्यतां दिनान्येषा यावत्पंचदशानि वै ।। ३७ ।।

उपस्थितोऽयं यो वृद्धः शस्त्रपाणिस्तु वर्द्धकिः ।।
एनमंतः प्रवेश्यैव द्वारं बध्नंतु यत्नतः ।। ३८ ।।
बहिर्वाद्यानि कुर्वंतु यावत्तु घटना भवेत् ।।
श्रुतो हि घटनाशब्दो बाधिर्यांधत्वदायकः ।। ३९ ।।
नरके वसतिं चैव कुर्यात्संताननाशनम् ।।
नांतःप्रवेशनं कुर्यान्न पश्येच्च कदाचन ।।2.2.18.४०।।
नियुक्तादन्यः पश्येच्चेद्राज्ञो राष्ट्रस्य चैव ह ।।
द्रष्टुश्चापि महाभीतिरंधता चक्षुषोर्युगे ।। ४१ ।।
तस्मान्नावेक्षणं कार्यं यावत्प्रतिमनिर्मितिः ।।
निर्व्यूढस्तु स्वयं दैवः कृत्यांते तु वदिष्यति ।। ४२ ।।
यत्कार्यं प्रयत्नेन सर्वलोकसुखावहम् ।।
तच्छ्रुत्वा नारदाद्यास्ते यथोक्तं विष्णुना स्वयम् ।। ४३ ।।
चिकीर्षंति तथा कर्तुं तत्रायातश्च वर्द्धकिः ।।
प्रोवाच नृपतिं सोऽथ स्वप्ने दृष्टास्तु यास्त्वया ।। ।। ४४ ।।
ता एवाहं घटिष्यामि दारुणा दिव्यरूपिणा ।।

इत्युक्त्वांतर्दधे वेद्यां वृद्धवर्द्धकिरूपधृक् ।। ४५ ।।
वंचनार्थं मनुष्याणां साक्षान्नारायणो विभुः ।। ४६ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादेऽष्टादशोऽध्यायः ।। १८ ।।

Roman transliteration

|| jaiminiruvāca || ||
tataḥ pravavṛte sutyā nṛpatervājimedhikā ||
tasyāṃ trailokyamabhavadekasadmanibhaṃ dvijāḥ || 1 ||
śāstraiḥ stotrairdivaspṛgbhirvarṇakramasamujjvalaiḥ ||
yathāpadasvaranyāsairanye śabdāstirohitāḥ || 2 ||
dīnebhyo'vāritaṃ tatra dīyante vāñchitāni vai ||
naṭanarttakasūtānāṃ sābhūtkalpadrumopamā || 3 ||
tanmadhye'vabhṛthe snātuṃ kṛtā yatropakārikā ||
dakṣiṇe taṭabhūdeśe bilveśvarasamīpataḥ || 4 ||
niyuktāḥ sevakā rājñā sasaṃbhramamupasthitāḥ ||
nyavedayanta nṛpatiṃ kṛtāṃjaliputā dvijāḥ || 5 ||

deva dṛṣṭo mahānvṛkṣastaṭabhūmau mahodadheḥ ||
praviṣṭāgrasamudrāṃtaḥ kallolaplavamūlakaḥ || 6 ||
maṃjiṣṭhavarṇaḥ sarvatra śaṃkhacakrāṃkitaḥ plavan ||
snānaveśmasamīpe'sau dṛṣṭo'smābhiḥ paro'dbhutaḥ || 7 ||

na dṛṣṭapūrvo vṛkṣo'yamudyatsūryanibhoṃ'śunā ||
gaṃdhena vāsayansarvā taṭabhūmiṃ sugaṃdhinā || 8 ||
drumaḥ sādhāraṇo nāyaṃ lakṣyate devabhūruhaḥ ||
kaściddevastaruvyājādāgato lakṣyate dhuvam || 9 ||
niyuktānāṃ vacaḥ śrutvā rājā nāradamabravīt ||
tatkiṃ nimittaṃ yaddṛṣṭaṃ taruśreṣṭhaṃ vadaṃti te || 2.2.18.10 ||
nāradaḥ prahasanvākyamuvāca nṛpasattamam ||
pūrṇāhutiḥ samāpnotu yathā syātsaphalaḥ kratuḥ || 11 ||
upasthitaṃ te tadbhāgyaṃ svapne yaddṛṣṭavānpurā ||
śvetadvīpe viśvamūrtirdṛṣṭo yo viṣṇuravyayaḥ || 12 ||
tadaṃgaskhalitaṃ roma tarutvamupapadyate ||
aṃśāvatāraḥ sthāsnuryaḥ pṛthivyāṃ parameṣṭhinaḥ || 13 ||
tadrūpāvataraṃ yāti bhagavānbhaktavatsalaḥ ||
drumo hyapauruṣo yosau bhājanaṃ nāsya darśane || 14 ||
tvāmṛte puruṣavyāghra pṛthivyāṃ nṛpasattama ||

tvadbhāgyavaśataḥ sarvalokānāṃ nayanātithiḥ || 15 ||
bhaviṣyati mahārāja sarvakalmaṣanāśanaḥ ||
samāpyāvabhṛthasnānaṃ taṭāṃte saritāṃ pateḥ || 16 ||
utsavaṃ sumahatkṛtvā kṛtakautukamaṃgalam ||
mahāvedyāṃ sthāpayātra yajñeśaṃ tarurūpiṇam || 17 ||
vicāryetthaṃ mudā yuktau tāvubhau nṛpanāradau ||
susaṃrddhau tatra yātau yatrāsau bhagavaddrumaḥ || || 18 ||
taṃ dṛṣṭvā harṣitāḥ sarve brahma sākṣādupasthitam ||
menire janmasāphalyaṃ jīvanmuktā mahodayāḥ || 19 ||
indradyumno'pi nṛpatirmamajjāmṛtasāgare ||
svapne dṛṣṭvā jagannāthaṃ yathāsau bhagavatpriyaḥ || 2.2.18.20 ||
tathā dadarśa taṃ vṛkṣaṃ cakṣuḥśākhaṃ caturbhujam ||
svakaṃ śramaṃ manyamānaḥ saphalaṃ nṛpasattamaḥ || || 21 ||
jahau śokaṃ nīlamaṇimādhavāṃtardhijaṃ dvijāḥ ||
punaḥ punaḥ praṇamyainaṃ harṣāśrunayano nṛpaḥ || 22 ||

dvijairāhārayāmāsa taruṃ kallolalolitam ||
śaṃkhakāhālamurajaḍhakkāpaṭahaniḥsvanaiḥ || 23 ||
gītavāditraninadairjayaśabdaiḥ sahasraśaḥ ||
sugaṃdhipuṣpāṃjalibhirākāśātpatitairmuhuḥ || 24||
parito dhūpapātraiśca kṛṣṇāgurusudhūpitaiḥ ||
veśyābhiryauvanonmattasurūpābhiḥ pracālitaiḥ || 25 ||
ratnadaṇḍaprakīrṇaiśca vījyamānaṃ samaṃtataḥ ||
patākābhirdivyapaṭṭadukūlābhiḥ suśobhitam || 26 ||
rājarṣirājavṛndaiśca turagaiḥ pattibhirvṛtam ||
māgadhairvaṃdyamānaṃ tu stūyamānaṃ maharṣibhiḥ ||27||
ṛtvigbhirbrāhmaṇaiścaiva vidvadbhiḥ śrotriyaistathā ||
rājanyairvaiśyakulajaiḥ sacchūdraiḥ paricāritam || 28 ||
stotrairbahuvidhaiḥ śrautaiḥ smārtaiḥ paurāṇikaistathā ||
stūyamānaṃ taruṃ viṣṇorbhūrloke pariveṣṭitam ||29||
sraggandhālaṃkṛtaṃ divyaṃ mahāvedīṃ vininyatuḥ||

vitānavaracitrāyāṃ veṣṭitāyāṃ niraṃtaram ||2.2.18.30||
vedyāṃ taṃ sthāpayāmāsuriṃdradyumnasya śāsanāt ||
vacasā nāradasyainaṃ pūjayāmāsa pārthivaḥ || 31 ||
sahasrairupacārāṇāṃ divyarūpairnṛpottamaḥ ||
pūjāvasāne papraccha nāradaṃ munisattamam ||32||
kiṃdṛśyaḥ pratimā viṣṇorghaṭayiṣyati kaḥ punaḥ ||
tacchrutvā taṃ muniḥ prāha aciṃtyamahimā guruḥ || 33||
ko veda tasya ceṣṭāṃ vai sarvalokottarāṃ nṛpa ||
sraṣṭā yo jagatāṃ tasyāpyeṣā saṃśayagocarā || 34 ||
vicārayaṃtau tāvitthaṃ yāvannāradapārthivau ||
aśarīrā tato vāṇī śuśruve cāṃtarikṣataḥ || 35 ||
tatra vismayamānānāṃ sarveṣāmeva śṛṇvatām ||
apauruṣeyo bhagavānavicārapathe sthitaḥ || 36 ||
suguptāyāṃ mahāvedyāṃ svayaṃ so'vatariṣyati ||
pracchādyatāṃ dināṃyeṣā yāvatpaṃcadaśāni vai || 37 ||

upasthito'yaṃ yo vṛddhaḥ śastrapāṇistu varddhakiḥ ||
enamaṃtaḥ praveśyaiva dvāraṃ badhnaṃtu yatnataḥ || 38 ||
bahirvādyāni kurvaṃtu yāvattu ghaṭanā bhavet ||
śruto hi ghaṭanāśabdo bādhiryāṃdhatvadāyakaḥ || 39 ||
narake vasatiṃ caiva kuryātsaṃtānanāśanam ||
nāṃtaḥpraveśanaṃ kuryānna paśyecca kadācana ||2.2.18.40||
niyuktādanyaḥ paśyeccedrājño rāṣṭrasya caiva ha ||
draṣṭuścāpi mahābhītiraṃdhatā cakṣuṣoryuge || 41 ||
tasmānnāvekṣaṇaṃ kāryaṃ yāvatpratimanirmitiḥ ||
nirvyūḍhastu svayaṃ daivaḥ kṛtyāṃte tu vadiṣyati || 42 ||
yatkāryaṃ prayatnena sarvalokasukhāvaham ||
tacchrutvā nāradādyāste yathoktaṃ viṣṇunā svayam || 43 ||
cikīrṣaṃti tathā karttuṃ tatrāyātaśca varddhakiḥ ||
provāca nṛpatiṃ so'tha svapne dṛṣṭāstu yāstvayā || || 44 ||
tā evāhaṃ ghaṭiṣyāmi dāruṇā divyarūpiṇā ||

ityuktvāṃtardadhe vedyāṃ vṛddhavarddhakirūpadhṛk || 45 ||
vaṃcanārthaṃ manuṣyāṇāṃ sākṣānnārāyaṇo vibhuḥ || 46 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminiṛṣisaṃvāde'ṣṭādaśo'dhyāyaḥ || 18 ||

English translation

Jaimini said :

1-2. Then began the holy rite of Sutyā [1] (i.e. extraction of the Soma juice) as a part of the horse-sacrifice of the king. In that activity, O Brāhmaṇas , all the three worlds came to be like one family. All other sounds were drowned by the sounds of the scriptural passages and hymns that touched the vaults of heaven. The Mantras had the prescribed order (without any deviation). Proper accents were given to all the words.

3. Everything desired was given to the poor people without any restriction. That came to be comparable to the Kalpa tree for actors, dancers and bards.

4-9. In the middle (of the sacrificial site) on the southern seashore near Bilveśvara the royal camp was made for the purpose of taking the valedictory bath. The servants who had been appointed there by the

king, O Brāhmaṇas, approached the king with great excitement. They reported to the king with palms joined in reverence:

"O Lord, a great tree was seen on the shore of the great ocean. Its top has sunk deep into the sea waves and the roots continue to float above on the waves. It has the colour of madder throughout. It is marked with conch and discus symbols. It was seen by us floating near the bathing house. It is exceedingly wonderful, it is a tree that has never been seen before. It resembles the sun rising with all his rays. It has rendered the entire foreshore fragrant with its sweet scent. It is not an ordinary tree. It seems to be a celestial tree. Certainly it appears that some god has come in the guise of this tree."

10. On hearing the words of the employees the king spoke to Nārada : "They say, an excellent tree has been seen. What does it indicate?"

11-13. Nārada laughingly said to the excellent king: "Let the Pūrṇāhuti (final offering of ghee at the end of a sacrifice) be concluded so that the sacrifice may be fruitful. Your good fortune is imminent as you have already seen in the dream. The hair that has dropped down from the body of the cosmic-formed, imperishable Viṣṇu who has been formerly seen in the Śvetadvīpa has assumed the form of a tree. This partial incarnation of the Supreme Lord shall remain (forever) on the earth.

14-17. The Lord, fond of his devotees, has incarnated in that form. Indeed this tree is not man-made. Except you, O excellent king, O tiger among men, no one on the earth can be fortunate enough to have sight of this holy tree. Thanks to your good fortune, O great king, that it will be the guest of the eyes of the people of all the worlds. It is destructive of all sins. Conclude your valedictory bath near the shore of the sea. Celebrate a very great festival with the auspicious thread (tied round your wrist). Install the Lord of Yajñas in the form of the tree on the great Altar here."

18. After discussing thus both of them, the king as well as Nārada, joyously equipped themselves with all necessary things and went to that place where the lordly tree (was seen).

19-21. On seeing it everyone was extremely delighted. They thought that Brahman itself had come to them. They considered their life fruitful and themselves living-liberated souls of great prosperity.

King Indradyumna too sank in the ocean of nectar. This king, a beloved of the Lord, saw the tree in the same manner as the Lord of the universe whom he saw in the dream, with four branches as four arms. The excellent king thought that his exertion had become fruitful. O Brāhmaṇas, he got rid of his grief caused by the disappearance of the Blue-sapphire Mādhava .

22-27. With tears of joy welling in his eyes the king bowed down again and again to the tree. He brought it up through the Brāhmaṇas as it was tossed about by the waves.

Conch-shells were blown. Kāhāla trumpets were sounded to the accompaniment of Muraja , Dhakkā and Paṭaha drums. Songs were sung. Musical instruments were played. Thousands of people shouted "Victory to you". Handfuls of sweet-smelling flowers were repeatedly showered from the sky. Vessels of incense fumigated with black aloe-wood were taken round. The tree was fanned with chowries having rods studded with gems and jewels, held and waved by courtesans of great beauty in the prime of their youth. It was rendered splendid by means of flags and banners made of divine silk cloths. It was surrounded by a number of saintly kings, vassal kings, the cavalry and the infantry. It was saluted (and panegyrized) by the bards and eulogized by great sages.

28. The Brāhmaṇas, priests, learned men and scholars well-versed in the Vedas prayed to it. It was attended upon by kings, persons born in the families of Vaiśyas as well as good Śūdras .

29-32. It was eulogized with various hymns from the Vedas, Smṛtis and Purāṇas .

They took that heavenly tree of Viṣṇu that was eulogized, that had been beautified with garlands and sweet scents and that had come to the terrestrial world surrounded (by various things) to the great Altar that had been wonderfully and tastefully decorated with canopies and completely covered without leaving any space in between. At the bidding of Indradyumna they installed it on the Altar. At the instance of Nārada the king worshipped it. The excellent king worshipped it with thousands of offerings and services of divine nature.

At the end of the worship he asked Nārada, the excellent sage:

33-35. "Of what sort shall the idols of Viṣṇu be? Who will carve it?" On hearing that the sage said: "The size is of unimaginable greatness. Who knows his extraordinary activity? Even the creator of all the worlds is in doubt regarding it."

While Nārada and the king were discussing thus, an unembodied divine speech was heard from the firmament.

36-43a. The speech was heard by all those who were present there with great surprise:

"The Lord is not under the influence of any person. He is beyond the path of discourse and contemplation. He will directly incarnate in the great Altar which shall be kept well-concealed. Let that be covered for the next fifteen days. Let this old carpenter who is present here with weapons (and instruments) in his hands be allowed to go in and let the doors be closed carefully thereafter.

Let there be instrumental music as long as the carving work goes on. If the sound of chiselling or carving is heard it will result in deafness and blindness. He who hears it will go to hell and his line may become extinct.

No one shall enter the place nor peep in. If anyone other than the employee looks in, there is great danger to the king, the realm and the person who looks in. Both of his eyes will become blind.

Hence as long as the idol is completely carved and chiselled no one shall look into the premises. If the work is concluded, the Lord himself shall announce it. Whatever is to be done for the sake of the happiness of all the worlds the Lord himself will announce."

43b-46. On hearing these words Nārada and others desired to do what had been mentioned by Viṣṇu himself. By that time the carpenter too came there. He said to the king, "With the wood of divine form I shall fashion all those things seen by you in the dream."

After saying this Lord Nārāyaṇa who himself took the form of the old carpenter for the sake of deceiving (ordinary) men, vanished behind the Altar.

[1]: [1] : Sutyā: This pressing out of Soma is generally done on the last day of the sacrifice and the day therefore came to be called Sutyā .

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 19

The Lord Manifests Himself as Wooden Idol

Chapter 59 of 221 · 55 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
ततः स पृथिवीपालस्तथा कृत्वांऽतरिक्षगा ।।
यदुवाच गिरां देवी तद्वत्परिचचार ह ।। १ ।।
एवं दिनेदिने याते दिव्यगंधोऽनुभूयते ।।
पारिजातप्रसूनानां वृष्टिर्मर्त्येषु दुर्लभा ।। २ ।।
दिव्यसंगीतनादश्च गीतानि रुचिराणि च ।।
स्वर्गंगाजलवृष्टिश्च सूक्ष्मबिंदुसुशोभना ।। ३ ।।
ऐरावतादिनागानां मदगंधो वनद्विपैः ।।
दुःसहः सर्वभूतानां सुखकार्यनुभूयते ।। ४ ।।
यज्ञार्थमागता देवास्ते सर्वे विगतज्वराः ।।
आविर्भूतं हरिं दृष्ट्वा उपासांचक्रिरे द्विजाः ।। ५ ।।
यथा हि माधवं पूर्वं तथा तं विष्णुशाखिनम् ।।
उपासनासु देवानां दिव्यचिह्नानि जज्ञिरे ।। ६ ।।
निर्ववाह स्वयं देवः क्रमात्पंचदशे दिने ।।
चतुर्मूर्तिः स भगवान्यथा पूर्वं मयोदितः ।। ७ ।।

तादृगाविर्बभूवासौ युष्माकं वर्णितः पुरा ।।
दिव्यसिंहासनगतो बलभद्रासुदर्शनैः ।। ८ ।।
शंखचक्रगदापद्मलसद्बाहुर्जनार्दनः ।।
गदामुसलचक्राब्जं धारयन्पन्नगाकृतिः ।। ९ ।।
छत्राकृतिफणासप्तमुकुटोज्ज्वलकुंडलः ।।
सुभद्रा चारुवदना वराब्जाभयधारिणी ।। 2.2.19.१० ।।
लक्ष्मीः प्रादुर्बभूवेयं सर्वचैतन्यरूपिणी ।।
इयं कृष्णावतारे हि रोहिणीगर्भसंभवा ।। ११ ।।
बलभद्राकृतिर्जाता बलरूपस्य चिंतनात् ।।
क्षणं न सहते सा हि मोक्तुं लीलावतारिणम्।। १२ ।।
न भेदोऽस्तीह को विप्राः कृष्णस्य च बलस्य च ।।
एकगर्भप्रसूतत्वाद्व्यवहारोऽथ लौकिकः ।। १३ ।।
भगिनी बलदेवस्येत्येषा पौराणिकी कथा ।।
पुंरूपे स्त्रीस्वरूपेण लक्ष्मीः सर्वत्र तिष्ठति ।। १४ ।।

पुंनाम्ना भगवान्विष्णुः स्त्रीनाम्ना कमलालया ।।

देवतिर्यङ्मनुष्यादौ विद्यते न तयोः परम्।। १५।।
को ह्यन्यः पुंडरीकाक्षाद्भुवनानि चतुर्दश ।।
धारयेत्तु फणाग्रेण सोऽनंतो बलसंज्ञितः ।। १६ ।।
तस्य शक्तिस्वरूपेयं भगिनी श्रीः प्रकीर्तिता ।।
सुदर्शनं तु यच्चक्रं सदा विष्णोः करे स्थितम् ।। १७ ।।
शाखाग्रस्तंभमध्यस्थं तद्रूपं ततुरीयकम् ।।
एवं तु मूर्तयस्तेन चतस्रो वै प्रकाशिताः ।।१८।।
निर्वृत्ते भगवद्रूपे चतुर्द्धा दिव्यरूपिणि ।।
लोकानामुपकाराय पुनराहांतरिक्षगा ।। १९ ।।
पटैराच्छाद्य सुदृढं नृपते प्रतिमास्त्विमाः ।।
स्वं स्वं वर्णं प्रापयाशु वर्णकैश्चित्रकर्मणा ।। 2.2.19.२० ।।
नीलाभ्रश्यामलं विष्णुं शंखेंदुधवलं बलम् ।।
रक्तं सुदर्शनं चक्रं सुभद्रां कुंकुमारुणाम् ।। २१ ।।
नानालंकाररुचिरां नानाभंगिविभागशः ।।
अमी दारुस्वरूपेण दृष्टाः पापाय हेतवे ।। २२ ।।

गोपनीया प्रयत्नेन पटनिर्यासवल्कलैः ।।
तस्मात्प्रथममेवैतांस्तरोरेवास्य वल्कलैः ।। २३ ।।
शिल्पिभिः कर्मकुशलैर्दृढमाच्छादयाग्रतः ।।
वर्षे वर्षे च संस्कार्याः पूर्वसंस्कार मोचनात् ।। २४ ।।
ऋते वल्कललेपं तु स तु दिव्यश्चिरंतनः ।।
प्रमादाद्य इमं लेपमपनीयेत कश्चन ।। २५ ।।
दुर्भिक्षं मरकं राष्ट्रे संततिश्चास्य हीयते ।।
नेक्षितव्यास्त्वया राजन्कदाचिदपवारणाः ।। २६ ।।
मनुष्यैश्चापि राजेंद्र दृष्टाः स्युर्भयहेतवः ।।
तस्मात्सचित्रा द्रष्टव्या बहुलेपविलेपिताः ।। २७ ।।
सुचित्रं पुण्डरीकाक्षं सविलासं सविभ्रमम् ।।
दृष्ट्वा विमुच्यते पापैः कल्पकोटिसमुद्भवैः ।। २८ ।।
सुचित्रान्कुरु राजेंद्र चित्रान्कामानवाप्स्यति ।।
आविर्बभूव भगवांस्तवानुग्रहकाम्यया ।। २९ ।।
तव प्रसादाज्जंतूनां चतुर्वर्गं प्रदास्यति ।।

नीलाद्रौ कल्पवृक्षस्य वायव्यां शतहस्ततः ।। 2.2.19.३० ।।
प्रदेशे सुमहत्स्थाने प्रासादं सुदृढायतम् ।।
उत्तरे नरसिंहस्य सहस्रकरमुच्छ्रितम् ।। ३१ ।।
कारयित्वा प्रतिष्ठाप्य तत्रैनं विनिवेशय ।।
पुरा स्थितं पर्वतेऽस्मिन्योऽभ्यर्चयति माधवम् ।। ३२ ।।
नाम्ना विश्वावसुर्नाम शबरो वैष्णवोत्तमः ।।
पुरोधसः सख्यमासीत्तेन सार्द्धं पुरा च ते ।। ३३ ।।

तयोः संततिरेवास्य लेपसंस्कारकर्मणि ।।
नियुज्यतां महाराज भविष्यत्सूत्सवेषु च ।। ३४ ।।
विररामैतदाभाष्य सा तु दिव्या सरस्वती ।।
तयोपदिष्टमाकर्ण्य प्रहृष्टेनांतरात्मना ।। ३९ ।।
वेष्टनं मोचयामास महावेद्या नृपोत्तमः ।।
ददृशुस्ते तदा सर्वे रत्नसिंहासने स्थितम् ।। ३६ ।।
रामं कृष्णं सुभद्रां च वासुदेवं सुदर्शनम् ।।
यथोपदिष्टलेप्यादिसंस्कारे रुचिराकृतिम् ।। ३७ ।।

कृपया स्मेरवदनमुन्नतायतवक्षसम् ।।
दीनानामुद्धृतौ नाथं प्रलंबभुजपंजरम् ।। ३८ ।।
प्रबुद्धपुण्डरीकाक्षं हासशोणायताधरम् ।।
पश्यतां दृष्टिमात्रेण हर्तारं पापसंचयम् ।। ३९ ।।
पद्मासनस्थितं कृष्णं दिव्यालंकारभूषितम्।।
स्वतेजसा परिवृतं दारुदेहेऽपि निर्मलम् ।। 2.2.19.४० ।।
नीलजीमूतसंकाशं सर्वसंतापनाशनम् ।।
ददर्श बलदेवं च साट्टहासमुखांबुजम् ।। ४१ ।।
फणामण्डलविस्तीर्णं वारुणीघूर्णितेक्षणम् ।।
प्रोत्थितं नागराजानं पीनोन्नतसुवक्षसम् ।। ४२ ।।
किंचिन्नतं पृष्ठदेशे कुण्डलीकृतविग्रहम् ।।
अग्रसंफुल्लककुभं कैलासशिखरं यथा ।। ४३ ।।
हलचक्राब्जमुसलधारिणं वनमालिनम् ।।
हारकुण्डलकेयूरकिरीटमुकुटोज्ज्वलम् ।। ४४ ।।
तयोर्मध्ये स्थितां लक्ष्मीं सुभद्रां भद्ररूपिणीम् ।। ४५ ।।

सर्वदेवारणीं पापसागरोत्तारकारिणीम् ।।
विकचांभोजवदनां वराब्जाभयधारिणीम् ।। ४६ ।।
रूपलावण्यवसतिं शोभमानां प्रसाधनैः ।।
कुंकुमारुणदेहां तां साक्षाल्लक्ष्मीमिवापराम् ।। ४७ ।।
ददर्श विष्णोर्वामस्थां चक्रशाखाग्रनिर्मिताम् ।।
बालार्कसदृशीं तीक्ष्णधारां तेजोमयीं द्विजाः ।। ४८ ।।
तां दृष्ट्वानन्दपाथोधि निमग्नः पृथिवीपतिः ।।
कर्तव्यमूढः स्वतनौ स्वयं न प्रबभूव ह ।। ४९ ।।
दरमीलितनेत्रः सन्सृजन्बाष्पांबु केवलम् ।।
कृतांजलिपुटस्तस्थौ स्थूणाकारो नृपोत्तमः ।। 2.2.19.५० ।।
उवाच तं मुनिवरः स्मितवक्त्रः क्षितीश्वरम् ।।
यदर्थं श्रममापन्नस्तत्सांप्रतमभूतव ।। ५१ ।।
प्रत्यक्षं नृपशार्दूल एकस्त्वं भाग्यवान्भुवि ।।
अमुं पश्य जगन्नाथं पुण्डरीकायतेक्षणम् ।। ५२ ।।
भक्तानुग्रहपाथोधिं सर्वज्ञाननिधिं हरिम् ।।

यं द्रष्टुं योगिनो नित्यं यतंति यतमानसाः ।। ५३ ।।
अवधानेन महता क्षणं पश्यन्ति मानवाः ।।
सोऽयं दारुमयं देहं समास्थाय जनार्दनः ।। ५४ ।।
अनुग्रहीतुं त्वां भूप प्रत्यक्षत्वमुपागतः ।।
भजैनं धरणीनाथं स्तुहि कारुण्यसागरम् ।। ५५ ।।
ददाति संस्तुतः कामान्सर्वान्नृप मनोगतान् ।। ५६ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवाद एकोनविंशोऽध्यायः ।। १९ ।।

Roman transliteration

|| jaiminiruvāca || ||
tataḥ sa pṛthivīpālastathā kṛtvāṃ'tarikṣagā ||
yaduvāca girāṃ devī tadvatparicacāra ha || 1 ||
evaṃ dinedine yāte divyagaṃdho'nubhūyate ||
pārijātaprasūnānāṃ vṛṣṭirmartyeṣu durlabhā || 2 ||
divyasaṃgītanādaśca gītāni rucirāṇi ca ||
svargaṃgājalavṛṣṭiśca sūkṣmabiṃdusuśobhanā || 3 ||
airāvatādināgānāṃ madagaṃdho vanadvipaiḥ ||
duḥsahaḥ sarvabhūtānāṃ sukhakāryanubhūyate || 4 ||
yajñārthamāgatā devāste sarve vigatajvarāḥ ||
āvirbhūtaṃ hariṃ dṛṣṭvā upāsāṃcakrire dvijāḥ || 5 ||
yathā hi mādhavaṃ pūrvaṃ tathā taṃ viṣṇuśākhinam ||
upāsanāsu devānāṃ divyacihnāni jajñire || 6 ||
nirvavāha svayaṃ devaḥ kramātpaṃcadaśe dine ||
caturmūrtiḥ sa bhagavānyathā pūrvaṃ mayoditaḥ || 7 ||

tādṛgāvirbabhūvāsau yuṣmākaṃ varṇitaḥ purā ||
divyasiṃhāsanagato balabhadrāsudarśanaiḥ || 8 ||
śaṃkhacakragadāpadmalasadbāhurjanārdanaḥ ||
gadāmusalacakrābjaṃ dhārayanpannagākṛtiḥ || 9 ||
chatrākṛtiphaṇāsaptamukuṭojjvalakuṃḍalaḥ ||
subhadrā cāruvadanā varābjābhayadhāriṇī || 2.2.19.10 ||
lakṣmīḥ prādurbabhūveyaṃ sarvacaitanyarūpiṇī ||
iyaṃ kṛṣṇāvatāre hi rohiṇīgarbhasaṃbhavā || 11 ||
balabhadrākṛtirjātā balarūpasya ciṃtanāt ||
kṣaṇaṃ na sahate sā hi moktuṃ līlāvatāriṇam|| 12 ||
na bhedo'stīha ko viprāḥ kṛṣṇasya ca balasya ca ||
ekagarbhaprasūtatvādvyavahāro'tha laukikaḥ || 13 ||
bhaginī baladevasyetyeṣā paurāṇikī kathā ||
puṃrūpe strīsvarūpeṇa lakṣmīḥ sarvatra tiṣṭhati || 14 ||
puṃnāmnā bhagavānviṣṇuḥ strīnāmnā kamalālayā ||

devatiryaṅmanuṣyādau vidyate na tayoḥ param|| 15||
ko hyanyaḥ puṃḍarīkākṣādbhuvanāni caturdaśa ||
dhārayettu phaṇāgreṇa so'naṃto balasaṃjñitaḥ || 16 ||
tasya śaktisvarūpeyaṃ bhaginī śrīḥ prakīrtitā ||
sudarśanaṃ tu yaccakraṃ sadā viṣṇoḥ kare sthitam || 17 ||
śākhāgrastaṃbhamadhyasthaṃ tadrūpaṃ tatturīyakam ||
evaṃ tu mūrttayastena catasro vai prakāśitāḥ ||18||
nirvṛtte bhagavadrūpe caturddhā divyarūpiṇi ||

lokānāmupakārāya punarāhāṃtarikṣagā || 19 ||
paṭairācchādya sudṛḍhaṃ nṛpate pratimāstvimāḥ ||
svaṃ svaṃ varṇaṃ prāpayāśu varṇakaiścitrakarmaṇā || 2.2.19.20 ||
nīlābhraśyāmalaṃ viṣṇuṃ śaṃkheṃdudhavalaṃ balam ||
raktaṃ sudarśanaṃ cakraṃ subhadrāṃ kuṃkumāruṇāṃ || 21 ||
nānālaṃkārarucirāṃ nānābhaṃgivibhāgaśaḥ ||
amī dārusvarūpeṇa dṛṣṭāḥ pāpāya hetave || 22 ||

gopanīyā prayatnena paṭaniryāsavalkalaiḥ ||
tasmātprathamamevaitāṃstarorevāsya valkalaiḥ || 23 ||
śilpibhiḥ karmakuśalairdṛḍhamācchādayāgrataḥ ||
varṣe varṣe ca saṃskāryāḥ pūrvasaṃskāra mocanāt || 24 ||
ṛte valkalalepaṃ tu sa tu divyaściraṃtanaḥ ||
pramādādya imaṃ lepamapanīyeta kaścana || 25 ||
durbhikṣaṃ marakaṃ rāṣṭre saṃtatiścāsya hīyate ||
nekṣitavyāstvayā rājankadācidapavāraṇāḥ || 26 ||
manuṣyaiścāpi rājeṃdra dṛṣṭāḥ syurbhayahetavaḥ ||
tasmātsacitrā draṣṭavyā bahulepavilepitāḥ || 27 ||
sucitraṃ puṃḍarīkākṣaṃ savilāsaṃ savibhramam ||
dṛṣṭvā vimucyate pāpaiḥ kalpakoṭisamudbhavaiḥ || 28 ||
sucitrāṅkuru rājeṃdra citrāṅkāmānavāpsyati ||
āvirbabhūva bhagavāṃstavānugrahakāmyayā || 29 ||
tava prasādājjaṃtūnāṃ caturvargaṃ pradāsyati ||

nīlādrau kalpavṛkṣasya vāyavyāṃ śatahastataḥ || 2.2.19.30 ||
pradeśe sumahatsthāne prāsādaṃ sudṛḍhāyatam ||
uttare narasiṃhasya sahasrakaramucchritam || 31 ||
kārayitvā pratiṣṭhāpya tatrainaṃ viniveśaya ||
purā sthitaṃ parvate'sminyo'bhyarcayati mādhavam || 32 ||
nāmnā viśvāvasurnāma śabaro vaiṣṇavottamaḥ ||
purodhasaḥ sakhyamāsīttena sārddhaṃ purā ca te || 33 ||
tayoḥ saṃtatirevāsya lepasaṃskārakarmaṇi ||
niyujyatāṃ mahārāja bhaviṣyatsūtsaveṣu ca || 34 ||
virarāmaitadābhāṣya sā tu divyā sarasvatī ||
tayopadiṣṭamākarṇya prahṛṣṭenāṃtarātmanā || 39 ||
veṣṭanaṃ mocayāmāsa mahāvedyā nṛpottamaḥ ||
dadṛśuste tadā sarve ratnasiṃhāsane sthitam || 36 ||
rāmaṃ kṛṣṇaṃ subhadrāṃ ca vāsudevaṃ sudarśanam ||
yathopadiṣṭalepyādisaṃskāre rucirākṛtim || 37 ||

kṛpayā smeravadanamunnatāyatavakṣasam ||
dīnānāmuddhṛtau nāthaṃ pralaṃbabhujapaṃjaram || 38 ||
prabuddhapuṃḍarīkākṣaṃ hāsaśoṇāyatādharam ||
paśyatāṃ dṛṣṭimātreṇa hartāraṃ pāpasaṃcayam || 39 ||
padmāsanasthitaṃ kṛṣṇaṃ divyālaṃkārabhūṣitam||
svatejasā parivṛtaṃ dārudehe'pi nirmalam || 2.2.19.40 ||
nīlajīmūtasaṃkāśaṃ sarvasaṃtāpanāśanam ||
dadarśa baladevaṃ ca sāṭṭahāsamukhāṃbujam || 41 ||
phaṇāmaṃḍalavistīrṇaṃ vāruṇīghūrṇitekṣaṇam ||
protthitaṃ nāgarājānaṃ pīnonnatasuvakṣasam || 42 ||
kiṃcinnataṃ pṛṣṭhadeśe kuṃḍalīkṛtavigraham ||
agrasaṃphullakakubhaṃ kailāsaśikharaṃ yathā || 43 ||
halacakrābjamusaladhāriṇaṃ vanamālinam ||

hārakuṇḍalakeyūrakirīṭamukuṭojjvalam || 44 ||
tayormadhye sthitāṃ lakṣmīṃ subhadrāṃ bhadrarūpiṇīm || 45 ||

sarvadevāraṇīṃ pāpasāgarottārakāriṇīm ||
vikacāṃbhojavadanāṃ varābjābhayadhāriṇīm || 46 ||
rūpalāvaṇyavasatiṃ śobhamānāṃ prasādhanaiḥ ||
kuṃkumāruṇadehāṃ tāṃ sākṣāllakṣmīmivāparām || 47 ||
dadarśa viṣṇorvāmasthāṃ cakraśākhāgranirmitām ||
bālārkasadṛśīṃ tīkṣṇadhārāṃ tejomayīṃ dvijāḥ || 48 ||
tāṃ dṛṣṭvānandapāthodhi nimagnaḥ pṛthivīpatiḥ ||
kartavyamūḍhaḥ svatanau svayaṃ na prababhūva ha || 49 ||
daramīlitanetraḥ sansṛjanbāṣpāṃbu kevalam ||
kṛtāṃjalipuṭastasthau sthūṇākāro nṛpottamaḥ || 2.2.19.50 ||
uvāca taṃ munivaraḥ smitavaktraḥ kṣitīśvaram ||
yadarthaṃ śramamāpannastatsāṃpratamabhūttava || 51 ||
pratyakṣaṃ nṛpaśārdūla ekastvaṃ bhāgyavānbhuvi ||
amuṃ paśya jagannāthaṃ puṇḍarīkāyatekṣaṇam || 52 ||
bhaktānugrahapāthodhiṃ sarvajñānanidhiṃ harim ||

yaṃ draṣṭuṃ yogino nityaṃ yataṃti yatamānasāḥ || 53 ||
avadhānena mahatā kṣaṇaṃ paśyanti mānavāḥ ||
so'yaṃ dārumayaṃ dehaṃ samāsthāya janārdanaḥ || 54 ||
anugrahītuṃ tvāṃ bhūpa pratyakṣatvamupāgataḥ ||
bhajainaṃ dharaṇīnāthaṃ stuhi kāruṇyasāgaram || 55 ||
dadāti saṃstutaḥ kāmānsarvānnṛpa manogatān || 56 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminiṛṣisaṃvāda ekonaviśo'dhyāyaḥ || 19 ||

English translation

Jaimini said :

1. Thereafter the king did what the goddess (the ethereal voice) had said: He attended to everything.

2-8. As days passed on, a divine fragrance was experienced. There was a shower of the flowers of Pārijāta that was very rare in the world of human beings. There was the sound of divine music. The songs were very sweet. There was a shower of (tiny drops of) waters of the celestial Gaṅgā , very beautiful and splendid in the form of small drops. The sweet aroma of the ichor of Airāvata and other elephants was experienced. It was unbearable to wild elephants but very pleasing to (other) living beings. All those Devas who had come for the sake of the Yajñas were free from ailments, O Brāhmaṇas . On seeing Hari becoming visible they worshipped him. Just as they worshipped Mādhava before, so also they worshipped the tree of Viṣṇu . In the course of the worship of Devas divine symbols appeared. On the fifteenth day the Lord completed the work. In the manner explained by me before the Lord manifested himself in four forms. It has been described to you before. He was seated in the divine throne along with Bala , Subhadrā and Sudarśana .

Janārdana has conch, discus, iron club and lotus shining in his hands.

9-15. Balabhadra has the shape of a serpent. He holds iron club, mace, discus and lotus. He has seven hoods in the form of an umbrella shining with crowns and also ear-rings.

Subhadrā of charming face, granting boons and immunity from fear (through the positions of her fingers) holds a lotus (in her hand). This is the manifestation of Lakṣmī who has been the embodiment of the consciousness of everyone. Indeed in the course of the incarnation as Kṛṣṇa she was born of the womb of Rohiṇī (?) [1] and had the forms pf Bala and Bhadrā (i.e. Subhadrā) since she contemplated on the form of Bala. She could not bear even for a moment separation from the Lord of sportful incarnation. There is no difference at all between Kṛṣṇa and Bala.

Since they were born of the same womb, the story in the Purāṇa says that she is the sister of Baladeva . So is the way in which ordinary people also mention it.

This is the case when she has the male form (?). In the female form as Lakṣmī she stays everywhere. By a male name she is Lord Viṣṇu and by a female name she is Kamalālayā ('lotus-aboded one'). Among Devas, lower animals, human beings etc. there is none greater than they.

16. Who else other than the lotus-eyed Lord can bear the fourteen worlds? Ananta bears them with the tips of his hoods. He is called Bala.

17. His sister Śrī is glorified in the form of his Śakti . The discus Suḍarśana is always present in the hand of Viṣṇu.

18. It is at the tip of the branch and stationed in the middle of the pillar (?). That is the fourth form (of the Lord). Thus the four forms were revealed by him.

19. When the fourfold divine form of the Lord was completed, the ethereal voice said once again for helping the worlds:

20. "Cover these idols completely. Through paints give appropriate colour to everyone of them in an agreeable way.

21-24. Viṣṇu must be dark-coloured like a blue cloud. Bala should be white like a conch or the Moon. The discus Sudarśana should be red. Subhadrā should be tawny-coloured like saffron. She should be beautifully adorned with different ornaments and the curves and contours should be properly depicted.

If these idols are seen as wooden pieces, they are conducive to sin. They should be carefully concealed with cloths, resin-like exudations or bark garments. Hence at the very outset get all these covered with the barks of this very tree by craftsmen who are experts in their respective jobs. Every, year they must be adorned and embellished after removing the previous ones.

25-28. Without the bark-garments and the unguents it is divine and eternal (?)

If anyone were to remove the unguent inadvertently, there will be famine and pestilence in the kingdom. His line of progeny will become extinct. O king, they should not be ever seen by you without a covering. O great king, if they are seen so by ordinary men, they will cause fear. Hence they should be seen in agreeable colours and smeared with many unguents.

By seeing the lotus-eyed Lord in agreeable colour with beauty, grace and elegance, one is liberated from sins accumulated in the course of crores of Kalpas .

29-34. Make them variegated and agreeable, O great king. You will get wonderful objects desired by you. The Lord has manifested himself with a desire to bless you. Since he is pleased with you, he will grant all the four aims of life to all living beings.

On Nīla mountain, about a hundred Hastas (i.e. about 45 Metres) to the north-west of the Kalpa tree (Banyan tree), and on the northern side of Narasiṃha in a large piece of land get a Mansion built. It should be large and firm. It should be a thousand Hastas high (i.e. 450 Metres). There install the Lord.

Formerly when the Lord was on that mountain, a Śabara named Viśvāvasu , an excellent devotee of Viṣṇu, used to worship Mādhava. Your priest became an intimate friend of his on that occasion. Only the descendants of these two should be employed, O great king, in the job of smearing the unguents or adorning the Lord in future festivals."

35-41a. After speaking this the divine speech ceased.

On hearing what was instructed by it the excellent king became extremely delighted within himself. He unveiled the great Altar. At that time all of them saw Lord Kṛṣṇa, son of Vasudeva , Rāma , Subhadrā and Sudarśana. The Lord was seated on a gem-set throne. All the idols were charming in their features with the unguents smeared and the limbs duly adorned. He saw Lord Kṛṣṇa with a kind and beaming face. The chest was broad and projecting forward. He had long brawny arms capable of uplifting the poor. His eyes resembled full-blown lotuses. There was a gentle smile on the broad lips. By his mere glance he could dispel the mass of sins of those who view him. He was seated in the lotus-posture. He was embellished with divine ornaments. He was surrounded by his own refulgence. Even in that wooden form he was free from impurities. He resembled a blue cloud. He was the destroyer of all distresses.

41b-44. He saw Baladeva with a face giving boisterous laughter. He had extensive circular hoods and eyes rolling on account of (the intake of) liquor. He was the rising king of serpents with a thick and muscular chest. He had a slight depression on his back. He had his body coiled up. He appeared like the peak of Kailāsa with an Arjuna tree in full bloom on its top. He held plough, discus, lotus and iron club. He had a garland of sylvan flowers. He was remarkably resplendent with necklaces, ear-rings, armlets, coronets and crowns.

45-47. He saw in between them Lakṣmī (who was) Subhadrā of gentle form, [2] the source of origin of all the Devas, the goddess who took the (devotee) across the ocean of sins, whose face was like a full-blown lotus, who held a lotus and gesticulated granting of boons and immunity from fear (by means of her fingers), who was the abode of beauty, grace and charm, who shone splendidly with ornaments and whose body was tawny-coloured like saffron. She appeared like another Lakṣmī in person. She was installed on the left side of Viṣṇu.

48-50. He saw the discus (Sudarśana) that had been made out of tips of the branches. It resembled the rising Sun. It had sharp edges. It was excessively refulgent, O Brāhmaṇas.

On seeing all of them the king became immersed in the ocean of bliss. He was confused as to what he should do. He was not capable of sustaining his own body.

The excellent king stood just like a stump with palms joined in reverence. With the eyes slightly closed he simply shed tears (of joy).

51. The excellent sage spoke to the lord of the earth, with a smile on his face: "That for which you exerted yourself has taken effect now.

52-53. It is evident now, O tiger among kings, that you are the only person fortunate on the earth. See this Lord of the universe with large eyes resembling lotus, Hari, the ocean of blessings unto the devotees, the storehouse of all knowledge. The Yogins of restrained minds strive forever to see him.

54-56. Men see him for a moment with great concentration. That Janārdana has taken up a wooden body and has become directly perceptible, O king, in order to bless you.

Worship this Lord of the earth. Eulogize the ocean of kindness. On being eulogized, O king he will grant you everything that you desire in your mind."

[1]: [1] : But in Mbh, Ādi. 217 she is Devakī's daughter.

[2]: [2] : It is not known why the Purāṇa confuses Subhadrā with Lakṣmī. Subhadrā's sister-wife relation with Kṛṣṇa reminds one of the Rāma-Sītā (sister-wife) relation in the Pali Dasaratha Jātaka .

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 20

Origin of the Indradyumna Lake

Chapter 60 of 221 · 51 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
इत्थं प्रबोधितस्तेन नारदेन क्षितीश्वरः ।।
तुष्टाव जगतां नाथं वचोभिः करुणान्वितम् ।। १ ।।
।। इन्द्रद्युम्न उवाच ।। ।।
त्वदंघ्रिपाथोजयुगं मुरारे नोपासितं जन्मसु पूर्वजेषु ।।
तत्कर्मणां दारुणपाकभाजं दीनं परित्राहि कृपांबुधे माम् ।। २ ।।
क्व निर्मलं त्वच्चरणाब्जयुग्मं विरिंचिरुद्रेंद्रकिरीटमग्नम् ।।
क्वाहं कुदीनः शकृदस्रमांसमूत्रास्थिसंघैः पिहितस्त्वचा वै ।। ३ ।।
असारसंसारपरिश्रमेण श्रमातुरस्त्वां कथमीश जाने ।।
जानंति ते त्वां खलु देवदेव येषां भवो दुःखभवप्रकाशः ।। ४ ।।
प्रभो मया दुःखमनेकजन्मपापार्जितं भुक्तमनेकभावम् ।।
शुभार्जितो यः सुखलेशभावो निदर्शनं यन्मधुपृक्ततिक्ते ।। ५ ।।
यदेव सौख्यानुभवाय देव कर्मार्जितो मे विषयोपभोगः ।।
स एव दुःखं परिणामतो मे न मद्विधो दुःखिजनोऽस्ति चान्यः ।। ६ ।।
विभो यदि त्वां मनसापि पूर्वमुपास्तमन्यद्विषमेक्षणोऽहम्।।

कथं तदालप्स्यमनेकजन्म पुनः पुनर्भोग्यमशेषदुःखम् ।। ७ ।।
विभुत्वदासत्वपितृत्वपुत्रप्रियत्वमातृत्वधनित्वभावैः ।।
वध्यत्वहिंस्रत्वपतित्वजायाभावैश्च तिर्यक्त्वसुरादिभावैः ।। ८ ।।
नीचोर्द्धभावं बहुशः सकृद्वा भवांगणेऽस्मिँन्लुठतानुभूतम् ।।
न वा मुरारे तव पादपद्मदूरीभवस्येष्टफलं हि चैतत् ।।९।।
कोशं बलं चैतदशेषपृथिवीधनैर्वृतं यौवनरूपरूप्यः।।
मनोऽनुकूलाः शतशः स्त्रियश्च निष्कंटकं मे नृपमंडलं च।। 2.2.20.१०।।
साम्राज्यता चापि भरो महान्मे त्वज्ज्ञानहीस्य पशोरिवायम्।।
भारावतारं कुरु मे कृपाब्धे सदैव तत्रोदित खेदयोगः।।११।।
दीनानुकंपिन्करिणो विमुक्तिः कृता विभो त्वत्स्मृतिमात्रकेण।।
भ्रांतं घटीयंत्रवदत्र नाथ मां त्रातुमर्हस्यनुकंपिभावात्।।१२।।
न मे त्वदन्यः खलु बन्धुरत्र प्रवाहविभ्रष्टतरुस्वभावे ।।
पापीयसी बुद्धिरुपेतभावा स्नेहानुबन्धा विषयेऽभिभेद्या ।। १३ ।।
अहर्निशं मे तव पादपद्मान्नापैतु मत्प्रार्थितमेतदेव ।।

त्वां सच्चिदानंदसुपूर्णसिंधुं प्राप्तास्तु ये जन्मसहस्रभाग्यैः ।। १४ ।।

किं ते हि पश्यंति लवैकसौख्यमनेकदुःखं विषयेन्द्रजालम् ।।
क्व बन्धनं कर्मभिरिष्टलेशदुःखाकरग्रंथिशतैरभेद्यम् ।। १५ ।।
अनंतमाद्यंतविहीनमेकमानंददं त्वत्पदपंकजं क्व ।।
मायांबुधौ ते ममता भ्रमौ च कुकर्मनक्रायितगर्तमध्ये ।। १६ ।।
निराश्रयं मे पतितं विलासकटाक्षपातेन नयाद्य तीरम् ।।
स्वकार्यसंसाधनयाश्रितानां संपादनायेष्टविधेरजस्रम्।। १७ ।।
भ्राम्यंतमात्मीयहितं विसृज्य मां त्राहि मूढं सहजानुकंपिन् ।।
क्षुद्राय कार्याय बहु भ्रमंतमप्राप्य मूलं परमेश्वरं त्वाम्।। १८ ।।
ओं आयासपात्रं परमं सुदीनं मां त्राहि विष्णो जगदेकवंद्य ।।
वेदांतवेद्याव्यय विश्वनाथ तत्वमीशिषे हंतुमघौघराशीन् ।। १९।।
तं त्वां परित्यज्य सुखैकहेतुं क्षुद्राशयं मां परिपाहि विष्णो।।
प्रसुप्त एषोऽखिलभूतसंघश्चतुर्विधो यत्कृतमोहरात्रौ।।2.2.20.२०।।
त्वज्ञानभानूदयमेत्य चांते प्रबोध्यते त्वां शरणं प्रपद्ये।।
त्वमेक एवाखिललोककर्त्ता फणासहस्रैः परिवीतमूर्तिः।।२१ ।।
पर्यायवृत्त्या बलिनां वरिष्ठ त्वामिशितारं शरणं प्रपद्ये।।

यया सृजस्यत्सि जगंति नाथ वक्षःसरोजासनया स्वशक्त्या ।। २२ !।
तां भद्ररूपां जगदाश्रयां ते देवारणिं पादयुगे नतोऽस्मि ।।
यदंशुजालप्रतिसृष्टमेतद्ब्रह्मांडजालं करसंगि नाथ।।२३।।
सुदर्शनं दैत्यबलस्य हंतृ चक्राभिधं त्वां प्रणतः सुदर्शनम्।।
स्तुत्वेत्थं नृपतिश्रेष्ठः साष्टांग प्रणनाम सः।। २४।।
परित्राहि जगन्नाथ मग्नं संसारसागरे।।
अनाथबन्धो कृपया दीनं मां तमसाकुलम्।।२५।।
नारद उवाच।।
जय जय नारायण अपारभवसागरोत्तारपरायण सनकसनंदनसनातनप्रभृति योगिवरविचिंत्यमानदिव्यतत्त्व
स्वमायाविलसिताध्यासपरिण मिताशेषभूततत्त्व
त्रितत्त्व त्रिदण्डधर त्रिणाचिकेतत्रिमधुत्रिसुपर्णोपगीयमानदिव्यज्ञान च्छन्दोमय स्वासनसुपर्णप्रिय भक्तप्रिय
भक्तजनैकवत्सल स्वमायाजालव्यवहितस्वरूप विश्वरूप विश्वप्रकाश विश्वतोमुख विश्वतोक्षि विश्वतःश्रवण
विश्वतःपादशिरोग्रीव विश्वहस्तनासारसनात्वक्केशलोमलिंग सर्वलोकात्मक सर्वलोकसुखावह सर्वलोकोपकारक
सर्वलोकनमस्कृत लीलाविलसितकोटिपद्मोद्भव रुद्रेंद्रमरुदश्विेसाध्यसिद्धगणप्रणताशेषसुरासुरत्रिभुवनगुरो न कस्यापि
ज्ञानगोचर नमस्ते नमस्ते ।। २६ ।।
।। जैमिनिरुवाच ।। ।।
अन्ये च ये नृपतयः श्रोत्रिया वेदपारगाः ।।
मुनयो द्विजाः क्षत्रियाश्च विद्वांसो वैश्यजातयः ।। २७ ।।
अस्तुवन्पुण्डरीकाक्षं बलिनं भद्रया सह ।।
सूक्तैः स्तोत्रैः पुराणैश्च कविताभिर्यथा तथा ।। २८ ।।

अथेंद्रद्युम्नः प्रोवाच पुरोधसमकल्मषम् ।।
पूजार्थं वासुदेवस्य उपचारोपसंस्कृतम् ।। २९ ।।

स्वयं स नृपतिश्रेष्ठः पूजयामास तान्क्रमात् ।।
नारदस्योपदेशेन विधिना मंत्रतस्तथा ।। 2.2.20.३० ।।
द्वादशाक्षरमंत्रेण बलभद्रमपूजयत् ।।
यमुपास्य ध्रुवः स्थानं प्राप्तवानुत्तमोत्तमम् ।। ३१ ।।
त्रयीप्रसिद्धं यत्सूक्तं पावनं पौरुषं महत् ।।
तेन नारायणं भूपः पूजयामास शक्तितः ।। ३२ ।।
देव्याः सूक्तेन भद्रां तां सौदर्शन्या सुदर्शनम् ।।
यथासमृद्धि भक्त्या तान्पूजयित्वा नृपोत्तमः ।। ३३ ।।
तत्प्रीत्यै द्विजमुख्येभ्यो ददौ दानानि भक्तितः ।।
तुलापुरुषदानानि महादानानि पार्थिवः ।। ३४ ।।
अश्वमेधांगभूताश्च कोटिशो गा ददौ तदा ।।
अलंकृतास्तथान्याश्च ददौ गा बहुदक्षिणाः ।। ३५ ।।
तासां खुरोद्धृतेर्योगाद्गर्तोभूद्विजसत्तमाः ।।

दानांबुना स पूर्णो वै तीर्थमासीन्महाफलम् ।। ३६ ।।
तस्मिन्स्नात्वा पितृन्देवान्संतर्प्य विधिवन्नरः ।।
अश्वमेधसहस्रस्य फलमाप्नोत्यसंशयः ।। ३७ ।।
नाम्ना ख्यातं सरस्तस्य इन्द्रद्युम्नस्य भूपतेः ।।
निर्वपत्यत्र पिंडांश्च पितृनुद्दिश्य मानवः ।। ३८ ।।
कुलैकविंशमुद्धृत्य ब्रह्मलोके महीयते ।।
नातः परतरं तीर्थं हयमेधांगसंभवात् ।। ३९ ।।
इन्द्रद्युम्नस्य सरसः स्याद्वा त्रिपथगा समा ।।
ततः प्रासादघटनामुपचक्राम भूपतिः ।। 2.2.20.४० ।।
शुभे काले सुनक्षत्रे दैवज्ञविधिचोदिते ।।
समुहुर्ते नारदादीन्ब्राह्मणाग्र्यान्प्रपूज्य च ।। ४१ ।।
स्वस्तिवाचं च कर्मर्द्धिं वाचयित्वा नृपोत्तमः ।।
अर्घ्यं ददौ जगन्नाथं स्मरन्प्रासादवेश्मनि ।। ४२ ।।
वसुधां प्रार्थयित्वा तु स्थानमाचंद्रतारकम् ।।
शिल्पिनः पूजयामास वास्तुयागपुरःसरम् ।। ४३ ।।

महोत्सवं तथा चक्रे गीतवाद्यैः प्रभूतकैः ।।
दीनानाथविपन्नेभ्यो ददौ वस्तु यथेप्सितम् ।। ४४ ।।
राज्ञो विसर्जयामास बहुमानपुरःसरम् ।।
कृतार्थानवतारं तं हरेर्दृष्ट्वा हतांहसः ।। ४५ ।।
ततः स कोटिशो वित्तं ददौ पाषाणदारके ।।
आहतौ बहुदेशेभ्यो दृषदां पार्थिवोत्तमः ।। ४६ ।।
उवाचेदं मुदा युक्तः सभायां पृथिवीधरः ।।
अष्टादशभ्यो द्वीपेभ्यो यन्मया पौरुषार्जितम् ।। ४७ ।।
तत्सर्वं जगदीशस्य प्रासादायापवर्जितम् ।।
जैत्रयात्राप्रसंगेन श्रमो लब्धस्तु यो मया ।। ४८ ।।

सफलोऽस्तु स मे विष्णोः प्रासादायार्थयोगतः ।।
अतः परं मे किं भाग्यं चराचरगुरुं हरिम् ।। ४९ ।।
प्रसादयिष्ये संपत्त्या भुजद्वंद्वार्जितश्रिया ।।
श्रीः सदा पुण्डरीकाक्षे श्रियोनुग्रहजा मम ।। 2.2.20.५० ।।
किं कर्तुमीशस्तस्यां वै देवदेवस्य चक्रिणः ।।

कटाक्षपातो यस्य स्यात्तस्य श्रीः सर्वतोमुखी ।। ५१ ।।
अष्टादशात्मिका देवी जिह्वाग्रे चास्य नृत्यति ।।
यमाराध्य जगन्नाथं ब्रह्मत्वं प्राप्तवान्विधिः ।। ५२ ।।
रुद्रो महेश्वरत्वं च शक्रस्त्रिदिवराजताम् ।।
लेभे तमर्च्य जगतामर्चयिष्यामि शाश्वतम्।। ५३ ।।
जितं तेन त्रिधा राशीभूतमंहो महात्मना ।।
सांगोपांगेन विधिना येन कृष्णः समर्चितः ।। ५४ ।।
कलेवरमिदं क्षेत्रं यत्राहंकारवान्विभुः ।।
आविर्भावतिरोभावौ स्थितिर्नित्या हि यत्प्रभुः ।। ५५ ।।
अत्र साक्षाद्वपुष्मन्तं संपूज्य जगतां गुरुम् ।।
साक्षात्कृतार्थो भवति चतुर्वर्गस्य भाजनम् ।। ५६ ।।
बहुव्ययाऽऽयासतो या राज्यऋद्धिर्मयार्जिता ।।
अस्यैवानुग्रहात्सा तु सफलास्तु पदांबुजे ।। ५७ ।।
सर्वोपचारैः परिपूज्य देवं द्रव्यैर्हतैः सागरमेखलायाः ।।
यावत्समाप्नोति हि कर्मपाकः साम्राज्ययात्रा सफला हि मास्तु ।। ५८ ।।

किं द्रव्यजातं खलु येन विष्णुं नोपाहरेत्सांगमपेतकल्मषः ।।
किं पौरुषेयं यदि वासुदेवपरिच्छदो येन न साधितो मे ।। ५९ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनि ऋषिसंवादे विंशोऽध्यायः ।। २० ।।

Roman transliteration

|| jaiminiruvāca || ||
itthaṃ prabodhitastena nāradena kṣitīśvaraḥ ||
tuṣṭāva jagatāṃ nāthaṃ vacobhiḥ karuṇānvitam || 1 ||
|| indradyumna uvāca || ||
tvadaṃghripāthojayugaṃ murāre nopāsitaṃ janmasu pūrvajeṣu ||
tatkarmaṇāṃ dāruṇapākabhājaṃ dīnaṃ paritrāhi kṛpāṃbudhe māṃ || 2 ||
kva nirmalaṃ tvaccaraṇābjayugmaṃ viriṃcirudreṃdrakirīṭamagnam ||
kvāhaṃ kudīnaḥ śakṛdasramāṃsamūtrāsthisaṃghaiḥ pihitastvacā vai || 3 ||
asārasaṃsāraparibhrameṇa śramāturastvāṃ kathamīśa jāne ||
jānaṃti te tvāṃ khalu devadeva yeṣāṃ bhavo duḥkhabhavaprakāśaḥ || 4 ||
prabho mayā duḥkhamanekajanmapāpārjitaṃ bhuktamanekabhāvam ||
śubhārjito yaḥ sukhaleśabhāvo nidarśanaṃ yanmadhuprṛktatikte || 5 ||
yadeva saukhyānubhavāya deva karmārjito me viṣayopabhogaḥ ||
sa eva duḥkhaṃ pariṇāmato me na madvidho duḥkhijano'sti cānyaḥ || 6 ||
vibho yadi tvāṃ manasāpi pūrvamupāstamanyadviṣamekṣaṇo'haṃ||

kathaṃ tadālapsyamanekajanma punaḥ punarbhogyamaśeṣaduḥkham || 7 ||
vibhutvadāsatvapitṛtvaputrapriyatvamātṛtvadhanitvabhāvaiḥ ||
vadhyatvahiṃsratvapatitvajāyābhāvaiśca tiryaktvasurādibhāvaiḥ || 8 ||
nīcorddhabhāvaṃ bahuśaḥ sakṛdvā bhavāṃgaṇe'smi~nluṭhatānubhūtam ||
na vā murāre tava pādapadmadūrībhavasyeṣṭaphalaṃ hi caitat ||9||
kośaṃ balaṃ caitadaśeṣaprthivīdhanairvṛtaṃ yauvanarūparūpyaḥ||
mano'nukūlāḥ śataśaḥ striyaśca niṣkaṃṭakaṃ me nṛpamaṃḍalaṃ ca|| 2.2.20.10||
sāmrājyatā cāpi bharo mahānme tvajjñānahīsya paśorivāyam||
bhārāvatāraṃ kuru me kṛpābdhe sadaiva tatrodita khedayogaḥ||11||
dīnānukaṃpinkariṇo vimuktiḥ kṛtā vibho tvatsmṛtimātrakeṇa||
bhrāṃtaṃ ghaṭīyaṃtravadatra nātha māṃ trātumarhasyanukaṃpibhāvāt||12||
na me tvadanyaḥ khalu bandhuratra pravāhavibhraṣṭatarusvabhāve ||
pāpīyasī buddhirupetabhāvā snehānubandhā viṣaye'bhihedyā || 13 ||
aharniśaṃ me tava pādapadmānnāpaitu matprārthitametadeva ||
tvāṃ saccidānaṃdasupūrṇasiṃdhuṃ prāptāstu ye janmasahasrabhāgyaiḥ || 14 ||

kiṃ te hi paśyaṃti lavaikasaukhyamanekaduḥkhaṃ viṣayendrajālam ||
kva bandhanaṃ karmabhiriṣṭaleśaduḥkhākaragraṃthiśatairabhedyam || 15 ||
anaṃtamādyaṃtavihīnamekamānaṃdadaṃ tvatpadapaṃkajaṃ kva ||
māyāṃbudhau te mamatā bhramau ca kukarmanakrāyitagartamadhye || 16 ||
nirāśrayaṃ me patitaṃ vilāsakaṭākṣapātena nayādya tīram ||
svakāryasaṃsādhanayāśritānāṃ saṃpādanāyeṣṭavidherajasram|| 17 ||
bhrāmyaṃtamātmīyahitaṃ visṛjya māṃ trāhi mūḍhaṃ sahajānukaṃpin ||
kṣudrāya kāryāya bahu bhramaṃtamaprāpya mūlaṃ parameśvaraṃ tvām|| 18 ||
oṃ āyāsapātraṃ paramaṃ sudīnaṃ māṃ trāhi viṣṇo jagadekavaṃdya ||
vedāṃtavedyāvyaya viśvanātha tatvamīśiṣe haṃtumaghaugharāśīn || 19||
taṃ tvāṃ parityajya sukhaikahetuṃ kṣudrāśayaṃ māṃ paripāhi viṣṇo||
prasupta eṣo'khilabhūtasaṃghaścaturvidho yatkṛtamoharātrau||2.2.20.20||
tvajñānabhānūdayametya cāṃte prabodhyate tvāṃ śaraṇaṃ prapadye||
tvameka evākhilalokakarttā phaṇāsahasraiḥ parivītamūrtiḥ||21 ||
paryāyavṛttyā balināṃ variṣṭha tvāmiśitāraṃ śaraṇaṃ prapadye||

yayā sṛjasyatsi jagaṃti nātha vakṣaḥsarojāsanayā svaśaktyā || 22 !|
tāṃ bhadrarūpāṃ jagadāśrayāṃ te devāraṇiṃ pādayuge nato'smi ||
yadaṃśujālapratisṛṣṭametadbrahmāṃḍajālaṃ karasaṃgi nātha||23||
sudarśanaṃ daityabalasya haṃtṛ cakrābhidhaṃ tvāṃ praṇataḥ sudarśanam||
stutvetthaṃ nṛpatiśreṣṭhaḥ sāṣṭāṃga praṇāma saḥ|| 24||
paritrāhi jagannātha magnaṃ saṃsārasāgare||
anāthabandho kṛpayā dīnaṃ māṃ tamasākulam||25||
nārada uvāca||
jaya jaya nārāyaṇa apārabhavasāgarottāraparāyaṇa sanakasanaṃdanasanātanaprabhṛti
yogivaravaricintyamānadivyatattva svamāyāvilasitādhyāsapariṇa mitāśeṣabhūtatattva
tritattva tridaṇḍadhara triṇāciketatrimadhutrisuparṇopagīyamānadivyajñāna cchandomaya
svāsanasuparṇapriya bhaktapriya bhaktajanaikavatsala svamāyājālavyavahitasvarūpa viśvarūpa
viśvaprakāśa viśvatomukha viśvatokṣi viśvataḥśravaṇa viśvataḥpādaśirogrīva
viśvahastanāsārasanātvakkeśalomalimga sarvalokātmaka sarvalokasukhāvaha sarvalokopakāraka
sarvalokanamaskṛta līlāvilasitakoṭipadmodbhava
rudreṃdramarudaśvisādhyasiddhagaṇapraṇatāśeṣasurāsuratribhuvanaguro na kasyāpi jñānagocara
namaste namaste || 26 ||
|| jaiminiruvāca || ||
anye ca ye nṛpatayaḥ śrotriyā vedapāragāḥ ||
munayo dvijāḥ kṣatriyāśca vidvāṃso vaiśyajātayaḥ || 27 ||
astuvanpuṇḍarīkākṣaṃ balinaṃ bhadrayā saha ||
sūktaiḥ stotraiḥ purāṇaiśca kavitābhiryathā tathā || 28 ||

atheṃdradyumnaḥ provāca purodhasamakalmaṣam ||
pūjārthaṃ vāsudevasya upacāropasaṃskṛtam || 29 ||
svayaṃ sa nṛpatiśreṣṭhaḥ pūjayāmāsa tānkramāt ||
nāradasyopadeśena vidhinā maṃtratastathā || 2.2.20.30 ||
dvādaśākṣaramaṃtreṇa balabhadramapūjayat ||
yamupāsya dhruvaḥ sthānaṃ prāptavānuttamottamam || 31 ||
trayīprasiddhaṃ yatsūktaṃ pāvanaṃ pauruṣaṃ mahat ||
tena nārāyaṇaṃ bhūpaḥ pūjayāmāsa śaktitaḥ || 32 ||
devyāḥ sūktena bhadrāṃ tāṃ saudarśanyā sudarśanam ||
yathāsaṃṛddhi bhaktyā tānpūjayitvā nṛpottamaḥ || 33 ||
tatprītyai dvijamukhyebhyo dadau dānāni bhaktitaḥ ||
tulāpuruṣadānāni mahādānāni pārthivaḥ || 34 ||
aśvamedhāṃgabhūtāśca koṭiśo gā dadau tadā ||
alaṃkṛtāstathānyāśca dadau gā bahudakṣiṇāḥ || 35 ||
tāsāṃ khuroddhṛteryogādgartobhūddvijasattamāḥ ||

dānāṃbunā sa pūrṇo vai tīrthamāsīnmahāphalam || 36 ||
tasminsnātvā pitṝndevānsaṃtarpya vidhivannaraḥ ||
aśvamedhasahasrasya phalamāpnotyasaṃśayaḥ || 37 ||
nāmnā khyātaṃ sarastasya indradyumnasya bhūpateḥ ||
nirvapatyatra piṃḍāṃśca pitṝnuddiśya mānavaḥ || 38 ||
kulaikaviṃśamuddhatya brahmaloke mahīyate ||
nātaḥ parataraṃ tīrthaṃ hayamedhāṃgasaṃbhavāt || 39 ||
indradyumnasya sarasaḥ syādvā tripathagā samā ||
tataḥ prāsādaghaṭanāmupacakrāma bhūpatiḥ || 2.2.20.40 ||
śubhe kāle sunakṣatre daivajñavidhicodite ||
samuhūrte nāradādīnbrāhmaṇāgryānprapūjya ca || 41 ||
svastivācaṃ ca karmarddhiṃ vācayitvā nṛpottamaḥ ||
arghyaṃ dadau jagannāthaṃ smaranprāsādaveśmani || 42 ||
vasudhāṃ prārthayitvā tu sthānamācaṃdratārakam ||
śilpinaḥ pūjayāmāsa vāstuyāgapuraḥsaram || 43 ||

mahotsavaṃ tathā cakre gītavādyaiḥ prabhūtakaiḥ ||
dīnānāthavipannebhyo dadau vastu yathepsitam || 44 ||
rājño visarjayāmāsa bahumānapuraḥsaram ||
kṛtārthānavatāraṃ taṃ harerdṛṣṭvā hatāṃhasaḥ || 45 ||
tataḥ sa koṭiśo vittaṃ dadau pāṣāṇadārake ||
āhṛtau bahudeśebhyo dṛṣadāṃ pārthivottamaḥ || 46 ||
uvācedaṃ mudā yuktaḥ sabhāyāṃ pṛthivīdharaḥ ||
aṣṭādaśabhyo dvīpebhyo yanmayā pauruṣārjitam || 47 ||
tatsarvaṃ jagadīśasya prāsādāyāpavarjitam ||
jaitrayātrāprasaṃgena śramo labdhastu yo mayā || 48 ||
saphalo'stu sa me viṣṇoḥ prāsādāyārthayogataḥ ||
ataḥ paraṃ me kiṃ bhāgyaṃ carācaraguruṃ harim || 49 ||
prasādayiṣye saṃpattyā bhujadvaṃdvārjitaśriyā ||
śrīḥ sadā puṃḍarīkākṣe śriyonugrahajā mama || 2.2.20.50 ||
kiṃ kartumīśastasyāṃ vai devadevasya cakriṇaḥ ||

kaṭākṣapāto yasya syāttasya śrīḥ sarvatomukhī || 51 ||
aṣṭādaśātmikā devī jihvāgre cāsya nṛtyati ||
yamārādhya jagannāthaṃ brahmatvaṃ prāptavānvidhiḥ || 52 ||
rudro maheśvaratvaṃ ca śakrastridivarājatām ||
lebhe tamarcya jagatāmarcayiṣyāmi śāśvatam|| 53 ||
jitaṃ tena tridhā rāśībhūtamaṃho mahātmanā ||

sāṃgopāṃgena vidhinā yena kṛṣṇaḥ samarcitaḥ || 54 ||
kalevaramidaṃ kṣetraṃ yatrāhaṃkāravānvibhuḥ ||
āvirbhāvatirobhāvau sthitirnityā hi yatprabhuḥ || 55 ||
atra sākṣādvapuṣmantaṃ saṃpūjya jagatāṃ gurum ||
sākṣātkṛtārtho bhavati caturvargasya bhājanam || 56 ||
bahuvyayā"yāsato yā rājyarddhirmayārjitā ||
asyaivānugrahātsā tu saphalāstu padāṃbuje || 57 ||
sarvopacāraiḥ paripūjya devaṃ dravyairhṛtaiḥ sāgaramekhalāyāḥ ||
yāvatsamāpnoti hi karmapākaḥ sāmrājyayātrā saphalā hi māstu || 58 ||

kiṃ dravyajātaṃ khalu yena viṣṇuṃ nopāharetsāṃgamapetakalmaṣaḥ ||
kiṃ pauruṣeyaṃ yadi vāsudevaparicchado yena na sādhito me || 59 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaimini ṛṣisaṃvāde viṃśo'dhyāyaḥ || 20 ||

English translation

Jaimini said :

1. On being enlightened and urged by Nārada thus, the king eulogized in the following words, the compassionate Lord of the worlds.

Indradyumna said :

2. O Enemy of Mura , your lotus-like feet have not been worshipped (by me) in the course of previous lives. Therefore, I am subjected to the terrible effects of Karmas . O ocean of mercy, save me; I have become wretched.

3. How great are your lotus-like feet free from impurities, sunk beneath the crowns of Brahmā , Rudra and Indra and how small am I, a despicable and wretched fellow encompassed by masses of faeces, blood, flesh, urine and bones and everything (outward) covered by skin!

4. How can I know you, O Lord, because I am sick and wearied by wandering through worthless worldly affairs! Indeed, O Lord of Devas , only they do know you, they whose birth is illuminated by the light (of knowledge) born of misery.

5. O Lord, much misery has been experienced by me as a result of the sins committed in the course of many births. I have experienced many types of emotions too. The small happiness that has resulted from (a small quantity of) merit acquired is like (a little of) honey mixed with a mass of bitter things.

6. For the sake of happiness I performed holy rites, as a result of which I experienced worldly pleasures which have ultimately turned into misery. There is no other person as miserable as I.

7. O Lord, if only I had mentally worshipped you before, though my eyes had been directed towards other worldly objects, I could not have had the numerous births with all sorts of miseries to be experienced again and again.

8-9. I was born as a master as well as a slave; I have enjoyed various statuses and states such as a father, son, lover, mother, rich man, one worthy of being killed, one taking to violent means, husband, wife, lower animal, Sura etc. Ups and downs of diverse nature have been experienced on many occasions by me rolling in the courtyards of various worlds. O Enemy of Mura, this is not a desirable

thing, because it involves keeping away from your lotus-like feet.

10-11. My treasury, this army surrounded by the entire wealth of the earth, amiable women in hundreds in their prime of youth with great charm and beauty, my royal circle rid of all thorns (i.e. troublesome elements) and my Empire—all these are extremely burdensome to me because I am deprived of your knowledge like a brute. O ocean of compassion, remove this burden forever, as it is always attended by distress.

12. O Lord merciful towards the wretched one, an elephant was liberated because it had remembered you. [1] It behoves you to save me with an attitude of compassion, O Lord, because I whirl and whirl like a waterwheel here.

13. In this situation which is similar to one in which a log of wood has got caught up in a rapid current, I do not have any kinsman (to help) other than you. The sinful intellect that has been fettered by feelings of affection and that has become emotionally fixated on worldly objects, should be broken away (by you).

14-17a. By day or night let not my (mind) move away from your lotus-like feet. This alone is my pressing request.

Fortunately during thousands of births, some have attained you, the ocean full of existence, knowledge and bliss. Do they find even an iota of happiness in the jugglery of mundane affairs, the source of many miseries?

Where is the bondage of Karmas, which cannot be broken on account of hundreds of knots causing much misery but very little of pleasure? Where is your lotus-like foot which is infinite, which has neither beginning nor end and which is the sole thing that grants pleasure?

Your Māyā is like an ocean. Mamatā (sense of possession, my-ness) is a whirlpool therein. Evil actions are like crocodiles in the middle of (the dangerous) pits. I have fallen into that ocean. I have no support. Take me to the shore by your benign, graceful side-glance.

17b-21a. I have abandoned what is conducive to my welfare. I am ever wandering to accomplish what is desired by others who have resorted to me to achieve their own ends. So I have become confused and stupid. O Lord who are compassionate by nature, save me.

Save me, O Viṣṇu , who are the only person worthy of being saluted to in the whole universe. I am running after insignificant things too much without attaining you, the root cause (of all), the great Lord. I am subjected to great stress and strain. I am extremely wretched.

O Lord of the universe, to be known only through Vedānta , O immutable one, you are competent to destroy masses of sins. Hence you are the sole cause of happiness. Still I have abandoned you (to seek happiness elsewhere), O Viṣṇu. Save me, a mean-minded fellow that I am.

The entire group of four kinds of living beings is asleep in the night of delusion created by you. In the end it is enlightened when the Sun of your knowledge rises. I seek refuge in you.

21b-25. You alone are the creator of all the worlds by successive turns. Your form is encircled by thousand of hoods. O most excellent one among Balins (powerful ones), I seek refuge in you, the Lord and master.

O Lord, you create and annihilate the worlds through your own Śakti seated in your lotus-like heart (chest). I bow down to the pair of feet of that support of the worlds in the form of Bhadrā (Subhadrā), the source of origin of Devas.

The group of these Cosmic Eggs is evolved out of the clusters of the rays of your discus, O Lord. It is in contact with your hand. It is pleasing to view. The name of that discus is Sudarśana . It is destructive of Daityas ' army. I bow down to you.

After eulogizing thus, the excellent king prostrated with eight limbs (touching the ground). He continued: "Save me, O Lord of the universe. O kinsman of the helpless ones, save me mercifully. I am sinking in the ocean of worldly existence. I am wretched. I am overcome with Tamoguṇa (darkness)."

Nārada said :

26. Be victorious, be victorious, O Nārāyaṇa , O Lord engaged in taking (devotees) across the boundless ocean of worldly existence; O Lord whose divinity is being contemplated upon by Sanaka , Sanandana , Sanātana and other excellent Yogins ; O Lord, in the activities of whose Māyā all the elements and living beings are superimposed (or transformed); O Lord of three principles; O Lord who hold three staffs (powers), whose divine knowledge is being praised by the Vedic Mantras , viz. Triṇāciketa , [2] Trimadhu [3] and Trisuparṇa , [4] who are identical with the Vedas , who are fond of Garuḍa on whom you are seated, who are fond of your devotees, who are the sole favourite of your devotees, whose form is hidden (and separated) by your own cluster of Māyās , who are Cosmic-formed, who are the illuminator of the universe, who have faces all round, [5] who have eyes all round, who have ears all round who have feet, heads and necks all round, who have hands, noses, tongues, skin, hair tresses and penises all round, who are identical with all the worlds, who are conducive to the happiness of all the worlds, who render help to all the worlds, who are bowed down to by all the worlds, who have graceful elegance, who are bowed down to by crores of Brahmās , Rudras , Indras , Maruts , Aśvins , Sādhyas , and groups of Siddhas ; O sire of the three worlds including the entire Suras and Asuras ; O Lord not know-able to anyone, repeated obeisance to you, obeisance to you.

Jaimini said :

27-28. Other kings who were there, learned priests well-versed in the Vedas, sages, Brāhmaṇas , Kṣatriyas , scholars, Vaiśya classes—all these eulogized the lotus-eyed Lord and Bala along with Subhadrā by means of hymns, prayers, Purāṇa passages, and ordinary poems.

29. Then Indradyumna said to the sinless priest that he should (make arrangements) for the worship of Vāsudeva duly accompanied by offerings.

30. That excellent king himself worshipped them in due order in accordance with the injunctions (and reciting) the proper Mantras following the instructions of Nārada.

31. With the twelve-syllabled Mantra [6] he worshipped Balabhadra , by worshipping whom Dhruva obtained the most excellent abode.

32. With the great and sacred Puruṣa Sūkta famous in the Vedas, the king worshipped Nārāyaṇa in accordance with his ability.

33-36. He worshipped Subhadrā with the Devī Sūkta [7] and discus Sudarśana with the Sudarśanī Sūkta .

After worshipping them devoutly in accordance with his affluence the excellent king gave charitable gifts with great devotion to eminent Brāhmaṇas in order to get the full favour (of those deities).

The king gave Tulāpuruṣa gift (things weighed against himself) and other great gifts. As a part of the horse-sacrifice, he gave crores of cows then. He gave cows with and without ornaments. O excellent Brāhmaṇas, a great pit was formed as they dug up with their hoofs. That pit was filled with the waters poured when charitable gifts were made. That became a Tīrtha of great merit.

37-40. If a man takes his holy bath there and offers libations to Pitṛs and Devas in accordance with the injunctions, he will undoubtedly get the merit of a thousand horse-sacrifices.

That lake was named after King Indradyumna. [8] It became very famous. If a man offers rice-balls here to his Pitṛs, he uplifts twenty-one generations of his family, and is honoured in the world of Brahmā. There is no Tīrtha greater than this because this has originated from part of the horse-sacrifice. Perhaps Gaṅgā may be equal to the lake Indradyumna. Thereafter the king began the construction of the Palatial Temple.

41-46. In an auspicious season, in a splendid, auspicious hour as proclaimed by astrologers, on a day in conjuction with a good constellation, he worshipped Nārada and other eminent Brāhmaṇas. The excellent king made them recite the Mantras connected with the holy rites of Svastivācana and Karmardhi , [9] and remembering the Lord of the universe he offered Arghya on the site of the palatial temple. He requested the Earth to give him a piece of land for the duration of the life of the Stars and the Moon. Along with the Vāstuyāga (i.e. sacrifice for the building site) he worshipped the artisans and masons .

With plenty of songs and instrumental music great celebrations were held. To the poor, the helpless and the disabled people, he gave everything they desired.

With due honour he bade farewell to the kings whose sins had been destroyed by viewing the incarnation of Hari and who were contented and blessed.

Then the excellent king presented sums in crores and crores to the stonecutters for bringing stones from many different countries.

47-51. The king joyously said this in the Assembly. “Everything that I had acquired by my heroic exertions from the eighteen continents has now been dedicated to the grace of the Lord of the universe. In the context of the campaign of victory, whatever strain I might have undergone shall become fruitful by supplying the necessary funds for the Mansion of Viṣṇu.

What shall be more fortunate unto me than this that I am propitiating Hari, the sire of mobile and immobile beings, with my wealth and glory acquired with my own pair of arms?

Śrī is always present in the lotus-eyed Lord. But I have many Śrīs originating from his blessings. What can the Lord do with it? (?)

The glory of that person who is a recipient of the benign glance of the Discus-bearing Lord of Devas is multifaced.

52-53. The eighteenfold goddess dances at the tip of the tongue of the Lord of the universe, by propitiating whom Vidhi attained the status of Brahmā (the Creator), Rudra that of Maheśvara (Great Lord) and Śakra that of the Lord of Heaven. I shall worship that eternal deity worthy of being worshipped by all the worlds.

54. The sin that had accumulated in three heaps has been vanquished by that noble soul by whom Kṛṣṇa was duly worshipped along with ancillary and subsidiary rites.

55. (Defective Text) This holy spot is the body where the Lord resides as the Cosmic Ego. His appearance and disappearance and continuous existence all are eternal.

56-59. One who worships the sire of the worlds who is directly embodied here shall achieve everything directly. He will be the recipient of the fourfold aim of life.

The prosperity of the kingdom has been acquired by me after spending much and undergoing a great deal of strain. That was solely due to the blessings of this Lord. Let that be fruitful at his lotus-like feet.

By means of the wealth taken from the ocean-girt earth I shall worship the Lord with all offerings. Until the effects of Karmas come to an end, let my imperialistic campaign be fruitful.

Of what avail is my wealth if I do not dedicate it to Viṣṇu along with my body and become rid of sins? Of what avail is my exertion if the necessary adjuncts for Vāsudeva are not secured by me?

[1]: [1] : Reference to Gajendra-mokṣa in BhP VIII, Ch. 3.

[2]: [2] : One who has kindled the Nāciketa fire thrice.

[3]: [3] : The 3 Ṛcs— madbu vātā ṛtāyante etc. in RV 1.90.6-8.

[4]: [4] : Two groups of three mantras are given this name: (i) Ekaḥ suparṇaḥ etc. RV X. 114.4-6. (ii) brahmametumām etc. Tait. Āraṇyaka X. 48-50.

[5]: [5] : Cf. Śvetāśvatara Upaniṣad 3.16; also BG 13.13.

[6]: [6] : The twelve-syllabled Mantra is Oṃ namo bhagavate vāsudevāya . But Dhruva, according to BhP IV, Chs. 8-12, got his pre-eminent position by devotion to Viṣṇu, and not to Balabhadra.

[7]: [7] : Devī Sūkta is Vāgāṃbhṛṇī Sūkta (RV X. 125) and not Śrī Sūkta .

[8]: [8] : Indradyumna ‘lake’ is not a naturally formed reservoir of water like Cilikā but only a tank at Puri.

[9]: [9] : Svastivācana and Karmardhi are the same as Puṇyāhavācana .

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 21

Indradyumna Gets the Royal Shrine Built

Chapter 61 of 221 · 61 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
इति ब्रुवाणं राजर्षिं कश्चिद्दृग्वेदपारगः ।।
वेदांतविज्ञानशीलो द्विजो वाक्यं मुदा जगौ ।। १ ।।
अहो तवायं खलु भाग्यराशिर्येनाविरासीद्भुवि दारुमूर्तिः ।।
यस्यात्युपास्तिं श्रुतिराह मुक्तिप्रदामनात्मज्ञविमोहितानाम्।। २ ।।
य एष प्लवते दारुः सिंधोः पारे ह्यपौरुषम् ।।
तमुपास्य दुराराध्यं मुक्तिं यांति सुदुर्लभाम् ।। ३ ।।
ब्रह्मज्ञाननिधिः साक्षान्नारदः प्रत्युवाच यत् ।।
न हि वेदांतवचसोऽपरस्माज्ज्ञानमस्य वै ।। ४ ।।
न हि प्रवृत्तिर्विष्णोस्तु विना वेदं प्रवर्तते ।।
परेषां स्वस्य वा सृष्टौ श्रुतिप्रामाण्यवान्प्रभुः ।। ५ ।।
विना श्रुतिं प्रवर्तेच्येत्कस्तत्प्रामाण्यमृच्छति ।।
तस्माच्छ्रुतिप्रसिद्धोऽयमवतारोऽत्र भूपते ।।६।।
वेदांतवेद्यं पुरुषं गीतं तं सामगीतिषु ।।
प्रतिमां न तु जानीहि निःश्रेयसकरं नृणाम् ।। ७ ।।

दर्शनादेव नः शांतं सुदृढं तम उत्तमम् ।।
संत्येव श्रुतयः पूर्वमेतदर्चाप्रकाशिकाः ।। ८ ।।
एतदर्चा प्रशस्ता वै सदर्थे विनियोजिता ।।
अहो भारतवर्षस्था मनुष्याः क्षीणकल्मषाः ।। ९ ।।
अपवर्गप्रदो येषामाविरासीज्जनार्दनः ।।
तत्राप्ययं चोढ्रदेशः सर्वेषामुत्तमोत्तमः ।। 2.2.21.१० ।।
यत्रस्थाश्चर्मनेत्रेण पश्यंति ब्रह्मरूपिणम् ।।
श्रुतिस्मृतीनां गहनः पंथा कर्मभिराकुलः ।। ११ ।।
येन याता भ्रमंतीह घटीयंत्रवदाकुलाः ।।
निर्व्यलीकपदप्राप्तिहेतुरेष स चिन्मयः ।। १२ ।।
श्रुत्यादिभिर्विनोपायैः परमानंदमुक्तिदः ।।
निरंतरगतायातदुःस्थितानां दुरात्मनाम्।। १३ ।।
एष दारुवपुर्विष्णुः सुखदाता सुबांधवः ।।
श्रुतिस्मृत्युक्तनियमा वर्तते नेह पार्थिव ।। १४ ।।

यथा तथा दृष्टिपथमाचांडालाद्विमुक्तिदः ।।

अभक्तश्चेदमुं पश्येद्भक्तानुगतिको नरः ।। १५ ।।
अश्वमेधसहस्राणां फलं ह्यविकलं लभेत् ।।
भजेच्चेन्नियमस्थो हि भक्तिमान्दृढमानसः ।। १६ ।।
असंशयं स सायुज्यं ब्रह्मणा लभते नरः ।।
क्व दुःखायासबहुलमनायासविनश्वरम् ।। १७ ।।
अचिरस्थं क्षुद्रफलं पुनरावृत्तिलक्षणम् ।।
क्वेदं दारुमयं ब्रह्म पापराशिदवानलम् ।। १८ ।।
सच्चिदानंदकैवल्यमुक्तिदं दर्शनादपि ।।
वेदानुवचनादीनि दुष्कराणि दुरात्मनाम् ।। १९ ।।
महात्मभिस्तैर्यत्प्राप्यं तदव्यग्रमयं ददेत् ।।
अन्यक्षेत्रेषु भगवान्सुदूरो मर्त्यवासिनाम् ।।2.2.21.२०।।
स्वक्षेत्रेऽस्मिन्निवसति नित्यं मुक्तिप्रदो विभुः ।।
अस्मादत्र महाभाग तिष्ठ स्वबलपौरुषः ।। २१ ।।
विद्वत्तमोऽसि भक्तश्च सांगोपांगममुं भज ।। २२ ।।
।। जैमिनिरुवाच ।। ।।

द्विजस्य तद्वचः श्रुत्वा नारदो हृष्टमानसः ।।
साधूक्तं द्विजवर्येण श्रौतमार्गानुसारिणा ।। २३ ।।
सृष्ट्यादौ ब्रह्मनिश्वासैरभवद्वेदसंहतिः ।।
तत्रोपनिषदर्थोऽयं सांप्रतं व्यक्तिमागतः ।। २४ ।।
वेत्त्येतदर्थं भगवान्पद्मयोनिः प्रजापतिः ।।
अज्ञासिषं च भूपाल सांप्रतं तन्मुखादहम् ।। २५ ।।
तस्याज्ञया कृतं सर्वं यथाभिलषितं तव ।।
एनमाराध्य तिष्ठात्र याम्यहं ब्रह्मणोऽतिकम् ।। २६ ।।
कृतं निवेदयिष्यामि प्रकाशं च मुरद्विषः ।।
प्रासादं कुरु भूपाल धनेन महता तथा ।। २७ ।।
प्रासादे नरसिंहं तु प्रतिष्ठाप्य विमुच्यसे ।। २८ ।।
।। जैमिनिरुवाच ।। ।।
तच्छ्रुत्वा स तु भूमींद्रः प्रत्युवाच मुनिं तदा ।।
महर्षेऽहं त्वया सार्द्धं यियासुर्ब्रह्मणोऽतिकम् ।। २९ ।।
यत्प्रसादाज्जगन्नाथश्चकेऽयं लोचनातिथिः ।।

निवेद्य तं च प्रासादं प्रतिष्ठार्थं मुरद्विषः ।। 2.2.21.३० ।।
विज्ञापयिष्ये सान्निध्ये प्रासादस्थापनोत्सवम् ।।
यथा स्वयं समागम्य ब्रह्मलोकात्पितामहः ।। ३१ ।।
महोत्सवं भगवतः प्रासादेऽत्र करिष्यति ।।
तन्मुने मामपि विधेः संनिधिं प्रापयस्व च ।। ३२ ।।
गर्भप्रतिष्ठां प्रासादे समाप्येह स्थितो मुने ।।
पश्चादावां गमिष्यावः कंचित्कालं प्रतीक्ष मे ।। ।। ३३ ।।

ततः स नृपतिः सर्वाञ्छिल्पशास्त्रविशारदान् ।।
पाषाणखंडघटनाकर्मण्येकैकयोगतः ।। ३४ ।।
सत्कारैर्दानमानैश्च योजयामास सादरम् ।।
दिने दिने सुघटितः प्रासादो ववृधे द्विजाः ।। ३५ ।।
परितः पूर्यमाणस्तु शुक्लपक्षे यथा शशी ।।
एवं संवर्ध्यमानोऽपि प्रासादः परिवर्द्धितः ।। ३६ ।।
महोच्छ्रयत्वादल्पेन न कालेनाभिलक्ष्यते ।।
पाषाणसंख्या शक्या वा कथंचिद्घटनाक्रमात् ।। ३७ ।।

वित्तव्ययस्तु कोटीनां न संख्यातुं च शक्यते ।।
यावन्तो भारते वर्षे लोकाः समयवर्तिनः ।। ३८ ।।
इन्द्रद्युम्नस्य नृपतेर्नियुक्तास्ते महीभृतः ।।
एकैकशो नियुक्ता ये परस्परसमन्विताः ।।३९।।
तेऽपि चान्यैर्नियुक्तास्ते सर्वे तत्र प्रवर्तिताः ।।
अजस्रं तन्नियुक्तानां यो हर्षोत्थो महारवः ।। 2.2.21.४० ।।
आकाशमश्नुवानोऽसौ दिशां भागानपूरयत् ।।
नृपतेः श्रद्धया भक्त्या सात्त्विकेन प्रसादिता ।। ४१ ।।
श्रीः समृद्धाभवद्विप्राः कीर्त्या सह महीपतेः ।।
क्वचित्कांचनविन्यस्तनानारत्नमहोज्ज्वलः ।। ४२ ।।
क्वचित्स्फटिकभागांतशारदाभ्रनिभच्छविः ।।
क्वचिन्नीलाश्मघटिता भित्तिः कालाभ्रमेदुरा ।। ४३ ।।
एवं सुघटिते विष्णोः प्रासादे सुमनोहरे ।।
गर्भप्रतिष्ठां विधिवत्कृत्वा स नृपसत्तमः ।। ४४ ।।
वज्रपातादिभंगादिवारणार्थं यथोचितम् ।।

शिल्पशास्त्रेषु मण्यादि विन्यस्य पौरुषाहृतम् ।। ४५ ।।
पुनः प्रासादघटनासंभारोचितमेव वै ।।
बहुमूल्यं वस्तुजातं यत्नात्तत्र न्यवेशयत् ।। ४६ ।।
ततो विरच्यमानेऽस्मिन्प्रासादे कीर्तिवर्द्धने ।।
मनसापि न संभाव्ये त्रिषु लोकेषु भूभुजाम् ।। ४७ ।।
देवानामपि नो लक्ष्ये द्विजाः कल्पांतवासिनाम् ।।
प्रासाद ईदृशो भूमौ क्वचिच्च घटितो न हि ।। ४८ ।।
स्वर्गे वा इत्थमादित्या आलपंति परस्परम्।।
अहो सुबुद्धिरस्योच्चैर्येयमीदृक्परीणता ।। ४९ ।।
श्रद्धया भगवत्पादपद्मयोः साभिलाषिणी ।।
अलौकिकानि कर्माणि पश्यंति हि रचंत्यपि ।। 2.2.21.५० ।।
के वात्र भूमौ राजानो बभूवुर्नीतिशालिनः ।।।
सार्वभौमास्तु साम्राज्यजेतारः सर्वविद्विषाम् ।। ५१ ।।
वित्तानि यैः संचितानि सुबहुनि च कोटिशः ।।
अश्वमेधसहस्रं तु यत्कृतं त्रिदिवेशितुः ।। ।।५२।।

शक्यं वा स्याद्भूभुजां तु नातः पूर्वमनुष्ठितम्।।
न दृष्टं न श्रुतं वापि वाजिमेधसहस्रकम्।।५३।।
महीक्षितानुष्ठितं वै यत्र त्रैलोक्य वासिनः।।
पृथिव्यामस्य नृपतेः सहस्था भोगभोगिनः।।५४।।
ब्रह्मलोक इवाभाति सभ यस्य च यज्विनः।।
मूर्तिमंतस्त्रयो वेदाश्चतुष्पादो वृषस्तथा ।। ५५ ।।
सुराः संकल्पकामास्तु यत्राद्भुतधियोऽभवन् ।।
अयं प्रासादवर्यो वै बुद्धेर्विषयतां गतः ।। ५६ ।।
मनोऽपि यत्र भवति न वा त्रैलोक्यवासिनाम् ।।
भूपतेर्दुर्लभं किं स्यात्सहायो यस्य नारदः ।। ५७ ।।
पितामहश्च जगतां स्रष्टा सर्वामरेश्वरः ।।
अथवा विष्णुभक्तस्य नातिदूरं चिकीर्षितम् ।। ५८ ।।
विष्णोस्तद्भक्तलोकस्य नांतरं विद्यते द्विजः ।।
ततः स नारदं प्राह प्रासादांते मुनीश्वरम् ।। ५९ ।।
सर्वं सपन्नमासीन्मे यदशक्यं सुरासुरैः ।।

साक्षाद्भगवतो विष्णोरद्वैतोपासनारतः ।। 2.2.21.६० ।।
भगवद्भपुराभाषि प्रासादस्तु चिरं मयि ।।
इत्युक्त्वा पादयोर्मूर्ध्ना प्रणनाम स नारदम्।। ६१।।
नारदोऽपि तमुत्थाप्य परिपूज्य नृपोत्तमम्।।
त्वत्तो न भेदो नृपते ममास्ति खलु तत्त्वतः।।६२।।
यस्तु साक्षाज्जगन्नाथ आविर्भूतः कृतेन वा।।
अवश्यमर्चयस्वैनं जीवन्मुक्तोऽसि सांप्रतम्।।६३।।
तत्पादपद्मे यादृक्ते चेतः प्र प्रवणतान्वितम्।।
भक्त्या ह्यनन्यया पुंसः किमतः परमस्ति वै।।६४।।
तीर्थैर्मंत्रैर्जपैर्दानैः क्रतुभिर्भूरिदक्षिणैः।।
व्रतैरध्ययनैर्भूप तपोभिश्च यदर्जितुम्।। ६५।।
न शक्यं तव राजेन्द्र भक्त्या तत्करमागतम् ।।
अतः परं न शोचस्व भक्तियोगे नमोऽस्तु ते ।। ६६ ।।
प्रकर्षं बहुराजेंद्र स्थित्वा चास्मिंश्चिरं भुवि ।।
आराधय जगन्नाथमुपचारैर्महोत्सवैः ।। ६७ ।।

पितामहं द्रष्टुकामो गंता चेदंतिकं विभोः ।।
उपदेक्ष्यति सोऽप्यस्य यात्रास्तास्ता महोत्सवाः ।। ६८ ।।
स्वयं च भगवानेव वरं तुभ्यं प्रदास्यति ।।
प्रतिष्ठापिते प्रासादे तस्मिन्काले स्वयंभुवा ।। ६९ ।।
अहमप्यागमिष्यामि तदा सप्तर्षिभिः सह ।।
तदावां तत्र गच्छावो ब्रह्मलोकमकल्मषम् ।। 2.2.21.७० ।।
त्वां विना भुवि कः शक्तो ब्रह्मलोकगतिं प्रति ।।
इत्युक्त्वा नारदो भूपं समुत्तस्थौ नभस्तलम् ।। ७० ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवाद

एकविंशोऽध्यायः ।। २१ ।।

Roman transliteration

|| jaiminiruvāca || ||
iti bruvāṇaṃ rājarṣiṃ kaścidṛgvedapāragaḥ ||
vedāṃtavijñānaśīlo dvijo vākyaṃ mudā jagau || 1 ||
aho tavāyaṃ khalu bhāgyarāśiryenāvirāsīdbhuvi dārumūrtiḥ ||
yasyātyupāstiṃ śrutiráha muktipradāmanātmajñavimohitānām|| 2 ||
ya eṣa plavate dāruḥ siṃdhoḥ pāre hyapauruṣam ||
tamupāsya durārādhyaṃ muktiṃ yāṃti sudurlabhām || 3 ||
brahmajñānanidhiḥ sākṣānnāradaḥ pratyuvāca yat ||
na hi vedāṃtavacaso'parasmājjñānamasya vai || 4 ||
na hi pravṛttirviṣṇostu vinā vedaṃ pravartate ||
pareṣāṃ svasya vā sṛṣṭau śrutiprāmāṇyavānprabhuḥ || 5 ||
vinā śrutiṃ pravarteccetkastatprāmāṇyamṛcchati ||
tasmācchrutiprasiddho'yamavatāro'tra bhūpate ||6||
vedāṃtavedyaṃ puruṣaṃ gītaṃ taṃ sāmagītiṣu ||
pratimāṃ na tu jānīhi niḥśreyasakaraṃ nṛṇām || 7 ||

darśanādeva naḥ śāṃtaṃ sudṛḍhaṃ tama uttamam ||
saṃtyeva śrutayaḥ pūrvametadarcāprakāśikāḥ || 8 ||
etadarcā praśastā vai sadarthe viniyojitā ||
aho bhāratavarṣasthā manuṣyāḥ kṣīṇakalmaṣāḥ || 9 ||
apavargaprado yeṣāmāvirāsījjanārdanaḥ ||
tatrāpyayaṃ coḍhradeśaḥ sarveṣāmuttamottamaḥ || 2.2.21.10 ||
yatrasthāścarmanetreṇa paśyaṃti brahmarūpiṇam ||
śrutismṛtīnāṃ gahanaḥ paṃthā karmabhirākulaḥ || 11 ||
yena yātā bhramaṃtīha ghaṭīyaṃtravadākulāḥ ||
nirvyalīkapadaprāptihetureṣa sa cinmayaḥ || 12 ||
śrutyādibhirvinopāyaiḥ paramānaṃdamuktidaḥ ||
niraṃtaragatāyātaduḥsthitānāṃ durātmanām|| 13 ||
eṣa dāruvapurviṣṇuḥ sukhadātā subāṃdhavaḥ ||
śrutismṛtyuktaniyamā vartaṃte neha pārthiva || 14 ||
yathā tathā dṛṣṭipathamācāṃḍālādvimuktidaḥ ||

abhaktaścedamuṃ paśyedgatānugatiko naraḥ || 15 ||
aśvamedhasahasrāṇāṃ phalaṃ hyavikalaṃ labhet ||
bhajeccenniyamastho hi bhaktimāndṛḍhamānasaḥ || 16 ||
asaṃśayaṃ sa sāyujyaṃ brahmaṇā labhate naraḥ ||
kva duḥkhāyāsabahulamanāyāsavinaśvaram || 17 ||
acirasthaṃ kṣudraphalaṃ punarāvṛttilakṣaṇam ||
kvedaṃ dārumayaṃ brahma pāparāśidavānalam || 18 ||
saccidānaṃdakaivalyamuktidaṃ darśanādapi ||
vedānuvacanādīni duṣkarāṇi durātmanām || 19 ||
mahātmabhistairyatprāpyaṃ tadavyagramayaṃ dadet ||
anyakṣetreṣu bhagavānsudūro martyavāsinām ||2.2.21.20||
svakṣetre'sminnivasati nityaṃ muktiprado vibhuḥ ||
asmādatra mahābhāga tiṣṭha svabalapauruṣaḥ || 21 ||
vidvattamo'si bhaktaśca sāṃgopāṃgamamuṃ bhaja || 22 ||
|| jaiminiruvāca || ||

dvijasya tadvacaḥ śrutvā nārado hṛṣṭamānasaḥ ||
sādhūktaṃ dvijavaryeṇa śrautamārgānusāriṇā || 23 ||
sṛṣṭyādau brahmaniśvāsairabhavadvedasaṃhatiḥ ||
tatropaniṣadartho'yaṃ sāṃprataṃ vyaktimāgataḥ || 24 ||
vettyetadarthaṃ bhagavānpadmayoniḥ prajāpatiḥ ||
ajñāsiṣaṃ ca bhūpāla sāṃprataṃ tanmukhādaham || 25 ||
tasyājñayā kṛtaṃ sarvaṃ yathābhilaṣitaṃ tava ||
enamārādhya tiṣṭhātra yāmyahaṃ brahmaṇoṃ'tikam || 26 ||
kṛtaṃ nivedayiṣyāmi prakāśaṃ ca muradviṣaḥ ||
prāsādaṃ kuru bhūpāla dhanena mahatā tathā || 27 ||
prāsāde narasiṃhaṃ tu pratiṣṭhāpya vimucyase || 28 ||
|| jaiminiruvāca || ||
tacchrutvā sa tu bhūmīṃdraḥ pratyuvāca muniṃ tadā ||
maharṣe'haṃ tvayā sārddhaṃ yiyāsurbrahmaṇoṃ'tikam || 29 ||
yatprasādājjagannāthaścake'yaṃ locanātithiḥ ||

nivedya taṃ ca prāsādaṃ pratiṣṭhārthaṃ muradviṣaḥ || 2.2.21.30 ||
vijñāpayiṣye sānnidhye prāsādasthāpanotsavam ||
yathā svayaṃ samāgamya brahmalokātpitāmahaḥ || 31 ||
mahotsavaṃ bhagavataḥ prāsāde'tra kariṣyati ||
tanmune māmapi vidheḥ saṃnidhiṃ prāpayasva ca || 32 ||
garbhapratiṣṭhāṃ prāsāde samāpyeha sthito mune ||
paścādāvāṃ gamiṣyāvaḥ kaṃcitkālaṃ pratīkṣa me || || 33 ||
tataḥ sa nṛpatiḥ sarvāñchilpaśāstraviśāradān ||
pāṣāṇakhaṃḍaghaṭanākarmaṇyekaikayogataḥ || 34 ||
satkārairdānamānaiśca yojayāmāsa sādaram ||
dine dine sughaṭitaḥ prāsādo vavṛdhe dvijāḥ || 35 ||
paritaḥ pūryamāṇastu śuklapakṣe yathā śaśī ||
evaṃ saṃvardhyamāno'pi prāsādaḥ parivarddhitaḥ || 36 ||
mahocchrayatvādalpena na kālenābhilakṣyate ||
pāṣāṇasaṃkhyā śakyā vā kathaṃcidghaṭanākramāt || 37 ||

vittavyayastu koṭīnāṃ na saṃkhyātuṃ ca śakyate ||
yāvanto bhārate varṣe lokāḥ samayavartinaḥ || 38 ||
indradyumnasya nṛpaterniyuktāste mahībhṛtaḥ ||
ekaikaśo niyuktā ye parasparasamanvitāḥ ||39||
te'pi cānyairniyuktāste sarve tatra pravartitāḥ ||
ajasraṃ tanniyuktānāṃ yo harṣottho mahāravaḥ || 2.2.21.40 ||
ākāśamaśnuvāno'sau diśāṃ bhāgānapūrayat ||
nṛpateḥ śraddhayā bhaktyā sāttvikena prasāditā || 41 ||
śrīḥ samṛddhābhavadviprāḥ kīrtyā saha mahīpateḥ ||
kvacitkāṃcanavinyastanānāratnamahojjvalaḥ || 42 ||
kvacitsphaṭikabhāgāṃtaśāradābhranibhacchaviḥ ||
kvacinnīlāśmaghaṭitā bhittiḥ kālābhramedurā || 43 ||
evaṃ sughaṭite viṣṇoḥ prāsāde sumanohare ||
garbhapratiṣṭhāṃ vidhivatkṛtvā sa nṛpasattamaḥ || 44 ||
vajrapātādibhaṃgādivāraṇārthaṃ yathocitam ||

śilpaśāstreṣu maṇyādi vinyasya pauruṣāhṛtam || 45 ||
punaḥ prāsādaghaṭanāsaṃbhārocitameva vai ||
bahumūlyaṃ vastujātaṃ yatnāttatra nyaveśayat || 46 ||
tato viracyamāne'sminprāsāde kīrtivarddhane ||
manasāpi na saṃbhāvye triṣu lokeṣu bhūbhujām || 47 ||
devānāmapi no lakṣye dvijāḥ kalpāṃtavāsinām ||

prāsāda īdṛśo bhūmau kvacicca ghaṭito na hi || 48 ||
svarge vā itthamādityā ālapaṃti parasparam||
aho subuddhirasyoccairyeyamīdṛkparīṇatā || 49 ||
śraddhayā bhagavatpādapadmayoḥ sābhilāṣiṇī ||
alaukikāni karmāṇi paśyaṃti hi racaṃtyapi || 2.2.21.50 ||
ke vātra bhūmau rājāno babhūvurnītiśālinaḥ |||
sārvabhaumāstu sāmrājyajetāraḥ sarvavidviṣām || 51 ||
vittāni yaiḥ saṃcitāni subahūni ca koṭiśaḥ ||
aśvamedhasahasraṃ tu yatkṛtaṃ tridiveśituḥ || ||52||

śakyaṃ vā syādbhūbhujāṃ tu nātaḥ pūrvamanuṣṭhitam||
na dṛṣṭaṃ na śrutaṃ vāpi vājimedhasahasrakam||53||
mahīkṣitānuṣṭhitaṃ vai yatra trailokya vāsinaḥ||
pṛthivyāmasya nṛpateḥ sahasthā bhogabhoginaḥ||54||
brahmaloka ivābhāti sabha yasya ca yajvinaḥ||
mūrtimaṃtastrayo vedāścatuṣpādo vṛṣastathā || 55 ||
surāḥ saṃkalpakāmāstu yatrādbhutadhiyo'bhavan ||
ayaṃ prāsādavaryo vai buddhervişayatāṃ gataḥ || 56 ||
mano'pi yatra bhavati na vā trailokyavāsināṃ ||
bhūpaterdurlabhaṃ kiṃ syātsahāyo yasya nāradaḥ || 57 ||
pitāmahaśca jagatāṃ sraṣṭā sarvāmareśvaraḥ ||
athavā viṣṇubhaktasya nātidūraṃ cikīrṣitam || 58 ||
viṣṇostadbhaktalokasya nāṃtaraṃ vidyate dvijaḥ ||
tataḥ sa nāradaṃ prāha prāsādāṃte munīśvaram || 59 ||
sarvaṃ sapannamāsīnme yadaśakyaṃ surāsuraiḥ ||

sākṣādbhagavato viṣṇoradvaitopāsanāprataḥ || 2.2.21.60 ||
bhagavadvapurābhāṣi prāsādastu ciraṃ mayi ||
ityuktvā pādayormūrdhnā praṇanāma sa nāradam|| 61||
nārado'pi tamutthāpya paripūjya nṛpottamam||
tvatto na bhedo nṛpate mamāsti khalu tattvataḥ||63||
yastu sākṣājjagannātha āvirbhūtaḥ kṛtena vā||
avaśyamarcayasvainaṃ jīvanmukto'si sāṃpratam||63||
tatpādapadme yādṛkte cetaḥ pra pravaṇatānvitam||
bhaktyā hyananyayā puṃsaḥ kimataḥ paramasti vai||64||
tīrthairmaṃtrairjapairdānaiḥ kratubhirbhūridakṣiṇaiḥ||
vratairadhyayanairbhūpa tapobhiśca yadarjitum|| 65||
na śakyaṃ tava rājendra bhaktyā tatkaramāgatam ||
ataḥ paraṃ na śocasva bhaktiyoge namo'stu te || 66 ||
prakarṣaṃ bahurājeṃdra sthitvā cāsmiṃściraṃ bhuvi ||
ārādhaya jagannāthamupacārairmahotsavaiḥ || 67 ||

pitāmahaṃ draṣṭukāmo gaṃtā cedaṃtikaṃ vibhoḥ ||
upadekṣyati so'pyasya yātrāstāstā mahotsavāḥ || 68 ||
svayaṃ ca bhagavāneva varaṃ tubhyaṃ pradāsyati ||
pratiṣṭhāpite prāsāde tasminkāle svayaṃbhuvā || 69 ||
ahamapyāgamiṣyāmi tadā saptarṣibhiḥ saha ||
tadāvāṃ tatra gacchāvo brahmalokamakalmaṣam || 2.2.21.70 ||
tvāṃ vinā bhuvi kaḥ śakto brahmalokagatiṃ prati ||
ityuktvā nārado bhūpaṃ samuttasthau nabhastalam || 70 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminirṣisaṃvāda ekaviṃśo'dhyāyaḥ || 21 ||

English translation

Jaimini said :

1. As the saintly king said thus, a certain Brāhmaṇa who had mastered Ṛgveda and acquired the knowledge of Vedanta , gladly spoke to the king these words:

2. “Wonderful indeed is the mass (greatness) of your fortune, whereby the Lord has manifested on the earth in a wooden body. Śruti says that his sincere and regular worship bestows salvation on those who are deluded because of the ignorance of Ātman .

3-11a. The tree had been floating on the other side of the ocean. By worshipping (the idols made out of it) and adoring the super-human Lord very difficult to be propitiated, people attain liberation which is difficult to attain.

Nārada himself, who is a storehouse of the knowledge of Brahman , has told you that the knowledge of this (Lord) cannot be had from anything other than the words of Vedanta. Indeed the activity of Viṣṇu cannot go on without the Vedas . Whether it is the creation of others or manifestation of himself, the Lord honours the authority of the Vedas.

If he were to act without Śruti, who will accept it as authoritative? Hence, O king, this incarnation is also noted in the Vedas.

Do not think that it is an (ordinary) statue. It is the Puruṣa comprehensible through the Vedānta and sung about in the Sāman songs. It is the cause of spiritual welfare (Mokṣa) unto men.

Merely by its sight our dense darkness has subsided. There are Śrutis shedding light on the worship of this (idol).

The worship of this is praiseworthy, if it is employed for a good cause. Oh! the men living in the sub-continent of Bhārata have got their sins reduced and destroyed because Janārdana , the bestower of salvation, has appeared before them. There too this Oḍhra-land (Orissa State) is the most excellent one, because people living there see the Lord in the form of Brahman with their physical eyes.

11b-17a. The mysterious path of Śrutis and Smṛtis has become perplexing through rituals. Those who go by that path whirl in great agitation like a waterwheel. The Lord, the embodiment of knowledge and consciousness, is the cause of attainment of the true status (i.e. salvation). Even without such means as Śruti etc. he is the bestower of the greatest bliss and salvation.

To the vicious people who undergo great distress on account of the continuous departures and arrivals (i.e deaths and births), this wooden idol of Viṣṇu is the bestower of happiness, and a good kinsman.

The rules and regultaions mentioned in Śrutis and Smṛtis are not binding here, O king. He is the bestower of salvation on even Cāṇḍālas , should they happen to come within the range of (his) vision.

Even if a man is no devotee but views him as a blind follower, he shall obtain full merit of thousands of horse-sacrifices.

If a person strictly adheres to holy observances and worships devoutly with steady mind, he will undoubtedly attain Sāyujya with Brahman.

17b-22. How ineffective is the means (ritual act) which is full of exertion, easily perishable, temporary in nature, yielding only insignificant results and characterized by return (i.e. rebirth); and how great is

this Brahman constituted of wood which burns heaps of sins like a forest fire burning out trees! It is merely by its sight that it bestows salvation—the state of aloofness characterised by existence, knowledge and bliss!

Repetition of the Vedic passages and other rites are very difficult to be performed by vicious souls. What can be achieved through them by noble souls, is granted by this (Lord) coolly without any excitement.

In the other holy spots the Lord is far away from the residents of the mortal world. But (here) the Lord is always present in his own holy spot as the bestower of salvation.

Hence, O illustrious king, stay here with your army and men. You are the most learned and a great devotee. Worship him along with all ancillary and subsidiary rites."

Jaimini said :

23-28. On hearing those words of the Brāhmaṇa Nārada became delighted in his mind. (He said:) "What is said by the excellent Brāhmaṇa, a follower of the Vedic path, is relevant. The collection of the Vedas issued forth at the beginning of creation from the breath of Brahmā . There the purport of the Upaniṣads has become revealed now.

The meaning of the same, only Prajāpati , the lotus-born lord, knows. Now I have understood it, O king, directly from him. Everything has been performed at his bidding. Propitiate this (Lord) as much as you desire and stay here. I am going to Brahmā; I shall inform him that the manifestation of the Enemy of Mura has been brought about.

By spending a big sum get the (Lord's) Mansion built, O king, After installing Narasiṃha in the Temple, you will be liberated."

Jaimini said :

29-33. On hearing it the king replied to the sage: "O great sage, I am desirous of going to Brahmā along with you.

It is by his grace that the Lord of the universe has been made the guest of our eyes. I shall tell him about the Palatial Shrine for the installation of Viṣṇu. I shall request him that the festival of the installation within the Mansion should be celebrated in (his) presence. Then the Grandfather (i.e. Brahmā) shall come from Brahmaloka and celebrate the great festival of the Lord here in the Mansion (Temple). Hence, O sage, take me also to the presence of Brahmā. We shall conclude the rite of installation in the inner sanctuary in the Mansion. O sage, stay here and complete it. We shall proceed thereafter. Kindly wait for some time."

34-41a. Then the king engaged several experts in sculpture in cutting stones as well as in construction activities. He honoured them with gifts and respectfully requested them to attend to every aspect of the job.

O Brāhmaṇas , the neatly constructed Mansion rose up everyday like the moon during Śuklapakṣa (bright fortnight), growing bigger and bigger. The Mansion rose up very tall in a short time. It was impossible to count the number of stones used in the construction.

The money was spent in crores. There also it was impossible to calculate the expense. All the people in the subcontinent of Bhārata who owned allegiance to King Indradyumna were engaged in this. All

those who were engaged worked jointly with mutual co-operation. The great delight of those engaged in the work gave rise to a loud clamour filling the vaults of heaven and the quarters.

41b-46. The Goddess of prosperity and fortune was pleased with the sincerity, faith, devotion, and the Sattva quality of the king. Along with the fame of the king the glory increased, O Brāhmaṇas.

The Mansion of Viṣṇu was excessively refulgent. In some places it was covered with gold and inlaid with different kinds of gems. In some places where crystals were used in the construction it had the lustre of the antumnal sky. The walls in some places were built of blue stones and the Mansion appeared like the sky covered with black clouds. As the beautiful Mansion of Viṣṇu was thus perfectly finished, the excellent king duly performed the rite of Garbhapratiṣṭhā (installation of the idol in the inner sanctuary of the temple). In order to ward off stroke of lightning, cracks in the structure and other calamities, gems etc. were suitably fitted in the manner prescribed in the treatises on architecture. The king then suitably utilized many other costly articles acquired by his heroic exertions in the construction of the Mansion.

47-54. The Mansion that was being constructed was such as could not be even mentally imagined by kings in the three worlds . It increased the fame (of Indradyumna), O Brāhmaṇas. Even Devas who live till the end of the Kalpa could not visualize it. Ādityas spoke to one another thus:

“A Mansion like this has never been constructed anywhere on the earth or in heaven. His excellent intellect is wonderful. It has taken this lofty form. It craves for the lotus-like feet of the Lord with faith and sincerity. Who are such wise kings on the earth who see such supra-mundane activities or perform them? Emperors may defeat all the enemies and establish their suzerainty. They may have hoarded much wealth in crores and crores, but is it possible for those kings to perform a thousand horse-sacrifices as performed by this king unto the Lord of heaven. Before this it has not been performed. A thousand horse-sacrifices have not been seen or heard of, but they have been performed by this king. In the course of those sacrifices the residents of all the three worlds stayed on the earth along with this king and enjoyed the pleasures.

55-59. As he performed the sacrifices, his assembly appeared like the world of Brahmā. The three Vedas were present there in embodied form. Dharma had all the four feet. Suras who can realize their desires by merely thinking of them have become struck with wonder there in regard to this excellent Mansion. The king has intelligently planned this (and got it constructed) but no other person resident in all the three worlds could even imagine this. What can be inaccessible to this king who has the help (and guidance of) Nārada and Brahmā, the creator of all the worlds, the Lord of all the Devas!

Or to a devotee of Viṣṇu what is desired to be done cannot be far off (inaccessible). O Brāhmaṇas, there is no difference between Viṣṇu and his devotees.”

At the conclusion of the construction of the Mansion the king, said to Nārada, the eminent sage:

60-66. “Everything which was impossible for Suras and Asuras has been accomplished by me, because I have been meditating on Viṣṇu directly in an exclusive way. The Lord said to me formerly, ‘The palatial building is ever in me’” (?) After saying this he fell at the feet of Nārada and bowed down to him.

Nārada raised the excellent king and honoured him: “O king, there is no difference between you and me really. For your sake the Lord of the universe has directly manifested himself. Do worship him. Now you are a living-liberated soul. Your mind is attached to his lotus-like feet. What more than this has to be acquired by a person with single-minded devotion?

O king, what cannot be achieved through Tīrthas , Mantras , Japas , charitable gifts, sacrifices with plenty of monetary gifts, holy rites, study of Vedas and austerities, O great king, has been acquired by you through devotion. Henceforth you need not grieve. Let your mind remain in the path of devotion.

67. After staying in this world for a long time, O great king, propitiate the Lord of the universe by means of offerings and great festivities.

68. If you are desirous of seeing Brahmā, if you wish to go to the Lord, he will instruct you in the various festivals and processions.

69-71. The Lord himself will grant you boons. After the Palatial Shrine has been inaugurated by the Self-born Lord I shall also come along with the Seven Sages. Then we can go to the sinless world of Brahmā. Except you who is fit for going to the world of Brahmā?"

After saying this to the king Nārada rose into the sky.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 22

Indradyumna Goes to Brahmā's Abode along with Nārada

Chapter 62 of 221 · 44 detected Sanskrit verse markers

Sanskrit

।। ।। जैमिनिरुवाच ।। ।।
राजाथ तमुवाचेदं निर्लक्ष्य गमनं कथम् ।।
अयं पुष्परथोऽस्त्येव मनसो वेगवान्मुने ।। १ ।।
एनमारुह्य यास्यावः क्षणं तावत्प्रतीक्ष्यताम् ।।
यावदेताननुज्ञाप्य प्रासादे ह्यधिकारिणः ।। २ ।।
प्रदक्षिणीकृत्य विभुमायामि मुनिसत्तम ।।
नारदोऽपि वचः श्रुत्वा श्रद्दधानो नृपोक्तिषु ।। ३ ।।
करेण धृत्वा राजानं महावेदीं प्रविश्य च ।।
सहितं रामभद्राभ्यां नत्वा कृष्णं मुहुर्मुहुः ।।
अनुज्ञां प्रार्थयामास ब्रह्मलोकगतिं प्रति ।। ४ ।।
इन्द्रद्युम्नोऽपि वचसा मनसा वपुषा हरिम् ।।
प्रदक्षिणीकृत्य पुनर्नत्वा साष्टांगमुन्मनाः ।।
ब्रह्मलोकगतिं विप्रा याचते स्म कृतांजलिः ।। ५ ।।
उभौ तौ दिव्ययानेन जग्मतुर्मुनिभूभृतौ ।।
प्रदक्षिणीकृत्य रविं व्योममण्डलमध्यगम् ।।

उपर्युपरि जग्माते व्यतीत्य ध्रुवमंडलम् ।। ६ ।।
जनलोकगतैः सिद्धैः सत्वरावनतोन्मुखैः ।।
वीक्ष्यमाणौ मुदा युक्तौ संलपंतौ परस्परम् ।। ७ ।।
भगवच्चरितं विप्रा मनोमलविशोधनम् ।।
जीवन्मुक्तो मुनिश्रेष्ठः सर्वलोकान्भ्रमन्नयम् ।।
यथानुपहतव्रज्यस्तथायं मर्त्यवास्यपि ।। ८ ।।
भूपतिः प्रययौ शीघ्रं विष्णुभक्तिप्रसादतः ।।
ब्रह्मांडविषये नैतद्दुष्प्राप्यं वस्तु विद्यते ।। ९ ।।
विष्णुभक्तेन यल्लभ्यमथवा मुक्तिमेति सः ।।
महर्लोकगतैः सिद्धैः सादराभ्यर्चितौ च तौ ।। 2.2.22.१० ।।
इन्द्रद्युम्नो न सस्मार पार्थिवं वासमात्मनः ।।
क्रमाद्ऊर्ध्वगतिर्गच्छन्पश्यन्सौख्यैकभाजनान् ।। ११ ।।
निर्द्वंद्वानभिलाषोत्थ तत्क्षणानेकपौरुषान् ।।
केवलं भगवत्प्रीत्यै कर्मभूमौ चकार यत् ।। १२ ।।

प्रासादं चिंतयामास संपूर्णो वा न वा भवेत् ।।

मय्यागते ब्रह्मलोकं शत्रुभिर्वाभिभूयते ।। १३ ।।
श्लथादरा वा भूयासुः सेवका द्रव्यलोभतः ।।
गृहीतवेतनाः शिल्पिवृंदा मंदक्रियास्तथा ।।
न शीघ्रं घटयिष्यंति मयि ब्रह्मक्षयागते ।। १४ ।।
यावद्गमिष्ये धातारं गृहीत्वाहं चतुर्मुखम् ।।
तावन्न पुनरेव स्यात्प्रासादो मयि दूरगे ।। १५ ।।
इहायातास्तु ये पूर्वे न पुनस्ते क्षितिं गताः ।।
मन्वाना मम सामंता इत्थं वा दुष्टमानसाः ।।
राज्यं ममाहरिष्यंति द्विषतः किमु सांप्रतम् ।। १६ ।।
इत्थं सुविग्नमनसा चिंतयानं महीपतिम् ।।
अतीतानागतज्ञाननिधिर्मुनिरुवाच तम् ।। १७ ।।
किं चिंतयसि राजेंद्र त्वमेवं दीनमानसः ।।
यत्र चाभ्यागतावावां न चिंताविषयो ह्ययम् ।।१८।।
नाधयो व्याधयश्चात्र प्रभवंति कदाचन ।।
न जरा न च वा मृत्युः किमन्यदुःखहेतुकम् ।। १९ ।।

कृतार्थोऽसि महाभाग यन्मानुषवपुः स्वयम् ।।
ब्रह्मलोकमिहायातः प्रत्यक्षं दृष्टवान्हरिम् ।। 2.2.22.२० ।।
इहायाता न शोचंति हेये संसारकल्पके ।।
ब्रुवाणमित्थं भूपालस्तमुवाच मुनीश्वरम् ।। २१ ।।
शोचामि भगवन्नाज्ञः स्वजनबन्धुषु।।
समारब्धो भगवतः प्रासादो यो मयाधुना।। २२।।
अत्रागतं मां ते ज्ञात्वा नानुतिष्ठंति सेवकाः।।
आरब्धस्य प्रतिष्ठा हि कर्तव्या निश्चिता मुने।। २३।।
तस्यांतरायं संभाव्य दुःखितं मे मनः प्रभो।।
तस्य तद्वचं श्रुत्वा प्रहस्य मुनिरब्रवीत्।। २४।।
प्रजापतिसमत्वं हि न तु सामान्यभूपतिः।।
केनाप्यपकृतं नैव भूमौ पूर्वैरनुष्ठितम्।। २५।।
किं पुनस्तव कृत्यं तु यः सृष्टिस्थितिहानिकृत् ।।
ब्रह्मलोकं गतस्याद्य प्रतापयशसा तव ।। २६ ।।
त्रैलोक्ये भ्रमतो नित्यं यथा सूर्यनिशाकरौ ।।

यस्य कार्येषु भगवान्सहायोऽसौ चतुर्मुखः ।। २७ ।।
तेषु किं राजशार्दूल विघ्नशंकापि जायते ।।
एष दूरेऽस्ति राजेंद्र प्रत्यक्षं यस्तव द्विषाम् ।। २८ ।।
सदोमध्य गतः शक्रः साक्षात्त्रिजगतीपतिः ।।
विशेषतो जगन्नाथप्रासादे कः पुमान्नृप ।। २९ ।।
निहंतुं मनसापीच्छेत्तत्र शंकास्तु मा तव ।।
तदग्रतः पश्य भूप चंद्रकोटिसमत्विषा ।। 2.2.22.३० ।।

परितो ह्लादजनकः सुधासागरकोटिवत् ।।
यश्चायं तेजसां राशिर्जानीहि ब्रह्मसद्मनः ।। ३१ ।।
इत्थमालपतस्तौ तु ब्रह्मलोकांतिकं गतौ ।।
शुश्रुवाते सुदूरात्तौ ब्रह्मर्षीणां मुखोद्गतम् ।। ३२ ।।
स्वाध्यायशब्दं सुपदं स्पष्टवर्णक्रमस्वरम् ।।
इतिहासपुराणानि च्छंदः कल्पानि गाथिकाः ।। ३३ ।।
असंकीर्णोज्ज्वलपदं श्रूयते प्रविभागशः ।।
अत्रैतद्राजशार्दूल जानीहि ब्रह्मणः पुरम् ।। ३४ ।।

सभा हि दृश्यते चैषा यत्र लोकपितामहः ।।
सार्द्धं ब्रह्मर्षिमुख्यैश्च सुखासीनश्चतुर्मुखः ।। ३५ ।।
नाना चैतन्यशबलैर्जीवन्मुक्तैरुपासितः ।।
यत्रागतानि वर्त्तंते न संसाराब्धिसंकटे ।। ३६ ।।
सदिति ब्रह्मणो नाम तस्यायं भुवनोत्तमः ।।
सत्यलोक इति ख्यातस्तदूर्ध्वं नास्ति किंचन ।। ३८ ।।
अस्यैव किंचिदुपरि अधश्चांडकपालतः ।।
वैकुण्ठभुवनं राजन्मुक्ता यत्र वसंति वै ।। ३८ ।।
यत्र योगीश्वरः साक्षाद्योगिचिंत्यो जनार्दनः ।।
चैतन्यवपुरास्ते वै सांद्रानंदात्मकः प्रभुः ।। ३९ ।।
यं प्राप्य न निवर्त्तंते मृत्युसंसारवर्त्मनि ।।
यमुपास्ते सदा ब्रह्मा जीवन्मुक्तैः स्वमुक्तये ।। 2.2.22.४० ।।
कल्पितस्यायुषोन्तेऽसावेभिः सार्द्धं प्रपद्यते ।।
स एष स्रष्टा लोकानां मत्स्यकूर्मादिरूपधृक् ।। ४१ ।।
रक्षिता रौद्ररूपेण संहर्त्ता लोकभावनः ।।

इन्द्रद्युम्नं वदन्नित्थं प्राप ब्रह्मनिकेतनम् ।। ४२ ।।
क्षणेन च सभाद्वारि प्रकोष्ठे स न्यवर्तत ।।
यत्र तिष्ठन्ति दिक्पालाः शक्राद्याः परितस्तथा ।। ४३ ।।
चिरकालं ध्यानपरास्तथा मन्वंतराधिपाः ।।
पृथग्जननिभा द्वाःस्थनिषिद्धांतः प्रवेशनाः ।।४४ ।।
इन्द्रद्युम्नेन सहितं नारदं प्रविलोक्य सः ।।
द्वारपालः सविनयं ननामानतकन्धरः ।। ४५ ।।
चतुर्दशानां लोकानां भ्रमणे रसिक प्रभो ।।
त्वया विना शोभते नो स्वामिंस्तव पितुः सभा ।। ४६ ।।
संत्येव मुनयः श्रेष्ठा ब्राह्मणा ब्रह्मविद्वराः ।।
गौतमाद्यास्तथाप्येषा न रम्या ब्रह्मणः सभा ।। ४७ ।।
बहुतारा सुरजनी चंद्रेणेव प्रकाशते ।।
इति स्तुवन्ददौ तस्य प्रवेशं विनयान्वितः ।। ४८ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे द्वाविंशोऽध्यायः ।। २२ ।।

Roman transliteration

|| ||*jaiminiruvāca* || ||
rājātha tamuvācedaṃ nirlakṣya gamanaṃ katham ||
ayaṃ puṣparatho'styeva manaso vegavānmune || *1* ||
enamāruhya yāsyāvaḥ kṣaṇaṃ tāvatpratīkṣyatām ||
yāvadetānanujñāpya prāsāde hyadhikāriṇaḥ || *2* ||
pradakṣiṇīkṛtya vibhumāyāmi munisattama ||
nārado'pi vacaḥ śrutvā śraddadhāno nṛpoktiṣu || *3* ||
kareṇa dhṛtvā rājānaṃ mahāvedīṃ praviśya ca ||
sahitaṃ rāmabhadrābhyāṃ natvā kṛṣṇaṃ muhurmuhuḥ ||
anujñāṃ prārthayāmāsa brahmalokagatiṃ prati || *4* ||
indradyumno'pi vacasā manasā vapuṣā harim ||
pradakṣiṇīkṛtya punarnatvā sāṣṭāṃgamunmanāḥ ||
brahmalokagatiṃ viprā yācate sma kṛtāṃjaliḥ || *5* ||
ubhau tau divyayānena jagmaturmunibhūbhṛtau ||
pradakṣiṇīkṛtya raviṃ vyomamaṇḍalamadhyagam ||

uparyupari jagmāte vyatītya dhruvamaṃḍalam || *6* ||
janalokagataiḥ siddhaiḥ satvarāvanatonmukhaiḥ ||
vīkṣyamāṇau mudā yuktau saṃlapaṃtau parasparam || *7* ||
bhagavaccaritaṃ viprā manomalaviśodhanam ||
jīvanmukto muniśreṣṭhaḥ sarvalokānbhramannayam ||
yathānupahatavrajyastathāyaṃ martyavāsyapi || *8* ||
bhūpatiḥ prayayau śīghraṃ viṣṇubhaktiprasādataḥ ||
brahmāṃḍaviṣaye naitadduṣprāpyaṃ vastu vidyate || *9* ||
viṣṇubhaktena yallabhyamathavā muktimeti saḥ ||
maharlokagataiḥ siddhaiḥ sādarābhyarcitau ca tau || *2.2.22.10* ||
indradyumno na sasmāra pārthivaṃ vāsamātmanaḥ ||
kramādūrdhvagatirgacchanpaśyansaukhyaikabhājanān || *11* ||
nirdvaṃdvānabhilāṣottha tatkṣaṇānekapauruṣān ||
kevalaṃ bhagavatprītyai karmabhūmau cakāra yat || *12* ||
prāsādaṃ ciṃtayāmāsa saṃpūrṇo vā na vā bhavet ||

mayyāgate brahmalokaṃ śatrubhirvābhibhūyate || *13* ||
ślathādarā vā bhūyāsuḥ sevakā dravyalobhataḥ ||
gṛhītavetanāḥ śilpivṛṃdā maṃdakriyāstathā ||
na śīghraṃ ghaṭayiṣyaṃti mayi brahmakṣayāgate || *14* ||
yāvadgamiṣye dhātāraṃ gṛhītvāhaṃ caturmukham ||
tāvanna punareva syātprāsādo mayi dūrage || *15* ||
ihāyātāstu ye pūrve na punaste kṣitiṃ gatāḥ ||
manvānā mama sāmaṃtā itthaṃ vā duṣṭamānasāḥ ||
rājyaṃ mamāhariṣyaṃti dviṣataḥ kimu sāṃpratam || *16* ||
itthaṃ suvignamanasā ciṃtayānaṃ mahīpatim ||
atītānāgatajñānanidhirmuniruvāca tam || *17* ||
kiṃ ciṃtayasi rājeṃdra tvamevaṃ dīnamānasaḥ ||
yatra cābhyāgatāvāvāṃ na ciṃtāviṣayo hyayam ||*18*||
nādhayo vyādhayaścātra prabhavaṃti kadācana ||
na jarā na ca vā mṛtyuḥ kimanyaduḥkhahetukam || *19* ||

kṛtārtho'si mahābhāga yanmānuṣavapuḥ svayam ||
brahmalokamihāyātaḥ pratyakṣaṃ dṛṣṭavānharim || *2.2.22.20* ||
ihāyātā na śocaṃti heye saṃsārakalpake ||
bruvāṇamitthaṃ bhūpālastamuvāca munīśvaram || *21* ||

śocāmi bhagavanrājñaḥ svajanabandhuṣu||
samārabdho bhagavataḥ prāsādo yo mayādhunā|| 22||
atrāgataṃ māṃ te jñātvā nānutiṣṭhaṃti sevakāḥ||
ārabdhasya pratiṣṭhā hi kartavyā niścitā mune|| 23||
tasyāṃtarāyaṃ saṃbhāvya duḥkhitaṃ me manaḥ prabho||
tasya tadvacaṃ śrutvā prahasya munirabravīt|| 24||
prajāpatisamatvaṃ hi na tu sāmānyabhūpatiḥ||
kenāpyapakṛtaṃ naiva bhūmau pūrvairanuṣṭhitam|| 25||
kiṃ punastava kṛtyaṃ tu yaḥ sṛṣṭisthitihānikṛt ||
brahmalokaṃ gatasyādya pratāpayaśasā tava || 26 ||
trailokye bhramato nityaṃ yathā sūryaniśākarau ||

yasya kāryeṣu bhagavānsahāyo'sau caturmukhaḥ || 27 ||
teṣu kiṃ rājaśārdūla vighnaśaṃkāpi jāyate ||
eṣa dūre'sti rājeṃdra pratyakṣaṃ yastava dviṣām || 28 ||
sadomadhya gataḥ śakraḥ sākṣāttrijagatīpatiḥ ||
viśeṣato jagannāthaprāsāde kaḥ pumānnṛpa || 29 ||
nihaṃtuṃ manasāpīcchettatra śaṃkāstu mā tava ||
tadagrataḥ paśya bhūpa caṃdrakoṭisamatviṣā || 2.2.22.30 ||
parito hlādajanakaḥ sudhāsāgarakoṭivat ||
yaścāyaṃ tejasāṃ rāśirjānīhi brahmasadmanaḥ || 31 ||
itthamālapatastau tu brahmalokāṃtikaṃ gatau ||
śuśruvāte sudūrāttau brahmarṣīṇāṃ mukhodgatam || 32 ||
svādhyāyaśabdaṃ supadaṃ spaṣṭavarṇakramasvaram ||
itihāsapurāṇāni cchaṃdaḥ kalpāni gāthikāḥ || 33 ||
asaṃkīrṇojjvalapadaṃ śrūyate pravibhāgaśaḥ ||
atraitadrājaśārdūla jānīhi brahmaṇaḥ puram || 34 ||

sabhā hi dṛśyate caiṣā yatra lokapitāmahaḥ ||
sārddhaṃ brahmarṣimukhyaiśca sukhāsīnaścaturmukhaḥ || 35 ||
nānā caitanyaśabalairjīvanmuktairupāsitaḥ ||
yatrāgatāni varttaṃte na saṃsārābdhisaṃkaṭe || 36 ||
saditi brahmaṇo nāma tasyāyaṃ bhuvanottamaḥ ||
satyaloka iti khyātastadūrdhvaṃ nāsti kiṃcana || 38 ||
asyaiva kiṃcidupari adhaścāṃḍakapālataḥ ||
vaikuṇṭhabhuvanaṃ rājanmuktā yatra vasaṃti vai || 38 ||
yatra yogīśvaraḥ sākṣādyogiciṃtyo janārdanaḥ ||
caitanyavapurāste vai sāṃdrānaṃdātmakaḥ prabhuḥ || 39 ||
yaṃ prāpya na nivarttaṃte mṛtyusaṃsāravartmani ||
yamupāste sadā brahmā jīvanmuktaiḥ svamuktaye || 2.2.22.40 ||
kalpitasyāyuṣonte'sāvebhiḥ sārddhaṃ prapadyate ||
sa eṣa sraṣṭā lokānāṃ matsyakūrmādirūpadhṛk || 41 ||
rakṣitā raudrarūpeṇa saṃharttā lokabhāvanaḥ ||

indradyumnaṃ vadannitthaṃ prāpa brahmaniketanam || 42 ||
kṣaṇena ca sabhādvāri prakoṣṭhe sa nyavartata ||
yatra tiṣṭhanti dikpālāḥ śakrādyāḥ paritastathā || 43 ||
cirakālaṃ dhyānaparāstathā manvaṃtarādhipāḥ ||
pṛthagjananibhā dvāḥsthaniṣiddhāṃtaḥ praveśanāḥ ||44 ||
indradyumnena sahitaṃ nāradaṃ pravilokya saḥ ||
dvārapālaḥ savinayaṃ nanāmānatakandharaḥ || 45 ||
caturdaśānāṃ lokānāṃ bhramaṇe rasika prabho ||
tvayā vinā śobhate no svāmiṃstava pituḥ sabhā || 46 ||

saṃtyeva munayaḥ śreṣṭhā brāhmaṇā brahmavidvarāḥ ||
gautamādyāstathāpyeṣā na ramyā brahmaṇaḥ sabhā || 47 ||
bahutārā surajanī caṃdreṇeva prakāśate ||
iti stuvandadau tasya praveśaṃ vinayānvitaḥ || 48 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminiṛṣisaṃvāde dvāviṃśo'dhyāyaḥ || 22 ||

English translation

Jaimini said :

1-4. The king told him:

“O sage, why should the journey be a secret one? Here we have the flower-chariot that has a velocity more than that of the mind. We shall get into it and go. Kindly wait for a short while, when I shall instruct the officers in-charge of the Palace after circumambulating the Lord and then come back, O excellent sage.”

Nārada heard his words and believing in the utterance of the king held him by the hand and entered the great Altar. They repeatedly bowed down to Kṛṣṇa along with Balarāma and Subhadrā . Nārada then requested for permission to go to the world of Brahmā .

5. Indradyumna too circumambulated Had after praying to him mentally, verbally and physically. With great eagerness he bowed down to him with the eight limbs (touching the ground). O Brāhmaṇas , with palms folded in reverence, he requested for permission to go to the world of Brahmā.

6-10. Both of them, the sage and the king, went in the divine vehicle. After circumambulating the Sun that was in the centre of the sky, they went up and up crossing the zone of the Pole Star. They were looked at by Siddhas residing in Janaloka with bent and immediately uplifted faces. They were very joyously conversing mutually.

The conduct of the Lord is conducive to the removal of dirt and purification of the mind. Just as the excellent sage, a living-liberated soul, wandered over all the worlds without his movement obstructed anywhere, so also this resident of the mortal world. Thanks to the favour of Viṣṇu , the king proceeded ahead quickly.

In the whole of the Cosmic Egg there was nothing which could not be attained by him if it could be attained by a devotee of Viṣṇu. Or he would attain salvation. Both of them were honoured and adored by the Siddhas residing in Maharloka .

11-17. Indradyumna did not remember his earthly residence while gradually rising up and seeing (the liberated souls), the sole receptacles of happiness, devoid of Dvandvas (mutually opposed pairs like heat-cold etc.) and having many types of human aims realized at the very time when the desires arose. The only thing that he remembered was the Mansion he built in the land of Karmas on the earth for the propitiation of the Lord. He thought about it as follows: ‘Will it be completed or not? Now that I have come to the world of Brahmā I wonder whether it has been attacked by the enemies. The servants and attendants may have lost interest or respect because of their covetousness of wealth. The artisans and masons may be slow in their jobs even after taking the full amount of wages. As I have come to the abode of Brahmā, they may not complete the construction. Until I return to the earth with the four-faced Lord Brahmā, the Mansion will not be complete, as I am far off. Those who had come here

before had not returned to the earth once again. Perhaps the vassal kings of wicked minds are thinking thus. Will the enemies seize my realm?'

While the king was thinking thus with a worried mind, the sage, the storehouse of the past and future knowledge, spoke to him:

18-21. "What do you think, O great king, thus with a distressed mind? The place where we have come to is not one where one should be worried. Agonies and ailments never prevail here; neither death nor old age find a place here. What else then is the cause of misery? O highly fortunate one, you are blessed. You have achieved your objectives because you have come to the world of Brahmā here in your human body itself. You have seen Hari directly. Those who have come here do not worry about various worldly affairs that are fit to be discarded."

As the eminent sage spoke thus, the king spoke to him:

22-24. "O Brāhmaṇa , I do not worry about the kinsmen and the members of the family of the king. I have started construction of the Mansion of the Lord. Knowing that I have come away here, it is possible that the servants and the attendants do not carry out their tasks further. What has been started by me should be completed certainly, O sage. Thinking of a possibility of obstacles coining in the way, O holy Lord, my mind has become unhappy." On hearing his words the sage said laughingly:

25-31. "You are on a par with Brahmā. You are not an ordinary king. You have never been offended or assailed by anyone on the earth. What is that which has been performed by your predecessors or by yourself which can cause any loss to creation or sustenance? You have come to the world of Brahmā. Your exploits and reputation spread in the three worlds like the Sun and the Moon. In your affairs the Four-faced Lord renders you assistance. Why should there be any suspicion of obstacles in those affairs, O tiger among king?

(Defective Text) He who is a direct enemy of yours is far off (?) O great king, Śakra who is the lord of the three worlds is seated in the middle of the assembly. Particularly in regard to the Mansion of the Lord of the worlds, O king, which man will even mentally desire (to harm the temple). Let there not be any doubt in you in regard to that.

Look ahead, O king, there is a mass of refulgence with the lustre of a crore of the moons. It generates delight all round like a crore of the oceans of nectar. Know that this mass of refulgence belongs to the abode of Brahmā."

32-43. Conversing thus they reached the world of Brahmā. Even from afar they heard the sound of recitation of the Vedas issuing from the mouths of Brahminical Sages. The words, the letters and their sequences were clearly audible. Itihāsas , Purāṇas , metres, liturgical texts and songs—all were audible without any mix-up of the sounds or words. They were brilliant and they were heard distinctly. "O tiger among kings, know this as the city of Brahmā. The assembly is seen yonder wheré the Four-faced Grandfather of the worlds is comfortably seated along with the leading Brāhmaṇa Sages. He is attended upon by many living-liberated souls of variegated nature and sound consciousness. Those who come here do not return to the turmoils of the ocean of worldly existence. The word sat is another name of Brahmā. This is his excellent world. Hence it is famous as Satyaloka . There is nothing above it.

Slightly above this and beneath the hemispheroidal lid of the Cosmic Egg is the world of Vaikuṇṭha , O king. It is there that the liberated ones dwell. It is there that Janārdana , the Lord of Yogins , worthy of being contemplated upon by Yogins, himself dwells. Consciousness is his body. The Lord is of the nature of highest bliss. After attaining him they do not return to the path of worldly existence where

death prevails. For the sake of his own salvation Brahmā always attends upon him along with the living-liberated ones.

At the end of the tenure of life allotted to him he too resorts to him along with these. He is the creator of the worlds. He assumes the forms of fish, tortoise etc. He is the creator of the worlds, the protector and the annihilator in the form of Rudra ."

Saying thus to Indradyumna he reached the abode of Brahmā. Within a moment he went to the entrance and the Prakoṣṭha (a room near the gate) where Śakra and other Guardians of Quarters stood waiting.

44-48. They were standing there engaged in meditation for a long time. The overlords of Manvantaras were denied entry by the gatekeeper as though they were ordinary people.

On seeing Nārada accompanied by Indradyumna that gatekeeper humbly bowed down to him, bending down his neck: "O holy lord who takes pleasure in wandering over all the fourteen worlds, O master, your father's assembly does not look nice without you.

Of course, there are Gautama and other excellent sages, Brāhmaṇas, well-versed in the Vedas; still the assembly of Brahmā is not delightful. Though the night may have many stars, yet it is through the Moon that it shines well."

Praising him thus, he humbly granted him permission to enter.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 23

Indradyumna Returns after Visiting Brahmā

Chapter 63 of 221 · 80 detected Sanskrit verse markers

Sanskrit

।। नारद उवाच ।। ।।
दौवारिकाय राजर्षिरिंद्रद्युम्नो महायशाः ।।
सार्वभौमो वैष्णवाग्र्यो धातारं द्रष्टुमागतः ।। १ ।।
यात्वयं पुरतस्तस्य यदि त्वमनुमन्यसे ।।
इत्युक्तस्तं पुनः प्राह नारदं मणिकोदरः ।। २ ।।
स्वामिंस्त्वयागतो योऽसौ न सामान्यो हि बुध्यते ।।
यत्र पश्यसि दिक्पालान्पितॄन्मन्वंतराधिपान् ।। ३ ।।
तत्रायं मर्त्यनिलयस्तिष्ठेदपि हि पौरुषम् ।।
भवान्गत्वा पद्मयोनिं विज्ञाप्यैनं प्रवेशय ।। ४ ।।
सभाद्वारगतो योऽसौ दिक्पालैः सह यास्यति ।।
एकाग्रचित्तो भगवान्गायने चतुराननः ।। ५ ।।
अस्माकं द्वारि युक्तानां प्रतीक्ष्योऽवसरो ध्रुवम् ।।
न क्रोधो मयि कर्त्तव्यो दासे तव पितुश्च ते ।।६।।
इत्युक्तो नारदो गत्वा ब्रह्माणं जगतां पतिम् ।।
नत्वा साष्टांगपतनं विज्ञप्तो वसुधाधिपः ।। ७ ।।

कटाक्षेणादिशत्सोऽथ इन्द्रद्युम्नप्रवेशनम् ।।
नोवाच किंचिद्भगवान्गाने दत्तावधानतः ।। ८ ।।
दिव्यगायनसंगीते कौतुकाविष्टमानसः ।।
ज्ञात्वेंगितं नारदोऽथ इंद्रद्युम्नं नृपोत्तमम् ।।
प्रवेशयामास ततः शक्राद्यैः सुनिरीक्षितः ।। ९ ।।
दृष्ट्वा पितामहं दूरात्स्रष्टारं जगतां नृपः ।।
अमन्यत द्विजश्रेष्ठाः साक्षाद्दारुमयं हरिम् ।। 2.2.23.१० ।।
शनैः शनैर्ययौ भूपः प्रणमंश्च कृतांजलिः ।।
स्तुवन्नमन्प्रणिपतन्साध्वसस्खलितं व्रजन् ।।
किंचिद्दूरे स्थितो भूपो नारदस्य निदेशतः ।। ११ ।।
ततः पुण्यं गीयमानं चरितं सिंधुजापतेः ।।
शृण्वंश्चतुर्मुखस्तस्थौ मुहूर्त्तं द्विजपुंगवाः ।। १२ ।।
सावित्रीशारदाभ्यां च वीज्यमानस्तु पार्श्वयोः ।।
शुद्धदेहधरैर्वेदैः स्तूयमानः स्वयंभुवः ।। १३ ।।

कलाकाष्ठानिमेषादि कल्पयन्युगपर्ययम् ।।

न जराजन्ममरणं रूपादिपरिणामनम् ।। १४ ।।
यस्य लोकगतानां वै नाधयो व्याधयस्तथा ।।
मन्वतरादयो यत्र युगावर्त्तादयस्तथा ।। १५ ।।
कल्पांताद्या न विद्यंते स साक्षात्परमेश्वरः ।।
गीतावसाने तं भूपमुवाच प्रहसन्निव ।। १६ ।।
इंद्रद्युम्न महासत्त्व साक्षात्त्वं भगवत्प्रियः ।।
अन्यस्य दुर्लभो लोकः सत्याख्यो विदितस्तव ।। १७ ।।
अत्रागतिं हि वांछंतो मुनयः क्षीणकल्मषाः ।।
तपोनिष्ठाश्च तिष्ठंति यावदाभूतसंप्लवम् ।। १८ ।।
चतुर्दशसु लोकेषु सृष्टानां प्राणिनां हि यत् ।।
चैतन्यादिविचित्राणि सर्वेषामाश्रयो ह्यसौ ।। १९ ।।
जानन्नपि हि तत्कार्यं मानयन्नृपसत्तमम् ।।
उवाच परमप्रीत इंद्रद्युम्नं पितामहः ।। 2.2.23.२० ।।
किमर्थमागतोस्यत्र तद्ब्रूहि हृदयस्थितम् ।।
मयि दृष्टे न दुष्प्रापममृतं किन्नु वांछितम् ।। २१ ।।

।। इन्द्रद्युम्न उवाच ।। ।।
अंतर्यामिन्हि भगवंस्त्वदज्ञातं कुतो भवेत्।।
तथापि प्रश्नो यो नाथ मय्यनुक्रोश एव सः ।। २२ ।।
मूर्ध्न्यधाय तवानुज्ञां कथितं तव सूनुना ।।
इष्टाः सहस्रं क्रतवस्तदंते दारुदेहभृत्।। २३ ।।
आविर्बभूव भगवान्भूतभव्यभवत्प्रभुः ।।
त्वदनुग्रहसंपत्तिवशादेवावलोकयन् ।। २४ ।।
तादृशं पुंडरीकाक्षं येन त्वल्लोकमागतः ।।
यस्यारब्धो मया देव प्रासादस्तत्र चेत्स्वयम् ।। २५ ।।
गत्वा देवं जगन्नाथं स्थापयिष्यसि चेत्प्रभो ।।
त्वदनुग्रहस्तु सफलो भवेन्मे लोकभावन ।।। ।। २६ ।।
एतदर्थं जगत्स्वामिन्नारदेन सहाधुना ।।
त्वत्पादपद्मयुगलं द्रष्टुं त्वल्लोकमागतः ।। २७ ।।
प्रसीद मां कुरुष्वेदं जगन्नाथस्त्वमेव हि ।।
त्वमेव स जगन्नाथो न भेदो युवयोर्विभो ।।२८ ।।

स्थाप्यः स्थापयिता चासि वेद्यो वेदयिता भवान् ।। २९ ।।
।। जैमिनिरुवाच ।। ।।
एवं विज्ञापनांते तु दुर्वासा स महामुनिः ।।
प्रणम्य साष्टांगपातं कृतांजलिरुपस्थितः ।।
प्रोवाच विनयान्नीचो धातारं जगतां गुरुम् ।। 2.2.23.३० ।।
विभो द्वारप्रवेशेऽत्र द्वौवारिकनिवारिताः ।।
लोकपालाः सपितरस्तथा मन्वंतराधिपाः ।। ३१ ।।

तिष्ठंति दीनजनवत्सुचिराल्लोकभावन ।।
तदाज्ञापय पश्यंतु तव पादसरोरुहम् ।। ३२ ।।
तच्छ्रुत्वा देवदेवस्तु तदा दुर्वाससो वचः ।।
प्रहस्य वचनं प्राह नैषां प्रस्ताव एव हि ।। ३३ ।।
इंद्रद्युम्नेन स्पर्द्धंते किं तु मोहवशानुगाः ।।
जीवन्मुक्तोऽयं नृपतिः क्षीणकर्माघसंहतिः । ३४ ।।
मत्संततेः पंचमोऽयं वैष्णवो विष्णुतत्परः ।।
एते हि सुखभोगाय कर्मणा प्राप्तपौरुषाः ।। ३५ ।।

अत्रागतिं प्रार्थयंतस्तपस्तप्त्वा हि देवताः ।।
ममानुग्रहत एते आयाता मदुपासने ।। ३६ ।।
तथापि त्वदनुज्ञाता आयांतु मम दर्शने ।।
ततः प्रविष्टास्ते देवा दुर्वासोवचनेन वै ।। ३७ ।।
दूरात्प्रणेमुर्ब्रह्माणं गायनानां समीपतः ।।
इंद्रद्युम्नं नरपतिं संलपंतं कृतांजलिम्।। ३८ ।।
ताँल्लोकपालान्प्रणतान्कटाक्षेण जगत्प्रभुः ।।
अनुजग्राह कथयन्निंद्रद्युम्नं ससादरम् ।। ३९ ।।
राजन्कृतस्त्वया सत्यं प्रासादो भगवत्स्थितौ ।।
नायं कालस्तथा राज्यं न वा त्वत्संततिर्नृप ।। 2.2.23.४० ।।
गीतगानावसरतो भूयान्कालो गतस्तव ।।
मन्वंतरो हि दिव्यानां युगानामेकसप्ततिः ।। ४१ ।।
तव वंशोऽपि विच्छिन्नः कोटिशः क्षितिपा गताः ।।
देवोंऽतिमश्च प्रासादो द्वयमत्रावशिष्यते ।। ४२ ।।
द्वितीयस्य मनोरादियुगं स्वारोचिषस्य तु ।।

ममांतिकेऽत्र वसतोमृत्युर्वा न जरा तथा ।। ४३ ।।
विपर्ययमृतूनां वा न कालपरिणामता ।।
तद्गच्छ भूमौ राजेंद्र देवं प्रासादमेव च ।। ४४ ।।
आत्मसंबंधिनं कृत्वा पुनरायाहि वेगवान् ।।
अथवाहं प्रयास्यामि तवानुपदमेव हि ।। ४५ ।।
त्वमग्रतो धरां गत्वा यावत्संभारमृद्धिमत् ।।
करिष्यसि महाभाग तावदेव व्रजाम्यहम् ।। ४६ ।।
इत्याज्ञाप्येंद्रद्युम्नं तं भगवान्स पितामहः ।।
देवान्पुरःस्थितानाह विनयानतकंधरान् ।। ४७ ।।
बद्धांजलीन्साध्वसांस्तांस्तत्पादन्यस्तवीक्षणान् ।।
उवाच भगवान्स्निग्धगंभीरवचसा द्विजाः ।। ४८ ।।
किमर्थमागताः सर्वे युगपत्तु दिवौकसः ।।
यत्कार्यं वो मया कार्यं विज्ञापयत मा चिरम् ।। ४९ ।।
।। जैमिनिरुवाच ।। ।।
इति श्रुत्वा वचो धातुस्त्रिदशा विगतज्वराः ।।

प्रत्यूचुर्हर्षिताः सर्वे भगवंतं पितामहम् ।। 2.2.23.५० ।।
।। देवा ऊचुः ।। ।।
उपासितः पुरास्माभिर्यो नीलाद्रौ मणीमयः ।।
अन्तर्हितः कथं देव इदानीं दारुदेहधृक् ।। ५१ ।।
आविर्भूतः क्रतोरंत इन्द्रद्युम्नस्य भूपतेः ।।
एतस्य कारणं ज्ञातुं भवतः पादपंकजम् ।। ५२ ।।
आराधितुमिहायाताः प्रसीद कथयस्व तत् ।।
इत्युक्ते त्रिदशैर्देवो भगवान्पंकजासनः ।। ५३ ।।
रहस्यमेतद्भो देवाः कस्यचिन्नोदितं पुरा ।।
सर्वे समुदिता यस्मादपृच्छत चिरागताः ।। ५४ ।।
ततो वः कथयिष्यामि सुराणां गुह्यमुत्तमम् ।।
पूर्वे परार्द्धे भो देवाः क्षेत्रं श्रीपुरुषोत्तमम् ।। ५५ ।।
नीलाश्मवपुरास्थाय न तत्याज जनार्दनः ।।
सांप्रतं मे द्वितीयं तु परार्द्धं समुपस्थितम् ।। ५६ ।।
मनुः स्वायम्भुवो नाम श्वेतवाराहकल्पके ।।

प्रवर्त्ततेऽयं कालो वै प्रातराद्यदिनस्य च ।। ५७ ।।
दारुमूर्तिरयं देवो भुवनानां हि मध्यमे ।।
ममायुषः प्रमाणं तु स्थास्यते मानयन्प्रभुः ।। ५८ ।।
ममात्मा एष भगवानहमेतन्मयः सुराः ।।
नावयोर्विद्यते किंचिदस्मिन्स्थावरजंगमे ।। ५९ ।।
क्षीरोदार्णवमध्ये हि श्वेतद्वीपे हि तत्पके ।।
यः शेते योगनिद्रां तां मानयन्पुरुषोत्तमः ।। 2.2.23.६० ।।
स मूलं जगतामादिस्तस्य रोमाणि यानि वै ।। तानि कल्पद्रुमाख्यानि शंखचक्रांकितानि वै ।। ६१ ।।
तन्मध्यस्थो ह्ययं वृक्षश्चैतन्याधिष्ठितः सुराः ।।
स्वयमुत्पतितः सिंधोः सलिले सत्यपूरुषः ।। ६२ ।।
भोगान्भोक्तुं त्रिलोकस्थान्दारुवर्ष्मा जनार्दनः ।।
अनेकजन्मसाहस्रैर्भक्तियोगेन भावितः ।। ६३ ।।
घोरसंसारनाशाय मया पूर्वं प्रयाचितः ।।
पुनः पुनः सृष्टिलीनपालनोद्विग्नचेतसा ।। ६४ ।।
अशेषकर्मनाशाय जगतां सर्वमुक्तये ।।

धारणाध्यानयोगानां दुष्कराणां विनापि सः ।। ६५ ।।
मोक्षाय भगवानाविर्बभूव पुरुषोत्तमः ।।
प्रच्छन्नं वपुरेतस्य क्षेत्रं नास्य विचारयेत् ।। ६६ ।।
धर्मिग्राहप्रमाणेन यादृग्दृष्टः स एव सः ।।
चतुर्वर्गप्रदो देवो यो यथा तं विभावयेत् ।। ६७ ।।
तद्दर्शनपरिक्षीणपापसंघाः क्रमाद्भुवि ।।
भवन्ति निर्मलात्मानः पुरुषा मुक्तिभाजनम् ।। ६८ ।।
।। जैमिनिरुवाच ।। ।।
एतच्छ्रुत्वा तु ते देवाः पद्मयोनेर्वचोमृतम् ।।

हृष्टाः संचिंतयामासुः प्रहृष्टेनांतरात्मना ।। ६९ ।।
अचिरस्थायि देवत्वं विहायैतद्ध्रुवं गताः ।।
अस्मिन्क्षेत्रवरे देवमाराध्यामः सुसंयताः ।। 2.2.23.७० ।।
हर्षप्रफुल्लवदनान्सुरान्दृष्ट्वा पितामह ।।
इन्द्रद्युम्नानुग्रहाय यः प्रकाशं गतः प्रभुः ।। ७१ ।।
याताऽत्र प्रतिमा त्वस्य स्वयमेव वदिष्यति ।।

वरान्प्रदास्यति बहुन्भगवान्भक्तवत्सलः ।। ७२ ।।
प्रासादमिन्द्रद्युम्नस्य प्रतिष्ठापयितुं विभुम् ।।
अहं चापि गमिष्यामि यूयं तत्र प्रयात वै ।। ७३ ।।
इन्द्रद्युम्नोऽग्रतो यातु प्रतिष्ठावस्तुसंभृतौ ।।
सहायास्तत्र भवत यूयं क्षीणाधिकारिणः ।। ७४ ।।
मन्वन्तरं व्यतीतं वै प्रथमं सांप्रतं सुराः ।।
इन्द्रद्युम्नेन सहितास्तत्र गत्वा सुरोत्तमाः ।। ७५ ।।
प्रासादप्रतिमानां च विधर्ता स्वाम्यमस्य वै ।।
तस्मात्संभृतसंभारः ससहायोऽधुना ह्यसौ ।। ७६ ।।
अस्य संततिसंबन्धस्मरणादपि भूतले ।।
मदाज्ञया पद्मनिधिः सह यास्यति भूतलम् ।। ७७ ।।
प्रतिष्ठायै भगवतः संयतौ सर्ववस्तुनः ।।
इन्द्रद्युम्नोऽपि हृष्टात्मा दृष्ट्वा ब्राह्मीं श्रियं द्विजाः ।। ७८ ।।
महदाश्चर्यसंपन्नः प्रणिपत्य जगद्गुरुम् ।।
तदाज्ञां शिरसा धृत्वा देवैः क्षीणाधिकारिभिः ।। ७९ ।।

आजगाम भुवं विप्रा विधिना चानुमोदिताः ।। 2.2.23.८० ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे त्रयोविंशोऽध्यायः ।। २३ ।।

Roman transliteration

|| nārada uvāca || ||
dauvārikāya rājarṣiriṃdradyumno mahāyaśāḥ ||
sārvabhaumo vaiṣṇavāgryo dhātāraṃ draṣṭumāgataḥ || 1 ||
yātvayaṃ puratastasya yadi tvamanumanyase ||
ityuktastaṃ punaḥ prāha nāradaṃ maṇikodaraḥ || 2 ||
svāmiṃstvayāgato yo'sau na sāmānyo hi budhyate ||
yatra paśyasi dikpālānpitṝnmanvaṃtarādhipān || 3 ||
tatrāyaṃ marttyanilayastiṣṭhedapi hi pauruṣam ||
bhavāngatvā padmayoniṃ vijñāpyainaṃ praveśaya || 4 ||
sabhādvāragato yo'sau dikpālaiḥ saha yāsyati ||
ekāgracitto bhagavāngāyane caturānanaḥ || 5 ||
asmākaṃ dvāri yuktānāṃ pratīkṣyo'vasaro dhruvam ||
na krodho mayi karttavyo dāse tava pituśca te ||6||
ityukto nārado gatvā brahmāṇaṃ jagatāṃ patim ||
natvā sāṣṭāṃgapatanaṃ vijñapto vasudhādhipaḥ || 7 ||

kaṭākṣeṇādiśatso'tha indradyumnapraveśanam ||
novāca kiṃcidbhagavāngāne dattāvadhānataḥ || 8 ||
divyagāyanasaṃgīte kautukāviṣṭamānasaḥ ||
jñātveṃgitaṃ nārado'tha iṃdradyumnaṃ nṛpottamam ||
praveśayāmāsa tataḥ śakrādyaiḥ sunirīkṣitaḥ || 9 ||
dṛṣṭvā pitāmahaṃ dūrātsraṣṭāraṃ jagatāṃ nṛpaḥ ||
amanyata dvijaśreṣṭhāḥ sākṣāddārumayaṃ harim || 2.2.23.10 ||
śanaiḥ śanairyayau bhūpaḥ praṇamaṃśca kṛtāṃjaliḥ ||
stuvannamanpraṇipatansādhvasaskhalitaṃ vrajan ||
kiṃciddūre sthito bhūpo nāradasya nideśataḥ || 11 ||
tataḥ puṇyaṃ gīyamānaṃ caritaṃ siṃdhujāpateḥ ||
śṛṇvaṃścaturmukhastasthau muhūrttaṃ dvijapuṃgavāḥ || 12 ||
sāvitrīśāradābhyāṃ ca vīyamānastu pārśvayoḥ ||
śuddhadehadharairvedaiḥ stūyamānaḥ svayaṃbhuvaḥ || 13 ||
kalākāṣṭhānimeṣādi kalpayanyugaparyayam ||

na jarājanmamaraṇaṃ rūpādipariṇāmanam || 14 ||
yasya lokagatānāṃ vai nādhayo vyādhayastathā ||
manvatarādayo yatra yugāvarttādayastathā || 15 ||
kalpāṃtādyā na vidyaṃte sa sākṣātparameśvaraḥ ||
gītāvasāne taṃ bhūpamuvāca prahasanniva || 16 ||
iṃdradyumna mahāsattva sākṣāttvaṃ bhagavatpriyaḥ ||
anyasya durlabho lokaḥ satyākhyo viditastava || 17 ||
atrāgatiṃ hi vāṃchaṃto munayaḥ kṣīṇakalmaṣāḥ ||
taponiṣṭhāśca tiṣṭhaṃti yāvadābhūtasaṃplavam || 18 ||
caturdaśasu lokeṣu sṛṣṭānāṃ prāṇināṃ hi yat ||
caitanyādivicitrāṇi sarveṣāmāśrayo hyasau || 19 ||
jānannapi hi tatkāryaṃ mānayannṛpasattamam ||
uvāca paramaprīta iṃdradyumnaṃ pitāmahaḥ || 2.2.23.20 ||
kimarthamāgatosyatra tadbrūhi hṛdayasthitam ||
mayi dṛṣṭe na duṣprāpamamṛtaṃ kinnu vāṃchitam || 21 ||

|| indradyumna uvāca || ||
aṃtaryāminhi bhagavaṃstvadajñātaṃ kuto bhavet||
tathāpi praśno yo nātha mayyanukrośa eva saḥ || 22 ||
mūrdhnyādhāya tavānujñāṃ kathitaṃ tava sūnunā ||
iṣṭāḥ sahasraṃ kratavastadaṃte dārudehabhṛt|| 23 ||
āvirbabhūva bhagavānbhūtabhavyabhavatprabhuḥ ||
tvadanugrahasaṃpattivaśādevāvalokayan || 24 ||
tādṛśaṃ puṃḍarīkākṣaṃ yena tvallokamāgataḥ ||
yasyārabdho mayā deva prāsādastatra cetsvayam || 25 ||
gatvā devaṃ jagannāthaṃ sthāpayiṣyasi cetprabho ||
tvadanugrahastu saphalo bhavenme lokabhāvana ||| || 26 ||
etadarthaṃ jagatsvāminnāradena sahādhunā ||
tvatpādapadmayugalaṃ draṣṭuṃ tvallokamāgataḥ || 27 ||
prasīda māṃ kuruṣvedaṃ jagannāthastvameva hi ||
tvameva sa jagannātho na bhedo yuvayorvibho ||28 ||

sthāpyaḥ sthāpayitā cāsi vedyo vedayitā bhavān || 29 ||
|| jaiminiruvāca || ||
evaṃ vijñāpanāṃte tu durvāsā sa mahāmuniḥ ||
praṇamya sāṣṭāṃgapātaṃ kṛtāṃjalirupasthitaḥ ||
provāca vinayānnīco dhātāraṃ jagatāṃ gurum || 2.2.23.30 ||
vibho dvārapraveśe'tra dauvārikanivāritāḥ ||

lokapālāḥ sapitarastathā manvaṃtarādhipāḥ || 31 ||
tiṣṭhaṃti dīnajanavatsucirāllokabhāvana ||
tadājñāpaya paśyaṃtu tava pādasaroruham || 32 ||
tacchrutvā devadevastu tadā durvāsaso vacaḥ ||
prahasya vacanaṃ prāha naiṣāṃ prastāva eva hi || 33 ||
iṃdradyumnena sparddhaṃte kiṃ tu mohavaśānugāḥ ||
jīvanmukto'yaṃ nṛpatiḥ kṣīṇakarmāghasaṃhatiḥ | 34 ||
matsaṃtateḥ paṃcamo'yaṃ vaiṣṇavo viṣṇutatparaḥ ||
ete hi sukhabhogāya karmaṇā prāptapauruṣāḥ || 35 ||

atrāgatiṃ prārthayaṃtastapastaptvā hi devatāḥ ||
mamānugrahata ete āyātā madupāsane || 36 ||
tathāpi tvadanujñātā āyāṃtu mama darśane ||
tataḥ praviṣṭāste devā durvāsovacanena vai || 37 ||
dūrātpraṇemurbrahmāṇaṃ gāyanānāṃ samīpataḥ ||
iṃdradyumnaṃ narapatiṃ saṃlapaṃtaṃ kṛtāṃjalim|| 38 ||
tā~llokapālānpraṇatānkaṭākṣeṇa jagatprabhuḥ ||
anujagrāha kathayanniṃdradyumnaṃ sasādaram || 39 ||
rājankṛtastvayā satyaṃ prāsādo bhagavatsthitau ||
nāyaṃ kālastathā rājyaṃ na vā tvatsaṃtatirnṛpa || 2.2.23.40 ||
gītagānāvasarato bhūyānkālo gatastava ||
manvaṃtaro hi divyānāṃ yugānāmekasaptatiḥ || 41 ||
tava vaṃśo'pi vicchinnaḥ koṭiśaḥ kṣitipā gatāḥ ||
devoṃ'timaśca prāsādo dvayamatrāvaśiṣyate || 42 ||
dvitīyasya manorādiyugaṃ svārociṣasya tu ||

mamāṃtike'tra vasatomṛtyurvā na jarā tathā || 43 ||
viparyayamṛtūnāṃ vā na kālapariṇāmatā ||
tadgaccha bhūmau rājeṃdra devaṃ prāsādameva ca || 44 ||
ātmasaṃbaṃdhinaṃ kṛtvā punarāyāhi vegavān ||
athavāhaṃ prayāsyāmi tavānupadameva hi || 45 ||
tvamagrato dharāṃ gatvā yāvatsaṃbhāramṛddhimat ||
kariṣyasi mahābhāga tāvadeva vrajāmyaham || 46 ||
ityājñāpyeṃdradyumnaṃ taṃ bhagavānsa pitāmahaḥ ||
devānpuraḥsthitānāha vinayānatakaṃdharān || 47 ||
baddhāṃjalīnsādhvasāṃstāṃstatpādanyastavīkṣaṇān ||
uvāca bhagavānsnigdhagaṃbhīravacasā dvijāḥ || 48 ||
kimarthamāgatāḥ sarve yugapattu divaukasaḥ ||
yatkāryaṃ vo mayā kāryaṃ vijñāpayata mā ciram || 49 ||
|| jaiminiruvāca || ||
iti śrutvā vaco dhātustridaśā vigatajvarāḥ ||

pratyūcurharṣitāḥ sarve bhagavaṃtaṃ pitāmaham || 2.2.23.50 ||
|| devā ūcuḥ || ||
upāsitaḥ purāsmābhiryo nīlādrau maṇīmayaḥ ||
antarhitaḥ kathaṃ deva idānīṃ dārudehadhṛk || 51 ||
āvirbhūtaḥ kratoraṃta indradyumnasya bhūpateḥ ||
etasya kāraṇaṃ jñātuṃ bhavataḥ pādapaṃkajam || 52 ||
ārādhitumihāyātāḥ prasīda kathayasva tat ||
ityukte tridaśairdevo bhagavānpaṃkajāsanaḥ || 53 ||
rahasyametadbho devāḥ kasyacinnoditaṃ purā ||
sarve samuditā yasmādapṛcchata cirāgatāḥ || 54 ||
tato vaḥ kathayiṣyāmi surāṇāṃ guhyamuttamam ||

pūrve parārddhe bho devāḥ kṣetraṃ śrīpuruṣottamam || 55 ||
nīlāśmavapurāsthāya na tatyāja janārdanaḥ ||
sāṃprataṃ me dvitīyaṃ tu parārddhaṃ samupasthitam || 56 ||
manuḥ svāyambhuvo nāma śvetavārāhakalpake ||

pravarttate'yaṃ kālo vai prātarādyadinasya ca || 57 ||
dārumūrtirayaṃ devo bhuvanānāṃ hi madhyame ||
mamāyuṣaḥ pramāṇaṃ tu sthāsyate mānayanprabhuḥ || 58 ||
mamātmā eṣa bhagavānahametanmayaḥ surāḥ ||
nāvayorvidyate kiṃcidasminsthāvarajaṃgame || 59 ||
kṣīrodārṇavamadhye hi śvetadvīpe hi talpake ||
yaḥ śete yoganidrāṃ tāṃ mānayanpuruṣottamaḥ || 2.2.23.60 ||
sa mūlaṃ jagatāmādistasya romāṇi yāni vai || tāni kalpadrumākhyāni śaṃkhacakrāṃkitāni vai || 61 ||
tanmadhyastho hyayaṃ vṛkṣaścaitanyādhiṣṭhitaḥ surāḥ ||
svayamutpatitaḥ siṃdhoḥ salile satyapūruṣaḥ || 62 ||
bhogānbhoktuṃ trilokasthāndāruvarṣmā janārdanaḥ ||
anekajanmasāhasrairbhaktiyogena bhāvitaḥ || 63 ||
ghorasaṃsāranāśāya mayā pūrvaṃ prayācitaḥ ||
punaḥ punaḥ sṛṣṭilīnapālanodvignacetasā || 64 ||
aśeṣakarmanāśāya jagatāṃ sarvamuktaye ||

dhāraṇādhyānayogānāṃ duṣkarāṇāṃ vināpi saḥ || 65 ||
mokṣāya bhagavānāvirbabhūva puruṣottamaḥ ||
pracchannaṃ vapuretasya kṣetraṃ nāsya vicārayet || 66 ||
dharmigrāhapramāṇena yādṛgdṛṣṭaḥ sa eva saḥ ||
caturvargaprado devo yo yathā taṃ vibhāvayet || 67 ||
taddarśanaparikṣīṇapāpasaṃghāḥ kramādbhuvi ||
bhavanti nirmalātmānaḥ puruṣā muktibhājanam || 68 ||
|| jaiminiruvāca || ||
etacchrutvā tu te devāḥ padmayonervacomṛtam ||
hṛṣṭāḥ saṃciṃtayāmāsuḥ prahṛṣṭenāṃtarātmanā || 69 ||
acirasthāyi devatvaṃ vihāyaitadbhuvaṃ gatāḥ ||
asminkṣetravare devamārādhyāmaḥ susaṃyatāḥ || 2.2.23.70 ||
harṣapraphullavadanānsurāndṛṣṭvā pitāmaha ||
indradyumnānugrahāya yaḥ prakāśaṃ gataḥ prabhuḥ || 71 ||
yātā'tra pratimā tvasya svayameva vadiṣyati ||

varānpradāsyati bahūnbhagavānbhaktavatsalaḥ || 72 ||
prāsādamindradyumnasya pratiṣṭhāpayituṃ vibhum ||
ahaṃ cāpi gamiṣyāmi yūyaṃ tatra prayāta vai || 73 ||
indradyumno'grato yātu pratiṣṭhāvastusaṃbhṛtau ||
sahāyāstatra bhavata yūyaṃ kṣīṇādhikāriṇaḥ || 74 ||
manvantaraṃ vyatītaṃ vai prathamaṃ sāṃprataṃ surāḥ ||
indradyumnena sahitāstatra gatvā surottamāḥ || 75 ||
prāsādapratimānāṃ ca vidhartā svāmyamasya vai ||
tasmātsaṃbhṛtasaṃbhāraḥ sasahāyo'dhunā hyasau || 76 ||
asya saṃtatisaṃbandhasmaraṇādapi bhūtale ||
madājñayā padmanidhiḥ saha yāsyati bhūtalam || 77 ||
pratiṣṭhāyai bhagavataḥ saṃyatau sarvavastunaḥ ||
indradyumno'pi hṛṣṭātmā dṛṣṭvā brāhmīṃ śriyaṃ dviṣāḥ || 78 ||
mahadāścaryasaṃpannaḥ praṇipatya jagadgurum ||
tadājñāṃ śirasā dhṛtvā devaiḥ kṣīṇādhikāribhiḥ || 79 ||

ājagāma bhuvaṃ viprā vidhinā cānumoditāḥ || 2.2.23.80 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminiṛṣisaṃvāde trayoviṃśo'dhyāyaḥ || 23 ||

English translation

Nārada said :

1-6. O gatekeeper, this is a saintly king of great fame (named) Indradyumna . He is an emperor and the foremost among devotees of Viṣṇu . He has come to see Brahmā . Let him go ahead if you give him permission.

On being told thus Maṇikodara said to Nārada : “O holy lord, he who has accompanied you, does not seem to be an ordinary person. Let this resident of the mortal world wait for a short while over there where you see the Guardians of Quarters, Pitṛs and overlords of the Manvantaras . You will kindly go in and inform the Lotus-born Lord and then admit him in. After going near the entrance to the Assembly Hall, he will go in along with the Guardians of Quarters.

The Four-faced Lord is now listening to singing with concentrated mind. It is necessary for us employed as doorkeepers to wait for the proper opportunities. I am only a slave to you and to your father. Be pleased. Do not be angry with me.”

7-12. On being told thus Nārada went in and bowed down to Brahmā, the Lord of the worlds, and prostrated with the eight limbs (touching the ground). Then the king’s (arrival) was reported to him.

With a side-glance he commanded him to fetch Indradyumna. The Lord did not say anything because he was attentively listening to the song. His mind had been attracted by the divine songs and music. After understanding the gesture Nārada brought the excellent king in.

Thereupon he was closely observed by Śakra and others. Seeing Pitāmaha , the creator of the worlds, from a distance, O excellent Brāhmaṇas , the king thought him to be Hari himself of the wooden idol.

The king went ahead slowly bowing down, with palms joined in reverence, eulogizing him, falling down (by way of prostrating) and going on with faltering steps due to fright and awe of the place. At the bidding of Nārada the king stood a little away.

Listening to the meritorious holy anecdotes of the Lord of the Daughter of the Ocean that were being sung, O great Brāhmaṇas, the Four-faced Lord remained seated for a short while.

13-16. He was fanned by Sāvitrī and Śāradā (who stood) on either side. The Self-born Lord was eulogized by the Vedas assuming pure bodies.

He began calculating the units of time such as Kalā , Kāṣṭhā , Nimeṣa etc. up to the cycle of Yugas .

In the case of persons who have gone to his (Brahmā’s) world, there is no old age, birth or death; there is no change of form, colour, feature etc. There is neither mental affliction nor physical ailment; there are no divisions such as Manvantara etc., cycles of Yugas etc. There is nothing like the close of a Kalpa etc. He is the Supreme Lord himself.

At the close of the song, he spoke to the king laughingly:

17-20. “O noble Indradyumna, you are the beloved of the Lord himself. This world named Satya which is inaccessible to others has been known by you (i.e. reached by you).

Sages who have destroyed their sins and are desirous of coming here, stand engaged in penance till the ultimate annihilation of all living beings.

This is the abode of the wonderful qualities of sentience etc. of all the living beings created in the fourteen worlds."

Thereafter he honoured the excellent king. The extremely delighted Grandfather knew his object; still he asked him:

21. "Why have you come here? What is in your heart? Tell me. When I am seen, there is nothing which cannot be obtained. Is it nectar that is desired by you?"

Indradyumna replied :

22-29. You are the Immanent Soul, O Lord. How can there be anything not known to you? Still the question put by you, O Lord, indicates your compassion for me.

Obeying your behest humbly as conveyed by your son (Nārada), I performed a thousand horse-sacrifices. At their close the Lord of everything past, present and future appeared before me in wooden form.

It is on account of your plentiful blessings that I am able to see such a Lord, the lotus-eyed one. That is why I came to your world.

O Lord, construction of a palatial shrine unto that Lord has been begun by me. If you yourself were to go over there and install the Lord of the universe. O creator of the worlds, your blessings to me shall be fruitful.

It is for this purpose, O Lord of the universe, that I have come to your world to see your lotus-like feet in the company of Nārada.

Be pleased with me. Do this. You alone are the Lord of the worlds. You alone are that Lord of the worlds (viz. Jagannātha). There is no difference between you two, O Lord. You are the installer and the installed. You are the knower and what is to be known.

Jaimini said :

30-37. At the end of his entreaty thus the great sage Durvāsas bowed down to him and fell (at his feet) with eight limbs (touching the ground). Then he stood near with palms joined in reverence. Stooping low down due to humility, he spoke to Brahmā, the Sire of the worlds:

"O Lord, O creator of the worlds, the Guardians of Quarters along with Pitṛs and overlords of the Manvantaras have been standing at the gate for a long time like wretched people, as they have been prevented by the gatekeeper. Hence command (the gatekeeper). Let them see your lotus-like feet."

On hearing the words of Durvāsas then the Lord of Devas laughed and spoke these words: "Indeed there is no occasion for these people, but since they are deluded, they are jealous of Indradyumna. This king is a living-liberated soul. He has destroyed all Karmas and masses of sins. He is the fifth one in my line of progeny. He is a Vaiṣṇava eagerly devoted to Viṣṇu.

But these people have attained their life aims of enjoyment of pleasures by the performance of holy rites. Indeed Devas seek an entry here only by performing penances. By my blessings, these have come here for attending upon me. Still, permitted by you, let them come to see me."

Thereupon, by the words of Durvāsas those Devas entered.

38-45. They bowed down to Brahmā from a distance, near the singers (and saw) Indradyumna, the king, conversing with palms joined in reverence.

As the Guardians of Quarters bowed down to him, the Lord of the universe blessed them with his benign glance and respectfully continued to speak to Indradyumna:

“It is true that a Mansion was built by you for the installation of the Lord. But this is not that time. O king, neither your kingdom nor your successors exist now.

In the course of the time when the songs were sung, much of your time has passed. Indeed a Manvantara consists of seventy-one divine Yugas (i.e. cycles of four Yugas according to human reckoning). Your dynasty has become extinct. Crores and crores of kings have passed away. The Lord and the ultimate Mansion—these two alone remain. Now it is the first Yuga of the Second Manu Svārociṣa . Since you have stayed near me, there is neither death nor old age (to you). There is no change of seasons nor the flow of time.

Hence, O great king, go to the earth. Make the Lord and the Mansion your own and come here quickly. Or I shall go over there immediately after you.

46-49. You first go to the earth. By the time you gather together the essential things in plenty, O highly fortunate one, I too shall come.”

After commanding Indradyumna thus, the Lord, the Grandfather (of the world), spoke to the Devas who stood in front of him stooping down their necks in humility with palms joined in reverence. They were awe-struck and their eyes were fixed to the feet of the Lord. The Lord then spoke with affectionate but grave words, O Brāhmaṇas: “Why have you all heaven-dwellers come here simultaneously? What is your task that has to be carried out by me? Tell me without delay.”

Jaimini said :

50. On hearing these words of Brahmā the Devas became rid of their fever (i.e. worry). All of them became delighted. They spoke to Lord Brahmā thus:

The Devas said :

51-54. How did that Lord of Blue Sapphire (body) who had been formerly worshipped by us on Nīla mountain vanish? How did he assume the wooden body now and manifest himself at the close of the sacrifice of King Indradyumna? It is to know the reason for this that we have come here to propitiate your lotus-like feet. Be pleased. Kindly tell us.

When this was requested by the Devas, the Lotus-seated Lord (said): “O Devas, this is a great secret. Previously it was never disclosed to anyone. All of you have come together. You have been waiting for a long time. So I shall tell you this excellent secret of the Suras .

55-62. In the previous Parārdha (half of a full day of god Brahmā) Janārdana of blue sapphire body occupied the holy spot of Śrī Puruṣottama and did not leave it. Now this is my second Parārdha. Manu, the son of the Self-born Lord (Svāyaṃbhuva), was functioning in the Śvetavārāha Kalpa. That was the time of morning of the first day. In the middle one of all the worlds (i.e. on the earth), the Lord of wooden body will stay on for the duration of my whole life honouring (us).

The Lord is my Ātman , O Suras, and I am identical with him. In this universe consisting of mobile and immobile beings, there is nothing apart (outside) from us both.

Resorting to Yoga Nidrā (Yogic Slumber) the Lord Puruṣottama lies down on his couch in the Śveta island in the middle of the Milk Ocean. He is the root of all the worlds, the primordial cause. His hair (on the body) are called Kalpadrumas . They are marked with conch and discus.

This tree is stationed in their middle. O Suras, it is presided over by the Super-sentience. It is the Satyapuruṣa (the Real Person) arising from the waters of the ocean.

63-68. In order to enjoy the pleasures of the three worlds , Janārdana of the wooden body was meditated upon (and worshipped) by pursuing the path of devotion in the course of many thousands of births.

I have been distressed much on account of the repeated creation, sustenance and annihilation. Therefore, the Lord was requested by me formerly for the destruction of the terrible worldly existence, for the annulment of all Karmas, for the liberation of all in all the worlds.

The various activities connected with the practice of Yoga such as Dhāraṇā (Retention), Dhyāna (Meditation) etc. are very difficult. Lord Puruṣottama manifested himself for the sake of granting salvation without all these difficult practices.

This holy spot is the mysterious body of this Lord. This cannot be discussed (specially) or thought of by means of the testimonies that apply to ordinary holy rites (?)

The Lord is the bestower of the fourfold aim of life in accordance with how one conceives him. He can be meditated and worshipped in the manner (the devotee chooses).

Persons who have destroyed the masses of their sins gradually by visiting him on the earth, become purified souls and they deserve salvation."

Jaimini said :

69. On hearing these nectar-like words of the Lotus-born Lord, the Devas were delighted. They thought thus within their contented minds:

70. 'Our Deva -hood is not permanent. We shall cast it off and go to the earth. In this holy and most excellent shrine, we shall worship the Lord with great self-control.'

71-73. On seeing the Suras with faces beaming with pleasure, Brahmā (said): "The Lord has manifested in order to bless Indradyumna. His idol has already gone there. It will speak of itself (everything). The Lord favourably inclined towards his devotees will grant many boons.

I will go to the Mansion of Indradyumna in order to install the Lord. You will also go there.

74-77. Let Indradyumna go first in order to gather together the requisite things for the installation. All of you shall be divested of your official duties. You shall assist him there.

Now the first Manvantara has passed, O Suras. Accompanied by Indradyumna, O excellent Suras, you shall all go there. He is the maker of the palace and the idols. Hence he is the owner. So let him gather together all the necessary articles along with his assistants.

If his progeny or any one connected with him remembers, Padmanidhi will go at my behest to the earth.

78-80. He will go there for the sake of gathering together all the articles for the installation."

On seeing the Śrī (glory, splendour, prosperity) of Brahmā, Indradyumna was delighted in his mind and struck with great wonder. He bowed down to the Sire of the universe. Obeying his behest with a low bow, he came down to the earth along with the Devas whose tenure of duties had come to an end. Brāhmaṇas were duly encouraged (for performing the holy rites).

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 24

Devas Eulogize the Lord: Padmanidhi's Reception

Chapter 64 of 221 · 45 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
आगत्य च जगन्नाथं चिरादुत्कंठमानसः ।।
दंडवत्प्रणनामासौ घनरोमांचकंचुकः ।। १ ।।
नमो ब्रह्मण्यदेवाय गोब्राह्मणहिताय च ।।
प्रणतार्तिविनाशाय चतुर्वर्गैकहेतवे ।। २ ।।
हिरण्यगर्भपुरुषप्रधानव्यक्तरूपिणे ।।
ॐ नमो वासुदेवाय शुद्धज्ञानस्वरूपिणे ।। ३ ।।
इत्युच्चरन्स्तुतिं भूपः सानंदाश्रुविलोचनः ।।
प्रदक्षिणं पुनः कुर्वन्ननाम च पुनःपुनः ।। ४ ।।
ततोऽन्या देवता या वै तत्रागच्छन्मुदान्विताः ।।
तुष्टुवुः प्रणता देवं कृतांजलिपुटा मुदा ।। ५ ।।
।। देवा ऊचुः ।। ।।
सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् ।।
स भूमिं सर्वतो व्याप्य अध्यतिष्ठद्दशांगुलम् ।।।। ६ ।।
यः पुमान्परमं ब्रह्म परमात्मेति गीयते ।।

भूतं भव्यं भविष्यं च सर्वं पुरुष एव तत् ।। ७ ।।
एतावानस्य महिमा ज्यायानेष पुमान्प्रभुः ।।
पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ।। ८ ।।
छन्दांसि जज्ञिरे त्वत्तस्त्वत्तो यज्ञपुमानपि ।।
त्वत्तोऽश्वाश्च व्यजायंत गावो मेषादयस्तथा ।। ९ ।।
ब्राह्मणा मुखतो जाता बाहुजाः क्षत्रियास्तव ।।
विशस्तवोरुजा पद्भ्यां तथा शूद्राः समागताः ।। 2.2.24.१० ।।
मनसश्चंद्रमा जातश्चक्षुषस्ते दिवाकरः।।
कर्णाभ्यां श्वसनः प्राणैर्जिह्वाया हव्यवाडपि ।। ११ ।।
नाभितो गगनं द्यौश्च मूर्ध्नस्ते समवर्त्तत ।।
पादाभ्यां ते धरा जाता दिशश्चाष्टौ श्रुतेर्गताः ।। १२ ।।
सप्तासन्परिधयस्त्वत्त एकविंशत्समिच्च वै ।।
चराचराः सर्वभावास्त्वत्त एव हि जज्ञिरे ।। १३ ।।
त्वमेव जगतां नाथस्त्वमेव परिपालकः ।।

उग्ररूपश्च संहर्ता त्वमेव परमेश्वर ।। १४ ।।

त्वमेव यज्ञो यज्ञांशस्त्वं यज्ञेशः परात्परः ।।
शब्दब्रह्मपरं त्वं हि शब्दब्रह्मासि विश्वराट् ।। १५ ।।
स्वराट् सम्राड्जगन्नाथ विराडसि जगत्पते ।।
अधश्चोर्ध्वं च तिर्यक्त्वं त्वया व्याप्तं जगन्मय ।। १६ ।।
प्राप्नुवंति परं स्थानं त्वां यजंतश्च याज्ञिकाः।।
भोज्यं भोक्ता हविर्होता हवनं त्वं फलप्रदः ।। १७ ।।
समस्तकर्मभोक्ता त्वं सर्वकर्मात्मकः प्रभो ।।
सर्वकर्मोपकरणं सर्वकर्मफलप्रदः ।। १८ ।।
कर्मप्रेरयिता त्वं हि धर्मकामार्थसिद्धिदः ।।
त्वामृते मुक्तिदः कोऽन्यो हृषीकेश नमोऽस्तु ते ।। १९ ।।
नमोऽस्त्वनन्ताय सहस्रमूर्तये सहस्रपादाक्षिशिरोरुबाहवे ।।
सहस्रनाम्ने पुरुषाय शाश्वते सहस्रकोटीयुगधारिणे नमः ।। 2.2.24.२० ।।
वयं च्युताधिकारास्त्वां प्रपन्नाः शरणं प्रभो ।।
त्राहि नः पुंडरीकाक्ष अगतीनां गतिर्भव ।। २१ ।।
संसारपतितस्यैको जन्तोस्त्वं शरणं प्रभो ।।

त्वत्सृष्टौ त्वादृशो नास्ति यो दीनपरिपालकः ।। २२ ।।
दीनानाथैकशरणं पिता त्वं जगतः प्रभो ।।
पाता पोष्टा त्वमेवेश सर्वापद्विनिवारकः ।। २३ ।।
त्राहि विष्णो जगन्नाथ त्राहि नः परमेश्वर ।।
त्वामृते कमलाकांत कः शक्तः परिरक्षणे ।। २४ ।।
अन्तर्यामिन्नमस्तेऽस्तु सर्वतेजोनिधे नमः ।। २५ ।।
इति स्तुवंतस्ते देवाः प्रणिपत्य पुनःपुनः।।
इंद्रद्युम्नेन सहिता बहिर्भूय द्विजोत्तमाः ।। २६ ।।
क्षेत्रं श्रीनरसिंहस्य गत्वा तं प्रणिपत्य च ।।
नमस्कृत्य परां भक्तिं कृत्वाभ्यर्च्य नृकेसरिम् ।। ।।२७।।
नीलाचलाद्रेः शिखरं यत्र प्रासाद उत्तमः ।।
ययुस्ते पद्मनिधिना सार्द्धं संभारकारणात् ।। २८ ।।
ददृशुस्ते महाप्रांशुं व्याप्तं गगनमण्डले ।।
उत्तिष्ठंतं विंध्यगिरिं रोद्धुं भानोर्गतिं किमु ।। २९ ।।
व्यश्नुवानं दिशः सर्वा विचित्रघटनोज्ज्वलम् ।।

बहुकालव्यतिक्रांतस्वस्तिभंगिविचित्रकम् ।।।। 2.2.24.३० ।।
ततश्च चिंतयामास इन्द्रद्युम्नः स वैष्णवः ।।
घटनार्थे मया यातः सत्यलोकमितः पुरा ।। ३१ ।।
सुचिराद्दृष्टिपथगः पूर्णः प्रासाद उत्तमः ।।
अनुग्रहाद्वै देवस्य नात्र मानुषपौरुषम् ।। ३२ ।।
मन्वंतरसमाप्तिः क्व सूर्यचन्द्रेंद्ररोधिका ।।
तथापि तिष्ठते चायं प्रासादो ह्येष दुर्लभः ।।। ३३ ।।

वल्मीकसदृशा ह्येते प्रासादा मानुषैः कृताः ।।
शीर्यंति रोहणैर्वृक्षैः स्वल्पकालगतायुषः ।। ३४ ।।
मदनुक्रोशबुद्ध्या तु रक्षितं भवनं हरेः ।।
ततस्तान्स सहायान्वै जगाद प्रश्रयं वचः ।। ३५ ।।
जानीत जगदीशस्य प्रासादं कारितं मया ।।
आविर्बभूव भगवान्दारुरूपवपुः स्वयम् ।।
तदांतरिक्षगा वाणी मामुवाचाशरीरिणी ।। ३६ ।।
सहस्रपाणिसंमितं नीलाद्रेः शिखरोपरि ।।

प्रासादं कारयस्वेति स्थितये जगदीशितुः ।। ३७ ।।
एतत्प्रतिष्ठानविधौ स्वयमत्रागमिष्यति ।।
पद्मयोनिः स्वयं सार्द्धं सिद्धब्रह्मर्षिदैवतैः ।। ३८ ।।
तदत्र क्रियते को वा संभारो ज्ञायते कथम् ।।
इत्युक्तवंतं ते प्रोचुर्देवा भग्नाधिकारिणः ।। ३९ ।।
।। देवा ऊचुः ।। ।।
न जानीमो वयमपि तदस्माकं गुरुर्गुरुः ।।
इदानीं न वशेऽस्माकं स हि स्वर्गपरो हितः ।। 2.2.24.४० ।।
।। पद्मनिधिरुवाच ।। ।।
स्वामिन्विधेरनुज्ञानादागतोऽस्मि त्वया सह ।।
कर्तव्यं किं मया चात्र किं वा वस्तु प्रतीक्ष्यते ।। ४१ ।।
।। जैमिनिरुवाच ।। ।।
इति ह्यालप्यमानानां नारदः पुरतः स्थितः ।।
ब्रह्मणा प्रेषितः पूर्वं सर्वशास्त्रविशारदः ।। ४२।।
सर्वसंभारवस्तूनि यथाशास्त्रं मुने कुरु ।।

संपादयिष्यति तव शासनात्पद्मको निधिः ।। ४३ ।।
तं दृष्ट्वा ते मुदा युक्ता उत्तस्थुर्ब्रह्मणः सुतम् ।।
षडर्घ्यपूजया तस्य पूजां चक्रे नृपोत्तमः ।। ४४ ।।
प्रणेमुस्तेऽपि तं देवा मनुष्याकारधारिणः ।।
ऊचे तमिंद्रद्युम्नोऽपि प्रतिष्ठाविधिवस्तुनि ।। ।। ४५ ।।
नाहं वेद्मि मुनिश्रेष्ठ चिरात्त्यक्तः पुरोधसा ।।
आदेशय क्रमाद्ब्रह्मन्संपाद्यं यद्यदेव हि ।। ४६ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे चतुर्विंशोऽध्यायः ।। २४ ।।

Roman transliteration

|| jaiminiruvāca || ||
āgatya ca jagannāthaṃ cirādutkaṃṭhamānasaḥ ||
daṃḍavatpraṇanāmāsau ghanaromāṃcakaṃcukaḥ || 1 ||
namo brahmaṇyadevāya gobrāhmaṇahitāya ca ||
praṇatārtivināśāya caturvargaikahetave || 2 ||

hiraṇyagarbhapuruṣapradhānavyaktarūpiṇe ||
oṃ namo vāsudevāya śuddhajñānasvarūpiṇe || 3 ||
ityuccaranstutiṃ bhūpaḥ sānaṃdāśruvilocanaḥ ||
pradakṣiṇaṃ punaḥ kurvannanāma ca punaḥpunaḥ || 4 ||
tato'nyā devatā yā vai tatrāgacchanmudānvitāḥ ||
tuṣṭuvuḥ praṇatā devaṃ kṛtāṃjaliputā mudā || 5 ||
|| devā ūcuḥ || ||
sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt ||
sa bhūmiṃ sarvato vyāpya adhyatiṣṭhaddaśāṃgulam |||| 6 ||
yaḥ pumānparamaṃ brahma paramātmeti gīyate ||

bhūtaṃ bhavyaṃ bhaviṣyaṃ ca sarvaṃ puruṣa eva tat || 7 ||
etāvānasya mahimā jyāyāneṣa pumānprabhuḥ ||
pādo'sya viśvā bhūtāni tripādasyāmṛtaṃ divi || 8 ||
chandāṃsi jajñire tvattastvatto yajñapumānapi ||
tvatto'śvāśca vyajāyaṃta gāvo meṣādayastathā || 9 ||
brāhmaṇā mukhato jātā bāhujāḥ kṣatriyāstava ||
viśastavorujā padbhyāṃ tathā śūdrāḥ samāgatāḥ || 2.2.24.10 ||
manasaścaṃdramā jātaścakṣuṣaste divākaraḥ||
karṇābhyāṃ śvasanaḥ prāṇairjihvāyā havyavāḍapi || 11 ||
nābhito gaganaṃ dyauśca mūrdhnaste samavarttata ||
pādābhyāṃ te dharā jātā diśaścāṣṭau śrutergatāḥ || 12 ||
saptāsanparidhayastvatta ekaviṃśatsamicca vai ||
carācarāḥ sarvabhāvāstvatta eva hi jajñire || 13 ||
tvameva jagatāṃ nāthastvameva paripālakaḥ ||
ugrarūpaśca saṃhartā tvameva parameśvara || 14 ||

tvameva yajño yajñāṃśastvaṃ yajñeśaḥ parātparaḥ ||
śabdabrahmaparaṃ tvaṃ hi śabdabrahmāsi viśvarāṭ || 15 ||
svarāṭ samrāḍjagannātha virāḍasi jagatpate ||
adhaścordhvaṃ ca tiryaktvaṃ tvayā vyāptaṃ jaganmaya || 16 ||
prāpnuvaṃti paraṃ sthānaṃ tvāṃ yajaṃtaśca yājñikāḥ||
bhojyaṃ bhoktā havirhotā havanaṃ tvaṃ phalapradaḥ || 17 ||
samastakarmabhoktā tvaṃ sarvakarmātmakaḥ prabho ||
sarvakarmopakaraṇaṃ sarvakarmaphalapradaḥ || 18 ||
karmaprerayitā tvaṃ hi dharmakāmārthasiddhidaḥ ||
tvāmṛte muktidaḥ ko'nyo hṛṣīkeśa namo'stu te || 19 ||
namo'stvanantāya sahasramūrttaye sahasrapādākṣiśirorubāhave ||
sahasranāmne puruṣāya śāśvate sahasrakoṭīyugadhāriṇe namaḥ || 2.2.24.20 ||
vayaṃ cyutādhikārāstvāṃ prapannāḥ śaraṇaṃ prabho ||
trāhi naḥ puṃḍarīkākṣa agatīnāṃ gatirbhava || 21 ||
saṃsārapatitasyaiko jantostvaṃ śaraṇaṃ prabho ||

tvatsṛṣṭau tvādṛśo nāsti yo dīnaparipālakaḥ || 22 ||
dīnānāthaikaśaraṇaṃ pitā tvaṃ jagataḥ prabho ||
pātā poṣṭā tvameveśa sarvāpadvinivārakaḥ || 23 ||
trāhi viṣṇo jagannātha trāhi naḥ parameśvara ||
tvāmṛte kamalākāṃta kaḥ śaktaḥ parirakṣaṇe || 24 ||
antaryāminnamaste'stu sarvatejonidhe namaḥ || 25 ||
iti stuvaṃtaste devāḥ praṇipatya punaḥpunaḥ||
iṃdradyumnena sahitā bahirbhūya dvijottamāḥ || 26 ||
kṣetraṃ śrīnarasiṃhasya gatvā taṃ praṇipatya ca ||
namaskṛtya parāṃ bhaktiṃ kṛtvābhyarcya nṛkesarim || ||27||

nīlācalādreḥ śikharaṃ yatra prāsāda uttamaḥ ||
yayuste padmanidhinā sārddhaṃ saṃbhārakāraṇāt || 28 ||
dadṛśuste mahāprāṃśuṃ vyāptaṃ gaganamaṇḍale ||
uttiṣṭhaṃtaṃ viṃdhyagiriṃ roddhuṃ bhānorgatiṃ kimu || 29 ||
vyaśnuvānaṃ diśaḥ sarvā vicitraghaṭanojjvalam ||

bahukālavyatikrāṃtasvastibhaṃgivicitrakam |||| 2.2.24.30 ||
tataśca ciṃtayāmāsa indradyumnaḥ sa vaiṣṇavaḥ ||
ghaṭanārthe mayā yātaḥ satyalokamitaḥ purā || 31 ||
sucirāddṛṣṭipathagaḥ pūrṇaḥ prāsāda uttamaḥ ||
anugrahādvai devasya nātra mānuṣapauruṣam || 32 ||
manvaṃtarasamāptiḥ kva sūryacandreṃdrarodhikā ||
tathāpi tiṣṭhate cāyaṃ prāsādo hyeṣa durlabhaḥ ||| 33 ||
valmīkasadṛśā hyete prāsādā mānuṣaiḥ kṛtāḥ ||
śīryaṃti rohaṇairvṛkṣaiḥ svalpakālagatāyuṣaḥ || 34 ||
madanukrośabuddhyā tu rakṣitaṃ bhavanaṃ hareḥ ||
tatastānsa sahāyānvai jagāda praśrayaṃ vacaḥ || 35 ||
jānīta jagadīśasya prāsādaṃ kāritaṃ mayā ||
āvirbabhūva bhagavāndārurūpavapuḥ svayam ||
tadāṃtarikṣagā vāṇī māmuvācāśarīriṇī || 36 ||
sahasrapāṇisaṃmitaṃ nīlādreḥ śikharopari ||

prāsādaṃ kārayasveti sthitaye jagadīśituḥ || 37 ||
etatpratiṣṭhānavidhau svayamatrāgamiṣyati ||
padmayoniḥ svayaṃ sārddhaṃ siddhabrahmarṣidaivataiḥ || 38 ||
tadatra kriyate ko vā saṃbhāro jñāyate katham ||
ityuktavaṃtaṃ te procurdevā bhagnādhikāriṇaḥ || 39 ||
|| devā ūcuḥ || ||
na jānīmo vayamapi tadasmākaṃ gururguruḥ ||
idānīṃ na vaśe'smākaṃ sa hi svargaparo hitaḥ || 2.2.24.40 ||
|| padmanidhiruvāca || ||
svāminvidheranujñānādāgato'smi tvayā saha ||
kartavyaṃ kiṃ mayā cātra kiṃ vā vastu pratīkṣyate || 41 ||
|| jaiminiruvāca || ||
iti hyālapyamānānāṃ nāradaḥ purataḥ sthitaḥ ||
brahmaṇā preṣitaḥ pūrvaṃ sarvaśāstraviśāradaḥ || 42||
sarvasaṃbhāravastūni yathāśāstraṃ mune kuru ||

saṃpādayiṣyati tava śāsanātpadmako nidhiḥ || 43 ||
taṃ dṛṣṭvā te mudā yuktā uttasthurbrahmaṇaḥ sutam ||
ṣaḍarghyapūjayā tasya pūjāṃ cakre nṛpottamaḥ || 44 ||
praṇemuste'pi taṃ devā manuṣyākāradhāriṇaḥ ||
ūce tamiṃdradyumno'pi pratiṣṭhāvidhivastuni || || 45 ||
nāhaṃ vedmi muniśreṣṭha cirāttyaktaḥ purodhasā ||
ādeśaya kramādbrahmansaṃpādyaṃ yadyadeva hi || 46 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminiṛṣisaṃvāde caturviṃśo'dhyāyaḥ || 24 ||

English translation

Jaimini said :

1-5. After coming (to the earth) with an anxious mind on account of the delay (in returning), he prostrated before the Lord like a long staff. Hair standing on end through excessive joy covered his body as though it was an upper garment. (He said:)

Indradyumna said :

Obeisance to the Lord friendly to Brāhmaṇas ; to the Lord conducive to the welfare of cows and Brāhmaṇas; to the Lord who destroys the miseries of his suppliants; to the Lord who is the sole cause for the acquisition of the fourfold aim of life.

Oṃ, Obeisance to Vāsudeva who is in the form of Hiraṇyagarbha , Puruṣa and Pradhāna ; to the Lord, the embodiment of pure knowledge.

Uttering the prayer thus, the king had his eyes filled with tears of joy. Circumambulating the Lord, he bowed to him again and again.

Then the Devas who had gone there, joyously bowed down to the Lord and eulogized him with palms joined in reverence.

The Devas said :

6. The Puruṣa has a thousand (innumerable) heads, a thousand eyes and a thousand feet. He pervades the entire earth and stands ten Aṅgulas above [1] .

7. He is being sung as the Puruṣa, the Supreme Brahman and the great Ātman . The past, present and the future everything is Puruṣa himself

8. His greatness is this much. This Puruṣa, the Lord, is very great. The collection of all living beings constitutes his one pāda (i.e. one-fourth part). His (remaining) three pādas (parts) are immortals in heaven.

9. The Vedas were born of you. From you was born the Yajña-Puruṣa . Horses were born of you, cows and sheep too.

10. Brāhmaṇas were born of your mouth; Kṣatriyas were born of your arms. Vaiśyas were born of your thighs. Śūdras issued forth from your feet.

11. From your mind the Moon was born and from your eyes, the Sun. The Wind flowed from (was born of) your ears along with the vital airs and the Carrier of Havya (i.e. Fire) from tongues.

12. Ether emerged forth from your navel; Firmament from your head; the Earth was born from your feet and the eight Quarters came out from your ears.

13. The Seven Paridhis (sacrificial sticks laid round the sacred fire) issued from you and so also the twenty-one Samits (sacrificial twigs). The mobile and immobile beings of all species came forth from you alone.

14. You alone are the lord of all the worlds; you alone are the protector. In a fierce form, O great Lord, you alone are the annihilator.

15. You alone are Yajña and part of Yajña. You are the lord of Yajña, greater than the greatest. You are the great Śabda Brahman (Sound as the Supreme Being or the Vedas).

16. You are the independent king, Emperor. O Lord of the worlds, O ruler of the universe, you are Virāṭ (of Cosmic form). You are beneath. You are above. You are at the sides. O Lord identical with the universe, everything in the world has been pervaded by you.

17. Yājñikas (performers of Yajñas) who worship you, obtain the highest abode. You alone are the consumer and what is consumed. You are the Havis offering, the Hotṛ (oblator of Havis) and the Havana (the act of offering havis into the fire); you are the bestower of benefits.

18. You are the enjoyer of the benefit of all holy rites, O Lord; you are identical with all holy rites. You are the implements of all holy rites; you are the bestower of the benefit of all holy rites.

19. You are the inspirer to perform Karmas . You are the bestower of perfection in Virtue, Love and Wealth. Excepting you, who else is the bestower of salvation? O Hṛṣīkeśa , obeisance to you.

20. Obeisance to the infinite one having a thousand (innumerable) forms; to the lord having a thousand feet, eyes, head, thighs and arms; to the eternal Puruṣa having a thousand names. Hail to the Lord, the sustainer of thousands of crores of Yugas !

21. We have fallen off from the posts of authority; we have resorted to you as our refuge. O Lord, save us, O lotus-eyed one. Be the asylum unto the helpless ones.

22. O Lord, you are the sole refuge to the creature fallen into the ocean of worldly existence. There is none equal to you in your creation, who can protect the distressed ones.

23. O Lord, you are the father of the universe, the sole refuge to the distressed one, to the helpless one. You are the protector, the nourisher; O Lord, you alone are the person to prevent all calamities.

24. Save us, O Viṣṇu , O Lord of the universe, save us, O Supreme Lord. O lover of Kamalā , excepting you who else is competent to protect us?

25. O immanent soul, obeisance to you. O storehouse of all splendour, obeisance to you.

26. Eulogizing thus, those Devas bowed down again and again, O excellent Brāhmaṇas, and came out along with Indradyumna .

27. They then went to the Shrine of Śrī Narasiṃha , fell (at his feet), bowed down with great devotion and worshipped Nṛkesarī (the Man-Lion).

28. Then, along with Padmanidhi they went to the summit of the mountain Nīla where the excellent Mansion (had been built). They went there for the purpose of getting all the requisites together.

29. There they saw the excessively lofty (Mansion) pervading the entire sky. (It caused the suspicion) whether it was the rising Viṇḍhya mountain getting ready to obstruct the movement of the Sun.

30. It pervaded all the quarters. It sparkled with its wonderful structure. Although much time had elapsed, it retained its grace and wonderful outline.

31-32. Then Indradyumna, the devotee of Viṣṇu, thought thus: ‘From here I went to the Satyaloka formerly while it was being constructed. After a long time the completed Mansion, the perfect palace, has come into my view. It is only due to the grace of the Lord and not to human endeavour.

33. There is the end of a Manvantara when even the Sun, Moon and Indra are annihilated? Still this rare Mansion continues to stand (perfectly).

34. These Mansions built by human beings are like anthills. They crumble down and they are overgrown with trees. In a short while, their life expires (and they crumble down).

35. It is on account of the compassion for me of the Lord that Hari 's abode has been preserved.' Then he spoke threse humble words to his assistants:

36-39. "Know that the Mansion of the Lord has been constructed by me. The Lord himself manifested there with a wooden body. At that time an unembodied ethereal voice spoke to me: 'Get the Mansion for the stay of the Lord of the universe constructed on the peak of Nīla mountain. It shall be a thousand Hastas high. For the ceremony of the installation of this, the Lotus-born Lord himself will come here along with Siddhas , Brahminical sages and Devas.' How can it be known what requisites are to be gathered together?"

When (Indradyumna) said thus, those Devas, divested of their authority, spoke to him:

Devas said :

40. We too do not know that. Our preceptor Guru (Bṛhaspati) is not within our power now. He is engaged in the welfare of heaven.

Padmanidhi said :

41. O Lord, according to the behest of Brahmā , I have come here along with you. What is to be done by me here? What is the object expected (by you all)?

Jaimini said :

42. While they were conversing thus, Nārada , who had been previously sent by Brahmā and who was an expert in all sacred treatises, stood in front of them.

43. (Brahmā had said to him) "O sage, collect together all the requisite things in accordance with the injunctions of the scriptures. At your bidding Padmanidhi will fetch everything."

44. On seeing the son of Brahmā all of them joyously stood up. The excellent king adored him by means of Ṣaḍarghya Pūjā (worship in which the Arghya is offered six times) too.

45. Those Devas who were having human forms, bowed down. Indradyumna told him about the articles necessary for the rite of installation:

46. "O excellent sage, I do not know what specific things should be collected together, as I have been abandoned by my priest for a long time. Hence, O Brāhmaṇa , command whatever is to be done and the sequence thereof."

[1]: [1] : Cf the Puruṣa Sūkta (RV X.90). The eulogy is a Purāṇic version of RV.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 25

The Construction and Installation of the Chariot of the Lord

Chapter 65 of 221 · 64 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
इत्युक्ते नारदः सोऽथ यथाशास्त्रं विचार्य वै ।।
आलेख्य क्रमशः पत्रे राज्ञे तस्मै न्यवेदयत् ।। १ ।।
राजापि पत्रं तच्छुत्वा सोऽवधार्य पुनःपुनः ।।
प्रददौ पद्मनिधये लिखितान्यत्र यानि वै ।। २ ।।
संपादय पद्मनिधे शालां स्वर्णमयीं कुरु ।।
ब्रह्मणः सदनं दिव्यं ब्रह्मर्षीणां च निर्मलम् ।। ३।।
इंद्रादीनां सुराणां च सिद्धानां मर्त्यवासिनाम् ।।
मुनींद्राणां निवासाय राज्ञां पातालवासिनाम् ।। ४ ।।
तथा च नागराजानां निधे त्रैलोक्यवासिनाम् ।।
यथायोग्यासनैर्युक्तं गृहं गृहमतंद्रितः ।। ५ ।।
कारयाशु निधे द्रव्यसंभारं यावदेव तु ।।
विश्वकर्मापि च तव साहाय्यं रचयिष्यति ।। ६ ।।
इत्यादिशंतं स मुनिरिंद्रद्युम्नमुवाच वै ।।
संभारान्पृथगेतद्धि कर्त्तव्यं व्यवधानतः ।। ७ ।।

स्वर्णैः सुघटितं साधुरथत्रयमलंकृतम् ।।
दुकूलरत्नमालाद्यैर्बहुमूल्यैर्दृढं महत् ।। ८ ।।
श्रीवासुदेवस्य रथो गरुडध्वजचिह्नितः ।।
पद्मध्वजः सुभद्राया रथमूर्द्धनि धार्यताम् ।। ९ ।।
रथः षोडशचक्रस्तु विष्णोः कार्यः प्रयत्नतः ।।
चतुर्दश बलस्यैव सुभद्रायास्तु द्वादश ।। 2.2.25.१० ।।
हस्तषोडशविस्तारो रथश्चक्रधरस्य तु ।।
चतुर्दश बलस्यैव सुभद्रायास्तु द्वादश ।। ११ ।।
आसनं जगतां भूयः स्वयं स्वासनविग्रहः ।।
तद्याने जगतां नाशस्ततो यानं न विद्यते ।। १२ ।।
पश्येच्चराचरं विश्वं ज्ञानादश(थ?) सुनिर्मले ।।
स्थितो हस्ततले नित्यं निर्मलस्तस्य दर्पणः ।। १३ ।।
तलस्थत्वादसौ तालः सदा तेनांकितः प्रभुः ।।
ततः स एव शेषस्य बलभद्रावतारिणः ।। १४ ।।

अथवा सीरिणः कार्यं सीरमेव ध्वजोत्तमम् ।।

ध्वजः सुनिर्मलः कार्यस्तस्मात्तालध्वजो मतः ।। १५ ।।
न वासितव्यो देवोऽसावप्रतिष्ठे रथे नृप ।।
प्रासादे मंडपे वापि पुरे तन्निष्फलं भवेत् ।। १६ ।।
तस्मात्प्रतिष्ठा प्रथमं हरेः कार्या रथस्य वै ।।
संभारः क्रियतां तस्य ह्यनुष्ठेया मया तु सा ।। १७ ।।
इत्याज्ञां मत्पितुर्लब्ध्वा शीघ्रमायाम्यहं नृप ।।
तस्य तद्वचनं श्रुत्वा घटितं स्यंदनत्रयम् ।। १८ ।।
निधिसंपादितैर्द्रव्यैरेकाह्नाद्विश्वकर्मणा ।।
स्वक्षं सुचक्रं सुस्तंभं सुविस्तीर्णं सुतोरणम् ।। १९ ।।
सुध्वजं सुपताकं च नानाचित्रमनोहरम् ।।
विचित्रबंधमिथुनपुत्तलीवलयान्वितम् ।। 2.2.25.२०।।
अर्द्धहाटकनिर्व्यूढं साक्षाद्गविरथोपमम् ।।
मेघगंभीरनिर्घोषं दृष्ट्वा कर्षगुणैर्युतम् ।।
वातरंहोहयैर्युक्तं शतसंख्यैः सितप्रभैः ।। २१ ।।
यथाशास्त्रविधानेन नारदेन प्रतिष्ठितम् ।।

सुलग्ने सुमुहुर्ते च सुतिथौ ज्योतिषोदिते ।। २२ ।।
।। मुनय ऊचुः ।। ।।
भगवञ्जैमिने ब्रूहि सर्वज्ञोसि मतो हि नः ।।२३।।
विधिना केन हि रथः प्रतिष्ठाप्यो हरेरयम् ।।
यथावद्वद नो येन जानीमो विधिविस्तरम् ।। २४ ।।
।। जैमिनिरुवाच ।। ।।
यथा प्रतिष्ठितं तेन नारदेन महात्मना ।।
तद्वो वदिष्यामि विधिं यथा दृष्टं पुरा मया ।। २५ ।।
रथस्येशानदिग्भागे शालां कृत्वा सुशोभनाम् ।।
तन्मध्ये मण्डपं कृत्वा वेदिं तत्र सुनिर्मलाम् ।।२६।।
चतुरस्रा चतुर्हस्तमितां हस्तोच्छ्रितां द्विजाः ।।
प्रतिष्ठापूर्वदिवसे रात्रावुत्तरतः शुभे ।।२७।।
मुहुर्ते स्वस्ति वाच्याथ कारयेदंकुरार्पणम् ।।
द्वात्रिंशद्देवताभ्यश्च बलिं दत्त्वा यथाविधि ।।२८।।
प्रातस्ततो वेदिकायां मध्ये मण्डलमालिखेत् ।।

पद्मं वा स्वस्तिकं वापि कुम्भं तत्र निधापयेत् ।। २९ ।।
पञ्चद्रुमकषायं च तन्मध्ये पूरयेत्सुधीः ।।
गंगादिपुण्यतोयानि पल्लवान्स समृत्तिकाः ।। 2.2.25.३० ।।
सर्वगंधान्पञ्चरत्नसर्वौषधिगणं तथा ।।
पूरयित्वा विधानेन आचार्यः प्राङ्मुखः शुचिः ।। ३१ ।।
विष्णुं स्मरन्पंचगव्यं पञ्चादपि प्रपूरयेत् ।।
दुकूलवेष्टितं कण्ठे माल्यैर्गंधैः सुशोभनैः ।। ३२ ।।

फलपल्लवसंयुक्तं कृतकौतुकमंगलम् ।।
पूरयेत्तत्र देवेशं नरसिंहमनामयम् ।। ३३ ।।
मंत्रराजेनविधिवदुपचारैस्तथांतरैः ।।
प्रार्थयित्वा प्रसादाय तस्मिन्नावाह्य तं हरिम् ।। ३४ ।।
बाह्योपचारैर्विविधैः पूजयेद्विधिवद्द्विजाः ।।
वायव्यां तस्य कुम्भस्य समिदाज्यचरुं तथा ।। ३५ ।।
अष्टोत्तरसहस्रं च जुहुयाद्विधिवद्गुरुः ।।
संपातान्प्रापयेत्तत्र कुम्भमध्ये तदन्ततः ।। ३६ ।।

रथं सुशोभनं कृत्वा पताकागंधमाल्यकैः ।।
सर्वांगं सेचयेत्तस्य गंधचन्दनवारिभिः ।। ३७ ।।
धूपयेत्कालागुरुणा शंखकाहालनिस्वनैः ।।
ध्वजे तस्य नृसिंहस्य प्रतिष्ठाप्य समीरणम्।। ३८ ।।
पूजयित्वा विधानेन रक्तस्रगंधमाल्यकैः ।।
इमं मंत्रं समुच्चार्य सुपर्णं प्रार्थयेत्ततः ।। ३९ ।।
यो विश्वप्राणहेतुस्तनुरपि च हरेर्यानकेतुस्वरूपोयं संचित्यैव सद्यः स्वयमुरगवधूवर्गगर्भाः पतंति ।।
चंचच्चण्डोरुतुंडत्रुटित फणिवसारक्तपंकांकितास्यं वन्दे छन्दोमयं तं खगपतिममलं स्वर्णवर्णं सुपर्णम् ।। 2.2.25.४० ।।
ब्रह्मघोषैः शंखनादैर्नानावाद्यसुविस्तरैः ।।
रथमूर्ध्नि स्थापयेत्तं चारुसूक्तं समुच्चरन् ।। ४१ ।।
तस्योपरिष्टात्तं कुम्भं समंतात्प्लावयन्नथम्।।
त्रिरुच्चरन्मंत्रराजं सेचयेद्ब्रह्मणा सह ।। ४२ ।।
ततः पूर्णाहुतिं दत्त्वा ब्रह्मणे दक्षिणां ददेत् ।।
आचार्यं दक्षिणां दद्याद्येन तुष्यति तद्गुरुः ।। ४३ ।।
ब्राह्मणान्भोजयेदन्ते पायसैर्मधुसर्पिषा ।।

द्वादशाक्षरमंत्रेण बलभद्रस्य कारयेत् ।। ४४ ।।
लांगलं च पविरवन्मंत्रः स्याल्लांगलध्वजे ।।
अथवा द्विषड्वर्णोपि मूलमन्त्रः प्रकीर्तितः ।। ४५ ।।
लक्ष्मीसूक्तेन भद्रायाः प्रतिष्ठाप्यो रथस्तथा ।।
नाभिह्रदान्मुरारेस्त्वं ब्रह्मांडावलिरूपधृक् ।। ४६ ।।
आसनं चतुरास्यस्य श्रियो वास स्थिरो भव ।।
इम मन्त्रं समुच्चार्य ध्वजपद्मं समुच्छ्रयेत् ।। ४७ ।।
इयान्विशेषो हविषा त्रयाणां च पृथक्पृथक् ।।
पंचपंचभिर्होतव्यमेकैकं तु विभागशः ।। ४८ ।।
इत्थं रथान्प्रतिष्ठाप्य सुवर्णं गां च वस्त्रकम् ।।
धान्यं च दक्षिणां दद्यात्सम्यग्देवस्य भक्तितः ।। ४९ ।।
एवं प्रतिष्ठिते तत्र स्यंदनेऽथ सुभूषिते ।।
आरोप्य देवं विधिवद्ब्रह्मघोषपुरःसरम् ।। 2.2.25.५० ।।
जयमंगलशब्दैश्च नानावाद्यपुरःसरैः ।।
चामरांदोलनैर्धूपैः पुष्पवृष्टिभिरेव च ।। ५१ ।।

ब्राह्मणैः क्षत्रियैर्वैश्यैर्नीयते स्म रथं प्रति ।।
हयैः सुलक्षणैर्दांतैर्बलीवर्दैरथापि वा ।। ५२ ।।
पुरुषैर्विष्णुभक्तैर्वा नेतव्या ह्यप्रमादतः ।।
प्रीणयित्वा जनं सर्वं भक्ष्यभोज्यादिलेपनैः ।। ५३ ।।
रथस्योपरि देवेभ्यो बलिमन्त्रेण भो द्विजाः ।।
बलिं गृह्णन्तु भो देवा आदित्या वसवस्तथा ।। ५४ ।।
मरुतश्चाश्विनौ रुद्राः सुपर्णाः पन्नगा ग्रहाः ।।
असुरा यातुधानाश्च रथस्थाश्चैव देवताः ।। ५५ ।।
दिक्पाला लोकपालाश्च ये च विघ्नविनायकाः ।।
जगतः स्वस्ति कुर्वंतु दिव्या महर्षयस्तथा ।। ५६ ।।
अविघ्नमाचरंत्वेते मा संतु परिपंथिनः ।।
सौम्या भवंतु तृप्ताश्च दैत्या भूतगणास्तथा ।। ५७ ।।
ततस्तु नीयते देवः समभूमौ समुच्चरन् ।।
मंत्रं वैष्णवगायत्रीं विष्णोः सूक्तं पवित्रकम् ।। ५८ ।।
वामदेव्यैः पवित्रैश्च मानस्तोक्यै रथंतरैः ।।

ततः पुण्याहघोषेण कृतवादित्रनिःस्वनम् ।। ५९ ।।
शनैः शनैरथो नेयो रथः स्नेहात्तु चक्रिणः ।।
तत्रोत्पातान्प्रवक्ष्यामि रथेत्र द्विजसत्तमाः ।। 2.2.25.६० ।।
ईषाभंगे द्विजभयं भग्नेऽक्षे क्षत्रियक्षयः ।।
तुलाभंगे वैश्यनाशः शम्या शूद्रभयं भवेत् ।।६१।।
धुराभंगे त्वनावृष्टिः पीठभंगे प्रजाभयम् ।।
परचक्रागमं विद्याच्चक्रभंगे रथस्य तु ।। ६२ ।।
ध्वजस्य पतने विप्रा नृपोऽन्यो जायते ध्रुवम् ।।
प्रतिमाभंगतायां तु राज्ञो मरणमादिशेत् ।। ६३ ।।
पर्यस्ते तु रथे विप्राः सर्वजानपदक्षयः ।।
उत्पन्नेष्वेवमाद्येषु उत्पातेष्वशुभेषु च ।।६४।।
बलिकर्म पुनः कुर्याच्छांतिहोमं तथैव च ।।
ब्राह्मणान्भोजयेद्भूयो दद्याद्वान्नानि चैव हि ।। ६५ ।।
पूर्वोत्तरे च दिग्भागे रथस्याग्निं प्रकल्पयेत ।।
समिद्भिर्घृतमध्वाज्यमूलाग्राभिश्च होमयेत् ।। ६६ ।।

पालाशाभिर्द्विजश्रेष्ठा मंत्रराजेन दीक्षितः ।।
सोमायाग्नये प्रजाभ्यः प्रजानां पतये तथा ।। ६७ ।।
ग्रहेभ्यश्च ब्रह्मणे च दिक्पालेभ्यस्तदंततः ।।
यत्र यत्र रथे दोषास्तत्र तत्र च दीक्षितः ।। ६८ ।।
जुहुयात्प्रतिष्ठामंत्रेण विशेषः सर्वतो भवेत् ।।
ब्राह्मणैः सहितः कुर्याद्धोमांते शांतिवाचनम् ।।६९।।
स्वस्ति भवतु विप्रेभ्यः स्वस्तिराज्ञेऽस्तु नित्यशः ।।
गोभ्यः स्वस्ति प्रजाभ्यस्तु जगतः शांतिरस्तु वै ।। 2.2.25.७० ।।
स्वस्त्यस्तु द्विपदे नित्यं शांतिरस्तु चतुष्पदे ।।

शं प्रजाभ्यस्तथैवास्तु शं तथात्मनि चास्तु नः ।।७१।।
शांतिरस्तु च देवस्य भूर्भुवः स्वः शिवं तथा ।।
शांतिरस्तु शिवं चास्तु सर्वतः स्वस्तिरस्तु नः ।। ७२ ।।
त्वं देव जगतः स्रष्टा पोष्टा चैव त्वमेव हि ।।
प्रजाः पालय देवेश शांतिं कुरु जगत्पते ।।७३।।
यात्राकारणभूतस्य पुरुषस्य च भूपते ।।

दुष्टान्ग्रहांस्तु विज्ञाय ग्रहशांतिं समाचरेत् ।। ७४ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये पञ्चविंशोऽध्यायः ।। २५ ।।

Roman transliteration

|| jaiminiruvāca || ||
ityukte nāradaḥ so'tha yathāśāstraṃ vicārya vai ||
ālekhya kramaśaḥ patre rājñe tasmai nyavedayat || 1 ||
rājāpi patraṃ tacchutvā so'vadhārya punaḥpunaḥ ||
pradadau padmanidhaye likhitānyatra yāni vai || 2 ||
saṃpādaya padmanidhe śālāṃ svarṇamayīṃ kuru ||
brahmaṇaḥ sadanaṃ divyaṃ brahmarṣīṇāṃ ca nirmalam || 3||
iṃdrādīnāṃ surāṇāṃ ca siddhānāṃ martyavāsināṃ ||
munīṃdrāṇāṃ nivāsāya rājñāṃ pātālavāsināṃ || 4 ||
tathā ca nāgarājānāṃ nidhe trailokyavāsināṃ ||
yathāyogyāsanairyuktaṃ gṛhaṃ gṛhamataṃdritaḥ || 5 ||
kārayāśu nidhe dravyasaṃbhāraṃ yāvadeva tu ||
viśvakarmāpi ca tava sāhāyyaṃ racayiṣyati || 6 ||
ityādiśaṃtaṃ sa muniriṃdradyumnamuvāca vai ||
saṃbhārānpṛthagetaddhi karttavyaṃ vyavadhānataḥ || 7 ||

svarṇaiḥ sughaṭitaṃ sādhurathatrayamalaṃkṛtam ||
dukūlaratnamālādyairbahumūlyairdṛḍhaṃ mahat || 8 ||
śrīvāsudevasya ratho garuḍadhvajacihnitaḥ ||
padmadhvajaḥ subhadrāyā rathamūrddhani dhāryatām || 9 ||
rathaḥ ṣoḍaśacakrastu viṣṇoḥ kāryaḥ prayatnataḥ ||
caturdaśa balasyaiva subhadrāyāstu dvādaśa || 2.2.25.10 ||
hastaṣoḍaśavistāro rathaścakradharasya tu ||
caturdaśa balasyaiva subhadrāyāstu dvādaśa || 11 ||
āsanaṃ jagatāṃ bhūyaḥ svayaṃ svāsanavigrahaḥ ||
tadyāne jagatāṃ nāśastato yānaṃ na vidyate || 12 ||
paśyeccarācaraṃ viśvaṃ jñānādaśa(tha?) sunirmale ||
sthito hastatale nityaṃ nirmalastasya darpaṇaḥ || 13 ||
talasthatvādasau tālaḥ sadā tenāṃkitaḥ prabhuḥ ||
tataḥ sa eva śeṣasya balabhadrāvatāriṇaḥ || 14 ||
athavā sīriṇaḥ kāryaṃ sīrameva dhvajottamam ||

dhvajaḥ sunirmalaḥ kāryastasmāttāladhvajo mataḥ || 15 ||
na vāsitavyo devo'sāvapratiṣṭhe rathe nṛpa ||
prāsāde maṃḍape vāpi pure tanniṣphalaṃ bhavet || 16 ||
tasmātpratiṣṭhā prathamaṃ hareḥ kāryā rathasya vai ||

saṃbhāraḥ kriyatāṃ tasya hyanuṣṭheyā mayā tu sā || 17 ||
ityājñāṃ matpiturlabdhvā śīghramāyāmyahaṃ nṛpa ||
tasya tadvacanaṃ śrutvā ghaṭitaṃ syaṃdanatrayam || 18 ||
nidhisaṃpāditairdravyairekāhnādviśvakarmaṇā ||
svakṣaṃ sucakraṃ sustaṃbhaṃ suvistīrṇaṃ sutoraṇam || 19 ||
sudhvajaṃ supatākaṃ ca nānācitramanoharam ||
vicitrabaṃdhamithunaputtalīvalayānvitam || 2.2.25.20||
arddhahāṭakanirvyūḍhaṃ sākṣādravirathopamam ||
meghagaṃbhīranirghoṣaṃ dṛṣṭvā karṣaguṇairyutam ||
vātaraṃhohayairyuktaṃ śatasaṃkhyaiḥ sitaprabhaiḥ || 21 ||
yathāśāstravidhānena nāradena pratiṣṭhitam ||

sulagne sumuhūrte ca sutithau jyotiṣodite || 22 ||
|| munaya ūcuḥ || ||
bhagavañjaimine brūhi sarvajñosi mato hi naḥ ||23||
vidhinā kena hi rathaḥ pratiṣṭhāpyo harerayam ||
yathāvadvada no yena jānīmo vidhivistaram || 24 ||
|| jaiminiruvāca || ||
yathā pratiṣṭhitaṃ tena nāradena mahātmanā ||
tadvo vadiṣyāmi vidhiṃ yathā dṛṣṭaṃ purā mayā || 25 ||
rathasyeśānadigbhāge śālāṃ kṛtvā suśobhanām ||
tanmadhye maṇḍapaṃ kṛtvā vediṃ tatra sunirmalām ||26||
caturasrā caturhastamitāṃ hastocchritāṃ dvijāḥ ||
pratiṣṭhāpūrvadivase rātrāvuttarataḥ śubhe ||27||
muhūrte svasti vācyātha kārayedaṃkurārpaṇam ||
dvātriṃśaddevatābhyaśca baliṃ dattvā yathāvidhi ||28||
prātastato vedikāyāṃ madhye maṇḍalamālikhet ||

padmaṃ vā svastikaṃ vāpi kumbhaṃ tatra nidhāpayet || 29 ||
pañcadrumakaṣāyaṃ ca tanmadhye pūrayetsudhīḥ ||
gaṃgādipuṇyatoyāni pallavānsa samṛttikāḥ || 2.2.25.30 ||
sarvagaṃdhānpañcaratnasarvauṣadhigaṇaṃ tathā ||
pūrayitvā vidhānena ācāryaḥ prāṅmukhaḥ śuciḥ || 31 ||
viṣṇuṃ smaranpaṃcagavyaṃ paścādapi prapūrayet ||
dukūlaveṣṭitaṃ kaṇṭhe mālyairgaṃdhaiḥ suśobhanaiḥ || 32 ||
phalapallavasaṃyuktaṃ kṛtakautukamaṃgalam ||
pūrayettatra deveśaṃ narasiṃhamanāmayam || 33 ||
maṃtrarājenavidhivadupacāraistathāṃtaraiḥ ||
prārthayitvā prasādāya tasminnāvāhya taṃ harim || 34 ||
bāhyopacārairvividhaiḥ pūjayedvidhivaddvijāḥ ||
vāyavyāṃ tasya kumbhasya samidājyacaruṃ tathā || 35 ||
aṣṭottarasahasraṃ ca juhuyādvidhivadguruḥ ||
saṃpātānprāpayettatra kumbhamadhye tadantataḥ || 36 ||

rathaṃ suśobhanaṃ kṛtvā patākāgaṃdhamālyakaiḥ ||
sarvāṃgaṃ secayettasya gaṃdhacandanavāribhiḥ || 37 ||
dhūpayetkālāguruṇā śaṃkhakāhālanisvanaiḥ ||
dhvaje tasya nṛsiṃhasya pratiṣṭhāpya samīraṇam|| 38 ||
pūjayitvā vidhānena raktasraggaṃdhamālyakaiḥ ||
imaṃ maṃtraṃ samuccārya suparṇaṃ prārthayettataḥ || 39 ||
yo viśvaprāṇahetustanurapi ca hareryānaketusvarūpoyaṃ saṃcityaiva sadyaḥ
svayamuragavadhūvargagarbhāḥ pataṃti ||
caṃcaccaṇḍorutuṃḍatruṭita phaṇivasāraktapaṃkāṃkitāsyaṃ vande chandomayaṃ taṃ

khagapatimamalaṃ svarṇavarṇaṃ suparṇam || 2.2.25.40 ||
brahmaghoṣaiḥ śaṃkhanādairnānāvādyasuvistaraiḥ ||
rathamūrdhni sthāpayettaṃ cārusūktaṃ samuccaran || 41 ||
tasyopariṣṭāttaṃ kumbhaṃ samaṃtātplāvayanratham||
triruccaranmaṃtrarājaṃ secayedbrahmaṇā saha || 42 ||
tataḥ pūrṇāhutiṃ dattvā brahmaṇe dakṣiṇāṃ dadet ||
ācāryaṃ dakṣiṇāṃ dadyādyena tuṣyati tadguruḥ || 43 ||
brāhmaṇānbhojayedante pāyasairmadhusarpiṣā ||

dvādaśākṣaramaṃtreṇa balabhadrasya kārayet || 44 ||
lāṃgalaṃ ca paviravanmaṃtraḥ syāllāṃgaladhvaje ||
athavā dviṣaḍvarṇopi mūlamantraḥ prakīrtitaḥ || 45 ||
lakṣmīsūktena bhadrāyāḥ pratiṣṭhāpyo rathastathā ||
nābhihradānmurārestvaṃ brahmāṃḍāvalirūpadhṛk || 46 ||
āsanaṃ caturāsyasya śriyo vāsa sthiro bhava ||
ima mantraṃ samuccārya dhvajapadmaṃ samucchrayet || 47 ||
iyānviśeṣo haviṣā trayāṇāṃ ca pṛthakpṛthak ||
paṃcapaṃcabhirhotavyamekaikaṃ tu vibhāgaśaḥ || 48 ||
itthaṃ rathānpratiṣṭhāpya suvarṇaṃ gāṃ ca vastrakam ||
dhānyaṃ ca dakṣiṇāṃ dadyātsamyagdevasya bhaktitaḥ || 49 ||
evaṃ pratiṣṭhite tatra syaṃdane'tha subhūṣite ||
āropya devaṃ vidhivadbrahmaghoṣapuraḥsaram || 2.2.25.50 ||
jayamaṃgalaśabdaiśca nānāvādyapuraḥsaraiḥ ||
cāmarāṃdolanairdhūpaiḥ puṣpavṛṣṭibhireva ca || 51 ||

brāhmaṇaiḥ kṣatriyairvaiśyairnīyate sma rathaṃ prati ||
hayaiḥ sulakṣaṇairdāṃtairbalīvardairathāpi vā || 52 ||
puruṣairviṣṇubhaktairvā netavyā hyapramādataḥ ||
prīṇayitvā janaṃ sarvaṃ bhakṣyabhojyādilepanaiḥ || 53 ||
rathasyopari devebhyo balimantreṇa bho dvijāḥ ||
baliṃ gṛhṇantu bho devā ādityā vasavastathā || 54 ||
marutaścāśvinau rudrāḥ suparṇāḥ pannagā grahāḥ ||
asurā yātudhānāśca rathasthāścaiva devatāḥ || 55 ||
dikpālā lokapālāśca ye ca vighnavināyakāḥ ||
jagataḥ svasti kurvaṃtu divyā maharṣayastathā || 56 ||
avighnamācaraṃtvete mā saṃtu paripaṃthinaḥ ||
saumyā bhavaṃtu tṛptāśca daityā bhūtagaṇāstathā || 57 ||
tatastu nīyate devaḥ samabhūmau samuccaran ||
maṃtraṃ vaiṣṇavagāyatrīṃ viṣṇoḥ sūktaṃ pavitrakam || 58 ||
vāmadevyaiḥ pavitraiśca mānastokyai rathaṃtaraiḥ ||

tataḥ puṇyāhaghoṣeṇa kṛtavāditraniḥsvanam || 59 ||
śanaiḥ śanairatho neyo rathaḥ snehāttu cakriṇaḥ ||
tatrotpātānpravakṣyāmi rathetra dvijasattamāḥ || 2.2.25.60 ||
īṣābhaṃge dvijabhayaṃ bhagne'kṣe kṣatriyakṣayaḥ ||
tulābhaṃge vaiśyanāśaḥ śamyā śūdrabhayaṃ bhavet ||61||
dhurābhaṃge tvanāvṛṣṭiḥ pīṭhabhaṃge prajābhayam ||
paracakrāgamaṃ vidyāccakrabhaṃge rathasya tu || 62 ||
dhvajasya patane viprā nṛpo'nyo jāyate dhuvam ||
pratimābhaṃgatāyāṃ tu rājño maraṇamādiśet || 63 ||
paryaste tu rathe viprāḥ sarvajānapadakṣayaḥ ||
utpanneṣvevamādyeṣu utpāteṣvaśubheṣu ca ||64||
balikarma punaḥ kuryācchāṃtihomaṃ tathaiva ca ||
brāhmaṇānbhojayedbhūyo dadyādvānnāni caiva hi || 65 ||

pūrvottare ca digbhāge rathasyāgniṃ prakalpayeta ||
samidbhirghṛtamadhvājyamūlāgrābhiśca homayet || 66 ||

pālāśābhirdvijaśreṣṭhā maṃtrarājena dīkṣitaḥ ||
somāyāgnaye prajābhyaḥ prajānāṃ pataye tathā || 67 ||
grahebhyaśca brahmaṇe ca dikpālebhyastadaṃtataḥ ||
yatra yatra rathe doṣāstatra tatra ca dīkṣitaḥ || 68 ||
juhuyātpratiṣṭhāmaṃtreṇa viśeṣaḥ sarvato bhavet ||
brāhmaṇaiḥ sahitaḥ kuryāddhomāṃte śāṃtivācanam ||69||
svasti bhavatu viprebhyaḥ svastirājñe'stu nityaśaḥ ||
gobhyaḥ svasti prajābhyastu jagataḥ śāṃtirastu vai || 2.2.25.70 ||
svastyastu dvipade nityaṃ śāṃtirastu catuṣpade ||
śaṃ prajābhyastathaivāstu śaṃ tathātmani cāstu naḥ ||71||
śāṃtirastu ca devasya bhūrbhuvaḥ svaḥ śivaṃ tathā ||
śāṃtirastu śivaṃ cāstu sarvataḥ svastirastu naḥ || 72 ||
tvaṃ deva jagataḥ sraṣṭā poṣṭā caiva tvameva hi ||
prajāḥ pālaya deveśa śāṃtiṃ kuru jagatpate ||73||
yātrākāraṇabhūtasya puruṣasya ca bhūpate ||

duṣṭāṅgrahāṃstu vijñāya grahaśāṃtiṃ samācaret || 74 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye pañcaviṃśo'dhyāyaḥ || 25 ||

English translation

Jaimini said :

1-7. On this being said, Nārada thought over everything in the light of the injunctions of the scriptures. He wrote everything in the proper order on a leaf and informed the king.

After hearing the contents of the leaf and pondering over it again and again, the king handed it over to Padmanidhi saying: “O Padmanidhi, whatever is written here, you collect together. Make the hall full of gold; embellish it with gold. Let there be the following abodes: the divine abode of Brahmā , the abode of Brahminical sages free from impurities, and abodes for the residence of Indra and other Suras , of Siddhas , of the residents of the mortal world, of the prominent sages, of the kings, of the residents of the nether worlds, of the serpent kings, O Padmanidhi, of the residents of the three worlds . Every house should be furnished with suitable seating arrangement.

O Padmanidhi, carry it out with great promptness. Till the time of gathering the materials together Viśvakarman also will assist you.”

As Indradyumna was ordering thus, the sage said to him; “This must be done apart from the collection of the requisites with spaces apart (in different places).

8. Three excellent chariots [1] , perfectly fitted with gold and adorned with silken cloths, jewel-studded necklaces etc. of great value, should be made. They must be big and strong.

9. The chariot of Śrī Vāsudeva should be marked with Garuḍa emblem. Let a lotus-emblem be placed on the top of the chariot of Subhadrā .

10. The chariot of Viṣṇu should be carefully fitted with sixteen wheels, that of Bala with fourteen, and that of Subhadrā with twelve.

11. The width of the chariot of the Discus-bearing Lord shall be sixteen Hastas (i.e. 16 x 45=720Cms); that of Bala fourteen and that of Subhadrā twelve.

12. (Defective text) He is the place of rest of all the worlds. His idol is made in a sitting posture. If he were to move, the worlds will perish. Hence there is no movement (? vehicle).

13. Let him see the universe consisting of the mobile and immobile beings in the mirror of knowledge. Hence there is a clean mirror always in his hand which is free from impurities.

14-15. The Palm-tree is called Tāla because it is stationed in Tala (surface of the earth). The Lord is always marked with it. Hence that alone should be made the emblem devoid of impurities, of the incarnation of Śeṣa as Balabhadra . So he is known as Tāladhvaja (having palm tree as the emblem). Or the plough alone shall be made the excellent emblem of the Lord with one in his hand.

16. O king, the Lord should not be made to stay in an uninstalled chariot, Mansion, pavilion or city. That shall be fruitless.

17. Hence at the outset, the installation of the chariot of Hari should be made. Let the requisites thereof be collected together. It should be carried out by me.

18. This is the command of my father. I have come here immediately after receiving this command".

On hearing these words of his, three chariots were made.

19-22. The three chariots were made by Viśvakarmā in a single day through the money and articles acquired by Padmanidhi.

The axles, wheels, pillars, flags-taffs, emblems etc. were very splendid. The chariots were spacious and fitted with ornamental festoons.

They were beautiful with different kinds of wonderful features. There were carvings of couples in wonderful combinations and there were small images placed in different parts.

Half of them was completed with gold coverings. They were comparable to the chariot of the Sun-god himself. They had a loud rumbling sound like that of clouds. They had the qualities of attracting the eyes. They were yoked with hundreds of white horses having the speed of wind.

They were installed by Nārada in accordance with the injunctions of scriptures in an auspicious Lagna (Sun's entrance into a Zodiacal sign), in a Muhūrta (good time of the day) on a good Tithi (Lunar day) as instructed by Astrologers.

The sages said :

23-24. O holy lord Jaimini , speak out. You are omniscient. You are honoured by us. What is the procedure whereby the chariot of Hari should be installed? Tell us as it should be, so that we may know the details of the procedure.

Jaimini said :

25. I shall tell you the procedure whereby it was installed by the noble-souled Nārada and which was seen by me formerly.

26-29. A splendid hall shall be made to the north-east of the chariot. A pavilion shall be made in its middle. A square altar shall be made there, O Brāhmaṇas . It shall be free from impurities. The sides shall measure four Hastas (4 x 45=180 Cms.) and the height shall be one Hasta . On the night previous to the installation, in an auspicious hour, the auspicious rite of Svastivācana shall be performed after which the sprouts shall be fixed (ṃe rite of Aṅkurārpaṇa) after offering oblations to the thirty-two Devas in accordance with the injunctions.

In the morning, a holy mystic picture of circle, lotus or Svastika should be made on the Altar. A water-pot shall be placed thereon.

30-36. A decoction of five trees (i.e. exudation from the barks) shall be poured into it. The intelligent devotee shall pour into it the holy waters of Gaṅgā etc. along with clay and tender shoots, all types of scents, five precious stones, all medicinal herbs. After filling it thus in accordance with the injunctions the preceptor shall sit facing the East. He should be pure (in mind and body). Remembering Viṣṇu he should thereafter fill it with Pañcagavya . [2] The pot shall be covered with a silk cloth. There shall be splendid and sweet-smelling garlands round its neck. Fruits and tender leaves must be placed upon it. The auspicious thread must be tied. There the idol of Narasiṃha , free from ailments, the Lord of Devas, should be put. The devotee shall then recite the Mantrarāja (Oṃ etc.) and pray duly with offerings etc. for the sake of favour after invoking Hari therein. Then, O Brāhmaṇas, he should worship duly with external offerings of various kinds. To the north-west of that water-pot one thousand and eight Homas shall be performed by the preceptor by means of sacrificial twigs, ghee and Carus . The residue of the offerings shall be put in the middle of the pot at the end.

37. The chariot should be decorated beautifully by means of banners, garlands of sweet-smelling flowers etc. All the parts of the chariot should be sprinkled with water mixed with sandal paste and sweet scents.

38-39. Black aloe-wood should be fumigated. Conch-shells and Kāhāla trumpets should be sounded. Samīraṇa (Wind-god) shall be installed in the flag of Nṛsiṃha . Then after duly worshipping with red garlands having sweet-smelling flowers the following Mantra should be recited and Suparṇa (Garuḍa) be prayed to:

40. “I salute Suparṇa, the golden-coloured lord of birds, who is the cause of the life of the universe, who is a body of Viṣṇu, who is the vehicle as well as the emblem of Viṣṇu, on thinking about whom the foetuses in the wombs of the multitudes of Serpent females are aborted immediately, whose face is marked with the red dirt and the fat of serpents severed by means of his fierce, moving beak, who is of the nature of the Vedas and who is free from impurities.”

41. Reciting the Vedic Mantras in chorus, blowing conch-shells and playing on various musical instruments and uttering the excellent Sūkta (along with oṃers), the priest should place Suparṇa on the top of the chariot.

42. Then a water-pot should be waved about it and on all the sides of the chariot. Accompanied by a Brāhmaṇa , the Mantrarāja should be recited three times and the chariot should be sprinkled with water.

43. Then the Pūrṇāhuti (final oblation into fire) should be offered. Monetary gifts should be given to Brāhmaṇas and the preceptor. Thereby, that preceptor will become pleased.

44-47. At the end, the devotee should feed Brāhmaṇas with milk puddings, honey and ghee.

The installation of the chariot of Balabhadra shall be done while reciting the twelve-syllabled Mantra. The Mantra for the ploughshare emblem shall be the one beginning with “The plough is thunderbolt. It

protects" etc. Or the twelve-syllabled Mantra is also glorified.

The chariot of Subhadrā shall be installed with Lakṣmīsūkta. The lotus-emblem shall be raised and unfurled after reciting this Mantra: "O seat of residence of Śrī, You have originated from the whirlpool of the navel of the Enemy of Mura . You have assumed the form of the group of Cosmic Eggs. You are the seat of the Four-faced Lord. Be steady."

48-53a. There is this much of difference. The Havis should be offered five times for each of the three separately. Everything connected with one should be completely performed separately. After installing the chariots the devotee should offer as gifts gold, cows, clothes, grains and money with great devotion to the Lord.

The Lord should be placed in the installed and well-decorated chariot in accordance with the injunctions along with the singing of Vedic Mantras.

There should be auspicious utterance of "Be victorious" to the accompaniment of various musical instruments. Chowries should be waved. Incenses should be burnt. Flowers should be showered.

The deity should be taken towards the chariot by Brāhmaṇas, Kṣatriyas or Vaiśyas . The chariot should be carefully drawn by tamed horses of good features, or by bullocks or by men of great devotion to Viṣṇu.

53b-60a. All the people should be fed to their heart's content, pleased with different kinds of food, unguents etc. Offerings should be made above the chariot to the Devas, O Brāhmaṇas, while reciting Balimantras :

"May you all accept the offerings, O Devas, Ādityas , Vasus , Maruts , Aśvins , Rudras , Suparṇas , serpents, evil spirits, Planets, Asuras , Yātudhānas , all the deities present in the chariot, Guardians of Quarters, protectors of the worlds and Vināyakas causing obstacles. May the great divine sages grant welfare to the universe. Let these prevent all obstacles. Let them not be inimical. Let Daityas and groups of goblins be satisfied and gentle."

Thereafter, the Lord is taken along the level ground which reciting the following Mantras: Gāyatrī pertaining to Viṣṇu, [3] the sacred Sūkta (hymn) of Viṣṇu and the Mantras Vāmadevya , holy Mānastokya (RV 1.114.8) etc. and Rathantaras .

Then there shall be the loud utterance of Puṇyāhavācana along with the sound of musical instruments.

The chariot of the Discus-bearing Lord should be taken very slowly and affectionately.

60b-65. O excellent Brāhmaṇas, I shall now describe the evil portents in regard to the chariot:

If the shaft breaks there is danger to Brāhmaṇas; if the axle is broken there is destruction of Kṣatriyas; if the beam of the balance breaks there is destruction of Vaiśyas; if the pin of yoke breaks there is danger to Śūdras . If the axle pin breaks there shall be drought; if the pedestal breaks there is danger to the subjects. If the wheel of the chariot breaks it forewarns that the army of enemies shall invade. If the flagstaff falls, O Brāhmaṇas, another person shall certainly become the king. If the idol breaks one can predict that the king will die. If the chariot is shattered there shall be destruction in the whole of the realm.

If these and other inauspicious portents occur the offering to the deities should be made once again; so also the Śānti Homa should be performed. The Brāhmaṇas should be fed once again or food-grain should be given to them.

66-69. The sacred fire should be kindled in the north-eastern quarter of the chariot. Homa should be performed by means of sacrificial twigs with ghee, honey, Ājya (i.e solid ghee, or any substitute such as oil etc.) smeared at the roots and the tips.

The sacrificial twigs should be from Palāśa tree, O excellent Brāhmaṇas. The devotee should be initiated by means of the Mantrarāja. The devotee should perform the Homa by means of the Mantra of initiation. There should be special result from everything. At the end of the Homa he should perform Śāntivācana rite:

70. “Hail to the Brāhmaṇas; let there be the welfare of the king always. Hail to the cows; let there be welfare unto the subjects. Let there be peace to the whole universe.

71-74. May there be welfare unto the bipeds; let there always be peace unto the quadrupeds. Welfare unto the subjects; so also let there be welfare unto our soul.

Let there be calmness unto the Lord, Bhūḥ, Bhuvaḥ , Svaḥ (names of the three worlds) and auspiciousness. Let there be peace, let there be auspiciousness; let there be welfare all round us.

O Lord, you are the creator of the universe; you alone are the nourisher; O Lord of Devas, protect the subjects. O Lord of the universe, create peace.”

O king (?), one should perform the rite of Grahaśānti (pacifying the Planets) etc. after knowing the evil Planets of the person undertaking the journey.

[1]: [1] : VV 8-18 and up to 22 describe the chariots meant for Vāsudeva, Balabhadra and Subhadrā.

[2]: [2] : Pañcagavya : A collection of five products of cow, viz. milk, curds, ghee, urine and dung.

[3]: [3] : Viṣṇu Gāyatrī: nārāyaṇāya vidmahe/vāsudevāya dhīmahi/ tan no viṣṇuḥ pracodayāt //

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 26

Indradyumna Worships the Lord: King Gāla Submits to Indradyunma

Chapter 66 of 221 · 58 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
निरुत्पातं समे देशे विधिवर्त्तनयापि च ।।
प्रासादनिकटं देवाः प्रापिताः सुमुहुर्त्तके ।। १ ।।
ततः शालासुमहती रत्नवर्णविनिर्मिता ।।
निदेशादिंद्रद्युम्नस्य निर्मिता विश्वकर्मणा ।। २ ।।
सभार्चनायां वस्तूनि हवींषि च समित्कुशाः ।।
भोज्यं नानाविधं गीतनृत्यांश्च विविधांस्तथा ।। ३ ।।
साम्राज्ये यादृशी पूर्वं संपत्तिरभवत्क्षितौ ।।
ततः श्रेष्ठतरा विप्राः प्रतिष्ठायां बभूव ह ।। ४ ।।
गालोनाम महीपालस्तदा क्षितितलेऽभवत् ।।
सोप्यत्र प्रतिमां कृत्वा माधवाख्यां दृषन्मयीम् ।। ५ ।।
स्थापयित्वात्र प्रासादे पूजयामास ऋद्धिमत् ।।
कनीयांसं च प्रासादं निर्माय नृपसत्तमः ।। ६ ।।
तत्र तां स्थापयामास ततो निष्कृष्य सादरम् ।।
ततोऽस्य नृपतिर्दूतमुखाच्छ्रुत्वास्य कर्म तत् ।। ७ ।।

गालोऽभ्यागात्ससैन्यः सन्क्रुद्धस्तं नीलपर्वतम् ।।
दृष्ट्वा प्रतिष्ठासंभारं मर्त्यैः स्वप्नेऽपि दुर्लभम् ।। ८ ।।
विस्मयाविष्टचेताः स तस्थौ गालो नराधिपः ।।
किमेतदिति वृत्तान्तं को वा कारयतीदृशम् ।। ।। ९ ।।
यत्नाद्दिव्यं स विज्ञाय इन्द्रद्युम्नं नराधिपम् ।।
ब्रह्मलोकादागतं तं कर्त्तारं देववेश्मनः ।। 2.2.26.१० ।।
प्रतिष्ठापयितुं देवैः सार्द्धं संभारकारकम् ।।
सहितं पद्मनिधिना गुरुणा नारदेन च ।। ११ ।।
ब्रह्माणं चागमिष्यन्तं प्रतिष्ठायै सुरोत्तमम् ।।
श्रुत्वा सर्वं च वृत्तान्तं तद्राजा दिव्यचेष्टितम् ।। ।। १२ ।।
मेने कृतार्थमात्मानं तद्राज्ये परमाद्भुतम् ।।
इतः श्रेयस्करं कर्म न भूतं न भविष्यति ।। १३ ।।
तदस्य निकटे स्थित्वा ज्ञात्वा कर्मक्रमं विधिम् ।।
उत्सवांश्चापि विज्ञाय करिष्ये प्रतिवत्सरम् ।। १४ ।।

अमुं दारुमयं साक्षाद्ब्रह्मरूपं जनार्दनम् ।।

अभाग्योपचयादेतावंतं कालं न जानता ।। १५ ।।
असेव्यमानेन कृतं जन्मैव विफलं मया ।।
तदेनमिंद्रद्युम्नं वै प्रणिपत्य जगद्गुरुम् ।। १६ ।।
महाभागवतश्रेष्ठं ब्रह्मलोकादिहागतम् ।।
उपेत्य शरणं साक्षाद्दृष्ट्वा नारायणं विभुम् ।। १७ ।।
प्रतिष्ठितं वै प्रासादे मुक्तिमेष्यामि निश्चयम् ।।
वैकुण्ठं स प्रतिष्ठाप्य मय्येवारोपयिष्यति ।। १८ ।।
ब्रह्मलोकं गतो यो वै किं क्षितौ सोऽवतिष्ठते ।।
उपचारान्समादिश्य कोषं संभृत्य च प्रभोः।। ।। १९ ।।
ब्रह्मणा सहितोऽवश्यं पुनर्यास्यति तत्क्षयम् ।।
विचार्य मंत्रिभिः सार्द्धं ततो गालोऽपि वैष्णवः ।। 2.2.26.२० ।।
इन्द्रद्युम्नस्य निकटं विनीतः प्रययौ मुदा ।।
गत्वा तं दूरतो दृष्ट्वा प्रणिपातपुरःसरम् ।। २१ ।।
बद्धांजलिपुटो राजा मूर्ध्नि वीक्षन्ससाध्वसम् ।।
शनैः शनैर्ययौ तस्य निकटं गालपार्थिवः ।। २२ ।।

देव त्वं राजराजोऽसि मर्त्योऽसि ब्रह्मलोकगः ।।
किं स्तौमि नृपकीटोऽहं त्वां जीवन्मुक्तमीश्वरम् ।। २३ ।।
अज्ञात्वा महिमानं ते सचिवैर्मंत्रयन्मुहुः ।।
योद्धुमभ्यागतो देव दृष्ट्वा ते पौरुषं महत् ।। २४ ।।
अतिमानुषमाश्चर्यं पदं चापि शचीपतेः ।।
दृष्ट्वैतन्निश्चितं देव ब्रह्मलोकागतस्य हि ।। २५ ।।
ईदृशं हि महत्कर्म यदाज्ञाकृन्महानिधिः ।।
चेतः प्रसादप्रवणं मयि धेहि सुरोत्तम ।। २६ ।।
त्रैलोक्यवासिनो देवा यदाज्ञावशवर्तिनः ।। २७ ।।
।। जैमिनिरुवाच ।। ।।
इत्थं विज्ञापयंतं तं गालं नृपतिकुंजरम् ।।
स्मयमान उवाचेदं राजन्किं बहु भाषसे ।। २८।।
भवानपि हरेर्भक्तः सार्वभौमो महीपतिः ।।
सामान्यमेतद्वाज्ञा वै भूस्वाम्यं भुवि वर्त्तताम् ।। २९ ।।
सांप्रतं हि भवानत्र पृथिव्यामेकपार्थिवः ।।

नृपायत्ताः क्रियाः सर्वा मर्त्यानां मरुतामपि।।2.2.26.३०।।
अष्टदिक्पालकांशैस्तु ब्रह्मणा निर्मितो नृपः।।
न ह्यल्पपुण्यकृद्राजा प्रजापालनतत्पर ।। ३१ ।।
इह कीर्तिं च धर्मश्च यत्र गच्छन्सुवर्त्मनि ।।
प्राप्नोति राजशार्दूल विशेषात्त्वं तु वैष्णवः ।।३२।।
प्रासादे स्थापयेद्यस्तु हरेरर्चां विधानतः।।
न देहबन्धमाप्नोति याति विष्णोः परं पदम् ।।३३।।

माधवप्रतिमामेतां दारवीं शुभलक्षणाम् ।।
साक्षान्मुक्तिप्रदां भूप स्वयं स्थापितवानसि ।।३४।।
निर्विघ्नं कर्म ते जातं मम मन्वंतरं गतम् ।।
भवेद्वा संशयो मेऽत्र न स्वतंत्रश्चतुर्मुखः ।। ३५ ।।
प्रतिष्ठायै प्रार्थितोऽयं तदन्यः स्थापयेत्कथम् ।।
साक्षाद्वार्ववतारस्य प्रासादस्य नृपोत्तम ।। ३६ ।।
संनिधानेन चेदत्र विधातानुग्रहिष्यति ।।
तदेनं स्थापयित्वा तु चतूरूपं जनार्दनम् ।। ३७ ।।

समर्प्य त्वां गमिष्यामि त्वमेवोपचरिष्यसि ।।
नित्योपहारं यात्राश्च उत्सवांश्च जगत्पतेः ।। ३८ ।।
यानेवोपदिशेद्देवः स्वयं वा प्रपितामहः ।।
तांस्तान्प्रयत्नात्कुर्वीत राजा वै धर्मपालकः ।। ३९ ।।
ततः स गालो नृपतिः श्रुत्वा तच्चिंतितं स्वयम् ।।
इन्द्रद्युम्नादिष्टमेतदिति प्राप परां मुदम् ।। 2.2.26.४० ।।
तस्थौ तस्यांतिके गाल आज्ञाकार इव स्वयम् ।।
तत्तदाशु करोत्येष इन्द्रद्युम्नो यदादिशत् ।। ४१ ।।
एवं संभृतसंभारः सिंहासनगतः प्रभुः ।।
देवैः परिवृतश्चेंद्रद्युम्नः शक्र इवाबभौ ।। ४२ ।।
ततोऽश्रूयंत निनदा दिव्यदुंदुभिजाः शुभाः ।।
मृदंगवेणुवीणादि तालकाहालनिःस्वनाः ।। ४३ ।।
ऐरावतादिकरिणां बृंहितानि बहुनि खे ।।
समंताज्जयशब्दाश्च पुष्पवृष्टिविमिश्रिताः ।। ४४ ।।
आकाशगंगासलिलकणा मन्दारमिश्रिताः ।।

दिव्य स्रग्लेपधूपानां गन्धा दिग्व्यापिनस्तथा ।।
वैमानिकानां देवानां किंकिणीजालनिःस्वनाः ।। ४५ ।।
ततश्च तेजसां राशी रोदसीमध्यपूरकः ।।
आविरासीत्क्षितिगत नयनाच्छादको द्विजाः ।। ४६ ।।
उत्तोलिताक्षिमालाभिः प्रजाभिर्वीक्षितः पुरः ।।
ततः क्रमात्स ददृशे विमानाग्र्यं प्रजापतेः ।। ।। ४७ ।।
स्वर्णहंसशतैः स्कंधेनोह्यमानः समंततः ।।
दिक्पालैश्चामरव्यग्रहस्तैरासेवितः पुरः ।। ४८ ।।
जाह्नवीयमुनानीरप्रकीर्णककरेऽभितः ।।
पार्श्वयोश्चन्द्रसूर्याभ्यामुभाभ्यामातपत्रके ।। ४९ ।।
धार्यमाणे शनैर्वायोर्गतिचंचलचोलके ।।
ब्रह्मर्षिभिर्गौतमाद्यैः स्तूयमानो रहस्यकैः ।। 2.2.26.५० ।।
तन्मध्यस्थः प्रजानाथ इंद्रद्युम्नादिभिः स्तुतः ।।
आलुलोके देवगणैर्जयशब्दैरभिष्टुतः ।। ५१ ।।
रंभादिकाभिर्वेश्याभिर्नृत्यते स्म ससाध्वसम् ।।

हाहाहुहुप्रभृतिभिर्गीयमानश्च गायकैः ।। ५२ ।।
सिद्धविद्याधरगणैः सादरं चोपवीणितः ।।
कृतांजलिपुटैर्दूरात्तपस्विभिरुपासितः ।। ५३ ।।
सावित्रीशारदे तस्य वाक्प्रबंधैर्विचित्रकैः ।।
तोषमासादयंत्यौ च कोऽन्यस्ततोषणे क्षमः ।। ५४ ।।
जाह्नवीयमुनानीर प्रकीर्णित कलेवरः ।।
ये च गंधर्वसिद्धाद्या नारदप्रमुखा द्विजाः ।। ५५ ।।
वेत्रहस्ताः सविनया दिव्यसोपानदर्शनाः ।।
संमर्दः स महानासीद्देवानां दिवि गच्छताम् ।। ५६ ।।
न कोऽपि गण्यते देवः को वा केन पथा व्रजेत् ।।
अहंपूर्विकया तेषां व्रजतां त्रिदिवौकसाम् ।। ५७ ।।
संमर्दातिशयात्तेषां विभ्रंशोऽभूत्स्ववाहनैः ।।
स्रष्टा पाता च संहर्त्ता जगतां यो जगन्मयः ।। ५८ ।।
साक्षाद्व्रजति तत्रैषां सुराणां महिमा कुतः ।।
तं दृष्ट्वा साध्वसान्नम्रो भक्त्या बद्धांजलिर्नृपः ।। ५९ ।।

तैर्देवैर्गालराजेन नारदप्रमुखेन च ।।
सहितो धरणीं प्रायात्साष्टांगं प्रणिपत्य च ।। 2.2.26.६० ।।
उत्थाय परया भक्त्या प्रहृष्टेनांतरात्मना ।।
पुलकांकितसर्वांगं स्वं मन्वानः कृतार्थकम् ।। ६१ ।।
पुरतो जगदीशस्य पश्यञ्छुद्धं पितामहम् ।।
कृतांजलिपुटो राजा ममज्जानंदसागरे ।। ६२ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे षड्विंशोऽध्यायः ।। २६ ।।

Roman transliteration

|| jaiminiruvāca || ||
nirutpātaṃ same deśe vidhivarttanayāpi ca ||
prāsādanikaṭaṃ devāḥ prāpitāḥ sumuhurttake || 1 ||
tataḥ śālāsumahatī ratnavarṇavinirmitā ||
nideśādiṃdradyumnasya nirmitā viśvakarmaṇā || 2 ||
sabhārcanāyāṃ vastūni havīṃṣi ca samitkuśāḥ ||
bhojyaṃ nānāvidhaṃ gītanṛtyāṃśca vividhāṃstathā || 3 ||
sāmrājye yādṛśī pūrvaṃ saṃpattirabhavatkṣitau ||
tataḥ śreṣṭhatarā viprāḥ pratiṣṭhāyāṃ babhūva ha || 4 ||
gālonāma mahīpālastadā kṣititale'bhavat ||
sopyatra pratimāṃ kṛtvā mādhavākhyāṃ dṛṣanmayīm || 5 ||
sthāpayitvātra prāsāde pūjayāmāsa ṛddhimat ||
kanīyāṃsaṃ ca prāsādaṃ nirmāya nṛpasattamaḥ || 6 ||
tatra tāṃ sthāpayāmāsa tato niṣkṛṣya sādaram ||
tato'sya nṛpatirdūtamukhācchutvāsya karma tat || 7 ||

gālo'bhyāgātsasainyaḥ sankruddhastaṃ nīlaparvatam ||
dṛṣṭvā pratiṣṭhāsaṃbhāraṃ martyaiḥ svapne'pi durlabham || 8 ||
vismayāviṣṭacetāḥ sa tasthau gālo narādhipaḥ ||

kimetaditi vṛttāntaṃ ko vā kārayatīdṛśam || || 9 ||
yatnāddivyaṃ sa vijñāya indradyumnaṃ narādhipam ||
brahmalokādāgataṃ taṃ karttāraṃ devaveśmanaḥ || 2.2.26.10 ||
pratiṣṭhāpayituṃ devaiḥ sārddhaṃ saṃbhārakārakam ||
sahitaṃ padmanidhinā guruṇā nāradena ca || 11 ||
brahmāṇaṃ cāgamiṣyantaṃ pratiṣṭhāyai surottamam ||
śrutvā sarvaṃ ca vṛttāntaṃ tadrājā divyaceṣṭitam || || 12 ||
mene kṛtārthamātmānaṃ tadrājye paramādbhutam ||
itaḥ śreyaskaraṃ karma na bhūtaṃ na bhaviṣyati || 13 ||
tadasya nikaṭe sthitvā jñātvā karmakramaṃ vidhim ||
utsavāṃścāpi vijñāya kariṣye prativatsaram || 14 ||
amuṃ dārumayaṃ sākṣādbrahmarūpaṃ janārdanam ||

abhāgyopacayādetāvaṃtaṃ kālaṃ na jānatā || 15 ||
asevyamānena kṛtaṃ janmaiva viphalaṃ mayā ||
tadenamiṃdradyumnaṃ vai praṇipatya jagadgurum || 16 ||
mahābhāgavataśreṣṭhaṃ brahmalokādihāgatam ||
upetya śaraṇaṃ sākṣāddṛṣṭvā nārāyaṇaṃ vibhum || 17 ||
pratiṣṭhitaṃ vai prāsāde muktimeṣyāmi niścayam ||
vaikuṇṭhaṃ sa pratiṣṭhāpya mayyevāropayiṣyati || 18 ||
brahmalokaṃ gato yo vai kiṃ kṣitau so'vatiṣṭhate ||
upacārānsamādiśya koṣaṃ saṃbhṛtya ca prabhoḥ|| || 19 ||
brahmaṇā sahito'vaśyaṃ punaryāsyati tatkṣayam ||
vicārya maṃtribhiḥ sārddhaṃ tato gālo'pi vaiṣṇavaḥ || 2.2.26.20 ||
indradyumnasya nikaṭaṃ vinītaḥ prayayau mudā ||
gatvā taṃ dūrato dṛṣṭvā praṇipātapuraḥsaram || 21 ||
baddhāṃjalipuṭo rājā mūrdhni vīkṣansasādhvasam ||
śanaiḥ śanairyayau tasya nikaṭaṃ gālapārthivaḥ || 22 ||

deva tvaṃ rājarājo'si martyo'si brahmalokagaḥ ||
kiṃ staumi nṛpakīṭo'haṃ tvāṃ jīvanmuktamīśvaram || 23 ||
ajñātvā mahimānaṃ te sacivairmaṃtrayanmuhuḥ ||
yoddhumabhyāgato deva dṛṣṭvā te pauruṣaṃ mahat || 24 ||
atimānuṣamāścaryaṃ padaṃ cāpi śacīpateḥ ||
dṛṣṭvaitanniścitaṃ deva brahmalokāgatasya hi || 25 ||
īdṛśaṃ hi mahatkarma yadājñākṛnmahānidhiḥ ||
cetaḥ prasādapravaṇaṃ mayi dhehi surottama || 26 ||
trailokyavāsino devā yadājñāvaśavartinaḥ || 27 ||
|| jaiminiruvāca || ||
itthaṃ vijñāpayaṃtaṃ taṃ gālaṃ nṛpatikuṃjaram ||
smayamāna uvācedaṃ rājankiṃ bahu bhāṣase || 28||
bhavānapi harerbhaktaḥ sārvabhaumo mahīpatiḥ ||
sāmānyametadrājñā vai bhūsvāmyaṃ bhuvi varttatām || 29 ||
sāṃprataṃ hi bhavānatra pṛthivyāmekapārthivaḥ ||

nṛpāyattāḥ kriyāḥ sarvā martyānāṃ marutāmapi||2.2.26.30||
aṣṭadikpālakāṃśaistu brahmaṇā nirmito nṛpaḥ||
na hyalpapuṇyakṛdrājā prajāpālanatatpara || 31 ||
iha kīrtiṃ ca dharmaśca yatra gacchansuvartmani ||
prāpnoti rājaśārdūla viśeṣāttvaṃ tu vaiṣṇavaḥ ||32||
prāsāde sthāpayedyastu hararcāṃ vidhānataḥ||
na dehabandhamāpnoti yāti viṣṇoḥ paraṃ padam ||33||
mādhavapratimāmetāṃ dāravīṃ śubhalakṣaṇām ||

sākṣānmuktipradāṃ bhūpa svayaṃ sthāpitavānasi ||34||
nirvighnaṃ karma te jātaṃ mama manvaṃtaraṃ gatam ||
bhavedvā saṃśayo me'tra na svataṃtraścaturmukhaḥ || 35 ||
pratiṣṭhāyai prārthito'yaṃ tadanyaḥ sthāpayetkatham ||
sākṣāddārvavatārasya prāsādasya nṛpottama || 36 ||
saṃnidhānena cedatra vidhātānugrahiṣyati ||
tadenaṃ sthāpayitvā tu catūrūpaṃ janārdanam || 37 ||

samarpya tvāṃ gamiṣyāmi tvamevopacariṣyasi ||
nityopahāraṃ yātrāśca utsavāṃśca jagatpateḥ || 38 ||
yānevopadiśeddevaḥ svayaṃ vā prapitāmahaḥ ||
tāṃstānprayatnātkurvīta rājā vai dharmapālakaḥ || 39 ||
tataḥ sa gālo nṛpatiḥ śrutvā tacciṃtitaṃ svayam ||
indradyumnādiṣṭametaditi prāpa parāṃ mudam || 2.2.26.40 ||
tasthau tasyāṃtike gāla ājñākāra iva svayam ||
tattadāśu karotyeṣa indradyumno yadādiśat || 41 ||
evaṃ saṃbhṛtasaṃbhāraḥ siṃhāsanagataḥ prabhuḥ ||
devaiḥ parivṛtaśceṃdradyumnaḥ śakra ivābabhau || 42 ||
tato'śrūyaṃta ninadā divyaduṃdubhijāḥ śubhāḥ ||
mṛdaṃgaveṇuvīṇādi tālakāhālaniḥsvanāḥ || 43 ||
airāvatādikariṇāṃ bṛṃhitāni bahūni khe ||
samaṃtājjayaśabdāśca puṣpavṛṣṭivimiśritāḥ || 44 ||
ākāśagaṃgāsalilakaṇā mandāramiśritāḥ ||

divya sraglepadhūpānāṃ gandhā digvyāpinastathā ||
vaimānikānāṃ devānāṃ kiṃkiṇījālaniḥsvanāḥ || 45 ||
tataśca tejasāṃ rāśī rodasīmadhyapūrakaḥ ||
āvirāsītkṣitigata nayanācchādako dvijāḥ || 46 ||
uttolitākṣimālābhiḥ prajābhirvīkṣitaḥ puraḥ ||
tataḥ kramātsa dadṛśe vimānāgryaṃ prajāpateḥ || || 47 ||
svarṇahaṃsaśataiḥ skaṃdhenohyamānaḥ samaṃtataḥ ||
dikpālaiścāmaravyagrahastairāsevitaḥ puraḥ || 48 ||
jāhnavīyamunānīraprakīrṇakakare'bhitaḥ ||
pārśvayoścandrasūryābhyāmubhābhyāmātapatrake || 49 ||
dhāryamāṇe śanairvāyorgaticaṃcalacolake ||
brahmarṣibhirgautamādyaiḥ stūyamāno rahasyakaiḥ || 2.2.26.50 ||
tanmadhyasthaḥ prajānātha iṃdradyumnādibhiḥ stutaḥ ||
āluloke devagaṇairjayaśabdairabhiṣṭutaḥ || 51 ||
raṃbhādikābhirveśyābhirnṛtyate sma sasādhvasam ||

hāhāhūhūprabhṛtibhirgīyamānaśca gāyakaiḥ || 52 ||
siddhavidyādharagaṇaiḥ sādaraṃ copavīṇitaḥ ||
kṛtāṃjalipuṭairdūrāttapasvibhirupāsitaḥ || 53 ||
sāvitrīśārade tasya vākprabaṃdhairvicitrakaiḥ ||
toṣamāsādayaṃtyau ca ko'nyastattoṣaṇe kṣamaḥ || 54 ||
jāhnavīyamunānīra prakīrṇita kalevaraḥ ||
ye ca gaṃdharvasiddhādyā nāradapramukhā dvijāḥ || 55 ||
vetrahastāḥ savinayā divyasopānadarśanāḥ ||
saṃmardaḥ sa mahānāsīddevānāṃ divi gacchatām || 56 ||
na ko'pi gaṇyate devaḥ ko vā kena pathā vrajet ||
ahaṃpūrvikayā teṣāṃ vrajatāṃ tridivaukasām || 57 ||
saṃmardātiśayātteṣāṃ vibhraṃśo'bhūtsvavāhanaiḥ ||
sraṣṭā pātā ca saṃharttā jagatāṃ yo jaganmayaḥ || 58 ||

sākṣādvrajati tatraiṣāṃ surāṇāṃ mahimā kutaḥ ||
taṃ dṛṣṭvā sādhvasānnamro bhaktyā baddhāṃjalirnṛpaḥ || 59 ||

tairdevairgālarājena nāradapramukhena ca ||
sahito dharaṇīṃ prāyātsāṣṭāṃgaṃ praṇipatya ca || 2.2.26.60 ||
utthāya parayā bhaktyā prahṛṣṭenāṃtarātmanā ||
pulakāṃkitasarvāṃgaṃ svaṃ manvānaḥ kṛtārthakam || 61 ||
purato jagadīśasya paśyañchuddhaṃ pitāmaham ||
kṛtāṃjalipuṭo rājā mamajjānaṃdasāgare || 62 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminiṛṣisaṃvāde ṣaḍviṃśo'dhyāyaḥ || 26 ||

English translation

Jaimini said :

1. The deities were brought near the Mansion without any untoward incident via the level ground in accordance with the proper procedure in an auspicious hour.

2. Then a very great chamber, the biggest among all the chambers, was built with various colours and studded with gems at the behest of Indradyumna by Viśvakarman .

3. In that chamber all the things required for the installation and worship, viz. Havis , sacrificial twigs, Darbha grass, different kinds of foodstuffs were acquired and provision for different kinds of music and dances was made.

4. At the time of the installation, O Brāhmaṇas , there was greater prosperity and affluence than what was there before in his empire.

5-9a. At the time there was a king on the earth named Gāla . He had made a stone image called Mādhava and installed it in the Mansion and he had been worshipping it deriving prosperity thereby.

The excellent king (Indradyumna) got a smaller Mansion built. After removing the stone idol from there with great respect, he got it installed in the smaller palace (shrine).

The king (Gāla) heard about this through messengers (and spies) and became furious. He came to Nīla mountain along with his army.

On seeing the materials required for the installation gathered together, which could not be obtained by human beings even in dream, King Gāla became wonder-struck in his mind. He remained (thinking thus in his mind):

9b-13a. ‘What is this? What is the news? Who is making all these?’ He carefully gathered the following information: Indradyumna had divine powers. That king was the original builder of the Mansion of the Lord. He had then come from the world of Brahmā along with the Devas , Padmanidhi and the preceptor Nārada in order to install (the Lord). It was he who had gathered all the requisite materials. Brahmā, the excellent Sura , would be coming (presently) for the purpose of the installation.

After getting all the details and knowing the divine activities, (King Gāla) considered himself blessed and one who had fulfilled the tasks. He knew that it was an extremely wonderful thing in his kingdom.

13b-20a. (He thought thus:) ‘A holy rite more conducive to welfare, has never been performed before, nor will it ever be. So I shall stay near him and follow the details or procedure. I shall celebrate festivals every year after knowing the mode of these.

On account of the increase of my ill luck so long I did not know about Janārdana of this wooden body, the form of Brahman itself. So I have not served him (till now): thereby my very birth has become fruitless.

I should bow down to this Indradyumna, the Sire of the universe. He is the most excellent one among the great devotees of the Lord. He has come here from the world of Brahmā.

I should seek refuge in him. By seeing the Lord Nārāyaṇa directly after the installation in the Mansion I should certainly attain salvation. After installing Lord Viṣṇu he will transfer him to me. Why does one who has gone to the world of Brahmā, stay (long) on the earth? He will instruct me about the offerings and services. He will gather together the treasure of the Lord (entrust it to me) and will certainly go to the abode of Brahmā along with him.’

20b-27. Then Gāla, a devotee of Viṣṇu, had deliberation with his ministers. He joyously and humbly went near Indradyumna. Even after seeing him from afar he fell (on the ground) by way of prostration.

With palms joined in reverence King Gāla gazed at the head of Indradyumna with awe and went near him slowly. (Then he said:)

“O lord, you are the king of kings. You are the man who has gone to the world of Brahmā. You are a living-liberated soul (and hence) an Īśvara (Lord). How can I (adequately) eulogize you? I am only an insect of a king. I did not know your greatness. I had repeated consultations with my ministers and came to fight with you. O lord, I have now seen your great superhuman manliness and a wonderful position (equal to that) of Indra .

After seeing this I have come to the conclusion that a great task like this can be accomplished by only one who has returned from the world of Brahmā and whose behest is carried out by the great treasurer Padmanidhi. O excellent one among Suras , all the Devas staying in the three worlds are under the control of your command, Let your mind be favourably inclined towards me.”

Jaimini said :

28-33. As Gāla, the great king, pleaded thus (King Indradyumna) said thus smilingly: “O king, why do you expatiate? You too are a devotee of Hari . You are an Emperor. The ownership of the earth is common to all kings living on the earth. Now you are the sole ruler of the earth. All the rites of men and Maruts (i.e. Devas) are subject to the king’s approval.

A king is constituted by Brahmā with parts of the eight Guardians of Quarters. A king deficient in merit cannot be eagerly devoted to the protection of the subjects. But you, O tiger among kings, particularly follow the excellent path and obtain fame and virtue here. You are a (real) Vaiṣṇava . One who installs the idol of Hari in accordance with the injunctions in the Mansion does not get involved in the bondage of physical bodies. He goes to the great region of Viṣṇu.

34-39. You yourself have installed this idol of Mādhava made of wood, [1] O king. It has all splendid features and it is directly the bestower of salvation.

Your holy rite has become accomplished without any obstacle. A Manvantara has passed in my case. I have no doubt in regard to this. The self-willed Four-faced Lord has been requested for the purpose of

installation. How can one other than he install it? O excellent king, it is the direct incarnation of the Lord in the wooden form. How can another install it in the Palatial Shrine? If Brahmā blesses me with his presence, I shall install Janārdana in fourfold form and entrust him to you and go. You will serve (and worship) him. Whatever the Lord himself or Brahmā directs in regard to the daily offerings and services, processions and festivals of the Lord of the universe, the king, the righteous protector of virtue, shall carefully carry it out."

40-42. On hearing what had been earlier thought of by himself, King Gāla obtained great delight to know that it had been ordered by Indradyumna himself.

Like an obedient servant King Gāla stood near him. Whatever Indradyumna ordered, he immediately carried out.

Thus Lord Indradyumna who had gathered together all the requisites, who sat on the throne and was surrounded by Devas, shone like Indra.

43-48. Then various auspicious sounds arising from the divine Dundubhi drums were heard. The sounds of Mṛdaṅga drums, flutes , lutes etc., bell-metal cymbals and trumpets were heard.

There were the trumpeting sounds of Airāvata and other elephants in the sky. All round, the shouts of "Be victorious" were heard mixed with showers of flowers.

Drops of the waters of the celestial Gaṅgā mixed with Mandāra flowers (fell down). The fragrance of divine garlands, unguent and incense spread in every direction. There were the sounds of the clusters of tinkling bells from the aerial chariots of Devas.

Then, O Brāhmaṇas, a mass of refulgence appeared filling the space between heaven and earth. It dazzled the eyes of everyone present on the earth.

It was seen in front by the subjects with rows of eyes lifted up. Then gradually the excellent aerial chariot of Brahmā came into view.

It was carried on the shoulders by hundreds of golden swans. It was attended upon in front by the Guardians of Quarters with their hands busily engaged in waving chowries.

49-51. The rivers Jāhnavī and Yamunā held the fly-flaps which they waved all round with their hands. The umbrella was held by the Moon and the Sun standing on either side.

Thanks to the slow movement of the wind, the garment was moving slightly. In the midst there was the Lord of the Subjects (Brahmā) who was eulogized by Gautama and other Brahminical sages who knew the esoteric things.

He was seen being eulogized by Indradyumna and others. He was eulogized by multitudes of Devas with shouts of "Be victorious".

52-56. Raṃbhā and other heavenly courtesans danced with great awe. The songsters Hāhā and Hūhū and others continued to sing.

Groups of Siddhas and Vidyādharas sang the songs of his praise respectfully on their lutes. He was attended upon by ascetics who stood a little away with palms joined in reverence.

By their wonderfully variegated talks Sāvitrī and Śāradā delighted him very much. Who else is competent to delight him?

The waters of Jāhnavī and Yamunā were sprinkled on his body.

Gandharvas , Siddhas and others, the chief of whom was Nārada, O Brāhmaṇas, had a staff in their hands. They were seen standing humbly in the flight of stairs in the divine chariot. There was a great rush of Devas moving about in the sky.

57. Nobody cared which Deva went where and by which path. The Heaven-dwellers vied with one another in going about here and there.

58-62. Due to their great rush many fell down from their vehicles. The creator, protector and annihilator of all the worlds, the Lord himself who was identical with the universe, proceeded ahead. Who cared for the greatness of these Suras therein?

On seeing him, the king stood humbly with devotion and awe. He had his palms joined in reverence. Along with those Devas, King Gāla and others, the chief of whom was Nārada, he fell on the ground in prostration with the eight limbs touching the ground.

Then he stood up with great devotion and delighted mind. Owing to thrill (of joy of devotion) his hair stood on end all over the body. He considered himself one whose task was accomplished.

Gazing at Brahmā, the pure Lord, the king stood in front of the Lord of the universe with palms joined in reverence. He was immersed in the ocean of bliss.

[1]: [1] : The reading should have been ‘made of stone.’

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 27

Installation of the Four Deities

Chapter 67 of 221 · 89 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
अथांतरिक्षान्निःश्रेणी रत्नकांचननिर्मिता ।।
संलग्ना पादसंपीठे पद्मयोनेर्विमानगा ।। १ ।।
सा क्षितिस्पृष्टमूला वै विधातुरवरोहणे ।।
चतुर्व्यायामतापीन सोपानश्रेणिसंयुता ।। २ ।।
रथप्रासादयोर्मध्ये शक्रचाप इवांशुमान् ।।
आविर्बभूव सहसा साद्भुतं वीक्षितो जनैः ।। ३ ।।
ततो गंधर्वराजैस्तु रत्नवेत्रकरैर्द्विजाः ।।
एष पंथाः प्रभो ह्येहि इत्यादेशितमार्गकैः ।। ।। ४ ।।
दुर्वाससो नारदस्य करयोर्दत्तहस्तकः ।।
सोपानैरवतीर्णोऽथ पुनानश्चक्षुषा जगत् ।। ५ ।।
स्मयमानो रथान्दृष्ट्वा प्रासादं समलंकृतम् ।।
दिगंतव्यापिनीं शालां रत्नस्तंभोपशोभिताम् ।। ६ ।।
शक्रस्याप्यद्भुतकरी सर्वसंभारसंभृताम् ।।
अवातरद्विमानात्स देवब्रह्मर्षिराजभिः ।। ७ ।।

किरीटदत्तांजलिभिः स्तूयमानः समंततः ।।
कटाक्षेणानुगृह्णाति यां दिशं स पितामहः ।। ८ ।।
तत्रांजलीनां संमर्दाः कोटयः शिरसा धृताः ।।
पादाब्ज प्रणतं दृष्ट्वा इंद्रद्युम्नं प्रजापतिः ।। ९ ।।
उवाच प्रश्रयगिरा स्मितभिन्नोष्ठसंपुटः ।।
अंगुल्या निर्दिशन्देवान्पितॄन्ब्रह्मर्षितापसान् ।। ।। 2.2.27.१० ।।
सिद्धविद्याधरान्यक्षगंधर्वाप्सरसस्तथा ।।
एकत्र मिलितान्सर्वान्युगपन्मोदनिर्भरान् ।। ११ ।।
पश्येंद्रद्युम्न भाग्यं ते सर्वलोकवशीकरम् ।।
त्वदर्थमेकदा सर्वे मां पुरस्कृत्य संगताः ।। १२ ।।
इत्युक्त्वा प्रययौ शीघ्रं नारायणरथं ततः ।।
प्रणिपत्य जगन्नाथं त्रिः परीत्य पितामहः ।। १३ ।।
आनंदसिंधुसंमग्नः सरोमांचवपुः स्वयम् ।।
स्वमात्मानं नुनावाथ प्रत्यक्षं स्वरगद्गदम् ।। १४ ।।

।। ब्रह्मोवाच ।। ।।

नमस्तुभ्यं नमो मह्यं तुभ्यं मह्यं नमोनमः ।।
अहं त्वं त्वमहं सर्वं जगदेतच्चराचरम् ।। १५ ।।
महदादि जगत्सर्वं मायाविलसितं तव ।।
अध्यस्तं त्वयि विश्वात्मंस्त्वयैव परिणामितम् ।। १६ ।।
यदेतदखिलाभासं तत्त्वदज्ञानसंभवम् ।।
ज्ञाते त्वयि विलीयेत रज्जुसर्पादिबोधवत् ।। १७ ।।
अनिर्वक्तव्यमेवेदं सत्त्वात्सत्त्वविवेकतः ।।
अद्वितीय जगद्भास स्वप्रकाश नमोऽस्तु ते ।। १८ ।।
विषयानंदमखिलं सहजानंदरूपिणः ।
अंशं तवोपजीवंति येन जीवंति जंतवः ।। १९ ।।
निष्प्रपंच निराकार निर्विकार निराश्रय ।।
स्थूलसूक्ष्माणुमहिमन्स्थौल्यसूक्ष्मविवर्जित ।। 2.2.27.२० ।।
गुणातीत गुणाधार त्रिगुणात्मन्नमोऽस्तु ते ।। २१ ।।
त्वन्मायया मोहितोऽहं सृष्टिमात्रपरायणः ।।
अद्यापि न लभे शर्म अंतर्य्यामिन्नमोस्तु ते ।। २२ ।।

त्वन्नाभिपंकजाज्जातो नित्यं तत्रैव संस्तुवन् ।।
नातिक्रमितुमीशोऽस्मि मायां ते कोऽन्य ईश्वरः ।। २३ ।।
अहं यथांडमध्येऽस्मिन्नचितः सृष्टिकर्मणि ।।
तथानुलोमकलिता ब्रह्मांडे ब्रह्मकोटयः ।। २४ ।।
सार्द्धत्रिकोटिसंख्यानां विरिंचीनामपि प्रभो ।।
नैकोऽपि तत्त्वतो वेत्ति यथाहं त्वत्पुरः स्थितः ।। २५ ।।
नमोचिंत्यमहिम्ने ते चिद्रूपाय नमोनमः ।।
नमो देवाधिदेवाय देवदेवाय ते नमः ।। २६ ।।
दिव्यादिव्यस्वरूपाय दिव्यरूपाय ते नमः ।।
जरामृत्युविहीनाय मृत्युरूपाय ते नमः ।। २७ ।।
ज्वलदग्निस्वरूपाय मृत्योरपि च मृत्यवे ।।
प्रपन्नमृत्युन(?)शाय सहजानंदरूपिणे ।।
भक्तिप्रियाय जगतां मात्रे पित्रे नमो नमः ।। २८ ।।
प्रणतार्तिविनाशाय नित्योद्योगिन्नमोऽस्तु ते ।।
नमोनमस्ते दीनानां कृपासहजसिंधवे ।। २९ ।।

पराय पररूपाय परंपाराय ते नमः ।।
अपारपारभूताय ब्रह्मरूपाय ते नमः ।। 2.2.27.३० ।।
परमार्थस्वरूपाय नमस्ते परहेतवे ।।
परंपरा परिव्याप्त परतत्त्वपराय ते ।। ३१ ।।
प्रणतार्तिविनाशाय नमः स्वात्मैकभानवे ।।
पुरा यत्प्रार्थितं स्वास्मिन्सृष्टिभारावतारणे ।। ३२ ।।
तत्कुरुष्व जगन्नाथ सहजाक्तदरूपभाक् ।।

त्वयि प्रसन्ने किं नाथ दुर्लभं मयि विद्यते ।। ३३ ।।
त्वयैवाहं पृथग्लीलाभेदाद्भिन्नः कृपांबुधे ।।
अज्ञानतिमिरच्छन्ने जगत्कारागृहांतरे ।। ३४ ।।
भ्राम्यन्न द्वारमाप्नोति त्वामृते मुक्तिहेतवे ।। ३५ ।।
नमोनमस्ते जगदेकवन्द्य सुरासुराभ्यर्चितपादपद्म ।।
नमोनमस्तापहरैकचंद्र नमोनमः शर्मसुबोधसांद्र ।। ३६ ।।
नमो नमः कल्पकदूरभूत दुष्प्राप्यकामप्रद कल्पवृक्ष ।।
दीनाशरण्यप्रणतैकदुःखसंघोद्धृतौ नित्यसुबद्धपक्ष ।। ३७ ।।

प्रसीद जगतां नाथ मग्नानां दुःखसागरे ।।
कटाक्षलीलापातेन त्रायस्व करुणाकर ।। ।। ३८ ।।
स्तुत्वेत्थं श्रीजगन्नाथं वेदार्थः स पितामहः ।।
जगाम सीरिणं द्रष्टुमवतीर्णं धराधरम् ।। ३९ ।।
प्रणम्य परया भक्त्या तुष्टाव बलिनं मुदा ।।
नभः शिरस्ते देवेश आपस्ते विग्रहः प्रभो ।। 2.2.27.४० ।।
पादौ क्षितिर्मुखं वह्निः श्वसितानि समीरणः ।।
मनस्ते ह्योषधीनाथश्चक्षुषी ते दिवाकरः ।। ४१ ।।
बाहवः ककुभो नाथ नमस्ते ज्ञानदर्पण ।।
चतुर्दशानां लोकानां मूलस्तंभाय सीरिणे ।। ४२ ।।
पदांभोजप्रपन्नानां नमः पापौघदारिणे ।।
अनन्तवक्त्रनयनश्रोत्रपादाक्षिबाहवे ।। ४३ ।।
नमो नादिमहामूलतमःस्तोमौघभानवे ।।
त्रयीमय त्रिधादोषनाशाय त्र्यवतारिणे ।।४४।।
फणामणिफणाकार क्षितिमण्डलधारिणे ।।

नमः कालाग्निरुद्राय महारुद्राय ते नमः ।। ४५ ।।
भोगतल्पफणाच्छत्रमध्यसुप्ताय ते नमः ।।
महार्णवजले वृद्ध एकीभूते जगत्त्रये ।। ४६ ।।
त्वमेव शेषो भगवन्सहस्रफणमंडितः ।।
फणामणिगणव्याजसंभृताखिलभौतिकः ।। ४७ ।।
त्वमेव नाथः सर्वेषां स्रष्टा पालयिता विभो ।।
अत्ता धारयिता नित्यं मदाद्यास्त्वन्निमित्तकाः ।। ४८ ।।
एष नारायणो देवो वेदांतेषूपगीयते ।।
त्वत्तो न भिन्नो भगवन्कारणाद्भेदभागसि ।। ४९ ।।
शय्या त्वं शयिता ह्येष छाद्यः संछादको भवान् ।।
यो वै विष्णुः स वै रामो यो रामः कृष्ण एव सः ।। 2.2.27.५० ।।
युवयोरंतरं नास्ति प्रसीद त्वं जगन्मय ।।
इति स्तवांते बलिनं प्रणम्य परमेश्वरम् ।। ५१ ।।
ईश्वरीं जगतां द्रष्टुं सुभद्रास्यन्दनं ययौ ।।
जय देवि जगन्मातः प्रसीद परमेश्वरि ।। ५२ ।।

कार्यकारणकर्त्री त्वं सर्वशक्त्यै नमोऽस्तु ते ।।
सर्वस्य हृदि संविष्टे ज्ञानमोहात्मिके सदा ।। ५३ ।।
कैवल्यमुक्तिदे भद्रे त्वां नमामि सुरारणिम्।।
देवि त्वं विष्णुमायासि मोहयन्ती चराचरम्।। ५४ ।।
हृत्पद्मासनसंस्थासि विष्णुभावानुसारिणी।।
त्वमेव लक्ष्मीर्गौरी च शची कात्यायनी तथा ।।५५।।
यच्च किंचित्क्वचिद्वस्तु सदसद्वाखिलात्मिके ।।
तस्य सर्वस्य शक्तिस्त्वं स्तोतुं त्वां कस्तु शक्तिमान् ।। ।।५६।।
जय भद्रे सुभद्रे त्वं सर्वेषां भद्रदायिनि ।।
भद्राभद्रस्वरूपे त्वं भद्रकालि नमोऽस्तु ते।।५७।।
त्वं माता जगतां देवि पिता नारायणो हि सः।।
स्त्रीरूपं त्वं सर्वमेव पुंरूपो जगदीश्वरः ।। ५८ ।।
युवयोर्न हि भेदोऽस्ति नास्त्यन्यत्परमेव हि ।।
यथा वयं नियुक्ता हि त्वया वै विष्णुमायया ।। ५९ ।।
निदेशकारिणो नित्यं भ्रमामः परमेश्वरि ।।

वृत्तिः प्रवृत्तिः परमा क्षुधा निद्रा त्वमेव च ।। 2.2.27.६० ।।
आशा त्वमाशापूर्णा च सर्वाशा परिपूरिका।।
मुक्तिहेतुस्त्वमेवेशि बंधहेतुस्त्वमेह हि।। ६१।।
सर्वज्ञानप्रदे नित्ये भक्तानां कल्पवल्लरी।।
त्राहि पादाब्जनम्रं मां कृपापांगविलोकनैः।। ६२।।
स्तुत्वेत्थं भद्ररूपां तां तत्समीपस्थितं रथे।।
चक्रं सुदर्शनं विष्णोश्चतुर्थं वपुरास्थितम्।।६३।।
प्रणम्य परया भक्त्या इमां स्तुतिमुदाहरत्।।
सुदर्शन महाज्वाल कोटिसूर्यसमप्रभ।।६४।।
अज्ञानतिमिरांधानां वैकुण्ठाध्वप्रदर्शकः।।
नमस्ते नित्यविलसद्विष्णवस्वनिकेतन ।। ६५।।
अवार्यवीर्यं यद्रूपं विष्णोस्तत्प्रणमाम्यहम् ।।
प्रणम्य स्तुत्वा देवान्स रथेभ्यः परिवृत्य च ।। ६६ ।।
इन्द्रद्युम्ननारदाभ्यामादिष्टपदपद्धतिः ।।
नीलाचलमथारोहत्प्रासादं द्रष्टुमुत्सुकः ।। ६७ ।।

ततः स गत्वा प्रासादसमीपं दैवतैः सह ।।
ददर्श शालां-रुचिरां स्वचित्ताभिमता द्विजाः ।। ६८ ।।
तन्मध्ये स्थापयामास दैवतोरगभूपतीन् ।।
ब्रह्मर्षीन्योगिनो विप्रान्वैष्णवांश्च तपस्विनः ।। ६९ ।।
दिव्यसिंहासनवरे नृपेण प्रतिपादिते ।।
स पादपीठे भगवानुपविष्टः स्वयं विभुः ।। 2.2.27.७० ।।
शांतिकं पौष्टिकं कर्तुं भारद्वाजं महामुनिम् ।।
पितामहाज्ञया भूपो वरयामास ऋद्धिमत् ।।७१।।
प्रतिष्ठायां तु ये देवा बलिपूजाविधौ मताः ।।

होमेषु च तथा ते वै ध्यानरूपमुपाश्रिताः।।७२।।
आज्ञया पद्मयोनेस्तु चतुर्दिग्भागमाश्रिताः ।।
सुपूजिता गंधपुष्पमालालंकारभूषणैः ।। ७३ ।।
ततः कर्म प्रववृते भारद्वाजेन धीमता ।।
प्रत्यक्षं देवदेवस्य सर्वेषां च दिवौकसाम् ।। ७४ ।।
त्रैलोक्यवासिनां पूजां चकार नृपतिर्मुदा ।।

सांगोपांगं समभ्यर्च्य जगत्स्रष्टारमग्रतः ।। ७५ ।।
ततः संपूजिताः सर्वे तेन त्रैलोक्यवासिनः ।।
पश्यन्तोऽवस्थितं मध्ये साक्षाद्ब्रह्माणमव्ययम् ।। ७६ ।।
वपुष्मंतं जगन्नाथं प्रत्यक्षं ब्रह्मरूपिणम् ।।
इन्द्रद्युम्नप्रसादेन जीवन्मुक्तत्वमाप्नुवन् ।। ७७ ।।
कलेवरं भगवतः प्रासादं सुमनोहरम् ।।
प्रतिष्ठाय भरद्वाजः समुच्छ्रितमहाध्वजम् ।। ७८ ।।
व्यज्ञापयतत्प्रतिष्ठायै जीवस्याथ पितामहम् ।।
समुत्तस्थौ ततो ब्रह्मा कृतस्वस्त्ययनः स्वयम् ।। ७९ ।।
ऋषिभिर्नारदाद्यैश्च विद्वद्भिर्ब्राह्मणैस्तथा ।।
राजभिः क्षत्रियैर्नागैः सहितः परमर्षिभिः ।। 2.2.27.८०।।
गन्धर्वैर्गायमानेषु दिव्यगानेषु सुस्वरम् ।।
मांगल्योचितरागेषु नृत्यन्तीष्वप्सरःसु च ।। ८१ ।।
शाकुनेषु च सूक्तेषु पठ्यमानेषु च द्विजैः ।।
शंखकाहालमुरजभेरीवादित्रवैणवे ।। ८२ ।।

शब्दे प्रमूर्च्छति ततः सर्वे ते स्यन्दनोपरि ।।
गत्वावतारयामासू रथात्सोपानवर्त्मनि ।। ८३ ।।
सावधानाः समाधिस्था भक्त्या संयमितात्मकाः ।।
पार्श्वयोर्भुजयोर्मूर्ध्नि पादयोर्न्यस्तपाणयः ।। ८४ ।।
शनैः शनैः सलीलं ते नारायणमनामयम् ।।
वासं वासं तूलिकासु निन्युः प्रासादसन्निधिम् ।। ८५ ।।
उपर्युपरि संतानवृष्टिपूत्पतितासु च ।।
जय कृष्ण जगन्नाथ जय सर्वाऽघनाशन ।। ८६ ।।
जय लीलादारुतनो जय वांछाफलप्रद ।।
जय संसारसंमग्नलीलोद्धार जयाव्यय ।। ८७ ।।
जयानुकंपापाथोधे जय दीनपरायण ।।
जयाच्युत जयानन्त जयेशान नमोऽस्तु ते ।।८८।।
एभिः स्तवैः स्तूयमानो ब्रह्मणा च स्वयंभुवा ।।
तुष्टाव स मुदा युक्तो नारदश्चोपवीणयन् ।। ८९ ।।
रत्नच्छत्रयुगे मूर्ध्नि धार्यमाणेऽथ पृष्ठतः ।।

शशिना भास्वता भक्त्या दिव्यधूपेन धूपिता ।।2.2.27.९०।।
श्रेणीकृता ह्युभयतः पार्श्वयोश्चामरग्रहाः ।।

सलीलांदोलनव्यग्रा यौवनालंकृतास्तथा ।। ९१ ।।
एवं च सहिताः सर्वे कौतूहलसमन्विताः ।।
सुदर्शनं सुभद्रां च बलभद्रमनैषिषुः ।। ९२ ।।
प्रासादद्वारि रचिते रत्नस्तंभेऽथ मण्डपे ।।
वासयित्वाभिषेकाय संमुखादर्शमण्डले ।। ९३ ।।
अधिवासितै रत्नकुंभैस्तीर्थवार्युपसंभृतैः ।।
सूक्ताभ्यां श्रीपुरुषयोरभिषेकं पितामहः ।।
चकार भगवाँल्लोकसंग्रहार्थं द्विजोत्तमाः ।। ९४ ।।
ततो ह्यलंकृतान्देवान्गंधमाल्योपशोभितान् ।।
नीराजयित्वा भगवान्स स्वयं लोकभावनः ।।
रत्नसिंहासने रम्ये स्थापयामास मन्त्रतः ।। ९५ ।।
।। ब्रह्मोवाच ।। ।।
अशेषजगदाधार सर्वलोकप्रतिष्ठित ।।

सुप्रतिष्ठाखिलव्यापिन्प्रासादे सुस्थिरो भव ।। ९६ ।।
त्वयि प्रतिष्ठिते नाथ वयं सर्वे प्रतिष्ठिताः ।।
त्वदाज्ञया प्रतिष्ठेयं पूर्णाऽऽस्तां त्वत्प्रसादतः ।। ९७ ।।
स्थापयित्वा जगन्नाथं स्पृष्ट्वा तस्य हृदंबुजम् ।।
आनुष्टुभं मंत्रराजं सहस्रं स जजाप ह ।। ९८ ।।
वैशाखस्यामले पक्षे अष्टम्यां पुष्ययोगतः ।।
कृता प्रतिष्ठा भो विप्राः शोभने गुरुवासरे ।। ९९ ।।
तद्दिनं सुमहत्पुण्यं सर्वपापप्रणाशनम् ।।
स्नानं दानं तपो होमः सर्वमक्षय्यमश्नुते ।। 2.2.27.१०० ।।
तस्मिन्दिने ये पश्यंति मानवा भक्तिभाविताः ।।
कृष्णं रामं सुभद्रां च मुक्तिभाजो न संशयः ।। १०१ ।।
शुक्लाष्टमी या वैशाखे गुरुपुष्ययुता यदा ।।
तस्यामभ्यर्चनं विष्णोः कोटिजन्माघनाशनम् ।। १०२ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये सप्तविंशोऽध्यायः ।। २७ ।।

Roman transliteration

|| jaiminiruvāca || ||
athāṃtarikṣānniḥśreṇī ratnakāṃcananirmitā ||
saṃlagnā pādasaṃpīṭhe padmayonervimānagā || 1 ||
sā kṣitisprṣṭamūlā vai vidhāturavarohaṇe ||
caturvyāyāmatāpīna sopānaśreṇisaṃyutā || 2 ||
rathaprāsādayormadhye śakracāpa ivāṃśumān ||
āvirbabhūva sahasā sādbhutaṃ vīkṣito janaiḥ || 3 ||
tato gaṃdharvarājaistu ratnavetrakarairdvijāḥ ||
eṣa paṃthāḥ prabho hyehi ityādeśitamārgakaiḥ || || 4 ||
durvāsaso nāradasya karayordattahastakaḥ ||
sopānairavatīrṇo'tha punānaścakṣuṣā jagat || 5 ||

smayamāno rathāndṛṣṭvā prāsādaṃ samalaṃkṛtam ||
digaṃtavyāpinīṃ śālāṃ ratnastaṃbhopaśobhitām || 6 ||
śakrasyāpyadbhutakarī sarvasaṃbhārasaṃbhṛtām ||
avātaradvimānātsa devabrahmarṣirājabhiḥ || 7 ||

kirīṭadattāṃjalibhiḥ stūyamānaḥ samaṃtataḥ ||
kaṭākṣeṇānugṛhṇāti yāṃ diśaṃ sa pitāmahaḥ || 8 ||
tatrāṃjalīnāṃ saṃmardāḥ koṭayaḥ śirasā dhṛtāḥ ||
pādābja praṇataṃ dṛṣṭvā iṃdradyumnaṃ prajāpatiḥ || 9 ||
uvāca praśrayagirā smitabhinnoṣṭhasaṃpuṭaḥ ||
aṃgulyā nirdiśandevānpitṝnbrahmarṣitāpasān || || 2.2.27.10 ||
siddhavidyādharānyakṣagaṃdharvāpsarasastathā ||
ekatra militānsarvānyugapanmodanirbharān || 11 ||
paśyeṃdradyumna bhāgyaṃ te sarvalokavaśīkaram ||
tvadarthamekadā sarve māṃ puraskṛtya saṃgatāḥ || 12 ||
ityuktvā prayayau śīghraṃ nārāyaṇarathaṃ tataḥ ||
praṇipatya jagannāthaṃ triḥ parītya pitāmahaḥ || 13 ||
ānaṃdasiṃdhusaṃmagnaḥ saromāṃcavapuḥ svayam ||
svamātmānaṃ nunāvātha pratyakṣaṃ svaragadgadam || 14 ||
|| brahmovāca || ||

namastubhyaṃ namo mahyaṃ tubhyaṃ mahyaṃ namonamaḥ ||
ahaṃ tvaṃ tvamahaṃ sarvaṃ jagadetaccarācaram || 15 ||
mahadādi jagatsarvaṃ māyāvilasitaṃ tava ||
adhyastaṃ tvayi viśvātmaṃstvayaiva pariṇāmitam || 16 ||
yadetadakhilābhāsaṃ tattvadajñānasaṃbhavam ||
jñāte tvayi vilīyeta rajjusarpādibodhavat || 17 ||
anirvaktavyamevedaṃ sattvātsattvavivekataḥ ||
advitīya jagadbhāsa svaprakāśa namo'stu te || 18 ||
viṣayāṇaṃdamakhilaṃ sahajānaṃdarūpiṇaḥ |
aṃśaṃ tavopajīvaṃti yena jīvaṃti jaṃtavaḥ || 19 ||
niṣprapaṃca nirākāra nirvikāra nirāśraya ||
sthūlasūkṣmāṇumahimansthaulyasūkṣmavivarjita || 2.2.27.20 ||
guṇātīta guṇādhāra triguṇātmannamo'stu te || 21 ||
tvanmāyayā mohito'haṃ sṛṣṭimātraparāyaṇaḥ ||
adyāpi na labhe śarma aṃtaryyāminnamostu te || 22 ||

tvannābhipaṃkajājjāto nityaṃ tatraiva saṃstuvan ||
nātikramitumīśo'smi māyāṃ te ko'nya īśvaraḥ || 23 ||
ahaṃ yathāṃḍamadhye'sminracitaḥ sṛṣṭikarmaṇi ||
tathānulomakalitā brahmāṃḍe brahmakoṭayaḥ || 24 ||
sārddhatrikoṭisaṃkhyānāṃ viriṃcīnāmapi prabho ||
naiko'pi tattvato vetti yathāhaṃ tvatpuraḥ sthitaḥ || 25 ||
namociṃtyamahimne te cidrūpāya namonamaḥ ||
namo devādhidevāya devadevāya te namaḥ || 26 ||
divyādivyasvarūpāya divyarūpāya te namaḥ ||
jarāmṛtyuvihīnāya mṛtyurūpāya te namaḥ || 27 ||
jvaladagnisvarūpāya mṛtyorapi ca mṛtyave ||
prapannamṛtyuna(?)śāya sahajānaṃdarūpiṇe ||
bhaktipriyāya jagatāṃ mātre pitre namo namaḥ || 28 ||
praṇatārtivināśāya nityodyoginnamo'stu te ||
namonamaste dīnānāṃ kṛpāsahajasiṃdhave || 29 ||

parāya pararūpāya paraṃpārāya te namaḥ ||
apārapārabhūtāya brahmarūpāya te namaḥ || 2.2.27.30 ||
paramārthasvarūpāya namaste parahetave ||
paraṃparā parivyāpta paratattvaparāya te || 31 ||
praṇatārtivināśāya namaḥ svātmaikabhānave ||
purā yatprārthitaṃ svāsminsṛṣṭibhārāvatāraṇe || 32 ||
tatkuruṣva jagannātha sahajāktadarūpabhāk ||
tvayi prasanne kiṃ nātha durlabhaṃ mayi vidyate || 33 ||
tvayaivāhaṃ pṛthaglīlābhedādbhinnaḥ kṛpāṃbudhe ||
ajñānatimiracchanne jagatkārāgṛhāṃtare || 34 ||
bhrāmyanna dvāramāpnoti tvāmṛte muktihetave || 35 ||
namonamaste jagadekavandya surāsurābhyarcitapādapadma ||
namonamastāpaharaikacaṃdra namonamaḥ śarmasubodhasāṃdra || 36 ||
namo namaḥ kalpakadūrabhūta duṣprāpyakāmaprada kalpavṛkṣa ||
dīnāśaraṇyapraṇataikaduḥkhasaṃghoddhṛtau nityasubaddhapakṣa || 37 ||

prasīda jagatāṃ nātha magnānāṃ duḥkhasāgare ||
kaṭākṣalīlāpātena trāyasva karuṇākara || || 38 ||
stutvetthaṃ śrījagannāthaṃ vedārthaḥ sa pitāmahaḥ ||
jagāma sīriṇaṃ draṣṭumavatīrṇaṃ dharādharam || 39 ||
praṇamya parayā bhaktyā tuṣṭāva balinaṃ mudā ||
nabhaḥ śiraste deveśa āpaste vigrahaḥ prabho || 2.2.27.40 ||
pādau kṣitirmukhaṃ vahniḥ śvasitāni samīraṇaḥ ||
manaste hyoṣadhīnāthaścakṣuṣī te divākaraḥ || 41 ||
bāhavaḥ kakubho nātha namaste jñānadarpaṇa ||
caturdaśānāṃ lokānāṃ mūlastaṃbhāya sīriṇe || 42 ||
padāṃbhojaprapannānāṃ namaḥ pāpaughadāriṇe ||
anantavaktranayanaśrotrapādākṣibāhave || 43 ||
namo nādimahāmūlatamaḥstomaughabhānave ||
trayīmaya tridhādoṣanāśāya tryavatāriṇe ||44||
phaṇāmaṇiphaṇākāra kṣitimaṇḍaladhāriṇe ||

namaḥ kālāgnirudrāya mahārudrāya te namaḥ || 45 ||
bhogatalpaphaṇācchatramadhyasuptāya te namaḥ ||
mahārṇavajale vṛddha ekībhūte jagattraye || 46 ||
tvameva śeṣo bhagavansahasraphaṇamaṇḍitaḥ ||
phaṇāmaṇigaṇavyājasaṃbhṛtākhilabhautikaḥ || 47 ||
tvameva nāthaḥ sarveṣāṃ sraṣṭā pālayitā vibho ||
attā dhārayitā nityaṃ madādyāstvannimittakāḥ || 48 ||
eṣa nārāyaṇo devo vedāṃteṣūpagīyate ||
tvatto na bhinno bhagavankāraṇādbhedabhāgasi || 49 ||
śayyā tvaṃ śayitā hyeṣa chādyaḥ saṃchādako bhavān ||
yo vai viṣṇuḥ sa vai rāmo yo rāmaḥ kṛṣṇa eva saḥ || 2.2.27.50 ||
yuvayoraṃtaraṃ nāsti prasīda tvaṃ jaganmaya ||
iti stavāṃte balinaṃ praṇamya parameśvaram || 51 ||
īśvarīṃ jagatāṃ draṣṭuṃ subhadrāsyandanaṃ yayau ||
jaya devi jaganmātaḥ prasīda parameśvari || 52 ||

kāryakāraṇakartrī tvaṃ sarvaśaktyai namo'stu te ||
sarvasya hṛdi saṃviṣṭe jñānamohātmike sadā || 53 ||
kaivalyamuktide bhadre tvāṃ namāmi surāraṇim||
devi tvaṃ viṣṇumāyāsi mohayantī carācaram|| 54 ||
hṛtpadmāsanasaṃsthāsi viṣṇubhāvānusāriṇī||
tvameva lakṣmīrgaurī ca śacī kātyāyanī tathā ||55||

yacca kiṃcitkvacidvastu sadasadvākhilātmike ||
tasya sarvasya śaktistvaṃ stotuṃ tvāṃ kastu śaktimān || ||56||
jaya bhadre subhadre tvaṃ sarveṣāṃ bhadradāyini ||
bhadrābhadrasvarūpe tvaṃ bhadrakāli namo'stu te||57||
tvaṃ mātā jagatāṃ devi pitā nārāyaṇo hi saḥ||
strīrūpaṃ tvaṃ sarvameva puṃrūpo jagadīśvaraḥ || 58 ||
yuvayorna hi bhedo'sti nāstyanyatparameva hi ||
yathā vayaṃ niyuktā hi tvayā vai viṣṇumāyayā || 59 ||
nideśakāriṇo nityaṃ bhramāmaḥ parameśvari ||

vṛttiḥ pravṛttiḥ paramā kṣudhā nidrā tvameva ca || 2.2.27.60 ||
āśā tvamāśāpūrṇā ca sarvāśā paripūrikā||
muktihetustvameveśi baṃdhahetustvameha hi|| 61||
sarvajñānaprade nitye bhaktānāṃ kalpavallarī||
trāhi pādābjanamraṃ māṃ kṛpāpāṃgavilokanaiḥ|| 62||
stutvetthaṃ bhadrarūpāṃ tāṃ tatsamīpasthitaṃ rathe||
cakraṃ sudarśanaṃ viṣṇoścaturthaṃ vapurāsthitam||63||
praṇamya parayā bhaktyā imāṃ stutimudāharat||
sudarśana mahājvāla koṭisūryasamaprabha||64||
ajñānatimirāṃdhānāṃ vaikuṇṭhādhvapradarśakaḥ||
namaste nityavilasadvaiṣṇavasvaniketana || 65||
avāryavīryaṃ yadrūpaṃ viṣṇostatpraṇamāmyaham ||
praṇamya stutvā devānsa rathebhyaḥ parivṛtya ca || 66 ||
indradyumnanāradābhyāmādiṣṭapadapaddhatiḥ ||
nīlācalamathārohatprāsādaṃ draṣṭumutsukaḥ || 67 ||

tataḥ sa gatvā prāsādasamīpaṃ daivataiḥ saha ||
dadarśa śālāṃ-rucirāṃ svacittābhimatā dvijāḥ || 68 ||
tanmadhye sthāpayāmāsa daivatoragabhūpatīn ||
brahmarṣīnyogino viprānvaiṣṇavāṃśca tapasvinaḥ || 69 ||
divyasiṃhāsanavare nṛpeṇa pratipādite ||
sa pādapīṭhe bhagavānupaviṣṭaḥ svayaṃ vibhuḥ || 2.2.27.70 ||
śāṃtikaṃ pauṣṭikaṃ kartuṃ bhāradvājaṃ mahāmunim ||
pitāmahājñayā bhūpo varayāmāsa rddhimat ||71||
pratiṣṭhāyāṃ tu ye devā balipūjāvidhau matāḥ ||
homeṣu ca tathā te vai dhyānarūpamupāśritāḥ||72||
ājñayā padmayonestu caturdigbhāgamāśritāḥ ||
supūjitā gaṃdhapuṣpamālālaṃkārabhūṣaṇaiḥ || 73 ||
tataḥ karma pravavṛte bhāradvājena dhīmatā ||
pratyakṣaṃ devadevasya sarveṣāṃ ca divaukasām || 74 ||
trailokyavāsināṃ pūjāṃ cakāra nṛpatirmudā ||

sāṃgopāṃgaṃ samabhyarcya jagatsraṣṭāramagrataḥ || 75 ||
tataḥ saṃpūjitāḥ sarve tena trailokyavāsinaḥ ||
paśyanto'vasthitaṃ madhye sākṣādbrahmāṇamavyayam || 76 ||
vapuṣmaṃtaṃ jagannāthaṃ pratyakṣaṃ brahmarūpiṇam ||
indradyumnaprasādena jīvanmuktatvamāpnuvan || 77 ||
kalevaraṃ bhagavataḥ prāsādaṃ sumanoharam ||
pratiṣṭhāya bharadvājaḥ samucchritamahādhvajam || 78 ||
vyajñāpayatatpratiṣṭhāyai jīvasyātha pitāmaham ||
samuttasthau tato brahmā kṛtasvastyayanaḥ svayam || 79 ||
ṛṣibhirnāradādyaiśca vidvadbhirbrāhmaṇaistathā ||
rājabhiḥ kṣatriyairnāgaiḥ sahitaḥ paramarṣibhiḥ || 2.2.27.80||

gandharvairgāyamāneṣu divyagāneṣu susvaram ||
māṃgalyocitarāgeṣu nṛtyantīṣvapsaraḥsu ca || 81 ||
śākuneṣu ca sūkteṣu paṭhyamāneṣu ca dvijaiḥ ||
śaṃkhakāhālamurajabherīvāditravaiṇave || 82 ||

śabde pramūrcchati tataḥ sarve te syandanopari ||
gatvāvatārayāmāsū rathātsopānavartmani || 83 ||
sāvadhānāḥ samādhisthā bhaktyā saṃyamitātmakāḥ ||
pārśvayorbhujayormūrdhni pādayornyastapāṇayaḥ || 84 ||
śanaiḥ śanaiḥ salīlaṃ te nārāyaṇamanāmayam ||
vāsaṃ vāsaṃ tūlikāsu ninyuḥ prāsādasannidhim || 85 ||
uparyupari saṃtānavṛṣṭipūtpatitāsu ca ||
jaya kṛṣṇa jagannātha jaya sarvā'ghanāśana || 86 ||
jaya līlādārutano jaya vāṃchāphalaprada ||
jaya saṃsārasaṃmagnalīloddhāra jayāvyaya || 87 ||
jayānukaṃpāpāthodhe jaya dīnaparāyaṇa ||
jayācyuta jayānanta jayeśāna namo'stu te ||88||
ebhiḥ stavaiḥ stūyamāno brahmaṇā ca svayaṃbhuvā ||
tuṣṭāva sa mudā yukto nāradaścopavīṇayan || 89 ||
ratnacchatrayuge mūrdhni dhāryamāṇe'tha pṛṣṭhataḥ ||

śaśinā bhāsvatā bhaktyā divyadhūpena dhūpitā ||2.2.27.90||
śreṇīkṛtā hyubhayataḥ pārśvayoścāmaragrahāḥ ||
salīlāṃdolanavyagrā yauvanālaṃkṛtāstathā || 91 ||
evaṃ ca sahitāḥ sarve kautūhalasamanvitāḥ ||
sudarśanaṃ subhadrāṃ ca balabhadramanaiṣiṣuḥ || 92 ||
prāsādadvāri racite ratnastaṃbhe'tha maṇḍape ||
vāsayitvābhiṣekāya saṃmukhādarśamaṇḍale || 93 ||
adhivāsitai ratnakuṃbhaistīrthavāryupasaṃbhṛtaiḥ ||
sūktābhyāṃ śrīpuruṣayorabhiṣekaṃ pitāmahaḥ ||
cakāra bhagavā~llokasaṃgrahārthaṃ dvijottamāḥ || 94 ||
tato hyalaṃkṛtāndevāngaṃdhamālyopaśobhitān ||
nīrājayitvā bhagavānsa svayaṃ lokabhāvanaḥ ||
ratnasiṃhāsane ramye sthāpayāmāsa mantrataḥ || 95 ||
|| brahmovāca || ||
aśeṣajagadādhāra sarvalokapratiṣṭhita ||

supratiṣṭhākhilavyāpinprāsāde susthiro bhava || 96 ||
tvayi pratiṣṭhite nātha vayaṃ sarve pratiṣṭhitāḥ ||
tvadājñayā pratiṣṭheyaṃ pūrṇā"stāṃ tvatprasādataḥ || 97 ||
sthāpayitvā jagannāthaṃ spṛṣṭvā tasya hṛdaṃbujam ||
ānuṣṭubhaṃ maṃtrarājaṃ sahasraṃ sa jajāpa ha || 98 ||
vaiśākhasyāmale pakṣe aṣṭamyāṃ puṣyayogataḥ ||
kṛtā pratiṣṭhā bho viprāḥ śobhane guruvāsare || 99 ||
taddinaṃ sumahatpuṇyaṃ sarvapāpapraṇāśanam ||
snānaṃ dānaṃ tapo homaḥ sarvamakṣayyamaśnute || 2.2.27.100 ||
tasmindine ye paśyaṃti mānavā bhaktibhāvitāḥ ||
kṛṣṇaṃ rāmaṃ subhadrāṃ ca muktibhājo na saṃśayaḥ || 101 ||
śuklāṣṭamī yā vaiśākhe gurupuṣyayutā yadā ||
tasyāmabhyarcanaṃ viṣṇoḥ koṭijanmāghanāśanam || 102 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye saptaviṃśo'dhyāyaḥ || 27 ||

English translation

Jaimini said :

1-8a. A ladder made of gold and set with gems was suspended from the sky. The top of it was fixed to the footrest of the Lotus-born Lord in the aerial chariot.

The bottom of it touched the earth for facilitating the descent of Brahmā . Each one of the rungs was four Vyāmas (the distance between the tips of the middle fingers when both the arms are extended on either side) long and thick.

The Lord appeared at once between the aerial chariot and the Mansion like a rainbow giving out rays (of light) (and was) looked at with wonder by the people.

With gem-set staffs in their hands the kings of Gandharvas ceremonially pointed out the path to him saying, “This is the path, O Lord, come.”

The Lord extended his hands to those of Durvāsas and Nārada (on either side) and descended down the steps sanctifying the universe with his eyes.

He smilingly looked at the chariots and well-adorned Mansion and the sacrificial chamber that extended from horizon to horizon, was rendered splendid by gem-set pillars, caused wonder even to Śakra and that was filled with all the requisites gathered together. He got down from the aerial chariot, being eulogized all round by Devas , kings and Brahminical sages with their palms joined together and kept over their crowns.

8b-11. The quarter blessed by the benign side-glance of the Lord was filled with crores of Añjalis (palms joined together in reverence) held over the heads. On seeing Indradyumna bowing down at his lotuslike feet, Brahmā said in courteous words, a gentle smile slightly separating his lips, pointing with his finger to the Devas, Pitṛs , ascetics, Brahminical sages, Siddhas , Vidyādharas , Yakṣas , Gandharvas and celestial damsels who had all gathered together in one place and we?? simultaneously filled with joy.

12-14. “See how your good luck, O Indradyumna, has captivated all the worlds! For your sake all of them have joined once together keeping me at the head.”

After saying this he hastened to the chariot of Nārāyaṇa . Bowing down to the Lord of the worlds and circumambulating three times, Brahmā sank into the ocean of bliss with hair standing on end all over his body. With faltering notes he eulogized his own perceptible soul himself.

Brahmā said :

15-17. Obeisance to you. Obeisance to me. [1] Repeated obeisance to you and to me. I am you. You are me. You are this entire universe consisting of mobile and immobile beings.

The entire universe beginning with Mahat (the ‘Great Principle’) is the sport of your Māyā . It is superimposed on you, O Soul of the universe. [2] It has been transformed by you alone.

All this apparent world originated because of the absence of your knowledge. When you are realized everything will perish as in the case of the illusion of serpent in a piece of rope.

18. This (visible) world cannot be described in terms of the distinct categories of Sattva and Asattva (existent and non-existent). O Lord without a second, O self-luminous one appearing as the universe, obeisance to you.

19. The entire joy (derived) from objects of pleasure is just a part of yours who are the embodiment of natural (genuine) delight. All beings sustain their lives on a part (of that delight of yours).

20. O Lord devoid of the extensive manifestation of the worlds, O Lord without form or shape, O Lord without aberrations, O Lord without another support, O Lord who are gross and subtle, huge and minute, O Lord devoid of grossness and subtlety!

21. O Lord transcendental to the Guṇas (yet) the support of the Guṇas, O Lord the soul (the source) of the three Guṇas, obeisance to you.

22. I am deluded by your Māyā. I am devotedly engaged in creation only. Even today I do not get perpetual bliss. Obeisance to you, O immanent Soul.

23. I am born of the lotus in your navel. I remain there itself permanently eulogizing (you). I am incompetent to transgress your Māyā; who else can be (so) competent?

24-25. Just as in the middle of this Cosmic Egg I have been created (and engaged) in the activity of creation, so also there are crores of Cosmic Eggs and Crores of Brahmas created in succession. Not a single Brahmā among these numbering three and a half crores knows you in reality just as I standing in front of you.

26. Obeisance to you whose greatness is beyond contemplation, Obeisance, obeisance to you in the form of Cit (Knowledge, Consciousness); obeisance to the overlord of Devas. Obeisance to you, the Lord of Devas.

27. Obeisance to you with divine and non-divine forms; obeisance to you with divine form; obeisance to you devoid of old age and death; obeisance to you, the embodiment of (god of) Death.

28. Obeisance to you of the form of blazing fire; to the Death unto the (god of) Death; to the lord who destroy the death of those who resort to you; to the lord of the form of innate bliss; to the lord fond of devotion; repeated bows to the mother, to the father, of all the worlds.

29. Obeisance to the lord dispelling the agony of those who bow down (to you); obeisance to the lord, perpetually endeavouring (for the same). Obeisance, obeisance to you the ocean of natural sympathy in regard to the poor and the wretched.

30. Obeisance to you the transcendental one; to the lord in the form of the greatest; obeisance to you who are the shore beyond; obeisance to the shoreless one (taking the others) to the other shore; obeisance to you in the form of Brahman .

31. Obeisance to you of the truthful form; to the greatest cause. Obeisance to you devoted to the greatest reality pervaded by an uninterrupted series.

32-33. Obeisance to the annihilator of the distress of those who bow down; to the only Sun of your own Soul. O Lord, O Lord of the worlds, do that for which you had been prayed to formerly at the time of your acceptance of the responsibility of creation (?), O embodiment of innate bliss. What is inaccessible to me, if you are pleased, O Lord?

34-35. I have been rendered different from you in a sportive way, O ocean of mercy.

One who wanders within the prison of the universe enveloped by the darkness of ignorance, does not find any way out for the sake of liberation other than you.

36. Obeisance, obeisance to you, the only one worthy of being saluted in the world, O Lord whose lotus-like feet are worshipped by Suras and Asuras ; obeisance, obeisance, O Lord, the only moon dispelling distress. Obeisance, obeisance, O Lord with abundance of welfare and excellent knowledge.

37. Obeisance, obeisance, O Lord transcending speculation, O Kalpa Tree bestowing even the unattainable desires; O Lord who are always ready to remove the mass of misery of the distressed and helpless ones who bow down.

38. Be pleased, O lord of worlds, to those immersed in the ocean of misery. O merciful one, save (us) by means of the graceful charm of your benign side-glance.

39. After eulogizing the glorious Lord of the worlds thus by means of words full of the meanings of Vedic passages, Brahmā went to see the Plough-wielding Lord, who held up the earth and had incarnated (as Balabhadra).

40-41. After bowing down with great devotion he eulogized Balarāma joyously:

“O Lord of Devas, the sky is your head; O Lord, water is your physical body, the earth constitutes your feet, fire is your mouth and wind is your breath, the lord of herbs (i.e. Moon) is your mind, the Sun is your eye.

42. O Lord, the quarters are your arms. Obeisance to you, the mirror of knowledge. Obeisance to the plough-wielding lord, the original pillar of all the fourteen worlds.

43. Obeisance to the dispeller of the mass of sins of those who seek refuge in your lotus-like feet. Obeisance to the lord with innumerable faces (mouths), eyes, ears, feet (?), eyes and arms.

44-45. Obeisance to the Sun for the mass of darkness that is firmly rooted and that has no beginning, O lord identical with the three Vedas ; obeisance to the destroyer of the threefold defect; to the lord with three incarnations; to the lord holding up the sphere of the earth which is like a cluster of gems in the hoods; obeisance to the lord in the form of Kāla , fire and Rudra ; obeisance to you, the great Rudra.

46a. Obeisance to you, asleep in the middle of the umbrella of the hoods with the body as the bed (?)

46b-47. When the water of the great ocean gets increased (during Pralaya), when the three worlds become one, you alone lie there as Śeṣa , O lord, adorned with a thousand hoods. Under the pretext of having clusters of gems on the hoods, you have gathered together all the living beings.

48. You alone are the lord of everything; you are the creator, protector, devourer and supporter of everything always. Myself and others are only a means unto you.

49. It is spoken in the Vedāntas that Lord Nārāyaṇa is not different from you, O lord. You resort to difference for some reason.

50. You are the bed; he is the person lying on; you are the person covering and he is the person covered. He who is Viṣṇu is Rāma and he who is Rāma is Kṛṣṇa alone.

51. There is no difference between you two; be pleased. You are identical with the worlds.”

At the end of this prayer he bowed down to the great Lord Balarāma.

52a. Then he went over to the chariot of Subhadrā in order to see the goddess of the worlds.

(He prayed:)

[3]

52b-57. “Be victorious, O mother of the universe, be pleased, O great goddess.

You are the maker of the effect and the cause; obeisance to you, the omnipotent one.

O goddess, you have entered the hearts of all who are of the nature of knowledge and delusion!

O Bhadrā , you are always the bestower of the Kaivalya type of liberation. I bow down to you, the source of origin of Suras. O goddess, you are the Māyā of Viṣṇu enchanting the mobile and immobile beings.

You are seated in the lotus of the heart. You follow the feelings and inclination of Viṣṇu. You alone are Lakṣmī , Gaurī , Śacī and Kātyāyanī .

O goddess identical with everything, whatever object there is at any place whatsoever, whether it is real or unreal, you are the Śakti thereof. Who is competent to eulogize you?

Be victorious, O Subhadrā, O gentle lady, you are the bestower of welfare on all. You are Bhadrakālī of auspicious and inauspicious forms. Obeisance to you.

58-62. O goddess, you are the mother of all the worlds. Indeed Nārāyaṇa is the father. You are everything (in the universe) in the female form. Lord of the universe is everything in the male form. There is no difference between you two. There is nothing greater. We have been engaged by you, the Māyā of Viṣṇu. We always wander about, O goddess, carrying out your behest. You are the profession, the predilection and the great hunger. You alone are the sleep.

You are the hope. You fill in all quarters. You are the fulfiller of the hopes and ambitions of everyone, O goddess, you alone are the cause of bondage and of salvation.

O goddess bestowing every knowledge, O eternal one, you are the wish-yielding Kalpa-creeper to all devotees. Save me by means of the benign glances of the comer of your eyes. I bow down to your lotus-like feet.”

63-67. After eulogizing that deity in the form of Bhadrā he went over to the discus of Viṣṇu, Sudarśana , stationed in the chariot nearby. He bowed down to the discus that is (i.e. assumed) the fourth form of Viṣṇu.

After bowing, down with great devotion, he recited the following prayer:

“O Sudarśana of great flames, (O lord) having the lustre equal to that of a crore of Suns, (O lord) pointing out the path to Vaikuṇṭha to those who are blind due to the darkness of ignorance, obeisance to you. O eternally charming one, O abode of the wealth of Vaiṣṇavas , I bow down to that form of Viṣṇu, the vigour of which cannot be checked or restrained.”

After bowing down and eulogizing the deities (thus) the Lord turned away from the chariots.

By the way pointed out by Indradyumna and Nārada he climbed Nīla mountain because he was desirous of seeing the Mansion.

68. He went near the Mansion along with the Devas, O Brāhmaṇas . He saw the beautiful hall mentally approved by him.

69. In its middle he seated the Devas, serpents, kings, Brahminical sages, Yogins , Brāhmaṇas, Vaiṣṇavas and ascetics.

70. The Lord himself sat on an excellent divine throne having a footstool offered by the king.

71. At the bidding of Brahmā, the king chose Bhāradvāja (?), the great sage, in order to perform the prosperity-yielding holy rites: Śāntika (peace-giving) and Pauṣṭika (nourishing).

72-73. Those Devas who were required to be present at the time of the installation, in the holy rites of offering oblations and worship, in the Homas and those who were to be meditated upon occupied the four quarters at the bidding of the Lotus-born Lord. They were excellently adored with sweet scents, flower garlands, embellishments and ornaments.

74. Then the holy rite was begun by the intelligent Bhāradvāja(?) in the presence of the Lord of Devas and all the heaven-dwellers.

75. After worshipping the creator of the worlds at the very outset along with all ancillary and subsidiary rites, the king joyously performed the worship of all the residents of the three worlds.

76-77. Thereupon all the residents of the three worlds who were worshipped by him looked at the immutable Brahmā himself seated in the middle and also the Lord of the worlds visible in the form of Brahman. By the favour of Indradyumna they attained the state of living-liberated souls.

78-83. After performing the inauguration of the Mansion which was very fascinating, wherein a great flag was unfurled on a lofty flagstaff and which was (as though) the body of the Lord, Bharadvāja requested Brahmā to infuse life (into it). Then Brahmā stood up. He performed the holy rite of Svastyayana himself -accompanied by Nārada and other sages, learned Brāhmaṇas, kings, Kṣatriyas , Nāgas (serpents) and great ascetics.

Divine songs were sung in sweet voice by Gandharvas in tunes befitting the auspicious occasion. Celestial damsels began to dance. The hymns of good omen [4] (Śākunas) were recited by the Brāhmaṇas. The sound prevailed everywhere when conch-shells were blown, Kāhāla trumpets, Muraja and Bherī drums and various other musical instruments were played. Then all of them went into the chariot and lowered (the idols) from the chariot down the flight of stairs.

84-85. They lowered (the idol of) Nārāyaṇa, free from ailments, very slowly and gracefully. They were very alert and attentive. They had good concentration. They had perfect self-control along with great devotion. They held (the idol) placing their hands (gently) at the sides, arms, head and feet. They placed it on cotton -beds and took it near the Mansion.

86-89. From above the flowers of the divine Santāna tree were showered. The following prayer was sung:

“Be victorious, O Kṛṣṇa, O Lord of the universe. Be victorious, O destroyer of all sins. Be victorious, O Lord who adopted the wooden body sportively. Be victorious, O bestower of the desired benefit. Be victorious, O Lord, the graceful uplifter of those who sink in the ocean of worldly existence; Be victorious, O immutable one.

Be victorious, O ocean of mercy. Be victorious, O Lord, the ultimate resort of the distressed ones.

Be victorious, O Acyuta ; be victorious, O Ananta ; be victorious, O īśāna ; obeisance to you.”

The Lord was eulogized with these prayers by the Self-born Lord Brahmā. Nārada too eulogized, playing on his lute.

90-92. Two gem-set umbrellas were held (one) above the head (and the other) behind the back by the Moon and by the Sun with great devotion. Divine incense was burnt. (Celestial damsels) embellished by their youthful charms stood on either side in rows with chowries (in their hands). They were eager to wave them gracefully. All of them joined together with great enthusiasm and took (the idols of) Sudarśana, Subhadrā and Balabhadra.

93-94. A pavilion had been constructed with gem-set pillars at the entrance to the Mansion. The idols were placed there with a circular mirror in front for ablution. Gem-embellished water-pots were filled with holy waters from the Tīrthas scented with perfumes.

Reciting Śrī Sūkta [5] and Puruṣa Sūkta , (RV.X.90), O excellent Brāhmaṇas, Lord Brahmā performed the rite of ablution of the idols for the benefit of all the worlds.

95. Then the deities were adorned and rendered splendid with sweet scents and garlands. The creator of the world himself performed the rite of Nīrājana (waving of the lights). Then the Lord repeated the Mantras and placed them on a gem-set throne.

Brahmā said :

96. O Lord, the support of the entire universe, established in all the worlds. O Lord with good reputation, O omnipresent one, be settled in the Mansion.

97-102. When you are installed, O Lord, all of us are also stabilized. Let this installation rite be fulfilled at your bidding and thanks to your grace.

After installing the Lord of the worlds, and touching his lotus-like heart, he repeated the Mantrarāja (Leading Mantra) in the Anuṣṭup metre a thousand times.

O Brāhmaṇas, the rite of installation was performed on the eighth day in the bright half of the month of Vaiśākha on a splendid Thursday in conjunction with the Puṣya Star.

That day is very auspicious. It is destructive of all sins. The holy bath, charitable gifts, penance and Homa —all these yield everlasting benefit.

Those who see Kṛṣṇa, Rāma and Subhadrā on that day, sanctified by devotional feelings, will certainly become liberated.

When the eighth day in the bright half of the month of Vaiśākha is in conjunction with Thursday and Puṣya constellation, Viṣṇu should be worshipped. This worship is conducive to the destruction of the sins of a crore of births.

[1]: [1] : The prayer shows identity or oneness between the devotee and the god, here Brahmā and Visnu.

[2]: [2] : The influence of Śaṅkara's Advaitism—his Māyāvāda, the theory of adhyāsa (superimposition) etc. is found not only in the prayer but elsewhere also in this Purāna.

[3]: [3] : In vv 52-62 Subhadrā is regarded as Viṣṇu's Śakti or Māyā and hence her identification with different goddesses like Lakṣmī, Gaurī etc. and her oneness with Viṣṇu in this prayer.

[4]: [4] : This is a Khila (supplementary) Sūkta after RV 11.42. It begins with: kanikradaj januṣam prabruvāṇa etc. RV 11.43. is also recited to remove the evil due to the cries of certain birds.

[5]: [5] : It is a very popular Khila Sūkta after RV V. 87 but it is separately recited as an independent Sūkta.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 28

The Lord Adopts the Form of Nṛsiṃha

Chapter 68 of 221 · 57 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
ततः स भगवान्मन्त्रमहिम्ना नरकेसरी ।।
इन्द्रद्युम्नादिभिः सर्वैर्ददृशेऽद्भुतदर्शनः ।। १ ।।
लेलिहानो जगत्सर्वं समंताज्ज्वलजिह्वया ।।
कालाग्निरुद्रं सकलं ग्रसंतमिव चोत्थितम् ।। २ ।।
रोदसीकंदरं व्याप्य तेजसा तपता भृशम् ।।
अनेकाक्षिमुखग्रीवाकरपादश्रुतिर्विभुः ।। ३ ।।
सर्वाश्चर्यमयो देवः केवलं तेजसो निधिः ।।
भयत्रस्ताः समुद्विग्ना नेशाः स्तोतुमपि प्रभुम् ।। ४ ।।
तं तथाविधमालोक्य नारदः पितरं तदा ।।
पप्रच्छ भगवन्नित्थं कथमेष प्रकाशते ।। ५ ।।
।। नारद उवाच ।। ।।
अनुग्रहायावतरत्प्रत्युतैष भयप्रदः ।।
सर्वे भयात्स्थिरतराः प्रलयाशंकिनोऽधुना ।। ६ ।।
त्वमेव भगवल्लीलां जानासि जगतां पते ।। ७ ।।

तच्छ्रुत्वा नारदवचः पद्मयोनिः स्मिताननः ।।
उवाच कौतुकं वाक्यं सर्वेषामुपकारकम् ।। ८ ।।
।। ब्रह्मोवाच ।। ।।
अवतीर्णं जगन्नाथं दृष्ट्वा दारुवपुर्धरम् ।। ९ ।।
अवज्ञास्यंति वै लोकाः साक्षाद्ब्रह्मस्वरूपिणम् ।।
अतत्त्ववेदिनो मूढा महिमानं विदंत्विति ।। 2.2.28.१० ।।
मंत्रितो मन्त्रराजेन येनासौ परमेष्ठिना ।।
पुराभिमंत्रितो येन विददार महासुरम् ।। ११ ।।
तादृग्रूपं सुदुर्दर्शं प्राप्यमेति भयप्रदम् ।।
मूर्तिरेषा परा काष्ठा विष्णोरमिततेजसः ।। ।। १२ ।।
यामभ्यर्च्य गतिं यांति पुनरावृत्तिदुर्लभाम् ।।
नृसिंहाभिमुखः स्तोत्रमिदमाह मुदान्वितः ।। १३ ।।
नमोऽस्तु ते देववरैकसिंह नमोऽस्तु पापौघगजैकसिंह ।।
नमोऽस्तु दुःखार्णवपारसिंह नमोऽस्तु तेजोमय दिव्यसिंह ।। १४ ।।

नमोऽस्तु सर्वाकृतिचित्रसिंह नमोऽस्तु ते क्लेशविमुक्तिसिंह ।।

नमोऽस्तु ते दिव्यवपुर्नृसिंह नमोऽस्तु ते वीरवरैकसिंह ।। १५ ।।
नमोऽस्तु ते दैत्यविदारसिंह नमोऽस्तु देवेष्वधि देवसिंह ।।
नमोऽस्तु वेदांतवनैकसिंह नमोऽस्तु ते योगिगुहैकसिंह ।। १६ ।।
नमोऽस्तु ते सिंह वृषैकसिंह नमोऽस्तु नीलाचलशृंगसिंह ।। १७ ।।
।। जैमिनिरुवाच ।। ।।
स्तुत्वेत्थं दिव्यसिंहं तमिंद्रद्युम्नं प्रजापतिः ।।
सिंहयंत्रं समालेख्य तस्योपरि निवेश्य च ।। १८ ।।
दीक्षयित्वा मन्त्रराजं साक्षादाथर्वणोदितम् ।।
आहुर्वैष्णवनिर्वाणं यं वेदांतपरायणाः ।। १९ ।।
यत्र वेदाश्च चत्वारः साक्षान्नित्यं प्रतिष्ठिताः ।।
यमधीत्य महामन्त्रं मनुः स्वायंभुवः पुरा ।। 2.2.28.२० ।।
सृष्टिं चकार भगवान्प्राप्तमस्माच्चतुर्मुखात् ।।
अणिमादिगुणा यस्य फलं स्यादानुषंगिकम् ।। २१ ।।
एक एव महामन्त्रः पुरुषार्थचतुष्टयम् ।।
प्राप्तुं कारणभूतो हि किं पुनः क्षुद्रकामनाम् ।। २२ ।।

एक एव महामंत्रः सर्वक्रतुफलप्रदः ।।
सर्वतीर्थप्रदः सर्वदानव्रतफलप्रदः ।। २३ ।।
यथायं सर्वपापौघतूलराशेर्दवानलः ।।
दिव्यसिंहाकृतिर्देवो मंत्रराज्ञस्तथा ह्ययम् ।। २४ ।।
एनमभ्यस्य यतयो भवरोग त्यजंति हि ।।
यस्य ग्रहणमात्रेण ग्रहापस्मारराक्षसाः ।। २५ ।।
डाकिन्यो भूतवेतालपिशाचा उरगा ग्रहाः ।।
दूरादेव पलायंते नेशते वीक्षितुं च तम् ।। २६ ।।
मंत्रराजं ततो लब्ध्वा इन्द्रद्युम्नश्चतुर्मुखात् ।।
नृसिंहं शातवपुषं लक्ष्मीसंश्रितवक्षसम् ।। २७ ।।
चक्रं पिनाकं दधतं चंद्रसूर्याग्निचक्षुषम् ।।
जानुप्रसारितकरसरोजद्वंद्वमुन्नसम् ।। २८ ।।
योगपट्टासनारूढद्वात्रिंशद्दलपद्मके ।।
मंत्रवर्णमये मध्ये कर्णिकाप्रणवोज्ज्वले ।। २९ ।।
सुखासीनं साट्टहासं वीक्षंतं श्रीमुखांबुजम् ।।

सटामंडितवक्त्राब्जं दिव्यरत्नोज्ज्वलाकृति ।। 2.2.28.३० ।।
फणासहस्रं विस्तार्य पश्चाच्छत्राकृतिं विभोः ।।
ददर्श बलभद्रं तं हललांगलधारिणम् ।। ३१ ।।
प्रजहर्ष नृपो दृष्ट्वा तादृशं पुरुषोत्तमम् ।।
विस्मयाविष्टचेताश्च पप्रच्छ कमलासनम् ।। ३२ ।।
भगवंश्चित्रमेतद्वै चरितं मधुघातिनः ।।
विज्ञातुं कथमस्माभिः शक्यः स्याल्लोकभावन ।। ३३ ।।

यज्ञांते तादृशं रूपं बभार दारुनिर्मितम् ।।
रथस्थं भगवानेव प्रासादांतर्न्यवेशयत् ।। ३४ ।।
मामाह पूर्वं वाणी सा गगनांतरिता तदा ।।
अपौरुषेयतरुणा चतुर्मूर्तिर्भविष्यति ।। ३५ ।।
इदानीमेक एवासौ दृश्यते सुप्रतिष्ठितः ।।
माया वा तत्त्वमथ वा तत्त्वतो मे वद प्रभो ।। ३६ ।।
श्रवणे यदि मां वेत्सि भाजनं भवभावन ।।
श्रुत्वैतत्प्रत्युवाचाथ संशयानं नृपोत्तमम् ।। ३७ ।।

।। ब्रह्मोवाच ।। ।।
आद्या मूर्तिर्भगवतो नारसिंहाकृतिर्नृप ।।
नारायणेन प्रथिता मदनुग्रहतस्त्वयि ।। ३८ ।।
दारवी मूर्तिरेषेति प्रतिमाबुद्धिरत्र वै ।।
मा भूत्ते नृपशार्दूल परं ब्रह्माकृतिस्त्वियम् ।। ३९ ।।
खंडनात्सर्वदुःखानामखंडानंददानतः ।।
स्वभावाद्दारुरेषो हि परं ब्रह्माभिधीयते ।। 2.2.28.४० ।।
इत्थं दारुमयो देवश्चतुर्वेदानुसारतः ।।
स्रष्टा स जगतां तस्मादात्मानं चापि सृष्टवान् ।। ४१ ।।
शब्दब्रह्म परंब्रह्म नानयोर्भेद इष्यते ।।
लये तु एकमेवेदं सृष्टौ भेदः प्रवर्त्तते ।। ४२ ।।
अन्योन्यापेक्षिणौ भूप शब्दार्थौ हि परस्परम्।।
अर्थाभावेन शब्दोऽस्ति शब्दाभावेन बुद्ध्यते ।। ४३ ।।
अर्थस्तस्माच्चतुर्वेदाः शब्दा ह्यर्थाश्च तादृशाः ।।
ऋग्वेदरूपी हलधृक्सामवेदो नृकेसरी ।। ४४ ।।

यजुर्मूर्त्तिस्त्वियं भद्रा चक्रमाथर्वणं स्मृतम् ।।
वेदश्चतुर्द्धा भेदोऽयमेकराशिरभेदतः ।। ४५ ।।
अतस्ते संशयो मा भूदेकस्तु बहुधा विभुः ।।
अवतारेषु चान्येषु न्यायेनैतेन वर्त्तते ।। ४६ ।।
भेदाभेदौ तथा ख्यातौ जगन्नाथस्य ते नृप ।।
येन ते मनसस्तुष्टिस्तेन भक्त्या समाचर ।। ४७ ।।
सर्वरूपमयो ह्येष सर्वमंत्रमयः प्रभुः ।।
आराध्यते यथा येन तथा तस्य फलप्रदः ।। ४८ ।।
यथा सुशुद्धं कनकं स्वेच्छया घटितं नृप ।।
तत्तत्संज्ञामवाप्येह तत्तत्संतोषकारकम् ।। ४९ ।।
एवं महिम्ना भगवानत्राविरभवन्नृप ।।
यस्य यावांस्तु विश्वासस्तस्य सिद्धिस्तु तावती ।। 2.2.28.५० ।।
कर्मणा मनसा वाचा विशुद्धेनांतरात्मना ।।
समाराधय गोविंदमत्र दारुवपुर्द्धरम् ।। ५१ ।।
चतुर्वर्गफलावाप्त्यै यथाभिलषितं तव ।।

अनेन मंत्रराजेन विष्णुमेनं समर्चय ।। ५२ ।।
नातः परतरो मंत्रो न भूतो न भविष्यति ।।
अनेनाभ्यर्चितो विष्णुः प्रीतो भवति तत्क्षणात् ।। ५३ ।।
ददाति स्वपुरं चापि भगवान्भक्तवत्सलः ।।
यज्ञैस्तीर्थैर्व्रतैर्दानैस्तपोभिश्चापि तस्य किम् ।। ५४ ।।
नीलाचलस्थं यो विष्णुं दारुमूर्तिमुपास्ति वै ।।
तत्त्वं ब्रवीमि ते भूप श्रुत्वैतदवधारय ।। ५५ ।।
न्यग्रोधमूले कूलेऽस्य सिंधोर्नीलाचले स्थितम् ।।
दारुव्याजामृतं ब्रह्म दृष्ट्वा मुच्येन्न संशय ।। ५६ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादेऽष्टाविंशोऽध्यायः ।। २८ ।।

Roman transliteration

|| jaiminiruvāca || ||
tataḥ sa bhagavānmantramahimnā narakesarī ||
indradyumnādibhiḥ sarvaidadṛśe'dbhutadarśanaḥ || 1 ||
lelihāno jagatsarvaṃ samaṃtājjvalajihvayā ||
kālāgnirudraṃ sakalaṃ grasaṃtamiva cotthitam || 2 ||
rodasīkaṃdaraṃ vyāpya tejasā tapatā bhṛśam ||
anekākṣimukhagrīvākarapādaśrutirvibhuḥ || 3 ||
sarvāścaryamayo devaḥ kevalaṃ tejaso nidhiḥ ||
bhayatrastāḥ samudvignā neśāḥ stotumapi prabhum || 4 ||
taṃ tathāvidhamālokya nāradaḥ pitaraṃ tadā ||
papraccha bhagavannitthaṃ kathameṣa prakāśate || 5 ||
|| nārada uvāca || ||
anugrahāyāvataratpratyutaiṣa bhayapradaḥ ||
sarve bhayātsthiratarāḥ pralayāśaṃkino'dhunā || 6 ||
tvameva bhagavallīlāṃ jānāsi jagatāṃ pate || 7 ||

tacchrutvā nāradavacaḥ padmayoniḥ smitānanaḥ ||
uvāca kautukaṃ vākyaṃ sarveṣāmupakārakam || 8 ||
|| brahmovāca || ||
avatīrṇaṃ jagannāthaṃ dṛṣṭvā dāruvapurdharam || 9 ||
avajñāsyaṃti vai lokāḥ sākṣādbrahmasvarūpiṇam ||
atattvavedino mūḍhā mahimānaṃ vidaṃtviti || 2.2.28.10 ||
maṃtrito mantrarājena yenāsau parameṣṭhinā ||
purābhimaṃtrito yena vidadāra mahāsuram || 11 ||
tādṛgrūpaṃ sudurdarśaṃ prāpyameti bhayapradam ||
mūrtireṣā parā kāṣṭhā viṣṇoramitatejasaḥ || || 12 ||
yāmabhyarcya gatiṃ yāṃti punarāvṛttidurlabhām ||
nṛsiṃhābhimukhaḥ stotramidamāha mudānvitaḥ || 13 ||
namo'stu te devavaraikasiṃha namo'stu pāpaughagajaikasiṃha ||
namo'stu duḥkhārṇavapārasiṃha namo'stu tejomaya divyasiṃha || 14 ||
namo'stu sarvākṛticitrasiṃha namo'stu te kleśavimuktisiṃha ||

namo'stu te divyavapurnṛsiṃha namo'stu te vīravaraikasiṃha || 15 ||
namo'stu te daityavidārasiṃha namo'stu deveṣvadhi devasiṃha ||
namo'stu vedāṃtavanaikasiṃha namo'stu te yogiguhaikasiṃha || 16 ||
namo'stu te siṃha vṛṣaikasiṃha namo'stu nīlācalaśṛṃgasiṃha || 17 ||

|| jaiminiruvāca || ||
stutvetthaṃ divyasiṃhaṃ tamiṃdradyumnaṃ prajāpatiḥ ||
siṃhayaṃtraṃ samālekhya tasyopari niveśya ca || 18 ||
dīkṣayitvā mantrarājaṃ sākṣādātharvaṇoditam ||
āhurvaiṣṇavanirvāṇaṃ yaṃ vedāṃtaparāyaṇāḥ || 19 ||
yatra vedāśca catvāraḥ sākṣānnityaṃ pratiṣṭhitāḥ ||
yamadhītya mahāmantraṃ manuḥ svāyaṃbhuvaḥ purā || 2.2.28.20 ||
sṛṣṭiṃ cakāra bhagavānprāptamasmāccaturmukhāt ||
aṇimādiguṇā yasya phalaṃ syādānuṣaṃgikam || 21 ||
eka eva mahāmantraḥ puruṣārthacatuṣṭayam ||
prāptuṃ kāraṇabhūto hi kiṃ punaḥ kṣudrakāmanām || 22 ||

eka eva mahāmaṃtraḥ sarvakratuphalapradaḥ ||
sarvatīrthapradaḥ sarvadānavrataphalapradaḥ || 23 ||
yathāyaṃ sarvapāpaughatūlarāśerdavānalaḥ ||
divyasiṃhākṛtirdevo maṃtrarājñastathā hyayam || 24 ||
enamabhyasya yatayo bhavaroga tyajaṃti hi ||
yasya grahaṇamātreṇa grahāpasmārarākṣasāḥ || 25 ||
ḍākinyo bhūtavetālapiśācā uragā grahāḥ ||
dūrādeva palāyaṃte neśate vīkṣituṃ ca tam || 26 ||
maṃtrarājaṃ tato labdhvā indradyumnaścaturmukhāt ||
nṛsiṃhaṃ śātavapuṣaṃ lakṣmīsaṃśritavakṣasam || 27 ||
cakraṃ pināka̱ṃ dadhataṃ caṃdrasūryāgnicakṣuṣam ||
jānuprasāritakarasarojadvaṃdvamunnasam || 28 ||
yogapaṭṭāsanārūḍhadvātriṃśaddalapadmake ||
maṃtravarṇamaye madhye karṇikāpraṇavojjvale || 29 ||
sukhāsīnaṃ sāṭṭahāsaṃ vīkṣaṃtaṃ śrīmukhāṃbujam ||

saṭāmaṃḍitavaktrābjaṃ divyaratnojjvalākṛti || 2.2.28.30 ||
phaṇāsahasraṃ vistārya paścācchatrākṛtiṃ vibhoḥ ||
dadarśa balabhadraṃ taṃ halalāṃgaladhāriṇam || 31 ||
prajaharṣa nṛpo dṛṣṭvā tādṛśaṃ puruṣottamam ||
vismayāviṣṭacetāśca papraccha kamalāsanam || 32 ||
bhagavaṃścitrametadvai caritaṃ madhughātinaḥ ||
vijñātuṃ kathamasmābhiḥ śakyaḥ syāllokabhāvana || 33 ||
yajñāṃte tādṛśaṃ rūpaṃ babhāra dārunirmitam ||
rathasthaṃ bhagavāneva prāsādāṃtarnyaveśayat || 34 ||
māmāha pūrvaṃ vāṇī sā gaganāṃtaritā tadā ||
apauruṣeyataruṇā caturmūrtirbhaviṣyati || 35 ||
idānīmeka evāsau dṛśyate supratiṣṭhitaḥ ||
māyā vā tattvamatha vā tattvato me vada prabho || 36 ||
śravaṇe yadi māṃ vetsi bhājanaṃ bhavabhāvana ||
śrutvaitatpratyuvācātha saṃśayānaṃ nṛpottamam || 37 ||

|| brahmovāca || ||
ādyā mūrtirbhagavato nārasiṃhākṛtirnṛpa ||
nārāyaṇena prathitā madanugrahatastvayi || 38 ||
dāravī mūrtireṣeti pratimābuddhiratra vai ||
mā bhūtte nṛpaśārdūla paraṃ brahmākṛtistviyam || 39 ||
khaṃḍanātsarvaduḥkhānāmakhaṃḍānaṃdadānataḥ ||
svabhāvāddārureṣo hi paraṃ brahmābhidhīyate || 2.2.28.40 ||
itthaṃ dārumayo devaścaturvedānusārataḥ ||
sraṣṭā sa jagatāṃ tasmādātmānaṃ cāpi srṣṭavān || 41 ||

śabdabrahma paraṃbrahma nānayorbheda iṣyate ||
laye tu ekamevedaṃ sṛṣṭau bhedaḥ pravarttate || 42 ||
anyonyāpekṣiṇau bhūpa śabdārthau hi parasparam||
arthābhāvena śabdo'sti śabdābhāvena buddhyate || 43 ||
arthastasmāccaturvedāḥ śabdā hyarthāśca tādṛśāḥ ||
ṛgvedarūpī haladhṛksāmavedo nṛkesarī || 44 ||

yajurmūrttistviyaṃ bhadrā cakramātharvaṇaṃ smṛtam ||
vedaścaturddhā bhedo'yamekarāśirabhedataḥ || 45 ||
ataste saṃśayo mā bhūdekastu bahudhā vibhuḥ ||
avatāreṣu cānyeṣu nyāyenaitena varttate || 46 ||
bhedābhedau tathā khyātau jagannāthasya te nṛpa ||
yena te manasastuṣṭistena bhaktyā samācara || 47 ||
sarvarūpamayo hyeṣa sarvamaṃtramayaḥ prabhuḥ ||
ārādhyate yathā yena tathā tasya phalapradaḥ || 48 ||
yathā suśuddhaṃ kanakaṃ svecchayā ghaṭitaṃ nṛpa ||
tattatsaṃjñāmavāpyeha tattatsaṃtoṣakārakam || 49 ||
evaṃ mahimnā bhagavānatrāvirabhavannṛpa ||
yasya yāvāṃstu viśvāsastasya siddhistu tāvatī || 2.2.28.50 ||
karmaṇā manasā vācā viśuddhenāṃtarātmanā ||
samārādhaya goviṃdamatra dāruvapurddharam || 51 ||
caturvargaphalāvāptyai yathābhilaṣitaṃ tava ||

anena maṃtrarājena viṣṇumenaṃ samarcaya || 52 ||
nātaḥ parataro maṃtro na bhūto na bhaviṣyati ||
anenābhyarcito viṣṇuḥ prīto bhavati tatkṣaṇāt || 53 ||
dadāti svapuraṃ cāpi bhagavānbhaktavatsalaḥ ||
yajñaistīrthairvratairdānaistapobhiścāpi tasya kim || 54 ||
nīlācalasthaṃ yo viṣṇuṃ dārumūrtimupāsti vai ||
tattvaṃ bravīmi te bhūpa śrutvaitadavadhāraya || 55 ||
nyagrodhamūle kūle'sya siṃdhornīlācale sthitam ||
dāruvyājāmṛtaṃ brahma dṛṣṭvā mucyenna saṃśaya || 56 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminiṛṣisaṃvāde'ṣṭāviṃśo'dhyāyaḥ || 28 ||

English translation

Summary: The Lord Adopts the Form of Nṛsiṃha : Dialogue between Brahmā and Indradyumna .

Jaimini said :

1-8. By the power of the Mantra Indradyumna and others saw Lord Narasiṃha as having a mysteriously wonderful appearance.

He appeared to lick up the entire universe all round by means of his blazing tongue. He was like Kāla (god of death), fire and Rudra [1] rising up as if to swallow everything.

He pervaded the entire space between heaven and earth with his intensely blazing refulgence. The Lord had innumerable eyes, mouths, necks, hands, feet and ears.

Everything is mysterious and wonderful with the Lord. He was the only storehouse of splendour. They were frightened and excessively bewildered. They could not even eulogize the Lord.

On seeing him (the Lord) like this, then, Nārada asked his father:

Nārada said :

O holy Lord, how does this (Lord) shine like this? It was for blessing (the world) that he took the incarnation. But on the contrary, he has become terrifying. All have become inert due to fear. They are apprehending universal annihilation now.

O Lord of the worlds, you alone know the graceful sports of the Lord.

On hearing those words of Nārada, the Lotus-born Lord's face beamed with smiles. He spoke these interesting words rendering comfort unto all:

Brahmā said :

9-13. Foolish persons who do not know the reality are likely to disregard or to be indifferent to the Lord after seeing the Lord incarnated with wooden body, though he is directly Brahman itself. Hence, the Lord was consecrated with the Mantrarāja (king of Mantras) by Brahmā (Parameṣṭhin) so that they too may understand. This Mantra was the same as was formerly used by Parameṣṭhin so that the Lord could tear the demon (i.e. Hiraṇyakaśipu).

(Therefore) this idol attains such a form as is very difficult to view and terrifies. This idol is the highest point of perfection of Viṣṇu of unmeasured splendour.

By worshipping this idol people will attain the goal from which a return is impossible.

Facing Nṛsiṃha, he joyously recited this prayer:

14. "Obeisance to you, O sole Lion-God, O excellent one among Devas . Obeisance to you, O Lord, the sole lion for the elephants of the mass of sins. Obeisance to you, O Lord, the Lion that takes (the devotees) across the ocean of misery. Obeisance to you, O highly refulgent Lord, O divine Lion!

15. Salute to you, O wonderful Lion, of all forms. Obeisance to you, O lion (capable of) liberating from pain. Obeisance to you, O Nṛsiṃha, of divine form and body. Hail to you, O most excellent one among heroes, O unique Lion!

16. Obeisance to you, O Lion capable of tearing the Daitya ; obeisance to you, O Lion, the overlord of all the Devas; obeisance to you, O Sole Lion in the forest of the Vedāntas . Obeisance to you, the Sole Lion in the cave (heart) of Yogins .

17. Obeisance to you, O Lion, O sole Lion of piety and virtue, Obeisance to you, the Lion on the summit of Nīla mountain."

Jaimini said :

18-21. (Partially defective Text) After eulogizing the Divine Lion thus Brahmā began to initiate Indradyumna in the Mantrarāja. [2] He made a Talisman (Amulet) of the Divine Lion and placed it on him (the king). This Mantra has been directly mentioned in the Atharvaṇa (Veda). Those who are devoted to the Vedāntas call this Vaiṣṇava Nirvāṇa (salvation to the followers of Viṣṇu). All the four Vedas are always established in it. It is by learning this Mahāmantra ('Great Mantra') from this Four-faced Lord himself that Lord Svāyaṃbhuva Manu carried on creation formerly. The qualities (super-natural powers like) Aṇimā (Minuteness) etc. are its secondary benefits.

22. In order to acquire all the four aims of human life this great Mantra alone is enough. What to speak of insignificant petty desires!

23. This great Mantra alone bestows the benefit of all Yajñas ; it is the bestower of all the Tīrthas ; it is the bestower of the benefits of all charitable gifts and holy rites.

24. Just as this Lord in the form of the Divine Lion destroys all the groups of sins, as the forest fire burns up a heap of cotton , so also (does) the great Mantra.

25-26. It is by practising this that ascetics dispel the ailment of worldly existence. The moment one receives this and masters this, evil spirits, adverse Planets, epileptic fits, Demons, Ḍākinīs (witches), goblins, vampires, ghosts, serpents etc. flee away. They are not capable of even to look at him.

27-30. Then Indradyumna received the King of Mantras (the most important Mantra) from the Four-faced Lord and viewed the Lord thus: Nṛsiṃha has quiescent body. Lakṣmī has resorted to his chest. He holds the discus and the Pināka bow [3] (?) The Moon and the Sun constitute his eyes. The pair of lotus-like hands extend up to the knees. The nose is prominent. He is comfortably seated in a thirty-two-petalled lotus full of Mantra syllables, which shines with OṂ in the middle for its pericarp and which has been placed above the seat of Yogic tablet (slab). He has a boisterously loud laughter. He is looking towards the lotus-like face of Śrī. His lotus-like face is adorned with manes.

31. Behind the Lord, he saw Balabhadra in the form of an umbrella as he had extended his thousand hoods of shining features with divine gems. He held the plough and the palm tree.

32. On seeing Puruṣottama of such a form the king was delighted. With his mind struck with wonder, he asked the Lotus-seated Lord:

33. “O holy Lord, wonderful indeed is the act of the Slayer of Madhu . O Creator of the worlds, how is it possible for us to understand him?

34. At the end of the sacrifice he adopted that form made of wood. You alone, O Lord, placed him within the Mansion, the Lord who had been in the chariot.

35-37. Formerly that ethereal voice told me that the Lord would have a fourfold form from the tree of superhuman origin [4] (apauruṣeya taru).

Now only one is seen. He has been well-installed. Is this Māyā or reality? O Lord, tell me exactly if you consider me worthy of hearing about it, O Creator of all the worlds.”

On hearing this, (Brahmā) replied to the excellent king who was in doubts.

Brahmā said :

38. The first idol of the Lord, O king, was in the form of Narasiṃha. It was proclaimed by Nārāyaṇa to you on account of my blessings.

39. O tiger among kings, do not consider this an ordinary statue, an idol of wood. This is indeed the form of the Supreme Brahman. [5]

40. Since it is naturally capable of dispelling all the miseries and bestowing unending bliss, this idol of wood itself is called Supreme Brahman.

41. Thus as the Lord of wooden body is the creator of all the worlds, he created (revealed) his own self in accordance with the four Vedas.

42. There is no difference between these two, viz. the Brahman of sound (Vedas) and the Supreme Brahman. At the time of universal dissolution this is one. Difference comes at (the time of) creation.

43-45. Indeed, O king, Śabda (sound, words) and Artha (meaning) are interdependent. If there is no meaning (object), there is no word. If there is no word, nothing is known.

Hence the four Vedas constitute the object. The words and the meanings are like this. The wielder of plough (i.e. Balarāma) is in the form of Ṛgveda . Nṛsiṃha is in the form of Sāma Veda ; this Bhadrā is in the form of Yajus and the discus is known as Atharvaṇa. The Vedas are four when different, but constitute one entity when they do not differ.

46. Hence, let there not be any doubt in you. The Lord is one as well as manifold. In the other incarnations too this happens like this. This is the rule.

47. The difference and non-difference of the Lord of the universe have been explained to you, O king. Wherever (i.e. in whatever way) your mind feels contented, follow it up with devotion.

48. This Lord has all the forms. The Lord is identical with all the Mantras. He bestows benefit in accordance with the manner in which he is worshipped.

49-50. Just as a piece of gold can be turned into any (ornament) as one wishes and calling it by a particular name (of the ornament) yields the pleasure and contentment thereof, so also, O king, the Lord has manifested himself here along with his greatness. One attains Siḍdhi as much as one has faith.

51. Mentally, verbally and physically and with a pure conscience propitiate Govinda here, the Lord assuming the wooden body.

52. For the sake of the acquisition of the benefit in the form of the four aims of life, worship this Lord Viṣṇu as you desire by means of this prominent Mantra.

53-56. There has never been a greater Mantra nor will there ever be one. The Lord is so fond of his devotees that Viṣṇu worshipped by means of this becomes pleased instantaneously and gives even his own city. Of what avail are Yajñas, Tīrthas, holy rites, charitable gifts and penances unto him who adores Viṣṇu of wooden body stationed on Nīla mountain?

I shall tell you the truth, O king. Listen to this attentively. By seeing the immortal Brahman stationed on Nīla mountain in the guise of a wooden statue, at the root of the banyan tree, on the shore of the sea, one shall certainly be liberated.

[1]: [1] : Or like fire at the destruction of the universe (Kālāgni) and Rudra.

[2]: [2] : VV 18-26 describe the power of Nṛsiṃha Mantra.

[3]: [3] : ‘ cakraṃ pināka̱ṃ dadhatam ’ may be emended as follows: ‘ cakraṃ śārṅgaṃ ca dadhatam ’, as Śārṅga is the name of Viṣṇu’s bow and Pināka that of god Śiva.

[4]: [4] : This is the tree which was seen floating on the sea and it was out of this tree that the idols of Jagannātha etc. were carved.

[5]: [5] : In vv 38-56 god Brahmā emphasizes the greatness of the wooden images of Jagannātha etc. The wooden images are the Supreme Brahman. Brahmā advises Indradyumna to propitiate that Wooden-Brahman (Dāru-Brahman).

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 29

The Lord Grants Boons to Indradyumna

Chapter 69 of 221 · 59 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
इत्युक्त्वा नृपशार्दूलं लोकसंग्रहणाय वै ।।
सिंहाकृति स हृदये उद्वास्य कमलासनः ।।१।।
पूर्वं प्रकाशरूपं यद्विष्णोस्तु प्रकटीकृतम् ।।
रथावरोहणे दृष्टाश्चतस्रो मूर्त्तयः पुरा ।। २ ।।
ता एव सिंहासनगाः सर्वे ते ददृशुः पुनः ।।
द्विषडक्षरमन्त्रेण बलभद्रमपूजयत् ।। ३ ।।
सूक्तेन पौरुषेणैनं नारायणमनामयम् ।।
देवीसूक्तेन चक्रं च द्वादशाक्षरकेण च ।।
पूजयित्वानुग्रहाय पार्थिवस्य न्यवेदयत् ।। ४ ।। ।।
।। ब्रह्मोवाच ।। ।।
भगवन्देवदेवेश भक्तानुग्रहकारक ।।
इन्द्रद्युम्नस्य जन्मानि त्वयि भक्तिं प्रकुर्वतः ।।
सहस्रं समतीतानि तदन्ते त्वामलोकयत् ।। ५ ।।
त्वद्दर्शनं हि भगवंस्त्वयि सायुज्यकारणम् ।।

यद्यप्ययं भक्तियोगेनेच्छति त्वां समर्चितुम् ।। ६ ।।
तदाज्ञापय येन त्वां भक्तियोगेन भावयेत् ।।
देशकालव्रताद्यैस्तु तथा नानोपचारकैः ।। ७ ।।
त्वन्मुखांभोजगलितमाज्ञामृतरसं नृपः ।।
पिपासुस्त्वां जगन्नाथ पश्यत्येषोऽनिमेषकम्।।८ ।।
।। जैमिनिरुवाच ।। ।।
इति विज्ञापितो देवः साक्षात्कमलयोनिना ।।
दारुदेहोऽपि विहसन्प्राह गंभीरया गिरा ।। ९ ।।
।। श्रीप्रतिमोवाच ।। ।।
इन्द्रद्युम्न प्रसन्नस्ते भक्त्या निष्कामकर्मभिः ।।
त्वदन्येनेदृशी संपन्न केनाप्यपवर्जिता ।। 2.2.29.१० ।।
वरं ददामि ते भूप मयि भक्तिः स्थिराऽस्तु ते ।।
उत्सृज्य वित्तकोटीस्तु यन्ममायतनं कृतम् ।। ११ ।।
भंगेप्येतस्य राजेंद्र स्थानं न त्यज्यते मया ।।

कालांतरेऽपि योऽप्यन्यः प्रासादं कारयिष्यति ।। १२ ।।

तवैव कीर्त्तिः सा नूनं त्वत्प्रीत्या तत्र मे स्थितिः ।।
सत्यं सत्यं पुनः सत्यं सत्यमेव ब्रवीमि ते ।। १३ ।।
प्रासाद भंगे तत्स्थानं न त्यक्ष्यामि कदाचन ।।
अनेन दारुवपुषा स्थास्याम्यत्र परार्द्धकम् ।। १४ ।।
द्वितीयं पद्मयोनेस्तु यावत्परिसमाप्यते ।।
मनोः स्वायंभुवस्यास्य द्वितीये च चतुर्युगे ।। १५ ।।
कृतस्य प्रथमे ज्येष्ठे दशेति क्रतुसंस्थितिः ।।
ज्यैष्ठ्यामहं चावतीर्णस्तत्पुण्यजन्मवासरम् ।। १६ ।।
तस्यां मे स्नपनं कुर्यान्महास्नानविधानतः ।।
प्रत्यर्चायां महाराज साधिवासं समृद्धिमत् ।।१७।।
पापं विनाशयिष्यामि कोटिजन्मभिरर्जितम् ।।
सर्वतीर्थक्रतुफलं सर्वदानफलं तथा ।। १८ ।।
पश्यतां चापि राजेंद्र फलं तावत्प्रपद्यते ।।
न्यग्रोधादुत्तरे कूपः सर्वतीर्थमयोऽस्ति हि ।। १९ ।।
स्नानाय पूर्वं निर्माय किंचिदाच्छादितं भुवा ।।

अवतीर्णस्त्वहं पश्चात्तं विविच्य प्रकाशय ।। 2.2.29.२० ।।
संस्कार्यः स चतुर्दश्यां बलिं दत्त्वा विधानतः ।।
रक्षकक्षेत्रपालाय दिशांपालेभ्य एव च ।। २१ ।।
कम्बुकाहालमुरजध्वनिषु सुस्वरेषु च ।।
द्विजातयः स्वर्णकुम्भैरुद्धरेयुस्ततो जलम् ।।२२।।
ज्यैष्ठ्यां प्रातस्तने काले ब्रह्मणा सहितं च माम् ।।
रामं सुभद्रां संस्नाप्य मम लोकमवाप्नुयात् ।। २३ ।।
स्नाप्यमानं तु यः पश्येन्मां तदा नृपसत्तम ।।
देहबन्धं च नाप्नोति स पुनर्न तु पूरुषः ।। २४ ।।
कारयित्वा दृढं मंचमैशान्यां दिशि मंडितम् ।।
वितानशोभारचितं चंदनांभः समुक्षितम् ।। २५ ।।
तत्र मां रामभद्राभ्यां स्नापयित्वा पुनर्नयेत् ।। २६ ।।
दक्षिणाभिमुखं यांतं यो मां पश्यति भक्तितः ।।
तत्तद्ध्रुवमवाप्नोति मनसा यद्यदिच्छति ।। २७ ।।
ततः पंचदशाहानि स्थापयित्वा तु मां नृप ।।

विरूपमभिरूपं वा न पश्येत्तु कदाचन ।। २८ ।।
ज्येष्ठस्नानमिदं कृत्वा सर्वपापैः प्रमुच्यते ।। २९ ।।
गुंडिचाख्यां महायात्रां प्रकुर्वीथाः क्षितीश्वर ।।
यस्याः संकीर्तनादेव नरः पापाद्विमुच्यते ।। 2.2.29.३० ।।
माघमासस्य पंचम्यामष्टम्यां चैत्रशुक्लके ।।
एते कालाः प्रशस्ता हि गुंडिचाख्यमहोत्सवे ।। ३१ ।।
विशेषान्मोक्षदाषाढद्वितीया पुष्यसंयुता ।।

ऋक्षाभावे तिथौ कार्या सदा सा प्रीतये मम ।। ३२ ।।
आषाढस्य सिते पक्षे द्वितीया पुष्यसंयुता ।।
तस्यां रथे समारोप्य रामं मां भद्रया सह ।। ३३ ।।
महोत्सवप्रवृत्त्यर्थं प्रीणयित्वा द्विजान्बहुन् ।।
गुंडिचामण्डपंनाम यत्राहमजनं पुरा ।। ३४ ।।
अश्वमेधसहस्रस्य महावेदी तदाभवत् ।।
तस्याः पुण्यतमं स्थानं पृथिव्यां नेह विद्यते ।। ३५ ।।
यत्राजुहोः पंचशतवर्षाणि प्रीतये मम ।।

मम प्रीतिकरं स्थानं तस्मान्नान्यद्धरागतम् ।। ३६ ।।
यथेयं नीलशिखरा प्रासादेन तवाधुना ।।
चतुर्मुखानुरोधेन महाप्रीतिकरी मम ।। ३७ ।।
तथा नृसिंहक्षेत्रे वै महावेदी तव क्रतोः ।।
ममोत्पत्तेश्च निलयं प्रीतिकृन्मम शाश्वतम् ।। ३५ ।।
बहुकालं स्थितश्चाहं तस्यां मे प्रीतिरुत्तमा ।।
आत्मा मे पद्मभूरेष प्रासादे स्थापितोऽमुना ।। ३९ ।।
अस्यानुरोधात्त्वद्भक्त्या ह्यवतिष्ठेऽत्र नित्यदा ।।
दिनानि नव यास्यामि तथा तस्मादिहागतः ।। 2.2.29.४० ।।
तत्रास्ति ते महाराज सर्वतीर्थमयं सरः ।।
तत्तीरे सप्तदिवसान्स्थास्याम्यनुजिघृक्षया ।। ४१ ।।
तत्र स्थितं मां पश्यंतो यांति मर्त्या ममालयम् ।।
तिस्रः कोट्योऽर्द्धकोटी च तीर्थानां भुवनत्रये ।। ४२ ।।
तानि सर्वाणि सरसि मत्सान्निध्याद्व्रजंति ते ।।
तत्र स्नात्वा च विधिवद्दृष्ट्वा मां भक्तिभावतः ।। ४३ ।।

जननीजठरे क्लेशं पुनर्नानुभवंति हि ।।
नवमेऽह्नि समायातं दक्षिणाशामुखं तदा ।। ४४ ।।
ये पश्यन्ति प्रतिपदमश्वमेधक्रतोः फलम् ।।
प्राप्य भोगानिंद्रसमान्भुक्त्वान्ते मां विशंति ते ।। ४५।।
ममोत्थानं मम स्वापं मत्पार्श्वपरिवर्त्तनम् ।।
मार्गप्रावरणं चैव पुष्यस्नानमहोत्सवम् ।।४६ ।।
फाल्गुन्यां क्रीडनं कुर्याद्दोलायां मम भूमिप ।।
दोलायां येऽपि पश्यंति दक्षिणामुखपूजितम् ।। ४७ ।।
ब्रह्महत्यादिभिः पापैर्मुच्यते नात्र संशयः ।। ४८ ।।
अनयोर्मां समभ्यर्च्य दृष्ट्वा मां प्रणिपत्य च ।।
प्रत्येकमष्टसाहस्रं वाजिमेधफलं लभेत् ।। ४९ ।।
चैत्रे सितत्रयोदश्यां कुर्यात्कर्मप्रपूरणम् ।।
चैत्रे मासि चतुर्दश्यां दमनैर्मे प्रपूजनम् ।।
शुक्लपक्षे तु ये लोकाः सर्वपापक्षयो भवेत् ।। 2.2.29.५० ।।
वैशाखस्य सिते पक्षे तृतीयाऽक्षयसंज्ञिता ।।

तत्र मां लेपयेद्गन्धलेपनैरतिशोभनैः ।। ५१ ।।
प्रीतये मम ये कुर्युरुत्सवान्मम शाश्वतान् ।।
चतुर्वर्गप्रदा ह्येते प्रत्येकं परिकीर्तिताः ।। ५२ ।।
।। जैमिनिरुवाच ।। ।।
इति दत्त्वा वरं तस्मा इन्द्रद्युम्नाय भो द्विजाः ।।
ब्रह्माणमाह भगवान्स्मेरांभोरुहसन्मुखः।। ५३ ।।
चतुर्मुख तव प्रीत्यै सर्वं संपादितं मया ।।
त्वदिच्छा हि ममैवेच्छा न भेदो ह्यावयोर्ध्रुवम् ।। ५४ ।।
यन्मां माधवमूर्तिं त्वं पुरा प्रार्थितवानसि ।।
तस्यैव परिपाकोऽयमवतारः कृतो मया ।। ५५ ।।
मामत्र दृष्ट्वा त्वभ्यर्च्य प्राणान्संत्यज्य मुच्यते ।।
क्रमात्सर्वे त्वया सार्द्धं भूयः सायुज्यमेव च ।। ५६ ।।
यद्वाचाभिलपन्मर्त्यो मामत्र हि निषेवते ।।
अवश्यं तदवाप्नोति संगत्या चात्र भूपतिः ।। ५७ ।।
व्रजेदानीं सत्यलोकं त्रिदिवं यांतु देवताः।।

तवायुःपूर्णिपर्यंतमहमत्र स्थितो ध्रुवम् ।। ५८ ।।
ततस्ते हर्षिताः सर्वे ब्रह्मर्षिसुरसत्तमाः ।।
प्रणम्य शिरसा देवं जग्मुस्ते निलयं स्वकम् ।। ५९ ।।
देवोऽपि च जगन्नाथः प्रतिमारूपधृक्तदा ।।
तूष्णीं तिष्ठति सर्वेषां हर्षमापादयन्नृणाम्।। 2.2.29.६० ।।
इन्द्रद्युम्नोऽपि धर्मात्मा विष्णुभक्तो दृढव्रतः ।।
अनुव्रजन्पद्मयोनिं तेनादिष्टो न्यवर्तत ।। ६१ ।।
यात्राः सर्वा भगवता आज्ञप्ताः साधु कारय ।।
अस्मिंस्तुष्टे जगन्नाथे सन्तुष्टं वै चराचरम्।।६२।।
इत्याज्ञां पद्मयोनेस्तु मूर्ध्न्यधाय क्षितीश्वरः ।।
नारदेन सह श्रीमान्निधिना च समृद्धिमत् ।।
ज्येष्ठस्नानादिकं सर्वमुत्सवं निरवर्तयत् ।। ६३ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्य एकोनत्रिंशोऽध्यायः ।। २९ ।।

Roman transliteration

|| jaiminiruvāca || ||
ityuktvā nṛpaśārdūlaṃ lokasaṃgrahaṇāya vai ||
siṃhākṛti sa hṛdaye udvāsya kamalāsanaḥ ||1||
pūrvaṃ prakāśarūpaṃ yadviṣṇostu prakaṭīkṛtam ||
rathāvarohaṇe dṛṣṭāścatasro mūrttayaḥ purā || 2 ||
tā eva siṃhāsanagāḥ sarve te dadṛśuḥ punaḥ ||
dviṣaḍakṣaramantreṇa balabhadramapūjayat || 3 ||
sūktena pauruṣeṇainaṃ nārāyaṇamanāmayam ||
devīsūktena cakraṃ ca dvādaśākṣarakeṇa ca ||
pūjayitvānugrahāya pārthivasya nyavedayat || 4 || ||
|| brahmovāca || ||

bhagavandevadeveśa bhaktānugrahakāraka ||
indradyumnasya janmāni tvayi bhaktiṃ prakurvataḥ ||
sahasraṃ samatītāni tadante tvāmalokayat || 5 ||
tvaddarśanaṃ hi bhagavaṃstvayi sāyujyakāraṇam ||

yadyapyayaṃ bhaktiyogenecchati tvāṃ samarcitum || 6 ||
tadājñāpaya yena tvāṃ bhaktiyogena bhāvayet ||
deśakālavratādyaistu tathā nānopacārakaiḥ || 7 ||
tvanmukhāṃbhojagalitamājñāmṛtarasaṃ nṛpaḥ ||
pipāsustvāṃ jagannātha paśyatyeṣo'nimeṣakam||8 ||
|| jaiminiruvāca || ||
iti vijñāpito devaḥ sākṣātkamalayoninā ||
dārudeho'pi vihasanprāha gaṃbhīrayā girā || 9 ||
|| śrīpratimovāca || ||
indradyumna prasannaste bhaktyā niṣkāmakarmabhiḥ ||
tvadanyenedṛśī saṃpanna kenāpyapavarjitā || 2.2.29.10 ||
varaṃ dadāmi te bhūpa mayi bhaktiḥ sthirā'stu te ||
utsṛjya vittakoṭīstu yanmamāyatanaṃ kṛtam || 11 ||
bhaṃgepyetasya rājeṃdra sthānaṃ na tyajyate mayā ||
kālāṃtare'pi yo'pyanyaḥ prāsādaṃ kārayiṣyati || 12 ||

tavaiva kīrttiḥ sā nūnaṃ tvatprītyā tatra me sthitiḥ ||
satyaṃ satyaṃ punaḥ satyaṃ satyameva bravīmi te || 13 ||
prāsāda bhaṃge tatsthānaṃ na tyakṣyāmi kadācana ||
anena dāruvapuṣā sthāsyāmyatra parārddhakam || 14 ||
dvitīyaṃ padmayonestu yāvatparisamāpyate ||
manoḥ svāyaṃbhuvasyāsya dvitīye ca caturyuge || 15 ||
kṛtasya prathame jyeṣṭhe daśeti kratusaṃsthitiḥ ||
jyaiṣṭhyāmahaṃ cāvatīrṇastatpuṇyajanmavāsaram || 16 ||
tasyāṃ me snapanaṃ kuryānmahāsnānavidhānataḥ ||
pratyarcāyāṃ mahārāja sādhivāsaṃ samṛddhimat ||17||
pāpaṃ vināśayiṣyāmi koṭijanmabhirarjitam ||
sarvatīrthakratuphalaṃ sarvadānaphalaṃ tathā || 18 ||
paśyatāṃ cāpi rājeṃdra phalaṃ tāvatprapadyate ||
nyagrodhāduttare kūpaḥ sarvatīrthamayo'sti hi || 19 ||
snānāya pūrvaṃ nirmāya kiṃcidācchāditaṃ bhuvā ||

avatīrṇastvahaṃ paścāttaṃ vivicya prakāśaya || 2.2.29.20 ||
saṃskāryaḥ sa caturdaśyāṃ baliṃ dattvā vidhānataḥ ||
rakṣakakṣetrapālāya diśāṃpālebhya eva ca || 21 ||
kambukāhālamurajadhvaniṣu susvareṣu ca ||
dvijātayaḥ svarṇakumbhairuddhareyustato jalam ||22||
jyaiṣṭhyāṃ prātastane kāle brahmaṇā sahitaṃ ca mām ||
rāmaṃ subhadrāṃ saṃsnāpya mama lokamavāpnuyāt || 23 ||
snāpyamānaṃ tu yaḥ paśyenmāṃ tadā nṛpasattama ||
dehabandhaṃ ca nāpnoti sa punarna tu pūruṣaḥ || 24 ||
kārayitvā dṛḍhaṃ maṃcamaiśānyāṃ diśi maṃḍitam ||
vitānaśobhāracitaṃ caṃdanāṃbhaḥ samukṣitam || 25 ||
tatra māṃ rāmabhadrābhyāṃ snāpayitvā punarnayet || 26 ||
dakṣiṇābhimukhaṃ yāṃtaṃ yo māṃ paśyati bhaktitaḥ ||
tattaddhruvamavāpnoti manasā yadyadicchati || 27 ||
tataḥ paṃcadaśāhāni sthāpayitvā tu māṃ nṛpa ||

virūpamabhirūpaṃ vā na paśyettu kadācana || 28 ||
jyeṣṭhasnānamidaṃ kṛtvā sarvapāpaiḥ pramucyate || 29 ||
guṃḍicākhyāṃ mahāyātrāṃ prakurvīthāḥ kṣitīśvara ||
yasyāḥ saṃkīrtanādeva naraḥ pāpādvimucyate || 2.2.29.30 ||
māghamāsasya paṃcamyāmaṣṭamyāṃ caitraśuklake ||
ete kālāḥ praśastā hi guṃḍicākhyamahotsave || 31 ||
viśeṣānmokṣadāṣāḍhadvitīyā puṣyasaṃyutā ||
ṛkṣābhāve tithau kāryā sadā sā prītaye mama || 32 ||
āṣāḍhasya site pakṣe dvitīyā puṣyasaṃyutā ||
tasyāṃ rathe samāropya rāmaṃ māṃ bhadrayā saha || 33 ||
mahotsavapravṛttyarthaṃ prīṇayitvā dvijānbahūn ||
guṃḍicāmaṇḍapaṃnāma yatrāhamajanaṃ purā || 34 ||
aśvamedhasahasrasya mahāvedī tadābhavat ||
tasyāḥ puṇyatamaṃ sthānaṃ pṛthivyāṃ neha vidyate || 35 ||
yatrājuhoḥ paṃcaśatavarṣāṇi prītaye mama ||

mama prītikaraṃ sthānaṃ tasmānnānyaddharāgatam || 36 ||
yatheyaṃ nīlaśikharā prāsādena tavādhunā ||
caturmukhānurodhena mahāprītikarī mama || 37 ||
tathā nṛsiṃhakṣetre vai mahāvedī tava kratoḥ ||
mamotpatteśca nilayaṃ prītikṛnmama śāśvatam || 35 ||
bahukālaṃ sthitaścāhaṃ tasyāṃ me prītiruttamā ||
ātmā me padmabhūreṣa prāsāde sthāpito'munā || 39 ||
asyānurodhāttvadbhaktyā hyavatiṣṭhe'tra nityadā ||
dināni nava yāsyāmi tathā tasmādihāgataḥ || 2.2.29.40 ||
tatrāsti te mahārāja sarvatīrthamayaṃ saraḥ ||
tattīre saptadivasānsthāsyāmyanujighṛkṣayā || 41 ||
tatra sthitaṃ māṃ paśyaṃto yāṃti martyā mamālayam ||
tisraḥ koṭyo'rddhakoṭī ca tīrthānāṃ bhuvanatraye || 42 ||
tāni sarvāṇi sarasi matsānnidhyādvrajaṃti te ||
tatra snātvā ca vidhivaddṛṣṭvā māṃ bhaktibhāvataḥ || 43 ||

jananījaṭhare kleśaṃ punarnānubhavaṃti hi ||
navame'hni samāyātaṃ dakṣiṇāśāmukhaṃ tadā || 44 ||
ye paśyanti pratipadamaśvamedhakratoḥ phalam ||
prāpya bhogāniṃdrasamānbhuktvānte māṃ viśaṃti te || 45||
mamotthānaṃ mama svāpaṃ matpārśvaparivarttanam ||
mārgaprāvaraṇaṃ caiva puṣyasnānamahotsavam ||46 ||
phālgunyāṃ krīḍanaṃ kuryāddolāyāṃ mama bhūmipa ||
dolāyāṃ ye'pi paśyaṃti dakṣiṇāmukhapūjitam || 47 ||
brahmahatyādibhiḥ pāpairmucyate nātra saṃśayaḥ || 48 ||
anayormāṃ samabhyarcya dṛṣṭvā māṃ praṇipatya ca ||
pratyekamaṣṭasāhasraṃ vājimedhaphalaṃ labhet || 49 ||
caitre sitatrayodaśyāṃ kuryātkarmaprapūraṇam ||
caitre māsi caturdaśyāṃ damanairme prapūjanam ||
śuklapakṣe tu ye lokāḥ sarvapāpakṣayo bhavet || 2.2.29.50 ||
vaiśākhasya site pakṣe tṛtīyā'kṣayasaṃjñitā ||

tatra māṃ lepayedgandhalepanairatiśobhanaiḥ || 51 ||
prītaye mama ye kuryurutsavānmama śāśvatān ||
caturvargapradā hyete pratyekaṃ parikīrtitāḥ || 52 ||
|| jaiminiruvāca || ||
iti dattvā varaṃ tasmā indradyumnāya bho dvijāḥ ||
brahmāṇamāha bhagavānsmerāṃbhoruhasanmukhaḥ|| 53 ||

caturmukha tava prītyai sarvaṃ saṃpāditaṃ mayā ||
tvadicchā hi mamaivecchā na bhedo hyāvayordhruvam || 54 ||
yanmāṃ mādhavamūrtiṃ tvaṃ purā prārthitavānasi ||
tasyaiva paripāko'yamavatāraḥ kṛto mayā || 55 ||
māmatra dṛṣṭvā tvabhyarcya prāṇānsaṃtyajya mucyate ||
kramātsarve tvayā sārddhaṃ bhūyaḥ sāyujyameva ca || 56 ||
yadvācābhilapanmartyo māmatra hi niṣevate ||
avaśyaṃ tadavāpnoti saṃgatyā cātra bhūpatiḥ || 57 ||
vrajedānīṃ satyalokaṃ tridivaṃ yāṃtu devatāḥ||

tavāyuḥpūrṇiparyaṃtamahamatra sthito dhruvam || 58 ||
tataste harṣitāḥ sarve brahmarṣisurasattamāḥ ||
praṇamya śirasā devaṃ jagmuste nilayaṃ svakam || 59 ||
devo'pi ca jagannāthaḥ pratimārūpadhṛktadā ||
tūṣṇīṃ tiṣṭhati sarveṣāṃ harṣamāpādayannṛṇām|| 2.2.29.60 ||
indradyumno'pi dharmātmā viṣṇubhakto dṛḍhavrataḥ ||
anuvrajanpadmayoniṃ tenādiṣṭo nyavartata || 61 ||
yātrāḥ sarvā bhagavatā ājñaptāḥ sādhu kāraya ||
asmiṃstuṣṭe jagannāthe santuṣṭaṃ vai carācaram||62||
ityājñāṃ padmayonestu mūrdhnyādhāya kṣitīśvaraḥ ||
nāradena saha śrīmānnidhinā ca samṛddhimat ||
jyeṣṭhasnānādikaṃ sarvamutsavaṃ niravartayat || 63 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmya ekonatriṃśo'dhyāyaḥ || 29 ||

English translation

Jaimini said :

1-4. After saying this to the tiger among kings, the Lotus-seated Lord took away the lion form of Viṣṇu that had formerly manifested in the form of light and touched the heart for the sake of the welfare of the worlds.

The four idols that were seen before at the time of placing them down from the chariot were seen again seated on thrones. Brahmā then worshipped Balabhadra with the twelve-syllabled Mantra . He worshipped Nārāyaṇa , free from ailments, with the Puruṣa Sūkta , (Subhadrā) with the Devī Sūkta and the discus with the twelve-syllabled Mantra. After worshipping he submitted the request (to the Lord) to bless the king.

Brahmā said :

5-8. O Lord, O Lord of the chiefs of Devas , O bestower of blessings on devotees, Indradyumna has been a devotee of yours in the course of a thousand births. At the end he saw you.

Indeed, O Lord, seeing you is the cause of Sāyujya with you, although he wishes to worship you through the yoga of devotion. So command him to meditate on you through the yoga of devotion, through holy rites, different kinds of offerings and services to be performed in different places on different occasions.

Desirous of imbibing the nectarine juice of your command issuing from your lotus-like mouth, O Lord of the universe, the king looks at you without winking.

Jaimini said :

9. On being requested thus directly by the Lotus-born Lord, the Lord, though he had only the wooden body, laughingly said thus in a majestic tone:

The holy idol said :

10. O Indradyumna, I am delighted with your devotion and holy rites performed without selfish motive. So much of wealth has never been spent by any person other than you.

11-12a. I shall grant you this boon, O king, that your devotion to me shall be steady. You have spent crores and crores and built my shrine, O great king. Even if it cracks and crumbles, this spot will not be abandoned by me.

12b-18. Even if any other person later, on another occasion, were to build the Mansion, the credit surely shall go to you only. It is due to my love for you that I will stay there. I affirm repeatedly that it is true. I am speaking the truth to you. Even when the Mansion crumbles, I will never abandon this spot. With this wooden body I shall stay here for the period till the second Parārdhaka (the later half of the life) of Brahmā comes to a close.

In the second set of four Yugas of Svāyaṃbhuva Manu , in the first Jyeṣṭha month of the Kṛta Yuga , [1] I was born in the Jyaiṣṭhī (i.e. on the full-moon day in Jyeṣṭha). That is the auspicious birthday of the incarnation.

On that day the sacred ablution should be performed on my idol in accordance with the injunctions for great ablutions. O great king, it should be done profusely with the waters (of the Tīrthas) scented with perfumes. [2] This holy rite will destroy the sins acquired in the course of a crore of births. The benefit of all the Tīrthas and sacrifices and the benefit of all charitable gifts (shall be acquired).

19-21. Benefit is acquired, O great king, even by those who view this.

There is a well to the north of the Banyan tree. [3] Indeed it is filled with all the Tīrthas. It was originally dug up for the purpose of bathing. It has been covered a little by the (falling) earth. I incarnated afterwards. Clear it and bring it to light. It should be consecrated on the fourteenth lunar day after offering oblation in accordance with the injunctions to the Kṣetrapāla (Protector of the holy spot) who protects it and to the Guardians of the Quarters.

22. Brāhmaṇas should take water therefrom with golden pots to the accompaniment of the sweet sounds of conch-shells, Kāhāla trumpets, Muraja drums etc.

23. On the morning of the full-moon day, in the month of Jyeṣṭha, the devotee should perform the ablution of Rāma , Subhadrā and me along with Brahmā. Thereby he will obtain my world.

24. The man who sees me being bathed then, O excellent king, does not become bound with bodies thereafter.

25-29. In the north-eastern corner a sturdy stage [raised platform] be made and placed. It should be well-adorned. A canopy should be put up above it. It should be sprinkled with sandal-paste water. Along with Rāma and Subhadrā I should be bathed and taken there. He who sees me proceeding ahead

facing South with great devotion, shall certainly obtain whatever he wishes for.

O king, after placing me (installing me), for fifteen days one should never see ugly or beautiful things (?) By performing this holy ablution of Jyeṣṭha one is liberated from all sins.

30. O lord of the earth, you should celebrate 'the great procession named Guṇḍicā. [4] The very glorification of this liberates a man from sins.

31. The fifth day of the lunar month of Māgha and the eighth day in the bright half of Caitra —these are the best days for the great festival named Guṇḍicā.

32. Particularly the second day in the month of Āṣāḍha in conjunction with Puṣya constellation is conducive to salvation. The festival shall be celebrated on the specified lunar day even if the constellation does not coincide. It is pleasing to me always.

33. On the second day, in the bright half of the lunar month of Āṣāḍha, in conjunction with Puṣya constellation, the devotees should place Rāma and me along with Bhadrā on the chariot.

34. For the performance of the great festival, many Brāhmaṇas should be propitiated. The Guṇḍicā pavilion should be where I was born before.

35. At that time the great Altar of your thousand horse-sacrifices was there. There is no spot here on the earth more meritorious than that.

36. There is no other place on the earth more pleasing to me than that place where you performed Homas for five hundred years to propitiate me.

37-38. Just as this Nīla mountain is highly pleasing to me now on account of your Mansion (built) at the instance of the Four-faced Lord, so also in the Nṛsiṃhakṣetra the great altar of your sacrifice, the place of my birth, is eternally pleasing to me.

39. I have stayed there for a great deal of time. I have great pleasure therein. This Lotus-born Lord is my Ātman . My Ātman has been installed by him in the Mansion.

40. Due to his request and your devotion I shall stay here permanently. I shall go (there) for nine days. Then I will come here.

41-42a. There, O great king, is your lake consisting of all the Tīrthas. On its shore I shall stay for seven days with a desire to bless (people). Men who see me stationed there go to my abode.

42b-44a. There are three and half crores of Tīrthas in all the three worlds together. Due to my presence near the lake all those Tīrthas flow into that lake. By taking holy bath there and by seeing me duly with devotional feelings they do not undergo any longer the pain in the womb of a mother.

44b-45. When I return on the ninth day facing the South, the devotees shall see me. Those who see me then, shall attain the benefit of a horse-sacrifice for every step. They being on a par with Indra enjoy the pleasures and in the end enter me (i.e. become one with me).

46. My getting up, my going to sleep, turning on the sides, covering of my path and meritorious bath—all these are occasions for great festivals.

47-50. On the full-moon day in the month of Phālguna , O king, the festival of my sport in the swing (dolā) should be celebrated. Those who see me worshipped facing the South and sporting in the swing shall be liberated from Brāhmaṇa 's slaughter and other sins. There is no doubt about it. Worshipping me in these two (festivals), seeing me and bowing down to me, the devotee shall obtain the benefit of

eight thousand horse-sacrifices for each.

On the thirteenth day in the bright half of Caitra, the festival of Karmaprapūraṇam (filling in the Karmas) shall be celebrated. I shall be worshipped with Damana (Artemisia Indica) flowers on the fourteenth day in the bright half of the month of Caitra. All the sins of those people shall be destroyed.

51-52. The third day in the bright half of the month of Vaiśākha is called Akṣayatṛtīyā . On that day I shall be smeared with excessively splendid unguents. It shall please me. Those who celebrate my festivals regularly shall attain all the four aims in life. Each of these is glorified as the bestower of the fourfold aim of life.

Jaimini said :

53. After granting boons to Indradyumna, O Brāhmaṇas, the Lord said to Brahmā with smiles on his lotus-like face:

54. “O Four-faced One, everything has been accomplished for your delight. Your wish is my wish. Certainly there is no difference between us.

55. This incarnation has been taken by me as a result of your former request to me while I was in the form of Mādhava .

56. By seeing me here, by worshipping me and by casting off their life here, all of them are gradually liberated along with you. Again they will attain Sāyujya :

57. If a man wishes something and serves me here, he will certainly obtain it.

58. Let the king in (your) company go now to Satyaloka . Let the Devas go to heaven. I stay on here as long as you live.”

59. Then those excellent Brahminical Sages and Suras became delighted. After bowing down their heads to the Lord they went to their respective abodes.

60. The Lord, the Lord of the universe having the form of the idol remained silent, delighting all the men.

61. The righteous-souled Indradyumna, the devotee of Viṣṇu, steadfast in his holy rites, followed the Lotus-born Lord. At his behest he returned.

(Brahmā said :)

62. Celebrate well all the processions and festivals commanded by the Lord. Whe this Lord of the universe is pleased, all the mobile and immobile beings are pleased.

63. The lord of the earth received this behest of the Lotus-born Lord with bent head. Accompanied by Nārada and Padmanidhi he celebrated all the festivals beginning with Jyeṣṭhasnāna (taking the holy bath in the month of Jyeṣṭha) gorgeously.

[1]: [1] : Two words ‘ daśeti kratusaṃsthitiḥ ’ in the original appear to be irrelevant.

[2]: [2] : sādhivāsam : ‘ adhivāsa ’ is also interpreted as ‘the necessary arrangement for festive religious duties performed on the previous day’. Then the translation will be... “on that day...for great ablution along with the Adhivāsa ritual”.

[3]: [3] : The Kalpa tree which stands in the compound of Jagannātha Temple.

[4]: [4] : Another name for Ratha-yātrā .

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 30

The Greatness of Pañcatīrtha

Chapter 70 of 221 · 158 detected Sanskrit verse markers

Sanskrit

।। मुनय ऊचुः ।। ।।
चकार केन विधिना जन्मस्नानं श्रियः पतेः ।।
अन्यानप्युत्सवान्सर्वान्विधिवद्ब्रूहि नो मुने ।। १ ।।
नारदेन पुरा प्रोक्तं सर्वं ते मुनिसत्तम ।।
स हि वेद तमःपारे ब्रह्म ब्रह्मसुतो मुनिः ।। २ ।।
तत्सर्वं ब्रूहि तत्त्वेन मुने क्रौतूहलं हि नः ।।
अहो भाग्यं नरपतेरिंद्रद्युम्नस्य भो मुने ।। ३ ।।
तस्य तावति कर्मांते अत्यद्भुतमिदं महत् ।।
न श्रुता हि न दृष्टा हि प्रतिमा दारुनिर्मिता ।। ४ ।।
सजीवतनुवत्साक्षाद्वारं दद्यान्मनुष्यवत् ।।
स्मारंस्मारं भगवतश्चरितं पापनाशनम् ।। ५ ।।
चरितं तस्य नृपतेर्दुर्लभं मर्त्यवासिनाम् ।।
न सन्तोषोऽस्ति भगवञ्शृण्वतां नो महामुने ।। ६ ।।
तद्ब्रूहानुक्रमेणास्मान्यात्राः सर्वाघनाशनाः ।।
यासां संदर्शनाद्वासो वैकुण्ठ इति निश्चितम् ।। ७ ।।

यात्रामाहात्म्यवक्तासौ यत्साक्षान्मधुसूदनः ।।
तन्नो वद महाभाग जगतां हितकाम्यया ।। ८ ।। ।।
।। जैमिनिरुवाच ।। ।।
ज्येष्ठस्नानं प्रवक्ष्यामि शृणुध्वं मुनयोऽधुना ।।
ज्येष्ठशुक्लदशम्यां तु व्रतं संकल्प्य वाग्यतः ।। ९ ।।
प्रातरुत्थाय कुर्वीत पंचतीर्थविधानतः ।।
मार्कंडेय वटं गत्वा आचम्य प्रयतः पुमान् ।। 2.2.30.१० ।।
प्रार्थयेच्छंकरं नत्वा कृतांजलिपुटोऽग्रतः ।। ११ ।।
अतितीक्ष्ण महाकाय कल्पांतदहनोपम ।।
भैरवाय नमस्तुभ्यमनुज्ञां दातुमर्हसि ।। १२ ।।
ततः प्रविश्य तीर्थं तु वैदिकैः पंच वारुणैः ।।
अघमर्षणसूक्तेन त्रिरावृत्तेन वा द्विजाः ।।
स्नात्वा यथावत्स्नायीत मन्त्रेणानेन चांततः ।। १३ ।।
नमः शिवाय शांताय सर्वपापहराय च ।।

स्नानं करोमि देवेश मम नश्यतु पातकम् ।। १४ ।।

संसारसागरे मग्नं पापग्रस्तमचेतनम् ।।
त्राहि मां भगनेत्रघ्न त्रिपुरारे नमोऽस्तु ते ।। १५ ।।
एवं स्नात्वा बहिर्गत्वा धौतवासा सपुण्ड्रकः ।।
देवानृषीन्पितॄंश्चैव तर्पयित्वा यथाविधि ।। १६ ।।
प्रविश्य शंकरागारं स्पृष्ट्वा वृषणयोर्वृषम् ।।
मन्त्रेणानेन भो विप्राः सर्वक्रतुफलं लभेत् ।। १७ ।।
धर्मश्चतुष्पाद्यज्ञस्त्वं स्वर्णशृंगस्त्रयीवपुः ।।
गोपते वाहरूपस्त्वं शूलिनं त्वां नमाम्यहम् ।। १८ ।।
अघोरमन्त्रेण ततः पूजयेद्वृषवाहनम् ।।
पञ्चब्रह्मभिरृक्चग्भिस्तु संस्पृशेल्लिंगमुत्तमम् ।। १९ ।।
अंगुष्ठेन स्पृशेल्लिगं मुष्टिना शक्तिमेव च ।।
पूजयित्वा तु विधिवत्स्तुत्वा देवं पुरद्विषम् ।। 2.2.30.२० ।।
दशानामश्वमेधानां फलं प्राप्नोत्यनुत्तमम् ।।
मार्कंडेयवटे स्नात्वा दृष्ट्वा देवं तु शंकरम् ।। २१ ।।
फलं प्राप्नोत्यविकलं राजसूयाश्वमेधयोः ।।

अन्ते शिवस्य सालोक्यं प्राप्य ज्ञानं ततो नरः ।। २२ ।।
क्रमाच्च लभते मुक्तिं जगन्नाथप्रसादतः ।।
ततो मौनी व्रजेद्देवं नारायणमनामयम् ।। २३ ।।
तद्दक्षिणस्थितं विष्णुरूपं न्यग्रोधमुत्तमम् ।।
दर्शनादपि पापानां पापसंहतिनाशनम् ।। २४ ।।
तं दृष्ट्वा प्रणमेद्दूराद्भावयन्पुरुषोत्तमम् ।।
प्रदक्षिणं ततः कुर्यादिमं मन्त्रमुदीरयन् ।। २५ ।।
अमरस्त्वं सदा कल्प विष्णोरायतनं महत् ।।
न्यग्रोध हर मे पापं विष्णुरूप नमोऽस्तु ते ।। २६ ।।
नमोऽस्त्वव्यक्तरूपाय महाप्रलयस्थायिने ।।
एकाश्रयाय जगतां कल्पवृक्षाय ते नमः ।। २७ ।।
स्तुवञ्जपेत्तु तद्भक्त्या मूले तस्य जनार्दनम् ।।
कोटिजन्मशतोद्भूतपापादेव विमुच्यते ।। २८ ।।
तच्छायाक्रमणेनापि निष्पापो जायते नरः ।।
ततः सुपर्णं प्रणमेद्यानरूपं हरेः पुरः ।। २९ ।।

स्थितो भक्तिनतो विष्णोः कृतांजलिपुटो मुदा ।।
छन्दोमय जगद्धामन्यानरूप त्रिवृद्वपुः ।। 2.2.30.३० ।।
यज्ञरूप जगद्व्यापिन्प्रीयमाणाय ते नमः ।।
स्तुत्वेत्थं गरुडं पापान्मुच्यतेऽनेकजन्मजात् ।। ३१ ।।
वाङ्मनःकर्मनियतो गच्छेदेवं विचिंतयन् ।।
प्रविश्य देवतागारं कृत्वा तं त्रिः प्रदक्षिणम् ।। ३२ ।।
पूजयेन्मन्त्रराजेन सूक्तेन पुरुषस्य वा ।।

द्वादशाक्षरमंत्रेण यत्र वा जायते रुचिः ।। ३३ ।।
पूजाधिकारिणः सर्वे ब्रह्मक्षत्रविशस्ततः ।।
अन्येषां दर्शन भक्त्या तयोर्नामानुकीर्तनात् ।। ३४ ।।
पंचोपचारविधिना पूजयेत्परमेश्वरम् ।।
कृतांजलिपुटो भूत्वा इदं स्तोत्रमुदीरयेत् ।। ३५ ।।
देवदेव जगन्नाथ संसारार्णवतारक ।।
भक्तानुग्राहक सदा रक्ष मां पादयोर्नतम् ।। ३६ ।।
जय कृष्ण जगन्नाथ जय सर्वाघनाशन ।।

जयाशेषजगद्बंद्य पादांभोज नमोऽस्तु ते ।। ३७ ।।
जय ब्रह्मांडकोटीश वेदनिःश्वासवातक ।।
अशेषजगदाधार परमात्मन्नमोऽस्तु ते ।।३८।।
जय ब्रह्मेंद्ररुद्रादि देवौघप्रणतार्तिनुत् ।।
जयाखिलजगद्धामन्नंतर्यामिन्नमोऽस्तु ते ।। ३९ ।।
जय निर्व्याजकरुणापाथोधे दीनवत्सल ।।
दीनानाथैकशरण विश्वसाक्षिन्नमोऽस्तु ते ।। 2.2.30.४० ।।
संसारसिंधुसलिले मोहावर्ते सुदुस्तरे ।।
षड्मिकुलदुष्पारे कुकर्मग्राहदारुणे ।। ४१ ।।
निराश्रये निरालंबे निःसारे दुःखफेनिले ।।
तव मायागुणैर्बद्धमवशं पतितं ततः ।। ४२ ।।
मां समुद्धर देवेश कृपापांगविलोकनैः ।।
तत्र मग्नं सुरश्रेष्ठ सुप्रसादप्रकाशक ।। ४३ ।।
एक एव जगन्नाथ बन्धुस्त्वं भवभीरुणाम् ।।
बुभुक्षा च पिपासा च प्राणस्य मनसः स्मृतौ ।। ४४ ।।

शोकमोहौ शरीरस्य जरा मृत्युर्वपुर्भवः ।।
त्वत्सृष्टौ तादृशो नास्ति यो दीनपरिपालकः ।। ४५ ।।
अवतीर्णोसि लोकानामनुग्रहधिया विभो ।।
पूर्णकामस्य ते नाथ किमन्यत्कारणं क्षितौ ।। ४६ ।।
त्वत्पादपद्ममासाद्य न चिंतास्ति जगत्पते ।।
यतस्ते चरणांभोजं चतुर्वर्गेकसाधनम् ।। ४७ ।।
दर्शनात्सर्वलोकानां सर्ववांछा फलप्रदम् ।।
ततः सीरध्वजं शेषमन्त्रेण परिपूजयेत् ।। ४८ ।।
द्वादशाक्षरमन्त्रेण नाम्ना वा प्रणवादिना ।।
एकाग्रमानसो भूत्वा प्रणिपत्य प्रसादयेत् ।। ४९ ।।
जय राम सदाराम सच्चिदानदविग्रह ।।
अविद्यापंकरहित निर्मलाकृतये नमः ।। 2.2.30.५० ।।
जयाखिलजगद्भारधारणश्रमवर्जित ।।
तापत्रयविकर्षाय हलं कलयसे सदा ।। ५१ ।।
प्रपन्नदीनत्राणाय स्फुटनेत्रसरोरुह ।।

त्वमेवेश पराशेषकलुषक्षालनप्रभुः ।। ५२ ।।
प्रसन्नकरुणासिंधो दीनबन्धो नमोऽस्तु ते ।।
चराचराफणाग्रेण धृता येन वसुन्धरा ।। ५३ ।।
मामुद्धरास्माद्दुष्पाराद्भवांभोधेरपारतः ।।
परापराणां परमपरमेश नमोऽस्तु ते ।। ५४ ।।
स्तुत्वैवं नागराजानं बलं मुसलधारिणम् ।।
पूजयेज्जगतामादिकारणां भद्रलोचनाम् ।। ५५ ।।
स्तुत्वा जयां तां भो विप्राः प्रणिपत्य प्रसादयेत् ।।
जय देवि महादेवि प्रसीद भवतारिणि ।। ५६ ।।
सुखारणि श्रितवतां जय संतुष्टिकारिणि।।
कार्यं कार्यस्वरूपाणां कारणानां च कारणम् ।। ९७ ।।
धारणां धार्यमाणानां त्वामादिं प्रणमाम्यहम् ।।
वक्षःस्थलस्थितां विष्णोः शंभोरर्द्धांगधारिणीम्।। ५८ ।।
पद्मयोनि मुखाब्जस्थां प्रणमामि जगत्प्रियाम् ।।
सृष्टिस्थितिविनाशादिकर्मणां परमात्मनः ।। ५९ ।।

त्वमेका शक्तिरतुला त्वां विना सोऽपि नेश्वरः ।।
त्वां सर्वलोकजननीं विष्णुमायां तपस्विनीम् ।। 2.2.30.६० ।।
सुभद्रां भद्ररूपां तां मूलभूतां नमाम्यहम् ।।
ततः सागरस्नानाय प्रार्थयेत्पुरुषोत्तमम् ।। ६१ ।।
नमस्ते भगवन्विष्णो जगद्व्यापिंश्चराचर ।।
निर्विघ्नं सिद्धिमायातु सिंधुस्नानं मम प्रभो ।। ६२ ।।
नमस्ते जगतामीश शंखचक्रगदाधर ।।
देहि देव ममानुज्ञां तव तीर्थनिषेवणात् ।। ६३ ।।
ततो मौनं व्रजेद्विष्णुं चिंतयन्सरितां पतिम् ।।
उग्रसेनं स्थितं मार्गे अनुज्ञाप्य समाहितः ।। ६४ ।।
उग्रसेन महाबाहो वलवन्नुग्रविक्रम ।।
लब्ध्वा वरं सुप्रसन्नात्समुद्रतटमास्थितः ।। ६५ ।।
तीर्थराजकृतस्नानसुसंपूर्णफलप्रद ।।
सिंधुस्नानं करिष्यामि अनुज्ञां दातुमर्हसि ।। ६६ ।।
ततो गच्छेद्द्विजश्रेष्ठाः स्वर्गद्वारं ततः परम् ।।

येन देवाः समायांति क्षेत्रेऽस्मिन्पुरुषोत्तमे ।। ६७ ।।
भूस्वर्गे जगदीशस्य दर्शनाय दिनेदिने ।।
स्वर्गावतारमार्गेण तत्रस्थौ वां नमाम्यहम् ।। ६८ ।।
मामप्यूर्ध्वं नयेतां वै साक्षिणौ कर्मणां सताम् ।।
सागरांभः समुत्पन्नौ श्रेष्ठौ सर्वगुणान्वितौ ।। ६९ ।।
मध्येन युवयोर्यामि स्वर्गद्वारमपावृतम् ।।
प्रार्थयित्वा ततो गच्छेत्तीर्थराजस्य संनिधिम् ।। 2.2.30.७० ।।
यं दृष्ट्वा दूरतः पापान्मुच्यते महतो ध्रुवम् ।।
प्रक्षालितकरांघ्रिक आचांतः शुचिविष्टरे ।। ७१ ।।

आसीनः प्राङ्मुखोभूत्वा लिखेन्मंडलमग्रतः ।।
चतुरस्रं चतुर्द्वारं चतुःस्वस्तिककोणकम्।।७२।।
तन्मध्ये विलिखेत्पद्ममष्टपत्रं सुशोभनम्।।
ततोऽष्टाक्षरमंत्रं तु करयोश्च तनौ न्यसेत्।।७३।।
षड्भिर्वर्णैः षडंगानां न्यासः प्रोक्तो मनीषिभिः।।
शेषौ कुक्षौ च पृष्ठे च न्यस्तव्यौ च ततः पुनः ।।७४।।

पादयोर्जंघयोरूर्वोः स्फिचोश्च पार्श्वयोः पुनः ।।
नाभौ पृष्ठे बाहुयुग्मे हृदि कण्ठे च कक्षयोः ।। ७५ ।।
ओष्ठयोः कर्णयोरक्ष्णोर्गंडयोर्नासयोस्तथा ।।
भ्रुवोर्ललाटे शिरसि मंत्रवर्णान्यथाक्रमम्।। ७६ ।।
विन्यस्य व्यापकं सर्वैन्यासं कुर्यात्समाहितः ।।
प्राणायामत्रयं कुर्यान्मूलेन पंचविंशतिम्।। ७७।।
बध्नीयात्कवचं दिव्यं सर्वपापापनोदनम् ।।
पूर्वे मां पातु गोविंदो वारिजाक्षस्तु दक्षिणे ।। ७८ ।।
प्रद्युम्नः पश्चिमे पातु हृषीकेशस्तथोत्तरे ।।
आग्नेय्यां नरसिंहस्तु नैर्ऋत्यां मधुसूदनः ।। ७९ ।।
वायव्यां श्रीधरः पातु ऐशान्यां च गदाधरः ।।
ऊर्ध्वं त्रिविक्रमः पातु अधो वाराहरूपधृक् ।। 2.2.30.८० ।।
सर्वत्र पातु मां देवः शंखचक्रगदाधरः ।।
नारायणो मनः पातु चैतन्यं गरुडध्वजः ।। ८१ ।।
पातु मे बुद्ध्यहंकारौ त्रिगुणात्मा जनार्दनः ।।

इंद्रियाणि सदा पातु दैत्यवर्गनिकृन्तनः ।। ८२ ।।
एवं बद्ध्वा च कवचं निष्पापो जायते पुमान् ।।
षोडशैरुपचारैश्च मनसा कल्पितैर्नरः ।। ८३ ।।
पुरुषोत्तमं पूजयित्वा यथावद्विधितो द्विजाः ।।
आवाह्य मण्डले तस्मिन्देवदेवमनामयम्।। ८४ ।।
पूजयित्वा विधानेन यथाशक्त्युपबृंहितैः ।।
आत्मानं तीर्थराजस्य देवदेवस्य चिंतयन् ।। ८५ ।।
एवं बद्धांजलिपुटमिमं मन्त्रमुदीरयेत् ।।
सुदर्शन नमस्तेऽस्तु कोटिसूर्यसमप्रभ ।। ८६ ।।
अज्ञानतिमिरांधस्य विष्णोर्मार्गं प्रदर्शय ।।
एवं संप्रार्थ्य भो विप्रास्तीर्थराजजलांतिके ।। ८७ ।।
जानुभ्यामवनिं गत्वा प्रणमेद्भक्तिभावितः ।।
तीर्थराज नमस्तुभ्यं जलरूपाय विष्णवे ।। ८८ ।।
जीवनाय च जंतूनां परं निर्वाणहेतवे ।। ८९ ।।
अग्निश्च ते योनिरिला च देहे रेतोधा विष्णोरमृतस्य नाभिः ।।

उपैमि ते रूपमनन्यहेतुमानंदसंपन्नमप्रनुप्रविश्य ।। 2.2.30.९० ।।
इति मन्त्रं पठन्विप्राः प्रविशेज्जलमध्यतः ।।

आवाहयेत्तीर्थराजं भावयञ्जगतांपतिम् ।। ९१ ।।
जलाधीशं कृतस्नानफलदानेऽतः स्थितम् ।।
अघमर्षणसूक्तेन नारायणयुतेन च ।। ९२ ।।
त्रिरावृतेन कुर्वीत पञ्चवारुणकेन च ।।
सकृदावाहनादीनि षडंगान्यभिषेचने ।।।। ९३ ।।
आवाहनं पुर प्रोक्तं सन्निधानमथोच्यते ।।
स्नातुरिष्टफलप्राप्तौ सान्निध्यपरिकल्पनम् ।। ९४ ।।
अन्तःशुद्ध्यर्थमाचामेत्पीत्वा तदभिमंत्रितम्।।
बाह्यावयवशुद्ध्यर्थं मार्जयेत्कुशवारिणा ।। ९५ ।।
अंतर्बहिर्विशुद्ध्यर्थं मन्त्रपूतेन वारिणा ।।
त्रीनंजलीन्मूर्ध्नि सिंचेत्सिंधौ नांतर्जले जपः ।। ९६ ।।
त्रिः स्नानायात्स्वकृताघानि कोटिजन्मकृतानि च ।।
प्लावितानि जले तस्मिन्भावयन्नघनाशनम् ।। ९७ ।।

उत्थायाचम्य विधिवत्प्रार्थयेन्मन्त्रमुच्चरन् ।।
त्वमग्निर्जगतां नाथ रेतोधाः कामदीपनः ।। ९८ ।।
प्रधानं सर्वभूतानां जीवानां प्रभुरव्यय ।।
अमृतस्यारणिस्त्वं हि देवयोनिरपांपते ।। ९९ ।।
वृजिनं हर मे सर्वं तीर्थराज नमोस्तु ते ।।
जन्मकोटिसहस्रेषु यत्पापं पूर्वमर्जितम् ।। 2.2.30.१०० ।।
तदशेषं लयं यातु देहि मे ब्रह्म शाश्वतम्।।
स्नात्वापि च ततस्तीरमुत्तीर्याचम्य वाग्यतः ।। १०१ ।।
धारयेद्वाससी शुक्ले पुंड्रकानुज्ज्वलाकृतीन् ।।
शंखचक्रगदापद्मतिलकानि च भक्तितः ।। २ ।।
देवान्पितॄन्यथान्यायं चिंतयन्भगवद्धिया ।।
तर्प्पयेद्विधिवद्विप्राः सम्यगव्यग्रमानसः ।। ३ ।।
ततः पूर्ववदालिख्य मण्डलं चोत्तरामुखः ।।
पूजयेन्मूलमन्त्रेण मन्त्रैरेभिश्च भक्तितः ।। ४ ।।
नारायणं चतुर्बाहुं शंखचक्रगदाधरम् ।।

धरारमाभ्यां सहितं केवलं वा द्विजोत्तमाः ।।
ध्यात्वांतर्यागसंतुष्टं बहिरावाहयेत्ततः ।। ५ ।।
आगच्छ परमानंद जगद्व्यापिञ्जगन्मय ।।
अनुग्रहाय देवेश मण्डले सन्निधिं कुरु ।। ६ ।।
चराचरमिदं सर्वं जगदत्र प्रतिष्ठितम्।।
तदन्तस्थस्त्वमेवेश आसनं कल्पयामि ते ।। ७ ।।
यस्य पादांबुजे धौते धर्मेण ब्रह्मरूपिणा ।।
पुनाति तद्भवा गंगा जगत्पाद्यं ददाम्यहम् ।। ८ ।।
अनर्घ्यरत्नघटितचूडामणिकरोत्करैः ।।
ब्रह्मादयः पादपद्मं चिंतयंति दिने दिने ।।

अनर्घ्यायजगद्धाम्ने अर्घ्यमेतद्ददाम्यहम् ।। ९ ।।
आचांतस्तीर्थराजो वै येनागस्त्यस्वरूपिणा ।।
तस्मै सुवासितं वारि ददाम्याचमनीयकम् ।। 2.2.30.११० ।।
यः प्राप्य मधुसंपर्कं चकर्ष जलरूपिणम् ।।
अशेषाघविकर्षाय मधुपर्कं ददाम्यहम् ।। ११ ।।

यः क्रोडरूपमास्थाय प्रलयार्णवविप्लुताम् ।।
उज्जहार धरामेतां स्नपयामि तमंभसा ।। १२ ।।
ब्रह्मांडकोटयो यस्य विश्वरूपस्य संवृतिः ।।
आच्छादनाय सर्वेषां प्रददे वाससी शुभे ।। ।। १३ ।।
विना येनानुष्ठितोऽपि यज्ञः स्यादकृतो ध्रुवः ।।
तस्मै यज्ञेश्वरायेदमुपवीतं प्रकल्पये ।। १४ ।।
यदंगसंगमासाय शोभंते भूषणानि वै ।।
विश्वालंकृतये तस्मै भूषणानि प्रकल्पये ।। १५ ।।
यदंगसंस्पर्शिमरुत्संगान्मलयजा द्रुमाः ।।
सुगंधरससंपन्नास्तस्मै गंधानुलेपनम् ।। १६ ।।
यस्य संचितनादेव सौमनस्यं हतांहसाम् ।।
तस्मै सुमनसां मालां सुगंधां परिकल्पये ।। १७ ।।
यं चित्ते स्थिरमादाय भवाग्निपरिधूपनम् ।।
जहाति तस्मै प्रददे सुगंधं धूपमुत्तमम्।। १८ ।।
स्वतेजसाखिलमिदं दीपितं यस्य भासतः ।।

तस्मै दीपप्रदीप्ताय दीपमेतं ददाम्यहम् ।। १९ ।।
चराचरं जगत्सर्वमत्ति यो यश्च भावयेत् ।।
अनेन च पुनः पुष्टौ तस्मादन्नं निवेदये ।। 2.2.30.१२० ।।
यदीयमुखरागेण सहजावासितेन च ।।
मोहिताः सुरसुंदर्यस्तस्मै तांबूलमुत्तमम् ।। २१ ।।
प्रदक्षिणप्रकमणाद्भवांगणविवर्त्तनम् ।।
हंति यः करुणांभोधिस्तं नमामि जगद्गुरुम् ।। २२ ।।
मंत्रास्तु कथिता ह्येत उपचारैः पृथक्पृथक् ।।
आवाह्य चिंतयेद्देवं बहिःसंस्थितमात्मनः ।। २३ ।।
रत्नसिहासनं दत्त्वा तत्रासीनं विचिंतयेत् ।।
पादपद्मद्वये दद्यात्पाद्यं श्यामाकपंकजैः ।। २४ ।।
दूर्वापराजिताभ्यां च संस्कृतं मूलमंत्रणात् ।।
सौवर्णे राजते वापि ताम्रे वा शंख एव वा ।। २५ ।।
अर्घ्यं संस्कृत्य विधिवद्वारिचंदनपुष्पकैः ।।
यवदूर्वाकुशाग्रैश्च फलसिद्धार्थकैस्तिलैः ।। २६ ।।

दूर्वाकुशाग्रैर्देवस्य मूर्ध्नि सिंचेत्तदग्रतः ।।
सावशेषं क्षिपेद्भूमावेषोऽर्घविधिरीरितः ।। २७ ।।
जातीफलैर्वा कंकोलैर्लवंगैः संस्कृतं जलम् ।।

दद्यादाचमनार्थं तु मधुपर्कं ततो ददेत् ।। ।। २८ ।।
मधुसर्पिर्युतं गव्यं दधि कांस्ये हि निर्मले ।।
पात्रे स्थितं च पिहितं पात्रेणान्येन तादृशा ।।
सुसंस्कृतं फलयुतं स्नपने जलमुच्यते ।। ।। २९ ।।
पट्टकौशेयकापासनिर्मिते वाससी शुभे ।।
यथाशक्ति प्रदेये च वित्तशाठ्यं न कारयेत् ।। 2.2.30.१३० ।।
हारकेयूरमुकुटग्रैवेयादिकभूषणम् ।।
यथाशक्ति यथास्थानं देवस्यांगे निवेशयेत् ।। ३१ ।।
उपवीतं हरेर्दद्यात्पट्टसूत्रविनिर्मितम् ।।
कार्पासमथवा विप्रा गंधचंदनसंस्कृतम् ।। ३२ ।।
चंद्रचंदनकस्तूरीकुंकुमैरनुलेपनम् ।। ३३ ।।
तुलसीदलमालां च जातीपंकजचंपकैः ।।

अशोकच्छुरपुन्नागनागकेसरकेसरैः ।। ३४ ।।
अन्यैः सुगंधैः कुसुमैर्माला माल्यमथापि वा ।।
मुक्तकानि च पुष्पाणि दद्याद्देवस्य मूर्द्धनि ।। ३५ ।।
माला सा प्रपदीनातु माल्यं कंठोरुसंमितम् ।।
गर्भकं केशमध्ये तु मूर्ध्नि पुष्पांजलिं क्षिपेत् ।। ३६ ।।
सगुग्गुल्वगुरूशीरसिताज्यमधुचंदनैः ।।
धूपं दद्यात्सुगंधाढ्यं दीपं गोसर्पिषा शुभम् ।।
कर्पूरगर्भया वर्त्या तिलतैलेन वा ददेत्।। ३७ ।।
अखंडितसमुद्धौतं शालितंडुलनिर्मितम् ।।
सुपक्वमन्नं सुरभि सर्पिषा च सुवासितम् ।। ३८ ।।
सौरभेयदधिक्षीरपक्वरंभासितायुतम् ।।
नानाव्यंजनसंकीर्णं सोपदंशं सपूपकम् ।। ३९ ।।
नानाफलयुतं हृद्यं सुगंधं सुरसं नवम् ।।
नैवेद्यं देवदेवस्य प्रस्थाद्ूनं न शस्यते ।। 2.2.30.१४० ।।
धूपे दीपे च नैवेद्ये स्नानेऽर्घे मधुपर्कके ।।

वस्त्रे यज्ञोपवीते च दद्यादाचमनीयकम् ।। ४१ ।।
अन्यत्र केवलं वारि संस्कृतं त्वौपचारिकम्।
नैवेद्यांते त्वाचमनं दद्याच्च करघृष्टिकम्।।४२।।
सगंधचंदनं विप्रास्तांबूलं च ददेत्ततः।।
सकर्पूरलवंगैलाजातीक्रमुकसंयुतम्।।४३।।
अष्टोत्तरशतं जप्त्वा मूलमंत्रमनन्यधीः ।।
स्तुत्वा प्रदक्षिणं कृत्वा प्रार्थयेत्पुरुषोत्तमम् ।। ४४ ।।
देवदेव जगन्नाथ सर्वतीर्थप्रवर्तक ।।
सर्वतीर्थमयश्चासि सर्वदेवमय प्रभो ।।४५।।
त्वत्प्रसादान्मया तीर्थराजे स्नानं हि यत्कृतम् ।।
तदस्तु सफलं देव यथोक्तफलदो भव ।।४६।।

सिंधुराजस्त्वं च विभो द्ववरूपोऽस्यसंशयम् ।।
पापालये निमग्नं मां परित्राहि नमोऽस्तु ते ।। ४७ ।।
इत्थं प्रपूज्य देवेशं नारायणमनामयम् ।।
तीर्थराजकृतस्नानः सर्वतीर्थफलं लभेत् ।।४८।।

गवां कोटिप्रदानेन क्रतुकोटिकृतेन च ।।
कोटिब्राह्मणभोज्येन महादानैश्च कोटिशः ।।
यत्पुण्यं कर्मिणां प्रोक्तं तदनेन हि लभ्यते ।। ४९ ।।
ध्यानं दानं तपो जाप्यं श्राद्धं च सुरपूजनम् ।।
सिंधुराजे कृतं सर्वं कोटिकोटिगुणं भवेत् ।। 2.2.30.१५० ।।
अपि नः स कुले कश्चित्सिंधुस्नायी भविष्यति ।।
देवेभ्यश्च पितृभ्यश्च दास्यते च तिलोदकम् ।। ५१ ।।
क्रंदंति सर्वपापानि संभ्रांताः सर्वपातकाः ।।
अनिष्टानि पलायन्ते सिंधुस्नानोद्यतस्य वै ।। ५२ ।।
अन्यतीर्थे कृतं पापं सिंधुतीरे विनश्यति ।।
सिंधुतीरे कृतं पापं सिधुस्नाने विनश्यति ।। ५३ ।।
सिंधुस्नानरतं नित्यं दृष्ट्वैव यमकिङ्कराः ।।
दिशो दश पलायन्ते सिंहं दृष्ट्वा यथा मृगाः ।। ५४ ।।
यमोऽपि भीतस्तं दृष्ट्वा प्रणिपत्य प्रपूज्य च ।।
न शक्नोति तदा स्थातुं तस्याग्रे पुण्यकर्मिणः ।। ५५ ।।

वांछंति देवता नित्यं मानुष्यं प्राप्नुयामहे ।।
सम्यक्छु(छु?)द्धतन्वो भूत्वा सिंधुस्नानं लभेमहि ।। ५६ ।।
मेरुमन्दरमात्रोऽपि राशिः पापस्य कर्मणः ।।
सिंधुस्नानेन दग्धः स्यात्तूलराशिरिवानलात् ।। ५७ ।।
अप्सु नारायणं देवं स्नानकाले स्मरेत्सदा ।।
साक्षाद्विष्णुस्वरूपेऽत्र सिंधौ चैव विशेषतः ।। ५८ ।।
ब्रह्मघ्नो वा सुरापो वा गोघ्नो वा पञ्चपातकी ।।
सर्वे ते निष्कृतिं यांति सिंधुस्नानान्न संशयः ।। ५९ ।।
कपिलाकोटिदानाच्च सिन्धुस्नानं विशिष्यते ।।
सकृत्सिंध्ववगाहेन कुलकोटिं समुद्धरेत् ।।2.2.30.१६०।।
सर्वतीर्थेषु यत्पुण्यं सर्वेष्वायतनेषु च।।
तत्फलं लभते सर्वं सिन्धुस्नानान्न संशयः ।। ६१ ।।
य इच्छेत्सफलं जन्म जीवितं श्रुतमेव वा ।।
स पितॄंस्तर्पयेत्सिंधुमभिगम्य सुरांस्तथा ।। ६२ ।।
चत्वारः सुलभा वेदाः सषडंग पदक्रमाः ।।

सुलभानि कुरुक्षेत्रे दानानि विविधानि च ।। ६३ ।।
चांद्रायणानि कृच्छ्राणि तपांसि सुलभान्यपि ।।
अग्निष्टोमादयो यज्ञाः सुलभा बहुदक्षिणाः ।। ६४ ।।
सिन्धुतोयैश्च सलिलैर्दुर्लभं पितृतर्पणम् ।।

मासं तर्पणमात्रेण पिंडानां पातनेन च ।। ६५ ।।
सिन्धौ वै पितरः सर्वे विमानान्सूर्यवर्चसः ।।
सिन्धुतर्पणसंतुष्टाः श्राद्धपिंडसुतर्पिताः ।।
आरुह्य सहसा यांति ब्रह्मलोकं सनातनम् ।। ६६ ।।
आद्यंतयोर्जगन्नाथं पूजयित्वा यथाविधि ।।
तीर्थराजेऽभिषिच्य स्वं नरः स्यान्मुक्तिभाजनम् ।। ६७ ।।
ततस्तीर्थविसर्गं च कृत्वा शुद्धमनाः पुमान् ।।
रामं कृष्णं सुभद्रां च नत्वा रूपं विचिन्तयेत् ।। १६८ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये त्रिंशोऽध्यायः ।। ३० ।।

Roman transliteration

|| munaya ūcuḥ || ||
cakāra kena vidhinā janmasnānaṃ śriyaḥ pateḥ ||
anyānapyutsavānsarvānvidhivadbrūhi no mune || 1 ||
nāradena purā proktaṃ sarvaṃ te munisattama ||
sa hi veda tamaḥpāre brahma brahmasuto muniḥ || 2 ||
tatsarvaṃ brūhi tattvena mune krautūhalaṃ hi naḥ ||
aho bhāgyaṃ narapateriṃdradyumnasya bho mune || 3 ||
tasya tāvati karmāṃte atyadbhutamidaṃ mahat ||
na śrutā hi na dṛṣṭā hi pratimā dārunirmitā || 4 ||
sajīvatanuvatsākṣādvāraṃ dadyānmanuṣyavat ||
smāraṃsmāraṃ bhagavataścaritaṃ pāpanāśanam || 5 ||
caritaṃ tasya nṛpaterdurlabhaṃ martyavāsināṃ ||
na santoṣo'sti bhagavañśṛṇvatāṃ no mahāmune || 6 ||
tadvadānukrameṇāsmānyātrāḥ sarvāghanāśanāḥ ||
yāsāṃ saṃdarśanādvāso vaikuṇṭha iti niścitam || 7 ||

yātrāmāhātmyavaktāsau yatsākṣānmadhusūdanaḥ ||
tanno vada mahābhāga jagatāṃ hitakāmyayā || 8 || ||
|| jaiminiruvāca || ||
jyeṣṭhasnānaṃ pravakṣyāmi śṛṇudhvaṃ munayo'dhunā ||
jyeṣṭhaśukladaśamyāṃ tu vrataṃ saṃkalpya vāgyataḥ || 9 ||
prātarutthāya kurvīta paṃcatīrthavidhānataḥ ||
mārkaṃḍeya vaṭaṃ gatvā ācamya prayataḥ pumān || 2.2.30.10 ||
prārthayecchaṃkaraṃ natvā kṛtāṃjalipuṭo'grataḥ || 11 ||
atītikṣṇa mahākāya kalpāṃtadahanopama ||
bhairavāya namastubhyamanujñāṃ dātumarhasi || 12 ||
tataḥ praviśya tīrthaṃ tu vaidikaiḥ paṃca vāruṇaiḥ ||
aghamarṣaṇasūktena trirāvṛttena vā dvijāḥ ||
snātvā yathāvatsnāyīta mantreṇānena cāṃtataḥ || 13 ||
namaḥ śivāya śāṃtāya sarvapāpaharāya ca ||
snānaṃ karomi deveśa mama naśyatu pātakam || 14 ||

saṃsārasāgare magnaṃ pāpagrastamacetanam ||
trāhi māṃ bhaganetraghna tripurāre namo'stu te || 15 ||
evaṃ snātvā bahirgatvā dhautavāsā sapuṃḍrakaḥ ||
devānṛṣīnpitṝṃścaiva tarpayitvā yathāvidhi || 16 ||
praviśya śaṃkarāgāraṃ spṛṣṭvā vṛṣaṇayorvṛṣam ||

mantreṇānena bho viprāḥ sarvakratuphalaṃ labhet || 17 ||
dharmaścatuṣpādyajñastvaṃ svarṇaśṛṃgastrayīvapuḥ ||
gopate vāharūpastvaṃ śūlinaṃ tvāṃ namāmyaham || 18 ||
aghoramantreṇa tataḥ pūjayedvṛṣavāhanam ||
pañcabrahmabhirṛgbhistu saṃspṛśelliṃgamuttamam || 19 ||
aṃguṣṭhena spṛśelligaṃ muṣṭinā śaktimeva ca ||
pūjayitvā tu vidhivatstutvā devaṃ puradviṣam || 2.2.30.20 ||
daśānāmaśvamedhānāṃ phalaṃ prāpnotyanuttamam ||
mārkaṃḍeyavaṭe snātvā dṛṣṭvā devaṃ tu śaṃkaram || 21 ||
phalaṃ prāpnotyavikalaṃ rājasūyāśvamedhayoḥ ||

ante śivasya sālokyaṃ prāpya jñānaṃ tato naraḥ || 22 ||
kramācca labhate muktiṃ jagannāthaprasādataḥ ||
tato maunī vrajeddevaṃ nārāyaṇamanāmayam || 23 ||
taddakṣiṇasthitaṃ viṣṇurūpaṃ nyagrodhamuttamam ||
darśanādapi pāpānāṃ pāpasaṃhatināśanam || 24 ||
taṃ dṛṣṭvā praṇameddūrādbhāvayanpuruṣottamam ||
pradakṣiṇaṃ tataḥ kuryādimaṃ mantramudīrayan || 25 ||
amarastvaṃ sadā kalpa viṣṇorāyatanaṃ mahat ||
nyagrodha hara me pāpaṃ viṣṇurūpa namo'stu te || 26 ||
namo'stvavyaktarūpāya mahāpralayasthāyine ||
ekāśrayāya jagatāṃ kalpavṛkṣāya te namaḥ || 27 ||
stuvañjapettu tadbhaktyā mūle tasya janārdanam ||
koṭijanmaśatodbhūtapāpādeva vimucyate || 28 ||
tacchāyākramaṇenāpi niṣpāpo jāyate naraḥ ||
tataḥ suparṇaṃ praṇamedyānarūpaṃ hareḥ puraḥ || 29 ||

sthito bhaktinato viṣṇoḥ kṛtāṃjalipuṭo mudā ||
chandomaya jagaddhāmanyānarūpa trivṛdvapuḥ || 2.2.30.30 ||
yajñarūpa jagadvyāpinprīyamāṇāya te namaḥ ||
stutvetthaṃ garuḍaṃ pāpānmucyate'nekajanmajāt || 31 ||
vāṅmanaḥkarmaniyato gacchedevaṃ viciṃtayan ||
praviśya devatāgāraṃ kṛtvā taṃ triḥ pradakṣiṇam || 32 ||
pūjayenmantrarājena sūktena puruṣasya vā ||
dvādaśākṣaramaṃtreṇa yatra vā jāyate ruciḥ || 33 ||
pūjādhikāriṇaḥ sarve brahmakṣatraviśastataḥ ||
anyeṣāṃ darśana bhaktyā tayornāmānukīrtanāt || 34 ||
paṃcopacāravidhinā pūjayetparameśvaram ||
kṛtāṃjalipuṭo bhūtvā idaṃ stotramudīrayet || 35 ||
devadeva jagannātha saṃsārārṇavatāraka ||
bhaktānugrāhaka sadā rakṣa māṃ pādayornatam || 36 ||
jaya kṛṣṇa jagannātha jaya sarvāghanāśana ||

jayāśeṣajagadvaṃdya pādāṃbhoja namo'stu te || 37 ||
jaya brahmāṃḍakoṭīśa vedaniḥśvāsavātaka ||
aśeṣajagadādhāra paramātmannamo'stu te ||38||
jaya brahmeṃdrarudrādi devaughapraṇatārtinut ||
jayākhilajagaddhāmannaṃtaryāminnamo'stu te || 39 ||
jaya nirvyājakaruṇāpāthodhe dīnavatsala ||
dīnānāthaikaśaraṇa viśvasākṣinnamo'stu te || 2.2.30.40 ||
saṃsārasiṃdhusalile mohāvartte sudustare ||
ṣaḍūrmikuladuṣpāre kukarmagrāhadāruṇe || 41 ||
nirāśraye nirālaṃbe niḥsāre duḥkhaphenile ||

tava māyāguṇairbaddhamavaśaṃ patitaṃ tataḥ || 42 ||
māṃ samuddhara deveśa krpāpāṃgavilokanaiḥ ||
tatra magnaṃ suraśreṣṭha suprasādaprakāśaka || 43 ||
eka eva jagannātha bandhustvaṃ bhavabhīruṇām ||
bubhukṣā ca pipāsā ca prāṇasya manasaḥ smṛtau || 44 ||

śokamohau śarīrasya jarā mṛtyurvapurbhavaḥ ||
tvatsṛṣṭau tādṛśo nāsti yo dīnaparipālakaḥ || 45 ||
avatīrṇosi lokānāmanugrahadhiyā vibho ||
pūrṇakāmasya te nātha kimanyatkāraṇaṃ kṣitau || 46 ||
tvatpādapadmamāsādya na ciṃtāsti jagatpate ||
yataste caraṇāṃbhojaṃ caturvargekasādhanam || 47 ||
darśanātsarvalokānāṃ sarvavāṃchā phalapradam ||
tataḥ sīradhvajaṃ śeṣamantreṇa paripūjayet || 48 ||
dvādaśākṣaramantreṇa nāmnā vā praṇavādinā ||
ekāgramānaso bhūtvā praṇipatya prasādayet || 49 ||
jaya rāma sadārāma saccidānadavigraha ||
avidyāpaṃkarahita nirmalākṛtaye namaḥ || 2.2.30.50 ||
jayākhilajagadbhāradhāraṇaśramavarjita ||
tāpatrayavikarṣāya halaṃ kalayase sadā || 51 ||
prapannadīnatrāṇāya sphuṭanetrasaroruha ||

tvameveśa parāśeṣakaluṣakṣālanaprabhuḥ || 52 ||
prasannakaruṇāsiṃdho dīnabandho namo'stu te ||
carācarāphaṇāgreṇa dhṛtā yena vasundharā || 53 ||
māmuddharāsmādduṣpārādbhavāṃbhodherapārataḥ ||
parāparāṇāṃ paramaparameśa namo'stu te || 54 ||
stutvaivaṃ nāgarājānaṃ balaṃ musaladhāriṇam ||
pūjayejjagatāmādikāraṇāṃ bhadralocanām || 55 ||
stutvā jayāṃ tāṃ bho viprāḥ praṇipatya prasādayet ||
jaya devi mahādevi prasīda bhavatāriṇi || 56 ||
sukhāraṇi śritavatāṃ jaya saṃtuṣṭikāriṇi||
kāryaṃ kāryasvarūpāṇāṃ kāraṇānāṃ ca kāraṇam || 97 ||
dhāraṇāṃ dhāryamāṇānāṃ tvāmādiṃ praṇamāmyaham ||
vakṣaḥsthalasthitāṃ viṣṇoḥ śaṃbhorarddhāṃgadhāriṇīm|| 58 ||
padmayoni mukhābjasthāṃ praṇamāmi jagatpriyām ||
sṛṣṭisthitivināśādikarmaṇāṃ paramātmanaḥ || 59 ||

tvamekā śaktiratulā tvāṃ vinā so'pi neśvaraḥ ||
tvāṃ sarvalokajananīṃ viṣṇumāyāṃ tapasvinīm || 2.2.30.60 ||
subhadrāṃ bhadrarūpāṃ tāṃ mūlabhūtāṃ namāmyaham ||
tataḥ sāgarasnānāya prārthayetpuruṣottamam || 61 ||
namaste bhagavanviṣṇo jagadvyāpiṃścarācara ||
nirvighnaṃ siddhimāyātu siṃdhusnānaṃ mama prabho || 62 ||
namaste jagatāmīśa śaṃkhacakragadādhara ||
dehi deva mamānujñāṃ tava tīrthaniṣevaṇāt || 63 ||
tato maunaṃ vrajedviṣṇuṃ ciṃtayansaritāṃ patim ||
ugrasenaṃ sthitaṃ mārge anujñāpya samāhitaḥ || 64 ||
ugrasena mahābāho valavannugravikrama ||
labdhvā varaṃ suprasannātsamudrataṭamāsthitaḥ || 65 ||
tīrtharājakṛtasnānasusaṃpūrṇaphalaprada ||
siṃdhusnānaṃ kariṣyāmi anujñāṃ dātumarhasi || 66 ||
tato gaccheddvijaśreṣṭhāḥ svargadvāraṃ tataḥ param ||

yena devāḥ samāyāṃti kṣetre'sminpuruṣottame || 67 ||
bhūsvarge jagadīśasya darśanāya dinedine ||
svargāvatāramārgeṇa tatrasthau vāṃ namāmyaham || 68 ||
māmapyūrdhvaṃ nayetāṃ vai sākṣiṇau karmaṇāṃ satām ||
sāgarāṃbhaḥ samutpannau śreṣṭhau sarvaguṇānvitau || 69 ||
madhyena yuvayoryāmi svargadvāramapāvṛtam ||
prārthayitvā tato gacchettīrtharājasya saṃnidhim || 2.2.30.70 ||
yaṃ dṛṣṭvā dūrataḥ pāpānmucyate mahato dhuvam ||
prakṣālitakarāṃghrika ācāṃtaḥ śucaviṣṭare || 71 ||
āsīnaḥ prāṅmukhobhūtvā likhenmaṃḍalamagrataḥ ||
caturasraṃ caturdvāraṃ catuḥsvastikakoṇakam||72||
tanmadhye vilikhetpadmamaṣṭapatraṃ suśobhanam||
tato'ṣṭākṣaramaṃtraṃ tu karayośca tanau nyaset||73||
ṣaḍbhirvarṇaiḥ ṣaḍaṃgānāṃ nyāsaḥ prokto manīṣibhiḥ||
śeṣau kukṣau ca pṛṣṭhe ca nyastavyau ca tataḥ punaḥ ||74||

pādayorjaṃghayorūrvoḥ sphicośca pārśvayoḥ punaḥ ||
nābhau pṛṣṭhe bāhuyugme hṛdi kaṇṭhe ca kakṣayoḥ || 75 ||
oṣṭhayoḥ karṇayorakṣṇorgaṃḍayornāsayostathā ||
bhruvorlalāṭe śirasi maṃtravarṇānyathākramam|| 76 ||
vinyasya vyāpakaṃ sarvairnyāsaṃ kuryātsamāhitaḥ ||
prāṇāyāmatrayaṃ kuryānmūlena paṃcaviṃśatim|| 77||
badhnīyātkavacaṃ divyaṃ sarvapāpāpanodanam ||
pūrve māṃ pātu goviṃdo vārijākṣastu dakṣiṇe || 78 ||
pradyumnaḥ paścime pātu hṛṣīkeśastathottare ||
āgneyyāṃ narasiṃhastu nairṛtyāṃ madhusūdanaḥ || 79 ||
vāyavyāṃ śrīdharaḥ pātu aiśānyāṃ ca gadādharaḥ ||
ūrdhvaṃ trivikramaḥ pātu adho vārāharūpadhṛk || 2.2.30.80 ||
sarvatra pātu māṃ devaḥ śaṃkhacakragadādharaḥ ||
nārāyaṇo manaḥ pātu caitanyaṃ garuḍadhvajaḥ || 81 ||
pātu me buddhyahaṃkārau triguṇātmā janārdanaḥ ||

iṃdriyāṇi sadā pātu daityavarganikṛntanaḥ || 82 ||
evaṃ baddhvā ca kavacaṃ niṣpāpo jāyate pumān ||
ṣoḍaśairupacāraiśca manasā kalpitairnaraḥ || 83 ||
puruṣottamaṃ pūjayitvā yathāvadvidhito dvijāḥ ||
āvāhya maṇḍale tasmindevadevamanāmayam|| 84 ||
pūjayitvā vidhānena yathāśaktyupabṛṃhitaiḥ ||
ātmānaṃ tīrtharājasya devadevasya ciṃtayan || 85 ||
evaṃ baddhāṃjalipuṭamimaṃ mantramudīrayet ||
sudarśana namaste'stu koṭisūryasamaprabha || 86 ||
ajñānatimirāṃdhasya viṣṇormārgaṃ pradarśaya ||
evaṃ saṃprārthya bho viprāstīrtharājajalāṃtike || 87 ||
jānubhyāmavaniṃ gatvā praṇamedbhaktibhāvitaḥ ||
tīrtharāja namastubhyaṃ jalarūpāya viṣṇave || 88 ||
jīvanāya ca jaṃtūnāṃ paraṃ nirvāṇahetave || 89 ||
agniśca te yonirilā ca dehe retodhā viṣṇoramṛtasya nābhiḥ ||

upaimi te rūpamananyahetumānaṃdasaṃpannamapranupraviśya || 2.2.30.90 ||
iti mantraṃ paṭhanviprāḥ praviśejjalamadhyataḥ ||
āvāhayettīrtharājaṃ bhāvayañjagatāṃpatim || 91 ||
jalādhiśaṃ kṛtasnānaphaladāne'taḥ sthitam ||
aghamarṣaṇasūktena nārāyaṇayutena ca || 92 ||
trirāvṛttena kurvīta pañcavāruṇakena ca ||

sakṛdāvāhanādīni ṣaḍaṃgānyabhiṣecane |||| 93 ||
āvāhanaṃ pura proktaṃ sannidhānamathocyate ||
snāturiṣṭaphalaprāptau sānnidhyaparikalpanam || 94 ||
antaḥśuddhyarthamācāmetpītvā tadabhimaṃtritam||
bāhyāvayavaśuddhyarthaṃ mārjayetkuśavāriṇā || 95 ||
aṃtarbahiviśuddhyarthaṃ mantrapūtena vāriṇā ||
trīnaṃjalīnmūrdhni siṃcetsiṃdhau nāṃtarjale japaḥ || 96 ||
triḥ snānāyātsvakṛtāghāni koṭijanmakṛtāni ca ||
plāvitāni jale tasminbhāvayannaghanāśanam || 97 ||

utthāyācamya vidhivatprārthayenmantramuccaran ||
tvamagnirjagatāṃ nātha retodhāḥ kāmadīpanaḥ || 98 ||
pradhānaṃ sarvabhūtānāṃ jīvānāṃ prabhuravyaya ||
amṛtasyāraṇistvaṃ hi devayonirapāṃpate || 99 ||
vṛjinaṃ hara me sarvaṃ tīrtharāja namostu te ||
janmakoṭisahasreṣu yatpāpaṃ pūrvamarjitam || 2.2.30.100 ||
tadaśeṣaṃ layaṃ yātu dehi me brahma śāśvatam||
snātvāpi ca tatastīramuttīryācamya vāgyataḥ || 101 ||
dhārayedvāsasī śukle puṃḍrakānujjvalākṛtīn ||
śaṃkhacakragadāpadmatilakāni ca bhaktitaḥ || 2 ||
devānpitṝnyathānyāyaṃ ciṃtayanbhagavaddhiyā ||
tarppayedvidhivadviprāḥ samyagavyagramānasaḥ || 3 ||
tataḥ pūrvavadālikhya maṇḍalaṃ cottarāmukhaḥ ||
pūjayenmūlamantreṇa mantrairebhiśca bhaktitaḥ || 4 ||
nārāyaṇaṃ caturbāhuṃ śaṃkhacakragadādharam ||

dharāramābhyāṃ sahitaṃ kevalaṃ vā dvijottamāḥ ||
dhyātvāṃtaryāgasaṃtuṣṭaṃ bahirāvāhayettataḥ || 5 ||
āgaccha paramānaṃda jagadvyāpiñjaganmaya ||
anugrahāya deveśa maṇḍale sannidhiṃ kuru || 6 ||
carācaramidaṃ sarvaṃ jagadatra pratiṣṭhitam||
tadantasthastvameveśa āsanaṃ kalpayāmi te || 7 ||
yasya pādāṃbuje dhaute dharmeṇa brahmarūpiṇā ||
punāti tadbhavā gaṃgā jagatpādyaṃ dadāmyaham || 8 ||
anarghyaratnaghaṭitacūḍāmaṇikarotkaraiḥ ||
brahmādayaḥ pādapadmaṃ ciṃtayaṃti dine dine ||
anarghyāyajagaddhāmne arghyametaddadāmyaham || 9 ||
ācāṃtastīrtharājo vai yenāgastyasvarūpiṇā ||
tasmai suvāsitaṃ vāri dadāmyācamanīyakam || 2.2.30.110 ||
yaḥ prāpya madhusaṃparkaṃ cakarṣa jalarūpiṇam ||
aśeṣāghavikarṣāya madhuparkaṃ dadāmyaham || 11 ||

yaḥ kroḍarūpamāsthāya pralayārṇavaviplutām ||
ujjahāra dharāmetāṃ snapayāmi tamaṃbhasā || 12 ||
brahmāṃḍakoṭayo yasya viśvarūpasya saṃvṛtiḥ ||
ācchādanāya sarveṣāṃ pradade vāsasī śubhe || || 13 ||
vinā yenānuṣṭhito'pi yajñaḥ syādakṛto dhruvaḥ ||
tasmai yajñeśvarāyedamupavītaṃ prakalpaye || 14 ||
yadaṃgasaṃgamāsāya śobhaṃte bhūṣaṇāni vai ||
viśvālaṃkṛtaye tasmai bhūṣaṇāni prakalpaye || 15 ||
yadaṃgasaṃsparśimarutsaṃgānmalayajā drumāḥ ||
sugaṃdharasasaṃpannāstasmai gaṃdhānulepanam || 16 ||
yasya saṃcitanādeva saumanasyaṃ hatāṃhasām ||

tasmai sumanasāṃ mālāṃ sugaṃdhāṃ parikalpaye || 17 ||
yaṃ citte sthiramādāya bhavāgniparidhūpanam ||
jahāti tasmai pradade sugaṃdhaṃ dhūpamuttamam|| 18 ||
svatejasākhilamidaṃ dīpitaṃ yasya bhāsataḥ ||

tasmai dīpapradīptāya dīpametaṃ dadāmyaham || 19 ||
carācaraṃ jagatsarvamatti yo yaśca bhāvayet ||
anena ca punaḥ puṣṭau tasmādannaṃ nivedaye || 2.2.30.120 ||
yadīyamukharāgeṇa sahajāvāsitena ca ||
mohitāḥ surasuṃdaryastasmai tāṃbūlamuttamam || 21 ||
pradakṣiṇaprakamaṇādbhavāṃgaṇavivarttanam ||
haṃti yaḥ karuṇāṃbhodhistaṃ namāmi jagadgurum || 22 ||
maṃtrāstu kathitā hyeta upacāraiḥ pṛthakpṛthak ||
āvāhya ciṃtayeddevaṃ bahiḥsaṃsthitamātmanaḥ || 23 ||
ratnasihāsanaṃ dattvā tatrāsīnaṃ viciṃtayet ||
pādapadmadvaye dadyātpādyaṃ śyāmākapaṃkajaiḥ || 24 ||
dūrvāparājitābhyāṃ ca saṃskṛtaṃ mūlamaṃtraṇāt ||
sauvarṇe rājate vāpi tāmre vā śaṃkha eva vā || 25 ||
arghyaṃ saṃskṛtya vidhivadvāricaṃdanapuṣpakaiḥ ||
yavadūrvākuśāgraiśca phalasiddhārthakaistilaiḥ || 26 ||

dūrvākuśāgrairdevasya mūrdhni siṃcettadagrataḥ ||
sāvaśeṣaṃ kṣipedbhūmāveṣo'rghavidhirīritaḥ || 27 ||
jātīphalairvā kaṃkolairlavaṃgaiḥ saṃskṛtaṃ jalam ||
dadyādācamanārthaṃ tu madhuparkaṃ tato dadet || || 28 ||
madhusarpiryutaṃ gavyaṃ dadhi kāṃsye hi nirmale ||
pātre sthitaṃ ca pihitaṃ pātreṇānyena tādṛśā ||
susaṃskṛtaṃ phalayutaṃ snapane jalamucyate || || 29 ||
paṭṭakauśeyakāpāsanirmite vāsasī śubhe ||
yathāśakti pradeye ca vittaśāṭhyaṃ na kārayet || 2.2.30.130 ||
hārakeyūramukuṭagraiveyādikabhūṣaṇam ||
yathāśakti yathāsthānaṃ devasyāṃge niveśayet || 31 ||
upavītaṃ harerdadyātpaṭṭasūtravinirmitam ||
kārpāsamathavā viprā gaṃdhacaṃdanasaṃskṛtam || 32 ||
caṃdracaṃdanakastūrīkuṃkumairanulepanam || 33 ||
tulasīdalamālāṃ ca jātīpaṃkajacaṃpakaiḥ ||

aśokacchurapunnāganāgakesarakesaraiḥ || 34 ||
anyaiḥ sugaṃdhaiḥ kusumairmālā mālyamathāpi vā ||
muktakāni ca puṣpāṇi dadyāddevasya mūrddhani || 35 ||
mālā sā prapadīnātu mālyaṃ kaṃṭhorusaṃmitam ||
garbhakaṃ keśamadhye tu mūrdhni puṣpāṃjaliṃ kṣipet || 36 ||
saguggulvagurūśīrasitājyamadhucaṃdanaiḥ ||
dhūpaṃ dadyātsugaṃdhāḍhyaṃ dīpaṃ gosarpiṣā śubham ||
karpūragarbhayā vartyā tilatailena vā dadet|| 37 ||
akhaṃḍitasamuddhautaṃ śālitaṃḍulanirmitam ||
supakvamannaṃ surabhi sarpiṣā ca suvāsitam || 38 ||
saurabheyadadhikṣīrapakvaraṃbhāsitāyutam ||
nānāvyaṃjanasaṃkīrṇaṃ sopadaṃśaṃ sapūpakam || 39 ||
nānāphalayutaṃ hṛdyaṃ sugaṃdhaṃ surasaṃ navam ||
naivedyaṃ devadevasya prasthādūnaṃ na śasyate || 2.2.30.140 ||
dhūpe dīpe ca naivedye snāne'rghe madhuparkake ||

vastre yajñopavīte ca dadyādācamanīyakam || 41 ||
anyatra kevalaṃ vāri saṃskṛtaṃ tvaupacārikam|
naivedyāṃte tvācamanaṃ dadyācca karaghṛṣṭikam||42||
sagaṃdhacaṃdanaṃ viprāstāṃbūlaṃ ca dadettataḥ||
sakarpūralavaṃgailājātīkramukasaṃyutam||43||
aṣṭottaraśataṃ japtvā mūlamaṃtramanenyadhīḥ ||
stutvā pradakṣiṇaṃ kṛtvā prārthayetpuruṣottamam || 44 ||
devadeva jagannātha sarvatīrthapravarttaka ||
sarvatīrthamayaścāsi sarvadevamaya prabho ||45||
tvatprasādānmayā tīrtharāje snānaṃ hi yatkṛtam ||
tadastu saphalaṃ deva yathoktaphalado bhava ||46||
siṃdhurājastvaṃ ca vibho dravarūpo'syasaṃśayam ||
pāpālaye nimagnaṃ māṃ paritrāhi namo'stu te || 47 ||
itthaṃ prapūjya deveśaṃ nārāyaṇamanāmayam ||
tīrtharājakṛtasnānaḥ sarvatīrthaphalaṃ labhet ||48||

gavāṃ koṭipradānena kratukoṭikṛtena ca ||
koṭibrāhmaṇabhojyena mahādānaiśca koṭiśaḥ ||
yatpuṇyaṃ karmiṇāṃ proktaṃ tadanena hi labhyate || 49 ||
dhyānaṃ dānaṃ tapo jāpyaṃ śrāddhaṃ ca surapūjanam ||
siṃdhurāje kṛtaṃ sarvaṃ koṭikoṭiguṇaṃ bhavet || 2.2.30.150 ||
api naḥ sa kule kaścitsiṃdhusnāyī bhaviṣyati ||
devebhyaśca pitṛbhyaśca dāsyate ca tilodakam || 51 ||
kraṃdaṃti sarvapāpāni saṃbhrāṃtāḥ sarvapātakāḥ ||
aniṣṭāni palāyante siṃdhusnānodyatasya vai || 52 ||
anyatīrthe kṛtaṃ pāpaṃ siṃdhutīre vinaśyati ||
siṃdhutīre kṛtaṃ pāpaṃ sidhusnāne vinaśyati || 53 ||
siṃdhusnānarataṃ nityaṃ dṛṣṭvaiva yamakiṅkarāḥ ||
diśo daśa palāyante siṃhaṃ dṛṣṭvā yathā mṛgāḥ || 54 ||
yamo'pi bhītastaṃ dṛṣṭvā praṇipatya prapūjya ca ||
na śaknoti tadā sthātuṃ tasyāgre puṇyakarmiṇaḥ || 55 ||

vāṃchaṃti devatā nityaṃ mānuṣyaṃ prāpnuyāmahe ||
samyakchu(chru?)ddhatanvo bhūtvā siṃdhusnānaṃ labhemahi || 56 ||
merumandaramātro'pi rāśiḥ pāpasya karmaṇaḥ ||
siṃdhusnānena dagdhaḥ syāttūlarāśirivānalāt || 57 ||
apsu nārāyaṇaṃ devaṃ snānakāle smaretsadā ||
sākṣādviṣṇusvarūpe'tra siṃdhau caiva viśeṣataḥ || 58 ||
brahmaghno vā surāpo vā goghno vā pañcapātakī ||
sarve te niṣkṛtiṃ yāṃti siṃdhusnānānna saṃśayaḥ || 59 ||
kapilākoṭidānācca sindhusnānaṃ viśiṣyate ||
sakṛtsiṃdhvavagāhena kulakoṭiṃ samuddharet ||2.2.30.160||
sarvatīrtheṣu yatpuṇyaṃ sarveṣvāyataneṣu ca||
tatphalaṃ labhate sarvaṃ sindhusnānānna saṃśayaḥ || 61 ||
ya icchetsaphalaṃ janma jīvitaṃ śrutameva vā ||
sa pitṝṃstarpayetsiṃdhumabhigamya surāṃstathā || 62 ||
catvāraḥ sulabhā vedāḥ saṣaḍaṃga padakramāḥ ||

sulabhāni kurukṣetre dānāni vividhāni ca || 63 ||
cāṃdrāyaṇāni kṛcchrāṇi tapāṃsi sulabhānyapi ||
agniṣṭomādayo yajñāḥ sulabhā bahudakṣiṇāḥ || 64 ||
sindhutoyaiśca salilairdurlabhaṃ pitṛtarpaṇam ||
māsaṃ tarpaṇamātreṇa piṃḍānāṃ pātanena ca || 65 ||
sindhau vai pitaraḥ sarve vimānānsūryavarcasaḥ ||

sindhutarpaṇasaṃtuṣṭāḥ śrāddhapiṃḍasutarpitāḥ ||
āruhya sahasā yāṃti brahmalokaṃ sanātanam || 66 ||
ādyaṃtayorjagannāthaṃ pūjayitvā yathāvidhi ||
tīrtharāje'bhiṣicya svaṃ naraḥ syānmuktibhājanam || 67 ||
tatastīrthavisargaṃ ca kṛtvā śuddhamanāḥ pumān ||
rāmaṃ kṛṣṇaṃ subhadrāṃ ca natvā rūpaṃ vicintayet || 168 ||
iti śrīskāṃde mahāpurāṇa ekāśitisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye triṃśo'dhyāyaḥ || 30 ||

English translation

The sages enquired :

1. What was the manner in which he (Indradyumna) performed the rite of ablution of the Lord of Śrī on his birthday? O sage, describe all the other festivals too duly.

2-3a. Everything had been spoken to you formerly by Nārada , O excellent sage. Indeed that sage, the son of Brahmā , knows Brahman that is beyond Tamas (darkness of ignorance). Restate all those things of Indradyumna accurately, O sage. We are eager.

3b-5. Wonderful indeed is the luck of Indradyumna, the king, O sage. At the end of that much of the holy rite this great miraculous event happened to him.

It has never been seen or heard that a wooden idol could grant boons directly like a human being, as though it had an animate body. The more we remember the story of the Lord, the more it is destructive of sins.

6. Rare indeed among the residents of the mortal world is such a life as that of that king. To us who listen to it, O great sage, there is not satiety at all.

7. Therefore, O holy lord, recount to us in due order the various processions and festivals that are destructive of all sins. It is certain that one will (go to) and stay in Vaikuṇṭha by seeing them.

8. Since the persons who (originally) spoke about the greatness of the processions was the Slayer of Madhu himself, therefore recount it to us, O highly fortunate one, with the desire for the welfare of all the worlds.

Jaimini said :

9-11. I shall recount the (mode of) the holy bath in the month of Jyeṣṭha , O sages. Listen to it now.

On the tenth day in the bright half of the month of Jyeṣṭha, the devotee should get up early in the morning with perfect control over his speech. He should perform the holy rite of Saṅkalpa (i.e. ceremonial pronouncement of the pious resolve of the religious act to be performed) in accordance with the injunctions regarding the Pañcatīrtha .{GL_NOTE::}

With great purity the man should go to Mārkaṇḍeyāvaṭa (‘holy Pond of Mārkaṇḍeya ’) and perform the rite of Ācamana . After bowing down to Śaṅkara he should stand in front of the Lord with palms joined in reverence (and pray:).

12. “O excessively fiery one of a huge body, O Lord comparable to the fire at the close of the Kalpa , it behoves you to grant me permission. Obeisance to you, to Bhairava .”

13. He should then enter the holy waters and bathe, O Brāhmaṇas , repeating the five Vedic Mantras pertaining to Varuṇa , [2] or the Aghamarṣaṇa Sūkta [3] three times. After (the preliminary) bath, he should recite the following Mantra at the end and take his bath duly.

14-15. “Obeisance to the quiescent Śiva , the dispeller of all sins. O Lord of Devas , I am taking my bath. Let my sin perish. O Enemy of Tripura , obeisance to you. O Lord, O destroyer of the eyes of Bhaga , [4] save me. I have been swallowed by sins and hence I am insentient. I have sunk in the ocean of worldly existence.”

16-18. After taking the bath thus, he should come out and wear washed cloth and apply Puṇḍraka (the parallel marks with sacred ash). He should duly perform the Tarpaṇa rite to Devas, sages and Pitṛs .

He should then enter the temple of Śiva and touch the scrotum of the Bull, O Brāhmaṇas, with the following Mantra. He shall get the benefit of all the sacrifices.

“You are Dharma on its four legs. You are Yajña ; your horns are golden. Your body is the set of the three Vedas . O Lord of cows, you are the vehicle of the Trident-bearing Lord. I bow down to you.”

19. Thereafter the devotee should worship the Bull-vehicled Lord with Aghora Mantra (Maitrayaṇī Saṃhitā 2.9.10). Then he should touch the excellent Liṅga with the Ṛks called Pañca Brahman .

20-23a. He shall touch the Liṅga with the thumb and Śakti with the fist. By worshipping in accordance with the injunctions and by eulogizing the Lord, the enemy of Tripura, one gets the excellent benefit of ten Aśvamedhas (Horse-sacrifices).

By taking the holy bath in Mārkaṇḍeyāvaṭa and by seeing Lord Śaṅkara one obtains the complete benefits of Rājasūya as well of Horse-sacrifices. After death the man obtains Sālokya (i.e. residence in the same world as that of Śiva) with Śiva. Thereafter he acquires knowledge and by the favour of the Lord of the universe he obtains salvation gradually.

23b-28. Then the devotee should silently go towards Nārāyaṇa , the destroyer of pain, as well as to the excellent Nyagrodha tree which is (another) form of Viṣṇu and which is situated to the south (of Nārāyaṇa). It is destructive of the mass of sins of sinners by a mere sight of it.

After seeing it the devotee should bow down meditating on Puru -ṣottama. Thereafter he should circumambulate it reciting this Mantra:

“O Kalpa (i.e. Banyan tree [5] living till the end of the Kalpa), you are immortal. You are always the great abode of Viṣṇu. Destroy my sins. Obeisance to you. Obeisance to the Kalpa tree of unmanifest form existing even during the great deluge, and the sole support of all the worlds. Obeisance to you.”

At its root the devotee should eulogize and repeat the names of Janārdana with great devotion to him. He is liberated from the sins arising from hundreds and crores of births.

29-35. Merely by passing through its shade a man becomes free from sins. Thereafter, the devotee should bow down to Suparṇa in the form of the vehicle of Hari . He should stand in front of Hari, bowing down with devotion to Viṣṇu with great joy and with palms joined together in reverence (and pray):

“O Lord in the form of the vehicle, O embodiment of the Vedas, O abode of the universe, O Lord with a body consisting of three parts, O Lord in the form of Yajña, the pervader of the universe, obeisance to

you who are to be pleased."

By eulogizing Garuḍa thus he becomes liberated from the sins incurred in the course of many births.

He should be restrained in mind, words and body and proceed ahead thinking about the Lord. After entering the temple he should circumambulate the Lord three times. He should worship him with Mantrarāja, Puruṣasūkta or the twelve-syllabled Mantra, whichever he is interested in.

Kṣatriyas and Vaiśyas all are authorized to worship. To the others seeing the Lords with devotion and repeating the names of both of them (? of Rāma and Kṛṣṇa) will suffice.

The devotee should worship the great Lord in the manner laid down in the case of Pañcopacāras [6] (five offerings and services). With palms joined in reverence he should recite this prayer:

36-40. "O Lord of Devas, O Lord of the worlds, O Lord taking (the devotees) across the ocean of worldly existence, O Lord blessing the devotees, protect me always, as I bow down at your feet.

Be victorious, O Kṛṣṇa. O Lord of the universe, be victorious. O destroyer of all sins, be victorious, O Lord whose lotus-like feet are worthy of being worshipped by the entire universe. Be victorious, O Lord of crores of Brahmāṇḍas , O Lord whose breath constitute the Vedas, O supporter of the entire universe. O Supreme Soul, obeisance to you. Be victorious, O Lord bowed down to by the multitudes of Devas beginning with Brahmā, Indra and Rudra , O dispeller of agony. Be victorious, O abode of the entire universe. O Immanent Soul, obeisance to you. Be victorious, O ocean of genuine mercy, O lover of the distressed and the poor. O sole refuge of the wretched and the helpless, O witness unto the universe, obeisance to you.

41-43. O Lord of Devas, I am fettered by the Guṇas (i.e. Sattva etc. as well as ropes) of your Māyā . I am helpless. I have fallen into the waters of the ocean of worldly existence, which cannot be crossed, which has whirlpools of delusion, which cannot be crossed on account of the Ṣaḍūrmis or six waves (viz. grief, delusion, death, old age, hunger and thirst), which is terrible with evil actions as crocodiles, in which there is no place of refuge nor any support, which is devoid of intrinsic essence and which has miseries for its foams. Redeem me, O Lord of Devas, with the benign glance of the corners of your eyes. I am sunk therein, O excellent one among Suras , O doer of excellent favour.

44-48a. You are the only kinsman, O Lord of the universe, to those who are afraid of the worldly existence. Hunger and thirst are (the tormentors) of Prāṇa (vital airs); grief and delusion (are the tormentors) of the mind and old age and death (those of) the body. Among your creation, there is none who protects the poor people like you. You have incarnated, O Lord, with the intention to bless the worlds. Since all your desires are fully realized, O Lord, what else can be the reason (for the incarnation) on the earth? After attaining your lotus-like feet, O Lord of the universe, there is no worry at all, since your lotus-like feet are the sole means for the acquisition of the fourfold aim of life. By seeing them all the worlds obtain all they desire."

48b-49. Then the devotee should worship the Plough-emblemed Lord by the Mantra of Śeṣa , twelve-syllabled Mantra, or the name, or the Praṇava etc. He should concentrate his mind, fall down (at his feet) and propitiate him:

50. "Be victorious, O Rāma, delight unto the good, having a body consisting of existence, knowledge and bliss. O Lord devoid of the mud of Avidyā , obeisance to you of pure form.

51. Be victorious, O Lord devoid of any strain or weariness through supporting the burden of the entire universe. You hold the plough always for dragging the three types of distress.

52. O Lord with clean lotus-like eyes for the protection of the wretched who seek refuge in you, O Lord, you alone are competent to wash off the entire sins of others.

53. O delighted one, O ocean of mercy, O kinsman of the poor and the downtrodden, obeisance to you. O Lord by whom the earth consisting of the mobile and immobile beings is held up on the tip of hood.

54. Redeem me from the boundless ocean of worldly existence, very difficult to cross. O supreme one among the greatest and the smallest ones, O greatest Lord, obeisance to you."

55. After thus eulogizing Bala , the king of Serpents, holding the threshing rod, the devotee should worship the primordial cause of all the worlds (Subhadrā) of splendid eyes.

56. After eulogizing that Jayā (i.e. Subhadrā), O Brāhmaṇas, the devotee should fall at her feet and propitiate her (with the prayer): "Be victorious, O Goddess. O great Goddess, be propitious, be pleased, O Goddess taking (devotees) across the ocean of worldly existence.

57. O source of origin of happiness of those who resort to you, be victorious, O cause of satisfaction. You are the effect of those which are in the form of effects, the cause of all causes.

58. You are the supporter of all who are being supported; I bow down to you, the primordial one, stationed in the region of the chest of Viṣṇu, the sharer of half the body of Śaṃbhu .

59. You are stationed in the lotus-like face of the Lotus-born Lord, I bow down to the favourite one of all the worlds.

You alone are the matchless Śakti of the Supreme Ātman in regard to the activities of creation, sustenance, destruction etc.

60. Without you even he is not competent (to do anything). You are the mother of all the worlds, the Māyā of Viṣṇu, the ascetic lady.

61a. I bow down to that Subhadrā of gentle form, the Goddess who has been the original cause."

61b. Thereafter, the devotee should pray to Puruṣottama for sea-bath:

62. "Obeisance to you, O Lord Viṣṇu who pervade the universe consisting of the mobile and immobile beings. O Lord, let the rite of my taking the holy bath in the sea achieve the result without obstacles.

63. Obeisance to you, the Lord of all the worlds, holding conch, discus and iron club. Grant me, O Lord, the permission to resort to your Tīrtha ."

64. Thereafter he should go towards the sea silently thinking about Viṣṇu. With great concentration and mental purity, he should request for and receive the permission of Ugrasena stationed on the path:

65-66. "O Ugrasena of great might, O strong one of fierce exploits, you have resorted to the seashore after receiving the boon from (the Lord) who is extremely delighted. O Lord, the bestower of complete benefit on those who take their holy bath in the Tīrtharāja (i.e. the Sea), I shall take the holy bath in the sea. It behoves you to grant me permission."

67-68. Thereafter, O excellent Brāhmaṇas, he should go to Svargadvāra (Gateway to Heaven) [7] whereby Devas come into the holy spot Puruṣottama which is heaven on the earth, for the purpose of seeing the Lord of the earth day by day. (The gatekeepers should be prayed to.) "I bow down to you both stationed on the path of descent from heaven.

69. Take me too up above, O witness unto the rites of good people; you two are born of the waters of the ocean. You are the most excellent ones. You are endowed with all good qualities.

70. I shall go between you both. Do open the gate unto heaven." 938

After praying thus the devotee should go to the sea, the Tīrtharāja (King of Tīrthas).

71-74. By seeing the sea even from afar the devotee is certainly liberated from a great sin.

After washing the hands and feet the devotee should perform the rite of Ācamana (ceremonial sipping of water). He should sit facing the East on a clean seat and draw the mystic diagram in front of him. It shall be a square with four entrances. There shall be Svastika designs in the four corners. In its middle he should draw the diagram of a splendid eight-petalled lotus. Then the eight-syllabled Mantra should be fitted (i.e. spiritually deposited) in the-hands and on the body. The Nyāsa (symbolic assignment of the part of the body to the deity) of six parts of the body with six syllables has been proclaimed by the wise (experts), and the remaining two should be assigned in the belly and on the back.

75-78a. The thirty-two syllables of the Mantra should be fixed in due order in the pair of feet, pair of calves, pair of thighs, pair of buttocks, pair of sides, navel, back, pair of arms, heart, neck, armpits, lips, ears, eyes, cheeks, nostrils, eyebrows, forehead and head.

After performing the several Nyāsas individually the devotee should with mental concentration and purity perform a Vyāpaka (pervasive, collective) Nyāsa with all the syllables.

Reciting the Mūla Mantra he should perform twenty-five Prāṇāyāmas each consisting of the three units (i.e. Pūraka , Kuṃbhaka and Recaka). Then he should put on the mystical symbols regarded as protective Kavaca , the coat of mail (i.e. ceremonial and imagined by means of the Mantras). It is divine and destructive of all sins.

78b-82. "Let Govinda protect me in the East; Vārijākṣa (the Lotuseyed) in the South; let Pradyumna protect me in the West; Hṛṣīkeśa in the North; Narasiṃha in the South-East; Madhusūdana in the South-West; let Śrīdhara protect in the North-West and Gadādhara in the North-East. Let Trivikrama protect me from above and the Lord having the form of Boar protect me from below. Let the Lord holding conch, discus and iron club protect me in all directions everywhere.

Let Nārāyaṇa protect my mind and Garuḍadhvaja the consciousness. Let Janārdana in the form of the three Guṇas protect my intellect and ego. Let the destroyer of the groups of Daityas always protect the sense-organs."

83-87. After binding the armour thus the man becomes devoid of sins.

With the sixteen types of offerings and services mentally conceived the man should worship Puruṣottama in accordance with the injunctions, O Brāhmaṇas. The Lord should be invoked in the mystic diagram. The Lord of Devas, remover of suffering, should be worshipped in accordance with the injunctions with the offerings increased in accordance with his capacity.

The devotee should meditate upon the Ātman of the Tīrtharāja and the Lord of Devas. Then with palms joined in reverence, he shall recite this Mantra:

"Obeisance to you, O Sudarśana , having the lustre of a crore of Suns. Point out the path to Viṣṇu, to me who am blind with the darkness of ignorance."

After praying thus, O Brāhmaṇas, the devotee should kneel near the waters of the sea and with great devotional feelings, he should bow down (and pray):

88-93. “O Lord of all Tīrthas, obeisance to you, to Viṣṇu in the form of water, the life of all creatures, the greatest cause of salvation. Agni (fire) is your source of origin as well as Ilā (earth). The navel of the immortal Viṣṇu impregnates your body (?) I approach your form having no other cause, and richly endowed with bliss, after entering the waters.”

He should enter the waters reciting this Mantra, O Brāhmaṇas. Meditating on the Lord of the worlds, he should invoke the Tīrtharāja, the Lord of waters standing in front in order to grant the benefit unto those who take the holy bath. He should invoke with the Aghamarṣaṇa Sūkta along with that of Nārāyaṇa, repeating them three times or by means of the five Varuṇa Sūktas . The invocation etc. is conducted only once. They are the six ancillaries in the rite of ablution.

94-97. The rite of invocation has been mentioned before. Now Sannidhāna (bringing near) is being mentioned. The rite of bringing near is for the acquisition of the benefit desired by the bather: For purity within he should perform the rite of Ācamana drinking the Mantra-charged (water). For the sake of purity of external limbs he should cleanse by means of Kuśa -water. For purity both within and without he should sprinkle his head thrice with water filled in the cavity of folded palms sanctified by means of water sanctified with Mantras. In the ocean, there is no Japa (i.e. repetition of holy names) within the waters.

He should take holy dips three times with the conviction that his sins committed in crores of births have been washed away in that water. He should meditate on the Lord, the destroyer of sins. He should (then) come up, perform the Ācamana rite and duly request for the destruction of sins reciting this Mantra:

98-102. “You are Agni, O Lord of the worlds. You are the depositor of semen virile. You are the kindler of love. You are the chief one of all elements, the Lord of living beings, O immutable one. You are the source of origin of nectar, O Lord of waters, the source of origin of Devas. Dispel all my sins, O Lord of all Tīrthas. Obeisance to you. Let all the sins formerly committed by me in the course of thousands and crores of births perish. Give me the eternal Brahman.”

After taking the holy bath, he should come to the shore, perform the Ācamana rite with restraint on speech and wear two white clothes. He should apply brilliant Puṇḍraka marks or the markings of conch, discus, iron club and lotus with devotion.

103. The devotee should propitiate Devas and Pitṛs duly meditating upon them with the belief that they are the Lord himself, O Brāhmaṇas, perfectly without the least excitement in the mind.

104-105. Thereafter the devotee should draw the mystic diagram as before, facing the North. With the Mūla Mantra as well as the following Mantra, he should worship devoutly Nārāyaṇa, the Four-armed Lord holding conch, discus and iron club either in the company of Dharā and Ramā or alone, O excellent Brāhmaṇas. After meditating on the Lord contented with the Yāga , within his mind, he should invoke the Lord externally:

106. “O Supreme Bliss! Come. O Lord pervading the universe and identical with the universe, be present in the mystic diagram for blessing (us).

107. This universe consisting of the mobile and immobile beings is established here. You alone, O Lord, are stationed within it. I shall conceive it as a seat unto you.

108. Your lotus-like feet were washed by Dharma in the form of Brahmā. Gaṅgā arising therefrom sanctifies the universe. I shall give (that) Pādya unto you.

109. With their hands raised up and placed against their crest jewel set with highly precious stones, Brahmā and others meditate upon your lotus-like feet. To you, the invaluable one, the abode of the universe, I offer this Arghya .

110. The Tīrtharāja (Sea) was drunk up (by you) in the form of Agastya . To you I give the sweet-scented water as Ācamanīyaka (i.e. water for the rite of Ācamana).

111. He who coming in contact with (demon) Madhu dragged him in order to take out all his sins—to him I offer Madhuparka [8] in the form of water.

112. With water I bathe that Lord who assumed the form of Boar and redeemed this Earth that had been submerged in the waters of the great deluge.

113. To cover up everyone I offer two splendid clothes to the Lord who in his cosmic form has crores of Cosmic Eggs as a covering.

114. I allot this sacred thread to that Lord of Yajñas without whom even a Yajña that has been performed is certainly (no better than what is) not performed.

115. I assign ornaments unto that ornament of the universe by coming into contact with whose body the ornaments themselves shine splendidly.

116. Sweet scents and unguents (are offered) to that Lord, by coming into contact with the air from whose body sandal trees become richly endowed with scented juice.

117. I assign the garland of flowers to that Lord, by thinking about whom people get their sins destroyed and acquire fair-mindedness and gentleness.

118. I offer sweet-scented excellent incense to that Lord, by keeping whom steady in the mind one stops getting scorched by the fire of worldly existence.

119. I offer this light unto that Lord who is brilliantly lit and by whose lustre the entire universe is illuminated.

120. I offer this food to that Lord who eats up the entire universe consisting of mobile and immobile beings and who creates it again after being nourished with this.

121. Excellent betel-leaf (is offered) to that Lord, the red lustre of whose mouth that emits natural sweet fragrance, enchants the celestial beauties.

122. I bow down to that Sire of the universe, [9] the ocean of mercy, who destroys the frequent movement in the courtyard of (or arena of) worldly existence, of one who performed circumambulations."

123. All these Mantras with the services and offerings have been stated separately. The devotee should meditate upon the Lord stationed outside oneself after invoking him (duly).

124-127. After offering a gem-set throne, the devotee should meditate on the Lord as seated thereon. The Pādya shall be offered at the pair of feet resembling lotuses. By reciting the Mūlamantra the water for Pādya should be consecrated with Śyāmāka rice-grains, lotuses, Dūrvā grass and Aparājitā (a plant used as an amulet).

The water for Arghya should be taken in a gold, silver or copper vessel or in a conch-shell and consecrated duly with water, sandal-paste, flowers, barley grains, Dūrvā and Kuśa, fruits, white mustard and gingelly seeds. The water should be sprinkled on the head of the Lord with the tips of

Dūrvā and Kuśa leaves. If there is anything remaining, it should be poured on the ground. (So) the injunction regarding Arghya has been recounted.

128. For the sake of Ācamana , the devotee should give water consecrated with nutmeg, cloves and Kaṅkolas . Thereafter he should give Madhuparka.

129. The water for bathing should be mixed with honey, ghee and curds of cow's milk. It should be placed in a pure bell-metal vessel. It should be covered with another similar vessel. It should be well consecrated and fruits should be added.

130. The two splendid clothes should be made of machine-made silk or homespun silk or of cotton . They should be given in accordance with one's capacity. There should be no dishonesty or fraud involved in the purchase of the same.

131. He should place according to his capacity such ornaments as necklace, armlets, crown, garlands etc. in the proper places on the body of the Lord.

132. The sacred thread offered to Had should be of silk or cotton, O Brāhmaṇas, and it should be consecrated with sweet scents and sandal-paste.

133-135. The anointing shall be done with camphor, sandal, musk and saffron.

The garland or wreath of the Lord should be of Tulasī (holy basil) leaves or the flowers of jasmine, lotus, Caṃpaka , Aśoka , Chura, Punnāga , Nāga Keśara , Keśara and other sweet-smelling flowers. Loose flowers not wreathed into a garland should be offered on the head of the Lord.

136. The garland that reaches the forepart of the feet is called Mālā . Mālya (wreath) extends from the neck to the thighs. Garbhaka (nosegay) is placed in between the tresses and the devotee should shower flowers in handfuls on the head of the Lord.

137. Dhūpa (incense) should be sweet-scented containing Guggulu (fragrant gum-resin), Uśīra (a fragrant grass), ghee, honey and sandal powder. The light offered with ghee from cow's milk is the most splendid one. It should also be offered with a camphor tablet or gingelly oil.

138-140. The Naivedya should consist of well-cooked rice. It should be unbroken, swollen and puffed up. It should be made fragrant with ghee. Cow milk and curd should be added. It should be accompanied by ripe plantains and sugar. There should be different kinds of side dishes, pickles and pies. Many varieties of fruit should be used. They should be sweet-smelling Juicy and fresh. The Naivedya unto the Lord of Devas should not be less than a Prastha . Less than a Prastha is not recommended.

141. Ācamanīyaka should be offered with Dhūpa , light, Naivedya, Snāna (water for bath), Arghya, Madhuparka, clothes, and sacred threads.

142-143. On other occasions only water well-consecrated, should be offered by way of formality. At the end of Naivedya too Ācamanīyaka should be offered. O Brāhmaṇas, the sweet-smelling sandal should be ground with one's own hands. Thereafter betel leaves shall be offered along with camphor, cloves, nutmeg, cardamon and Areca nuts.

144. After repeating the Mūlamantra one hundred and eight times with the mind not dwelling elsewhere, the devotee should eulogize, circumambulate and pray to Puruṣottama.

145. "O Lord of Devas, O Lord of the universe, O Lord making all the Tīrthas function, you are identical with all the Tīrthas, O Lord identical with all the Devas.

146. By your grace I have taken the holy dip in the Tīrtharāja. Let that be successful, O Lord, be the bestower of the benefit as mentioned.

147. The Lord of the rivers and you, O Lord, are undoubtedly in the liquid form. Save me. I have sunk in the abode of sins. Obeisance to you."

148. One who worships the Lord of Devas, Nārāyaṇa, remover of all suffering, thus and takes the holy dip in the Tīrtharāja shall obtain the benefit of all the Tīrthas.

149. The benefit that is acquired by gifting away crores of cows, by performing crores of sacrifices, by feeding crores of Brāhmaṇas and by making crores of charitable gifts by men of holy rite, is obtained by means of this.

150. Meditation, charitable gifts, penance, Japas , Śrāddhas and worship of deities—everything performed on seashore shall have crores and crores of times the benefit.

151. (Pitṛs think like this) Would that in our family there were one who took holy dip in the sea. He will propitiate Devas and Pitṛs by offering water libation with gingelly seeds.

152. Even if a person attempts to take the holy dip in the sea, all his evils cry aloud, all his sins become excited and bewildered and all undesirable things flee.

153. The sin committed in other Tīrthas perishes on the seashore. The sin committed on the seashore perishes when sea bath is taken.

154. On seeing a person always engaged in taking sea bath, the servants of Yama flee to all the ten directions like deer on seeing a lion.

155. Even Yama (the god of death) is frightened on seeing him. He bows down to and worships him. He is not competent enough to stand in front of him then, in front of that man of meritorious rites.

156. Devas always desire thus: 'May we obtain human life. We shall then have our bodies purified by having the holy dip in the sea.'

157. The heap of sinful activities may well-nigh be as big as Meru and Mandara . It shall be burned by the holy dip in the sea like a heap of cotton by fire.

158. At the time of holy bath one should always remember Lord Nārāyaṇa in the waters, particularly so in the sea which is directly the form of Viṣṇu.

159. A slayer of a Brāhmaṇa , a drink-addict, a slayer of cows or a person who has committed the five sins—all these undoubtedly get redemption on account of the holy dip in the sea.

160. The holy bath in the sea excels the charitable gifts of crores of tawny-coloured cows. By taking a plunge into the sea once one should redeem a crore of the members of one's family.

161. There is no doubt about this that one obtains all those benefits and merits which accrue from all the Tīrthas and all the shrines if one takes the holy bath in the sea.

162. He who wishes for a successful birth, life and learning should proceed towards the sea and propitiate Pitṛs as well as Devas.

163-166. It is easy to learn all the four Vedas, ancillary subjects and their different modes of recitation such as Pada , Krama etc.; it is easy to make different kinds of charitable gifts in Kurukṣetra ; the holy expiations of Cāndrāyaṇas , Kṛcchras etc. and the penances are also easy; Yajñas beginning with

Agniṣṭoma and involving many monetary gifts are easy to perform; but offering libations to Pitṛs with the waters of sea is very rare.

If the libation is offered for a month and the rice-balls are dedicated at seashore, all the Pitṛs become contented with the libation in the sea and propitiated by the rice-balls of Śrāddha rite. They get into aerial chariots resplendent like the Sun and immediately go to the eternal world of Brahman.

167-168. In the beginning and in the end one should worship the Lord of the universe in accordance With the injunctions. The man should then take ablution in the Tīrtharāja. He will be one who deserves salvation. Thereafter he should perform the rite of Tīrtha Visarga (dismissal of the Tīrtha). The person should be pure in mind. He should bow down to Rāma, Kṛṣṇa and Subhadrā and meditate on their forms.

[1]: [1] : Pañcatīrtha : According to our text the five Tīrthas in Puruṣottama Kṣetra are: (1) Mārkaṇḍa Tank, (2) Mārkaṇḍeśvara, (3) Jagannātha, (4) Indradyumna Tank and (5) the Sea (Bay of Bengal). These are supposed to grant salvation. But according to present-day belief, Mārkaṇḍa Tank, Śvetagaṅgā Tank, Maṇikarṇikā, the Sea and Indradyumna Tank collectively make the Pañcatīrtha.

[2]: [2] : According to Kātyāyana, the Varuṇa Mantras for recitation at the time of bath is “ imaṃ me varuṇa ”. etc. (Vāj. Saṃhitā 21.1-4).

[3]: [3] : Aghamarṣaṇa Sūkta is RV X.190.1-3.

[4]: [4] : This refers to the occasion of destruction of Dakṣa’s sacrifice. But it was Vīrabhadra and not Śiva who blinded Bhaga (BhP IV.5.20).

[5]: [5] : This banyan tree is in the compound of the great Jagannātha temple.

[6]: [6] : Pañcopacāra Pūjā : The Upacāras (ways of serving the deity) are normally sixteen (Ṣoḍaśopacāra Pūjā). But if one can’t afford these, the Pañcopacāras (five Upacāras), viz. Gandha (applying sandalpastè), Puṣpa (offering flowers), dhūpa (incense-burning), Dīpa (waving a light before the deity) and Naivedya (offering food etc.) are essential.

[7]: [7] : A place on the seashore at Jagganātha Purī.

[8]: [8] : It is strange that Madhuparka (a respectful offering of a mixture of honey to a respectable guest) is connected with the demon Madhu! Is it the identity of the first word in Madhu-parka and of the name of the demon Madhu that led the author to connect them together?

[9]: [9] : VV 122-143 give the complete procedure of Lord’s worship with the prescribed Upacāras .

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 31

The Lord in the Wooden Body

Chapter 71 of 221 · 89 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
कृतकृत्यं तदात्मानं मन्यमानस्ततो व्रजेत् ।।
अश्वमेधांगसंभूतमिंद्रद्युम्नसरः प्रति ।। १ ।।
यस्य तीरे निवसति नरसिंहाकृतिर्हरिः ।।
नरसिंहमनुप्रार्थ्य तत्र स्नायाद्यथाविधि ।। २ ।।
नरसिंह नमस्तुभ्यं यस्य ते क्षेत्र उत्तमे ।।
सहस्रं वाजिमेधस्य क्रतोश्चक्रे नृपोत्तमः ।। ३ ।।
इन्द्रद्युम्नः प्रसादात्ते तस्य क्रत्वंगसंभवे ।।
सरसि स्नातुमायातो मामनुज्ञापय प्रभो ।। ४ ।।
ततस्तीर्थतटं गत्वा कृतशौचाचमक्रियः ।।
प्रार्थयेदंजलिं कृत्वा इमं मंत्रमुदीरयेत् ।। ५ ।।
अश्वमेधांगगोकोटिखुरक्षुण्णमहीतलः ।।
तन्मूत्रफेनादानांभः पूरिताखिलपावनः ।।६।।
स्नातुं तवागतः पुण्ये सर्वतीर्थमये जले ।।
पूर्वजन्मसहस्रोत्थं पापं स्नानाद्विमोचय ।। ७ ।।

अन्तः प्रविश्य च ततो वारुणैः पंचभिर्द्विजाः ।।
स्नायादन्तर्जले जप्यात्त्रिरावृत्याघमर्षणम् ।। ८ ।।
अश्वमेधांगसंभूत तीर्थ सर्वाघनाशन ।।
जन्मकोटिभवं पापं त्वयि स्नानाद्विनश्यतु ।। ९ ।।
इमं मन्त्रं त्रिरुच्चार्य त्रिः स्नायात्तज्जले द्विजाः ।।
संस्मरेद्विष्णुगायत्र्या नरसिंहाकृतिं हरिम् ।। 2.2.31.१० ।।
आपो नारा इति प्रोक्ता यस्मात्ता नरसूनवः ।।
अयनं प्रथमं चास्य तस्मादप्सु हरिं स्मरेत् ।।११।।
देवानृषीन्पितॄंश्चैव तर्पयेद्विधिवन्नरः ।।
नरसिंहं ततो गच्छेत्पश्चिमाभिमुखं स्थितम् ।। १२ ।।
सिद्धं शंभुं कृत्रिमं वा पश्चिमाभिमुखं हरिम् ।।
दृष्ट्वा विमुच्यते पापैर्जन्मकोटिसमुद्भवैः ।। १३ ।।
तमाथर्वणमंत्रेण यजेच्च नरकेसरिम् ।।
नारदेन पुरा ह्येष मंत्रराजः प्रतिष्ठितः ।। १४ ।।

इन्द्रद्युम्नेन तेनैव चिरादेष उपासितः ।।

नरसिंहाकृतौ नान्यो मंत्रस्तत्सदृशो द्विजाः ।। १५ ।।
यस्योच्चारणमात्रेण तुष्टो भवति केसरी ।।
अनेन दारुवर्ष्मापि ब्रह्मणा संप्रतिष्ठितः ।। १६ ।।
पूर्वोक्तैरुपचारैस्तु पूजयेन्नरकेसरिम् ।।
जपाप्रसूनैररुणैरन्यैश्चैव सुगंधिभिः ।। १७ ।।
चंदनागरुकर्पूरैर्लेपयेन्नरकेसरिम् ।।
पायसं सितया युक्तं सौरभेयेण सर्पिषा ।। १८ ।।
कर्पूरखण्डसंयुक्तान्मोदकान्घृतपाचितान् ।।
संयावान्घृतपूपांश्च फलं नानाविधं तथा ।। १९ ।।
शर्करादधिसंयुक्तं शाल्यन्नं विनिवेदयेत् ।।
दृष्ट्वा स्पृष्ट्वा नमस्कृत्वा संपूज्य नरकेसरिम् ।। 2.2.31.२० ।।
स्वान्स्वानभीष्टानाप्नोति नरो वै नात्र संशयः ।।
देवत्वममरेशत्वं गंधर्वत्वं च भो द्विजाः ।।२१।।
ईशित्वं च वशित्वं च सार्वभौमत्वमेव वा ।।
यद्यत्कामयते चित्ते तत्तदाप्नोत्यसंशयम् ।। २२ ।।

पंचतीर्थीविधानं च कथितं पृच्छतां द्विजाः ।।
दिनानि पंच कृत्वैतां पञ्चभूतमये पुनः ।।२३।।
न देहे प्रविशेन्मर्त्यो व्रती विष्णुपरायणः ।।
पौर्णमास्यां प्रत्युषसि तीर्थराजजले पुनः ।। २४ ।।
पूर्वोक्तविधिना स्नात्वा शुद्धाहारो जितेंद्रियः ।।
एकभक्तव्रतेनैव वर्त्तते प्रीतये नरः ।।
यावत्पंच दिनानि स्युस्तावत्कालं द्विजोत्तमाः ।। २५ ।।
ततः प्रविश्यप्रासादं मंचस्थं पुरुषोत्तमम् ।।
रामं सुभद्रां दृष्ट्वा च मुच्यते पापकंचुकैः ।। २६ ।।
सर्वतीर्थमयात्कूपादुद्धृतेन सुगन्धिना ।।
वारिणा स्नाप्यमानं तु यो ज्यैष्ठ्यां पश्यते हरिम् ।। २७ ।।
न तस्य पापसंबंध आत्मनि प्रभविष्यति ।।
यात्राकर्तृविधिं वक्ष्ये शृणुध्वं मुनयः परम् ।। २८ ।।
चतुर्दश्यां दृढं मंचं कारयित्वा सुशोभनम् ।।
तृणकाष्ठमयं लिप्तं सुधया बहुलं शुभम् ।। २९ ।।

अथवा दार्षदं कुर्याच्चिरस्थायि द्विजोत्तमाः ।।
स्नानार्थं देवदेवस्य वित्तशाठ्यं न कारयेत् ।। 2.2.31.३० ।।
नानाद्रुमगणाकीर्णं दक्षिणानिलशीतलम् ।।
उल्लसत्सिंधुकल्लोलशाड्वलोपरि संस्कृतम् ।। ३१ ।।
समुच्छ्रितमहामूल्यवितानवरशोभितम् ।।
विरलाच्छादनं कुर्याद्देवानां दर्शनाय वै ।। ३२ ।।
आयांति ब्रह्मणा सार्द्धं स्नपनाय जगत्पतेः ।।

स्वर्गंगांभः समादाय पारिजातविभूषितम् ।। ३३ ।।
ब्रह्मर्षयश्च त्रिदशा ब्रह्मणा सहिता विभुम् ।।
मंचस्थं स्नापयन्तीह वचनात्परमेष्ठिनः ।। ३४ ।।
जयशब्दैश्च स्तुतिभिर्वंद्योऽयं त्रिदिवौकसाम् ।।
तस्मान्मंचस्तु कर्तव्यो मंडितो माल्यचामरैः ।। ३५ ।।
नानामणिस्रजा हारिदुकूलकृततोरणम् ।।
सुगंधधूपसुरभिचंदनाभः समुक्षितम् ।। ३६ ।।
एवं मंचं प्रतिष्ठाप्य तस्य दक्षिणतो द्विजाः ।।

कूपाद्वारि समुद्धृत्य कलशान्स्वर्णनिर्मितान् ।। ३७ ।।
शालायां शास्त्रदृष्टेन विधिना त्वधिवासयेत्।। ३८ ।।
सुवासितं जलं तेषु पावमान्या प्रपूरयेत् ।।
चतुर्दशीनिशामध्ये कर्मैतत्समुदाहृतम् ।। ३९ ।।
शनैः शनैश्च नीयासुर्हरिं हलि पुरःसरम् ।।
ब्राह्मणाः क्षत्रिया वैश्या राज्ञा संमानितादृताः ।। 2.2.31.४० ।।
चामरैस्तालवृन्तैश्च वीज्यमानं निरंतरम् ।।
पुराकृतामलेपं तं विष्णोरंगान्न हापयेत् ।। ४१ ।।
यथा सुगंधलेपेन सुपुष्टांगो दिने दिने ।।
तथा प्रयत्नतः कार्यः कृशांगो न हि पुष्टिकृत् ।। ४२ ।।
नयेयुरप्रमाद्यंतो भगवंतमानदिताः ।।
प्रमादतो यदि भवेत्पतनं मुरवैरिणः ।। ४३ ।।
बलस्य वा सुभद्राया राज्ञो राज्यस्य भीतिकृत् ।।
अपि पातयतां हानिः संततेर्बहुदुःखिता ।। ४४ ।।
नरके नियतं वासो भवेत्तेषां दुरात्मनाम् ।।

विमुह्यंतश्चिराद्दारुमयीयं प्रतिमा कथम् ।। ४५ ।।
तिष्ठेदविश्वसंतो ये भगवद्द्रोहिणस्तु ते ।।
नरकं प्रतिपद्यंते सर्वकर्मबहिष्कृताः ।।४६।।
मूढानां नास्तिकानां च कृतघ्नानां हतात्मनाम् ।।
धर्मकृत्येषु जायंते अविश्वासस्य युक्तयः।।४७।।
अदृष्टं यस्य यावद्धि स तु तेन विनिर्मितः ।।
तदंते तस्य क्षीयंते प्रासादप्रतिमादयः ।।४८।।
न चायं निर्मितः केन द्रुमः सोऽपि प्रवर्द्धितः ।।
वरं ददाति या नूनं न चासौ प्रतिमा मता ।। ४९ ।।
निर्मितायां प्रतिकृतौ पुरा मन्वंतरादिषु ।।
व्यतीतेष्वपि वर्द्धते जनानां च सुपर्वणाम् ।। 2.2.31.५० ।।
भक्तयस्तादृशो विप्राः सर्वेषां पृथिवीक्षिताम् ।।
स्वारोचिषेऽतरे चैव आविर्भूतः कृपानिधिः ।। ५१ ।।
वैवस्वतेऽतरे सप्तविंशे चैव चतुर्युगे ।।
द्वापरांते समायातौ तदा कृष्णार्जुनावुभौ ।। ५२ ।।

त्रिदिनानि स्थितावत्र व्रतस्थौ मधुसूदनम् ।।
भक्त्या संपूज्य तं स्तुत्वा जग्मतुर्द्वारकां पुनः ।। ५३ ।।
न केऽपि तत्त्वं जानंति मानुषीं तनुमास्थिताः ।।
अवताराः प्रवर्तंते विष्णोरस्य युगेयुगे ।। ५४ ।।
धर्मस्थापनया विप्रा लीयंते स्वपदे पुनः ।।
पूर्वं च ब्रह्मणा प्रोक्तः स चानेन परस्परम् ।। ५५ ।।
स्थाता परार्द्धपर्यंतं भगवान्दारुरूपधृक् ।।
सदायं वरदो विष्णुः शुद्धसत्त्वेन भावितः ।। ५६ ।।
यस्य यावांस्तु विश्वासस्तस्य सिद्धिस्तु तावती ।।
प्रमादीकृतविश्वासो भक्तो दृढमतिः पुमान् ।। ५७ ।।
यत्नानुरूपं लभते फलमस्मात्सुदुर्लभम् ।।
पुरा वः कथितं सर्वमंबरीषविमोचनम् ।। ५८ ।।
ततस्तस्मिञ्जगन्नाथे परमात्मस्वरूपिणि ।।
विधाय सुदृढां भक्तिं वसध्वं पुरुषोत्तमे ।।५९ ।।
अतोऽयं भक्तितो नेयः श्रीकृष्णमंच उत्तमः ।।

सुभद्राबलभद्रौ च राजवत्परिचर्य वै ।। 2.2.31.६० ।।
उत्तोलितेषु च्छत्रेषु चामरैर्वीजितेषु च ।।
कालागुरुसुधूपासु दिक्षु गंभीरनादिषु ।। ६१ ।।
नानाविधेषु वाद्येषु त्वगारे परिपूरिते ।।
तौर्यत्रिके साधुवृत्ते दीपिका श्रेणिराजिते ।। ६२ ।।
अंधकारेऽथ सर्वेषां वर्द्धमाने महोत्सवे ।।
आच्छन्ने श्रीपतेरंगे प्रमादपरिशंकया ।। ६३ ।।
पटुपट्टदुकूलेषु नीयमानेषु दूरतः ।।
गतेर्वेगात्तदोत्तानीकृतास्ये जगतां गुरौ ।। ६४ ।।
आवर्त्तदृष्टयो देवा दिवारोहणशंकिनः ।।
जयस्व राम कृष्णेति जय भद्रेति चोचिरे ।। ६५ ।।
एवं सलीलं भगवाञ्जन्मज्यैष्ठ्याभिषेचने ।।
नीयते मंचदेशं तु निशीथे ब्राह्मणादिभिः ।। ६६ ।।
अहंपूर्विकशब्दस्तु देवानां श्रूयते दिवि ।।
देवदुंदुभयश्चैव जयशब्दविमिश्रिताः ।। ६७ ।।

ततो मंचस्थितं ब्रह्मरूपं प्रत्यर्चया सह ।।
आच्छाद्य सर्वाण्यंगानि मुखवर्जं सुचेलकैः ।। ६८ ।।
विना निवेद्यं संपूज्य उपचारैः पुरोदितैः ।।
अधिवासितकुंभैश्च शांतिघोषपुरःसरम् ।। ६९ ।।
समुद्वज्येष्ठामंत्रेण स्नापयेत्सुरपुंगवान् ।।
पश्यतामभिषेक्तृणां कृतकृत्यत्वहेतवे ।। 2.2.31.७० ।।
स्नाप्यमानं तु पश्यंति ये नरास्तत्र संस्थिताः ।।
गर्भोदकेन स्नपनं न ते पुनरवाप्नुयुः ।। ७१ ।।
ज्येष्ठस्नानं भगवतो ये पश्यंति मुदान्विताः ।।

न ते भवाब्धौ मज्जंति यात्रामुत्कंठमानसाः ।। ७२ ।।
बुद्ध्याबुद्धिकृतः पुंसामनादिः पापसंचयः ।।
तत्क्षणान्नाशमायाति पश्यतां स्नपनं हरेः ।। ७३ ।।
सत्यं सत्यं पुनः सत्यं ब्रवीमि द्विजपुंगवाः ।।
सर्वसंतापशमनमशेषमलनाशनम् ।। ७४ ।।
स्नपनं श्रीपतेर्ज्यैष्ठ्यां यदि भक्त्या विलोकनम् ।।

प्रायश्चित्तनिमित्तानि यानि पापानि संति वै ।। ७५ ।।
तानि सर्वाणि क्षीयंते पश्यतां स्नपनं हरेः ।।
नातः परतरं कर्म ह्यनायासेन मोचनम् ।। ७६ ।।
ज्येष्ठजन्मदिने स्नानं हरेर्यदवलोकितम् ।।
स्नानदानतपःश्राद्धजपयज्ञादयस्तु ये ।। ७७ ।।
विधयः कोटिगुणिताः कोटिजन्मोपपादिताः ।।
स्नानदर्शनपुण्यस्य हरेस्ते न तुलां गताः ।। ७८ ।।
भक्त्या यः स्नपनं विष्णोरेकस्मिन्वत्सरेऽपि वा ।।
पश्येन्न शोचते विप्रा इह संसारमोचने ।। ७९ ।।
तेनेष्टं क्रतुभिः पुण्यैः श्रद्धाविपुलदक्षिणैः ।।
महादानानि दत्तानि भोजिताः कोटिशो द्विजाः ।। 2.2.31.८० ।।
श्राद्धानि गयशीर्षादौ कोटिशश्च कृतानि वै ।।
पुण्यकाले च तीथार्दौ तपांसि चरितानि च ।। ८१ ।।
अर्धोदयादियोगेषु कोटितीर्थेषु कोटिशः ।।
स्नातानि तेन भो विप्रा यः पश्येत्स्नपनं हरेः ।। ८२ ।।

सत्यं सत्यं पुनः सत्यं ब्रवीमि द्विजपुंगवाः ।।
नातः श्रेयस्करं कर्म शास्त्रदृष्टपथिस्थितम् ।। ८३ ।।
मञ्चस्थं स्नाप्यमानं हि यः पश्येत्पुरुषोत्तमम् ।।
स्नानाच्छतगुणं पुण्यं लभते वै न संशयः ।। ८४ ।।
मञ्चस्थितं जगन्नाथं स्नानार्द्रं यस्तु पश्यति ।।
सांद्रानन्दार्द्रचित्तोऽसौ न किंचित्पापमश्नुते ।। ८५ ।।
यदेव पुण्यमुदितं स्नानदर्शनकर्मणि ।।
तत्तत्फलमवाप्नोति दृष्ट्वा मञ्चस्थमच्युतम् ।। ८६ ।।
एक एव जगन्नाथस्त्रिधा तत्र स्थितो द्विजाः ।।
एकैकस्यापि स्नपनदर्शनं भुक्तिमुक्तिदम् ।। ८७ ।।
जयस्व रामभद्रेति जय भद्रेति यो वदेत् ।।
जय कृष्ण जगन्नाथ जयेत्युच्चारयेन्मुदा ।। ८८ ।।
स्नानकाले स वै मुक्तिं प्रयाति द्विजसत्तमाः ।।
अधिवासादिकं तत्र यैः कृतं स्नानकर्मणि ।। ८९ ।।
तेषां श्रद्धामुदायुक्तः प्रदद्याद्दक्षिणाः पृथक् ।।

ब्राह्मणेभ्यश्च मिष्टान्नं वस्त्रालंकरणानि च ।। 2.2.31.९० ।।
प्रदद्याच्छ्रद्धया युक्तो दीनानाथांश्च तर्पयेत् ।।

ये द्रष्टुमागताः स्नानं जीवन्मुक्तास्तु ते ध्रुवम् ।। ९१ ।।
तान्यथाशक्ति वै राजा मानयेत्प्रीतये हरेः ।।
स्नानावशेषतोयेन स्नायाद्भद्रासनस्थितः ।। ९२ ।।
नारी वा पुरुषो वापि तस्य पुण्यं वदामि वः ।।
कल्पः स्याच्चिररोगार्तो ह्यपमृत्युं जयेदसौ ।। ९३ ।।
अपुत्रा मृतवत्सा वा वन्ध्या वापि लभेत्सुतम् ।।
सुभगः सर्वलोकानां निर्धनो धनवान्भवेत् ।। ९४ ।।
गुर्विणी लभते पुत्रं दीर्घायुर्गुणवत्तरम्।।
गंगादिसर्वतीर्थानां स्नानजं फलमुच्यते ।। ९५ ।।
स्नानदर्शनजं पुण्यं धर्मात्मा लभते ध्रुवम् ।।९६।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्य एकत्रिंशोऽध्यायः ।। ३१ ।।

Roman transliteration

|| jaiminiruvāca || ||
kṛtakṛtyaṃ tadātmānaṃ manyamānastato vrajet ||
aśvamedhāṃgasaṃbhūtamiṃdradyumnasaraḥ prati || 1 ||
yasya tīre nivasati narasiṃhākṛtirhariḥ ||
narasiṃhamanuprārthya tatra snāyādyathāvidhi || 2 ||
narasiṃha namastubhyaṃ yasya te kṣetra uttame ||
sahasraṃ vājimedhasya kratoścakre nṛpottamaḥ || 3 ||
indradyumnaḥ prasādātte tasya kratvaṃgasaṃbhave ||
sarasi snātumāyāto māmanujñāpaya prabho || 4 ||
tatastīrthataṭaṃ gatvā kṛtaśaucācamakriyaḥ ||
prārthayedaṃjaliṃ kṛtvā imaṃ maṃtramudīrayet || 5 ||
aśvamedhāṃgagokoṭikhurakṣuṇṇamahītalaḥ ||
tanmūtraphenādānāṃbhaḥ pūritākhilapāvanaḥ ||6||
snātuṃ tavāgataḥ puṇye sarvatīrthamaye jale ||
pūrvajanmasahasrotthaṃ pāpaṃ snānādvimocaya || 7 ||

antaḥ praviśya ca tato vāruṇaiḥ paṃcabhirdvijāḥ ||
snāyādantarjale japyāttrirāvṛttyāghamarṣaṇam || 8 ||
aśvamedhāṃgasaṃbhūta tīrtha sarvāghanāśana ||
janmakoṭibhavaṃ pāpaṃ tvayi snānādvinaśyatu || 9 ||
imaṃ mantraṃ triruccārya triḥ snāyāttajjale dvijāḥ ||
saṃsmaredviṣṇugāyatryā narasiṃhākṛtiṃ harim || 2.2.31.10 ||
āpo nārā iti proktā yasmāttā narasūnavaḥ ||
ayanaṃ prathamaṃ cāsya tasmādapsu hariṃ smaret ||11||
devānṛṣīnpitṝṃścaiva tarpayedvidhivannaraḥ ||
narasiṃhaṃ tato gacchetpaścimābhimukhaṃ sthitam || 12 ||
siddhaṃ śaṃbhuṃ kṛtrimaṃ vā paścimābhimukhaṃ harim ||
dṛṣṭvā vimucyate pāpairjanmakoṭisamudbhavaiḥ || 13 ||
tamātharvaṇamaṃtreṇa yajecca narakesarim ||
nāradena purā hyeṣa maṃtrarājaḥ pratiṣṭhitaḥ || 14 ||
indradyumnena tenaiva cirādeṣa upāsitaḥ ||

narasiṃhākṛtau nānyo maṃtrastatsadṛśo dvijāḥ || 15 ||
yasyoccāraṇamātreṇa tuṣṭo bhavati kesarī ||

anena dāruvarṣmāpi brahmaṇā saṃpratiṣṭhitaḥ || 16 ||
pūrvoktairupacāraistu pūjayennarakesarim ||
japāprasūnairaruṇairanyaiścaiva sugaṃdhibhiḥ || 17 ||
caṃdanāgarukarpūrairlepayennarakesarim ||
pāyasaṃ sitayā yuktaṃ saurabheyeṇa sarpiṣā || 18 ||
karpūrakhaṇḍasaṃyuktānmodakāṅghṛtapācitān ||
saṃyāvāṅghṛtapūpāṃśca phalaṃ nānāvidhaṃ tathā || 19 ||
śarkarādadhisaṃyuktaṃ śālyannaṃ vinivedayet ||
dṛṣṭvā spṛṣṭvā namaskṛtvā saṃpūjya narakesarim || 2.2.31.20 ||
svānsvānabhīṣṭānāpnoti naro vai nātra saṃśayaḥ ||
devatvamamareśatvaṃ gaṃdharvatvaṃ ca bho dvijāḥ ||21||
īśitvaṃ ca vaśitvaṃ ca sārvabhaumatvameva vā ||
yadyatkāmayate citte tattadāpnotyasaṃśayam || 22 ||

paṃcatīrthīvidhānaṃ ca kathitaṃ pṛcchatāṃ dvijāḥ ||
dināni paṃca kṛtvaitāṃ pañcabhūtamaye punaḥ ||23||
na dehe praviśenmartyo vratī viṣṇuparāyaṇaḥ ||
paurṇamāsyāṃ pratyuṣasi tīrtharājajale punaḥ || 24 ||
pūrvoktavidhinā snātvā śuddhāhāro jiteṃdriyaḥ ||
ekabhaktavratenaiva varttate prītaye naraḥ ||
yāvatpaṃca dināni syustāvatkālaṃ dvijottamāḥ || 25 ||
tataḥ praviśyaprāsādaṃ maṃcasthaṃ puruṣottamam ||
rāmaṃ subhadrāṃ dṛṣṭvā ca mucyate pāpakaṃcukaiḥ || 26 ||
sarvatīrthamayātkūpāduddhṛtena sugandhinā ||
vāriṇā snāpyamānaṃ tu yo jyaiṣṭhyāṃ paśyate harim || 27 ||
na tasya pāpasaṃbaṃdha ātmani prabhaviṣyati ||
yātrākartṛvidhiṃ vakṣye śṛṇudhvaṃ munayaḥ param || 28 ||
caturdaśyāṃ dṛḍhaṃ maṃcaṃ kārayitvā suśobhanam ||
tṛṇakāṣṭhamayaṃ liptaṃ sudhayā bahulaṃ śubham || 29 ||

athavā dārṣadaṃ kuryāccirasthāyi dvijottamāḥ ||
snānārthaṃ devadevasya vittaśāṭhyaṃ na kārayet || 2.2.31.30 ||
nānādrumagaṇākīrṇaṃ dakṣiṇānilaśītalam ||
ullasatsiṃdhukallolaśāḍvalopari saṃskṛtam || 31 ||
samucchritamahāmūlyavitānavaraśobhitam ||
viralācchādanaṃ kuryāddevānāṃ darśanāya vai || 32 ||
āyāṃti brahmaṇā sārddhaṃ snapanāya jagatpateḥ ||
svargaṃgāṃbhaḥ samādāya pārijātavibhūṣitam || 33 ||
brahmarṣayaśca tridaśā brahmaṇā sahitā vibhum ||
maṃcasthaṃ snāpayantīha vacanātparameṣṭhinaḥ || 34 ||
jayaśabdaiśca stutibhirvaṃdyo'yaṃ tridivaukasām ||
tasmānmaṃcastu kartavyo maṃḍito mālyacāmaraiḥ || 35 ||
nānāmaṇisrajā hāridukūlakṛtatoraṇam ||
sugaṃdhadhūpasurabhicaṃdanābhaḥ samukṣitam || 36 ||
evaṃ maṃcaṃ pratiṣṭhāpya tasya dakṣiṇato dvijāḥ ||

kūpādvāri samuddhṛtya kalaśānsvarṇanirmitān || 37 ||
śālāyāṃ śāstradṛṣṭena vidhinā tvadhivāsayet|| 38 ||
suvāsitaṃ jalaṃ teṣu pāvamānyā prapūrayet ||
caturdaśīniśāmadhye karmaitatsamudāhṛtam || 39 ||
śanaiḥ śanaiśca nīyāsurhariṃ hali puraḥsaram ||
brāhmaṇāḥ kṣatriyā vaiśyā rājñā saṃmānitādṛtāḥ || 2.2.31.40 ||
cāmaraistālavṛntaiśca vījyamānaṃ niraṃtaram ||

purākṛtāmalepaṃ taṃ viṣṇoraṃgānna hāpayet || 41 ||
yathā sugaṃdhalepena supuṣṭāṃgo dine dine ||
tathā prayatnataḥ kāryaḥ kṛśāṃgo na hi puṣṭikṛt || 42 ||
nayeyurapramādyaṃto bhagavaṃtamānaditāḥ ||
pramādato yadi bhavetpatanaṃ muravairiṇaḥ || 43 ||
balasya vā subhadrāyā rājño rājyasya bhītikṛt ||
api pātayatāṃ hāniḥ saṃtaterbahuduḥkhitā || 44 ||
narake niyataṃ vāso bhavetteṣāṃ durātmanām ||

vimuhyaṃtaścirāddārumayīyaṃ pratimā katham || 45 ||
tiṣṭhedaviśvasaṃto ye bhagavaddrohiṇastu te ||
narakaṃ pratipadyaṃte sarvakarmabahiṣkṛtāḥ ||46||
mūḍhānāṃ nāstikānāṃ ca kṛtaghnānāṃ hatātmanām ||
dharmakṛtyeṣu jāyaṃte aviśvāsasya yuktayaḥ||47||
adṛṣṭaṃ yasya yāvaddhi sa tu tena vinirmitaḥ ||
tadaṃte tasya kṣīyaṃte prāsādapratimādayaḥ ||48||
na cāyaṃ nirmitaḥ kena drumaḥ so'pi pravarddhitaḥ ||
varaṃ dadāti yā nūnaṃ na cāsau pratimā matā || 49 ||
nirmitāyāṃ pratikṛtau purā manvaṃtarādiṣu ||
vyatīteṣvapi varddhaṃte janānāṃ ca suparvaṇām || 2.2.31.50 ||
bhaktayastādṛśo viprāḥ sarveṣāṃ pṛthivīkṣitām ||
svārociṣeṃ'tare caiva āvirbhūtaḥ kṛpānidhiḥ || 51 ||
vaivasvateṃ'tare saptaviṃśe caiva caturyuge ||
dvāparāṃte samāyātau tadā kṛṣṇārjunāvubhau || 52 ||

tridināni sthitāvatra vratasthau madhusūdanam ||
bhaktyā saṃpūjya taṃ stutvā jagmaturdvārakāṃ punaḥ || 53 ||
na ke'pi tattvaṃ jānaṃti mānuṣīṃ tanumāsthitāḥ ||
avatārāḥ pravartaṃte viṣṇorasya yugeyuge || 54 ||
dharmasthāpanayā viprā līyaṃte svapade punaḥ ||
pūrvaṃ ca brahmaṇā proktaḥ sa cānena parasparam || 55 ||
sthātā parārddhaparyaṃtaṃ bhagavāndārurūpadhṛk ||
sadāyaṃ varado viṣṇuḥ śuddhasattvena bhāvitaḥ || 56 ||
yasya yāvāṃstu viśvāsastasya siddhistu tāvatī ||
pramādīkṛtaviśvāso bhakto dṛḍhamatiḥ pumān || 57 ||
yatnānurūpaṃ labhate phalamasmātsudurlabham ||
purā vaḥ kathitaṃ sarvamaṃbarīṣavimocanam || 58 ||
tatastasmiñjagannāthe paramātmasvarūpiṇi ||
vidhāya sudṛḍhāṃ bhaktiṃ vasadhvaṃ puruṣottame ||59 ||
ato'yaṃ bhaktito neyaḥ śrīkṛṣṇamaṃca uttamaḥ ||

subhadrābalabhadrau ca rājavatparicarya vai || 2.2.31.60 ||
uttoliteṣu cchatreṣu cāmarairvījiteṣu ca ||
kālāgurusudhūpāsu dikṣu gaṃbhīrānādiṣu || 61 ||
nānāvidheṣu vādyeṣu tvagāre paripūrite ||
tauryatrike sādhuvṛtte dīpikā śreṇirājite || 62 ||
aṃdhakāre'tha sarveṣāṃ varddhamāne mahotsave ||
ācchanne śrīpateraṃge pramādapariśaṃkayā || 63 ||
paṭupaṭṭadukūleṣu nīyamāneṣu dūrataḥ ||
gatervegāttadottānīkṛtāsye jagatāṃ gurau || 64 ||
āvarttadṛṣṭayo devā divārohaṇaśaṃkinaḥ ||
jayasva rāma kṛṣṇeti jaya bhadreti cocire || 65 ||
evaṃ salīlaṃ bhagavāñjanmajyaiṣṭhyābhiṣecane ||

nīyate maṃcadeśaṃ tu niśīthe brāhmaṇādibhiḥ || 66 ||
ahaṃpūrvikaśabdastu devānāṃ śrūyate divi ||
devaduṃdubhayaścaiva jayaśabdavimiśritāḥ || 67 ||

tato maṃcasthitaṃ brahmarūpaṃ pratyarcayā saha ||
ācchādya sarvāṇyaṃgāni mukhavarjaṃ sucelakaiḥ || 68 ||
vinā nivedyaṃ saṃpūjya upacāraiḥ puroditaiḥ ||
adhivāsitakuṃbhaiśca śāṃtighoṣapuraḥsaram || 69 ||
samudajyeṣṭhāmaṃtreṇa snāpayetsurapuṃgavān ||
paśyatāmabhiṣektṝṇāṃ kṛtakṛtyatvahetave || 2.2.31.70 ||
snāpyamānaṃ tu paśyaṃti ye narāstatra saṃsthitāḥ ||
garbhodakena snapanaṃ na te punaravāpnuyuḥ || 71 ||
jyeṣṭhasnānaṃ bhagavato ye paśyaṃti mudānvitāḥ ||
na te bhavābdhau maǰǰaṃti yātrāmutkaṃṭhamānasāḥ || 72 ||
buddhyabuddhikṛtaḥ puṃsāmanādiḥ pāpasaṃcayaḥ ||
tatkṣaṇānnāśamāyāti paśyatāṃ snapanaṃ hareḥ || 73 ||
satyaṃ satyaṃ punaḥ satyaṃ bravīmi dvijapuṃgavāḥ ||
sarvasaṃtāpaśamanamaśeṣamalanāśanam || 74 ||
snapanaṃ śrīpaterǰyaiṣṭhyāṃ yadi bhaktyā vilokanam ||

prāyaścittanimittāni yāni pāpāni saṃti vai || 75 ||
tāni sarvāṇi kṣīyaṃte paśyatāṃ snapanaṃ hareḥ ||
nātaḥ parataraṃ karma hyanāyāsena mocanam || 76 ||
jyeṣṭhajanmadine snānaṃ hareryadavalokitam ||
snānadānatapaḥśrāddhajapayajñādayastu ye || 77 ||
vidhayaḥ koṭiguṇitāḥ koṭiǰanmopapāditāḥ ||
snānadarśanapuṇyasya hareste na tulāṃ gatāḥ || 78 ||
bhaktyā yaḥ snapanaṃ viṣṇorekasminvatsare'pi vā ||
paśyenna śocate viprā iha saṃsāramocane || 79 ||
teneṣṭaṃ kratubhiḥ puṇyaiḥ śraddhāvipuladakṣiṇaiḥ ||
mahādānāni dattāni bhojitāḥ koṭiśo dvijāḥ || 2.2.31.80 ||
śrāddhāni gayaśīrṣādau koṭiśaśca kṛtāni vai ||
puṇyakāle ca tīthārdau tapāṃsi caritāni ca || 81 ||
ardhodayādiyogeṣu koṭitīrtheṣu koṭiśaḥ ||
snātāni tena bho viprā yaḥ paśyetsnapanaṃ hareḥ || 82 ||

satyaṃ satyaṃ punaḥ satyaṃ bravīmi dvijapuṃgavāḥ ||
nātaḥ śreyaskaraṃ karma śāstradṛṣṭapathisthitam || 83 ||
mañcasthaṃ snāpyamānaṃ hi yaḥ paśyetpuruṣottamam ||
snānācchataguṇaṃ puṇyaṃ labhate vai na saṃśayaḥ || 84 ||
mañcasthitaṃ jagannāthaṃ snānārdraṃ yastu paśyati ||
sāṃdrānandārdracitto'sau na kiṃcitpāpamaśnute || 85 ||
yadeva puṇyamuditaṃ snānadarśanakarmaṇi ||
tattatphalamavāpnoti dṛṣṭvā mañcasthamacyutam || 86 ||
eka eva jagannāthastridhā tatra sthito dvijāḥ ||
ekaikasyāpi snapanadarśanaṃ bhuktimuktidam || 87 ||
jayasva rāmabhadreti jaya bhadreti yo vadet ||
jaya kṛṣṇa jagannātha jayetyuccārayenmudā || 88 ||
snānakāle sa vai muktiṃ prayāti dvijasattamāḥ ||
adhivāsādikaṃ tatra yaiḥ kṛtaṃ snānakarmaṇi || 89 ||
teṣāṃ śraddhāmudāyuktaḥ pradadyāddakṣiṇāḥ pṛthak ||

brāhmaṇebhyaśca miṣṭānnaṃ vastrālaṃkaraṇāni ca || 2.2.31.90 ||
pradadyāccharaddhayā yukto dīnānāthāṃśca tarpayet ||
ye draṣṭumāgatāḥ snānaṃ jīvanmuktāstu te dhruvam || 91 ||
tānyathāśakti vai rājā mānayetprītaye hareḥ ||
snānāvaśeṣatoyena snāyādbhadrāsanasthitaḥ || 92 ||
nārī vā puruṣo vāpi tasya puṇyaṃ vadāmi vaḥ ||
kalpaḥ syāccirarogārto hyapamṛtyuṃ jayedasau || 93 ||
aputrā mṛtavatsā vā vandhyā vāpi labhetsutam ||
subhagaḥ sarvalokānāṃ nirdhano dhanavānbhavet || 94 ||
gurviṇī labhate putraṃ dīrghāyurguṇavattaram||
gaṃgādisarvatīrthānāṃ snānajaṃ phalamucyate || 95 ||
snānadarśanajaṃ puṇyaṃ dharmātmā labhate dhruvam ||96||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmya ekatriṃśo'dhyāyaḥ || 31 ||

English translation

Summary: The Procedure for the Sacred Ablution of the Lord in the Wooden Body.

Jaimini said :

1-2. Feeling contented that he has accomplished what has to be accomplished, the devotee should thereafter go towards the lake Indradyumna which originated as a part of the horse-sacrifices. It is on its bank that Hari dwells in the form of Narasiṃha (Man-Lion). After praying to Narasiṃha, he should take his bath therein in accordance with the (prescribed) injunctions.

3-7. “Obeisance to you, O Narasiṃha. In your excellent holy place, by your favour, the excellent king Indradyumna performed a thousand horse-sacrifices. I have come to take my holy bath in the lake that originated as a part of the horse-sacrifice. Grant me permission (to do so), O Lord.”

After performing Śauca (bodily cleanliness), Ācamana and other routine rites, he should go to the bank of the Tīrtha , stand with palms joined in reverence and pray reciting this Mantra :

“The surface of the ground was dug up by the hoofs of a crore of cows that formed part of the horse-sacrifices. It was filled with their froth and urine as well as the waters (used in the rite) of charitable gifts. You sanctify everything. I have come to take bath in your sacred waters filled with (the waters of) all the Tīrthas . Remove all the sins by this bath, that had arisen in the thousands of my previous births.”

8. Entering the waters, O Brāhmaṇas , he should repeat the five Vāruṇa Mantras and bathe. Within the waters, the Aghamarṣaṇa Mantra should be repeated three times.

9-10. The devotee should then repeat the following Mantra three times and take three dips in that water, O Brāhmaṇas:

“O Tīrtha born of the limbs of the horse-sacrifice, O destroyer of all sins! May the sins incurred in crores of births perish by taking a bath in you.”

He should then remember Had in the form of Narasiṃha by (uttering) Viṣṇu Gāyatrī .

11-15. Waters are called Nārā because they are sons of Nara . This is the first resort of his. Hence the devotee should remember Hari in the waters. [1]

Then the man should propitiate Devas , sages and Pitṛs in accordance with injunctions. He should then go to Narasiṃha seated facing the West.

By seeing Saṃbhu whether already in existence or artificially prepared as well as Hari facing the West, one is rid of sins originating from crores of births.

The devotee should worship Narasiṃha by means of Atharvaṇa Mantra. Indeed this Mantra- Rāja ('King of Mantras ') was established formerly by Nārada .

This has been used for worship for a long time by him as well as by Indradyumna. In regard to the Lord in the form of Narasiṃha, O Brāhmaṇas, there is no other Mantra like that.

16. Lord Narasiṃha becomes delighted merely by the utterance of this (Mantra). It is by means of this Mantra that the Lord with wooden body (idol) was installed by Brahmā .

17-22. The devotee should worship Lord Narasiṃha with all the offerings and services mentioned before. Japā (China rose) flowers of tawny colour and other sweet-smelling flowers also should be used. The devotee should smear Narasiṃha with (fragrant ointments of) sandal paste, Agallochum and camphor. The following should be the Naivedya :

Milk pudding along with sugar and cow's ghee , sweetmeats fried in ghee with pieces of camphor, Saṃyāvas (cakes prepared from wheat-flour), pies prepared in ghee, different kinds of fruits and cooked rice along with sugar and curds.

By seeing, touching, bowing down and worshipping Narasiṃha a man obtains his own desires. There is no doubt about it. Whatever he mentally desires, such as Deva -hood, Lordship of immortal beings, Gandharvahood, power and mastery over others, ability to win over others and becoming an Emperor, he obtains the same undoubtedly.

23-26. The procedure of Pañca-Tīrtha has been recounted to you, O Brāhmaṇas, as you had asked (for it). After performing (such worship) for five days, the man of holy rites engaged in devotion to Viṣṇu will not subsequently enter the body consisting of the five elements (i.e. he is liberated).

On the full-moon day, early in the morning, the devotee should take his holy bath in accordance with the injunctions mentioned before. He should take in only pure food, should control his sense-organs and observe the holy fast of taking food once a day only. Thus he observes the vow for the pleasure of the Deity. He should continue this for five days. Thereafter, he should enter the Mansion and see Puruṣottama reclining on the couch. By seeing Rāma (Balabhadra) and Subhadrā too he is liberated from all sins.

27-28. If a person sees Hari on the full-moon day in the month of Jyeṣṭha , as he is being bathed by sweet-smelling water taken from the well consisting of all the Tīrthas, no contact with any sin or sinner can have any adverse effect on his soul.

Now, I shall describe the procedure for those who want to take out processions (of the Lord). O sages, listen to it.

29-34. On the fourteenth day itself, a sturdy and splendid cot made of wood and straw should be got ready. Or it may be made of stone and smeared completely with lime and mortar. It must be durable, O excellent Brāhmaṇas. It is intended for the ablution of the Lord. The devotee should not use trickery in spending for this. The place must have different kinds of trees all around. It must be cool with gentle wind blowing from the South. It must be consecrated on the open grassy land where the waves of the sea lash gently. There must be a lofty canopy rendered splendid by means of costly clothes. But the

covering should be so fine that Devas can have a clear view.

Devas, sages etc. come there along with Brahmā for bathing the Lord of the universe. They take with them the waters from the celestial Gaṅgā adorned with Pārijāta flowers. Brahminical sages and Devas accompanied by Brahmā bathe the Lord seated on the couch. They bathe him at the behest of Parameṣṭhin.

35-38. This Lord should be adored by Heaven-dwellers with the words 'Be victorious' and eulogies. Hence the couch should be embellished with wreaths and chowries as well as gem-set necklaces of various sorts. Festoons must be made with attractive silk cloths. It must be sprinkled with sanḍal-water rendered fragrant with sweet scents and incense. After installing the couch the devotee should place pots made of gold to the south of it. They should be filled with water taken out from the well. In the hall it should be duly consecrated and perfumed.

39. The devotee should fill the pots with excellently scented water repeating Pavamāna Suktas . [2] This rite shall be performed at midnight on the fourteenth day. It has been so prescribed.

40-42. Brāhmaṇas, Kṣatriyas , Vaiśyas and others who are honoured and respected by the king should slowly carry (or take in a palanquin) Hari along with Balarāma as they are continuously fanned with chowries and hand-fans. While bathing Lord Vīṣṇu, the unguents applied previously should not be removed from the body of the Lord. By applying the sweet-smelling unguents, the idol should be made stronger in the limbs everyday. Indeed one with weak limbs cannot make others strong.

43-51a. The devotees carrying the Lord should be careful. They must not commit any mistake. If they are careless and if the Lord, the enemy of Mura , or Bala or Subhadrā were to fall down, it indicates danger to the king or to the realm. There will be harm to those who let the idol fall down. Their children will be extremely miserable.

Those wicked souls will have certainly to go to hell. Those who are deluded and do not have any faith or belief and say, "How can a wooden idol remain for a long time", are inimical to the Lord. They will be excluded from all holy rites and will fall into hell. A number of arguments to create disbelief in regard to righteous and pious activities can be advanced by deluded persons, atheists, ungrateful persons and damned souls. Everything depends on the invisible merit of the person concerned. The idol appears to be made of different things in accordance with the merit of these persons. At the end, the Mansion (Temple), the idol etc. perish.

This is not made by anyone. Nor has that tree been grown by anyone. That which grants boons is certainly not considered to be this idol.

In the Manvantaras that have gone by, when the idol was made, the devotional feelings of the people and of the Devas used to increase. Such were the divine devout feelings of all the kings too, O Brāhmaṇas.

51b-55a. The Lord, the receptacle of mercy, manifested himself in the Svārociṣa Manvantara . In the Vaivasvata Manvantara , in the twenty-seventh cycle of the sets of four Yugas , at the close of the Dvāpara Yuga , both Kṛṣṇa and Arjuna came here. Performing the holy rites, they stayed here for three days. With great devotion they worshipped the Slayer of Madhu (Jagannātha), eulogized him and then returned to Dvārakā . [3] No one who has adopted human body, knows the reality. The incarnations of Viṣṇu take place in every Yuga and after establishing piety and righteousness, they merge into the original region (of the Lord).

55b-59. He was formerly requested by Brahmā who was told by the Lord that he, Lord Viṣṇu, would be staying for the period of a Parārdha in wooden form. Viṣṇu, on being meditated upon with pure Sattva

qualities, is a bestower of boons forever.

The achievement of one will be in accordance with one's faith. Even if he errs in his belief, a person who is a devotee of steadfast mind, derives the rare benefit befitting his endeavour from him. Formerly, everything in regard to the liberation of Aṃbarīṣa was narrated to you.

Therefore, have very firm devotion towards the Lord of the universe in the form of the supreme Brahman and stay in the holy place of Puruṣottama.

60-66. Hence this excellent couch of Śrīkṛṣṇa should be carried with great devotion. The devotees should serve Subhadrā and Balabhadra with royal honour.

The umbrellas should be lifted up. The chowries are used for fanning. The incense from Agallochum spreads everywhere. Different kinds of musical instruments resound majestically in all the directions. When the triple symphony of songs, dances and musical instruments fills the abode, when the darkness is dispelled by means of rows and rows of lamps, and when the great festivities increase, anticipating some negligence (on the part of those who carry the Deity) the Lord is kept covered by means of excellent silk cloth of fine fabric while being taken over a long distance. Due to the speed of the movement, the sire of the worlds comes to a supine position. The Devas who observe repeatedly, begin to suspect if the Lord is about to ascend to heaven. They chant (loudly), "Be victorious, O Rāma. Be victorious, O Kṛṣṇa. Be victorious, O Bhadrā ."

Thus the Lord is gracefully taken to the place of the couch by Brāhmaṇas and others at midnight in the course of the holy ablution on his birthday, on the full-moon day in the month of Jyeṣṭha.

67-70. The sound of the Devas vying with one another is heard in the firmament. The sounds of the divine Dundubhi drums mixed with the shouts of 'Be victorious' are heard. Then the embodiment of Brahman placed on the couch, is covered along with the idol intended to be worshipped. All the limbs except the face are covered with excellent cloths. The Lord is worshipped as per the formalities and services mentioned before, excepting the offer of Naivedya .

With the proclamation of Śānti (Mantras) the devotee should bathe the leading Suras (deities) by means of the pots kept ready with perfumed water duly consecrated by repetition of the Mantra Samudrajyeṣṭhāḥ (RV.VII. 19-1) to the satisfaction of those who bathe (the deity) and watch.

71. Those men who stand there and watch (the Lord) being bathed, shall not take bath in the waters of the womb any longer (i.e. will not be reborn but attain liberation).

72. Those who are eager in their mind to witness the procession, those who joyously witness the ablution of the Lord in the month of Jyeṣṭha, do not sink in the ocean of worldly existence.

73. The beginningless mass of sins whether committed intentionally or unwittingly, of those persons who witness the ablution of Hari, perishes instantaneously.

74-78. It is true. It is (definitely) true, O eminent Brāhmaṇas. I am speaking the truth. It subdues all distresses. It is destructive of all sins and impurities, if the ablution of Śrīpati is devoutly witnessed on the full-moon day in the month of Jyeṣṭha.

All those sins which necessitate expiation, of those persons who witness the ablution of Hari, perish. There is no other holy rite greater than this which liberates one without exertion, viz. the ablution of Hari that is witnessed on the birthday of Hari in the month of Jyeṣṭha.

Holy baths, charitable gifts, penance, Śrāddha , Japa , Yajña etc.—all these performed regularly in crores of births and multiplied by a crore, do not equal the merit of witnessing the ablution of Han.

19. If a person witnesses with great devotion, the ablution of Viṣṇu even once a year, O Brāhmaṇas, he does not come to grief in getting liberation from saṃsāra .

80-82. O Brāhmaṇas, if a person witnesses the ablution of Hari, it is as meritorious as the performance of meritorious sacrifices with sincerity, offering sumptuous monetary gifts, as offering great charitable gifts (Mahādānas), as the feeding of crores of Brāhmaṇas, as the performance of crores of Śrāddhas at Gayaśīrṣa and other holy spots, as the performance of penances in Tīrthas etc. at the auspicious hours and as the holy ablutions taken crores of times in crores of Tīrthas in the Yogas (auspicious hours) such as Ardhodaya [4] etc.

83. It is true. It is (nothing but) the truth. I am speaking the truth, O prominent Brāhmaṇas. There is no other holy rite more conducive to welfare as this in the view of śāstras .

84. He who sees Puruṣottama being bathed while stationed on the couch, gets hundred times the benefit of taking holy bath. There is no doubt about it.

85. He who witnesses the Lord of the universe stationed on the couch and getting wet after the bath, becomes one whose mind is wet with thick mass of bliss. He does not incur any sin.

86. By seeing Acyuta stationed on the couch one obtains that benefit which has been mentioned in regard to the rite of witnessing the ablution.

87. The only Lord of the universe is stationed there in three forms, O Brāhmaṇas. The witnessing of the ablution of each of these yields worldly pleasures and salvation.

88-91. He who joyously proclaims “Be victorious, O Rāmabhadra ”, “Be victorious, O Bhadrā”, “Be victorious, O Kṛṣṇa, the Lord of the universe”, at the time of the holy ablution, attains salvation, O excellent Brāhmaṇas.

The devotee should joyously and sincerely distribute monetary gifts separately to those persons who have consecrated and added scents and perfumes to the waters intended for the rite of ablution. With great faith, the devotee should give sumptuous food, garments and ornaments to the Brāhmaṇas. He should satisfy the poor and helpless ones. Those who arrive to witness the rite of ablution are certainly liberated souls while alive.

92-96. For the delight of Hari the king should honour them according to his capacity. If a man or a woman occupies a good seat and takes a bath with the water left over after the ablution, he or she gets great merits, which I shall describe.

One who is afflicted with a chronic malady becomes strong and vigorous. He shall conquer premature death. A woman who has no son or whose son is dead or who is barren, shall get a son. A poor man shall become rich and the most handsome of all the people in the world. A pregnant woman will deliver a son of great merits and longevity. A righteous-souled man certainly gets the merit of witnessing the ablution, which is said to be the merit of taking holy bath in Gaṅgā and all the other Tīrthas.

[1]: [1] : Cf. the explanation of the term ‘Nārāyaṇa:

[2]: [2] : Sūktas in RV IX.

[3]: [3] : This incident is unsupported in the Mbh and BhP. If Jagannātha is Kṛṣṇa, this reference is a bit confusing.

[4]: [4] : Ardhodaya : When in the month of Pauṣa or Māgha there is Amāvāsyā (new-moon day) with Śravaṇa Nakṣatra and Vyatīpāta Yoga, it is called Ardhodaya . (Mbh quoted in History of Daharmaśāstra vol. I, p.261).

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 32

The Rite of Jyeṣṭha Pañcaka

Chapter 72 of 221 · 71 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
अतः परं प्रवक्ष्यामि दक्षिणामूर्तिदर्शनम् ।।
पदेपदेश्वमेधस्य फलं यत्रोपलभ्यते ।। १ ।।
ततो नानाविधैर्दिव्यैर्भक्ष्यभोज्यादिकैस्तथा ।।
यथाशक्त्युपचारैस्तु गंधैर्माल्यैश्च पूजयेत् ।। २ ।।
रामं कृष्णं सुभद्रां च गीतनृत्यादिकैस्तथा ।।
प्रेक्षणीयैश्च विविधैः श्रद्धया चोपपादितैः ।। ३ ।।
वस्त्रचंदनमाल्याद्यैः पूजयित्वा द्विजोत्तमान् ।।
भगवद्ब्राह्मणांश्चैतान्महाभागवतांस्तथा ।। ४ ।।
ततो नयेद्दक्षिणाभिमुखांस्तांस्त्रिदशेश्वरान् ।।
उत्सवं च महत्कृत्वा पूर्वानयनवद्धरेः ।। ५ ।।
तस्मिन्काले हरिं पश्येद्व्रजंतं दक्षिणामुखम् ।।
समं सुभद्रां यो मर्त्यो न स प्राकृतमानुषः ।। ६ ।।
स्नानार्थमागता देवाः स्नापयित्वा जगद्गुरुम् ।।
आकाशेऽपि ससंबाधास्तावत्कालं स्थिता हरिम् ।।

द्रष्टुं व्रजंतं याम्याशावदनं भवनाशनम् ।। ७ ।।
धर्मशास्त्रेषु यावंति धर्मकर्माणि संति वै ।।
तानि सर्वाणि संद्रष्टुं व्रजंतं दक्षिणामुखम् ।। ८ ।।
स्नानदर्शनजं पुण्यं समग्रं लभते तु सः ।।
स्नातं मुरारिं यः पश्येद्व्रजंतं दक्षिणामुखम्।। ९ ।।
नीराजयित्वा देवेशं रामेण सह भद्रया ।।
प्रासादांतः प्रवेश्याथ न पश्येद्वै कथंचन ।। 2.2.32.१० ।।
एतत्तु विस्तरेणोक्तं पूर्वमेव मया द्विजाः ।। ११ ।। ।।
।। मुनय ऊचुः ।। ।।
भगवन्यत्त्वया प्रोक्तं ज्येष्ठास्नानप्रदर्शनात् ।।
फलं प्राप्नोति नियतं तन्नो ब्रूहि विदांवर।।१२।।
।। जैमिनिरुवाच ।। ।।
हंत वः कथयिष्यामि तद्व्रतं ज्येष्ठपंचकम् ।।
नातः परतरं प्रोक्तमृषिभिः शास्त्रपारगैः ।।१३।।

श्रौतस्मार्तपुराणोक्त व्रतानामिदमुत्तमम्।।

इदं प्रथमतः प्रोक्तं ब्रह्मणा परमेष्ठिना ।। १४ ।।
ज्येष्ठत्वाद्व्रतमुख्यानां ख्यातं तज्जयेष्ठपंचकम् ।।
समुद्भो ज्येष्ठफलदः प्रभुर्ज्येष्ठफलप्रदः ।। १५ ।।
वर्षसंदर्शनात्पुण्यं मञ्चकेनैव लभ्यते ।।
मंचकेन तु यल्लभ्यं महाज्यैष्ठ्यां तु तल्लभेत् ।। १६ ।।
यन्मयोक्तं पुरा विप्राः स्नानदर्शनजं फलम् ।।
समग्रं तदवाप्नोति महाज्यैष्ठ्यां न संशयः ।। १७ ।।
।। मुनय ऊचुः ।। ।।
महाज्यैष्ठीं समाचक्ष्व यत्र स्नानं महाफलम् ।।
तत्र नः कौतुकं ब्रह्मन्महद्वै संप्रवर्त्तते ।। १८ ।। ।।
।। जैमिनिरुवाच ।। ।।
ज्येष्ठस्य विमले पक्षे या वै पंचदशी भवेत् ।।
शक्रर्क्षैकांशगौ चन्द्रगुरू च गुरुवासरे ।। १९ ।।
शुभे योगे महाज्यैष्ठी सर्वपापप्रणाशिनी ।।
सर्वक्षेत्रं सर्वतीर्थं सप्त वै सागरास्तथा ।। 2.2.32.२० ।।

क्रतवश्च महादानसमूहश्च तपांसि च ।।
विद्याश्चाष्टादशविधा व्रतानि विविधानि च ।। २१ ।।
शांतिपौष्टिककर्माणि सांख्ययोगस्तथैव च ।।
सर्वे संभूय गच्छंति क्षेत्रं श्रीपुरुषोत्तमम्।। २२ ।।
वृन्दशः प्रविभक्तास्त एकैकं क्षेत्रगं प्रति ।।
कस्मै वयं भाग्यवते ज्येष्ठस्नानावलोकने ।। २३ ।।
महाज्यैष्ठ्यां प्रवेक्ष्यामः परस्परमहंमया ।।
तत्र यांति महायोगे भगवत्क्षेत्रमुत्तमम् ।। २४ ।।
महाज्यैष्ठी महापुण्या भगवत्प्रीतिवर्द्धनी ।।
तस्यां संपूज्य देवेशं जगन्नाथं कृपार्णवम् ।।
दृष्ट्वा च स्नाप्यमानं तं पापकोशाद्विमुच्यते ।। २५ ।।
अत ऊर्ध्वं प्रवक्ष्यामि व्रतं तज्ज्येष्ठपञ्चकम् ।।
व्रतेनानेन लभ्यं यत्तत्तदेव ब्रवीमि वः ।। २६ ।।
दशम्यां नियमं कुर्यात्प्रातः स्नात्वा यथाविधि ।।
आचार्यं वृणुयात्तत्र वैष्णवं द्विजपुंगवम् ।। २७ ।।

इत्थं संकल्पममलं गृह्णीयाद्व्रतमुत्तमम् ।। २८ ।।
देवदेवजगन्नाथ संसारार्णवतारक ।।
अद्यारभ्य व्रतं देव यावज्ज्यैष्ठी च सा तिथिः ।।
तावद्व्रतं करिष्यामि प्रीतये तव केशव ।।२९।।
सर्वतीर्थाभिषेकं च प्रत्यहं व्रतभोजनम् ।।
मूर्तीनां तव पंचानामेकस्यापि प्रपूजनम् ।। 2.2.32.३० ।।
एकस्मिन्दिवसे देव त्रिसंध्यं त्वत्प्रसादतः ।।

समाप्यतां व्रतमिदं सफलं चास्तु ते प्रभो ।।।। ३१ ।।
ततः पंचसु तीर्थेषु स्नात्वा च गृहमेत्य च ।।
स्थंडिले विलिखेत्पद्ममष्टपत्रं सकर्णिकम् ।। ३२ ।।
तन्मध्ये स्थापयेत्कुंभं तीर्थांभोभिः प्रपूरितम् ।।
सचंदनफलैर्युक्तं तन्मुखे ताम्रभाजनम् ।। ३३ ।।
वाससा वेष्टितं कण्ठे पात्रं चाक्षतपूरितम् ।।
तन्मध्ये स्थापयेद्देवं सौवर्णं मधुसूदनम् ।। ।। ३४ ।।
शुभांगावयवं शांतं वामे श्रीयुतमीश्वरम् ।। ३५ ।।

दक्षिणे च गरुत्मंतं स्पृशंतं पृष्ठदेशतः ।।
शंखचक्रधरं चोर्ध्वे पद्मासनगतं विभुम् ।। ।। ३६ ।।
पूजयेदुपचारैस्तमाचार्यो वापि भो द्विजाः ।।
नीलोत्पलानां मालां तु भक्त्या देवाय दापयेत् ।। ३७ ।।
दशम्यां पूजयित्वैवं दशकोट्यघनाशनम् ।।
प्रार्थयेत्प्रांजलिर्भूत्वा मन्त्रमेतं समुच्चरन् ।। ३८ ।। ।।
मधुसूदन देवेश नमस्ते माधवीप्रिय ।।
कृपावारांनिधे पाहि पतितं मां भवार्णवे ।। ३९ ।।
एकादश्यां चतुर्बाहुं शंखचक्रगदाधरम् ।।
नारायणं पद्मसंस्थं पंचनिष्कविनिर्मितम् ।।
तदर्द्धं निर्मितं वापि पूजयेत्पद्ममालया ।। 2.2.32.४० ।।
नैवेद्यं पायसं दद्यात्सितां रंभाफलानि च ।।
नानाविधं च नैवेद्यं दत्त्वा संप्रार्थयेन्मुदा ।। ४१ ।।
नारायण नमस्तेऽस्तु भवसागरतारण ।।
त्राहि मां पुंडरीकाक्ष शरणागतवत्सल ।। ४२ ।।

एकादशेंद्रियकृतं पापराशिमनुत्तमम् ।।
अनादिभवनिर्व्यूढं नाशयेत्पूजितः प्रभुः ।। ४३ ।।
द्वादश्यां यज्ञवाराहं पूजयेत्स्वर्णनिर्मितम् ।।
चंदनागुरुकर्पूरलेपनैश्चंपकस्रजा ।। ४४ ।।
नानाविधापूपसारा भक्ष्यभोज्यफलान्विताः ।।
निवेद्य प्रार्थयेद्देवं स्तुतिमेतां समुच्चरन् ।। ४५ ।।
प्रलयार्णवसंमग्नां धरणीं धृतवानसि ।।
किन्न शक्तो ममोद्धारे पतितस्यांघ्रिपंकजे ।।
तन्मामुद्धर गोविंद निमग्नं शोकसागरे ।। ४६ ।।
अब्दो द्वादशमासो वै यावदब्दकृतानि तु ।।
पापानि महदल्पानि इतः पूर्वेषु जन्मसु ।।
तद्विनाशयते देवो द्वादश्यामर्चितो नृणाम् ।। ४७ ।।
त्रयोदश्यां तु प्रद्युम्नं शंखचक्रवराभयान् ।।
धारयन्तं पद्मगतं चतुर्निष्कविनिर्मितम् ।। ४८ ।।
उपचारैर्यथाप्रोक्तैः पूजयेद्भक्तितो नरः ।।

अशोकपाटलीमालां चंद्रपूर्णां समुज्ज्वलाम् ।। ४९ ।।
नैवेद्यं चैव पक्वान्नं फलं पक्वं मनोहरम् ।।
दत्त्वा नमस्कृतिं कुर्वन्प्रार्थयेत्प्रांजलिः शुचिः ।। 2.2.32.५० ।।
देव प्रद्युम्न कामानां पूरक कामरूपधृक् ।।
कामाश्च सफलाः संतु कामपाल नमोऽस्तु ते ।। ५१ ।।
चतुर्दश्यां नरहरिं पूजयेत्कनकाकृतिम् ।।
वक्षःस्थलस्थया लक्ष्म्या प्रीयमाणं सटोज्ज्वलम् ।। ५२ ।।
व्यात्ताननं साट्टहासं योगपट्टाब्जसंस्थितम् ।।
सुतीक्ष्णनखरं देवं सर्वापद्विनिवारणम् ।। ५३ ।।
चतुर्भिर्हेमनिष्कैश्च घटितं शुभलक्षणम् ।।
पूजयेत्पूर्ववद्देवं सोपहारं सुभक्तितः ।। ५४ ।।
जपाकुसुममालां च जातीपुष्पस्रजं तथा ।।
दत्त्वा पुष्पांजलीन्पादे प्रणम्य सप्रदक्षिणम् ।। ५५ ।।
यथा हिरण्यकशिपुं लोकानां हितकाम्यया ।।
व्यदारयस्तथा पापसंघं नाशय पूजितः ।। ५६ ।।

एवं संप्रार्थ्य नृहरिं प्रणम्य दण्डवत्क्षितौ ।।
निर्वर्त्य व्रतमेवं तद्व्रती पंचदिनात्मकम् ।।
पंच पंच प्रदीपांस्तु दिवारात्रौ प्रदापयेत् ।। ५७ ।।
वस्त्रयुग्मान्पंच पञ्च च्छत्रोपानद्युगं तथा ।।
सयज्ञसूत्रान्कलशान्पञ्च पञ्च फलान्वितान् ।। ५८ ।।
भोजनांते द्विजेभ्यश्च प्रदद्याच्छ्रद्धयान्वितः ।। ५९ ।।
रात्रौ जागरगीताद्यैस्तथा नानोपहारकैः ।।
तोषयेद्वासुदेवं तु पुराणपठनेन तु ।। 2.2.32.६० ।।
पौर्णमास्युषसि स्नात्वा श्रीकृष्णस्यांतिकं व्रजेत् ।। ६१ ।।
रामं कृष्णं सुभद्रां च पूजयित्वा यथाविधि ।।
स्नपनं कारयित्वाथ दृष्ट्वा वा शास्त्रचोदितम् ।। ६२ ।।
स्नानं कृत्वा पुनः सिंधौ गृहमागत्य तत्र वै ।।
यत्र विष्णोर्मूर्तयस्ताः कुम्भस्था मन्त्रपूजिताः ।। ६३ ।।
तासां पश्चिमतो वह्निं समाधाय यथाविधि ।।
अग्निकार्यं प्रकुर्वीत स्वैः स्वैर्मंत्रैः पुरोहितः ।।६४।।

प्रणवादिचतुर्थ्यंतं नमोंतं नाम ईरयेत् ।।
देवानां मूलमंत्रस्तु स्वाहांतो होमकर्मणि ।। ।। ६५ ।।
चरोराज्यस्य समिधां पलाशानां पृथक्पृथक् ।।
एकैकं देवमुद्दिश्य जुहुयाच्च शतं शतम् ।। ६६ ।।
तस्य पुष्पशतं चैव जुहुयात्तदनंतरम् ।।
पूर्णाहुतिं ततो हुत्वा ब्रह्मणे दक्षिणां ददेत् ।। ६७ ।।
आचार्ये दक्षिणां दद्यात्सुवर्णं धेनुमेव च ।।
स्वर्णशृंगीं रौप्यखुरां नानोपकरणैर्युताम् ।। ।। ६८ ।।
महार्घ्यवस्त्रदानानि येन तुष्यति वा गुरुः ।।

सर्वोपकरणैर्युक्ताः प्रतिमाश्च निवेदयेत् ।। ६९ ।।
ब्राह्मणान्भोजयेत्सर्पिः खण्डयुक्तैश्च पायसैः ।।
एतद्व्रतं समाख्यातं ज्येष्ठपंचकमुत्तमम् ।। 2.2.32.७० ।।
अनुष्ठाय नरो भक्त्या स्नानदर्शनजं फलम् ।।
समग्रं लभते विप्रास्तदा नैवात्र संशयः ।। ७१ ।।
एकादशी या तु मध्ये निर्जला सा प्रकीर्तिता ।।

एकां तां भक्तियुक्ता ये यथाविधि उपासते ।। ७२ ।।
यावज्जीवकृताः सर्वा एकादश्यो न संशयः ।।
व्रतराजमिमं कृत्वा सर्वव्रतफलं लभेत् ।। ७३ ।।
यान्यान्समीहते कामांस्तांस्तानाप्नोत्यसंशयः ।। ७४ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये ज्येष्ठपंचकव्रतवर्णनंनाम द्वात्रिंशोऽध्यायः ।। ३२ ।।

Roman transliteration

|| jaiminiruvāca || ||
ataḥ paraṃ pravakṣyāmi dakṣiṇāmūrtidarśanam ||
padepadeśvamedhasya phalaṃ yatropalabhyate || 1 ||
tato nānāvidhairdivyairbhakṣyabhojyādikaistathā ||
yathāśaktyupacāraistu gaṃdhairmālyaiśca pūjayet || 2 ||
rāmaṃ kṛṣṇaṃ subhadrāṃ ca gītanṛtyādikaistathā ||
prekṣaṇīyaiśca vividhaiḥ śraddhayā copapāditaiḥ || 3 ||
vastracaṃdanamālyādyaiḥ pūjayitvā dvijottamān ||
bhagavadbrāhmaṇāṃścaitānmahābhāgavatāṃstathā || 4 ||
tato nayeddakṣiṇābhimukhāṃstāṃstridaśeśvarān ||
utsavaṃ ca mahatkṛtvā pūrvānayanavaddhareḥ || 5 ||
tasminkāle hariṃ paśyedvrajaṃtaṃ dakṣiṇāmukham ||
samaṃ subhadrāṃ yo martyo na sa prākṛtamānuṣaḥ || 6 ||
snānārthamāgatā devāḥ snāpayitvā jagadgurum ||
ākāśe'pi sasaṃbādhāstāvatkālaṃ sthitā harim ||

draṣṭuṃ vrajaṃtaṃ yāmyāśāvadanaṃ bhavanāśanam || 7 ||
dharmaśāstreṣu yāvaṃti dharmakarmāṇi saṃti vai ||
tāni sarvāṇi saṃdraṣṭuṃ vrajaṃtaṃ dakṣiṇāmukham || 8 ||
snānadarśanajaṃ puṇyaṃ samagraṃ labhate tu saḥ ||
snātaṃ murāriṃ yaḥ paśyedvrajaṃtaṃ dakṣiṇāmukham|| 9 ||
nīrājayitvā deveśaṃ rāmeṇa saha bhadrayā ||
prāsādāṃtaḥ praveśyātha na paśyedvai kathaṃcana || 2.2.32.10 ||
etattu vistareṇoktaṃ pūrvameva mayā dvijāḥ || 11 || ||
|| munaya ūcuḥ || ||
bhagavanyattvayā proktaṃ jyeṣṭhāsnānapradarśanāt ||
phalaṃ prāpnoti niyataṃ tanno brūhi vidāṃvara||12||
|| jaiminiruvāca || ||
haṃta vaḥ kathayiṣyāmi tadvrataṃ jyeṣṭhapaṃcakam ||
nātaḥ parataraṃ proktamṛṣibhiḥ śāstrapāragaiḥ ||13||
śrautasmārtapurāṇokta vratānāmidamuttamam||

idaṃ prathamataḥ proktaṃ brahmaṇā parameṣṭhinā || 14 ||
jyeṣṭhatvādvratamukhyānāṃ khyātaṃ tajjayeṣṭhapaṃcakam ||
samudro jyeṣṭhaphaladaḥ prabhurjyeṣṭhaphalapradaḥ || 15 ||
varṣasaṃdarśanātpuṇyaṃ mañcakenaiva labhyate ||
maṃcakena tu yallabhyaṃ mahājyaiṣṭhyāṃ tu tallabhet || 16 ||
yanmayoktaṃ purā viprāḥ snānadarśanajaṃ phalam ||
samagraṃ tadavāpnoti mahājyaiṣṭhyāṃ na saṃśayaḥ || 17 ||
|| munaya ūcuḥ || ||
mahājyaiṣṭhīṃ samācakṣva yatra snānaṃ mahāphalam ||
tatra naḥ kautukaṃ brahmanmahadvai saṃpravarttate || 18 || ||
|| jaiminiruvāca || ||
jyeṣṭhasya vimale pakṣe yā vai paṃcadaśī bhavet ||
śakrarkṣaikāṃśagau candragurū ca guruvāsare || 19 ||
śubhe yoge mahājyaiṣṭhī sarvapāpapraṇāśinī ||
sarvakṣetraṃ sarvatīrthaṃ sapta vai sāgarāstathā || 2.2.32.20 ||

kratavaśca mahādānasamūhaśca tapāṃsi ca ||
vidyāścāṣṭādaśavidhā vratāni vividhāni ca || 21 ||
śāṃtipauṣṭikakarmāṇi sāṃkhyayogastathaiva ca ||
sarve saṃbhūya gacchaṃti kṣetraṃ śrīpuruṣottamam|| 22 ||
vṛndaśaḥ pravibhaktāsta ekaikaṃ kṣetragaṃ prati ||
kasmai vayaṃ bhāgyavate jyeṣṭhasnānāvalokane || 23 ||
mahājyaiṣṭhyāṃ pravekṣyāmaḥ parasparamahaṃmayā ||
tatra yāṃti mahāyoge bhagavatkṣetramuttamam || 24 ||
mahājyaiṣṭhī mahāpuṇyā bhagavatprītivarddhanī ||
tasyāṃ saṃpūjya deveśaṃ jagannāthaṃ kṛpārṇavam ||
dṛṣṭvā ca snāpyamānaṃ taṃ pāpakośādvimucyate || 25 ||
ata ūrdhvaṃ pravakṣyāmi vrataṃ tajjyeṣṭhapañcakam ||
vratenānena labhyaṃ yattattadeva bravīmi vaḥ || 26 ||
daśamyāṃ niyamaṃ kuryātprātaḥ snātvā yathāvidhi ||
ācāryaṃ vṛṇuyāttatra vaiṣṇavaṃ dvijapuṃgavam || 27 ||

itthaṃ saṃkalpamamalaṃ gṛhṇīyādvratamuttamam || 28 ||
devadevajagannātha saṃsārārṇavatāraka ||
adyārabhya vrataṃ deva yāvajjyaiṣṭhī ca sā tithiḥ ||
tāvadvrataṃ kariṣyāmi prītaye tava keśava ||29||
sarvatīrthābhiṣekaṃ ca pratyahaṃ vratabhojanam ||
mūrtīnāṃ tava paṃcānāmekasyāpi prapūjanam || 2.2.32.30 ||
ekasmindivase deva trisaṃdhyaṃ tvatprasādataḥ ||
samāpyatāṃ vratamidaṃ saphalaṃ cāstu te prabho |||| 31 ||
tataḥ paṃcasu tīrtheṣu snātvā ca gṛhametya ca ||
sthaṃḍile vilikhetpadmamaṣṭapatraṃ sakarṇikam || 32 ||
tanmadhye sthāpayetkuṃbhaṃ tīrthāṃbhobhiḥ prapūritam ||
sacaṃdanaphalairyuktaṃ tanmukhe tāmrabhājanam || 33 ||
vāsasā veṣṭitaṃ kaṇṭhe pātraṃ cākṣatapūritam ||
tanmadhye sthāpayeddevaṃ sauvarṇaṃ madhusūdanam || || 34 ||
śubhāṃgāvayavaṃ śāṃtaṃ vāme śrīyutamīśvaram || 35 ||

dakṣiṇe ca garutmaṃtaṃ spṛśaṃtaṃ pṛṣṭhadeśataḥ ||
śaṃkhacakradharaṃ cordhve padmāsanagataṃ vibhum || || 36 ||
pūjayedupacāraistamācāryo vāpi bho dvijāḥ ||
nīlotpalānāṃ mālāṃ tu bhaktyā devāya dāpayet || 37 ||
daśamyāṃ pūjayitvaivaṃ daśakoṭyaghanāśanam ||
prārthayetprāṃjalirbhūtvā mantrametaṃ samuccaran || 38 || ||

madhusūdana deveśa namaste mādhavīpriya ||
kṛpāvārāṃnidhe pāhi patitaṃ māṃ bhavārṇave || 39 ||
ekādaśyāṃ caturbāhuṃ śaṃkhacakragadādharam ||
nārāyaṇaṃ padmasaṃsthaṃ paṃcaniṣkavinirmitam ||
tadarddhaṃ nirmitaṃ vāpi pūjayetpadmamālayā || 2.2.32.40 ||
naivedyaṃ pāyasaṃ dadyātsitāṃ raṃbhāphalāni ca ||
nānāvidhaṃ ca naivedyaṃ dattvā saṃprārthayenmudā || 41 ||
nārāyaṇa namaste'stu bhavasāgaratāraṇa ||
trāhi māṃ puṃḍarīkākṣa śaraṇāgatavatsala || 42 ||

ekādaśeṃdriyakṛtaṃ pāparāśimanuttamam ||
anādibhavanirvyūḍhaṃ nāśayetpūjitaḥ prabhuḥ || 43 ||
dvādaśyāṃ yajñavārāhaṃ pūjayetsvarṇanirmitam ||
caṃdanāgurukarpūralepanaiścaṃpakasrajā || 44 ||
nānāvidhāpūpasārā bhakṣyabhojyaphalānvitāḥ ||
nivedya prārthayeddevaṃ stutimetāṃ samuccaran || 45 ||
pralayārṇavasaṃmagnāṃ dharaṇīṃ dhṛtavānasi ||
kinna śakto mamoddhāre patitasyāṃghripaṃkaje ||
tanmāmuddhara goviṃda nimagnaṃ śokasāgare || 46 ||
abdo dvādaśamāso vai yāvadabdakṛtāni tu ||
pāpāni mahadalpāni itaḥ pūrveṣu janmasu ||
tadvināśayate devo dvādaśyāmarcito nṛṇām || 47 ||
trayodaśyāṃ tu pradyumnaṃ śaṃkhacakravarābhayān ||
dhārayantaṃ padmagataṃ caturniṣkavinirmitam || 48 ||
upacārairyathāproktaiḥ pūjayedbhaktito naraḥ ||

aśokapāṭalīmālāṃ caṃdrapūrṇāṃ samujjvalām || 49 ||
naivedyaṃ caiva pakvānnaṃ phalaṃ pakvaṃ manoharam ||
dattvā namaskṛtiṃ kurvanprārthayetprāṃjaliḥ śuciḥ || 2.2.32.50 ||
deva pradyumna kāmānāṃ pūraka kāmarūpadhṛk ||
kāmāśca saphalāḥ saṃtu kāmapāla namo'stu te || 51 ||
caturdaśyāṃ naraharīṃ pūjayetkanakākṛtim ||
vakṣaḥsthalasthayā lakṣmyā prīyamāṇaṃ saṭojjvalam || 52 ||
vyāttānanaṃ sāṭṭahāsaṃ yogapaṭṭābjasaṃsthitam ||
sutīkṣṇanakharaṃ devaṃ sarvāpadvinivāraṇam || 53 ||
caturbhirhemaniṣkaiśca ghaṭitaṃ śubhalakṣaṇam ||
pūjayetpūrvavaddevaṃ sopahāraṃ subhaktitaḥ || 54 ||
japākusumamālāṃ ca jātīpuṣpasrajaṃ tathā ||
dattvā puṣpāṃjalīnpāde praṇamya sapradakṣiṇam || 55 ||
yathā hiraṇyakaśipuṃ lokānāṃ hitakāmyayā ||
vyadārayastathā pāpasaṃghaṃ nāśaya pūjitaḥ || 56 ||

evaṃ saṃprārthya nṛhariṃ praṇamya daṇḍavatkṣitau ||
nirvartya vratamevaṃ tadvratī paṃcadinātmakam ||
paṃca paṃca pradīpāṃstu divārātrau pradāpayet || 57 ||
vastrayugmānpaṃca pañca cchatropānadyugaṃ tathā ||
sayajñasūtrānkalaśānpañca pañca phalānvitān || 58 ||
bhojanāṃte dvijebhyaśca pradadyācchraddhayānvitaḥ || 59 ||
rātrau jāgaragītādyaistathā nānopahārakaiḥ ||
toṣayedvāsudevaṃ tu purāṇapaṭhanena tu || 2.2.32.60 ||
paurṇamāsyuṣasi snātvā śrīkṛṣṇasyāṃtikaṃ vrajet || 61 ||
rāmaṃ kṛṣṇaṃ subhadrāṃ ca pūjayitvā yathāvidhi ||
snapanaṃ kārayitvātha dṛṣṭvā vā śāstracoditam || 62 ||

snānaṃ kṛtvā punaḥ siṃdhau gṛhamāgatya tatra vai ||
yatra viṣṇormūrttayastāḥ kumbhasthā mantrapūjitāḥ || 63 ||
tāsāṃ paścimato vahniṃ samādhāya yathāvidhi ||
agnikāryaṃ prakurvīta svaiḥ svairmaṃtraiḥ purohitaḥ ||64||

praṇavādicaturthyaṃtaṃ namoṃtaṃ nāma īrayet ||
devānāṃ mūlamaṃtrastu svāhāṃto homakarmaṇi || || 65 ||
carorājyasya samidhāṃ palāśānāṃ pṛthakpṛthak ||
ekaikaṃ devamuddiśya juhuyācca śataṃ śatam || 66 ||
tasya puṣpaśataṃ caiva juhuyāttadanaṃtaram ||
pūrṇāhutiṃ tato hutvā brahmaṇe dakṣiṇāṃ dadet || 67 ||
ācārye dakṣiṇāṃ dadyātsuvarṇaṃ dhenumeva ca ||
svarṇaśṛṃgīṃ raupyakhurāṃ nānopakaraṇairyutām || || 68 ||
mahārghyavastradānāni yena tuṣyati vā guruḥ ||
sarvopakaraṇairyuktāḥ pratimāśca nivedayet || 69 ||
brāhmaṇānbhojayetsarpiḥ khaṇḍayuktaiśca pāyasaiḥ ||
etadvrataṃ samākhyātaṃ jyeṣṭhapaṃcakamuttamam || 2.2.32.70 ||
anuṣṭhāya naro bhaktyā snānadarśanajaṃ phalam ||
samagraṃ labhate viprāstadā naivātra saṃśayaḥ || 71 ||
ekādaśī yā tu madhye nirjalā sā prakīrtitā ||

ekāṃ tāṃ bhaktiyuktā ye yathāvidhi upāsate || 72 ||
yāvajjīvakṛtāḥ sarvā ekādaśyo na saṃśayaḥ ||
vratarājamimaṃ kṛtvā sarvavrataphalaṃ labhet || 73 ||
yānyānsamīhate kāmāṃstāṃstānāpnotyasaṃśayaḥ || 74 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jyeṣṭhapaṃcakavratavarṇanaṃnāma dvātriṃśo'dhyāyaḥ || 32 ||

English translation

Jaimini said :

1. Henceforth I shall describe (the procedure) of visiting the deities facing South. [1] In this the benefit of a horse-sacrifice is obtained at every step.

2. Therefore, the devotee should worship (the Lord) with different kinds of divine foodstuffs and offerings and services in accordance with his capacity as well as with scents and wreaths.

3-6. The devotee should worship Rāma , Kṛṣṇa and Subhadrā with various offerings and services such as songs, dances etc., and shows of various kinds accompanied by faith.

Excellent Brāhmaṇas should be honoured with garments, sandal-paste, wreaths, etc. Similarly the Brāhmaṇas, devotees and great Bhāgavatas (followers and devotees of the Lord) should be honoured.

Thereafter, those deities should be taken (in procession) facing the South. As in the previous case of Hari , a great festival should be celebrated. One who sees Hari proceeding ahead facing the South along with Subhadrā, is not an ordinary man.

7. Devas who come for (seeing) the ablution, remain in the sky crowding together even after the ablution of the Sire of the universe is over, in order to see Hari, the destroyer of worldly existence, facing the South and proceeding ahead.

8. A person who sees (the Lord) facing the South and proceeding ahead, attains (the benefit of) all those rites prescribed in treatises on Dharma .

9. He who sees the Lord, the enemy of Mura , proceeding ahead, facing the South after the ablution, obtains the entire merit accruing from seeing the ablution (itself).

10-11. After performing the rite of Nīrājana (i.e. waving of lights in front of the idol of God) to the Lord of Ramā along with Rāma and Bhadrā and making them enter the Mansion, no one shall see (the deities) at all. This has already been said in detail by me, O Brāhmaṇas.

The sages asked :

12. O holy Lord, O most excellent one among those who know, speak to us what you said (before) that one invariably attains the benefit by seeing the Jyeṣṭhāsnāna.

Jaimini said :

13. I shall narrate to you that holy rite called Jyeṣṭhapañcaka. [2] Nothing greater than this has been spoken by sages who have mastered the scriptural texts.

14. This is the most excellent one among the Vratas mentioned in Śrutis , Smṛtis and Purāṇas . This has been proclaimed at the outset by Parameṣṭhin Brahmā .

15-17. Since it is the greatest of all important Vratas , it is well-known as Jyeṣṭhapañcaka.The ocean is the bestower of great benefit. The Lord is the bestower of great benefit.

The merit of seeing (the Lord) for a year is obtained from Mañcaka (Couch) alone. What is to be obtained from Mañcaka, one gets in Mahājyaiṣṭhi. [3] What has been mentioned by me before, O Brāhmaṇas, as the benefit accruing from witnessing the holy ablution, one gets it entirely in Mahājyaiṣṭhī. There is no doubt about it.

The sages said :

18. Recount (to us) Mahājyaiṣṭhī where the holy bath yields great benefit. O holy Brāhmaṇa , our eagerness in regard to that is very great.

Jaimini said :

19-22. On the fifteenth day in the bright half (i.e. on the full-moon day) of the month of Jyeṣṭha , in conjunction with a Thursday as well as when the Moon and Jupiter occupy the same part of the constellation Jyeṣṭhā , when all these astronomical combinations are present, it is called Mahājyaiṣṭhī. It is destructive of all sins.

All the holy places, all the Tīrthas , the seven oceans, sacrifices, the group of great charitable gifts (Mahādānas), penances, the eighteen types of Vidyās (Lores), different kinds of holy rites, pious rites of Śānti (propitiatory rite to avert evil) and Pauṣṭika (a rite promoting welfare) and the Sāṃkhya and Yoga (systems of philosophy)—all these collectively go to the holy place Śrīpuruṣottama.

23-24. They as a group say to everyone of those who go to the holy spot: “To which one fortunate enough to witness the holy ablution in the month of Jyeṣṭha (shall we render services)? We shall enter the holy spot in the Mahājyaiṣṭhī, vying with one another.” During that great period of astronomical

combination they go to the excellent holy place of the Lord.

25. Mahājyaiṣṭhī is extremely meritorious. It increases the pleasure of the Lord. By worshipping the Lord of Devas, the ocean of mercy, on that day and by seeing him bathed, one is liberated from the mass of sins (or the sheath of sins).

26. Henceforth, I shall recount to you the holy rite of Jyeṣṭha Pañcaka . So also I shall tell you the different benefits that can be obtained by observing this Vrata .

27. The devotee should perform austerities on the tenth day after taking his bath in accordance with the injunctions early in the morning. He should then choose a Vaiṣṇava , a leading Brāhmaṇa, as his preceptor.

28-31. In this excellent Vrata he should take a pure Saṃkalpa thus: “O Lord of Devas, O Lord of the universe, O Lord taking (the devotee) across the ocean of worldly existence, beginning from today and until that great Mahājyaiṣṭhī day, I shall observe the holy rites, O Keśava , for propitiating you.

The holy ablution shall be performed in all the Tīrthas. There shall be Vratas and feeding everyday. At least one of your five forms shall be worshipped each day, O Lord, in all the three Sandhyā -periods (i.e. morning, noon and dusk), O Holy Lord, let this holy observance successfully conclude by your favour.”

32. Thereafter, he should take his bath in the five Tīrthas and return home. On the ground he should draw the mystic diagram of an eight-petalled lotus along with the pericarp.

33-34. In its middle (of the pericarp) he should place a pot filled with waters from the Tīrthas. It must have fruits and sandal-paste in it. A copper vessel must be kept above it. There must be a pot filled with raw rice-grains. Round it a cloth should be wrapped. Place into it (the idol) of Lord Madhusūdana made of gold.

35-38. The limbs of the Lord should be auspicious and splendid. It must be calm and quiescent (in appearance). It should be accompanied by (the idol of) Śrī on the left. On the right, it must be accompanied by Garuḍa touching the Lord from behind. He holds in his hand the conch and the discus is held aloft. The Lord occupies a lotus-seat.

The devotee or his preceptor should worship the Lord with all offerings and services, O Brāhmaṇas. He should devoutly offer a garland of blue lotuses to the Lord. If the worship is performed thus on the tenth day, it is conducive to the destruction of ten crores of sins. With palms joined in reverence he should pray repeating this Mantra :

39. “O Lord of Devas, O slayer of Madhu , obeisance to you, O lover of Mādhavī . Protect me, O ocean of mercy, I have fallen into the ocean of worldly existence.”

40-41. On the eleventh day the devotee should worship Nārāyaṇa who has four arms, who holds the conch, the discus and the iron club, who is stationed in the lotus and is made of five gold coins or half thereof. He should worship the Lord with a garland of lotuses.

The Naivedya offered should consist of milk pudding, sugar and plantain fruit. After offering different kinds of Naivedya , the devotee should joyously pray:

42-43. “O Nārayaṇa, obeisance to you. O Lord taking (the devotees) across the ocean of worldly existence, save me, O lotus-eyed one, affectionate to those who seek refuge in you.”

The Lord who is worshipped shall destroy all that worst heap of sins committed with the eleven organs (mind and ten conative and cognitive organs) and accumulated in the course of births without any beginning.

44-47. On the twelfth day, the devotee should worship the Yajñavarāha made of gold. Sandal-paste, agallochum and camphor should be applied as unguent and a garland of Caṃpaka flowers should be offered.

After offering as Naivedya different types of sweet pies with cream, fresh butter and various other kinds of foodstuffs accompanied with fruits, the devotee should recite this verse of prayer:

“You lifted and held up the Earth sunk in the ocean of Deluge. Are you not powerful enough to lift me up? I have fallen at your lotus-like feet. Therefore, O Govinda , redeem me; I have sunk in the ocean of grief.”

A year consists of twelve months. The Lord who is worshipped on the twelfth day, destroys greater and lesser sins committed in the whole of the year as well as in the births prior to this.

48-51. On the thirteenth day the man should devoutly worship Pradyumna holding the conch, the discus and granting boons and immunity from fear (by the positions of the fingers) on the mystic diagram of the lotus. The replica shall be made of four gold coins. The offering and services should be as mentioned before. The garland should be brilliant, consisting of Aśoka and Pāṭalī flowers and fixed with pearls.

The Naivedya offered should consist of cooked rice and pleasant ripe fruits. After the Naivedya has been offered, the devotee should bow down and pray with palms joined in reverence. He should remain pure (in body and mind).

“O Lord Pradyumna, assuming the form of Kāma , O fulfiller of all desires, let our desires be fruitful, obeisance to you, O protector of desires”.

52-57. On the fourteenth day the devotee should worship Narasiṃha of golden features. He is brilliant with manes and is delighted by Lakṣmī stationed in the region of his chest. He has kept his mouth wide open and laughs boisterously. He is stationed on the mystic diagram of a lotus on the Yogic silk cloth [4] (?). The Lord has sharp claws. He is the dispeller of all calamities. He has splendid characteristics and is made of four gold coins. As before, the devotee should, with great devotion, worship the Lord with all the offerings and services. Garlands of Japā flowers (China rose) and jasmine flowers should be offered and handfuls of flowers be strewn on the feet. The Lord shall then be prayed to as follows, after circumambulation and obeisance:

“Just as with a desire for the welfare of all the worlds you tore up Hiraṇyakaśipu , so also, on being worshipped, destroy the mass of my sins.”

After requesting Lord Narasiṃha thus and after prostrating on the ground like a staff, the devotee should conclude his Vrata lasting for five days. He should offer five lamps during the day and five during the night.

58-59. At the end of feeding, he should, with great sincerity and faith, give the Brāhmaṇas five pairs of clothes, five umbrellas, five pairs of footwear, along with sacred threads and five pots each with five fruits.

60-64. He shall propitiate Vāsudeva by keeping awake at night, singing songs and making various offerings or by reading the Purāṇas. In the morning of the full-moon day he should take his bath and

go to Śrīkṛṣṇa .

The priest should worship Rāma, Kṛṣṇa and Subhadrā in accordance with the injunctions. He should get the ablution (of the Lord) duly performed and see the same. Then he should take his bath once again in the sea as prescribed in the scriptural texts and return home. He shall kindle the sacred fire in a place to the west of the spot where the images of Viṣṇu were worshipped within the pots with due recitation of the Mantras . He should kindle the fire there in accordance with the injunctions and then perform all the rites in that sacred fire with the respective Mantras.

65-69. The names should be uttered with Praṇava (Oṃ) prefixed and the dative case terminations suffixed and followed by the word namaḥ (obeisance) [5] . The Mūlamantra of the deities shall be used with the word svāhā at the end during the rite of Homa . Keeping each of the deities in view, Homas should be performed with Caru , ghee , twigs of a banyan tree and of a Palāśa tree, separately. Afterwards, a hundred flowers should be used for Homa (to each of the deities the flower pertaining to it should be offered). After offering the Pūrṇāhuti the devotee should give monetary gifts to Brahmā (the Brāhmaṇa presiding over the sacrificial and other rites).

To the preceptor he should give gold and a cow. The horns (of the cow) should be covered with gold, the hoofs with silver and various other subsidiary things also should be given. Charitable gifts of very valuable clothes should be made, so that the preceptor is pleased. The devotee should give the idols with all the adjuncts.

70. The devotee should feed the Brāhmaṇas with milk puddings along with sugar- candy and ghee. This excellent Vrata is called Jyeṣṭhapañcaka .

71-74. By devoutly performing this holy rite a man obtains the benefit of witnessing the ablution. He obtains the same entirely, O Brāhmaṇas. There is no doubt about this. The Ekādaśī (Eleventh day) that falls in between is proclaimed as Nirjalā ('Devoid of water' i.e. even water is not drunk on that day). The fast observed on that day alone in accordance with the injunctions and with great devotion, is as good as fasts observed on all the Ekādaśīs during the whole of one's life. By performing this great holy rite one shall obtain the benefit of all the Vratas . Whatever he may desire he shall attain certainly.

[1]: [1] : 'Dakṣiṇāmūrti' are the three deities, viz. Jagannātha, Balabhadra and Subhādrā when they proceed to the South. See vv 5 ff. below.

[2]: [2] : Jyeṣṭha Pañcaka : Name of a Vrata extending for five days from the 10th day in the bright half of Jyeṣṭha up to the full-moon day of Jyeṣṭha. The pun on Jyeṣṭha (in v 15) meaning 'The Senior-most' and the month of the same name is used for the glorification of the Vrata, The Vrata extends over five days and hence is called ' Pañcaka '.

[3]: [3] : Mahājyaiṣṭhī : See vv 19-22 below for the description of the Vrata . Also vv 26-70.

[4]: [4] : Yoga Paṭṭa generally means 'a cloth thrown over the back and knees of an ascetic during abstract meditation' Here it is used in relation to Narasiṃha.

[5]: [5] : It plainly means: oṃ (jagannāthāya , balabhadrāya or subhadrāyai) namaḥ and at the time of Homa 'oṃ (Jagannāthāya etc.) svāhā "—these are to be uttered.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 33

The Chariot-Procession Called Guṇḍicā Yātrā

Chapter 73 of 221 · 108 detected Sanskrit verse markers

Sanskrit

।। ।। जैमिनिरुवाच ।। ।।
अत ऊर्ध्वं प्रवक्ष्यामि महावेदीमहोत्सवम् ।।
अज्ञानतिमिरांधोऽपि येन भास्वत्पदं व्रजेत् ।।१।।
वैशाखस्यामले पक्षे तृतीया पापनाशिनी ।।
स्वयमाविष्कृता चैषा प्राजापत्यर्क्षसंयुता ।। २ ।।
तस्यां संकल्प्य नृपतिराचार्यं वरयेच्छुचिः ।।
एकं त्रीनथ तक्षाणं दृष्टकर्माणमादरात्।।३।।
वृणुयाद्वनयागाय वस्त्रालंकरणादिभिः ।।
तक्ष्णा सार्द्धं वनं गत्वा साधुवृक्षगणाकुलम् ।।४।।
तन्मध्ये वह्निमाधाय मंत्रराजेन मंत्रवित्।।
अष्टोत्तरशतं हुत्वा संपाताज्यविमिश्रितम् ।। ५ ।।
आज्यं तरूणां मूले तु प्रत्येकमभिघारयेत् ।।
दिक्पालेभ्यो बलिं दत्त्वा क्षेत्रपालपशूंस्तथा ।। ६ ।।
वनस्पतये जुहुयात्क्षीरोदनशताहुतिम् ।।
ततः परशुमादाय वृक्षमूलेषु दिक्षु वै ।। ७ ।।

आज्यसंस्कृतिदेशेषु आचार्यो मंत्रमुच्चरन् ।।
किंचित्किंचिच्छेदयेद्वै चिंतयन्गरुडध्वजम् ।। ८ ।।
नदत्सु तूर्यघोषेषु गीतमंगलवादिषु ।।
नियोज्य वर्द्धकिं तत्र आचार्यः स्वगृहं व्रजेत् ।। ९ ।।
अथवा स्थान लब्धानि दारूणि रथकर्मणि ।।
उक्तसंस्कारविधिना संस्कुर्यात्कल्पितेनले ।। 2.2.33.१० ।।
आरभेत रथं कृत्वा विघ्नराजमहोत्सवम् ।।
षोडशारैः षोडशभिश्चक्रैर्लोहमयैर्दृढैः ।। ११ ।।
युक्तं विष्णो रथं कुर्याद्दृढाक्षं दृढकूबरम् ।।
विचित्रघटनाकक्षपुत्तलीपरिवेष्टितम् ।। १२ ।।
नानाविचित्रबहुलमिक्षुखण्डविराजितम्।।
चतुस्तोरणसंयुक्तं चतुर्द्वारं सुशोभनम् ।। १३ ।।
नानाविचित्रबहुलं हेमपट्टविराजितम् ।।
द्वाविंशतिकरोच्छ्रायं पताकाभिरलंकृतम् ।। १४ ।।

गारुडं च ध्वजं कुर्याद्रक्तचंदननिर्मितम् ।।

दीर्घनासं स्थूलदेहं कुण्डलाभ्यां विभूषितम् ।। १५ ।।
चंच्वग्रदष्टभुजगं सर्वालंकारभूषितम् ।।
वितत्य पक्षती व्योम्नि उड्डीयंतमिवोदितम् ।। १६ ।।
दैत्यदानवसंघस्य बलदर्पविनाशनम् ।।
सर्वांगं तस्य कनकैराच्छाद्य परिशोभयेत् ।। १७ ।।
रथमेव हरेः कुर्यात्स्वासनं सुपरिष्कृतम् ।।
चतुर्दशरथांगैस्तं रथं कुर्याच्च सीरिणः ।। १८ ।।
चक्रैर्द्वादशभिः कुर्यात्सुभद्राया रथोत्तमम् ।।
सप्तच्छदमयं कुर्यात्सीरिणो लांगलध्वजम् ।। १९ ।।
देव्याः पद्मध्वजं कुर्यात्पद्मकाष्ठविनिर्मितम् ।।
विरचय्य रथान्राजा प्रतिष्ठां पूर्ववच्चरेत् ।। 2.2.33.२० ।।
यथामन्त्रं यथाशास्त्रं विश्वसेद्ब्राह्मणेषु च ।।
ब्राह्मणा जगदीशस्य जंगमास्तनवः स्मृताः ।। २१ ।।
इत्थं सुघटितं चक्रित्रयं देवत्रयस्य वै ।।
आषाढस्य सिते पक्षे दिने विष्णोः शुभप्रदे ।। २२ ।।

प्रतिष्ठाप्य समृद्धेन विधिना पूर्ववद्विजाः ।।
रक्षणीयं तथा तत्र नारोहेत्कश्चनाशुभः ।। २३ ।।
पक्षी वा मानुषो वापि मार्जारनकुलादयः ।।
ततो दिनत्रयादर्वाग्रथानामुत्तरे कृते ।। २४ ।।
मण्डपे उत्सवांगे वा प्रकुर्यादंकुरार्पणम् ।।
अद्भुतेष्वथ जातेषु शांतिं कुर्यात्पुरोदिताम् ।। २५ ।।
रथ्या सुसंस्कृता कार्या महावेदीं यथा व्रजेत् ।।
पार्श्वयोर्मंडलं कुर्यात्पथि गुल्मादिभिः फलैः ।। २६ ।।
सुमनस्तबकैर्माल्यैर्दुकूलैश्चामरैस्तथा ।।
यथा सुपुष्पितारण्यराजी तत्र विराजते ।। २७ ।।
भूमिः समा च कार्या वै निष्पंका सुखचारणा ।।
निर्मला च सुगन्धा च सुदूराद्वर्जितोत्करा ।। २८ ।।
धूपपात्राण्यनुपदं दिगामोदकराणि च ।।
चंदनांभः परिक्षेपो यंत्रपातोत्करस्तथा ।। २९ ।।
बहुनि ऋतुपुष्पाणि पुष्पवृष्ट्यर्थमेव हि ।।

नटनर्त्तकमुख्याश्च गायना बहवस्तथा ।। 2.2.33.३० ।।
वेश्या यौवनगर्वाढ्याः रूपालंकारभूषिताः ।।
मृदंगा पणवाश्चैव भेरीढक्कादयस्तथा ।। ३१ ।।
बहवो बहुधा तत्र पताकाश्चित्रितांतराः ।।
ध्वजाश्च बहवस्तत्र स्वर्णराजतनिर्मिताः ।। ।। ३२ ।।
वैजयंत्यो बहुविधा भूमिगा वाहनास्तथा ।।
हस्तिनश्च हयाश्चैव सुसन्नद्धाः स्वलंकृताः ।। ३३ ।।

एवं संभृतसंभारः क्षितिपालः शुचिव्रतः ।।
मुदा भक्त्या च परया युक्तः कुर्यान्महोत्सवम् ।। ३४ ।।
आषाढस्य सिते पक्षे द्वितीया पुष्यसंयुता ।।
अरुणोदयवेलायां तस्यां देवं प्रपूजयेत् ।। ३५ ।।
ब्राह्मणैर्वैष्णवैः सार्द्धं यतिभिश्च तपस्विभिः ।।
विज्ञापयेद्देवदेवं यात्रायै संस्कृतांजलिः ।। ३६ ।।
इन्द्रद्युम्नं क्षितिभुजं यथाज्ञासीः पुरा विभो ।।
विजयस्व रथे नाथ गुंडिचामण्डपं प्रति ।। ३७ ।।

तवापांगविलोकेन प्रपुनंतु दिशो दश ।।
निःश्रेयसपदं यांतु स्थावराणि चराणि च ।। ३८ ।।
अवतारः कृतो ह्येष लोकानुग्रहकाम्यया ।।
तदेहि भगवन्प्रीत्या चरणं न्यस्य भूतले ।। ३९ ।।
ततः कर्पूरचूर्णैश्च सुमनोभिरवाकिरेत् ।।
पथि शाकुनसूक्तानि प्रपठंति द्विजातयः ।। 2.2.33.४० ।।
केचिन्मंगलगाथाश्च केचिज्जय जयेति च ।।
जितं त इति मन्त्रं वै केचिदुच्चैर्जपंति च ।। ४१ ।।
सूतमागधमुख्याश्च कीर्तिं पुण्यां मुदा जगुः ।।
स्वर्णदंडप्रकीर्णानां श्रेणी चोभयपार्श्वयोः ।। ४२ ।।
लीलयांदोलयंति स्म रणत्कंकणमंजुलम् ।।
स्वर्णपात्रपरिक्षिप्तकृष्णागुरुसुधूपितैः ।। ४३ ।।
सुरभीकृतसर्वाशा मुखे व्योमांगणे तथा ।।
चर्चरीझर्झरीवेणुवीणामाधुरिकादयः ।।
शब्दायंते सुमधुरं गोविंदविजयांतरे ।। ४४ ।।

एवं प्रवृत्ते समये कृष्णं रामपुरःसरम्।।
नयंति विप्रा भद्रां च क्षत्रियाश्च विशस्तथा ।। ४५ ।।
छत्रमाला समुदिता मुक्तास्रक्चीनतोरणा ।।
रत्नध्वजा हेमदंडाः पार्श्वयोर्मुरवैरिणः ।। ४६ ।।
राजा चतुर्विधा वर्णा अन्ये ये च पृथग्जनाः ।।
दीना महांतश्च तदा समानास्तत्र भांति वै ।। ४७ ।।
सलीलचरणन्यासं तूलिकास्तरणेषु तान् ।।
वासयंतः क्वचित्छांता देवांस्ते रथमन्वियुः ।। ४८ ।।
महोत्सवं समासाद्य गीतकोलाहलानि च ।।
करे कृत्वा जगन्नाथं भ्रामयित्वा रथोत्तमम् ।। ४९ ।।
रामं कृष्णं सुभद्रां च रथमध्ये निवेशयेत् ।।
चारुचंद्रातपाढ्येन मंडपेन विराजिते ।। 2.2.33.५० ।।
किंकिणीमालिकाभिश्च माल्यचामरभूषिते ।।
ससारकृष्णागुरुजधूपपूरितगर्भके ।। ५१ ।।
ततस्तान्वासयित्वा तु तूलिकासु सुरोत्तमान् ।।

भूषयेद्विविधैर्भक्त्या वस्त्रालंकार माल्यकैः ।। ५२ ।।
पूजयेदुपचारैस्तैः समृद्धैर्भक्तिभावितैः ।।
नातः परतरं विष्णोर्यात्रांतरमवेक्ष्यते ।। ५३ ।।
यत्र स्वयं त्रिलोकेशः स्यंदनेन कुतूहलात् ।।
मानयन्पूर्वमाज्ञां तां वर्षे वर्षे व्रजेदसौ ।। ५४ ।।
रथस्थितं व्रजंतं तं महावेदीमहोत्सवे ।।
ये पश्यंति मुदा भक्त्या वासस्तेषां हरेः पदे ।। ।। ५५ ।।
सत्यं सत्यं पुनः सत्यं प्रतिजाने द्विजोत्तमाः ।।
नातः श्रेयः परं विष्णोरुत्सवः शास्त्रसंमतः ।। ५६ ।।
यथा रथविहारोऽयं महावेदीमहोत्सवः ।।
यत्रागत्य दिवो देवाः स्वर्गं यांत्यधिकारिणः ।। ५७ ।।
किं वच्मि तस्य माहात्म्यमुत्सवस्य मुरद्विषः ।।
यस्य संकीर्तनात्पापं नश्येज्जन्म शतोद्भवम् ।। ५८ ।।
महावेदीं व्रजंतं तं रथस्थं पुरुषोत्तमम् ।।
बलभद्रं सुभद्रां च जन्मकोटिसमुद्भवम् ।। ५९ ।।

दृष्ट्वा पापं नाशयति नात्र कार्या विचारणा ।।
रथच्छायां समाक्रम्य ब्रह्महत्या व्यपोहति ।। 2.2.33.६० ।।
तद्रेणुसंसक्तवपुस्त्रिविधां पापसंहतिम् ।।
नाशयेत्स्वर्गगंगायाः स्नानजं फलमाप्नुयात् ।। ६१ ।।
घनांबुवृष्टियोगेन रथमार्गे तु पंकिले ।।
दिव्यदृष्ट्या च कृष्णस्य समस्तमलहारिणि ।। ६२ ।।
तत्र ये प्रणिपातांस्तु कुर्वते वैष्णवोत्तमाः ।।
अनादिव्यूढपंकांस्ते हित्वा मोक्षमवाप्नुयुः ।। ६३ ।।
गवां कोटिप्रदानस्य कन्यानामयुतस्य च ।।
वाजिमेधसहस्रस्य फलं प्राप्नोत्यसंशयः ।। ६४ ।।
अनुगच्छंति कृष्णं ये यात्राकौतूहलादपि ।।
अनुव्रजंति नित्यं वै देवाः शक्रपुरोगमाः ।। ६५ ।।
पश्यंति ये रथं यांतं दारुब्रह्म सनातनम् ।।
पदे पदेऽश्वमेधस्य फलं तेषां प्रकीर्तितम् ।। ६६ ।।
वेदैः स्तुवंति वेदानां वक्तारो मोक्षदायिनम्।।

इतिहासपुराणाद्यैः स्तोत्रैर्वापि स्वयंकृतैः ।। ६७ ।।
स्तुवंति पुंडरीकाक्षं ये वै विगतकल्मषाः ।।
वैष्णवं योगमास्थाय मोदंते नारदादिभिः ।। ६८ ।।
कुर्वंति वासुदेवाग्रे जयशब्देन वा स्तुतिम् ।।
ते वै जयंति पापानि विविधानि न संशयः ।। ६९ ।।
लयतालानभिज्ञोपि गीतमाधुर्यवर्जितः ।।
नर्त्तनं कुरुते वापि गायत्यथ नरोत्तमः।।
वैष्णवोत्तमसंसर्गान्मुक्तिं प्राप्नोत्यसंशयः ।।2.2.33.७०।।
नामानि कीर्तयन्नस्य तेन याति सहैव यः ।।

अनुव्रज्यात्तत्फलं वै प्राप्नोत्यत्र न संशयः ।। ७१ ।।
जय कृष्ण जय कृष्ण जय कृष्णेति यो वदेत् ।।
गुंडिचानगरं यांतं कृष्णं भक्तिसमन्वितः ।।
न मातृगर्भवासस्य स च दुःखमवाप्नुयात् ।।७२।।
चामरैर्व्यजनैः पुष्पस्तबकैर्नीलचोलकैः।।
रथस्याग्रस्थितो यो वै वीजयेत्पुरुषोत्तमम्।।७३।।

स वीज्यमानोप्सरोभिर्गंधर्वैरुपशोभितः।।
अनुव्रजद्भिस्त्रिदशैर्महेंद्रासनसंस्थितः ।। ७४ ।।
भुनक्ति भोगानतुलान्यावदाभूतसंप्लवम् ।।
तदंते च ब्रह्मलोकं प्राप्य मुक्तिमवाप्नुयात् ।।७५ ।।
कृष्णस्य पुरतो ये वै पुष्पवृष्टिं प्रकुर्वते ।।
ते वै मनोगतान्सर्वान्प्राप्नुवंति मनोरथान् ।। ७६ ।।
सहस्रनामभिः पुण्यैः पर्यटंति रथं तु ये ।।
तेषां प्रदक्षिणं कुर्युस्त्रिदशानतकंधराः ।। ७७ ।।
वसंति वैकुण्ठगृहे विष्णुतुल्यपराक्रमाः ।। ७८ ।।
तस्मिन्काले महापुण्ये देवर्षिपितृसेविते ।।
एकं ब्रह्म त्रिधाभूतं माययानुगतं स्वया ।। ७९ ।।
साक्षाद्दारुस्वरूपेण महावेदीमहोत्सवम्।।2.2.33.८०।।
रथारूढः कौतुकवान्यत्रयाति जगत्प्रभुः।।
तस्मिन्काले पृथिव्यां तु चरेत्तत्र महोत्सवम् ।। ८१ ।।
देवा अप्युत्सवे तस्मिन्पुरुहुतपुरोगमाः ।।

अभिमानं परित्यज्य श्रेणीभूता हि पार्श्वयोः ।। ८२ ।।
प्रकुर्वते महायात्रां तैस्तैर्दिव्यैः परिच्छदैः ।। ८३ ।।
तेषामग्रेसरस्तत्र देवोपि प्रपितामहः ।।
चतुर्दशानां जगतां कर्त्ता यः परमेश्वरः ।। ८४ ।।
सोऽपि तत्र जगन्नाथं रथे यांतं महोत्सवे ।।
ब्रह्मलोकात्परावृत्य स्तुवन्वेदमयैः स्तवैः ।।
पदे पदे प्रणमति भगवंतं सनातनम् ।। ८५ ।।
यद्यप्यब्जनिधेः कृष्णान्न भेदोऽस्ति तथाप्ययम् ।।
महोत्सवस्य महिमा यत्र सर्वेऽनुयायिनः ।। ८६ ।।
नातः परतरो लोके महावेदीमहोत्सवात् ।।
सर्वपापहरो योगः सर्वतीर्थफलप्रदः ।। ८७ ।।
कृष्णमुद्दिश्य यस्तत्र दानं ददाति वै नरः ।।
यत्किंचिदक्षयफलं मेरुदानेन तत्समम् ।।८८।।
तस्याग्रे देवदेवस्य व्रजतो गुंडिचालयम् ।।
यत्किंचित्कुरुते कर्म तत्तदक्षयमश्नुते ।। ८९ ।।

उपायनानि नाना वै भक्ष्यभोज्यानि चैव हि ।।
समर्पयंति देवाय तत्प्रीत्यै वा द्विजन्मने ।।

तेषामक्षयपुण्यानि सर्वकामप्रदानि च ।। 2.2.33.९० ।।
हरेरग्रेसरा ये वै पश्यंतस्तन्मुखांबुजम् ।।
पदे पदे नमंतश्च पंकधूलिपरिप्लुताः ।। ९१ ।।
विहाय पाप कवचमभेद्यं कोटिजन्मभिः ।।
क्षणान्मुक्तिफलं प्राप्य यांति विष्णोः शुभालयम् ।। ९२ ।।
सर्वक्रतूनां तीर्थानां दानानां यांति ते फलम् ।।
भगवद्भक्तिभावानां नातः पुण्यतमो महः ।। ९३ ।।
एवं स भगवान्कृष्णः सुभद्रारामसंगतः ।।
व्रजन्स्यंदनश्रेष्ठस्थो द्योतयंश्च चतुर्दिशः ।। ९४ ।।
श्रीमदंगोपसृष्टेन मरुता सर्वदेहिनाम् ।।
पापानि नाशयञ्छ्रीमान्दयालुर्भक्तभावनः ।। ९५ ।।
अज्ञानामप्यविश्वासभाजां विश्वासहेतवे ।।
निसर्गमुक्तिदोऽप्येष यात्रारंभान्करोति वै ।। ९६ ।।

व्रजन्समृद्ध्या देवानां मर्त्यानां च जनार्दनः ।।
सूर्ये ललाटं तपति मध्याह्ने मार्गमध्यतः ।। ९७ ।।
श्रांता कर्षजनस्तस्थौ म्लायन्वै तद्रजोवृतः ।।
तत्रातपस्य शांत्यर्थं दर्पणेष्वभिषेचयेत् ।। ९८ ।।
पंचामृतैः शीततोयैः पुष्पकर्पूरवासितैः ।।
चामरैश्च जलार्द्रांतैः शीतलैर्व्यजनैस्तथा ।। ९९ ।।
वीजयेत्पुण्डरीकाक्षं सुभद्रां राममेव च ।।
शीतैश्च पानकैर्हृद्यैस्तथा खण्डविकारकैः ।। 2.2.33.१०० ।।
खर्जूरैर्नारिकेलैश्च नानारंभाफलैस्तथा ।।
तथा क्षीरविकारैश्च पनसैस्तृणराजकैः ।। १ ।।
इक्षुभिः स्वादुहृद्यैश्च फलैर्नानाविधैस्तथा ।।
वासितैः शीततोयैश्च पक्वतांबूलपत्रकैः ।। २ ।।
सकर्पूरलवंगाद्यैः पूजयेत्पुरुषोत्तमम् ।। ३ ।।
तस्मिन्काले द्विजश्रेष्ठा ये पश्यंति जनार्दनम् ।।
पूजयंति यथाशक्ति न ते संसारजं श्रमम् ।। ४ ।।

प्राप्नुवंति द्विजश्रेष्ठा ब्रह्मलोकनिवासिनः ।। ५ ।।
रथत्रयस्थितं देवत्रयं ये पुरुषर्षभाः ।।
प्रदक्षिणं प्रकुर्वंति त्रिश्चतुः सप्त एव वा ।। ६ ।।
दशप्रणामान्कृत्वांते स्थिताः प्रांजलयोऽग्रतः ।।
पुरारथस्थितान्ब्रह्मा स्तुतिभिर्याभिरब्जभूः ।।७।।
तुष्टाव ताभिर्देवेशं स्तुवंति परमेश्वरम् ।।
ये नरा ब्रह्मलोकं ते प्रयांति नियतं द्विजाः ।। ८ ।।
ततोऽपराह्णे देवेशं दक्षिणानिलवीजितम् ।।
शनैः शनैर्नयेद्वीतैर्वेणुवीणादिनादितैः ।। ९ ।।
बंदिनः स्तुतिपाठैश्च कलैर्मधुरिकास्वनैः ।।

निरंतरैः पुष्पवर्षैश्चामरांदोलनैस्तथा ।। 2.2.33.११० ।।
एवं व्रजति देवेशे सूर्यश्चास्तंगतो भवेत् ।।
दीपिकानां सहस्राणि ज्वालितानि सहस्रशः ।। १११ ।।
तदालोकप्रकाशेन मार्गशेषश्च नीयते ।।
रथावरोहणेनैषां मण्डपारोहणेन च ।। ११२ ।।

संमर्दः सुमहांस्तत्र दिदृक्षूणां कुतूहलात् ।।
मण्डपे वासयेद्देवं गुण्डिचाख्ये मनोहरे ।। ११३ ।।
चारुचंद्रातपे चारुमाल्यचामरभूषिते ।।
रत्नस्तंभमये स्वर्णवेदिकोपस्कृतांतरे ।। ११४ ।।
प्राचीरवलयावीते सुधालेपसमुज्ज्वले ।।
साधुसोपानघटिते चतुर्द्वारोपशोभिते ।। ११५ ।।
त्रैलोक्यांडबरयुते महावेद्यां महाक्रतोः ।।
प्रादुर्भावो महेशस्य यत्राभूद्वारुवर्ष्मणः ।। ११६ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णव खण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये गुंडिचायात्राकथनंनाम त्रयस्त्रिंशोऽध्यायः ।। ३३ ।।

Roman transliteration

|| || jaiminiruvāca || ||
ata ūrdhvaṃ pravakṣyāmi mahāvedīmahotsavam ||
ajñānatimirāṃdho'pi yena bhāsvatpadaṃ vrajet ||1||
vaiśākhasyāmale pakṣe tṛtīyā pāpanāśinī ||
svayamāviṣkṛtā caiṣā prājāpatyarkṣasaṃyutā || 2 ||
tasyāṃ saṃkalpya nṛpatirācāryaṃ varayecchuciḥ ||
ekaṃ trīnatha takṣāṇaṃ dṛṣṭakarmāṇamādarāt||3||
vṛṇuyādvanayāgāya vastrālaṃkaraṇādibhiḥ ||
takṣṇā sārddhaṃ vanaṃ gatvā sādhuvṛkṣagaṇākulam ||4||
tanmadhye vahnimādhāya maṃtrarājena maṃtravit||
aṣṭottaraśataṃ hutvā saṃpātājyavimiśritam || 5 ||
ājyaṃ tarūṇāṃ mūle tu pratyekamabhighārayet ||
dikpālebhyo baliṃ dattvā kṣetrapālapaśūṃstathā || 6 ||
vanaspataye juhuyātkṣīrodanaśatāhutim ||
tataḥ paraśumādāya vṛkṣamūleṣu dikṣu vai || 7 ||

ājyasaṃskṛtideśeṣu ācāryo maṃtramuccaran ||
kiṃcitkiṃcicchedayedvai ciṃtayangaruḍadhvajam || 8 ||
nadatsu tūryaghoṣeṣu gītamaṃgalavādiṣu ||
niyojya varddhakiṃ tatra ācāryaḥ svagṛhaṃ vrajet || 9 ||
athavā sthāna labdhāni dārūṇi rathakarmaṇi ||
uktasaṃskāravidhinā saṃskuryātkalpitenale || 2.2.33.10 ||
ārabheta rathaṃ kṛtvā vighrarājamahotsavam ||
ṣoḍaśāraiḥ ṣoḍaśabhiścakrairlohamayairdṛḍhaiḥ || 11 ||
yuktaṃ viṣṇo rathaṃ kuryāddṛḍhākṣaṃ dṛḍhakūbaram ||
vicitraghaṭanākakṣaputtalīpariveṣṭitam || 12 ||
nānāvicitrabahulamikṣukhaṇḍavirājitam||
catustoraṇasaṃyuktaṃ caturdvāraṃ suśobhanam || 13 ||

nānāvicitrabahulaṃ hemapaṭṭavirājitam ||
dvāviṃśatikarocchrāyaṃ patākābhiralaṃkṛtam || 14 ||
gāruḍaṃ ca dhvajaṃ kuryādraktacaṃdananirmitam ||

dīrghanāsaṃ sthūladehaṃ kuṇḍalābhyāṃ vibhūṣitam || 15 ||
caṃcvagradaṣṭabhujagaṃ sarvālaṃkārabhūṣitam ||
vitatya pakṣatī vyomni uḍḍīyaṃtamivoditam || 16 ||
daityadānavasaṃghasya baladarpavināśanam ||
sarvāṃgaṃ tasya kanakairācchādya pariśobhayet || 17 ||
rathameva hareḥ kuryātsvāsanaṃ suparikṛtam ||
caturdaśarathāṃgaistaṃ rathaṃ kuryācca sīriṇaḥ || 18 ||
cakrairdvādaśabhiḥ kuryātsubhadrāyā rathottamam ||
saptacchadamayaṃ kuryātsīriṇo lāṃgaladhvajam || 19 ||
devyāḥ padmadhvajaṃ kuryātpadmakāṣṭhavinirmitam ||
viracayya rathānrājā pratiṣṭhāṃ pūrvavaccaret || 2.2.33.20 ||
yathāmantraṃ yathāśāstraṃ viśvasedbrāhmaṇeṣu ca ||
brāhmaṇā jagadīśasya jaṃgamāstanavaḥ smṛtāḥ || 21 ||
itthaṃ sughaṭitaṃ cakritrayaṃ devatrayasya vai ||
āṣāḍhasya site pakṣe dine viṣṇoḥ śubhaprade || 22 ||

pratiṣṭhāpya samṛddhena vidhinā pūrvavadvijāḥ ||
rakṣaṇīyaṃ tathā tatra nārohetkaścanāśubhaḥ || 23 ||
pakṣī vā mānuṣo vāpi mārjāranakulādayaḥ ||
tato dinatrayādarvāgrathānāmuttare kṛte || 24 ||
maṇḍape utsavāṃge vā prakuryādaṃkurārpaṇam ||
adbhuteṣvatha jāteṣu śāṃtiṃ kuryātpuroditām || 25 ||
rathyā susaṃskṛtā kāryā mahāvedīṃ yathā vrajet ||
pārśvayormaṃḍalaṃ kuryātpathi gulmādibhiḥ phalaiḥ || 26 ||
sumanastabakairmālyairdukūlaiścāmaraistathā ||
yathā supuṣpitāraṇyarājī tatra virājate || 27 ||
bhūmiḥ samā ca kāryā vai niṣpaṃkā sukhacāraṇā ||
nirmalā ca sugandhā ca sudūrādvarjitotkarā || 28 ||
dhūpapātrāṇyanupadaṃ digāmodakarāṇi ca ||
caṃdanāṃbhaḥ parikṣepo yaṃtrapātotkarastathā || 29 ||
bahūni ṛtupuṣpāṇi puṣpavṛṣṭyarthameva hi ||

naṭanarttakamukhyāśca gāyanā bahavastathā || 2.2.33.30 ||
veśyā yauvanagarvāḍhyāḥ rūpālaṃkārabhūṣitāḥ ||
mṛdaṃgā paṇavāścaiva bheriḍhakkādayastathā || 31 ||
bahavo bahudhā tatra patākāścitritāṃtarāḥ ||
dhvajāśca bahavastatra svarṇarājatanirmitāḥ || || 32 ||
vaijayaṃtyo bahuvidhā bhūmigā vāhanāstathā ||
hastinaśca hayāścaiva susannaddhāḥ svalaṃkṛtāḥ || 33 ||
evaṃ saṃbhṛtasaṃbhāraḥ kṣitipālaḥ śucivrataḥ ||
mudā bhaktyā ca parayā yuktaḥ kuryānmahotsavam || 34 ||
āṣāḍhasya site pakṣe dvitīyā puṣyasaṃyutā ||
aruṇodayavelāyāṃ tasyāṃ devaṃ prapūjayet || 35 ||
brāhmaṇairvaiṣṇavaiḥ sārddhaṃ yatibhiśca tapasvibhiḥ ||
vijñāpayeddevadevaṃ yātrāyai saṃskṛtāṃjaliḥ || 36 ||
indradyumnaṃ kṣitibhujaṃ yathājñāsīḥ purā vibho ||
vijayasva rathe nātha guṃḍicāmaṇḍapaṃ prati || 37 ||

tavāpāṃgavilokena prapunaṃtu diśo daśa ||
niḥśreyasapadaṃ yāṃtu sthāvarāṇi carāṇi ca || 38 ||
avatāraḥ kṛto hyeṣa lokānugrahakāmyayā ||
tadehi bhagavanprītyā caraṇaṃ nyasya bhūtale || 39 ||
tataḥ karpūracūrṇaiśca sumanobhiravākiret ||
pathi śākunasūktāni prapaṭhaṃti dvijātayaḥ || 2.2.33.40 ||
kecinmaṃgalagāthāśca kecijjaya jayeti ca ||
jitaṃ ta iti mantraṃ vai keciduccairjapaṃti ca || 41 ||
sūtamāgadhamukhyāśca kīrtiṃ puṇyāṃ mudā jaguḥ ||
svarṇadaṃḍaprakīrṇānāṃ śreṇī cobhayapārśvayoḥ || 42 ||
līlayāṃdolayaṃti sma raṇatkaṃkaṇamaṃjulam ||
svarṇapātraparikṣiptakṛṣṇāgurusudhūpitaiḥ || 43 ||
surabhīkṛtasarvāśā mukhe vyomāṃgaṇe tathā ||
carcarījharjharīveṇuvīṇāmādhurikādayaḥ ||
śabdāyaṃte sumadhuraṃ goviṃdavijayāṃtare || 44 ||

evaṃ pravṛtte samaye kṛṣṇaṃ rāmapuraḥsaram||
nayaṃti viprā bhadrāṃ ca kṣatriyāśca viśastathā || 45 ||
chatramālā samuditā muktāsrakcīnatoraṇā ||
ratnadhvajā hemadaṃḍāḥ pārśvayormuravairiṇaḥ || 46 ||
rājā caturvidhā varṇā anye ye ca pṛthagjanāḥ ||
dīnā mahāṃtaśca tadā samānāstatra bhāṃti vai || 47 ||
salīlacaraṇanyāsaṃ tūlikāstaraṇeṣu tān ||
vāsayaṃtaḥ kvacitchāṃtā devāṃste rathamanviyuḥ || 48 ||
mahotsavaṃ samāsādya gītakolāhalāni ca ||
kare kṛtvā jagannāthaṃ bhrāmayitvā rathottamam || 49 ||
rāmaṃ kṛṣṇaṃ subhadrāṃ ca rathamadhye niveśayet ||
cārucaṃdrātapāḍhyena maṃḍapena virājite || 2.2.33.50 ||
kiṃkiṇīmālikābhiśca mālyacāmarabhūṣite ||
sasārakṛṣṇāgurujadhūpapūritagarbhake || 51 ||
tatastānvāsayitvā tu tūlikāsu surottamān ||

bhūṣayedvividhairbhaktyā vastrālaṃkāra mālyakaiḥ || 52 ||
pūjayedupacāraistaiḥ samṛddhairbhaktibhāvitaiḥ ||
nātaḥ parataraṃ viṣṇoryātrāṃtaramavekṣyate || 53 ||
yatra svayaṃ trilokeśaḥ syaṃdanena kutūhalāt ||
mānayanpūrvamājñāṃ tāṃ varṣe varṣe vrajedasau || 54 ||
rathasthitaṃ vrajaṃtaṃ taṃ mahāvedīmahotsave ||
ye paśyaṃti mudā bhaktyā vāsasteṣāṃ hareḥ pade || || 55 ||
satyaṃ satyaṃ punaḥ satyaṃ pratijāne dvijottamāḥ ||
nātaḥ śreyaḥ paraṃ viṣṇorutsavaḥ śāstrasaṃmataḥ || 56 ||
yathā rathavihāro'yaṃ mahāvedīmahotsavaḥ ||
yatrāgatya divo devāḥ svargaṃ yāṃtyadhikāriṇaḥ || 57 ||
kiṃ vacmi tasya māhātmyamutsavasya muradviṣaḥ ||
yasya saṃkīrtanātpāpaṃ naśyejjanma śatodbhavam || 58 ||
mahāvedīṃ vrajaṃtaṃ taṃ rathasthaṃ puruṣottamam ||
balabhadraṃ subhadrāṃ ca janmakoṭisamudbhavam || 59 ||

dṛṣṭvā pāpaṃ nāśayati nātra kāryā vicāraṇā ||
rathacchāyāṃ samākramya brahmahatyā vyapohati || 2.2.33.60 ||
tadreṇusaṃsaktavapustrividhāṃ pāpasaṃhatim ||
nāśayetsvargagaṃgāyāḥ snānajaṃ phalamāpnuyāt || 61 ||
ghanāṃbuvṛṣṭiyogena rathamārge tu paṃkile ||
divyadṛṣṭyā ca kṛṣṇasya samastamalahāriṇi || 62 ||

tatra ye praṇipātāṃstu kurvate vaiṣṇavottamāḥ ||
anādivyūḍhapaṃkāṃste hitvā mokṣamavāpnuyuḥ || 63 ||
gavāṃ koṭipradānasya kanyānāmayutasya ca ||
vājimedhasahasrasya phalaṃ prāpnotyasaṃśayaḥ || 64 ||
anugacchaṃti kṛṣṇaṃ ye yātrākautūhalādapi ||
anuvrajaṃti nityaṃ vai devāḥ śakrapurogamāḥ || 65 ||
paśyaṃti ye rathaṃ yāṃtaṃ dārubrahma sanātanam ||
pade pade'śvamedhasya phalaṃ teṣāṃ prakīrtitam || 66 ||
vedaiḥ stuvaṃti vedānāṃ vaktāro mokṣadāyinam||

itihāsapurāṇādyaiḥ stotrairvāpi svayaṃkṛtaiḥ || 67 ||
stuvaṃti puṃḍarīkākṣaṃ ye vai vigatakalmaṣāḥ ||
vaiṣṇavaṃ yogamāsthāya modaṃte nāradādibhiḥ || 68 ||
kurvaṃti vāsudevāgre jayaśabdena vā stutim ||
te vai jayaṃti pāpāni vividhāni na saṃśayaḥ || 69 ||
layatālānabhijñopi gītamādhuryavarjitaḥ ||
narttanaṃ kurute vāpi gāyatyatha narottamaḥ||
vaiṣṇavottamasaṃsargānmuktiṃ prāpnotyasaṃśayaḥ ||2.2.33.70||
nāmāni kīrtayannasya tena yāti sahaiva yaḥ ||
anuvrajyāttatphalaṃ vai prāpnotyatra na saṃśayaḥ || 71 ||
jaya kṛṣṇa jaya kṛṣṇa jaya kṛṣṇeti yo vadet ||
guṃḍicānagaraṃ yāṃtaṃ kṛṣṇaṃ bhaktisamanvitaḥ ||
na mātṛgarbhavāsasya sa ca duḥkhamavāpnuyāt ||72||
cāmarairvyajanaiḥ puṣpastabakairnīlacolakaiḥ||
rathasyāgrasthito yo vai vījayetpuruṣottamam||73||

sa vījyamānopsarobhirgaṃdharvairupaśobhitaḥ||
anuvrajadbhistridaśairmaheṃdrāsanasaṃsthitaḥ || 74 ||
bhunakti bhogānatulānyāvadābhūtasaṃplavam ||
tadaṃte ca brahmalokaṃ prāpya muktimavāpnuyāt ||75 ||
kṛṣṇasya purato ye vai puṣpavṛṣṭiṃ prakurvate ||
te vai manogatānsarvānprāpnuvaṃti manorathān || 76 ||
sahasranāmabhiḥ puṇyaiḥ paryaṭaṃti rathaṃ tu ye ||
teṣāṃ pradakṣiṇaṃ kuryustridaśānatakaṃdharāḥ || 77 ||
vasaṃti vaikuṃṭhagṛhe viṣṇutulyaparākramāḥ || 78 ||
tasminkāle mahāpuṇye devarṣipitṛsevite ||
ekaṃ brahma tridhābhūtaṃ māyayānugataṃ svayā || 79 ||
sākṣāddārusvarūpeṇa mahāvedīmahotsavam||2.2.33.80||
rathārūḍhaḥ kautukavānyatrayāti jagatprabhuḥ||
tasminkāle pṛthivyāṃ tu carettatra mahotsavam || 81 ||
devā apyutsave tasminpuruhūtapurogamāḥ ||

abhimānaṃ parityajya śreṇībhūtā hi pārśvayoḥ || 82 ||
prakurvate mahāyātrāṃ taistairdivyaiḥ paricchadaiḥ || 83 ||
teṣāmagresarastatra devopi prapitāmahaḥ ||
caturdaśānāṃ jagatāṃ karttā yaḥ parameśvaraḥ || 84 ||
so'pi tatra jagannāthaṃ rathe yāṃtaṃ mahotsave ||
brahmalokātparāvṛtya stuvanvedamayaiḥ stavaiḥ ||
pade pade praṇamati bhagavaṃtaṃ sanātanam || 85 ||
yadyapyabjanidheḥ kṛṣṇānna bhedo'sti tathāpyayam ||
mahotsavasya mahimā yatra sarve'nuyāyinaḥ || 86 ||
nātaḥ parataro loke mahāvedīmahotsavāt ||
sarvapāpaharo yogaḥ sarvatīrthaphalapradaḥ || 87 ||

kṛṣṇamuddiśya yastatra dānaṃ dadāti vai naraḥ ||
yatkiṃcidakṣayaphalaṃ merudānena tatsamam ||88||
tasyāgre devadevasya vrajato guṃḍicālayam ||
yatkiṃcitkurute karma tattadakṣayamaśnute || 89 ||

upāyanāni nānā vai bhakṣyabhojyāni caiva hi ||
samarpayaṃti devāya tatprītyai vā dvijanmane ||
teṣāmakṣayapuṇyāni sarvakāmapradāni ca || 2.2.33.90 ||
hareragresarā ye vai paśyaṃtastanmukhāṃbujam ||
pade pade namaṃtaśca paṃkadhūlipariplutāḥ || 91 ||
vihāya pāpa kavacamabhedyaṃ koṭijanmabhiḥ ||
kṣaṇānmuktiphalaṃ prāpya yāṃti viṣṇoḥ śubhālayam || 92 ||
sarvakratūnāṃ tīrthānāṃ dānānāṃ yāṃti te phalam ||
bhagavadbhaktibhāvānāṃ nātaḥ puṇyatamo mahaḥ || 93 ||
evaṃ sa bhagavānkṛṣṇaḥ subhadrārāmasaṃgataḥ ||
vrajansyaṃdanaśreṣṭhastho dyotayaṃśca caturdiśaḥ || 94 ||
śrīmadaṃgopasṛṣṭena marutā sarvadehinām ||
pāpāni nāśayañchrīmāndayālurbhaktabhāvanaḥ || 95 ||
ajñānāmapyaviśvāsabhājāṃ viśvāsahetave ||
nisargamuktido'pyeṣa yātrāraṃbhāṅkaroti vai || 96 ||

vrajansamṛddhyā devānāṃ martyānāṃ ca janārdanaḥ ||
sūrye lalāṭaṃ tapati madhyāhne mārgamadhyataḥ || 97 ||
śrāṃtā karṣajanastasthau mlāyanvai tadrajovṛtaḥ ||
tatrātapasya śāṃtyarthaṃ darpaṇeṣvabhiṣecayet || 98 ||
paṃcāmṛtaiḥ śītatoyaiḥ puṣpakarpūravāsitaiḥ ||
cāmaraiśca jalārdrāṃtaiḥ śītalairvyajanaistathā || 99 ||
vījayetpuṇḍarīkākṣaṃ subhadrāṃ rāmameva ca ||
śītaiśca pānakairhadyaistathā khaṇḍavikārakaiḥ || 2.2.33.100 ||
kharjūrairnārikelaiśca nānāraṃbhāphalaistathā ||
tathā kṣīravikāraiśca panasaistṛṇarājakaiḥ || 1 ||
ikṣubhiḥ svāduhṛdyaiśca phalairnānāvidhaistathā ||
vāsitaiḥ śītatoyaiśca pakvatāṃbūlapatrakaiḥ || 2 ||
sakarpūralavaṃgādyaiḥ pūjayetpuruṣottamam || 3 ||
tasminkāle dvijaśreṣṭhā ye paśyaṃti janārdanam ||
pūjayaṃti yathāśakti na te saṃsārajaṃ śramam || 4 ||

prāpnuvaṃti dvijaśreṣṭhā brahmalokanivāsinaḥ || 5 ||
rathatrayasthitaṃ devatrayaṃ ye puruṣarṣabhāḥ ||
pradakṣiṇaṃ prakurvaṃti triścatuḥ sapta eva vā || 6 ||
daśapraṇāmānkṛtvāṃte sthitāḥ prāṃjalayo'grataḥ ||
purārathasthitānbrahmā stutibhiryābhirabjabhūḥ ||7||
tuṣṭāva tābhirdeveśaṃ stuvaṃti parameśvaram ||
ye narā brahmalokaṃ te prayāṃti niyataṃ dvijāḥ || 8 ||
tato'parāhṇe deveśaṃ dakṣiṇānilavījitam ||
śanaiḥ śanairnayedgītaiveṃṇuvīṇādinādaitaiḥ || 9 ||
baṃdinaḥ stutipāṭhaiśca kalairmadhurikāsvanaiḥ ||
niraṃtaraiḥ puṣpavarṣaiścāmarāṃdolanaistathā || 2.2.33.110 ||
evaṃ vrajati deveśe sūryaścāstaṃgato bhavet ||
dīpikānāṃ sahasrāṇi jvālitāni sahasraśaḥ || 111 ||
tadālokaprakāśena mārgaśeṣaśca nīyate ||
rathāvarohaṇenaiṣāṃ maṇḍapārohaṇena ca || 112 ||

saṃmardaḥ sumahāṃstatra didṛkṣūṇāṃ kutūhalāt ||
maṇḍape vāsayeddevaṃ guṇḍicākhye manohare || 113 ||
cārucaṃdrātape cārumālyacāmarabhūṣite ||
ratnastaṃbhamaye svarṇavedikopaskṛtāṃtare || 114 ||
prācīravalayāvīte sudhālepasamujjvale ||
sādhusopānaghaṭite caturdvāropaśobhite || 115 ||
trailokyāṃḍabarayute mahāvedyāṃ mahākratoḥ ||
prādurbhāvo maheśasya yatrābhūddāruvarṣmaṇaḥ || 116 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇava khaṇḍe
puruṣottamakṣetramāhātmye guṃḍicāyātrākathanaṃnāma trayastriṃśo'dhyāyaḥ || 33 ||

English translation

Jaimini said :

1. Henceforth I shall describe the great festival of the Great Altar, [1] whereby even a person blind with ignorance, shall go to the resplendent region.

2-8. The third day in the bright half of the lunar month of Vaiśākha is destructive of sins. If it is in conjunction with the constellation Rohiṇī , the king should perform the Saṃkalpa -rite (for the following Vrata):

Remaining pure (in body and mind), he should choose a preceptor as well as one or three carpenters whose work has been seen (and found all right). He should choose the carpenter with great respect, offering garments, ornaments etc. for the purpose of Vanayāga (sacrifice in the forest).

Along with the carpenter he should go to the forest full of excellent trees. (The preceptor) who is conversant with Mantras should repeat Mantrarāja and kindle the fire in the middle of the forest. He should then offer one hundred and eight Āhutis . He should (then) smear the roots of the trees severally with ghee mixed with the residue of ghee from the Homa .

He should offer oblation to the Guardians of Quarters, and animals unto the Kṣetrapāla . Then he should offer a hundred Āhutis to the larger forest-tree in the form of cooked rice mixed with milk.

Thereafter, the preceptor should take up the axe. Repeating the Mantra and meditating upon Garuḍa -emblemed Lord (Viṣṇu), he should cut off small bits from the roots of the trees and the places where the sacred ghee was smeared.

9. In the midst of sounds of musical instruments and auspicious songs the preceptor, after engaging the carpenter there, should return

home.

10. Or (he should stay there) and when the logs of wood are (hewn) and kept in their places ready for the work of making the chariot, he should consecrate them in accordance with the injunctions for the consecration mentioned (in the scriptural texts). He should perform the rite in the fire assigned (for it).

11-17. After making the chariot, he should celebrate the great festival of Vighnarāja (Gaṇeśa). [2] He should make the chariot of Viṣṇu equipped with sixteen iron wheels, very strong and durable. Each of the wheels should have sixteen spokes. The axles and the pole-shafts should be sturdy. It shall have wonderfully carved images all round, with separate cabin-like apartments.

There should be various wonderful features marked by great craftsmanship. It should be embellished with pieces of sugarcane. There shall be four ornamental arched gateways. The four door panels should be splendid. The chariot should be twenty-two Hastas high (22 x 45 Cms). It should be adorned with flags. It should be decorated with different golden plates marked by great craftsmanship. The emblem in the form of Garuḍa should be made of red sandalwood. The beak should be long. The body should be stout. He should be adorned with ear-rings. He should be depicted as biting a serpent with the tip of the beak. He should be adorned with all types of ornaments. He keeps his wings spread and is (as if) ready to fly up in the sky. He is (strong enough) to suppress the arrogance born of power of the multitudes of Daityas and Dānavas . The entire body should be rendered splendid by covering it with gold plates.

18a. Thus, he should make the chariot of Hari well-decorated with splendid seating arrangement.

18b-20. He should make the chariot of Balarāma with fourteen wheels. The excellent chariot of Subhadrā should be made with twelve wheels.

The Palm-tree emblem of Balarāma should have seven leaves. The lotus emblem of the Goddess should be made of Padmakāṣṭha (wood of Cerasus puddum). After getting the chariots made, the king should install them as before.

21-27. The king should perform every rite in accordance with the scriptural prescriptions with suitable Mantras. He should have faith in Brāhmaṇas . Brāhmaṇas are declared (in Smṛtis) as the mobile (living) bodies of the Lord of the universe.

These well-built three chariots of the three deities should be installed on the day of Viṣṇu (i.e. eleventh day) in the bright half of Āṣāḍha that yields auspicious results.

After installing them in a luxurious manner as before, O Brāhmaṇas, they should be well-guarded so that no unclean person, a bird, a human being, a cat, or a mongoose etc. should climb it.

Within three days therefrom the rite of Aṅkurārpaṇa should be performed in the pavilion made to the north of the chariots, as a part of the festival. If unusual events occur, the rite of Śānti (pacification for averting evils) mentioned before should be performed.

The street should be cleaned and kept neat so that it will be (easy) to go to the Great Altar. The zone on either side of the path should be decorated with hedges etc., fruits, bunches of flowers, wreaths, silk -cloths and chowries, so that it would appear as though there is a forest region in full bloom there.

28. The ground should be made level facilitating a smooth walk. It should be free from mud. Cleaned of all impurities, it should be rendered fragrant. Rubbish from places even away from the path, should be removed.

29-34. The king of pure holy rites should gather together all the requisite items. There should be placed containers of incense at every step rendering the quarters sweet-smelling. Sandalwood-water should be sprinkled. Water should be sprayed by means of mechanical devices. Many kinds of seasonal flowers should be collected there for showering. Important actors, dancers and songsters, courtesans proud of their prime of youth and of beautiful features adorned with ornaments (and similar persons) should be engaged. There must be various kinds of drums such as Mṛdaṅgas , Paṇavas , Bherīs , Ḍhakkās etc. There must be many flags, festoons, banners etc. of diverse kinds and picturesque designs. There must be many flag-staffs made of gold and silver. There must be different kinds of ensigns and vehicles for transport on the surface. Well-caparisoned elephants and horses must be ready at hand. Thus equipped with every essential thing, the king should celebrate the grand festival with great joy and earnest devotion.

35. He should worship the Lord at the time of early dawn on the second day in the bright half of the month of Āṣāḍha in conjunction with Puṣya constellation.

36. Accompanied by Brāhmaṇas, Vaiṣṇavas , ascetics and saints, he should beseech the Lord of Devas with palms joined in reverence, to be ready for the procession.

37-39. “O Lord Just as you had done in the case of king Indradyumna formerly, be pleased to proceed towards the Guṇḍicā Pavilion victoriously in the chariot.

Let the ten quarters be sanctified by the benign glance of the corner of your eye. Let the mobile and immobile beings attain the abode of highest good.

Indeed, O Lord, this incarnation has been taken (by you) with a desire for blessing all the worlds. Therefore, O Lord, set foot on the ground and come joyfully.”

40. Then he should scatter camphor powder and flowers (over the chariot). Brāhmaṇas shall recite Śākuna Sūktas (Ṛgveda II.42, 43) on the way.

41. Some should sing songs of auspiciousness. Some should shout “Be victorious”, “Be victorious”. Some should loudly recite the Mantra beginning with jitam te (you have won).

42-44. The chief of panegyrists, bards and heralds should joyously sing the meritorious praise (of the Lord). On either side there should be a row of chowries with golden handles. (Young ladies) should gracefully wave them, while their bangles produce sweet enchanting sounds. Black Agallochum is put in gold vessels and fumigated. The entire environment and all the quarters are rendered fragrant.

In the course of that victorious procession of Govinda the sweet sounds of flutes , lutes and other musical instruments such as Carcarī, Jharjharī, Mādhurikā etc. are heard.

45. At this time, when all these go on, Brāhmaṇas take away Kṛṣṇa along with Rāma . Kṣatriyas and Vaiśyas take away Subhadrā.

46. A series of umbrellas is held aloft adorned with pearl strings and silk festoons. Flags with staffs covered with gold and set with gems are held on either side of the Enemy of Mura (Kṛṣṇa).

47. The king, the people of the four castes, other ordinary persons, the poor, the great ones etc. all appear as equal to one another.

48. If they are tired anywhere on the way, they should place the deities on cotton mattresses placing the feet gently down and go towards (follow) the chariot.

49-53. In the midst of great festivities and loud sounds of music the people should hold the Lord of the universe in the hands, turn the excellent chariot and place Rāma, Kṛṣṇa and Subhadrā in the middle of the chariot.

It (the chariot) should be decorated with a pavilion lighted with excellent moonlight. It should be decorated with clusters of strings with tinkling bells. It should be adorned with wreaths and chowries. The space within should be fumigated fully with the incense from the essence of black Agallochum. The excellent deities should be kept on cotton beds. They should then be adorned with different kinds of garments, ornaments and wreaths.

Prompted by devotional feelings, they should then be worshipped with due offerings and services luxuriously provided. No other procession of Viṣṇu is seen to be greater than this.

54. Here the Lord of the three worlds himself goes ahead in the chariot every year, honouring the earlier command (i.e. commitment).

55. Those who joyously and devoutly witness the Lord stationed in the chariot and proceeding ahead in the course of the great festival of Mahāvedī shall dwell in the region (of the feet) of Hari.

56. It is true. It is true. 1 promise, O excellent Brāhmaṇas, that it is the truth. There is no other festival honoured by the scriptural texts and yielding greater good than this.

57. Just as this is a sportful procession of Viṣṇu by means of chariots, so also it is a great festival of the Great Altar. Devas come down here from heaven and go back as possessed of power (?)

58. What more can I say about the greatness of that festival of the Enemy of Mura? Merely by glorifying him the sins incurred in the course of hundreds of births perish.

59-60. By witnessing Puruṣottama , Subhadrā and Balabhadra seated in the chariot and proceeding towards the Great Altar, the devotee dispels the sin committed in crores of births. No doubt need be entertained in this regard. By crossing the shadow of the chariot the sin of Brāhmaṇa -slaughter perishes.

61. He whose body comes into contact with its dust, shall get rid of the three types of collections of sins. He shall attain the benefit accruing from the holy bath in the celestial Gaṅgā .

62-63. If the path of the chariot becomes muddy due to the shower of waters from clouds, it becomes capable of removing all impurities and sins, thanks to the divine vision of Kṛṣṇa(?)

Those excellent Vaiṣṇavas who prostrate there, get rid of all the dirt (sins) amassed in the course of the beginningless time and shall attain salvation.

64. Undoubtedly he (such a Vaiṣṇava) derives the benefit of gifting away a crore of cows, or (giving away in marriage) ten thousand virgins and that of performing a thousand horse-sacrifices.

65. Devas, the chief of whom is Śakra , follow those persons who follow Kṛṣṇa even out of curiosity (to witness) the procession.

66. It is proclaimed that they will obtain the benefit of a horse-sacrifice for every step, if they witness the eternal Dārubrahman (i.e. the Brahman in wooden form, viz. Jagannātha) and the chariot proceeding ahead.

67-68. Expounders of the Vedas eulogize the Lord, the bestower of salvation, by means of the Vedic mantras. Others eulogize the Lotuseyed One by means of prayers composed by themselves or through passages from the Itihāsas , Purāṇas etc.

Those who eulogize thus become rid of sins. By adopting the Yogic path of the followers of Viṣṇu they rejoice along with Nārada and others.

69. Those who eulogize the Lord with shouts of Victory in front of Vāsudeva , conquer different kinds of sins. There is no doubt about it.

70. Even if a person is devoid of sweetness of voice and cannot sing, even if a person is ignorant of the proper pause in music and beating of the time and rhythm—but if that excellent man dances and sings (before the Lord), he shall undoubtedly attain salvation by his contact with excellent Vaiṣṇavas.

71. He who goes along with the Lord glorifying (and repeating) the names or follows the Lord, shall undoubtedly derive the benefit thereof.

72. He who devoutly and repeatedly says, “Be victorious, O Kṛṣṇa”, “Be victorious, O Kṛṣṇa” as Lord Kṛṣṇa proceeds towards the city of Guṇḍicā, shall never again attain the misery of staying in the womb of a mother.

73-75. If a person stands in front of the chariot and fans Puruṣottama with flyflaps, fans, bunches of flowers and blue bodices, he will be fanned by celestial damsels and adorned by Gandharvas (and eulogized) by the Devas who follow him. He will be seated in the throne of Mahendra . He will then enjoy all types of matchless pleasures till the annihilation of all living beings. At the end of it he will attain the world of Brahmā and (finally) attain salvation.

76. Those who shower flowers in front of Kṛṣṇa will attain all the desires and ambitions entertained by them.

77. Devas shall bow down their heads before them and circumambulate those persons who accompany the chariot and repeat the thousand holy names (of the Lord).

78-85. Those who are as valiant as Viṣṇu, will go to the abode of the Lord.

At that time which is highly meritorious and resorted to even by Devas, sages and Pitṛs , the one and only Brahman attended by his own Māyā becomes three.

The Lord of the universe himself in his wooden form gets into the chariot eagerly and proceeds ahead during the great festival of the Great Altar. Wherever the Lord of the universe goes riding in the chariot sportfully, there the people of the earth should celebrate the great festival at the same time.

Casting off their prestige, Devas, the leader of whom is Indra , will form lines on either side and carry on the procession with their respective divine retinue and attendants.

Lord Brahmā too will go ahead of them. Lord Brahmā, the maker of the fourteen worlds, who is a great Lord, returns from (his own) world of Brahmā and eulogizes the Lord of the universe who goes in the chariot during the great festival. He eulogizes with Vedic prayers and hymns. At every step he bows down to the eternal Lord.

86. Although there is no difference between the Lotus-born Lord and Kṛṣṇa, this is the greatness of the great festival that all of them become followers.

87. In the world there is no greater Yoga than the great festival of the Great Altar, the Yoga that dispels all the sins and bestows the benefit of all the Tīrthas .

88. Keeping Kṛṣṇa in view, if a man makes the gift of anything there, it will have everlasting benefit. It will be equal to Merudāna . [3]

89. Whatever holy rite is performed in front of the Lord of Devas, who proceeds towards the abode of Guṇḍicā, shall become inexhaustible (in benefit).

90. If different kinds of presents or varieties of foodstuffs are dedicated to the Lord or to Brāhmaṇas for the delight of the Lord, those offerings will have inexhaustible merits. They will yield all desires.

91-92. Those who go ahead in front of Hari and witness his lotuslike face (repeatedly) and bow down at every step as well as get themselves dust-ridden and muddy, will get rid of their unbreakable armour of sins acquired in the course of crores of births and attain the benefit of salvation in a trice. They then go to the splendid abode of Viṣṇu.

93. They derive the benefit of all the sacrifices, Tīrthas and charitable gifts. There is no other festival more meritorious than this in regard to those persons who have devotional feelings towards the Lord.

94-95. Thus Lord Kṛṣṇa in the company of Subhadrā and Rāma goes ahead riding in the excellent chariot and illuminating the four quarters. He destroys the sins of all embodied beings through the wind that comes into contact with his glorious limbs. The glorious Lord is merciful and he sanctifies the devotees.

96. Though he is a natural bestower of salvation, he carries on the activities of processions for the sake of inspiring faith in ignorant persons who have no faith.

97-103. The procession goes ahead with multitudes of Devas and human beings (accompanying the Lord). On the way, at midday, the sun is excessively hot, scorching foreheads. With all the followers tired, he stands in the middle of the road. He is covered with dust and looks exhausted. There, in order to suppress the (effect of) sunlight, the people should sprinkle the glasses with Pañcāmṛtas and cool waters perfumed with flowers and camphor. They should fan the Lotus-eyed Lord, Subhadrā and Rāma with chowries and cool fans, the tips of which are drenched in water.

They must worship Puruṣottama and offer these things: cool drinks, pleasant and juicy sugar candies, date fruits, coconuts, different kinds of plantain fruits, various milk-products, jack fruits, palmyra fruits, sugarcane juice, tasty and sweet fruits of different kinds, perfumed cool water, betel-leaves with ripe fruits, camphor, cloves etc.

104-108. O excellent Brāhmaṇas, those who see Janārdana at that time and worship him in accordance with their capacity, do not get the weariness arising from worldly existence. They become the residents of the world of Brahmā, O excellent Brāhmaṇas.

Excellent men shall circumambulate the three deities stationed in the three chariots three, four or seven times. Then, they should bow down ten times. At the end, they should stand with palms joined in reverence. They should eulogize the great Lord, the Lord of Devas, with those prayers with which the lotus-born Lord Brahmā eulogized the Lord and the other deities stationed in the chariots. Those men who do thus, definitely go to the world of Brahmā, O Brāhmaṇas.

109. Then in the afternoon, they should take the Lord of Devas fanned by the southern wind, slowly to the accompaniment of vocal music as well as the sweet sounds of flutes, lutes etc.

110-113. The bards and panegyrists should sing sweet songs. There must be continuous showers of flowers and waving of flyflaps and chowries. When the Lord proceeds ahead thus, the sun may set. At that time thousands of lamps should be lit. The remaining part of the path shall be traversed in the light of these lamps. There will be great rush and crowd of people eager to see the Lord at the time of getting down from the chariot and going up the pavilion. The people should keep the Lord in the charming pavilion named Guṇḍicā.

114-116. The pavilion should be well-lit with the charming moonlight. It should be adorned with charming wreaths and chowries. It must have gem-set pillars. The middle should be raised into an Altar paved with gold. There must be an enclosure all round. It should be brilliant with fresh whitewash and plastering. There must be good flight of steps. It must have four splendid doors. It must have all the grandeur of the three worlds. It was here that the great Lord appeared on the Great Altar of the great sacrifice, in the wooden form.

Notes regarding Guṇḍicā:

Guṇḍicā-House is at a distance of a mile and half from the Jagannātha temple. It is called Mahāvedī as Indradyumna performed one thousand horse-sacrifices here. It is regarded as the birthplace of the Trinity —Jagannātha, Balabhadra and Subhadrā—as their images were carved out by the divine

carpenter within the Mahāvedī. Jagannātha promised Indradyumna that he would annually stay for seven days here near Indradyumna Lake (vide Supra Ch. 29.40-41).

As our text shows, Jagannātha worship was originally current among Śabaras , the aboriginals of that Orissan region. In their language, Kun= He and Dījā = 'The stem of a tree'. So Kuṇḍījā > Guṇḍijā > Guṇḍicā shows the Śabara origin of the festival.

[1]: [1] : Mahāvedī i.e. the Gundicā-House.

[2]: [2] : Gaṇeśa is the controller of all obstacles. So he is worshipped at the beginning of every auspicious rile or act.

[3]: [3] : Dāna or religious gifts of the heaps (of any one) of the following: dhānya (corn), lavaṇa (salt), guḍa (jaggery), hema (gold), tila (sesame), kārpāsa (cotton), ghṛta (ghee), ratna (precious stones), rajata (silver), śarkarā (sugar).

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 34

In Praise of the Chariot-Procession

Chapter 74 of 221 · 47 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
अश्वमेधांगसरसो नृसिंहस्य च दक्षिणे ।।
तत्रासीनश्च भगवान्पुनश्चावतरन्निव ।। १ ।।
बभासे दिव्यरूपोऽसौ दुर्विभाव्यः सुरासुरैः ।।
तदा पूजोपहारैश्च भक्ष्यभोज्यादिकैस्तथा ।। ।। २ ।।
पूजयित्वा जगन्नाथं तोषयेद्गीतनृत्यकैः ।।
पुष्पोपहारैर्विविधैः सुगंधैरनुलेपनैः ।। ३ ।।
कृष्णागुरुजधूपैश्च गंधतैलप्रदीपकैः ।।
तोषयेज्जगतां नाथमनेकैरुपहारकैः ।। ४ ।।
बिन्दुतीर्थतटे तस्मिन्सप्ताहानि जनार्दनः ।।
तिष्ठेत्पुरा स्वयं राज्ञे वरमेतत्समादिशत् ।। ५ ।।
त्वत्तीर्थतीरे राजेंद्र स्थास्यामि प्रतिवत्सरम् ।।
सर्वतीर्थानि तस्मिंश्च स्थास्यंति मयि तिष्ठति ।। ६ ।।
तत्र स्नात्वा विधानेन तीर्थे तीर्थोघपावने ।।
सप्ताहं ये प्रपश्यंति गुंडिचामण्डपे स्थितम् ।। ७ ।।

मां च रामं सुभद्रां च मत्सायुज्यमवाप्नुयुः ।।
ततस्तस्मिन्महापुण्ये सर्वपापप्रणाशने ।। ८ ।।
सर्वतीर्थैकफलदे विष्णु प्रीतिकरे शुभे ।।
स्नात्वा संतर्प्य विधिवत्पितॄन्देवानतंद्रितः ।। ९ ।।
तटस्थं नरसिंहं तं पूजयित्वा प्रणम्य च ।।
महावेदीं नरो गत्वा कृतशौचमक्रियः ।। 2.2.34.१० ।।
पूजयेत्पूर्ववद्विप्राः प्रणमेद्भापि भक्तितः ।।
सप्ताहं यो नरो नारी न सा प्राकृतमानुषी ।। ११ ।।
विष्णुसायुज्यमाप्नोति शासनान्मुरवैरिणः ।।
दिवा तदृर्शनं पुण्यं रात्रौ दशगुणं भवेत् ।। १२ ।।
यत्किंचित्क्रियते कर्म संनिधौ जगदीशितुः ।।
स्वल्पं वाप्यथवा भूरि कोटिकोटिगुणं भवेत्।। १३ ।।
तुलापुरुषदानानि महादानानि यो ददेत् ।।
एके प्रदत्ते दानेपि सर्वं दत्तं भवेद्द्विजाः ।। १४ ।।

सर्वं मेरुसमं दानं सर्वे व्याससमा द्विजाः ।।

महावेद्यां गते कृष्णे योगोऽयं खलु दुर्लभः ।। १५ ।।
अर्द्धोदयादिका योगाः स्कन्देन परिभाषिताः ।।
महावेद्याख्ययोगस्य कला नार्हंति षोडशीम् ।। १६ ।।
अतः परं प्रवक्ष्यामि पितृणां कार्यमुत्तमम् ।।
यावज्जीवं गयाश्राद्धैरलभ्यं भुवि यत्फलम् ।। १७ ।।
दिविस्था नरकस्था वा तिर्यग्योनिगतास्तथा ।।
तथा मनुष्यजातिस्थाः सर्वे पितृपितामहाः ।। १८ ।।
शतं पुरुषविख्याता यं वांछंति सुतैः कृतम्।।
तं वो विधिं प्रवक्ष्यामि शृणुध्वं मुनयो वरम् ।। १९ ।।
मघा वै पितृनक्षत्रं पितृणा प्रीतिदं परम् ।।
तत्र श्राद्धं तु प्रीणाति दत्तं पुत्रैर्मुदान्वितैः ।। 2.2.34.२० ।।
पंचमी च तिथिः श्रेष्ठा श्राद्धेभ्युदयकारिणी ।।
उभयोर्यदि संयोगो महापुण्यतमा तिथिः ।। २१ ।।
यस्यां श्राद्धे कृते पुत्रैः पितृणामुद्धृतिर्भवेत् ।।
सर्वतीर्थमये तस्मिन्संनिधौ मुरवैरिणः ।।२२।।

श्राद्धं चेच्छ्रद्धया कुर्यान्नीलकण्ठनृसिंहयोः ।।
मध्ये मेध्यतमे देशे योगे परमदुर्लभे ।। २३ ।।
पुरुषाञ्छतमुद्धृत्य ब्रह्मलोके महीयते ।।
प्रशस्यः कुतपः कालो मन्दीभूतदिवाकरः ।। २४ ।।
पितृनुद्दिश्य वा दद्यादशक्तः कनकं शुचिः ।।
तर्पयित्वा तिलैः सम्यक्पैतृकीं प्रीतिमुत्तमाम् ।। २५ ।।
अथवा भोजयैद्विप्रान्भोज्यमूल्यानि वा ददेत् ।।
एकस्मै वा गुणवते सहस्रं भोजनं ददेत् ।। २६ ।।
गुणागुणविवेकस्तु नात्र योगे विधीयते ।।
तस्मिन्सुदुर्लभे योगे सर्वे मुनिसमा द्विजाः ।। २७ ।।
आषाढस्य सिते पक्षे पंचमी पितृदैवतम् ।।
नक्षत्रं जगदीशस्य महावेदीसमागमः ।। २८ ।।
एते यदा त्रयः स्युश्चेदिंद्रद्युम्नसरोवरे ।।
चतुष्पादः स्मृतो योगः पितृणामक्षयप्रदः ।।२९।।
पितृकार्ये न सीदंति निरूप्य श्राद्धमत्र वै ।।

शृणुध्वमन्यद्विप्रा वै प्रसंगाच्च ब्रवीमि वः ।। 2.2.34.३० ।।
नभस्य दर्शे यः कुर्याच्चतुर्ष्वपि युगादिषु ।।
श्राद्धं पितॄन्समुद्दिश्याऽश्वमेधांगसंभवे ।। ३१ ।।
गयाश्राद्धसहस्रस्य श्रद्धया विहितस्य वै ।।
फलं यद्धि समं त्वस्य नात्र कार्या विचारणा ।। ३२ ।।
दानं होमो जपश्चापि सर्वपापापनोदनः।।
दिनानि सप्त यान्यत्र कृष्णे वसति मंडपे ।। ३३ ।।

एकस्मादुत्तरं श्रेयो यत्तस्मादुत्तरोत्तरम् ।।
आषाढशुक्ल तृतीयायां प्रातःस्नानं समाचरेत् ।। ३४ ।।
इंद्रद्युम्नतटे देशे नृसिंहक्षेत्र उत्तमे ।।
व्रतमेतत्तु गृह्णीयात्संकल्प्य विधिवन्नरः ।। ३५ ।।
वनजागरणं नाम भगवत्प्रीतिवर्द्धनम् ।।
सर्वपापप्रशमनं सर्वव्रतफलप्रदम् ।। ३६ ।।
दिनानि सप्त मौनी स्यात्कृतत्रिषवणक्रियः ।।
कुंभे च पूजयेद्देवं त्रिसंध्यं भक्तिभावितः ।। ३७ ।।

गोघृतेनाथ तैलेन तिलजेन प्रदीपयेत् ।।
अहर्निशं हरेरग्रे रक्षेत्तं यत्नतो व्रती ।। ।। ३८ ।।
दिवा दिवा वसेन्मौनी रात्रौ रात्रौ च जागृयात् ।।
मंत्रं भागवतं जप्यान्नित्यकृत्यांतरे व्रती ।। ३९ ।।
उपवासपरो भूत्वा सप्ताहानि नयेद्व्रती ।।
अष्टमे प्रातरुत्थाय प्रतिष्ठां कारयेद्विने ।। 2.2.34.४० ।।
तस्मिन्नेव तीर्थवरे स्नात्वागत्य गृहं पुनः ।।
मंडले सर्वतोभद्रे पूर्वे कुंभं निवेशयेत ।। ४१ ।।
तत्रावाह्य हृषीकेशं पूजयेदुपचारकैः ।।
तस्य पश्चिमदेशे च स्थंडिले विधिसंस्कृते ।। ४२ ।।
अग्निं प्रणीय गृह्योक्तविधिना ब्राह्मणावृतः ।।
अग्निकार्यं प्रकुर्वीत समिदाज्यचरूंस्तथा ।। ४३ ।।
सहस्रं जुहुयादग्नौ प्रत्येकं वा शतं शतम् ।।
गायत्री वैष्णवी या वै तया होमविधिः स्मृतः ।। ।। ४४ ।।
संप्राश्य दक्षिणां दयाद्धेनुं वस्त्रं हिरण्यकम् ।।

विप्रांश्च भोजयेदंते प्रीतये विश्वसाक्षिणः ।। ४५ ।।
व्रतराजमिमं कृत्वा विधिनानेन भो द्विजाः ।।
चतुर्वर्गानवाप्नोति यो यः कामानभीप्सति ।। ४६ ।।
नारी वा श्रद्धया युक्ता कुर्याद्विधीमहोत्सवम् ।।
सापि तत्फलमाप्नोति या कुर्याद्व्रतमुत्तमम् ।। ४७ ।।
यात्राकर्तुः फलं यादृग्व्रतकर्तुश्च तत्फलम् ।।
भवते वै द्विजश्रेष्ठाः कथितं वो मुदान्विताः ।। ४८ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे चतुस्त्रिंशोऽध्यायः ।। ३४ ।।

Roman transliteration

|| jaiminiruvāca || ||
aśvamedhāṃgasaraso nṛsiṃhasya ca dakṣiṇe ||
tatrāsīnaśca bhagavānpunaścāvataranniva || 1 ||
babhāse divyarūpo'sau durvibhāvyaḥ surāsuraiḥ ||
tadā pūjopahāraiśca bhakṣyabhojyādikaistathā || || 2 ||

pūjayitvā jagannāthaṃ toṣayedgītanṛtyakaiḥ ||
puṣpopahārairvividhaiḥ sugaṃdhairanulepanaiḥ || 3 ||
kṛṣṇāgurujadhūpaiśca gaṃdhatailapradīpakaiḥ ||
toṣayejjagatāṃ nāthamanekairupahārakaiḥ || 4 ||
bindutīrthataṭe tasminsaptāhāni janārdanaḥ ||
tiṣṭhetpurā svayaṃ rājñe varametatsamādiśat || 5 ||
tvattīrthatīre rājeṃdra sthāsyāmi prativatsaram ||
sarvatīrthāni tasmiṃśca sthāsyaṃti mayi tiṣṭhati || 6 ||
tatra snātvā vidhānena tīrthe tīrthoghapāvane ||
saptāhaṃ ye prapaśyaṃti guṃḍicāmaṃḍape sthitam || 7 ||

māṃ ca rāmaṃ subhadrāṃ ca matsāyujyamavāpnuyuḥ ||
tatastasminmahāpuṇye sarvapāpapraṇāśane || 8 ||
sarvatīrthaikaphalade viṣṇu prītikare śubhe ||
snātvā saṃtarpya vidhivatpitṝndevānataṃdritaḥ || 9 ||
taṭasthaṃ narasiṃhaṃ taṃ pūjayitvā praṇamya ca ||
mahāvedīṃ naro gatvā kṛtaśaucācamakriyaḥ || 2.2.34.10 ||
pūjayetpūrvavadviprāḥ praṇamedvāpi bhaktitaḥ ||
saptāhaṃ yo naro nārī na sā prākṛtamānuṣī || 11 ||
viṣṇusāyujyamāpnoti śāsanānmuravairiṇaḥ ||
divā tadṛrśanaṃ puṇyaṃ rātrau daśaguṇaṃ bhavet || 12 ||
yatkiṃcitkriyate karma saṃnidhau jagadīśituḥ ||
svalpaṃ vāpyathavā bhūri koṭikoṭiguṇaṃ bhavet|| 13 ||
tulāpuruṣadānāni mahādānāni yo dadet ||
eke pradatte dānepi sarvaṃ dattaṃ bhaveddvijāḥ || 14 ||
sarvaṃ merusamaṃ dānaṃ sarve vyāsasamā dvijāḥ ||

mahāvedyāṃ gate kṛṣṇe yogo'yaṃ khalu durlabhaḥ || 15 ||
arddhodayādikā yogāḥ skandena paribhāṣitāḥ ||
mahāvedyākhyayogasya kalā nārhaṃti ṣoḍaśīm || 16 ||
ataḥ paraṃ pravakṣyāmi pitṝṇāṃ kāryamuttamam ||
yāvajjīvaṃ gayāśrāddhairalabhyaṃ bhuvi yatphalam || 17 ||
divisthā narakasthā vā tiryagyonigatāstathā ||
tathā manuṣyajātisthāḥ sarve pitṛpitāmahāḥ || 18 ||
śataṃ puruṣavikhyātā yaṃ vāṃchaṃti sutaiḥ kṛtam||
taṃ vo vidhiṃ pravakṣyāmi śṛṇudhvaṃ munayo varam || 19 ||
maghā vai pitṛnakṣatraṃ pitṝṇā prītidaṃ param ||
tatra śrāddhaṃ tu prīṇāti dattaṃ putrairmudānvitaiḥ || 2.2.34.20 ||
paṃcamī ca tithiḥ śreṣṭhā śrāddhebhyudayakāriṇī ||
ubhayoryadi saṃyogo mahāpuṇyatamā tithiḥ || 21 ||
yasyāṃ śrāddhe kṛte putraiḥ pitṝṇāmuddhṛtirbhavet ||
sarvatīrthamaye tasminsaṃnidhau muravairiṇaḥ ||22||

śrāddhaṃ cecchraddhayā kuryānnīlakaṇṭhanṛsiṃhayoḥ ||
madhye medhyatame deśe yoge paramadurlabhe || 23 ||
puruṣāñchatamuddhṛtya brahmaloke mahīyate ||
praśasyaḥ kutapaḥ kālo mandībhūtadivākaraḥ || 24 ||
pitṝnuddiśya vā dadyādaśaktaḥ kanakaṃ śuciḥ ||
tarpayitvā tilaiḥ samyakpaitṛkīṃ prītimuttamām || 25 ||
athavā bhojayaidviprānbhojyamūlyāni vā dadet ||
ekasmai vā guṇavate sahasraṃ bhojanaṃ dadet || 26 ||
guṇāguṇavivekastu nātra yoge vidhīyate ||
tasminsudurlabhe yoge sarve munisamā dvijāḥ || 27 ||

āṣāḍhasya site pakṣe paṃcamī pitṛdaivatam ||
nakṣatraṃ jagadīśasya mahāvedīsamāgamaḥ || 28 ||
ete yadā trayaḥ syuścediṃdradyumnasarovare ||
catuṣpādaḥ smṛto yogaḥ pitṝṇāmakṣayapradaḥ ||29||
pitṛkārye na sīdaṃti nirūpya śrāddhamatra vai ||

śṛṇudhvamanyadviprā vai prasaṃgācca bravīmi vaḥ || 2.2.34.30 ||
nabhasya darśe yaḥ kuryāccaturṣvapi yugādiṣu ||
śrāddhaṃ pitṝnsamuddiśyā'śvamedhāṃgasaṃbhave || 31 ||
gayāśrāddhasahasrasya śraddhayā vihitasya vai ||
phalaṃ yaddhi samaṃ tvasya nātra kāryā vicāraṇā || 32 ||
dānaṃ homo japaścāpi sarvapāpāpanodanaḥ||
dināni sapta yānyatra kṛṣṇe vasati maṃḍape || 33 ||
ekasmāduttaraṃ śreyo yattasmāduttarottaram ||
āṣāḍhaśukla tṛtīyāyāṃ prātaḥsnānaṃ samācaret || 34 ||
iṃdradyumnataṭe deśe nṛsiṃhakṣetra uttame ||
vratametattu gṛhṇīyātsaṃkalpya vidhivannaraḥ || 35 ||
vanajāgaraṇaṃ nāma bhagavatprītivarddhanam ||
sarvapāpapraśamanaṃ sarvavrataphalapradam || 36 ||
dināni sapta maunī syātkṛtatriṣavaṇakriyaḥ ||
kuṃbhe ca pūjayeddevaṃ trisaṃdhyaṃ bhaktibhāvitaḥ || 37 ||

goghṛtenātha tailena tilajena pradīpayet ||
aharniśaṃ hareragre rakṣettaṃ yatnato vratī || || 38 ||
divā divā vasenmaunī rātrau rātrau ca jāgṛyāt ||
maṃtraṃ bhāgavataṃ japyānnityakṛtyāṃtare vratī || 39 ||
upavāsaparo bhūtvā saptāhāni nayedvratī ||
aṣṭame prātarutthāya pratiṣṭhāṃ kārayeddine || 2.2.34.40 ||
tasminneva tīrthavare snātvāgatya gṛhaṃ punaḥ ||
maṃḍale sarvatobhadre pūrve kuṃbhaṃ niveśayeta || 41 ||
tatrāvāhya hṛṣīkeśaṃ pūjayedupacārakaiḥ ||
tasya paścimadeśe ca sthaṃḍile vidhisaṃskṛte || 42 ||
agniṃ praṇīya gṛhyoktavidhinā brāhmaṇāvṛtaḥ ||
agnikāryaṃ prakurvīta samidājyacarūṃstathā || 43 ||
sahasraṃ juhuyādagnau pratyekaṃ vā śataṃ śatam ||
gāyatrī vaiṣṇavī yā vai tayā homavidhiḥ smṛtaḥ || || 44 ||
saṃprāśya dakṣiṇāṃ dayāddhenuṃ vastraṃ hiraṇyakam ||

viprāṃśca bhojayedaṃte prītaye viśvasākṣiṇaḥ || 45 ||
vratarājamimaṃ kṛtvā vidhinānena bho dvijāḥ ||
caturvargānavāpnoti yo yaḥ kāmānabhīpsati || 46 ||
nārī vā śraddhayā yuktā kuryādvedīmahotsavam ||
sāpi tatphalamāpnoti yā kuryādvratamuttamam || 47 ||
yātrākartuḥ phalaṃ yādṛgvratakartuśca tatphalam ||
bhavate vai dvijaśreṣṭhāḥ kathitaṃ vo mudānvitāḥ || 48 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminiṛṣisaṃvāde catustriṃśo'dhyāyaḥ || 34 ||

English translation

Jaimini said :

1-4. The Lord is seated to the south of the lake that formed part of the horse-sacrifices as well as to that of Nṛsiṃha . It appears as if the Lord incarnates once again. He shines in his divine form. He is too dazzling to be gazed at by Suras and Asuras . At that time the Lord of the universe should be worshipped by means of various offerings and pleased with songs and dances. One should propitiate the Lord by offering different kinds of flowers, sweet scents and unguents, fumigation of black Agallochum and lamps with scented oil. Thus the devotee should please the Lord of the worlds by means of many offerings and services.

5. Janārdana shall stay on the shore of the Bindutīrtha [1] for seven days. Formerly the Lord himself had granted this boon to the king:

6. “Every year I shall stay on the shore of your Tīrtha , O great king. While I stay there, all the Tīrthas will be present therein too.

7-11. Devotees should take their holy bath in accordance with the injunctions in that Tīrtha which sanctifies all the groups of Tīrthas. He who (then) sees me along with Rāma and Subhadrā for seven days while I am housed in the Guṇḍicā pavilion, shall attain Sāyujya (absorption) with me.”

Therefore the devotee, whether a man or a woman, should take the holy bath in the auspicious and extremely meritorious Tīrtha which is destructive of all the sins. It, (the Tīrtha) is the sole bestower of the benefits of all the Tīrthas and causes delight unto Viṣṇu .

After the bath he should offer libations to Pitṭs and Devas carefully in accordance with the injunctions. Then he should worship and bow down to Narasiṃha installed on the shore. After completing the rites of purification and Ācamana he should go to the Great Altar, worship as before or bow down with great devotion. The devotee who does this for seven days is not an ordinary man or woman (but becomes superhuman).

12. At the bidding of the Enemy of Mura (Kṛṣṇa) he attains Sāyujya with Viṣṇu. Seeing him during day is meritorious (but doing so) at night will give ten times the merit.

13. Whatever holy rite is performed in the presence of the Lord of the universe on a modest or large scale, shall become (multiplied) crores and crores of times more.

14. The devotees may give charitable gifts of Tulāpuruṣa [2] or other great gifts. But even if one (thing) is given, O Brāhmaṇas , it is as good as the gift of everything.

15. When Kṛṣṇa goes to the Great Altar, all charitable gifts are on a par with Meru ; all people are equal to Vyāsa , O Brāhmaṇas. This Yoga is rare indeed (Yoga = an astronomical combination).

16. Ardhodaya and other Yogas expounded by Skanda do not deserve even a sixteenth part of the Yoga called Mahāvedī .

17. Henceforth I shall describe the excellent holy (Śrāddha) rite of Pitṛs . Even if one performs Gayāśrāddha throughout one’s life, one shall not get a benefit (as from this).

18-19. All the Manes, all the grandfathers whether stationed in heaven or in hell or re-born as animals or human beings, about one hundred famous members (of the family) desire that their scions should perform this. That procedure I shall recount to you. Listen to that excellent one, O sages.

20-26. Maghā is the constellation (specially favourite) of the Pitṛs. It is highly pleasant and delightful (to them). If the Śrāddha is offered by the sons joyously in this constellation, it delights (Pitṛs). The fifth lunar day is also excellent. (If available) in Śrāddha, it is conducive to prosperity. If both of these coincide, the day is extremely meritorious. If the Śrāddha rite is performed on that day by the sons, the

Pitṛs will be uplifted.

If at the Tīrtha inclusive of (i.e. comprising) all Tīrthas the Śrāddha is devoutly performed in the presence of the Enemy of Mura, in the most sacred area between Nīlakaṇṭha and Nṛsiṃha and on the extremely rare Yoga (specific astrological time), he redeems a hundred men (ancestors) of his family and is honoured in the world of Brahmā .

The period of Kutapa [3] (early afternoon), when the sun is gentle, is extremely praiseworthy. One should offer a gold piece keeping the Manes in view. If he cannot afford it, he should remain pure and duly perform the rites of libation with gingelly seeds. Thereby he gives excellent satisfaction to Pitṛs.

Or he should feed Brāhmaṇas or give them the cost of the foodstuffs. Or he should feed one meritorious person and give him a thousand (cost of the foodstuffs of a thousand Brāhmaṇas?).

27. At this particular Yoga no discrimination regarding merit (eligibility) and non-merit (ineligibility of the Brāhmaṇa to be invited to Śrāddha) be made. O Brāhmaṇas, on that extremely rare Yoga, all Brāhmaṇas are on a par with sages.

28-30. The fifth day in the bright half of the month of Āṣāḍha , the constellation Maghā and the contact (installation) of the Lord of the universe with the Great Altar—when all these three come together and at the excellent lake of Indradyumna —this Yoga is known as Catuṣpāda (four-footed). It bestows everlasting benefit unto the Pitṛs.

By performing a Śrāddha then no one gets despondent in regard to the holy rites of Pitṛs.

Listen to another thing, O Brāhmaṇas. I tell it to you on this occasion.

31-32. On the new-moon day in the month of Nabhasya [4] (or Bhādrapada i.e. August-September) or on the four Yugādi (i.e. anniversary of the beginning of the Yugas) days, the devotee should perform Śrāddha of the Pitṛs at the lake formed as part of the horse-sacrifice (i.e. Indradyumna Lake). It will then have the same benefit as that of a thousand Gayā Śrāddhas faithfully performed. In this matter there need be no doubt at all.

33-36. A charitable gift offered and Homa and Japa performed during the seven days when Kṛṣṇa stays here in the Pavilion is destructive of all sins. The subsequent day is superior to the previous one.

The third ḍay in the bright half of Āṣāḍha is the most excellent day. On that day the devotee should take the holy bath early in the morning, on the bank of Indradyumna Lake, in the excellent holy spot of Nṛsiṃha. After the due performance of the rite of Saṃkalpa , the man should take up this Vrata called Vanajāgaraṇa . It increases the pleasure of the Lord. It suppresses all the sins and yields the benefit of all Vratas .

37-39. On all these seven days, the devotee should take three baths per day. He should light lamps fed with cow's ghee or sesamum oil. He should observe the vow of silence. He should place these lamps in front of Hari and keep them lighted day and night. During the day time he should observe silence and during the nights he should keep a vigil. He should repeat the Mantra of the Lord at intervals between the daily routine of duties while observing this Vrata .

40. He should observe fast also during the seven days. After the seven days have passed, on the eighth day he should get up early in the morning and perform the installation.

41. After taking the holy bath in the same excellent Tīrtha, he should return home. In the previous mystic diagram of Sarvatobhadra he should place the pot.

42-44. He should invoke Hṛṣīkeśa there and worship by means of the offerings. To the west of it, on the ground duly consecrated, he should kindle the sacred fire in accordance with the injunctions mentioned in the Gṛhyasūtras .

He, surrounded by Brāhmaṇas, should perform the rites of fire-worship. He should offer sacrificial twigs, ghee and the Caru into the fire a thousand times by way of Homa or each of them a hundred times. It is laid down that the Homa should be performed with the Vaiṣṇava Gāyatrī .

45. After feeding (the Ācārya), he should offer monetary gifts and give a cow, garments and gold (to him). At the end he should feed the Brāhmaṇas for the satisfaction of the Witness of the universe.

46. By performing this important Vrata in accordance with these injunctions, O Brāhmaṇas, he obtains all the four aims of life. Whatever one desires shall be obtained.

47. If a woman possessing sincere faith performs this rite of the great festival of the Altar, she will also obtain the benefit thereof.

48. The merit acquired by a person observing the vow is the same as that of the person who participates in the festival of the chariot-procession.

O excellent Brāhmaṇas, everything has been said to you. Be happy.

[1]: [1] : The same as Indradyumna Lake.

[2]: [2] : The donor is to be weighed in a balance with gold or other valuable articles in the other pan and the articles equal in weight with the donor are to be given to Brahmins. This is called Tulāpuruṣa .

[3]: [3] : This is the eighth Muhūrta of the day (MtP 22.84). Kutapa and the following four Muhūrtas form the proper period for Śrāddha.

[4]: [4] : The text reads nabhasyadarśe i.e. the new-moon day of Nabhasya (Bhādrapada). The new-moon day of Bhādrapada is specially meant for offering Śrāddha to Pitṛs and is hence called ‘ Sarvapitrī amāvāsyā ’.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 35

The Procedure of Preserving the Chariot

Chapter 75 of 221 · 27 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
अतः परं प्रवक्ष्यामि रथरक्षाकरं विधिम्।।
भूतप्रेतादयो घोरा दारुणान्यद्भुतानि च ।। १ ।।
न बाधंते रथान्येन मुनयो वश्च यन्मतम् ।।
प्रत्यहं पूजयेद्देवान्कृष्णादीन्ध्वजसंस्थितान् ।। २ ।।
गंधपुष्पाक्षतैर्माल्यैरुपहारैरनुत्तमैः ।।
गीतनृत्तादिकैश्चैव धूपदीपनिवेदनैः ।। ।। ३ ।।
दिक्पालेभ्यो बलिं दद्यात्पायसान्नेन चान्वहम् ।।
भूतप्रेतपिशाचेभ्यो दद्याच्च बलिमुत्तमम् ।। ४ ।।
रक्षेच्च यत्नतस्तान्वै रथानारोहणोचितान् ।।
यथा न कश्चिदारोहेन्नरो ग्राम्यपशुस्तथा ।।
पक्षिणश्च विशेषेण येषां वासो न शोभनः ।। ५ ।।
अष्टमेऽह्नि पुनः कृत्वा दक्षिणाभिमुखान्रथान्।।
विभूषयेद्वस्त्रमाल्यपताकैश्चामरादिभिः ।। ६ ।।
नवम्यां वासयेद्देवांस्तेषु प्रातः समृद्धिमत् ।। ७ ।।

दक्षिणाभिमुखा यात्रा विष्णोरेषा सुदुर्लभा ।।
यात्रा प्रयत्नतः सा हि भक्तिश्रद्धासमन्वितैः ।। ८ ।।
यथा पूर्वा तथा चेयं द्वे च मुक्तिप्रदायिके ।।
यात्राप्रवेशौ देवस्य एक एवोत्सवो मतः ।। ९ ।।
पुराविदो वदंत्येतां यात्रां नवदिनात्मिकाम् ।।
एषा त्र्यवयवा यात्रा संपूर्णा यैरुपासिता ।। 2.2.35.१० ।।
सुसंपूर्णफलस्तेषां महावेदीमहोत्सवः ।। ११ ।।
गुंडिचामंडपात्कृष्णमायांतं दक्षिणामुखम् ।।
रथस्थं बलिनं भद्रां पश्यंतो मुक्तिभागिनः । १२ ।।
उत्तराभिमुखान्दृदृष्ट्वा लभंते यादृश फलम् ।।
रामादीन्स्यंदनस्थान्ये पश्यंत्येवं महोदयान् ।।
यादृशं फलमाप्नुयुस्तादृशं दक्षिणामुखान् ।। ।। १३ ।।
पदा यांतं रथे यांतं यः पश्येद्दक्षिणामुखम् ।।
तस्य जन्म कृतार्थं स्याद्वाजिमेधः पदे पदे ।। १४ ।।

स्तुतिभिः प्रणिपातैश्च पुष्पवृष्टिभिरेव च ।।

नानानृत्तोपहारैश्च व्यजनच्छत्रचामरैः ।।
उपायनैर्बहुविधैरुपतिष्ठेद्रथाग्रतः ।। १५ ।।
नीलाचलं समायांतं रथस्थं दक्षिणामुखम्।
ये पश्यंति हृषीकेशं सुभद्रां लांगलायुधम् ।। १६ ।।
कामकल्पतरुं पुंसां दर्शनादेव मुक्तिदम् ।।
ते व्रजंति महात्मानो वैकुण्ठ भवनं हरेः ।। १७ ।।
रथेन विचरंतं तं सिन्धुतीरे जनार्दनम् ।।
पश्यन्तं करुणापांगैः प्रणतान्पुरतो नरान् ।। १८ ।।
दक्षिणाभिमुखं यांतं प्रासादं नीलभूधरे ।।
सर्वतीर्थनिधिं सर्वदानकल्पतरुं हरिम् ।। १९ ।।
स्तुवंतः प्रणमंतश्च श्रद्दधानाश्च ये नराः ।।
न ते पुनरिहायांति ब्रह्मलोकस्थिता ध्रुवम्।। 2.2.35.२० ।।
मुनयः कथितो वोऽयं महावेदीमहोत्सवः ।।
यस्य संकीर्त्तनादेव निर्मलो जायते नरः ।। २१ ।।
यश्चेदं कीर्तयेन्नित्यं प्रातरुत्थाय मानवः ।।

शृणुयादपि बुद्धिस्थः शक्रलोकं व्रजेदसौ ।। २२ ।।
प्रत्यर्चारूपमपि वा रथमास्थाप्य यो हरेः ।।
कुर्याद्यात्रामिमां श्रद्धाभक्तिभावेन मानवः ।। २३ ।।
सोऽपि विष्णोः प्रसादेन गुंडिचोत्सवजं फलम्।।
प्राप्य वैकुण्ठभवनं याति नात्र विचारणा ।। २४ ।।
पश्य श्रीर्यावती विप्रा भक्तिर्वा श्रद्धयान्विता ।।
तावतीयं महायात्रा यो यथा कर्तुमिच्छति ।। २५ ।।
इदं पवित्रं परमं रहस्यं वेधसोदितम् ।।
कारयित्वाथवा दृष्ट्वा यन्नरो नावसीदति ।। २६ ।। ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये पञ्चत्रिंशोऽध्यायः ।। ३५ ।।

Roman transliteration

|| jaiminiruvāca || ||
ataḥ paraṃ pravakṣyāmi ratharakṣākaraṃ vidhim||
bhūtapretādayo ghorā dāruṇānyadbhutāni ca || 1 ||
na bādhaṃte rathānyena munayo vaśca yanmatam ||
pratyahaṃ pūjayeddevānkṛṣṇādīndhvajasaṃsthitān || 2 ||
gaṃdhapuṣpākṣatairmālyairupahārairanuttamaiḥ ||
gītanṛttādikaiścaiva dhūpadīpanivedanaiḥ || || 3 ||
dikpālebhyo baliṃ dadyātpāyasānnena cānvaham ||
bhūtapretapiśācebhyo dadyācca balimuttamam || 4 ||
rakṣecca yatnatastānvai rathānārohaṇocitān ||
yathā na kaścidārohennaro grāmyapaśustathā ||

pakṣiṇaśca viśeṣeṇa yeṣāṃ vāso na śobhanaḥ || 5 ||
aṣṭame'hni punaḥ kṛtvā dakṣiṇābhimukhānrathān||
vibhūṣayedvastramālyapatākaiścāmarādibhiḥ || 6 ||
navamyāṃ vāsayeddevāṃsteṣu prātaḥ samṛddhimat || 7 ||

dakṣiṇābhimukhā yātrā viṣṇoreṣā sudurlabhā ||
yātrā prayatnataḥ sā hi bhaktiśraddhāsamanvitaiḥ || 8 ||
yathā pūrvā tathā ceyaṃ dve ca muktipradāyike ||
yātrāpraveśau devasya eka evotsavo mataḥ || 9 ||
purāvido vadaṃtyetāṃ yātrāṃ navadinātmikām ||
eṣā tryavayavā yātrā saṃpūrṇā yairupāsitā || 2.2.35.10 ||
susaṃpūrṇaphalasteṣāṃ mahāvedīmahotsavaḥ || 11 ||
guṃḍicāmaṃḍapātkṛṣṇamāyāṃtaṃ dakṣiṇāmukham ||
rathasthaṃ balinaṃ bhadrāṃ paśyaṃto muktibhāginaḥ | 12 ||
uttarābhimukhāndṛdṛṣṭvā labhaṃte yādṛśa phalam ||
rāmādīnsyaṃdanasthānye paśyaṃtyevaṃ mahodayān ||
yādṛśaṃ phalamāpnuyustādṛśaṃ dakṣiṇāmukhān || || 13 ||
padā yāṃtaṃ rathe yāṃtaṃ yaḥ paśyeddakṣiṇāmukham ||
tasya janma kṛtārthaṃ syādvājimedhaḥ pade pade || 14 ||
stutibhiḥ praṇipātaiśca puṣpavṛṣṭibhireva ca ||

nānānṛttopahāraiśca vyajanacchatracāmaraiḥ ||
upāyanairbahuvidhairupatiṣthedrathāgrataḥ || 15 ||
nīlācalaṃ samāyāṃtaṃ rathasthaṃ dakṣiṇāmukham|
ye paśyaṃti hṛṣīkeśaṃ subhadrāṃ lāṃgalāyudham || 16 ||
kāmakalpataruṃ puṃsāṃ darśanādeva muktidam ||
te vrajaṃti mahātmāno vaikuṃṭha bhavanaṃ hareḥ || 17 ||
rathena vicaraṃtaṃ taṃ sindhutīre janārdanam ||
paśyantaṃ karuṇāpāṃgaiḥ praṇatānpurato narān || 18 ||
dakṣiṇābhimukhaṃ yāṃtaṃ prāsādaṃ nīlabhūdhare ||
sarvatīrthanidhiṃ sarvadānakalpataruṃ harim || 19 ||
stuvaṃtaḥ praṇamaṃtaśca śraddadhānāśca ye narāḥ ||
na te punarihāyāṃti brahmalokasthitā dhruvam|| 2.2.35.20 ||
munayaḥ kathito vo'yaṃ mahāvedīmahotsavaḥ ||
yasya saṃkīrttanādeva nirmalo jāyate naraḥ || 21 ||
yaścedaṃ kīrtayennityaṃ prātarutthāya mānavaḥ ||

śṛṇuyādapi buddhisthaḥ śakralokaṃ vrajedasau || 22 ||
pratyarcārūpamapi vā rathamāsthāpya yo hareḥ ||
kuryādyātrāmimāṃ śraddhābhaktibhāvena mānavaḥ || 23 ||
so'pi viṣṇoḥ prasādena guṃḍicotsavajaṃ phalam||
prāpya vaikuṃṭhabhavanaṃ yāti nātra vicāraṇā || 24 ||
paśya śrīryāvatī viprā bhaktirvā śraddhayānvitā ||
tāvatīyaṃ mahāyātrā yo yathā kartumicchati || 25 ||
idaṃ pavitraṃ paramaṃ rahasyaṃ vedhasoditam ||
kārayitvāthavā dṛṣṭvā yannaro nāvasīdati || 26 || ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye pañcatriṃśo'dhyāyaḥ || 35 ||

English translation

Jaimini said :

1-3. Henceforth I shall describe the procedure of protecting the chariot, whereby terrible goblins, ghosts and others as well as hideous supernatural beings do not harm the chariots. O sages, (I shall tell you) what will be approved by you all.

Everyday the devotee should worship Kṛṣṇa and other deities stationed on the flags with sweet-smelling flowers, raw rice-grains, wreaths, excellent offerings and services, songs, dances etc. as well as incense, lamps and food-offerings.

4. Oblation should be offered to the Guardians of the Quarters everyday with rice cooked in milk. Excellent oblations should be offered to goblins, ghosts and evil spirits.

5. With great efforts (and care) those chariots should be kept in a condition fit for the riding (of the deities). It should be seen that no man or domestic animal climbs on them. Particularly birds whose habitation is inauspicious should not be allowed to occupy them.

6-11. On the eighth day the chariots should be kept facing the South. The devotee should adorn (the deities and the chariots) with cloths, wreaths, flags, chowries etc. On the morning of the ninth day the Devas should be installed in them luxuriously.

This South-facing journey of Viṣṇu is very difficult to be accomplished. That journey (procession) should be carried out with great effort, devotion and faith.

Just as the previous (procession), so also this—both of these yield salvation. Both these—the journey (procession) and re-entry of the Lord, are considered to constitute one festival alone.

Those who are conversant with tradition and mythology say that this journey is of nine days' duration. This three-limbed (three-staged) journey (procession) [1] should be attended to in full. To those who do so, the great festival of the Great Altar will yield complete benefit.

12. Those who watch Kṭṣṇa while returning from the Guṇḍicā Pavilion with face to the South and seated in the chariot along with Balarāma and Subhadrā , attain liberation.

13. That kind of benefit derived by those who witness the splendid Lords Rāma and others seated in the chariot with their faces to the North, is also obtained by those who see them (Rāma and others) facing the South.

14. If anyone sees (the Lord) going on foot or in the chariot facing the South, his birth is blessed, for at every step he obtains the merit of a horse-sacrifice.

15. The devotee should attend to the Lord in front with eulogies, prostrations, showers of flowers, different kinds of dances, offerings and services with fans, umbrellas, chowries and presents of various kinds.

16-17. Those who see Hṛṣīkeśa , the Lord who is like the wish-yielding Kalpa tree, who grants salvation to men merely by his sight, along with Subhadrā and Balarāma coming to Nīla mountain seated in the chariot and facing the South, are noble souls. They go to Hari 's abode, Vaikuṇṭha .

18-20. While Hari returns to his palace on Mount Nīla with his face to the South, those devout believers who eulogize him and prostrate themselves before him who is the abode of all the Tīrthas and is like a wish-yielding tree donating (anything and) everything, do not return to this world (after death). They get established in Brahmā 's region.

21. O sages, this great festival of the Great Altar has been described to you. By glorifying this a man becomes free from impurities (and sins).

22. The man who gets up early in the morning and recites this or listens to this or retains this in his memory, shall go to the world of Śakra .

23-24. If anyone makes a replica or a picture of Hari, places it on the chariot and carries out this procession with faith and devotion, that man shall obtain the merit of the festival of Guṇḍicā by the favour of Viṣṇu. He then goes to the abode of Vaikuṇṭha. There is no doubt about this.

25-26. A person should perform this Yātrā (procession) in accordance with his affluence, devotion and faith. By sponsoring or witnessing this one ceases to be afflicted and worried. This holy and great secret has been revealed by Brahma .

[1]: [1] : Tryavayavā Yātrā : The procession of three limbs i.e. stages, viz. (1) Journey from the temple of Guṇḍicā; (2) Return journey from Guṇḍicā to Nīlācala; (3) The visit of Dakṣiṇāmūrti (i.e. turning the chariots to the South).

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 36

The Festival of the Lord's Retiring to Sleep

Chapter 76 of 221 · 51 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
अतः परं प्रवक्ष्यामि शयनोत्सवमुत्तमम् ।।
आषाढीमवधिं कृत्वा हरेः स्वापस्तु कर्कटे ।। १ ।।
वार्षिकांश्चतुरो मासान्यावत्स्यात्कार्त्तिकी द्विजाः ।।
अयं पुण्यतमः कालो हरेराराधनं प्रति ।। २ ।।
काश्यां बहुयुगं वासान्नियमव्रतसंस्थितेः ।।
फलं यदुक्तं तद्विद्यात्क्षेत्रे श्रीपुरुषोत्तमे ।। ३ ।।
चातुर्मास्यदिनैकेन वसतः सन्निधौ हरेः ।।
वार्षिकाणां चतुर्णां तु यान्यहानि वसन्नयेत् ।। ४ ।।
पुण्यक्षेत्रे जगन्नाथसन्निधौ निर्मलांतरे ।।
प्रत्यक्षं वाजिमेधस्य सहस्रस्य लभेत्फलम् ।। ५ ।।
स्नात्वा सिंधुजले पुण्ये दृष्ट्वा श्रीपुरुषोत्तमम् ।।
चातुर्मास्यव्रते तिष्ठन्न शोचति कुतश्चन ।। ६ ।।
चातुर्मास्ये निवसति क्षेत्रे श्रीपुरुषोत्तमे ।।
साक्षाद्दृष्टिर्भगवतस्तद्वयं मुक्तिसाधनम् ।। ७ ।।

तस्मात्सर्वाणि संत्यज्य श्रौतस्मार्त्तानि मानवः ।।
प्रयत्नान्निवसेत्पुण्ये क्षेत्रे श्रीपुरुषोत्तमे ।। ८ ।।
भोगिभोगासने सुप्तश्चातुर्मास्येषु वै प्रभुः ।।
सर्व क्षेत्रेषु सान्निध्यं न करोति जगद्गुरुः ।। ९ ।।
अत्र साक्षान्निवसति यथा वैकुण्ठवेश्मनि ।।
द्वादशस्वपि मासेषु भगवानत्र मूर्तिमान् ।।
मुक्तिदश्चक्षुषा दृष्टश्चातुर्मास्ये विशेषतः ।। 2.2.36.१० ।।
अष्टमासनिवासेन दृष्ट्वा विष्णुं दिने दिने ।।
यदाप्नोति फलं तद्धि चातुर्मास्यदिनैकतः ।। ११ ।।
चातुर्मास्यनिवासेन क्षेत्रे श्रीपुरुषोत्तमे ।।
दिनं दिनं महापुण्यं सर्वक्षत्रनिवासजम् ।।
फलं ददाति भगवान्क्षेत्रे वर्षनिवासतः ।। १२ ।।
सर्वपापप्रसक्तोऽपि सर्वाचारच्युतोऽपि च ।।
सर्वधर्मबहिर्भूतो निवसेत्पुरुषोत्तमे ।। १३ ।।

चातुर्मास्यमथेकं यः कुर्याद्वै पापकृन्नरः ।।

विहाय सर्वपापानि बहिरंतश्च निर्मलः ।। १४ ।।
नरसिंहप्रसादेन वैकुण्ठभवनं व्रजेत् ।। १५ ।।
तस्मान्नरः सर्वभावैर्विष्णोः शयनभावितान् ।।
वार्षिकांश्चतुरो मासान्निवसेत्पुरुषोत्तमे ।। १६ ।।
कुर्यादन्यन्न वा कुर्याज्जन्मसाफल्यमृच्छति ।। १७ ।।
आषाढशुक्लैकादश्यां कुर्यात्स्वापमहोत्सवम् ।।
मण्डपं रचयेत्तत्र शयनागारमुत्तमम् ।। १८ ।।
देवस्य पुरतः शय्यां रत्नपल्यंकिकोपरि ।।
स्वास्तीर्य सोपधानां तु मृदुचीनोत्तरच्छदाम् ।। १९ ।।
कर्पूरधूलिविक्षिप्तां साधुचंद्रातपां शुभाम् ।।
सर्वतो वेष्टितां छिद्ररहितां चदनोक्षिताम् ।। 2.2.36.२० ।।
साधुद्वारां समां स्निग्धां नानाचित्रोपशोभिताम्।।
एकं स्वापगृहं कृत्वा निशीथे प्रतिमात्रयम् ।। २१ ।।
सौवर्णं राजतं वापि रीतिजं दार्षदं तथा ।।
यथाश्रद्धं प्रकुर्वीत प्रशस्तं चोत्तरोत्तरम्।। २२ ।।

तत्त्रयाणां सुराणां वै पादमूले यथातथम् ।।
निधाय पूजूयेद्देवांस्तच्छेषं तेषु निक्षिपेत् ।। २३ ।।
पूजांते भावयेदैक्य तेषां कृष्णादिभिः सह ।।
एह्येहि भगवन्देव सर्वलोकैकजीवन ।। २४ ।।
स्वापार्थं चतुरो मासान्सर्वकल्याणवृद्धये ।।
इति संप्रार्थ्य देवेशांस्तदंगात्तत्स्रजां त्रयम् ।। २५ ।।
प्रत्यर्चासु विनिक्षिप्य मांगल्यस्तुतिगीतिभिः ।।
नयेच्छय्यागृहद्वारं वासयेद्धटिकात्रये ।।२६।।
पंचामृतैः स्नापयेतान्पृथक्पलशताधिकैः ।।
सुगन्धचंदनैर्लिप्तान्वस्त्रालंकरणादिभिः ।। २७ ।।
पूजयित्वा यथान्यायं प्रांजलिर्मंत्रमुच्चरेत् ।।
जगद्वन्द्य जगन्नाथ जगत्त्राणपरायण ।।२८ ।।
हिताय जगतामीश चातुर्मास्यान्घनागमान् ।।
सुप्त्वा प्रशमयारिष्टाञ्छक्रेण सह पूजितः ।। २९ ।।
एह्येहि शयनागारं सुखमत्र स्वप प्रभो ।।

इति संप्रार्थ्य देवेशं स्वापयेत्पुरुषोत्तमम् ।। 2.2.36.३० ।।
सुदृढं बन्धयेद्द्वारं विष्णोः शयनवेश्मनः ।।
स्वापयित्वा जगन्नाथं लभते सुखमुत्तमम् ।। ।। ३१ ।।
वार्षिकांश्चतुरो मासान्प्रसुप्ते वै जनार्दने ।।
व्रतैरनेकैर्नियमैर्मासान्वै चतुरः क्षिपेत् ।। ३२ ।।
कल्पस्थायी विष्णुलोके नरो भक्तो भवेद्ध्रुवम्।।
नियमव्रतानि गदतः शृणुध्वं मुनयो मम ।। ३३ ।।

मंचखट्वादिशयनं वर्जयेद्भक्तिमान्नरः ।।
अनृतौ न व्रजेद्भार्यां मासं मधु परौदनम् ।। ।। ३४ ।।
पटोलं मूलकं चैव वार्ताकं च न भक्षयेत् ।।
अभक्ष्यं वर्जयेद्दूरान्मसूरं सितसर्षपम् ।। ३५ ।।
राजमाषान्कुलत्थांश्च आशुधान्यं च संत्यजेत्।।
शाकं दधि पयो माषाच्छ्रावणादौ क्रमादिमान् ।। ३६ ।।
राजगोपयतींस्त्यक्त्वा नारोहेच्चर्मपादुके ।।
वार्षिकांश्चतुरो मासानव्रतेन नयेद्यदि ।।

तस्य पापस्य शांत्यर्थं कार्तिके वा व्रती भवेत् ।। ३७ ।।
नमः कृष्णाय हरये केशवाय नमोनमः ।।
नमोऽस्तु नारसिंहाय विष्णवे पापजिष्णवे ।। ३८ ।।
सायं प्रातर्दिवामध्ये कर्मांतेषु च योजयेत् ।। ३९ ।।
तस्य पापानि घोराणि चितानि बहुजन्मसु ।।
निर्दहत्येव सर्वाणि तूलराशिमिवानलः ।। 2.2.36.४० ।।
एकाहारो यताहारो विष्णुनिर्माल्यभोजनः ।।
आषाढीमवधिं कृत्वा कार्तिक्यवधि यो भवेत् ।।
नक्तभोजी भवेद्वापि स्वर्गस्तस्याल्पकं फलम्।। ४१ ।।
तैलाभ्यंगं दिवास्वापं मृषावादं च वर्जयेत् ।।
आषाढशुक्लैकादश्यां संक्रांतौ कर्कटस्य वा ।। ४२ ।।
आषाढ्यां वा नरो भक्त्या गृह्णीयान्नियमं व्रती ।।
सर्वपापहरं देवं प्रपूज्य मधुसूदनम् ।। ४३ ।।
तदग्रे प्रतिसंकल्प्य व्रतार्चनजपादिकम् ।।
प्रार्थयेत्परमानन्दं कृतांजलिपुटो व्रती ।। ४४ ।।

चातुर्मास्यव्रतं देव गृहीतं त्वत्प्रसादतः ।।
तव प्रसादान्निर्विघ्नं सिद्धिमायातु केशव ।। ४५ ।।
व्रतेस्मिन्यद्यसंपूर्णे परलोकगतिर्भवेत्।।
तन्मे भवतुसंपूर्णं त्वत्प्रसादादधोक्षज ।। ४६ ।।
इति संप्रार्थ्य देवेशं पूर्वोक्तनियमे स्थितः ।।
यापयेच्चतुरो मासान्विष्णवर्पित मतिर्व्रती।।४७।।
पारणं प्रतिमासांते प्रीत्यै कृष्णस्य कारयेत् ।।४८।।
मिष्टान्नैर्भोजयेद्विप्रान्पूजयित्वा जगत्पतिम् ।।
असमर्थस्तु कार्तिक्यां पारयेद्व्रतमुत्तमम्।।४९।।
तस्यां पूज्य जगन्नाथं वह्निस्थं तर्पयेत्ततः ।।
द्विजाग्र्यान्पायसैर्मिष्टैर्विष्णुभक्त्या प्रपूजयेत् ।।2.2.36.५०।।
यथाशक्त्या प्रदद्याद्वै कनकं वस्त्रमेव च ।।
अशक्तः कार्तिके मासि व्रतं कुर्यात्पुरोदितम् ।।५१।।
व्रतं च विविधं विष्णोः कृच्छ्रचांद्रायणं तथा ।।५२।।
पयः पीत्वा नयेद्यस्तु शाकाहारेण वा पुनः ।।

भुक्त्वात्र विपुलान्भोगान्परं निर्वाणमृच्छति।।५३।।
तत्रापि चेदशक्तः स्याद्भीष्मपंचकमुत्तमम्।।
प्रीतये देवदेवस्य वन्यवृत्तिर्भवेद्व्रती ।।५४।।
एतद्व्रतं समाख्यातं भगवत्प्रीतिकारकम् ।।
सर्वपापप्रशमनं विष्णुलोकगतिप्रदम् ।।
धन्यं यशस्यमायुष्यं सर्वकामप्रसाधनम् ।।५५।।
मुनयः प्रोक्तमेतद्वो रहस्यं शृणुतापरम् ।।
एतद्व्रतानि चान्यानि व्रतानि सबहुनि च ।। ५६ ।।
भगवद्भक्तिहीनानां जानीध्वं विफलानि वै ।।
फलं महाक्रतूनां यत्तीर्थानां फलमुत्तमम् ।। ५७ ।।
दानानां तपसां चैव सात्त्विकानां च यत्फलम् ।।
एकया विष्णुभक्त्या तत्समग्रं फलमश्नुते ।। ५८ ।।
ये पश्यंति महात्मानः शयनोप्सवमुत्तमम्।।
मातुर्गर्भे न स्वपंति कारयंति च ये महम् ।। ५९ ।।
उत्सवांते व्रतं चेदं प्रतिज्ञाय तदग्रतः ।।

पर्याप्तं पारयित्वा तु ब्रह्मलोके महीयते ।। 2.2.36.६० ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये षट्त्रिंशोऽध्यायः ।। ३६ ।।

Roman transliteration

|| jaiminiruvāca || ||
ataḥ paraṃ pravakṣyāmi śayanotsavamuttamam ||
āṣāḍhīmavadhiṃ kṛtvā hareḥ svāpastu karkaṭe || 1 ||
vārṣikāṃścaturo māsānyāvatsyātkārttikī dvijāḥ ||
ayaṃ puṇyatamaḥ kālo harerārādhanaṃ prati || 2 ||
kāśyāṃ bahuyugaṃ vāsānniyamavratasaṃsthiteḥ ||
phalaṃ yaduktaṃ tadvidyātkṣetre śrīpuruṣottame || 3 ||
cāturmāsyadinaikena vasataḥ sannidhau hareḥ ||
vārṣikāṇāṃ caturṇāṃ tu yānyahāni vasannayet || 4 ||
puṇyakṣetre jagannāthasannidhau nirmalāṃtare ||
pratyakṣaṃ vājimedhasya sahasrasya labhetphalam || 5 ||
snātvā siṃdhujale puṇye dṛṣṭvā śrīpuruṣottamam ||
cāturmāsyavrate tiṣṭhanna śocati kutaścana || 6 ||
cāturmāsye nivasati kṣetre śrīpuruṣottame ||
sākṣāddṛṣṭirbhagavatastaddvayaṃ muktisādhanam || 7 ||

tasmātsarvāṇi saṃtyajya śrautasmārttāni mānavaḥ ||
prayatnānnivasetpuṇye kṣetre śrīpuruṣottame || 8 ||
bhogibhogāsane suptaścāturmāsyeṣu vai prabhuḥ ||
sarva kṣetreṣu sānnidhyaṃ na karoti jagadguruḥ || 9 ||
atra sākṣānnivasati yathā vaikuṇṭhaveśmani ||
dvādaśasvapi māseṣu bhagavānatra mūrtimān ||
muktidaścakṣuṣā dṛṣṭaścāturmāsye viśeṣataḥ || 2.2.36.10 ||
aṣṭamāsanivāsena dṛṣṭvā viṣṇuṃ dine dine ||
yadāpnoti phalaṃ taddhi cāturmāsyadinaikataḥ || 11 ||
cāturmāsyanivāsena kṣetre śrīpuruṣottame ||
dinaṃ dinaṃ mahāpuṇyaṃ sarvakṣatranivāsajam ||

phalaṃ dadāti bhagavānkṣetre varṣanivāsataḥ || 12 ||
sarvapāpaprasakto'pi sarvācāracyuto'pi ca ||
sarvadharmabahirbhūto nivasetpuruṣottame || 13 ||
cāturmāsyamathekaṃ yaḥ kuryādvai pāpakṛnnaraḥ ||

vihāya sarvapāpāni bahiraṃtaśca nirmalaḥ || 14 ||
narasiṃhaprasādena vaikuṇṭhabhavanaṃ vrajet || 15 ||
tasmānnaraḥ sarvabhāvairviṣṇoḥ śayanabhāvitān ||
vārṣikāṃścaturo māsānnivasetpuruṣottame || 16 ||
kuryādanyanna vā kuryājjanmasāphalyamṛcchati || 17 ||
āṣāḍhaśuklaikādaśyāṃ kuryātsvāpamahotsavam ||
maṇḍapaṃ racayettatra śayanāgāramuttamam || 18 ||
devasya purataḥ śayyāṃ ratnapalyaṃkikopari ||
svāstīrya sopadhānāṃ tu mṛducīnottaracchadām || 19 ||
karpūradhūlivikṣiptāṃ sādhucaṃdrātapāṃ śubhām ||
sarvato veṣṭitāṃ chidrarahitāṃ cadanokṣitām || 2.2.36.20 ||
sādhudvārāṃ samāṃ snigdhāṃ nānācitropaśobhitām||
ekaṃ svāpagṛhaṃ kṛtvā niśīthe pratimātrayam || 21 ||
sauvarṇaṃ rājataṃ vāpi rītijaṃ dārṣadaṃ tathā ||
yathāśraddhaṃ prakurvīta praśastaṃ cottarottaram|| 22 ||

tattrayāṇāṃ surāṇāṃ vai pādamūle yathātatham ||
nidhāya pūjūyeddevāṃstaccheṣaṃ teṣu nikṣipet || 23 ||
pūjāṃte bhāvayedaikya teṣāṃ kṛṣṇādibhiḥ saha ||
ehyehi bhagavandeva sarvalokaikajīvana || 24 ||
svāpārthaṃ caturo māsānsarvakalyāṇavṛddhaye ||
iti saṃprārthya deveśāṃstadaṃgāttatsrajāṃ trayam || 25 ||
pratyarcāsu vinikṣipya māṃgalyastutigītibhiḥ ||
nayecchayyāgṛhaddvāraṃ vāsayeddhaṭikātraye ||26||
paṃcāmṛtaiḥ snāpayettānpṛthakpalaśatādhikaiḥ ||
sugandhacaṃdanairliptānvastrālaṃkaraṇādibhiḥ || 27 ||
pūjayitvā yathānyāyaṃ prāṃjalirmaṃtramuccaret ||
jagadvandya jagannātha jagattrāṇaparāyaṇa ||28 ||
hitāya jagatāmīśa cāturmāsyāṃghanāgamān ||
suptvā praśamayāriṣṭāñchakreṇa saha pūjitaḥ || 29 ||
ehyehi śayanāgāraṃ sukhamatra svapa prabho ||

iti saṃprārthya deveśaṃ svāpayetpuruṣottamam || 2.2.36.30 ||
sudṛḍhaṃ bandhayeddvāraṃ viṣṇoḥ śayanaveśmanaḥ ||
svāpayitvā jagannāthaṃ labhate sukhamuttamam || || 31 ||
vārṣikāṃścaturo māsānprasupte vai janārdane ||
vratairanekairniyamairmāsānvai caturaḥ kṣipet || 32 ||
kalpasthāyī viṣṇuloke naro bhakto bhaveddhruvam||
niyamavratāni gadataḥ śṛṇudhvaṃ munayo mama || 33 ||
maṃcakhaṭvādiśayanaṃ varjayedbhaktimānnaraḥ ||
anṛtau na vrajedbhāryāṃ māsaṃ madhu paraudanam || || 34 ||
paṭolaṃ mūlakaṃ caiva vārtākaṃ ca na bhakṣayet ||
abhakṣyaṃ varjayeddūrānmasūraṃ sitasarṣapam || 35 ||
rājamāṣānkulatthāṃśca āśudhānyaṃ ca saṃtyajet||
śākaṃ dadhi payo māṣācchrāvaṇādau kramādimān || 36 ||
rājagopayatīṃstyaktvā nāroheccarmapāduke ||
vārṣikāṃścaturo māsānavratena nayedyadi ||

tasya pāpasya śāṃtyarthaṃ kārtike vā vratī bhavet || 37 ||
namaḥ kṛṣṇāya haraye keśavāya namonamaḥ ||
namo'stu nārasiṃhāya viṣṇave pāpajiṣṇave || 38 ||
sāyaṃ prātardivāmadhye karmāṃteṣu ca yojayet || 39 ||
tasya pāpāni ghorāṇi citāni bahujanmasu ||
nirdahatyeva sarvāṇi tūlarāśimivānalaḥ || 2.2.36.40 ||
ekāhāro yatāhāro viṣṇunirmālyabhojanaḥ ||
āṣāḍhīmavadhiṃ kṛtvā kārtikyavadhi yo bhavet ||
naktabhojī bhavedvāpi svargastasyālpakaṃ phalam|| 41 ||
tailābhyaṃgaṃ divāsvāpaṃ mṛṣāvādaṃ ca varjayet ||
āṣāḍhaśuklaikādaśyāṃ saṃkrāṃtau karkaṭasya vā || 42 ||
āṣāḍhyāṃ vā naro bhaktyā gṛhṇīyānniyamaṃ vratī ||
sarvapāpaharaṃ devaṃ prapūjya madhusūdanam || 43 ||
tadagre pratisaṃkalpya vratārcanajapādikam ||
prārthayetparamānandaṃ kṛtāṃjalipuṭo vratī || 44 ||

cāturmāsyavrataṃ deva gṛhītaṃ tvatprasādataḥ ||
tava prasādānnirvighnaṃ siddhimāyātu keśava || 45 ||
vratesminyadyasaṃpūrṇe paralokagatirbhavet||
tanme bhavatusaṃpūrṇaṃ tvatprasādādadhokṣaja || 46 ||
iti saṃprārthya deveśaṃ pūrvoktaniyame sthitaḥ ||
yāpayeccaturo māsānviṣṇvarpita matirvratī||47||
pāraṇaṃ pratimāsāṃte prītyai kṛṣṇasya kārayet ||48||
miṣṭānnairbhojayedviprānpūjayitvā jagatpatim ||
asamarthastu kārtikyāṃ pārayedvratamuttamam||49||
tasyāṃ pūjya jagannāthaṃ vahnisthaṃ tarpayettataḥ ||
dvijāgryānpāyasairmiṣṭairviṣṇubhaktyā prapūjayet ||2.2.36.50||
yathāśaktyā pradadyādvai kanakaṃ vastrameva ca ||
aśaktaḥ kārtike māsi vrataṃ kuryātpuroditam ||51||
vrataṃ ca vividhaṃ viṣṇoḥ kṛcchracāṃdrāyaṇaṃ tathā ||52||
payaḥ pītvā nayedyastu śākāhāreṇa vā punaḥ ||

bhuktvātra vipulānbhogānparaṃ nirvāṇamṛcchati||53||
tatrāpi cedaśaktaḥ syādbhīṣmapaṃcakamuttamam||
prītaye devadevasya vanyavṛttirbhavedvratī ||54||
etadvrataṃ samākhyātaṃ bhagavatprītikārakam ||
sarvapāpapraśamanaṃ viṣṇulokagatipradam ||
dhanyaṃ yaśasyamāyuṣyaṃ sarvakāmaprasādhanam ||55||
munayaḥ proktametadvo rahasyaṃ śṛṇutāparam ||
etadvratāni cānyāni vratāni sabahūni ca || 56 ||
bhagavadbhaktihīnānāṃ jānīdhvaṃ viphalāni vai ||
phalaṃ mahākratūnāṃ yattīrthānāṃ phalamuttamam || 57 ||
dānānāṃ tapasāṃ caiva sāttvikānāṃ ca yatphalam ||
ekayā viṣṇubhaktyā tatsamagraṃ phalamaśnute || 58 ||
ye paśyaṃti mahātmānaḥ śayanopsavamuttamam||
māturgarbhe na svapaṃti kārayaṃti ca ye maham || 59 ||
utsavāṃte vrataṃ cedaṃ pratijñāya tadagrataḥ ||

paryāptaṃ pārayitvā tu brahmaloke mahīyate || 2.2.36.60 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye ṣaṭtriṃśo'dhyāyaḥ || 36 ||

English translation

Note: Anthropomorphism and anthropopathism are a special characteristic of Saguṇa Bhakti . The Lord is treated as a human being and he wants sleep, turns his side during sleep, suffers from colds and requires medicine—all this is sincerely done in the spirit of Saguṇa Bhakti to the Lord. This is amply illustrated in our Text.

Jaimini said :

1-2. Henceforth I shall describe the excellent festival of (the Deity's) going to bed. [1] With Āṣāḍhī as the starting point, Hari 's sleep covers the four months of the rainy season from Āṣāḍhī (eleventh day in the bright half of Āṣāḍha) when the sun goes to the Zodiac of Cancer to Kārttikī (eleventh day in the bright half of Kārttika). This is the most meritorious period for the propitiation of Hari.

3-5. If a person stays in the holy place Śrī Puruṣottama even for a single day during the period of these four moths in the presence of Hari, know that his merit is what has been mentioned for the stay in Kāśī for many Yugas performing pious observance and holy rites. If a person passes all the days of those rainy months in the meritorious holy spot in the presence of the Lord of the universe devoid of impurities within, he will directly obtain the merit of a thousand horse-sacrifices.

6. A person who bathes in the holy waters of the ocean, sees Śrī Puruṣottama and devoutly performs holy rites during the four months (of the rainy season), never has any grief from anywhere.

7. Stay in the holy place Śrī Puruṣottama during the four months, and direct view of the Lord—these two are the means of salvation.

8. Hence a man should give up all the rites ordained in the Śrutis or Smṛtis and make efforts to stay in the meritorious holy spot Śrī Puruṣottama.

9. The Lord remains asleep on the couch of the serpent's (Śeṣa 's) body during these four months. The Sire of the universe is not present then in any of the other sacred places.

10. But he stays here visibly as though in his abode of Vaikuṇṭha . During all the twelve months the Lord is in his embodied form here. If he is seen with one's eye especially during these four months, he is the bestower of salvation.

11. By seeing the Lord on a single day during these four months (Cāturmāsya) one obtains that merit which is acquired by seeing Viṣṇu everyday while staying here all through the other eight months.

12-17. By staying in the holy spot of Śrī Puruṣottama for the whole period of four months one acquired the merit of staying in all holy places on everyone of those days. The Lord grants (befitting) benefit for staying in the holy place for a whole year.

A man may be engaged in all kinds of evil actions. He may be fallen from all kinds of decent conduct and behaviour. He may be excluded from all pious and devout rites. But if that sinful man stays in Puruṣottama during one set of (these) four months, he dispels all the sins. He becomes free from impurities both within and without. By the favour of Narasiṃha he shall go to the abode of Vaikuṇṭha.

Hence with all his devout feelings a man should stay in Puruṣottama during those four rainy months sanctified by Viṣṇu's sleep. He may or may not do anything else, notwithstanding that his life becomes fruitful.

18. The devotee should celebrate the great festival of (the Lord's) sleep on the eleventh day in the bright half of the month of Āṣāḍha. A pavilion should be made and an excellent bedchamber should be built there.

19-26. In front of the Lord, the bed must be spread over a gem-set couch along with a pillow and a bedsheet of soft China silk . Camphor-powder should be scattered over the bed and splendid awning should be made. The enclosure all around should have no holes. It shall be sprinkled with sandal-paste. There must be a good doorway. The bed should be even. It should be decorated with various pictures and paintings.

There should be only one bedchamber. The devotee must have ready with him three images (of the three deities). They should be made of gold, silver, brass or stone according to one's faith. The succeeding is better than the preceding one. During midnight the images (specially made ones) should be placed at the foot of the respective deity. They should then be worshipped. The remnants (of worship) must be deposited on them. At the the end of the worship the devotee should meditate on the identity of those images with Kṛṣṇa and others.

"Come, come, O Lord, the sole life of all the worlds, for sleep during these four months for the increase of prosperity of everyone."

After praying thus to the deities the devotee should take the three garlands from the deities and place them on the special movable images of the three deities. To the accompaniment of auspicious prayers and songs, they should be taken to the door of the bedchamber and kept there for three Ghaṭikās .

27-33. The images should be bathed with Pañcāmṛta separately, weighing more than 100 Palas for each. They should be smeared with fragrant sandal-paste and adorned with robes, ornaments etc. After duly worshipping them, the devotee should repeat this Mantra with palms joined in reverence:

"O Lord of the universe, worthy of being saluted by all the worlds, engaged in protecting the universe! O Lord, sleep during these four months of the advent of clouds, for the sake of the welfare of the worlds. Worshipped along with Śakra , suppress all evils and calamities. Come, come to the bedchamber. O Lord sleep here comfortably."

After praying thus to the Lord of Devas , the devotee should make Puruṣottama go to sleep. He should firmly close the door of the bedchamber of Viṣṇu. After making the Lord of the worlds sleep one obtains excellent happiness.

When Janārdana is asleep during the four rainy months, the devotee should pass those four months in performing many holy rites and pious observances. The man with devotion shall dwell in the world of Viṣṇu for the period of a Kalpa .

Even as I recount the holy rites and vows to be observed during Cāturmāsya , listen to them, O sages.

34-37. The man of devotion should give up resting on bedsteads and couches. Except in the stipulated period after the monthly menstural discharge (of his wife) he should not carnally approach even his wife. He should give up meat, liquor, food of another person, Paṭolas (a kind cucumber) [2] , Mūlaka (radish) and brinjal. He should keep away from all forbidden foodstuffs. He should avoid Masūra (a kind of pulse), white mustard, Rājamāṣa , Kulattha and Āśudhānya. In the beginning of the month of Śrāvaṇa he should gradually avoid greens, curds, milk and pulses. No one other than a king, ascetics and cowherds should put on leather footwear. If it happens that one could not perform holy rites during the four rainy months, he should perform the holy rites in the month of Kārttika for overcoming that sin.

38-44. He should repeat this prayer in the morning, midday, evening and at the conclusion of holy rites:

“Obeisance to Kṛṣna, to Hari. Repeated obeisance to Keśava . Salutation to Narasiṃha, to Viṣṇu, to the conqueror of sins.”

He will burn all his terrible sins acquired in the course of many births like fire burning a heap of cotton .

If a person observes restriction in his diet, takes food only once a day, or takes in only the remnants of the offering unto Viṣṇu, or takes in food only during the night throughout the period between Āṣāḍhī and Kārttikī, heaven is the least gain unto him.

The devotee should avoid oil-bath, midday nap and slander-mongering.

The man should undertake the Vrata (vow) on the eleventh day in the bright half of the month of Āṣāḍha, on the day of the transit of the Sun to the Zodiac Cancer or on the new-moon day in the month of Āṣāḍha.

After worshipping Lord Madhusūdana , the destroyer of all sins, and after taking the Saṅkalpa in front of him in regard to the Vrata, worship, Japa etc. the man of holy rites should pray to the Lord, the supreme Bliss, with palms joined in reverence:

45. “O Lord, the vow of the four months has been taken up (by me) by your favour. O Keśava, let it be accomplished without obstacles through your grace.

46. If I were to die when this vow is yet incomplete, O Adhokṣaja , even then let it be complete by your favour.”

47. After praying thus to the Lord of Devas the man who is observing the vow should strictly adhere to the rites mentioned before and pass the four months with his mind dedicated to Viṣṇu.

48-53. At the end of every month he should perform Pāraṇa (formal conclusion of the austerities) for the pleasure of Kṛṣṇa. The devotee should feed Brāhmaṇas with sweet sumptuous food after worshipping the Lord of the universe.

If one is incapable (of doing it every month), he should conclude the excellent holy rite of Kārttikī day. On that day he should worship the Lord of the universe, abiding in the holy fire. Thereafter, he should propitiate prominent Brāhmaṇas with sweet milk-puddings and honour them with devotion as unto Viṣṇu. In accordance with his capacity he should give gold and garments.

A man not capable of the full (-timed) austerities should perform the austerities in the month of Kārttika as mentioned before.

There are various Vratas [3] (austerities) of Viṣṇu such as Kṛcchra , Cāndrāyaṇa etc. One who passes (the month) subsisting on milk only or vegetables (greens) only shall enjoy extensive worldly pleasures and then attain salvation.

54. If the vratī (vower) is incapable of even this austerity, he should observe the excellent vow of Bhīṣma - Pañcaka to propitiate the Lord of Devas. He shall sustain himself with forest products (take fruits, roots etc. naturally produced not cultivated, but no cooked food).

55. This Vrata is said to be conducive to the delight of the Lord. It supresses all sins. It yields the attainment of the world of Viṣṇu as its fruit. It is conducive to longevity, reputation and wealth. It accomplishes all desired things.

56-58. O sages, this secret has been disclosed to you. Listen to another. Know that these and many other Vratas are fruitless in the case of those devoid of devotion to the Lord.

One attains all the benefits by devotion to Viṣṇu alone—the benefit of great sacrifices, the excellent benefit of (pilgrimage to) Tīrthas , charitable gifts and all penances of the Sāttvika type.

59-60. Those noble souls who witness the excellent festival of retirement to bed (of the Lord) do not rest in the womb of any mother.

Those who sponsor the great festival, should make a promise of taking up this Vrata in front of the Lord at the conclusion of the festival. After performing the rite of Pāraṇa sufficiently well they are honoured in the world of Brahmā .

[1]: [1] : This festival of Lord's going to sleep is one of the twelve Yātrās of Jagannātha. The eleventh day in the bright half of Āṣāḍha is called Śayanī Ekādaśī. The Lord is supposed to go to sleep on this day to be awakened on the eleventh day in the bright half of Kārttika which is called 'Prabodhinī' (the awakener). And the period of four months between these Ekādaśī days is called 'Cāturmāsya'.

[2]: [2] : Known as Paḍvaḷ in Marathi.

[3]: [3] : Observances such as Kṛcchra , Cāndrāyaṇa and others. Kṛcchra is of different types (for details vide HD IV 132-133). In Cāndrāyaṇa morsels of food are to be increased and decreased as per waxing and waning of the moon. (Hence the name Cāndrāyaṇa .) In this observance one morsel of food is to be eaten on first day of the bright half, two morsels on the second day and so on till fifteen morsels are to be consumed on the full-moon day. On the first day of the dark half fourteen morsels are to be eaten reducing the quantity by one morsel everyday and ending in complete fast on the new-moon day. (For details see HD IV 135-136.)

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 37

King Śveta Attains Salvation

Chapter 77 of 221 · 50 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
अतः परं प्रवक्ष्यामि दक्षिणायनमुत्तमम् ।।
संक्रांतेः पूर्वकाले याः कला वै विंशतिर्मताः ।। १ ।।
अयनं पुण्यकालोऽयं पुण्यकर्मसु कर्मिणाम् ।।
पंचामृतैस्तत्र देवं स्नापयेत्स्वापवद्द्विजाः ।। २ ।।
सर्वांगं लेपयेदस्यागुरुकर्पूरचंदनैः ।।
सुगन्ध माल्यालंकारैश्चारुवस्त्रैश्च दीपकैः ।। ३ ।।
नानाभक्ष्योपहारैश्च पूजयेत्परमेश्वरम् ।।
कर्पूरालतिकामुच्चैर्मुखाभ्याशे हरेर्ददेत् ।। ४ ।।
दूर्वांकुराक्षतैर्नीराजनेनाथ प्रवन्दयेत् ।।
मांगल्यगीतनृत्ताद्यैर्नारी हुलुहुलां वदेत् ।। ५ ।।
पूजितं पूज्यमानं च यः पश्येत्पुरुषोत्तमम् ।।
पूजाशतगुणं पुण्यं तस्मै दद्याज्जनार्दनः ।। ६ ।।
अयने दक्षिणे तस्मिन्नर्च्यमानं श्रियः पतिम् ।।
विहाय सर्वपापानि विष्णुलोकं व्रजंति ते ।। ७ ।।

स्वल्पा वा महती यात्रा सर्वा मुक्तिप्रदा हरेः ।।
तस्मिंस्तस्मिन्दिने दृष्टो भगवान्मुक्तिदो ध्रुवम् ।। ८ ।।
विश्वासहेतोर्मूर्खाणां यात्रा ह्येताः कृपावता ।।
विष्णुना कथिता विप्राः पापिनां किल्बिषापहाः ।। ९ ।।
आयासजनितं पुण्यं मन्यन्ते ये नराधमाः ।।
लक्ष्मीपतेर्भोजनाय संस्कार्योऽत्र महानसः ।। 2.2.37.१० ।।
वैष्णवाग्निं समाधाय निरुप्य चरुमुत्तमम् ।।
वैश्वदेवं प्रकुर्वीत भगवत्पाकसाधनम् ।।११।।
ब्रह्मणे वास्तुपतये प्रजानां पतये तथा ।।
विष्णवे विश्वकर्त्रे च शुच्यग्नौ जुहुयाच्छुचिः ।। १२ ।।
राज्ञा नियुक्त आचार्यः श्रौतस्मार्तक्रियापरः ।।
द्वारपालप्रचंडाभ्यामैशान्यां क्षेत्रपालिने ।। १३ ।।
दक्षिणे च विरूपाय खगानां पतये तथा ।।
दुर्गासरस्वतीभ्यां च नैर्ऋत्यां विनिवेदयेत् ।। १४ ।।

महालक्ष्मीमहेंद्राभ्यां प्राच्यां दिशि बलिः स्मृतः ।।

विष्णु पारिषदेभ्योऽथ पशूनां पतये तथा ।। १५ ।।
उदीच्यां बलिदानं तु नारदायाथ पश्चिमे ।।
आग्नेय्यामग्नये दद्याद्वायव्यां विश्वसाक्षिणे ।। १६ ।।
पञ्चश्वसनरूपेभ्यो विश्वकर्त्रेऽथ मध्यतः ।।
आद्यंतयोर्जलं दद्यात्प्रत्येकं बलिकर्मणि ।। ३७ ।।
दत्त्वा वलिं तदग्नौ तु कारयेत्पाकमुत्तमम् ।।
संध्यात्रये भगवतः पूजायै चरुकारणात् ।। १८ ।।
चरुसंस्कारकांगानि भक्ष्यभोज्यादिकानि वै ।।
न दीप्तान्योजयेत्तत्र लोके त्रैवर्णिको नृपः ।। ।। १९ ।।
आर्यान्पवित्राञ्छूद्वान्वा वर्णांश्च परिसेवकान् ।।
लौकिकव्यवहारोऽयं पचति श्रीः स्वयं ध्रुवम् ।। 2.2.37.२० ।।
भुंक्ते नारायणो नित्यं तया पक्वं शरीरवान् ।।
अमृतं तद्धि नैवेद्यं पापघ्नं मूर्ध्नि धारणात् ।। २१ ।।
भक्षणान्मद्यपानादिमहादुरितनाशनम् ।।
आघ्राणान्मानसं पापं दर्शनाद्दृष्टिजं तथा ।। २२ ।।

आस्वादात्तु कृतं पापं श्रावणं च व्यपोहति ।।
स्पर्शनात्त्वक्कृतं पापं मिथ्याभाषणजं तथा ।। २३ ।।
गात्रलेपाद्हेत्पापं शारीरं वै न संशयः ।। २४ ।।
महापवित्रं हि हरेर्निवेदितं नियोजयेद्यः पितृदेवकर्मसु ।।
तृप्यंति तस्मै पितरः सुरास्तथा प्रयांति लोकं मधुसूदनस्य ते ।। २५ ।।
नात्ः पवित्रं वस्त्वस्ति हव्यकव्येषु भो द्विजाः ।।
नराणां रूपमास्थाय तदश्नंति दिवौकसः ।। २६ ।।
अभिमानो महांस्तत्र देवदेवस्य चक्रिणः ।।
श्वेतो नाम महाराजः पुरा त्रेतायुगेऽभवत् ।। २७ ।।
व्रतस्थोऽपि महाभक्तिं चकार पुरुषोत्तमे ।।
इन्द्रद्युम्नेन रचितभोगमात्रानुसारतः ।। २८ ।।
भोगान्प्रकल्पयामास प्रत्यहं श्रीपतेर्मुदा ।।
भक्ष्यभोज्यान्यनेकानि षड्रसांश्च सुसंस्कृतान् ।। २९ ।।
माल्यानि च विचित्राणि सुगंधमनुलेपनम् ।।
गीतवादित्रनृत्यानि दिव्यानि सुबहुनि च ।। 2.2.37.३० ।।

राजोपचारा बहुशोऽवसरेऽवसरे हरेः ।।
बहुवित्तव्ययायास भक्तिभावनिरूपकाः ।। ३१ ।।
ततद्वैष्णवशास्त्रोक्तचित्रभोगाः पृथग्विधाः ।।
कल्पितास्तेन भूपेन विद्वत्पंकजभानुना ।। ३२ ।।
प्रातः पूजनवेलायां हरिं द्रष्टुं जगाम सः ।।
कस्मिंश्चिद्दिवसे राजा पूज्यमानं ददर्श तम् ।। ३३ ।।
प्रणम्य देवदेवं तु बद्धांजलिपुटो मुदा ।।

प्रासादद्वारनिकटे तस्थिवानृपसत्तमः ।। ३४ ।।
दृष्ट्वा स्वयं विरचितानुपचाराननुत्तमान् ।।
उपायनसहस्रं च हरेरग्रे प्रकल्पितम् ।। ३५ ।।
चिंतयामास मनसा किंचिद्ध्यानावलंबितः ।।
मनुष्यकल्पितंभोगं ग्रहीष्यति हरिः किमु ।। ३६ ।।
देवैर्दिव्योपचारैर्यो शक्यते नार्चनाविधौ ।।
मानसैरुपहारैर्यं पूजयंति यतव्रताः ।। ३७ ।।
भावदुष्टो बहिर्यागो न मुदे तस्य निश्चितम् ।।

इत्थं संचितयन्राजा दिव्यासनगतं विभुम् ।। ३८ ।।
भुंजानमन्नपानाढ्यं श्रिया सुपरिवेषितम् ।।
दिव्यस्रजालंकृतया दिव्यगंधदुकूलया ।। ३९ ।।
अनर्घ्यरत्नमंजीरसिंजितेन सुरालयम् ।।
पूरयंत्या स्वर्णदर्व्या ददत्या सादरं रसान् ।। 2.2.37.४० ।।
भगवत्प्रतिरूपैश्च भुंजानैः परिवेष्टितम् ।।
दृष्ट्वा कृतार्थमात्मानं मन्यमानस्तदद्भुतम् ।। ४१ ।।
प्रोन्मीलिताक्षः स पुनः प्राग्दृष्टं समवैक्षत ।।
अतः प्रभृति राजासौ परां निर्वृतिमाप्तवान् ।। ४२ ।।
निवेदिताशीर्व्रतवांश्चचार सुमहत्तपः ।।
अकालमृत्युनाशाय स्वराज्ये मृतमुक्तये ।। ४३ ।।
मंत्रराजं जपन्नित्यं श्रितानां कल्पपादपम् ।।
ददर्श शतवर्षांते नृहरिं दुरितापहम् ।। ४४ ।।
योगासनाब्जनिलयं वामांगावस्थितश्रियम् ।।
दिव्यालंकृतसर्वांगं स्फटिकामलविग्रहम् ।। ४५ ।।

त्रिदशैः सिद्धमुक्तैश्च स्तूयमानं स्मिताननम् ।।
भ्रांतो विस्मयभीतिभ्यां हर्षगद्गदया गिरा ।।
प्रसीद नाथेति लपन्पपात धरणीतले ।। ४६ ।।
तपःकृशं तं प्रणतं दृष्ट्वा मनुजकेसरी ।।
अकल्मषं क्षितिपतिं विवक्षुर्भक्तवत्सलः ।। ४७ ।। ।।
।। श्रीभगवानुवाच ।। ।।
उत्तिष्ठ वत्स भक्त्या ते प्रसन्नं विद्धि मां प्रभुम् ।।
मयि प्रसन्ने नालभ्यं वरं तत्प्रार्थ्यतां भवान् ।।४८।।
श्रुत्वेत्थं भगवद्वाक्यं समुत्तस्थौ ततो नृपः ।।
बद्धांजलिपुटो नम्रो भक्त्योवाच जनार्दनम् ।। ४९ ।।
।। श्वेत उवाच ।। ।।
स्वामिन्यदि प्रसादस्ते मयि जातः सुदुर्लभः ।।
सारूप्यमथ संप्राप्य स्थास्यामि तव सन्निधौ ।। 2.2.37.५० ।।
स्थास्ये यावन्नृपत्वेऽहं मद्राज्ये नो जनः क्वचित् ।।
अकाले म्रियतां जंतुः काले चेन्मुक्तिमाप्नुयात् ।।५१।।

तच्छ्रुत्वा भगवान्प्राह श्वेतराजानमुत्तमम् ।।५२।।
श्वेत ते वांछितं भूयात्तिष्ठ त्वं मम दक्षिणे ।।
भुक्त्वा वर्षसहस्रं तु स्वराज्यं सुसमृद्धिमत् ।।५३।।
मम निर्माल्यभोगेन क्षीणशेषाघसंचयः ।।
सुनिर्मलांतःकरणो मत्सायुज्यमवाप्स्यसि ।। ५४ ।।
वटसागरयोर्मध्ये मुक्तिस्थाने सुदुर्लभे ।।
मदीयाऽऽद्यावतारस्य विष्णोर्मत्स्यस्वरूपिणः।।५५।।
संमुखीनो वस त्वं हि स्फटिकामलविग्रहः ।।
ख्यातिं यास्यसि भूर्लोके श्वेतमाधवसंज्ञया।।५६।।
युवयोरंतराले ये प्राणांस्त्यक्ष्यंति मानवाः ।।
तिर्यंचोऽपि च कीटा वा ध्रुवं ते मुक्तिमाप्नुयुः ।।५७।।
अमरा यत्र मरणमिच्छंति किमु मानवाः ।।
तवोत्तरस्यां दिशि यत्सरः पापनिबर्हणम् ।।५८।।
तत्र स्नात्वा उपस्पृश्य तदीये दक्षिणे तटे ।।
उभयोर्दृष्टिपूतःसंत्यक्त्वा प्राणान्विमुच्यते ।। ।।५९।।

आसमंतादिदं क्षेत्रं यत्रतत्रापि मुक्तिदम् ।।
मूढात्मनां विश्वसितुं प्रधानं स्थानमीरितम्।।2.2.37.६०।।
तव राज्ये तु ये लोका मम निर्माल्यभोजिनः।।
मृतिराकालिकी तेषां न कदाचिद्भविष्यति ।। ६१ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये सप्तत्रिंशोऽध्यायः।।३७।।

Roman transliteration

|| jaiminiruvāca || ||
ataḥ paraṃ pravakṣyāmi dakṣiṇāyanamuttamam ||
saṃkrāṃteḥ pūrvakāle yāḥ kalā vai viṃśatirmatāḥ || 1 ||
ayanaṃ puṇyakālo'yaṃ puṇyakarmasu karmiṇām ||
paṃcāmṛtaistatra devaṃ snāpayetsvāpavaddvijāḥ || 2 ||
sarvāṃgaṃ lepayedasyāgurukarpūracaṃdanaiḥ ||
sugandha mālyālaṃkāraiścāruvastraiśca dīpakaiḥ || 3 ||
nānābhakṣyopahāraiśca pūjayetparameśvaram ||
karpūrālatikāmuccairmukhābhyāśe harerdadet || 4 ||
dūrvāṃkurākṣatairnīrājanenātha pravandayet ||
māṃgalyagītanṛttādyairnārī huluhulāṃ vadet || 5 ||
pūjitaṃ pūjyamānaṃ ca yaḥ paśyetpuruṣottamam ||
pūjāśataguṇaṃ puṇyaṃ tasmai dadyājjanārdanaḥ || 6 ||
ayane dakṣiṇe tasminnarcyamānaṃ śriyaḥ patim ||
vihāya sarvapāpāni viṣṇulokaṃ vrajaṃti te || 7 ||

svalpā vā mahatī yātrā sarvā muktipradā hareḥ ||
tasmiṃstasmindine dṛṣṭo bhagavānmuktido dhruvam || 8 ||
viśvāsahetormūrkhāṇāṃ yātrā hyetāḥ kṛpāvatā ||
viṣṇunā kathitā viprāḥ pāpināṃ kilbiṣāpahāḥ || 9 ||
āyāsajanitaṃ puṇyaṃ manyante ye narādhamāḥ ||
lakṣmīpaterbhojanāya saṃskāryo'tra mahānasaḥ || 2.2.37.10 ||
vaiṣṇavāgniṃ samādhāya nirupya carumuttamam ||

vaiśvadevaṃ prakurvīta bhagavatpākasādhanam ||11||
brahmaṇe vāstupataye prajānāṃ pataye tathā ||
viṣṇave viśvakartre ca śucyagnau juhuyācchuciḥ || 12 ||
rājñā niyukta ācāryaḥ śrautasmārtakriyāparaḥ ||
dvārapālapracaṃḍābhyāmaiśānyāṃ kṣetrapāline || 13 ||
dakṣiṇe ca virūpāya khagānāṃ pataye tathā ||
durgāsarasvatībhyāṃ ca nairṛtyāṃ vinivedayet || 14 ||
mahālakṣmīmaheṃdrābhyāṃ prācyāṃ diśi baliḥ smṛtaḥ ||

viṣṇu pāriṣadebhyo'tha paśūnāṃ pataye tathā || 15 ||
udīcyāṃ balidānaṃ tu nāradāyātha paścime ||
āgneyyāmagnaye dadyādvāyavyāṃ viśvasākṣiṇe || 16 ||
pañcaśvasanarūpebhyo viśvakartre'tha madhyataḥ ||
ādyaṃtayorjalaṃ dadyātpratyekaṃ balikarmaṇi || 37 ||
dattvā valiṃ tadagnau tu kārayetpākamuttamam ||
saṃdhyātraye bhagavataḥ pūjāyai carukāraṇāt || 18 ||
carusaṃskārakāṃgāni bhakṣyabhojyādikāni vai ||
na dīptānyojayettatra loke traivarṇiko nṛpaḥ || || 19 ||
āryānpavitrāñchūdrānvā varṇāṃśca parisevakān ||
laukikavyavahāro'yaṃ pacati śrīḥ svayaṃ dhruvam || 2.2.37.20 ||
bhuṃkte nārāyaṇo nityaṃ tayā pakvaṃ śarīravān ||
amṛtaṃ taddhi naivedyaṃ pāpaghnaṃ mūrdhni dhāraṇāt || 21 ||
bhakṣaṇānmadyapānādimahāduritanāśanam ||
āghrāṇānmānasaṃ pāpaṃ darśanāddṛṣṭijaṃ tathā || 22 ||

āsvādāttu kṛtaṃ pāpaṃ śrāvaṇaṃ ca vyapohati ||
sparśanāttvakkṛtaṃ pāpaṃ mithyābhāṣaṇajaṃ tathā || 23 ||
gātralepāddahetpāpaṃ śārīraṃ vai na saṃśayaḥ || 24 ||
mahāpavitraṃ hi harernivediṭaṃ niyojayedyaḥ pitṛdevakarmasu ||
tṛpyaṃti tasmai pitaraḥ surāstathā prayāṃti lokaṃ madhusūdanasya te || 25 ||
nāthḥ pavitraṃ vastvasti havyakavyeṣu bho dvijāḥ ||
narāṇāṃ rūpamāsthāya tadaśnaṃti divaukasaḥ || 26 ||
abhimāno mahāṃstatra devadevasya cakriṇaḥ ||
śveto nāma mahārājaḥ purā tretāyuge'bhavat || 27 ||
vratastho'pi mahābhaktiṃ cakāra puruṣottame ||
indradyumnena racitabhogamātrānusārataḥ || 28 ||
bhogānprakalpayāmāsa pratyahaṃ śrīpatermudā ||
bhakṣyabhojyānyanekāni ṣaḍrasāṃśca susaṃskṛtān || 29 ||
mālyāni ca vicitrāṇi sugaṃdhamanulepanam ||
gītavāditranṛtyāni divyāni subahūni ca || 2.2.37.30 ||

rājopacārā bahuśo'vasare'vasare hareḥ ||
bahuvittavyayāyāsa bhaktibhāvanirūpakāḥ || 31 ||
tattadvaiṣṇavaśāstroktacitrabhogāḥ pṛthagvidhāḥ ||
kalpitāstena bhūpena vidvatpaṃkajabhānunā || 32 ||
prātaḥ pūjanavelāyāṃ hariṃ draṣṭuṃ jagāma saḥ ||
kasmiṃściddivase rājā pūjyamānaṃ dadarśa tam || 33 ||
praṇamya devadevaṃ tu baddhāṃjalipuṭo mudā ||
prāsādadvāranikaṭe tasthivānṛpasattamaḥ || 34 ||
dṛṣṭvā svayaṃ viracitānupacārānanuttamān ||
upāyanasahasraṃ ca hareragre prakalpitam || 35 ||
ciṃtayāmāsa manasā kiṃciddhyānāvalaṃbitaḥ ||
manuṣyakalpitaṃbhogaṃ grahīṣyati hariḥ kimu || 36 ||

devairdivyopacārairyo śakyate nārcanāvidhau ||
mānasairupahārairyaṃ pūjayaṃti yatavratāḥ || 37 ||
bhāvaduṣṭo bahiryāgo na mude tasya niścitam ||

itthaṃ saṃcitayanrājā divyāsanagataṃ vibhum || 38 ||
bhuṃjānamannapānāḍhyaṃ śriyā supariveṣitam ||
divyasrajālaṃkṛtayā divyagaṃdhadukūlayā || 39 ||
anarghyaratnamaṃjīrasiṃjitena surālayam ||
pūrayaṃtyā svarṇadarvyā dadatyā sādaraṃ rasān || 2.2.37.40 ||
bhagavatpratirūpaiśca bhuṃjānaiḥ pariveṣṭitam ||
dṛṣṭvā kṛtārthamātmānaṃ manyamānastadadbhutam || 41 ||
pronmīlitākṣaḥ sa punaḥ prāgdṛṣṭaṃ samavaikṣata ||
ataḥ prabhṛti rājāsau parāṃ nirvṛtimāptavān || 42 ||
niveditāśīrvratavāṃścacāra sumahattapaḥ ||
akālamṛtyunāśāya svarājye mṛtamuktaye || 43 ||
maṃtrarājaṃ japannityaṃ śritānāṃ kalpapādapam ||
dadarśa śatavarṣāṃte nṛhariṃ duritāpaham || 44 ||
yogāsanābjanilayaṃ vāmāṃgāvasthitaśriyam ||
divyālaṃkṛtasarvāṃgaṃ sphaṭikāmalavigraham || 45 ||

tridaśaiḥ siddhamuktaiśca stūyamānaṃ smitānanam ||
bhrāṃto vismayabhītibhyāṃ harṣagadgadayā girā ||
prasīda nātheti lapanpapāta dharaṇītale || 46 ||
tapaḥkṛśaṃ taṃ praṇataṃ dṛṣṭvā manujakesarī ||
akalmaṣaṃ kṣitipatiṃ vivakṣurbhaktavatsalaḥ || 47 || ||
|| śrībhagavānuvāca || ||
uttiṣṭha vatsa bhaktyā te prasannaṃ viddhi māṃ prabhum ||
mayi prasanne nālabhyaṃ varaṃ tatprārthyatāṃ bhavān ||48||
śrutvetthaṃ bhagavadvākyaṃ samuttasthau tato nṛpaḥ ||
baddhāṃjalipuṭo namro bhaktyovāca janārdanam || 49 ||
|| śveta uvāca || ||
svāminyadi prasādaste mayi jātaḥ sudurlabhaḥ ||
sārūpyamatha saṃprāpya sthāsyāmi tava sannidhau || 2.2.37.50 ||
sthāsye yāvannṛpatve'haṃ madrājye no janaḥ kvacit ||
akāle mriyatāṃ jaṃtuḥ kāle cenmuktimāpnuyāt ||51||

tacchrutvā bhagavānprāha śvetarājānamuttamam ||52||
śveta te vāṃchitaṃ bhūyāttiṣṭha tvaṃ mama dakṣiṇe ||
bhuktvā varṣasahasraṃ tu svarājyaṃ susaṃrddhimat ||53||
mama nirmālyabhogena kṣīṇaśeṣāghasaṃcayaḥ ||
sunirmalāṃtaḥkaraṇo matsāyujyamavāpsyasi || 54 ||
vaṭasāgarayormadhye muktisthāne sudurlabhe ||
madīyā"dyāvatārasya viṣṇormatsyasvarūpiṇaḥ||55||
saṃmukhīno vasa tvaṃ hi sphaṭikāmalavigrahaḥ ||
khyātiṃ yāsyasi bhūrloke śvetamādhavasaṃjñayā||56||
yuvayoraṃtarāle ye prāṇāṃstyakṣyaṃti mānavāḥ ||
tiryaṃco'pi ca kīṭā vā dhruvaṃ te muktimāpnuyuḥ ||57||
amarā yatra maraṇamicchaṃti kimu mānavāḥ ||
tavottarasyāṃ diśi yatsaraḥ pāpanibarhaṇam ||58||
tatra snātvā upaspṛśya tadīye dakṣiṇe taṭe ||
ubhayordṛṣṭipūtaḥsaṃtyaktvā prāṇānvimucyate || ||59||

āsamaṃtādidaṃ kṣetraṃ yatratatrāpi muktidam ||
mūḍhātmanāṃ viśvasituṃ pradhānaṃ sthānamīritam||2.2.37.60||
tava rājye tu ye lokā mama nirmālyabhojinaḥ||
mṛtirākālikī teṣāṃ na kadācidbhaviṣyati || 61 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye saptatriṃśo'dhyāyaḥ||37||

English translation

Jaimini said :

1-7. Henceforth I shall describe (the rites to be performed during) the excellent Dakṣiṇāyana (transit of the Sun to the South). The period of time extending to twenty Kalās just before the transit of the Sun is the most auspicious time for the performance of holy rites by men devoted to duties.

As in the case of the (ceremonial) going to bed of the Lord, O Brāhmaṇas , the devotee should bathe the Lord with Pañcāmṛta . He should smear the entire body of the Lord with agallochum, camphor and sandal-paste. He should worship the great Lord with sweet scents, wreaths, ornaments, charming garments, lamps and different kinds of foodstuffs and offerings. He should wave a lighted camphor near the face of Hari . Then the Lord should be duly saluted after the offering of blades of Dūrvā and raw rice grains following the Nīrājana rite of waving the lights. Women should sing auspicious songs and shout Hulā -Hulā . [1] They should dance too.

Janārdana will give hundred times the merit of the worship to a person who witnesses Puruṣottama having been worshipped and being worshipped. Those who see the Lord of Śrī being worshipped during the Southern Transit (of the Sun) get rid of all their sins and go to the world of Viṣṇu .

8. Whether the festival of procession of Hari is celebrated on a small scale or on a grand scale, it always bestows salvation. The Lord seen on the different days is certainly the bestower of salvation.

9. It is to inspire faith in the ignorant, O Brāhmaṇas, that these festivals of procession have been declared by the merciful Viṣṇu. They dispel the sins of sinners.

10-11. Those who regard that merit is (always) created by undergoing strains are base persons.

In order to prepare the food-offering for the Lord of Lakṣmī the kitchen should be consecrated well. After kindling the Vaiṣṇava sacred fire, the excellent Caru should be prepared. It should be made the means of cooking the Vaiśvadeva [2] oblation unto the Lord.

12-17. The preceptor devoted to the holy rites prescribed in Śrutis and Smṛtis , and employed by the king, should with great (mental and physical) purity, perform the Homas in the sacred fire to Brahmā , the Lord of house-site, the Lord of the subjects and Viṣṇu, the maker of the universe.

The preceptor employed by the king should be a scrupulous performer of the religious rites prescribed in Śrutis and Smṛtis.

Thereafter, Bali (oblations) should be offered and offerings should be made as follows:

To the Dvārapālas [3] (Caṇḍa and) Pracaṇḍa in the North-East; to the Kṣetrapāla , Virūpa and the Lord of birds in the South: to Durgā and Sarasvatī in the South-West. As per injunctions the offering of oblations to Mahālakṣmī and Mahendra is made in the Eastern Quarter. The offering of oblation to the attendants of Viṣṇu and to the Lord of Paśus (i.e. Śiva) shall be made in the North. (The Bali should be

offered) to Nārada in the West; to the Fire-god in the South-East, to Viśvasākṣin (witness unto the universe, the Wind-god?) in the North-West; to the Wind-gods in the forms of the five vital airs and to the maker of the universe in the middle. In every rite of offering the oblations water should be offered in the beginning and in the end.

18. After offering the oblations the excellent cooking should be conducted in that fire to prepare Caru to be offered in the worship of the Lord in all the three Sandhyās (dawn, noon and dusk).

19. The different foodstuffs form part of the consecration of the Caru . The king should not engage brilliant persons of the (first) three castes. [4]

20. He should engage clean Śūdras of noble birth or persons of the labour class. [5] This is the common practice. It is certainly Śrī herself who cooks.

21-27a. Nārāyaṇa in his embodied form always eats what is cooked by her. Indeed that Naivedya is nectar itself. By keeping it on the head one can dispel all sins. If it is eaten, it destroys great sins arising from drinking liquor etc. If it is inhaled, it destroys mental sins; if it is looked at, it dispels sins arising from sight; if it is tasted, it dispels auditory sins; if it is touched, it destroys sins committed through touching as well as those arising from false utterances: by applying it over the body, it dispels all bodily sins: it burns them, there is no doubt about it. Indeed, the food offered to Hari is exceedingly sacred. If a person uses it in the rites of Manes as well as deities, Pitṭs and Suras are pleased with him. They go to the world of the Slayer of Madhu . Among Havyas and Kavyas , [6] O Brāhmaṇas, there is nothing more pure and sacred. Heaven-dwellers assume the forms of men and eat it. In it there is great attachment of the Discus-bearing Lord of Devas .

The Story of King Śveta

27b-32. Formerly there was a great king named Śveta in Tretāyuga . He observed all holy vows and had great devotion to Puruṣottama.

Everyday he joyously got ready different kinds of food-offerings of the same type as the food-offerings got prepared by Indradyumna . There were many kinds of foodstuffs, well-prepared dishes of all the six tastes. There were wonderful varieties of wreaths, sweet scents and unguents. There were songs and instrumental music and dances of divine charm. On different occasions Hari was given royal reception and service. Everything involved great expenditure and strain and reflected devotional feelings. The food-offerings of different varieties mentioned in the sacred writings of Vaiṣṇavas were got prepared by that king (who was like) the sun for the lotuses (in the form) of learned men.

33. Once, on a certain day in the morning, the king went (to the shrine) to see Hari at the time of worship. He saw the Lord being worshipped.

34. After bowing down to the Lord of Devas, the excellent king stood near the entrance to the Mansion (Temple) joyously, with palms joined in reverence.

35-42. On seeing the excellent offerings got prepared by himself as well as a thousand gifts arranged in front of Hari, the king thought thus in his mind and he fell into a reverie. He mused thus: ‘Does Hari accept the food-offerings prepared by human beings? The external Yaga (i.e. gross sacrifice) defiled by sentimental feelings is certainly not for the joy of that Hari who cannot be adequately adored even by Devas by means of divine offerings and whom men of restraint and holy rites worship by means of mental offerings.’ Even as he thought thus, the king saw the Lord seated in the divine seat eating the food and drinking the beverage served by Śrī. She was adorned with a divine garland. She had divine silken robes and unguents. She seemed to fill the abode of Suras with the charming tinkling sound of

her anklets set with very valuable gems. She was serving the juices eagerly with a gold ladle. The Lord was surrounded by many persons of similar personal features. They were also taking food. On witnessing that mysterious scene, the king thought himself contented and blessed. He opened his eyes. Then also he saw what he saw before. From that time onwards the king obtained great delight.

43-44. He regularly ate only what was first offered to the Lord. He performed holy rites and very great penances. For the destruction of untimely death in his kingdom and for the salvation of those who died, he used to recite the Mantrarāja. At the end of a hundred years he saw Narasiṃha , the wish-yielding Kalpa -tree to those who resort to him, the Lord who dispelled sins.

45. The Yogic lotus-posture was his abode. Śrī was stationed on his left. All his limbs were adorned with divine objects. His body was as pure as crystal.

46. He was being eulogized by Devas as well as Siddhas and liberated souls. His face was beaming with smiles. He (the king) was confused, surprised and frightened. With words choked with excessive delight he blurted out, “O Lord, be pleased.” Uttering these words he fell on the ground.

47. On seeing the sinless king who was emaciated on account of penance and was bowing down, Narasiṃha, the Lord affectionate to his devotees, spoke thus:

Śrī Bhagavān said :

48. Get up, O dear one, know that I am the Lord delighted with your devotion. There is nothing which cannot be obtained when I am pleased. Hence let it be prayed for by you.

49. On hearing these words of the Lord the king got up. With palms joined in reverence he humbly spoke these words to Janārdana.

Śveta said :

50-51. O Lord, if you are pleased with me, it is a rare blessing. I shall attain your Sārūpya (‘identity of form’) and stand in your presence. As long as I continue to be a king, let no one in my kingdom meet untimely death. In case the death is timely, let him attain salvation.

52-57. On hearing it, the Lord said to the excellent king Śveta: “O Śveta, your desire shall be fulfilled. Get up and be on my right side. You will enjoy your kingdom with all its luxuries for a thousand years. Through the (consumption of) remnants of the offerings unto me your remaining sins too shall be destroyed. With a mind devoid of impurities you will attain Sāyujya with me.

Between the Banyan tree and the ocean is the very rare spot of (i.e. affording) Salvation. Facing me, the first incarnation of Viṣṇu in the form of Fish, stay there with a body as pure as crystal. You will be well-known in the terrestrial world by the name Śvetamādhava.

If human beings, lower animals or even insects were to cast off their lives in between you two, they shall certainly attain salvation.

58-59. Even the immortal Devas wish to die there. How much more would human beings! To the north of you there is a lake that dispels sins. The devotee should take bath there and sip its water. If a person becomes purified by seeing both of you on its southern shore and casts off his life, he becomes liberated.

60. All (the area) round this holy place, every bit of it, yields salvation. In order to inspire faith in the ignorant, the important spot is said to be efficacious.

61. All the people in your kingdom who eat my Nirmālya [7] (remnants of offerings) will never have untimely death."

[1]: [1] : This inarticulate sound is uttered by women in Orissa on joyous occasions—an evidence of the author of this section being an Orissan.

[2]: [2] : It is an offering to all deities made by presenting oblations to Fire (before one takes one's meals).

[3]: [3] : Caṇḍa and Pracaṇḍa are the two doorkeepers of Viṣṇu. Hence the dual, pracaṇḍābbyām as Caṇḍa is understood in the compound.

[4]: [4] : The existing reading traivarṇiko obviously having no relevance should be corrected as traivarṇikān to give this meaning.

[5]: [5] : The Purāṇa thus testifies to the Śabara origin of Jagannātha cult, though modern scholars from Cunningham onwards attribute it to the Buddhist influence.

[6]: [6] : Havyas and Kavyas : Offerings to gods are Havyas and to Pitṛs are called Kavyas .

[7]: [7] : Nowadays it means the dry boiled rice which is offered to Lord Jagannātha in the preceding day. This dry rice is also regarded as sacred Mahāprasāda .

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 38

The Great Efficacy of Nirmālya etc.

Chapter 78 of 221 · 121 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
इति दत्त्वा वरं तस्मै श्वेतराजाय वै पुरा ।।
जगामांतर्हितो विप्राः प्रासादांतः स्थितो हरिः।।१।।
समस्तजगतां या श्रीः सृष्टिस्थितिविनाशकृत् ।।
वैष्णवीशक्तिरतुला परिवेषणकारिणी ।। २ ।।
सुधोपमं सुपक्वान्नं भुंक्ते नारायणः प्रभुः ।।
तदुच्छिष्टोपभोगो हि सर्वाघक्षयकारकः ।। ३ ।।
न तादृशसमं पुण्यं वस्त्वस्ति पृथिवीतले ।।
पापसंस्कारकर्तृणां संपर्कात्तु न दुष्यति ।। ४ ।।
पद्मायाः सन्निधानेन सर्वे ते शुचयः स्मृताः ।।
विष्ण्वालयगतं तद्धि निर्माल्यं पतितादयः ।। ५ ।।
स्पृशंति चेन्न दुष्टं तद्यथा विष्णुस्तथैव तत् ।।
व्रतस्था विधवाश्चैव सर्वे वर्णाश्रमास्तथा ।। ६ ।।
तत्प्राशनेन पूयन्ते दीक्षिताश्चाग्निहोत्रिणः ।।
दरिद्रः कृपणो वापि गृहस्थः प्रभुरेव वा ।।७।।

स्वदेश्याः परदेश्या वा सर्वे तत्र समागताः ।।
नाभिमानं प्रकुर्वीरन्विष्णोर्निर्माल्यभक्षणे ।। ८ ।।
भक्त्या लोभात्कौतुकाद्वा क्षुधासंशमनेन वा ।।
आकंठभक्षितं तद्धि पुनाति सकलांहसः ।। ९ ।।
सर्वरोगोपशमनं पुत्रपौत्रप्रवर्द्धनम् ।।
दारिद्र्यहरणं श्रेष्ठं विद्यायुःश्रीप्रदं शुभम् ।। 2.2.38.१० ।।
पक्षपातो महांस्तत्र विष्णोरमिततेजसः ।।
निन्दन्ति ये तदमृतं मूढाः पंडितमानिनः ।। ११ ।।
स्वयं दंडधरस्तेषु सहते नापराधिनः ।।
येषामत्र स दण्डश्चेद्ध्रुवा तेषां हि दुर्गतिः ।। १२ ।।
कुम्भीपाके महाघोरे पच्यन्ते तेऽतिदारुणे
तं न विक्रयः क्रयो वापि प्रशस्तस्तस्य भो द्विजाः ।। १३ ।।
निर्माल्यं जगदीशस्य नाशित्वाश्नामि किञ्चन ।।
इति सत्यप्रतिज्ञो यः प्रत्यहं तच्च भक्षयेत् ।। १४ ।।

सर्वपापविनिर्मुक्तः शुद्धांतःकरणो नरः ।।

स शुद्धं वैष्णव स्थानं क्रमाद्याति न संशयः ।। १५ ।।
चिरस्थमपि संशुष्कं नीतं वा दूरदेशतः ।।
यथातथोपयुक्तं तत्सर्वं पापापनोदनम् ।। १६ ।।
कुक्कुरस्य मुखाद्भ्रष्टं तदन्नं पतितं यदि ।।
ब्राह्मणेनापि भोक्तव्यमितरेषां तु का कथा ।। १७ ।।
उपोष्य तिष्ठता वापि नोपवासं च कुर्वता ।।
अशुचिर्वाप्यनाचारो मनसा पापमाचरन् ।।
प्राप्तमात्रेण भोक्तव्यं नात्र कार्या विचारणा ।। १८ ।।
नैवेद्यान्नं जगद्धर्तुर्गांगं वारि समं द्वयम् ।।
दृष्टेः स्वर्गादि संप्राप्तिर्भक्षणाच्चाघनाशनम् ।। १९ ।।
जगद्धात्र्या हि यत्पक्वं वैष्णवेऽग्नौ सुसंस्कृते ।।
भुक्तेऽन्वहं चक्रपाणिर्युगमन्वंतरादिषु ।। 2.2.38.२० ।।
सप्तद्वीप धरामध्ये सान्निध्यं नेदृशं हरेः ।।
यादृशं नीलगोत्रेऽस्मिन्व्याजमानुषचेष्टितम् ।। २१ ।।
दारुरूपं परं ब्रह्म सर्वचाक्षुषगोचरम् ।।

प्रकाशते भो मुनयो न दृष्टं न श्रुतं क्वचित् ।। २२ ।।
तस्मै प्रवृत्तिरूपाय ब्रह्मणे परमात्मने ।।
प्रवृत्तिरूपा शक्तिः श्रीः प्रवर्तयति यद्धविः ।। २३ ।।
तदश्नाति जगन्नाथस्तच्छेषं दुरितापहम् ।।
किमत्र चित्रं भो विप्रा यदुक्तं मुक्तिकारणम् ।। २४ ।।
नाल्पपुण्यवतां तत्र विश्वासश्च प्रजायते ।।
वेदाचारप्रधानेषु युगे ह्येतत्प्रकीर्तितम् ।। २५ ।।
महिमानं न वेदास्य विशेषाच्छ्रूयतां कलौ ।।
घोरे कलियुगे तस्मिंस्त्रिपादो धर्मविप्लवः ।। २६ ।।
धर्मः स्यादेकपादस्तु क्वचित्तस्य भयाच्चरेत् ।।
सर्वेनृतप्रधाना हि दांभिकाः शब्दवृत्तयः ।। २७ ।।
प्रायश्च धर्मविमुखा जिह्वोपस्थपरायणाः ।।
न ध्यायंति तपस्यन्ति व्रतयंति कदाचन ।। २८ ।।
अधर्मबहुलाः सर्वे हिंसका लोलुपाः परम् ।।
परेषां परिवादेन तुष्यन्ति स्वकृतं विना ।। २९ ।।

प्रसंगात्कौतुकाद्वापि निघ्नंति परकर्म वै ।।
क्षुद्रकार्याशयात्स्वस्य परकार्यप्रबाधकाः ।। 2.2.38.३० ।।
धर्मलब्धां स्त्रियं रम्यामवज्ञाय स्ववेश्मनि ।।
परयोषिति निंद्यायां प्रसक्ताः पशुचेष्टिताः ।। ३१ ।।
अग्निहोत्रादिकं वापि व्रतं नान्यत्क्वचित्क्वचित् ।।
जीविका तद्द्विजातीनां येषां वा पारलौकिकम्।।३२।।
अव्रताधीतवेदेन अन्यायाप्तधनेन च ।।

वित्तशाठ्येन च कृतं न तथा फलदायि तत् ।। ३३ ।।
प्रायः कलियुगे भूपाः प्रजावनपराङ्मुखाः ।।
करादानपरा नित्यं पापिष्ठाश्चौर्यवृत्तयः ।। ३४ ।।
वर्णसंकरिणः सर्वे शूद्रप्रायाः कलौ युगे ।।
हर्तारः पार्थिवा एव शूद्राश्च नृपसेवकाः ।। ३५ ।।
श्रौतस्मार्तादिकं कर्म न तथा सदनुष्ठितम् ।।
युगे चतुर्थे भो विप्राः परलोकाय कल्पिते ।। ३६ ।।
दानधर्मः परो ह्येष नान्यो धर्मः प्रशस्यते ।।

कर्मणा मनसा वाचा हितमिच्छेद्द्विजन्मनाम् ।। ३७ ।।
इति होवाच भगवान्ब्राह्मणो मामकी तनुः ।।
ब्राह्मणा यस्य संतुष्टाः सन्तुष्टस्तस्य चाप्यहम् ।। ३८ ।।
उभयत्र समो भूयाद्ब्राह्मणे च जनार्दने ।।
यद्वदंति द्विजा वाक्यं तत्स्वयं भगवान्वदेत् ।। ३९ ।।
यथातथा वर्तमानो वर्णानां ब्राह्मणो गुरुः ।।
भगवानपि देवेशः स साक्षाद्ब्राह्मणप्रियः ।। 2.2.38.४० ।।
सदावतारं कुरुते ब्राह्मणार्थं जनार्दनः ।।
तत्पालनार्थं दुष्टान्वै निगृह्णाति युगे युगे ।। ४१ ।।
ससर्ज ब्राह्मणानग्रे सृष्ट्यादौ स चतुर्मुखः ।।
सर्वे वर्णाः पृथक्पश्चात्तेषां वंशेषु जज्ञिरे ।। ४२ ।।
तस्मात्कलियुगे तस्मिन्ब्राह्मणो विष्णुरेव च ।।
उभौ गतिश्च सर्वेषां ब्राह्मणानां हरिर्गतिः ।। ४३ ।।
हरिरेवात्र सर्वेषां गतिः प्राप्ते कलौ युगे ।।
शालग्रामादिके क्षेत्रे स्मर्यते कीर्त्यतेऽपि च ।। ।। ४४ ।।

तस्मिन्नीलाचले पुण्ये क्षेत्रे क्षेत्रज्ञवर्ष्मणि ।।
जीवभूतः स सर्वेषां दारुव्याजशरीरभृत् ।। ४५ ।।
कलिकल्मषनाशाय प्रायो दुष्कृतकर्मणाम् ।।
दर्शनस्तवनोच्छिष्टभोजनैर्मुक्तिदायकः ।। ४६ ।।
उच्छिष्टेन सुरेशस्य व्याप्तं यस्य कलेवरम् ।।
तदाहारस्तदात्मा हि लिप्यते न स पातकैः ।। ४७ ।।
निवेदनीयमन्यासु मूर्तिष्वीशस्य वर्तते ।।
पावनं तदपि प्रोक्तमुच्छिष्टं तु विमोचकम् ।। ४८ ।।
भुंक्ते त्वत्रैव भगवान्पश्यत्यन्यत्र चक्षुषा ।।
पुरायं प्रार्थितो देवो योगिभिः परिवेष्टितैः ।। ४९ ।।
निर्माल्योच्छिष्टभोगेन तव मायां जयेमहि ।।
अत्यंतस्तिमिताक्षाणामनायासेन मुक्तिदः ।। 2.2.38.५० ।।
शयनासनभोगाद्यै रमते च श्रिया सह ।।
अत्र चेष्टा भगवतो वेदार्थ इति धार्यताम् ।। ५१ ।।
समतिक्रांतवेदो हि न कदाचित्प्रवर्तते ।।

वेदरक्षार्थमेवास्य संभवो हि युगे युगे ।। ५२ ।।
प्रमाणभूतो भगवान्विरुद्धं कथमाचरेत् ।।
तस्मिन्विरुद्धं चरति जगदेव तथा भवेत् ।। ५३ ।।
आचारेण हि वेदार्थो नियतो धामतां गतः ।।
मध्यदेशभवः पूर्वमत्रागच्छद्द्विजोत्तमः ।। ५४ ।।
शिष्टाचारैः सुविमलः शास्त्रार्थपरिनिष्ठितः ।।
सदा शांतः सदा दांतः कायवाङ्मनसैर्गृही ।। ५५ ।।
स तीर्थविधिना देवं समभ्यर्च्य च साग्निकः ।।
त्रिरात्रमत्रोषितवान्विष्ण्वर्चनपरः शुचिः ।। ।। ५६ ।।
यज्ञशेषं गृहस्थानां भोक्तव्यमिति शास्त्रतः ।।
देवोच्छिष्टं न जग्राह अन्यपाकाभिशंकया ।। ५७ ।।
दैवतैरत्र संस्कार्यो देवयोग्यः कथं भवेत् ।।
अयोग्यत्वाच्च नैवेद्यमग्राह्यं च भवेद्ध्रुवम् ।।५८।।
अगृहीते च नैवेद्ये श्रोत्रियेण तदा द्विजाः ।।
सर्वे च तस्यानुचरा नाभुंजंत निवेदितम् ।। ।। ५९ ।।

ततः स व्याधिसंमग्नो विह्वलीभूतविग्रहः ।।
सकुटुंबोऽभवन्मूको भगवद्द्रोहसंयुतः ।। 2.2.38.६० ।।
मनसा चिन्तयत्येवं निर्निमित्तं कथं नु मे ।।
कुटुम्बसहितस्याभूत्पीडा सर्वांगभंजिनी ।। ६१ ।।
एवं चिन्तयमानस्य त्रिरात्रांतेऽभवन्मतिः ।।
नेदृशी व्याधिपीडा च सर्वेषामेकदा भवेत् ।। ।। ६२ ।।
को वा द्रोहः कृतोऽस्माभिरेतस्मिन्पुरुषोत्तमे ।।
न बुद्धिपूर्वकः किं स्यात्ततो मे व्याधिकारणम् ।। ६३ ।।
मुहुरित्थं चिन्तयित्वा दध्यौ नारायणं प्रभुम् ।।
ध्यानावसाने तुष्टाव शास्त्रतत्त्वार्थदर्शकः ।। ६४ ।।
।। शांडिल्य उवाच ।। ।।
चतुर्दशापि या विद्या धर्मनिर्णयहेतवः ।।
ताः सर्वास्तव वाक्यानि मुखपद्मविनिर्गताः ।। ६५ ।।
ताभिरेवाचरेद्धर्ममिति शास्त्रार्थनिश्चयः ।।
तस्य धर्मस्य रक्षार्थमवतारो युगे युगे ।। ६६ ।।

तमुल्लंघ्य वर्त्तमानो भवद्द्रोहकरो ध्रुवम् ।।
अहं ते देवदेवेश कर्मणा मनसा गिरा ।। ६७ ।।
धर्मशास्त्रमतिक्रम्य न वर्त्तेऽप्यर्थकामयोः ।।
अनेक जन्मसाहस्रैः संचितं पापसंचयम् ।। ६८ ।।
दग्धुमत्रागतो देव त्वद्दर्शनदवाग्निना ।।
कोऽपराधः कृतो देव त्वच्छास्त्रपथि वर्तिना ।।
सर्वांगं वाधते यस्मादुग्रो व्याधिरहेतुकः ।। ६९ ।।
ज्ञानतोऽज्ञानतो वापि त्वत्पादसरसीरुहे ।।
कृतोऽपराधो यो देव तं क्षमस्व कृपांबुधे ।।

भूमौ स्खलितपादानां भूमिरेवावलंबनम् ।। 2.2.38.७० ।।
त्वयि जातापराधानां त्वमेव शरणं प्रभो ।।
तवापराधजं पापं त्वमेव च क्षमस्व मे ।। ७१ ।।
वह्निसंतापतो नश्येद्वह्निसंतापजो व्रण ।।
तदिमां दुर्दशां देव प्रारब्धां पापबीजजाम् ।। ७२ ।।
लीलापांगेन शमय अपवर्गैकहेतुना ।।

मामुद्धर जगन्नाथ पतितं शोकसागरे ।। ७३ ।।
त्वद्दर्शनपथं यातः किं नु शोच्यो भवेन्नरः ।।
निसर्गकरुणांभोधे यस्त्वद्दृष्टिपथं गतः ।। ७४ ।।
सदानन्दाब्धिसंमग्नो न शोचति न कांक्षति ।।
नाल्पभाग्यो ह्यहं देव त्वामद्राक्षं स्वचक्षुषा ।। ७५ ।।
अपवर्गांतरायो मे ध्रुवमेषा विभीषिका ।।
तत्प्रसीद जगन्नाथ सेवकं द्रोहिणं सदा ।। ७६ ।।
सेव्यसेवकसंबंधादपराधं क्षमस्व मे ।।
इति स्तवांते तस्याशु देहपीडागमत्तदा ।। ७७ ।।
ददर्श सोथ गोविन्दं नृसिंहं भक्तवत्सलम् ।।
दिव्यसिंहासनारूढं दिव्यालंकारभूषितम् ।। ७८ ।।
आददानं श्रिया दत्तं परमान्नं करांबुजे ।।
ग्रासावशेषं पात्रेषु क्षिपंतं च मुहुर्मुहुः ।। ७९।।
यावद्दत्तं वस्तुजातं तावदश्नंतमत्वरम् ।।
विलाससस्मितापांगं हस्ते लक्ष्म्यापवर्जितम् ।। 2.2.38.८० ।।

तं दृष्ट्वा विस्मयाविष्टः शांडिल्यः स द्विजोत्तमः ।।
सस्मारात्मकृतं द्रोहं नैवेद्याग्रहणे स्थितम् ।। ८१ ।।
क्वाहं प्रादेशिकः प्राज्ञः सर्वज्ञाननिधिर्भवान् ।।
क्व त्वं महदहंकारभूततत्त्व विसर्जकः ।। ८२ ।।
त्वन्मायामूढमनसो जानीयुः कथमीश ते ।।
निरंकुशामनिर्वाच्यामिच्छां सृष्टिलयात्मिकाम् ।। ८३ ।।
इति स्तुवंतं नृहरिस्तेनैवोच्छिष्टपाणिना ।।
सिषेच ग्रासशिष्टांश्च सर्वांगे द्विजसत्तमम् ।। ८४ ।।
तैः सिक्तैर्ब्राह्मणः सद्यः सुधासेकोपमैर्मुदा ।।
बभौ दिव्यवपुः श्रीमांञ्जीवन्मुक्तो यथा मुनिः ।। ८५ ।।
महिमानं हि भक्तेस्तु भक्ता एव विजानते ।।
महतीं सूतिपीडां तु वन्ध्या नानुभवेत्क्वचित्।। ८६ ।।
इत्युदीर्य स्वयं गात्रादुच्छिष्टं परमात्मनः ।।
भुक्त्वा कृतार्थमात्मानं मेने श्रोत्रियपुंगवः ।। ८७ ।।
साधारणं धर्मशास्त्रं क्षेत्रेऽस्मिन्न विचार्यते ।।

अयं तु परमो धर्मो यो देवेन प्रकीर्तितः ।। ८८ ।।
आचारप्रभवो धर्मो धर्मस्य प्रभुरच्युतः ।।

इत्थं संचितयन्विप्रः कुटुम्बार्थेऽवशेषितम् ।। ८९ ।।
आजहार स्वयं मुष्ट्या ध्यानभङ्गमवाप च ।।
प्रबुद्धश्चिंतयामास स्वप्नं तं विस्मिताशयः ।। 2.2.38.९० ।।
अयमेव मम द्रोहो ह्यवज्ञासिषमीश्वरम् ।।
नैवेद्याशन माहात्म्यमजानन्परमाद्भुतम् ।। ९१ ।।
अष्टादश चतुर्दश ब्रह्मांडं यत्पदांबुजम् ।।
धर्मद्रवेण प्रक्षाल्य अपुनात्स्वं तदंबुना ।। ९२ ।।
यमर्चयंति शक्राद्या दिव्यभोगैरनुत्तमैः ।।
स मानुष्यकृतं भुंक्ते क्षेत्रेस्मिन्महदद्भुतम् ।। ९३ ।।
इत्याश्चर्यपरस्तेन स्वप्नलब्धेन वै द्विजाः ।।
नैवेद्येन कुटुम्बं स्वं मार्जयामास सादरम् ।। ९४ ।।
ततः सर्वे नीरुजास्ते सुवाक्याहृष्टमानसाः ।।
पुनर्जन्म मन्यमानाः शशंसुः क्षेत्रमुत्तमम् ।। ९५ ।।

नास्त्यस्य सदृशं क्षेत्रं सप्तद्वीपावनीतले ।।
यत्र स्वोच्छिष्टदानेन पापान्मोचयते नरान् ।। ९६ ।।
पुरुषोत्तममाहात्म्यं क्षेत्रं परमदुर्लभम् ।।
यतः स्वर्गश्च भोगश्च मुक्तिश्चैव करे स्थिता ।।९७ ।।
आर्तानां भवकांतारे भाग्यादत्र समीयुषाम् ।।
नानाभोगोपतृप्तानां मुक्तिमार्गः सुखं भवेत् ।। ९८ ।।
इत्थं ते हर्षमापन्नाः प्रलपंतः परस्परम् ।।
यथेष्टं भोजयामासुरन्योन्यं च निवेदितम् ।।९९।।
ततस्ते निर्मला विप्रास्तरुणादित्यवर्चसः।।
देवा इव बभुः सर्वे निष्पापा निर्गतज्वराः ।।2.2.38.१००।।
नैवेद्याशनमाहात्म्यं कथितं वो द्विजोत्तमाः ।।
श्रुत्वापि महतः पापान्मुच्यते पापकृत्तमः।।१।।
निर्माल्यग्रहणस्यास्य फलं वक्तुं न शक्नुमः।।
साक्षाद्ब्रह्मस्वरूपेण ध्रियते वपुषा हि तत् ।। २ ।।
पुष्पचंदनमाल्यादि यदंगैरुपधार्यते।।

अपनीतं यथाकाले निर्माल्यं तत्प्रकीर्तितम् ।।३।।
धारणं शिरसा तस्य तेनांगे चापि मार्जनम् ।।
सार्द्धानां कोटितीर्थानामभिषेकफलप्रदम् ।।
भक्षणं गुरुतल्पादि पातकौघविनाशनम् ।। ४ ।।
लेप्या मूर्तिरियं विष्णोरन्येभ्यो लेप उत्तमः ।।
श्रीखंडागुरुकर्पूरकस्तूरीकुंकुमादिभिः ।।५ ।।
प्रपिष्टलेपस्नेहेन चंदनागुरुदारुणा ।।
शरीरे वासुदेवस्य इंद्रद्युम्नेन कारितः ।। ६ ।।
प्रत्यहं भो द्विजश्रेष्ठा वर्षांते चापनीयते ।।
लेप्यानां लेपनिर्मोके दर्शनं न प्रशस्यते ।। ७ ।।

अंतरा चेत्पतेल्लेपः पिष्टं लिंपेत्पुनश्च तम् ।।
नान्यलेपः प्रशस्यो हि स विष्णोरंगसंमतः ।। ८ ।।
चंदनार्द्रशरीरं च दृष्ट्वा विष्णुं पुरा किल ।।
सौगंध्याल्लोभयामास नृपपुत्रः स मूढधीः ।। ९ ।।
तस्य प्रीत्यै नियुक्तस्तु आकृष्यांगात्प्रलेपनम् ।।

ददौ नृपकुमाराय स लिलिंपे हृदि स्वके ।। 2.2.38.११० ।।
तावत्प्रदेशं कुष्ठं वै श्वेतं तस्याभवत्क्षणात् ।।
स आसीत्कुष्ठपाणिस्तु तस्मै यो दत्तवान्किल ।। ११ ।।
ततो वर्षावधिष्ठायी लेपः पुण्यतमः स्मृतः ।।
निर्माल्यानां प्रधानं तद्घ्राणादंहोविनाशनम् ।।१२।।
पुरा दमनकं दैत्यं समुद्रोदकचारिणम् ।।
बाधितारं जनानां वै मायाबलपराक्रमम्।।१३।।
भगवानपि मायावी पितामहनिदेशतः ।।
मत्स्यावतारेण विभुः प्रविश्य वरुणालयम् ।। १४ ।।
अन्विष्याकृष्य वेलायां निष्पिपेष महीतले ।।
मधोः शुक्लचतुर्दश्यां पतितो दानवोत्तमः ।। १५ ।।
भगवत्करसंपर्कात्सुगंधिरभवत्तृणम् ।।
तस्यैव नाम्ना त सम्यग्जग्राहाश्चर्यमानसः ।। १६ ।।
मालां कृत्वा हृत्प्रदेश मिलितं वनमालया ।।
अचिंतयत्तस्य गंधं यावद्वस्तु चिरस्थितम् ।। १७ ।।

तस्यापि गंधः सर्वेषां पुष्पाणां सौरभापहः ।।
वर्णस्तु भगवन्मूर्तेस्तुल्योऽभूत्स सुशोभनः ।। १८ ।।
तस्य माला भगवतः परमप्रीतिकारिणी ।।
शुष्का पर्युषिता वापि न दुष्टा भवति क्वचित् ।। १९ ।।
तस्य सुग्रथितां मालां दत्त्वा दमनकारये ।।
उत्पादयेन्महाप्रीतिं विष्णोर्या मुक्तिदायिनी ।। 2.2.38.१२० ।।
अंगापकर्षितां मालां भक्त्या यो धारयेन्नरः ।।
हयमेधसहस्रस्य फलं प्राप्नोत्यसंशयम् ।। २१ ।।
तुलसीकल्पितां मालां विष्णोरंगापकर्षिताम् ।।
धारयेन्मूर्ध्नि कंठे च भक्तो यो विन्यसेद्धदि ।।
तावत्संख्यं वाजिमेधफलमव्यग्रमश्नुते ।। २२ ।।
निर्माल्यतुलसीपत्रं यावद्भक्षयते हरेः ।।
तावज्जन्मसहस्रं तु विष्णुलोके महीयते ।। २३ ।।
हरेर्नैवेद्यमन्नं च तुलसीदलमिश्रितम् ।।
प्रतिग्रासं सोमपानं फलं तत्सममश्नुते ।।२४।।

यावज्जीवं तु भुंजानो ध्रुवं मोक्षमवाप्नुयात् ।।२५।।
अर्घ्यशेषादिकं विष्णोस्तथा चाचमनोदकम् ।।
पादोदकं स्नानवारि प्रत्येकं पापनाशनम् ।। २६ ।।

सर्वतीर्थाभिषेकाणां फलदं ग्रहनाशनम् ।।
अलक्ष्मीपापरक्षोघ्नं भूतवेतालनाशनम् ।। ।। २७ ।।
शवाद्यमेध्यसंस्पर्शदोषनाशनमुत्तमम् ।।
सर्वदीक्षाव्रतफलप्रदमैश्वर्यवर्द्धनम् ।। २८ ।।
अकालमृत्युहरणं व्याधिव्यूहनिबर्हणम् ।।
सुरोपमांसभक्ष्यादि पापसंघविनाशनम् ।। २९ ।।
एतैराप्लुतदेहस्तु शृणुयाद्यदि सूतकम् ।।
नाशौचं विद्यते तस्य सर्वकर्माधिकारिणः ।। 2.2.38.१३० ।।
यावज्जीवं प्रतिज्ञाय यस्त्वेतान्येकमेव वा ।।
गृह्णीयाद्भूरि वा स्वल्पं मुच्येद्विष्णोः प्रसादतः ।। ३१ ।।
एवं तत्र वसन्देवो लोकानुग्रहकांक्षया ।।
रममाणः श्रिया सार्द्धमनायासविमोचकः ।। ३२ ।।

निर्माल्यपादांबुनि वेदनीयदानैस्तदालोकनतत्प्रणामैः ।।
पूजोपहारैश्च विमुक्तिदाता क्षेत्रोत्तमेस्मिन्पुरुषोत्तमाख्ये ।। १३३ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये जैमिनिऋषिसंवादे दमनकचरितंनामाष्टत्रिंशोऽध्यायः ।। ३८ ।।

Roman transliteration

|| jaiminiruvāca || ||
iti dattvā varaṃ tasmai śvetarājāya vai purā ||
jagāmāṃtarhito viprāḥ prāsādāṃtaḥ sthito hariḥ||1||
samastajagatāṃ yā śrīḥ srṣṭisthitivināśakṛt ||
vaiṣṇavīśaktiratulā parivesaṇakāriṇī || 2 ||
sudhopamaṃ supakvānnaṃ bhuṃkte nārāyaṇaḥ prabhuḥ ||
taducchiṣṭopabhogo hi sarvāghakṣayakārakaḥ || 3 ||
na tādṛśasamaṃ puṇyaṃ vastvasti pṛthivītale ||
pāpasaṃskārakartṝṇāṃ saṃparkāttu na duṣyati || 4 ||
padmāyāḥ sannidhānena sarve te śucayaḥ smṛtāḥ ||
viṣṇvālayagataṃ taddhi nirmālyaṃ patitādayaḥ || 5 ||
spṛśaṃti cenna duṣṭaṃ tadyathā viṣṇustathaiva tat ||
vratasthā vidhavāścaiva sarve varṇāśramāstathā || 6 ||
tatprāśanena pūyante dīkṣitāścāgnihotriṇaḥ ||
daridraḥ kṛpaṇo vāpi gṛhasthaḥ prabhureva vā ||7||

svadeśyāḥ paradeśyā vā sarve tatra samāgatāḥ ||
nābhimānaṃ prakurvīranviṣṇornirmālyabhakṣaṇe || 8 ||
bhaktyā lobhātkautukādvā kṣudhāsaṃśamanena vā ||
ākaṃṭhabhakṣitaṃ taddhi punāti sakalāṃhasaḥ || 9 ||
sarvarogopaśamanaṃ putrapautrapravarddhanam ||
dāridryaharaṇaṃ śreṣṭhaṃ vidyāyuḥśrīpradaṃ śubham || 2.2.38.10 ||
pakṣapāto mahāṃstatra viṣṇoramitatejasaḥ ||
nindanti ye tadamṛtaṃ mūḍhāḥ paṃḍitamāninaḥ || 11 ||
svayaṃ daṃḍadharasteṣu sahate nāparādhinaḥ ||
yeṣāmatra sa daṇḍaśceddhruvā teṣāṃ hi durgatiḥ || 12 ||
kumbhīpāke mahāghore pacyante te'tidāruṇe

taṃ na vikrayaḥ krayo vāpi praśastastasya bho dvijāḥ || 13 ||
nirmālyaṃ jagadīśasya nāśitvāśnāmi kiñcana ||
iti satyapratijño yaḥ pratyahaṃ tacca bhakṣayet || 14 ||
sarvapāpavinirmuktaḥ śuddhāṃtaḥkaraṇo naraḥ ||

sa śuddhaṃ vaiṣṇava sthānaṃ kramādyāti na saṃśayaḥ || 15 ||
cirasthamapi saṃśuṣkaṃ nītaṃ vā dūradeśataḥ ||
yathātathopayuktaṃ tatsarvaṃ pāpāpanodanam || 16 ||
kukkurasya mukhādbhraṣṭaṃ tadannaṃ patitaṃ yadi ||
brāhmaṇenāpi bhoktavyamitareṣāṃ tu kā kathā || 17 ||
upoṣya tiṣṭhatā vāpi nopavāsaṃ ca kurvatā ||
aśucirvāpyanācāro manasā pāpamācaran ||
prāptamātreṇa bhoktavyaṃ nātra kāryā vicāraṇā || 18 ||
naivedyānnaṃ jagadbhartturgāṃgaṃ vāri samaṃ dvayam ||
dṛṣṭeḥ svargādi saṃprāptirbhakṣaṇāccāghanāśanam || 19 ||
jagaddhātryā hi yatpakvaṃ vaiṣṇave'gnau susaṃskṛte ||
bhukte'nvahaṃ cakrapāṇiryugamanvaṃtarādiṣu || 2.2.38.20 ||
saptadvīpa dharāmadhye sānnidhyaṃ nedṛśaṃ hareḥ ||
yādṛśaṃ nīlagotre'sminvyājamānuṣaceṣṭitam || 21 ||
dārurūpaṃ paraṃ brahma sarvacākṣuṣagocaram ||

prakāśate bho munayo na dṛṣṭaṃ na śrutaṃ kvacit || 22 ||
tasmai pravṛttirūpāya brahmaṇe paramātmane ||
pravṛttirūpā śaktiḥ śrīḥ pravartayati yaddhaviḥ || 23 ||
tadaśnāti jagannāthastaccheṣaṃ duritāpaham ||
kimatra citraṃ bho viprā yaduktaṃ muktikāraṇam || 24 ||
nālpapuṇyavatāṃ tatra viśvāsaśca prajāyate ||
vedācārapradhāneṣu yuge hyetatprakīrtitam || 25 ||
mahimānaṃ na vedāsya viśeṣācchrūyatāṃ kalau ||
ghore kaliyuge tasmiṃstripādo dharmaviplavaḥ || 26 ||
dharmaḥ syādekapādastu kvacittasya bhayāccaret ||
sarvenṛtapradhānā hi dāṃbhikāḥ śabdavṛttayaḥ || 27 ||
prāyaśca dharmavimukhā jihvopasthaparāyaṇāḥ ||
na dhyāyaṃti tapasyanti vratayaṃti kadācana || 28 ||
adharmabahulāḥ sarve hiṃsakā lolupāḥ param ||
pareṣāṃ parivādena tuṣyanti svakṛtaṃ vinā || 29 ||

prasaṃgātkautukādvāpi nighnaṃti parakarma vai ||
kṣudrakāryāśayātsvasya parakāryaprabādhakāḥ || 2.2.38.30 ||
dharmalabdhāṃ striyaṃ ramyāmavajñāya svaveśmani ||
parayoṣiti niṃdyāyāṃ prasaktāḥ paśuceṣṭitāḥ || 31 ||
agnihotrādikaṃ vāpi vrataṃ nānyatkvacitkvacit ||
jīvikā taddvijātīnāṃ yeṣāṃ vā pāralaukikam||32||
avratādhītavedena anyāyāptadhanena ca ||
vittaśāṭhyena ca kṛtaṃ na tathā phaladāyi tat || 33 ||
prāyaḥ kaliyuge bhūpāḥ prajāvanaparāṅmukhāḥ ||
karādānaparā nityaṃ pāpiṣṭhāścauryavṛttayaḥ || 34 ||
varṇasaṃkariṇaḥ sarve śūdraprāyāḥ kalau yuge ||
hartāraḥ pārthivā eva śūdrāśca nṛpasevakāḥ || 35 ||
śrautasmārtādikaṃ karma na tathā sadanuṣṭhitam ||
yuge caturthe bho viprāḥ paralokāya kalpite || 36 ||
dānadharmaḥ paro hyeṣa nānyo dharmaḥ praśasyate ||

karmaṇā manasā vācā hitamiccheddvijanmanām || 37 ||
iti hovāca bhagavānbrāhmaṇo māmakī tanuḥ ||
brāhmaṇā yasya saṃtuṣṭāḥ santuṣṭastasya cāpyaham || 38 ||
ubhayatra samo bhūyādbrāhmaṇe ca janārdane ||
yadvadaṃti dvijā vākyaṃ tatsvayaṃ bhagavānvadet || 39 ||
yathātathā vartamāno varṇānāṃ brāhmaṇo guruḥ ||
bhagavānapi deveśaḥ sa sākṣādbrāhmaṇapriyaḥ || 2.2.38.40 ||
sadāvatāraṃ kurute brāhmaṇārthaṃ janārdanaḥ ||
tatpālanārthaṃ duṣṭānvai nigṛhṇāti yuge yuge || 41 ||
sasarja brāhmaṇānagre sṛṣṭyādau sa caturmukhaḥ ||
sarve varṇāḥ pṛthakpaścātteṣāṃ vaṃśeṣu jajñire || 42 ||
tasmātkaliyuge tasminbrāhmaṇo viṣṇureva ca ||
ubhau gatiśca sarveṣāṃ brāhmaṇānāṃ harirgatiḥ || 43 ||
harirevātra sarveṣāṃ gatiḥ prāpte kalau yuge ||
śālagrāmādike kṣetre smaryate kīrtyate'pi ca || || 44 ||

tasminnīlācale puṇye kṣetre kṣetrajñavarṣmaṇi ||
jīvabhūtaḥ sa sarveṣāṃ dāruvyājaśarīrabhṛt || 45 ||
kalikalmaṣanāśāya prāyo duṣkṛtakarmaṇām ||
darśanastavanocchiṣṭabhojanairmuktidāyakaḥ || 46 ||
ucchiṣṭena sureśasya vyāptaṃ yasya kalevaram ||
tadāhārastadātmā hi lipyate na sa pātakaiḥ || 47 ||
nivedanīyamanyāsu mūrtiṣvīśasya vartate ||
pāvanaṃ tadapi proktamucchiṣṭaṃ tu vimocakam || 48 ||
bhuṃkte tvatraiva bhagavānpaśyatyanyatra cakṣuṣā ||
purāyaṃ prārthito devo yogibhiḥ pariveṣṭitaiḥ || 49 ||
nirmālyocchiṣṭabhogena tava māyāṃ jayemahi ||
atyaṃtastimitākṣāṇāmanāyāsena muktidaḥ || 2.2.38.50 ||
śayanāsanabhogādyai ramate ca śriyā saha ||
atra ceṣṭā bhagavato vedārtha iti dhāryatām || 51 ||
samatikrāṃtavedo hi na kadācitpravartate ||

vedarakṣārthamevāsya saṃbhavo hi yuge yuge || 52 ||
pramāṇabhūto bhagavānviruddhaṃ kathamācaret ||
tasminviruddhaṃ carati jagadeva tathā bhavet || 53 ||
ācāreṇa hi vedārtho niyato dhāmatāṃ gataḥ ||
madhyadeśabhavaḥ pūrvamatrāgacchaddvijottamaḥ || 54 ||
śiṣṭācāraiḥ suvimalaḥ śāstrārthaparinirṣṭhitaḥ ||
sadā śāṃtaḥ sadā dāṃtaḥ kāyavāṅmanasairgṛhī || 55 ||
sa tīrthavidhinā devaṃ samabhyarcya ca sāgnikaḥ ||
trirātramatroṣitavānviṣṇvarcanaparaḥ śuciḥ || || 56 ||
yajñaśeṣaṃ gṛhasthānāṃ bhoktavyamiti śāstrataḥ ||
devocchiṣṭaṃ na jagrāha anyapākābhiśaṃkayā || 57 ||
daivatairatra saṃskāryo devayogyaḥ kathaṃ bhavet ||
ayogyatvācca naivedyamagrāhyaṃ ca bhaveddhruvam ||58||
agṛhīte ca naivedye śrotriyeṇa tadā dvijāḥ ||
sarve ca tasyānucarā nābhuṃjaṃta niveditam || || 59 ||

tataḥ sa vyādhisaṃmagno vihvalībhūtavigrahaḥ ||
sakuṭuṃbo'bhavanmūko bhagavaddrohasaṃyutaḥ || 2.2.38.60 ||
manasā cintayatyevaṃ nirnimittaṃ kathaṃ nu me ||
kuṭumbasahitasyābhūtpīḍā sarvāṃgabhaṃjinī || 61 ||
evaṃ cintayamānasya trirātrāṃte'bhavanmatiḥ ||
nedṛśī vyādhipīḍā ca sarveṣāmekadā bhavet || || 62 ||

ko vā drohaḥ kṛto'smābhiretasminpuruṣottame ||
na buddhipūrvakaḥ kiṃ syāttato me vyādhikāraṇam || 63 ||
muhurittthaṃ cintayitvā dadhyau nārāyaṇaṃ prabhum ||
dhyānāvasāne tuṣṭāva śāstratattvārthadarśakaḥ || 64 ||
|| śāṃḍilya uvāca || ||
caturdaśāpi yā vidyā dharmanirṇayahetavaḥ ||
tāḥ sarvāstava vākyāni mukhapadmavinirgatāḥ || 65 ||
tābhirevācareddharmamiti śāstrārthaniścayaḥ ||
tasya dharmasya rakṣārthamavatāro yuge yuge || 66 ||

tamullaṃghya varttamāno bhavaddrohakaro dhruvam ||
ahaṃ te devadeveśa karmaṇā manasā girā || 67 ||
dharmaśāstramatikramya na vartte'pyarthakāmayoḥ ||
aneka janmasāhasraiḥ saṃcitaṃ pāpasaṃcayam || 68 ||
dagdhumatrāgato deva tvaddarśanadavāgninā ||
ko'parādhaḥ kṛto deva tvacchāstrapathi vartinā ||
sarvāṃgaṃ vādhate yasmādugro vyādhirahetukaḥ || 69 ||
jñānato'jñānato vāpi tvatpādasarasīruhe ||
kṛto'parādho yo deva taṃ kṣamasva kṛpāṃbudhe ||
bhūmau skhalitapādānāṃ bhūmirevāvalaṃbanam || 2.2.38.70 ||
tvayi jātāparādhānāṃ tvameva śaraṇaṃ prabho ||
tavāparādhajaṃ pāpaṃ tvameva ca kṣamasva me || 71 ||
vahnisaṃtāpato naśyedvahnisaṃtāpajo vraṇa ||
tadimāṃ durdaśāṃ deva prārabdhāṃ pāpabījajām || 72 ||
līlāpāṃgena śamaya apavargaikahetunā ||

māmuddhara jagannātha patitaṃ śokasāgare || 73 ||
tvaddarśanapathaṃ yātaḥ kiṃ nu śocyo bhavennaraḥ ||
nisargakaruṇāṃbhodhe yastvaddṛṣṭipathaṃ gataḥ || 74 ||
sadānandābdhisaṃmagno na śocati na kāṃkṣati ||
nālpabhāgyo hyahaṃ deva tvāmadrākṣaṃ svacakṣuṣā || 75 ||
apavargāṃtarāyo me dhruvameṣā vibhīṣikā ||
tatprasīda jagannātha sevakaṃ drohiṇaṃ sadā || 76 ||
sevyasevakasaṃbaṃdhādaparādhaṃ kṣamasva me ||
iti stavāṃte tasyāśu dehapīḍāgamattadā || 77 ||
dadarśa sotha govindaṃ nṛsiṃhaṃ bhaktavatsalam ||
divyasiṃhāsanārūḍhaṃ divyālaṃkārabhūṣitam || 78 ||
ādadānaṃ śriyā dattaṃ paramānnaṃ karāṃbuje ||
grāsāvaśeṣaṃ pātreṣu kṣipaṃtaṃ ca muhurmuhuḥ || 79||
yāvaddattaṃ vastujātaṃ tāvadaśnaṃtamatvaram ||
vilāsasasmitāpāṃgaṃ haste lakṣmyāpavarjitam || 2.2.38.80 ||

taṃ dṛṣṭvā vismayāviṣṭaḥ śāṃḍilyaḥ sa dvijottamaḥ ||
sasmārātmakṛtaṃ drohaṃ naivedyāgrahaṇe sthitam || 81 ||
kvāhaṃ prādeśikaḥ prājñaḥ sarvajñānanidhirbhavān ||
kva tvaṃ mahadahaṃkārabhūtatattva visarjakaḥ || 82 ||
tvanmāyāmūḍhamanaso jānīyuḥ kathamīśa te ||
niraṃkuśāmanirvācyāmicchāṃ sṛṣṭilayātmikām || 83 ||
iti stuvaṃtaṃ nṛharistenaivocchiṣṭapāṇinā ||
siṣeca grāsaśiṣṭāṃśca sarvāṃge dvijasattamam || 84 ||
taiḥ siktairbrāhmaṇaḥ sadyaḥ sudhāsekopamairmudā ||
babhau divyavapuḥ śrīmāṃñjīvanmukto yathā muniḥ || 85 ||
mahimānaṃ hi bhaktestu bhaktā eva vijānate ||

mahatīṃ sūtipīḍāṃ tu vandhyā nānubhavetkvacit|| 86 ||
ityudīrya svayaṃ gātrāducchiṣṭaṃ paramātmanaḥ ||
bhuktvā kṛtārthamātmānaṃ mene śrotriyapuṃgavaḥ || 87 ||
sādhāraṇaṃ dharmaśāstraṃ kṣetre'sminna vicāryate ||

ayaṃ tu paramo dharmo yo devena prakīrtitaḥ || 88 ||
ācāraprabhavo dharmo dharmasya prabhuracyutaḥ ||
itthaṃ saṃcitayanvipraḥ kuṭumbārthe'vaśeṣitam || 89 ||
ājahāra svayaṃ muṣṭyā dhyānabhaṅgamavāpa ca ||
prabuddhaściṃtayāmāsa svapnaṃ taṃ vismitāśayaḥ || 2.2.38.90 ||
ayameva mama droho hyavajñāsiṣamīśvaram ||
naivedyāśana māhātmyamajānanparamādbhutam || 91 ||
aṣṭādaśa caturdaśa brahmāṃḍaṃ yatpadāṃbujam ||
dharmadraveṇa prakṣālya apunātsvaṃ tadaṃbunā || 92 ||
yamarcayaṃti śakrādyā divyabhogairanuttamaiḥ ||
sa mānuṣyakṛtaṃ bhuṃkte kṣetresminmahadadbhutam || 93 ||
ityāścaryaparastena svapnalabdhena vai dvijāḥ ||
naivedyena kuṭumbaṃ svaṃ mārjayāmāsa sādaram || 94 ||
tataḥ sarve nīrujāste suvākyāhṛṣṭamānasāḥ ||
punarjanma manyamānāḥ śaśaṃsuḥ kṣetramuttamam || 95 ||

nāstyasya sadṛśaṃ kṣetraṃ saptadvīpāvanītale ||
yatra svocchiṣṭadānena pāpānmocayate narān || 96 ||
puruṣottamamāhātmyaṃ kṣetraṃ paramadurlabham ||
yataḥ svargaśca bhogaśca muktiścaiva kare sthitā ||97 ||
ārtānāṃ bhavakāṃtāre bhāgyādatra samīyuṣām ||
nānābhogopatṛptānāṃ muktimārgaḥ sukhaṃ bhavet || 98 ||
itthaṃ te harṣamāpannāḥ pralapaṃtaḥ parasparam ||
yatheṣṭaṃ bhojayāmāsuranyonyaṃ ca niveditam ||99||
tataste nirmalā viprāstaruṇādityavarcasaḥ||
devā iva babhuḥ sarve niṣpāpā nirgatajvarāḥ ||2.2.38.100||
naivedyāśanamāhātmyaṃ kathitaṃ vo dvijottamāḥ ||
śrutvāpi mahataḥ pāpānmucyate pāpakṛttamaḥ||1||
nirmālyagrahaṇasyāsya phalaṃ vaktuṃ na śaknumaḥ||
sākṣādbrahmasvarūpeṇa dhriyate vapuṣā hi tat || 2 ||
puṣpacaṃdanamālyādi yadaṃgairupadhāryate||

apanītaṃ yathākāle nirmālyaṃ tatprakīrtitam ||3||
dhāraṇaṃ śirasā tasya tenāṃge cāpi mārjanam ||
sārddhānāṃ koṭitīrthānāmabhiṣekaphalapradam ||
bhakṣaṇaṃ gurutalpādi pātakaughavināśanam || 4 ||
lepyā mūrttiriyaṃ viṣṇoranyebhyo lepa uttamaḥ ||
śrīkhaṃḍāgurukarpūrakastūrīkuṃkumādibhiḥ ||5 ||
prapiṣṭalepasnehena caṃdanāgurudāruṇā ||
śarīre vāsudevasya iṃdradyumnena kāritaḥ || 6 ||
pratyahaṃ bho dvijaśreṣṭhā varṣāṃte cāpanīyate ||
lepyānāṃ lepanirmoke darśanaṃ na praśasyate || 7 ||
aṃtarā cetpatellepaḥ piṣṭaṃ liṃpetpunaśca tam ||
nānyalepaḥ praśasyo hi sa viṣṇoraṃgasaṃmataḥ || 8 ||
caṃdanārdraśarīraṃ ca dṛṣṭvā viṣṇuṃ purā kila ||
saugaṃdhyāllobhayāmāsa nṛpaputraḥ sa müḍhadhīḥ || 9 ||
tasya prītyai niyuktastu ākṛṣyāṃgātpralepanam ||

dadau nṛpakumārāya sa lilimpe hṛdi svake || 2.2.38.110 ||
tāvatpradeśaṃ kuṣṭhaṃ vai śvetaṃ tasyābhavatkṣaṇāt ||
sa āsītkuṣṭhapāṇistu tasmai yo dattavānkila || 11 ||
tato varṣāvadhiṣṭhāyī lepaḥ puṇyatamaḥ smṛtaḥ ||
nirmālyānāṃ pradhānaṃ tadghrāṇādaṃhovināśanam ||12||
purā damanakaṃ daityaṃ samudrodakacāriṇam ||
bādhitāraṃ janānāṃ vai māyābalaparākramam||13||
bhagavānapi māyāvī pitāmahanideśataḥ ||
matsyāvatāreṇa vibhuḥ praviśya varuṇālayam || 14 ||
anviṣyākṛṣya velāyāṃ niṣpipeṣa mahītale ||
madhoḥ śuklacaturdaśyāṃ patito dānavottamaḥ || 15 ||
bhagavatkarasaṃparkātsugaṃdhirabhavattṛṇam ||
tasyaiva nāmnā ta samyagjagrāhāścaryamānasaḥ || 16 ||
mālāṃ kṛtvā hṛtpradeśa militaṃ vanamālayā ||
aciṃtayattasya gaṃdhaṃ yāvadvastu cirasthitam || 17 ||

tasyāpi gaṃdhaḥ sarveṣāṃ puṣpāṇāṃ saurabhāpahaḥ ||
varṇastu bhagavanmūrtestulyo'bhūtsa suśobhanaḥ || 18 ||
tasya mālā bhagavataḥ paramaprītikāriṇī ||
śuṣkā paryuṣitā vāpi na duṣṭā bhavati kvacit || 19 ||
tasya sugrathitāṃ mālāṃ dattvā damanakāraye ||
utpādayenmahāprītiṃ viṣṇoryā muktidāyinī || 2.2.38.120 ||
aṃgāpakarṣitāṃ mālāṃ bhaktyā yo dhārayennaraḥ ||
hayamedhasahasrasya phalaṃ prāpnotyasaṃśayam || 21 ||
tulasīkalpitāṃ mālāṃ viṣṇoraṃgāpakarṣitām ||
dhārayenmūrdhni kaṃṭhe ca bhakto yo vinyaseddhadi ||
tāvatsaṃkhyaṃ vājimedhaphalamavyagramaśnute || 22 ||
nirmālyatulasīpatraṃ yāvadbhakṣayate hareḥ ||
tāvajjanmasahasraṃ tu viṣṇuloke mahīyate || 23 ||
harernaivedyamannaṃ ca tulasīdalamiśritam ||
pratigrāsaṃ somapānaṃ phalaṃ tatsamamaśnute ||24||

yāvajjīvaṃ tu bhuṃjāno dhruvaṃ mokṣamavāpnuyāt ||25||
arghyaśeṣādikaṃ viṣṇostathā cācamanodakam ||
pādodakaṃ snānavāri pratyekaṃ pāpanāśanam || 26 ||
sarvatīrthābhiṣekāṇāṃ phaladaṃ grahanāśanam ||
alakṣmīpāparakṣoghnaṃ bhūtavetālanāśanam || || 27 ||
śavādyamedhyasaṃsparśadoṣanāśanamuttamam ||
sarvadīkṣāvrataphalapradamaiśvaryavarddhanam || 28 ||
akālamṛtyuharaṇaṃ vyādhivyūhanibarhaṇam ||
suropamāṃsabhakṣyādi pāpasaṃghavināśanam || 29 ||
etairāplutadehastu śṛṇuyādyadi sūtakam ||
nāśaucaṃ vidyate tasya sarvakarmādhikāriṇaḥ || 2.2.38.130 ||
yāvajjīvaṃ pratijñāya yastvetānyekameva vā ||
gṛhṇīyādbhūri vā svalpaṃ mucyedviṣṇoḥ prasādataḥ || 31 ||
evaṃ tatra vasandevo lokānugrahakāṃkṣayā ||
ramamāṇaḥ śriyā sārddhamanāyāsavimocakaḥ || 32 ||

nirmālyapādāṃbuni vedanīyadānaistadālokanatatpraṇāmaiḥ ||
pūjopahāraiśca vimuktidātā kṣetrottamesminpuruṣottamākhye || 133 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jaiminiṛṣisaṃvāde damanakacaritaṃnāmāṣṭatriṃśo'dhyāyaḥ || 38 ||

English translation

Jaimini said :

1. After granting the boon thus to King Śveta formerly, O Brāhmaṇas , Hari who was stationed within the Mansion, vanished.

2-3. Śrī, the cause of creation, sustenance and annihilation of all the worlds, the matchless Śakti of Viṣṇu , is the person serving the nectar-like well-cooked food and Lord Nārāyaṇa consumes it. Enjoyment of its remnants and leavings is the cause of the destruction of all sins.

4. There is no object on the surface of the earth which is so meritorious as that. It does not become defiled due to contact with sinful persons.

5-8. Due to the presence of Padmā (Lakṣmī) all of them are proclaimed to be pure and clean. That Nirmālya , present in the abode of Viṣṇu, does not become defiled even if fallen persons etc. touch it. It is (pure) like Viṣṇu himself. Widows who perform holy rites, people of all castes and stages of life, the initiated performers of Agnihotra sancrifices, the poor, the miserly, a householder or a master, natives or foreigners—all those who come there, become sanctified by eating. In the matter of consuming the Nirmālya of Viṣṇu no one should display any false prestige.

9. Whether due to devotion, or covetousness or out of curiosity or as a means to satisfy hunger, if the Nirmālya is eaten to the full, it dispels all the sins.

10. It mitigates all ailments; it increases sons and grandsons; it dispels poverty. It is excellent and splendid, bestowing learning, longevity and prosperity.

11-15. The partiality of Viṣṇu of unmeasured splendour is present therein. Those who find fault with that nectar-like Nirmālya are fools vainly considering themselves learned. The Lord himself remains ready to punish them. He never brooks the guilty. Indeed calamity certainly befalls those people against whom he raises his rod of punishment. They will be cooked in the terrible hell Kuṃbhīpāka.

No sale or purchase (of the Nirmālya) is to be encouraged, O Brāhmaṇas. If a person takes this vow, 'I will never eat anything before eating the Nirmālya of the Lord of the universe' and eats it everyday keeping up his vow, that man shall get rid of all sins. His mind shall become pure. There is no doubt that he will go to the pure region of Viṣṇu in due course.

16. Even if (Nirmālya) is kept for a long time, even if it is dry, even if it is taken to far-off places, it can be eaten as it is. All these are destructive of sins.

17. If that food-offering of the Lord drops down from a dog's mouth while it was being carried off, the same may be eaten even by a Brāhmaṇa . What need one say of others!

18. As soon as it is received, it must be eaten by a person whether he is observing a fast or not, whether he is bodily pure or not, even if he does not follow the code of good conduct, or is mentally sinful. No doubt need be entertained in this respect.

19. The Naivedya offering of the Lord of the universe and the water of Gaṅgā —both these are equal. If they are looked at, one obtains heaven etc.; If they are partaken of, all the sins are destroyed.

20. What is cooked by the Mother of the universe in the well-consecrated Vaiṣṇava fire, the Discus-bearing Lord eats everyday in all the Yugas , Manvantaras etc.

21. In the whole of the earth consisting of the seven continents there is no presence of Hari like it is on Nīla mountain, which he offers under the pretext of a human act.

22. The Supreme Brahman in the form of a wooden idol perceptible to everyone shines (here), O sages. It is neither seen nor heard anywhere (else).

23-28. Unto that Brahman in the form of Pravṛtti (Activity), Śrī, Śakti in the form of Pravṛtti prepares and serves the Havi . The Lord of the universe eats it. The remnants thereof can dispel sins. What is surprising in this, O Brāhmaṇas, if it is spoken as the cause of salvation?

Persons deficient in merit do not believe in it. This is glorified in the Yugas when the Vedas and conventional norms hold sway.

No one knows its greatness, particularly in Kaliyuga . In the terrible Kaliyuga, [1] opposition to Dharma (righteous conduct) has three-fourṃs share. Dharma has only a single foot left. It moves about only in some rare places because it is afraid (of Kali). All the people are inherently given to falsehood. They are hypocrites and knavish. Generally they are averse to virtue. They are addicted to eating and sex. They never meditate, perform penance or observe a holy rite.

29. All people are mostly unrighteous, violent and excessively greedy and rapacious. They themselves will not do anything. They are satisfied when they slander others.

30. Due to their mean-minded interests they put obstacles in other people's activities.

31. They neglect beautiful women lawfully married to them in their household. They are of brutish activities seeking contact with other people's wives of ignoble and censurable activities.

32-37. There is no Agnihotra or other holy rite anywhere. It has become a means of livelihood to Brāhmaṇas to whom it should have been a means of attaining the other world.

A holy rite does not yield (the desired) benefit if it is performed by one who has learnt the Vedas without the requisite holy rites, by means of wealth acquired unjustly and fraudulently.

Generally in Kaliyuga kings are averse to their duty of protecting their subjects. They are ever eager to exact taxes. They are extremely sinful and behave like thieves.

All the people indulge in mixing up different castes (through intermarriage) in Kaliyuga mostly behaving like Śūdras . Kings themselves become robbers and Śūdras minions of kings.

The holy rites laid down by Śrutis and Smṛtis are not properly performed in the prescribed way in the fourth Yuga , O Brāhmaṇas. They are not (hence) capable of yielding good results in the other world.

(In Kaliyuga) the virtue of practising charity is the highest and no other virtue is considered praiseworthy. One should wish for the welfare of the twice-born by words, thoughts and deeds.

38-41. Thus spake the Lord: "The Brāhmaṇa is my body. I am pleased with that person with whom Brāhmaṇas are pleased."

One should behave equally towards both, Brāhmaṇas and Janārdana . The words that Brāhmaṇas utter, are what the Lord himself would utter.

Whatever may be the mode of his living, Brāhmaṇa is the preceptor of all castes. That Lord too, the Lord of Devas himself, is fond of Brāhmaṇas.

Janārdana incarnates always for the sake of Brāhmaṇas. In every Yuga, he punishes the wicked ones for the sake of protecting them.

42. At the beginning of the creation the Four-faced Lord created Brāhmaṇas. Afterwards all the other castes were severally born in their families.

43. Hence, in Kaliyuga, these two are the goal and resort unto all, viz. Brāhmaṇa and Viṣṇu. Hari is the goal unto Brāhmaṇas.

44. Here Hari alone is the goal unto all, when Kaliyuga approaches. He is remembered and glorified in Śālagrāma and other holy spots.

45. In that holy spot on Nīla mountain which is like the physical body of the Kṣetrajña , the Lord who has assumed physical body under the guise of the wooden idol, is the soul immanent in all beings.

46. For the destruction of the evils of Kali, he is usually the bestower of salvation on men of evil actions who pay a visit, offer eulogy and partake of the leavings of his food.

47. A man whose body is smeared with the leavings of the food of the Lord of Suras , whose food is the same (leavings of Lord's food) and whose mind is directed towards that, is never polluted by sins.

48. Food-offering is made to other idols too of the Lord and it is what purifies. But the leaving of the food is what liberates.

49-51. It is only here that the Lord eats (food himself); in other places he glances with his eye. Formerly the Lord was requested by Yogins who surrounded (him), "We shall overcome your Māyā by enjoying the Nirmālya and leavings of food."

He is the bestower of liberation easily (without any strain) on persons whose sense-organs have become calm.

He sports with Śrī through the activities of sitting, lying down, partaking of food etc. together. Let this be remembered that the activity of the Lord in this respect is what the purport of the Veda is.

52. The Lord never transgresses the Vedas. Indeed his incarnation in every Yuga is for the sake of protecting the Vedas.

53. How can the Lord who is the authority, act contrary to that? If he were to act against it, the whole universe will be (behaving) like that.

54-55. Indeed it is on account of its regular practice (by people) that the Veda has become the authority.

Formerly an excellent Brāhmaṇa (named Śāṇḍilya) hailing from Madhyadeśa (Central Region) came here. [2] He was completely free from impurities on account of his decent and decorous behaviour. He had mastered the topics of all scriptural texts. He was always calm. He always got his sense-organs under control in thought, words and deeds. He was a householder.

56. In accordance with the procedure regarding the rites to be performed at the (particular) Tīrthas , he worshipped the Lord. He maintained the sacred fires. He spent here three days engaged in worshipping Viṣṇu with great purity.

57. Since there is the injunction in the scriptural texts that the remnants of Yajña should be partaken of by householders, he did not take the remnants of the offering unto the Lord suspecting that it must have been cooked by another (inferior person).

58. 'It should be consecrated by Devas; (otherwise) how can it be suitable unto the Lord? Because it is unsuitable, the Naivedya should certainly be unacceptable,' He thought.

59. When the Naivedya was not accepted with the Brāhmaṇa, all his attendants too did not eat the Naivedya (food-offering).

60. Thereupon, he became afflicted with diseases. His body ached and he became excessively distressed. He was dumb-founded along with his family because he had offended the Lord.

61. He mentally thought, 'How is it that without any cause the whole family has been afflicted with this pain (as if) breaking all the limbs?'

62-63. He went on thinking thus, when at the end of three days an idea struck him: 'An affliction and ailment like this cannot befall everyone at once. In what way have we offended this Lord Puruṣottama ? It cannot be deliberate. What then is the cause of this sickness of mine?'

64. After deliberating thus frequently, he meditated on Lord Nārāyaṇa. At the end of the meditation (that Brāhmaṇa) the expounder of the real meaning of scriptural passages eulogized (the Lord).

Śāṇḍilya said :

65. All the fourteen lores, the bases for the determination of virtue, are your utterances which have come out of your lotus-like mouth.

66. This is the conclusion of all the scriptural texts that one should practise Dharma only according to them. It is for the sake of the protection of that Dharma that you incarnate in every Yuga.

67-73. One who transgresses that (Dharma) is certainly one who offends you. O Lord of the chiefs of Devas, I never transgress the code of conduct (of Dharmaśāstra) mentally, verbally and physically. Even in regard to wealth and love I do not transgress Dharmaśāstra.

O Lord, I have come here to burn down the mass of sins accumulated in the course of many thousands of births by means of the forest fire of your sight.

What was the offence committed by me, adhering, O Lord, to your own path prescribed in scripture? A dreadful ailment with no apparent cause afflicts all the limbs.

Whether knowingly or unknowingly, if any offence has been committed by me against the lotus-like feet of yours, O Lord, O ocean of mercy, forgive it. The ground alone is the support to those who have slipped in their steps on the ground.

You alone are the refuge, O Lord, to those who commit offences against you. You alone do forgive my sin arising from an offence against you.

A wound (eruption etc.) caused by (bodily) heat is cured by applying fire (remedial heat). So, O Lord, subdue by means of your graceful glance from the corner of your eyes, this deplorable condition arising from the seeds of sins. The evil action has begun to bear fruit. Your benign glance is the sole cause of salvation. I have fallen into the ocean of grief. Redeem me, O Lord of the universe.

74-77. How can a man who has come within the range of your vision be in a pitiable state? O ocean of natural mercifulness, one who has come within the range of your vision is always immersed in the ocean of bliss. He does not bemoan nor does he yearn.

My fortune is by no means meagre. I have seen you with my own eyes. If there is any obstacle in my getting salvation, it is certainly terrifying. So be pleased, O Lord of the universe, towards me, your attendant though a habitual offender. In view of our relationship as Master and Servant, do forgive my offence.

At the end of this prayer, the affliction of his body immediately disappeared.

78-80. He saw Govinda , Nṛsiṃha fond of his devotees. He was seated on a divine throne. He was adorned with divine ornaments. He was found taking up in his lotus-like hand the excellent cooked food offered by Śrī and dropping the remnants of the mouthful frequently into the (various) vessels.

Lakṣmī went on placing in his hand (various food items) with graceful smiles and coquettish glances. Whatever was handed over to him he went on eating without any hurry.

81. On seeing this, Śāṇḍilya, the excellent Brāhmaṇa, became surprised. He remembered his own offence in not taking up the Naivedya. (He eulogized thus):

82. “What a great difference! I am a knower of a limited things while you are the storehouse of all knowledge and the creator of the principles of Mahat , Ahaṃkāra ! (There cannot be any comparison between us.)

83. O Īśa, how can those who are deluded by your Māyā know your unbridled, indefinable wish manifesting itself in the form of creation and annihilation?”

84. As he eulogized thus, the Lord, Nṛsiṃha, scattered the remnants of the morsels all over the body of the excellent Brāhmaṇa with his own hand that was Ucchiṣṭa (not washed after eating anything).

85-86. When he was sprinkled with them which he felt comparable to nectar, the Brāhmaṇa joyously shone with divine body. He was as lustrous as a sage who is a living-liberated soul.

“Only devotees know the greatness of devotion. A barren woman never experiences the severity of labour pain.”

87. Saying this he took up the leavings of the Supreme Soul from his body and ate them. The eminent Brāhmaṇa well-versed in the Vedas considered himself one who has attained his goal in life.

88-90. ‘Ordinary code of conduct (Dharma) is not much (highly) thought of in this holy spot. This is the greatest Dharma which has been proclaimed by the Lord himself. Dharma has its source of origin in the conduct of life. Acyuta is the Lord of Dharma.’ Thinking thus, the Brāhmaṇa himself took a handful of the remaining food to the members of his family. At that time his reverie broke. He got up from his sleep. With a great surprise he realized that it was a dream.

91. He thought, ‘This alone is my offence that I slighted the Lord without knowing the wonderful greatness of taking in the Naivedya.

92. (Defective verse) The lotus-like feet of the Lord are the eighteeen and fourteen Cosṭnic Eggs. The devotee who washes His feet with the liquid in the form of Dharma actually sanctifies himself with that water.

93. In this holy spot it is a great mystery that the Lord eats what has been cooked by human beings, the Lord whom Śakra and others worship with excellent divine items of food offerings.’

94. Wondering thus, O Brāhmaṇas, he took the Naivedya acquired in dream and respectfully sanctified his family through it.

95. Thereupon all of them became free from ailments. They be came delighted in their minds. Their power of expression became excellent. They considered it their rebirth. They praised the excellent holy place:

96. “In the whole of the earth consisting of seven continents there is no other holy spot like this, where by giving the leavings of his food the Lord liberates men from their sins.

97. This sacred place has the same greatness as Puruṣottama. It is extremely rare since heavenly and worldly pleasures as well as salvation come within the reach (of the devotee).

98. Those who are distressed in the forest of worldly existence and fortunately come here, become completely satisfied by different kinds of enjoyment. They will easily attain the path of salvation.”

99. Excessively delighted, they began to talk like this to one another. They fed one another with the remnants of food offered unto the Lord to their heart’s content.

100. Thereupon, all of them became free from impurities, O Brāhmaṇas. They had the lustre of the midday Sun. They shone like gods, free from sins and devoid of fever.

101. O excellent Brāhmaṇas, the efficacy of tasting the Naivedya has been recounted to you. Even by hearing thus the greatest of sinners is liberated from a great sin.

102. We are not competent to recount the full benefit of taking the Nirmālya. It is worn by the body which is directly the form of Brahman.

103. Flowers, sandal paste, wreaths of flowers etc. which are being worn by the limbs (of the Lord), when taken away from the idol at the proper time, are called Nirmālya. [3]

104. If the Nirmālya is worn on the head and if (the unguent etc.) is smeared on the body, it yields the benefit of the holy bath in all the three and a half crores of Tīrthas. If it is eaten, it is destructive of all the sins including that of defiling the preceptor’s bed.

105. This idol of Viṣṇu is to be smeared with unguents. The following unguent is much better than others. Sandalwood, agallochum, camphor, musk, saffron etc. are its constituents.

106. Indradyumna got a special unguent ready by means of sandalwood and black aloe-wood ground into a paste and applied it to the body of Vāsudeva .

107. Everyday it was applied, O excellent Brāhmaṇas, and it was removed at the end of the year. When the unguents become devoid of stickiness their sight is not praiseworthy.

108. If the unguent were to fall in the middle (of the year) it should be made into a paste once again and applied. Other types of unguents are not recommended. This alone is approved for the limbs of Viṣṇu.

109. Formerly a prince of confused mind saw Viṣṇu wet in body with sandal paste. The prince coveted it due to its fragrance.

110. The officer engaged there wanted to please him. He peeled off the unguent from the Lord’s body (idol) and gave it to the prince who applied it to his chest.

111. That portion of his body became afflicted with white leprosy immediately. The officer who gave him the unguent contracted leprosy on his hand.

112. Hence it is laid down that the unguent that has alreay[?] been (on the body of the Lord) for a year is the most meritorious. It is the most important of the Nirmālyas . If it is inhaled it destroys sins.

113. Formerly there was a Daitya named Damanaka . [4] He had become very powerful due to Māyā. He harassed people. He could move through the waters of ocean.

114. The Lord too could wield Māyā. At the request of Brahmā the Lord took up the incarnation of Fish and entered the ocean.

115. He searched for and found (the demon). He dragged him to the shore and thrashed him on the surface of the earth. The excellent Dānava fell on the fourteenth day in the bright half of the month of Madhu (i.e. Cakra).

116. By the contact of the hands of the Lord he became a fragrant grass of the same name, i.e. Damanaka (Artemisia indica). The Lord accepted it with a surprised mind.

117. He made a garland of it and wore it on his chest along with the garland of sylvan flowers. He thought that its fragrance should stay as long as the object exists.

118. Its fragrance excels the fragrance of all the flowers. Its colour also became very splendid like that of the body of the Lord.

119. A garland made of this is extremely conducive to the pleasure of the Lord. Even if it becomes dry, even after the lapse of a long time, it never becomes defiled.

120. If any person wreathes a fine garland of it and offers it to the Enemy of Damanaka, he will give great pleasure to Viṣṇu. It bestows salvation.

121. He who devoutly wears the garland after removing it from the body (of the Lord), certainly attains the merit of a thousand horse-sacrifices.

122. If a person takes away the garland of holy basil leaves from the idol of Viṣṇu and wears it over his head, round the neck or on the chest, he acquires without any strain the merit of as many horse-sacrifices (as there are leaves therein).

123. If a person eats the leaves of Tulasī Nirmālya of Hari, he is honoured in the world of Viṣṇu for as many thousands of births as they (the leaves) are.

124. If a person eats the Naivedya (cooked rice mixed with Tulasī leaves), he attains the merit equal to the drinking of Soma juice for every such morsel.

125. One who eats it throughout one's life shall certainly attain salvation.

126. The remnants of Arghya etc. of Viṣṇu, the Ācamana water, the Pādodaka (water with which the feet are washed), Snānavāri (water after the bath is performed)—all are destructive of sins.

127. They yield the merit of ablution in all the Tīrthas; they are destructive of evil spirits; they destroy ill-luck, sins arid demons; they dispel goblins, vampires etc.

128. They are excellent dispellers of the fault (evil) of touching impure things like dead body etc.; they bestow the benefit of all initiations and holy rites; they increase prosperity.

129. They prevent premature death; they destroy the collection of ailments; they destroy the mass of sins of consuming liquor, cow's meat etc.

130. If a man sprinkles these waters on his body and then hears of sūtaka (child birth), he is not polluted thereby. He still remains a person having the right to perform all holy rites.

131. If one takes a vow to take all these or anyone throughout one's life and takes it in smaller or greater quantities, one shall become liberated due to Viṣṇu's favour.

132. Thus the Lord stays there with a desire to bless the worlds. He sports with Śrī. He is the Lord who liberates spontaneously.

133. In this excellent holy spot named Puruṣottama, the Lord is the bestower of salvation through the following: the Nirmālya, the water with which the feet are washed, the food offering, charitable gifts, seeing the Lord, bowing down to him, worship and making present.

[1]: [1] : Most of the Purāṇas draw a gloomy picture of Kali Age. See Mbh, Vana, Chs. 188, 190; BrP Chs! 229-230; MtP 144.32-47; BhP XII Chs. 1, 2; VP VI.1. Most probably that was the state of society when Purāṇas came to be written. The present state of society is however no better.

[2]: [2] : This story (vv 55-100) illustrates the great sanctity and efficacy of the Lord's Naivedya.

[3]: [3] : This verse explains the term Nirmālya and the articles to which it is applied.

[4]: [4] : The legend of Damanaka is given to explain why this fragrant grass (Artemisia indica) is worn by the Lord on the 14th day of the bright half of Caitra. In Maharashtra Damanaka is used for worshipping Śiva on this day.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 39

Festivals to be Celebrated during Cāturmāsya

Chapter 79 of 221 · 68 detected Sanskrit verse markers

Sanskrit

।। मुनय ऊचुः ।। ।।
मुने त्वत्तः श्रुतं सम्यङ्माहात्म्यं जगदीशितुः ।।
निर्माल्यप्रभृतीनां च यथावदनुपूर्वशः ।। १ ।।
श्रोतुमिच्छामहे ब्रह्मन्यात्रां तरफलानि वै ।।
शृण्वतां तत्त्वतो ब्रूहि यथोद्देशः कृतः पुरा ।। २ ।।
।। जैमिनिरुवाच ।।
सर्वथा वर्त्तते लोकहिताय पुरुषोत्तमः ।।
नानागुणविकासैश्च नानारूपविचेष्टितैः ।। ३ ।।
नानारूपविलासेन नानात्मा च जगन्मयः।।
अहंकारं विना कर्मफलं नो द्विजसत्तमाः।।४।।
अहंकारेण बध्यन्ते कारागारे भवाभिधे ।।
बुद्ध्यहंकारयुक्तस्तु यत्कर्मारभते नरः ।। ५ ।।
तस्य सद्गुणमाप्नोति फलं शुभमथापरम् ।।
बुद्धिस्तु त्रिविधा तेषां गुणभेदेन भाविता ।। ६ ।।
तत्र ये सात्त्विकाः संतः फलावाप्तिपराङ्मुखाः ।।

भगवत्प्रीतये कर्म कुर्वते ते मुमुक्षवः ।। ७ ।।
परस्य स्पर्द्धया कीर्त्यै फलमुद्दिश्य वा पुनः।।
बहुवित्तव्ययायासै राजसं कर्म तन्वते ।। ८ ।।
गतानुगतिका ये च दृष्टार्थैकपरायणाः ।।
प्रसंगात्फलमिच्छंतस्तामसं कर्म कुर्वते ।। ९ ।।
सात्त्विकानां जगन्नाथः सर्वदा सर्वभावनः ।।
ध्यातो दृष्टः स्मृतो वापि मुक्तिदाता न संशयः ।। 2.2.39.१० ।।
राजसास्तामसा ये वै मूढात्मानः फलैषिणः ।।
उत्सवादिकृतं कर्म मन्यंते फलदायि ते ।। ११ ।।
संभूय बहवो विप्रा आरभंतेऽल्पकं विधिम् ।।
बहुलायासदुःखं यत्कर्म तेषां फलप्रदम् ।। १२ ।।
तेषामुद्धरणार्थाय विश्वासाय दुरात्मनाम् ।।
यात्रा नानाविधा विप्रा वर्षे वर्षे प्रवर्तयेत् ।। १३ ।।
जन्मस्नानं महावेद्या उत्सवश्च प्रकीर्तितः ।।

महायात्राद्वयं पुंसां कीर्तनात्पापनाशनम् ।। १४ ।।

दर्शनं दक्षिणामूर्तेस्तथा च शयनोत्सवः ।।
सर्वपापहरश्चैषामुत्सवो दक्षिणायने ।। १५ ।।
अतः परं प्रवक्ष्यामि पार्श्वस्य परिवर्तनम् ।।
शयितस्य जगद्भर्तुः परिवर्तयितुर्युगम् ।।१६।।
नभस्य विमले पक्षे संप्राप्ते हरिवासरे ।।
विष्णोः स्वापगृहद्वारि शनैर्गत्वा प्रविश्य च ।।१७।।
नमस्कृत्वा जगन्नाथं पर्यंके शयितं मुदा ।।
अवच्छाद्य शनैर्गत्वा पूजयेदुपचारकैः ।। १८ ।।
प्रणम्य भक्त्या तत्पादौ गुह्योपनिषदैः स्तुवन् ।।
मन्त्रं चेमं पठन्देवं स्वापयेदुत्तरामुखम् ।। १९ ।।
देवदेव जगन्नाथ कल्पानां परिवर्तक ।।
परिवृत्तमिदं सर्वं येन स्थावरजंगमम् ।। 2.2.39.२० ।।
यदिच्छाचेष्टितैरेव जाग्रत्स्वप्नसुषुप्तिभिः ।।
जगद्धिताय सुप्तोऽसि पार्श्वेन परिवर्त्तय ।। २१ ।।
परिवर्तनकालोऽयं जगतः पालनाय ते ।।

तवाज्ञयाऽयं शक्रोऽपि ध्वजे तिष्ठन्समुत्सुकः ।। २२ ।।
द्रष्टुं त्वत्पादकमलं विमुचञ्जलदैर्जलम् ।।
महीतलं प्लावयति प्रजापालनहेतुकम् ।। २३ ।।
इति संप्रार्थ्य देवेशं वीप्सया तोषयेत्ततः ।।
व्यजनैश्चामरैश्चैव वीजयेदनुकल्पकृत् ।। २४ ।।
सुगन्धचन्दनैरस्य सर्वांगं परिलेपयेत् ।।
स्वादूनिक्षुविकारांश्च विकृतैः पायसैस्तथा ।। २५ ।।
यावकानि च हृद्यानि फलानि विविधानि वै ।।
स्वादूपदंशानन्यांश्च घृतपूपान्सपायसान् ।। २६ ।।
पक्वतांबूल पत्राणि सोपस्काराणि च द्विजाः ।।
शय्यागृहद्वारि विभोः शनैर्भक्त्या निवेदयेत् ।। २७ ।।
तस्मिन्दिने हरे रूपं भवेद्यदि महाफलम् ।।
देवमुद्दिश्य यः कुर्यात्सर्वमक्षयतां व्रजेत् ।। २८ ।।
स्नानं दानं जपो होमस्तपो जागरणं तथा ।।
उपवासश्च नियमो व्रतांते द्विजतर्पणम् ।। २९ ।।

सांगं व्रतमिदं कृत्वा विष्णुलोकमवाप्नुयात् ।।
यं यं कामयते चित्ते तं तमाप्नोत्यसंशयम् ।। 2.2.39.३० ।।
अयं वः कथितो विप्राः पार्श्वपर्यायणोत्सवः ।।
अनायासेन लोकानामक्षयः सुखदायकः ।। ३१ ।।
अतः परं वै शृणुत उत्थापनमहोत्सवम् ।।
पूजयित्वा जगन्नाथं कौमुद्याख्ये महोत्सवे ।। ३२ ।।
अक्षक्रीडादिभिः पुष्पवस्त्रमाल्यानुलेपनैः ।।

ततोस्मिन्पौर्णमास्यायां रात्रावुत्सवसंयुतम् ।। ३३ ।।
नारिकेलादिभिर्द्रव्यैः पिष्टकैरर्चयेद्धरिम् ।।
ततः प्रभाते संकल्प्य कार्त्तिके व्रतमुत्तमम् ।। ३४ ।।
व्रतेन तेनैव नयेद्यावदेकादशी सिता ।।
तस्यामुत्थापयेद्देवं सुसुप्तं जगदीश्वरम् ।। ३५ ।।
पूर्ववत्पूजयित्वा तु निशामध्ये जगद्गुरुम् ।।
उत्थापयेदिमं मंत्रमाह्वयञ्छनकैर्मुदा ।। ३६ ।।
उत्तिष्ठ देवदेवेश तेजोराशे जगत्पते ।।

वीक्षस्व सकलं देव प्रसुप्तं तव मायया ।। ३७ ।।
प्रफुल्लपुंडरीकश्रीहारिणा नयनेन वै ।।
त्वया दृष्टं जगदिदं पावित्र्यं परमेष्यति ।। ३८ ।।
श्रौतस्मार्त्ताः क्रियाः सर्वाः प्रवर्तंते ततो ध्रुवम् ।।
इत्युत्थाप्य जगन्नाथं वेणुवीणादिकस्वनैः ।। ३९ ।।
बंदिमागधसूतानां स्तुतिभिर्मंगलस्वनैः ।।
शंखकाहालमुरजवादनैर्नृत्यगीतकैः ।। 2.2.39.४० ।।
जयशब्दैस्तथा स्तोत्रैर्नयंतं नृत्यमण्डपम् ।।
सुगन्धतैलेनाभ्यज्य स्नापयेत्पुरुषोत्तमम् ।। ४१ ।।
पञ्चामृतैर्नारिकेलरसैः फलरसैस्तथा ।।
सुगन्धामलकेनाथ यवकल्केन लेपयेत् ।। ४२ ।।
घर्षयेत्तुलसीचूर्णैर्लेपयेद्गन्धचन्दनैः ।।
पुष्पाधिवासितैस्तोयैस्तथा कर्पूरवासितैः ।। ४३ ।।
कुशोदकै रत्नतोयैस्तथा गंधोदकैस्तथा ।।
स्नाप्यमानं तथा देवं ये पश्यंति मुदान्विताः ।। ४४ ।।

क्षालयन्ति दृढं पंकं बहुजन्मोपपादितम् ।।
ततः श्रीजगदीशस्य क्रोडे संवासयेद्द्विजाः ।।४५।।
आपादान्मूर्धपर्यंतं सर्वागं परिलेपयेत् ।।
कुंकुमागुरुकस्तूरीकर्पूरैश्चंदनान्वितैः ।। ४६ ।।
पाटलोदकसंपिष्टैः कालागुरुरसाप्लुतैः ।।
दत्त्वा च मालतीमाला चन्द्रचूर्णेन संयुताम् ।। ४७ ।।
महोपचारैः संपूज्य विष्णुं नीराजयेत्ततः ।।
कृतांजलिपुटो भूत्वा प्रार्थयेत्परया मुदा ।। ४८ ।।
चराचरमिदं सर्वं त्वदेकशरणं विभो ।।
अनुग्रहामृतालोकैः पावयस्व जगद्गुरो ।। ।। ४९ ।।
नृत्यगीतैः प्रेक्षणकै रात्रिशेषं समापयेत् ।।
शयनादुत्थितं देवं यः पश्यति गदाधरम् ।। 2.2.39.५० ।।
निद्रां मोहमयीं भित्त्वा ज्योतिः शांतं व्रजंति ते ।।
सर्वान्कामानवाप्नोति यान्यान्कामयते हृदि ।। ५१ ।।
अश्वमेधसहस्रस्य फलं साग्रं लभेत वै ।।

कपिलालंकृताधेनुकोटिदानफलं तथा ।। ५२ ।।
पुण्यं चाप्नोति परमं सर्वतीर्थाभिषेकजम् ।।
कार्त्तिक्यां पारणं कुर्याच्चातुर्मास्यव्रतस्य वै ।। ५३ ।।
दामोदरस्य प्रतिमां स्वर्णनिष्केण निर्मिताम् ।।
यथाशक्तिकृतां वापि शालग्रामशिलास्थिताम् ।।५४।।
चक्रमूर्तिं भगवतः पूजयेत्प्रयतात्मवान् ।।
रचयेन्मण्डपं शुभ्रमेकदेशं गृहस्य वा ।। ५५ ।।
अलंकुर्यात्पुष्पदामचामरैः सवितानकैः ।।
भूमिभित्तीः सुधालेपैः स्तंभैश्चित्रदुकूलकैः ।। ५६ ।।
कालागुरूणां धूपैश्च धूपयेत्तद्गृहं शुभम् ।।
तन्मध्ये मण्डलं कुर्यात्स्वस्तिकं वर्णकैः शुभैः ।। ५७ ।।
तदन्तः स्थापयेत्खट्टां करिदन्तमयीं शुभाम् ।।
पट्टतूलीं तदुपरि वासयेत्पुरुषोत्तमम् ।।५८।।
दामोदराकृतिं शंखपद्मपाणिं चतुर्भुजम् ।।
लक्ष्मीमालिंग्य पद्मस्थां क्रोडस्थां वामपाणिना ।।५९।।

भक्तेभ्यो दातुमुद्यंतं वरं दक्षिणपाणिना ।।
सुनासं सुललाटं च सुनेत्रं सुश्रुतिद्वयम् ।। 2.2.39.६० ।।
विशालवक्षसं देवं सर्वलावण्यसंयुतम् ।।
सर्वालंकाररुचिरं दिव्यपीतनिचोलिनम् ।। ६१ ।।
लक्ष्मीं पद्मकरां वापि तांबूलं ददतीं तथा ।।
पञ्चामृतैः स्नापयित्वा वासोयुग्मेन वेष्टयेत् ।। ६२ ।।
पूजयेदुपचारैस्तं यथाविभवविस्तरैः ।।
ताम्रदीपान्मृन्मयान्वा ज्वालयेद्घृव्यसर्पिषा ।।६३।।
तैलेन वा शतं दीपवृक्षांश्चैव प्रदापयेत् ।।
ब्रह्माणं नारदादींश्च देवर्षींस्तत्र पूजयेत् ।।६४।।
दामोदरस्वरूपान्वै ब्राह्मणानपि पूजयेत् ।।
वस्त्रयुग्मैर्माल्यगन्धैर्भक्ष्यभोज्यफलैस्तथा ।।६५।।
तीर्थराजाभिषेकांगं पूजाकर्म यथोचितम् ।।
दामोदरस्य तेनैव विधिनेहार्चनं भवेत् ।। ।। ६६ ।।
तद्विष्णोरिति मन्त्रेण ब्रह्मादीनपि पूजयेत् ।।

वेणुवीणादिकैर्गीतैः पुराणपठनेन च ।। ६७ ।।
महोत्सवं प्रकुर्वीत ततो जागरणेन च ।।
ततः प्रभाते विमलेऽग्निकार्यं च समाचरेत् ।। ६८ ।।
अष्टाक्षरेण मंत्रेण समिदाज्यचरूनपि ।।
लाजान्मधुसमिन्मिश्राञ्जुहुयाच्च ततः श्रिये ।।६९।।
सूक्तेनाष्टोत्तरशतं ब्रह्मादीनां तदन्ततः ।।
अष्टाहुतीर्वै जुहुयात्क्रमादेकैकशस्तिलैः ।। 2.2.39.७० ।।
ब्रह्माणं नारदं दक्षं वसिष्ठं गौतमं तथा ।।
सनत्कुमारमत्रिं च भरद्वाजं च कश्यपम् ।।७१।।

दुर्वाससमगस्त्यं च महादेवं ततः परम् ।।
विख्याता वैष्णवा ह्येते विष्णुरूपा न संशयः ।।७२।।
एतान्संपूजयन्विप्रान्विष्णुः प्रीणाति तत्क्षणात् ।।
होमांते प्राशनं कृत्वा दद्यादाचार्यदक्षिणाम् ।।७३।।
सुवर्णभूषितां धेनुं वस्त्रं धान्यं च भक्तितः ।।
प्रीतये वासुदेवस्य भोजयेद्द्विजपुंगवान्।। ७४ ।।

सर्वोपचारसहितं दद्याद्दामोदरं ततः ।। ७६ ।।
ॐ दामोदर जगन्नाथ त्वन्मयं विश्वमेव हि ।।
त्वदाधारमिदं सर्वं त्वं धर्मः सर्वभावनः।।।
त्वत्प्रसादाद्व्रतं चीर्णं सुसंपूर्णं तदस्तु मे ।।७६।।
दामोदरः प्रदाता च गृहीता च वृषध्वजः।।
प्रदीयते जगन्नाथः प्रीयतां मे जगद्गुरुः।।७७।।
इति मंत्रं जपन्दद्यादाचार्याय सुरोत्तमम्।।
समाप्य पूजयेद्भक्त्या स्तूयात्तं च प्रसादयेत् ।। ७८ ।।
आचार्ये परितुष्टे तु तुष्टो भवति माधवः ।।
तत्तद्द्रव्याणि च ततो दद्याद्विप्रेभ्य एव हि ।। ७९ ।।
ततः स्वयं वै भुंजीत इष्टैः शिष्टैः स्वबंधुभिः ।।
चातुर्मास्यव्रतं चेदं प्रतिष्ठाप्य विधानतः ।। 2.2.39.८० ।।
यथोक्तफलसंपन्नो विष्णुलोकमवाप्नुयात् ।।
श्रुतिस्मृतिपुराणेषु नातः परतरं व्रतम् ।। ८१ ।।
येनानुष्ठितमात्रेण कृतकृत्यो भवेन्नरः ।।

विष्णोः प्रीतिकरं यादृङ्न तथान्यद्व्रतं द्विजाः ।। ८२ ।।
तिलपात्रसहस्रैस्तु गवां चैवायुतायुतैः ।।
कृष्णाजिनशतेनापि कन्यानामयुतेन च ।। ८३ ।।
दत्त्वा यत्फलमाप्नोति कृत्वैतद्व्रतमुत्तमम् ।।
सार्द्धत्रिकोटितीर्थानामभिषेकफलं तथा ।।८४।।
प्राप्नोति तत्फलं विप्रा यं यं कामयते नरः ।। ८५ ।।
इति श्री स्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये चातुर्मास्यव्रतविधिर्नामैकोनचत्वारिंशोऽध्यायः ।।३९।।

Roman transliteration

|| munaya ūcuḥ || ||
mune tvattaḥ śrutaṃ samyaṅmāhātmyaṃ jagadīśituḥ ||
nirmālyaprabhṛtīnāṃ ca yathāvadanupūrvaśaḥ || 1 ||
śrotumicchāmahe brahmanyātrāṃ taraphalāni vai ||
śṛṇvatāṃ tattvato brūhi yathoddeśaḥ kṛtaḥ purā || 2 ||
|| jaiminiruvāca ||
sarvathā varttate lokahitāya puruṣottamaḥ ||
nānāguṇavikāsaiśca nānārūpaviceṣṭitaiḥ || 3 ||
nānārūpavilāsena nānātmā ca jaganmayaḥ||

ahaṃkāraṃ vinā karmaphalaṃ no dvijasattamāḥ||4||
ahaṃkāreṇa badhyante kārāgāre bhavābhidhe ||
buddhyahaṃkārayuktastu yatkarmārabhate naraḥ || 5 ||
tasya sadguṇamāpnoti phalaṃ śubhamathāparam ||
buddhistu trividhā teṣāṃ guṇabhedena bhāvitā || 6 ||
tatra ye sāttvikāḥ saṃtaḥ phalāvāptiparāṅmukhāḥ ||

bhagavatprītaye karma kurvate te mumukṣavaḥ || 7 ||
parasya sparddhayā kīrtyai phalamuddiśya vā punaḥ||
bahuvittavyayāyāsai rājasaṃ karma tanvate || 8 ||
gatānugatikā ye ca dṛṣṭārthaikaparāyaṇāḥ ||
prasaṃgātphalamicchaṃtastāmasaṃ karma kurvate || 9 ||
sāttvikānāṃ jagannāthaḥ sarvadā sarvabhāvanaḥ ||
dhyāto dṛṣṭaḥ smṛto vāpi muktidātā na saṃśayaḥ || 2.2.39.10 ||
rājasāstāmasā ye vai mūḍhātmānaḥ phalaiṣiṇaḥ ||
utsavādikṛtaṃ karma manyaṃte phaladāyi te || 11 ||
saṃbhūya bahavo viprā ārabhaṃte'lpakaṃ vidhim ||
bahulāyāsaduḥkhaṃ yatkarma teṣāṃ phalapradam || 12 ||
teṣāmuddharaṇārthāya viśvāsāya durātmanām ||
yātrā nānāvidhā viprā varṣe varṣe pravartayet || 13 ||
janmasnānaṃ mahāvedyā utsavaśca prakīrtitaḥ ||
mahāyātrādvayaṃ puṃsāṃ kīrtanātpāpanāśanam || 14 ||

darśanaṃ dakṣiṇāmūrtestathā ca śayanotsavaḥ ||
sarvapāpaharaścaiṣāmutsavo dakṣiṇāyane || 15 ||
ataḥ paraṃ pravakṣyāmi pārśvasya parivartanam ||
śayitasya jagadbhartuḥ parivartayiturugam ||16||
nabhasya vimale pakṣe saṃprāpte harivāsare ||
viṣṇoḥ svāpagṛhadvāri śanairgatvā praviśya ca ||17||
namaskṛtvā jagannāthaṃ paryaṃke śayitaṃ mudā ||
avacchādya śanairgatvā pūjayedupacārakaiḥ || 18 ||
praṇamya bhaktyā tatpādau guhyopaniṣadaiḥ stuvan ||
mantraṃ cemaṃ paṭhandevaṃ svāpayeduttarāmukham || 19 ||
devadeva jagannātha kalpānāṃ parivartaka ||
parivṛttamidaṃ sarvaṃ yena sthāvarajaṃgamam || 2.2.39.20 ||
yadicchāceṣṭitaireva jāgratsvapnasuṣuptibhiḥ ||
jagaddhitāya supto'si pārśvena parivarttaya || 21 ||
parivarttanakālo'yaṃ jagataḥ pālanāya te ||

tavājñayā'yaṃ śakro'pi dhvaje tiṣṭhansamutsukaḥ || 22 ||
draṣṭuṃ tvatpādakamalaṃ vimucañjaladairjalam ||
mahītalaṃ plāvayati prajāpālanahetukam || 23 ||
iti saṃprārthya deveśaṃ vīpsayā toṣayettataḥ ||
vyajanaiścāmaraiścaiva vījayedanukalpakṛt || 24 ||
sugandhacandanairasya sarvāṃgaṃ parilepayet ||
svādūnikṣuvikārāṃśca vikṛtaiḥ pāyasaistathā || 25 ||
yāvakāni ca hṛdyāni phalāni vividhāni vai ||
svādūpadaṃśānanyāṃśca ghṛtapūpānsapāyasān || 26 ||
pakvatāṃbūla patrāṇi sopaskārāṇi ca dvijāḥ ||
śayyāgṛhadvāri vibhoḥ śanairbhaktyā nivedayet || 27 ||
tasmindine hare rūpaṃ bhavedyadi mahāphalam ||
devamuddiśya yaḥ kuryātsarvamakṣayatāṃ vrajet || 28 ||
snānaṃ dānaṃ japo homastapo jāgaraṇaṃ tathā ||

upavāsaśca niyamo vratāṃte dvijatarpaṇam || 29 ||

sāṃgaṃ vratamidaṃ kṛtvā viṣṇulokamavāpnuyāt ||
yaṃ yaṃ kāmayate citte taṃ tamāpnotyasaṃśayam || 2.2.39.30 ||
ayaṃ vaḥ kathito viprāḥ pārśvaparyāyaṇotsavaḥ ||
anāyāsena lokānāmakṣayaḥ sukhadāyakaḥ || 31 ||
ataḥ paraṃ vai śṛṇuta utthāpanamahotsavam ||
pūjayitvā jagannāthaṃ kaumudyākhye mahotsave || 32 ||
akṣakrīḍādibhiḥ puṣpavastramālyānulepanaiḥ ||
tatosminpaurṇamāsyāṃ rātrāvutsavasaṃyutam || 33 ||
nārikelādibhirdravyaiḥ piṣṭakairarcayeddharim ||
tataḥ prabhāte saṃkalpya kārttike vratamuttamam || 34 ||
vratena tenaiva nayedyāvadekādaśī sitā ||
tasyāmutthāpayeddevaṃ susuptaṃ jagadīśvaram || 35 ||
pūrvavatpūjayitvā tu niśāmadhye jagadgurum ||
utthāpayedimaṃ maṃtramāhvayañchanakairmudā || 36 ||
uttiṣṭha devadeveśa tejorāśe jagatpate ||

vīkṣasva sakalaṃ deva prasuptaṃ tava māyayā || 37 ||
praphullapuṃḍarīkaśrīhāriṇā nayanena vai ||
tvayā dṛṣṭaṃ jagadidaṃ pāvitryaṃ parameṣyati || 38 ||
śrautasmārttāḥ kriyāḥ sarvāḥ pravartaṃte tato dhruvam ||
ityutthāpya jagannāthaṃ veṇuvīṇādikasvanaiḥ || 39 ||
baṃdimāgadhasūtānāṃ stutibhirmaṃgalasvanaiḥ ||
śaṃkhakāhālamurajavādanairnṛtyagītakaiḥ || 2.2.39.40 ||
jayaśabdaistathā stotrairnayaṃttaṃ nṛtyamaṃḍapam ||
sugandhatailenābhyajya snāpayetpuruṣottamam || 41 ||
pañcāmṛtairnārikelarasaiḥ phalarasaistathā ||
sugandhāmalakenātha yavakalkena lepayet || 42 ||
gharṣayettulasīcūrṇairlepayedgandhacandanaiḥ ||
puṣpādhivāsitaistoyaistathā karpūravāsitaiḥ || 43 ||
kuśodakai ratnatoyaistathā gaṃdhodakaistathā ||
snāpyamānaṃ tathā devaṃ ye paśyaṃti mudānvitāḥ || 44 ||

kṣālayanti dṛḍhaṃ paṃkaṃ bahujanmopapāditam ||
tataḥ śrījagadīśasya kroḍe saṃvāsayeddvijāḥ ||45||
āpādānmūrdhaparyaṃtaṃ sarvāgaṃ parilepayet ||
kuṃkumāgurukastūrīkarpūraiścaṃdanānvitaiḥ || 46 ||
pāṭalodakasaṃpiṣṭaiḥ kālāgururasāplutaiḥ ||
dattvā ca mālatīmālā candracūrṇena saṃyutām || 47 ||
mahopacāraiḥ saṃpūjya viṣṇuṃ nīrājayettataḥ ||
kṛtāṃjalipuṭo bhūtvā prārthayetparayā mudā || 48 ||
carācaramidaṃ sarvaṃ tvadekaśaraṇaṃ vibho ||
anugrahāmṛtālokaiḥ pāvayasva jagadguro || || 49 ||
nṛtyagītaiḥ prekṣaṇakai rātriśeṣaṃ samāpayet ||
śayānādutthitaṃ devaṃ yaḥ paśyati gadādharam || 2.2.39.50 ||
nidrāṃ mohamayīṃ bhittvā jyotiḥ śāṃtaṃ vrajaṃti te ||
sarvānkāmānavāpnoti yānyānkāmayate hṛdi || 51 ||
aśvamedhasahasrasya phalaṃ sāgraṃ labheta vai ||

kapilālaṃkṛtādhenukoṭidānaphalaṃ tathā || 52 ||
puṇyaṃ cāpnoti paramaṃ sarvatīrthābhiṣekajam ||
kārttikyāṃ pāraṇaṃ kuryāccāturmāsyavratasya vai || 53 ||

dāmodarasya pratimāṃ svarṇaniṣkeṇa nirmitām ||
yathāśaktikṛtāṃ vāpi śālagrāmaśilāsthitām ||54||
cakramūrtiṃ bhagavataḥ pūjayetprayatātmavān ||
racayenmaṇḍapaṃ śubhramekadeśaṃ gṛhasya vā || 55 ||
alaṃkuryātpuṣpadāmacāmaraiḥ savitānakaiḥ ||
bhūmibhittīḥ sudhālepaiḥ staṃbhaiścitradukūlakaiḥ || 56 ||
kālāgurūṇāṃ dhūpaiśca dhūpayettadgṛhaṃ śubham ||
tanmadhye maṇḍalaṃ kuryātsvastikaṃ varṇakaiḥ śubhaiḥ || 57 ||
tadantaḥ sthāpayetkhaṭvāṃ karidantamayīṃ śubhām ||
paṭṭatūlīṃ tadupari vāsayetpuruṣottamam ||58||
dāmodarākṛtiṃ śaṃkhapadmapāṇiṃ caturbhujam ||
lakṣmīmāliṃgya padmasthāṃ kroḍasthāṃ vāmapāṇinā ||59||

bhaktebhyo dātumudyaṃtaṃ varaṃ dakṣiṇapāṇinā ||
sunāsaṃ sulalāṭaṃ ca sunetraṃ suśrutidvayam || 2.2.39.60 ||
viśālavakṣasaṃ devaṃ sarvalāvaṇyasaṃyutam ||
sarvālaṃkāraruciraṃ divyapītanicolinam || 61 ||
lakṣmīṃ padmakarāṃ vāpi tāṃbūlaṃ dadatīṃ tathā ||
pañcāmṛtaiḥ snāpayitvā vāsoyugmena veṣṭayet || 62 ||
pūjayedupacāraistaṃ yathāvibhavavistaraiḥ ||
tāmradīpānmṛnmayānvā jvālayedgavyasarpiṣā ||63||
tailena vā śataṃ dīpavṛkṣāṃścaiva pradāpayet ||
brahmāṇaṃ nāradādīṃśca devarṣīṃstatra pūjayet ||64||
dāmodarasvarūpānvai brāhmaṇānapi pūjayet ||
vastrayugmairmālyagandhairbhakṣyabhojyaphalaistathā ||65||
tīrtharājābhiṣekāṃgaṃ pūjākarma yathocitam ||
dāmodarasya tenaiva vidhinehārcanaṃ bhavet || || 66 ||
tadviṣṇoriti mantreṇa brahmādīnapi pūjayet ||

veṇuvīṇādikairgītaiḥ purāṇapaṭhanena ca || 67 ||
mahotsavaṃ prakurvīta tato jāgaraṇena ca ||
tataḥ prabhāte vimale'gnikāryaṃ ca samācaret || 68 ||
aṣṭākṣareṇa maṃtreṇa samidājyacarūnapi ||
lājānmadhusaminmiśrāñjuhuyācca tataḥ śriye ||69||
sūktenāṣṭottaraśataṃ brahmādīnāṃ tadantataḥ ||
aṣṭāhutīrvai juhuyātkramādekaikaśastilaiḥ || 2.2.39.70 ||
brahmāṇaṃ nāradaṃ dakṣaṃ vasiṣṭhaṃ gautamaṃ tathā ||
sanatkumāramatriṃ ca bharadvājaṃ ca kaśyapam ||71||
durvāsasamagastyaṃ ca mahādevaṃ tataḥ param ||
vikhyātā vaiṣṇavā hyete viṣṇurūpā na saṃśayaḥ ||72||
etānsaṃpūjayanviprānviṣṇuḥ prīṇāti tatkṣaṇāt ||
homāṃte prāśanaṃ kṛtvā dadyādācāryadakṣiṇām ||73||
suvarṇabhūṣitāṃ dhenuṃ vastraṃ dhānyaṃ ca bhaktitaḥ ||
prītaye vāsudevasya bhojayeddvijapuṃgavān|| 74 ||

sarvopacārasahitaṃ dadyāddāmodaraṃ tataḥ || 76 ||
oṃ dāmodara jagannātha tvanmayaṃ viśvameva hi ||
tvadādhāramidaṃ sarvaṃ tvaṃ dharmaḥ sarvabhāvanaḥ|||
tvatprasādādvrataṃ cīrṇaṃ susaṃpūrṇaṃ tadastu me ||76||
dāmodaraḥ pradātā ca gṛhītā ca vṛṣadhvajaḥ||
pradīyate jagannāthaḥ prīyatāṃ me jagadguruḥ||77||
iti maṃtraṃ japandadyādācāryāya surottamam||
samāpya pūjayedbhaktyā stūyāttaṃ ca prasādayet || 78 ||

ācārye parituṣṭe tu tuṣṭo bhavati mādhavaḥ ||
tattaddravyāṇi ca tato dadyādviprebhya eva hi || 79 ||
tataḥ svayaṃ vai bhuṃjīta iṣṭaiḥ śiṣṭaiḥ svabaṃdhubhiḥ ||
cāturmāsyavrataṃ cedaṃ pratiṣṭhāpya vidhānataḥ || 2.2.39.80 ||
yathoktaphalasaṃpanno viṣṇulokamavāpnuyāt ||
śrutismṛtipurāṇeṣu nātaḥ parataraṃ vratam || 81 ||
yenānuṣṭhitamātreṇa kṛtakṛtyo bhavennaraḥ ||

viṣṇoḥ prītikaraṃ yādṛśna tathānyadvrataṃ dvijāḥ || 82 ||
tilapātrasahasraistu gavāṃ caivāyutāyutaiḥ ||
kṛṣṇājinaśatenāpi kanyānāmayutena ca || 83 ||
dattvā yatphalamāpnoti kṛtvaitadvratamuttamam ||
sārddhatrikoṭitīrthānāmabhiṣekaphalaṃ tathā ||84||
prāpnoti tatphalaṃ viprā yaṃ yaṃ kāmayate naraḥ || 85 ||
iti śrī skāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye cāturmāsyavratavidhirnāmaikonacatvāriṃśo'dhyāyaḥ ||39||

English translation

Note: This chapter deals with the following festivals: (i) Pārśva -paryāyaṇa (Turning over the side) on the 11th day of the bright half of Bhādrapada . (ii) Utthāpana (Waking up) on the 11th day of the bright half of Kārttika .

The sages requested :

1-2. O sage, the greatness of the Lord of the universe has been heard from you; that of Nirmālya etc. also was heard in the proper order. We wish to hear, O Brāhmaṇa , the benefits of other Yātrās (festivals) too. To us who (wish to) listen to it, relate it accurately as you had originally intended.

Jaimini replied :

3. Puruṣottama exists for the welfare of all the worlds in every respect, and (for the purpose) produces different Guṇas and activities in various forms.

4-7. For the sport in various graceful forms, the Lord who is identical with the universe, becomes diverse souls.

Without Ahaṃkāra (Ego), there is no (experience of) the fruits of Karmas , O excellent Brāhmaṇas .

It is through the Ego that the people are bound in the prison called the worldly existence. Man does everything after being equipped with Buddhi (Intellect) and Ahaṃkāra (Ego). In accordance with the Guṇa (quality) of the Intellect, he obtains the benefit, auspicious or otherwise. Intellect is of three kinds according to the Guṇas.

Those who are Sāttvikas are good men shunning the fruits (of the Karmas). They perform holy rites for propitiating the Lord. They are desirous of liberation.

8. People of the Rājasa type perform various rites with a feeling of rivalry with others, or for the sake of reputation, or for fruits. They spend much wealth over it and strain themselves much.

9. People of the Tāmasa type are blind followers of others. They are devoted solely to perceptible results. They want benefits following from their acts. Thus they perform various rites.

10. When meditated, seen or remembered, the Lord of the universe is always a bestower of salvation on Sāttvika people. He is the sanctifier of everyone. There is no doubt about this.

11. The Rājasas and the Tāmasas are foolish souls desirous of results. They think that performance of rites etc. gives benefits.

12. Many of them, O Brāhmaṇas, join together and perform a small ceremony. To them that action or rite which involves great strain, pain and misery is the bestower of benefits.

13. In order to uplift them, for the purpose of convincing the vicious ones, O Brāhmaṇas, one should celebrate different kinds of Yātrās (festivals, processions etc.) every year.

14. The holy ablution on the birthday and the festival of the Great Altar have been recounted. These two great Yātrās are destructive of the sins by (their) glorification.

15. The sight of the Lord facing the South and the festival of retiring to bed are destructive of all sins. They are the festivals to be celebrated during the period of the Southern Transit.

16. Henceforth, I shall describe the festival of the turning on the other side of the Lord of the universe, who is lying down, the Lord who turns even the Yugas .

17-19. On the eleventh day in the bright half of the month of Bhādrapada (August-September), the devotee slowly goes towards the door of the bedchamber of Viṣṇu . He enters and bows down to the Lord of the universe, who is happily asleep on the couch. He should go to him slowly and cover him up (with a sheet) and worship with various offerings. Bowing down to his feet with devotion, he should eulogize with secret (mystical) Upaniṣad passages. He should repeat the following Mantra and make the Lord sleep facing the North:

20-24. “O Lord of Devas , O Lord of the universe, O Lord who turns the Kalpas ! This universe consisting of mobile and immobile beings is turned by you, by your will and activities such as keeping awake, dreaming and sleeping. It is for the welfare of the universe that you are asleep. Turn over on the other side.

This is the time for the change, for the protection of the universe. At your bidding this Śakra is eagerly standing by your flagstaff to see your lotus-like feet. He is showering water through the clouds. He floods the surface of the earth as a means for the protection of the subjects.”

The devotee should pray to the Lord of Devas repeatedly twice like this and propitiate him. He should fan the Lord with fans and chowries and serve him.

25-27. He should smear all the limbs of the Lord with sweet-smelling sandal paste. He should offer as Naivedya the following things: Tasty sugarcane juice and its products, milk products, palatable barley preparations, different kinds of fruits, tasty pickles, other side-dishes, sweet pies prepared in ghee , milk puddings of various types, ripe arecanuts and well-dressed betel leaves. These should be offered at the door of the bedchamber of the Lord. The devotee should offer these slowly and with great devotion.

28-30. On that day, if the devotee meditates on the form of Hari , it will yield great merit. Whatever is done for the sake of the Lord, such as holy bath, charitable gift, Japa , Homa , penance, keeping awake, fasting and other observances, shall have everlasting benefit. At the conclusion of the Vrata , Brāhmaṇas should be propitiated. By performing this Vrata with all its ancillaries, one shall attain the

world of Viṣṇu. Whatever he desires in the mind, he shall certainly obtain.

31. This festival recounted to you is Pārśva Paryāyaṇa (Turning on the other side). It bestows everlasting happiness on all the worlds without any difficulty.

32-36. Henceforth listen to the great festival of Utthāpana (waking up).

At the outset, the Lord of the universe is worshipped in the great festival named Kaumudī (Moonlight) by means of games of dice etc., flowers, garments, wreaths and unguents.

Then on a full-moon day during the night the devotee should worship Hari with great festivities by means of ground-flour cakes, coconuts and other articles of worship.

Then in the morning the devotee should declare his intention to perform the holy rite during the month of Kārttika. Till the eleventh day in the bright half of Kārttika, he should continue the Vrata . On that day he should awaken the Lord of the universe who is sound asleep. As before, he should perform the worship of the Sire of the universe at midnight. He should repeat the following Mantra joyfully and awaken the Lord gently:

37-42. “O Lord of the chiefs of Devas, O mass of refulgence, O Lord of the universe, look, all are sleeping due to your Māyā . Look at them with your eyes that take away the splendour of full-blown lotuses. This universe seen by you will attain the greatest sanctity. Then all the holy rites laid down in the Śrutis and Smṛtis can certainly be performed.”

After awakening the Lord thus, the devotee should take him to the Dance-pavilion to the accompaniment of playing of flutes and lutes and other musical instruments, the eulogies of the heralds, bards and panegyrists, auspicious sounds, the sounds of conchshells, Kāhāla trumpets and Muraja drums, dances, songs and shouts of “Be victorious”.

After anointing him with scented oil, he should bathe Puruṣottama with Pañcāmṛta , coconut juice and the juices of fruits. Thereafter, he should smear the Lord with perfumed embylic myrobalan and paste of barley.

43-48. He should rub the body (of the Lord) with powdered Tulasī and smear it with fragrant sandal-paste. Then the Lord should be bathed with waters rendered fragrant by means of flowers as well as by camphor. Waters should be sprinkled by means of Kuśa blades. The Lord should be then bathed with waters rendered fragrant by means of perfumes from bejewelled vessels.

Those who joyously see the Lord being bathed thus, wash off their dirt (sins) firmly fixed and acquired in the course of many births.

Thereafter, O Brāhmaṇas, the devotee should apply perfume on the chest of the Lord of the universe.

Then the entire body from head to foot should be smeared with saffron, agallochum, musk and camphor mixed with sandal-paste. These should be ground into a paste with waters mixed with tumpet [trumpet?] flowers and the liquid extract of black aloe-wood. A garland of jasmine flowers should be put on the Lord and dusted with powdered camphor. After worshipping Viṣṇu with great offerings and services, the rite of Nīrājana should be performed. With palms joined in reverence the devotee should pray with greatest joy:

49-54. “This entire universe consisting of mobile and immobile beings has you alone for its refuge, O Lord. Sanctify it by means of your benign nectarine glances, O Sire of the universe.”

He should spend the remaining part of the night by having shows, dances and songs. He who sees Lord Gadādhara who has got up from the bed, shall destroy the slumber of delusion and attain the peaceful enlightenment. Whatever other desires he may have in his heart of hearts, he shall attain all those desires.

He shall attain the merit of a thousand horse-sacrifices and even something more. He shall attain the merit of gifting away a crore of tawny-coloured cows, well adorned. He shall attain the greatest merit of taking the holy bath in all the Tīrthas . The Pāraṇā (concluding rites) of the vow of the four months should be performed on the Kārttikī day. (The devotee should give away) the idol of Dāmodara made of gold (a gold coin called) Niṣka or one made in accordance with one's capacity or one made of Śālagrāma stone.

55-58. Then the devotee with restrained self should worship the Discus, (another) form of the Lord. A separate excellent pavilion should be made and decorated or a part of the house may be decorated well with garlands, chowries and canopies. The floor and the walls should be well plastered and the pillars adorned with silk cloths of various colours.

He should fumigate with the incense of black aloe-wood the entire portion of the splendid house (or pavilion). In its middle he should draw the mystic diagram of Svastika -design with splendid colours. He should place an ivory cot within it. A silk mattress should be spread over it. The devotee should place Puruṣottama upon it.

59-62. The Lord should be in the form of Dāmodara with four arms and having the conch-shell and the lotus in his hand. He is to be depicted as embracing Lakṣmī with his left hand, Lakṣmī seated on a lotus and stationed on his chest. With his right hand he makes the gesture of granting boons to devotees.

His nose, forehead, eyes, pair of ears etc. are excellent. The Lord has a broad chest. He is endowed with every graceful and handsome features. He is charming with all kinds of ornaments. He has divine yellow garments.

Lakṣmī is depicted as having a lotus in her hand and offering betel leaves (to the Lord). After bathing the Lord with Pañcāmṛta the devotee should cover him up with two cloths.

63. He should worship him with offerings and services as elaborate as his affluence can allow. He should light copper lamps or earthen lamps with cow's ghee.

64. He should have a hundred light trees where the wicks burn with

oil. He should worship there Brahmā and the celestial sages headed by Nārada .

65. He should worship Brāhmaṇas too, (the visible) forms of Dāmodara, and honour them with pairs of cloths, wreaths and scents, foodstuffs of various kinds and fruits as well.

66. The worship of Dāmodara here should be done in the manner in which worship involving ablution in the Tīrtharāja (the sea) is done.

67-73. He should worship Brahmā and others with the Mantra " Tad viṣṇoḥ " ("that of viṣṇu") (RV 1.22.20) etc. He should celebrate a great festival to the accompaniment of songs and instrumental music on flutes, lutes etc. There should be reading of the Purāṇas and keeping awake for the whole of the night. After the day has clearly dawned, he should perform the rites in the sacred fire. For the sake of general welfare he should perform Homas with Samits (sacred twigs), ghee and Carus while reciting the eight-syllabled Mantra (viz. oṃ namo nārāyaṇāya). To propitiate Śrī he should perform the

Homas with fried grains mixed with honey and sacrificial twigs while reciting Śrī Sūkta .

In propitiating Brahmā and others, he should perform Homas one hundred and eight times. Eight of the oblations should be offered one by one with gingelly seeds. Thereafter he should offer Homas for Brahmā, Nārada, Dakṣa , Vasiṣṭha , Gautama , Sanatkumāra , Atri , Bharadvāja , Kaśyapa , Durvāsas , Agastya and Mahādeva . All these are well-known Vaiṣṇavas . They are the forms of Viṣṇu. There is no doubt about it.

By performing the worship of these Brāhmaṇas Viṣṇu can be pleased instantaneously. At the conclusion of Homa he should break his fast and make monetary gift to the preceptor.

74-79. He should give a cow also adorned with gold. With great devotion clothes and food-grains also are to be given for the satisfaction of Vāsudeva . He should then feed Brāhmaṇas. Along with all offerings and services, a replica of Dāmodara should be given to the preceptor with the recitation of the following Mantra:

“Oṃ, Dāmodara, O Lord of the universe, the whole universe is identical with you. All these have you as their support. You are Dharma , the sanctifier of all. It is by your grace that the vow has been completed. Let it be perfect. Dāmodara is the giver. The Bull-emblemed Lord is the receiver. The Lord of the universe is being given. Let the preceptor of the universe be pleased with me.”

Repeating this Mantra, he should give the excellent god to the preceptor. After concluding everything he should worship, eulogize and propitiate him with devotion.

If the preceptor is pleased, Mādhava becomes pleased. Thereafter, he should gift away the different articles to Brāhmaṇas.

80-81. Thereafter he should take his food along with the near and dear and kinsmen of good culture. After completing this holy rite in accordance with the injunctions, he should be richly endowed with the benefits as mentioned. He shall attain the world of Viṣṇu. There is no greater Vrata than this in the Śrutis, Smṛtis and Purāṇas.

82-85. Merely by performing this the man will feel that he has done his duty. Other Vratas are not as pleasing to Viṣṇu as this, O Brāhmaṇas. By performing this excellent holy rite one obtains that merit which one gets by giving thousands of vessels full of gingelly seeds, thousands of thousands of cows, a hundred deerskins, and ten thousand virgins, O Brāhmaṇas. He obtains the merit of taking holy baths in three and a half crores of Tīrthas. The man gets whatever he desires.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 40

Prāvaraṇa (Covering) Festival of Nṛsiṃha

Chapter 80 of 221 · 19 detected Sanskrit verse markers

Sanskrit

।। ।। जैमिनिरुवाच ।। ।।
मार्गशीर्षे सिते पक्षे षष्ठ्यां प्रावरणोत्सवम् ।।
कृत्वा दृष्ट्वा नरो भक्त्या वैष्णवं लोकमाप्नुयात् ।। १ ।।
विधानं तस्य वक्ष्यामि शृणुध्वं मुनयोऽधुना ।।
वासोधिवासं कुर्वीत पंचम्यां निशि कर्मवित् ।। २ ।।
देवाग्रे मंडपे कुर्यात्पद्ममष्टदलान्वितम् ।।
दिक्पालान्पूजयेद्दिक्षु क्षेत्रपालं गणाधिपम् ।। ३ ।।
चंडप्रचंडौ च बहिश्चतुर्दिक्षु प्रपूजयेत् ।।
मध्ये पात्रं समाधाय प्रोक्षयेद्वस्त्रवारिणा ।। ४ ।।
द्युतानस्त्वेति मंत्रेणच्छादयेद्दिव्यवाससा ।।
सुधूपितं वस्त्रजातमेकविंशतिसंख्यकम् ।। ५ ।।
तन्मध्ये स्थापयेन्मंत्रं वैष्णवं च समुच्चरन् ।।
अन्येन वाससा तद्धि समाच्छाद्य प्रयत्नतः ।।६।।
स्पृष्ट्वा जपेन्मंत्रमिमं संस्मरन्पुरुषोत्तमम् ।।
आच्छादको यो जगतां तेजसा विष्णुरव्ययः ।। ७ ।।

वसनात्तस्य वस्त्र त्वं वस वासे जगत्पतेः ।।
इन्द्रघोषस्त्वेति रक्षां विदध्यात्तस्य सर्वतः ।। ८ ।।
पूजयेद्गंधपुष्पाभ्यां ततो देवं प्रपूजयेत् ।।
सर्वलेपं प्रकुर्वीत नृत्यगीतैर्नयेन्निशाम् ।। ९ ।।
ततोऽरुणोदये काले प्रातःसंध्यासमीपतः ।।
पुनः प्रपूजयेद्देवं पूर्ववत्सुसमाहितः ।। 2.2.40.१० ।।
ततस्तं पूजितं वस्त्रसमूहं बहिरानयेत् ।।
कार्पासपट्टक्षौमाढ्यं तथैवाच्छादितं द्विजाः ।। ११ ।।
छत्रध्वजपताकाभिश्चामरांदोलनैस्तथा ।।
गीतवादित्रनृत्यैश्च प्रसूनोत्किरणेन च ।। १२ ।।
प्रासादं त्रिः परिभ्रम्य देवं त्रिर्भ्रामयेत्ततः ।।
आच्छादितं तदाकृष्य संस्कुर्याद्वीक्षणादिभिः ।। १३ ।।
सप्तभिः सप्तभिर्देवान्वासोभिः परिवेष्टयेत् ।।
मुखवर्जं तु सर्वांगं शीतप्रावरणैर्द्विजाः ।। १४ ।।

तांबूलं च निवेद्याथ कर्पूरलतिकां तथा ।।

दूर्वाक्षतैः प्रपूज्याथ कुर्यान्नीराजनं विभोः ।। १५ ।।
हिमागमे नृसिंहं ये प्रावृण्वंति सुचेलकैः ।।
पश्यंति प्रावृतिं ये वा न तेषां मोहसंवृतिः ।। १६ ।।
ते द्वंद्ववातशीतोत्थभयं नाप्नुवते क्वचित् ।।
विष्णोर्देवाधिदेवस्य इमं प्रावरणोत्सवम् ।। १७ ।।
भक्त्या ये वै प्रपश्यंति सर्वान्कामानवाप्नुयुः ।।
भगवंतं समुद्दिश्य ब्राह्मणेभ्यः प्रदापयेत् ।। ।। १८ ।।
गुरुभ्यश्चान्यदेवेभ्यो दीनानाथेभ्य एव च ।।
शीतप्रावरणं दद्यात्सत्कृत्य परया मुदा ।।
ददाति भगवान्प्रीतस्तस्मै वरमनुत्तमम्।। ।। १९ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये प्रावरणोत्सववर्णनंनाम चत्वारिंशोऽध्यायः ।। ४० ।।

Roman transliteration

|| ||*jaiminiruvāca* || ||
mārgaśīrṣe site pakṣe ṣaṣṭhyāṃ prāvaraṇotsavam ||
kṛtvā dṛṣṭvā naro bhaktyā vaiṣṇavaṃ lokamāpnuyāt || *1* ||
vidhānaṃ tasya vakṣyāmi śṛṇudhvaṃ munayo'dhunā ||
vāsodhivāsaṃ kurvīta paṃcamyāṃ niśi karmavit || *2* ||
devāgre maṃḍape kuryātpadmamaṣṭadalānvitam ||
dikpālānpūjayeddikṣu kṣetrapālaṃ gaṇādhipam || *3* ||
caṃḍapracaṃḍau ca bahiścaturdikṣu prapūjayet ||
madhye pātraṃ samādhāya prokṣayedvastravāriṇā || *4* ||
dyutānastveti maṃtreṇacchādayeddivyavāsasā ||
sudhūpitaṃ vastrajātamekaviṃśatisaṃkhyakam || *5* ||
tanmadhye sthāpayenmaṃtraṃ vaiṣṇavaṃ ca samuccaran ||
anyena vāsasā taddhi samācchādya prayatnataḥ ||*6*||
spṛṣṭvā japenmaṃtramimaṃ saṃsmaranpuruṣottamam ||
ācchādako yo jagatāṃ tejasā viṣṇuravyayaḥ || *7* ||

vasanāttasya vastra tvaṃ vasa vāse jagatpateḥ ||
indraghoṣastveti rakṣāṃ vidadhyāttasya sarvataḥ || *8* ||
pūjayedgaṃdhapuṣpābhyāṃ tato devaṃ prapūjayet ||
sarvalepaṃ prakurvīta nṛtyagītairnayenniśām || *9* ||
tato'ruṇodaye kāle prātaḥsaṃdhyāsamīpataḥ ||
punaḥ prapūjayeddevaṃ pūrvavatsusamāhitaḥ || *2.2.40.10* ||
tatastaṃ pūjitaṃ vastrasamūhaṃ bahirānayet ||
kārpāsapaṭṭakṣaumāḍhyaṃ tathaivācchāditaṃ dvijāḥ || *11* ||
chatradhvajapatākābhiścāmarāṃdolanaistathā ||
gītavāditranṛtyaiśca prasūnotkiraṇena ca || *12* ||
prāsādaṃ triḥ paribhramya devaṃ trirbhrāmayettataḥ ||
ācchāditaṃ tadākṛṣya saṃskuyārdvīkṣaṇādibhiḥ || *13* ||
saptabhiḥ saptabhirdevānvāsobhiḥ pariveṣṭayet ||
mukhavarjaṃ tu sarvāṃgaṃ śītaprāvaraṇairdvijāḥ || *14* ||
tāṃbūlaṃ ca nivedyātha karpūralatikāṃ tathā ||

dūrvākṣataiḥ prapūjyātha kuryānnīrājanaṃ vibhoḥ || 15 ||
himāgame nṛsiṃhaṃ ye prāvṛṇvaṃti sucelakaiḥ ||
paśyaṃti prāvṛtiṃ ye vā na teṣāṃ mohasaṃvṛtiḥ || 16 ||
te dvaṃdvavātaśītotthabhayaṃ nāpnuvate kvacit ||
viṣṇordevādhidevasya imaṃ prāvaraṇotsavam || 17 ||
bhaktyā ye vai prapaśyaṃti sarvānkāmānavāpnuyuḥ ||
bhagavaṃtaṃ samuddiśya brāhmaṇebhyaḥ pradāpayet || || 18 ||
gurubhyaścānyadevebhyo dīnānāthebhya eva ca ||
śītaprāvaraṇaṃ dadyātsatkṛtya parayā mudā ||
dadāti bhagavānprītastasmai varamanuttamam|| || 19 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye prāvaraṇotsavavarṇanaṃnāma catvāriṃśo'dhyāyaḥ || 40 ||

English translation

Note: This Festival takes place on the 6th day of the bright half of Mārgaśīrṣa . This is clothing the Lord for the winter.

Jaimini said :

1. By celebrating or by witnessing the Prāvaraṇotsava (the festival of covering the Lord) with devotion on the sixth day in the bright half of the month of Mārgaśīrṣa, one shall attain the world of Viṣṇu .

2. I shall describe the procedure for the same now, O sages. Listen to it. A devotee conversant with the holy rite should perform the preliminary consecration of the cloth on the night of the fifth day.

3-6. He should make a lotus design with eight petals in the pavilion in front of the Lord. He should worship the Guardians of the Quarters in the various directions. He should worship Kṣetrapāla , Gaṇādhipa , Caṇḍa and Pracaṇḍa outside the diagram in the four directions. He should place the pot in the middle and sprinkle it with the water from the cloth. He should recite the Mantra dyutā nas tvā etc. (Taittirīya Saṃhitā 5.5.9.4) and cover it with the divine cloth. In its middle he should place well-fumigated cloths twenty-one in number repeating the Vaiṣṇava Mantra. With another cloth he should carefully cover that. Touching it and remembering Puruṣottama , he should recite this Mantra:

7-9. “Viṣṇu is the immutable Lord who envelops the worlds with his refulgence. O Cloth, worn by him you stay in the residence of the Lord of the universe.”

He should make arrangements for its protection with the Mantra indraghoṣas tvā etc. (Taittirīya Saṃhitā 1.2.12.2).

He should worship it with sweet scents and flowers. Then he should worship the Lord. He should smear all types of unguents and spend the night in the midst of dances and songs.

10. Thereafter, at the time of dawn, about the time of morning junction, he should worship the Lord once again as before, with great concentration and purity of mind.

11-14. Then he should bring the lot of cloths that have been worshipped out (of the Pavilion). While being taken out, they should be in the same covered state in the cotton or silk cloth covering, O Brāhmaṇas .

They should be taken out in procession with umbrellas, flags, banners, waving of the chowries, songs, instrumental music, dances, scattering of flowers etc. He should circumambulate the Mansion (shrine)

three times and then go round the Lord three times.

Then the covering cloth should be pulled off and the bundle of cloths should be consecrated by exposing it to the vision etc. (of the Lord). Each of the deities should be covered with seven cloths. All the limbs excepting the face should be thus covered with cloths affording protection against chilliness, O Brāhmaṇas.

15. Betel leaves are offered as Naivedya along with camphor creeper. After worshipping the Lord with Dūrvā blades and raw rice grains the rite of Nīrājana should be performed.

16. Those who cover Nṛsiṃha with excellent cloths during the advent of winter and those who witness the festival of covering will never be covered by delusion.

17. They will never experience the fear arising out of the mutually opposed pairs as well as chill wind. This is the Prāvaraṇa festival of Viṣṇu, the Lord of Devas .

18-19. Those who witness this devoutly shall attain all desires. For the sake of the Lord blankets etc. as protection against chillness should be given to Brāhmaṇas, preceptors, other Devas (?) as well as to the poor and the helpless. These should be given to them after honouring them joyfully. The delighted Lord grants him an excellent boon.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 41

The Festival of Holy Bath on Puṣya Day

Chapter 81 of 221 · 24 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
पुष्यस्नानोत्सवं वक्ष्ये यथोक्तं ब्रह्मणा पुरा ।।
पुष्यर्क्षेण च संयुक्ता पौर्णमासी यदा भवेत् ।। १ ।।
पौषे मासि तथा कुर्यात्पुष्यस्नानोत्सवं हरेः ।।
एकादश्यां प्रकुर्वीत ऐशान्यामंकुरार्पणम् ।। २ ।।
ततः प्रतिदिनं कुर्यात्प्रतिमायां हरेर्गृहे ।।
नृत्यगीतोपहारैश्च प्रतिरात्रं वलिं हरेत् ।। ३ ।।
चतुर्दशीनिशायां तु कुंभानामधिवासनम् ।।
एकाशीतिप्रमाणानां तथा स्वर्णमयाञ्छुभान् ।। ४ ।।
गव्यसर्पिःप्रपूर्णांश्च स्थापयेदेकविंशतिम् ।।
कारयेत्सर्वतोभद्रं मंडलं पुरतो हरेः ।। ५ ।।
तन्मध्ये बृहदाधारं स्थापयेद्दर्पणं शुभम् ।।
रात्रौ जागरणं कुर्याद्गीतनृत्यादिविस्तरैः ।। ६ ।।
प्रभाते वह्निकार्यं च कुर्यात्तद्वैवतं द्विजाः ।।
पालाशीभिः समिद्भिस्तु चरुणा सर्पिषा तथा ।। ७ ।।

ब्रह्मविष्णुशिवेभ्यस्तु प्रत्येकं तु सहस्रकम् ।।
स्वलिंगमन्त्रैर्जुहुयात्तदंते पुरुषोत्तमम् ।। ८ ।।
पूजयेदुपचारैस्तैरादर्शं प्रतिबिंबितम् ।।
ततः पुरुषसूक्तेन कुम्भांस्तानभिमन्त्रयेत् ।। ९ ।।
तेनैवाच्छिद्रधारेण स्नापयेत्पुरुषोत्तमम्।।
पावमानीयकैर्देवाञ्छ्रीसूक्तेन ततः परम् ।। 2.2.41.१० ।।
सर्पिः कुंभैः स्नापयेच्च गायत्र्या च ततः परम् .।।
वैष्णव्या गन्धतोयेन श्रीसूक्तेन समर्चयेत् ।। ११ ।।
सहस्रधारया देवं ततो निर्माल्यमुत्सृजेत् ।।
देवांगं लेपयेद्गन्धैश्चंदनेन च विग्रहे ।। १२ ।।
यथास्थानं यथाशोभमलंकारांश्च योजयेत् ।।
सुगन्धसुमनोमाल्यैर्भूषयेत्तदनंतरम् ।। १३ ।।
अष्टायुधानि देवस्य चक्रादीनि न्यसेत्पुरः ।।
रत्नच्छत्रं समुच्छ्रित्य पूजयेत्पुरुषोत्तमम् ।। १४ ।।

लक्ष्म्या युक्तं पुनर्विप्रा उपहारैः समृद्धिमत् ।।

शंखेषु पूर्यमाणेषु स्निग्धगंभीरनादिषु ।। १५ ।।
चामरांदोलव्यग्रासु वेश्यासु रुचिरासु च ।।
मांगल्यगीतनृत्याद्यैः स्तुतिपाठेषु बन्दिनाम् ।। १६ ।।
जयशब्दं प्रकुर्वत्सु द्विजातिषु मुहुर्मुहुः ।।
दूर्वाक्षतांजलिभिस्त्रिभिः संपूज्य केशवम् ।। १७ ।।
गोसर्पिर्दीपकैः स्वर्णपात्रकैरतिनिर्मलैः ।।
नीराजयेज्जगन्नाथं कर्पूरयुतवर्तिभिः ।। १८ ।।
स्वर्णपात्रस्थितं चारु तांबूलं सुपरिष्कृतम् ।।
शनैःशनैर्मुखाभ्याशे प्रत्येकं विनिवेदयेत् ।। ।। १९ ।।
आचार्ये दक्षिणां दद्याद्ब्राह्मणांश्चैव पूजयेत् ।। 2.2.41.२० ।।
पुष्यस्नानोत्सवं पुण्यं ये पश्यंति मुदान्विताः ।।
संपूर्णसर्वकामास्ते व्रजेयुर्वैष्णवं पदम् ।। २१ ।।
राज्यभ्रष्टो लभेद्राज्यं सार्वभौमं च विंदति ।।
अपुत्रा मृतवत्सा वा पुत्रं दीर्घायुषं लभेत् ।। २२ ।।
दारिद्र्यनाशनं धन्यं ब्रह्मवर्चसकारणम् ।।

पुष्यस्नानं कीर्तितं वः शृणुध्वं चोत्तरायणम् ।। २३ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये पुष्याभिषेकविधिवर्णनं नामैकचत्वारिंशोऽध्यायः ।। ४१ ।।

Roman transliteration

|| jaiminiruvāca || ||
puṣyasnānotsavaṃ vakṣye yathoktaṃ brahmaṇā purā ||
puṣyarkṣeṇa ca saṃyuktā paurṇamāsī yadā bhavet || 1 ||
pauṣe māsi tathā kuryātpuṣyasnānotsavaṃ hareḥ ||
ekādaśyāṃ prakurvīta aiśānyāmaṃkurārpaṇam || 2 ||
tataḥ pratidinaṃ kuryātpratimāyāṃ harergṛhe ||
nṛtyagītopahāraiśca pratirātraṃ valiṃ haret || 3 ||
caturdaśīniśāyāṃ tu kuṃbhānāmadhivāsanam ||
ekāśītipramāṇānāṃ tathā svarṇamayāñcchubhān || 4 ||
gavyasarpiḥprapūrṇāṃśca sthāpayedekaviṃśatim ||
kārayetsarvatobhadraṃ maṃḍalaṃ purato hareḥ || 5 ||
tanmadhye bṛhadādhāraṃ sthāpayeddarpaṇaṃ śubham ||
rātrau jāgaraṇaṃ kuryādgītanṛtyādivistaraiḥ || 6 ||
prabhāte vahnikāryaṃ ca kuryāttaddaivataṃ dvijāḥ ||
pālāśībhiḥ samidbhistu caruṇā sarpiṣā tathā || 7 ||

brahmaviṣṇuśivebhyastu pratyekaṃ tu sahasrakam ||
svaliṃgamantrairjuhuyāttadaṃte puruṣottamam || 8 ||
pūjayedupacāraistairādarśaṃ pratibiṃbitam ||
tataḥ puruṣasūktena kumbhāṃstānabhimantrayet || 9 ||
tenaivācchidradhāreṇa snāpayetpuruṣottamam||
pāvamānīyakairdevāñchrīsūktena tataḥ param || 2.2.41.10 ||

sarpiḥ kuṃbhaiḥ snāpayecca gāyatryā ca tataḥ param .||
vaiṣṇavyā gandhatoyena śrīsūktena samarcayet || 11 ||
sahasradhārayā devaṃ tato nirmālyamutsṛjet ||
devāṃgaṃ lepayedgandhaiścaṃdanena ca vigrahe || 12 ||
yathāsthānaṃ yathāśobhamalaṃkārāṃśca yojayet ||
sugandhasumanomālyairbhūṣayettadanaṃtaram || 13 ||
aṣṭāyudhāni devasya cakrādīni nyasetpuraḥ ||
ratnacchatraṃ samucchritya pūjayetpuruṣottamam || 14 ||
lakṣmyā yuktaṃ punarviprā upahāraiḥ samṛddhimat ||

śaṃkheṣu pūryamāṇeṣu snigdhagaṃbhīranādiṣu || 15 ||
cāmarāṃdolavyagrāsu veśyāsu rucirāsu ca ||
māṃgalyagītanṛtyādyaiḥ stutipāṭheṣu bandinām || 16 ||
jayaśabdaṃ prakurvatsu dvijātiṣu muhurmuhuḥ ||
dūrvākṣatāṃjalibhistribhiḥ saṃpūjya keśavam || 17 ||
gosarpirdīpakaiḥ svarṇapātrakairatinirmalaiḥ ||
nīrājayejjagannāthaṃ karpūrayutavartibhiḥ || 18 ||
svarṇapātrasthitaṃ cāru tāṃbūlaṃ suparikṛtam ||
śanaiḥśanairmukhābhyāśe pratyekaṃ vinivedayet || || 19 ||
ācārye dakṣiṇāṃ dadyādbrāhmaṇāṃścaiva pūjayet || 2.2.41.20 ||
puṣyasnānotsavaṃ puṇyaṃ ye paśyaṃti mudānvitāḥ ||
saṃpūrṇasarvakāmāste vrajeyurvaiṣṇavaṃ padam || 21 ||
rājyabhraṣṭo labhedrājyaṃ sārvabhaumaṃ ca viṃdati ||
aputrā mṛtavatsā vā putraṃ dīrghāyuṣaṃ labhet || 22 ||
dāridryanāśanaṃ dhanyaṃ brahmavarcasakāraṇam ||

puṣyasnānaṃ kīrtitaṃ vaḥ śṛṇudhvaṃ cottarāyaṇam || 23 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye puṣyābhiṣekavidhivarṇanaṃ nāmaikacatvāriṃśo'dhyāyaḥ || 41 ||

English translation

Jaimini said :

1-2. I shall describe the festival of the holy bath on the Puṣya day [1] as approved by Brahma formerly. The devotee should perform the festival of the holy bath on Puṣya day in the month of Pauṣa , when the full moon coincides with the Puṣya constellation. On the eleventh day the offering of germinating seeds [2] should be done in the North-East.

3-6. Thereafter, worship should be continued everyday of the idol of Hari in the abode (Temple) of Hari. Every night an oblation should be offered with dances, songs and other offerings and services.

The pots should be consecrated in the preliminary consecration rite on the night of the fourteenth. These pots should be eighty-one in number. There should be twenty-one gold pots too, filled with cow's ghee . In front of Hari the devotee should make the mystic diagram of Sarvatobhadra . In their middle he should fix an auspicious mirror with a broad base. In the night everyone should keep awake with elaborate arrangements for dance, music etc.

7-13. In the morning, O Brāhmaṇas , the devotee should perform the holy rites in the sacred fire for those deities. With sacrificial twigs of Palāśa (Butea frondosa), Caru as well as ghee oblations with their Liṅga Mantras are offered to Brahmā , Viṣṇu and Śiva a thousand times for each. At the

conclusion of the Homas with the respective Mantras and Symbols (of the deities), he should worship Puruṣottama reflected in the mirror. Thereafter, he should charge the pots with the Mantras of Puruṣa Sūkta .

Reciting the same, he should bathe Puruṣottama with an unbroken flow of water.

Reciting the Pāvamānīyaka hymns he should bathe the Devas and again reciting Śrī Sūkta .

Thereafter, he should bathe the Lord with the pots of ghee reciting the Vaiṣṇavī Gāyatrī . Then he should worship the Lord with scented water dropping in a thousand streams (i.e. water is poured from a pot with many holes pierced therein) while reciting Śrī Sūkta .

Thereafter, the Nirmālya should be cast off. He should then smear the body of the Lord with scents and sandal-paste. He should then adorn the Lord with ornaments in the proper places so that their charm shall be displayed. Thereafter, he should adorn (the Lord) with sweetsmelling flower-garlands.

14-18. He should place the eight weapons beginning with the discus in front of the Lord. After holding the gem-set umbrella aloft, he should worship once again Puruṣottama accompanied by Lakṣmī , O Brāhmaṇas, with rich offerings. Then the conch-shells should be blown for their pleasing and resonant sounds. Beautiful courtesans should be employed for the waving of chowries constantly. There should be auspicious songs, dances etc. The bards should recite eulogies and panegyrics. The Brāhmaṇas should repeatedly give shouts of “Be victorious”.

The devotee should then worship Keśava with three handfuls of Dūrvā blades and raw rice grains. He should then perform the Nīrājana 1 rite to the Lord of the universe by means of lamps with wicks burning with cow’s ghee in gold vessels of great purity along with camphor.

19-20. Excellent betel leaves kept in a gold vessel should be well prepared and offered slowly near the mouth (of the Lord) one by one.

Monetary gifts should be given to the preceptor and the Brāhmaṇas should be honoured.

21-23. Those who joyfully witness the festival of the holy bath on the Puṣya day shall realize all their desires fully and go to the region of Viṣṇu. A king dislodged from his kingdom shall regain the realm. He shall even become an Emperor. A lady having no son or with a dead child shall get a son with a long life.

Puṣyasnāna (Puṣya bath) festival is destructive of poverty. It is conducive to wealth. It is a producer of Brahminical splendour. It has been glorified unto you. Now listen to the Uttarāyaṇa .

[1]: [1] : This festival of the bath ceremony of the Lord is performed on the full-moon day of Pauṣa, when the Moon coincides with the Puṣya asterism in the sky.

[2]: [2] : As is seen in the procedure of the Yātrās, this rite is to be performed at the beginning of religious functions.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 42

The Festival of the Transit (of the Sun) to Capricorn

Chapter 82 of 221 · 35 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
मृगराशिं संक्रमति यदा भास्वान्द्विजोत्तमाः ।।
उत्तराशां जिगमिषुस्तदा स्यादुत्तरायणम् ।। १ ।।
तस्य संक्रमणाद्धं च यावत्स्युर्विंशतिः कलाः ।।
महापुण्यतमः कालः पितृदेवद्विजप्रियः ।। २ ।।
तत्र स्नात्वा विधानेन तार्थराजजले नरः ।।
नारायणं समभ्यर्च्य कल्पवृक्षं प्रणम्य च ।। ३ ।।
प्रविश्य देवतागारं कृत्वा तं त्रिः प्रदक्षिणाम्।।
मन्त्रराजेन संपूज्य देवं श्रीपुरुषोत्तमम् ।। ४ ।।
तथा बलं सुभद्रां च स्वमन्त्रेण प्रपूजयेत् ।।
दृष्ट्वोत्तरायणे देवं मुच्यते देहबन्धनात् ।। ५ ।।
विधानं तस्य वक्ष्याभि शृणुध्वं पावनं महत् ।।
संक्रांतेः पूर्वदिवसे नवां शालिं सुकुट्टिताम् ।। ६ ।।
प्रासादपूर्वदेशे च स्थापयित्वाधिवासयेत् ।।
नवेन वाससावेष्ट्य दूर्वासर्षपपुष्पकैः ।। ७ ।।

पूजयित्वा मन्त्रयेद्वै कृष्णस्त्वामभिरक्षतु ।।
तस्मिन्नेव निशायामे व्यतीते जगदीशितुः ।। ८ ।।
प्रत्यर्चां सन्निधौ नीत्वा भावयेदेकताधिये ।।
उपचारावशिष्टाभ्यां पूजयेद्वै समाहितः ।। ९ ।।
ततो निर्माल्यवसनमालामस्यां निधापयेत् ।।
महासमृद्ध्या तामर्चां त्रिर्देवान्भ्रामयेत्ततः ।। 2.2.42.१० ।।
आंदोलिकायामारोप्य प्रासादद्वारमानयेत् ।।
त्रिविक्रमं त्रिक्रमेण त्रैलोक्यक्रमणं विभुम् ।। ११ ।।
विडंबयंतं तां लीलां प्रासादं भ्रामयेच्च तम् ।।
त्रिरंते पुनरंके च सुसमृद्ध्या शनैःशनैः ।। १२ ।।
दीपिकाशतसंरुद्धतमसोवरणांतरे ।।
छत्रध्वजपताकाभिर्नृत्यवादित्रगीतकैः ।। १३ ।।
तद्दर्शनपरिक्षीणपातकानां महात्मनाम् ।।
न च चिह्नं शरीरेऽस्य नवांगे भ्रमणं ततः ।। १४ ।।

अनुयांति तदा ये तं महे यांतं त्रिविक्रमम् ।।

लभंते वाजिमेधस्य फलं ते वै पदे पदे ।। १५ ।।
प्रथमभ्रमणं दृष्ट्वा मुच्यते पञ्चपातकैः ।।
मलिनीकरणैर्मुच्येद्द्वितीयं भ्रमणं द्विजाः ।। १६ ।।
अपात्रीकरणैर्दृष्ट्वा तृतीयं भ्रमणं ध्रुवम् ।।
उपपातकपापैश्च चतुर्थं मुच्यते ततः ।। १७ ।।
पुनः प्रभाते देवेशं प्रलिंपेद्गन्धचन्दनैः ।।
वस्त्रालंकारमाल्यैश्च भूषयित्वा यथाविधि ।। १८ ।।
पूजयेदुपचारैस्तं यथाशक्ति समृद्धिमत् ।।
नीराजयित्वा देवेशं तंदुलानधिवासितान् । १९ ।।
स्थालीषु शातकुंभासु दधिखंडाज्यमिश्रितान् ।।
सनारिकेलशकलाच्छृंगवेर दलान्वितान् ।। 2.2.42.२० ।।
प्रासादं त्रिः परिभ्रम्य नयेद्देवसमीपतः ।।
पंक्तिशः स्थापयेदग्रे गन्धपुष्पाक्षतान्वितान् ।। २१ ।।
जीवनं सर्वभूतानां जनकस्त्वं जगत्प्रभो ।।
त्वन्मयाः शालयो ह्येते त्वयैव जनिताः प्रभो ।। २२ ।।

लोकानुग्रहणार्थाय गृहीतोचितविग्रह ।।
तव प्रीत्यै कृतानेतान्गृहाण परमेश्वर ।। २३ ।।
त्वयि तुष्टे जगत्सर्वमनेन प्रभविष्यति ।।
स्वाहाकारस्वधाकारवषट्कारा दिवौकसाम् ।। २४ ।।
आप्यायना भविष्यंति तैरेवाप्यायितं जगत् ।।
रक्ष सर्वं जगन्नाथ त्वन्मयं सचराचरम् ।। २५ ।।
इति संप्रार्थ्य देवेशं शालिस्तंबान्निवेदयेत् ।।
तन्मयान्भक्षभोज्यांश्च दधिकुंभान्सुगंधिनः ।। २६ ।।
कर्पूरखंडमरिचचूर्णयुक्तान्निवेदयेत् ।।
ब्राह्मणान्पूजयेद्भक्त्या देवदेवपुरःस्थितान् ।। २७ ।।
तेभ्यः प्रदद्याद्भक्त्या ताञ्छाल्यादीन्भगवद्धिया ।।
इमं महोत्सवं विप्राः पुरा कल्पे च कश्यपः ।। २८ ।।
स च सृष्टिं विनिर्माय भगवत्प्रीतयेऽकरोत् ।।
ये पश्यन्त्युत्सवं चैनं कश्यपेन विनिर्मितम् ।। २९ ।।
सर्वदा सर्वकामैस्ते पूर्णाः शोचंति न द्विजाः ।।

उषित्वा त्रिदशैः सार्द्धं कल्पांते मोक्षमाप्नुयुः ।। 2.2.42.३० ।।
महानसस्य संस्कारं वह्नेः संस्कारमेव च ।।
अत्रापि कुर्यान्मुनयो वैश्वदेवं दिनेदिने ।। ३१ ।।
आधानसंस्कृते वह्नौ भगवद्भुक्तये रमा ।।
प्रत्यहं पाकमाधत्ते दिव्यरूपा तिरोहिता ।। ३२ ।।
अस्मिन्महापुण्यतम उत्सवे परमात्मनः ।।
तुलापुरुषदानादि कोटिकोटिगुणं भवेत्।। ३३ ।।

स्नानं दानं तपो होमः स्वाध्यायः पितृतर्पणम् ।।
सर्वमक्षयतां याति ह्युत्सवे चोत्तरायणे ।। ३४ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये
मकरसंक्रमविधिवर्णनंनाम द्विचत्वारिंशोऽध्यायः।। ४२ ।।

Roman transliteration

|| jaiminiruvāca || ||
mṛgarāśiṃ saṃkramati yadā bhāsvāndvijottamāḥ ||
uttarāśāṃ jigamiṣustadā syāduttarāyaṇam || 1 ||
tasya saṃkramaṇārddhaṃ ca yāvatsyurviṃśatiḥ kalāḥ ||
mahāpuṇyatamaḥ kālaḥ pitṛdevadvijapriyaḥ || 2 ||
tatra snātvā vidhānena rtārtharājajale naraḥ ||
nārāyaṇaṃ samabhyarcya kalpavṛkṣaṃ praṇamya ca || 3 ||
praviśya devatāgāraṃ kṛtvā taṃ triḥ pradakṣiṇām||
mantrarājena saṃpūjya devaṃ śrīpuruṣottamam || 4 ||
tathā balaṃ subhadrāṃ ca svamantreṇa prapūjayet ||
dṛṣṭvottarāyaṇe devaṃ mucyate dehabandhanāt || 5 ||
vidhānaṃ tasya vakṣyābhi śṛṇudhvaṃ pāvanaṃ mahat ||
saṃkrāṃteḥ pūrvadivase navāṃ śāliṃ sukuṭṭitām || 6 ||
prāsādapūrvadeśe ca sthāpayitvādhivāsayet ||
navena vāsasāveṣṭya dūrvāsarṣapapuṣpakaiḥ || 7 ||

pūjayitvā mantrayedvai kṛṣṇastvāmabhirakṣatu ||
tasminneva niśāyāme vyatīte jagadīśituḥ || 8 ||
pratyarcāṃ sannidhau nītvā bhāvayedekatādhiye ||
upacārāvaśiṣṭābhyāṃ pūjayedvai samāhitaḥ || 9 ||
tato nirmālyavasanamālāmasyāṃ nidhāpayet ||
mahāsaṃrddhyā tāmarcāṃ trirdevānbhrāmayettataḥ || 2.2.42.10 ||
āṃdolikāyāmāropya prāsādadvāramānayet ||
trivikramaṃ trikrameṇa trailokyakramaṇaṃ vibhum || 11 ||
viḍaṃbayaṃtaṃ tāṃ līlāṃ prāsādaṃ bhrāmayecca tam ||
triraṃte punaraṃke ca susaṃrddhyā śanaiḥśanaiḥ || 12 ||
dīpikāśatasaṃruddhatamasovaraṇāṃtare ||
chatradhvajapatākābhirnṛtyavāditragītakaiḥ || 13 ||
taddarśanaparikṣīṇapātakānāṃ mahātmanām ||
na ca cihnaṃ śarīre'sya navāṃge bhramaṇaṃ tataḥ || 14 ||
anuyāṃti tadā ye taṃ mahe yāṃtaṃ trivikramam ||

labhaṃte vājimedhasya phalaṃ te vai pade pade || 15 ||
prathamabhramaṇaṃ dṛṣṭvā mucyate pañcapātakaiḥ ||
malinīkaraṇairmucyeddvitīyaṃ bhramaṇaṃ dvijāḥ || 16 ||
apātrīkaraṇairdṛṣṭvā tṛtīyaṃ bhramaṇaṃ dhruvam ||
upapātakapāpaiśca caturthaṃ mucyate tataḥ || 17 ||
punaḥ prabhāte deveśaṃ praliṃpedgandhacandanaiḥ ||
vastrālaṃkāramālyaiśca bhūṣayitvā yathāvidhi || 18 ||
pūjayedupacāraistaṃ yathāśakti samṛddhimat ||
nīrājayitvā deveśaṃ taṃdulānadhivāsitān | 19 ||
sthālīṣu śātakuṃbhāsu dadhikhaṃḍājyamiśritān ||
sanārikelaśakalācchṛṃgavera dalānvitān || 2.2.42.20 ||
prāsādaṃ triḥ paribhramya nayeddevasamīpataḥ ||

paṃktiśaḥ sthāpayedagre gandhapuṣpākṣatānvitān || 21 ||
jīvanaṃ sarvabhūtānāṃ janakastvaṃ jagatprabho ||
tvanmayāḥ śālayo hyete tvayaiva janitāḥ prabho || 22 ||

lokānugrahaṇārthāya gṛhītocitavigraha ||
tava prītyai kṛtānetāngṛhāṇa parameśvara || 23 ||
tvayi tuṣṭe jagatsarvamanena prabhaviṣyati ||
svāhākārasvadhākāravaṣaṭkārā divaukasām || 24 ||
āpyāyanā bhaviṣyaṃti tairevāpyāyitaṃ jagat ||
rakṣa sarvaṃ jagannātha tvanmayaṃ sacarācaram || 25 ||
iti saṃprārthya deveśaṃ śālistaṃbānnivedayet ||
tanmayānbhakṣabhojyāṃśca dadhikuṃbhānsugaṃdhinaḥ || 26 ||
karpūrakhaṃḍamaricacūrṇayuktānnivedayet ||
brāhmaṇānpūjayedbhaktyā devadevapuraḥsthitān || 27 ||
tebhyaḥ pradadyādbhaktyā tāñchālyādīnbhagavaddhiyā ||
imaṃ mahotsavaṃ viprāḥ purā kalpe ca kaśyapaḥ || 28 ||
sa ca sṛṣṭiṃ vinirmāya bhagavatprītaye'karot ||
ye paśyantyutsavaṃ cainaṃ kaśyapena vinirmitam || 29 ||
sarvadā sarvakāmaiste pūrṇāḥ śocaṃti na dvijāḥ ||

uṣitvā tridaśaiḥ sārddhaṃ kalpāṃte mokṣamāpnuyuḥ || 2.2.42.30 ||
mahānasasya saṃskāraṃ vahneḥ saṃskārameva ca ||
atrāpi kuryānmunayo vaiśvadevaṃ dinedine || 31 ||
ādhānasaṃskṛte vahnau bhagavadbhuktaye ramā ||
pratyahaṃ pākamādhatte divyarūpā tirohitā || 32 ||
asminmahāpuṇyatama utsave paramātmanaḥ ||
tulāpuruṣadānādi koṭikoṭiguṇaṃ bhavet|| 33 ||
snānaṃ dānaṃ tapo homaḥ svādhyāyaḥ pitṛtarpaṇam ||
sarvamakṣayatāṃ yāti hyutsave cottarāyaṇe || 34 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye makarasaṃkramavidhivarṇanaṃnāma dvicatvāriṃśo'dhyāyaḥ|| 42 ||

English translation

Jaimini said :

1. Desirous of going to the North, when the Sun enters the Zodiac of Capricorn, O excellent Brāhmaṇas , it is the period of Uttarāyaṇa (Northern Transit). [1]

2. When a period of twenty Kalās yet remains for the actual transit (of the Sun), that time is extremely meritorious and favoured by Pitṛs , Devas and Brāhmaṇas.

3-5. The man (i.e. the devotee) should take bath in the waters of the ocean at that time, worship Nārāyaṇa , bow down to the Kalpa tree and enter the shrine. He shall circumambulate the temple three times and worship Śrī Puruṣottama by means of the Māntrarāja. Similarly he should worship Bala and Subhadrā with their respective Mantras . By seeing the Lord in Uttarāyaṇa (the Northern Transit of the Sun) one is liberated from the bondage of physical body.

6-9. I shall describe the procedure. It is great and sacred. Listen to it. On the day previous to Saṃkrānti (the Transit) the devotee should place well-pounded fresh grains of rice in a spot to the east of the Mansion (Shrine) and perform the rite of consecration (adhivāsa). He should cover the grains

of rice with a new cloth and worship with Dūrvā blades, mustard and flowers. Thereafter he shall mutter: “May Kṛṣṇa protect you.”

When a Yāma (3 hours) of that night has passed, the replica (the movable idol) of the Lord of the universe should be taken to the presence (of the Lord) and the identity (of the two) should be meditated upon. With the remaining offerings he should worship with great concentration.

10-15. The Nirmālya cloths and garlands should be placed on the replica which should be taken round the three deities three times elaborately.

It should then be placed in a palanquin and brought to the door of the Mansion. Imitating the graceful movements of the Lord in his incarnation as Trivikrama when he measured the three worlds with his steps, the replica should be taken round the Mansion three times. At the end, it should be waved slowly and elaborately on the lap [2] (?). There should be hundreds of lights to dispel the covering of darkness. The circumambulation should be done with paraphernalia of umbrella, flags, banners etc. to the accompaniment of dances, songs and instrumental music.

The noble souls who have destroyed their sins by seeing the Lord, need not have markings of symbols on their body nor the imprints of red hot iron.

Those who follow Lord Trivikrama who proceeds ahead during that festival, obtain the merit of a horse-sacrifice for every step.

16-21. By seeing the first circumambulation the devotee is absolved of the five sins. By seeing the second circumambulation, O Brāhmaṇas, he is liberated from sins of defiling act or contacts with a woman in menstruation. By seeing the third circumambulation he is certainly liberated from the sins of honouring undeserving persons. The fourth circumambulation liberates him from the minor sins.

Again in the morning, the devotee should smear the Lord of Devas with scents and sandal-paste. After duly adorning him with robes, wreath and ornaments, he should worship the Lord as per procedure with all offerings and services elaborately in accordance with his capacity. After concluding the Nīrājana rite to the Lord of Devas, he should take the rice grains that have already been consecrated and put in gold pots, to the Lord. They must be mixed with curds, ghee and sugar candy . Small pieces of coconut and ginger should also be put therein. They should be taken to the Lord after circumambulating the Mansion three times. Sweet scents, flowers and raw rice grains also should be put over them. They should be placed in front of the Lord in rows.

22-25. He should then pray thus: “O Lord of the universe, you are the very life of all living beings. You are their progenitor. These rice grains are identical with you. They have been produced by you alone, O Lord.

O Lord who have assumed the body proper for blessing the worlds, O great Lord, accept these things got ready for propitiating you.

If you are satisfied, all the worlds will become powerful by means of this. The holy utterances like Svāhā , Svadhā and Vaṣaṭ will be competent to nourish the Heaven-dwellers. The universe is nourished by them alone. O Lord of the universe, protect the universe consisting of mobile and immobile beings and pervaded by you.

26-27. After praying thus to the Lord of Devas he should offer paddy blades as Naivedya . [3] Similarly he should offer Naivedyas of foodstuffs made with rice along with pots of sweet-smelling curds mixed with camphor, sugar candy, pepper powder etc. He should devoutly worship the Brāhmaṇas standing in front of the Lord of Devas.

28-30. Those cooked rice grains and other things should be given to them with great devotion, thinking them to be the Lord himself.

In a former Kalpa, after procreation was over, Kaśyapa celebrated this festival for propitiating the Lord. Those who witness this festival first celebrated by Kaśyapa shall become happy with all their desires realized always, O Brāhmaṇas. They never bewail. After staying along with Devas they will attain salvation at the end of the Kalpa.

31-34. O sages, he should consecrate the kitchen and the fire here itself. He should perform Vaiśvaḍeva sacrifice everyday. In the consecrated fire Ramā cooks the food everyday for feeding the Lord. She is in invisible divine form. Charitable gifts of Tulāpuruṣa etc. in the course of this highly meritorious festival of the Supreme Soul will have crores and crores of times the benefit. Holy bath, charitable gifts, penance, Homa , study of the Vedas and the libation to Pitṛs in the course of Uttarāyaṇa festival, will have everlasting benefit.

[1]: [1] : It appears that in order to emphasize the identity of the Lord with Time (Kāla) these festivals are celebrated on important turning points in the year's Calendar.

[2]: [2] : Probably a misprint for ' ante ' as ' aṅke ' does not fit in the context.

[3]: [3] : The offering of newly harvested corn (rice) to the Lord seems to be one of the motives of the agricultural community in celebrating this festival.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 43

The Festival of the Swing

Chapter 83 of 221 · 40 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
फाल्गुने मासि कुर्वीत दोलारोहणमुत्तमम् ।।
यत्र क्रीडति गोविंदो लोकानुग्रहणाय वै ।। १ ।।
प्रत्यर्चां देवदेवस्य गोविंदाख्यां तु कारयेत् ।।
प्रासादपुरतः कुर्यात्षोडश स्तंभमुच्छ्रितम।। २ ।।
चतुरस्रं चतुर्द्वारं मण्डपं वेदिकान्वितम् ।।
चारुचंद्रातपं माल्यचामरध्वजशोभितम् ।। ३ ।।
भद्रासनं वेदिकायां श्रीपर्णीकाष्ठनिर्मितम् ।।
फल्गूत्सवं प्रकुर्वीत पञ्चाहानि त्र्यहाणि वा ।। ४ ।।
फाल्गुन्यां पूर्वतो विप्राश्चतुर्दश्यां निशामुखे ।।
वह्न्युत्सवं प्रकुर्वीत दोलामण्डपपूर्वतः ।। ५ ।।
गोविंदानुगृहीतं तु यात्रांगं तत्प्रकीर्तितम्।।
आचार्यवरणं कृत्वा वह्निं निर्मथनोद्भवम् ।। ६ ।।
भूमिं संस्कृत्य विधिवत्तृणराशिं महोच्छ्रयम्।।
सुसमं कारयित्वा तु वह्निं तत्र विनिक्षिपेत्।। ७ ।।

पूजयित्वा विधानेन कूष्मांडविधिना हुनेत् ।।
गोविंदं पूजयित्वा तु भ्रामयेत्स तत विभुम् ।। ८ ।।
यत्नातं रक्षयेद्वह्निं यावद्यात्रा समाप्यते ।।
प्रातर्यामे चतुर्दश्यां गोविंदप्रतिमां शुभाम् ।। ९ ।।
वासयित्वा हरेरग्रे पूजयेत्पुरुषोत्तमम् ।।
उपचारावशिष्टैस्तु प्रत्यर्चामपि पूजयेत् ।। 2.2.43.१० ।।
ततोऽवरोप्य वसनं मालां च द्विजसत्तमाः ।।
अर्चायां विन्यसेन्मंत्री परं ज्योतिर्विभावयन् ।। ११ ।।
ततः सा प्रतिमा साक्षाज्जायते पुरुषोत्तमः ।।
रत्नांदोलिकया तां वै नयेत्स्नानस्य मंडपम् ।। ।। १२ ।।
तत्र नाना तूर्यनादैः शंखध्वनिपुरःसरम्।।
जयशब्दैस्तथा स्तोत्रैः पुष्पवृष्टिभिरेव च ।। १३ ।।
छत्रध्वजपताकाभिश्चामरैर्व्यजनैस्तथा ।।
निरंतरं दीपिकाभिस्तदा कुर्यान्महोत्सवम् ।। १४ ।।

आगच्छंति तदा देवाः पितामहपुरोगमाः ।।

द्रष्टुं चर्षिगणैः सार्द्धं गोविंदस्य महोत्सवम् ।। ।। १५ ।।
भद्रासनेऽधिवास्यैव पूजयेदुपचारकैः ।।
महास्नानस्य विधिना स्नपनं तस्य कारयेत् ।। १६ ।।
पंचामृतैश्च सर्वैश्च तेषामन्यतमेन वा ।।
स्नानांते गंधतोयेन श्रीसूक्तेनाभिषेचयेत् ।। १७ ।।
संप्रोक्ष्य भूषयेद्देवं वस्त्रालंकारमाल्यकैः ।।
नीराजयित्वा संपूज्य प्रासादं परिवेष्टयेत् ।। १८ ।।
सप्तकृत्वस्ततो देवं दोलामंडपमानयेत् ।।
सुसंस्कृतायां रथ्यायां पताकातोरणादिभिः ।।
अधोदेशे मंडपं तं सप्तशो भ्रामयेत्पुनः ।। १९ ।।
ऊर्द्ध्वदेशे पुनः सप्त स्तंभवेद्यां च सप्त वै ।।
यात्रावसाने च पुनर्भ्रामयेदेकविंशतिम् ।। 2.2.43.२० ।।
इयं लीला भगवतः पितामहमुखेरिता ।।
राजर्षिणेंद्रद्युम्नेन कारिता पूर्वमेव हि ।। २१ ।।
फलपुष्पोपनम्रैश्च शाखिभिः परिकल्पिते ।।

वृंदावनांतरे रम्ये मत्तभ्रमरराविणि ।। २२ ।।
कोकिलारावमधुरे नानापक्षिगणाकुले ।।
नानोपशोभारचितनानागुरुसुधूपिते ।। २३ ।।
प्रफुल्लकेतकीषंडगंधामोदिदिगंतरे ।।
मल्लिकाशोकपुन्नागचंपकैरुपशोभिते ।। २४ ।।
तत्काननांतर्घटिते मंडपे चारुतोरणे ।।
भूषिते माल्यवसनचामरैरुपशोभिते ।। २५ ।।
रत्नखट्वांदोलिकायां तन्मध्ये वासयेत्प्रभुम् ।।
सद्रत्नमुकुटं तारहारशोभितवक्षसम् ।। २६ ।।
अनर्घ्यरत्नघटितकुंडलोद्भासितश्रुतिम् ।।
यथास्थानं यथाशोभं दिव्यालंकारमंजुलम् ।। २७ ।।
विकचांबुजमध्यस्थं विश्वधात्र्या श्रिया युतम् ।। २८ ।।
शंखचक्रगदापद्मधारिणं वनमालिनम् ।।
सुप्रसन्नं सुनासं तं पीनवक्षःस्थलोज्ज्वलम् ।। २९ ।।
पुरो व्योमस्थितैर्देवैर्ब्रह्माद्यैर्नतमस्तकैः ।।

कृतांजलिपुटैर्भक्त्या जयशब्दैरभिष्टुतम् ।। 2.2.43.३० ।।
गंधर्वैरप्सरोभिश्च किन्नरैः सिद्धचारणैः ।।
हाहाहुहुप्रभृतिभिः सत्वरं दिव्यगायनैः ।। ३१ ।।
अहंपूर्विकया नृत्यगीतवादित्रकारिभिः ।।
नेत्रांबुजसहस्रैश्च पूज्यमानं मुदान्वितैः ।। ३२ ।।
किरद्भिः सर्वतोदिक्षु गंधचंदनजं रजः ।।
उपवेश्याथ गोविंदं पूजयेदुपचारकैः ।। ३३ ।।

बल्लवीवृंदमध्यस्थं कदंबतरुमूलगम् ।।
हावहास्यविलासैश्च क्रीडमानं वनांतरे ।। ३४ ।।
गोपीभिश्चैव गोपालैर्लीलांदोलितयानगम् ।।
चिंतयित्वा जगन्नाथं विकिरेद्बंधचूर्णकैः ।। ३५ ।।
सकर्पूरै रक्तपीतशुक्लैर्दिक्षु समंततः ।।
दिव्यैर्वस्त्रैर्दिव्यमाल्यैर्द्दिव्यैर्गंधैः सुधूपकैः ।। ३६ ।।
चामरांदोलनैर्गीतैः स्तुतिभिश्च समर्चितम् ।।
आंदोलयेद्दोलिकास्थं सप्तवाराञ्छनैः शनैः ।। ।।३७।।

तदा पश्यंति ये कृष्णं मुक्तिस्तेषां न संशयः ।।
ब्रह्महत्यादिपापानां पंचकानां क्षयो भवेत् ।। ३८ ।।
त्रिरेवं दोलयेद्देवं सर्वपापापनोदनम् ।।
भक्त्यानुग्राहकं पुंसां भुक्तिमुक्त्येककारणम् ।। ३९ ।।
लीलाविग्रहचेष्टितं यस्य कृत्रिमं सहजं तथा ।।
अंहःसंघक्षयकरं मूलाविद्यानिवर्त्तकम् ।। 2.2.43.४० ।।
पश्यन्द्वितीयं हरति गोहत्याद्युपपातकम् ।।
हरत्यशेषपापानि तृतीये नात्र संशयः ।।४१।।
दृष्ट्वा दोलायितं देवं सर्वपापैः प्रमुच्यते ।।
आध्यात्मिकैराधिभौतैराधिदैवैर्विमुच्यते ।। ४२ ।।
इमां यात्रां कारयित्वा चक्रवर्ती भवेन्नृपः ।।
ब्राह्मणस्तु चतुर्वेदी ज्ञानवाञ्जायते ध्रुवम् ।।४३।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये दोलारोहणंनाम त्रयश्चत्वारिंशोऽध्यायः ।।४३।।

Roman transliteration

|| jaiminiruvāca || ||
phālgune māsi kurvīta dolārohaṇamuttamam ||
yatra krīḍati goviṃdo lokānugrahaṇāya vai || 1 ||
pratyarcāṃ devadevasya goviṃdākhyāṃ tu kārayet ||
prāsādapurataḥ kuryātṣoḍaśa staṃbhamucchritama|| 2 ||
caturasraṃ caturdvāraṃ maṇḍapaṃ vedikānvitam ||
cārucaṃdrātapaṃ mālyacāmaradhvajaśobhitam || 3 ||
bhadrāsanaṃ vedikāyāṃ śrīparṇīkāṣṭhanirmitam ||
phalgūtsavaṃ prakurvīta pañcāhāni tryahāṇi vā || 4 ||
phālgunyāṃ pūrvato viprāścaturdaśyāṃ niśāmukhe ||
vahnyutsavaṃ prakurvīta dolāmaṇḍapapūrvataḥ || 5 ||
goviṃdānugṛhītaṃ tu yātrāṃgaṃ tatprakīrtitam||
ācāryavaraṇaṃ kṛtvā vahniṃ nirmathanodbhavam || 6 ||
bhūmiṃ saṃskṛtya vidhivattṛṇarāśiṃ mahocchrayam||
susamaṃ kārayitvā tu vahniṃ tatra vinikṣipet|| 7 ||

pūjayitvā vidhānena kūṣmāṃḍavidhinā hunet ||
goviṃdaṃ pūjayitvā tu bhrāmayetsa tata vibhum || 8 ||
yatnāttaṃ rakṣayedvahniṃ yāvadyātrā samāpyate ||

prātaryāme caturdaśyāṃ goviṃdapratimāṃ śubhām || 9 ||
vāsayitvā hareragre pūjayetpuruṣottamam ||
upacārāvaśiṣṭaistu pratyarcāmapi pūjayet || 2.2.43.10 ||
tato'varopya vasanaṃ mālāṃ ca dvijasattamāḥ ||
arcāyāṃ vinyasenmaṃtrī paraṃ jyotirvibhāvayan || 11 ||
tataḥ sā pratimā sākṣājjāyate puruṣottamaḥ ||
ratnāṃdolikayā tāṃ vai nayetsnānasya maṃḍapam || || 12 ||
tatra nānā tūryanādaiḥ śaṃkhadhvanipuraḥsaram||
jayaśabdaistathā stotraiḥ puṣpavṛṣṭibhireva ca || 13 ||
chatradhvajapatākābhiścāmarairvyajanaistathā ||
niraṃtaraṃ dīpikābhistadā kuryānmahotsavam || 14 ||
āgacchaṃti tadā devāḥ pitāmahapurogamāḥ ||

draṣṭuṃ carṣigaṇaiḥ sārddhaṃ goviṃdasya mahotsavam || || 15 ||
bhadrāsane'dhivāsyaiva pūjayedupacārakaiḥ ||
mahāsnānasya vidhinā snapanaṃ tasya kārayet || 16 ||
paṃcāmṛtaiśca sarvaiśca teṣāmanyatamena vā ||
snānāṃte gaṃdhatoyena śrīsūktenābhiṣecayet || 17 ||
saṃprokṣya bhūṣayeddevaṃ vastrālaṃkāramālyakaiḥ ||
nīrājayitvā saṃpūjya prāsādaṃ pariveṣṭayet || 18 ||
saptakṛtvastato devaṃ dolāmaṃḍapamānayet ||
susaṃskṛtāyāṃ rathyāyāṃ patākātoraṇādibhiḥ ||
adhodeśe maṃḍapaṃ taṃ saptaśo bhrāmayetpunaḥ || 19 ||
ūrddhvadeśe punaḥ sapta staṃbhavedyāṃ ca sapta vai ||
yātrāvasāne ca punarbhrāmayedekaviṃśatim || 2.2.43.20 ||
iyaṃ līlā bhagavataḥ pitāmahamukheritā ||
rājarṣiṇeṃdradyumnena kāritā pūrvameva hi || 21 ||
phalapuṣpopanamraiśca śākhibhiḥ parikalpite ||

vṛṃdāvanāṃtare ramye mattabhramararāviṇi || 22 ||
kokilārāvamadhure nānāpakṣigaṇākule ||
nānopaśobhārācitanānāgurusudhūpite || 23 ||
praphullaketakīṣaṃḍagaṃdhāmodidigaṃtare ||
mallikāśokapunnāgacaṃpakairupaśobhite || 24 ||
tatkānanāṃtarghaṭite maṃḍape cārutoraṇe ||
bhūṣite mālyavasanacāmarairupaśobhite || 25 ||
ratnakhaṭvāṃdolikāyāṃ tanmadhye vāsayetprabhum ||
sadratnamukuṭaṃ tārahāraśobhitavakṣasam || 26 ||
anarghyaratnaghaṭitakuṃḍalodbhāsitaśrutim ||
yathāsthānaṃ yathāśobhaṃ divyālaṃkāramaṃjulam || 27 ||
vikacāṃbujamadhyasthaṃ viśvadhātryā śriyā yutam || 28 ||
śaṃkhacakragadāpadmadhāriṇaṃ vanamālinam ||
suprasannaṃ sunāsaṃ taṃ pīnavakṣaḥsthalojjvalam || 29 ||
puro vyomasthitairdevairbrahmādyairnatamastakaiḥ ||

kṛtāṃjalipuṭairbhaktyā jayaśabdairabhiṣṭutam || 2.2.43.30 ||
gaṃdharvairapsarobhiśca kinnaraiḥ siddhacāraṇaiḥ ||
hāhāhūhūprabhṛtibhiḥ satvaraṃ divyagāyanaiḥ || 31 ||
ahaṃpūrvikayā nṛtyagītavāditrakāribhiḥ ||
netrāṃbujasahasraiśca pūjyamānaṃ mudānvitaiḥ || 32 ||
kiradbhiḥ sarvatodikṣu gaṃdhacaṃdanajaṃ rajaḥ ||
upaveśyātha goviṃdaṃ pūjayedupacārakaiḥ || 33 ||
ballavīvṛṃdamadhyasthaṃ kadaṃbatarumūlagam ||

hāvahāsyavilāsaiśca krīḍamānaṃ vanāṃtare || 34 ||
gopībhiścaiva gopālairlīlāṃdolitayānagam ||
ciṃtayitvā jagannāthaṃ vikiredgaṃdhacūrṇakaiḥ || 35 ||
sakarpūrai raktapītaśuklairdikṣu samaṃtataḥ ||
divyairvastrairdivyamālyairddivyairgaṃdhaiḥ sudhūpakaiḥ || 36 ||
cāmarāṃdolanairgītaiḥ stutibhiśca samarcitam ||
āṃdolayeddolikāsthaṃ saptavārāñchanaiḥ śanaiḥ || ||37||

tadā paśyaṃti ye kṛṣṇaṃ muktisteṣāṃ na saṃśayaḥ ||
brahmahatyādipāpānāṃ paṃcakānāṃ kṣayo bhavet || 38 ||
trirevaṃ dolayeddevaṃ sarvapāpāpanodanam ||
bhaktyānugrāhakaṃ puṃsāṃ bhuktimuktyekakāraṇam || 39 ||
līlāviceṣṭitaṃ yasya kṛtrimaṃ sahajaṃ tathā ||
aṃhaḥsaṃghakṣayakaraṃ mūlāvidyānivarttakam || 2.2.43.40 ||
paśyandvitīyaṃ harati gohatyādyupapātakam ||
haratyaśeṣapāpāni tṛtīye nātra saṃśayaḥ ||41||
dṛṣṭvā dolāyitaṃ devaṃ sarvapāpaiḥ pramucyate ||
ādhyātmikairādhibhautairādhidaivairvimucyate || 42 ||
imāṃ yātrāṃ kārayitvā cakravartī bhavennṛpaḥ ||
brāhmaṇastu caturvedī jñānavāñjāyate dhruvam ||43||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye dolārohaṇaṃnāma trayaścatvāriṃśo'dhyāyaḥ ||43||

English translation

Note: The festival of the swing (Dolā - Yātrā) indicates the midday position of the Ahorātra year, of which the eleventh day of the bright half of Bhādrapada (Pārśva - Parivartana Festival) is regarded as the midnight in Orissa . Jagannātha 's identity with Kāla (Time) is hereby emphasized. There is one change in today's Dolā-Yātrā as compared with that in our Purāṇa . King Rāmacandra Deva , the Abhinava Indradyumna , who re-established the glory of Jagannātha after Kālā Pahāḍ's invasion, introduced some changes such as building a permanent swing-altar etc. One important point to be noted is the influence of the Bhāgavata Purāṇa . Vṛndāvana is as if transplanted at Puri and Govinda (Kṛṣṇa) participates in the Dolā-Yātrā.

Jaimini said :

1. In the month of Phālguna the devotee should celebrate the excellent festival of the swing, wherein Govinda plays and sports for the purpose of blessing the worlds.

2. He (the devotee) should get a replica made of the Lord of Devas . It should be named Govinda. In front of the Mansion a pavilion should be made. [1] It should be a tall one with sixteen pillars.

3. It should be square in shape with four doors. It should be provided with an altar. There should be charming awning. It should be rendered splendid with wreaths, chowries and banners.

4. There should be a fine seat on the altar. It shall be made of the wood of Śrīparṇī (Gmelina arborea). The lovely festival should be celebrated for five or three days.

5. On the previous fourteenth day in the month of Phālguna, early in the night, O Brāhmaṇas , there should be a fire festival on the east of the Pavilion intended for the festival of swing.

6. That is blessed by Govinda. It is glorified as an ancillary of the Yātrā (festival, procession). A preceptor should be chosen and the fire should be kindled with sacrificial twigs by rubbing them together.

7. The ground should be cleaned and consecrated duly. The mass of tall grasses should be trimmed and the ground should be made even. Fire should be deposited there.

8. After worshipping in accordance with the injunctions, Homa should be performed in accordance with the procedure laid down for Kūṣmāṇḍa . After worshipping Govinda, he should be (perched on the swing and) swung (at regular intervals).

9-10. This fire should be preserved carefully till the conclusion of the festival. In the early morning Yāma (3 hours) of the fourteenth day, the splendid idol of Govinda should be placed in front of Hari (Hari's replica—Pratyarcā) and then Puruṣottama be worshipped. With the remaining portion of the offerings and services the devotee should worship the replica too.

11. Thereafter, O excellent Brāhmaṇas, the cloth and the garland should be taken away and be placed on the replica while reciting the Mantra and meditating upon the Supreme Refulgence.

12. Thereupon, that replica (idol) becomes Puruṣottama himself. That replica should be placed in a bejewelled palanquin and taken to the Pavilion of holy bath.

13. There the festival should be celebrated with playing of different kinds of musical instruments, blowing of conch-shells, shouts of "Be victorious", hymns etc. and showers of flowers.

14. There should be umbrella, flags and banners, chowries and fans. There should be continuous burning of lamps.

15. At that time Devas with Brahmā as their leader come there along with multitudes of sages in order to witness the great festival of Govinda.

16. The idol should be placed and consecrated on the excellent seat and then worshipped with offerings and services. In accordance with the injunction governing the great ablution the devotee should perform the rite of ablution.

17. The ablution should be performed with Pañcāmṛtas (the five sweet things, viz. milk, sugar, ghee , curds and honey) or with any one of them. At the end of the ablution he should bathe (the idol) with perfumed water while reciting Śrī Sūkta .

18. The Lord should be sprinkled and adorned with robes, wreaths and ornaments. After performing the Nīrājana rite and worship the idol should be taken round the Mansion (shrine).

19. The idol should be taken round the Mansion seven times. Then the Lord should be brought to the Pavilion of swing through the street well aḍomed with buntings, banners and festoons and other embellishments. The idol should be moved round seven times beneath the lower part of the Pavilion.

20. (It should be moved round) seven times over the upper part and seven times on the altar with pillars. At the conclusion of the festival again it should be moved twenty-one times.

21-25. This sport of the Lord was proclaimed by Brahmā orally and celebrated by the saintly King Indradyumna formerly in the beautiful forest in Vṛndāvana abounding in trees bending with plenty of fruits and flowers and resonant with inebriated bees, sweetened by the cooings of the cuckoo, full of many kinds of birds. The place should be splendidly decorated. It should be fumigated with incenses of various kinds as well as black aloe-wood. The quarters should be rendered fragrant by means of the

sweet smell of Ketakī flowers in full bloom. It shall be made beautiful with jasmine, Aśoka , Punnāga and Caṃpaka trees. The Maṇḍapa erected in the middle of that forest should have charming festoons and ornamental gateways. It must be adorned with wreaths, cloths and chowries.

26-32. In its middle the Lord should be placed in a bejewelled couch

in a palanquin. The Lord should have a gem-set crown. His chest is rendered splendid by a sparkling pearl necklace.

His ears are brilliantly illuminated by means of ear-rings made of valuable gems. He is charming and fascinating on account of divine ornaments worn in their proper places so as to enhance the beauty and splendour.

He is stationed in the middle of a full-blown lotus. He is accompanied by Śrī, the mother of the universe.

He holds the conch, the discus, the iron club and the lotus. He wears the garland of sylvan flowers. He is exceedingly delighted. His nose is splendid. He is refulgent with a stout, muscular chest.

He is eulogized by Devas including Brahmā, who are stationed in the firmament in front (of the Lord), who have bent down their heads and joined their palms together in reverence and who devoutly shout the slogan “Be victorious”.

He is worshipped by Gandharvas , celestial damsels, Kinnaras , Siddhas , Cāraṇas etc. including Hāhā and Hūhū who sing divine songs and vie with one another in dancing, singing and playing instruments. They are joyously viewing the Lord so that they appear to be worshipping him with thousands of lotus-like eyes.

33. The devotees should scatter fragrant sandal powder all round in all the quarters. They should place down the idol of Govinda and worship (him) with various offerings and services.

34-35. The devotee should imagine the Lord of the universe as being positioned in the middle of cowherd lasses at the root of a Kadaṃba tree—the Lord who went on sporting with graceful charms, jocular remarks and various amorous gestures in the middle of the forest and who was taken in vehicles drawn playfully by cowherdesses and cowherds. Thinking of Jagannātha thus, he should scatter scented powder over the Lord.

36-38. Scented powders of red, yellow and white colours should be scattered in the various quarters along with camphor. The Lord should be adorned and adored with divine robes, divine garlands, divine scents, excellent incenses etc.

There should be sweet songs and hymns. Chowries should be waved to and fro. The Lord in the swing should be slowly swung seven times. Those who see Kṛṣṇa then shall undoubtedly attain salvation. The five sins like that of the murder of a Brāhmaṇa shall be destroyed.

39. The devotee should swing the Lord thus three times. It dispels all sins. The Lord blesses men who are devoutly engaged in this. He is the sole cause of enjoyment of pleasures and salvation.

40. All his graceful activities both intentional and spontaneous, destroy masses of sins. They dispel Avidyā (Ignorance), the root cause (of Saṃsāra).

41. If a person sees this on a second occasion lesser sins like slaughter of a cow etc. are dispelled. On the third occasion all the sins are destroyed. There is no doubt in this regard.

42. By seeing the Lord being swung one is liberated from all sins and troubles caused by spirits, animals and deities.

43. It is certain that by celebrating this festival an ordinary king will become an Emperor; a Brāhmaṇa shall master all the four Vedas and become blessed with perfect knowledge.

[1]: [1] : It means, at the time of the Purāṇa, there was no permanent structure for this Yātrā. The present structure was built in the 16th century CE by King Rāmacandra Deva who is aptly designated as 'New Indradyumna'. Preparation of a statue of Govinda is for recreating the scene of Vṛndāvana and Kṛṣṇa's playing Holi and colour with Gopīs.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 44

Description of the Jyeṣṭhapañcaka Vrata

Chapter 84 of 221 · 28 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
अत्र वः कथयिष्यामि व्रतं सांवत्सरं परम्।।
संवत्सरस्यादिदिने पौर्णमास्यां तु फाल्गुने।।१।।
अनादिदेवस्य हरेर्मूर्तयो द्वादशैव याः।।
विष्ण्वादिनामप्रथिताः प्रतिमासं प्रपूजयेत्।।२।।
एकैकां मूर्तिमेतासां मासेषु द्वादशस्वपि ।।
प्रत्यहं पूजयेत्पुष्पैः फलैर्द्वादशभिस्तथा ।।३।।
अशोको मल्लिका चैव पाटलं च कदंबकम् ।।
करवीरं जातिपुष्पं मालतीशतपत्रकम् ।।४ ।।
उत्पलं चैव वासंती कुंदं पुन्नागकं तथा।।
एतानि क्रमशो दद्यात्कुसुमानि हरेर्मुदा ।। ५ ।।
दाडिमं नारिकेलं च आम्रं च पनसं तथा ।।
खर्जूरं तृणराजं च प्राचीनामलकं तथा ।। ६ ।।
श्रीफलं नागरंगं च क्रमुकं करमङ्गकम् ।।
जातीफलं च क्रमशः फलान्येतानि वै ददेत् ।। ७ ।।

भक्ष्यभोज्यानि चोष्याणि लेह्यानि मधुराणि च ।।
आसनाद्युपचारांश्च दत्त्वा स्तुत्वा जगद्गुरुम् ।। ८ ।।
सर्वव्यापिञ्जगन्नाथ भूतभव्यभवत्प्रभो ।।
त्राहि मां पुंडरीकाक्ष विष्णो संसारसागरात् ।। ९ ।।
एकार्णवजले रौद्रे निरालंबे पुरा मधुम्।।।
अवधीर्विश्वरक्षार्थ मधुसूदन रक्ष माम् ।।2.2.44.१०।।
त्रीन्विक्रमान्क्रमित्वा यो हत्वा दैत्यबलं महत्।।
त्रैलोक्यं पालयामास त्रिविक्रम नमोस्तु ते ।।११।।
कृत्वा वामनकं रूपमृग्यजुःसामगर्भकम् ।।
मोहयित्वाद्भुतं रूपं तस्मै मायाविने नमः ।। १२ ।।
यः श्रियं धारयेन्नित्यं हृदि भक्तेभ्य एव च ।।
ददात्यपि श्रियं तस्मै श्रीधराय नमोऽस्तु ते ।। १३ ।।
इंद्रियाणामधिष्ठाता यः सर्वेषां सदा प्रभुः ।।
सुखैकहेतुर्भक्तानां हृषीकेश नमोऽस्तु ते ।। १४ ।।

यन्नाभिपद्मसंभूतं जगदेतच्चराचरम् ।।

विधातुरासनं नित्यं पद्मनाभ नमोऽस्तु ते ।। १५ ।।
यस्यैतत्त्रिगुणैर्बद्धं जगदेतच्चराचरम्।।
दाम्ना बद्धः स गोप्या तु दामोदर नमोऽस्तु ते ।। १६ ।।
त्रैलोक्यविप्लवकरं हतवान्केशिदानवम्।।
ईशिता सर्वसौख्यानां त्राहि केशव मां प्रभो ।। १७ ।।
स्रष्टा ससर्ज भूतानि जगतामादिकारणम् ।।
अचिंत्यमहिमन्विष्णो नारायण नमोऽस्तु ते ।।१८।।
मायया यस्य विश्वं वै मोहितं यदनाद्यया ।।
सर्वधर्मस्वरूपाय माधवाय नमो नमः ।। १९ ।।
ज्ञानिनां ज्ञानगम्यस्त्वमगतीनां गतिप्रदः ।।
संपूर्णमस्तु गोविंद त्वत्प्रसादाद्व्रतं मम ।। 2.2.44.२० ।।
प्रतिमासं पूजनांते मंत्रैरेतैः कृतांजलिः ।।
प्रार्थयेत्परया भक्त्या भजनांतं जनार्दनम् ।। २१ ।।
एवं संवत्सरं नीत्वा व्रतं वै मूर्तिपंजरम् ।।
संपूर्णफलसिद्ध्यर्थं प्रतिष्ठाविधिमाचरेत् ।। २२ ।।

सुवर्णनिर्मिता विष्णोर्मूर्तयो द्वादशैव तु ।।
यथाशक्ति कृताः स्थाप्याः कुंभेषु द्वादशस्वपि ।। २३ ।।
आम्रपात्राच्छादितेषु साक्षात्तेषु पृथक्पृथक् ।।
श्वेतवस्त्रावनद्धेषु गंधपल्लववारिषु ।। २४ ।।
अष्टदिक्षु चतुर्दिक्षु सर्वतोभद्रमंडले ।।
स्थापनीयाश्च ते कुंभास्तेषु पूज्याश्च मूर्तयः ।। २५ ।।
द्वादशाक्षरमंत्रेण उपचारैः पृथक्पृथक् ।।
पंचामृतैश्च स्नपनं सर्वेषामादितो द्विजाः ।।२६।।
गीतवादित्रनृत्याद्यैस्तथा ब्राह्मणपूजनैः ।।
वस्त्रयुग्मैर्द्वादशभिश्छत्रोपानद्युगैस्तथा ।।२७।।
व्यजनैरुदकुंभैश्च शयनीयैः सपीठकैः ।।
गंधैर्माल्यैः सुतांबूलैर्मुद्रिकाकुंडलैस्तथा ।। २८ ।।
प्रदीपाः सर्पिषा ज्वाल्या द्वादशद्वादश क्रमात् ।।
नीत्वा त्रियामामित्थं वै प्रभाते वह्निकर्म च ।। २९ ।।
समिदाज्यचरूणां वै प्रतिदेवं शतत्रयम्।।

अष्टोत्तरसहस्रं तु तिलैर्व्याहृतिभिस्ततः ।। 2.2.44.३० ।।
होमांते प्राशनं कृत्वा दद्यादाचार्यदक्षिणाम् ।।
कपिला धेनवो देयाः सालंकाराश्च द्वादश ।।३१।।
शतं चतुश्चत्वारिंशद्ब्राह्मणान्भोजयेत्ततः ।।
तद्वेवंवृदं सघटं सवितानं सचामरम् ।। ३२ ।।
सर्वोपचारसहितमाचार्याय निवेदयेत्।।
व्रतराजमिमं कृत्वा सर्वान्कामानवाप्नुयात् ।।३३।।

गुंडिचाद्यास्तु या यात्रा विष्णोर्द्वादश कीर्तिताः ।।
तासां दर्शनजं पुण्यं व्रतेनानेन लभ्यते ।। ३४।।
ऐंद्रं पदं सार्वभौमं चक्रवर्तित्वमेव च ।।
अष्टैश्वर्यमवाप्नोति देवदेवप्रसादतः ।। ३५ ।।
एतन्महापुण्यतमं नारदः कृतवान्व्रतम् ।।
कृत्वा द्वादश वर्षाणि जीवन्मुक्तोऽभवन्मुनिः ।। ३६ ।।
अन्ये च वैष्णवा ये वै चक्रुस्ते बहुशः पुरा ।। व्रतं नातः परतरं भगवत्प्रीतिकारकम् ।। ३७ ।।
धर्म्यं यशस्यमायुष्यं ब्राह्मण्यं वंशवर्द्धनम्।।

भवंतोऽपि यतात्मानः कुर्वंति व्रतमुत्तमम्।। ३८ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये ज्येष्ठपंचकव्रतवर्णनंनाम चतुश्चत्वारिंशोऽध्यायः ।। ४४ ।।

Roman transliteration

||jaiminiruvāca || ||
atra vaḥ kathayiṣyāmi vrataṃ sāṃvatsaraṃ param||
saṃvatsarasyādidine paurṇamāsyāṃ tu phālgune||1||
anādidevasya harermūrttayo dvādaśaiva yāḥ||
viṣṇvādināmaprathitāḥ pratimāsaṃ prapūjayet||2||
ekaikāṃ mūrtimetāsāṃ māseṣu dvādaśasvapi ||
pratyahaṃ pūjayetpuṣpaiḥ phalairdvādaśabhistathā ||3||
aśoko mallikā caiva pāṭalaṃ ca kadaṃbakam ||
karavīraṃ jātipuṣpaṃ mālatīśatapatrakam ||4 ||
utpalaṃ caiva vāsaṃtī kuṃdaṃ punnāgakaṃ tathā||
etāni kramaśo dadyātkusumāni harermudā || 5 ||
dāḍimaṃ nārikelaṃ ca āmraṃ ca panasaṃ tathā ||
kharjūraṃ tṛṇarājaṃ ca prācīnāmalakaṃ tathā || 6 ||
śrīphalaṃ nāgaraṃgaṃ ca kramukaṃ karamaṅgakam ||
jātīphalaṃ ca kramaśaḥ phalānyetāni vai dadet || 7 ||

bhakṣyabhojyāni coṣyāṇi lehyāni madhurāṇi ca ||
āsanādyupacārāṃśca dattvā stutvā jagadgurum || 8 ||
sarvavyāpiñjagannātha bhūtabhavyabhavatprabho ||
trāhi māṃ puṃḍarīkākṣa viṣṇo saṃsārasāgarāt || 9 ||
ekārṇavajale raudre nirālaṃbe purā madhum|||
avadhīrviśvarakṣārtha madhusūdana rakṣa mām ||2.2.44.10||
trīnvikramānkramitvā yo hatvā daityabalaṃ mahat||
trailokyaṃ pālayāmāsa trivikrama namostu te ||11||
kṛtvā vāmanakaṃ rūpamṛgyajuḥsāmagarbhakam ||
mohayitvādbhutaṃ rūpaṃ tasmai māyāvine namaḥ || 12 ||
yaḥ śriyaṃ dhārayennityaṃ hṛdi bhaktebhya eva ca ||
dadātyapi śriyaṃ tasmai śrīdharāya namo'stu te || 13 ||
iṃdriyāṇāmadhiṣṭhātā yaḥ sarveṣāṃ sadā prabhuḥ ||
sukhaikaheturbhaktānāṃ hṛṣīkeśa namo'stu te || 14 ||
yannābhipadmasaṃbhūtaṃ jagadetaccarācaram ||

vidhāturāsanaṃ nityaṃ padmanābha namo'stu te || 15 ||
yasyaitattriguṇairbaddhaṃ jagadetaccarācaram||

dāmnā baddhaḥ sa gopyā tu dāmodara namo'stu te || 16 ||
trailokyaviplavakaraṃ hatavānkeśidānavam||
īśitā sarvasaukhyānāṃ trāhi keśava māṃ prabho || 17 ||
sraṣṭā sasarja bhūtāni jagatāmādikāraṇam ||
aciṃtyamahimanviṣṇo nārāyaṇa namo'stu te ||18||
māyayā yasya viśvaṃ vai mohitaṃ yadanādyayā ||
sarvadharmasvarūpāya mādhavāya namo namaḥ || 19 ||
jñānināṃ jñānagamyastvamagatīnāṃ gatipradaḥ ||
saṃpūrṇamastu goviṃda tvatprasādādvrataṃ mama || 2.2.44.20 ||
pratimāsaṃ pūjanāṃte maṃtrairetaiḥ kṛtāṃjaliḥ ||
prārthayetparayā bhaktyā bhajanāṃtaṃ janārdanam || 21 ||
evaṃ saṃvatsaraṃ nītvā vrataṃ vai mūrtipaṃjaram ||
saṃpūrṇaphalasiddhyarthaṃ pratiṣṭhāvidhimācaret || 22 ||

suvarṇanirmitā viṣṇormūrtayo dvādaśaiva tu ||
yathāśakti kṛtāḥ sthāpyāḥ kuṃbheṣu dvādaśasvapi || 23 ||
āmrapātrācchāditeṣu sākṣātteṣu pṛthakpṛthak ||
śvetavastrāvanaddheṣu gaṃdhapallavavāriṣu || 24 ||
aṣṭadikṣu caturdikṣu sarvatobhadramaṃḍale ||
sthāpanīyāśca te kuṃbhāsteṣu pūjyāśca mūrtayaḥ || 25 ||
dvādaśākṣaramaṃtreṇa upacāraiḥ pṛthakpṛthak ||
paṃcāmṛtaiśca snapanaṃ sarveṣāmādito dvijāḥ ||26||
gītavāditranṛtyādyaistathā brāhmaṇapūjanaiḥ ||
vastrayugmairdvādaśabhiśchatropānadyugaistathā ||27||
vyajanairudakuṃbhaiśca śayanīyaiḥ sapīṭhakaiḥ ||
gaṃdhairmālyaiḥ sutāṃbūlairmudrikākuṃḍalaistathā || 28 ||
pradīpāḥ sarpiṣā jvālyā dvādaśadvādaśa kramāt ||
nītvā triyāmāmitthaṃ vai prabhāte vahnikarma ca || 29 ||
samidājyacarūṇāṃ vai pratidevaṃ śatatrayam||

aṣṭottarasahasraṃ tu tilairvyāhṛtibhistataḥ || 2.2.44.30 ||
homāṃte prāśanaṃ kṛtvā dadyādācāryadakṣiṇām ||
kapilā dhenavo deyāḥ sālaṃkārāśca dvādaśa ||31||
śataṃ catuścatvāriṃśadbrāhmaṇānbhojayettataḥ ||
taddevavṛṃdaṃ saghaṭaṃ savitānaṃ sacāmaram || 32 ||
sarvopacārasahitamācāryāya nivedayet||
vratarājamimaṃ kṛtvā sarvānkāmānavāpnuyāt ||33||
guṃḍicādyāstu yā yātrā viṣṇordvādaśa kīrtitāḥ ||
tāsāṃ darśanajaṃ puṇyaṃ vratenānena labhyate || 34||
aiṃdraṃ padaṃ sārvabhaumaṃ cakravartitvameva ca ||
aṣṭaiśvaryamavāpnoti devadevaprasādataḥ || 35 ||
etanmahāpuṇyatamaṃ nāradaḥ kṛtavānvratam ||
kṛtvā dvādaśa varṣāṇi jīvanmukto'bhavanmuniḥ || 36 ||
anye ca vaiṣṇavā ye vai cakruste bahuśaḥ purā || vrataṃ nātaḥ parataraṃ bhagavatprītikārakam || 37 ||
dharmyaṃ yaśasyamāyuṣyaṃ brāhmaṇyaṃ vaṃśavarddhanam||

bhavaṃto'pi yatātmānaḥ kurvaṃti vratamuttamam|| 38 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye jyeṣṭhapaṃcakavratavarṇanaṃnāma catuścatvāriṃśo'dhyāyaḥ || 44 ||

English translation

Note: This chapter shows how twelve different Mūrtis (Idols) of Jagannātha are worshipped one per month with their specific flowers and fruits. Viṣṇu is the Vedic Sun-god. As the Sun is regarded to have twelve different forms, each one being related to a different month, this Jagannātha-Viṣṇu is conceived to have twelve forms. But this is given the Purāṇic garb of a Vrata —the Mūrtipañjara Vrata.

Jaimini said :

1-7. I shall recount to you a Vrata lasting for a year. On the first day of the year, on the full-moon day in Phālguna (the Vrata begins).

There are twelve Mūrtis (forms) of Hari , the Primordial Lord. They are well known by the names of Viṣṇu etc. Those Mūrtis should be worshipped in turn every month.

(Out of these) One Mūrti should be worshipped everyday in the course of a month. There are twelve flowers and twelve fruits to be offered severally like this. The flowers are: Aśoka , Mallikā , Pāṭala , Kadaṃbaka, Karavīra , Jāti , Mālatī , Śatapatra (Lotus), Utpala , Vāsantī, Kunda and Punnāgaka. The devotee should joyously offer these flowers in due order.

The fruits to be offered in due order are: Pomegranate (Dāḍima). coconut, mango, Jackfruit, dates, palmyra fruit, old embylic myrobalan, śrīphala (bilva fruit), orange, arecanut, karmaṅgaka (Carissa carandas) and jātīphala (nutmeg).

8. After offering different types of food consisting of lambatives, sweet juices etc., the devotee should offer seat and other services and then eulogize the Site of the universe. [1]

9. “O Lord of the universe, O omnipresent one, O Lord of things past, present and future, save me. O lotus-eyed one, O Viṣṇu, save me from the ocean of worldly existence.

10. Formerly in the terrifying vast expanse of the ocean water without any support you killed Madhu for the sake of protecting the universe. O Slayer of Madhu, protect me.

11. You took three steps and killed the huge army of Daityas . You (thus) protected the three worlds . O Trivikrama , obeisance to you.

12. You assumed the form of a dwarf having the (Vedas) Ṛk, Yajus and Sāman within. With your wonderful form you enchanted (everyone). Obeisance to that Māyā -wielder.

13. You hold Śrī perpetually on your chest. You grant prosperity to the devotees. Obeisance to you, O Śrīdhara .

14. You are the presiding deity of all sense-organs. You are always the Lord of sense-organs. You are the sole cause of the happiness of devotees. O Hṛṣīkeśa , obeisance to you.

15. This universe consisting of mobile and immobile beings has originated from the lotus coming out of your navel. It is the permanent seat of the Creator. O Padmanābha , obeisance to you.

16. This universe consisting of mobile and immobile beings is bound by the ṃree Guṇas belonging to you. Such a Lord has been bound with ropes by a cowherdess (Yaśodā). O Dāmodara , obeisance to you.

17. You killed the demon Keśin who caused havoc in all the three worlds. You are the master of all types of happiness. O Lord Keśava , protect me.

18. You are the creator of the worlds. You are the first cause of the worlds. Brahmā created living beings (with your guidance). O Viṣṇu of unimaginable greatness, O Nārāyaṇa , obeisance to you.

19. The universe is deluded by your Māyā that has no beginning. Obeisance, obeisance to Mādhava , the embodiment of all Dharmas .

20. You are accessible to the wise ones through perfect knowledge. You are the bestower of the goal on those who are helpless. By your favour, O Govinda , let my Vrata be concluded (successfully).” 982

21. Every month, at the conclusion of the worship the devotee should pray with these Mantras with great devotion, with palms joined in reverence. He should thus pray to Janārdana at the end of worship.

22. Thus the devotee should perform this Vrata (named) Mūrtipañjara (‘Cage of the Mūrtis ’) for a year. In order to get full benefit he should perform the rite of installation.

23. The devotee should make gold images of the twelve Mūris of Viṣṇu in accordance with his capacity. These Mūrtis should be placed in twelve pots.

24-26. Those pots should be covered with mango leaves separately and draped with white cloths. They must contain perfumed water with tender leaves (of mango) put in them. In the mystic diagram, Sarvatobhadra , square in shape, these pots should be placed in the eight cardinal points and the Mūrtis should be worshipped in them separately by means of the twelve-syllabled Mantra (viz. oṃ namo bhagavate vāsudevāya) with offerings and services. At the outset, O Brāhmaṇas , all of them should be bathed in Pañcāmṛtas .

27-31. The following things must be provided for: songs, instrumental music, dances etc., worship of Brāhmaṇas, twelve pairs of cloths, twelve umbrellas, twelve pairs of shoes, fans, water-pots, beds, footstools, sweet scents, wreaths, good betel leaves, rings, ear-rings etc.

Lamps should be burned with ghee . They must be twelve in number. The night should be spent thus.

In the morning, the rites in the sacred fires should be performed.

For each deity three hundred Homas should be offered with sacrificial twigs, ghee and Carus . The Homas with gingelly seeds should be offered one thousand and eight times while uttering the Vyāhṛtis (viz. Bhūr, Bhuvaḥ Svaḥ).

At the end of the Homas he should partake of (the Naivedya) and give monetary gifts to the preceptor. Twelve well-adorned tawny-coloured cows should be given.

32-33. Thereafter, the devotee should feed one hundred and forty-four Brāhmaṇas. The devotee should gift away to the preceptor all those twelve images along with their pots, canopies, chowries, etc. with due courteous offerings and services. By performing this Vratarāja (‘the king of holy rites’) the devotee shall realize all desires.

34. Twelve festivals have been glorified including Guṇḍicā festival of Viṣṇu . By performing this Vrata one obtains the same merit as one gets by viewing those festivals of Viṣṇu.

35. By the favour of the Lord of Devas the devotee shall attain the region of Indra , overlordship of the entire earth, and the eight supernatural powers.

36. Nārada performed this extremely meritorious Vrata for twelve years and the sage became a living-liberated soul.

37. Other Vaiṣṇavas too performed this many times formerly. There is no other Vrata more pleasing to the Lord than this.

38. It is conducive to virtue, fame, and longevity. It is favourable to Brāhmaṇas. It causes increase in the family. You all are the sages of restrained souls; you do perform this excellent Vrata .

[1]: [1] : This prayer gives the etymologies of the different names of Viṣṇu (Jagannātha).

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 45

The Procedure of Splitting Damanaka Grass

Chapter 85 of 221 · 15 detected Sanskrit verse markers

Sanskrit

।। मुनय ऊचुः ।। ।।
मुने व्रतमिदं पुण्यं श्रुतं वै मूर्तिपंजरम् ।।
अन्तःप्रमोदजननं महिम्ना च महत्तरम् ।। १ ।।
यात्रा द्वादश पुण्या या उद्दिष्टा भगवत्प्रियाः ।।
तासां द्वे अवशिष्टे नः कथयस्व महामुने ।। २ ।।
।। जैमिनिरुवाच ।। ।।
वासंतिकां समाख्यास्ये यात्रां दमनभंजिकाम्।।
यस्यां कृतायां दृष्टायां प्रीणाति पुरुषोत्तमः ।। ३ ।।
पुरा यत्कथितं विप्रास्तृणं दमनकाह्वयम् ।।
चैत्रशुक्लत्रयोदश्यामाहरेत्तत्समूलकम् ।। ४ ।।
तन्मध्ये मंडलं कुर्यात्सुशुभं पद्मसंज्ञितम् ।।
तदंतर्वासयेद्देवप्रत्यर्चां प्रतिपूजिताम् ।। ५ ।।
युक्तां श्रीसत्यभामाभ्यां पूजयेद्विधिवच्च ताः ।।
अर्द्धरात्रे तु कर्मेदं देवदेवस्य कारयेत् ।। ६ ।।
पुरा निशीथेऽपि विभुर्बभंज दमनासुरम् ।।

भंक्त्वा लेभे परां प्रीतिं तदंगोत्थं च तत्तृणम् ।।७।।
तस्यामेव त्रयोदश्यां तृणं दैत्यं विभावयेत् ।।
कृतांजलिपुटो भूत्वा वाक्यं चेदमुदाहरेत् ।। ८।।
अवधीर्दमनं दैत्यं पुरा त्रैलोक्यकंटकम् ।।
स एवेत्थं परिणतः पुरतस्तव तिष्ठति ।। ९ ।।
अस्योत्पत्तौ तदा प्रीतिरासीद्या तव माधव ।।
अधुनापि तथैवास्तां प्रीतिर्दमनभंजने ।। 2.2.45.१० ।।
इत्युक्त्वा तृणमेके तु करे देवस्य दापयेत् ।।
ततोऽवशिष्टां रात्रिं च नृत्यगीतादिभिर्नयेत् ।। ११ ।।
ततश्चाभ्युदिते सूर्ये देवं तृणपुरःसरम् ।।
नयेच्च जगदीशस्य समीपं द्विजसत्तमाः ।। १२ ।।
उपचारैर्जगन्नाथं पूजयेत्पूर्ववत्ततः ।।
हिरण्यकशिपुं हत्वा ह्यन्त्रमालां तदंगजाम् ।। १३ ।।
कृत्वा कण्ठे यथाऽप्रीणास्तथेदं दमनं तृणम् ।।

तव प्रीत्यै तु भगवन्मया दत्तं तवांगके ।। १४ ।।

इत्युच्चार्य हरेर्मूर्ध्नि दद्याद्भृंधतृणं शुभम् ।।
तदा दृष्ट्वा हरेर्वक्त्रपद्मं प्रीतिकरं मुदा ।।
भवदुःखपरिक्षीणः सुखमाप्नोत्यनुत्तमम् ।। १५ ।।
गृहीत्वा मूर्ध्नि तच्छाखां विष्णुमूर्ध्नोऽपकाषताम् ।।
सर्वपापविनिर्मुक्तो वसेद्विष्णुपुरे ध्रुवम् ।। १६ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये दमनकभंजनविधिवर्णनंनाम पञ्चचत्वारिंशोऽध्यायः ।। ४५ ।।

Roman transliteration

|| munaya ūcuḥ || ||
mune vratamidaṃ puṇyaṃ śrutaṃ vai mūrtipaṃjaram ||
antaḥpramodajananaṃ mahimnā ca mahattaram || 1 ||
yātrā dvādaśa puṇyā yā uddiṣṭā bhagavatpriyāḥ ||
tāsāṃ dve avaśiṣṭe naḥ kathayasva mahāmune || 2 ||
|| jaiminiruvāca || ||
vāsaṃtikāṃ samākhyāsye yātrāṃ damanabhaṃjikām||
yasyāṃ kṛtāyāṃ dṛṣṭāyāṃ prīṇāti puruṣottamaḥ || 3 ||
purā yatkathitaṃ viprāstṛṇaṃ damanakāhvayam ||
caitraśuklatrayodaśyāmāharettatsamūlakam || 4 ||
tanmadhye maṃḍalaṃ kuryātsuśubhaṃ padmasaṃjñitam ||
tadaṃtarvāsayeddevapratyarcāṃ pratipūjitām || 5 ||
yuktāṃ śrīsatyabhāmābhyāṃ pūjayedvidhivacca tāḥ ||
arddharātre tu karmedaṃ devadevasya kārayet || 6 ||
purā niśīthe'pi vibhurbabhaṃja damanāsuram ||

bhaṃktvā lebhe parāṃ prītiṃ tadaṃgotthaṃ ca tattṛṇam ||7||
tasyāmeva trayodaśyāṃ tṛṇaṃ daityaṃ vibhāvayet ||
kṛtāṃjalipuṭo bhūtvā vākyaṃ cedamudāharet || 8||
avadhīrdamanaṃ daityaṃ purā trailokyakaṃṭakam ||
sa evetthaṃ pariṇataḥ puratastava tiṣṭhati || 9 ||
asyotpattau tadā prītirāsīdyā tava mādhava ||
adhunāpi tathaivāstāṃ prītirdamanabhaṃjane || 2.2.45.10 ||
ityuktvā tṛṇameke tu kare devasya dāpayet ||
tato'vaśiṣṭāṃ rātriṃ ca nṛtyagītādibhirnayet || 11 ||
tataścābhyudite sūrye devaṃ tṛṇapuraḥsaram ||
nayecca jagadīśasya samīpaṃ dvijasattamāḥ || 12 ||
upacārairjagannāthaṃ pūjayetpūrvavattataḥ ||
hiraṇyakaśipuṃ hatvā hyantramālāṃ tadaṃgajām || 13 ||
kṛtvā kaṇṭhe yathā'prīṇāstathedaṃ damanaṃ tṛṇam ||
tava prītyai tu bhagavanmayā dattaṃ tavāṃgake || 14 ||

ityuccārya harermūrdhni dadyādgaṃdhatṛṇaṃ śubham ||
tadā dṛṣṭvā harervaktrapadmaṃ prītikaraṃ mudā ||
bhavaduḥkhaparikṣīṇaḥ sukhamāpnotyanuttamam || 15 ||
gṛhītvā mūrdhni tacchākhāṃ viṣṇumūrdhno'pakāṣatām ||
sarvapāpavinirmukto vasedviṣṇupure dhruvam || 16 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe

puruṣottamakṣetramāhātmye damanakabhaṃjanavidhivarṇanaṃnāma pañcacatvāriṃśo'dhyāyaḥ || 45 ||

English translation

Note: Damanaka (Artemisia indica) is a fragrant variety of grass which is used in the worship of Viṣṇu (Jagannātha) and Śiva on the 14th day of the bright half of Caitra . The legend to justify this, viz. the killing of a demon called Damanaka and the boon granted to the dying demon to wear him on his person by Viṣṇu is mentioned already. This chapter gives formal recognition to this as a festival 'Damanabhañjikā' (splitting of Damana) with its usual Tāntric formalities. Caitra being the first month of the spring season, this is called the Spring Festival.

The sages said :

1-2. O sage, this Vrata named Mūrti Pañjara has been heard of (by us). It causes joy within. It is great with its own grandeur. You spoke of twelve meritorious festivals of which the Lord is very fond. Two of them yet remain (to be told). Recount them to us, O great sage.

Jaimini replied :

3. I shall recount the festival named Damanabhañjikā ('Splitting the grass, Artemisia indica'). This is a Spring Festival. If it is performed or witnessed, Puruṣottama becomes pleased.

4. O Brāhmaṇas , previously I have spoken about the grass named Damanaka . The devotee should bring it along with its root on the thirteenth day in the bright half of the month of Caitra.

5. In its (Mansion's) middle he should make a splendid mystic diagram named Padma (Lotus). A replica of the Lord should be worshipped and then kept within it.

6. The image must be accompanied (by the images of) Śrī and Satyabhāmā . The devotee should worship them in accordance with the injunctions. He should perform this rite of the Lord of Devas at midnight.

7. Formerly it was at midnight that the Lord thrashed Damanāsura. After thrashing him, he attained great pleasure. This grass has originated from his body.

8. On the same Trayodaśī (thirteenth day) the devotee should consider the grass to be the Daitya . With palms joined in reverence he should utter these sentences:

9-10. "Formerly you killed the Daitya Damanaka who was a thorn unto the three worlds . He has become transformed thus and stands in front of you. At that time when this was produced you felt pleased, O Mādhava . May you have now too the same pleasure in splitting Damana".

11. After saying thus the devotee places the grass in a hand of the Lord. Then he should spend the remaining part of the night by means of dances, songs etc.

12. When the sun has risen, the Lord and the grass should be taken to the presence of the Lord of the universe, O excellent Brāhmaṇas.

13-14. Thereafter, he should worship the Lord of the universe as before by means of offerings and courteous services:

“After killing Hiraṇyakaśipu and putting round your neck the entrails taken out of his body, you became delighted. Similarly, O Lord, this Damana grass is given into your hand by me for the sake of your delight.”

15. After uttering this the devotee should place the splendid fragrant grass on Hari ’s head. At that time one who is distressed through the worldly miseries joyously sees Hari’s lotus-like face beaming with pleasure and therefore attains excellent happiness.

16. The devotee should take away that blade of grass from Viṣṇu’s head and place it on his own head. He shall be rid of all sins. He shall then certainly dwell in the city of Viṣṇu.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 46

Celebration of Yātrā by Dakṣa (on Akṣayatṛtīyā)

Chapter 86 of 221 · 47 detected Sanskrit verse markers

Sanskrit

।। जैमिनिरुवाच ।। ।।
अतः परं प्रवक्ष्यामि यात्रामक्षयमोक्षदाम् ।।
अनायासेन मूढानां वासनाबद्धचेतसाम् ।। १ ।।
वैशाखस्यामले पक्षे द्वितीयारात्रिमध्यतः ।।
मण्डपं च चतुष्कोणं सुधालिप्तं सवेदिकम् ।। २ ।।
सुधौतवाससा कुर्यात्प्रतिसीरासमं ततः ।।
साधुसोपानसंयुक्तं चारुचंद्रातपान्वितम्।। ३ ।।
तन्मध्ये विन्यसेन्नूनं साधु भद्रासनोत्तमम् ।।
तस्मिन्निचोलसंछन्ने विन्यसेत्स्वर्णभाजनम् ।। ४ ।।
तस्य पश्चिमभागे वै स्वासीनो ब्राह्मणः शुचिः ।।
पात्रांतरे तु गृह्णीयाच्चंदनं पचविंशतिम् ।। ५ ।।
सुपिष्टं कृष्णस्नेहस्य गृह्णीयाच्च पलाधिकम् ।।
अगुर्वर्द्धं कुंकुमं स्यात्कुंकुमार्द्धं च सिह्लकम् ।। ६ ।।
कस्तूरिकाकर्पुरयोः प्रमाणं सिह्लसंमितम् ।।
सर्वमेकत्र संपिष्यात्पाटलोद्भववारिणा ।। ७ ।।

पलद्वयं ततो दद्यादगुरुस्नेहमुत्तमम् ।।
एकत्र लोडितां कृत्वा पूर्वपात्रे निधापयेत् ।। ८ ।।
आच्छाद्य केतकीपत्रैर्वेष्टयेच्चीनवाससा ।।
गन्धस्ते सोममंत्रेण रक्षेद्रुरुडमुद्रया ।। ९ ।।
एवं तु मण्डपे तस्मिन्साधिवासं निधापयेत् ।।
अरुणोदयकालेऽथ नयेत्कृष्णस्य सन्निधिम् ।। 2.2.46.१० ।।
शंखचामरछत्राद्यैर्भ्रामयित्वा सुरालयम् ।।
देवाग्रे स्थापयित्वा च पूजयेत्पुरुषोत्तमम्।। ११ ।।
उद्घाटयेत्ततो वस्त्रे दिव्यदृष्ट्यावलोकयेत् ।।
प्रोक्षितं मंत्रराजेन संकुर्यात्ताडनादिभिः ।। १२ ।।
गंधपुष्पाक्षतैः पूज्यः श्रियः सूक्तेन लेपयेत् ।।
श्रीशस्य सर्वगात्रेषु मृदुस्पर्शं शनैः शनैः ।। १३ ।।
वैष्णवा जयशब्दैस्तं वर्द्धयंति तदा हरिम् ।।
नानासूक्तोपनिषदैर्विद्वांसस्तं स्तुवंति वै ।। १४ ।।

वेणुवीणादिकैर्नृत्यगीतवाद्यैरनेकशः ।।

व्यजनैश्चामरैच्छत्रैरन्यैर्नानोपहारकैः ।। १५ ।।
संतोषयञ्जगन्नाथं तृतीयादौ विलेपयेत् ।।
यस्य चिंतनमात्रेण तापा नश्यंति देहिनाम् ।। ।। १६ ।।
सोऽसौ संदर्शनात्तापान्नृणां हंति तदा द्विजाः ।।
अचिन्त्यो महिमा विष्णोरीदृक्तादृक्तया सदा ।। १७ ।।
ततः सूक्ष्मांबरैर्माल्यैर्भक्ष्यभोज्यादिपानकैः ।।
द्रव्यैर्नानाविधैर्हृद्यैर्गव्यैरावर्तितैः शुभैः ।। १८ ।।
ततः संपूजयेद्देवं तांबूलैश्च सुसंस्कृतैः ।।
तस्मिन्काले तु ये कृष्णं भक्त्या पश्यंति मानवाः ।। १९ ।।
न तेषां पुनरावृत्तिः कल्पकोटिशतैरपि ।।
विष्णोः स्वरूपमासाद्य विष्णुलोके वसंति वै ।। 2.2.46.२० ।।
पुरा कलियुगे विप्रा दक्षो नाम प्रजापतिः ।।
आध्यात्मिकादिसंतापैः सुदीनान्वीक्ष्य मानवान् ।। २१ ।।
तत्र गत्वा कृपायुक्तो महिमानं चकार वै ।।
यथाविधि मया प्रोक्तं स एव प्रथमं द्विजाः ।। २२ ।।

प्रलिप्य चन्दनेनांगे माधवामलपक्षके ।।
तृतीयायां जगन्नाथं स्तुतिमेतां मुदा जगौ ।।२३।।
।। दक्ष उवाच ।। ।।
देवदेव जगन्नाथ सहजानंदनिर्मल ।।
संसारार्णवसंमग्नांस्त्राहि नः परमेश्वर ।। २४ ।।
नानाविधैश्च संतापैः संतप्तान्मानवानिमान् ।।
ममानुक्रोशबुद्ध्या वै शुभदृष्ट्याऽमृतेन च ।।२५।।
संतर्पय तृणाञ्छुष्कान्कृष्ण मेऽघ नमोऽस्तुते ।।
कलिकल्मषसंमूढानुद्धर्तुं जगतां पते ।। २६ ।।
अवतारोऽयमेतस्मिन्नीलाचलगुहांतरे ।।
चिरकालप्ररूढानां दुस्त्यजानां महांहसाम् ।।२७।।
राशिं दग्धुं त्वमेवेशो दीनानाथकृपाकर ।।
त्वद्दर्शनमहायोगे यमाद्यष्टांगवर्जिते ।। २८ ।।
येषां मतिः समुत्पन्ना चतुर्वर्गैकसाधने ।।
न ते शोचंति दुष्पारे भवारण्ये महाभये ।। २९ ।।

कर्मानपेक्षं देवेश नात्मज्ञानं विमोचकम् ।।
इदं ते दर्शनं नाथ विना कर्मापि मोचयेत् ।। 2.2.46.३० ।।
जय कृष्ण जयेशान जयाक्षर जयाव्यय ।।
प्रसीदानुगृहाणेमान्दीनान्मूढान्विचेतसः ।। ३१ ।।
इति स्तुत्वा दंडपातं पपात चरणांबुजे ।।
प्रसीदेश प्रसीदेश प्रसीदेशेति घोषयन् ।। ३२ ।।
ततो जगाद भगवान्सुस्वरेण प्रजापतिम् ।।

उत्तिष्ठ वत्स ते दत्तं दुर्लभं यद्वरं त्वया ।। ३३ ।।
कांक्षितं मत्प्रसादेन भविष्यति न संशयः ।।
मदनुग्रहोऽल्पपुण्यानां दुर्लभो विदितस्तव ।। ।। ३४ ।।
मदंगजातोऽस्ति भवान्मां त्वं प्रार्थितवानसि ।।
ममोत्सवेन सन्तोष्य ततस्ते प्रददाम्यहम् ।। ३५ ।।
इमामक्षययात्रां ये भक्त्या पश्यंति हर्षिताः ।।
तस्मिन्काले यदिच्छंति मनसा तदवाप्नुयुः ।। ३६ ।।
यथा संतापहरणं चन्दनेनानुलेपनम् ।।

तथोत्सवोऽयं मे दक्ष संतापत्रयनाशनः ।। ३७ ।।
मत्प्रेरितमतिस्त्वं हि उत्सवं कृतवानसि ।।
संकल्पितोऽयं मनसा दीनोद्धृत्यै मया ध्रुवम् ।। ३८ ।।
त्वयाभिकाक्षितं सर्वं दास्याम्येव प्रजापते ।।
द्वादशैता महायात्रा गुण्डिचाद्यास्तु पावनाः ।। ३९ ।।
एकैका मुक्तिदा सर्वा धर्मकामार्थवर्द्धनाः ।। 2.2.46.४० ।।
तासामेकतमां वापि यो भक्त्या चावलोकयेत् ।।
एकयापि भवाब्धिं स तीर्त्वा विष्णुपदं व्रजेत् ।। ४१ ।।
।। जैमिनिरुवाच ।। ।।
इत्युदीर्य प्रजानाथं भगवान्स तिरोदधे ।। ४२ ।।
दक्षः प्रजापतिः सोऽपि श्रद्दधानस्तदाज्ञया ।।
संवत्सरं गिरौ स्थित्वा संददर्श महोत्सवान् ।। ४३ ।।
सर्वज्ञो ब्राह्मणो भूत्वा कौशिकस्य कुलोत्तमे ।।
लोकान्प्रवर्तयामास यथाविधि महेषु सः ।। ४४ ।।
विश्वासायाल्पबुद्धीनां यात्रा वै परिकीर्तिताः ।।

अयं च साक्षात्परमब्रह्मरूपी जगद्गुरुः ।।
प्रसादितः सुरेशेन लोकानुग्रहणाय वै ।। ४५ ।।
यथा तथा दृष्टिपथं यातो मुक्तिप्रदो ध्रुवम् ।।
सर्वान्कामान्ददात्येव नारीणां नात्र संशयः ।। ४६ ।।
सत्यप्रतिज्ञो भगवांस्तत्रास्ते मधुसूदनः ।।
शोकं तरति यं दृष्ट्वा भवपाथोधिसंभवम् ।।
किं व्रतैः किं तपोदानैः किं कृच्छ्रैः क्रतुभिस्तथा ।। ४७ ।।
किमष्टांगेन योगेन किं सांख्येन परेण च ।। ४८ ।।
तीर्थराजजले स्नात्वा क्षेत्रे श्रीपुरुषोत्तमे ।।
न्यग्रोधमूलवसतौ वसन्तं चर्मचक्षुषा ।।
दृष्ट्वा दारुमयं ब्रह्म देहबंधात्प्रमुच्यते ।। ४९ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये षट्चत्वारिंशोऽध्यायः ।। ४६ ।।

Roman transliteration

|| jaiminiruvāca || ||
ataḥ paraṃ pravakṣyāmi yātrāmakṣayamokṣadām ||
anāyāsena mūḍhānāṃ vāsanābaddhacetasām || 1 ||
vaiśākhasyāmale pakṣe dvitīyārātrimadhyataḥ ||
maṇḍapaṃ ca catuṣkoṇaṃ sudhāliptaṃ savedikam || 2 ||
sudhautavāsasā kuryātpratisīrāsamaṃ tataḥ ||
sādhusopānasaṃyuktaṃ cārucaṃdrātapānvitam|| 3 ||
tanmadhye vinyasennūnaṃ sādhu bhadrāsanottamam ||
tasminnicolasaṃchanne vinyasetsvarṇabhājanam || 4 ||
tasya paścimabhāge vai svāsīno brāhmaṇaḥ śuciḥ ||
pātrāṃtare tu gṛhṇīyāccaṃdanaṃ pacaviṃśatim || 5 ||
supiṣṭaṃ kṛṣṇasnehasya gṛhṇīyācca palādhikam ||
agurvarddhaṃ kuṃkumaṃ syātkuṃkumārddhaṃ ca sihlakam || 6 ||
kastūrikākarpurayoḥ pramāṇaṃ sihlasaṃmitam ||
sarvamekatra saṃpiṣyātpāṭalodbhavavāriṇā || 7 ||

paladvayaṃ tato dadyādagurusnehamuttamam ||
ekatra loḍitāṃ kṛtvā pūrvapātre nidhāpayet || 8 ||
ācchādya ketakīpatrairveṣṭayeccīnavāsasā ||
gandhaste somamaṃtreṇa rakṣedgaruḍamudrayā || 9 ||
evaṃ tu maṇḍape tasminsādhivāsaṃ nidhāpayet ||
aruṇodayakāle'tha nayetkṛṣṇasya sannidhim || 2.2.46.10 ||
śaṃkhacāmarachatrādyairbhrāmayitvā surālayam ||
devāgre sthāpayitvā ca pūjayetpuruṣottamam|| 11 ||
uddhāṭayettato vastre divyadṛṣṭyāvalokayet ||
prokṣitaṃ maṃtrarājena saṃkuryāttāḍanādibhiḥ || 12 ||
gaṃdhapuṣpākṣataiḥ pūjyaḥ śriyaḥ sūktena lepayet ||
śrīśasya sarvagātreṣu mṛdusparśaṃ śanaiḥ śanaiḥ || 13 ||
vaiṣṇavā jayaśabdaistaṃ varddhayaṃti tadā harim ||
nānāsūktopaniṣadairvidvāṃsastaṃ stuvaṃti vai || 14 ||
veṇuvīṇādikairnṛtyagītavādyairanekaśaḥ ||

vyajanaiścāmaraicchatrairanyairnānopahārakaiḥ || 15 ||
saṃtoṣayañjagannāthaṃ tṛtīyādau vilepayet ||
yasya ciṃtanamātreṇa tāpā naśyaṃti dehinām || || 16 ||
so'sau saṃdarśanāttāpānnṛṇāṃ haṃti tadā dvijāḥ ||
acintyo mahimā viṣṇorīdṛktādṛktayā sadā || 17 ||
tataḥ sūkṣmāṃbarairmālyairbhakṣyabhojyādipānakaiḥ ||
dravyairnānāvidhairhṛdyairgavyairāvartitaiḥ śubhaiḥ || 18 ||
tataḥ saṃpūjayeddevaṃ tāṃbūlaiśca susaṃskṛtaiḥ ||
tasminkāle tu ye kṛṣṇaṃ bhaktyā paśyaṃti mānavāḥ || 19 ||
na teṣāṃ punarāvṛttiḥ kalpakoṭiśatairapi ||
viṣṇoḥ svarūpamāsādya viṣṇuloke vasaṃti vai || 2.2.46.20 ||
purā kaliyuge viprā dakṣo nāma prajāpatiḥ ||
ādhyātmikādisaṃtāpaiḥ sudīnānvīkṣya mānavān || 21 ||
tatra gatvā kṛpāyukto mahimānaṃ cakāra vai ||
yathāvidhi mayā proktaṃ sa eva prathamaṃ dvijāḥ || 22 ||

pralipya candanenāṃge mādhavāmalapakṣake ||
tṛtīyāyāṃ jagannāthaṃ stutimetāṃ mudā jagau ||23||
|| dakṣa uvāca || ||
devadeva jagannātha sahajānaṃdanirmala ||
saṃsārārṇavasaṃmagnāṃstrāhi naḥ parameśvara || 24 ||
nānāvidhaiśca saṃtāpaiḥ saṃtaptānmānavānimān ||

mamānukrośabuddhyā vai śubhadṛṣṭyā'mṛtena ca ||25||
saṃtarpaya tṛṇāñchuṣkānkṛṣṇa me'gha namo'stute ||
kalikalmaṣasaṃmūḍhānuddhartuṃ jagatāṃ pate || 26 ||
avatāro'yametasminnīlācalaguhāṃtare ||
cirakālaprarūḍhānāṃ dustyajānāṃ mahāṃhasām ||27||
rāśiṃ dagdhuṃ tvameveśo dīnānāthakṛpākara ||
tvaddarśanamahāyoge yamādyaṣṭāṃgavarjite || 28 ||
yeṣāṃ matiḥ samutpannā caturvargaikasādhane ||
na te śocaṃti duṣpāre bhavāraṇye mahābhaye || 29 ||

karmānapekṣaṃ deveśa nātmajñānaṃ vimocakam ||
idaṃ te darśanaṃ nātha vinā karmāpi mocayet || 2.2.46.30 ||
jaya kṛṣṇa jayeśāna jayākṣara jayāvyaya ||
prasīdānugṛhāṇemāndīnānmūḍhānvicetasaḥ || 31 ||
iti stutvā daṃḍapātaṃ papāta caraṇāṃbuje ||
prasīdeśa prasīdeśa prasīdeśeti ghoṣayan || 32 ||
tato jagāda bhagavānsusvareṇa prajāpatim ||
uttiṣṭha vatsa te dattaṃ durlabhaṃ yadvaraṃ tvayā || 33 ||
kāṃkṣitaṃ matprasādena bhaviṣyati na saṃśayaḥ ||
madanugraho'lpapuṇyānāṃ durlabho viditastava || || 34 ||
madaṃgajāto'sti bhavānmāṃ tvaṃ prārthitavānasi ||
mamotsavena santoṣya tataste pradadāmyaham || 35 ||
imāmakṣayayātrāṃ ye bhaktyā paśyaṃti harṣitāḥ ||
tasminkāle yadicchaṃti manasā tadavāpnuyuḥ || 36 ||
yathā saṃtāpaharaṇaṃ candanenānulepanam ||

tathotsavo'yaṃ me dakṣa saṃtāpatrayanāśanaḥ || 37 ||
matpreritamatistvaṃ hi utsavaṃ kṛtavānasi ||
saṃkalpito'yaṃ manasā dīnoddhṛtyai mayā dhruvam || 38 ||
tvayābhikāṃkṣitaṃ sarvaṃ dāsyāmyeva prajāpate ||
dvādaśaitā mahāyātrā guṇḍicādyāstu pāvanāḥ || 39 ||
ekaikā muktidā sarvā dharmakāmārthavarddhanāḥ || 2.2.46.40 ||
tāsāmekatamāṃ vāpi yo bhaktyā cāvalokayet ||
ekayāpi bhavābdhiṃ sa tīrtvā viṣṇupadaṃ vrajet || 41 ||
|| jaiminiruvāca || ||
ityudīrya prajānāthaṃ bhagavānsa tirodadhe || 42 ||
dakṣaḥ prajāpatiḥ so'pi śraddadhānastadājñayā ||
saṃvatsaraṃ girau sthitvā saṃdadarśa mahotsavān || 43 ||
sarvajño brāhmaṇo bhūtvā kauśikasya kulottame ||
lokānpravartayāmāsa yathāvidhi maheṣu saḥ || 44 ||
viśvāsāyālpabuddhīnāṃ yātrā vai parikīrtitāḥ ||

ayaṃ ca sākṣātparamabrahmarūpī jagadguruḥ ||
prasāditaḥ sureśena lokānugrahaṇāya vai || 45 ||
yathā tathā dṛṣṭipathaṃ yāto muktiprado dhuvam ||
sarvānkāmāndadātyeva nārīṇāṃ nātra saṃśayaḥ || 46 ||
satyapratijño bhagavāṃstatrāste madhusūdanaḥ ||
śokaṃ tarati yaṃ dṛṣṭvā bhavapāthodhisaṃbhavam ||
kiṃ vrataiḥ kiṃ tapodānaiḥ kiṃ kṛcchraiḥ kratubhistathā || 47 ||
kimaṣṭāṃgena yogena kiṃ sāṃkhyena pareṇa ca || 48 ||
tīrtharājajale snātvā kṣetre śrīpuruṣottame ||
nyagrodhamūlavasatau vasantaṃ carmacakṣuṣā ||
dṛṣṭvā dārumayaṃ brahma dehabaṃdhātpramucyate || 49 ||

iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe puruṣottamakṣetramāhātmye ṣaṭcatvāriṃśo'dhyāyaḥ || 46 ||

English translation

Note: Akṣaya Tṛtīyā is the third day in the bright half of Vaiśākha . It is supposed to be the first day of Kalpa (Kalpādi) as well as that of Yuga and, Jagannātha - Viṣṇu being an embodiment of Kāla (Time), the day has a special significance, From the point of Saguṇa Bhakti Jagannātha must be protected from the coming Summer which is so hot. It is by application of cool sandal-paste that Jagannātha is worshipped on this day.

Jaimini said :

1. Henceforth I shall describe a Yātrā that will yield everlasting salvation without strain to (even) the dull-witted whose mind is tied to the imprints of previous Karmas .

2. (The holy rite is to be performed) at midnight on the second day in the bright half of the month of Vaiśākha. The pavilion should be square-shaped. It should be plastered and provided with an altar.

3-4. There should be made a screen all round with a well-washed cloth. The pavilion must have a splendid flight of stairs. It must have a beautiful awning.

In the middle of the pavilion the devotee should place an extremely excellent seat. It should be covered with a cloth. A gold vessel should be placed upon it.

5-8. To the west of the gold vessel a Brāhmaṇa should be comfortably seated. He must be pure and clean. He should take the following articles in anoṃer vessel: twenty-five paìas of sandal-paste, black aloe-wood more than a pala , saffron half the quantity of aloe-wood, incense half the quantify of saffron, musk and camphor together equal to the incense. All these should be ground into paste with the juice of trumpet flowers. Two palas of excellent black aloe-wood oil should be mixed with them. All these should be stirred together and poured into the first vessel.

9. He should cover it up with the leaves of Ketaka plant and wrap it with a silk cloth. Repeating the Mantra “ gandhas te somam ” etc. he should protect it with Garuḍamudrā .

10. Thus all these things should be consecrated and placed in the pavilion. At the time of dawn it should be taken to the presence of Kṛṣṇa .

11. With chowries, umbrellas and (the blowing of) conch-shell etc. the shrine should be circumambulated. The replica is then placed in front of the Lord. He should then worship Puruṣottama .

12. Then the covering cloth should be taken away and (the materials) should be looked at with the divine (?) vision. He should then sprinkle it with water while reciting the Mantrarāja and stir it by beating etc.

13. The Lord should be worshipped with fragrant flowers and raw rice-grains. Repeating Śrī Sūkta he should smear the idol (with the paste). The entire body of the Lord of Śrī should be so smeared with gentle touches.

14. Devotees of Viṣṇu shout the slogan of “Be victorious” and praise Hari . Learned men eulogize him with different hymns and passages from the Upaniṣads .

15-20. He should propitiate the Lord of the universe with flutes , lutes etc., various dances, songs and (playing of) musical instruments, fans, chowries, umbrellas and other kinds of offerings and services.

On the third day also the Lord should be smeared (with the paste) at the outset. Merely by thinking about the Lord the embodied ones get all their distresses destroyed. The same Lord, O Brāhmaṇas , destroys (all distresses) on being seen. The greatness of Viṣṇu cannot be comprehended (perfectly) by saying that it is like this or that.

Robes of fine texture, wreaths, different kinds of foodstuffs and beverages, tasty milk-products and other materials should be repeatedly offered. Then the devotee should worship the Lord with well-prepared betel-leaves.

Those men who devoutly see Kṛṣṇa at that time will never return to earthly existence even after hundreds and crores of Kalpas . They will attain the form of Viṣṇu and dwell in the region of Viṣṇu.

21-23. In a former Kaliyuga , O Brāhmaṇas, the Prajāpati (Patriarch) named Dakṣa was moved with pity on seeing men suffering from distresses coming from bodies and other sources. He went there and celebrated the great festival in the manner described by me. He was the first person to do so. On the third day in the bright half of the month of Vaiśākha he applied sandal-paste on the body of the Lord and joyously repeated this prayer:

Dakṣa prayed :

24-31. O Supreme God, O Lord of Devas endowed with natural bliss, O Lord of the universe free from impurities, save us. We have become immersed in the ocean of worldly existence. These men are suffering from different kinds of distresses. O Kṛṣṇa resembling cloud, they are like dry grass. Nourish them with nectar and your splendid glance with a feeling of compassion for me too. Obeisance to you.

O Lord of the worlds, it is to redeem those who are confounded with the sins of Kali that you have taken this incarnation within the cave of this Nīla mountain.

O Lord, merciful to the wretched and the helpless ones, you alone are competent to burn down the mass of great sins that has taken root over a long time and cannot be easily got rid of.

Seeing you is a great Yoga (but it is) devoid of the usual eight limbs such as Yama (Restraint) etc. It is the means for accomplishing the fourfold aim of life. Those who are inclined towards it do not become grief-stricken in the forest of worldly existence that is very difficult to cross and that causes great terror.

O Lord of Devas, self-knowledge is not the liberator without the assistance of (good) Karmas. But this, your sight, O Lord, shall liberate (devotees) without (performance of) Karmas.

O Kṛṣṇa, be victorious. O Lord, be victorious. O Imperishable One, be victorious. O Immutable One, be victorious. Be pleased. Bless these wretched, confounded and foolish people.

32. After praying thus and repeatedly saying “Be pleased, O Lord; be pleased, O Lord; be pleased, O Lord”, he fell at the lotus-feet (of the Lord) like a rod.

33-36. Thereupon the Lord spoke to the Prajāpati (Dakṣa) in clear, well-modulated tone:

“O dear one, get up. The boon that is desired by you is very difficult to get. Yet it is granted to you. It shall undoubtedly take place by my favour. It is known to you that my blessing is very difficult to get by persons deficient in merit. You are born of my own limbs. You have prayed to me (pleasing me)

through my festival. Hence I shall grant you a favour as a token of my pleasure.

Those who devoutly and joyously witness this celebration of everlasting benefit, shall obtain whatever they mentally wish for at that time.

37. Just as the application of sandal-paste removes bodily heat, so also this festival of mine, O Dakṣa, is destructive of the three types of distress.

38. With your mind urged and directed by me, you have celebrated this festival This has certainly been thought of by me for the sake of the uplift of the distressed ones.

39-40. O Prajāpati, I shall definitely grant you everything that has been desired by you. These twelve great processions and festivals beginning with Guṇḍicā are very sanctifying. Each of them yields salvation. All of them are conducive to the increase of virtue, wealth and love.

41. If a person devoutly witnesses even one of these, he shall cross the ocean of the worldly existence by means of that one alone and shall go to the region of Viṣṇu."

Jaimini said :

42-44. After saying this to the Prajāpati the Lord vanished.

Believing everything faithfully, Dakṣa, the Prajāpati, stayed on that mountain for a year and witnessed all the great festivals at his behest. He was born as an omniscient Brāhmaṇa in the excellent family of Kauśika . He made people celebrate all the great festivals.

45. These festivals have been recounted for the sake of convincing people of deficient intellect. This Sire of the universe is that Supreme Brahman itself. He has been propitiated by the Lord of Suras for the sake of blessing all the worlds.

46-49. Whatever may be the form in which he comes into our view, he is certainly the bestower of salvation. Even to women he grants all the desired objects. There is no doubt about it.

The Lord is true to his promise. The Slayer of Madhu dwells there. On seeing him one surmounts all difficulties and griefs originating from the ocean of worldly existence.

Of what avail are holy rites, penances, gifts, Kṛcchras (varieties of expiatory rites) and sacrifices? Of what avail is Yoga with its eight limbs? Of what avail are Sāṃkhya and other (systems of philosophy)?

One should take bath in the waters of the ocean in the holy spot of Śrī Puruṣottama and witness with his physical eyes the Brahman in wooden form dwelling at the root of the banyan tree. Thereby one is liberated from the bondage of physical bodies.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 47

Meditation on the Lord in Different Forms

Chapter 87 of 221 · 16 detected Sanskrit verse markers

Sanskrit

।। मुनय ऊचुः ।। ।।
भगवन्सर्वशास्त्रज्ञ श्रुतं परममद्भुतम् ।।
यात्रारूपं भगवतो माहात्म्यं पापनाशनम् ।। १ ।।
यथाहं पूजितो देवः कामिभिः सर्वकामदः ।।
भूत्युपासनया भूतिप्रदो ब्रूहि तथा हि नः ।।२।।
।।जैमिनिरुवाच।।
सर्वा विभूतयो विष्णोर्जगत्यस्मिंश्चराचराः।।
भूतिप्रदो विभूतिश्च स एकः परमेश्वरः।।३।।
यथायथोप चरति तथा वै जायते नरः।।
एतावदस्य महिमा परिमातुं न शक्यते।।४।।
यो यथा समुपास्ते तं तथा वै फलमाप्नुयात्।।
एकः पंथाश्चतुर्णां वै धर्मादीनां स दारवः ।। ५ ।।
धर्मस्य पथा गहनः संकीर्णो वहुशासनैः ।।
तत्त्वावधारणे नास्य क्षमः कोऽपि द्विजोत्तमाः ।। ६ ।।
अर्थकामौ हि तन्मूलावित्थं स्थूलगती सदा ।।

तेषां त्रयाणां भगवाननायासेन वृद्धिकृत् ।। ७ ।।
धर्मो हि भगवान्विष्णुर्धर्ममूलमिदं जगत् ।।
धर्मस्य जगतश्चापि प्रभुरेष जनार्दनः ।। ८ ।।
पुरुषार्थमये तस्मिन्भक्तिर्यस्य प्रतिष्ठिता ।।
स सर्वकामतृप्तात्मा न शोचति न कांक्षति ।। ९ ।।
त्रैलोक्यैश्वर्यदातासौ शक्ररूपो ह्युपासितः ।।
भावितो धातृरूपेण वंशवृद्धिकरो हरिः ।। 2.2.47.१० ।।
सनत्कुमाररूपेण दीर्घमायुः प्रयच्छति ।।
वृत्तिसंपत्प्रदो ह्येष पृथुरूपेण भावितः ।। ११ ।।
गङ्गादितीर्थफलदो वाचस्पतिरुपासितः ।।
अंतस्तमः प्रणुदति भास्वद्रूपेण भावितः ।। १२ ।।
सौभाग्यमतुलं दद्यादमृतांशुरुपासितः ।।
विद्याष्टादशतत्त्वज्ञो वाक्पतित्वेन भावयन् ।। १३ ।।
वाजिमेधादियज्ञानां फलदोऽयं सनातनः ।।

यज्ञेश्वरस्वरूपेण भावितोऽयं जगन्मयः ।। १४ ।।

ध्यातः कुबेररूपेण समृद्धिमतुलां ददेत् ।। १५ ।।
एवं दयांबुधिरसौ तस्मिन्नीलाचले वसन् ।।
दीनानाथानुग्रहाय दारुव्याजशरीरवान् ।। १६ ।।
प्रयात तत्र भो विप्रा वसध्वं सुसमाहिताः ।।
श्रीशपादाब्जयुगलं शरणं तत्प्रपद्यत ।। १७ ।।
ऐहिकामुष्मिकान्भोगान्वाञ्छध्वं यदि शाश्वतान् ।।
अन्ते मुक्तिं च कैवल्यां यथेच्छं तत्र प्राप्नुत ।। १८ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्ये सप्तचत्वारिंशोऽध्यायः ।। ४७ ।।

Roman transliteration

|| munaya ūcuḥ || ||
bhagavansarvaśāstrajña śrutaṃ paramamadbhutam ||
yātrārūpaṃ bhagavato māhātmyaṃ pāpanāśanam || 1 ||
yathāhaṃ pūjito devaḥ kāmibhiḥ sarvakāmadaḥ ||
bhūtyupāsanayā bhūtiprado brūhi tathā hi naḥ ||2||
||jaiminiruvāca||
sarvā vibhūtayo viṣṇorjagatyasmiṃścarācarāḥ||
bhūtiprado vibhūtiśca sa ekaḥ parameśvaraḥ||3||
yathāyathopa carati tathā vai jāyate naraḥ||
etāvadasya mahimā parimātuṃ na śakyate||4||
yo yathā samupāste taṃ tathā vai phalamāpnuyāt||
ekaḥ paṃthāścaturṇāṃ vai dharmādīnāṃ sa dāravaḥ || 5 ||
dharmasya pathā gahanaḥ saṃkīrṇo vahuśāsanaiḥ ||
tattvāvadhāraṇe nāsya kṣamaḥ ko'pi dvijottamāḥ || 6 ||
arthakāmau hi tanmūlāvitthaṃ sthūlagatī sadā ||

teṣāṃ trayāṇāṃ bhagavānanāyāsena vṛddhikṛt || 7 ||
dharmo hi bhagavānviṣṇurdharmamūlamidaṃ jagat ||
dharmasya jagataścāpi prabhureṣa janārdanaḥ || 8 ||
puruṣārthamaye tasminbhaktiryasya pratiṣṭhitā ||
sa sarvakāmatṛptātmā na śocati na kāṃkṣati || 9 ||
trailokyaiśvaryadātāsau śakrarūpo hyupāsitaḥ ||
bhāvito dhātṛrūpeṇa vaṃśavṛddhikaro hariḥ || 2.2.47.10 ||
sanatkumārarūpeṇa dīrghamāyuḥ prayacchati ||
vṛttisaṃpatprado hyeṣa pṛthurūpeṇa bhāvitaḥ || 11 ||
gaṅgāditīrthaphalado vācaspatirupāsitaḥ ||
aṃtastamaḥ praṇudati bhāsvadrūpeṇa bhāvitaḥ || 12 ||
saubhāgyamatulaṃ dadyādamṛtāṃśurupāsitaḥ ||
vidyāṣṭādaśatattvajño vākpatitvena bhāvayan || 13 ||
vājimedhādiyajñānāṃ phalado'yaṃ sanātanaḥ ||
yajñeśvarasvarūpeṇa bhāvito'yaṃ jaganmayaḥ || 14 ||

dhyātaḥ kuberarūpeṇa samṛddhimatulāṃ dadet || 15 ||
evaṃ dayāṃbudhirasau tasminnīlācale vasan ||
dīnānāthānugrahāya dāruvyājaśarīravān || 16 ||

prayāta tatra bho viprā vasadhvaṃ susamāhitāḥ ||
śrīśapādābjayugalaṃ śaraṇaṃ tatprapadyata || 17 ||
aihikāmuṣmikānbhogānvāñchadhvaṃ yadi śāśvatān ||
ante muktiṃ ca kaivalyāṃ yathecchaṃ tatra prāpnuta || 18 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye saptacatvāriṃśo'dhyāyaḥ || 47 ||

English translation

The sages said :

1. O holy Lord, conversant with all scriptures, a wonderful account about the greatness of the festivals of the Lord, destructive of sins, has been heard.

2. Now tell us how this Lord grants prosperity on meditation of his glorious attributes by those who desire prosperity. How is he the bestower of all desired objects?

Jaimini said :

3. All the mobile and immobile beings of the universe are the Vibhūtis (glorious attributes) of Viṣṇu . That one Supreme Lord is the bestower of prosperity and glory. He is the Supreme Vibhūti too.

4-5. It is not possible to measure his greatness by saying “It is this much”. What one gets or becomes is determined by the degree of his devotion to God and his mode of worship. The single path for acquiring all the four aims of life beginning with Dharma is that Lord of wooden form.

6. The path of virtue and piety is incomprehensible. It has become (too) narrow due to numerous restrictions imposed by precepts. O excellent Brāhmaṇas , no one is competent to come to a decision as to its (of Dharma) exact nature.

7. Artha (Wealth) and Kāma (Love) have always gross features. They have their origin in Dharma. The Lord increases all these three without any strain.

8. Indeed Dharma itself is Lord Viṣṇu. This universe has its root in Dharma. Janārdana is the Lord of Dharma and of the universe.

9. If a man’s devotion is well-established in him (the Lord) who is identical with the aims of life, he becomes a contented soul in every respect. He is not affected by (unfulfilled) yearnings. He never feels grief-stricken.

10. If he is worshipped in the form of Śakra , [1] he bestows the wealth and glory of all the three worlds .

If Hari is meditated upon in the form of Brahmā , he causes increase in family.

11. In the form of Sanatkumāra he grants long life. Meditated upon in the form of Pṛthu he bestows employment and riches.

12. Worshipped as Vācaspati he bestows the benefit of bathing in Gaṅgā and other sacred waters. Meditated upon in the form of the Sun he dispels internal darkness.

13. Worshipped as the Moon he will give matchless fortune. One who meditates upon the Lord in the form of Vākpati , becomes conversant with the principles of the eighteen Vidyās (branches, of learning).

14. This Lord identical with the universe, when meditated upon in the form of the Lord of Yajñas , shall bestow the benefits of performing horse and other sacrifices. He is the eternal Lord.

15. Meditated upon in the form of Kubera he will grant immense prosperity.

16. Such is the Ocean of Mercy dwelling on that Nīla mountain. He has come in embodied form under the guise of the Lord with wooden form to bless the wretched and the helpless.

17. Go there, O Brāhmaṇas; stay there with mental and bodily purity and concentration. Seek refuge in the pair of lotus-like feet of the Lord of Śrī.

18. If you wish for perpetual enjoyment of pleasure here and hereafter and, in the end, final emancipation in the form of complete isolation from matter, go to that place.

[1]: [1] : VV 10-15 describe the specific merits derived from worshipping the different forms of the Lord such as Śakra, Brahmā etc.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 48

Popularization of the Lord’s Worship by Indradyumna

Chapter 88 of 221 · 30 detected Sanskrit verse markers

Sanskrit

।। मुनय ऊचुः ।। ।।
प्रासादस्य प्रतिष्ठांत इन्द्रद्युम्नाय यद्वरान् ।।
आज्ञापयामास हरिर्यात्रास्ता द्वादशापि च ।। १ ।।
त्वत्सकाशाच्छुतं सर्वं ततः स पृथिवीपतिः ।।
किं चकार महाबुद्धिर्विष्णुभक्तोऽप्यवस्थितः ।। ।। २ ।।
।। जैमिनिरुवाच ।। ।।
वराँल्लब्ध्वा जगन्नाथात्साक्षाद्ब्रह्मस्वरूपिणः ।।
कृतकृत्यं स मेने वा आत्मानं नरपुंगवः ।। ३ ।।
यथाज्ञं कारयित्वा वै यात्रास्ताः पुण्यमोक्षदाः ।।
बहुपचारैर्बहुधा समभ्यर्च्य जगद्गुरुम् ।। ४ ।।
गालराजं समादिश्य देवस्याज्ञां यथाविधि ।।
इदं प्रोवाच मधुरं धर्मन्यायसमायुतम् ।। ५ ।।
।। इन्द्रद्युम्न उवाच ।। ।।
राजन्बहुश्रुतोऽसि त्वं धर्मनिष्ठामुपागतः ।।
भगवत्यपि भक्तिस्ते कर्मणा मनसा गिरा ।। ।। ६ ।।

न ह्येकस्योपदशाय भगवाननुशास्ति वै ।।
चराचरगुरुर्ह्येष विश्वं तच्छिष्यतां गतम् ।। ७ ।।
ममानुग्रहलक्ष्येण अवतीर्णो जगत्पतिः ।।
उद्धृत्यै दीनमनसामत्रापि स्थास्यते चिरात् ।। ८ ।।
भक्त्या च श्रद्धया युक्त एतदाज्ञां प्रवर्त्तय ।।
प्रतिमाव्यवहारेण नैनं जानीहि भूमिप ।। ९ ।।
प्रत्यक्षं ते यथा जातं त्रैलोक्यं भूमिमागतम् ।।
प्रासादांतः प्रवेशे हि यस्यास्य जगदीशितुः ।। 2.2.48.१० ।।
पितामहाद्यास्त्रिदशाः सर्वे युगपदागताः ।।
विश्वमूर्त्या वयं सर्वे जाता वै नष्टचेतनाः ।। ११ ।।
चराचरमयो ह्येष साक्षाद्दारुस्वरूपधृक् ।।
कल्पवृक्षमिमं विद्धि भूगतं सर्वकामदम् ।। १२ ।।
उपास्यैनं हि लभते यो यथा कामनाफलम् ।।
यतंतो बहुधा यं हि यतयो न विदन्ति वै ।।

तमःपारे प्रतिष्ठतं किंस्विज्ज्योतिः स्वरूपिणम् ।। १३ ।।

यतीनां धर्मनिष्ठानां शुद्धानामूर्ध्वरेतसाम् ।।
अनन्यभक्तियुक्तानामेकः पंथास्तु योगिनाम् ।। १४ ।।
ग्रीष्मे शीत गभीरे वै निमज्ज्य सलिलाशये ।।
परां निर्वृतिमाप्नोति तथास्मिन्करुणांबुधौ ।। १५ ।।
त्रितापदुःखं त्यजति संप्राप्ते पुरुषोत्तमे ।। १६ ।।
न माता न पिता मित्रं न पत्नी न सुतस्तथा ।।
शरणागतदीनानां यथायमुपकारकः ।। १७ ।।
तदेनं परिसेवस्व भुक्तिमुक्तिफलप्रदम् ।।
पौरैः प्रजाभिर्यात्रास्ताः समृद्धं परिवर्त्तय ।। १८ ।।
साधारणो धर्मपंथा नृपाणां नृपसत्तम ।।
प्रवर्तितश्च पूर्वेण पाल्यतेऽनंतरेण सः ।। १९ ।।
नृसिंहं भज राजेंद्र उपचारैर्महर्द्धिभिः ।।
पूजयस्व त्रिसंध्यं तं परं निर्वाणमाप्नुहि ।। 2.2.48.२० ।।
स्वकृतादुत्तमं प्राहुः परकृत्योपरक्षणम्।।
पालयेत्परदत्तं यः स्वदत्तादुत्तमं हि तत् ।। २१ ।।

।। जैमिनिरुवाच ।। ।।
कृतांजलिपुटः सोऽथ श्वेतो नृपतिसत्तमः ।।
मूर्ध्नि जग्राह तद्वाक्यं मालामिव गुणान्विताम् ।। २२ ।।
इंद्रद्युम्नोऽपि राजर्षिः प्रसाद्य पुरुषोत्तमम् ।।
सह श्रीमान्ब्रह्मलोकं जगाम ह ।। ।। २३ ।।
एतद्वः कथितं पुण्यं क्षेत्रमाहात्म्यमुत्तमम् ।।
तत्र नित्योषितस्यापि माहात्म्यं ब्रह्मदारुणः ।। २४ ।।
यश्चैतच्छृणुयाद्भक्त्या वाच्यमानं द्विजोत्तमाः ।।
अश्वमेधसहस्रस्य फलं सोऽविकलं लभेत् ।। २५ ।।
अर्द्धोदयस्तु यो योगः स्कंदेन परिकीर्तितः ।।
तत्कोटिगुणितं पुण्यं विष्णोर्माहात्म्यकीर्तनात् ।। २६ ।।
प्रातः प्रातर्यः शृणुयात्कपिलाशतदो भवेत् ।।
गांगैः पुष्करजैस्तोयैरभिषेकफलं लभेत् ।। २७ ।।
धन्यं यशस्यमायुष्यं पुण्यं संतानवर्द्धनम्।।
स्वर्गप्रतिष्ठागतिदं सर्वपापापनोदनम् ।। २८ ।।

एतद्रहस्यमाख्यातं पुराणेषु सुगोपितम् ।।
वैष्णवेभ्यो विनाऽन्येषु न तु वाच्यं कदाचन ।।२९।।
कुतर्कोपहता ये च दुरधीतश्रुतागमाः ।।
नास्तिका दांभिका नित्यं परदोषोपदर्शिनः ।।
अवैष्णवा मोघजीवास्तेभ्यो गोप्यं सदैव हि ।। 2.2.48.३० ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्रमाहात्म्येऽष्टचत्वारिंशोऽध्यायः ।। ४८ ।।

Roman transliteration

|| munaya ūcuḥ || ||
prāsādasya pratiṣṭhāṃta indradyumnāya yadvarān ||
ājñāpayāmāsa hariryātrāstā dvādaśāpi ca || 1 ||
tvatsakāśācchutaṃ sarvaṃ tataḥ sa pṛthivīpatiḥ ||
kiṃ cakāra mahābuddhirviṣṇubhakto'pyavasthitaḥ || || 2 ||
|| jaiminiruvāca || ||
varā~llabdhvā jagannāthātsākṣādbrahmasvarūpiṇaḥ ||
kṛtakṛtyaṃ sa mene vā ātmānaṃ narapuṃgavaḥ || 3 ||
yathājñaṃ kārayitvā vai yātrāstāḥ puṇyamokṣadāḥ ||
bahūpacārairbahudhā samabhyarcya jagadgurum || 4 ||
gālarājaṃ samādiśya devasyājñāṃ yathāvidhi ||
idaṃ provāca madhuraṃ dharmanyāyasamāyutam || 5 ||
|| indradyumna uvāca || ||
rājanbahuśruto'si tvaṃ dharmaniṣṭhāmupāgataḥ ||
bhagavatyapi bhaktiste karmaṇā manasā girā || || 6 ||

na hyekasyopadaśāya bhagavānanuśāsti vai ||
carācaragururhyeṣa viśvaṃ tacchiṣyatāṃ gatam || 7 ||
mamānugrahalakṣyeṇa avatīrṇo jagatpatiḥ ||
uddhṛtyai dīnamanasāmatrāpi sthāsyate cirāt || 8 ||
bhaktyā ca śraddhayā yukta etadājñāṃ pravarttaya ||
pratimāvyavahāreṇa nainaṃ jānīhi bhūmipa || 9 ||
pratyakṣaṃ te yathā jātaṃ trailokyaṃ bhūmimāgatam ||
prāsādāṃtaḥ praveśe hi yasyāsya jagadīśituḥ || 2.2.48.10 ||
pitāmahādyāstridaśāḥ sarve yugapadāgatāḥ ||
viśvamūrtyā vayaṃ sarve jātā vai naṣṭacetanāḥ || 11 ||
carācaramayo hyeṣa sākṣāddārusvarūpadhṛk ||
kalpavṛkṣamimaṃ viddhi bhūgataṃ sarvakāmadam || 12 ||
upāsyainaṃ hi labhate yo yathā kāmanāphalam ||
yataṃto bahudhā yaṃ hi yatayo na vidanti vai ||
tamaḥpāre pratiṣṭhataṃ kiṃsvijjyotiḥ svarūpiṇam || 13 ||

yatīnāṃ dharmaniṣṭhānāṃ śuddhānāmūrdhvaretasām ||
ananyabhaktiyuktānāmekaḥ paṃthāstu yoginām || 14 ||
grīṣme śīta gabhīre vai nimajjya salilāśaye ||
parāṃ nirvṛtimāpnoti tathāsminkaruṇāṃbudhau || 15 ||
tritāpaduḥkhaṃ tyajati saṃprāpte puruṣottame || 16 ||
na mātā na pitā mitraṃ na patnī na sutastathā ||
śaraṇāgatadīnānāṃ yathāyamupakārakaḥ || 17 ||
tadenaṃ parisevasva bhuktimuktiphalapradam ||
pauraiḥ prajābhiryātrāstāḥ samṛddhaṃ parivarttaya || 18 ||
sādhāraṇo dharmapaṃthā nṛpāṇāṃ nṛpasattama ||
pravartitaśca pūrveṇa pālyate'naṃtareṇa saḥ || 19 ||
nṛsiṃhaṃ bhaja rājeṃdra upacārairmaharddhibhiḥ ||
pūjayasva trisaṃdhyaṃ taṃ paraṃ nirvāṇamāpnuhi || 2.2.48.20 ||
svakṛtāduttamaṃ prāhuḥ parakṛtyoparakṣaṇam||
pālayetparadattaṃ yaḥ svadattāduttamaṃ hi tat || 21 ||

|| jaiminiruvāca || ||
kṛtāṃjalipuṭaḥ so'tha śveto nṛpatisattamaḥ ||
mūrdhni jagrāha tadvākyaṃ mālāmiva guṇānvitām || 22 ||
iṃdradyumno'pi rājarṣiḥ prasādya puruṣottamam ||

saha śrīmānbrahmalokaṃ jagāma ha || || 23 ||
etadvaḥ kathitaṃ puṇyaṃ kṣetramāhātmyamuttamam ||
tatra nityoṣitasyāpi māhātmyaṃ brahmadāruṇaḥ || 24 ||
yaścaitacchṛṇuyādbhaktyā vācyamānaṃ dvijottamāḥ ||
aśvamedhasahasrasya phalaṃ so'vikalaṃ labhet || 25 ||
arddhodayastu yo yogaḥ skaṃdena parikīrtitaḥ ||
tatkoṭiguṇitaṃ puṇyaṃ viṣṇormāhātmyakīrtanāt || 26 ||
prātaḥ prātaryaḥ śṛṇuyātkapilāśatado bhavet ||
gāṃgaiḥ puṣkarajaistoyairabhiṣekaphalaṃ labhet || 27 ||
dhanyaṃ yaśasyamāyuṣyaṃ puṇyaṃ saṃtānavarddhanam||
svargapratiṣṭhāgatidaṃ sarvapāpāpanodanam || 28 ||

etadrahasyamākhyātaṃ purāṇeṣu sugopitam ||
vaiṣṇavebhyo vinā'nyeṣu na tu vācyaṃ kadācana ||29||
kutarkopahatā ye ca duradhītaśrutāgamāḥ ||
nāstikā dāṃbhikā nityaṃ paradoṣopadarśinaḥ ||
avaiṣṇavā moghajīvāstebhyo gopyaṃ sadaiva hi || 2.2.48.30 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
puruṣottamakṣetramāhātmye'ṣṭacatvāriṃśo'dhyāyaḥ || 48 ||

English translation

The sages said :

1-2. At the conclusion of the installation of the Mansion, what boons Hari granted to Indradyumna as well as the twelve great festivals that he ordered—all these we have heard directly from you. Thereafter, what did the highly intelligent king who continued to remain a devotee of Viṣṇu , do?

Jaimini said :

3. After receiving the boons directly from the Lord of the universe, who is the Brahman incarnate, that excellent man considered himself blessed and one who had fulfilled his task (in life).

4. He celebrated all those festivals, the bestowers of merit and emancipation, in accordance with the command (of the Lord). He worshipped the Sire of the universe in diverse ways and with many offerings and courteous services.

5. Then he instructed king Gāla about the various things that the Lord had commanded along with the procedures for the same. And he spoke these sweet words full of righteousness and justice:

Indradyumna said :

6. O king, you are a man of vast learning. You abide by the practice of virtuous deeds. You entertain devotion to the Lord in thought, words and deeds.

7. The Lord does not command merely for the sake of instructing a single person. He is the preceptor of both mobile and immobile (beings). The entire universe has become his disciple.

8. With the aim of blessing me the Lord of the universe incarnated. For the sake of uplifting men of distressed minds he will stay here for a long time.

9. Carry out his behest with devotion and faith. O king, do not think that he is a mere idol.

10. It has been perceived directly by you that all the three worlds came to the earth at the time of the entry into his Mansion by the Lord of the universe.

11. All the Devas headed by Brahmā came simultaneously along with the Lord in his cosmic form. We all became bewildered, unable to know what we should do.

12. This Lord who has assumed the wooden form is himself identical with mobile and immobile beings. Know him to be the Kalpa tree, the bestower of all desires on the earth.

13-15. Whatever may be the form in which one worships him, one attains the fruit of one's desire. Though they strive much, ascetics do not obtain him. He is stationed beyond the darkness. He is of the form of some unique luminous being. He is the sole path of Yogins , of pious ascetics, of the purest persons having sublimated their sexual energy, of those who are endowed with single-minded devotion.

During Summer one attains the greatest pleasure by immersing oneself in a vast water reservoir, cool, deep and majestic. In the same manner one gets the height of bliss in this ocean of mercy.

16-18. When Puruṣottama has been approached (realized), one gets rid of the misery in the form of the three types of suffering. Neither mother nor father, neither a friend nor a wife nor a son can be of as much assistance as he to those distressed persons who have sought refuge in him. So serve him. He bestows the benefits of worldly enjoyment as well as salvation. Make the citizens and the general public celebrate those festivals elaborately.

19. This is the usual path of virtue among kings, O excellent king, that what is initiated by the earlier one is kept up and perpetuated by the later one.

20. Worship Nṛsiṃha , O king of kings, with offerings and services leading to great prosperity. Worship him at the three sandhyās (morning, noon and evening) everyday and attain the greatest bliss.

21. They say that the preservation of what is done and achieved by others is superior to what is done by oneself. If a person maintains what is handed over by others, it is indeed superior to what is given by himself.

Jaimini said :

22. With palms joined in reverence that excellent king Śveta accepted his suggestion with a bowed head like a garland of great quality (or value).

23. The saintly King Indradyumna propitiated Puruṣottama. Accompanied by Nārada that glorious king went to the world of Brahmā.

24. Thus the excellent, meritorious greatness of the sacred place has been recounted to you. So also the greatness of the Brahman in wooden form permanently dwelling there.

25. If a person devoutly listens to this, as it is being read, O excellent Brāhmaṇas , he will get the entire benefit of performing a thousand horse-sacrifices.

26. The Ardhodaya is a great astronomical combination glorified by Skanda . The merit of the glorification of Viṣṇu's greatness is crores of times greater than that.

27. He who listens to this every morning, shall be on a par with one who gifts away a hundred tawny-coloured cows. He shall obtain the benefit of ablution in the holy waters of Gaṅgā and Puṣkara .

28. It is conducive to wealth, fame and longevity. It is meritorious. It increases progeny. It yields the benefit of being established in heaven. It is destructive of all sins.

29. This is the secret mentioned in Purāṇas . It is well-guarded. It should never be mentioned to anyone except a Vaiṣṇava .

30. The following are Avaiṣṇavas: Those who indulge in evil arguments, those who have imperfectly learned the Vedas and the Āgamas , atheists, hypocrites, those who always see only defects in others. Their lives are fruitless. From them this should be kept secret.

Sanskrit source · English chapter witness

Puruṣottama-kṣetra-māhātmya · Chapter 49

The Merit of Listening to a Purāṇa

Chapter 89 of 221 · 44 detected Sanskrit verse markers

Sanskrit

।।मुनय ऊचुः ।। ।।
भगवञ्जैमिने सर्वं वेदवेदांगपारग ।।
त्वदनुग्रहतोऽस्माभिर्माहात्म्यं जगदीशितुः ।। १ ।।
क्षेत्रराजस्य तस्यैव यात्राणां चैव सर्वशः ।।
भगवद्भोजनोच्छिष्टप्राशनादिफलं तथा ।। २ ।।
इंद्रद्युम्नस्य राज्ञो वै वृत्तांतमतिदुर्लभम् ।।
नीलमाधवरूपं तु दारुब्रह्मप्रकाशनम् ।। ।। ३ ।।
श्रुतं त्वद्वदनांभोजाद्गलितं तद्यथाविधि ।।
इदानीं श्रोतुमिच्छामस्त्वत्तो हि वदतां वर ।। ४ ।।
सर्वं विस्तरतो ब्रह्मन्वयं सर्वे मुदान्विताः ।।
पुराणश्रवणस्यैव यदुक्तं फलमेव तत् ।। ५ ।।
को वा तस्य विधिश्चैव केन वा स्यातु सांगकम्।।
अस्मासु चेदनुक्रोशो यथावद्वक्तुमर्हसि ।। ६ ।।
।। ।। जैमिनिरुवाच ।। ।।
साधु साधु मुनिश्रेष्ठा यत्पृष्टं परया मुदा ।।

तत्र मे प्रीतिरतुला जाता रोमांचकारिणी ।। ७ ।।
तद्वः सर्वं प्रवक्ष्यामि शृणुध्वं सावधानतः ।।
पुराणश्रवणारंभे यथाविभवमात्मनः ।। ८ ।।
आदौ संकल्प्य विधिवद्ब्राह्मणं शुद्धवंशजम् ।।
अव्यंगावयवं शांतं स्वशाखं स्वपुरोधसम् ।। ९ ।।
सर्वशास्त्रार्थतत्त्वज्ञं भूषणैरतिशोभनैः ।।
वस्त्रचंदनमाल्याद्यैर्वृणुयात्पाठसंश्रुतौ ।। 2.2.49.१० ।।
कृतांजलिपुटो भूत्वा ततः संप्रार्थयेद्द्विजम् ।।
त्वं विष्णुर्विष्णुरेव त्वं न तु भेदः कदाचन ।। ११ ।।
निर्विघ्नं मे भवत्वेव त्वत्प्रसादात्प्रसीद च ।।
ततो वृतं ब्राह्मणं च बहुमूल्यासने शुभे ।। ।। १२ ।।
वासयित्वा च तस्यैव गले मालां विनिक्षिपेत् ।।
मस्तके पुष्पगर्भं च चंदनैरनुलेपयेत् ।। १३ ।।
यस्मात्तस्मिंश्च समये विप्रो व्याससमो मतः ।।

तेनैव ब्राह्मणेनैव पुस्तके विष्णुरूपके ।। १४ ।।

कारयेद्व्यासपूजां च श्रीखण्डागुरुपुष्पकैः ।।
नानोपचारै रुचिरैर्भक्ष्यभोज्यादिकैरपि ।। १५ ।।
भक्त्या चासनदानादिविधिः कार्यो दिने दिने ।।
सांप्रतं कथयाम्येवं श्रूयतां श्रोतृलक्षणम् ।। १६ ।।
गतानुगतिकानां च निवासार्थं तथा द्विजाः ।।
आसनानि यथायोग्यं रचयित्वा स्वयं तथा ।। १७ ।।
शुभासनांतरस्थो हि भवेदुत्कण्ठमानसः ।।
अथवा संस्कृते देशे सर्वैः सह वसेद्भुवि ।। १८ ।।
व्यासस्याग्रे निवसतिरासने नोच्च एव च ।।
कृतस्नानो मुदा युक्तो धारयंञ्छुक्लवाससी ।। १९ ।।
आचांतः शंखचक्रादितिलकान्वितविग्रहः ।।
मनसा भावयेद्विष्णुं विश्वासं कारयेद्भृशम् ।। 2.2.49.२० ।।
पुराणे ब्राह्मणे चैव देवे च मंत्रकर्मणि ।।
तीर्थे वृद्धस्य वचने विश्वासः फलदायकः ।। २१ ।।
अतो मुनिवराः सर्वं पुण्यं विश्वासकारणम् ।।

पाषंडादिकसंभाषं वृथालापं प्रयत्नतः ।। २२ ।।
पुराणश्रवणे काले सर्वचिंतां च वर्जयेत् ।।
अनेन विधिना विप्राः प्रत्यहं शृणुयान्मुदा ।। २३ ।।
ततः पाठे समाप्ते च करतालादिकैर्मुहुः ।।
जय कृष्ण जगन्नाथ हर इत्यादिनामभिः ।। २४ ।।
विस्तारयेद्यथाकाशे श्रूयते शब्द एव सः ।।
एवं च प्रत्यहं कुर्यात्प्रीतये मुरवैरिणः ।। २५ ।।
ततो ग्रंथसमाप्तौ च विष्णुप्रीणनतत्परः ।।
विशेषाद्वस्त्रमाल्यादिचंदनैर्भूषणैस्तथा ।।
भूषयेत्परया भक्त्या विप्रं व्याससमं द्विजाः ।। २६ ।।
आत्मशक्त्या प्रदद्याच्च दक्षिणां वै यथाविधि ।।
ये ये प्रदद्युर्यच्च्य मत्तस्तच्छृणुताधुना ।। २७ ।।
राजानः करिणो दद्युः सालंकारान्सुलक्षणान् ।।
क्षत्रिया एवमेवं च ते वै राजसमा मताः ।। २८ ।।
ब्राह्मणाः पुस्तकांश्चैव विष्णोरर्चाकरंडिकाः ।।

कनकं रजतं चैव धान्यं वस्त्रं स्वभक्तितः ।। २९ ।।
विशश्च रत्नभूषाढ्यान्सिन्धुदेशोद्भवानपि ।।
गाश्च लक्षणसंयुक्ताः सवत्साश्च पयस्विनीः ।। 2.2.49.३० ।।
अन्यच्च कनकाद्यं च त्यजेयुर्धर्मतत्पराः ।।
शूद्राः प्रदद्युः परया मुदा संयुक्तमानसाः ।। ३१ ।।
वासांसि च सुवर्णं च धान्यं रत्नानि गास्तथा ।।
नानालंकारयुक्ताश्च घटोघ्नीर्बालगर्भिणीः ।। ३२ ।।

एवं वै दक्षिणां दद्याच्चेन संतुष्यते गुरुः ।।
आत्मनः शक्तितो विप्रा वित्तशाठ्यं न कारयेत् ।। ३३ ।।
शांतिकं पौष्टिकं चैव व्रतोद्वाहादि कर्म च ।।
मोक्षस्य साधकं कर्म पुराणश्रवणं तथा ।। ३४ ।।
यज्ञादिकं च दानं च व्रतं नानाविधं तथा ।।
यदि चेद्दक्षिणाहीनं तदा भवति निष्फलम्।।३५।।
असुराः कर्मणस्तस्य हरंति फलमेव तत् ।।
यथा स्त्रीणां च लावण्यं भर्तृस्नेहविवर्जितम् ।। ३६ ।।

युद्धात्पलायितानां च पृष्ठं कृत्वा धनुष्मताम् ।।
विना धावनमश्वानां दुष्टत्वं हि यथा द्विजाः ।। ३७ ।।
मूकत्वेनेव पांडित्यं सर्वशास्त्रविपश्चिताम् ।।
हीनं दक्षिणया यद्यत्कर्म तद्वच्च निष्फलम् ।।३८।।
दानेन क्षीयते यस्मादुरितानां कदंबकम् ।।
दक्षिणेति तथा विप्रा गीयते शास्त्रवेदिभिः ।। ३९ ।।
ततो विप्रान्भोजयेद्वै यथाशक्तिप्रकल्पितैः ।।
कर्पूरेण च खंडेन सर्पिषा पायसैर्युतैः ।।2.2.49.४० ।।
षड्विधैरन्नपानाद्यैः सुस्वादैरमृतोपमैः ।।
तेभ्योपि स्वर्णवस्त्रादि यथाशक्त्या प्रदापयेत्।। ४१ ।।
एतद्वः कथितं सर्वं पुराणश्रवणस्य च ।।
सांगोपांगविधानं च येन स्यात्सफलं त्विदम् ।।
इदानीं भो मुनिश्रेष्ठाः किमन्यज्ज्ञातुमिच्छथ ।।४२।।
।। मुनय ऊचुः ।। ।।
अहोऽस्माकं महाभाग्यं यत्पापौघविनाशनम् ।।

पुराणश्रवणस्यैव फलमस्माभिरेव च ।। ४३ ।।
सांगोपांगविधानं च श्रुतं त्वन्मुखपंकजात् ।।
धन्याः स्म कृतपुण्याः स्म संसारे विगतज्वराः ।। ४४ ।।
इदानीमात्मशक्त्या वै दीयते भवते मुने ।।
दक्षिणा फलसंप्राप्त्यै प्रसन्नस्त्वं गृहाण च ।। ४५ ।।
इत्युक्तवंतो मुनयो ह्यकिंचनाः समित्कुशं पुष्पफलाक्षतादिकम् ।।
क्लृप्त्वा च तस्मै मुनयः सुमुक्ताः क्षेत्रोत्तमं जग्मुरतिप्रहर्षिताः ।। ४६ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे पुरुषोत्तमक्षेत्र माहात्म्ये जैमिनिऋषिसंवाद एकोनपंचाशत्तमोऽध्यायः ।। ४९ ।। ।। ।। ।। ।।
इति वैष्णवखण्डे द्वितीयं श्रीपुरुषोत्तम (जगन्नाथ) क्षेत्रमाहात्म्यं समाप्तम् ।। (२-२) ।।

Roman transliteration

||munaya ūcuḥ || ||
bhagavañjaimine sarvaṃ vedavedāṃgapāraga ||
tvadanugrahato'smābhirmāhātmyaṃ jagadīśituḥ || 1 ||

kṣetrarājasya tasyaiva yātrāṇāṃ caiva sarvaśaḥ ||
bhagavadbhojanocchiṣṭaprāśanādiphalaṃ tathā || 2 ||
iṃdradyumnasya rājño vai vṛttāṃtamatidurlabham ||
nīlamādhavarūpaṃ tu dārubrahmaprakāśanam || || 3 ||
śrutaṃ tvadvadanāṃbhojādgalitaṃ tadyathāvidhi ||
idānīṃ śrotumicchāmastvatto hi vadatāṃ vara || 4 ||
sarvaṃ vistarato brahmanvayaṃ sarve mudānvitāḥ ||
purāṇaśravaṇasyaiva yaduktaṃ phalameva tat || 5 ||
ko vā tasya vidhiścaiva kena vā syāttu sāṃgakam||
asmāsu cedanukrośo yathāvadvaktumarhasi || 6 ||
|| || jaiminiruvāca || ||
sādhu sādhu muniśreṣṭhā yatpṛṣṭaṃ parayā mudā ||

tatra me prītiratulā jātā romāṃcakāriṇī || 7 ||
tadvaḥ sarvaṃ pravakṣyāmi śṛṇudhvaṃ sāvadhānataḥ ||
purāṇaśravaṇāraṃbhe yathāvibhavamātmanaḥ || 8 ||
ādau saṃkalpya vidhivadbrāhmaṇaṃ śuddhavaṃśajam ||
avyaṃgāvayavaṃ śāṃtaṃ svaśākhaṃ svapurodhasam || 9 ||
sarvaśāstrārthatattvajñaṃ bhūṣaṇairatiśobhanaiḥ ||
vastracaṃdanamālyādyairvṛṇuyātpāṭhasaṃśrutau || 2.2.49.10 ||
kṛtāṃjalipuṭo bhūtvā tataḥ saṃprārthayeddvijam ||
tvaṃ viṣṇurviṣṇureva tvaṃ na tu bhedaḥ kadācana || 11 ||
nirvighnaṃ me bhavatveva tvatprasādātprasīda ca ||
tato vṛtaṃ brāhmaṇaṃ ca bahumūlyāsane śubhe || || 12 ||
vāsayitvā ca tasyaiva gale mālāṃ vinikṣipet ||
mastake puṣpagarbhaṃ ca caṃdanairanulepayet || 13 ||
yasmāttasmiṃśca samaye vipro vyāsasamo mataḥ ||
tenaiva brāhmaṇenaiva pustake viṣṇurūpake || 14 ||

kārayedvyāsapūjāṃ ca śrīkhaṇḍāgurupuṣpakaiḥ ||
nānopacārai rucirairbhakṣyabhojyādikairapi || 15 ||
bhaktyā cāsanadānādividhiḥ kāryo dine dine ||
sāṃpratataṃ kathayāmyevaṃ śrūyatāṃ śrotṛlakṣaṇam || 16 ||
gatānugatikānāṃ ca nivāsārthaṃ tathā dvijāḥ ||
āsanāni yathāyogyaṃ racayitvā svayaṃ tathā || 17 ||
śubhāsanāṃtarastho hi bhavedutkaṇṭhamānasaḥ ||
athavā saṃskṛte deśe sarvaiḥ saha vasedbhuvi || 18 ||
vyāsasyāgre nivasatirāsane nocca eva ca ||
kṛtasnāno mudā yukto dhārayaṃñchuklavāsasī || 19 ||
ācāṃtaḥ śaṃkhacakrāditilakānvitavigrahaḥ ||
manasā bhāvayedviṣṇuṃ viśvāsaṃ kārayedbhṛśam || 2.2.49.20 ||
purāṇe brāhmaṇe caiva deve ca maṃtrakarmaṇi ||
tīrthe vṛddhasya vacane viśvāsaḥ phaladāyakaḥ || 21 ||
ato munivarāḥ sarvaṃ puṇyaṃ viśvāsakāraṇam ||

pāṣaṃḍādikasaṃbhāṣaṃ vṛthālāpaṃ prayatnataḥ || 22 ||
purāṇaśravaṇe kāle sarvaciṃtāṃ ca varjayet ||
anena vidhinā viprāḥ pratyahaṃ śṛṇuyānmudā || 23 ||
tataḥ pāṭhe samāpte ca karatālādikairmuhuḥ ||
jaya kṛṣṇa jagannātha hara ityādināmabhiḥ || 24 ||
vistārayedyathākāśe śrūyate śabda eva saḥ ||
evaṃ ca pratyahaṃ kuryātprītaye muravairiṇaḥ || 25 ||
tato graṃthasamāptau ca viṣṇuprīṇanatatparaḥ ||

viśeṣādvastramālyādicaṃdanairbhūṣaṇaistathā ||
bhūṣayetparayā bhaktyā vipraṃ vyāsasamaṃ dvijāḥ || 26 ||
ātmaśaktyā pradadyācca dakṣiṇāṃ vai yathāvidhi ||
ye ye pradadyuryadyacca mattastacchṛṇutādhunā || 27 ||
rājānaḥ kariṇo dadyuḥ sālaṃkārānsulakṣaṇān ||
kṣatriyā evamevaṃ ca te vai rājasamā matāḥ || 28 ||
brāhmaṇāḥ pustakāṃścaiva viṣṇorarcākaraṃḍikāḥ ||

kanakaṃ rajataṃ caiva dhānyaṃ vastraṃ svabhaktitaḥ || 29 ||
viśaśca ratnabhūṣāḍhyānsindhudeśodbhavānapi ||
gāśca lakṣaṇasaṃyuktāḥ savatsāśca payasvinīḥ || 2.2.49.30 ||
anyacca kanakādyaṃ ca tyajeyurdharmatatparāḥ ||
śūdrāḥ pradadyuḥ parayā mudā saṃyuktamānasāḥ || 31 ||
vāsāṃsi ca suvarṇaṃ ca dhānyaṃ ratnāni gāstathā ||
nānālaṃkārayuktāśca ghaṭoghnīrbālagarbhiṇīḥ || 32 ||
evaṃ vai dakṣiṇāṃ dadyādyena saṃtuṣyate guruḥ ||
ātmanaḥ śaktito viprā vittaśāṭhyaṃ na kārayet || 33 ||
śāṃtikaṃ pauṣṭikaṃ caiva vratodvāhādi karma ca ||
mokṣasya sādhakaṃ karma purāṇaśravaṇaṃ tathā || 34 ||
yajñādikaṃ ca dānaṃ ca vrataṃ nānāvidhaṃ tathā ||
yadi ceddakṣiṇāhīnaṃ tadā bhavati niṣphalam||35||
asurāḥ karmaṇastasya haraṃti phalameva tat ||
yathā strīṇāṃ ca lāvaṇyaṃ bhartṛsnehavivarjitam || 36 ||

yuddhātpalāyitānāṃ ca pṛṣṭhaṃ kṛtvā dhanuṣmatām ||
vinā dhāvanamaśvānāṃ duṣṭatvaṃ hi yathā dvijāḥ || 37 ||
mūkatveneva pāṃḍityaṃ sarvaśāstravipaścitām ||
hīnaṃ dakṣiṇayā yadyatkarma tadvacca niṣphalam ||38||
dānena kṣīyate yasmāduritānāṃ kadaṃbakam ||
dakṣiṇeti tathā viprā gīyate śāstravedibhiḥ || 39 ||
tato viprānbhojayedvai yathāśaktiprakalpitaiḥ ||
karpūreṇa ca khaṃḍena sarpiṣā pāyasairyutaiḥ ||2.2.49.40 ||
ṣaḍvidhairannapānādyaiḥ susvādairamṛtopamaiḥ ||
tebhyopi svarṇavastrādi yathāśaktyā pradāpayet|| 41 ||
etadvaḥ kathitaṃ sarvaṃ purāṇaśravaṇasya ca ||
sāṃgopāṃgavidhānaṃ ca yena syātsaphalaṃ tvidam ||
idānīṃ bho muniśreṣṭhāḥ kimanyajjñātumicchatha ||42||
|| munaya ūcuḥ || ||
aho'smākaṃ mahābhāgyaṃ yatpāpaughavināśanam ||

purāṇaśravaṇasyaiva phalamasmābhireva ca || 43 ||
sāṃgopāṃgavidhānaṃ ca śrutaṃ tvanmukhapaṃkajāt ||
dhanyāḥ sma kṛtapuṇyāḥ sma saṃsāre vigatajvarāḥ || 44 ||
idānīmātmaśaktyā vai dīyate bhavate mune ||
dakṣiṇā phalasaṃprāptyai prasannastvaṃ gṛhāṇa ca || 45 ||
ityuktavaṃto munayo hyakiṃcanāḥ samitkuśaṃ puṣpaphalākṣatādikam ||
klṛptvā ca tasmai munayaḥ sumuktāḥ kṣetrottamaṃ jagmuratipraharṣitāḥ || 46 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe puruṣottamakṣetra
māhātmye jaiminiṛṣisaṃvāda ekonapaṃcāśattamo'dhyāyaḥ || 49 || || || || || ||
iti vaiṣṇavakhaṇḍe dvitīyaṃ śrīpuruṣottama (jagannātha) kṣetramāhātmyaṃ samāptam || (2-2) ||

English translation

The sages said :

1 -6. O holy Lord Jaimini , O master of the Vedas and their ancillaries, with your blessing everything has been heard by us. The greatness of the Lord of the universe, of the prominent sacred place and all the festivals has been heard by us.

The merit of consuming the leavings (remnants) of the food of the Lord, the rare story of the life of King Indradyumna , the form of Nīlamādhava and the revelation of the Brahman in wooden form—all this has been heard by us as it issued forth from your lotus-like mouth.

O most eloquent one, from you alone we wish to hear the merit of listening to a Purāṇa . We are joyful and eager for the same.

O holy Lord, tell us in detail. What is its mode? By whom should it (be read). If you have mercy on us, it behoves you to relate as it is.

Jaimini said :

7. Very well, O excellent sages. What has been asked by you with great joy is nice; I am exceedingly pleased. It makes me thrilled with joy.

8-10. So I will speak everything. Listen attentively. When a devotee is ready to listen to a Purāṇa, he should first perform the rite of Saṃkalpa in accordance with his capacity.

He should choose a Brāhmaṇa (i.e. narrator of the Purāṇa) for the purpose of listening. He (i.e. the Brāhmaṇa) should be born of a pure family. He should not have any limb mutilated. He should be calm and of the same branch of Veda as oneself. He should be one's own priest. He should be a knower of the true meaning of all the scriptures. He should be invited with (the offer of) extremely splendid ornaments, robes, sandal-paste, wreaths etc.

11-16. With palms joined in reverence the devotee should pray to the Brāhmaṇa:

"You are Viṣṇu . Viṣṇu is yourself. There is no difference at all. Let my undertaking be free from obstacles by your favour. Be pleased."

The Brāhmaṇa invited should be made to sit on an auspicious and costly seat. He should put a garland round his neck. There must be a flower besmeared with sandal-paste (placed) on the head. Since at that time that Brāhmaṇa is considered to be on a par with Vyāsa , he should be requested to worship the book which is in the form of Viṣṇu. This is called Vyāsapūjā . The Brāhmaṇa should perform it with sandal-powder, aloe-wood and flowers. There should be different kinds of tasty foodstuffs etc. With great devotion the rule of offering the seat should be observed everyday.

Now I shall describe the characteristics of the listener. Let it be heard.

17-18. The devotee should make arrangements for seating the people who may be coming one after another, O Brāhmaṇas . For that purpose he should set apart a number of seats.

He himself should sit on another seat. He should be eager in his mind to listen. Or he should sit on the ground cleansed and purified duly along with the others.

19. He should sit in front of Vyāsa. But his seat should not be higher (than that of Vyāsa). He should have taken his bath. He should be joyful. He should wear two white clothes.

20. He should perform the rite of Ācamana . He should have the markings of conch-shell, discus etc. He should meditate on Viṣṇu mentally. He should have great faith.

21. Faith in the Purāṇa, the Brāhmaṇa, the Lord, the employment of Mantras , Tīrtha , utterance of elderly people etc. is beneficial.

22-23. Hence, O excellent sages, all merit has belief as its cause. One should avoid the following: conversation with heretics, futile talk and all kinds of worries. In this manner, O Brāhmaṇas, he should joyfully listen to it everyday.

24-25. When the reading is concluded, the people should give their appreciation by clapping their hands repeatedly and utter words such as “Be victorious, O Kṛṣṇa , O Lord of the universe, O Hari etc.” The sound of the same should rise to the sky and be heard everywhere. This should be done everyday to propitiate the Enemy of Mura .

26. Then, when the (reading of the) book is completed the devotee should be eager to propitiate Viṣṇu. He should adorn the Brāhmaṇa equal to Vyāsa by good clothes, wreaths, sandal-paste etc. as well as ornaments. O Brāhmaṇas, he should do everything with great devotion.

27-31a. He should give monetary gifts according to his capacity and in accordance with the injunctions. Listen now from me as to who should give what. Kings should give elephants along with their ornaments. Kṣatriyas too should do likewise. Indeed they are considered equal to king.

Brāhmaṇas should give books and bamboo-boxes for the worship of Viṣṇu. In accordance with their devotion, they should give gold, silver, food-grains and clothes.

Vaiśyas should give horses hailing from the Sindhu land and fully caparisoned with gem-set ornaments etc. They should give milch-cows with all (auspicious) characteristics and give them along with their calves. Other pious persons can give other things such as gold etc.

31b-33. Righteous Śūdras should also give gold etc. with great joy in their minds. They can give clothes, gold, food-grains, gems, cows etc. all adorned with different kinds of ornaments. They should be giving plenty of milk or they may be pregnant. Monetary gifts should also be made so that the preceptor may be pleased.

(The listener) should give in accordance with his capacity, O Brāhmaṇas; he should not be unnecessarily stubborn or niggardly in spending.

34-35. Śānti (conciliation) rites, Pauṣṭika (nourishing) rites, Vratas , marriages, rites for the achievement of salvation, listening to the Purāṇas , Yajñas etc., performing charitable acts and different kinds of Vratas —these should never be devoid of monetary gifts (dakṣiṇā). Otherwise they will be fruitless.

36-38. Asuras appropriate the merit of that holy rite. The beauty of a woman (is futile), if it is bereft of the love of a husband. Archers (are deemed unfit), if they show their backs and run away from battlefield. If a horse is not capable of running, it is considered defective, O Brāhmaṇas. A man may be a knower of all the scriptures but dumbness (on his part) makes it (his scholarship) defective. In the same manner all holy rites devoid of monetary gifts are fruitless.

39. Since the mass of sins is destroyed by Dāna (gift), therefore it is called Dakṣiṇā by persons conversant with scriptures, O Brāhmaṇas.

40-41. Then Brāhmaṇas should be fed with articles prepared in accordance with one’s capacity. There should be camphor, sugar- candy , ghee , milk-puddings, foodstuffs of six kinds and beverages tasty

like nectar etc. To them also gold, clothes etc. should be given.

42. Thus the mode of listening to a Purāṇa has been entirely described to you. If it is followed, it shall be fruitful. Now, O excellent sages, what else do you wish to hear?

The sages said :

43-45. Oh! It is our great fortune that the fruit and mode of listening to a Purāṇa destructive of the mass of sins, has been heard by us directly along with its sub-divisions and ancillaries from your lotuslike mouth.

We are blessed. We are meritorious. We are free from ailments in this world. Now, O sage, according to our capacity Dakṣiṇā is given to you for the sake of getting the merit. Be pleased to accept it.

46. After saying this those sages who had no possession or assets whatsoever gave him sacrificial twigs, Kuśa grass, flowers, fruits, raw rice grains etc. They became liberated thereby. With great delight they went to the excellent holy region.

:: End of Puruṣottama - Kṣetra - Māhātmya ::

Sanskrit source · English chapter witness

Badarikāśrama-māhātmya · Chapter 1

Superiority of the Holy Place Badarikāśrama over all Tīrthas

Chapter 90 of 221 · 58 detected Sanskrit verse markers

Sanskrit

।। शौनक उवाच ।। ।।
सूतसूत महाभाग सर्वधर्मविदां वर ।।
सर्वशास्त्रार्थतत्त्वज्ञ पुराणे परिनिष्ठित ।। १ ।।
व्यासः सत्यवतीपुत्रो भगवान्विष्णुरव्ययः ।।
तस्य यत्प्रियशिष्यस्त्वं त्वत्तो वेत्ता न कश्चन ।। २ ।।
प्राप्ते कलियुगे घोरे सर्वधर्मबहिष्कृते ।।
जना वै दुष्टकर्माणः सर्वधर्मविवर्जिताः ।।३।।
क्षुद्रायुषः क्षुद्रप्राणबलवीर्यतपःक्रियाः ।।
अधर्मनिरताः सर्वे वेदशास्त्रविवर्जिताः ।। ४ ।।
तीर्थाटनतपोदानहरिभक्तिविवर्जिताः ।।
कथमेषामल्पकानामुद्धारोऽल्पप्रयत्नतः ।। ५ ।।
तीर्थानामुत्तमं तीर्थं क्षेत्राणामुत्तमं तथा ।।
मुमुक्षूणां कुतः सिद्धिः कुत्र वा ऋषिसंचयः ।।६ ।।
कुत्र वाल्पप्रयत्नेन तपो मन्त्राश्च सिद्धिदाः ।।
कुत्र वा वसति श्रीमाञ्जगतामीश्वरेश्वरः।।

भक्तानामनुरक्तानामनुग्रहकृपालयः।। ७ ।।
एतदन्यच्च सर्वं मे परार्थैकप्रयोजनम् ।।
ब्रूहि भद्राय लोकानामनुग्रहविचक्षण ।। ८ ।।
।। सूत उवाच ।। ।।
साधु साधु महाभाग भवान्परहिते रतः ।।
हरिभक्तिकृतासक्तिप्रक्षालितमनोमलः ।। ९ ।।
अथ मे देवकीपुत्रो हृत्पद्ममधिरोहति ।।
प्रसंगात्तव विप्रर्षे दुर्ल्लभः साधुसंगमः ।। 2.3.1.१० ।।
हरति दुष्कृतसंचयमुत्तमां गतिमलं तनुते तनुमानिनाम् ।।
अधिकपुण्यवशादवशात्मनां जगति दुर्लभः साधुसमागमः ।। ११ ।।
हरति हृदयबन्धं कर्मपाशार्दितानां वितरति पदमुच्चैरल्पजल्पैकभाजाम ।।
जननमरणकर्मश्रांतविश्रांतिहेतुस्त्रिजगति मनुजानां दुर्ल्लभः सत्प्रसंगः ।। १२ ।।
।। सूत उवाच ।। ।।
अयं प्रश्नः पुरा साधो स्कन्देनाकारि सर्वतः ।।
कैलासशिखरे रम्य ऋषीणां परिशृण्वताम् ।।

पुरतो गिरिजाभर्तुः कर्तुं निःश्रेयसं सताम्।।१३।।
।। स्कंद उवाच।। ।।
भगवन्सर्वलोकानां कर्त्ता हर्त्ता पिता गुरुः ।।
क्षेमाय सर्वजंतूनां तपसे कृतनिश्चयः ।। १४ ।।
कलिकाले ह्यनुप्राप्ते वेदशास्त्रविवर्जिते ।।
कुत्र वा वसति श्रीमान्भगवान्सात्वतां पतिः ।। १५ ।।
क्षेत्राणि कानि पुण्यानि तीर्थानि सरितस्तथा ।।
केन वा प्राप्यते साक्षाद्भगवान्मधुसूदनः ।।
श्रद्दधानाय भगवन्कृपया वद मे पितः ।। १६ ।।
।। श्रीमहादेव उवाच ।। ।।
बहुनि संति तीर्थानि क्षेत्राणि च षडानन ।।
हरिवासनिवासैकपराणि परमार्थिनाम् ।। १७ ।।
काम्यानि कानिचित्संति कानिचिन्मुक्तिदान्यपि ।।
इहामुत्रार्थदान्येव बहुपुण्यप्रदानि वै ।। १६ ।।
गंगा गोदावरी रेवा तपती यमुना सरित् ।।

क्षिप्रा सरस्वती पुण्या गौतमी कौशिकी तथा ।। १९ ।।
कावेरी ताम्रपर्णी च चंद्रभागा महेंद्रजा ।।
चित्रोत्पला वेत्रवती सरयूः पुण्यवाहिनी ।। 2.3.1.२० ।।
चर्मण्वती शतद्रूश्च पयस्विन्यत्रिसंभवा ।।
गंडिका बाहुदा सर्वाः पुण्याः सिंधुः सरस्वती ।। २१ ।।
भुक्तिमुक्तिप्रदाश्चैताः सेव्यमाना मुहुर्मुहुः ।।
अयोध्या द्वारका काशी मधुरावंतिका तथा ।। ।।२२।।
कुरुक्षेत्रं रामतीर्थं कांची च पुरुषोत्तमम् ।।
पुष्करं दर्दुरं क्षेत्रं वाराहं विधिनिर्मितम् ।।
बदर्य्याख्यं महापुण्यं क्षेत्रं सर्वार्थसाधनम् ।। २३ ।।
अयोध्यां विधिवद्दृष्ट्वा पुरीं मुक्त्येकसाधनीम् ।।
सर्वपापविनिर्मुक्ताः प्रयांति हरिमंदिरम् ।। २४ ।।
विविधविष्णुनिषेवणपूर्वकाचरितपूजननर्तनकीर्तनाः ।।
गृहमपास्य हरेरनुचिंतनाज्जितगृहार्जितमृत्युपराक्रमाः ।। २५ ।।
स्वर्गद्वारे नरः स्नात्वा दृष्ट्वा रामालयं शुचिः ।।

न तस्य कृत्यं पश्यामि कृतकृत्यो भवेद्यतः ।। २६ ।।
द्वारिकायां हरिः साक्षात्स्वालयं नैव मुंचति ।।
अद्यापि भवनं कैश्चित्पुण्यवद्भिः प्रदृश्यते ।। २७ ।।
गोमत्यां तु नरः स्नात्वा दृष्ट्वा कृष्णमुखांबुजम् ।।
मुक्तिः प्रजायते शेषो विना सांख्यं षडानन ।। २८ ।।
असीवरुणयोर्मध्ये पंचक्रोश्यां महाफलम् ।।
अमरा मृत्युमिच्छंति का कथा इतरे जनाः ।। २९ ।।
मणिकर्ण्यां ज्ञानवाप्यां विष्णुपादोदके तथा ।।
ह्रदे पंचनदे स्नात्वा न मातुः स्तनपो भवेत् ।। 2.3.1.३० ।।

प्रसंगेनापि विश्वेशं दृष्ट्वा काश्यां षडानन ।।
मुक्तिः प्रजायते पुंसां जन्ममृत्युविवर्जिता ।। ३१ ।।
बहुना किमिहोक्तेन नैतत्क्षेत्रसमं क्वचित् ।।
तपोपवासनिरतो मथुरायां षडानन ।।
जन्मस्थानं समासाद्य सर्वपापैः प्रमुच्यते ।। ३२ ।।
विश्रांतितीर्थे विधिवत्स्नात्वा कृत्वा तिलोदकम् ।।

पितॄनुद्धृत्य नरकाद्विष्णुलोकं प्रगच्छति ।। ३३ ।।
यदि कुर्यात्प्रमादेन पातकं तत्र मानवः ।।
विश्रांते स्नानमासाद्य भस्मीभवति तत्क्षणात् ।। ३४ ।।
अवंत्यां विधिवत्स्नात्वा शिप्रायां माधवे नराः ।।
पिशाचत्वं न पश्यंति जन्मांतरशतैरपि ।। ३५ ।।
कोटितीर्थे नरः स्नात्वा भोजयित्वा द्विजोत्तमान्।।
महाकालं हरं दृष्ट्वा सर्वपापैः प्रमुच्यते ।। ३६ ।।
मुक्तिक्षेत्रमिदं साक्षान्मम लोकैकसाधनम् ।।
दानाद्दरिद्रताहानिरिह लोके परत्र च ।। ३७ ।।
कुरुक्षेत्रे रामतीर्थे स्वर्णं दत्त्वा स्वशक्तितः ।।
सूर्योपरागे विधिवत्स नरो मुक्तिभाग्भवेत् ।। ३८ ।।
ये तत्र प्रतिगृह्णंति नरा लोभवशंगताः ।।
पुरुषत्वं न तेषां वै कल्पकोटिशतैरपि ।। ३९ ।।
हरिक्षेत्रे हरिं दृष्ट्वा स्नात्वा पादोदके जनः ।।
सर्वपापविनिर्मुक्तो हरिणा सह मोदते ।। 2.3.1.४० ।।

खगगणा विविधा निवसंत्यहो ऋषिगणाः फलमूलदलाशनाः ।।
पवनसंयमनक्रमनिर्जितेंद्रियपराक्रमणा मुनयस्त्विह ।। ४१ ।।
विष्णुकांच्यां हरिः साक्षाच्छिवकांच्यां शिवः स्वयम् ।।
अभेदादुभयोर्भक्त्या मुक्तिः करतले स्थिता ।।
विभेदजननात्पुंसां जायते कुत्सिता गतिः ।। ४२ ।।
सकृद्दृष्ट्वा जगन्नाथं मार्कंडेयह्रदे प्लुतः ।।
विना ज्ञानेन योगेन न मातुः स्तनपो भवेत् ।। ४३ ।।
रोहिण्यामुदधौ स्नात्वा इंद्रद्युम्नह्रदे तथा ।।
भुक्त्वा निवेदितं विष्णोर्वैकुंठे वसतिं लभेत्।। ४४।।
दशयोजनविस्तीर्णं क्षेत्रं शंखोपरि स्थितम्।।
चतुर्भुजत्वमायांति कीटा अपि न संशयः।। ४५।।
कार्तिक्यां पुष्करे स्नात्वा श्राद्धं कृत्वा सदक्षिणम्।।
भोजयित्वा द्विजान्भक्त्या ब्रह्मलोके महीयते।।४६।।
सकृत्स्नात्वा ह्रदे तस्मिन्यूपं दृष्ट्वा समाहितः ।।
सर्वपापविनिर्मुक्तो जायते द्विजसत्तमः ।। ४७ ।।

षष्टिवर्षसहस्राणि योगाभ्यासेन यत्फलम् ।।
सौकरे विधिवत्स्नात्वा पूजयित्वा हरिं शुचिः ।।४८ ।।

सप्तजन्मकृतं पापं तत्क्षणादेव नश्यति ।।
तीर्थराजं महापुण्यं सर्वतीर्थनिषेवितम् ।। ४९ ।।
कामिनां सर्वजंतूनामीप्सितं कर्मभिर्भवेत् ।।
वेण्यां स्नात्वा शुचिर्भूत्वा कृत्वा माधवदर्शनम् ।।
भुक्त्वा पुण्यवतां भोगानन्ते माधवतां व्रजेत् ।। ।। 2.3.1.५० ।।
माघे मासि नरः स्नात्वा त्रिवेण्यां भक्तिभावितः ।।
बदरीकीर्तनात्पुण्यं तत्समाप्नोति मानवः ।। ५१ ।।
दशाश्वमेधिकं तीर्थं दशयज्ञफलप्रदम् ।।
संक्षेपात्कथितं पुत्र किं भूयः श्रोतुमिच्छसि ।। ५२ ।।
।। स्कंद उवाच ।। ।।
बदर्य्याख्यं हरेः क्षेत्रं त्रिषु लोकेषु दुर्लभम् ।।
क्षेत्रस्य स्मरणादेव महापातकिनो नराः ।।
विमुक्तकिल्विषाः सद्यो मरणान्मुक्तिभागिनः ।। ५३ ।।

अन्यतीर्थे कृतं येन तपः परमदारुणम् ।।
तत्समा बदरीयात्रा मनसापि प्रजायते ।। ५४ ।।
बहुनि संति तीर्थानि दिवि भूमौ रसातले ।।
बदरीसदृशं तीर्थं न भूतं न भविष्यति ।। ५५ ।।
अश्वमेध सहस्राणि वायुभोज्ये च यत्फलम् ।।
क्षेत्रांतरे विशालायां तत्फलं क्षणमात्रतः ।। ५६ ।।
कृते मुक्तिप्रदा प्रोक्ता त्रेतायां योगसिद्धिदा ।।
विशाला द्वापरे प्रोक्ता कलौ बदरिकाश्रमः ।। ५७ ।।
स्थूलसूक्ष्मशरीरं तु जीवस्य वसतिस्थलम् ।।
तद्विनाशयति ज्ञानाद्विशाला तेन कथ्यते ।। ५८ ।।
अमृतं स्रवते या हि बदरीतरुयोगतः ।।
बदरी कथ्यते प्राज्ञैर्ऋषीणां यत्र संचयः ।। ५९ ।।
त्यजेत्सर्वाणि तीर्थानि कालेकाले युगेयुगे ।।
बदरीं भगवान्विष्णुर्न मुञ्चति कदाचन ।। 2.3.1.६० ।।
सर्वतीर्थावगाहेन तपोयोगसमाधितः ।।

तत्फलं प्राप्यते सम्यग्बदरीदर्शनाद्बुह ।। ६१ ।।
षष्टिवर्षसहस्राणि योगाभ्यासेन यत्फलम् ।।
वाराणस्यां दिनैकेन तत्फलं बदरीं गतौ ।। ६२ ।।
तीर्थानां वसतिर्यत्र देवानां वसतिस्तथा ।।
ऋषीणां वसतिर्यत्र विशाला तेनकथ्यते ।। ६३ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे बदरिकाश्रममाहात्म्ये शिवकार्त्तिकेयसंवादे बदरिकाश्रमस्य सर्वतीर्थाधिकत्ववर्णनंनाम प्रथमोऽध्यायः ।। १ ।।

Roman transliteration

|| śaunaka uvāca || ||
sūtasūta mahābhāga sarvadharmavidāṃ vara ||
sarvaśāstrārthatattvajña purāṇe pariniṣṭhita || 1 ||
vyāsaḥ satyavatīputro bhagavānviṣṇuravyayaḥ ||
tasya yatpriyaśiṣyastvaṃ tvatto vettā na kaścana || 2 ||
prāpte kaliyuge ghore sarvadharmabahiṣkṛte ||
janā vai duṣṭakarmāṇaḥ sarvadharmavivarjitāḥ ||3||
kṣudrāyuṣaḥ kṣudraprāṇabalavīryatapaḥkriyāḥ ||
adharmaniratāḥ sarve vedaśāstravivarjitāḥ || 4 ||
tīrthāṭanatapodānaharibhaktivivarjitāḥ ||
kathameṣāmalpakānāmuddhāro'lpaprayatnataḥ || 5 ||
tīrthānāmuttamaṃ tīrthaṃ kṣetrāṇāmuttamaṃ tathā ||
mumukṣūṇāṃ kutaḥ siddhiḥ kutra vā ṛṣisaṃcayaḥ ||6 ||
kutra vālpaprayatnena tapo mantrāśca siddhidāḥ ||
kutra vā vasati śrīmāñjagatāmīśvareśvaraḥ||

bhaktānāmanuraktānāmanugrahakṛpālayaḥ|| 7 ||
etadanyacca sarvaṃ me parārthaikaprayojanam ||
brūhi bhadrāya lokānāmanugrahavicakṣaṇa || 8 ||
|| sūta uvāca || ||
sādhu sādhu mahābhāga bhavānparahite rataḥ ||
haribhaktikṛtāsaktiprakṣālitamanomalaḥ || 9 ||
atha me devakīputro hṛtpadmamadhirohati ||
prasaṃgāttava viprarṣe durllabhaḥ sādhusaṃgamaḥ || 2.3.1.10 ||
harati duṣkṛtasaṃcayamuttamāṃ gatimalaṃ tanute tanumāninām ||
adhikapuṇyavaśādavaśātmanāṃ jagati durlabhaḥ sādhusamāgamaḥ || 11 ||
harati hṛdayabandhaṃ karmapāśārditānāṃ vitarati padamuccairalpajalpaikabhājāma ||
jananamaraṇakarmaśrāṃtaviśrāṃtihetustrijagati manujānāṃ durllabhaḥ satprasaṃgaḥ || 12 ||
|| sūta uvāca || ||
ayaṃ praśnaḥ purā sādho skandenākāri sarvataḥ ||
kailāsaśikhare ramya ṛṣīṇāṃ pariśṛṇvatām ||

purato girijābhartuḥ kartuṃ niḥśreyasaṃ satām||13||
|| skaṃda uvāca|| ||
bhagavansarvalokānāṃ karttā harttā pitā guruḥ ||
kṣemāya sarvajaṃtūnāṃ tapase kṛtaniścayaḥ || 14 ||
kalikāle hyanuprāpte vedaśāstravivarjite ||
kutra vā vasati śrīmānbhagavānsātvatāṃ patiḥ || 15 ||
kṣetrāṇi kāni puṇyāni tīrthāni saritastathā ||
kena vā prāpyate sākṣādbhagavānmadhusūdanaḥ ||
śraddadhānāya bhagavankṛpayā vada me pitaḥ || 16 ||
|| śrīmahādeva uvāca || ||
bahūni saṃti tīrthāni kṣetrāṇi ca ṣaḍānana ||
harivāsanivāsaikaparāṇi paramārthinām || 17 ||
kāmyāni kānicitsaṃti kānicinmuktidānyapi ||
ihāmutrārthadānyeva bahupuṇyapradāni vai || 16 ||
gaṃgā godāvarī revā tapatī yamunā sarit ||

kṣiprā sarasvatī puṇyā gautamī kauśikī tathā || 19 ||
kāverī tāmraparṇī ca caṃdrabhāgā maheṃdrajā ||
citrotpalā vetravatī sarayūḥ puṇyavāhinī || 2.3.1.20 ||
carmaṇvatī śatadrūśca payasvinyatrisaṃbhavā ||
gaṃḍikā bāhudā sarvāḥ puṇyāḥ siṃdhuḥ sarasvatī || 21 ||
bhuktimuktipradāścaitāḥ sevyamānā muhurmuhuḥ ||

ayodhyā dvārakā kāśī madhurāvaṃtikā tathā || ||22||
kurukṣetraṃ rāmatīrthaṃ kāṃcī ca puruṣottamam ||
puṣkaraṃ darduraṃ kṣetraṃ vārāhaṃ vidhinirmitam ||
badaryyākhyaṃ mahāpuṇyaṃ kṣetraṃ sarvārthasādhanam || 23 ||
ayodhyāṃ vidhivaddṛṣṭvā purīṃ muktyekasādhanīm ||
sarvapāpavinirmuktāḥ prayāṃti harimaṃdiram || 24 ||
vividhaviṣṇuniṣevaṇapūrvakācaritapūjananartanakīrtanāḥ ||
gṛhamapāsya hareranuciṃtanājjitagṛhārjitamṛtyuparākramāḥ || 25 ||
svargadvāre naraḥ snātvā dṛṣṭvā rāmālayaṃ śuciḥ ||

na tasya kṛtyaṃ paśyāmi kṛtakṛtyo bhavedyataḥ || 26 ||
dvārikāyāṃ hariḥ sākṣātsvālayaṃ naiva muṃcati ||
adyāpi bhavanaṃ kaiścitpuṇyavadbhiḥ pradṛśyate || 27 ||
gomatyāṃ tu naraḥ snātvā dṛṣṭvā kṛṣṇamukhāṃbujam ||
muktiḥ prajāyate śeṣo vinā sāṃkhyaṃ ṣaḍānana || 28 ||
asīvaruṇayormadhye paṃcakrośyāṃ mahāphalam ||
amarā mṛtyumicchaṃti kā kathā itare janāḥ || 29 ||
maṇikarṇyāṃ jñānavāpyāṃ viṣṇupādodake tathā ||
hrade paṃcanade snātvā na mātuḥ stanapo bhavet || 2.3.1.30 ||
prasaṃgenāpi viśveśaṃ dṛṣṭvā kāśyāṃ ṣaḍānana ||
muktiḥ prajāyate puṃsāṃ janmamṛtyuvivarjitā || 31 ||
bahunā kimihoktena naitatkṣetrasamaṃ kvacit ||
tapopavāsanirato mathurāyāṃ ṣaḍānana ||
janmasthānaṃ samāsādya sarvapāpaiḥ pramucyate || 32 ||
viśrāṃtitīrthe vidhivatsnātvā kṛtvā tilodakam ||

pitṝnuddhṛtya narakādviṣṇulokaṃ pragacchati || 33 ||
yadi kuryātpramādena pātakaṃ tatra mānavaḥ ||
viśrāṃte snānamāsādya bhasmībhavati tatkṣaṇāt || 34 ||
avaṃtyāṃ vidhivatsnātvā śiprāyāṃ mādhave narāḥ ||
piśācatvaṃ na paśyaṃti janmāṃtaraśatairapi || 35 ||
koṭitīrthe naraḥ snātvā bhojayitvā dvijottamān||
mahākālaṃ haraṃ dṛṣṭvā sarvapāpaiḥ pramucyate || 36 ||
muktikṣetramidaṃ sākṣānmama lokaikasādhanam ||
dānāddaridratāhāniriha loke paratra ca || 37 ||
kurukṣetre rāmatīrthe svarṇaṃ dattvā svaśaktitaḥ ||
sūryoparāge vidhivatsa naro muktibhāgbhavet || 38 ||
ye tatra pratigṛhṇaṃti narā lobhavaśaṃgatāḥ ||
puruṣatvaṃ na teṣāṃ vai kalpakoṭiśatairapi || 39 ||
harikṣetre hariṃ dṛṣṭvā snātvā pādodake janaḥ ||
sarvapāpavinirmukto hariṇā saha modate || 2.3.1.40 ||

khagagaṇā vividhā nivasaṃtyaho ṛṣigaṇāḥ phalamūladalāśanāḥ ||
pavanasaṃyamanakramanirjiteṃdriyaparākramaṇā munayastviha || 41 ||
viṣṇukāṃcyāṃ hariḥ sākṣācchivakāṃcyāṃ śivaḥ svayam ||
abhedādubhayorbhaktyā muktiḥ karatale sthitā ||
vibhedajananātpuṃsāṃ jāyate kutsitā gatiḥ || 42 ||
sakṛddṛṣṭvā jagannāthaṃ mārkaṃḍeyahrade plutaḥ ||
vinā jñānena yogena na mātuḥ stanapo bhavet || 43 ||
rohiṇyāmudadhau snātvā iṃdradyumnahrade tathā ||
bhuktvā nivedितaṃ viṣṇorvaikuṃṭhe vasatiṃ labhet|| 44||
daśayojanavistīrṇaṃ kṣetraṃ śaṃkhopari sthitam||
caturbhujatvamāyāṃti kīṭā api na saṃśayaḥ|| 45||

kārttikyāṃ puṣkare snātvā śrāddhaṃ kṛtvā sadakṣiṇam||
bhojayitvā dvijānbhaktyā brahmaloke mahīyate||46||
sakṛtsnātvā hrade tasminyūpaṃ dṛṣṭvā samāhitaḥ ||
sarvapāpavinirmukto jāyate dvijasattamaḥ || 47 ||

ṣaṣṭivarṣasahasrāṇi yogābhyāsena yatphalam ||
saukare vidhivatsnātvā pūjayitvā hariṃ śuciḥ ||48 ||
saptajanmakṛtaṃ pāpaṃ tatkṣaṇādeva naśyati ||
tīrtharājaṃ mahāpuṇyaṃ sarvatīrthaniṣevitam || 49 ||
kāmināṃ sarvajaṃtūnāmīpsitaṃ karmabhirbhavet ||
veṇyāṃ snātvā śucirbhūtvā kṛtvā mādhavadarśanam ||
bhuktvā puṇyavatāṃ bhogānante mādhavatāṃ vrajet || || 2.3.1.50 ||
māghe māsi naraḥ snātvā triveṇyāṃ bhaktibhāvitaḥ ||
badarīkīrtanātpuṇyaṃ tatsamāpnoti mānavaḥ || 51 ||
daśāśvamedhikaṃ tīrthaṃ daśayajñaphalapradam ||
saṃkṣepātkathitaṃ putra kiṃ bhūyaḥ śrotumicchasi || 52 ||
|| skaṃda uvāca || ||
badaryyākhyaṃ hareḥ kṣetraṃ triṣu lokeṣu durlabham ||
kṣetrasya smaraṇādeva mahāpātakino narāḥ ||
vimuktakilviṣāḥ sadyo maraṇānmuktibhāginaḥ || 53 ||

anyatīrthe kṛtaṃ yena tapaḥ paramadāruṇam ||
tatsamā badarīyātrā manasāpi prajāyate || 54 ||
bahūni saṃti tīrthāni divi bhūmau rasātale ||
badarīsadṛśaṃ tīrthaṃ na bhūtaṃ na bhaviṣyati || 55 ||
aśvamedha sahasrāṇi vāyubhojye ca yatphalam ||
kṣetrāṃtare viśālāyāṃ tatphalaṃ kṣaṇamātrataḥ || 56 ||
kṛte muktipradā proktā tretāyāṃ yogasiddhidā ||
viśālā dvāpare proktā kalau badarikāśramaḥ || 57 ||
sthūlasūkṣmaśarīraṃ tu jīvasya vasatisthalam ||
tadvināśayati jñānādviśālā tena kathyate || 58 ||
amṛtaṃ sravate yā hi badarītaruyogataḥ ||
badarī kathyate prājñairṛṣīṇāṃ yatra saṃcayaḥ || 59 ||
tyajetsarvāṇi tīrthāni kālekāle yugeyuge ||
badarīṃ bhagavānviṣṇurna muñcati kadācana || 2.3.1.60 ||
sarvatīrthāvagāhena tapoyogasamādhitaḥ ||

tatphalaṃ prāpyate samyagbadarīdarśanādguha || 61 ||
ṣaṣṭivarṣasahasrāṇi yogābhyāsena yatphalam ||
vārāṇasyāṃ dinaikena tatphalaṃ badarīṃ gatau || 62 ||
tīrthānāṃ vasatiryatra devānāṃ vasatistathā ||
ṛṣīṇāṃ vasatiryatra viśālā tenakathyate || 63 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
badarikāśramamāhātmye śivakārttikeyasaṃvāde badarikāśramasya sarvatīrthādhikatvavarṇanaṃnāma
prathamo'dhyāyaḥ || 1 ||

English translation

Salutation to Śrī Gaṇeśa

Obeisance to the Lord of Śrī Badarī

Śaunaka said :

1. Sūta ! O Sūta! O illustrious one! The most excellent one among persons conversant with all holy rites and pious activities! O sage equipped with the knowledge of the essence of all the scriptures and fully accomplished in the Purāṇa Lore!

2. Vyāsa , the son of Satyavatī , is the immutable Lord Viṣṇu himself. Since you are his favourite disciple, there is no one else who is a better knower than you.

3. At the advent of the terrible Kali Yuga which is destitute of all the Dharmas , people become perpetrators of vicious actions. They are bereft of all piety.

4. Their span of life is short. They are of little vitality, strength and vigour, penance, holy rites etc. All of them are engaged in sinful activities. They have eschewed the Vedas and scriptures.

5. They are devoid of performance of pilgrimages, penances, charitable rites and devotion to Hari . How can the redemption of these small creatures be effected with small effort?

6. Which is the most excellent Tīrtha ? Which is the most excellent holy place? Wherefrom can those who are desirous of salvation achieve the final emancipation? Where is the assembly of sages?

7. Which is that place where austerities and mantras yield fulfilment with a very little effort? Where does the glorious Lord of lords of the worlds dwell, who is the source of blessings and mercy unto the passionately devoted ones?

8. O holy sage highly efficient in blessing the people for the sake of the welfare of all the worlds, tell me this and all other things which are beneficial to others as their highest objective.

Sūta replied :

9. Very well! Very well! O illustrious one, you are devoted to the welfare of others. You have washed off all your mental impurities by means of your loving devotion to Hari.

10. It is as if the son of Devakī (Kṛṣṇa) has occupied my lotuslike heart by association with you, O Brahmanical sage. Rare indeed is contact with saintly people.

11. Association with good men is very difficult to get in this world. It dispels the accumulated mass of sins. It helps the (spiritual) progress of those who have undue attachment to their bodies and of those who have no control over their own self, with the superior merit (of such association).

12. Association with good men is very difficult to have for men in all the three worlds . It removes the bondage of the heart of those people who are afflicted by the bonds of Karmas . It accords lofty regions to those people who take to petty prattles. It affords rest to those who are weary on account of repeated births, deaths and other activities.

Sūta said :

13. O good Sir, this question was put formerly by Skanda to the Lord of the Daughter of the Mountain (Śiva). The place was the beautiful peak of Kailāsa . The sages were listening to it from all around. The purpose of the question was bringing about the salvation of good people.

Skanda asked :

14-15. O Lord, the glorious lord of the men of Yādava clan is the maker, annihilator, protector and preceptor of all the worlds. For the sake of the welfare of all creatures he has resolved to perform penance. Where does that Lord reside now at the advent of the Kali Age which is bereft of (i.e. has no regard for) the Vedas and Scriptures?

16. Which are the meritorious sacred places, Tīrthas and sacred rivers? By whom is the Lord, the Slayer of Madhu , attained directly? O Lord, O father, kindly tell this to me who am full of faith.

Śrī Mahādeva replied :

17-18. There are many Tīrthas and holy places, O Six-faced One, where Hari is desirous of staying. Some of them are capable of yielding the desired objects to seekers of the ultimate truth. Some of them are bestowers of salvation. Some Tīrthas which bestow both the benefits of here and hereafter, yield much merit.

19-22a. (The following are the holy rivers [1] :) Gaṅgā , Godāvarī , Revā (Narmadā), Tapatī , Yamunā , Kṣiprā , Sarasvatī , the holy Gautamī , Kauśikī , Kāverī , Tāmraparṇī , Candrabhāgā , Mahendrajā (‘rising from the mountain Mahendra ’), Citrotpalā , Vetravatī , Sarayū —a meritorious river, Carmaṇvatī , Śatadru , Payasvinī , Atrisaṃbhavā (‘born of Atri ’), Gaṇḍikā , Bāhudā , Sindhu and Sarasvatī—all these are sacred and meritorious. When repeatedly served these yield worldly pleasures and salvation.

22b-23. (The holy places [2] are:) Ayodhyā , Dvārikā, Kāśī , Mathurā , Avantikā , Kurukṣetra , Rāmatīrtha , Kāñcī , Puruṣottama (Jagannātha Purī), Puṣkara , Dardura , the holy spot Vārāha created by Brahmā and the highly meritorious holy place named Badarī which is the means for the achievement of all objectives in life.

24. By duly visiting Ayodhyā, the city which is the sole means of achieving salvation, (devotees) are rid of all their sins. They go to the region of Hari.

25. (Devotees of Hari) (go to Ayodhyā) after leaving their houses. There they engage themselves in worshipping, dancing and singing songs of praise in diverse ways, in the places which Viṣṇu (i.e. Rāma) had previously resorted to and where he had moved about. By meditating on Hari they go to heaven and they frustrate the endeavour of the god of Death.

26 If a person takes his bath at Svargadvāra (i.e. Ayodhyā) and sees the abode of Rāma with purity (of mind and body), he becomes one who has fulfilled his task. Hence I do not see (any need of) further activity for him (for salvation).

27. At Dvārikā Hari never leaves his abode. Even now his mansion is clearly seen by some meritorious persons.

28. If a man takes his holy bath in Gomatī and views the lotuslike face of Kṛṣṇa, he becomes liberated, O Six-faced One, even without Sāṃkhya (i.e. perfect knowledge).

29. Even the immortal Devas wish for death that brings in great benefit in (Vārāṇasī) which extends to five Krośas (i.e. 5x3 = 15 Kms) and lies between (rivers) Varuṇā and Asī. What to say of ordinary human beings?

30. If a man takes his bath in Maṇikarṇī, Jñānavāpī, Viṣṇupādodaka (i.e. Gaṅgā) and the lake Pañcanada (Pañcagaṅgā), he will never drink the breast-milk of a mother.

31. Even if a man casually visits Viśveśa (i.e. Śiva) at Kāśī, O Six-faced One, he becomes liberated without any further birth or death.

32a. Why should I say much? Nowhere is there a holy place like this.

32b. One who performs penance and observes holy fasts in Mathurā and goes to the place of birth (of Kṛṣṇa) becomes rid of all sins.

33. By taking bath in Viśrāntitīrtha in accordance with the injunctions and offering libations to the Pitṛs with gingelly seeds and water, one redeems them from hell and goes to the world of Viṣṇu.

34. If unwittingly a man commits a sin there, it becomes reduced to ash instantaneously, if he has his holy ablution in Viśrānta (Tīrtha).

35. Men who duly take their holy bath in the month of Vaiśākha at Avantī in river Śiprā , will never undergo the state of a ghost even in the course of hundreds of births.

36. By taking holy bath in Koṭitīrtha , visiting god Śiva called Mahākāla and feeding excellent Brāhmaṇas , one is liberated from all sins.

37. This is a holy spot yielding salvation. It is the direct means of attaining my world. By making charitable gifts poverty is eradicated (and there is happiness) here and hereafter.

38. By gifting gold (to Brāhmaṇas) in accordance with one's capacity at Kurukṣetra in Rāmatīrtha during solar eclipse a man becomes liberated.

39. Men who accept those gifts out of covetousness will never attain manhood even in the course of hundreds and crores of Kalpas .

40. In the holy spot of Hari people should take their bath in the water of his holy feet (i.e. Gaṅgā) and see Hari. By doing so they will be rid of all their sins and will rejoice with Hari.

41. Many groups of Sky-walkers (gods etc.) stay here. Groups of sages eat fruits, roots and leaves. The sages here restrain their breaths and thereby they have gradually subdued the power of sense-organs.

42. In Viṣṇukāñcī Hari is directly present. In Śivakāñcī Śiva himself is present. Since there is no difference between these two, salvation is within the reach of everyone through devotion (to either). If they differentiate between Śiva and Viṣṇu, men will meet with evil results.

43. If a man takes his holy bath in Mārkaṇḍeya Hrada and sees Jagannātha (at Purī) at least once, he shall stop sucking the breasts of a mother even without recourse to Jñānayoga (redeeming knowledge or practice of yoga).

44. On a day in conjunction with the constellation Rohiṇī , one should take holy bath in the ocean or Indradyumna Hrada and then consume the Naivedya of Viṣṇu. Thereby one obtains residence in Vaikuṇṭha .

45. The holy spot (Puruṣottama Kṣetra) extending to ten Yojanas (i.e. 10x12 = 120 Kms) is situated on the conchshell (i.e. a place with the shape of a conchshell). Even worms there will have a form having four arms. There is no doubt about this.

46. On the Kārttikī day one should take bath at Puṣkara, perform Śrāddha with monetary gifts and feed Brāhmaṇas devoutly. Thereby one is honoured in the world of Brahmā.

47. If a man takes his holy bath in the lake at least once, and sees the sacrificial post with great concentration and mental purity, he shall be rid of all sins and will be born as an excellent Brāhmaṇa .

48-49a. The benefit that one obtains by practising Yoga for sixty thousand years, can be obtained by duly taking a bath in Saukara Tīrtha and worshipping Han with purity. The sins committed in the course of seven births perish instantaneously.

49b-50. Tīrtharāja (Prayāga) is of great merit. It is resorted to by all the other Tīrthas. By performing holy rites the desires of all creatures who wish for anything shall be realized. By taking holy bath in Veṇī (Triveṇī , i.e. confluence of Gaṅgā, Yamunā and Sarasvatī) one shall become purified. Thereafter, one should visit Mādhava . Thereby one enjoys the pleasures of meritorious persons and in the end attain the state of Mādhava (himself).

51-52. Merely by reciting the name of Badarī one attains the benefit which a man full of devotion gets by bathing in Triveṇī in the month of Māgha .

The Tīrtha called Daśāśvamedhika yields the benefit of ten sacrifices.

O son, it (i.e. the glory of Tīrthas) has been succinctly spoken. What more do you wish to hear?

Śrī Mahādeva said :

53. The holy spot of Hari named Badarī is difficult of access in all the three worlds. Merely by remembering the holy place men who have committed great sins are immediately absolved of sins. Those who die there attain salvation.

54. Even a mental pilgrimage to Badarī becomes equal to a severe penance performed in other Tīrthas.

55. There are many Tīrthas in heaven, earth and nether worlds, but there never was a Tīrtha like Badarī nor will there ever be (one).

56. Within a moment one gets in Viśālā (i.e. Badarī) that benefit which one derives after performing thousands of sacrifices or a penance with only air as subsistence.

57. This holy spot is called Muktipradā ('bestower of salvation') in Kṛtayuga , Yogasiddhidā ('bestower of yogic powers') in Tretāyuga , and Viśālā in Dvāpara ; and in Kali Age it is called Badarikāśrama .

58. The gross and the subtle body are the dwelling places of the Jīva . Since the holy spot destroys it through perfect knowledge, it is called Viśālā.

59. This holy spot exudes nectar because of the contact of a Badarī tree (jujube tree); so it is called Badarī by wise men, where lives a group of sages.

60. Lord Viṣṇu may abandon all the Tīrthas in the course of different Yugas on different occasions, but he never leaves Badarī.

61. O Guha , by visiting Badarī one obtains that benefit which people derive by taking a plunge in all the Tīrthas or by performing penance, yogic practice and Samādhi (meditation).

62. The benefit obtained by yogic practice in sixty thousand years is obtained in a day by staying at Vārāṇasī and the same benefit by (simply) going to Badarī.

63. It is called Viśālā as it is the abode of all the Tīrthas, all the Devas and all the sages.

Notes regarding Badarikāśrama (Badrīnāth):

Note: Badarikāśrama (mod. Badrīnāth): Also known as Badarī and Viśālā Badarī. This sacred place of Viṣṇu in Garhwal (U.P.) lies on a peak of the main Himalayan range, also known as Gandhamādana . The temple of Nara-Nārāyaṇa is built on the west bank of Alakanandā (Bishengaṅgā) over the site of a hot spring called Agni Kuṇḍa . It is equidistant from the two mountains known as Nara and Nārāyaṇa (De 15). Sages Nara and Nārāyaṇa, sons of Mūrti and Dharma , performed penance here (Mbh, Vana 40.1). Pāṇḍavas performed a pilgrimage here (Mbh, Vana 145). BdP III. 25.67 and VP V. 37.34 repeat the association of Nara and Nārāyaṇa with Badarī. NP II. 67 describes Badarī at length and specifies the sub-Tīrthas. Parāśara , father of Vyāsa, resided here (Parāśara Smṛti 1.5). Everything hereof: the river, rocks in the rivers, Kuṇḍas of water, streams, is sacred—each justified with a mythical legend.

[1]: [1] : Modern names of the rivers mentioned: Tapatī (Tāpī or Tāptī); Gautamī (Godāvarī) (the name is repeated), Kauśikī (Kosī); Candrabhāgā (Chenab); Citrotpalā (Mahānadī or rather Chittutolā), Vetravatī (Betwa in M.P.) (De 50); Carmaṇvatī (Chambal in Malwa , M.P.); Śatadru (Sutlej); Payasvinī (Paisunī or Pisani, a tributary of Yamunā—De 156); Gaṇḍikā (Gaṇḍak), Bāhudā (Dhumela or Burhā-Raptī a feeder of Rapti in Oudh—De 10).

[2]: [2] : Modern names of the ancient places: Dardura (Nilgiri Hills)—De 53. Varāha-Kṣetra — Baramula in Kashmir . It is on the right bank of Vitastā , at the head of western entrance in Kashmir valley. (HD IV, p. 818)

Sanskrit source · English chapter witness

Badarikāśrama-māhātmya · Chapter 2

Agni Eulogizes the Lord

Chapter 91 of 221 · 39 detected Sanskrit verse markers

Sanskrit

।। स्कंद उवाच ।। ।।
कथमेतत्समुत्पन्नं कैर्वा क्षेत्रं निषेवितम् ।।
को वा तस्याप्यधीशः स्यादेतद्विस्तरतो वद ।। १ ।।
।। शिव उवाच ।। ।।
अनादिसिद्धमेतत्तु यथा वेदा हरेस्तनूः ।।
अधिष्ठाता हरिः साक्षान्नारदाद्यैर्निषेवितम् ।। २ ।।
पुरा कृतयुगस्यादौ स्वीयां दुहितरं विधिः ।।
रूपयौवनसंपन्नां स तां यभितुमुद्यतः ।। ३ ।।
तं दृष्ट्वा तादृशं रोषाच्छिरः खड्गेन पञ्चधा ।।
चिच्छेदाऽहं कपालं तद्ब्रह्महत्यासमुद्यते ।। ४ ।।
हस्ते कृत्वा जगामाशु तत्र तीर्थानि सेवितुम् ।।
दिवि भूमौ च पाताले तपश्चरणपूर्वकम् ।। ५ ।।
न गता ब्रह्महत्या मे कपालं तादृशं करे ।।
तदा वैकुण्ठमगमं द्रष्टुं लक्ष्मीपतिं हरिम् ।। ६ ।।
विनयावनतो भूत्वा नमस्कृत्य पुनः पुनः ।।

सर्वमाख्यातवांस्तस्मै व्यसनं करुणात्मने ।। ७ ।।
तस्योपदिष्टमादाय बदरीं समुपागतः ।।
तत्क्षणाद्ब्रह्महत्या मे वेपमाना मुहुर्मुहुः ।। ८ ।।
अंतर्हितं कपालं तत्कराद्विगलितं मम ।।
ततःप्रभृति तत्क्षेत्रं पार्वत्या सह सादरम् ।।९।।
तिष्ठामि तप आस्थाय ऋषीणां प्रीतिमावहन् ।।
वाराणस्यां यथा प्रीतिः श्रीशैलशिखरे तथा ।। 2.3.2.१० ।।
कैलासे शिवया सार्द्धं ततोनंतगुणाधिका ।।
अन्यत्र भरणान्मुक्तिः स्वधर्मविधिपूर्वकात ।। ११ ।।
बदरी दर्शनादेव मुक्तिः पुंसां करे स्थिता ।।
हरेश्चरणसान्निध्यं यत्र वैश्वानरः स्वयम् ।। १२।।
तत्र केदाररूपेण मम लिंगं प्रतिष्ठितम् ।।
केदारदर्शनात्स्पर्शादर्च्चनाद्भक्तिभावतः।। १ ३।।
कोटिजन्मकृतं पापं भस्मीभवति तत्क्षणात् ।।
कलामात्रेण तिष्ठामि तत्र क्षेत्रे विशेषतः ।। १ ४।।

कला पंचदशैवात्र मूर्तिमध्ये ह्यवस्थितम् ।। १५।।
जितकृतांतभयाः शिवयोगिनः कृतमृगाजिनकृत्तिसुवाससः ।।
वरविभूतिजटान्वितभूषणाः स्वयमुपासत एव जटाधरम् ।। १ ६।।
फलदलांबुसमीरणतोषिताः शिवमनोजितमृत्युपरिश्रमाः ।।
गिरिवरस्थितनिर्जितमानसाः प्रसरनिर्म्मलबुद्धिमहोदयाः ।। १७ ।।
कमलकोमलकांतिमुखांबुजाः शिवकृपाजितनिर्भरवैरिणः ।।
करधृतांजलिमौलिशिवेक्षणाः शिवमुपासत एव निशामुखे ।। १८ ।।
करधृतजपमालाः शांतिसंतोषभाजः कृतनतिपरनित्यप्रार्थनाश्चन्द्रमौलौ ।।
हरचरणसरोजध्यानविज्ञानमूर्तिव्यथितजनमनोजाः सर्वभावान्नितांतम् ।। १९ ।।
वाराणस्यां मृतानां च तारकं ब्रह्मसंज्ञकम् ।।
जनानां पूजनात्तत्र मम लिंगस्य जायते ।। 2.3.2.२० ।।
वह्नितीर्थं परिभ्राजद्भगवच्चरणांतिके ।।
केदाराख्यं महालिंगं दृष्ट्वा नो जन्मभाग्भवेत् ।। २१ ।।
।। स्कन्द उवाच ।। ।।
कथं वैश्वानरः श्रीमान्सर्वलोकैककारणम् ।।

बदरीमनुसंतस्थौ तन्मे वद महामते ।। २२ ।। ।।
।। शिव उवाच ।। ।।
पुरा समाजः समभूद्दृषीणामूर्ध्वरेतसाम् ।।
गंगा भगवती यत्र कालिंद्या सह संगता ।।२३।।
दशाश्वमेधिकं नाम तीर्थं त्रैलोक्यविश्रुतम् ।।
बभूव तत्र भगवान्हुतभुक्प्रश्रयानतः ।।
ऋषीणामग्रतः स्थित्वा प्रष्टुं समुपचक्रमे ।। २४ ।।
।। वैश्वानर उवाच ।। ।।
दृष्ट्वा इहैकदृग्ज्ञाना भवन्तो ब्रह्मवित्तमाः ।।
दीनार्थे करुणापूर्णा हृदयार्द्रा दयालवः ।। २५ ।।
सर्वदुर्लक्षणोद्भूतपातकालिप्तचेतसः ।।
कथं स्यान्निरयान्मुक्तिर्मम ब्रह्मविदुत्तमाः ।। २६ ।।
सर्वेषामृषिवर्य्याणामाजगाम मुनीश्वरः ।।
गंगांभसि समाप्लुत्य वाक्यं चेदमुवाच ह ।। २७ ।।
।। व्यास उवाच ।। ।।

अस्त्येकः परमोपायो भवतः पापनिष्कृतौ ।।
सर्वभक्षाख्यदोषस्य बदरीं शरणं श्रय ।। २८ ।।
यत्रास्ते भगवान्साक्षाद्देवदेवो जनार्द्दनः ।।
भक्तानामप्यभक्तानामघहा मधुसूदनः ।। २९ ।।
तत्र गंगांभसि स्नात्वा कृत्वा प्रदक्षिणां हरेः ।।
दंडवत्प्रणिपातेन सर्वपापक्षयो भवेत् ।। 2.3.2.३० ।।
ततो व्यासमुखाच्छ्रुत्वा ऋषीणामनुवादतः ।।
उत्तराभिमुखो वह्निर्गंधमादनमाययौ ।। ३१ ।।
ततो बदरिकां प्राप्य स्नात्वा गंगांभसि स्वयम्।।

नारायणाश्रमं गत्वा नत्वा प्रोवाच भक्तिमान् ।। ३२ ।।
।। अग्निरुवाच ।। ।।
विशुदविज्ञानघनं पुराणं सनातनं विश्वसृजां पतिं गुरुम् ।।
अनेकमेकं जगदेकनाथं नमाम्यनंताश्रितशुद्धबुद्धिम् ।। ३३ ।।
मायामयीं शक्तिमुपेत्य विश्वकर्त्तारमुद्विश्य रजोपयुक्तम् ।।
सत्त्वेन चास्य स्थितिहेतुमुग्रमथो तमोभिग्रसितारमीडे ।।३४।।

अविद्यया विश्वविमोहितात्मा विद्यैकरूपं विततं त्रिलोक्याम् ।।
विद्याश्रितत्वात्सकलज्ञमीशं त्वविद्यया जीवमहं प्रपद्ये ।। ३५ ।।
भक्तेच्छयाविष्कृतदेहयोगमाभोगभोगार्पितयोगयोगम् ।।
कौशेयपीताम्बरजुष्टशक्तिं विचित्रशक्त्यष्टमयेष्टमीडे ।। ३६ ।।
अथ प्रसन्नो भगवान्स्तुतः सर्वैर्हृदि स्थितः ।।
प्रोवाच मधुरं वाक्यं पावकं पावनार्थिनम् ।। ३७ ।।
।। श्रीनारायण उवाच ।।
वरं वरय भद्रं ते वरदोऽहमुपागतः ।।
स्तवेनानेन तुष्टोऽस्मि विनयेन तवानघ ।। ३८ ।।
।। अग्निरुवाच ।। ।।
ज्ञातं भगवता सर्वं यदर्थमहमागतः ।।
तथापि कथयाम्येतदीश्वराज्ञानुपालनम् ।। ३९ ।।
सर्वभक्षो भवाम्येव निष्कृतिस्तु कथं भवेत् ।।
अत्यन्तभयसंपत्तिरेतस्माज्जायते मम ।। 2.3.2.४० ।।
।। श्रीनारायण उवाच ।। ।।

क्षेत्रदर्शनमात्रेण प्राणिनां नास्ति पातकम् ।।
मत्प्रसादात्पातकं तु त्वयि मास्तु कदाचन ।। ४१ ।।
ततः प्रभृति भूतात्मा पावकः सर्वतो भृशम् ।।
कलयावस्थितश्चात्र सर्वदोषविवर्जितः ।। ४२ ।।
य एतत्प्रातरुत्थाय शृणोति श्रावयेच्छुचिः ।।
अग्नितीर्थकृतस्नानं फलं प्राप्नोत्यसंशयम् ।। ४३ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे
श्रीबदरिकाश्रममाहात्म्येऽग्निकृतभगवत्स्तुतिवर्णनंनाम द्वितीयोऽध्यायः ।। २ ।।

Roman transliteration

|| skaṃda uvāca || ||
kathametatsamutpannaṃ kairvā kṣetraṃ niṣevitam ||
ko vā tasyāpyadhīśaḥ syādetadvistarato vada || 1 ||
|| śiva uvāca || ||
anādisiddhametattu yathā vedā harestanūḥ ||
adhiṣṭhātā hariḥ sākṣānnāradādyairniṣevitam || 2 ||
purā kṛtayugasyādau svīyāṃ duhitaraṃ vidhiḥ ||
rūpayauvanasaṃpannāṃ sa tāṃ yabhitumudyataḥ || 3 ||
taṃ dṛṣṭvā tādṛśaṃ roṣācchiraḥ khaḍgena pañcadhā ||

cicchedā'haṃ kapālaṃ tadbrahmahatyāsamudyate || 4 ||
haste kṛtvā jagāmāśu tatra tīrthāni sevitum ||
divi bhūmau ca pātāle tapaścaraṇapūrvakam || 5 ||
na gatā brahmahatyā me kapālaṃ tādṛśaṃ kare ||
tadā vaikuṇṭhamagamaṃ draṣṭuṃ lakṣmīpatiṃ harim || 6 ||
vinayāvanato bhūtvā namaskṛtya punaḥ punaḥ ||

sarvamākhyātavāṃstasmai vyasanaṃ karuṇātmane || 7 ||
tasyopadiṣṭamādāya badarīṃ samupāgataḥ ||
tatkṣaṇādbrahmahatyā me vepamānā muhurmuhuḥ || 8 ||
aṃtarhitaṃ kapālaṃ tatkarādvigalitaṃ mama ||
tataḥprabhṛti tatkṣetraṃ pārvatyā saha sādaram ||9||
tiṣṭhāmi tapa āsthāya ṛṣīṇāṃ prītimāvahan ||
vārāṇasyāṃ yathā prītiḥ śriśailaśikhare tathā || 2.3.2.10 ||
kailāse śivayā sārddhaṃ tatonaṃtaguṇādhikā ||
anyatra bharaṇānmuktiḥ svadharmavidhipūrvakāta || 11 ||
badarī darśanādeva muktiḥ puṃsāṃ kare sthitā ||
hareścaraṇasānnidhyaṃ yatra vaiśvānaraḥ svayam || 12||
tatra kedārarūpeṇa mama liṃgaṃ pratiṣṭhitam ||
kedāradarśanātsparśādarccanādbhaktibhāvataḥ|| 1 3||
koṭijanmakṛtaṃ pāpaṃ bhasmībhavati tatkṣaṇāt ||
kalāmātreṇa tiṣṭhāmi tatra kṣetre viśeṣataḥ || 1 4||

kalā paṃcadaśaivātra mūrtimadhye hyavasthitam || 15||
jitakṛtāṃtabhayāḥ śivayoginaḥ kṛtamṛgājinakṛttisuvāsasaḥ ||
varavibhūtiyaṭānvitabhūṣaṇāḥ svayamupāsata eva jaṭādharam || 1 6||
phaladalāṃbusamīraṇatoṣitāḥ śivamanojitamṛtyupariśramāḥ ||
girivarasthitanirjitamānasāḥ prasaranirmmalabuddhimahodayāḥ || 17 ||
kamalakomalakāṃtimukhāṃbujāḥ śivakṛpājitanirbharavairiṇaḥ ||
karadhṛtāṃjalimauliśivekṣaṇāḥ śivamupāsata eva niśāmukhe || 18 ||
karadhṛtajapamālāḥ śāṃtisaṃtoṣabhājaḥ kṛtanatiparanityaprārthanāścandramaulau ||
haracaraṇasarojadhyānavijñānamūrtivyathitajanamanojāḥ sarvabhāvānnitāṃtam || 19 ||
vārāṇasyāṃ mṛtānāṃ ca tārakaṃ brahmasaṃjñakam ||
janānāṃ pūjanāttatra mama liṃgasya jāyate || 2.3.2.20 ||
vahnitīrthaṃ paribhrājadbhagavaccaraṇāṃtike ||
kedārākhyaṃ mahāliṃgaṃ dṛṣṭvā no janmabhāgbhavet || 21 ||
|| skanda uvāca || ||
kathaṃ vaiśvānaraḥ śrīmānsarvalokaikakāraṇam ||

badarīmanusaṃtasthau tanme vada mahāmate || 22 || ||
|| śiva uvāca || ||
purā samājaḥ samabhūdṛṣīṇāmūrdhvaretasām ||
gaṃgā bhagavatī yatra kāliṃdyā saha saṃgatā ||23||
daśāśvamedhikaṃ nāma tīrthaṃ trailokyaviśrutam ||
babhūva tatra bhagavānhutabhukpraśrayānataḥ ||
ṛṣīṇāmagrataḥ sthitvā praṣṭuṃ samupacakrame || 24 ||
|| vaiśvānara uvāca || ||
dṛṣṭvā ihaikadṛgjñānā bhavanto brahmavittamāḥ ||
dīnārthe karuṇāpūrṇā hṛdayārdrā dayālavaḥ || 25 ||
sarvadurlakṣaṇodbhūtapātakāliptacetasaḥ ||
kathaṃ syānnirayānmuktirmama brahmaviduttamāḥ || 26 ||
sarveṣāmṛṣivaryyāṇāmājagāma munīśvaraḥ ||
gaṃgāṃbhasi samāplutya vākyaṃ cedamuvāca ha || 27 ||

|| vyāsa uvāca || ||

astyekaḥ paramopāyo bhavataḥ pāpaniṣkṛtau ||
sarvabhakṣākhyadoṣasya badarīṃ śaraṇaṃ śraya || 28 ||
yatrāste bhagavānsākṣāddevadevo janārddanaḥ ||
bhaktānāmapyabhaktānāmaghahā madhusūdanaḥ || 29 ||
tatra gaṃgāṃbhasi snātvā kṛtvā pradakṣiṇāṃ hareḥ ||
daṃḍavatpraṇipātena sarvapāpakṣayo bhavet || 2.3.2.30 ||
tato vyāsamukhācchrutvā ṛṣīṇāmanuvādataḥ ||
uttarābhimukho vahnirgaṃdhamādanamāyayau || 31 ||
tato badarikāṃ prāpya snātvā gaṃgāṃbhasi svayam||
nārāyaṇāśramaṃ gatvā natvā provāca bhaktimān || 32 ||
|| agniruvāca || ||
viśudavijñānaghanaṃ purāṇaṃ sanātanaṃ viśvasṛjāṃ patiṃ gurum ||
anekamekaṃ jagadekanāthaṃ namāmyanaṃtāśritaśuddhabuddhim || 33 ||
māyāmayīṃ śaktimupetya viśvakarttāramuddiśya rajopayuktam ||
sattvena cāsya sthitihetumugramatho tamobhigrasitāramīḍe ||34||

avidyayā viśvavimohitātmā vidyaikarūpaṃ vitataṃ trilokyām ||
vidyāśritatvātsakalajñamīśaṃ tvavidyayā jīvamahaṃ prapadye || 35 ||
bhaktecchayāviṣkṛtadehayogamābhogabhogārpitayogayogam ||
kauśeyapītāmbarajuṣṭaśaktiṃ vicitraśaktyaṣṭamayeṣṭamīḍe || 36 ||
atha prasanno bhagavānstutaḥ sarvairhṛdi sthitaḥ ||
provāca madhuraṃ vākyaṃ pāvakaṃ pāvanārthinam || 37 ||
|| śrīnārāyaṇa uvāca ||
varaṃ varaya bhadraṃ te varado'hamupāgataḥ ||
stavenānena tuṣṭo'smi vinayena tavānadha || 38 ||
|| agniruvāca || ||
jñātaṃ bhagavatā sarvaṃ yadarthamahamāgataḥ ||
tathāpi kathayāmyetadīśvarājñānupālanam || 39 ||
sarvabhakṣo bhavāmyeva niṣkṛtistu kathaṃ bhavet ||
atyantabhayasaṃpattiretasmājjāyate mama || 2.3.2.40 ||
|| śrīnārāyaṇa uvāca || ||

kṣetradarśanamātreṇa prāṇināṃ nāsti pātakam ||
matprasādātpātakaṃ tu tvayi māstu kadācana || 41 ||
tataḥ prabhṛti bhūtātmā pāvakaḥ sarvato bhṛśam ||
kalayāvasthitaścātra sarvadoṣavivarjitaḥ || 42 ||
ya etatprātarutthāya śṛṇoti śrāvayecchuciḥ ||
agnitīrthakṛtasnānaṃ phalaṃ prāpnotyasaṃśayam || 43 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrībadarikāśramamāhātmye'gnikṛtabhagavatstutivarṇanaṃnāma dvitīyo'dhyāyaḥ || 2 ||

English translation

Skanda asked :

1. How did this (holy place) originate? By whom was this holy spot resorted to? Who is its presiding deity? Tell these in detail.

Śiva said :

2. This (sacred place) is beginningless like the Vedas which constitute Hari 's body. The presiding deity is Hari himself. It is resorted to by Nārada and others.

3. Formerly, in the beginning of Kṛtayuga , Brahmā attempted to have sexual intercourse with his own daughter who was richly endowed with beauty and youth.

4-5. On seeing him like that I cut off his head with a sword into five parts in a great fury. [1] Taking the skull (sticking to) the hand that attempted the murder of Brahmā, I immediately left the place in order to resort to various Tīrthas in heaven, earth and nether worlds and performed penances as well.

6. But (the sin of) the slaughter of Brahmā did not leave me. The skull remained (stuck up) like that on my hand. Then I went to Vaikuṇṭha to see Hari, the Lord of Lakṣmī .

7. Bowing down with humility and saluting him again and again, I mentioned all my distress to that merciful soul.

8-15. On his advice I went to Badarī . At that very moment the (sin of the) slaughter of Brahmā (the skull stuck up to my hand) began to tremble frequently. That skull dropped down from my hand and vanished. [2]

Ever since I respectfully stay there along with Pārvatī , performing penance and causing delight to the sages.

I have infinite times more delight there than what I have in Vārāṇasī , on the peak of Śrīśaila and on Kailāsa along with Pārvatī.

In other holy spots, people attain salvation after death and when their duties have been duly completed. But, merely by visiting Badarī, salvation comes within the reach of all men. Vaiśvānara (Fire-god) himself is present where Hari is present. At that place my Liṅga has been installed in the form of Kedāra . By visiting, touching and worshipping Kedāra with devotional feelings, the sins committed in the course of crores of births become reduced to ash instantaneously.

There in that holy spot I stay with only one digit. All (the other) fifteen Kalās (digits) are particularly deposited here in the middle of the idol.

16. Śivayogins themselves worship the Matted-hair-bearing Lord (Śiva). They have conquered the fear of the god of Death. Deer-skin and elephant-hide constitute their good clothes. Excellent Vibhūti (holy ash) and matted hair are ornaments unto them.

17. They are contented with fruits, leaves, water and air. With their minds devoted to Śiva they have frustrated the attempt of the god of Death (to get them). Their intellect of great prosperity has surpassed by their quality of clearness the (translucent) Mānasa lake situated on the excellent mountain.

18. Their lotus-like faces have the tender lustre of lotuses. By means of Śiva's mercifulness they have utterly defeated their enemies. With eyes fixed on Śiva they keep their palms joined together on their heads. Thus they worship Śiva at dusk.

19. They hold the rosaries of beads in their hands. They have perfect calmness and contentedness. They are devoted to the performance of obeisance and daily prayer to the Moon-crested Lord. Since they meditate on the lotus-like feet of Hara , they obtain perfect knowledge and a form that brings in distress to the feelings of love in the people because they have perfect identity with Śarva (Śiva).

20. By the worship of my Liṅga there the people, when they die at Vārāṇasī, are redeemed by the one who is called Brahma .

21. Vahnitīrtha remains shining near the feet of the Lord. By seeing the great Liṅga named Kedāra one does not have any rebirth thereafter.

Skanda said :

22. Why did Vaiśvānara, the glorious and sole cause of all the worlds, station himself at Badarī? [3] Narrate it to me, O one of great wisdom.

Śiva said :

23-24 Formerly there was an assembly of sages who had sublimated their sexual energy, at the place where goddess Gaṅgā had joined Kālindī . It is the holy spot named Daśāśvamedhika well-known in the three worlds . Fire-god was present there bowing down with great humility. Standing in front of the sages he began to ask:

Vaiśvānara asked :

25-26. O sages, you are the most excellent ones among the knowers of Brahman . Your eye of knowledge sees equally what is seen and what is unseen (by ordinary people). You all are full of kindness towards the distressed. Your heart melts with pity. You are all full of mercy. Your minds are not contaminated by the sins arising from all evil characteristics. O most excellent ones among those who know Brahman, how can I get free from hell?

27. There came the prominent sage Vyāsa , the greatest among all excellent sages. After taking his holy dip in the waters of Gaṅgā, he spoke these words:

Vyāsa said :

28-29. There is a very great means for getting free from the sin born of your fault called omnivorousness. Resort to Badarī where Lord Janārdana , the lord of Devas , is himself present. The Slayer of Madhu is the destroyer of the sins of both devotees and non-devotees.

30. There you take your holy bath in the waters of Gaṅgā and circumambulate Hari. Then prostrate yourself like a rod. Thereby, ail the sins will be destroyed.

31-32. On hearing the advice orally given by Vyāsa, which the (other) sages supported, Vahni started towards the North and went to Mt. Gandhamādana .

After arriving at Badarikā , he took his holy bath in the waters of Gaṅgā. He then went to the hermitage of Nārāyaṇa , bowed down devoutly and prayed:

Agni said :

33. I bow down to the sole lord of the universe who is ancient and eternal; who is replete with pure and perfect knowledge; who is the lord and sire of the creators of the universe; who is one as well as many; who is resorted to by infinite number of persons and is of pure intellect.

34. Taking up his Śakti in the form of Māyā (the Lord assumes three forms which I worship). I worship the Lord, the Creator of the universe, who is endowed with Rajoguṇa. I worship the cause of its sustenance by means of Sattvaguṇa . I praise Ugra the annihilator by means of Tamoguṇa.

35. The Lord, the Ātman , enchants the universe by means of Avidyā . The sole form of Vidyā extensively spreads in the three worlds. I resort to the omniscient Lord who is the resort of Vidyā and who becomes Jīva (the individual soul) through Avidyā.

36. I praise the Lord who reveals (himself in) forms in accordance with the wishes of devotees, who adopts the yogic slumber on the vast body (of the serpent-king), who is the power wearing yellow silken clothes and who has eight wonderful powers.

37. The Lord who is stationed in the heart and is eulogized by all became delighted. He spoke these sweet words to Pāvaka (Fire-god) who sought sanctity:

Śrī Nārāyaṇa said :

38. Choose the boon. Welfare unto you. I am the bestower of boons and I have come. I am pleased with this prayer of yours as well as your humility, O sinless one.

Agni said :

39. It is known to you fully why I have come. Still I shall speak it by way of carrying out the behest of the Lord.

40. Indeed I am Sarvabhakṣa (‘consumer of everything’). How can I have redemption? On this account I am excessively frightened.

Śrī Nārāyaṇa said :

41. Merely by seeing the holy spot the sin of living beings ceases to exist. With my favour may you never have any sin.

42. Thereafter, Pāvaka who is present all round in the form of a Bhūta (Element) remained there by means of a single Kalā (digit). He was rid of all defects.

43. He who gets up in the morning and with purity listens to this or recites this, shall undoubtedly attain the merit of a holy bath in Agnitīrtha .

[1]: [1] : Removal of the fifth head of Brahmā by Śiva for his improper behaviour with his daughter is not mentioned in Mbh. In DB the reason of beheading was Brahmā’s arrogance and lust in other Purāṇas.

[2]: [2] : Practically every important holy place claims a Kapāla-mocana Kuṇḍa. Brahmā’s head sticking to Rudra’s hand fell down by the efficacy of the holy Kuṇḍa. Here mere entry into Badarī did the trick. Hence the claim of Badarikāśrama to be the holiest place.

[3]: [3] : In fact the Agni-tīrtha or the hot-water spring at that height of the Himalayas was the main factor in increasing the importance of Badarī. The mythical legend narrated here is just an explanation of its existence and is meant to enhance the importance of Badarī.

Sanskrit source · English chapter witness

Badarikāśrama-māhātmya · Chapter 3

The Greatness of Agnitīrtha and Śilās of Nārada and Mārkaṇḍeya

Chapter 92 of 221 · 55 detected Sanskrit verse markers

Sanskrit

।। स्कन्द उवाच ।। ।।
भगवन्सर्वभूतेषु सर्वधर्मविशारद ।।
अग्नितीर्थस्य माहात्म्यं कृपया वद मे पितः ।। १ ।।
।। शिव उवाच ।। ।।
अतिगुह्यतमं तीर्थं सर्वतीर्थनिषेवितम् ।।
संक्षेपात्कथयाम्येतत्तवादरवशादहम्।। २ ।।
महापातकिनो ये च अतिपातकिनस्तथा ।।
स्नानमात्रेण शुद्ध्यंति विनायासेन पुत्रक ।। ३ ।।
प्रायश्चित्तेन यत्पापं न गच्छेन्मरणांतिकम्।।
स्नानमात्रेण तीर्थस्य पावकस्य विशुद्धति ।। ४ ।।
अत्यंतमलसंबद्धं यथा शुद्ध्यति हाटकम् ।।
तथाग्नितीर्थमासाद्य देही पापैर्विशुद्धति ।। ५ ।।
कुशाग्रेणोदबिंदुं च पीत्वा वर्षत्रयं नरः ।।
अन्यक्षेत्रे तपः कृत्वा तदत्र स्नानमात्रतः ।। ६ ।।
ब्राह्मणान्भोजयित्वास्मिन्यथाविभवसंभवैः ।।

दरिद्रता कुले तेषां न कदाचित्प्रजायते ।।७ ।।
उपवासेन यः प्राणान्वह्नितीर्थे त्यजेन्नरः ।।
स भित्त्वा सूर्यलोकादीन्विष्णुलोकं प्रपद्यते ।।८।।
चांद्रायणसहस्रैस्तु कृच्छ्रैः कोटिभिरेव च ।।
यत्फलं लभते मर्त्यस्तत्स्नानाद्वह्नितीर्थतः ।। ९ ।।
पंचधा ये प्रकुर्वंति पापमस्मिन्षडानन ।।
जपेन पवनायामैर्विशुद्धिरिति मे मतिः ।। 2.3.3.१० ।।
ज्ञानेन मोहवशतः पापं कुर्वन्ति येऽधमाः ।।
पैशाचीं योनिमायामति यावदिंद्राश्चतुर्दश ।। ११ ।।
अनाश्रमी चाश्रमी वा यावद्देहस्यधारणम् ।।
न तीर्थे पावके कुर्यात्पातकं बुद्धिपूर्वकम् ।। १२ ।।
स्नानं दानं जपो होमः संध्या देवार्चनं तथा ।।
अत्रानंतगुणं प्रोक्तमन्यतीर्थात्षडानन ।। १३ ।।
बहुनि संति तीर्थानि पावनानि महांत्यपि ।।
वह्नितीर्थसमं तीर्थं न भूतं न भविष्यति ।। १४ ।।

न ब्रह्मा न शिवः शेषो न देवा न च तापसाः ।।
शक्नुवंति फलं नालं वक्तुं पावकतीर्थजम् ।।१५।।
किं तेषां बहुभिर्यज्ञैः किं दानैर्नियमैर्यमैः।।
येषां पावकतीर्थेऽस्मिन्स्नानं दशदिनं भवेत् ।। १६ ।।
उपवासेन यः प्राणान्वह्नितीर्थे जयेन्नरः ।।
उपवासत्रयं कृत्वा पूजयित्वा जनार्द्दनम्।।
नरः पावकतीर्थेऽस्मिन्स भवेत्पावकोपमः ।। १७ ।।
शिलापंचकमध्यस्थं सान्निध्यं नित्यदा हरेः ।।
तत्रैव पावकं तीर्थं सर्वपापप्रणाशनम् ।।१८ ।।
।। स्कंद उवाच ।। ।।
कथं तत्र शिलाः पंच केन वा तत्र निर्मिताः ।।
किं पुण्यं किं फलं तासां वक्तुमर्हस्यशेषतः ।। १९ ।।
।। शिव उवाच ।। ।।
नारदी नारसिंही च वाराही गारुडी तथा ।।
मार्कंडेयीति विख्याताः शिलाः सर्वार्थसिद्धिदाः ।। 2.3.3.२० ।।

नारदो भगवांस्तेपे तपः परमदारुणम्।।
दर्शनार्थं महाविष्णोः शिलायां वायुभोजनः ।। २१ ।।
षष्टिवर्षसहस्राणि शिलायां वृक्षवृत्तिमान्।।
तदासौ भगवान्विष्णुस्तत्र ब्राह्मणरूपधृक् ।। २२ ।।
जगाम पुरतस्तस्य कृपया मुनिसत्तमम् ।।
उवाच वचनं चारु किमिति क्लिश्यते ह्यृषे ।।
किं वा तवेप्सितं ब्रूहि तपसा क्षीणकल्मष ।। २३ ।।
।। नारद उवाच ।। ।।
को भवान्विजनेऽरण्ये ममानुग्रहतत्परः ।।
मनः प्रसन्नतामेति दर्शनात्ते द्विजोत्तम ।। २४ ।।
इत्युक्तो नारदेनासौ शंखचक्रगदाधरः ।।
पीतांबरलसत्पद्मवनमालाविभूषणः ।। २५ ।।
श्रीवत्सकौस्तुभभ्राजत्कमलाविमलालयः ।।
सुनंदनप्रमुख्यैः स स्तूयमानो जनार्द्दनः ।। २६ ।।
दर्शयामास रूपं स्वं नारदाय कृपार्दितः ।।

तं दृष्ट्वा सहसोत्थाय तनुं प्राण इवागतः ।। २७ ।।
कृतांजलिपुटो भूत्वा नमस्कृत्य पुनः पुनः ।।
तुष्टाव प्रणतो भूत्वा जगतामीश्वरेश्वरम् ।। २८ ।।
।। नारद उवाच ।। ।।
यः सर्वसाक्षी जगतामधीश्वरो भक्तेच्छया जातशरीरसंपदः ।।
कृपामहांभोनिधिराश्रितानां प्रसीदतां पावनदिव्यमूर्तिः ।। २९ ।।
हिताय लोकस्य सतां पुनर्मनः सुतोषणायाचिरमुत्कलादिभिः ।।
प्रसन्नलीलाहसितावलोकनः प्रसीदतां सत्त्वनिकायमूर्तिमान् ।। 2.3.3.३० ।।
कंदर्प्पलावण्यविलाससुंदरः प्रसन्नगंभीरगिरेंदिरोत्सवः ।।

स्वमाश्रितानां वरकल्पपादपः प्रसीदतां दीनदयार्द्रमानसः ।। ३१ ।।
यदंघ्रिपद्मार्चननिर्मलांतरा ज्ञानासिना शातितबंधहेतवः ।।
विदंति यद्ब्रह्मसुखं गतक्लमाः प्रसीदतां दीनदयार्द्रमानसः ।।३२।।
संसारवारांनिधिबद्धसेतुर्यः सृष्टिपालांतविधानहेतुः ।।
उपांतनामा गुणलब्धमूर्तिः प्रसीदतां ब्रह्मसुखानुभूतिः ।। ३३ ।।
य इंद्रियाधिष्ठितभूतसूक्ष्माद्विकासहेतुर्द्युतिमद्वरिष्ठः ।।

जीवात्मतां गच्छति मायया स्वया स एक ईशो भगवान्प्रसीदताम् ।। ३४ ।।
स्वदृग्गुणैर्येन विलिप्यते महान्गुणाश्रयं येन च पाञ्चभौतिकम्।।
एकोऽपि नानागुणसंप्रयुक्तः प्रसीदतां दीनदयालुवर्यः ।। ३५ ।।
यस्यानुवर्तिनो देवा विपदां पदमंबुधिम् ।।
कृत्वा वत्सपदं स्वर्गे निरातंका वसंति हि ।।३६।।
नमस्ते वासुदेवाय नमः संकर्षणाय च ।।
प्रद्युम्नायानिरुद्धाय सर्वभूतात्मने नमः ।। ३७ ।।
अद्य मे जीवितं धन्यमद्य मे सफलं तपः ।।
अद्य मे सफलं ज्ञानं दर्शनात्ते जनार्दन ।। ३८ ।।
।। श्रीभगवानुवाच ।। ।।
तुष्टोऽहं तपसानेन स्तोत्रेण तव नारद ।।
त्वत्तो भक्तो न मे कश्चित्त्रिषु लोकेषु विद्यते ।। ३९ ।।
वरं वरय भद्रं ते वरदोऽहं तवाग्रतः ।।
मद्दर्शनात्ते कामः स्यात्संसिद्धो विद्धि नारद।। 2.3.3.४० ।।
।। नारद उवाच ।। ।।

वरदो यदि मे देव वरार्हो यदि वाप्यहम् ।।
भक्तिं तव पदांभोजे निश्चलां देहि मे विभो ।। ४१ ।।
पच्छिलासन्निधानं च न त्याज्यं ते कदाचन ।।
मत्तीर्थदर्शनात्स्पर्शात्स्नानादाचमनात्तथा ।।
देहैर्न युज्यते देयस्ततीयस्तु वरो मम ।। ४२ ।।
।। श्रीभगवानुवाच।। ।।
एवमस्तु तव स्नेहात्तव तीर्थे वसाम्यहम् ।।
चराचराणां जंतूनां विदेहाय न संशयः ।। ४३।।
एवमुक्त्वा हरिः साक्षात्तत्रैवांतरधीयत ।।
नारदोऽपि महातेजा दिनानि कतिचित्सह ।।
बदरीमावसन्हृष्टो ययौ मधुपुरीं ततः ।। ४४ ।।
।। स्कंद उवाच ।। ।।
मार्कंडेयशिलायास्तु महिमानं वदस्व मे ।।
किं पुण्यं किं फलं तस्याः संज्ञा च तादृशी कथम् ।।४५।।
।।शिव उवाच ।। ।।

पुरा त्रेतायुगस्यांते मृकंडुतनयो महान् ।।
स्वल्पायुषं निजं ज्ञात्वा जजाप परमं जपम् ।। ४६ ।।

द्वादशाक्षरमंत्रेण पूजितो हरिरव्ययः ।।
सप्तकल्पायुषं ज्ञात्वा तत्रैवांतरतो ययौ ।। ४७ ।।
मार्कंडेयस्ततः श्रुत्वा तीर्थाटनपरिश्रमम् ।।
दर्शनं नारदस्यासीन्मथुरायां षडानन ।। ४८ ।।
पूजितो वंदितस्तेन नारदो मुनिसत्तमः ।।
कथयामास माहात्म्यं बदर्या यत्र केशवः ।। ४९ ।।
।। नारद उवाच ।। ।।
किमिति क्लिश्यते साधो तीर्थाटनपरिश्रमैः ।।
बदर्याख्यं महाक्षेत्रं सान्निध्यं नित्यदा हरेः ।। 2.3.3.५० ।।
तत्र याहि यत्र साक्षाद्धरिं पश्यसि चक्षुषा ।।
तच्छ्रुत्वा विस्मयोपेतो विशालामाययावृषिः ।। ५१ ।।
स्नात्वा शिलामुपविशञ्जजापाष्टाक्षरं परम् ।।
ततःप्रसन्नो भगवाँस्त्रिराञ्यंते जनार्दनः ।। ५२ ।।

शंखचक्रगदापद्मवनमालाविभूषणम् ।।
तं दृष्ट्वा सहसोत्थाय प्रेमगद्गदया गिरा ।।
तुष्टाव प्रणतो भूत्वा मार्कंडेयो जनार्दनम् ।। ५३ ।।
।। मार्कंडेय उवाच ।। ।।
अशाश्वते च संसारे सारे ते चरणांबुजे ।।
समुद्धारः कथं नृणां त्राहि मां परमेश्वर ।।५४।।
तापत्रयपरिश्रांतमनेकाज्ञानजृंभितम् ।।
संसारकुहरे भ्रांतं त्राहि मां कृपयाऽच्युत ।। ५५ ।।
अनेकयोनियंत्रेषु निःसृतेस्तनुवेदनाम् ।।
गर्भवासकृतां प्राप्तं त्राहि मां करुणांबुधे ।।५६।।
कृमिभक्षितसर्वांगं क्षुत्पिपासाकुलं च हि ।।
आंत्रमालाकुलेगर्भे त्राहि मां मधुसूदन ।। ५७।।
अमेध्यादिभिरालिप्तं निश्चेष्टश्रममाकुलम्।।
स्मरंतं निजकर्मोत्थं त्राहि मां मधुसूदन ।। ५८ ।।
वचनादाननिःश्वासाशक्तं भयमुपागतम्।।

गर्भवासमहादुःखं त्राहि मां मधुसूदन ।। ५९ ।।
जरामरणबाल्यादिदुःखसंसारपीडितम् ।।
दुःखाब्धौ सुखबुद्धिं मां कृपासिंधो प्रपालय ।। 2.3.3.६० ।।
कदाचित्कृमितां प्राप्तं कदाचित्स्वेदजन्मिताम्।।
कदाचिदुद्भिज्जत्वं च कदाचिन्नरतां गतम् ।।६१।।
सर्वयोनिसमापन्नं विपन्नं विगतप्रभम्।।
अनाथं त्वां समापन्नं त्राहि मां कृपयाऽच्युत।।६२।।
एवं स्तुतस्ततः कृष्णो मार्कण्डेयेन धीमता ।।
प्रीतस्तमाह विप्रर्षे वरं मे ब्रियतामिति ।।६३।।
।। श्रीमार्कंडेय उवाच ।। ।।

यदि तुष्टो भवान्मह्यं भगवन्दीनवत्सल ।।
निश्चलां देहि मे भक्तिं पूजायां दर्शने तव ।।
शिलायां तव सान्निध्यमेष एव वरो मम ।।।। ६४ ।।
।। सूत उवाच ।। ।।
तथेत्युक्त्वा महाविष्णुर्ययावंतर्हितं द्विज ।।

मार्कंडेयस्ततस्तुष्टो जगाम पितुराश्रमम् ।। ६५ ।।
उपस्थानमिदं पुण्यं सर्वपापप्रणाशनम् ।।
शृणुयाच्छ्रावयेन्मर्त्यो गोविन्दे लभते गतिम् ।। ६६ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे शिवकार्तिकेयसंवादे अग्नितीर्थनारदशिलामार्कण्डेयशिलामाहात्म्यवर्णनंनाम तृतीयोऽध्यायः ।। ३ ।।

Roman transliteration

|| skanda uvāca || ||
bhagavansarvabhūteṣu sarvadharmaviśārada ||
agnitīrthasya māhātmyaṃ kṛpayā vada me pitaḥ || 1 ||
|| śiva uvāca || ||
atiguhyatamaṃ tīrthaṃ sarvatīrthaniṣevitam ||
saṃkṣepātkathayāmyetattavādaravaśādaham|| 2 ||
mahāpātakino ye ca atipātakinastathā ||
snānamātreṇa śuddhyaṃti vināyāsena putraka || 3 ||
prāyaścittena yatpāpaṃ na gacchenmaraṇāṃtikam||
snānamātreṇa tīrthasya pāvakasya viśuddhyati || 4 ||
atyaṃtamalasaṃbaddhaṃ yathā śuddhyati hāṭakam ||
tathāgnitīrthamāsādya dehī pāpairviśuddhyati || 5 ||
kuśāgreṇodabiṃduṃ ca pītvā varṣatrayaṃ naraḥ ||
anyakṣetre tapaḥ kṛtvā tadatra snānamātrataḥ || 6 ||
brāhmaṇānbhojayitvāsminyathāvibhavasaṃbhavaiḥ ||

daridratā kule teṣāṃ na kadācitprajāyate ||7 ||
upavāsena yaḥ prāṇānvahnitīrthe tyajennaraḥ ||
sa bhittvā sūryalokādīnviṣṇulokaṃ prapadyate ||8||
cāṃdrāyaṇasahasraistu kṛcchraiḥ koṭibhireva ca ||
yatphalaṃ labhate martyastatsnānādvahnitīrthataḥ || 9 ||
paṃcadhā ye prakurvaṃti pāpamasminṣaḍānana ||
japena pavanāyāmairviśuddhiriti me matiḥ || 2.3.3.10 ||
jñānena mohavaśataḥ pāpaṃ kurvanti ye'dhamāḥ ||
paiśācīṃ yonimāyāmati yāvadiṃdrāścaturdaśa || 11 ||
anāśramī cāśramī vā yāvaddehasyadhāraṇam ||
na tīrthe pāvake kuryātpātakaṃ buddhipūrvakam || 12 ||
snānaṃ dānaṃ japo homaḥ saṃdhyā devārcanaṃ tathā ||
atrānaṃtaguṇaṃ proktamanyatīrthātṣaḍānana || 13 ||
bahūni saṃti tīrthāni pāvanāni mahāṃtyapi ||
vahnitīrthasamaṃ tīrthaṃ na bhūtaṃ na bhaviṣyati || 14 ||

na brahmā na śivaḥ śeṣo na devā na ca tāpasāḥ ||
śaknuvaṃti phalaṃ nālaṃ vaktuṃ pāvakatīrthajam ||15||
kiṃ teṣāṃ bahubhiryajñaiḥ kiṃ dānairniyamairyamaiḥ||

yeṣāṃ pāvakatīrthe'sminsnānaṃ daśadinaṃ bhavet || 16 ||
upavāsena yaḥ prāṇānvahnitīrthe jayennaraḥ ||
upavāsatrayaṃ kṛtvā pūjayitvā janārddanam||
naraḥ pāvakatīrthe'sminsa bhavetpāvakopamaḥ || 17 ||
śilāpaṃcakamadhyasthaṃ sānnidhyaṃ nityadā hareḥ ||
tatraiva pāvakaṃ tīrthaṃ sarvapāpapraṇāśanam ||18 ||
|| skaṃda uvāca || ||
kathaṃ tatra śilāḥ paṃca kena vā tatra nirmitāḥ ||
kiṃ puṇyaṃ kiṃ phalaṃ tāsāṃ vaktumarhasyaśeṣataḥ || 19 ||
|| śiva uvāca || ||
nāradī nārasiṃhī ca vārāhī gāruḍī tathā ||
mārkaṃḍeyīti vikhyātāḥ śilāḥ sarvārthasiddhidāḥ || 2.3.3.20 ||

nārado bhagavāṃstepe tapaḥ paramadāruṇam||
darśanārthaṃ mahāviṣṇoḥ śilāyāṃ vāyubhojanaḥ || 21 ||
ṣaṣṭivarṣasahasrāṇi śilāyāṃ vṛkṣavṛttimān||
tadāsau bhagavānviṣṇustatra brāhmaṇarūpadhṛk || 22 ||
jagāma puratastasya kṛpayā munisattamam ||
uvāca vacanaṃ cāru kimiti kliśyate hyṛṣe ||
kiṃ vā tavepsitaṃ brūhi tapasā kṣīṇakalmaṣa || 23 ||
|| nārada uvāca || ||
ko bhavānvijane'raṇye mamānugrahatatparaḥ ||
manaḥ prasannatāmeti darśanātte dvijottama || 24 ||
ityukto nāradenāsau śaṃkhacakragadādharaḥ ||
pītāṃbaralasatpadmavanamālāvibhūṣaṇaḥ || 25 ||
śrīvatsakaustubhabhrājatkamalāvimalālayaḥ ||
sunaṃdanapramukhyaiḥ sa stūyamāno janārddanaḥ || 26 ||
darśayāmāsa rūpaṃ svaṃ nāradāya kṛpārditaḥ ||

taṃ dṛṣṭvā sahasotthāya tanuṃ prāṇa ivāgataḥ || 27 ||
kṛtāṃjalipuṭo bhūtvā namaskṛtya punaḥ punaḥ ||
tuṣṭāva praṇato bhūtvā jagatāmīśvareśvaram || 28 ||
|| nārada uvāca || ||
yaḥ sarvasākṣī jagatāmadhīśvaro bhaktecchayā jātaśarīrasaṃpadaḥ ||
kṛpāmahāṃbhonidhirāśritānāṃ prasīdatāṃ pāvanadivyamūrtiḥ || 29 ||
hitāya lokasya satāṃ punarmanaḥ sutoṣaṇāyāciramutkalādibhiḥ ||
prasannalīlāhasitāvalokanaḥ prasīdatāṃ sattvanikāyamūrtimān || 2.3.3.30 ||
kaṃdarppalāvaṇyavilāsasuṃdaraḥ prasannagaṃbhīragireṃdirotsavaḥ ||
svamāśritānāṃ varakalpapādapaḥ prasīdatāṃ dīnadayārdramānasaḥ || 31 ||
yadaṃghripadmārcananirmalāṃtarā jñānāsinā śātitabaṃdhahetavaḥ ||
vidaṃti yadbrahmasukhaṃ gataklamāḥ prasīdatāṃ dīnadayārdramānasaḥ ||32||
saṃsāravārāṃnidhibaddhaseturyaḥ srṣṭipālāṃtavidhānahetuḥ ||
upāṃtanāmā guṇalabdhamūrtiḥ prasīdatāṃ brahmasukhānubhūtiḥ || 33 ||
ya iṃdriyādhiṣṭhitabhūtasūkṣmādvikāsaheturdyutimadvariṣṭhaḥ ||

jīvātmatāṃ gacchati māyayā svayā sa eka īśo bhagavānprasīdatām || 34 ||
svadṛgguṇairyena vilipyate mahāṅguṇāśrayaṃ yena ca pāñcabhautikam||
eko'pi nānāguṇasaṃprayuktaḥ prasīdatāṃ dīnadayāluvaryaḥ || 35 ||
yasyānuvartino devā vipadāṃ padamaṃbudhiṃ ||
kṛtvā vatsapadaṃ svarge nirātaṃkā vasaṃti hi ||36||
namaste vāsudevāya namaḥ saṃkarṣaṇāya ca ||
pradyumnāyāniruddhāya sarvabhūtātmane namaḥ || 37 ||
adya me jīvitaṃ dhanyamadya me saphalaṃ tapaḥ ||

adya me saphalaṃ jñānaṃ darśanātte janārdana || 38 ||
|| śrībhagavānuvāca || ||
tuṣṭo'haṃ tapasānena stotreṇa tava nārada ||
tvatto bhakto na me kaścittriṣu lokeṣu vidyate || 39 ||
varaṃ varaya bhadraṃ te varado'haṃ tavāgrataḥ ||
maddarśanātte kāmaḥ syātsaṃsiddho viddhi nārada|| 2.3.3.40 ||
|| nārada uvāca || ||

varado yadi me deva varārho yadi vāpyaham ||
bhaktiṃ tava padāṃbhoje niścalāṃ dehi me vibho || 41 ||
pacchilāsannidhānaṃ ca na tyājyaṃ te kadācana ||
mattīrthadarśanātsparśātsnānādācamanāttathā ||
dehairna yujyate deyastatīyastu varo mama || 42 ||
|| śrībhagavānuvāca|| ||
evamastu tava snehāttava tīrthe vasāmyaham ||
carācarāṇāṃ jaṃtūnāṃ videhāya na saṃśayaḥ || 43||
evamuktvā hariḥ sākṣāttatraivāṃtaradhīyata ||
nārado'pi mahātejā dināni katicitsaha ||
badarīmāvasanhṛṣṭo yayau madhupurīṃ tataḥ || 44 ||
|| skaṃda uvāca || ||
mārkaṃḍeyaśilāyāstu mahimānaṃ vadasva me ||
kiṃ puṇyaṃ kiṃ phalaṃ tasyāḥ saṃjñā ca tādṛśī katham ||45||
||śiva uvāca || ||

purā tretāyugasyāṃte mṛkaṃḍutanayo mahān ||
svalpāyuṣaṃ nijaṃ jñātvā jajāpa paramaṃ japam || 46 ||
dvādaśākṣaramaṃtreṇa pūjito hariravyayaḥ ||
saptakalpāyuṣaṃ jñātvā tatraivāṃtarato yayau || 47 ||
mārkaṃḍeyastataḥ śrutvā tīrthāṭanapariśramam ||
darśanaṃ nāradasyāsīnmathurāyāṃ ṣaḍānana || 48 ||
pūjito vaṃditastena nārado munisattamaḥ ||
kathayāmāsa māhātmyaṃ badaryā yatra keśavaḥ || 49 ||
|| nārada uvāca || ||
kimiti kliśyate sādho tīrthāṭanapariśramaiḥ ||
badaryākhyaṃ mahākṣetraṃ sānnidhyaṃ nityadā hareḥ || 2.3.3.50 ||
tatra yāhi yatra sākṣāddhariṃ paśyasi cakṣuṣā ||
tacchrutvā vismayopeto viśālāmāyayāvṛṣiḥ || 51 ||
snātvā śilāmupaviśañjajāpāṣṭākṣaraṃ param ||
tataḥprasanno bhagavā~strirātryaṃte janārdanaḥ || 52 ||

śaṃkhacakragadāpadmavanamālāvibhūṣaṇam ||
taṃ dṛṣṭvā sahasotthāya premagadgadayā girā ||
tuṣṭāva praṇato bhūtvā mārkaṃḍeyo janārdanam || 53 ||
|| mārkaṃḍeya uvāca || ||
aśāśvate ca saṃsāre sāre te caraṇāṃbuje ||
samuddhāraḥ kathaṃ nṛṇāṃ trāhi māṃ parameśvara ||54||
tāpatrayapariśrāṃtamanekājñānajṛṃbhitam ||
saṃsārakuhare bhrāṃtaṃ trāhi māṃ kṛpayā'cyuta || 55 ||
anekayoniyaṃtreṣu niḥsṛtestanuvedanām ||
garbhavāsakṛtāṃ prāptaṃ trāhi māṃ karuṇāṃbudhe ||56||
kṛmibhakṣitasarvāṃgaṃ kṣutpipāsākulaṃ ca hi ||
āṃtramālākulegarbhe trāhi māṃ madhusūdana || 57||
amedhyādibhirāliptaṃ niśceṣṭaśramamākulam||

smaraṃtaṃ nijakarmotthaṃ trāhi māṃ madhusūdana || 58 ||
vacanādānaniḥśvāsāśaktaṃ bhayamupāgatam||

garbhavāsamahāduḥkhaṃ trāhi māṃ madhusūdana || 59 ||
jarāmaraṇabālyādiduḥkhasaṃsārapīḍitam ||
duḥkhābdhau sukhabuddhiṃ māṃ kṛpāsiṃdho prapālaya || 2.3.3.60 ||
kadācitkṛmitāṃ prāptaṃ kadācitsvedajanmitām||
kadācidudbhijjatvaṃ ca kadācinnaratāṃ gatam ||61||
sarvayonisamāpannaṃ vipannaṃ vigataprabham||
anāthaṃ tvāṃ samāpannaṃ trāhi māṃ kṛpayā'cyuta||62||
evaṃ stutastataḥ kṛṣṇo mārkaṇḍeyena dhīmatā ||
prītastamāha viprarṣe varaṃ me vriyatāmiti ||63||
|| śrīmārkaṃḍeya uvāca || ||
yadi tuṣṭo bhavānmahyaṃ bhagavandīnavatsala ||
niścalāṃ dehi me bhaktiṃ pūjāyāṃ darśane tava ||
śilāyāṃ tava sānnidhyameṣa eva varo mama |||| 64 ||
|| sūta uvāca || ||
tathetyuktvā mahāviṣṇuryayāvaṃtarhitaṃ dvija ||

mārkaṃḍeyastatastuṣṭo jagāma piturāśramam || 65 ||
upasthānamidaṃ puṇyaṃ sarvapāpapraṇāśanam ||
śṛṇuyācchrāvayenmartyo govinde labhate gatim || 66 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śivakārtikeyasaṃvāde agnitīrthanāradaśilāmārkaṇḍeyaśilāmāhātmyavarṇanaṃnāma tṛtīyo'dhyāyaḥ || 3 ||

English translation

Skanda said :

1. O Lord, O lord of all living beings, O expert in all holy rites, O father, kindly narrate to me the greatness of Agnitīrtha .

Śiva said :

2. This is an extremely secret Tīrtha , resorted to by all the (other) Tīrthas . Out of deference to you I shall relate it succinctly.

3. Those who have committed (the five) Mahāpātakas (great sins), those who have committed sins called Atipātakas , [1] O son, become pure without any exertion merely by bathing (in it).

4. A sin lasting till death, which cannot be dispelled even by expiatory rites, is destroyed merely by ablution in Vahnitīrtha.

5. Just as gold excessively contaminated by impurities becomes pure (in fire), so also by resorting to Agnitīrtha the embodied soul becomes rid of sins.

6. Merely by taking his bath here a man gets the merit which one gets in other holy spots by performing severe penance for three years and taking (nothing but) drops of water from the tip of a Kuśa blade.

7. If people feed Brāhmaṇas here in accordance with their affluence, there shall never be poverty in their families.

8. One who casts off his life in Agnitīrtha by observing fast, breaks through the worlds of the Sun etc. and reaches the world of Viṣṇu .

9. By taking his holy bath in Vahnitīrtha, a man obtains that merit which is acquired by thousands of Cāndrāyaṇas and crores of Kṛcchras . [2]

10. This is my opinion that people who have committed the five kinds of sins, O Six-faced One, will become pure by Japa as well as Prāṇāyāma here.

11. Those base men who knowingly commit sins out of delusion, are born in the wombs of vampires (and stay therein) as long as fourteen Indras (i.e. for a period of a Manvantara).

12. Whether a person is Āśramī (one who follows the four orders or stages of life) or Anāśramī (non-Āśramī), he should not commit any sin knowingly in Vahnitīrtha as long as he is alive.

13. Holy bath, charitable gift, Japa, Homa , Sandhyā -prayers and worship of the Deities, O Six-faced One, all these performed here, have infinite number of times more merit than those in other Tīrthas.

14. There are many sacred and great Tīrthas. Bui there never was a Tīrtha equal to Vahnitīrtha, nor will there ever be any.

15. Neither Brahmā , nor Śiva , nor Śeṣa , neither Devas nor ascetics are competent enough to recount the merit originating from Vahnitīrtha. They cannot.

16. Of what avail are many Yajñas , charitable gifts, observances and restraints to them, if people can take holy bath in Vahnitīrtha for ten days?

17. One who casts off his life in Vahnitīrtha by observing fast, one who fasts for three (days) and worships Janārdana in Vahnitīrtha becomes comparable to Fire-god .

18. There is perpetual presence of Hari in the middle of the five rocks. It is there alone that Vahnitīrtha is destructive of all sins.

Skanda enquired :

19. How did the five rocks (come) there? By whom were they created there? What is the merit and what is the fruit of them. It behoves you to relate this entirely.

Śiva replied :

20. The five rocks are well-known as Nāradī , Nārasiṃhī , Vārāhī , Gāruḍī and Mārkaṇḍeyī. [3] They yield all Siddhis .

21-23. Nārada , the noble sage, performed a very severe penance for securing the vision of Mahāviṣṇu . He remained standing on a rock taking in air and sustaining himself with the products of trees for sixty thousand years. At that time, Lord Viṣṇu came there in the guise of a Brāhmaṇa . He appeared in front of him with great compassion and spoke these sweet words to the excellent sage: “O sage whose sins have been destroyed through penance, why are you undergoing this great strain? What is it that you wish (to have)? Tell me.”

Nārada said :

24. Who are you, O excellent Brāhmaṇa? In this forest devoid of people, you have come to me with a desire to bless me. My mind is delighted on seeing you.

25-28. On being spoken thus by Nārada, Lord Janārdana who held a conch, a discus and an iron club, who was adorned with garlands of lotus and sylvan flowers, shining along with yellow robes, who appeared splendid with Śrīvatsa scar and Kaustubha jewel, who was the pure abode of Kamalā (Lakṣmī) and who was eulogized (by sages) headed by Sanandana , revealed his own form to Nārada with great compassion. On seeing him who came like the vital air into the body, Nārada rose up immediately. With palms joined in reverence he bowed down again and again. In great humility, he eulogized the lord of the chiefs of all the worlds.

Nārada said :

29. May that Lord of sanctifying divine form be pleased, the Lord who is the witness unto all, who is the overlord of the worlds, who richly endows himself with bodies in accordance with the wishes of devotees and who is the ocean of mercifulness for those who resort to him.

30. May the Lord whose form is the abode of Sattvaguṇa be pleased, the Lord who glances with delightfully graceful smiles for the welfare of the world and for producing excessive delight in the minds of the good through (creating therein) eagerness and yearning etc.

31. May the Lord whose mind is moved with pity for the poor be pleased, the Lord who is handsome with the grace and charm of Kandarpa (god of Love), who makes Indirā (Lakṣmī) delighted with his pleasingly majestic words and who is the excellent Kalpa tree for those who resort to him.

32. People whose minds have become devoid of impurities by worshipping his lotus-like feet, cut off all the causes of bondage with the sword of knowledge. They realize the bliss of Brahman and become free from weariness. May that Lord whose mind is filled with pity for the wretched, be pleased.

33. May the Lord, the very experience of the bliss of Brahman, be pleased: the Lord who is the bridge built across the ocean of worldly existence, who is the cause of creation, sustenance and annihilation, who is called Upendra (‘brother of Indra ’) and who has acquired physical forms from Guṇas .

34. Let that one and only Lord and Master be pleased: the Lord who is the cause of development from subtle form of the elements stabilized in the sense-organs(?), who is the most excellent one among the refulgent ones and who assumes the state of individual soul by his own Māyā .

35. May the Lord who is most excellent among those who are merciful towards the wretched and the poor be pleased—the Lord by whom Mahaṭ is spread over (controlled) by his dṛg-guṇas (the qualities of his vision?), by whom the world consisting of five Bhūtas (elements) is made dependent on his guṇas. Though he is one (without a second), he is united with many qualities.

36. Devas are your followers. As such they convert the ocean of miseries into an insignificant pit dug by the hooves of calves and live in heaven without any fear.

37. Obeisance to you, to Vāsudeva . Obeisance to Saṅkarṣaṇa ; bow to Pradyumna , to Aniruddha , [4] to the Ātman of all living beings.

38. Today my life has become blessed; today my penance has become fruitful; today my knowledge has borne fruits, because of your sight, O Janārdana.

Śrī Bhagavān said :

39-40. I am delighted with this penance and eulogy of yours, O Nārada. Nowhere in the three worlds is there a devotee of mine greater than you. Welfare unto you. Choose your boon. I am the bestower of boons standing in front of you. Know this, O Nārada, that your desires will become realized on seeing me.

Nārada said :

41-42. O Lord, if you are (intend) to grant me boons, if I deserve a boon, O Lord, grant me unflinching devotion to your lotus-like feet.

Your presence in my rock should never be stopped by you. (Finally) this is the third boon to be given to me—No one should have union with physical bodies any further (i.e. everyone should be liberated from Saṃsāra) if he sees or touches my Tīrtha, takes bath in it or drinks its water.

Śrī Bhagavān said :

43. Let it be so. Due to my love for you, I shall reside in your Tīrtha for the purpose of enabling all the creatures, both mobile and immobile, to get rid of their bodies for good. There is no doubt about it.

44. After saying thus Hari vanished there itself. Nārada of great splendour stayed at Badarī along with (the Lord) for a few days. Being delighted he went to Madhupurī (Mathurā) from there.

Skanda said :

45. Recount to me the greatness of the rock of Mārkaṇḍeya . What is its merit? What is the benefit therefrom? How did it come to have that designation?

Śiva said :

46. Formerly, at the end of Tretāyuga , the great son of Mṛkaṇḍu , knowing that he would be short-lived, repeated the greatest Japa (i.e. Mantra).

47. Hari, the immutable one, was worshipped by means of the twelve-syllabled Mantra (viz. oṃ namo bhagavate vāsudevāya). Realizing that his span of life was seven Kalpas (? i.e. granting him that span of life), Hari went away from there.

48-49. Mārkaṇḍeya heard about the wearisome nature of pilgrimage to Tīrthas. He saw Nārada at Mathurā, O Six-faced One. Nārada, the excellent sage, who was worshipped and saluted by him, told him about the greatness of Badarī where Keśava stayed.

Nārada said :

50. O excellent one, why do you trouble yourself by resorting to tiresome wanderings to various holy places. There is a great holy place named Badarī where Hari is perpetually present.

51. Go there. You will see Hari directly with your physical eyes.

On hearing it, the sage was struck with wonder. He came to Viśālā (Badarī).

52. After taking his holy bath, he sat on a rock and repeated the eight-syllabled Mantra, viz. oṃ narāyaṇāya namaḥ . Lord Janārdana was pleased within three days (and appeared before him).

53. On seeing him holding conch, discus, iron club and lotus and adorned with garlands of sylvan flowers, he got up immediately. Mārkaṇḍeya bowed down to Janārdana and eulogized him with words faltering due to devotion. He eulogized Janārdana.

Mārkaṇḍeya said :

54. In this unstable world your lotus-like feet alone are stable. (Otherwise) how can men be uplifted? Save me, O great Lord.

55. O Acyuta , mercifully save me; I am utterly weary and exhausted on account of the three-fold distress. There are many kinds of ignorance developing (within me). I am disoriented in this hole of the world.

56. O ocean of mercy, I have suffered great pain brought about by the stay in wombs and the egress from many wombs as if from mechanical contrivances.

57. In the womb full of clusters of entrails worms have eaten all parts of my body and I have been overcome and troubled due to hunger and thirst. Save me, O Slayer of Madhu .

58. I have been smeared with unclean filth etc. Due to weariness I have become inactive. I have been confounded. I am thinking of the fruits of my own Karmas . Save me, O Slayer of Madhu.

59. I have been unable to speak, to handle things and even to breathe. I have become frightened. I have experienced great miseries during the stay in wombs. Save me, O Slayer of Madhu.

60. I have been afflicted by the worldly existence full of miseries due to old age, death, infancy etc. I (foolishly) consider this ocean of misery as one of happiness. O ocean of compassion, protect me.

61-62. Sometimes I attained the state of worms. Sometimes I became an insect born of sweat. Sometimes I was a plant or (a germinating seed) and sometimes I was a man. Thus I have been through all sorts of wombs. I have undergone miseries. I have lost lustre. I have become helpless. Now I have resorted to you. O Acyuta, save me.

63. On being thus eulogized by the intelligent Mārkaṇḍeya, Kṛṣṇa became pleased. He said to him: “O Brahminical sage, let the boon be chosen from me.”

Śrī Mārkaṇḍeya said .

64. If you are pleased with me, O Lord fond of the wretched and the poor, grant me steady devotion to you in worshipping and seeing you. Let there be your presence in the rock. This is to be my boon.

Sūta said .

65. Saying “so be it” Mahāviṣṇu vanished. O Brāhmaṇa, Thereupon, Mārkaṇḍeya who was pleased, went to his father’s hermitage.

66. This is a holy place which is destructive of all sins. The man who listens to or recites to others (its glory or this episode of Mārkaṇḍeya) will have access to Govinda (or his residence in Vaikuṇṭha).

[1]: [1] : Atipātakas : Sins due to sexual intercourse with nearest relatives such as brothers and sisters, father and daughter.

[2]: [2] : Cāndrāyaṇa is a penance involving increase and decrease in the intake of morsels of food according to the increase and decrease in the digits of the moon (HD IV, 134-138). Kṛcchra is a general term for several penances (HD IV, 138-141).

[3]: [3] : These rocks are in the Bishenganga i.e. Alakanandā which flows near the temple of Badrīnāth. The Purāṇa writers are experts in creating mythical legends. This Purāṇa writer glorifies the rocks by associating legendary names like Nārada, Nṛsiṃha, Varāha, Garuḍa and Mārkaṇḍeya with these rocks.

[4]: [4] : The influence of Pāñcarātrism is evident by the mention of these four Vyūhas—Vāsudeva, Saṅkarṣaṇa etc.

Sanskrit source · English chapter witness

Badarikāśrama-māhātmya · Chapter 4

The Greatness of the Rocks of Garuḍa, Varāha and Nārasiṃha

Chapter 93 of 221 · 44 detected Sanskrit verse markers

Sanskrit

।। स्कन्द उवाच ।।
वैनतेयशिलायास्तु माहात्म्यं वद मे पितः ।।
किं पुण्यं किं फलं चास्य अनुभावं च किं भवेत् ।। १ ।।
।। शिव उवाच ।। ।।
कश्यपाद्विनतागर्भे महाबलपराक्रमौ ।।
गरुडारुणौ प्रजातौ द्वावरुणः सूर्यसारथिः ।। २ ।।
बदर्य्या दक्षिणे भागे गन्धमादनशृङ्गके ।।
गरुडस्तप आतेपे हरिवाहनकाम्यया ।। ३ ।।
फलमूलजलाहारो निर्द्वंद्वो जपतां वरः ।।
पदैकेनोपसंक्रम्य भुवि जेपे निरामयः ।। ४ ।।
त्रिंशद्वर्षसहस्राणि हरिदर्शन लालसः ।।
ततस्तु भगवान्साक्षात्पीतवासा निजायुधः ।। ५ ।।
आविरासीद्यथा प्राच्यां दिशींदुरिव पुष्कलः ।।
उवाच वचनं सम्यङ्मेघगंभीरनिस्वनः ।। ६ ।।
तथापि न बहिर्वृत्तिर्दध्मौ दरवरं ततः ।।

तथापि न बहिर्वृत्तिर्गरुडस्य महात्मनः ।। ७ ।।
ततः प्रविश्य भगवानंतरं पवनक्रमात् ।।
बहिरुन्मुखतां चैव रचयन्बहिराबभौ ।। ८ ।।
भगवंतं हरिं दृष्ट्वा गरुडो गतसाध्वसः ।।
पुलकांकित सर्वांगस्तुष्टाव विहितांजलिः ।। ९ ।।
।। गरुड उवाच ।। ।।
जयजय त्रिभुवनजनमनोभवन विदलिताघगुण सकलगीर्वाणवंदित चरणकमलयुगलपरिमलबहलरिपुवनविभंजन विद्योतमान सकलसुरासुरमुकुटकोटिविलसित निजपीठकमलनिरसित निजजनहृदयतिमिरपटलबहल हिमकर इव त्रिविधसंतापसंदोहहरणचरण
जगदुदयस्थितिलयविलासविलसित त्रिविधमूर्तिकीर्तिविस्फूर्जित जगदुदयसंदोह दिनकर इव निजजनमानससरोजषट्पदविदित सकलवेदविद्योतमान मानस निजजनमुनिजनवन्दित पदनखनीरपवित्रीकृत गीर्वाणमुनिमानसवंदित चरणरजःप्रसादसारभूत जगतामधीश नमस्ते नमस्ते ।। ।। 2.3.4.१० ।।
अपि च ।।
अष्टशक्तिसहितो वनमाली पीतचैलकुसुमावलिशोभः ।।
पंकजाकरविराजितपादः पातु मामवहितेन्द्रियवर्गः ।। ११ ।।
भक्तहृत्कमलराजितमूर्तिर्दुष्टदैत्यदलनोत्थितकीर्तिः ।।

बद्धसेतुरविताश्रितलोकः पातु मामनुदिनं भुवनेशः ।। १२ ।।
स्थिरचलत्रिविधतापहिमांशुर्भासमानतरणिप्रतिभासः ।।
एक एव बहुधा कृतवेषो माययावतु महामतिरीशः ।। १३ ।।

भक्तचिंतनकृते कृतरूपः शैशवेन बहुशासितभूपः ।।
वेदमार्ग उरुधा हितकारी रीतिरीशितुरियं गुणशाली ।। १४ ।।
यज्ञभुग्घृदयबंधनधारी विश्वमूर्तिरबलांशुकहारी।।
पालनेऽपि महतां बहुदेहो रास एष तनुमानवतान्नः ।।१५।।
प्रेमभक्तिपुरुषैरुपलभ्यः पूरुषः कृतसमस्तनिवासः ।।
दास्यवृंदहषितो निजदासः प्रेक्षणैककरुणोवतु विश्वम् ।। १६ ।।
कंठलंबिततरक्षुनखाग्रक्रुष्टगोपरमणीकुचभारः।।
लीलया युवतिभिः कृतवेषः शेष एष भवतादुपशांत्यै।।१७।।
दंडपाणिरयमेव जनानां शासितात्मनियमोक्तहितानाम्।।
पावनाय महतामनुशाली विश्वदुःखशमनो भवतान्नः ।।१८।।
एवं स्तुतस्ततः साक्षाद्गरुडेन महात्मना ।।
पूजार्थमाजुहावैनां गंगां त्रिपथगामिनीम् ।।१९।।
ततः पंचमुखी साक्षादाविरासीन्नगोपरि।।
तेनोदकेन पादार्घं चकार विनतासुतः ।।2.3.4.२०।।
ब्रियतां वर इत्युक्तो गरुडो हरिणा ततः ।।

तवैकवाहनः श्रीमान्बलवीर्यपराक्रमः ।।
अजेयो देवदैत्यानां स्यामहं ते प्रसादतः ।। २१ ।।
इयं मन्नामविख्याता सर्वपापहरा शिला ।।
एतस्याः स्मरणात्पुंसां विषव्याधिर्न जायताम्।।२२।।
एवमुक्त्वा ततस्तूष्णीं बभूव विनतासुतः ।।
ओमित्युक्त्वा ततो विष्णुरुवाचेदं वचो हितम् ।।२३।।
बदरीं त्वं प्रयाहीति नारदेन निषेविताम् ।।
स्नानं नारदतीर्थादावुपवासत्रयं शुचिः ।।
कृत्वा मद्दर्शनं तत्र सुलभं ते भविष्यति ।। २४ ।।
इत्युक्त्वांतर्द्दधे विष्णुस्तडित्सौदामनी यथा ।।
गरुडस्तु ततः शीघ्रमागत्य बदरीं मुदा ।। २५ ।।
वह्नितीर्थं समासाद्य शिलामाश्रित्य तत्परः ।।
स्नात्वा नारदतीर्थेषु व्रतचर्यामथाकरोत् ।। २६ ।।
ततस्तु नारदे तीर्थे दृष्ट्वा भगवतः स्थितिम् ।।
नमस्कृत्य विधानेन तदाज्ञातः पुरं ययौ ।। २७ ।।

ततः प्रभृति त्रैलोक्ये गारुडीति शिलोच्यते ।। २८ ।।
।। स्कंद उवाच ।। ।।
वाराह्या वद माहात्म्यं कीदृशं हीश्वरेश्वर ।।
किं पुण्यं किं फलं तस्या अभिधानं तथा कथम् ।। २९ ।।
।। शिव उवाच ।। ।।

रसातलात्समुद्धृत्य महीं दैवतवैरिणम् ।।
हिरण्याक्षं रणे हत्वा बदरीं समुपागतः ।। 2.3.4.३० ।।
आकल्पांतं महादेवो योगधारणया स्थितः ।।
बदर्याः सौष्ठवादेव विदधे स्थितिमात्मनः ।। ३१ ।।
शिलारूपेण भगवान्स्थितिं तत्र चकार ह ।।
तत्र गत्वा तु मनुजः स्नात्वा गंगाजलेऽमले ।। ३२ ।।
दानं दत्त्वा स्वशक्त्या वै गंगांभः शांतमानसः ।।
अहोरात्रे स्थितो भूत्वा जपेदेकाग्रमानसः ।। ३३ ।।
शिलायां देवदृष्टिश्च तस्य पुंसः प्रजायते ।।
बहुना किमिहोक्तेन यद्वदिष्यति साधकः ।। ३४ ।।

ततस्य सिध्यति क्षिप्रं यद्यपि स्यात्सुदुष्करम् ।। ३५ ।। ।।
।। स्कंद उवाच ।। ।।
नारसिंहीशिलायास्तु माहात्म्यं वद मे प्रभो ।।
त्वत्प्रसादान्महादेव दुर्ल्लभं श्रुतवानहम् ।।३६।।
।। शिव उवाच ।। ।।
हिरण्यकशिपुं हत्वा नखाग्रेणैव लीलया ।।
क्रोधाग्निना प्रदीप्तांगः प्रलयानलसन्निभः ।। ३७ ।।
तदा देवैः समागत्य स्थित्वा दूरे दयालुभिः ।।
स्तुतोऽसौ भगवान्देवो लीलया धृतविग्रहः ।। ३८ ।।
तदा प्रसन्नो हरिरुग्रविक्रमः स्वतेजसा व्याप्तसुरासुरोत्तमः ।।
उवाच मत्तो वरमावृणीध्वं गीर्वाणनिर्वाण सुखैकहेतुम् ।। ३९ ।।
तदासुराणामधिपः स्वयंभूरुवाच वाक्यं स्मितशोभिताननः ।।
रूपं तवात्युग्रमशेषदेहिनां भयावहं संहर नारसिंह ।। 2.3.4.४० ।।
अनेकधैतद्विधिवद्विधाय निधाय शैलादिषु दिव्यमूर्तिम् ।।
उवाच किं वः प्रकरोमि कृत्यमहं प्रसन्नस्त्रिदशाः परंतपाः ।। ४१ ।।

ततोमरा ऊचुरनेन चैव रूपेण संक्षोभितविश्वमूर्ते ।।
प्रशांतमंतःसुखहेतुबंधि चतुर्भुजत्वं वरमीप्सितं नः ।। ४२ ।।
ततो हरिर्वीक्ष्य निरीक्षणेन दिव्येन विश्वं प्रययौ विशालाम्।।
गंगाजले क्रीडति विष्टचेताः सुरासुरेभ्यो भगवानुवाच ।। ४३ ।।
ततोऽमराः शांतभया अथैनं निरीक्ष्य देवं जलमध्यसंस्थम् ।। ।।
नत्वा परिक्रम्य तदा समाययुर्निरूढभावाः स्वपुरं ततः क्रमात् ।। ४४ ।।
ततः समस्ता ऋषयस्तपोधनाः समाययुर्भक्तिभरावनम्राः ।।
नृसिंहमत्यद्भुतविकमं हरिं समीडिरे बद्धकरा वचोभिः ।। ४५ ।।
।। ऋषय ऊचुः ।। ।।
नमोनमस्ते जगतामधीश विश्वेश विश्वाभय विश्वमूर्ते ।।
कृपांबुराशे भजनीयतीर्थ पादांबुज श्रीश दयां विधेहि ।। ४६ ।।
एकोऽसि नाना निजमायया स्वया घटे पयो यद्वदुपाधिभिन्नम् ।।
भक्तेच्छयोपात्तविचित्रविग्रह प्रसीद विश्वानन विश्वभावन ।। ४७ ।।

ततः प्रसन्नो भगवान्नृसिंहः सिंहविक्रमः ।।
उवाच वचनं चारु वरं मे ब्रियतामिति ।। ४८ ।।

।। ऋषय ऊचुः ।। ।।
यदि प्रसन्नो भगवन्कृपया जगतां पते ।।
विशाला न परित्याज्या वरोऽस्माकमभीप्सितः ।। ४९ ।।
एवमस्तु ततः सर्वे स्वाश्रमं ह्यृषयो ययुः ।।
नृसिंहोऽपि शिलारूपी जलक्रीडापरोऽभवत् ।। 2.3.4.५० ।।
उपवासत्रयं कृत्वा जपध्यानपरायणः ।।
नृसिंहरूपिणं साक्षात्पश्यत्येव न संशयः ।। ५१ ।।
य एतच्छ्रद्धया मर्त्यः शृणोति श्रावयञ्छुचिः ।।
सर्वपापविनिर्मुक्तो वैकुंठे वसतिं लभेत्।।५२।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे बदरिकाश्रममाहात्म्ये शिवकार्त्तिकेयसंवादे गरुडशिला वाराहशिला नारसिंहीशिलामाहात्म्यवर्णनंनाम चतुर्थोऽध्यायः ।।४ ।।

Roman transliteration

|| skanda uvāca ||
vainateyaśilāyāstu māhātmyaṃ vada me pitaḥ ||
kiṃ puṇyaṃ kiṃ phalaṃ cāsya anubhāvaṃ ca kiṃ bhavet || 1 ||
|| śiva uvāca || ||
kaśyapādvinatāgarbhe mahābalaparākramau ||
garuḍāruṇau prajātau dvāvaruṇaḥ sūryasārathiḥ || 2 ||
badaryyā dakṣiṇe bhāge gandhamādanaśṛṅgake ||
garuḍastapa ātepe harivāhanakāmyayā || 3 ||
phalamūlajalāhāro nirdvaṃdvo japatāṃ varaḥ ||
padaikenopasaṃkramya bhuvi jepe nirāmayaḥ || 4 ||
triṃśadvarṣasahasrāṇi haridarśana lālasaḥ ||
tatastu bhagavānsākṣātpītavāsā nijāyudhaḥ || 5 ||
āvirāsīdyathā prācyāṃ diśīṃduriva puṣkalaḥ ||
uvāca vacanaṃ samyaṅmeghagaṃbhīranisvanaḥ || 6 ||
tathāpi na bahirvṛttirdadhmau daravaraṃ tataḥ ||

tathāpi na bahirvṛttirgaruḍasya mahātmanaḥ || 7 ||
tataḥ praviśya bhagavānaṃtaraṃ pavanakramāt ||
bahirunmukhatāṃ caiva racayanbahirābabhau || 8 ||
bhagavaṃtaṃ hariṃ dṛṣṭvā garuḍo gatasādhvasaḥ ||
pulakāṃkita sarvāṃgastuṣṭāva vihitāṃjaliḥ || 9 ||
|| garuḍa uvāca || ||
jayajaya tribhuvanajanamanobhavana vidalitāghaguṇa sakalagīrvāṇavaṃdita
caraṇakamalayugalaparimalabahalaripuvanavibhaṃjana vidyotamāna sakalasurāsuramukuṭakoṭivilasita
nijapīṭhakamalanirasita nijajanahṛdayatimirapaṭalabahala himakara iva
trividhasaṃtāpasaṃdohaharaṇacaraṇa
jagadudayasthitilayavilāsavilasita trividhamūrtikīrtivisphūrjita jagadudayasaṃdoha dinakara iva
nijajanamānasasarojaṣaṭpadavidita sakalavedavidyotamāna mānasa nijajanamunijanavandita
padanakhanīrapavitrīkṛta gīrvāṇamunimānasavaṃdita caraṇarajaḥprasādasārabhūta jagatāmadhīśa
namaste namaste || || 2.3.4.10 ||
api ca ||

aṣṭaśaktisahito vanamālī pītacailakusumāvaliśobhaḥ ||
paṃkajākaravirājitapādaḥ pātu māmavahitendriyavargaḥ || 11 ||
bhaktahṛtkamalarājitamūrtirduṣṭadaityadalanotthitakīrtiḥ ||
baddhaseturavitāśritalokaḥ pātu māmanudinaṃ bhuvaneśaḥ || 12 ||
sthiracalatrividhatāpahimāṃśurbhāsamānataraṇipratibhāsaḥ ||
eka eva bahudhā kṛtaveṣo māyayāvatu mahāmatirīśaḥ || 13 ||

bhaktaciṃtanakṛte kṛtarūpaḥ śaiśavena bahuśāsitabhūpaḥ ||
vedamārga urudhā hitakārī rītirīśituriyaṃ guṇaśālī || 14 ||
yajñabhuggṛhṛdayabaṃdhanadhārī viśvamūrtirabalāṃśukahārī||
pālane'pi mahatāṃ bahudeho rāsa eṣa tanumānavatānnaḥ ||15||
premabhaktipuruṣairupalabhyaḥ pūruṣaḥ kṛtasamastanivāsaḥ ||
dāsyavṛṃdahṛṣito nijadāsaḥ prekṣaṇaikakaruṇovatu viśvam || 16 ||
kaṃṭhalaṃbitatarakṣunakhāgrakruṣṭagoparamaṇīkucabhāraḥ||
līlayā yuvatibhiḥ kṛtaveṣaḥ śeṣa eṣa bhavatādupaśāṃtyai||17||
daṃḍapāṇirayameva janānāṃ śāsitātmaniyamoktahitānām||
pāvanāya mahatāmanuśālī viśvaduḥkhaśamano bhavatānnaḥ ||18||
evaṃ stutastataḥ sākṣādgaruḍena mahātmanā ||
pūjārthamājuhāvaināṃ gaṃgāṃ tripathagāminīm ||19||
tataḥ paṃcamukhī sākṣādāvirāsīnnagopari||
tenodakena pādārghaṃ cakāra vinatāsutaḥ ||2.3.4.20||
vriyatāṃ vara ityukto garuḍo hariṇā tataḥ ||

tavaikavāhanaḥ śrīmānbalavīryaparākramaḥ ||
ajeyo devadaityānāṃ syāmahaṃ te prasādataḥ || 21 ||
iyaṃ mannāmavikhyātā sarvapāpaharā śilā ||
etasyāḥ smaraṇātpuṃsāṃ viṣavyādhirna jāyatām||22||
evamuktvā tatastūṣṇīṃ babhūva vinatāsutaḥ ||
omityuktvā tato viṣṇuruvācedaṃ vaco hitam ||23||
badarīṃ tvaṃ prayāhīti nāradena niṣevitām ||
snānaṃ nāradatīrthādāvupavāsatrayaṃ śuciḥ ||
kṛtvā maddarśanaṃ tatra sulabhaṃ te bhaviṣyati || 24 ||
ityuktvāṃtarddadhe viṣṇustaḍitsaudāmanī yathā ||
garuḍastu tataḥ śīghramāgatya badarīṃ mudā || 25 ||
vahnitīrthaṃ samāsādya śilāmāśritya tatparaḥ ||
snātvā nāradatīrtheṣu vratacaryāmathākarot || 26 ||
tatastu nārade tīrthe dṛṣṭvā bhagavataḥ sthitim ||
namaskṛtya vidhānena tadājñātaḥ puraṃ yayau || 27 ||

tataḥ prabhṛti trailokye gāruḍīti śilocyate || 28 ||
|| skaṃda uvāca || ||
vārāhyā vada māhātmyaṃ kīdṛśaṃ hīśvareśvara ||
kiṃ puṇyaṃ kiṃ phalaṃ tasyā abhidhānaṃ tathā katham || 29 ||
|| śiva uvāca || ||
rasātalātsamuddhṛtya mahīṃ daivatavairiṇam ||
hiraṇyākṣaṃ raṇe hatvā badarīṃ samupāgataḥ || 2.3.4.30 ||
ākalpāṃtaṃ mahādevo yogadhāraṇayā sthitaḥ ||
badaryāḥ sauṣṭhavādeva vidadhe sthitimātmanaḥ || 31 ||
śilārūpeṇa bhagavānsthitiṃ tatra cakāra ha ||
tatra gatvā tu manujaḥ snātvā gaṃgājale'male || 32 ||
dānaṃ dattvā svaśaktyā vai gaṃgāṃbhaḥ śāṃtamānasaḥ ||
ahorātre sthito bhūtvā japedekāgramānasaḥ || 33 ||
śilāyāṃ devadṛṣṭiśca tasya puṃsaḥ prajāyate ||

bahunā kimihoktena yadvadiṣyati sādhakaḥ || 34 ||

tattasya sidhyati kṣipraṃ yadyapi syātsuduṣkaram || 35 || ||
|| skaṃda uvāca || ||
nārasiṃhīśilāyāstu māhātmyaṃ vada me prabho ||
tvatprasādānmahādeva durllabhaṃ śrutavānaham ||36||
|| śiva uvāca || ||
hiraṇyakaśipuṃ hatvā nakhāgreṇaiva līlayā ||
krodhāgninā pradīptāṃgaḥ pralayānalasannibhaḥ || 37 ||
tadā devaiḥ samāgatya sthitvā dūre dayālubhiḥ ||
stuto'sau bhagavāndevo līlayā dhṛtavigrahaḥ || 38 ||
tadā prasanno harirugravikramaḥ svatejasā vyāptasurāsurottamaḥ ||
uvāca matto varamāvṛṇīdhvaṃ gīrvāṇanirvāṇa sukhaikahetum || 39 ||
tadāsurāṇāmadhipaḥ svayaṃbhūruvāca vākyaṃ smitaśobhitānanaḥ ||
rūpaṃ tavātyugramaśeṣadehināṃ bhayāvahaṃ saṃhara nārasiṃha || 2.3.4.40 ||
anekadhaitadvidhivadvidhāya nidhāya śailādiṣu divyamūrtim ||
uvāca kiṃ vaḥ prakaromi kṛtyamahaṃ prasannastridaśāḥ paraṃtapāḥ || 41 ||

tatomarā ūcuranena caiva rūpeṇa saṃkṣobhitaviśvamūrte ||
praśāṃtamaṃtaḥsukhahetubaṃdhi caturbhujatvaṃ varamīpsitaṃ naḥ || 42 ||
tato harirvīkṣya nirīkṣaṇena divyena viśvaṃ prayayau viśālām||
gaṃgājale krīḍati viṣṭacetāḥ surāsurebhyo bhagavānuvāca || 43 ||
tato'marāḥ śāṃtabhayā athainaṃ nirīkṣya devaṃ jalamadhyasaṃstham || ||
natvā parikramya tadā samāyayurnirūḍhabhāvāḥ svapuraṃ tataḥ kramāt || 44 ||
tataḥ samastā ṛṣayastapodhanāḥ samāyayurbhaktibharāvanamrāḥ ||
nṛsiṃhamatyadbhutavikamaṃ hariṃ samīḍire baddhakarā vacobhiḥ || 45 ||
|| ṛṣaya ūcuḥ || ||
namonamaste jagatāmadhīśa viśveśa viśvābhaya viśvamūrte ||
kṛpāṃburāśe bhajanīyatīrtha pādāṃbuja śrīśa dayāṃ vidhehi || 46 ||
eko'si nānā nijamāyayā svayā ghaṭe payo yadvadupādhibhinnam ||
bhaktecchayopāttavicitravigraha prasīda viśvānana viśvabhāvana || 47 ||
tataḥ prasanno bhagavānnṛsiṃhaḥ siṃhavikramaḥ ||
uvāca vacanaṃ cāru varaṃ me vriyatāmiti || 48 ||

|| ṛṣaya ūcuḥ || ||
yadi prasanno bhagavankṛpayā jagatāṃ pate ||
viśālā na parityājyā varo'smākamabhīpsitaḥ || 49 ||
evamastu tataḥ sarve svāśramaṃ hyṛṣayo yayuḥ ||
nṛsiṃho'pi śilārūpī jalakrīḍāparo'bhavat || 2.3.4.50 ||
upavāsatrayaṃ kṛtvā japadhyānaparāyaṇaḥ ||
nṛsiṃharūpiṇaṃ sākṣātpaśyatyeva na saṃśayaḥ || 51 ||
ya etacchraddhayā martyaḥ śṛṇoti śrāvayañchuciḥ ||
sarvapāpavinirmukto vaikuṃṭhe vasatiṃ labhet||52||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
badarikāśramamāhātmye śivakārttikeyasaṃvāde garuḍaśilā vārāhīśilā
nārasiṃhīśilāmāhātmyavarṇanaṃnāma caturtho'dhyāyaḥ ||4 ||

English translation

Skanda said :

1. O father, recount to me the greatness of Vainateya Śilā (Garuḍa 's rock). What is its merit? What is the benefit thereof? What is its greatness?

Śiva replied :

2-3. Garuḍa and Aruṇa of great strength and valour, were born of Vinatā 's womb to Kaśyapa . Aruṇa is the charioteer of the Sun-god. With a desire to become Hari 's vehicle Garuḍa performed a penance on the peak of Gandhamādana on the southern side of Badarī .

4. He restricted his diet to fruits, roots and water. He was unaffected by mutually opposed pairs (such as pleasure, pain). He was the most excellent one among those who performed Japa .

5-6. He, desirous of seeing Hari, continued the penance for thirty thousand years. He stood with only one foot on the ground. He performed the Japa without any ailment.

Thereafter the yellow-robed Lord equipped with his own weapons, directly appeared before him like the full Moon in the East. He spoke to him clearly with a tone as grave as the thundering sound of a cloud.

7. Still there was no external reaction (from Garuḍa). Thereupon, the Lord blew his conch. Still there was no visible response on the part of Garuḍa, the noble-souled one.

8. Then the Lord entered into him through his breath. He made him extraverted and shone in front of him outside.

9. On seeing Lord Hari, Garuḍa became free from fright. There was horripilation all over his body. With palms joined in reverence he eulogized thus:

Garuḍa said :

10. Be victorious, be victorious, O Lord whose abode is the minds of the people of the three worlds ; O Lord who have suppressed the mass of sins; O Lord with excessive fragrance of the lotus-like pair of feet which are saluted by all the Devas ; O destroyer of the forest of enemies; O refulgent one; O Lord with your lotus-like pedestal rendered graceful by crores of crowns of all the Suras and Asuras ; O Lord who have dispelled the thick veil of darkness from the hearts of your own people; O Lord who, like the moon, dispel three kinds of distress with your feet; O Lord to whom the rise, sustenance and annihilation are graceful sports; O Lord who have increased the prosperity of the universe with the fame of your three-fold form; O Lord who are like a bee unto the lotus-like minds of your own people; O Lord who, like the Sun, illuminate the minds of those who have understood all the Vedas ; O Lord whose feet have been saluted by your own men as well as sages; O Lord whose nails produced the waters [1] (of Gaṅgā) and purified the Devas; O Lord of all the worlds, the dust of whose feet mentally saluted by the sages, has become the essence of your favour. Obeisance to you, O Lord of worlds; obeisance to you.

11. Also; may the Lord protect me: the Lord who is accompanied by eight Śaktis ; who wears the garlands of sylvan flowers; who shines in his yellow robes and flowers; whose feet shine like a lotus pool (?); and whose sense-organs are perfect.

12. Everyday may the Lord protect me: the Lord whose form shines within the lotus-like heart of devotees; whose fame originates from the suppression of the wicked Daityas ; who built the bridge (at Rāmeśvara); who has protected all the people who resorted to him; and who is the Lord of all the worlds.

13. Let the Lord of great intellect protect me: the Lord who like the Moon dispels the three kinds of distress of mobile beings; whose refulgence is like that of the shining Sun; who, though single, assumes various guises through his Māyā .

14. This is the meritorious activity of the Lord who assumes forms in due consideration for the wishes of devotees; who even in infancy had chastened many kings; who follows the path of the Vedas, which is beneficent in many ways.

15. May this embodied form of Rāsa (rhythmic dance performed by Kṛṣṇa and Gopīs) protect us. He partakes of Yajña ; he captivates the heart; he is cosmic-formed; he takes away the silk cloth of the women (Gopīs); he assumes many forms for the sake of protecting great men.

16. Let this Puruṣa who can be obtained (realized) by persons with love and devotion, who is the abode of all, who is delighted with the group of servants (i.e. devotees) (taking himself) as their own servant and whose glance is full of kindness, protects the universe.

17. With the tip of his nail with which he had pierced the neck of hyena, he pinched the breasts of the cowherd lasses. He has been sportingly given many forms by young women. Let this Śeṣa (?) be for (i.e. bring about) calmness and peace.

18. Let this Lord be the suppressor of all miseries for us: the Lord who is arme???h the rod of punishment for chastising people; who is ready for sanctifying the great men who follow the rules prescribed by himself.

19-20. Thus, the Lord was directly eulogized by the noble-souled Garuḍa.

The son of Vinatā invoked Gaṅgā flowing in three paths (heavenly, earthly and nether-worldly) in order to worship (the Lord). Thereupon (the holy river) directly appeared on the mountain. She had five faces. The son of Vinatā performed the worship of the feet with that water.

21-22. Then Garuḍa was told by Hari, “Let the boon be chosen”. He then said, “With your favour, may I become invincible to Devas and Daityas. May I be glorious with strength, vigour and valour. Let me be your sole vehicle. Let this rock be well-known after my name. It may be the dispeller of all sins. If this is remembered by men, they must not be afflicted by poison or sickness.”

23. After saying thus, the son of Vinatā remained silent. Saying, “It will be so”, Viṣṇu spoke these words conducive to the welfare (of all):

24-28. “You go to Badarī resorted to by Nārada . By taking your holy bath in Nāradatīrtha etc. and observing fast for three days with purity, it will be easy for you to have my vision there.” After saying this Viṣṇu vanished like lightning. Garuḍa joyously hastened to Badarī. He then went to Vahnitīrtha, resorted to the rock with devotion to him, took his holy bath in Nāradatīrtha and performed holy rites. Then he saw the Lord stationed in Nāradatīrtha. He bowed to him in accordance with the injunctions and at his bidding he went to his city. Ever since then, this rock is called Gāruḍī .

Skanda said :

29. O Lord of lords, recount to me the greatness of Vārāhī (rock). What is its merit? What is its benefit? How did it get this name?

Śiva said :

30-35. Having killed Hiraṇyākṣa , the enemy of Devas, in the battle and after lifting up the Earth from the nether worlds the Lord (Viṣṇu) came to Badarī. He stayed here till the end of the Kalpa . It is on account of the excellence of Badarī that the Lord stationed himself there. The Lord stationed himself there in the form of a rock. One should go there, take his holy bath in the pure waters of Gaṅgā and make charitable gift in accordance with his capacity. With his mind made calm and peaceful through the waters of Gaṅgā, he should sit and perform Japa day and night with full concentration of mind.

He will then begin seeing the rock as the Lord. Of what avail is much talk? Whatever the aspirant wishes for, he will realise quickly, even if it be very difficult to perform.

Skanda requested :

36. O Lord, recount to me the greatness of the rock Nārasiṃhī . With your favour I have heard rare things, O great Lord.

Śiva said :

37. After killing Hiraṇyakaśipu sportingly with the tip of his claws (nails), the Lord (in the form of Man-lion) (as if) blazed all over his body with the fire of anger. He resembled the fire appearing at the time of the ultimate annihilation of the world.

38. Devas came there. Full of kindness, they stood at a distance and eulogized the Lord who had sportingly taken his body (of Man-lion).

39. There Hari of great valour became delighted. He pervaded the excellent Suras and Asuras with his refulgence. He said, “Choose any boon that may cause great happiness to all the Devas.”

40. Then the Self-born Lord, the Lord of Suras, spoke these words with smiles lighting up his face:

“O Nārasiṃha , this form of yours is very fierce. It strikes terror into the hearts of all embodied beings. Withdraw this.”

41. The Lord did all these things duly, after depositing his divine body in many ways on the mountains etc. Then he said, “What task of yours should I perform now? O Devas who destroy your enemies, I am pleased (with you).”

42. “O Lord of cosmic form who have agitated (troubled) the world with this form, this is the boon desired by us that you shall have that four-armed form which is quiescent and causes internal happiness.”

43. With his divine vision Hari espied the universe and went to Viśālā . With the mind engrossed in playing in the waters of Gaṅgā, the Lord spoke to the Suras and Asuras.

44. Then the Devas saw the Lord stationed in the middle of the waters. Their fright subsided. With great feelings of devotion firmly rooted (in their hearts), they bowed down and circumambulated the Lord. Then they gradually went to their city.

45. Then all the sages and ascetics came there bending down with the weight of their devotion. With hands joined together in reverence, they eulogized Nṛsiṃha of wonderful valour with the following words:

The sages said :

46. Obeisance, Obeisance to you, O Lord of all the worlds, O Lord of the universe according freedom from fear, O Lord of cosmic form, O ocean of mercy, O Lord whose lotus-like feet are Tīrthas that should be resorted to, O Lord of Śrī, be kind.

47. You are one but appear manifold through your own Māyā, just as the water in different pots that differ on account of the limiting conditions thereof. [2] O Lord who take wonderfully variegated bodies in accordance with the wishes of the devotees, be pleased, O Lord having faces everywhere, O Lord, the maker of the universe.

48. Thereupon, the delighted Lord Nṛsiṃha of leonine valour spoke these charming words: “Let the boon be chosen from me.”

The sages said :

49-52. If the Lord is pleased, this is the boon desired by us that Viśālā should not be abandoned; O Lord of the worlds, kindly do (as we wish).

(The Lord said:) “Let it be so”. All the sages went to their hermitages. Nṛsiṃha in the form of the rock became engaged in sporting in the waters. By observing fasts for three days and being devoted to Japa and meditation, (a devotee) shall undoubtedly see the Lord directly in the form of Nṛsiṃha.

One who, with purity, hears this with faith and recites this shall be rid of all sins. He will obtain a residence in Vaikuṇṭha .

[1]: [1] : When Vāmana (god Viṣṇu) assumed a cosmic form to deprive King Bali of his rule over the universe, he covered the upper world by his second step and his toe-nail scratched and punctured the outer shell of the Brahmāṇḍa and the outer water-sheath of the universe forced its way through the hole caused by Viṣṇu’s nail. It is said to be the heavenly Gaṅgā.

[2]: [2] : The usual illustration given by Advaita Vedāntins to show the relation between the Supreme Soul and individual souls and the reality of the Supreme Soul, the individual souls being his reflections only.

Sanskrit source · English chapter witness

Badarikāśrama-māhātmya · Chapter 5

The Greatness of Viśālā

Chapter 94 of 221 · 55 detected Sanskrit verse markers

Sanskrit

।। स्कंद उवाच ।। ।।
किमर्थं भगवांस्तत्र वसति श्रद्धया पुनः ।।
किं पुण्यं किं फलं तस्य दर्शनस्पर्शनादिभिः ।। १ ।।
नैवेद्यभक्षणं चापि महापूजाकृतेस्तथा ।।
प्रदक्षिणस्य च फलं ब्रूहि मे कृपया पितः ।। २ ।।
।। शिव उवाच ।। ।।
पुरा कृतयुगस्यादौ सर्वभूतहिताय च ।।
मूर्तिमान्भगवांस्तत्र तपोयोगसमाश्रितः ।। ३ ।।
त्रेतायुगे ह्यृषिगणैर्योगाभ्यासैकतत्परः ।।
द्वापरे समनुप्राप्ते ज्ञाननिष्ठो हि दुर्लभः ।। ४ ।।
ऋषीणां देवतानां च दुर्दर्शो भगवानभूत् ।।
ततो ह्यृषिगणा देवा अलभ्य भगवद्गतिम् ।। ५ ।।
स्वायंभुवं पदं याता विस्मयाकुलचेतसः ।।
तत्र गत्वा नमस्कृत्य ऊचुर्लोकेश्वरं मुदा ।।
बृहस्पतिं पुरस्कृत्य ऋषयश्च तपोधनाः ।। ६ ।।

।। देवा ऊचुः ।। ।।
नमस्ते सर्वलोकानामाश्रयः शरणार्तिहा ।।
वृत्तिदः करुणापूर्णः पितामह सुरेश्वर ।।
निवेदनीया विपदः समुद्धर्ता पितासि नः ।। ७ ।।
।। ब्रह्मोवाच ।। ।।
किमर्थमागता यूयं विस्मयाकुलमानसाः ।।
मिलिता ऋषिभिः साकं ब्रूतागमनकारणम् ।। ८ ।।
।। देवा ऊचुः ।। ।।
द्वापरे समनुप्राप्ते विशालायां विशालधीः ।।
भगवान्दृश्यते नैव तत्र किं कारणं वद ।। ९ ।।
विशाला किं परित्यक्ता ततो वा क्व गतः स्वयम् ।।
अपराधादुतास्माकं कथं चासौ प्रसीदति ।। 2.3.5.१० ।।
।। ब्रह्मोवाच ।। ।।
नाहमेतद्विजानामि श्रुतं चाद्य मुखाद्धि वः ।।
को हेतुर्दृक्पथातीतो भगवान्भवतां सुराः ।।

आगच्छत वयं यामस्तीरं क्षीरपयोनिधेः ।।११।।
इत्युक्तास्ते पुरोधाय ब्रह्माणं त्रिदिवौकसः ।।
ययुः क्षीरांबुधेस्तीरमृषयश्च तपोधनाः।।१२।।
तत्र गत्वा जगन्नाथं देवदेवं वृषाकपिम् ।।
गीर्भिश्चित्रपदार्थाभिस्तुष्टुवुर्जगदीश्वरम् ।। १३ ।।
।। ब्रह्मोवाच ।। ।।
नमस्ते पुरुषाध्यक्ष सर्वभूतगुहाशय ।।
वासुदेवाखिलाधार जगद्धेतो जगन्मय ।। १४ ।।
त्वमेव सर्वभूतानां हेतुः पतिरुताश्रयः ।।
मायाशक्तिमुपाश्रित्य विचरस्येकसुन्दर ।। १५ ।।
एको नानायते योऽसौ नटवज्जायतेऽव्ययः ।।
व्यापकोऽपि कृपालुत्वाद्भक्तहृत्पद्मषट्पद ।।
ददाति विविधानंदं तं वंदे जगतां पतिम् ।। १६ ।। ।।
।। देवा ऊचुः ।। ।।
विपद्वनांते हुतभुग्जनानां गृहीतसत्त्वस्त्रिदशावनीशः ।।

चराचरात्मा भगवाननंतः कृपाकटाक्षैरवलोकतां नः ।। १७ ।।
सकृद्यन्नामपीयूषरसपानपरः पुमान् ।।
निःश्रेयसं तृणमिव मन्यते तं हरिं भजे।। १८ ।।
अविद्याप्रतिबिंबत्वाज्जीवभावमुपागतः ।।
विज्ञत्वादुपशांतात्मा स पुनातु जगत्त्रयम् ।।१९।।
।। गंधर्वा ऊचुः ।। ।।
पिबंति ये हरेः पदांबुसंगलेशतः पयः पयो न ते पुनःपुनः पिबंति मातुरंकतः ।।
प्रसंगतो यदा भिधासुधां निपीय मानवा मृताऽमृतं व्रजंत्यधो न जातु यांत्यशंकिताः ।। 2.3.5.२० ।।
ततः स्तुतो हरिः साक्षात्सिंधोरुत्थाय चाब्रवीत् ।।
अलक्षितोऽपरैर्ब्रह्मा परं तद्वेद नापरः ।। २१ ।।
ब्रह्मा तदुपधार्याथ नत्वा तस्मै दिवौकस ।।
बोधयामास सकलं सुराः शृणुत सादरम् ।। २२ ।।
अंतर्हितोऽसौ भगवान्दृष्ट्वा लोकान्कुमेधसः ।।
श्रुत्वेत्थं वचनं तस्य सर्वे देवा दिवं ययुः ।।२३।।
ततोऽहं यतिरूपेण तीर्थान्नारदसंज्ञकात् ।।

उद्धृत्य स्थापयिष्यामि हरिं लोकहितेच्छया ।। २४ ।।
यस्य दर्शनमात्रेण पातकानि महान्त्यपि ।।
विलीयंते क्षणादेव सिंहं दृष्ट्वा मृगा इव ।। २५ ।।
धर्माधर्मान्विजित्याथ बदरीशं विभुं हरिम् ।।
दृष्ट्वा मुक्तिमुपायांति विनाऽऽयासं षडानन ।। २६ ।।
त्यक्तप्रायाणि तीर्थानि हरिणा कलिकालतः ।।
बदरीं समनुप्राप्य साक्षादेवावतिष्ठते ।। २७ ।।
कलिकालमनुप्राप्य मुक्तिर्येषामभीप्सिता ।।
द्रष्टव्या बदरी तैस्तु हित्वा तीर्थान्यशेषतः ।। २८ ।।

विना ज्ञानेन योगेन तीर्थाटनपरिश्रमैः ।।
एकेन जन्मना जंतुः कैवल्यं पदमश्नुते ।। २९ ।।
जन्मांतरसहस्रैस्तु येन चाराधितो हरिः ।।
स गच्छेद्बदरीं द्रष्टुं यत्र जंतुर्न शोचति ।। 2.3.5.३० ।।
बदरीबदरीत्युक्त्वा प्रसंगान्मनुजोत्तमः ।।
संसारतिमिराबाधे दीपमुज्वालयत्यसौ ।। ३१ ।।

यथा दीपावलोकेन तमोबाधा न जायते ।।
तथैव बदरीं दृष्ट्वा पुंसो मृत्युभयं कुतः ।।३२।।
दर्शनाद्यस्य पापानि रुदंत्यव्याहतानि च ।।
मुक्तिमार्गमुपालक्ष्य तं वंदे बदरीपतिम् ।। ।।३३।।
सशैलकानना भूमिर्दशधा दक्षिणीकृता ।।
हरेः प्रदक्षिणं तद्बद्बदर्यां तत्पदेपदे ।। ३४ ।।
अश्वमेधे तु यत्पुण्यं वाजपेयशतेन च ।।
हरेः प्रदक्षिणात्तद्बद्बदर्यां तत्पदेपदे ।। ३५ ।।
चतुर्मासे तु यत्पुण्यं ब्रह्मांडदानतस्तथा ।।
हरेः प्रदक्षिणं तद्बद्बदर्यां तत्पदेपदे ।। ३६ ।।
अतिकृच्छ्रैर्महाकृच्छ्रैश्छांदसैः सुकृतं भवेत् ।।
हरेः प्रदक्षिणं तद्बद्बदर्यां तत्पदेपदे ।। ३७ ।।
बदर्यां विष्णुनैवेद्यं सिक्थमात्रं षडानन ।।
अशनाच्छोधयेत्पापं तुषाग्निरिव कांचनम् ।। ३८ ।।
यदन्नं भगवानत्ति ऋषिभिर्न्नारदादिभिः ।।

तत्सत्त्वशुद्धये सर्वैर्भोक्तव्यमविचारितम् ।। ३९ ।।
अमरा अपि यन्नूनं व्याजेनेच्छन्ति सर्वतः ।।
भोक्तुं बदरिकां विष्णोर्नैवेद्यं यांति तत्पराः ।। 2.3.5.४० ।।
भोजनानंतरं विष्णोः प्रगच्छन्ति स्वमालयम् ।।
प्रह्लादप्रमुखा भक्ताः प्रविशंति हरेः पदम् ।। ४१ ।।
बाल्ययौवनवार्द्धक्ये यत्पापं ज्ञानतः कृतम् ।।
नैवेद्यभक्षणाद्विष्णोर्बदर्यां तद्विलीयते ।। ४२ ।।
प्राणांतं यस्य पापस्य प्रायश्चित्तं प्रकीर्तितम् ।।
विष्णोर्निवेदितं भुक्त्वा बदर्य्यां तन्निवर्त्तते ।।४६।।
तीर्थांतरेषु यत्नेन मुक्तिं गच्छति मानवः ।।
नैवेद्यभक्षणाद्विष्णोः सालोक्यं लभते नरः ।।४४।।
हृदि रूपं मुखे नाम नैवेद्यमुदरे हरेः ।।
पादोदकं सनिर्माल्यं मस्तके यस्य सोऽच्युतः।।४५।।
ब्रह्महत्या सुरापानं स्तेयं गुर्वंगनागमः ।।
नैवेद्यभक्षणाद्विष्णोर्बदर्यां यांति संक्षयम् ।। ४६ ।।

बदरीसदृशं क्षेत्रं नैवेद्यसदृशं वसु ।।
नारदीयसमं क्षेत्रं न भूतं न भविष्यति ।।४७।।

बदरी यत्नतो गम्या भोक्तव्यं तन्निवेदितम् ।।
द्रष्टव्यो भगवान्वह्नितीर्थे स्नानं सुदुर्लभम् ।। ४८ ।।
पृथिव्यां यानि तीर्थानि व्रतानि नियमास्तथा ।।
पादोदकं विशालायां पावनं पुरतो भवेत् ।। ४९ ।।
किं तस्य दानैस्तपसा तीर्थाटनपरिश्रमैः ।।
बदर्यां विष्णुपादोदबिंदुमात्रं लभेद्यदि ।। 2.3.5.५० ।।
प्रायश्चित्तानि जल्पंति तावदेव षडानन ।।
यावन्न लभ्यते विष्णोर्बदर्यां चरणोदकम् ।। ५१ ।।
अनायासेन येषां वा इच्छा मुक्तिपथे नृणाम् ।।
कर्त्तव्यं तैः प्रयत्नेन विष्णोर्नैवेद्यभक्षणम् ।। ५२ ।।
ये नराः प्रतिगृह्णंति पापाः संसारभागिनः ।।
यात्राकृतं फलं तेषां न कदाचित्प्रजायते ।। ।। ५३ ।।
नैवेद्यनिंदनाद्विष्णोर्निंद्यंते ते तमोगताः ।।

नैवेद्यभक्षणात्सत्त्वशुद्धिरेव न संशयः ।। ५४ ।।
नैवेद्यं स्वयमानीय ब्राह्मणान्भोजयंति ये ।।
तुलापुरुषदानेन किं फलं ते कृतार्थिनः ।। ५५ ।।
कुरुक्षेत्रे समासाद्य राहुग्रस्ते दिवाकरे ।।
महादानेन यत्पुण्यं बदर्य्यां ग्रासमात्रतः ।। ५६ ।।
बदरीक्षेत्रमासाद्य ग्रासमात्रं प्रयत्नतः ।।
उपायोऽयं महांस्तत्र बदर्यां हरितोषणे ।।
यतिभ्यो भोजनाद्विष्णोरपराध्यपि वल्लभः ।। ५७ ।।
न विष्णोः सदृशो देवो न विशाला समा पुरी ।।
न भिक्षुसदृशं पात्रमृषितीर्थसमं न हि ।। ५८ ।।
चातुर्मास्यं प्रकुर्वंति ये नराः पुण्यशालिनः।।
तेषां पुण्यफलं वक्तुं ब्रह्मणापि न शक्यते ।। ५९ ।।
भिक्षुकाणां फलावाप्तिर्विशेषादिह कीर्त्यते ।।
वेदांतश्रवणात्पुण्यं दशधा यत्प्रकीर्तितम् ।। 2.3.5.६० ।।
बदरी दृष्टिमात्रेण भिक्षुकाणां तदिष्यते ।।

चातुर्मास्ये विशेषेण कैवल्यफलभागिनः ।। ६१ ।।
न्यासिनो बदरीस्थाने विनायासेन पुत्रक ।।
ये मूर्खा जाड्यमापन्ना दम्भकाषायवाससः ।।
बदरीदर्शनात्तेषां मुक्तिः करतले स्थिता ।। ६२ ।।
ज्ञानिनोऽज्ञानिनो वापि न्यासिनो नियतव्रता ।।
द्रष्टव्या बदरी तैस्तु फलानि समभीप्सुभिः ।। ६३ ।।
श्रुत्वाऽध्यायमिमं पुण्यं प्रसंगेनापि मानवः ।।
सर्वपापविनिर्मुक्तो विष्णुलोके महीयते ।। ६४ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे बदरिकाश्रममाहात्म्ये शिवकार्त्तिकेयसंवादे पंचमोऽध्यायः ।। ५ ।।

Roman transliteration

|| skaṃda uvāca || ||
kimarthaṃ bhagavāṃstatra vasati śraddhayā punaḥ ||
kiṃ puṇyaṃ kiṃ phalaṃ tasya darśanasparśanādibhiḥ || 1 ||
naivedyabhakṣaṇaṃ cāpi mahāpūjākṛtestathā ||
pradakṣiṇasya ca phalaṃ brūhi me kṛpayā pitaḥ || 2 ||
|| śiva uvāca || ||
purā kṛtayugasyādau sarvabhūtahitāya ca ||
mūrtimānbhagavāṃstatra tapoyogasamāśritaḥ || 3 ||
tretāyuge hyṛṣigaṇairyogābhyāsaikatatparaḥ ||
dvāpare samanuprāpte jñānaniṣṭho hi durlabhaḥ || 4 ||
ṛṣīṇāṃ devatānāṃ ca durdarśo bhagavānabhūt ||
tato hyṛṣigaṇā devā alabhya bhagavadgatim || 5 ||
svāyaṃbhuvaṃ padaṃ yātā vismayākulacetasaḥ ||
tatra gatvā namaskṛtya ūcurlokeśvaraṃ mudā ||
bṛhaspatiṃ puraskṛtya ṛṣayaśca tapodhanāḥ || 6 ||

|| devā ūcuḥ || ||
namaste sarvalokānāmāśrayaḥ śaraṇārtihā ||
vṛttidaḥ karuṇāpūrṇaḥ pitāmaha sureśvara ||
nivedanīyā vipadaḥ samuddhartā pitāsi naḥ || 7 ||
|| brahmovāca || ||
kimarthamāgatā yūyaṃ vismayākulamānasāḥ ||
militā ṛṣibhiḥ sākaṃ brūtāgamanakāraṇam || 8 ||
|| devā ūcuḥ || ||
dvāpare samanuprāpte viśālāyāṃ viśāladhīḥ ||
bhagavāndṛśyate naiva tatra kiṃ kāraṇaṃ vada || 9 ||
viśālā kiṃ parityaktā tato vā kva gataḥ svayam ||
aparādhādutāsmākaṃ kathaṃ cāsau prasīdati || 2.3.5.10 ||
|| brahmovāca || ||
nāhametadvijānāmi śrutaṃ cādya mukhāddhi vaḥ ||
ko heturdṛkpathātīto bhagavānbhavatāṃ surāḥ ||

āgacchata vayaṃ yāmastīraṃ kṣīrapayonidheḥ ||11||
ityuktāste purodhāya brahmāṇaṃ tridivaukasaḥ ||
yayuḥ kṣīrāṃbudhestīramṛṣayaśca tapodhanāḥ||12||
tatra gatvā jagannāthaṃ devadevaṃ vṛṣākapim ||
gīrbhiścitrapadārthābhistuṣṭuvurjagadīśvaram || 13 ||
|| brahmovāca || ||
namaste puruṣādhyakṣa sarvabhūtaguhāśaya ||
vāsudevākhilādhāra jagaddheto jaganmaya || 14 ||
tvameva sarvabhūtānāṃ hetuḥ patirutāśrayaḥ ||
māyāśaktimupāśritya vicarasyekasundara || 15 ||
eko nānāyate yo'sau naṭavajjāyate'vyayaḥ ||
vyāpako'pi kṛpālutvādbhaktahṛtpadmaṣaṭpada ||
dadāti vividhānaṃdaṃ taṃ vaṃde jagatāṃ patim || 16 || ||
|| devā ūcuḥ || ||
vipadvanāṃte hutabhugjanānāṃ gṛhītasattvastridaśāvanīśaḥ ||

carācarātmā bhagavānanaṃtaḥ kṛpākaṭākṣairavalokatāṃ naḥ || 17 ||
sakṛdyannāmapīyūṣarasapānaparaḥ pumān ||
niḥśreyasaṃ tṛṇamiva manyate taṃ hariṃ bhaje|| 18 ||
avidyāpratibiṃbatvājjīvabhāvamupāgataḥ ||

vijñatvādupaśāṃtātmā sa punātu jagattrayam ||19||
|| gaṃdharvā ūcuḥ || ||
pibaṃti ye hareḥ padāṃbusaṃgaleśataḥ payaḥ payo na te punaḥpunaḥ pibaṃti māturaṃkataḥ ||
prasaṃgato yadā bhidhāsudhāṃ nipīya mānavā mṛtā'mṛtaṃ vrajaṃtyadho na jātu yāṃtyaśaṃkitāḥ ||
2.3.5.20 ||
tataḥ stuto hariḥ sākṣātsiṃdhorutthāya cābravīt ||
alakṣito'parairbrahmā paraṃ tadveda nāparaḥ || 21 ||
brahmā tadupadhāryātha natvā tasmai divaukasa ||
bodhayāmāsa sakalaṃ surāḥ śṛṇuta sādaram || 22 ||
aṃtarhito'sau bhagavāndṛṣṭvā lokānkumedhasaḥ ||
śrutvetthaṃ vacanaṃ tasya sarve devā divaṃ yayuḥ ||23||
tato'haṃ yatirūpeṇa tīrthānnāradasaṃjñakāt ||

uddhṛtya sthāpayiṣyāmi hariṃ lokahitecchayā || 24 ||
yasya darśanamātreṇa pātakāni mahāntyapi ||
vilīyaṃte kṣaṇādeva siṃhaṃ dṛṣṭvā mṛgā iva || 25 ||
dharmādharmānvijityātha badarīśaṃ vibhuṃ harim ||
dṛṣṭvā muktimupāyāṃti vinā"yāsaṃ ṣaḍānana || 26 ||
tyaktaprāyāṇi tīrthāni hariṇā kalikālataḥ ||
badarīṃ samanuprāpya sākṣādevāvatiṣṭhate || 27 ||
kalikālamanuprāpya muktiryeṣāmabhīpsitā ||
draṣṭavyā badarī taistu hitvā tīrthānyaśeṣataḥ || 28 ||
vinā jñānena yogena tīrthāṭanapariśramaiḥ ||
ekena janmanā jaṃtuḥ kaivalyaṃ padamaśnute || 29 ||
janmāṃtarasahasraistu yena cārādhito hariḥ ||
sa gacchedbadarīṃ draṣṭuṃ yatra jaṃturna śocati || 2.3.5.30 ||
badarībadarītyuktvā prasaṃgānmanujottamaḥ ||
saṃsāratimirābādhe dīpamujvālayatyasau || 31 ||

yathā dīpāvalokena tamobādhā na jāyate ||
tathaiva badarīṃ dṛṣṭvā puṃso mṛtyubhayaṃ kutaḥ ||32||
darśanādyasya pāpāni rudaṃtyavyāhatāni ca ||
muktimārgamupālakṣya taṃ vaṃde badarīpatim || ||33||
saśailakānanā bhūmirdaśadhā dakṣiṇīkṛtā ||
hareḥ pradakṣiṇaṃ tadvadbadaryāṃ tatpadepade || 34 ||
aśvamedhe tu yatpuṇyaṃ vājapeyaśatena ca ||
hareḥ pradakṣiṇāttadvadbadaryāṃ tatpadepade || 35 ||
caturmāse tu yatpuṇyaṃ brahmāṃḍadānatastathā ||
hareḥ pradakṣiṇaṃ tadvadbadaryāṃ tatpadepade || 36 ||
atikṛcchrairmahākṛcchraiścāṃdasaiḥ sukṛtaṃ bhavet ||
hareḥ pradakṣiṇaṃ tadvadbadaryāṃ tatpadepade || 37 ||
badaryāṃ viṣṇunaivedyaṃ sikthamātraṃ ṣaḍānana ||
aśanācchodhayetpāpaṃ tuṣāgniriva kāṃcanam || 38 ||
yadannaṃ bhagavānatti ṛṣibhirnnāradādibhiḥ ||

tatsattvaśuddhaye sarvairbhoktavyamavicāritam || 39 ||
amarā api yannūnaṃ vyājenecchanti sarvataḥ ||
bhoktuṃ badarikāṃ viṣṇornaivedyaṃ yāṃti tatparāḥ || 2.3.5.40 ||
bhojanānaṃtaraṃ viṣṇoḥ pragacchanti svamālayam ||
prahlādapramukhā bhaktāḥ praviśaṃti hareḥ padam || 41 ||
bālyayauvanavārddhakye yatpāpaṃ jñānataḥ kṛtam ||
naivedyabhakṣaṇādviṣṇorbadaryāṃ tadvilīyate || 42 ||
prāṇāṃtaṃ yasya pāpasya prāyaścittaṃ prakīrtitam ||

viṣṇorniveditaṃ bhuktvā badaryyāṃ tannivarttate ||46||
tīrthāṃtareṣu yatnena muktiṃ gacchati mānavaḥ ||
naivedyabhakṣaṇādviṣṇoḥ sālokyaṃ labhate naraḥ ||44||
hṛdi rūpaṃ mukhe nāma naivedyamudare hareḥ ||
pādodakaṃ sanirmālyaṃ mastake yasya so'cyutaḥ||45||
brahmahatyā surāpānaṃ steyaṃ gurvaṃganāgamaḥ ||
naivedyabhakṣaṇādviṣṇorbadaryāṃ yāṃti saṃkṣayam || 46 ||

badarīsadṛśaṃ kṣetraṃ naivedyasadṛśaṃ vasu ||
nāradīyasamaṃ kṣetraṃ na bhūtaṃ na bhaviṣyati ||47||
badarī yatnato gamyā bhoktavyaṃ tanniveditam ||
draṣṭavyo bhagavānvahnitīrthe snānaṃ sudurlabham || 48 ||
pṛthivyāṃ yāni tīrthāni vratāni niyamāstathā ||
pādodakaṃ viśālāyāṃ pāvanaṃ purato bhavet || 49 ||
kiṃ tasya dānaistapasā tīrthāṭanapariśramaiḥ ||
badaryāṃ viṣṇupādodabiṃdumātraṃ labhedyadi || 2.3.5.50 ||
prāyaścittāni jalpaṃti tāvadeva ṣaḍānana ||
yāvanna labhyate viṣṇorbadaryāṃ caraṇodakam || 51 ||
anāyāsena yeṣāṃ vā icchā muktipathe nṛṇām ||
karttavyaṃ taiḥ prayatnena viṣṇornaivedyabhakṣaṇam || 52 ||
ye narāḥ pratigṛhṇaṃti pāpāḥ saṃsārabhāginaḥ ||
yātrākṛtaṃ phalaṃ teṣāṃ na kadācitprajāyate || || 53 ||
naivedyaniṃdanādviṣṇorniṃdyaṃte te tamogatāḥ ||

naivedyabhakṣaṇātsattvaśuddhireva na saṃśayaḥ || 54 ||
naivedyaṃ svayamānīya brāhmaṇānbhojayaṃti ye ||
tulāpuruṣadānena kiṃ phalaṃ te kṛtārthinaḥ || 55 ||
kurukṣetre samāsādya rāhugraste divākare ||
mahādānena yatpuṇyaṃ badaryyāṃ grāsamātrataḥ || 56 ||
badarīkṣetramāsādya grāsamātraṃ prayatnataḥ ||
upāyo'yaṃ mahāṃstatra badaryāṃ haritoṣaṇe ||
yatibhyo bhojanādviṣṇoraparādhyapi vallabhaḥ || 57 ||
na viṣṇoḥ sadṛśo devo na viśālā samā purī ||
na bhikṣusadṛśaṃ pātramṛṣitīrthasamaṃ na hi || 58 ||
cāturmāsyaṃ prakurvaṃti ye narāḥ puṇyaśālinaḥ||
teṣāṃ puṇyaphalaṃ vaktuṃ brahmaṇāpi na śakyate || 59 ||
bhikṣukāṇāṃ phalāvāptirviśeṣādiha kīrtyate ||
vedāṃtaśravaṇātpuṇyaṃ daśadhā yatprakīrtitam || 2.3.5.60 ||
badarī dṛṣṭimātreṇa bhikṣukāṇāṃ tadiṣyate ||

cāturmāsye viśeṣeṇa kaivalyaphalabhāginaḥ || 61 ||
nyāsino badarīsthāne vināyāsena putraka ||
ye mūrkhā jāḍyamāpannā dambhakāṣāyavāsasaḥ ||
badarīdarśanātteṣāṃ muktiḥ karatale sthitā || 62 ||
jñānino'jñānino vāpi nyāsino niyatavratā ||
draṣṭavyā badarī taistu phalāni samabhīpsubhiḥ || 63 ||
śrutvā'dhyāyamimaṃ puṇyaṃ prasaṃgenāpi mānavaḥ ||
sarvapāpavinirmukto viṣṇuloke mahīyate || 64 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
badarikāśramamāhātmye śivakārttikeyasaṃvāde paṃcamo'dhyāyaḥ || 5 ||

English translation

Skanda said :

1. Why does the Lord stay there faithfully? What is the merit and the fruit of seeing, touching etc. (the rock)?

2. O father, kindly recount to me the merit of consuming the Naivedya and the fruit of performing the great worship as well as that of the circumambulation?

Śiva said :

3. Formerly, in the beginning of Kṛtayuga , the Lord himself incarnate resorted to Tapas and Yoga for the sake of the welfare of all living beings.

4. In Tretāyuga he could be resorted to by groups of sages by means of continuous practice of Yoga, because the Lord was devoted to it. When Dvāparayuga arrived, the Lord was difficult of access because he was devoted to knowledge (alone).

5-6. The Lord became one to be very rarely seen by sages and Devas . Not being able to gain access to the Lord, groups of sages and Devas went to the region of the Self-born Lord, agitated in their minds with surprise. After going there and joyously bowing down to the lord of the worlds, the sages and the ascetics as well as the Devas spoke with Bṛhaspati as their leader.

Devas said :

7. Obeisance to you, O Grandfather, O Lord of Suras ; you are the support of all the worlds. You are the destroyer of the distress of those who seek refuge (in you). You are the bestower of sustenance. You are full of mercy. You are our redeemer and father. Our troubles are to be submitted to you.

Brahmā said :

8. Why have you all come with your minds agitated with surprise in the company of the sages? Tell me the purpose of your visit.

Devas said :

9-10. Ever since the advent of Dvāpara , the large-hearted Lord is not to be seen at Viśālā . What is the reason thereof? Tell us if Viśālā has been abandoned by him and if so the place where he has gone of his own accord. Or is it because of any offence on our part? Tell us how he can become gracious (unto us).

Brahmā said :

11. I do not know this. Indeed this has been heard now from you. What is the reason, O Suras, that the Lord has gone beyond the path of your vision (i.e. has become invisible to you)? Come. Let us go to the shore of the Ocean of Milk.

12. On being told thus, the heaven-dwellers, the sages and the ascetics, went to the shore of the Ocean of Milk with Brahmā at their head.

13. After going there, they eulogized Vṛṣākapi (Viṣṇu), the Lord of the Devas, the Lord of the universe, the overlord of all the worlds, with words of wonderfully variegated meanings.

Brahmā said :

14. Obeisance to you, O presiding deity of all Puruṣas , O Lord lying in the cave (of the heart) of all living beings, O Vāsudeva , O supporter of everything, O cause of the universe, O lord identical with the universe.

15. You alone are the cause, the lord as well as the support of all living beings. O Lord, the sole handsome one, with the help of your Māyā power you move about.

16. One becomes many. The immutable one becomes an actor (in assuming many forms). Though he is all-pervading, out of his merciful nature he becomes (a very small) bee occupying the lotus-like hearts of his devotees and gives them different kinds of happiness. I salute that Lord of the worlds.

Devas said :

17. The Lord is fire unto the forest of miseries. He takes the essence of all the people. He is the Lord of Devas and heaven. He is the immanent soul of the mobile and immobile beings. He is the infinite Lord. Let the Lord glance at us with his benign eyes.

18. If a man is engaged in drinking the nectar of the name of the Lord even once, he will consider salvation insignificant like a blade of grass. I worship that Had.

19. Reflected in Avidyā , he has assumed the form of the individual souls. Since he has perfect knowledge, he is of quiescent nature. May he sanctify the three worlds .

Gandharvas said :

20. Those who drink the water that is in contact with the feet of Hari , will never drink again and again the milk from (lying on the) lap of a mother. Even if men were to drink casually the nectar of his name, they will when dead become immortal. No one will go down (to hell). They will be free from doubts and fears.

21. On being eulogized thus, Hari rose up from the Ocean and spoke to Brahmā without being seen by the others. Only Brahmā knew it and no one else.

22-23 Brahmā understood it and bowed down to the Lord. He told the heaven-dwellers everything. “O Suras, listen respectfully. The Lord has vanished because he found the people vicious in their intellect.” On hearing these words of his, all the Devas went to heaven.

24. Then in the form of a recluse [1] (i.e. Ācārya Śaṅkara) I (i.e. Śīva [Śīva?]) will raise Hari from the Tīrtha named Nārada and install him with a desire for the welfare of the worlds.

25. Merely by seeing that Lord, even great sins disappear instantaneously like deer on seeing a lion.

26. After conquering Dharma and Adharma and by seeing Lord Hari, Lord of Badarī , people attain salvation without any exertion, O Six-faced One.

27. As a result of (the advent of) Kali age, all the Tīrthas are practically abandoned by Hari. After reaching Badarī, he abides there directly (visibly).

28. After the advent of Kali, if salvation is desired, (only) Badarī should be visited after abandoning all the Tīrthas.

29. Even without perfect knowledge, without yogic practice and exertions of wandering from Tīrtha to Tīrtha, a creature attains salvation even in a single birth.

30. If Hari is worshipped by a man in the course of thousands of births, he should go to visit Badarī where the creature will not have any cause of grief.

31. By repeating (the name) “Badarī, Badarī” even casually, an excellent man shall illuminate the world oppressed by darkness.

32. Just as by seeing light one is not afflicted by darkness, so also by visiting Badarī no man need be afraid of death.

33. I salute the Lord of Badarī, beholding whom as the path to salvation, the unredeemed sins lament.

34. For every step taken in the circumambulation of Hari in Badarī, one receives as much merit as when the whole earth inclusive of mountains and forests is circumambulated ten times.

35. For every step taken in Badarī in the circumambulation of Hari, one receives as much merit as that of a horse-sacrifice or a hundred Vājapeya sacrifices.

36. For every step taken in Badarī in the circumambulation of Hari, one receives as much merit as that of the Caturmāsa holy rite or from that of giving away in charity the whole of the Cosmic Egg (Brahmāṇḍa).

37. For every step taken in the circumambulation of Hari in Badarī, one earns the same merit as that of Atikṛcchra and Mahākṛcchra rites mentioned in the Vedas .

38. The Naivedya of Viṣṇu at Badarī even if it be a lump of boiled rice, O Six-faced One, if consumed, dispels sin and purifies one like the fire of paddy husk that purifies gold.

39. The cooked food that the Lord eats along with Nārada and other sages should be eaten unhesitatingly by all for the purification of their nature.

40. Even the Devas really wish for it in every respect. Under some pretext, they go to Badarikā in order to consume the Naivedya of Viṣṇu, because they are eager to have it.

41. After partaking of food, they go to the abode of Viṣṇu. The devotees, the chief among whom is Prahlāda , enter the region of Hari.

42. Whatever sin is knowingly committed whether during infancy, youth or old age, it disappears on eating the Naivedya of Viṣṇu at Badarī.

43. By eating the Naivedya of Viṣṇu at Badarī, even that sin is dispelled, for which capital punishment is prescribed as the atonement.

44. In other Tīrthas one obtains salvation with great strain. (But in Badarī) a man obtains Sālokya by eating the Naivedya of Viṣṇu.

45. That man becomes Acyuta himself who has the form of Hari in his heart, the name of Hari in his mouth, the water with which Hari’s feet have been washed on his head along with the Nirmālya and the Naivedya of Hari in his belly.

46. The sin of the murder of a Brāhmaṇa , drinking of liquor, stealing, carnally approaching the wife of one's preceptor—ail these sins are destroyed by eating the Naivedya of Viṣṇu at Badarī.

47. A holy place like Badarī, wealth like Naivedya, a Tīrtha like that of Nārada has never been before nor will there ever be.

48. Badarī should be visited even with great exertion; the Naivedya there should be eaten; the Lord should be seen there at Vahnitīrtha; and the holy dip there is very rare.

49. The water with which the Lord's feet have been washed at Viśālā shall be far ahead of (i.e. holier than) all the Tīrthas on the earth as well as all the religious observances.

50. Of what avail are charitable gifts, penances and exertions for pilgrimages on the part of that person who gets at least a drop of the water with which Viṣṇu's feet have been washed at Badarī!

51. Atonements prattle (i.e. boast of their efficacy), O Six-faced One, only until the time of getting the water with which are washed the feet of Viṣṇu at Badarī.

52. If persons desire to proceed on the path of salvation easily without much trouble, the Naivedya of Viṣṇu should be (acquired and) eaten by them with great effort.

53. Those men who accept monetary gifts (after going to Badarī) are sinners. They always remain in the vortex of worldly existence. They will never have the merit of undertaking the pilgrimage there.

54. By despising the Naivedya people become afflicted by Tamas and are themselves censured. There is no doubt about this that one acquires purity of nature by eating the Naivedya.

55. Those who bring the Naivedya themselves and feed Brāhmaṇas with it, become contented like persons who have achieved their objectives. Of what importance is the merit of the charitable act called Tulāpuruṣa - dāna ? [2]

56. By taking a mouthful (of Naivedya) at Badarī one gets that merit which is obtained by making great charitable gifts after going to Kurukṣetra during a solar eclipse.

57. After reaching the holy place of Badarī, one should strive (to obtain) at least a mouthful (of Naivedya). This is a great means to propitiate Hari there in Badarī. By serving food to ascetics even an offender will be a beloved of Viṣṇu.

58. There is no other lord like Viṣṇu. There is no town equal to Viśālā; there is no deserving (i.e. eligible for receiving charity) person on a par with a mendicant; there is no Tīrtha like Ṛṣitīrtha .

59. Even Brahmā cannot recount the merits of those sacred men who perform Cāturmāsya (at Badarī).

60-61. The acquisition of merits by mendicants here is particularly glorified. Merely by seeing Badarī mendicants acquire ten times the merit usually obtained by listening to the Vedanta . During Cāturmāsya they derive particularly the benefit of salvation.

62. Those who renounce (i.e. become Sannyāsins), O dear son, in the holy place of Badarī, are liberated without strain. Those foolish persons and those who are insentient, those hyprocrites who wear ochre robes—all these can have salvation within their reach.

63. Whether they are persons of knowledge or not, whether they are renouncers or men of holy observances, Badarī should be visisted by all those who are desirous of obtaining benefits.

64. By listening to this meritorious chapter even casually a man shall be rid of all sins and honoured in the world of Visnu .

[1]: [1] : This recluse is the Advaita Vedānta teacher Śaṅkarācārya (6th century c.e. and not 8th as is generally supposed). He is credited to have re-installed the present idol of Badrīnāth and built the temple of Badrīnāth.

[2]: [2] : Tulāpuruṣadāna : A Mahādāna . The donor is to be weighed against gold (or silver) and the precious metal is to be distributed amongst Brāhmaṇas. (HD II.ii, 871-72)

Sanskrit source · English chapter witness

Badarikāśrama-māhātmya · Chapter 6

The Greatness of Vasudhārā

Chapter 95 of 221 · 68 detected Sanskrit verse markers

Sanskrit

।। स्कंद उवाच ।। ।।
कराद्विगलितं यत्र कपालं ते महेश्वर ।।
तस्य तीर्थस्य माहात्म्यं कृपया वद मे पितः ।। १ ।।
।। ।। शिव उवाच ।। ।।
अतिगुह्यमिदं तीर्थं सुरासुरनमस्कृतम् ।।
ब्रह्महाऽपि नरो यत्र स्नानमात्रेण शुद्धति ।। २ ।।
पंच तीर्थानि तिष्ठंति कपाले पापमोचने ।।
तत्र स्नानं तपो दानं सर्वमक्षयमिष्यते ।। ३ ।।
पिंडं विधाय विधिवन्नरकात्तारयेत्पितॄन् ।।
पितृतीर्थमिदं प्रोक्तं गयातोऽष्टगुणाधिकम् ।। ४ ।।
तिलतर्प्पणतो यांति पितरः स्वर्गमुत्तमम् ।। ५ ।।
अहोरात्रं स्थिरो भूत्वा जपनिष्ठः समाहितः ।।
तस्येष्टसिद्धिर्महती तत्क्षणादेव जायते ।। ६ ।।
पारलौकिककर्माणि सर्वाण्यव्याहतानि च ।।
कपालमोचने तीर्थे नाधिकं पितृकर्मणि ।। ७ ।।

।। स्कंद उवाच ।। ।।
कुत्र वा ब्रह्मतीर्थं वै फलं वा कीदृशं भवेत् ।।
के वा तत्र वसंतीह कृपया वद मे पितः ।। ८ ।।
शिव उवाच ।। ।।
एकदा विष्णुनाभ्यम्भोरुहस्थस्य प्रजापतेः ।।
वेदान्मुखांबुजाद्धृत्वा जग्मतुर्मधुकैटभौ ।। ९ ।।
ततो ह्युत्थाय शयनात्सिसृक्षुरब्जसंभवः ।।
स्रष्टुं विनाऽगमं लोके न शशाक हतस्मृतिः ।। 2.3.6.१० ।।
तदा बदरिकामेत्य हरिणा प्रतिपालिताम् ।।
तुष्टाव प्रणतो भूत्वा भगवंतं सनातनम् ।। ११ ।।
ततः कुंडात्समुद्भूतो हयशीर्षो निजायुधः ।।
पीतांबरधरः शुक्लश्चतुर्बाहुः सुदृप्तदृक् ।। १२ ।।
अत्यद्भुतः प्रकटकठोरलोचनश्चलच्छटाविच्छुरितमेघडंबरः ।।
स्वतेजसा हतनिखिलप्रभाकुलः कृपान्वितो द्रुहिणपुरःसरोऽभवत् ।। १३ ।।
निरीक्ष्य तं विधिरपि विस्मयाकुलः प्रणम्य च स्तुतिमकरोत्प्रसन्नदृक् ।। १४ ।। ।।

।। ब्रह्मोवाच ।। ।।
नमः कमलनाभाय नमस्ते कमलाश्रय ।।
नमस्ते कमलावासविशालवनमालिने ।। १५ ।।
नमो विज्ञानभात्राय गुहावास निवासिने ।।
हृषीकेशाय शांताय तुभ्यं भगवते नमः ।। १६ ।।
स्वभक्तरक्षणकृते धृतदेहाय शार्ङ्गिणे ।।
अनंतक्लेशनाशाय गदिने ब्रह्मणे नमः ।।।। १७ ।।
संसारविविधासारनिवृत्तिकृतकर्मणे ।।
रक्षित्रे सर्वजंतूनां विष्णवे जिष्णवे नमः ।। १८ ।।
नमो विश्वंभराशेषनिवृत्तगुणवृत्तये ।।
सुरासुरवरस्तंभनिवृत्तिस्थितिकीर्तये ।।१९।।
इतीरितः सुरपतिना महेश्वरो हृदिस्थितोऽखिलविदशेषकर्मभिः ।।
ततोऽन्तरं सपदि गतो निबध्य तौ सुरद्रुहौ किल निजघान लीलया ।। 2.3.6.२० ।।
ततो निगममादाय ब्रह्मणोंऽतिकमाययौ।।
दत्त्वा स्वनिगमं तस्मै स्वस्थोऽभूत्स समीडितः ।। २१ ।।

ततः प्रभृति तत्तीर्थं ब्रह्मणा प्रकटीकृतम् ।।
ब्रह्मकुंडमिति ख्यातं त्रिषु लोकेषु विश्रुतम् ।। २२ ।।
यस्य दर्शनमात्रेण महापातकिनो जनाः ।।
विमुक्तकिल्बिषाः सद्यो ब्रह्मलोकं व्रजंति ते ।। २३ ।।
स्नानं कुर्वंति ये लोका व्रतचर्यामथापि वा ।।
ब्रह्मलोकमतिक्रम्य विष्णुलोकं व्रजंति ते ।। २४ ।।
।। स्कंद उवाच ।। ।।
ततः किमकरोद्धाता लब्ध्वा वेदाञ्जनार्द्दनात् ।।
एतदन्यच्च सर्वं मे कृपया वद सांप्रतम् ।। २५ ।।
।। महादेव उवाच ।। ।।
चतुर्णामपि वेदानां दृष्ट्वा बदरिकाश्रमम् ।।
मतिर्न जायते गंतुं ब्रह्मणा सह पुत्रक ।। २६ ।।
ततस्तु विकलं दृष्ट्वा ब्रह्माणं जनवासिनः ।।
सिद्धास्तु विधिवत्स्तुत्वा प्रणिपत्येदमब्रुवन् ।। २७ ।।
।। सिद्धा ऊचुः ।। ।।

आज्ञा भगवतः कार्या सर्वैः स्थावरजंगमैः ।।
भगवान्सर्वजंतूनां कर्त्ता हर्ता पिता गुरुः ।। २८ ।।
स्थितिर्ब्रह्म्यांतिके वश्च हरिणैवानुकल्पिता ।।
निवृत्तिर्वर्तते चैषा तथाप्येतन्निरामयम् ।।२९।।
एकांते द्रवरूपेण मूर्तिर्वोऽत्रावतिष्ठताम् ।।
द्वितीया ब्रह्मणा सार्द्धं ब्रह्मलोकं व्रजेत्पुनः ।। 2.3.6.३० ।।
ततः सहृदया वेदा द्वैधीकृतात्मरूपकाः ।।
ब्रह्मणा ब्रह्मलोकं ते ययुः सार्द्धं प्रहर्षिताः ।। ३१ ।।
ततस्त्रिलोकं विधिवत्ससर्ज चतुराननः ।।

द्ववरूपेषु वेदेषु स्नानदानतपःक्रियाः ।।
कृता विच्छेदिता न स्युर्यावदाभूतसंप्लवम् ।। ३२ ।।
फलमुद्दिश्य कुर्वंति उपवासत्रयं नराः ।।
चतुर्णामपि वेदानां व्याख्यातारो न संशयः ।। ३३ ।।
अनुक्रमेण तिष्ठंति वेदाश्चत्वार एव च ।।
ऋग्यजुःसामाथर्वाख्या भगवत्पार्श्ववर्तिनः ।। ३४ ।।

ये पुण्यवंतोऽकलुषा वेदवेदांगपारगाः ।।
ते वेदघोषं विरलाः शृण्वंत्यपि कलौ युगे ।। ३५ ।।
चतुर्णामपि वेदानामुदगस्ति सरस्वती ।।
जप्ताथ सा नृणां हंति जडतां जलरूपिणी ।। ३६ ।।
सरस्वत्या जले स्थित्वा जपं कृत्वा समाहितः ।।
मनोस्तस्य न विच्छेदः कदाचिदपि जायते ।। ३७ ।।
वेदव्यासोऽपि भगवान्यत्प्रसादादुदारधीः ।।
पुराणसंहितार्थज्ञोऽभवदत्र न संशयः ।। ३८ ।।
त्रयाणामपि लोकानां हिताय जगतां पतिः ।।
स्थापयामास विधिना वाणीं वाग्विभवप्रदाम् ।। ३९ ।।
दर्शनस्पर्शनस्नानपूजास्तुत्यभिवन्दनैः ।।
सरस्वत्या न विच्छेदः कुले तस्य कदाचन ।। 2.3.6.४० ।।
मन्त्रसिद्धिर्विशेषेण सरस्वत्यास्तटे नृणाम् ।।
जपतामचिरणैव जायते नात्र संशयः ।।४१।।
बहुना किमिहोक्तेन वाणी वाग्विभवप्रदा ।।

द्ववरूपधरा नृणां दर्शनात्पूतिरुज्ज्वला ।। ४२ ।।
ततोऽर्वाग्दक्षिणे भागे द्ववधारेति विश्रुतम् ।।
तीर्थमिंद्रपदं यत्र तपश्चक्रे पुरंदरः ।। ४३ ।।
सुदारुणं तपः कृत्वा परितोष्य जनार्द्दनम् ।।
पदमैंद्रं समालेभे सुरासुरनमस्कृतम् ।। ४४ ।।
तपो दानं जपो होमो व्रतानि नियमा यमाः ।।
तत्रानन्तगुणं प्रोक्तं ततीर्थमतिदुर्लभम् ।। ४५ ।।
प्रतिमासे त्रयोदश्यां शुक्लायां हरितोषणे ।।
स्नात्वा सुतीर्थे सुत्रामाच्छन्दं चोपेत्य संगतः ।। ४६ ।।
उपवासद्वयं कृत्वा पूजयित्वा जनार्द्दनम् ।।
सर्वपापविनिर्मुक्तः शक्रलोके महीयते ।। ४७ ।।
तत्रैव मानसोद्भेदः सर्वपापप्रणाशनः ।।
दुर्लभः सर्वजंतूनां यत्र ते स्युर्महर्षयः ।। ४८ ।।
मानसं चिदचिद्ग्रन्थिमुद्ग्रथ्नंति च सर्वतः ।।
मानसोद्भेव इत्याख्या ऋषिभिः परिगीयते ।। ४९ ।।

भिंदंति हृदयग्रंथीश्छिंदन्ति बहुसंशयम् ।।
कर्माणि क्षपयन्त्यस्मान्मानसोद्भेद इत्यभूत् ।। 2.3.6.५० ।।

यदि भाग्यवशादत्र बिंदुमात्रं लभेन्नरः ।।
तत्क्षणान्मुक्तिमाप्नोति किमतस्त्वधिकं भवेत् ।। ५१ ।।
गिरिदरीनिलये निवसत्यमी ऋषिगणाः फलमूलजलाशनाः ।।
जितमनोविषयाः शितबुद्धयः कलिभयादिव पापभयाकुलाः ।। ५२ ।।
फलसमीरणगह्वरनिर्झराश्रमभरादुपलब्धपटोत्तमाः ।।
त्रिषवणक्रमनिर्जितदुर्जयेन्द्रियपराक्रमणा मुनयस्त्वमी ।। ५३ ।।
साधनानि बहुन्येव कायक्लेशकराण्यहो ।।
सुलभं साधनं लोके मानसोद्भेददर्शनम् ।। ५४ ।।
यस्मिन्दिने जलं चैतल्लभते पुण्यवाञ्जनः ।।
भवति व्याससदृशो यमपितृसमः क्रमात् ।। ५५ ।।
काम्यतीर्थमिदं नृणां कामनावशकृत्पुनः ।।
अकामतस्तु मुक्तिः स्यादुभयोरेष निश्चयः ।। ५६ ।।
यदि कश्चित्प्रमादेन कामनां कुरुते नरः ।।

फलं भुक्त्वा पुनर्मुक्तिर्भवत्येव न संशयः ।।५७।।
महरादिषु लोकेषु भुक्त्वा भोगान्यथेप्सितान् ।।
भोगे भुक्ते पुनर्याति कामनावशतो जनः ।।५८।।
पुरुषार्थसमावाप्त्यै यतनीयं मनीषिभिः ।।
मानसोद्भेदने तीर्थे नापेत्यत्रेति मे मतिः ।। ५९ ।।
मानसोद्भेदनात्प्रत्यग्दिशि सर्वमनोहरम् ।।
वसुधारेति विख्यातं तीर्थं त्रैलोक्यदुर्लभम् ।। ।। 2.3.6.६० ।।
त्रिलोक्यां सर्वतीर्थेभ्यः श्रेष्ठो बदरिकाश्रमः ।।
श्रुत्वा तन्नारदात्सर्वे वसवः समुपागताः ।। ६१ ।।
त्रिंशद्वर्षसहस्राणि तपः परमदारुणम् ।।
दलांबुप्राशनाश्चक्रुस्ततः सिद्धिमुपाययुः ।। ६२ ।।
भगवद्दर्शनात्प्राप्तानंदनिर्वृत्तविक्लमाः ।।
हृदयानन्दसंदोहप्रफुल्लितमुखांबुजाः ।। ६३ ।।
दृष्ट्वा नारायणं देवं वरं लब्ध्वा मनोरमम्।।
हरिभक्तिसुखैश्वर्य्यं परं लब्ध्वा मुदं ययुः।।६४।।

अत्र स्नात्वा जलं पीत्वा पूजयित्वा जनार्द्दनम्।।
इह लोके सुखं भुक्त्वा यात्यंते परमं पदम् ।।६५।।
अत्र पुण्यवतां ज्योतिर्दृश्यते जलमध्यतः।।
यद्दृष्ट्वा न पुनर्भूयो गर्भवासं प्रपद्यते ।। ६६ ।।
येऽशुद्धपितृजाः पापाः पाषंडमतिवृत्तयः ।।
न तेषां शिरसि प्रायः पतंत्यापः कदाचन ।। ६७ ।।
दिनत्रयं शुचिर्भूत्वा पूजयित्वा जनार्दनम् ।।
उपोष्य भगवद्भक्त्या सिद्धान्पश्यंति साधवः ।।६८।।
ये तत्र चपलास्तथ्यं न वदंति च लोलुपाः ।।
परिहासपरद्रव्यपरस्त्रीकपटाग्रहाः ।।६९।।

मलचैलावृताऽशांताऽशुचयस्त्यक्तसत्क्रियाः ।।
तेषां मलिनचित्तानां फलमत्र न जायते ।। 2.3.6.७० ।।
ये तत्र साधकाः शांता विरला विधिवर्त्मगाः ।।
तेषां जपस्तपोहोमो दानव्रतजपक्रियाः ।। ।। ७१ ।।
क्रियमाणा यथाशक्त्या ह्यक्षय्यफलदायकाः ।। ७२ ।।

यत्किंचिच्छुभकर्माणि क्रियमाणानि देहिनाम् ।।
महदादिफलं दद्युर्निःश्रेयसमनुत्तमम् ।। ७३ ।।
श्रावणीयमिह किं फलाधिकं यत्र यांति विबुधाः फलार्थिनः ।।
पूजितादनु हरेः प्रियार्थिनः स्वर्गमार्गनिरताः प्रमोदिनः ।। ७४ ।।
यत्र संति न च विघ्नकारिणः कर्मणां हरिभयात्सुसिध्यति ।।
निर्विशंति च फलं विवेकिनः कर्ममार्गनिरताः सुदेहिनः ।। ७५ ।।
ये पठंत्यथ च पाठयंत्यहो पुण्यतीर्थविषयं प्रकाशितम् ।।
भक्तिभावसमलंकृताश्च ते संप्रयान्ति हरिमंदिरं शुभम् ।। ७६ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे बदरिकाश्रममाहात्म्ये शिवकार्तिकेयसंवादे वसुधारातीर्थमाहात्म्यवर्णनंनाम षष्ठोऽध्यायः ।। ६ ।। ।।
।। शिव उवाच ।। ।।

Roman transliteration

|| skaṃda uvāca || ||
karādvigalitaṃ yatra kapālaṃ te maheśvara ||
tasya tīrthasya māhātmyaṃ kṛpayā vada me pitaḥ || 1 ||
|| || śiva uvāca || ||
atiguhyamidaṃ tīrthaṃ surāsuranamaskṛtam ||
brahmahā'pi naro yatra snānamātreṇa śuddhyati || 2 ||
paṃca tīrthāni tiṣṭhaṃti kapāle pāpamocane ||
tatra snānaṃ tapo dānaṃ sarvamakṣayamiṣyate || 3 ||
piṃḍaṃ vidhāya vidhivannarakāttārayetpitṝn ||
pitṛtīrthamidaṃ proktaṃ gayāto'ṣṭaguṇādhikam || 4 ||
tilatarppaṇato yāṃti pitaraḥ svargamuttamam || 5 ||
ahorātraṃ sthiro bhūtvā japaniṣṭhaḥ samāhitaḥ ||
tasyeṣṭasiddhirmahatī tatkṣaṇādeva jāyate || 6 ||
pāralaukikakarmāṇi sarvāṇyavyāhatāni ca ||
kapālamocane tīrthe nādhikaṃ pitṛkarmaṇi || 7 ||

|| skaṃda uvāca || ||
kutra vā brahmatīrthaṃ vai phalaṃ vā kīdṛśaṃ bhavet ||
ke vā tatra vasaṃtīha kṛpayā vada me pitaḥ || 8 ||
śiva uvāca || ||
ekadā viṣṇunābhyambhoruhasthasya prajāpateḥ ||
vedānmukhāṃbujāddhṛtvā jagmaturmadhukaiṭabhau || 9 ||
tato hyutthāya śayanātsisṛkṣurabjasaṃbhavaḥ ||
sraṣṭuṃ vinā'gamaṃ loke na śaśāka hṛtasmṛtiḥ || 2.3.6.10 ||
tadā badarikāmetya hariṇā pratipālitām ||
tuṣṭāva praṇato bhūtvā bhagavaṃtaṃ sanātanam || 11 ||
tataḥ kuṃḍātsamudbhūto hayaśīrṣo nijāyudhaḥ ||

pītāṃbaradharaḥ śuklaścaturbāhuḥ sudṛptadṛk || 12 ||
atyadbhutaḥ prakaṭakaṭhoralocanaścalacchaṭāvicchuritameghaḍaṃbaraḥ ||
svatejasā hatanikhilaprabhākulaḥ kṛpānvito druhiṇapuraḥsaro'bhavat || 13 ||
nirīkṣya taṃ vidhirapi vismayākulaḥ praṇamya ca stutimakarotprasannadṛk || 14 || ||

|| brahmovāca || ||
namaḥ kamalanābhāya namaste kamalāśraya ||
namaste kamalāvāsaviśālavanamāline || 15 ||
namo vijñānabhātrāya guhāvāsa nivāsine ||
hṛṣīkeśāya śāṃtāya tubhyaṃ bhagavate namaḥ || 16 ||
svabhaktarakṣaṇakṛte dhṛtadehāya śārṅgiṇe ||
anaṃtakleśanāśāya gadine brahmaṇe namaḥ |||| 17 ||
saṃsāravividhāsāranivṛttikṛtakarmaṇe ||
rakṣitre sarvajaṃtūnāṃ viṣṇave jiṣṇave namaḥ || 18 ||
namo viśvaṃbharāśeṣanivṛttaguṇavṛttaye ||
surāsuravarastaṃbhanivṛttisthitikīrtaye ||19||
itīritaḥ surapatinā maheśvaro hṛdisthito'khilavidaśeṣakarmabhiḥ ||
tato'ntaraṃ sapadi gato nibadhya tau suradruhau kila nijaghāna līlayā || 2.3.6.20 ||
tato nigamamādāya brahmaṇoṃ'tikamāyayau||
dattvā svanigamaṃ tasmai svastho'bhūtsa samīḍitaḥ || 21 ||

tataḥ prabhṛti tattīrthaṃ brahmaṇā prakaṭīkṛtam ||
brahmakuṃḍamiti khyātaṃ triṣu lokeṣu viśrutam || 22 ||
yasya darśanamātreṇa mahāpātakino janāḥ ||
vimuktakilbiṣāḥ sadyo brahmalokaṃ vrajaṃti te || 23 ||
snānaṃ kurvaṃti ye lokā vratacaryāmathāpi vā ||
brahmalokamatikramya viṣṇulokaṃ vrajaṃti te || 24 ||
|| skaṃda uvāca || ||
tataḥ kimakaroddhātā labdhvā vedāñjanārddanāt ||
etadanyacca sarvaṃ me kṛpayā vada sāṃpratam || 25 ||
|| mahādeva uvāca || ||
caturṇāmapi vedānāṃ dṛṣṭvā badarikāśramam ||
matirna jāyate gaṃtuṃ brahmaṇā saha putraka || 26 ||
tatastu vikalaṃ dṛṣṭvā brahmāṇaṃ janavāsinaḥ ||
siddhāstu vidhivatstutvā praṇipatyedamabruvan || 27 ||
|| siddhā ūcuḥ || ||

ājñā bhagavataḥ kāryā sarvaiḥ sthāvarajaṃgamaiḥ ||
bhagavānsarvajaṃtūnāṃ karttā hartā pitā guruḥ || 28 ||
sthitirbrahmāṃtike vaśca hariṇaivānukalpitā ||
nivṛttirvartate caiṣā tathāpyetannirāmayam ||29||
ekāṃte dravarūpeṇa mūrtirvo'trāvatiṣṭhatām ||
dvitīyā brahmaṇā sārddhaṃ brahmalokaṃ vrajetpunaḥ || 2.3.6.30 ||
tataḥ sahṛdayā vedā dvaidhīkṛtātmarūpakāḥ ||
brahmaṇā brahmalokaṃ te yayuḥ sārddhaṃ praharṣitāḥ || 31 ||
tatastrilokaṃ vidhivatsasarja caturānanaḥ ||
dravarūpeṣu vedeṣu snānadānatapaḥkriyāḥ ||
kṛtā vicchedità na syuryāvadābhūtasaṃplavam || 32 ||
phalamuddiśya kurvaṃti upavāsatrayaṃ narāḥ ||
caturṇāmapi vedānāṃ vyākhyātāro na saṃśayaḥ || 33 ||
anukrameṇa tiṣṭhaṃti vedāścatvāra eva ca ||
ṛgyajuḥsāmātharvākhyā bhagavatpārśvavartinaḥ || 34 ||

ye puṇyavaṃto'kaluṣā vedavedāṃgapāragāḥ ||
te vedaghoṣaṃ viralāḥ śṛṇvaṃtyapi kalau yuge || 35 ||
caturṇāmapi vedānāmudagasti sarasvatī ||
japtātha sā nṛṇāṃ haṃti jaḍatāṃ jalarūpiṇī || 36 ||
sarasvatyā jale sthitvā japaṃ kṛtvā samāhitaḥ ||
manostasya na vicchedaḥ kadācidapi jāyate || 37 ||
vedavyāso'pi bhagavānyatprasādādudāradhīḥ ||
purāṇasaṃhitārthajño'bhavadatra na saṃśayaḥ || 38 ||
trayāṇāmapi lokānāṃ hitāya jagatāṃ patiḥ ||
sthāpayāmāsa vidhinā vāṇīṃ vāgvibhavapradām || 39 ||
darśanasparśanasnānapūjāstutyabhivandanaiḥ ||
sarasvatyā na vicchedaḥ kule tasya kadācana || 2.3.6.40 ||
mantrasiddhirviśeṣeṇa sarasvatyāstaṭe nṛṇām ||
japatāmaciraṇaiva jāyate nātra saṃśayaḥ ||41||
bahunā kimihoktena vāṇī vāgvibhavapradā ||

dravarūpadharā nṛṇāṃ darśanātpūtirujjvalā || 42 ||
tato'rvāgdakṣiṇe bhāge dravadhāreti viśrutam ||
tīrthamiṃdrapadaṃ yatra tapaścakre puraṃdaraḥ || 43 ||
sudāruṇaṃ tapaḥ kṛtvā paritoṣya janārddanam ||
padamaiṃdraṃ samālebhe surāsuranamaskṛtam || 44 ||
tapo dānaṃ japo homo vratāni niyamā yamāḥ ||
tatrānantaguṇaṃ proktaṃ tattīrthamatidurlabham || 45 ||
pratimāse trayodaśyāṃ śuklāyāṃ haritoṣaṇe ||
snātvā sutīrthe sutrāmācchandaṃ copetya saṃgataḥ || 46 ||
upavāsadvayaṃ kṛtvā pūjayitvā janārddanam ||
sarvapāpavinirmuktaḥ śakraloke mahīyate || 47 ||
tatraiva mānasodbhedaḥ sarvapāpapraṇāśanaḥ ||
durlabhaḥ sarvajaṃtūnāṃ yatra te syurmaharṣayaḥ || 48 ||
mānasaṃ cidacidgranthimudgrathnaṃti ca sarvataḥ ||
mānasodbheva ityākhyā ṛṣibhiḥ parigīyate || 49 ||

bhiṃdaṃti hṛdayagraṃthīśchiṃdanti bahusaṃśayam ||
karmāṇi kṣapayantyasmānmānasodbheda ityabhūt || 2.3.6.50 ||
yadi bhāgyavaśādatra biṃdumātraṃ labhennaraḥ ||
tatkṣaṇānmuktimāpnoti kimatastvadhikaṃ bhavet || 51 ||
giridarīnilaye nivasatyamī ṛṣigaṇāḥ phalamūlajalāśanāḥ ||
jitamanoviṣayāḥ śitabuddhayaḥ kalibhayādiva pāpabhayākulāḥ || 52 ||
phalasamīraṇagahvaranirjharāśramabharādupalabdhapaṭottamāḥ ||
triṣavaṇakramanirjitadurjayendriyaparākramaṇā munayastvamī || 53 ||
sādhanāni bahūnyeva kāyakleśakarāṇyaho ||
sulabhaṃ sādhanaṃ loke mānasodbhedadarśanam || 54 ||
yasmindine jalaṃ caitallabhate puṇyavāñjanaḥ ||
bhavati vyāsasadṛśo yamapitṛsamaḥ kramāt || 55 ||
kāmyatīrthamidaṃ nṝṇāṃ kāmanāvaśakṛtpunaḥ ||
akāmatastu muktiḥ syādubhayoreṣa niścayaḥ || 56 ||
yadi kaścitpramādena kāmanāṃ kurute naraḥ ||

phalaṃ bhuktvā punarmuktirbhavatyeva na saṃśayaḥ ||57||
maharādiṣu lokeṣu bhuktvā bhogānyathepsitān ||
bhoge bhukte punaryāti kāmanāvaśato janaḥ ||58||
puruṣārthasamāvāptyai yatanīyaṃ manīṣibhiḥ ||
mānasodbhedane tīrthe nāpetyatreti me matiḥ || 59 ||
mānasodbhedanātpratyagdiśi sarvamanoharam ||

vasudhāreti vikhyātaṃ tīrthaṃ trailokyadurlabham || || 2.3.6.60 ||
trilokyāṃ sarvatīrthebhyaḥ śreṣṭho badarikāśramaḥ ||
śrutvā tannāradātsarve vasavaḥ samupāgatāḥ || 61 ||
triṃśadvarṣasahasrāṇi tapaḥ paramadāruṇam ||
dalāṃbuprāśanāścakrustataḥ siddhimupāyayuḥ || 62 ||
bhagavaddarśanātprāptānaṃdanirvṛttaviklamāḥ ||
hṛdayānandasaṃdohapraphullitamukhāṃbujāḥ || 63 ||
dṛṣṭvā nārāyaṇaṃ devaṃ varaṃ labdhvā manoramam||
haribhaktisukhaiśvaryyaṃ paraṃ labdhvā mudaṃ yayuḥ||64||

atra snātvā jalaṃ pītvā pūjayitvā janārddanam||
iha loke sukhaṃ bhuktvā yātyaṃte paramaṃ padam ||65||
atra puṇyavatāṃ jyotirdṛśyate jalamadhyataḥ||
yaddṛṣṭvā na punarbhūyo garbhavāsaṃ prapadyate || 66 ||
ye'śuddhapiṭṛjāḥ pāpāḥ pāṣaṃḍamativṛttayaḥ ||
na teṣāṃ śirasi prāyaḥ pataṃtyāpaḥ kadācana || 67 ||
dinatrayaṃ śucirbhūtvā pūjayitvā janārdanam ||
upoṣya bhagavadbhaktyā siddhānpaśyaṃti sādhavaḥ ||68||
ye tatra capalāstathyaṃ na vadaṃti ca lolupāḥ ||
parihāsaparadravyaparastrīkapaṭāgrahāḥ ||69||
malacailāvṛtā'śāṃtā'śucayastyaktasatkriyāḥ ||
teṣāṃ malinacittānāṃ phalamatra na jāyate || 2.3.6.70 ||
ye tatra sādhakāḥ śāṃtā viralā vidhivartmagāḥ ||
teṣāṃ japastapohomo dānavratajapakriyāḥ || || 71 ||
kriyamāṇā yathāśaktyā hyakṣayyaphaladāyakāḥ || 72 ||

yatkiṃcicchubhakarmāṇi kriyamāṇāni dehinām ||
mahadādiphalaṃ dadyurniḥśreyasamanuttamam || 73 ||
śrāvaṇīyamiha kiṃ phalādhikaṃ yatra yāṃti vibudhāḥ phalārthinaḥ ||
pūjitādanu hareḥ priyārthinaḥ svargamārganiratāḥ pramodinaḥ || 74 ||
yatra saṃti na ca vighnakāriṇaḥ karmaṇāṃ haribhayātsusidhyati ||
nirviśaṃti ca phalaṃ vivekinaḥ karmamārganiratāḥ sudehinaḥ || 75 ||
ye paṭhaṃtyatha ca pāṭhayaṃtyaho puṇyatīrthaviṣayaṃ prakāśitam ||
bhaktibhāvasamalaṃkṛtāśca te saṃprayānti harimaṃdiraṃ śubham || 76 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
badarikāśramamāhātmye śivakārttikeyasaṃvāde vasudhārātīrthamāhātmyavarṇanaṃnāma
ṣaṣṭho'dhyāyaḥ || 6 || ||
|| śiva uvāca || ||

English translation

Note: [Vasudhārā is] a waterfall four miles north of Badrīnāth near the village Manal. It is the source of Alakanandā , a tributary of Gaṅgā . (Dc 3, 26)

Skanda asked :

1. O my father Maheśvara , kindly recount to me the greatness of that Tīrtha where the skull dropped down from your hand.

Jaimini said :

2. This Tīrtha is a great secret. It is bowed down to by Suras and Asuras . Merely by bathing therein even a man guilty of the murder of a Brāhmaṇa becomes purified.

3. There are five Tīrthas in the holy place named Kapālamocana

which rids one of all the sins. Penance, charitable gifts and holy ablution therein (the merit accrued from) everything is expected to be inexhaustible.

4. By making rice-balls duly (and offering them to Pitṛs) one can redeem the Pitṛs from hell. This is called Pitṛtīrtha , eight times more meritorious than Gayā .

5. By the libation of water and gingelly seeds, the Pitṛs go to the excellent heaven.

6. If the devotee is steadily engaged in Japa day and night with concentration and mental purity, the fulfilment of his desire shall be great and instantaneous.

7. All the holy rites pertaining to the other world are unobstructed in the Tīrtha called Kapālamocana. Nothing more remains to be done about Pitṛs.

Skanda said :

8. Where is this Brahmatīrtha ? Of what sort is its benefit? Who stay there? Kindly recount this to me, O father.

Śiva said :

9-10. Once Madhu and Kaiṭabha carried away the Vedas from the lotus-like mouth of Prajāpati who was stationed in the lotus coming out through the navel of Viṣṇu . They went away. Then the Lotus-born Lord got up from his bed and was desirous of creating (the universe). But without the Vedas he could not create the world. His power of memory was affected.

11. Then he came to Badarikā guarded by Han. Bending his head down, he eulogized the eternal Lord.

12-14. Then, from the holy pit rose up the horse-headed Lord equipped with his own weapons. He was clad in yellow robes. He was white in complexion. He had four arms and very proud eyes. He was very wonderful in his features, with prominently keen eyes. He resembled a cloud tinged with moving lustre. By his own refulgence he had subdued all sorts of lustres. Endowed with mercy he appeared in front of Brahmā . On seeing him Brahmā became agitated with surprise. With his delight evident in his eyes he bowed down and eulogized him.

Brahmā said :

15. Obeisance to you having the lotus in your navel. Bow to you, O support of Kamalā (Goddess of fortune). Obeisance to you, O abode of Kamalā. Salute to the Lord wearing a large garland of sylvan flowers.

16. Obeisance to the Lord of the nature of pure knowledge, to the Lord residing in his abode in the cavity (hearts of all beings); obeisance to you, to Lord Hṛṣīkeśa , the calm one.

17. Salute to the Lord who have assumed many bodies for the sake of protecting your own devotees, to the wielder of the Śārṅga bow; obeisance to Brahman , to the wielder of the iron club for destroying infinite pain (of devotees).

18. Obeisance to the victorious Viṣṇu, to the protector of all creatures, to the Lord who engage yourself in various activities to stop the worthless worldly existence(?).

19. O Lord supporting the universe, obeisance to you from whom all the activities of the Guṇas have receded, O Lord, the excellent supporting pillar of Suras and Asuras; obeisance to you, the cause of recession, sustenance and renown?

20. On being praised thus by the Lord of Suras, the great Īśvara who is stationed in the heart and who knows everything along with all activities, came in between those demons suddenly, bound them and killed them sportingly.

21. Thereafter he took the Nigama (Vedas) and came near Brahmā. After giving his own Nigama unto him, he became happy and composed, and was eulogized.

22. Ever since then that Tīrtha which was manifested by Brahmā became well-known as Brahmakuṇḍa . It is famous in all the three worlds .

23. Merely by visiting it people of great sins become absolved of their sins. They immediately go to the world of Brahmā.

24. Those people who take their holy bath or perform holy rites there, go beyond the world of Brahmā, to that of Viṣṇu.

Skanda said :

25. What did Brahmā do after obtaining the Vedas from Janārdana ? Kindly recount this and everything else to me now.

Mahādeva narrated :

26. Having seen Badarikāśrama , all the four Vedas were not inclined to go along with Brahmā, O dear son.

27. Thereupon Brahmā became depressed. On seeing him so, Siddhas , the residents of Janaloka , duly eulogized, prostrated and spoke thus:

Siddhas said :

28. The command of the Lord must be earned out by all the beings, mobile and immobile. The Lord is the maker, the annihilator, the father (protector) and the preceptor unto all the creatures.

29. Your stay (residence) near Brahmā has been commanded by Lord Hari himself. There is a way out, still without much of worry.

30. One form of yours should stay here in the liquid form and let the second form go with Brahmā to his world.

31. Thereafter, the Vedas with due consideration assumed two forms. They went to the world of Brahmā along with him with great delight.

32. Thereafter, the Four-faced Lord duly created the three worlds. The holy bath, charitable gifts, penances and other holy rites performed in the liquid forms of the Vedas will not be broken or interrupted until the ultimate annihilation of all living beings.

33. Men who observe fast for three days with some benefit in view become undoubtedly the commentators and expounders of the four Vedas.

34. All the four Vedas stand in the proper order at the side of the Lord. They are called Ṛk, Yajus , Sāman and Atharvan .

35. Even in Kaliyuga there are very few people who are meritorious, devoid of sins and masters of the Vedas and Vedāṅgas . Very few of them hear the chanting of the Vedas even.

36. Sarasvatī is above the four Vedas. If her name is repeated frequently, Sarasvatī [1] in the form of water dispels the inertia of men.

37. If a person stands in the waters of Sarasvatī and performs Japa (of a Mantra) with concentration and mental purity, that Mantra will never be broken.

38. Even the holy lord, sage Vedavyāsa of a liberal mind, became conversant with the import or contents of the Purāṇa collection, by the favour of Sarasvatī.

39. For the welfare of all the three worlds the Lord of the worlds duly established Vāṇī (Goddess of speech) who bestows the (rich) gift of speech.

40. If a person visits, touches, takes bath in it, worships it, eulogizes it or rejoices in it, his family will never have separation from Sarasvatī (Learning).

41. If men perform Japas on the banks of Sarasvatī, they will attain perfection in (the employment of) Mantras ere long. There is no doubt about it.

42. Of what avail is much talk? Vāṇī, having the liquid form (i.e. River Sarasvatī) bestows the gift of speech on men. (Merely) by seeing it, there shall result brilliant (excellent) purification.

43. Behind it on the southern side there is the Tīrtha Indrapada well-known as Dravadhārā, where Indra had performed penance.

44. After performing a very severe penance, he propitiated Janārdana. Then he obtained the position of Indra bowed to by Suras and Asuras.

45. Penance, charitable gifts, Homa , holy rites, pious observances and restraints—all these are said to yield merit, multiplied infinite-fold. That Tīrtha is difficult of access.

46-47. Every month, on the thirteenth day in the bright half, a devotee should take bath in the excellent Tīrtha (named) Haritoṣaṇa. He should approach Sutrāmācchanda in its company(?) He should then fast for two days and worship Janārdana. He shall thereby be liberated and honoured in the world of (Indra).

48. There itself is (the holy spot) Mānasodbheda that is destructive of all sins. It is difficult of access to all creatures. There are great sages in that place.

49. They completely untie the mental knot of Cit and Acit . The name Mānasodbheda is proclaimed everywhere by the sages.

50. They split the knots in the heart and clarify many doubts. They destroy Karmas . Therefore (the holy spot) became (known as) Mānasodbheda.

51. If by chance a man obtains only a drop (from the Tīrtha) here, he attains liberation instantaneously. What can be superior to this?

52. These sages live in their abodes in the caves of the mountain. They subsist on the diet of fruits, roots and water. They have conquered their minds and (desire for) objects. They have keen intellect. They are agitated due to their fear of sins as well as that of the Kali Age. (Defective Text)

53. They get good clothes after exertions for (collecting) fruit (and bringing) water from springs in deep caverns. Everyday they take bath three times. Thereby these sages have subdued the onslaughts (strong impulses) of the sense organs.

54. There are many means (to salvation) involving physical strain. But the easiest means in the world is visiting Mānasodbheda.

55. On the day when a meritorious person obtains the (sacred) waters, he becomes similar to Vyāsa , Yama and the Pitṛs in due course.

56. This Tīrtha is one worthy of being desired by men. It keeps desires and ambitions under control by fulfilling them. There shall be salvation even if there is no desire. This is certain in both the cases.

57. If any man, by mistake, were to entertain desires, he will enjoy the fruits and later he will have liberation. There is no doubt about this.

58. People will enjoy all the pleasures in the worlds beginning with Maharloka as they desire. After the pleasures have been enjoyed, they go again (to this world) being subject to desires.

59. Learned men should endeavour for the acquisition of the aims of life. In my opinion their endeavour here in the holy spot Mānasodbheda does not go in vain.

60. On the western side of Mānasodbhedana there is the famous Tīrtha named Vasudhārā. It is the most fascinating of all. It is the rarest of Tīrthas in all the three worlds.

61. On hearing from Nārada that Badarikāśrama is the most excellent one among all the Tīrthas in the three worlds, all the Vasus came here.

62. They performed very severe penance for thirty thousand years with leaves and water for their diet. Thereby they attained Siddhi .

63-64. Their fatigue has been dispelled by the happiness of seeing the Lord. Their lotus-like faces became full-blown due to the mass of delight in their hearts. After seeing Lord Nārāyaṇa and securing a fine boon, they obtained the happiness, prosperity and devotion to Hari. Thus they became joyous.

65. By taking bath here, drinking the water and worshipping Janārdana, one enjoys happiness in this world and attains the greatest region in the end.

66. To meritorious persons a fiery refulgence is visible here in the middle of the water. On seeing this one does not stay further within any womb (i.e. gets Mokṣa).

67. If sinners of impure parentage, whose minds and activities are those of heretics, come here, the waters generally do not fall on their heads.

68. Good people who remain pure, worship Janārdana and fast for three days with great devotion to the Lord, see the Siddhas.

69-70. Those who are fickle-minded and covetous, who do not speak the truth there, who fraudulently take away the wealth and wives of other people and ridicule others, who are clad in dirty clothes, who are not calm, who are not pure, who have abandoned good holy rites and whose minds also are impure, never attain any benefit here.

71-72. The few calm and quiet Sādhakas (aspirants) who take the path enjoined in the Vedas (attain happiness). Their Japas, penances, Homas , charitable gifts, holy rites, pious observances etc. pursued in accordance with their capacity bestow everlasting benefits.

73. Even the least bit of auspicious rites performed by embodied beings may yield a great result and even excellent salvation.

74. Is it necessary to recount more about the benefits of a place where (even) Devas go seeking benefit? After Hari's worship those people who sought pleasing things became joyous and are engaged in the path leading to heaven.

75. (This is a holy spot) where there are no persons who create obstacles to holy rites. Afraid of Hari, they (? holy rites) become fructified. Those who possess the power of discrimination enjoy the benefit. All good souls engaged in the path of duty (enjoy the benefit).

76. Those who read, teach and recite (this sacred treatise) that has been revealed, that has reference to the holy Tīrtha, become adorned with devotional feelings. They go to the auspicious region of Hari.

[1]: [1] : This revulet is a tributary of Alakanandā. It is different from the Vedic Sarasvatī rising in Sirmur hill in Sewalik range or that near Somanātha (Gujarat) or Harakhaiti in East Afghanistan. (De 180-81).

Sanskrit source · English chapter witness

Badarikāśrama-māhātmya · Chapter 7

The Greatness of Pañcadhārā and Other Tīrthas

Chapter 96 of 221 · 65 detected Sanskrit verse markers

Sanskrit

।। शिव उवाच ।। ।।
ततो नैर्ऋत्यदिग्भागे पंचधाराः पतंत्यधः ।।
प्रभासं पुष्करं चैव गयां नैमिषमेव च ।।
कुरुक्षेत्रं विजानीहि द्रवरूपं षडानन ।। १ ।।
पुरा ते ब्रह्मणः स्थानं गता मलिनरूपिणः ।।
पापिनां पापदोषेण विकृताः कृतबुद्धयः ।। २ ।।
तत्र गत्वा नमस्कृत्य ब्रह्माणं लोकभावनम् ।।
ऊचुः प्रांजलयः सर्वे निजागमनकारणम् ।। ३ ।।
तच्छ्रुत्वा ध्यानमालंब्य प्रहस्य जगदीश्वरः ।।
उवाच वचनं चारु स्मृत्वा बदरीकाश्रमम् ।। ४ ।।
मा भैष्ट गच्छत क्षिप्रं हरेर्बदरिकाश्रमम् ।।
यस्य निर्देशमात्रेण सद्यः पुण्यं भविष्यति ।।५।।
ततस्ते हर्षवेगेन नमस्कृत्य पितामहम् ।।
जग्मुरुत्फुल्लनयना विशालाममितप्रभाम् ।। ६ ।।
यस्य निर्वेशमात्रेण तत्क्षणाद्विगतेनसः ।।

ततो द्विरूपमास्थाय स्वस्थानं ययुरुत्सुकाः ।। ७ ।।
द्रवरूपेण चान्येन पंच तिष्ठंति निर्मलाः ।।
तेषु स्नात्वा विधानेन कृत्वा नित्यक्रियां शुचिः ।। ८ ।।
तत्तत्तीर्थफलं लब्ध्वा यात्यंते परमं पदम् ।।
पंचोपवास निरतः पूजयित्वा जनार्दनम् ।। ९ ।।
इह भोगान्बहुन्भुक्त्वा हरेः सालोक्यमाप्नुयात् ।। 2.3.7.१० ।।
ततस्तु विमलं तीर्थं सोमकुंडाभिधं परम् ।।
तपश्चकार भगवान्सोमो यत्र कलानिधिः ।। ११ ।।
।। स्कन्द उवाच ।। ।।
सोमकुण्डस्य माहात्म्यं वद मे वदतां वर ।।
त्वत्प्रसादादहं श्रोतुमिच्छामि परमेश्वर ।। १२ ।।
।। शिव उवाच ।। ।।
पुरात्रितनयः श्रीमान्सोमः संप्राप्य यौवनम्।।
श्रुत्वा स्वर्वासिनां सौख्यं गंधर्वेभ्यो मुहुर्मुहुः ।।
तदा स्वपितरं प्रायात्प्रष्टुं तल्लभते कथम् ।। १३ ।।

।। सोम उवाच ।। ।।
भगवन्सर्वधर्मज्ञ करुणामृतसागर ।।
कथं वा लभ्यते स्वर्गः सर्वेषामुत्तमोत्तमः ।। १४ ।।
ग्रहनक्षत्रताराणामोषधीनां पतिः प्रभो ।।
स्यामहं येन तं यत्नं कृपया वद मे पितः ।। १५ ।।
।। अत्रिरुवाच ।। ।।
तपसाराध्य गोविंदं यमैर्वा नियमैः सुत ।।
किं दुर्ल्लभं तु साधूनामिह लोके परत्र च ।। १६ ।।
ततस्तु नारदाच्छ्रुत्वा क्षेत्रं परमनिर्मलम् ।।
जगाम बदरीं नत्वा पितरं दिशमुत्तराम् ।। १७ ।।
तत्र गत्वा फलैर्मेध्यैर्विष्णोः पूजामकल्पयत् ।।
जजाप परमं जाप्यमष्टाक्षरं मनोहरम् ।। १८ ।।
अष्टाशीतिसहस्राणि वर्षाणि भगवत्परम् ।।
तपस्तेपेऽतिपरमं सर्वलोकभयावहम् ।। १९ ।।
ततस्तुष्टः समागत्य भगवान्भक्तवत्सलः ।।

उवाच सोमं विधिवद्वरं वरय सुव्रत ।।2.3.7.२०।।
ततः सोमः समुत्थाय नमस्कृत्य पुनःपुनः ।।
ग्रहनक्षत्रताराणामोषधीनामहं पतिः ।।
द्विजानामपि सर्वेषां भूयासं ते प्रसादतः ।। २१ ।।
।। हरिरुवाच ।। ।।
वरमन्यं वृणुष्वातो दुर्ल्लभं त्वं भवादृशाम् ।।
वरान्नो वरयामास तदा तं हिमजात्मज ।। २२ ।।
ततोऽतिविमनाः सोमः पुनस्तेपे तपो महत् ।।
त्रिंशद्वर्षसहस्राणि देवमानेन पुत्रक ।।२३।।
तदासौ करुणापूर्णहृदयो भगवानगात् ।।
वरं वरय भद्रं ते वरदोऽहं तवाग्रतः ।।
सोमस्तु तादृशं वव्रे तच्छ्रुत्वान्तर्हृधे हरिः।।२४।।
ततोऽतिविमनाः सोमः पुनस्तेपे तपो महत्।।
चत्वारिंशत्सहस्राणि तपस्तप्तं सुदुष्करम् ।।२५।।
ततस्तुष्टो हरिः साक्षाच्छंखचक्रगदाधरः ।।

उवाच वचनं चारु सोमं श्रांतं तपोनिधिम् ।।२६।।
उत्तिष्ठोत्तिष्ठ भद्रं ते वरं वरय सुव्रत ।।
तपसाराधितो नूनं त्वयाहं तपसां निधिः ।। २७ ।।
।। सोम उवाच ।। ।।
यदि तुष्टो भवान्मह्यं भगवान्वरदर्षभः ।।
ग्रहनक्षत्रताराणामाधिपत्यं प्रयच्छ मे ।।
तथौषधीनां विप्राणां यामिन्याश्च जगत्पते ।। २८ ।।
।। श्रीभगवानुवाच ।। ।।
दुर्ल्लभं प्रार्थितं वत्स वितरामि तथाप्यहम् ।।

एवमस्तु ततः सर्वे समागत्य दिवौ कसः ।।
अभिषिक्तवंतो विधिवत्सोमं राजानमादृताः ।। २९ ।।
ततो विमानमारूढो रथेन शुभ्रवाससा ।।
अभिष्टुतः सुरैरभूद्दिवं गतो निशाकरः ।। ।। 2.3.7.३० ।।
ततः प्रभृति तीर्थं तत्सोमकुंडेति दुर्ल्लभम् ।।
यद्दृष्टिमात्रान्मनुजा गतदोषा भवंति हि ।। ३१ ।।

यदुपस्पर्शनाद्यांति सोमलोकं विनिंदिताः ।।
यत्र स्नात्वा विधानेन संतर्प्य पितृदेवताः ।।३२।।
सोमलोकं विनिर्भिद्य विष्णुलोकं प्रपद्यते ।।
उपवासत्रयं कृत्वा पूजयित्वा जनार्द्दनम् ।। ।। ३३ ।।
न तेषां पुनरावृत्तिः कल्पकोटिशतैरपि ।।
त्रिरात्रेण स्थितो भूत्वा पूजयित्वा जनार्द्दनम् ।।
जपं कुर्वन्विशेषेण मंत्रसिद्धिः प्रजायते ।। ।। ३४ ।।
कर्मणा मनसा वाचा यत्कृतं पातकं नृभिः ।।
तत्सर्वं क्षयमायाति सोमकुंडेक्षणादिह ।। ३५ ।।
ततस्तु द्वादशादित्यतीर्थं पापहरं परम् ।।
यत्र तप्त्वा पुनः कृच्छ्रं काश्यपः सूर्यतां ययौ ।। ३६ ।।
दुर्ल्लभं त्रिषु लोकेषु तपःसिद्धौककारणम् ।।
रविवारेषु सप्तम्यां संक्रात्यां विधिवन्नरः ।।
सप्तजन्मकृतात्पापात्स्नानमात्रेण शुद्धयति ।। ३७ ।।
पाराकं विधिवत्कृत्वा पूजनीयो जनार्द्दनः ।।

सूर्यलोके सुखं भुक्त्वा विष्णुलोके महीयते ।। ।। ३८ ।।
महारोगाभिभूतस्तु स्नात्वा पीत्वा जलं शुचिः ।।
रोगमुक्तोऽचिरादेव नात्र कार्या विचारणा ।। ३९ ।।
चतुःस्रोतं परं तीर्थं विलोचनमनोहरम् ।।
धर्मार्थकाममोक्षास्ते तिष्ठंति द्रवरूपिणः ।। 2.3.7.४० ।।
हरेराज्ञानुसारेण क्षेत्रेऽस्मिन्वैष्णवे स्वयम् ।।
पुरुषार्था द्रवीभूता भूतानां मुक्तिहेतवः ।। ।। ४१ ।।
पूर्वादिदिक्षु क्रमसन्निविष्टा धर्मप्रधाना इव रूपभाजः ।।
भजंति ये तान्क्रमसन्निविष्टान्प्रसन्नतैषां सततं भवेद्धि ।। ४२ ।।
नान्यत्र क्षेत्रे मिलिताः कथंचिच्चत्वार एते त्रिदशैरलभ्याः ।।
तानग्रिमं जन्म जवेन लब्ध्वा पश्यंति पूर्वार्जितपुण्यपुंजाः ।। ४३ ।।
ये दुर्जना दुर्जनसंगभाजः क्षमार्जवप्राणजयप्रधानाः ।।
क्रीडामृगा ग्राम्यवधूजनानां न ते प्रपश्यंत्यचिरात्पुमर्थान्।।४४।।
तथैव पश्यंत्यचिरेण तत्त्वज्ञानैकहेतूनपि तान्पुमर्थान् ।। ४५ ।।
अत्र ब्रह्मादयो देवा ऋषयश्च तपोधनाः ।।

पर्वणि प्रयताः स्नातुं समायांति षडानन ।। ४६ ।।
ततः सत्यपदंनाम तीर्थं सर्वमनोहरम् ।।

त्रिकोणाकारमेवैतत्कुंडं कल्मषनाशनम् ।।
एकादश्यां हरिस्तत्र स्वयमायाति पावने ।।४७।।
तत्पश्चादृषयः सर्वे मुनयश्च तपोधनाः ।।
स्नातुमायांति विधिवत्कुंडे सत्यपदाभिधे ।।४८।।
गंधर्वाप्सरसां यत्र मध्याह्ने हरिवासरे ।।
गानं शृण्वंति विरलाः सत्यव्रतपरायणाः ।। ४९ ।।
दर्शनाद्यस्य तीर्थस्य पातकानि महांत्यपि ।।
पलायंते भयेनैव सिंहं दृष्ट्वा मृगा इव ।।2.3.7.५०।।
स्वशाखोक्तविधानेन स्नानं कृत्वा विचक्षणः ।।
सत्यलोकमवाप्नोति ततो नैःश्रेयसं पदम् ।। ५१ ।।
अहोरात्रं शुचिर्भूत्वा उपोष्य च जनार्द्दनम् ।।
पूजयित्वा यथाशक्त्या स जीवन्मुक्तिभाजनः ।। ५२ ।।
ब्रह्मा विष्णुश्च रुद्रश्च त्रिकोणस्थाः समाहिताः ।।

तपः कुर्वंत्यनुदिनं सर्वलोकादितोषणम् ।। ५३ ।।
त्रिकोणमंडितं तीर्थं नाम्ना सत्यपदप्रदम् ।।
दर्शनीयं प्रयत्नेन सर्वपापमुमुक्षुभिः ।। ५४ ।।
जपं तपो हरिस्तोत्रं पूजां स्तुत्यभिवंदनम् ।।
माहात्म्यं कुर्वतां वक्तुं ब्रह्मणापि न शक्यते ।। ५५ ।।
ततोऽतिविमलं नाम नरनारायणाश्रमम् ।।
द्विविधं दृश्यते तत्र पाथः परमनिर्मलम् ।। ५६ ।।
उभाभ्यामुभयोः प्रीतिर्भवतीति विनिश्चितम् ।।
तत्र स्नात्वा प्रयत्नेन पूजयित्वा जनार्द्दनम् ।।
सर्वपापविनिर्मुक्तस्तत्क्षणान्नात्र संशयः ।। ५७ ।।
ततो नारायणावासशिखरे विमलाकृति ।।
तीर्थं पवित्रमुर्वश्या अभिव्यक्तिकरं भवेत् ।। ५८ ।।
।। स्कन्द उवाच ।। ।।
अभिव्यक्तिः कथं तस्या उर्वश्याः शिखरे पितः ।।
किं पुण्यं किं फलं तत्र परं कौतूहलं वद ।।५९।।

।। शिव उवाच ।। ।।
धर्मस्यपत्नी मूर्त्यासीत्तस्यां जातौ षडानन ।।
नरनारायणौ साक्षाद्भगवानेव केवलम् ।। 2.3.7.६० ।।
पित्रोराज्ञामनुप्राप्य तपोऽर्धं कृतमानसौ ।।
उभयोर्नगयोस्तौ तु तपोमूर्ती इव स्थितौ ।। ६१ ।।
तौ दृष्ट्वा विस्मितः शक्रः प्रेषयामास मन्मथम् ।।
सगणं तपसो ध्वंसो यथा स्याद्बन्धमादनम् ।। ६२ ।।
विक्रम्य विधिवत्ते तु नारायणबलोदयम् ।।
ज्ञात्वा हतमनस्कास्तानुवाच जगतीपतिः ।। ६३ ।।
।। हरिरुवाच ।। ।।

किमर्थमागता यूयमातिथ्यं गृह्यतामिति ।। ६४ ।।
इत्युक्त्वा फलमूलानि तेभ्यो दत्त्वोर्वशीं तथा ।।
दत्त्वान्तर्धिमगादेव पश्यतां विघ्नकारिणीम् ।। ६५ ।।
ते तु गत्वा दिवं भीते शक्रायोचुर्बलं हरेः ।।
शक्रस्तामुर्वशीं प्राप्य हर्षणैकयुतोऽभवत् ।। ६६ ।।

ततः प्रभृति तत्तीर्थमुर्वशी नामतः पृथक् ।।
प्रसिद्धं यत्र भगवान्स्वयमास्ते तपोमयः ।। ६७ ।।
तत्र स्नात्वा विधानेन उपोष्य रजनिद्वयम् ।।
पूजयित्वा हरिस्तत्र नरो नारायणो भवेत् ।। ६८ ।।
उर्वशीकुण्डमासाद्य कामनावशतो नरः ।।
उर्वशीलोकमाप्नोति स्नानमात्रेण पुत्रक ।। ६९ ।।
सदैव भगवांस्तत्र उर्वशीकुंड सन्निधौ ।।
भूतानां भावयन्भव्यं तपोमूर्तिर्व्यवस्थितः ।। 2.3.7.७० ।।
आमोदं तदुपरि वै प्रभञ्जनोऽपि श्रीभर्तुर्वहति पदांबुजैकलब्धम् ।।
यत्संगात्कलियुगकल्मषातुराणामुत्संगे न भवति पापभारपाकः ।। ७१ ।।
यत्संगाद्धर्षमुपावहत्पदश्रीनिर्विण्णो गिरिविवरेच्युतैकसेवी ।।
श्रीभर्तुश्चरणयुगं वहन्समन्तादभ्येति प्रशममहस्तपःसमीरे ।।७२।।
गीर्वाणानुपहसति स्वघेन पूर्णः कीटोऽपिप्रशमितदुर्नयो निरीहः।।
यत्रस्थः कुसुमनिवेदमात्मयोगपर्युष्टं जहदुपयास्यते पदं तत् ।। ७३ ।।
यत्रेत्वा मुनिमतयो बहिःपदार्थान्नापश्यन्निहितपदांबुजैकभाजः ।।

यत्रस्थः स्वयमपि गोपतिर्जनानामाधत्ते स्वपदमनुक्रमागतानाम् ।। ७४ ।।
बहुनि संति तीर्थानि गिरौ नारायणाश्रिते ।।
सर्वपापहराण्याशु तान्यहं वेद नो जनः ।। ७५ ।।
संसारकुहरे घोरे यत्र स्थगितमात्मनः ।।
उर्वशीकुण्डमासाद्य दिनमेकं वसेन्नरः ।। ७६ ।।
उर्वशीदक्षिणे भागे आयुधानि जगत्पतेः ।।
विद्यंते दर्शनात्तेषां न शस्त्रभयभाग्भवेत् ।। ७७ ।।
य इदं शृणुयाद्भक्त्या श्रावयेद्वा समाहितः ।।
सर्वपापविनिर्मुक्तः सालोक्यं लभते हरेः ।।७८।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे बदरिकाश्रममाहात्म्ये शिवकार्त्तिकेयसंवादे पञ्चधारादितीर्थमाहात्म्यवर्णनंनाम सप्तमोध्यायः ।। ७ ।। ।। ।।

Roman transliteration

|| śiva uvāca || ||
tato nairṛtyadigbhāge paṃcadhārāḥ pataṃtyadhaḥ ||
prabhāsaṃ puṣkaraṃ caiva gayāṃ naimiṣameva ca ||
kurukṣetraṃ viỹānīhi dravarūpaṃ ṣaḍānana || 1 ||
purā te brahmaṇaḥ sthānaṃ gatā malinarūpiṇaḥ ||
pāpināṃ pāpadoṣeṇa vikṛtāḥ kṛtabuddhayaḥ || 2 ||

tatra gatvā namaskṛtya brahmāṇaṃ lokabhāvanam ||
ūcuḥ prāṃjalayaḥ sarve nijāgamanakāraṇam || 3 ||
tacchrutvā dhyānamālaṃbya prahasya jagadīśvaraḥ ||
uvāca vacanaṃ cāru smṛtvā badarīkāśramam || 4 ||
mā bhaiṣṭa gacchata kṣipraṃ harerbadarikāśramam ||
yasya nirdeśamātreṇa sadyaḥ puṇyaṃ bhaviṣyati ||5||
tataste harṣavegena namaskṛtya pitāmaham ||
jagmurutphullanayanā viśālāmamitaprabhām || 6 ||
yasya nirveśamātreṇa tatkṣaṇādvigatenasaḥ ||

tato dvirūpamāsthāya svasthānaṃ yayurutsukāḥ || 7 ||
dravarūpeṇa cānyena paṃca tiṣṭhaṃti nirmalāḥ ||
teṣu snātvā vidhānena kṛtvā nityakriyāṃ śuciḥ || 8 ||
tattattīrthaphalaṃ labdhvā yātyaṃte paramaṃ padam ||
paṃcopavāsa niratāḥ pūjayitvā janārdanam || 9 ||
iha bhogānbahūnbhuktvā hareḥ sālokyamāpnuyāt || 2.3.7.10 ||
tatastu vimalaṃ tīrthaṃ somakuṃḍābhidhaṃ param ||
tapaścakāra bhagavānsomo yatra kalānidhiḥ || 11 ||
|| skanda uvāca || ||
somakuṃḍasya māhātmyaṃ vada me vadatāṃ vara ||
tvatprasādādahaṃ śrotumicchāmi parameśvara || 12 ||
|| śiva uvāca || ||
purātritanayaḥ śrīmānsomaḥ saṃprāpya yauvanam||
śrutvā svarvāsināṃ saukhyaṃ gaṃdharvebhyo muhurmuhuḥ ||
tadā svapitaraṃ prāyātpraṣṭuṃ tallabhate katham || 13 ||

|| soma uvāca || ||
bhagavansarvadharmajña karuṇāmṛtasāgara ||
kathaṃ vā labhyate svargaḥ sarveṣāmuttamottamaḥ || 14 ||
grahanakṣatratārāṇāmoṣadhīnāṃ patiḥ prabho ||
syāmahaṃ yena taṃ yatnaṃ kṛpayā vada me pitaḥ || 15 ||
|| atriruvāca || ||
tapasārādhya govīṃdaṃ yamairvā niyamaiḥ suta ||
kiṃ durllabhaṃ tu sādhūnāmiha loke paratra ca || 16 ||
tatastu nāradācchrutvā kṣetraṃ paramanirmalam ||
jagāma badarīṃ natvā pitaraṃ diśamuttarām || 17 ||
tatra gatvā phalairmedhyairviṣṇoḥ pūjāmakalpayat ||
jajāpa paramaṃ jāpyamaṣṭākṣaraṃ manoharam || 18 ||
aṣṭāśītisahasrāṇi varṣāṇi bhagavatparam ||
tapastepe'tiparamaṃ sarvalokabhayāvaham || 19 ||
tatastuṣṭaḥ samāgatya bhagavānbhaktavatsalaḥ ||

uvāca somaṃ vidhivadvaraṃ varaya suvrata ||2.3.7.20||
tataḥ somaḥ samutthāya namaskṛtya punaḥpunaḥ ||
grahanakṣatratārāṇāmoṣadhīnāmahaṃ patiḥ ||
dvijānāmapi sarveṣāṃ bhūyāsaṃ te prasādataḥ || 21 ||
|| hariruvāca || ||
varamanyaṃ vṛṇuṣvāto durllabhaṃ tvaṃ bhavādṛśām ||
varānno varayāmāsa tadā taṃ himajātmaja || 22 ||
tato'tivimanāḥ somaḥ punastepe tapo mahat ||
triṃśadvarṣasahasrāṇi devamānena putraka ||23||
tadāsau karuṇāpūrṇahṛdayo bhagavānagāt ||
varaṃ varaya bhadraṃ te varado'haṃ tavāgrataḥ ||

somastu tādṛśaṃ vavre tacchrutvāntarddadhe hariḥ||24||
tato'tivimanāḥ somaḥ punastepe tapo mahat||
catvāriṃśatsahasrāṇi tapastaptaṃ suduṣkaram ||25||
tatastuṣṭo hariḥ sākṣācchaṃkhacakragadādharaḥ ||

uvāca vacanaṃ cāru somaṃ śrāṃtaṃ taponidhim ||26||
uttiṣṭhottiṣṭha bhadraṃ te varaṃ varaya suvrata ||
tapasārādhito nūnaṃ tvayāhaṃ tapasāṃ nidhiḥ || 27 ||
|| soma uvāca || ||
yadi tuṣṭo bhavānmahyaṃ bhagavānvaradarṣabhaḥ ||
grahanakṣatratārāṇāmādhipatyaṃ prayaccha me ||
tathauṣadhīnāṃ viprāṇāṃ yāminyāśca jagatpate || 28 ||
|| śrībhagavānuvāca || ||
durllabhaṃ prārthitaṃ vatsa vitarāmi tathāpyaham ||
evamastu tataḥ sarve samāgatya divau kasaḥ ||
abhiṣiktavaṃto vidhivatsomaṃ rājānamādṛtāḥ || 29 ||
tato vimānamārūḍho rathena śubhravāsasā ||
abhiṣṭutaḥ surairabhūddivaṃ gato niśākaraḥ || || 2.3.7.30 ||
tataḥ prabhṛti tīrthaṃ tatsomakuṃḍeti durllabham ||
yaddṛṣṭimātrānmanujā gatadoṣā bhavaṃti hi || 31 ||

yadupasparśanādyāṃti somalokaṃ viniṃditāḥ ||
yatra snātvā vidhānena saṃtarpya pitṛdevatāḥ ||32||
somalokaṃ vinirbhidya viṣṇulokaṃ prapadyate ||
upavāsatrayaṃ kṛtvā pūjayitvā janārddanam || || 33 ||
na teṣāṃ punarāvṛttiḥ kalpakoṭiśatairapi ||
trirātreṇa sthito bhūtvā pūjayitvā janārddanam ||
japaṃ kurvanviśeṣeṇa maṃtrasiddhiḥ prajāyate || || 34 ||
karmaṇā manasā vācā yatkṛtaṃ pātakaṃ nṛbhiḥ ||
tatsarvaṃ kṣayamāyāti somakuṃḍekṣaṇādiha || 35 ||
tatastu dvādaśādityatīrthaṃ pāpaharaṃ param ||
yatra taptvā punaḥ kṛcchraṃ kāśyapaḥ sūryatāṃ yayau || 36 ||
durllabhaṃ triṣu lokeṣu tapaḥsiddhyekakāraṇam ||
ravivāreṣu saptamyāṃ saṃkrātyāṃ vidhivannaraḥ ||
saptajanmakṛtātpāpātsnānamātreṇa śuddhyati || 37 ||
pārākaṃ vidhivatkṛtvā pūjanīyo janārddanaḥ ||

sūryaloke sukhaṃ bhuktvā viṣṇuloke mahīyate || || 38 ||
mahārogābhibhūtastu snātvā pītvā jalaṃ śuciḥ ||
rogamukto'cirādeva nātra kāryā vicāraṇā || 39 ||
catuḥsrotaṃ paraṃ tīrthaṃ vilocanamanoharam ||
dharmārthakāmamokṣāste tiṣṭhaṃti dravarūpiṇaḥ || 2.3.7.40 ||
harerājñānusāreṇa kṣetre'sminvaiṣṇave svayam ||
puruṣārthā dravībhūtā bhūtānāṃ muktihetavaḥ || || 41 ||
pūrvādidikṣu kramasannaviṣṭā dharmapradhānā iva rūpabhājaḥ ||
bhajaṃti ye tānkramasannaviṣṭānprasannataiṣāṃ satataṃ bhaveddhi || 42 ||
nānyatra kṣetre militāḥ kathaṃciccatvāra ete tridaśairalabhyāḥ ||
tānagrimaṃ janma javena labdhvā paśyaṃti pūrvārjitapuṇyapuṃjāḥ || 43 ||
ye durjanā durjanasaṃgabhājaḥ kṣamārjavaprāṇajayapradhānāḥ ||
krīḍāmṛgā grāmyavadhūjanānāṃ na te prapaśyaṃtyacirātpumarthān||44||
tathaiva paśyaṃtyacireṇa tattvajñānaikahetūnapi tānpumarthān || 45 ||
atra brahmādayo devā ṛṣayaśca tapodhanāḥ ||

parvaṇi prayatāḥ snātuṃ samāyāṃti ṣaḍānana || 46 ||
tataḥ satyapadaṃnāma tīrthaṃ sarvamanoharam ||
trikoṇākāramevaitatkuṃḍaṃ kalmaṣanāśanam ||
ekādaśyāṃ haristatra svayamāyāti pāvane ||47||
tatpaścādṛṣayaḥ sarve munayaśca tapodhanāḥ ||
snātumāyāṃti vidhivatkuṃḍe satyapadābhidhe ||48||
gaṃdharvāpsarasāṃ yatra madhyāhne harivāsare ||
gānaṃ śṛṇvaṃti viralāḥ satyavratarataparāyaṇāḥ || 49 ||
darśanādyasya tīrthasya pātakāni mahāṃtyapi ||
palāyaṃte bhayenaiva siṃhaṃ dṛṣṭvā mṛgā iva ||2.3.7.50||
svaśākhoktavidhānena snānaṃ kṛtvā vicakṣaṇaḥ ||
satyalokamavāpnoti tato naiḥśreyasaṃ padam || 51 ||
ahorātraṃ śucirbhūtvā upoṣya ca janārddanam ||
pūjayitvā yathāśaktyā sa jīvanmuktibhājanaḥ || 52 ||
brahmā viṣṇuśca rudraśca trikoṇasthāḥ samāhitāḥ ||

tapaḥ kurvaṃtyanudinaṃ sarvalokāditoṣaṇam || 53 ||
trikoṇamaṃḍitaṃ tīrthaṃ nāmnā satyapadapradam ||
darśanīyaṃ prayatnena sarvapāpamumukṣubhiḥ || 54 ||
japaṃ tapo haristotraṃ pūjāṃ stutyabhivaṃdanam ||
māhātmyaṃ kurvatāṃ vaktuṃ brahmaṇāpi na śakyate || 55 ||
tato'tivimalaṃ nāma naranārāyaṇāśramam ||
dvividhaṃ dṛśyate tatra pāthaḥ paramanirmalam || 56 ||
ubhābhyāmubhayoḥ prītirbhavatīti viniścitam ||
tatra snātvā prayatnena pūjayitvā janārddanam ||
sarvapāpavinirmuktastatkṣaṇānnātra saṃśayaḥ || 57 ||
tato nārāyaṇāvāsaśikhare vimalākṛti ||
tīrthaṃ pavitramurvaśyā abhivyaktikaraṃ bhavet || 58 ||
|| skanda uvāca || ||
abhivyaktiḥ kathaṃ tasyā urvaśyāḥ śikhare pitaḥ ||
kiṃ puṇyaṃ kiṃ phalaṃ tatra paraṃ kautūhalaṃ vada ||59||

|| śiva uvāca || ||
dharmasyapatnī mūrtyāsīttasyāṃ jātau ṣaḍānana ||
naranārāyaṇau sākṣādbhagavāneva kevalam || 2.3.7.60 ||
pitrorājñāmanuprāpya tapo'rdhaṃ kṛtamānasau ||
ubhayornagayostau tu tapomūrtī iva sthitau || 61 ||
tau dṛṣṭvā vismitaḥ śakraḥ preṣayāmāsa manmatham ||
sagaṇaṃ tapaso dhvaṃso yathā syādgandhamādanam || 62 ||
vikramya vidhivatte tu nārāyaṇabalodayam ||
jñātvā hatamanaskāstānuvāca jagatīpatiḥ || 63 ||
|| hariruvāca || ||
kimarthamāgatā yūyamātithyaṃ gṛhyatāmiti || 64 ||
ityuktvā phalamūlāni tebhyo dattvorvaśīṃ tathā ||
dattvāntardhimagādeva paśyatāṃ vighnakāriṇīm || 65 ||
te tu gatvā divaṃ bhīte śakrāyocurbalaṃ hareḥ ||
śakrastāmurvaśīṃ prāpya harṣaṇaikayuto'bhavat || 66 ||

tataḥ prabhṛti tattīrthamurvaśī nāmataḥ pṛthak ||
prasiddhaṃ yatra bhagavānsvayamāste tapomayaḥ || 67 ||
tatra snātvā vidhānena upoṣya rajanidvayam ||
pūjayitvā haristatra naro nārāyaṇo bhavet || 68 ||
urvaśīkuṃḍamāsādya kāmanāvaśato naraḥ ||
urvaśīlokamāpnoti snānamātreṇa putraka || 69 ||

sadaiva bhagavāṃstatra urvaśīkuṃḍa sannidhau ||
bhūtānāṃ bhāvayanbhavyaṃ tapomūrtirvyavasthitaḥ || 2.3.7.70 ||
āmodaṃ tadupari vai prabhañjano'pi śrībharturvahati padāṃbujaikalabdham ||
yatsaṃgātkaliyugakalmaṣāturāṇāmutsaṃge na bhavati pāpabhārapākaḥ || 71 ||
yatsaṃgāddharṣamupāvahatpadaśrīnirviṇṇo girivivarecyutaikasevī ||
śrībhartuścaraṇayugaṃ vahansamantādabhyeti praśamamahastapaḥsamīre ||72||
gīrvāṇānupahasati svaghena pūrṇaḥ kīṭo'pipraśamitadurnayo nirīhaḥ||
yatrasthaḥ kusumanivedamātmayogaparyuṣṭaṃ jahadupayāsyate padaṃ tat || 73 ||
yatretvā munimatayo bahiḥpadārthānnāpaśyannihitapadāṃbujaikabhājaḥ ||

yatrasthaḥ svayamapi gopatirjanānāmādhatte svapadamanukramāgatānām || 74 ||
bahūni saṃti tīrthāni girau nārāyaṇāśrite ||
sarvapāpaharāṇyāśu tānyahaṃ veda no janaḥ || 75 ||
saṃsārakuhare ghore yatra sthagitamātmanaḥ ||
urvaśīkuṇḍamāsādya dinamekaṃ vasennaraḥ || 76 ||
urvaśīdakṣiṇe bhāge āyudhāni jagatpateḥ ||
vidyaṃte darśanātteṣāṃ na śastrabhayabhāgbhavet || 77 ||
ya idaṃ śṛṇuyādbhaktyā śrāvayedvā samāhitaḥ ||
sarvapāpavinirmuktaḥ sālokyaṃ labhate hareḥ ||78||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
badarikāśramamāhātmye śivakārttikeyasaṃvāde pañcadhārāditīrthamāhātmyavarṇanaṃnāma
saptamodhyāyaḥ || 7 || || ||

English translation

Śiva said :

1. On the south-west thereof, five streams of water flow down. Know that they are Prabhāsa , Puṣkara , Gayā , Naimiṣa and Kurukṣetra in liquid (water) form, O Six-faced One.

2. Formerly those intelligent ones went to the abode of Brahmā in unclean forms, (because) they had been polluted by the sins of sinners.

3. After going there and bowing down to Brahmā, the sanctifier of the worlds, all of them stood there with palms joined in reverence and told the purpose of their arrival.

4. On hearing it the Lord of the universe went into a trance. On recollecting Badarikāśrama he smiled and spoke the following sweet words:

5. “Do not be afraid. Go quickly to Badarikāśrama of Had by entering which great merit will accrue to you.”

6. Then they bowed down to Brahmā and with their eyes (like) full-blown (lotus) on account of excessive delight, they went to Viśālā of unmeasured lustre.

7. The moment they entered Viśālā, all their sins were dispelled. Thereafter, they assumed two forms and eagerly went to their own abode.

8-10. In liquid (water) form as well as in another all those five stand free from the impurities. By taking bath in accordance with the injunctions in those Tīrthas and by performing the daily routine of holy rites with purity, one obtains the merit of the respective Tīrtha and attains the greatest position in the end. One who is engaged in the observance of fasts for five days and then worships Janārdana ,

enjoys many worldly pleasures here and (after death) attains Sālokya (i.e. residence in the same world as that) of Hari .

11. Beyond that is the Tīrtha free of impurities, named Somakuṇḍa. It is the place where Soma , the storehouse of digits, performed a penance.

Skanda said :

12. O you the most excellent one among eloquent beings, describe to me the greatness of Somakuṇḍa. O great Lord, I wish to hear about it with your favour.

Śiva said :

13. Formerly Soma, the glorious son of Atri , attained youth. From Gandharvas he frequently heard that heaven-dwellers enjoy (perpetual) happiness. Then he went to his father to ask him how it could be obtained.

Soma said :

14-15. O holy lord conversant with all pious activities, O ocean of the nectar of mercy, how can heaven that is the most excellent of all, be obtained? Kindly tell me, O father, that (holy) means through which I shall become Lord of Planets, Stars, Constellations and Medicinal Herbs.

Atri said :

16. O son, if one propitiates Govinda by means of restraints and pious observances, what is difficult of access to him? Nothing is difficult to be obtained by good people in this world and in the other world.

17. From Nārada he heard that (Badarī), the holy place, is excellent and free from impurities. After bowing down to his father, he went to the North, to Badarī.

18. After going there, he performed the worship of Viṣṇu by means of pure and praiseworthy fruits. He performed Japa of the excellent and charming eight-syllabled Mantra (viz. oṃ nārāyaṇāya namaḥ).

19. For eighty thousand years he performed the excessively austere, great penance with the Lord in view. It was the cause of great panic to all the worlds.

20. Then the delighted Lord, fond of his devotees, came there and spoke to Soma duly: “O devotee of excellent holy rites, choose your boon.”

21. Then Soma got up, bowed to him again and again and said: “With thy favour I wish to be Lord of Planets, Stars and Constellations as well as all the Brāhmaṇas .”

Hari said :

22 . Choose another boon that is more difficult to obtain to people like you.

Then he did not choose any boon, O Son of the Daughter of Himavān .

23. With his mind excessively distressed, Soma performed a great penance once again for thirty thousand years by the standard of gods, O dear son.

24. At that time, with his heart filled with pity, the Lord went there and said, “Welfare unto you. Choose a boon. I am the bestower of boons in front of you.” Soma chose a boon like the one before. On hearing it, Hari vanished.

25. Thereupon Soma who became more distressed performed a great penance once again. A very difficult penance was performed (by him) for forty thousand years.

26. Thereupon, the delighted Hari appeared directly before him holding the conch, the discus and the iron club. He spoke these charming words to the exhausted Soma, the storehouse of penance:

27. “Get up, get up; welfare unto you. Choose a boon, O (devotee) of holy rites. I, the storehouse of penances, have been certainly propitiated by you by means of penance.”

Soma said :

28. If you are delighted with me, O holy Lord, the most prominent bestower of boons, grant unto me the lordship of Planets, Constellations and Stars as well as of Medicinal Herbs, Brāhmaṇas and Night, O Lord of the universe.

Śrī Bhagavān said :

29. A thing very difficult to obtain has been prayed for, O dear one. Yet I shall grant it. Let it be so.

Thereupon all the heaven-dwellers came there and duly crowned Soma as the king with great respect.

30. Thereupon the Moon-god came in a chariot covered with fine cloths. He then got into the aerial chariot. Being eulogized by Suras , he rose into the firmament.

31. Ever since then that Tīrtha became well-known as Somakuṇḍa. It is a rare sacred place. Merely by seeing it, men become rid of their faults and sins.

32-34. Even persons of despicable nature go to Soma’s world by touching it and drinking its waters. By taking the holy bath in it, by propitiating Pitṛs and Devas in accordance with the injunctions, the devotee shall pierce Soma’s world and pass on to the world of Viṣṇu.

If anyone observes fast for three days and worships Janārdana, he never returns to the earth even in the course of hundreds and crores of Kalpas .

If a person stays there for three days, worships Janārdana, performs particular Japas , he can achieves mastery over Mantras .

35. By visiting Somakuṇḍa, all the sins of men, committed mentally, verbally or physically, shall be destroyed.

36. Beyond that is the Dvādaśāditya Tīrtha which is a great destroyer of sins. By performing a very difficult penance here a son of Kaśyapa became the Sun-god.

37. It is very difficult to get (a Tīrtha like this) in all the three worlds . It is the sole cause for success of penance. On Sundays, the seventh lunar day and on the days of the transit of the Sun (from one Zodiac to another), one should take his holy bath in accordance with the injunctions. He becomes purified, of

all the sins committed in the course of seven births.

38. One shall perform the Pārāka [1] expiatory rites duly and worship Janārdana. He will rejoice in the world of the Sun and will be honoured in the world of Viṣṇu.

39. One who is afflicted with severe illness should take bath and drink its water with mental and physical purity. Ere long he will be liberated from ailments. There is no doubt about it.

40. The next Tīrtha is Catuḥsrota. It is very fascinating to the eyes. The four aims of life, Dharma (virtue), Artha (wealth), Kāma (love) and Mokṣa (salvation), stay there in liquid form.

41. In compliance of the behest of Hari in this Vaiṣṇava holy place, the Puruṣārthas (aims of life) themselves in liquefied form are the causes of the salvation of all living beings.

42. The aims of life with Dharma as the most important one occupy the quarters beginning with the East in due order. They are there as if they have separate bodies. If people worship them as they occupy (the quarters) in due order, indeed people will derive perpetual pleasure.

43. In other holy places these four have not come together like this. They are not obtainable even to gods. Those who have masses of merit acquired before, take birth as Brāhmaṇas and see them.

44-45. [2] Those who are wicked, those who are in league with vicious people, those who are like only pet short animals of vulgar womenfolk, may give importance to forbearance, straightforwardness, and vital breaths. They do not see the aims of human life even after a long time.

Similarly they find ere long those aims of life that may cause Tattvajñāna (knowledge of the Truth).

46. Devas beginning with Brahmā, sages and ascetics come here during Parvan days with great purity, in order to take their holy bath, O Six-faced One.

47-50. There, beyond that is the Tīrtha named Satyapada. It is charming to all. This Kuṇḍa is in the shape of a triangle. It is destructive of sins. On the eleventh day (in the lunar fortnight) Hari himself comes to that holy spot. After him come all the sages, saints and ascetics, in order to take their bath duly in the Kuṇḍa named Satyapada. A few persons who are devoutly engaged in the practice of truth hear the song of Gaṇḍharvas and celestial damsels at midday on the eleventh day. On seeing this holy Tīrtha even great sins flee with fright like deer on seeing a lion.

51. A clever devotee should take holy bath in accordance with the injunctions of one's own branch (of Vedas). Thereby he attains Satyaloka . Thereafter he attains salvation.

52. One should be pure (mentally and physically) and observe fast for a day and a night. Then he should worship Janārdana in accordance with his capacity. He shall be worthy of being a liberated soul even while alive.

53. Brahmā, Viṣṇu and Rudra are stationed in a triangle. They perform penance with perfect concentration everyday for giving delight to all the worlds.

54. This Tīrtha which gives the region of Satya (- loka), named Trikoṇamaṇḍita should be visisted with great effort by those who desire to be rid of all sins.

55. It is impossible even for Brahmā to express the greatness of those who perform Japa, penance, eulogy of Hari, worship, adoration and salutation to Hari.

56. Beyond that is the hermitage of Nara and Nārāyaṇa , named Ativimala. There the pure water is seen in two forms.

57. Both of them will be certainly delighted with both of these. One who takes bath there with determination and worships Janārdana shall certainly be liberated from all sins.

58. Thereafter, a sacred Tīrtha [3] of fine shape on the summit that is the abode of Nārāyaṇa, is the manifestor of Urvaśī (i.e. her birth place).

Skanda said :

59. O father, how did Uravaśī reveal herself on that summit? What is the merit and the benefit of that holy Tīrtha there? I have great curiosity. Recount it to me.

Śiva said :

60. Mūrti was the wife of Dharma, O Six-faced One. Nara and Nārāyaṇa were born to her. The Lord himself was born (of her).

61. Getting the sanction from their parents, they determined to perform penance. They stationed themselves on the two mountains like personifications of penance itself.

62-63. On seeing them, Śakra was surprised. He sent Manmatha (i.e. the god of love) along with his group, so that the penance might be (disturbed and) destroyed. They went to Gandhamādana with pride in their exploits. Realizing the rise in the strength of Nārāyaṇa duly, they lost their hope and they became dispirited. The Lord of the universe said to them:

Hari said :

64-66. Why have you come? Let my hospitality be accepted.

After saying this he gave them fruits and roots as well as Urvaśī. Then he vanished even as they stood observing her as one who might cause obstruction to the penance. They became frightened and went to heaven where they mentioned to Śakra about the strength of Hari. On getting Urvaśī Śakra experienced ecstatic delight.

67-68. Ever since then, that Tīrtha became famous separately after the name of Urvaśī. In the place where the Lord sits engrossed in penance, a devotee should take his bath in accordance with the injunctions and observe fast for two nights. By worshipping Hari there Nara (Man) becomes Nārāyaṇa himself.

69. A man who reaches Urvaśīkuṇḍa and takes his bath there with an ardent desire obtains the world of Urvaśī, O dear son.

70. Near Urvaśīkuṇḍa the Lord is always present in the (posture of) performing a penance, contemplating on the well-being of all living beings.

71. Above it even wind bears the fragrance obtained solely from the lotus-like feet of the Lord of Śrī. If those who are afflicted by the sins of Kali come into contact with it, they will never suffer due to the mass of sins.

72. (Defective Text) A person who is dejected due to the glory of (his high) office attained delight by the power of the contact with it. He serves Acyuta alone in the cavity of the mountain. Bearing the pair of the feet of the Lord of Śrī all round, he becomes calm in the wind.

73. Even a worm which is full of excessive sins laughs at Devas because, stationed in that holy spot, all his evils have been subdued and he has become devoid of desires. Indeed that region is obtained after abandoning the flower which has become sport due to his contact(?).

74. After going to that place, the minds of sages are not aware of external objects, because they (their minds) are fixed to the lotuslike feet (of the Lord). The Lord of the earth stationed there, allots his own region to the people coining in due order.

75. There are many Tīrthas on the mountain resorted to by Nārāyaṇa. They are destructive of all sins instantaneously. I know them but the common people do not.

76. In the terrible cave of Saṃsāra where (the existence of) the Ātman is concealed, after reaching Urvaśīkuṇḍa a man should stay there for a day.

77. To the southern side of Urvaśīkuṇḍa, there are the weapons of the Lord of the universe. By seeing them one will not meet with any danger from weapons.

78. He who listens to this devoutly or he who reads or recites this with concentration shall be rid of all sins. He attains Sālokya of Hari.

[1]: [1] : Pārāka : Also called Kṛcchra by some (Baudhāyana Dh . S . II.1-91). It consists of a twelve-day fast. This penance removes all sins. For details vide Manu XI.215. Yājñavalkya III.320, Baudhāyana Dh.S . IV.5.16, AP 171.10.

[2]: [2] : In v44 the second line: kṣamārijaya-prāṇa-jaya-pradhānā , should form the 4th line of the verse and should meaningfully be connected with verse 45. Thus lines 3 & 4 of verse 44 form one meaningful sentence, viz. “Those wicked people who are in league with the vicious, like pet animals of vulgar women, do not see (i.e. attain) for a long time the Puruṣārthas.” Line 2 of v 44 taken with v 45 means “Those persons who are mainly characterised by forbearance, straightforwardness, control of breath (or Yogic practice) similarly look (i.e. achieve) ere long those objectives of human life which are caused only by the knowledge of Truth.

[3]: [3] : This is difficult to climb even now-a-days. The Purāṇas claim Urvaśī’s birth from Nārāyaṇa whose laps (uru) she is said to have occupied (√ vas). Her name suggests that she must have been a resident of Ur in Central Asia.

Sanskrit source · English chapter witness

Badarikāśrama-māhātmya · Chapter 8

The Greatness of Various Tīrthas at Badarī

Chapter 97 of 221 · 39 detected Sanskrit verse markers

Sanskrit

।। शिव उवाच ।। ।।
ब्रह्मकुण्डाद्दक्षिणतो नरावासगिरिर्महान् ।।
यत्र भगवता मेरुः स्थापितो लोकसुन्दरः ।। १ ।।
।। स्कन्द उवाच ।। ।।
कथं भगवता मेरुः स्थापितो नरसन्निधौ ।।
महत्कौतूहलं तात कथ्यतां यदि रोचते ।। २ ।।
।। महादेव उवाच ।। ।।
यदा भगवतो वासो विशालायां समागतः ।।
देवा महर्षयः सिद्धाः सविद्याधरचारणाः ।।३।।
विहाय मेरुशृंगाणि भगवद्दर्शनोत्सुकाः ।।
भगवद्दर्शनाह्लादतिरस्कृतसुरालयाः ।। ४ ।।
तदा तु भगवांस्तेषां सुखहेतोः षडानन ।।
उत्पाद्य मेरुशृंगाणि करेणैकेन लीलया ।।
स्थापयामास सर्वेषां भगवान्प्रीतिवर्द्धनः ।।५।।
ततः सर्वे समालोक्य गिरिं कांचननिर्मितम् ।।

प्रसन्नास्तुष्टुवुः सर्वे नारायणमनामयम्।।६।।
।।देवा ऊचुः।। ।।
योस्मत्सुखाय भवविश्रमणाय बिभ्रल्लीलातनूः कनकशैलमिहानिनाय ।।
जेता सुरार्द्दनशतं त्रिदशैकपक्षस्तस्मै विधेम नम उग्रतपःश्रियाय।।७।।
यद्यत्करोति कृपया कृपणार्तितूलशैलाग्निराश्रितकृदेकविदां वरिष्ठः।।
स्वेनैव तेन करणेन स तुष्यतां नो यस्यान्यकारि पुरुषेण न केनचिद्वै ।।८।।
अस्माकमुन्नतधियां विदधाति सम्यक्छिक्षां पितेव करुणो निजलाभपूर्णः।।
त्रैलोक्यरक्षणविचक्षणदृष्टिपातपूर्णामृतांबुधिरसौ विपदः प्रपायात् ।। ९ ।।
।। ऋषय ऊचुः ।। ।।
येनाध्यस्तं भाति समस्तं जगदेकं क्रीडाभांडं सत्यतयाऽजस्य विभूम्नः ।।
भानां वृदं यद्वदनेप्याश्रितमूर्तिस्तस्मै नित्यं शाश्वत तुभ्यं प्रणमाम ।। 2.3.8.१० ।।
।। सिद्धा ऊचुः ।। ।।
यत्कृपालवत एव महांतः सिद्धिमीयुरितरे भवभाजः ।।
तेऽचिरेण भवभीमपयोधिं तीर्णवंत इति नः सुमनीषा ।।११।।
।। विद्याधरा ऊचुः।। ।।

विभो सद्गुणग्राम कल्याणमूर्ते परेशान संमानसंतानहेतो ।।
भवत्पादपद्मासवस्वादमत्ताः कृतार्था न चित्रं भवत्यत्र किंचित् ।।१२।।
ततस्तुष्टोऽथ भगवांस्तेषामासीद्दिवौकसाम् ।।
वरं वृणुध्वमित्युक्तास्ते प्रोचुर्वरदर्षभम्।।१३।।
परितुष्टो भवान्साक्षाद्देवदेवो रमापतिः।।
बदरी न त्वया त्याज्या न च मेरुः कदाचन।।१४।।
मेरुशृंगं प्रपश्यंति ये जनाः पुण्यभागिनः ।।
तेषां वै त्वत्प्रसादेन मेरौ वासः प्रजायताम्।।१५।।
तत्र भुक्त्वा चिराद्भोगान्भूयादन्ते लयस्त्वयि।।
एवमस्त्विति चाभाष्य तत्रैवांतर्हितो हरिः ।। १६ ।।
ततः प्रभृति ते सर्वे मेरुशृंगविहारिणः ।।
नरनारायणस्यांते पाल्यमाना मुहुर्मुहुः।।१७।।
कदाचिद्दिवि तिष्ठंति कदाचिन्मेरुमध्यतः।।
निर्विशंका निरुद्वेगा ऋषयश्च तपोधनाः।।१८।।
भगवानपि तत्रैव नररूपेण तिष्ठति।।

धनुर्बाणधरः श्रीमांस्तपसा पावकोपमः।।
आनंदमृषिवृंदस्य जनयंस्तप आस्थितः ।। १९ ।।
ततस्तु परमं तीर्थं लोकपालाभिवंदितम् ।।
यत्र संस्थापयामास लोकपालान्हरिः स्वयम् ।।2.3.8.२०।।
।। स्कंद उवाच ।। ।।
कथं भगवता तत्र लोकपालाश्च स्थापिताः ।।
महत्कौतूहलं तात कथयस्व महामते ।। २१ ।।
।। शिव उवाच ।। ।।
एकदा मेरुमध्यस्थाश्रयानिह हरन्हरिः।।
देवानामृषिमुख्यानां चरितं द्रष्टुमुद्यतः ।।२१।।
तं दृष्ट्वा सहसोत्थाय नमस्कृत्य दिवौकसः ।।
ऊचुस्ते विनयात्सर्वे प्रसीद भगवन्विभो ।। २३ ।।
क्षणं विश्राम्य विधिवद्दृष्ट्वा तां विरलां भुवम् ।।
सान्निध्यमृषिदेवानामयुक्तं भावयन्मिथः ।। २४ ।।
ततः प्रहस्य भगवानुवाच मधुसूदनः ।।

लोकपालान्समाहुय नात्र स्थेयं भवद्विधैः ।। २५ ।।
ऋषयस्तापसाः सिद्धाः सस्त्रीका निवसंति हि ।।
भवद्विधानामास्थानं पुरेव कल्पितं मया ।।२६।।
ततः स त्वरितो गत्वा रम्ये गिरिवरे हरिः ।।
लोकपालान्समाहुय स्थापयामास तान्गुह ।। २७ ।।
तत्रैव शैलदंडेन हत्वाग्निं जलकांक्षया ।।
क्रीडापुष्करणीं तेषां निर्ममे सुमनोहराम ।। २८ ।।
सस्त्रीका यत्र गीर्वाणा विचरंति निजेच्छया ।।
गायंति स्वनुमोदंति गंधर्वास्त्रिदिवौकसाम् ।। २९ ।।

वनानि कुसुमामोदरम्याणि परितोषतः ।।
दिनानि यत्र गच्छंति क्षणप्रायाणि देहिनाम् ।। 2.3.8.३० ।।
भगवानपि तत्रैव तेषामानंदमावहन्।।
द्वादश्यां पौर्णमास्यां च स्वयमायाति मज्जने ।। ३१ ।।
तत्पश्चादृषयः सर्वे मुनयश्च तपोधनाः ।।
यत्र स्नात्वा विधानेन गुह मध्याह्नकालतः ।।

असंगं परमं ज्योतिर्जले पश्यंति चक्षुषा ।। ३२ ।।
सर्वतीर्थावगाहेन यत्फलं परिकीर्तितम् ।।
तत्फलं तत्क्षणादेव दण्डपुष्करिणीक्षणात् ।। ।। ३३ ।।
यत्र काम्यानि कर्माणि सफलानि मनीषिणाम् ।।
यत्र पिंडप्रदानेन गयातोऽष्टगुणं फलम् ।।३४।।
यज्ञो दानं तपः कर्म सर्वमक्षयमुच्यते।।
द्वादश्यां शुक्लपक्षस्य ज्येष्ठे मासि षडानन ।। ३५ ।।
तत्र स्नात्वा विधानेन कृतकृत्यो भवेद्यतः ।।
बदरीतीर्थमध्ये तु गुप्तमेतत्सुरोत्तमैः ।।
न वाच्यं यत्र कुत्रापि तव प्रीत्या मयोदितम् ।।३६।।
वक्तव्यं किमिह बहु प्रभूतपुण्याः पश्यंति प्रथितमिदं सुरैकगुप्तम् ।।
नान्येषां कथमपि चेतसि प्रसंगाद्दैवैः स्यादनुदिनचिंतितं गुहैतत् ।। ३७ ।।
येषां वै भगवति चेत्समग्रकर्म स्वाध्यायाभ्यसनविधिक्रमेण जातम् ।।
पश्यंति त्रिभुवनदुर्ल्लभं सुतीर्थं दंडोदं न भवति चान्यथा सुदृष्टम् ।।३८।।
दंडोदकात्परं तीर्थं न विष्णोः सदृशोऽमरः ।।

विशालासदृशं क्षेत्रं न भूतं न भविष्यति ।।३९।।
सेवनीया प्रयत्नेन विशाला च विचक्षणैः ।।
य इच्छेत्सततं धाम भगवत्पार्श्ववर्ति वै ।। 2.3.8.४० ।।
।। स्कंद उवाच ।। ।।
गंगामाश्रित्य तीर्थानि कानि संतीह सत्पदे ।।
श्रेयस्कराणि भूरीणि संक्षेपात्तानि मे वद ।। ४१ ।।
।। महादेव उवाच ।। ।।
गंगायां यत्र संयोगो मानसोद्भेदसन्निधौ ।।
तत्तीर्थं विमलं पुण्यं प्रयागादधिकं महत् ।। ४२ ।।
त्रिंशद्वर्षसहस्राणि वायुभोजनतो भवेत् ।।
तत्फलं स्नानमात्रेण गंगायाः संगमे नृणाम् ।। ४३ ।।
संगमाद्दक्षिणे भागे धर्मक्षेत्रं प्रकीर्तितम् ।।
यत्र मूर्त्या श्रुतौ जातौ नरनारायणावृषी ।।४४।।
तत्क्षेत्रं पावनं मर्त्ये सर्वेषामुत्तमोत्तमम् ।।
धर्मस्तत्रैव भगवांश्चतुष्पादवतिष्ठति ।। ४५ ।।

यत्र यज्ञास्तपो दानं यत्किंचित्क्रियते नृभिः ।।
तत्पुण्यस्य क्षयो नास्ति कल्पकोटिशतैरपि ।। ४६ ।।

ततो दक्षिणदिग्भाग उर्वशी संगमाभिधम् ।।
सर्वपापहरं पुंसां स्नानमात्रेण देहिनाम् ।। ४७ ।।
कूर्मोद्धारस्ततः साक्षाद्धरिभक्त्येकसाधनम् ।।
स्नानमात्रेण भूतानां सत्त्वशुद्धिः प्रजायते ।। ४८ ।।
ब्रह्मावर्त्तस्ततः साक्षाद्ब्रह्मलोकैककारणम् ।।
दर्शनादेव तीर्थस्य सर्वपापक्षयो भवेत् ।। ४९ ।।
बहुनि संति तीर्थानि दुर्गम्यानीह देहिनाम् ।।
संक्षेपात्कथितं वत्स तवादरवशादिदम् ।। 2.3.8.५० ।।
य इदं शृणुयान्नित्यं श्रावयेद्वा समाहितः ।।
सर्वपापविनिर्मुक्तः पदं विष्णोः प्रपद्यते ।।।। ५१ ।।
राजा विजयमाप्नोति सुतार्थी लभते सुतम् ।।
कन्यार्थी लभते कन्यां कन्या विंदति सत्पतिम् ।। ५२ ।।
धनार्थी धनमाप्नोति सर्वकामैकसाधनम् ।। ५३ ।।

मासमात्रं नरो भक्त्या शृणुयाद्यः समाहितः ।।
तस्याभीष्टसमावाप्तिर्दुर्लभोपि न संशयः ।। ५४ ।।
आधिव्याधिभयं घोरं दारिद्र्य कलहं तथा ।।
यस्य गेहेषु माहात्म्यं तत्रैतानि न कर्हिचित् ।। ५५ ।।
नापमृत्युर्न सर्पादि दौर्भाग्यं चापि वर्तते ।।
दुःस्वप्नग्रहपीडा च परराष्ट्रभयं तथा ।। ५६ ।।
युद्धे यात्राप्रयाणे च पठनीयं प्रयत्नतः ।।
विवाहे च विवादे च शुभकर्मणि यत्नतः ।। ५७ ।।
पूर्णं वाऽध्यायमात्रं वा तदर्धं वा विचक्षणैः ।।
सर्वकार्यप्रसिद्धिः स्यान्नात्र कार्या विचारणा ।। ५८ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे बदरिकाश्रममाहात्म्ये शिवकार्त्तिकेयसंवादे बदरिकाश्रमे मेरुसंस्थापनतीर्थलोकपालतीर्थदंडपुष्करिणीतीर्थधर्मक्षेत्रादिविविधतीर्थक्षेत्रमाहात्म्य वर्णनंनामाष्टमोऽध्यायः ।। ८ ।। ।। छ ।।
इति श्रीस्कांदे द्वितीये वैष्णवखण्डे तृतीयं बदरिकाश्रममाहात्म्यं समाप्तम् ।। २-३) ।। ।।

Roman transliteration

|| śiva uvāca || ||
brahmakuṇḍāddakṣiṇato narāvāsagirirmahān ||
yatra bhagavatā meruḥ sthāpito lokasundaraḥ || 1 ||
|| skanda uvāca || ||
kathaṃ bhagavatā meruḥ sthāpito narasannidhau ||
mahatkautūhalaṃ tāta kathyatāṃ yadi rocate || 2 ||
|| mahādeva uvāca || ||
yadā bhagavato vāso viśālāyāṃ samāgataḥ ||
devā maharṣayaḥ siddhāḥ savidyādharacāraṇāḥ ||3||
vihāya meruśṛṃgāṇi bhagavaddarśanotsukāḥ ||
bhagavaddarśanāhlādatiraskṛtasurālayāḥ || 4 ||
tadā tu bhagavāṃsteṣāṃ sukhahetoḥ ṣaḍānana ||

utpādya meruśṛṃgāṇi kareṇaikena līlayā ||
sthāpayāmāsa sarveṣāṃ bhagavānprītivarddhanaḥ ||5||
tataḥ sarve samālokya giriṃ kāṃcananirmitam ||

prasannāstuṣṭuvuḥ sarve nārāyaṇamanāmayam||6||
||devā ūcuḥ|| ||
yosmatsukhāya bhavaviśramaṇāya bibhrallīlātanūḥ kanakaśailamihāninnāya ||
jetā surārddanaśataṃ tridaśaikapakṣastasmai vidhema nama ugratapaḥśriyāya||7||
yadyatkaroti kṛpayā kṛpaṇārtitūlaśailāgnirāśritakṛdekavidāṃ variṣṭhaḥ||
svenaiva tena karaṇena sa tuṣyatāṃ no yasyānvakāri puruṣeṇa na kenacidvai ||8||
asmākamunnatadhiyāṃ vidadhāti samyakchikṣāṃ piteva karuṇo nijalābhapūrṇaḥ||
trailokyarakṣaṇavicakṣaṇadṛṣṭipātapūrṇāmṛtāṃbudhirasau vipadaḥ prapāyāt || 9 ||
|| ṛṣaya ūcuḥ || ||
yenādhyastaṃ bhāti samastaṃ jagadekaṃ krīḍābhāṃḍaṃ satyatayā'jasya vibhūmnaḥ ||
bhānāṃ vṛdaṃ yadvadanepyāśritamūrtistasmai nityaṃ śāśvata tubhyaṃ praṇamāma || 2.3.8.10 ||
|| siddhā ūcuḥ || ||
yatkṛpālavata eva mahāṃtaḥ siddhimīyuritare bhavabhājaḥ ||
te'cireṇa bhavabhīmapayodhiṃ tīrṇavaṃta iti naḥ sumanīṣā ||11||
|| vidyādharā ūcuḥ|| ||

vibho sadguṇagrāma kalyāṇamūrte pareśāna saṃmānasaṃtānaheto ||
bhavatpādapadmāsavasvādamattāḥ kṛtārthā na citraṃ bhavatyatra kiṃcit ||12||
tatastuṣṭo'tha bhagavāṃsteṣāmāsīddivaukasām ||
varaṃ vṛṇudhvamityuktāste procurvaradarṣabham||13||
parituṣṭo bhavānsākṣāddevadevo ramāpatiḥ||
badarī na tvayā tyājyā na ca meruḥ kadācana||14||
meruśṛṃgaṃ prapaśyaṃti ye janāḥ puṇyabhāginaḥ ||
teṣāṃ vai tvatprasādena merau vāsaḥ prajāyatām||15||
tatra bhuktvā cirādbhogānbhūyādante layastvayi||
evamastviti cābhāṣya tatraivāṃtarhito hariḥ || 16 ||
tataḥ prabhṛti te sarve meruśṛṃgavihāriṇaḥ ||
naranārāyaṇasyāṃte pālyamānā muhurmuhuḥ||17||
kadāciddivi tiṣṭhaṃti kadācinmerumadhyataḥ||
nirviśaṃkā nirudvegā ṛṣayaśca tapodhanāḥ||18||
bhagavānapi tatraiva nararūpeṇa tiṣṭhati||

dhanurbāṇadharaḥ śrīmāṃstapasā pāvakopamaḥ||
ānaṃdamṛṣivṛṃdasya janayaṃstapa āsthitaḥ || 19 ||
tatastu paramaṃ tīrthaṃ lokapālābhivaṃditam ||
yatra saṃsthāpayāmāsa lokapālānhariḥ svayam ||2.3.8.20||
|| skaṃda uvāca || ||
kathaṃ bhagavatā tatra lokapālāśca sthāpitāḥ ||
mahatkautūhalaṃ tāta kathayasva mahāmate || 21 ||
|| śiva uvāca || ||
ekadā merumadhyasthāśrayāniha haranhariḥ||
devānāmṛṣimukhyānāṃ caritaṃ draṣṭumudyataḥ ||21||
taṃ dṛṣṭvā sahasotthāya namaskṛtya divaukasaḥ ||
ūcuste vinayātsarve prasīda bhagavanvibho || 23 ||
kṣaṇaṃ viśrāmya vidhivaddṛṣṭvā tāṃ viralāṃ bhuvam ||
sānnidhyamṛṣidevānāmayuktaṃ bhāvayanmithaḥ || 24 ||
tataḥ prahasya bhagavānuvāca madhusūdanaḥ ||

lokapālānsamāhūya nātra stheyaṃ bhavadvidhaiḥ || 25 ||
ṛṣayastāpasāḥ siddhāḥ sastrīkā nivasaṃti hi ||
bhavadvidhānāmāsthānaṃ pureva kalpitaṃ mayā ||26||
tataḥ sa tvarito gatvā ramye girivare hariḥ ||
lokapālānsamāhūya sthāpayāmāsa tānguha || 27 ||
tatraiva śailadaṃḍena hatvāgniṃ jalakāṃkṣayā ||
krīḍāpuṣkaraṇīṃ teṣāṃ nirmame sumanoharāma || 28 ||
sastrīkā yatra gīrvāṇā vicaraṃti nijecchayā ||
gāyaṃti svanumodaṃti gaṃdharvāstridivaukasām || 29 ||
vanāni kusumāmodaramyāṇi paritoṣataḥ ||
dināni yatra gacchaṃti kṣaṇaprāyāṇi dehinām || 2.3.8.30 ||
bhagavānapi tatraiva teṣāmānaṃdamāvahan||
dvādaśyāṃ paurṇamāsyāṃ ca svayamāyāti majjane || 31 ||
tatpaścādṛṣayaḥ sarve munayaśca tapodhanāḥ ||
yatra snātvā vidhānena guha madhyāhnakālataḥ ||

asaṃgaṃ paramaṃ jyotirjale paśyaṃti cakṣuṣā || 32 ||
sarvatīrthāvagāhena yatphalaṃ parikīrtitam ||
tatphalaṃ tatkṣaṇādeva daṇḍapuṣkariṇīkṣaṇāt || || 33 ||
yatra kāmyāni karmāṇi saphalāni manīṣiṇām ||
yatra piṃḍapradānena gayāto'ṣṭaguṇaṃ phalam ||34||
yajño dānaṃ tapaḥ karma sarvamakṣayamucyate||
dvādaśyāṃ śuklapakṣasya jyeṣṭhe māsi ṣaḍānana || 35 ||
tatra snātvā vidhānena kṛtakṛtyo bhavedyataḥ ||
badarītīrthamadhye tu guptametatsurottamaiḥ ||
na vācyaṃ yatra kutrāpi tava prītyā mayoditam ||36||
vaktavyaṃ kimiha bahu prabhūtapuṇyāḥ paśyaṃti prathitamidaṃ suraikaguptam ||
nānyeṣāṃ kathamapi cetasi prasaṃgāddevaiḥ syādanudinaciṃtitaṃ guhaitat || 37 ||
yeṣāṃ vai bhagavati cetsamagrakarma svādhyāyābhyasanavidhikrameṇa jātam ||
paśyaṃti tribhuvanadurllabhaṃ sutīrthaṃ daṃḍodaṃ na bhavati cānyathā sudṛṣṭam ||38||
daṃḍodakātparaṃ tīrthaṃ na viṣṇoḥ sadṛśo'maraḥ ||

viśālāsadṛśaṃ kṣetraṃ na bhūtaṃ na bhaviṣyati ||39||
sevanīyā prayatnena viśālā ca vicakṣaṇaiḥ ||
ya icchetsatataṃ dhāma bhagavatpārśvavarti vai || 2.3.8.40 ||
|| skaṃda uvāca || ||
gaṃgāmāśritya tīrthāni kāni saṃtīha satpade ||
śreyaskarāṇi bhūrīṇi saṃkṣepāttāni me vada || 41 ||
|| mahādeva uvāca || ||
gaṃgāyāṃ yatra saṃyogo mānasodbhedasannidhau ||
tattīrthaṃ vimalaṃ puṇyaṃ prayāgādadhikaṃ mahat || 42 ||
triṃśadvarṣasahasrāṇi vāyubhojanato bhavet ||
tatphalaṃ snānamātreṇa gaṃgāyāḥ saṃgame nṛṇām || 43 ||
saṃgamāddakṣiṇe bhāge dharmakṣetraṃ prakīrtitam ||
yatra mūrtyā śrutau jātau naranārāyaṇāvṛṣī ||44||
tatkṣetraṃ pāvanaṃ martye sarveṣāmuttamottamam ||
dharmastatraiva bhagavāṃścatuṣpādavatiṣṭhati || 45 ||

yatra yajñāstapo dānaṃ yatkiṃcitkriyate nṛbhiḥ ||
tatpuṇyasya kṣayo nāsti kalpakoṭiśatairapi || 46 ||
tato dakṣiṇadigbhāga urvaśī saṃgamābhidham ||
sarvapāpaharaṃ puṃsāṃ snānamātreṇa dehinām || 47 ||
kūrmoddhārastataḥ sākṣāddharibhaktyekasādhanam ||
snānamātreṇa bhūtānāṃ sattvaśuddhiḥ prajāyate || 48 ||

brahmāvarttastataḥ sākṣādbrahmalokaikakāraṇam ||
darśanādeva tīrthasya sarvapāpakṣayo bhavet || 49 ||
bahūni saṃti tīrthāni durgamyānīha dehinām ||
saṃkṣepātkathitaṃ vatsa tavādaravaśādidam || 2.3.8.50 ||
ya idaṃ śṛṇuyānnityaṃ śrāvayedvā samāhitaḥ ||
sarvapāpavinirmuktaḥ padaṃ viṣṇoḥ prapadyate |||| 51 ||
rājā vijayamāpnoti sutārthī labhate sutam ||
kanyārthī labhate kanyāṃ kanyā viṃdati satpatim || 52 ||
dhanārthī dhanamāpnoti sarvakāmaikasādhanam || 53 ||

māsamātraṃ naro bhaktyā śṛṇuyādyaḥ samāhitaḥ ||
tasyābhīṣṭasamāvāptirdurlabhopi na saṃśayaḥ || 54 ||
ādhivyādhibhayaṃ ghoraṃ dāridrya kalahaṃ tathā ||
yasya geheṣu māhātmyaṃ tatraitāni na karhicit || 55 ||
nāpamṛtyurna sarpādi daurbhāgyaṃ cāpi vartate ||
duḥsvapnagrahapīḍā ca pararāṣṭrabhayaṃ tathā || 56 ||
yuddhe yātrāprayāṇe ca paṭhanīyaṃ prayatnataḥ ||
vivāhe ca vivāde ca śubhakarmaṇi yatnataḥ || 57 ||
pūrṇaṃ vā'dhyāyamātraṃ vā tadardhaṃ vā vicakṣaṇaiḥ ||
sarvakāryaprasiddhiḥ syānnātra kāryā vicāraṇā || 58 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
badarikāśramamāhātmye śivakārttikeyasaṃvāde badarikāśrame
merusaṃsthāpanatīrthalokapālatīrthadaṃḍapuṣkariṇītīrthadharmakṣetrādivividhatīrthakṣetramāhātmya
varṇanaṃnāmāṣṭamo'dhyāyaḥ || 8 || || cha ||
iti śrīskāṃde dvitīye vaiṣṇavakhaṇḍe tṛtīyaṃ badarikāśramamāhātmyaṃ samāptam || 2-3) || ||

English translation

Śiva said :

1. To the south of Brahmakuṇḍa is the great mountain Narāvāsa (‘Abode of Nara ’). It is there that Meru which is the most beautiful in the world was fixed by the Lord.

Skanda said :

2. How was Meru fixed by the Lord near Nara? O father, my curiosity is great. Let it be narrated if you like it.

Mahādeva said :

3-6. When the Lord himself transferred his residence to Viśālā , Devas , great sages, Siddhas , Vidyādharas and Cāraṇas left the peaks of Meru because they were eager to see the Lord.

On account of the delight caused to them by the sight of the Lord they abandoned heaven. Then, O Six-faced One, for their happiness (and convenience) the Lord uprooted the peaks of Meru with his single hand playfully and placed them (at Viśālā). Thereby the Lord increased the pleasure of all. Then all of them saw the mountain made of gold. They all were delighted; they eulogized Nārāyaṇa who is devoid of ailments.

Devas said :

7. We pay our obeisance to that Lord of fierce splendour and power of penance, who assumes sportingly many bodies for our happiness as well as for the rest of the world, who brought the golden mountain here, who conquers hundreds of demons, and who solely belongs to the side of Suras .

8. The Lord destroys out of compassion the distress of the miserable like fire reducing to ash even a mountain of cotton . He is the supporter of those who seek refuge in him; he is the most excellent one among those who know the one (and our Lord). Let him be pleased with us by whatever he does out of kindness. Whatever he does has never been imitated by any person.

9. Like a father he gives us perfect training and makes us lofty-minded. He is kind and full of his own acquisition. His glances are efficient in the protection of the three worlds . He is the ocean full of nectar. Let him protect (us) from adversities.

The sages said :

10. The entire universe is superimposed on him. It is only an implement for his sports. It appears to be true. There is a mass of splendour on the face of the unborn Lord of great plenty. He is the Lord whose form is resorted to (by all). We bow down to you, O eternal Being.

Siddhas said :

11. Great men have attained Siddhi due to an iota of his kindness. Other men of the world too have crossed the terrible ocean of worldly existence without delay. This is our considered opinion.

Vidyādharas said :

12. O Lord endowed with a host of good qualities, O Lord with welfare as your form (i.e. whose form is conducive to welfare), O great Lord, O cause.of continuous series of honour, is there any wonder that those who are inebriated with the sweet flavour of the liquor (extracted) from your lotus-feet stay completely satisfied?

13. Thereupon the delighted Lord (appeared) before those heaven-dwellers. On being told “Choose your boons”, they said to (the Lord) who is the most eminent among the bestowers of boons:

14-16. “If (you) the Lord of Devas, the Lord of Ramā , are really pleased, Badarī should never be abandoned by you, nor should Meru too. Those who see the peak of Meru are meritorious persons. With your favour let their residence be on Meru itself. After enjoying the pleasures there for a long time, let them become merged in you.”

Saying “so be it” Hari vanished there itself.

17. Ever since then all of them began to sport about on the peak of Meru. They were being protected repeatedly near Nara and Nārāyaṇa.

18. They used to stay in heaven for some time and some time in the middle of Meru. The sages and ascetics were devoid of distress and fear. They were not excited or agitated.

19. The Lord too stays there in the form of (the sage) Nara holding the bow and arrows. The glorious Lord is comparable to fire on account of (the brilliance of) his penance. He resorts to penance and

causes bliss to the multitudes of sages.

20. Beyond that is the excellent Tīrtha saluted by the Guardians of the Quarters. Hari himself established the Guardians of the Quarters there.

Skanda said :

21. How were the Guardians of the Quarters established there by the Lord? O dear father, I have great curiosity and eagerness in regard to it. O highly intelligent one, recount it (to me).

Śiva said :

22. Once, while bringing those who had resorted to the middle of Meru here, Hari was eager to see the activities of Devas and the chief sages.

23-27. On seeing him the heaven-dwellers got up suddenly and bowed down to him. All of them humbly said, “O Lord, be pleased”.

The Lord halted there for a moment and duly surveyed the scanty place there. He thought that the proximity of the sages and the Devas was not proper. Then Lord Madhusūdana called the Guardians of the Quarters and laughingly said to them: “Persons like you should not stay here. Indeed the sages, ascetics and Siddhas stay here along with their womenfolk. The abode of persons like you has already been well-arranged by me.”

Then Hari hurriedly went to the beautiful and excellent mountain. O Guha , he called the Guardians of the Quarters and established them there.

28. Desirous of water, he hit the mountain with a piece of rock. Thereby he created a charming pond for their sport.

29-30. There Devas roam about as they please along with their wives. Gandharvas sing and rejoice. The forests and parks of heaven-dwellers were fascinating with the fragrance of flowers. All the embodied beings spend the days happily as though they were so many moments.

31. Delighting them, the Lord himself comes there to take his holy bath on the twelfth day as well as full-moon day.

32. After that, all the sages and ascetics take their bath, O Guha, according to the injunctions, at midday. They see with their own eyes the great fiery splendour in the waters moving without any obstruction.

33. By seeing Daṇḍapuṣkariṇī they obtain instantaneously the merit which is said to be equal to that of taking the holy bath in all the Tīrthas .

34. All the rites performed for some desired results by the wise become fruitful there. The offering of riceballs there has eight times the benefit than that at Gayā .

35-36 Yajña , charity, penance and holy rite when performed there on the twelfth day in the bright half of the month of Jyeṣṭha , O Six-faced One, are said to be everlasting, since one becomes blessed and contented by taking the holy bath in accordance with the injunctions (there on that day). This secret is well guarded by the excellent Suras in regard to Badarītīrtha. This should not be disclosed to anyone and everyone. It was out of love for you that it has been mentioned to you.

37. Why should much be spoken about it here? Only those with plenty of merit see this famous holy place well-guarded by Suras. Not others. They will not even think about this. O Guha; Devas think about this everyday.

38. If people have performed all holy rites for the Lord in accordance with the religious injunctions and if they have regularly studied the Vedas , they see the rare Tīrtha named Daṇḍoda (i.e. Daṇḍa Puṣkariṇī). Otherswise it is not seen well.

39. There has never been and there will never be a Tīrtha greater than Daṇḍodaka, a god like Viṣṇu and a holy spot on a par with Viśālā.

40. Viśālā should be resorted to by clever devotees with great determination if they wish to be always near the Lord.

Skanda said :

41. What are those Tīrthas which are connected with Gaṅgā and are conducive to welfare in the region of good people? Recount them briefly to me.

Mahādeva said :

42. The Tīrtha in the vicinity of Mānasodbheda where Gaṅgā comes in contact, is devoid of impurities. It is meritorious. It is, superior to Prayāga .

43. Merely by talcing there bath at the confluence of Gaṅgā, men obtain as much merit as is obtained by performing penance while taking in only air for thirty thousand years.

44. The Tīrtha to the south of the confluence is glorified as Dharmakṣetra . It is reported that the sages Nara and Nārāyaṇa were born of Mūrti there.

45. That holy spot is very sacred in the human world. It is the most excellent of all excellent holy spots. There alone does the Holy Lord Dharma stand on all his four feet.

46. If Yajña, penance or charity are performed by men there—whatever that may be, the merit thereof is not destroyed even in the course of hundreds and crores of Kalpas .

47. To the south of it is the Tīrtha named Urvaśīsaṅgama. Merely by taking holy bath there all the sins of men and embodied beings are destroyed.

48. Beyond that is Kūrmoddhāra. It is the sole means for devotion to Hari. By taking bath therein all living beings will gain purity of nature.

49. Next to it is the holy spot named Brahmāvarta . It is the sole and direct cause (of attaining) the world of Brahmā . Only by visiting the Tīrtha all the sins will be destroyed.

50. There are many Tīrthas here. But they are not easily approachable to embodied beings. O dear one, it has been briefly recounted because of my considerateness for you.

51. He who always listens to this, or he who recites this or reads this with mental purity and concentration shall get rid of all sins. He attains the region of Viṣṇu. [1]

52. A king gains victory; he who seeks a son gets a son; he who prays for a daughter gets a daughter; a virgin obtains a good husband.

53. He who seeks wealth gets wealth that is the sole means for the fulfilment of all desires.

54. If a man devoutly listens to this for a full month with concentration and purity, there is no doubt that what is wished for by him will be acquired even if it is rare.

55. Where this (text of) the greatness (of Badarī) is present, there is no danger from mental worry or physical ailment or trouble, poverty or strife. All these are not present at all in the houses where this (text of) greatness (of Badarī) is present.

56. There is no premature death, nor danger from serpents etc. There is no ill-luck or mishap. There is no bad dream or affliction caused by evil spirits. There is no danger (of invasion) from other nations.

57-58. In the event of a battle, at the time of a journey, during marriage, when there is a case pending in court and during auspicious holy rites this (Purāṇa) should be carefully read by clever devotees—either the whole book or a chapter or half of that. All tasks shall be fruitful. There is no doubt about this.

:: End of Badarikāśrama - Māhātmya ::

[1]: [1] : VV 51-58 give the Phalaśruti (the benefit accruing from listening, reciting etc.) of Badarikāśrama-Māhātmya.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 1

Praise of Kārttika Vow

Chapter 98 of 221 · 52 detected Sanskrit verse markers

Sanskrit

नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।।
देवीं सरस्वतीं चैव ततो जयमुदीरयेत् ।। १ ।।
।। ऋषय ऊचुः ।। ।।
सूत नः कथितं पुण्यं माहात्म्यमाश्विनस्य च ।।
भूयोऽन्यच्छ्रोतुमिच्छामः कार्तिकस्य च वैभवम् ।। २ ।।
कलौ कलुषचित्तानां नराणां पापकर्मणाम् ।।
संसाराब्धौ निमग्नानामनायासेन का गतिः ।। ३ ।।
को धर्मः सर्वधर्माणामधिको मोक्षसाधकः ।।
इहाऽपि मुक्तिदो नृणामेतत्त्वं कथय प्रभो ।। ४ ।।
।। सूत उवाच ।। ।।
भवद्भिर्यदहं पृष्टस्तदेतत्पृष्टवान्मुनिः ।।
नारदो ब्रह्मणः पुत्रो ब्रह्माणं तु जगद्गुरुम् ।। ५ ।।
तथैव सत्यभामा च श्रीकृष्णं जगदीश्वरम् ।।
अपृच्छत्कार्तिकस्यैव वैभवं श्रवणोत्सुका ।।६।।
वालखिल्यैश्च ऋषिभिर्यदुक्तमृषिसंसदि ।।

श्रीसूर्यारुणसंवादरूपेणाऽतिमनोहरम् ।। ७ ।।
कैलासे शंकरेणैव कार्तिकस्य च वैभवम् ।।
वर्णितं षण्मुखस्याग्रे नानाख्यानसमन्वितम् ।। ८ ।।
पृथुं प्रति नारदेन कथितं च महात्म्यकम् ।।
कार्तिकस्य च विप्रेंद्रा श्रुत्वा ब्रह्ममुखात्पुरा ।। ९ ।।
एकदा नारदो योगी सत्यलोकमुपागतः ।।
पप्रच्छ विनयेनैव सर्वलोकपितामहम् ।। 2.4.1.१० ।।
।। श्रीनारद उवाच ।। ।।
पापेंधनस्य घोरस्य शुष्कार्द्रस्य च भूरिशः ।।
को वह्निर्दहते ब्रह्मंस्तद्भवान्वक्तुमर्हति ।। ११ ।।
नाज्ञातं त्रिषु लोकेषु ब्रह्मांडांतर्गतस्य यत् ।।
विद्यते तव देवेश त्रिविधस्य सुनिश्चितम् ।। १२ ।।
मासानां प्रवरो मासो देवानामुत्तमोत्तमः ।।
तीर्थानि तद्विशेषेण कथयस्व पितामह ।। १३ ।।
।। ब्रह्मोवाच ।। ।।

मासानां कार्तिकः श्रेष्ठो देवानां मधुसूदनः ।।
तीर्थं नारायणाख्यं हि त्रितयं दुर्लभं कलौ ।। १४ ।।
।। नारद उवाच ।। ।।
भगवंस्तव दासोऽस्मि भक्तोऽस्मि हरिवल्लभ ।।
वैष्णवान्ब्रूहि मे धर्मान्सर्वज्ञोऽसि पितामह ।। १५ ।।
आदौ कार्तिकमाहात्म्यं वक्तुमर्हसि मे प्रभो ।।
दीपदानस्य माहात्म्यं व्रतिनां नियमांस्तथा ।। १६ ।।
गोपीचंदनमाहात्म्यं तुलस्याश्च तथा विभो ।।
धात्र्याश्चैव च माहात्म्यं विधिं स्नानादिकस्य च ।।
व्रतारंभः कदा कार्यं उद्यापनविधिं तथा ।। १७ ।।
यत्किंचिद्वैष्णवं धर्मं तत्सर्वं वक्तुमर्हसि ।।
येनाऽहं त्वत्प्रसादेन पदं यास्याम्यनामयम् ।।।। १८ ।।
।। सूत उवाच ।। ।।
इति पुत्रवचः श्रुत्वा ब्रह्मा हर्षसमन्वितः ।।
राधादामोदरं स्मृत्वा प्रोवाच तनुजं प्रति ।। १९ ।।

।। ब्रह्मोवाच ।। ।।
साधु पृष्टं त्वया पुत्र लोकोद्धरणहेतवे ।।
कथयामि न संदेहः कार्तिकस्य च वैभवम् ।। 2.4.1.२० ।।
एकतः सर्वतीर्थानि सर्वे यज्ञाः सदक्षिणाः ।। ।।
कार्तिकस्य तु मासस्य कलां नार्हंति षोडशीम् ।। २१ ।।
एकतः पुष्करे वासः कुरुक्षेत्रे हिमालये ।।
एकतः कार्तिकः पुत्र सर्वपुण्याधिको मतः ।। ।। २२ ।।
स्वर्णानि मेरुतुल्यानि सर्वदानानि चैकतः ।।
एकतः कार्तिको वत्स सर्वदा केशवप्रियः ।। २३ ।।
यत्किंचित्क्रियते पुण्यं विष्णुमुद्दिश्य कार्तिके ।।
तस्य क्षयं न पश्यामि मयोक्तं तव नारद ।। २४ ।।
सोपानभूतं स्वर्गस्य मानुष्यं प्राप्य दुर्लभम् ।।
तथात्मानं समादद्यान्न भ्रश्येत यथा पुनः ।। २५ ।।
दुष्प्राप्यं प्राप्य मानुष्यं कार्तिकोक्तं चरेन्न यः ।।
धर्मं धर्मभृतां श्रेष्ठ स मातापितृघातकः ।। २६ ।।

कार्तिकः खलु वै मासः सर्वमासेषु चोत्तमः ।।
पुण्यानां परमं पुण्यं पावनानां च पावनम् ।। २७ ।।
अस्मिन्मासे त्रयस्त्रिंशद्देवाः सन्निहिता मुने ।।
अत्र स्नानादिदानानि भोजनानि व्रतानि च ।। २८ ।।
तिलधेनुं हिरण्यं च रजतं भूमिवाससी ।।
गोप्रदानानि कुर्वंति सर्वभावेन नारद ।। २९ ।।
तानि दानानि दत्तानि गृह्णंति विधिवत्सुराः ।।
यत्किंच दत्तं विप्रेंद्र तपश्चैव तथा कृतम् ।। 2.4.1.३० ।।
तदक्षय्यफलं प्रोक्तं विष्णुना प्रभविष्णुना ।। ।।

पापानां मोक्षणं चैव कार्तिके मासि शस्यते ।। ३१ ।।
तस्माद्यत्नेन विप्रेंद्र कार्तिके मासि दीयते ।।
यत्किंचित्कार्तिके दत्तं विष्णुमुद्दिश्य मानवैः ।। ३२ ।।
तदक्षयं हि लभते अन्नदानं विशेषतः ।।
यथा नदीनां विप्रेंद्र शैलानां चैव नारद ।। ३३ ।।
उदधीनां च विप्रर्षे क्षयो नैवोपपद्यते ।।

दानं कार्तिकमासे तु यत्किंचिद्दीयते मुने ।।।। ३४ ।।
न तस्यास्ति क्षयो विप्र पापं याति सहस्रधा ।।
संप्राप्तं कार्तिकं दृष्ट्वा परान्नं यस्तु वर्जयेत् ।।३५।।
दिनेदिनेऽतिकृच्छ्रस्य फलं प्राप्नोत्ययत्नतः ।।
न कार्तिकसमो मासो न कृतेन समं युगम् ।।३६।।
न वेदसदृशं शास्त्रं न तीर्थं गंगया समम् ।।
न चान्नसदृशं दानं न सुखं भार्यया समम् ।। ३७ ।।
न्यायेनोपार्जितं द्रव्यं दुर्लभं दानकारिणाम् ।।
दुर्लभं मर्त्यधर्माणां तीर्थे च प्रतिपादनम् ।। ३८ ।।
कार्तिके मुनिशार्दूल शालिग्रामशिलार्चनम् ।।
स्मरणं वासुदेवस्य कर्तव्यं पापभीरुणा ।। ३९ ।।
एतादृशं कार्तिकं च अकृतेनैव यो नयेत् ।।
पूर्वं कृतस्य पुण्यस्य क्षयमाप्नोत्यसंशयम् ।। 2.4.1.४० ।।
।। नारद उवाच ।। ।।
अशक्तेन कथं कार्यं कार्तिकव्रतमुत्तमम् ।।

येन तत्फलमाप्नोति तन्मे वद पितामह ।। ४१ ।।
।। ब्रह्मोवाच ।। ।।
अशक्तस्तु यदा मर्त्यस्तदैवं व्रतमाचरेत् ।।
अन्यस्मै द्रविणं दत्त्वा कारयेत्कार्तिकव्रतम् ।। ४२ ।।
तस्मात्पुण्यं प्रगृह्णीत दानसंकल्पपूर्वकम् ।।
द्रव्यदानेऽप्यशक्तश्चेद्यदा देवर्षिसत्तम ।। ४३ ।।
तदा तेन प्रकर्तव्यं पानं तीर्थजलस्य च ।।
तत्राप्यशक्तो यो मर्त्यस्तेन नित्यं हरेर्मुदा ।। ४४ ।।
स्मरणं च प्रकर्तव्यं नाम्ना नियमपूर्वकम् ।।
अखंडितं तदा तेन कार्तिकव्रतजं फलम् ।। ४५ ।।
विष्णोः शिवस्य वा कुर्यादालये हरिजागरम् ।।
शिवविष्ण्वोर्गृहाभावे सर्वदेवालयेष्वपि ।।४६।।
दुर्गाटव्यां स्थितो वाऽथ यदिवाऽऽपद्गतो भवेत् ।।
कुर्यादश्वत्थमूले तु तुलसीनां वनेष्वपि ।। ४७ ।।
विष्णुनामप्रबंधानां गायनं विष्णुसन्निधौ ।।

गोसहस्रप्रदानस्य फलमाप्नोति मानवः ।। ४८ ।।
वाद्यकृत्पुरुषश्चापि वाजपेयफलं लभेत्।।

सर्वतीर्थावगाहोत्थं नर्तकः फलमाप्नुयात् ।। ४९ ।।
सर्वमेतल्लभेत्पुण्यमेतेषां द्रव्यदः पुमान्।।
श्रवणाद्दर्शनाद्वापि षडंशं फलमाप्नुयात् ।। 2.4.1.५० ।।
आपद्गतो यदाप्यंभो न लभेत्कुत्रचिन्नरः ।।
व्याधितो वाथवा कुर्याद्विष्णोर्नाम्नाऽपि मार्जनम् ।। ५१ ।।
उद्यापनविधिं कर्तुमशक्तो यो व्रतस्थितः ।।
ब्राह्मणान्भोजयेत्पश्चाद्व्रतसंपूर्तिहेतवे ।। ५२ ।।
अशक्तो दीपदानाय परदीपं प्रबोधयेत् ।।
तस्य वा रक्षणं कुर्याद्वातादिभ्यः प्रयत्नतः ।। ५३ ।।
श्रीविष्णोः पूजनाऽभावे तुलसीधात्रिपूजनम् ।।
सर्वाऽभावे व्रती कुर्याद्ब्राह्मणानां गवामपि ।।
तस्याप्यभावे मनसि विष्णोर्नामानुकीर्तनम् ।। ५४ ।।
।। नारद उवाच ।। ।।

ब्रह्मन्ब्रूहि विशेषेण धर्मान्कार्तिकसंभवान् ।। ५५ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये कार्तिकव्रतप्रशंसावर्णनंनाम प्रथमोऽध्यायः ।। १ ।।

Roman transliteration

nārāyaṇaṃ namaskṛtya naraṃ caiva narottamam ||
devīṃ sarasvatīṃ caiva tato jayamudīrayet || 1 ||
|| ṛṣaya ūcuḥ || ||
sūta naḥ kathitaṃ puṇyaṃ māhātmyamāśvinasya ca ||
bhūyo'nyacchrotumicchāmaḥ kārtikasya ca vaibhavam || 2 ||
kalau kaluṣacittānāṃ narāṇāṃ pāpakarmaṇām ||
saṃsārābdhau nimagnānāmanāyāsena kā gatiḥ || 3 ||
ko dharmaḥ sarvadharmāṇāmadhiko mokṣasādhakaḥ ||
ihā'pi muktido nṛṇāmetattvaṃ kathaya prabho || 4 ||
|| sūta uvāca || ||
bhavadbhiryadahaṃ pṛṣṭastadetatpṛṣṭavānmuniḥ ||
nārado brahmaṇaḥ putro brahmāṇaṃ tu jagadgurum || 5 ||
tathaiva satyabhāmā ca śrīkṛṣṇaṃ jagadīśvaram ||
apṛcchatkārtikasyaiva vaibhavaṃ śravaṇotsukā ||6||
vālakhilyaiśca ṛṣibhiryaduktamṛṣisaṃsadi ||

śrīsūryāruṇasaṃvādarūpeṇā'timanoharam || 7 ||
kailāse śaṃkareṇaiva kārtikasya ca vaibhavam ||
varṇitaṃ ṣaṇmukhasyāgre nānākhyānasamanvitam || 8 ||
pṛthuṃ prati nāradena kathitaṃ ca mahātmyakam ||
kārtikasya ca vipreṃdrā śrutvā brahmamukhātpurā || 9 ||
ekadā nārado yogī satyalokamupāgataḥ ||
papraccha vinayenaiva sarvalokapitāmaham || 2.4.1.10 ||
|| śrīnārada uvāca || ||
pāpeṃdhanasya ghorasya śuṣkārdrasya ca bhūriśaḥ ||
ko vahnirdahate brahmaṃstadbhavānvaktumarhati || 11 ||
nājñātaṃ triṣu lokeṣu brahmāṃḍāṃtargatasya yat ||

vidyate tava deveśa trividhasya suniścitam || 12 ||
māsānāṃ pravaro māso devānāmuttamottamaḥ ||
tīrthāni tadviśeṣeṇa kathayasva pitāmaha || 13 ||
|| brahmovāca || ||

māsānāṃ kārtikaḥ śreṣṭho devānāṃ madhusūdanaḥ ||
tīrthaṃ nārāyaṇākhyaṃ hi tritayaṃ durlabhaṃ kalau || 14 ||
|| nārada uvāca || ||
bhagavaṃstava dāso'smi bhakto'smi harivallabha ||
vaiṣṇavānbrūhi me dharmānsarvajño'si pitāmaha || 15 ||
ādau kārtikamāhātmyaṃ vaktumarhasi me prabho ||
dīpadānasya māhātmyaṃ vratināṃ niyamāṃstathā || 16 ||
gopīcaṃdanamāhātmyaṃ tulasyāśca tathā vibho ||
dhātryāścaiva ca māhātmyaṃ vidhiṃ snānādikasya ca ||
vratāraṃbhaḥ kadā kāryaṃ udyāpanavidhiṃ tathā || 17 ||
yatkiṃcidvaiṣṇavaṃ dharmaṃ tatsarvaṃ vaktumarhasi ||
yenā'haṃ tvatprasādena padaṃ yāsyāmyanāmayam |||| 18 ||
|| sūta uvāca || ||
iti putravacaḥ śrutvā brahmā harṣasamanvitaḥ ||
rādhādāmodaraṃ smṛtvā provāca tanujaṃ prati || 19 ||

|| brahmovāca || ||
sādhu pṛṣṭaṃ tvayā putra lokoddharaṇahetave ||
kathayāmi na saṃdehaḥ kārtikasya ca vaibhavam || 2.4.1.20 ||
ekataḥ sarvatīrthāni sarve yajñāḥ sadakṣiṇāḥ || ||
kārtikasya tu māsasya kalāṃ nārhaṃti ṣoḍaśīm || 21 ||
ekataḥ puṣkare vāsaḥ kurukṣetre himālaye ||
ekataḥ kārtikaḥ putra sarvapuṇyādhiko mataḥ || || 22 ||
svarṇāni merutulyāni sarvadānāni caikataḥ ||
ekataḥ kārtiko vatsa sarvadā keśavapriyaḥ || 23 ||
yatkiṃcitkriyate puṇyaṃ viṣṇumuddiśya kārtike ||
tasya kṣayaṃ na paśyāmi mayoktaṃ tava nārada || 24 ||
sopānabhūtaṃ svargasya mānuṣyaṃ prāpya durlabham ||
tathātmānaṃ samādadyānna bhraśyeta yathā punaḥ || 25 ||
duṣprāpyaṃ prāpya mānuṣyaṃ kārtikoktaṃ carenna yaḥ ||
dharmaṃ dharmabhṛtāṃ śreṣṭha sa mātāpitṛghātakaḥ || 26 ||

kārtikaḥ khalu vai māsaḥ sarvamāseṣu cottamaḥ ||
puṇyānāṃ paramaṃ puṇyaṃ pāvanānāṃ ca pāvanam || 27 ||
asminmāse trayastriṃśaddevāḥ sannihitā mune ||
atra snānānidānāni bhojanāni vratāni ca || 28 ||
tiladhenuṃ hiraṇyaṃ ca rajataṃ bhūmivāsasī ||
gopradānāni kurvaṃti sarvabhāvena nārada || 29 ||
tāni dānāni dattāni gṛhṇaṃti vidhivatsurāḥ ||
yatkiṃca dattaṃ vipreṃdra tapaścaiva tathā kṛtam || 2.4.1.30 ||
tadakṣayyaphalaṃ proktaṃ viṣṇunā prabhaviṣṇunā || ||
pāpānāṃ mokṣaṇaṃ caiva kārtike māsi śasyate || 31 ||
tasmādyatnena vipreṃdra kārtike māsi dīyate ||
yatkiṃcitkārtike dattaṃ viṣṇumuddiśya mānavaiḥ || 32 ||
tadakṣayaṃ hi labhate annadānaṃ viśeṣataḥ ||
yathā nadīnāṃ vipreṃdra śailānāṃ caiva nārada || 33 ||
udadhīnāṃ ca viprarṣe kṣayo naivopapadyate ||

dānaṃ kārtikamāse tu yatkiṃciddīyate mune |||| 34 ||
na tasyāsti kṣayo vipra pāpaṃ yāti sahasradhā ||
saṃprāptaṃ kārtikaṃ dṛṣṭvā parānnaṃ yastu varjayet ||35||
dinedine'tikṛcchrasya phalaṃ prāpnotyayatnataḥ ||
na kārtikasamo māso na kṛtena samaṃ yugam ||36||
na vedasadṛśaṃ śāstraṃ na tīrthaṃ gaṃgayā samam ||
na cānnasadṛśaṃ dānaṃ na sukhaṃ bhāryayā samam || 37 ||
nyāyenopārjitaṃ dravyaṃ durlabhaṃ dānakāriṇām ||
durlabhaṃ martyadharmāṇāṃ tīrthe ca pratipādanam || 38 ||
kārtike muniśārdūla śāligrāmaśilārcanam ||
smaraṇaṃ vāsudevasya kartavyaṃ pāpabhīruṇā || 39 ||
etādṛśaṃ kārtikaṃ ca akṛtenaiva yo nayet ||
pūrvaṃ kṛtasya puṇyasya kṣayamāpnotyasaṃśayam || 2.4.1.40 ||
|| nārada uvāca || ||
aśaktena kathaṃ kāryaṃ kārtikavratamuttamam ||

yena tatphalamāpnoti tanme vada pitāmaha || 41 ||
|| brahmovāca || ||
aśaktastu yadā martyastadaivaṃ vratamācaret ||
anyasmai draviṇaṃ dattvā kārayetkārtikavratam || 42 ||
tasmātpuṇyaṃ pragṛhṇīta dānasaṃkalpapūrvakam ||
dravyadāne'pyaśaktaścedyadā devarṣisattama || 43 ||
tadā tena prakartavyaṃ pānaṃ tīrthajalasya ca ||
tatrāpyaśakto yo martyastena nityaṃ harermudā || 44 ||
smaraṇaṃ ca prakartavyaṃ nāmnā niyamapūrvakam ||
akhaṃḍitaṃ tadā tena kārtikavratajaṃ phalam || 45 ||
viṣṇoḥ śivasya vā kuryādālaye harijāgaram ||
śivaviṣṇvorgṛhābhāve sarvadevālayeṣvapi ||46||
durgāṭavyāṃ sthito vā'tha yadivā''padgato bhavet ||
kuryādaśvatthamūle tu tulasīnāṃ vaneṣvapi || 47 ||
viṣṇunāmaprabaṃdhānāṃ gāyanaṃ viṣṇusannidhau ||

gosahasrapradānasya phalamāpnoti mānavaḥ || 48 ||
vādyakṛtpuruṣaścāpi vājapeyaphalaṃ labhet||
sarvatīrthāvagāhotthaṃ nartakaḥ phalamāpnuyāt || 49 ||
sarvametallabhetpuṇyameteṣāṃ dravyadaḥ pumān||
śravaṇāddarśanādvāpi ṣaḍaṃśaṃ phalamāpnuyāt || 2.4.1.50 ||
āpadgato yadāpyaṃbho na labhetkutracinnaraḥ ||
vyādhito vāthavā kuryādviṣṇornāmnā'pi mārjanam || 51 ||
udyāpanavidhiṃ kartumaśakto yo vratasthitaḥ ||
brāhmaṇānbhojayetpaścādvratasaṃpūrtihetave || 52 ||
aśakto dīpadānāya paradīpaṃ prabodhayet ||
tasya vā rakṣaṇaṃ kuryādvātādibhyaḥ prayatnataḥ || 53 ||
śrīviṣṇoḥ pūjanā'bhāve tulasīdhātripūjanam ||
sarvā'bhāve vratī kuryādbrāhmaṇānāṃ gavāmapi ||
tasyāpyabhāve manasi viṣṇornāmānukīrtanam || 54 ||
|| nārada uvāca || ||

brahmanbrūhi viśeṣeṇa dharmānkārtikasaṃbhavān || 55 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye kārtikavratapraśaṃsāvarṇanaṃnāma prathamo'dhyāyaḥ || 1 ||

English translation

Obeisance to Śrī Gaṇeśa

1. One should recite this Purāṇa after bowing down to Nārāyaṇa (i.e. Kṛṣṇa) who abides in the hearts of men, Nara (Man i.e. Arjuna), Narottama (i.e. Sage Vyāsa who enlightens people and enhances their spiritual status) and Goddess Sarasvatī . [1]

The sages said :

2. O Sūta , the meritorious greatness of the month of Āśvina has been recounted to us. We wish to hear about another thing (i.e. narration), the greatness of Kārttika (October-November).

3. What is the means of achieving the goal without strain in the Kali age in the case of men of sinful activities, whose minds are defiled by dirty thoughts and are immersed in the ocean of worldly affairs?

4. O holy Sir, please tell us that Dharma among all Dharmas which is the greatest means of achieving salvation, a giver of good results here and salvation (hereafter) to men.

Sūta said :

5. Nārada , the sage and son of Brahmā , asked Brahmā, the preceptor of the universe, the same question as I have been asked by you all.

6. Similarly, Satyabhāmā who was desirous of listening to the greatness of Kārttika asked Śrīkṛṣṇa , the Lord of the universe (the same question).

7. The same was recounted by the sages, Vālakhilyas , in the assembly of sages, in the form of a dialogue between the Sun-god and Aruṇa . It is extremely fascinating.

8. On Kailāsa the greatness of Kārttika was recounted by Śaṅkara to Ṣaṇmukha (Skanda) along with various anecdotes and narratives.

9. After hearing it in the olden time directly from Brahmā, O eminent Brāhmaṇas , the greatness of Kārttika was recounted to Pṛthu by Nārada.

10. Once Nārada, the Yogin , went to Satyalokā and humbly asked the Grandfather of all the worlds:

Śrī Nārada asked :

11. What is that fire, O Brahmā, that burns the fuel of terrible sins irrespective of its being dry or wet? It behoves you to recount it.

12. O Lord of Devas , surely there is nothing in the three worlds within the Cosmic Egg that is not known to you.

13. O Pitāmaha , name particularly the most excellent month among all the months, the most excellent one among the excellent Devas and (the most excellent Tīrtha among) Tīrthas .

Brahmā replied :

14. Among the months Kārttika is the most excellent; among Devas the Slayer of Madhu is the most excellent. The most excellent Tīrtha is the one called Nārāyaṇa. [2] All these three are very rare in Kali age.

Nārada said :

15. O Lord, I am your servant. I am your devotee, O favourite of Hari . Tell me (what are) the pious activities of Vaiṣṇavas . You are omniscient, O Pitāmaha.

16-17. At the outset it behoves you to recount the greatness of Kārttika to me, O Lord. (Then) describe the greatness of the, gift of lamps, the holy observances of those who observe vows, the greatness of Gopīcandana (a species of white clay found near Dvārakā used for putting the vertical sectarian mark on the forehead) and that of Tulasī (the holy basil plant), the greatness of Dhātrī (Āmalaka —Emblic myrobalan) and the injunction regarding holy bath etc. When is the Vrata to be begun? Describe the procedure of Udyāpana (concluding rites).

18. It behoves you to recount all of whatever Vaiṣṇava observances there are. Thereby, with your favour, I shall go to the region devoid of ailments.

Sūta said :

19. On hearing these words of his son Brahmā became delighted. After remembering Rādhā and Dāmodara , [3] he spoke to his son:

Brahmā said :

20. What has been asked by you, O son, for the sake of uplifting the worlds, is well-put. There is no doubt. I shall tell you the greatness of Kārttika.

21. On one side let there be all the Tīrthas and all the Yajñas with adequate monetary gifts (on the other side let there be the month of Kārttika). All those do not deserve (to possess) even a sixteenth part of the (greatness of the) month of Kārttika. [4]

22. On one side there is dwelling in Puṣkara or in Kurukṣetra or on the Himālaya mountain. On the other side there is Kārttika, O son, which is considered most meritorious of all.

23. There is on one side gold equal (in amount) to Meru and all types of charitable gifts and on the other side there is Kārttika, O son, which is always favoured by Keśava .

24. Whatever meritorious rite is performed in the month of Kārttika with Viṣṇu in view—I do not see any end to its merit. It has already been told (to you) by me, O Nārada.

25. On having got an extremely rare chance of being born as a human being which forms the staircase leading to heaven, one should maintain oneself in such a way that one will not fall back (to an inferior birth).

26. After attaining human birth which is very difficult to get, if a man does not perform the holy rites prescribed for the month of Kārttika, O most excellent one among righteous souls, he is (no better than) a murderer of his mother and father.

27-31. The month of Kārttika is the most excellent of all months. It is the most meritorious. It sanctifies all sanctifying things.

In this month, thirty-three Devas are present together, O sage. People perform all these rites now, O Nārada, with full devotion: holy baths; charitable gifts; feeding; holy rites; the various gifts of cow made of gingelly seeds, gold, silver, plots of land, garments and cows.

Suras duly accept those gifts made over (to deserving persons). Whatever is given, O eminent Brāhmaṇa , the penance that is performed, is said by Viṣṇu, the powerful one, to give inexhaustible merit. Relief from sins in the month of Kārttika is highly commended.

32-35a. Hence charitable gift is made with great care and effort, O Brāhmaṇa, in the month of Kārttika. Whatever is given in the month of Kārttika by men with Viṣṇu in view, especially the gift of cooked food, gives inexhaustible merit. Just as, O Nārada, O Brahminical sage, there is no destruction of rivers, mountains and oceans, so also, O sage, the gift that is made in the month of Kārttika has no destruction, O Brāhmaṇa. The sin is split into a thousand.

35b-37. On seeing the arrival of the month of Kārttika, if a man refrains from taking other people's cooked food, everyday he secures without difficulty the benefit of the holy rite Atikṛcchra . [5]

There is no month on a par with Kārttika. There is no Yuga equal to Kṛta . There is no scripture comparable with the Vedas . There is no Tīrtha on a par with Gaṅgā . There is no charitable gift on a par with that of cooked rice. There is no happiness on a par with that of the wife.

38. Wealth acquired by justifiable means is the rarest thing for those who make charitable gifts. Performance of rites by mortals in a Tīrtha is also a rare (chance).

39. O tiger (i.e. prominent one) among sages, worship of Śālāgrāmā [6] stone and remembrance of Vāsudeva are the rites that should be performed in Kārttika by one who is afraid of sins.

40. If a person passes Kārttika of such a nature without doing anything (meritorious), he will certainly see the destruction of the merit acquired before.

Nārada said :

41. How is the excellent rite of Kārttika to be performed by a weak person? O Pitāmaha, tell me that whereby he too shall obtain its benefit,

Brahmā said :

42-45. If a man is (physically) incapable, he should perform the Vrata in the following manner. He should give money to another person and make him perform the Kārttika Vrata (for himself).

He should take the merit from him by means of the rite of Dana saṅkalpa (i.e. ceremonious pronouncement of religious gift).

If he is incapable of making monetary gifts, O excellent one among the divine sages, he should drink the water from the Tīrtha. If a person is incapable of doing that too, he should joyously remember Hari always and repeat the names with due observances. Then, he will acquire the full benefit of the Kārttika Vrata.

46-48. The rite of Harijāgara (i.e. keeping awake for the whole of the night) should be performed in the temple of Śiva or Viṣṇu. If there be no temple of Śiva or Viṣṇu, he can perform it in the temple of any deity. If one is in an emergency, one can stay in the forest of Durgā (?) and perform the rite. He can also perform it at the root of a fig tree or in a forest of basil plants. If (literary) compositions on Viṣṇu's names are sung in the presence of Viṣṇu, the man obtains the benefit of the gift of a thousand cows.

49-51. One who plays on a musical instrument shall obtain the benefit of the Vājapeya sacrifice. The dancer shall obtain the benefit arising from taking a plunge in all the Tīrthas. The person who gives

money to these people shall obtain all these merits. By listening to or by seeing (these) one obtains one-sixth of the benefit. If a person is in difficulties and he cannot obtain water anywhere, or if a person is afflicted with sickness, he should perform the Mārjana ('wiping off') rite by taking (i.e. muttering the) name of Viṣṇu.

52. If a person who has started the Vrata cannot perform the concluding rites, he should feed Brāhmaṇas for the sake of concluding the Vrata.

53. If a person is incapable of gifting away a lamp, he should light other people's lamps. Or he should protect another man's lamp from the blowing winds etc.

54-55. If there is no worship of Viṣṇu (if Viṣṇu worship is not possible), Tulasī or Dhātrī (Emblic myrobalan) should be worshipped. If everything else is not available, the Vratin should worship Brāhmaṇas or cows. If these too are not available, he should repeat the names of Viṣṇu.

Nārada said :

O Brahma , recount in detail the holy rites due in the month of Kārttika.

[1]: [1] : Traditionally a new work should begin with a benedictory verse (Maṅgalācaraṇa), as it helps the prevention of obstacles in completing the work. SkP is not one book but a library of books. This benedictory verse shows that this Māsa-Māhātmya was an independent work incorporated in SkP. There is another Kārttika-Māsa-Māhātmya in PdP VI, Uttara Khaṇḍa , Pūrvārdha , Chs. 88-118, which is textually more or less the same as in our SkP. This verse was at first used for Mbh (originally named Jaya). But it came to be associated with Purāṇas like BhP and lesser works like such Māhātmyas . The commentator interprets Narottama as 'Vyāsa'.

[2]: [2] : Nārāyaṇa Tīrtha or Nārāyaṇa Saras : It is at the Sindhu-Sāgara-Saṅgama, 81 miles north-west of Bhuj, capital of Cutch (Gujarat). There was a great lake here in ancient times. (HD IV, 785.1)

[3]: [3] : The special importance attached to Rādhā and Dāmodara in this work shows the establishment of Rādhā cult.

[4]: [4] : A typical example of Atiśayokti (Exaggeration) found in Purāṇas. It is such denigration of Yajñas by later Brahmin writers which adversely affected the Yajña cult. Even Dāna is regarded as inferior to Kārttika observances.

[5]: [5] : Atikṛcchra : Kṛcchra is a general term for several penances involving fasts. In Atikṛcchra one morsel of food is to be eaten in the morning only (and complete fast at night) for three days, after this one morsel to be eaten at night only for three days and it is followed by complete fast for three days (Manu XI. 213). Gautama 26.22 states that it purifies all sins except Mahāpātakas.

[6]: [6] : Śālagrāma : Black stone found in the river Gaṇḍakī and worshipped as a symbol of Viṣṇu.

Kārttikamāsa-māhātmya · Chapter 2

Rites to Be Observed in Kārttika

Chapter 99 of 221 · 55 detected Sanskrit verse markers

Sanskrit

।। ।। ब्रह्मोवाच ।। ।।
अथ कार्तिकमासस्य धर्मान्वक्ष्यामि नारद ।।
संप्राप्तं कार्तिकं दृष्ट्वा परान्नं यस्तु वर्जयेत् ।। १ ।।
स तु मोक्षमवाप्नोति नात्र कार्या विचारणा ।।
सर्वेषामेव धर्माणां गुरुपूजा परा मता ।।
गुरुशुश्रूषया सर्वं प्राप्नोति ऋषिसत्तम ।।२।।
गुरौ तुष्टे च तुष्टाः स्युर्देवाः सर्वे सवासवा ।।
गुरौ रुष्टे च रुष्टाः स्युर्देवाः सर्वे सवासवाः ।। ३ ।।
कार्तिकं मासि संप्राप्ते कृत्वा कर्माणि भूरिशः ।। ४ ।।
अकृत्वा गुरुशुश्रूषां नरकानेव विंदति ।। ४ ।।
यत्किंचिद्वा समादिष्टो गुरुणा तत्समाचरेत् ।।५।।
आज्ञप्तो गुरुणा विप्र न तद्वाक्यं तु लंघयेत् ।।
यदि दुःखादिकं प्राप्तं गुरुं तु शरणं व्रजेत् ।। ६ ।।
मातृत्वे च पितृत्वे च गुरुमेव स्मरेद्बुधः ।।
गुरौ न प्राप्यते यत्तन्नान्यत्राऽपि हि लभ्यते ।। ७ ।।

गुरुप्रसादात्सर्वं तु प्राप्नोत्येव न संशयः ।।
मेधावी कपिलश्चैव सुमतिश्च महातपाः ।।
गौतमस्य गुरोः सम्यक्सेवयाऽमरतां गताः ।। ८ ।।*
तस्मात्सर्वप्रयत्नेन कार्तिके विष्णुतत्परः ।।
गुरुसेवां प्रकुर्वीत ततो मोक्षमवाप्नुयात् ।। ९ ।।
नरेभ्यो वैष्णवं धर्मं यो ददाति द्विजोत्तमः ।।
ससागरमहीदाने तत्पुण्यं लभते हि सः ।। 2.4.2.१० ।।
तिलधेनुं हिरण्यं च रजतं भूमिवाससी ।।
गोप्रदानानि दास्यंति सर्वभावेन सुव्रत ।। ११ ।।
सर्वेषामेव दानानां कन्यादानं विशिष्यते ।। *
सहस्रमेव धेनूनां शतं चानड्वहां समम् ।। १२ ।।
दशानड्वत्समं यानं दशयानसमो हयः ।।
हयदान सहस्रेभ्यो गजदानं विशिष्यते ।। १३ ।।
गजदानसहस्राणां स्वर्णदानं च तत्समम् ।।
स्वर्णदानसहस्राणां विद्यादानं च तत्समम् ।। १४ ।।

विद्यादानात्कोटिगुणं भूमिदानं विशिष्यते ।।
भूमिदानसहस्रेण गोप्रदानं विशिष्यते ।। १५ ।।
गोप्रदानसहस्रेभ्यो ह्यन्नदानं विशिष्यते ।।
अन्नाधारमिदं प्रोक्तं तस्माद्देयं तु कार्तिके ।। १६ ।।
परान्नवर्जनादेव लभेच्चांद्रायणं फलम् ।।
दिनेदिनेऽतिकृच्छ्रस्य फलं प्राप्नोति मानवः ।। १७ ।।
कार्तिके वर्जयेन्मांसं सन्धानं च विशेषतः ।।
राक्षसीं योनिमाप्नोति सकृन्मांसस्य भक्षणात् ।। १८ ।।
प्रवृत्तानां तु भक्ष्याणां कार्तिके नियमे कृते ।।
अवश्यं विष्णुरूपत्वं प्राप्यते मोक्षदं पदम् ।। १९ ।।
ब्राह्मणेभ्यो महीं दत्त्वा ग्रहणे सूर्यचंद्रयोः ।।
यत्फलं लभते वत्स तत्फलं भूमिशायिनः ।। 2.4.2.२० ।।
भोजनं द्विजदंपत्योः पूजनं च विलेपनैः ।।
कंबलानि च रत्नानि वासांसि विविधानि च ।। २१ ।।
तूलिकाश्च प्रदातव्याः प्रच्छादनपटैः सह ।।

उपानहावातपत्रं कार्तिके देहि सुव्रत ।। २२ ।।
कार्तिके क्षितिशायी च हन्यात्पापं युगार्जितम् ।।
जागरं कार्तिके मासि यः करोत्यरुणोदये ।। २३ ।।
दामोदराग्रे देवर्षे गोसहस्रफलं लभेत् ।।
नदीस्नानं कथा विष्णोर्वैष्णवानां च दर्शनम् ।। २४ ।।
न भवेत्कार्तिके यस्य हरेत्पुण्यं दशाब्दिकम् ।।
पुष्करं यः स्मरेत्प्राज्ञः कर्मणा मनसा गिरा ।। २५ ।।
कार्तिके मुनिशार्दूल लक्षकोटिगुणं भवेत् ।।
प्रयागो माघमासे तु पुष्करं कार्तिके तथा ।। २६ ।।
अवन्ती माधवे मासि हन्यात्पापं युगार्जितम् ।।
धन्यास्ते मानवा लोके कलिकाले विशेषतः ।। २७ ।।
ये कुर्वंति नरा नित्यं प्रीत्यर्थं हरिपूजनम् ।।
तारितास्तैश्च पितरो नरकाच्च न संशयः ।। २८ ।।
क्षीरादिस्नपनं विष्णोः क्रियते पितृकारणात् ।।
कल्पकोटिं दिवं प्राप्य वसन्ति त्रिदिवैः सह ।। २९ ।।

कार्तिके नार्चितो यैस्तु कृष्णस्तु कमलेक्षणः ।।
जन्मकोटिषु विप्रेन्द्र न तेषां कमला गृहे ।। 2.4.2.३० ।।
अहो मुष्टा विनष्टास्ते पतिताः कलिकन्दरे ।।
यैर्नार्चितो हरिर्भक्त्या कमलैरसितैः सितैः ।। ३१ ।।
पद्मैनैकेन देवेशं योऽर्चयेत्कमलापतिम् ।।
वर्षायुतसहस्रस्य पापस्य कुरुते क्षयम् ।।
पुष्करार्चनयोगेन श्वेतो मुक्तिमवाप ह ।। ३२ ।। *
अपराधसहस्राणि तथा सप्तशतानि च ।।
पद्मैनैकेन देवेशः क्षमते प्रणतोऽर्चितः ।।३३।।

तुलसीपत्रलक्षेण कार्तिके योऽर्चयेद्धरिम् ।।
पत्रेपत्रे मुनिश्रेष्ठ मौक्तिकं लभते फलम् ।। ३४ ।।
मुखे शिरसि देहे तु कृष्णोत्तीर्णां तु यो वहेत् ।।
तुलसी कृष्णनिर्माल्यैर्यो गात्रं परिमार्जयेत् ।।
सर्वरोगैस्तथा पापैर्मुक्तो भवति मानवः ।। ३५ ।।
शंखोदकं हरेर्भक्तिर्निर्माल्यं पादयोर्जलम् ।।

चन्दनं धूपशेषं च ब्रह्महत्यापहारकम् ।। ३६ ।।
कार्तिके मासि विप्रेन्द्र प्रातःस्नानपरायणः ।।
विप्रेभ्यश्चान्नदानं तु कुर्याच्छक्त्यनुसारतः ।। ३७ ।।
सर्वेषामेव दानानामन्नदानं विशिष्यते ।।
अन्नेन जायते लोको ह्यन्नेनैवाऽभिवर्द्धते ।। ३८ ।।
अन्नं हि सर्वभूतानां प्राणभूतं परं विदुः ।।
अन्नदः सर्वदो लोके सर्वयज्ञादिकृद्भवेत् ।। ३९ ।।
तीर्थस्नानेन किं तस्य देवयात्रादिनाऽपि किम् ।।
सर्वं संपाद्यते ब्रह्मन्नन्नदानान्न संशयः ।। 2.4.2.४० ।।
सत्यकेतुर्द्विजः पूर्वं चान्नदानेन केवलम् ।।
सर्वपुण्यफलं प्राप्य मोक्षं प्राप सुदुर्लभम् ।। ४१ ।।*
कार्तिकव्रतनिष्ठस्तु कुर्याद्धोदानमुत्तमम्।।
व्रतं संपूर्णतां याति गोदानेन न संशयः ।। ४२ ।।
गोदानात्परमं दानं संसारार्णवतारकम् ।।
नास्ति नारद लोकेऽस्मिन्सुशर्मा ब्राह्मणो यथा ।। ४३ ।। *

कार्तिके मासि विप्रेंद्र दत्त्वा दानान्यनेकशः ।।
हरिस्मृतिविहीनश्चेन्न पुनंति कदाचन ।। ४४ ।।
नामस्मरणमाहात्म्यं मया वक्तुं न शक्यते ।।
पुष्करेण यथा पूर्वं नारकीयाश्च मोचिताः ।। ४५ ।। *
गोविंद गोविंद हरे मुरारे गोविंद गोविंद् मुकुंद कृष्ण।।
गोविंद गोविंद रथांगपाणे गोविंद दामोदर माधवेति ।। ४६ ।।
श्लोकार्द्धं श्लोकपादं वा नित्यं भागवतोद्भवम् ।।
कार्तिके यः पठन्मर्त्यः श्रद्धाभक्तिसमन्वितः ।। ४७ ।।
यैर्न श्रुतं भागवतं पुराणं नाराधितो वै पुरुषः पुराणः ।।
हुतं मुखे नैव धरामराणां तेषां वृथा जन्म गतं नराणाम् ।। ४८ ।।
कार्तिके मासि विप्रेंद्र यस्तु गीतां पठेन्नरः ।।
तस्य पुण्यफलं वक्तुं मम शक्तिर्न विद्यते ।। ४९ ।।
गीतायास्तु समं शास्त्रं न भूतं न भविष्यति ।।
सर्वपापहरा नित्यं गीतैका मोक्षदायिनी ।। 2.4.2.५० ।।
एकेनाऽध्यायपाठेन सर्वपापकृतोऽपि च ।।

मुच्यंते नरकाद्घोराज्जडो वै ब्राह्मणो यथा ।। ५१ ।। *
शालिग्रामशिलादानं यः कुर्यात्कार्तिके मुने ।।

तस्य पुण्यस्य विश्रांतिर्विष्णुना न निरूपिता ।। ५२ ।। *
शालिग्रामं समभ्यर्च्य श्रोत्रियाय महामुने ।।
दानं यः कुरुते विप्र तस्य पुण्यफलं शृणु ।। ५३ ।।
सप्तसागरपर्यंतं भूदानाद्यत्फलं भवेत् ।।
शालिग्रामशिलादानात्तत्फलं समवाप्नुयात् ।। ५४ ।।
शालिग्रामशिलादानात्कार्तिके ब्राह्मणी यथा ।।
विधवा सधवा जाता विवाहे पंचमेऽहनि ।। ५५ ।। *
तस्मात्तु कार्तिके मासि स्नानदानपुरःसरम् ।।
शालिग्रामशिलादानं कर्तव्यं नाऽत्र संशयः ।। ५६ ।। *
इति श्रीस्कांदे महापुराण एकाशीति साहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये
कार्तिकव्रतधर्मनिरूपणंनाम द्वितीयोऽध्यायः ।। २ ।।

Roman transliteration

|| || *brahmovāca* || ||
atha kārtikamāsasya dharmānvakṣyāmi nārada ||
saṃprāptaṃ kārtikaṃ dṛṣṭvā parānnaṃ yastu varjayet || *1* ||
sa tu mokṣamavāpnoti nātra kāryā vicāraṇā ||
sarveṣāmeva dharmāṇāṃ gurupūjā parā matā ||
guruśuśrūṣayā sarvaṃ prāpnoti ṛṣisattama ||*2*||
gurau tuṣṭe ca tuṣṭāḥ syurdevāḥ sarve savāsavā ||
gurau ruṣṭe ca ruṣṭāḥ syurdevāḥ sarve savāsavāḥ || *3* ||
kārtikaṃ māsi saṃprāpte kṛtvā karmāṇi bhūriśaḥ || *4* ||
akṛtvā guruśuśrūṣāṃ narakāneva viṃdati || *4* ||
yatkiṃcidvā samādiṣṭo guruṇā tatsamācaret ||*5*||
ājñapto guruṇā vipra na tadvākyaṃ tu laṃghayet ||
yadi duḥkhādikaṃ prāptaṃ guruṃ tu śaraṇaṃ vrajet || *6* ||
mātṛtve ca pitṛtve ca gurumeva smaredbudhaḥ ||
gurau na prāpyate yattannānyatrā'pi hi labhyate || *7* ||

guruprasādātsarvaṃ tu prāpnotyeva na saṃśayaḥ ||
medhāvī kapilaścaiva sumatiśca mahātapāḥ ||
gautamasya guroḥ samyaksevayā'maratāṃ gatāḥ || *8* ||*
tasmātsarvaprayatnena kārtike viṣṇutatparaḥ ||
gurusevāṃ prakurvīta tato mokṣamavāpnuyāt || *9* ||
narebhyo vaiṣṇavaṃ dharmaṃ yo dadāti dvijottamaḥ ||
sasāgaramahīdāne tatpuṇyaṃ labhate hi saḥ || *2.4.2.10* ||
tiladhenuṃ hiraṇyaṃ ca rajataṃ bhūmivāsasī ||
gopradānāni dāsyaṃti sarvabhāvena suvrata || *11* ||
sarveṣāmeva dānānāṃ kanyādānaṃ viśiṣyate || *
sahasrameva dhenūnāṃ śataṃ cānaḍuhāṃ samam || *12* ||
daśānaḍutsamaṃ yānaṃ daśayānasamo hayaḥ ||
hayadāna sahasrebhyo gajadānaṃ viśiṣyate || *13* ||
gajadānasahasrāṇāṃ svarṇadānaṃ ca tatsamam ||
svarṇadānasahasrāṇāṃ vidyādānaṃ ca tatsamam || *14* ||

vidyādānātkoṭiguṇaṃ bhūmidānaṃ viśiṣyate ||
bhūmidānasahasreṇa gopradānaṃ viśiṣyate || *15* ||

gopradānasahasrebhyo hyannadānaṃ viśiṣyate ||
annādhāramidaṃ proktaṃ tasmāddeyaṃ tu kārtike || 16 ||
parānnavarjanādeva labheccāṃdrāyaṇaṃ phalam ||
dinedine'tikṛcchrasya phalaṃ prāpnoti mānavaḥ || 17 ||
kārtike varjayenmāṃsaṃ sandhānaṃ ca viśeṣataḥ ||
rākṣasīṃ yonimāpnoti sakṛnmāṃsasya bhakṣaṇāt || 18 ||
pravṛttānāṃ tu bhakṣyāṇāṃ kārtike niyame kṛte ||
avaśyaṃ viṣṇurūpatvaṃ prāpyate mokṣadaṃ padam || 19 ||
brāhmaṇebhyo mahīṃ dattvā grahaṇe sūryacaṃdrayoḥ ||
yatphalaṃ labhate vatsa tatphalaṃ bhūmiśāyinaḥ || 2.4.2.20 ||
bhojanaṃ dvijadaṃpatyoḥ pūjanaṃ ca vilepanaiḥ ||
kaṃbalāni ca ratnāni vāsāṃsi vividhāni ca || 21 ||
tūlikāśca pradātavyāḥ pracchādanapaṭaiḥ saha ||

upānahāvātapatraṃ kārtike dehi suvrata || 22 ||
kārtike kṣitiśāyī ca hanyātpāpaṃ yugārjitam ||
jāgaraṃ kārtike māsi yaḥ karotyaruṇodaye || 23 ||
dāmodarāgre devarṣe gosahasraphalaṃ labhet ||
nadīsnānaṃ kathā viṣṇorvaiṣṇavānāṃ ca darśanam || 24 ||
na bhavetkārtike yasya haretpuṇyaṃ daśābdikam ||
puṣkaraṃ yaḥ smaretprājñaḥ karmaṇā manasā girā || 25 ||
kārtike muniśārdūla lakṣakoṭiguṇaṃ bhavet ||
prayāgo māghamāse tu puṣkaraṃ kārtike tathā || 26 ||
avantī mādhave māsi hanyātpāpaṃ yugārjitam ||
dhanyāste mānavā loke kalikāle viśeṣataḥ || 27 ||
ye kurvaṃti narā nityaṃ prītyarthaṃ haripūjanam ||
tāritāstaiśca pitaro narakācca na saṃśayaḥ || 28 ||
kṣīrādisnapanaṃ viṣṇoḥ kriyate pitṛkāraṇāt ||
kalpakoṭiṃ divaṃ prāpya vasanti tridivaiḥ saha || 29 ||

kārtike nārcito yaistu kṛṣṇastu kamalekṣaṇaḥ ||
janmakoṭiṣu viprendra na teṣāṃ kamalā gṛhe || 2.4.2.30 ||
aho muṣṭā vinaṣṭāste patitāḥ kalikandare ||
yairnārcito haribhaktyā kamalairasitaiḥ sitaiḥ || 31 ||
padmenaikena deveśaṃ yo'rcayetkamalāpatim ||
varṣāyutasahasrasya pāpasya kurute kṣayam ||
puṣkarārcanayogena śveto muktimavāpa ha || 32 || *
aparādhasahasrāṇi tathā saptaśatāni ca ||
padmenaikena deveśaḥ kṣamate praṇato'rcitaḥ ||33||
tulasīpatralakṣeṇa kārtike yo'rcayeddharim ||
patrepatre muniśreṣṭha mauktikaṃ labhate phalam || 34 ||
mukhe śirasi dehe tu kṛṣṇottīrṇāṃ tu yo vahet ||
tulasī kṛṣṇanirmālyairyo gātraṃ parimārjayet ||
sarvarogaistathā pāpairmukto bhavati mānavaḥ || 35 ||
śaṃkhodakaṃ harerbhaktirnirmālyaṃ pādayorjalam ||

candanaṃ dhūpaśeṣaṃ ca brahmahatyāpahārakam || 36 ||
kārtike māsi viprendra prātaḥsnānaparāyaṇaḥ ||
viprebhyaścānnadānaṃ tu kuryācchaktyanusārataḥ || 37 ||
sarveṣāmeva dānānāmannadānaṃ viśiṣyate ||
annena jāyate loko hyannenaivā'bhivarddhate || 38 ||
annaṃ hi sarvabhūtānāṃ prāṇabhūtaṃ paraṃ viduḥ ||
annadaḥ sarvado loke sarvayajñādikṛdbhavet || 39 ||

tīrthasnānena kiṃ tasya devayātrādinā'pi kim ||
sarvaṃ saṃpādyate brahmannannadānānna saṃśayaḥ || 2.4.2.40 ||
satyaketurdvijaḥ pūrvaṃ cānnadānena kevalam ||
*sarvapuṇyaphalaṃ prāpya mokṣaṃ prāpa sudurlabham || 41 ||**
kārtikavratanișṭhastu kuryādgodānamuttamam||
vrataṃ saṃpūrṇatāṃ yāti godānena na saṃśayaḥ || 42 ||
godānātparamaṃ dānaṃ saṃsārārṇavatārakam ||
*nāsti nārada loke'sminsuśarmā brāhmaṇo yathā || 43 || **

kārtike māsi vipreṃdra dattvā dānānyanekaśaḥ ||
harismṛtivihīnaścenna punaṃti kadācana || 44 ||
nāmasmaraṇamāhātmyaṃ mayā vaktuṃ na śakyate ||
*puṣkareṇa yathā pūrvaṃ nārakīyāśca mocitāḥ || 45 || **
goviṃda goviṃda hare murāre goviṃda goviṃd mukuṃda kṛṣṇa ||
goviṃda goviṃda rathāṃgapāṇe goviṃda dāmodara mādhaveti || 46 ||
ślokārddhaṃ ślokapādaṃ vā nityaṃ bhāgavatodbhavam ||
kārtike yaḥ paṭhanmartyaḥ śraddhābhaktisamanvitaḥ || 47 ||
yairna śrutaṃ bhāgavataṃ purāṇaṃ nārādhito vai puruṣaḥ purāṇaḥ ||
hutaṃ mukhe naiva dharāmarāṇāṃ teṣāṃ vṛthā janma gataṃ narāṇām || 48 ||
kārtike māsi vipreṃdra yastu gītāṃ paṭhennaraḥ ||
tasya puṇyaphalaṃ vaktuṃ mama śaktirna vidyate || 49 ||
gītāyāstu samaṃ śāstraṃ na bhūtaṃ na bhaviṣyati ||
sarvapāpaharā nityaṃ gītaikā mokṣadāyinī || 2.4.2.50 ||
ekenā'dhyāyapāṭhena sarvapāpakṛto'pi ca ||

*mucyaṃte narakādghorājjaḍo vai brāhmaṇo yathā || 51 || **
śāligrāmaśilādānaṃ yaḥ kuryātkārtike mune ||
*tasya puṇyasya viśrāṃtirviṣṇunā na nirūpitā || 52 || **
śāligrāmaṃ samabhyarcya śrotriyāya mahāmune ||
dānaṃ yaḥ kurute vipra tasya puṇyaphalaṃ śṛṇu || 53 ||
saptasāgaraparyaṃtaṃ bhūdānādyatphalaṃ bhavet ||
śāligrāmaśilādānāttatphalaṃ samavāpnuyāt || 54 ||
śāligrāmaśilādānātkārtike brāhmaṇī yathā ||
*vidhavā sadhavā jātā vivāhe paṃcame'hani || 55 || **
tasmāttu kārtike māsi snānadānapuraḥsaram ||
*śāligrāmaśilādānaṃ kartavyaṃ nā'tra saṃśayaḥ || 56 || **
iti śrīskāṃde mahāpurāṇa ekāśīti sāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye kārtikavratadharmanirūpaṇaṃnāma dvitīyo'dhyāyaḥ || 2 ||

English translation

Brahmā said :

1-2. Henceforth, O Nārada , I shall recount the holy rites (to be observed) in the month of Kārttika .

On seeing that the month of Kārttika has come, if one refrains from taking food from other people, one attains salvation. There is no doubt about it.

Of all virtuous activities, worship of the preceptor is considered to be the greatest. O excellent sage, one obtains everything through service to the preceptor.

3. If the preceptor is pleased, all the Devas including Indra will be pleased. If the preceptor is displeased, all the Devas including Indra will be displeased.

4-8. In the month of Kārttika one may perform many holy rites, but if one does not serve the preceptor, one gets into hells only. Whatever is ordered by the preceptor, the disciple should carry it out. O Brāhmaṇa , one who is commanded by the preceptor, should not transgress his directions. If one meets with misery etc., one should seek refuge in the preceptor. A learned man should treat the preceptor as his mother and father. What is not obtained from the preceptor is not obtained elsewhere too. There is no doubt in this that with the favour of the preceptor one obtains everything. Medhāvī , Kapila and Sumati of great penance attained immortality by serving well their preceptor Gautama . [1]

9. Hence, the devotee, loyal to Viṣṇu , should serve the preceptor with all (possible) efforts in the month of Kārttika. Thereby he shall attain salvation.

10. An excellent Brāhmaṇa who imparts (knowledge of) Vaiṣṇavite holy rites unto men, shall obtain the merit that is obtained in making a gift of the earth inclusive of the oceans.

11. O (sage) of good holy rites, devotees will make (to him) gifts of cows made of gingelly seeds, gold, silver, plot of land, garments and cows with great sincerity and faith. [2]

12 16. Of all charitable gifts the gift of virgins (in marriage) is the best. Gift of a thousand cows is on a par with gift of a hundred bulls. Gift of ten bulls is on a par with gift of a vehicle. Gift of ten vehicles is on a par with gift of a horse. Gift of an elephant is superior to that of thousands of horses; Gift of gold is on a par with that of thousands of elephants. Gift of learning is on a par with thousands of gifts of gold. Gift of land is crores of times superior to that of learning. Gift of cows is superior to thousands of those of lands. Gift of cooked food is superior to thousands of gifts of cows. The universe subsists on cooked food (for its maintenance)—it has been said. Hence it should be given in the month of Kārttika.

17. By avoiding other men's cooked food one shall get the merit of (observing) the Cāndrāyaṇa vow. One obtains the merit of Atikṛcchra observed everyday.

18. In the month of Kārttika one shall particularly avoid meat and distillation of liquors. Even if one eats meat once, one attains birth in Rākṣasa species.

19. If one observes restraint even in the intake of non-prohibited foodstuffs in the month of Kārttika, identity with the form of Viṣṇu is certainly obtained. It is a status that leads to salvation.

20. If one sleeps on bare ground, one obtains that merit, O dear one, which is obtained on making a gift of land to Brāhmaṇas during eclipses of the Sun and the Moon.

21 -22. Feeding of Brāhmaṇa couples, worshipping them, offering

them unguents, blankets, gems as well as clothes of various kinds—this must be done in the month of Kārttika. Cotton should be given away along with covering cloths. O (sage) of good holy rites, do offer footwear and umbrella in the month of Kārttika.

23-27a. One who lies down on bare ground in the month of Kārttika, shall dispel all the sins incurred in the course of a Yuga . He who keeps awake (with prayers) at dawn in the month of Kārttika in front of Dāmodara , O celestial sage, shall obtain the merit of (gifting) a thousand cows.

If one does not have (regular) bath in a river (everyday), does not listen to the stories of Viṣṇu, and does not see Vaiṣṇavas in the month of Kārttika, his merit acquired in the course of ten years shall be destroyed.

O tiger among sages, if an intelligent man remembers and gets into touch with Puṣkara mentally, verbally and physically in Kārttika, the merit thereof shall multiply lakhs and crores of times.

Prayāga in the month of Māgha , Puṣkara in the month of Kārttika and Avantī in the month of Vaiśākha shall dispel sins acquired (and accumulated) in the course of a Yuga.

27b-32. Those men are blessed in the world who, particularly in Kali age, perform the worship of Hari regularly for the sake of his propitiation. [3] There is no doubt about this that their Pitṛs are redeemed from hell.

If for the sake of the Pitṛs Viṣṇu is bathed in milk etc., they will attain heaven and stay there for a crore of Kalpas along with Devas.

If Kṛṣṇa , the lotus-eyed one, is not worshipped in Kārttika, O eminent Brāhmaṇa, Kamalā (Goddess of wealth) shall not be present in their houses in the course of a crore of births.

Alas! They are robbed, they are ruined, they have fallen into the cave of Kali—they by whom Hari is not devoutly worshipped with blue and white lotuses.

He who worships the Lord of Devas, the Lord of Goddess Lakṣmī , with a single lotus, destroys the sins of ten thousand years. Śveta [4] attained salvation by means of his worship with lotuses.

33-36. If the Lord of Devas is bowed down to and worshipped with a single lotus, he forgives thousand of guilts and seven hundred offences.

If anyone worships Hari with a hundred thousand leaves of the holy basil plant in Kārttika, O excellent sage, he will get a pearl for every leaf as the fruit thereof.

He who carries a Tulasī leaf taken out from an idol of Kṛṣṇa in his mouth, body or head, he who wipes his body with the Nirmālyas of Kṛṣṇa, shall be freed from all ailments and shall be rid of all sins.

Water from conchshell, devotion to Hari, Nirmālya , water from the feet, sandal paste and the residue of incense—all these are removers of the sin of the slaughter of a Brāhmaṇa.

37-41. In the month of Kārttika, O eminent Brāhmaṇa, the devotee should regularly take bath in the early morning. He should serve charitable gifts of cooked rice to Brāhmaṇas in accordance with his capacity.

Gift of cooked rice is superior to all other charitable gifts. The world is produced by means of cooked food. It develops through cooked food. Indeed, they know that cooked food has become vital to all living beings. A person who gifts food shall be the donor of everything in the world; he shall be (benefited as) the performer of all Yajñas . Of what avail to him is a bath in Tīrthas ; of what use is the divine procession etc. to him? O Brāhmaṇa, everything is achieved through gift of food. There is no doubt about it. Formerly a Brāhmaṇa Satyaketu [5] attained the benefit of all meritorious deeds and acquired the rare benefit of salvation.

42. One who strictly adheres to Kārttika Vrata should make the excellent gift of cows. His Vrata becomes fulfilled thereby. There is no doubt about it.

43-45. There is no greater gift in the world than the gift of cows, which lakes one across the ocean of worldly existence, O Nārada, as in the case of the Brāhmaṇa Suśarman . [6]

In the month of Kārttika, O eminent Brāhmaṇa, one may make many kinds of gifts. But if he does not remember Hari, those gifts do not sanctify him.

The efficacy of repetition of the holy names (of Viṣṇu) cannot be (adequately) described by me. Formerly the residents of hell were released by Puṣkara. [7]

46. (The Mantra of sacred names is) “O Govinda , O Govinda, O Hari, O Murāri , O Govinda, O Govinda, O Mukunda , O Kṛṣṇa, O Govinda, O Govinda with the discus in your hand, O Govinda, O Dāmodara, O Mādhava .”

47. In the month of Kārttika, one should read half a verse or at least one quarter of a verse from Bhāgavata everyday in the month of Kārttika with faith and devotion.

48. Futile indeed is the birth of those men by whom Bhāgavata Purāṇa has not been listened to, nor the primordial Puruṣa has been propitiated, nor have the Brāhmaṇas been fed.

49. O great Brāhmaṇa, if a Brāhmaṇa reads the Gītā in the month of Kārttika, I am not capable to recount his merit.

50. A scripture on a par with the Gītā there has never been before nor will there ever be. It is the perpetual destroyer of all sins. The Gītā alone is the bestower of salvation.

51. By reading even a single chapter (of the Gītā), all sinners will be liberated like Brāhmaṇa Jaḍa . [8]

52. O sage, if a person makes the gift of a Śālagrāma stone (in the month of Kārttika), the amount of his merit cannot be assessed even by Viṣṇu.

53. Listen to the merit of that person, O Brāhmaṇa, who makes the gift of a Śālagrāma to a Brāhmaṇa well-versed in the Vedas , after duly worshipping it, O great sage.

54. One shall, by making the gift of a Śālagrāma stone, attain that merit which is obtained by gifting away land extending as far as the seven oceans.

55. A certain Brāhmaṇa lady became widow on the fifth day after her marriage. By making the gift of a Śālagrāma stone in the month of Kārttika she revived her husband. [9]

56. Hence in the month of Kārttika the gift of a Śālagrāma stone should be made after duly taking holy bath etc. There is no doubt about it.

[1]: [1] : The story how these students went to heaven along with their physical bodies is given in KM (Kārttika-Māhātmya) in Sāroddhāra (Comm.).

[2]: [2] : VV 11-16 enumerate various Dānas ; vv 37-41 gift of food; vv 42-45 gift of cows.

[3]: [3] : VV 27b-36 recommend worship of Viṣṇu, esp. with lotus-flowers and Tulasī.

[4]: [4] : The story of King Śveta of Kāśmīra achieving salvation at Puṣkara by Viṣṇu-worship is given in Brahmapurāṇa . (Comm.)

[5]: [5] : To illustrate the importance of the gift of food Sāroddhāra gives the story of Satyaketu who did not find time to go to Gaṅgā due to his Vrata of food-gift. Satyajit, a pious pilgrim, refused to accept food from Satyaketu as he did not perform ablution in Gaṅgā. But when he went to Gaṅgā, the river disappeared. When prayed she ordered him to take food from Satyaketu first and then come for bath.

[6]: [6] : Suśarman, a pious Brahmin, heard Indra ordering his subordinates to bring even sinners to heaven if they have gifted a cow. Suśarmā went to his house and from the sky he urged his sons to gift cows. They obeyed and went to heaven. (Comm.)

[7]: [7] : VV 45-46 extol the importance of God's name. Sāroddhāra tells that once, by mistake, Yama's attendants took a pious Brahmin by name Puṣkara. Yama apologized and requested him to return. Puṣkara expressed the desire to see the hells. Seeing the tortures in hells he pitied and asked the sufferers in hell to take God's name which they did and went to heaven. (Comm.)

[8]: [8] : Sāroddhāra illustrates the importance of the recitation of the Bhagavadgītā by telling how Jaḍa, a Brāhmaṇa of sinful acts, was murdered. His sons not knowing anything from him, presumed that he was dead and were going to Vārāṇasī for the obsequies. On the way, at the root of the tree where Jaḍa was murdered they read the 3rd Chapter of BG. The sinner was absolved of sins and went to heaven. While going he told his sons to redeem others by reading BG. (Comm.)

[9]: [9] : VV 53-56 emphasize the importance of the gift of a Śālagrāma. Sāroddhāra states how a girl from a Yājaka family got widowed on the fifth day after her marriage. Her father made her give a Śālagrāma to a Brahmin whereby her husband returned to life. The woman lived happily ever after gifting away a Śālagrāma. (Comm.)

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 3

The Glory of Kārttika

Chapter 100 of 221 · 48 detected Sanskrit verse markers

Sanskrit

।। ।। ब्रह्मोवाच ।। ।।
भूयः शृणुष्व विप्रेंद्र कार्तिकस्य च वैभवम् ।।
दशमीदिनमारभ्य दशम्यां तु समापयेत् ।। १ ।।
पौर्णमासीं समारभ्य पौर्णमास्यां समापयेत् ।।
आश्विनस्य हरिदिनीं समारभ्य तु भक्तिमान् ।। २ ।।
दामोदरं नमस्कृत्य कुर्यात्संकल्पमादितः ।।
दामोदर नमस्तेऽस्तु सर्वपापविनाशन ।। ३ ।।
कार्तिकस्य व्रतं कर्तुमनुज्ञां दातुमर्हसि ।।
निर्विघ्नं कुरु देवेश आमासं पुरुषोत्तम ।। ४ ।।
इति संप्रार्थ्य विधिना कार्तिकव्रतमाचरेत् ।।
अनूरुं वदता प्रोक्तं भास्करेण श्रुतं मया ।।
कलौ च स्वर्गगमनकारणं श्रूयतां हि तत् ।। ५ ।।
।। सूर्य उवाच ।। ।।
द्वादशानां तु मासानां मार्गशीर्षोऽतिपुण्यदः ।। ६ ।।
तस्मात्पुण्यफलः प्रोक्तो वैशाखो नर्मदातटे ।।

ततो लक्षगुणः प्रोक्तः प्रयागे माघमासकः ।। ।। ७ ।।
तस्मान्महाफलः प्रोक्तः कार्तिको जलमात्रके ।।
एकतः सर्वदानानि व्रतानि नियमास्तथा ।। ८ ।।
एकतः कार्तिकस्नानं ब्रह्मणा तुलया धृतम् ।।
संततिश्चैव संपत्तिः कलौ येषां प्रजायते ।। ९ ।।
अवश्यं तैः कृतं विद्धि कार्तिकस्नानमादरात् ।।
स्नानं च दीपदानं च तुलसीवनपालनम् ।। 2.4.3.१० ।।
भूमिशय्या ब्रह्मचर्य्यं तथा द्विदलवर्जनम् ।।
विष्णुसंकीर्तनं सत्यं पुराणश्रवणं तथा ।। ११ ।।
कार्तिके मासि कुर्वंति जीवन्मुक्तास्त एव हि ।।
न कार्तिकसमं धर्म्यमर्थ्यं नो कार्तिकात्परम् ।। १२ ।।
न कार्तिकसमं काम्यं मोक्षदानं न कार्तिकात् ।।
युधिष्ठिरेण धर्मार्थमर्थार्थं च ध्रुवेण च ।।१३ ।।
श्रीकृष्णेन तु कामार्थं मोक्षार्थं नारदेन च ।।
कृतमेतद्व्रतं तस्माच्छ्रेष्ठं कृष्णप्रियं च हि ।। १४ ।। ।।

।। अरुण उवाच ।। ।।
ब्रूहि भास्कर सर्वात्मन्कदाऽऽरभ्य व्रतं कृतम्।।
सफलं जायते सम्यक्का च पूज्याऽत्र देवता ।।१५।।
।। भास्कर उवाच ।।
अहं विष्णुश्च शर्वश्च देवी विघ्नेश्वरस्तथा ।।
एकोऽहं पंचधा जातो नाट्ये सूत्रधरो यथा ।। १६ ।।
अस्माकं सर्व एवैते भेदा विद्धि खगेश्वर ।।
तस्मात्सौरैश्च गाणेशैः शाक्तैः शैवैश्च वैष्णवैः ।। १७ ।।
कर्तव्यं कार्तिकस्नानं सर्वपापापनुत्तये ।।
सूर्यस्य प्रीतये कार्यं तुलासंस्थे दिवाकरे।।१८।।
इषपूर्णां समारभ्य यावत्कार्तिकपूर्णिमा ।।
तावत्स्नानं विधातव्यं शिवसंतुष्टये नरैः ।। १९।।
देवीपक्षं समारभ्य महारात्रिचतुर्दशी ।।
तावत्स्नानं विधातव्यं देवी संप्रीयतामिति।। 2.4.3.२०।।
गणपक्षं समारभ्य कृष्णा या कार्तिके भवेत्।।

चतुर्थी तावदेव स्यात्स्नानं गणपतुष्टये।।२१।।
एकादशीं समारभ्य आश्विनस्याऽसितेतराम् ।।
एकादश्यां कार्तिकस्य शुक्लायां परिपूर्यते ।।
कृतं येन तु तस्य स्यात्परितुष्टो जनार्दनः ।। २२ ।।
न कार्तिकसमो मासो न काशीसदृशी पुरी ।।
न प्रयागसमं तीर्थं न देवः केशवात्परः ।। २३ ।।
प्रसंगाद्वा बलात्कारैर्ज्ञात्वाज्ञात्वा कृतं भवेत् ।।
स्नानं कार्तिकमासस्य न पश्येद्यमयातनाम् ।। २४ ।।
स्नानार्थं चेन्न सामर्थ्यं दत्वान्यस्मै धनादिकम् ।।
स्नातस्य तस्य हस्तस्य ग्रहणा पुण्यभाग्भवेत् ।। २५ ।।
अथवा कार्तिकस्नानं ये कुर्वंति द्विजातयः ।।
तेषां प्रावरणं दत्त्वा स्नानजं फलमाप्नुयात् ।।२६।।
राधादामोदरः पूज्यः कार्तिके तु विशेषतः ।। २७ ।।
स्वर्णस्य वाथ रौप्यस्याऽप्यभावे शुल्बजामपि ।।
मृज्जां वा चित्रजातां वाऽथ वा पिष्टविचित्रिताम् ।। २८ ।।

दामोदरस्य राधायास्तुलस्यधोऽर्चयंति ये ।।
मूर्तिं ते तु नरा ज्ञेया जीवन्मुक्ता न संशयः ।।२९।।
अपि पापसहस्राढ्यः कार्तिकस्नानतो नरः ।।
मुक्तोऽवश्यं स भवति नाऽत्र कार्या विचारणा ।। 2.4.3.३० ।।
तुलस्यभावे कर्तव्या पूजा धात्रीतले खग ।।
मुख्यपूजाविधानं तु कर्तव्यं सूर्यमंडले ।। ३१ ।।
अप्रत्यक्षाः सर्वदेवाः प्रत्यक्षो भगवानयम् ।।
सर्वे देवाः कालवशाः कालकालो दिवाकरः ।।३२।।
एतदाराधनेऽशक्तः प्रतिमां पूजयेन्नरः ।।

प्रतिमातोऽधिकं पुण्यं ब्राह्मणस्य तु पूजने ।। ३३ ।।
दरिद्रो दानपात्रं स्याद्विद्यावांस्तु विशेषतः ।।
विप्राभावे पूजनीया गावः कृष्णा मनोहराः ।। ३४ ।।
विष्णोर्मूर्तिर्जंगमतः स्थावरा तु प्रशस्यते ।।
शूद्रस्थापितमूर्तीनां नमस्कारं करोति यः ।।
पितृभिर्निरयं याति दशपूर्वैर्दशापरैः ।। ३५ ।।

शूद्रार्चितस्य संस्पर्शाद्दहेदासप्तमं कुलम् ।। ३६ ।।
तस्माद्विचार्य्य विप्रैर्या स्थापिता तां समर्चयेत् ।।
ततोऽपि या देवताभिः कृता सा भुक्तिमुक्तिदा ।। ३७ ।।
अश्वत्थवटयोरुत्पत्तिमाह सनत्कुमारसंहितायाम्-ब्रह्मणा च पुरा सृष्टाः सर्वे देवाः सवासवाः ।। मिलित्वा सर्व एवैते ब्रह्माणं वाक्यमब्रुवन् ।। ब्रह्मन्सर्वाधिको रुद्रः सर्वदेवेषु पठ्यते ।। कर्तुं तद्दर्शनं देव गच्छामो भवता सह ।। इत्युक्त्वा देवताः सर्वे कैलासं जग्मुरादरात् ।। न दृश्यते द्वारपालः शिवञ्चाभ्यंतरे स्थितः ।। गंतव्यं वा न गंतव्यमस्माभिः शिवसन्निधौ ।। एवं चिंतयमानैस्तैर्नारदो मुनिसत्तमः ।। पुरो दृष्टो देववृंदैस्तं प्रणम्योचुरुत्तमम् ।। देवा ऊचुः ।। मुने वेदविदां श्रेष्ठ ब्रूहि प्रश्नं सुशोभनम् ।। किं करोति महादेवो गंतव्यं वा न वांऽतरे ।। ।। नारद उवाच ।। चंद्रनाशदशायां तु देवाः संप्रस्थिता गृहात् ।। तस्मात्कश्चिन्महान्विघ्नो भवतां संभविष्यति ।। किं करोति शिवश्चेति प्रश्ने रतिदशा विभोः ।। तस्मात्संभोगकार्येऽयं वर्तते त्रिपुरान्तकः ।। इन्द्र उवाच ।। सर्वेषामेव दुःखानां नाशकर्त्ता दिवस्पतिः ।। मय्यागते कथं नाशो देवतानां भविष्यति ।। विभीषणाय देवानां वल्गनं कुरुते मुनिः ।। इतींद्रस्य वचः श्रुत्वा व्याकुलोऽभून्मुनिस्तदा ।। कथं मद्वचनं सत्यं भविष्यत्यद्य वज्रिणि ।। अद्य मद्वचनं शीघ्रं यदि सत्यं भविष्यति ।। राधादामोदरमुदे करिष्ये कार्तिकव्रतम् ।। एवं संचिंत्य मनसा तूष्णींभूतो मुनीश्वरः ।। इंद्रो व्यचारयद्दैवैः किमिदानीं विधीयताम् ।। तत इंद्र उवाचेदं वह्ने मद्वचनं शृणु ।। गृहीत्वा विप्ररूपं त्वं शिवस्याऽभ्यंतरे व्रज ।। यदि प्रसंगोऽस्त्यस्माकं तदा वार्तां निगद्य ताम् ।। यदि नास्ति प्रसंगश्चेद्याचकत्वेन याहि च ।। अवध्यत्वादताड्यत्वाद्भिक्षुकत्वेन तं व्रज ।। इति देवेंद्रवचन श्रुत्वा वह्निस्तथाऽकरोत् ।। अभ्यंतरं ददर्शेशं शिवया सह संगतम् ।। शिवयाऽपि च दृष्टः स लज्जिता भोगमत्यजत् ।। कोऽसि कोऽसीति संपृष्टो भिक्षुकोऽहं क्षुधातुरः ।। वृद्धोऽस्म्यंधोऽस्मि दीनोऽस्मि भोजनं दीयतां मम ।। तेनाऽदृष्टमिति ज्ञात्वा पार्वती तमभोजयत् ।। सोऽपि भुक्त्वा समाचारं वक्तुं संप्रस्थितो बहिः ।। तस्मिन्नेव क्षणे गुप्तो नारदः पार्वतीं ययौ ।। शिरो निधाय पार्वत्याः पादयोः स रुरोद ह।। अहो बालक किं जातं तच्छीग्रमभिधीयताम् ।। करोमि निष्कृतिं तस्य साध्यासाध्यस्य वाऽन्यथा ।। नारद उवाच ।। मातर्वक्तुं न शक्नोमि उपहासस्य कारणम् ।। कृतं यथें द्वादि देवैस्तथा कोऽन्यः करिष्यति ।। इति श्रुत्वा वचस्तस्य पुनः पुनरपृच्छत ।। मुद्रयित्वा ततो नेत्रे कराभ्यां स मुनीश्वरः ।। उवाच वचनं नीचं मूर्खोऽसौ गङ्गदाक्षरम् ।। इंद्रोऽयं युवयोर्भोगं देवताभ्यो ह्यवर्णयत् ।। युवयोश्च कृता निन्दा तां श्रुत्वा दुःखितोऽस्म्यहम् ।। भोगविच्छित्तये वह्निः प्रेषितो द्विजरूपकः ।। जगन्माताऽसि देवि त्वं का ते स्यादुपहास्यता ।। इति तस्या वचः श्रुत्वा पार्वती क्रुद्धमानसा ।। स्फुरदोष्ठा रक्तनेत्रा दृष्ट्वा तां नारदो ययौ ।। गत्वा देवानुवाचेदं संभोगाद्विरतो हरः ।। आगम्यतां दर्शनार्थं दूरतोऽसौ विलोकितः ।। वह्नेर्मुनेर्वचः क्षुत्वा देवेंद्रः सगणो ययौ ।। प्रणिपत्य महादेवं कृतांजलिपुटोऽभवत् ।। दृष्ट्वा तथाविधं शक्रं पार्वती वाक्यमब्रवीत् ।। यावंतः संति देवानां ज्ञातयः सर्व एव ते ।। अजानंतः स्त्रीसुखानि शाखिनः संतु सस्त्रियः ।। इति देवीवचः श्रुत्वा कंपिताः सर्वदेवताः ।। ब्रह्मविष्णुमहेशाद्यास्तुष्टुवुर्जगदंबिकाम् ।। ततो देवी प्रसन्नाऽभूद्देवेंद्रं वाक्यमब्रवीत् ।। देवा मद्वचनं मिथ्या त्रिलोकेऽपि न जायते ।। तस्मादेकांशतो वृक्षा यूयं सर्वे भवंतु वै ।। इति देव्या वचः श्रुत्वा जाता देवास्तु पादपाः ।। अश्वत्थरूपी भगवान्वटरूपी सदाशिवः ।। पालाशोऽभूद्विधाता च आम्रः शक्रो बभूव ह ।। इन्द्राण्याद्या लता ज्ञेया देवानां योषितस्तथा ।। मालत्याद्याः पुष्पलता उर्वश्याद्यप्सरोगणाः ।। " इति ।। ३८ ।। मूर्त्यभावे पूजनीयोऽश्वत्थो वाऽथ वटोऽथ वा ।।
अश्वत्थरूपी विष्णुः स्याद्वटरूपी शिवो यतः ।। ३८ ।।
कार्तिके तुलसीशाकं तांबूलं वा नराधमः ।।
अज्ञानाज्ज्ञानतो वाऽपि भुञ्जानो निरयं व्रजेत् ।। ३९ ।।

शालिग्रामशिलाचक्रे नित्यं सन्निहितो हरिः ।।
तस्मात्सर्वप्रयत्नेन शालिग्रामं प्रपूजयेत् ।। 2.4.3.४० ।।
रुद्रशापवशाद्भावो विष्ठाभक्षणतत्पराः ।।
तथाऽपि ताः पूजनीया लोकद्वयफलप्रदाः ।। ४१ ।।
पालाशे पालाशपत्रे । अत्र विशेषः पाद्मे –
यः करोति नरो नित्यं कार्तिके पत्रभोजनम् ।।
न दुर्गतिमवाप्नोति यावदिंद्राश्चतुर्दश ।।
सर्वकामफलं तस्य सर्वतीर्थफलं लभेत् ।।

न चाऽपि नरकं पश्येद्ब्रह्मपत्रेषु भोजनात् ।।
ब्रह्मा एष स्मृतः साक्षात्पालाशः सर्वकामदः ।।
मध्यमं वर्जयेत्पत्रं कार्तिके शिखिवाहन ।।
ब्रह्मा विष्णुश्च रुद्रश्च त्रयो देवास्त्रिपत्रके ।।
ऐश्वरं वर्जयेत्पत्रं ब्रह्मा विष्णुरनुत्तमम् ।।
सर्वं पुण्यमवाप्नोति शेषपत्त्रेषु भोजनात् ।।
भोजनान्मध्यपत्रेषु कपिलापयसस्तथा।।
प्राशनान्मुनि शार्दूल नरो नरकमाप्नुयात् ।।
भोजनं ब्रह्मपत्रेषु कार्तिके मुक्तिदायकम्।।
मौनी पालाशभोजी च हन्यात्पापं युगार्जितम्।। " इति ।।ब्रह्मांऽशकसमुद्भूते पालाशे यस्तु भोजनम् ।।
कुर्यात्कार्तिकमासेऽसौ विष्णुलोकं प्रयास्यति ।। ४२ ।। *
अश्वत्थरूपी भगवान्वटरूपी सदाशिवः ।।
तस्मात्सर्वप्रयत्नेन कार्तिकेऽश्वत्थमर्चयेत् ।। ४३ ।।
या नारी कार्तिके मासि लक्षं कुर्यात्प्रदक्षिणाः ।।
राधादामोदरं पूज्य मन्दवारे च तत्तले ।। ४४ ।।

दम्पती भोजयेद्राधादामोदरस्वरूपिणौ ।।
भोजयित्वा सपत्नीकान्पश्चाद्भुंजीत वाग्यतः ।। ४५ ।।
वन्ध्याऽपि लभते पुत्रमितरासां तु का कथा ।।
सदा सन्निहितो विष्णुर्द्विपत्सु ब्राह्मणे यथा ।। ४६ ।।
द्विपत्सु द्विपदेषु मनुष्यमात्रेषु ब्राह्मणे विष्णोर्वासः ।। ४६ ।। बोधिद्रुमेऽश्वत्थवृक्षे ।। ४७ ।।बोधिद्रुमे पादपेषु शालिग्रामे शिलासु च ।।
तस्मादश्वत्थमूले वै कर्तव्यं विष्णुपूजनम् ।। ४७ ।।
शनिवासरे अश्वत्थपूजा स्पर्शेन कर्तव्या अन्यवारे शनिव्यतिरिक्तरव्यादिषड्वारे अश्वत्थस्पर्शं यदि कुर्यात्तदा दरिद्रः स्यात् । अत्र प्रसिद्धां कथामाह-यदा समुद्रमथनाज्ज्येष्ठा लक्ष्मीश्चोत्पन्ने लक्ष्मीर्विष्णवे दत्ता ज्येष्ठा उद्दालकाय दत्ता सा उद्दालकस्य वेदध्व निनिनादितमतिपवित्रमाश्रमं विलोक्य अतिदुःखिता सती पतिमुवाच-हे स्वामिन् तवाऽऽश्रमे मम शिरःपीडा भवति, अत्र न वसामि यत्र द्यूतमद्यव्यसनिनः परदाराभिगा मिनः कलहकारिणः वसंति तादृशं स्थलं मे देहि, इति ज्येष्ठावचः श्रुत्वा उद्दालकः भृशं दुःखितः सन् अस्याः त्यागेनैव मम सुखं भवेदिति विचार्य भार्यामुवाच, हे कांते मद्वचनं शृणु. अद्य अश्वत्थाधः स्थिरा भव, तव यथायोग्यं स्थलं विलोक्य तत्र त्वां नयामि, मा शुचः, इत्थमाश्वास्य पलायनमचीकरत। साऽपि सायंकालपर्यंतं स्थित्वा निराशा सती करुणं रुरोद तदा श्रुत्वा तद्रोदनं विष्णुः श्रिया सह समाययौ, हे ज्येष्ठे अलक्ष्मीः अद्य शनिवासरोऽस्ति अतः सप्तमे सप्तमेऽहनि तव भगिनी मेलनायागमि ष्यति अन्यवारेषु यैः पिप्पलः स्पृश्यंते तद्गृहं व्रज

शनिवारे यैः अश्वत्थः स्पृष्टः तत्र मत्प्रिया यास्यति एवमाश्वास्य हरिः वैकुंठं जगाम तस्मान्मंदवारं विना अश्वत्थः न स्पृश्य इति ।। ४८ ।। ४९ ।।अश्वत्थपूजा स्पर्शेन कर्त्तव्या शनिवासरे ।।
अन्यवारेऽश्वत्थसंगाद्दरिद्रो जायते नरः ।।४८।।
स्नानं जागरणं दीपं तुलसीवनपालनम् ।।
कार्तिके मासि कुर्वंति ते नरा विष्णुमूर्तयः ।। ४९ ।।
संमार्जनं विष्णुगृहे स्वस्तिकादिनिवेदनम् ।।
विष्णोः पूजां च ये कुर्युर्जीवन्मुक्तास्तु ते नराः ।। 2.4.3.५० ।।
स्नानकालं प्रवक्ष्यामि तीर्थादिषु च यत्फलम् ।।
स्नानधर्माश्च ये केचित्तान्सर्वान्मे निबोधत ।। ५१ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये कार्तिकवैभववर्णनंनाम तृतीयोऽध्यायः ।। ३ ।।.

Roman transliteration

|| || brahmovāca || ||
bhūyaḥ śṛṇuṣva vipreṃdra kārtikasya ca vaibhavam ||
daśamīdinamārabhya daśamyāṃ tu samāpayet || 1 ||
paurṇamāsīṃ samārabhya paurṇamāsyāṃ samāpayet ||
āśvinasya haridinīṃ samārabhya tu bhaktimān || 2 ||
dāmodaraṃ namaskṛtya kuryātsaṃkalpamāditaḥ ||
dāmodara namaste'stu sarvapāpavināśana || 3 ||
kārtikasya vrataṃ kartumanujñāṃ dātumarhasi ||
nirvighnaṃ kuru deveśa āmāsaṃ puruṣottama || 4 ||
iti saṃprārthya vidhinā kārtikavratamācaret ||
anūruṃ vadatā proktaṃ bhāskareṇa śrutaṃ mayā ||
kalau ca svargagamanakāraṇaṃ śrūyatāṃ hi tat || 5 ||
|| sūrya uvāca || ||
dvādaśānāṃ tu māsānāṃ mārgaśīrṣo'tipuṇyadaḥ || 6 ||
tasmātpuṇyaphalaḥ prokto vaiśākho narmadātaṭe ||

tato lakṣaguṇaḥ proktaḥ prayāge māghamāsakaḥ || || 7 ||
tasmānmahāphalaḥ proktaḥ kārtiko jalamātrake ||
ekataḥ sarvadānāni vratāni niyamāstathā || 8 ||
ekataḥ kārtikasnānaṃ brahmaṇā tulayā dhṛtam ||
saṃtatiścaiva saṃpattiḥ kalau yeṣāṃ prajāyate || 9 ||
avaśyaṃ taiḥ kṛtaṃ viddhi kārtikasnānamādarāt ||
snānaṃ ca dīpadānaṃ ca tulasīvanapālanam || 2.4.3.10 ||
bhūmiśayyā brahmacaryyaṃ tathā dvidalavarjanam ||
viṣṇusaṃkīrtanaṃ satyaṃ purāṇaśravaṇaṃ tathā || 11 ||
kārtike māsi kurvaṃti jīvanmuktāsta eva hi ||
na kārtikasamaṃ dharmyamarthyaṃ no kārtikātparam || 12 ||
na kārtikasamaṃ kāmyaṃ mokṣadānaṃ na kārtikāt ||
yudhiṣṭhireṇa dharmārthamarthārthaṃ ca dhruveṇa ca ||13 ||
śrīkṛṣṇena tu kāmārthaṃ mokṣārthaṃ nāradena ca ||
kṛtametadvrataṃ tasmācchreṣṭhaṃ kṛṣṇapriyaṃ ca hi || 14 || ||

|| aruṇa uvāca || ||
brūhi bhāskara sarvātmankadā"rabhya vrataṃ kṛtam||
saphalaṃ jāyate samyakkā ca pūjyā'tra devatā ||15||
|| bhāskara uvāca ||

ahaṃ viṣṇuśca śarvaśca devī vighneśvarastathā ||
eko'haṃ paṃcadhā jāto nāṭye sūtradharo yathā || 16 ||
asmākaṃ sarva evaite bhedā viddhi khageśvara ||
tasmātsauraiśca gāṇeśaiḥ śāktaiḥ śaivaiśca vaiṣṇavaiḥ || 17 ||
kartavyaṃ kārtikasnānaṃ sarvapāpāpanuttaye ||
sūryasya prītaye kāryaṃ tulāsaṃsthe divākare||18||
iṣapūrṇāṃ samārabhya yāvatkārtikapūrṇimā ||
tāvatsnānaṃ vidhātavyaṃ śivasaṃtuṣṭaye naraiḥ || 19||
devīpakṣaṃ samārabhya mahārātricaturdaśī ||
tāvatsnānaṃ vidhātavyaṃ devī saṃprīyatāmiti|| 2.4.3.20||
gaṇapakṣaṃ samārabhya kṛṣṇā yā kārtike bhavet||

caturthī tāvadeva syātsnānaṃ gaṇapatuṣṭaye||21||
ekādaśīṃ samārabhya āśvinasyā'sitetarām ||
ekādaśyāṃ kārtikasya śuklāyāṃ paripūryate ||
kṛtaṃ yena tu tasya syātparituṣṭo janārdanaḥ || 22 ||
na kārtikasamo māso na kāśīsadṛśī purī ||
na prayāgasamaṃ tīrthaṃ na devaḥ keśavātparaḥ || 23 ||
prasaṃgādvā balātkārairjñātvājñātvā kṛtaṃ bhavet ||
snānaṃ kārtikamāsasya na paśyedyamayātanām || 24 ||
snānārthaṃ cenna sāmarthyaṃ datvānyasmai dhanādikam ||
snātasya tasya hastasya grahaṇā puṇyabhāgbhavet || 25 ||
athavā kārtikasnānaṃ ye kurvaṃti dvijātayaḥ ||
teṣāṃ prāvaraṇaṃ dattvā snānajaṃ phalamāpnuyāt ||26||
rādhādāmodaraḥ pūjyaḥ kārtike tu viśeṣataḥ || 27 ||
svarṇasya vātha raupyasyā'pyabhāve śulbajāmapi ||
mṛjjāṃ vā citrajātāṃ vā'tha vā piṣṭavicitritām || 28 ||

dāmodarasya rādhāyāstulasyadho'rcayaṃti ye ||
mūrtiṃ te tu narā jñeyā jīvanmuktā na saṃśayaḥ ||29||
api pāpasahasrāḍhyaḥ kārtikasnānato naraḥ ||
mukto'vaśyaṃ sa bhavati nā'tra kāryā vicāraṇā || 2.4.3.30 ||
tulasyabhāve kartavyā pūjā dhātrītale khaga ||
mukhyapūjāvidhānaṃ tu kartavyaṃ sūryamaṃḍale || 31 ||
apratyakṣāḥ sarvadevāḥ pratyakṣo bhagavānayam ||
sarve devāḥ kālavaśāḥ kālakālo divākaraḥ ||32||
etadārādhane'śaktaḥ pratimāṃ pūjayennaraḥ ||
pratimāto'dhikaṃ puṇyaṃ brāhmaṇasya tu pūjane || 33 ||
daridro dānapātraṃ syādvidyāvāṃstu viśeṣataḥ ||
viprābhāve pūjanīyā gāvaḥ kṛṣṇā manoharāḥ || 34 ||
viṣṇormūrtirjaṃgamataḥ sthāvarā tu praśasyate ||
śūdrasthāpitamūrtīnāṃ namaskāraṃ karoti yaḥ ||
pitṛbhirnirayaṃ yāti daśapūrvairdaśāparaiḥ || 35 ||

śūdrārcitasya saṃsparśāddahedāsaptamaṃ kulam || 36 ||
tasmādvicāryya viprairyā sthāpitā tāṃ samarcayet ||
tato'pi yā devatābhiḥ kṛtā sā bhuktimuktidā || 37 ||
aśvatthavaṭayorutpattimāha sanatkumārasaṃhitāyām-brahmaṇā ca purā sṛṣṭāḥ sarve devāḥ savāsavāḥ ||
militvā sarva evaite brahmāṇaṃ vākyamabruvan || brahmansarvādhiko rudraḥ sarvadeveṣu paṭhyate ||
kartuṃ taddarśanaṃ deva gacchāmo bhavatā saha || ityuktvā devatāḥ sarve kailāsaṃ jagmurādarāt || na
dṛśyate dvārapālaḥ śivañcābhyaṃtare sthitaḥ || gaṃtavyaṃ vā na gaṃtavyamasmābhiḥ śivasannidhau ||
evaṃ ciṃtayamānaistairnārado munisattamaḥ || puro dṛṣṭo devavṛṃdaistaṃ praṇamyocuruttamam ||
devā ūcuḥ || mune vedavidāṃ śreṣṭha brūhi praśnaṃ suśobhanam || kiṃ karoti mahādevo gaṃtavyaṃ vā

na vāṃ'tare || || nārada uvāca || caṃdranāśadaśāyāṃ tu devāḥ saṃprasthitā gṛhāt ||
tasmātkaścinmahānvighno bhavatāṃ saṃbhaviṣyati || kiṃ karoti śivaśceti praśne ratidaśā vibhoḥ ||
tasmātsaṃbhogakārye'yaṃ vartate tripurāntakaḥ || indra uvāca || sarveṣāmeva duḥkhānāṃ nāśakarttā
divaspatiḥ || mayyāgate kathaṃ nāśo devatānāṃ bhaviṣyati || vibhīṣaṇāya devānāṃ valganaṃ kurute
muniḥ || itīṃdrasya vacaḥ śrutvā vyākulo'bhūnmunistadā || kathaṃ madvacanaṃ satyaṃ bhaviṣyatyadya
vajriṇi || adya madvacanaṃ śighraṃ yadi satyaṃ bhaviṣyati || rādhādāmodaramude kariṣye
kārtikavratam || evaṃ saṃciṃtya manasā tūṣṇīṃbhūto muniśvaraḥ || iṃdro vyacārayaddevaiḥ kimidānīṃ
vidhīyatām || tata iṃdra uvācedaṃ vahne madvacanaṃ śṛṇu || gṛhītvā viprarūpaṃ tvaṃ
śivasyā'bhyaṃtare vraja || yadi prasaṃgo'styasmākaṃ tadā vārtāṃ nigadya tām || yadi nāsti
prasaṃgaścedyācakatvena yāhi ca || avadhyatvādatāḍyatvādbhikṣukatvena taṃ vraja || iti
deveṃdravacana śrutvā vahnistathā'karot || abhyaṃtaraṃ dadarśeśaṃ śivayā saha saṃgatam || śivayā'pi
ca dṛṣṭaḥ sa lajjitā bhogamatyajat || ko'si ko'sīti saṃpṛṣṭo bhikṣuko'haṃ kṣudhāturaḥ ||
vṛddho'smyaṃdho'smi dīno'smi bhojanaṃ dīyatāṃ mama || tenā'dṛṣṭamiti jñātvā pārvatī tamabhojayat ||
so'pi bhuktvā samācāraṃ vaktuṃ saṃprasthito bahiḥ || tasminneva kṣaṇe gupto nāradaḥ pārvatīṃ yayau
|| śiro nidhāya pārvatyāḥ pādayoḥ sa ruroda ha|| aho bālaka kiṃ jātaṃ tacchīgramabhidhīyatām ||
karomi niṣkṛtiṃ tasya sādhyāsādhyasya vā'nyathā || nārada uvāca || mātarvaktuṃ na śaknomi
upahāsasya kāraṇam || kṛtaṃ yatheṃ drādi devaistathā ko'nyaḥ kariṣyati || iti śrutvā vacastasya punaḥ
punarapṛcchata || mudrayitvā tato netre karābhyāṃ sa munīśvaraḥ || uvāca vacanaṃ nīcaṃ mūrkho'sau
gadgadākṣaram || iṃdro'yaṃ yuvayorbhogaṃ devatābhyo hyavarṇayat || yuvayośca kṛtā nindā tāṃ
śrutvā duḥkhito'smyaham || bhogavicchittaye vahniḥ preṣito dvijarūpakaḥ || jaganmātā'si devi tvaṃ kā te
syādupahāsyatā || iti tasyā vacaḥ śrutvā pārvatī kruddhamānasā || sphuradoṣṭhā raktanetrā dṛṣṭvā tāṃ
nārado yayau || gatvā devānuvācedaṃ saṃbhogādvirato haraḥ || āgamyatāṃ darśanārthaṃ dūrato'sau
vilokitaḥ || vahnermunervacaḥ kṣutvā deveṃdraḥ sagaṇo yayau || praṇipatya mahādevaṃ
kṛtāṃjalipuṭo'bhavat || dṛṣṭvā tathāvidhaṃ śakraṃ pārvatī vākyamabravīt || yāvaṃtaḥ saṃti devānāṃ
jñātayaḥ sarva eva te || ajānaṃtaḥ strīsukhāni śākhinaḥ saṃtu sastriyaḥ || iti devīvacaḥ śrutvā kaṃpitāḥ
sarvadevatāḥ || brahmaviṣṇumaheśādyāstuṣṭuvurjagadaṃbikām || tato devī prasannā'bhūddeveṃdraṃ
vākyamabravīt || devā madvacanaṃ mithyā triloke'pi na jāyate || tasmādekāṃśato vṛkṣā yūyaṃ sarve
bhavaṃtu vai || iti devyā vacaḥ śrutvā jātā devāstu pādapāḥ || aśvattharūpī bhagavānvaṭarūpī sadāśivaḥ
|| pālāśo'bhūdvidhātā ca āmraḥ śakro babhūva ha || indrāṇyādyā latā jñeyā devānāṃ yoṣitastathā ||
mālatyādyāḥ puṣpalatā urvaśyādyapsarogaṇāḥ || " iti || 38 || mūrtyabhāve pūjanīyo'śvattho vā'tha
vaṭo'tha vā ||
aśvattharūpī viṣṇuḥ syādvaṭarūpī śivo yataḥ || 38 ||
kārtike tulasīśākaṃ tāṃbūlaṃ vā narādhamaḥ ||
ajñānājjñānato vā'pi bhuñjāno nirayaṃ vrajet || 39 ||
śāligrāmaśilācakre nityaṃ sannihito hariḥ ||
tasmātsarvaprayatnena śāligrāmaṃ prapūjayet || 2.4.3.40 ||
rudraśāpavaśādgāvo viṣṭhābhakṣaṇatatparāḥ ||
tathā'pi tāḥ pūjanīyā lokadvayaphalapradāḥ || 41 ||
pālāśe pālāśapatre | atra viśeṣaḥ pādme –
yaḥ karoti naro nityaṃ kārtike patrabhojanam ||
na durgatimavāpnoti yāvadiṃdrāścaturdaśa ||
sarvakāmaphalaṃ tasya sarvatīrthaphalaṃ labhet ||

na cā'pi narakaṃ paśyedbrahmapatreṣu bhojanāt ||
brahmā eṣa smṛtaḥ sākṣātpālāśaḥ sarvakāmadaḥ ||
madhyamaṃ varjayetpatraṃ kārtike śikhivāhana ||
brahmā viṣṇuśca rudraśca trayo devāstripatrake ||
aiśvaraṃ varjayetpatraṃ brahmā viṣṇuranuttamam ||
sarvaṃ puṇyamavāpnoti śeṣapattreṣu bhojanāt ||
bhojanānmadhyapatreṣu kapilāpayasastathā||
prāśanānmuni śārdūla naro narakamāpnuyāt ||
bhojanaṃ brahmapatreṣu kārtike muktidāyakam||
maunī pālāśabhojī ca hanyātpāpaṃ yugārjitam|| " iti ||brahmāṃ'śakasamudbhūte pālāśe yastu bhojanam

||
*kuryātkārtikamāse'sau viṣṇulokaṃ prayāsyati || 42 || **
aśvattharūpī bhagavānvaṭarūpī sadāśivaḥ ||
tasmātsarvaprayatnena kārtike'śvatthamarcayet || 43 ||
yā nārī kārtike māsi lakṣaṃ kuryātpradakṣiṇāḥ ||
rādhādāmodaraṃ pūjya mandavāre ca tattale || 44 ||

dampatī bhojayedrādhādāmodarasvarūpiṇau ||
bhojayitvā sapatnīkānpaścādbhuṃjīta vāgyataḥ || 45 ||
vandhyā'pi labhate putramitarāsāṃ tu kā kathā ||
sadā sannihito viṣṇurdvipatsu brāhmaṇe yathā || 46 ||
dvipatsu dvipadeṣu manuṣyamātreṣu brāhmaṇe viṣṇorvāsaḥ || 46 || bodhidrume'śvatthavṛkṣe || 47
||bodhidrume pādapeṣu śāligrāme śilāsu ca ||
tasmādaśvatthamūle vai kartavyaṃ viṣṇupūjanam || 47 ||
śanivāsare aśvatthapūjā sparśena kartavyā anyavāre śanivyatiriktaravyādiṣaḍvāre aśvatthasparśaṃ yadi kuryāttadā daridraḥ syāt | atra prasiddhāṃ kathāmāha-yadā samudramathanājjyeṣṭhā lakṣmīścotpanne lakṣmīrviṣṇave dattā jyeṣṭhā uddālakāya dattā sā uddālakasya vedadhva nininādītamatipavitramāśramaṃ vilokya atiduḥkhitā satī patimuvāca-he svāmin tavā"śrame mama śiraḥpīḍā bhavati, atra na vasāmi yatra dyūtamadyavyasaninaḥ paradārābhigā minaḥ kalahakāriṇaḥ vasaṃti tādṛśaṃ sthalaṃ me dehi, iti jyeṣṭhāvacaḥ śrutvā uddālakaḥ bhṛśaṃ duḥkhitaḥ san asyāḥ tyāgenaiva mama sukhaṃ bhavediti vicārya bhāryāmuvāca, he kāṃte madvacanaṃ śṛṇu. adya aśvatthādhaḥ sthirā bhava, tava yathāyogyaṃ sthalaṃ vilokya tatra tvāṃ nayāmi, mā śucaḥ, itthamāśvāsya palāyanamacīkarata| sā'pi sāyaṃkālaparyaṃtaṃ sthitvā nirāśā satī karuṇaṃ ruroda tadā śrutvā tadrodanaṃ viṣṇuḥ śriyā saha samāyayau, he jyeṣṭhe alakṣmīḥ adya śanivāsaro'sti ataḥ saptame saptame'hani tava bhaginī melanāyāgami ṣyati anyavāreṣu yaiḥ pippalaḥ spṛśyaṃte tadgṛhaṃ vraja śanivāre yaiḥ aśvatthaḥ spṛṣṭaḥ tatra matpriyā yāsyati evamāśvāsya hariḥ vaikuṃṭhaṃ jagāma tasmānmaṃdavāraṃ vinā aśvatthaḥ na spṛśya iti || 48 || 49
||aśvatthapūjā sparśena karttavyā śanivāsare ||
anyavāre'śvatthasaṃgāddaridro jāyate naraḥ ||48||
snānaṃ jāgaraṇaṃ dīpaṃ tulasīvanapālanam ||
kārtike māsi kurvaṃti te narā viṣṇumūrtayaḥ || 49 ||
saṃmārjanaṃ viṣṇugṛhe svastikādinivedanam ||
viṣṇoḥ pūjāṃ ca ye kuryurjīvanmuktāstu te narāḥ || 2.4.3.50 ||
snānakālaṃ pravakṣyāmi tīrthādiṣu ca yatphalam ||
snānadharmāśca ye kecittānsarvānme nibodhata || 51 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye kārtikavaibhavavarṇanaṃnāma tṛtīyo'dhyāyaḥ || 3 ||.

English translation

Brahmā said :

1-5. O great Brāhmaṇa , listen to the greatness of Kārttika further. [1] It (i.e. Kārttika vow) should start on the tenth day (in the month of Āśvina) and conclude on the tenth day (in Kārttika).

It should start on the full-moon day (of Āśvina) and conclude on the full-moon day (of Kārttika). The devotee should start on the eleventh day in the month of Āśvina. After bowing down to Dāmodara he should perform the rite of Saṅkalpa at the outset: “O Dāmodara, obeisance to you. O destroyer of all sins, it behoves you to grant permission to perform the (specific) religious observance of Kārttika. O Puruṣottama , O Lord of Devas , make its observance free from obstacles during the whole of this month.” After praying thus, the devotee should duly begin the religious vow.

What was being narrated to Anūru (Aruṇa , charioteer of the Sun-god) by the Sun-god, was heard by me. It is the cause of the attainment of heaven in Kali . May it be heard.

The Sun-god said :

6-8a. Out of the twelve months, the month of Mārgaśīrṣa is highly meritorious. It is said that Vaiśākha on the banks of Narmadā is more meritorious than that. The month of Māgha at Prayāga is a hundred thousand times more meritorious than that. It is declared that Kārttika is more fruitful than that at any water reservoir.

8b-9a. With all (kinds of) charitable gifts, vows and pious observances on one side and the holy bath in the month of Kārttika on the other side were weighed in balance by god Brahmā (and both were found to be equal).

9b-12a. If in Kali Age people are (found) endowed with many children and plenty of wealth, know that holy bath in the month of Kārttika has been certainly taken by them with great respect.

Those who perform the following in the month of Kārttika are indeed living-liberated souls [2] : Holy bath, gifting away lamps, keeping forests of Tulasī plants, sleeping on bare ground, celibacy, avoidance of two-leafed plants, glorification of Viṣṇu , truthfulness, and listening to the Purāṇas .

12b-14. There is nothing conducive to righteousness on a par with Kārttika; there is nothing more conducive to wealth than Kārttika; there is no Kāmya rite (that which yields desired results) on a par with Kārttika. There is no better rite bestowing salvation than Kārttika (Vrata).

This Vrata was observed by Yudhiṣṭhira for the sake of virtue (Dharma), by Dhruva for the sake of wealth, by Śrīkṛṣṇa for the sake of love and by Nārada for the sake of salvation. Hence it is very excellent and a favourite of Kṛṣṇa .

Aruṇa said :

15. Say, O Sun-god, the immanent soul of all, when should this Vrata be begun to make it completely fruitful? Which deity should be properly worshipped here?

Bhāskara (Sun -god) replied :

16. Viṣṇu, Śarva , I, Goddess and Vighneśvara i.e. Gaṇeśa (are to be worshipped). [3] Though I am only one, I have become five as in the case of a Stage Manager in the course of a play.

17-18. Know, O lord of birds, that these are all our own different forms. Hence holy bath in the month of Kārttika should be taken for the purpose of dispelling all sins by Sauras (followers of the Sun), Gāṇeśas (followers of Vighneśvara), Śāktas (followers of Śakti or Goddess), Śaivas (followers of Śiva) and Vaiṣṇavas (followers of Viṣṇu).

When the Sun is in the Zodiac of Libra, it should be taken for propitiating the Sun-god.

19. Beginning with the full-moon day in the month of Āśvina and ending with the full-moon day of Kārttika, the holy baths should be taken by men for the delight of Śiva.

20. Beginning with the fortnight of Devī and ending with the fourteenth night, Mahārātri, the holy bath should be taken proclaiming, “May the Goddess be pleased”.

21. Beginning with the fortnight of Gaṇa (pati) from the fourth day and ending with the fourth day of the dark half of the month of Kārttika, the holy batb should be taken for the propitiation of Gaṇapati .

22. The devotee should begin the Vrata on the eleventh day in the bright half of the month of Āśvina and conclude it on the eleventh day in the bright half of the month of Kārttika. If he does like this, Janārdana shall be delighted.

23. There is no other month on a par with Kārttika; there is no other city equal to Kāśī ; there is no other Tīrtha on a par with Prayāga; and there is no Lord greater than Keśava .

24. If the holy bath in the month of Kārttika is taken casually, or under compulsion, knowingly or unknowingly, (the devotee) shall never meet with torture at the hands of Yama .

25. If one is (physically) incapable of taking the holy bath, he can offer money etc. to another. When the other comes after concluding the bath, one should grasp his hand. Thereby one attains the merit thereof.

26. Or the devotee should offer quilts, blankets etc. to Brāhmaṇas who take the holy bath in the month of Kārttika. Thereby he shall attain the benefit accruing from the holy bath.

27 -29. In the month of Kārttika, Rādhā and Dāmodara should be particularly worshipped.

The idols of Rādhā and Dāmodara may be of gold, silver (or if it is not possible, of) copper or clay. They may be even pictures or figurettes made on the ground with flour pastes etc. and painted with colours. Those who worship these idols or pictures etc. of Rādhā and Dāmodara underneath a Tulasī plant should be known as living-liberated souls.

30. A man may be defiled by thousands of sins, but through the holy bath in the month of Kārttika, he will certainly become liberated. There is no doubt about this.

31. O bird, if Tulasī is not available, the worship should be conducted beneath a Dhātrī (Emblic myrobalan) plant. But the main worship is to be conducted in the mystic diagram of the Sun.

32. All the Devas are invisible but he (the Sun-god) is the visible Lord. All the Devas are under the control of Kāla (Time, Death) but the Sun-god is Kālakāla (Regulator or death(?) of Kāla).

33. One who is incapable of worshipping in this manner should worship an idol. There is greater merit in worshipping a Brāhmaṇa than an idol.

34-38. A poor man is a deserving recipient of charitable gifts. If he happens to be learned, he is particularly so. If a Brāhmaṇa is not available, black cows are charming. A fixed idol of Viṣṇu is better than a mobile (portable) one.

He who worships and bows to the idols installed by Śūdras , goes to hell along with ten ancestors and ten descendants.

If one touches the idol worshipped by a Śūdra , he will burn (get burnt) his family up to the seventh generation.

Hence one must enquire and worship an idol that has been installed by Brāhmaṇas. Better than this is an idol made by Devas. It yields worldly pleasures and salvation.

If an idol is not available either an Aśvattha (fig tree) or a Vaṭa (banyan tree) should be worshipped, since Aśvattha is a form of Viṣṇu and Vaṭa is a form of Śiva. [4]

39. A base man who eats Tulasī Śāka (basil leaf cooked as a vegetable dish) or betel leaf knowingly or unknowingly in the month of Kārttika shall go to hell.

40. Hari is always present in the circular line in the Śālagrāma stone. Hence by all means one should worship the Śālagrāma stone.

41. Cows have become eaters of faeces on account of Rudra 's curse. [5] Still they are to be worshipped because they yield merit in both the worlds.

42. In the month of Kārttika, one who takes food on a leaf of Palāśa tree (Butea frondosa) which is born of a part of god Brahmā, shall go to the world of Viṣṇu.

43. Aśvattha is a form of the Lord (Viṣṇu) and Vaṭa is a form of Sadāśiva . Hence by all means one should worship Aśvattha in the month of Kārttika.

44-46. A woman devotee should circumambulate (an Aśvattha tree) a hundred thousand times in the month of Kārttika. On Saturdays she should worship Rādhā and Dāmodara beneath it. She should then feed a couple representing Rādhā and Dāmodara. After feeding the couples, she should take food with restrained speech. (By observing this Vrata) even a barren woman shall get a son. Nothing need be said about others? Viṣṇu is always present in all as in a Brāhmaṇa.

47. He is present in the Aśvattha tree among trees, and in the Śālagrāma among stones. Hence the worship of Viṣṇu should be performed at the root of Aśvattha.

48. The worship of Aśvattha should be conducted on Saturdays by touching it On other days if a man touches it he will become poor.

49. Those men who perform holy bath, keep religious vigil, light the lamps and keep a forest of Tulasī plants in the month of Kārttika are the forms of Viṣṇu.

50. Those men who sweep the temple of Viṣṇu, offer Svastika etc. and those who worship Viṣṇu are living-liberated souls.

51. I shall mention the time for the holy bath in the Tīrthas that will be beneficent. Know from me the benefit thereof and the rites concerning the holy bath and all other connected things.

[1]: [1] : VV 1-5 state the days on which the Kārttika Vratas are to be begun and concluded and the Saṅkalpa .

[2]: [2] : The various Vratas during Kārttika.

[3]: [3] : This shows a synthesis of the main five sects of Hinduism. This oneness is represented by Pañcāyatana worship. The credit of this synthesis is given to Ādi-Śaṅkarācārya. VV 18-22 specify the day (tithi) on which a follower of a specific deity is to begin and conclude the Kārttika Vrata .

[4]: [4] : As per Sanatkumāra Saṃhitā , Aśvattha is a form of Viṣṇu, Vaṭa (banyan tree) is a form of Śiva, Palāśa (Butea frondosa) is god Brahmā and mango tree is Indra. (Comm.)

[5]: [5] : According to Sanatkumārasaṃhitā , the Divine Cow (Kāmadhenu) gave false evidence that Brahmā had seen the upper part of the head of Śiva. Śiva cursed her (and her species) to eat faeces by the mouth which told a lie. (Comm.)

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 4

The Procedure of Kārttikasnāna

Chapter 101 of 221 · 77 detected Sanskrit verse markers

Sanskrit

।। ब्रह्मोवाच ।। ।।
नाडीद्वयावशिष्टायां रात्र्यां गच्छेज्जलाशयम् ।।
तुलसीमृत्तिकायुक्तः सवस्त्रकलशो मुने ।। १ ।।
आगत्य तोयनिकटे तीरे संस्थाप्य पात्रकम् ।।
पादप्रक्षालनं कृत्वा देशकालादि चोच्चरेत् ।। २ ।।
स्मरेद्गंगादिका नद्यो विष्णुशर्वादिदेवताः ।।
नाभिमात्रे जले स्थित्वा मंत्रमेतमुदीरयेत् ।। ३ ।।
कार्तिकेऽहं करिष्यामि प्रातःस्नानं जनार्दन ।।
प्रीत्यर्थं तव देवेश दामोदर मया सह ।। ४ ।।
नित्ये नैमित्तिके कृत्वा कार्तिके पापनाशन ।।
स्नानं चार्घं प्रदास्यामि निर्विघ्नं कुरु केशव ।। ५ ।।
तीर्थादिदेवताभ्यश्च क्रमादर्घ्यादि दापयेत् ।।
गृहाणार्घ्यं मया दत्तं राधया सहितो हरे ।। ६ ।।
नमः कमलनाभाय नमस्ते जलशायिने ।।
नमस्तेऽस्तु हृषीकेश गृहाणार्घ्यं नमोऽस्तु ते ।। ७ ।।

व्रतिनः कार्तिके मासि स्नातस्य विधिवन्मम ।।
गृहाणार्घ्यं मया दत्तं दनुजेंद्रनिषूदन ।। ८ ।।
किरणा धूतपापा च पुण्यतोया सरस्वती ।।
गंगा च यमुना चैव पंचनद्यः पुनंतु माम् ।। ९ ।।
अन्यासां च नदीनां च दद्यादर्घ्यं यथाविधि ।।
जाह्नवीस्मरणं कुर्यात्सर्वतीर्थेषु मानवः ।। 2.4.4.१० ।।
नान्यत्तीर्थं तु जाह्नव्यां स्मरणीयं कदाचन ।।
एतान्मंत्रान्समुच्चार्य मलस्नानं समाचरेत् ।। ११ ।।
मृत्स्नानं च पितृस्नानं गुरुस्नानं ततः परम् ।।
ततस्तु पावमानीभिरभिषिंचेत्स्वमस्तकम् ।। १२ ।।
अघमर्षणकं कृत्वा स्नानांगं तर्पणं तथा ।।
ततः पुरुषसूक्तेन जलं शिरसि सिंचयेत् ।। १३ ।।
ततस्तु बहिरागत्य तीर्थं शिरसि निक्षिपेत्।।
तीर्थं पीत्वा त्रिवारं तु तुलसीं गृह्य पाणिना।। १४ ।।
ततो जलाद्विनिष्क्रम्य चांचलं पीडयेद्बहिः।।

यन्मया दूषितं तोयं शारीरमलसंचयैः ।। १५ ।।
तद्दोषपरिहारार्थं यक्ष्मणं तर्पयाम्यहम् ।।
वस्त्रनिष्पीडनं कृत्वा कुर्याच्च तिलकादिकम् ।।।। १६ ।।
।। सूत उवाच ।। ।।
शृणुध्वमृषयः सर्वे कार्तिकस्नानजं फलम् ।।
अरुणं प्रति सूर्येण यदुक्तं च सविस्तरम् ।। १७ ।।
।। अरुण उवाच ।। ।।
कस्मिंस्तीर्थे विशेषेण फलं कार्तिकसंभवम् ।।
क्षेत्रे वा एतदाऽऽख्याहि भगवन्स्नानयोगतः ।। १८ ।।
।। सूर्य उवाच ।।
यत्र कुत्राऽपि कर्तव्यं जले स्नानं तु कार्तिकं ।।
उष्णोदकेन कर्तव्यं स्नानं कुत्राऽपि कार्तिके ।। १९ ।।
ततो दशगुणं पुण्यं शीततोयनिमज्जनात् ।।
ततः शतगुणं पुण्यं बहिः कूपोदके कृतम्।। 2.4.4.२० ।।
कूपात्सहस्रगुणितं फलं वापीनिषेकतः ।।

ततोऽयुतगुणं पुण्यं तडागस्नानतो भवेत् ।। २१ ।।
ततो दशगुणं पुण्यं निर्झरेषु निमज्जनात् ।।
ततोऽधिकतरं पुण्यं नदीस्नानस्य कार्तिके ।। २२ ।।
नद्या दशगुणं प्रोक्तं तीर्थस्नानं खगोत्तम ।।
ततो दशगुणं पुण्यं नद्योर्यत्र च संगमः ।।२३।।
नदीत्रयस्य संयोगे पुण्यस्यांऽतो न विद्यते ।।
सिंधुः कृष्णा च वेणी च यमुना च सरस्वती ।। २४ ।।
गोदावरी विपाशा च नर्मदा तमसा मही ।।
कावेरी शरयूः शिप्रा तथा चर्मण्वती नदी ।। २५ ।।
वितस्ता वेदिका शोणो वेत्रवत्यपराजिता।।
गंडकी गोमती पूर्णा ब्रह्मपुत्रा सरोवरम् ।। २६ ।।
वाग्मती च शतद्रुश्च तथा बदरिकाश्रमः ।।
दुर्लभाः कार्तिके त्वेते तीर्थान्यथ निबोध मे ।। २७ ।।
सर्वेभ्यश्च स्थलेभ्यश्च आर्यावर्तं तु पुण्यदम् ।।
कोल्हापुरी ततः श्रेष्ठा ततः कांचीद्वयं स्मृतम् ।। ।। २८ ।।

अनंतसेनवसतिर्वराहक्षेत्रमेव च ।।
चक्रक्षेत्रं ततः पुण्यं मुक्तिक्षेत्रं ततोऽधिकम् ।। २९ ।।
अवंतिका ततः श्रेष्ठा ततो बदरिकाश्रमः ।।
अयोध्या च ततः श्रेष्ठा गंगाद्वारं ततोऽधिकम् ।। 2.4.4.३० ।।
ततः कनखलं तीर्थं ततो मधुपुरी वरा ।।
एकोऽपि कार्तिको मासो मथुरायमुनाजले ।। ।। ३१ ।।
यैः स्नातस्ते तु वैकुंठे बहुकालं वसंति हि ।।
राधादामोदरस्तत्र स्वयं स्नातस्तु कार्तिके ।। ३२ ।।
अतो मधुपुरी श्रेष्ठा यमुना च विशेषतः ।। ३३ ।।

द्वारावती ततः श्रेष्ठा प्रत्यहं स्नाति केशवः ।।
षोडशस्त्रीसहस्रेण सार्द्धं यादवसंयुतः ।। ३४ ।।
द्वारकायां मृत्तिकायास्तिलको येन मस्तके ।।
धार्यतेऽसौ नरो ज्ञेयो जीवन्मुक्तो न संशयः ।।
द्वारकास्नानमाहात्म्यं न वक्तुं शक्यते मया ।। ३५ ।।
गोविंदार्पितचित्तानां जायते पुण्यभास्करा ।।

ततो भागीरथी श्रेष्ठा यत्र विंध्येन संगता ।। ३६ ।।
तस्माद्दशगुणं पुण्यं तीर्थराजेऽत्र जायते ।। ३७ ।।
कलौ दशसहस्रांऽते विष्णुस्त्यक्ष्यति मेदिनीम्।।
तदर्द्धं जाह्नवीतोयं तदर्धं देवतागणाः ।। ३८ ।।
यावत्तिष्ठति गंगाऽत्र तावत्तीर्थानि संति च ।।
स्वस्वस्थाने नृणां पापं तावदेव हरंति च ।। ३९ ।।
यदैव गंगा नष्टा स्यात्को वा तत्पापमाहरेत् ।।
विचार्यैवं सुतीर्थानि गमिष्यंति धरातले ।। 2.4.4.४० ।।
तस्मान्मुनीश्वराः सर्वे यावत्तिष्ठति जाह्नवी ।।
तावच्च क्रियतां धर्मस्ततो भूमौ निलीयताम् ।। ४१ ।।
समाधिं गृह्य सुदृढां यावत्कृतयुगं भवेत् ।।
अन्यथा कलिकालेन भ्रंशनीयो भवेत्सुधीः ।। ४२ ।।
ततः श्रेष्ठतरा काशी यस्या नाशो न जायते ।।
यदाश्रयेण गंगापि सर्वपापं व्यपोहति ।। ४३ ।।
काशिकाया नैव नाशो ब्रह्मण्यपि मृते सति ।।

यद्दर्शनार्थं गंगाऽपि जाता चोत्तरवाहिनी ।।
तस्यां पंचनदं तीर्थं त्रिषु लोकेषु विश्रुतम्।। ४४ ।।
आगते कार्तिके मासि रौरवं नरकं गताः ।।
आक्रोशंते तु पितरो वंशेऽस्माकं भविष्यति ।। ४५ ।।
कश्चिद्भाग्यवतां श्रेष्ठो गत्वा पंचनदे शुभे ।।
अस्माकं तर्पणं कुर्यान्नरकार्णवतारकम् ।। ४६ ।।
तीर्थराजादितीर्थानि प्राप्ते कार्तिकमासके ।।
स्नानार्थं पञ्चगंगं तु समायांति न संशयः ।। ४७ ।।
कृत्वा तु लक्षपापानि स्नात्वा पंचनदे शुभे ।।
बिंदुमाधवमभ्यर्च्य विलयं यांति तत्क्षणात् ।। ४८ ।।
यैः स्नातं कार्तिके मासि सकृत्पंचनदे शुभे ।।
सर्वतीर्थकृतास्नानात्फलं कोटिगुणं भवेत् ।। ४९ ।।
।। ब्रह्मोवाच ।। ।।
कार्तिके मासि कावेर्य्यां यः स्नानं कर्तुमिच्छति ।।
तावता वै विमुक्ताऽघो विष्णुसायुज्यमाप्नुयात् ।। 2.4.4.५० ।।

कावेर्य्याश्चैव माहात्म्यं को वदेत्परमुत्तमम् ।।
अत्र ते वर्णयिष्यामि इतिहासं पुरातनम् ।। ५१ ।।

कावेर्या विषये ब्रह्मन्सावधानमनाः शृणु ।।
गौतम्या उत्तरे तीरे विष्णुपादाब्जसंभवा ।। ५२ ।।
गंगा त्रैलोक्यपापघ्नी वर्तते लोकपूजिता ।।
सा गंगा चिंतयामास कदाचित्पापशंकिता ।। ५३ ।।
सर्वलोकाः समागत्य मयि पापं त्यजंति हि ।।
तत्पापं तु कथं गच्छेदिति चिन्तापरा तदा ।। ५४ ।।
प्रष्टुं जगाम कैलासं गिरिजावल्लभं भवम् ।।
तत्र दृष्ट्वा महारुद्रं प्रोवाच हरिपादजा ।। ५५ ।।
।। गङ्गोवाच ।। ।।
महारुद्र नमस्तेऽस्तु त्वां प्रष्टुमहमागता ।।
सर्वे लोकाः समागत्य मयि पापं त्यजंति हि ।। ५६ ।।
तत्पापं तु मया सोढुं न शक्यं पार्वतीपते ।।
येनोपायेन तत्पापं नाऽऽगच्छेन्मम तद्वद ।। ५७ ।।

एवं गंगावचः श्रुत्वा प्रत्याह परमेश्वरः ।।
।। रुद्र उवाच ।। ।।
पापनिर्हरणायादौ पद्मनाभांघ्रिपंकजात्।।५८।।
प्रादुर्भूताऽसि त्वं देवि किमर्थं तप्यते त्वया ।।
पापप्रहाराऽऽधिपत्यं कल्पितं तव विष्णुना ।। ५९ ।।
तथाऽपि पापनिर्हार उपायं ते ब्रवीम्यहम्।।
कवेश्च तनया देवी कावेरी सरितां वरा ।। 2.4.4.६० ।।
सर्वोत्कृष्टा च सर्वेषां हरेर्बलवशात्तु सा ।।
सर्वपापप्रहरणे सामर्थ्यं तत्र वर्तते ।। ६१ ।।
कार्तिके मासि कावेर्यां यः स्नानं कुरुते नरः ।।
स तु पापविनिर्मुक्तो याति विष्णोः परं पदम् ।। ६२ ।।
तस्मात्तां गच्छ देवि त्वं ततः पापाद्विमोक्ष्यसे ।।
इत्युक्ता सा तदागच्छत्कावेरीं पापहारिणीम् ।।६३।।
तज्जलस्पर्शमात्रेण कार्तिके विष्णुपादजा ।।
निर्धूतपातका गंगा जगाम स्वनिकेतनम् ।।६४।।

कार्तिके प्रतिवर्षं तु गंगा त्रैलोक्यपावनीम् ।।
स्नातुं भक्त्या समायाति कावेरीं पापहारिणीम् ।।६५।।
तज्जलस्पर्शमात्रेण कार्तिके विष्णुपादजा ।।
निर्धूतपातका गंगा जगाम स्वनिकेतनम् ।।६६।।
तस्माच्छस्तं तुलास्नानं कावेर्य्यां शस्यते बुधैः ।।
यः कावेर्यां तुलास्नानं भक्त्या तु कुरुते मुने।।६७।।
विमुक्तदुरितः सद्यस्ततो याति परां गतिम् ।।
तस्मात्स्नानं तु कावेर्यां कार्तिके मासि शस्यते ।। ६८ ।।
इतिहासमिमं श्रुत्वा कार्तिकव्रततत्परः ।।
स कावेरी स्नानफलं प्राप्नोति च परां गतिम् ।। ६९ ।।

रात्रिशेषे भवेत्स्नानमुत्तमं विष्णुतुष्टिकृत् ।।
सूर्योदये मध्यमं स्याद्यावन्नाऽऽस्ता तु कृत्तिका ।। 2.4.4.७० ।।
तावदेव भवेत्स्नानमन्यथा तन्न कार्तिकम् ।।
स्नानं स्त्रीभिर्विधातव्यं गृहीत्वाऽऽज्ञां धवस्य च ।।७१।।
अपृष्ट्वा यत्कृतं धर्म्यं भर्तारं तत्क्षयं नयेत् ।।

स्त्रीणां नास्त्यपरो धर्मो भर्तारं प्रोज्झ्य कश्चन ।। ७२ ।।
कुर्यात्सहस्रपापानि भर्त्राऽऽज्ञां या समाचरेत् ।।
सैषा धर्मवती लोके न जायेत व्रतादिना ।। ७३ ।।
दरिद्रः पतितो मूर्खो दीनोऽपि यदि चेत्पतिः ।।
तादृशः शरणं स्त्रीणां तत्त्यागान्निरयं व्रजेत् ।। ७४ ।।
कलौ वत्स मनुष्याणां शैथिल्यं स्नानकर्मणि ।।
तथापि कथयिष्यामि स्नानं कार्तिकमाघयोः ।। ७५ ।।
यस्य हस्तौ च पादौ च वाङ्मनश्च सुसंयतम्।।
विद्या तपश्च कीर्तिश्च स तीर्थफलभाङ्नरः ।। ७६ ।।
अश्रद्दधानः पापात्मा नास्तिकश्छिन्नमानसः ।।
हेतुवादी च पंचैते न तीर्थफलभागिनः ।। ७७ ।।
प्रातरुत्थाय यो विप्रस्तीर्थस्नायी सदा भवेत् ।।
सर्वपापविनिर्मुक्तः परं ब्रह्माऽधिगच्छति ।। ७८ ।।
स्नानं चतुर्विधं प्रोक्तं स्नानविद्भिर्मनीषिभिः।।
वायव्यं वारुणं दिव्यं ब्राह्मं चेति तथा स्मृतम् ।।७९।।

वायव्यं गोरजःस्नानं वारुणं सागरादिषु ।।
ब्राह्मं ब्राह्मणमंत्रोक्तं दिव्यं मेघांऽबु भास्करम् ।। 2.4.4.८० ।।
स्नानानां चैव सर्वेषां विशिष्टं तत्र वारुणम् ।।
ब्राह्मणः क्षत्रियो वैश्यो मंत्रवत्स्नानमाचरेत् ।। ८१ ।।
तूष्णीमेव हि शूद्रस्य स्त्रीणां चैव तथा स्मृतम् ।।
बाला च तरुणी वृद्धा नरनारीनपुंसकाः ।। ८२ ।।
पापैः सर्वैः प्रमुच्यंते स्नानात्कार्तिकमाघयोः ।।
स्नाता वै कार्तिके लोकाः प्राप्नुवंतीप्सितं फलम् ।। ८३ ।।
पुष्करे तीर्थवर्ये तु नंदायाः संगमे पुरा ।।
प्रभंजनश्च मुक्तोभूत्तदैव व्याघ्रजन्मतः ।। ८४ ।।*
नंदाया वचनेनैव कार्तिके सा परं ययौ ।।
एवं स्नानविधिः प्रोक्तः किं भूयः श्रोतुमिच्छसि ।। ८५ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये कार्तिकस्नानविधिनिरूपणंनाम चतुर्थोऽध्यायः ।। ४

Roman transliteration

|| brahmovāca || ||
nāḍīdvayāvaśiṣṭāyāṃ rātryāṃ gacchejjalāśayam ||

tulasīmṛttikāyuktaḥ savastrakalaśo mune || 1 ||
āgatya toyanikaṭe tīre saṃsthāpya pātrakam ||
pādaprakṣālanaṃ kṛtvā deśakālādi coccaret || 2 ||
smaredgaṃgādikā nadyo viṣṇuśarvādidevatāḥ ||
nābhimātre jale sthitvā maṃtrametamudīrayet || 3 ||
kārtike'haṃ kariṣyāmi prātaḥsnānaṃ janārdana ||
prītyarthaṃ tava deveśa dāmodara mayā saha || 4 ||
nitye naimittike kṛtvā kārtike pāpanāśana ||
snānaṃ cārghaṃ pradāsyāmi nirvighnaṃ kuru keśava || 5 ||
tīrthādidevatābhyaśca kramādarghyādi dāpayet ||
gṛhāṇārghyaṃ mayā dattaṃ rādhayā sahito hare || 6 ||
namaḥ kamalanābhāya namaste jalaśāyine ||
namaste'stu hṛṣīkeśa gṛhāṇārghyaṃ namo'stu te || 7 ||

vratinaḥ kārtike māsi snātasya vidhivanmama ||
gṛhāṇārghyaṃ mayā dattaṃ danujeṃdraniṣūdana || 8 ||
kiraṇā dhūtapāpā ca puṇyatoyā sarasvatī ||
gaṃgā ca yamunā caiva paṃcanadyaḥ punaṃtu mām || 9 ||
anyāsāṃ ca nadīnāṃ ca dadyādarghyaṃ yathāvidhi ||
jāhnavīsmaraṇaṃ kuryātsarvatīrtheṣu mānavaḥ || 2.4.4.10 ||
nānyattīrthaṃ tu jāhnavyāṃ smaraṇīyaṃ kadācana ||
etānmaṃtrānsamuccārya malasnānaṃ samācaret || 11 ||
mṛtsnānaṃ ca pitṛsnānaṃ gurusnānaṃ tataḥ param ||
tatastu pāvamānībhirabhiṣiṃcetsvamastakam || 12 ||
aghamarṣaṇakaṃ kṛtvā snānāṃgaṃ tarpaṇaṃ tathā ||
tataḥ puruṣasūktena jalaṃ śirasi siṃcayet || 13 ||
tatastu bahirāgatya tīrthaṃ śirasi nikṣipet||
tīrthaṃ pītvā trivāraṃ tu tulasīṃ gṛhya pāṇinā|| 14 ||
tato jalādviniṣkramya cāṃcalaṃ pīḍayedbahiḥ||

yanmayā dūṣitaṃ toyaṃ śārīramalasaṃcayaiḥ || 15 ||
taddoṣaparihārārthaṃ yakṣmaṇaṃ tarpayāmyaham ||
vastraniṣpīḍanaṃ kṛtvā kuryācca tilakādikam |||| 16 ||
|| sūta uvāca || ||
śṛṇudhvamṛṣayaḥ sarve kārtikasnānajaṃ phalam ||
aruṇaṃ prati sūryeṇa yaduktaṃ ca savistaram || 17 ||
|| aruṇa uvāca || ||
kasmiṃstīrthe viśeṣeṇa phalaṃ kārtikasaṃbhavam ||
kṣetre vā etadā"khyāhi bhagavansnānayogataḥ || 18 ||
|| sūrya uvāca ||
yatra kutrā'pi kartavyaṃ jale snānaṃ tu kārtikaṃ ||
uṣṇodakena kartavyaṃ snānaṃ kutrā'pi kārtike || 19 ||
tato daśaguṇaṃ puṇyaṃ śītatoyanimajjanāt ||
tataḥ śataguṇaṃ puṇyaṃ bahiḥ kūpodake kṛtam|| 2.4.4.20 ||
kūpātsahasraguṇitaṃ phalaṃ vāpīniṣekataḥ ||

tato'yutaguṇaṃ puṇyaṃ taḍāgasnānato bhavet || 21 ||
tato daśaguṇaṃ puṇyaṃ nirjhareṣu nimajjanāt ||
tato'dhikataraṃ puṇyaṃ nadīsnānasya kārtike || 22 ||
nadyā daśaguṇaṃ proktaṃ tīrthasnānaṃ khagottama ||
tato daśaguṇaṃ puṇyaṃ nadyoryatra ca saṃgamaḥ ||23||
nadītrayasya saṃyoge puṇyasyāṃ'to na vidyate ||
siṃdhuḥ kṛṣṇā ca veṇī ca yamunā ca sarasvatī || 24 ||

godāvarī vipāśā ca narmadā tamasā mahī ||
kāverī śarayūḥ śiprā tathā carmaṇvatī nadī || 25 ||
vitastā vedikā śoṇo vetravatyaparājitā||
gaṃḍakī gomatī pūrṇā brahmaputrā sarovaram || 26 ||
vāgmatī ca śatadruśca tathā badarikāśramaḥ ||
durlabhāḥ kārtike tvete tīrthānyatha nibodha me || 27 ||
sarvebhyaśca sthalebhyaśca āryāvartaṃ tu puṇyadam ||
kolhāpurī tataḥ śreṣṭhā tataḥ kāṃcīdvayaṃ smṛtam || || 28 ||

anaṃtasenavasatirvarāhakṣetrameva ca ||
cakrakṣetraṃ tataḥ puṇyaṃ muktikṣetraṃ tato'dhikam || 29 ||
avaṃtikā tataḥ śreṣṭhā tato badarikāśramaḥ ||
ayodhyā ca tataḥ śreṣṭhā gaṃgādvāraṃ tato'dhikam || 2.4.4.30 ||
tataḥ kanakhalaṃ tīrthaṃ tato madhupurī varā ||
eko'pi kārtiko māso mathurāyamunājale || || 31 ||
yaiḥ snātaste tu vaikuṃṭhe bahukālaṃ vasaṃti hi ||
rādhādāmodarastatra svayaṃ snātastu kārtike || 32 ||
ato madhupurī śreṣṭhā yamunā ca viśeṣataḥ || 33 ||
dvārāvatī tataḥ śreṣṭhā pratyahaṃ snāti keśavaḥ ||
ṣoḍaśastrīsahasreṇa sārddhaṃ yādavasaṃyutaḥ || 34 ||
dvārakāyāṃ mṛttikāyāstilako yena mastake ||
dhāryate'sau naro jñeyo jīvanmukto na saṃśayaḥ ||
dvārakāsnānamāhātmyaṃ na vaktuṃ śakyate mayā || 35 ||
goviṃdārpitacittānāṃ jāyate puṇyabhāskarā ||

tato bhāgīrathī śreṣṭhā yatra viṃdhyena saṃgatā || 36 ||
tasmāddaśaguṇaṃ puṇyaṃ tīrtharāje'tra jāyate || 37 ||
kalau daśasahasrāṃ'te viṣṇustyakṣyati medinīm||
tadarddhaṃ jāhnavītoyaṃ tadardhaṃ devatāgaṇāḥ || 38 ||
yāvattiṣṭhati gaṃgā'tra tāvattīrthāni saṃti ca ||
svasvasthāne nṛṇāṃ pāpaṃ tāvadeva haraṃti ca || 39 ||
yadaiva gaṃgā naṣṭā syātko vā tatpāpamāharet ||
vicāryaivaṃ sutīrthāni gamiṣyaṃti dharātale || 2.4.4.40 ||
tasmānmuniśvarāḥ sarve yāvattiṣṭhati jāhnavī ||
tāvacca kriyatāṃ dharmastato bhūmau nilīyatām || 41 ||
samādhiṃ gṛhya sudṛḍhāṃ yāvatkṛtayugaṃ bhavet ||
anyathā kalikālena bhraṃśanīyo bhavetsudhīḥ || 42 ||
tataḥ śreṣṭhatarā kāśī yasyā nāśo na jāyate ||
yadāśrayeṇa gaṃgāpi sarvapāpaṃ vyapohati || 43 ||
kāśikāyā naiva nāśo brahmaṇyapi mṛte sati ||

yaddarśanārthaṃ gaṃgā'pi jātā cottaravāhinī ||
tasyāṃ paṃcanadaṃ tīrthaṃ triṣu lokeṣu viśrutam|| 44 ||
āgate kārtike māsi rauravaṃ narakaṃ gatāḥ ||
ākrośaṃte tu pitaro vaṃśe'smākaṃ bhaviṣyati || 45 ||
kaścidbhāgyavatāṃ śreṣṭho gatvā paṃcanade śubhe ||
asmākaṃ tarpaṇaṃ kuryānnarakārṇavatārakam || 46 ||
tīrtharājāditīrthāni prāpte kārtikamāsake ||
snānārthaṃ pañcagaṃgaṃ tu samāyāṃti na saṃśayaḥ || 47 ||
kṛtvā tu lakṣapāpāni snātvā paṃcanade śubhe ||
biṃdumādhavamabhyarcya vilayaṃ yāṃti tatkṣaṇāt || 48 ||
yaiḥ snātaṃ kārtike māsi sakṛtpaṃcanade śubhe ||
sarvatīrthakṛtāsnānātphalaṃ koṭiguṇaṃ bhavet || 49 ||

|| brahmovāca || ||
kārtike māsi kāveryyāṃ yaḥ snānaṃ kartumicchati ||
tāvatā vai vimuktā'gho viṣṇusāyuṇyamāpnuyāt || 2.4.4.50 ||

kāveryyāścaiva māhātmyaṃ ko vadetparamuttamam ||
atra te varṇayiṣyāmi itihāsaṃ purātanam || 51 ||
kāveryā viṣaye brahmansāvadhānamanāḥ śṛṇu ||
gautamyā uttare tīre viṣṇupādābjasaṃbhavā || 52 ||
gaṃgā trailokyapāpaghnī vartate lokapūjitā ||
sā gaṃgā cintayāmāsa kadācitpāpaśaṃkitā || 53 ||
sarvalokāḥ samāgatya mayi pāpaṃ tyajaṃti hi ||
tatpāpaṃ tu kathaṃ gacchediti cintāparā tadā || 54 ||
praṣṭuṃ jagāma kailāsaṃ girijāvallabhaṃ bhavam ||
tatra dṛṣṭvā mahārudraṃ provāca haripādajā || 55 ||
|| gaṅgovāca || ||
mahārudra namaste'stu tvāṃ praṣṭumahamāgatā ||
sarve lokāḥ samāgatya mayi pāpaṃ tyajaṃti hi || 56 ||
tatpāpaṃ tu mayā soḍhuṃ na śakyaṃ pārvatīpate ||
yenopāyena tatpāpaṃ nā"gacchenmama tadvada || 57 ||

evaṃ gaṃgāvacaḥ śrutvā pratyāha parameśvaraḥ ||
|| rudra uvāca || ||
pāpanirharaṇāyādau padmanābhāṃghripaṃkajāt||58||
prādurbhūtā'si tvaṃ devi kimarthaṃ tapyate tvayā ||
pāpaprahārā"dhipatyaṃ kalpitaṃ tava viṣṇunā || 59 ||
tathā'pi pāpanirhāra upāyaṃ te bravīmyaham||
kaveśca tanayā devī kāverī saritāṃ varā || 2.4.4.60 ||
sarvotkṛṣṭā ca sarveṣāṃ harerbalavaśāttu sā ||
sarvapāpapraharaṇe sāmarthyaṃ tatra vartate || 61 ||
kārtike māsi kāveryāṃ yaḥ snānaṃ kurute naraḥ ||
sa tu pāpavinirmukto yāti viṣṇoḥ paraṃ padam || 62 ||
tasmāttāṃ gaccha devi tvaṃ tataḥ pāpādvimokṣyase ||
ityuktā sā tadāgacchatkāverīṃ pāpahāriṇīm ||63||
tajjalasparśamātreṇa kārtike viṣṇupādajā ||
nirdhūtapātakā gaṃgā jagāma svaniketanam ||64||

kārtike prativarṣaṃ tu gaṃgā trailokyapāvanīm ||
snātuṃ bhaktyā samāyāti kāverīṃ pāpahāriṇīm ||65||
tajjalasparśamātreṇa kārtike viṣṇupādajā ||
nirdhūtapātakā gaṃgā jagāma svaniketanam ||66||
tasmācchastaṃ tulāsnānaṃ kāveryyāṃ śasyate budhaiḥ ||
yaḥ kāveryāṃ tulāsnānaṃ bhaktyā tu kurute mune||67||
vimuktaduritaḥ sadyastato yāti parāṃ gatim ||
tasmātsnānaṃ tu kāveryāṃ kārtike māsi śasyate || 68 ||
itihāsamimaṃ śrutvā kārtikavratatatparaḥ ||
sa kāverī snānaphalaṃ prāpnoti ca parāṃ gatim || 69 ||
rātriśeṣe bhavetsnānamuttamaṃ viṣṇutuṣṭikṛt ||
sūryodaye madhyamaṃ syādyāvannā"stā tu kṛttikā || 2.4.4.70 ||
tāvadeva bhavetsnānamanyathā tanna kārtikam ||
snānaṃ strībhirvidhātavyaṃ gṛhītvā"jñāṃ dhavasya ca ||71||
apṛṣṭvā yatkṛtaṃ dharmyaṃ bhartāraṃ tatkṣayaṃ nayet ||

strīṇāṃ nāstyaparo dharmo bhartāraṃ projjhya kaścana || 72 ||
kuryātsahasrapāpāni bhartrā"jñāṃ yā samācaret ||
saiṣā dharmavatī loke na jāyeta vratādinā || 73 ||
daridraḥ patito mūrkho dīno'pi yadi cetpatiḥ ||
tādṛśaḥ śaraṇaṃ strīṇāṃ tattyāgānnirayaṃ vrajet || 74 ||
kalau vatsa manuṣyāṇāṃ śaithilyaṃ snānakarmaṇi ||
tathāpi kathayiṣyāmi snānaṃ kārtikamāghayoḥ || 75 ||
yasya hastau ca pādau ca vāṅmanaśca susaṃyatam||
vidyā tapaśca kīrtiśca sa tīrthaphalabhāṅnaraḥ || 76 ||
aśraddadhānaḥ pāpātmā nāstikaścinnamānasaḥ ||
hetuvādī ca paṃcaite na tīrthaphalabhāginaḥ || 77 ||
prātarutthāya yo viprastīrthasnāyī sadā bhavet ||
sarvapāpavinirmuktaḥ paraṃ brahmā'dhigacchati || 78 ||
snānaṃ caturvidhaṃ proktaṃ snānavidbhirmanīṣibhiḥ||
vāyavyaṃ vāruṇaṃ divyaṃ brāhmaṃ ceti tathā smṛtam ||79||

vāyavyaṃ gorajaḥsnānaṃ vāruṇaṃ sāgarādiṣu ||
brāhmaṃ brāhmaṇamaṃtroktaṃ divyaṃ meghāṃ'bu bhāskaram || 2.4.4.80 ||
snānānāṃ caiva sarveṣāṃ viśiṣṭaṃ tatra vāruṇam ||
brāhmaṇaḥ kṣatriyo vaiśyo maṃtravatsnānamācaret || 81 ||
tūṣṇīmeva hi śūdrasya strīṇāṃ caiva tathā smṛtam ||
bālā ca taruṇī vṛddhā naranārīnapuṃsakāḥ || 82 ||
pāpaiḥ sarvaiḥ pramucyaṃte snānātkārtikamāghayoḥ ||
snātā vai kārtike lokāḥ prāpnuvaṃtīpsitaṃ phalam || 83 ||
puṣkare tīrthavarye tu naṃdāyāḥ saṃgame purā ||
*prabhaṃjanaśca muktobhūttadaiva vyāghrajanmataḥ || 84 ||**
naṃdāyā vacanenaiva kārtike sā paraṃ yayau ||
evaṃ snānavidhiḥ proktaḥ kiṃ bhūyaḥ śrotumicchasi || 85 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye kārtikasnānavidhinirūpaṇaṃnāma caturtho'dhyāyaḥ || 4

English translation

Note: Snāna (Bath) has a special religious significance in the life of Hindus. Apart from the compulsion of bath everyday and recommendation of bath twice a day to a householder and thrice a day to a recluse (Yati), there are special occasions and religious merit from taking bath at certain places (vide HD II, i, 658-669). The present chapter deals with the procedure, time etc. of holy bath in the month of Kārttika .

Brahmā said :

1. When a period of forty-eight minutes is still left for sunrise, the devotee should go to a water reservoir (a tank , a pond or a river) taking with him clay, Tulasī and clothes and a waterpot, O sage.

2-3. After coming to the bank he should place the vessel there on its bank. He should then wash his feet and repeat the name of the place, time etc. He should remember the rivers beginning with Gaṅgā and the deities beginning with Viṣṇu and Śarva . He should stand in navel-deep water and repeat this Mantra :

4. “O Janārdana , O Dāmodara , the Lord of Devas , I shall perform the early morning ablution in the month of Kārttika for propitiating you along with Mā (Lakṣmī).

5. O Keśava , the destroyer of sins, I shall perform the Nitya (daily) and Naimittika (to be done on special occasions) rites in the month of Kārttika and then take the holy bath. I shall then offer Arghya . Make it (the procedure of bath) free from obstacles."

6. Thereafter he should offer Arghya etc. to the deities of the Tīrtha etc. in the proper order: "O Hari accompanied by Rādhā , accept the Arghya offered by me.

7. Obeisance to the Lotus-naveled Deity; bow to you lying in the waters. Obeisance to you, O Hṛṣīkeśa . Accept the Arghya . Obeisance to you.

8. I am observing the Vrata in the month of Kārttika. I have taken my holy bath duly. Accept the Arghya offered by me, O destroyer of prominent demons.

9. May the five rivers Kiraṇā, Dhūtapāpā , [1] Sarasvatī of meritorious waters, Gaṅgā and Yamunā sanctify me."

10. The man should offer Arghya to the other rivers as well in accordance with the injunctions. He should remember Gaṅgā in every Tīrtha.

11. He shall never remember other Tīrthas in Gaṅgā. After uttering all these Mantras , he should take the bath for removing the dirt.

12. Thereafter he should perform the clay-bath, [2] the bath unto the manes and the bath unto the preceptor. After that he should sprinkle water on his own head (uttering Pavamāna hymns).

13. Repeating the Aghamarṣaṇa Mantra, [3] he should perform the water libation which is an ancillary to the holy ablution. Thereafter, he should sprinkle water on his own head repeating the Puruṣa Sūkta (RV X.90).

14-16. Then he should come out and place the Tīrtha on his own head. He drinks the Tīrtha three times, comes out of the water with Tulasī in his hand and squeezes out the water from his clothes outside the water reservoir:

"Since the water has been defiled by me through the mass of dirt from my body, I am propitiating Yakṣman (the deity of consumptive disease) to expiate for that sin."

After squeezing out the water from the clothes, he should apply Tilaka (sacred sectarian mark on the forehead) etc.

Sūta said :

17. Listen ye all, O sages, to the merit arising from the holy bath during Kārttika. This has been related in detail by the Sun-god to Aruṇa .

Aruṇa said :

18. In which Tīrtha and holy spot is the benefit of the holy bath during the month of Kārttika the best? O Lord, tell this.

The Sun-god said :

19-22. During the month of Kārttika holy bath can be taken in any water whatsoever. [4] In any place bath can be taken in hot water during the month of Kārttika. (This is for invalids.)

If one takes bath in cold water, it has ten times the benefit of the bath with hot water. If the bath is taken in a small well outside, it has hundred times more benefit. The benefit arising from the bath in a tank is a thousand times that of the bath in a big well. From the bath in a lake that benefit will arise ten thousand times. By taking bath in a stream the merit shall be ten times of that. There shall be more benefit if the holy bath is taken in a river in the month of Kārttika.

23. The bath in a Tīrtha is proclaimed as one having ten times the benefit of the bath in a river, O excellent bird. Ten times more benefit accrues from the bath at the confluence of two rivers.

24-27. There is no end to the merit accruing from a holy bath taken at the confluence of three rivers. The following holy Tīrthas [5] are very difficult of access for holy bath during Kārttika: Sindhu , Kṛṣṇā , Veṇī , Yamunā, Sarasvatī, Godāvarī , Vipāśā , Narmada . Tamasā , Mahī , Kāverī , Sarayū , Śiprā , Carmaṇvatī , Vitastā , Vedikā , Śoṇa , Vetravatī , Aparājitā , Gaṇḍakī , Gomatī , Pūrṇā , Brahmaputrā, the excellent lake Mānasa (or Nārāyaṇa in Kaccha), Vāgmatī, Śatadru and Badarikāśrama . Know the other Tīrthas from me.

28. Āryāvarta is the besfower of merit more than all other holy spots. Kolhāpurī [6] is more excellent than that and it is said that the two Kāñcīs (i.e. Viṣṇu's as well as Śiva 's) are still more excellent.

29-33. Anantasenavasati [7] (Residence of Anantasena), Varāhakṣetra and Cakrakṣetra [8] are respectively superior to the previous one. Muktikṣetra [9] is superior to that. Avantikā is more excellent than that. Better than that is Badarikāśrama. Ayodhyā is superior to it and Gaṅgādvāra is superior to that. Greater than that is Kanakhala and superior to that is Madhupurī (Mathurā).

If people stay at least for one Kārttika month at Mathurā, take regular baths in the waters of Yamunā, they remain in Vaikuṇṭha for a long time. Rādhā-Dāmodara himself took his holy bath therein in the month of Kārttika. Hence Madhupurī is the most excellent one. Particularly Yamunā is very excellent.

34-39. Dvārāvatī is more excellent than that. Everyday Keśava used to bathe there along with sixteen thousand women and other Yādavas .

One by whom a Tilaka with (local) clay (called Gopīcandana) has been applied at Dvārakā , should certainly be known to be a living-liberated soul. The greatness of holy bath taken at Dvārakā cannot be (adequately) described by me. To those who have dedicated their minds to Govinda , it is the brilliant Sun of merit. Beyond that is Bhāgīrathī which flows close to Vindhya (?) (Vindhyavāsinī Devī ?). Ten times more merit than it comes from Tīrtharāja (Prayāga) here.

When ten thousand years of Kali Age pass by, Viṣṇu will forsake the earth. With regard to the waters of Jāhnavī the period is half of that and that of the groups of Devas is half of that again. As long as Gaṅgā remains, all the Tīrthas too remain. In their own respective places, they dispel the sins of men only till then.

40-43. 'When Gaṅgā itself has passed off, who will dispel their sins?' Thinking thus the excellent Tīrthas will go beneath the surface of the earth.

Hence, O ye all eminent sages, let holy rites be performed as long as Gaṅgā abides. Thereafter enter deep ecstatic meditation and be submerged within the earth till the advent of Kṛta Yuga . Otherwise a man of good intellect is likely to drop off and get polluted on account of Kali Age.

More excellent than that is Kāśī that has no destruction. It is with its support that Gaṅgā too dispels all the sins.

44. There is no destruction of Kāśī even if Brahmā passes away. It is to have a sight of Kāśī that Gaṅgā began to flow on the North. In Gaṅgā, the Tīrtha called Pañcanada (Pañcagaṅgā at Vārāṇasī) is well-known.

45-49. When the month of Kārttika arrives, those Pitṛs who have fallen into Raurava hell, begin to shout, “Will there be some fortunate one in our family who will go to the splendid Pañcanada and perform water libation unto us? Thereby we shall be taken across the ocean of hell.”

At the advent of the month of Kārttika Tīrtharāja (Prayāga) and other Tīrthas go to Pañcagaṅgā for their holy bath. There is no doubt about it.

Even if a hundred thousand sins have been committed, they all become destroyed instantaneously by taking holy bath in Pañcanada, the splendid Tīrtha, and by worshipping Bindumādhava .

If people take their holy bath in the splendid Tīrtha Pañcanada, the merit thereof shall be crores of times that of the holy bath in all the Tīrthas.

Brahmā said :

50. If in the month of Kārttika a person wishes to take his holy bath in Kāverī, he will be liberated from all sins by that itself and he will attain Sāyujya with (i.e. absorption into) Viṣṇu.

51 -53. Who can (adequately) recount the excellent greatness of Kāverī?

In this connection I shall describe unto you the ancient legend about Kāverī, O Brāhmaṇa , listen attentively.

Gaṅgā born of the lotus-like feet of Viṣṇu is on the northern bank of Gautamī . It is worshipped by all the worlds. It is destructive of all the sins of the three worlds . Once she became suspicious about her being sinful and thought thus:

54-57. ‘All the people come to me and leave their sins in me. How can those sins be dispelled?’

With this thought worrying her, she went to Kailāsa in order to ask Bhava (Śiva), the lover of the Daughter of the Mountain. After meeting Mahārudra there the (river) born of the feet of Hari submitted:

Gaṅgā said :

O Mahārudra, obeisance to you. It is to ask you (something) that I have come here. All the people come to me and discharge their sins in me. It is impossible for me to bear those sins, O Lord of Pārvatī . Tell me the means whereby those sins do not beset me.

58-61. On hearing these words of Gaṅgā Parameśvara (Śiva) replied:

“It was to dispel sins that at the outset you appeared from the lotus-like feet of Padmanābha , O gentle lady who are worried and distressed. The overlordship for destroying sins has been allotted to you by Viṣṇu, Still I shall tell you the means of dispelling sins polluting you. Kāverī, the most excellent river, the divine daughter of Kavi (?), is the most excellent among all due to the power of (given by) Hari. She has the power to dispel all the sins in her.

62. One who takes his holy bath in Kāverī in the month of Kārttika, shall be rid of all sins. He goes to the highest region of Viṣṇu.

63. Hence, O gentle lady, go to that (river). You will be liberated from sins."

On being advised thus, Gaṅgā went to Kāverī, the dispeller of sins.

64. Merely by touching its waters in Kārttika, Gaṅgā, born of feet of Viṣṇu, became rid of all sins and went to her own abode.

65-66. Every year in the month of Kārttika Gaṅgā comes to Kāverī, the sanctifier of the three worlds, the dispeller of sins, in order to take bath with great devotion. Merely by touching her waters in Kārttika Gaṅgā, born of the feet of Viṣṇu, became rid of all sins and went to her own abode.

67-68. Hence holy bath in the month of Tulā (i.e. Kārttika) is praised by learned men. O sage, he who devoutly takes bath in Kāverī in the month of Tulā, becomes immediately liberated from sins and attains the greatest goal. Hence holy bath in Kāverī in the month of Kārttika is commended.

69. He who is devoutly engaged in Kārttikavrata obtains the merit of holy bath in Kāverī and then the greatest goal after hearing this legendary narrative.

70-71. The holy bath taken when a part of the night still remains, is the most excellent one. It causes satisfaction to Viṣṇu. It is of middling merit, if the bath is taken after sunrise but before the setting of the constellation Kṛttikā . It can be the holy bath (in the proper sense) (pertaining to Kārttika) only when taken in the stipulated time. Otherwise it is not so. The bath should be taken by women after receiving permission from their husbands.

72-73. Even a holy rite, if done without husband's permission, will cause harm to him. Women have no holy rite to be done after forsaking their husbands. Even if she commits a thousand sins, a woman is still virtuous and holy if she carries out the behest of her husband. This position she cannot attain by means of Vratas etc. alone.

74. Even if the husband is poor, fallen, foolish or wretched, he is the refuge unto his wife. By abandoning him a woman falls into hell.

75. O dear one, there is slackness among men in Kali Age in regard to taking a bath. Still I shall tell you about the holy bath during the months of Kārttika and Māgha .

76. One who has perfect restraint of speech and mind, who has good control over hands and feet and who possesses learning, penance and renown, has the benefit from a Tīrtha.

77. The following five do not benefit from Tīrthas: One who has no faith, one of sinful soul, an atheist, a man of unbalanced mind and heart and one who enters into (unnecessary) disputation.

78. A Brāhmaṇa who gets up early in the morning and regularly takes his holy bath, shall be rid of all sins. He attains the Supreme Brahman .

79. Holy bath has been mentioned by learned men conversant with the same (procedure of bath) to be of four types, viz. Vāyavya , Vāruṇa , Divya and Brāhma . [10]

80. The Vāyavya bath is the bath with the dust particles of a cow. The Vāruṇa is the bath in oceans etc. The Brāhma bath is the bath to the accompaniment of the Mantras from the Brāhmaṇa portion of the Vedas . The Divya bath is one with rain water or the sun's rays.

81. Of all the types of bath, the Vāruṇa type is the best. Brāhmaṇas , Kṣatriyas and Vaiśyas should take the holy bath repeating the Mantras.

82-83. The bath prescribed for a Śūdra or women is one (to be) taken silently. A girl, a youthful woman, an old woman, a man or a woman or a eunuch—all these are rid of all sins by means of holy baths in the months of Kārttika and Māgha.

People who take holy baths in the month of Kārttika attain the desired result.

84-85. In the excellent Tīrtha of Puṣkara formerly, by the contact

of (the cow) Nanda , (King) Prabhañjana became liberated from the birth as a tiger. By the words of Nandā he attained the greatest (Brahman) in the Kārttika month. [11]

Thus the procedure of taking the holy bath has been recounted. What else do you wish to hear?

[1]: [1] : Dhūtapāpā: A river with Himalayan source as per VāP 1.45.95, SkP V.ii.74-76. A tributary of Gaṅgā in Banaras (De 57).

[2]: [2] : A fashion of those days (see HD II, i, 663-64 for the usual procedure of bath). 'Bath unto Pitṛs' means reciting Pitṛ Sūkta during bath.

[3]: [3] : Aghamarṣaṇa 'Sin-effacing hymn' (RV X. 190.1-3).

[4]: [4] : VV 19-27 give gradation of merit-giving baths.

[5]: [5] : Some of the modern names of these Tīrthas: Vipāśā—The Bias, Panjab; Tamasā—Tonse, 12 miles west of Sarayū. It falls into Gaṅgā (VR 1.2.3); Vitastā—The Jhelum, Kashmir; Vāgmatī—Bāgmatī—A sacred river in Nepal. Rises in the Himalaya. [Varāhapurāṇa . 215.49]

[6]: [6] : Kolhāpurī: Mod. Kolhapur. A Devī-sthāna of Lakṣmī (Devī Bh. P . VII.38.5, PdP V. 176.42). Probably the author must have been a Maharashtrian. He records above Kṛṣṇā and Veṇī as two different rivers.

[7]: [7] : Prob. the same as Anantaśayana of PdP VI.110.8, VI.280.19. Padmanābha in Travancore (Kerala) (HD IV, 733).

[8]: [8] : If the same as Cakra-Tīrtha, it is variously located at Kurukṣetra, Tryaṃbaka in Maharashtra, Vārāṇasī and at Rāmeśvara (SkP III, Setu-Māhātmya Ch. 3) (De 43).

[9]: [9] : Muktikṣetra or Muktisthāna is difficult to pinpoint as SkP IV (Kāśīkhaṇḍa 6.21-23 enumerates 26 places as Muktisthāna such a Prayāga, Naimiṣa, Tryambaka (Maharashtra) etc.

[10]: [10] : VV 79-81 explain four types of bath.

[11]: [11] : The Comm, states how king Prabhañjana was cursed by a female deer to be a tiger as he shot an arrow at her while she was feeding her young one. By way of redemption she told him that while at Puṣkara he will attack a cow Nandā feeding her calf. He was dissuaded by her. He got redemption by performing bath at Puṣkara in Kārttika.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 5

The Daily Routine of Duties in Kārttika

Chapter 102 of 221 · 32 detected Sanskrit verse markers

Sanskrit

।। नारद उवाच ।। ।।
कदा स्नानं प्रकर्तव्यं कथं स्थेयं दिनावधि ।।
आह्निकं तत्समाचक्ष्व विशेषेण पितामह ।।१।। ।।
।। ब्रह्मोवाच ।। ।।
रात्र्यां तुर्यांशशेषायामुत्तिष्ठेत्सर्वदा व्रती ।।
विष्णुं स्तुत्वा बहुस्तोत्रैर्दिनकार्यं विचारयेत् ।। २ ।।
ग्रामनैर्ऋत्यदिग्भागे मलोत्सर्गं यथाविधि ।।
ब्रह्मसूत्रं दक्षकर्णे स्थाप्य तत्र उदङ्मुखः ।। ३ ।।
अंतर्धाय तृणं भूमौ शिरः प्रावृत्य वाससा।।
वक्त्रं नियम्य वस्त्रेणाऽसंगः सोदकभाजनः ।। ४ ।।
कुर्यान्मूत्रपुरीषं तु रात्रौ चेद्दक्षिणामुखः ।।
तत उत्थाय चाऽऽगच्छेत्समीपं कलशस्य हि ।। ५ ।।
गंधलेपक्षयकरं मृत्तिकाशौचमाचरेत् ।।
एका लिंगे करे तिस्र उभयोर्मृद्वयं स्मृतम् ।।६।।
मूत्रशौचे त्विदं ज्ञेयं विष्ठाशौचमतः शृणु ।।

पंचापानेऽथवा सप्त दश वामकरे तथा ।। ७ ।।
उभयोः सप्त दातव्याः पादयोर्मृत्तिकात्रयम् ।।
एतच्छौचं गृहस्थस्य द्विगुणं ब्रह्मचारिणः ।। ८ ।।
वानप्रस्थस्य त्रिगुणं यतीनां च चतुर्गुणम् ।।
एतच्छौचं दिवा प्रोक्तं रात्रावर्द्धं समाचरेत् ।। ९ ।।
मार्गस्थस्य तदर्धं स्यात्स्त्रीशूद्राणां तदर्धकम् ।।
शौचकर्मविहीनस्य समस्ता निष्फलाः क्रियाः ।। 2.4.5.१० ।।
दंतजिह्वाविशुद्धिं च ततः कुर्यादतंद्रितः ।।
आयुर्बलं यशो वर्चः प्रजाः पशुवसूनि च ।। ।। ११ ।।
ब्रह्म प्रज्ञां च मेधां च त्वं नो देहि वनस्पते ।।
दंतकाष्ठं तु गृह्णीयाद्द्वादशांगुलसंमितम् ।। १२ ।।
क्षीरवृक्षस्य न ग्राह्यं कार्पासस्य तथैव च ।।
कंटकस्य च वृक्षस्य दग्धवृक्षस्य चैव हि ।। १३ ।।
सद्वासनं मृदुतरं दंतधावनमादितः ।। १४ ।।
उपवासे नवम्यां च षष्ठ्यां श्राद्धदिने रवौ ।।

ग्रहणे प्रतिपद्दर्शे न कुर्याद्दंतधावनम् ।।
कुर्याद्वादशगंडूषाननुक्ते दंतधावने ।। १५ ।।
दंतान्विशोध्य विधिवन्मुखं संमार्ज्य वारिणा ।।
ललाटे चोर्ध्वपुंड्रं तु धृत्वा चाचम्य वारिणा ।। १६ ।।
देवालये नदीतीरे राजमार्गे विशेषतः ।।
दत्त्वा चाकाशदीपं तु तुलसीसन्निधावथ ।। १७ ।।
गृहीत्वार्चनसामग्रीमिष्टदेवगृहं व्रजेत् ।।
ततो गायेत नृत्येत पूजां कृत्वा तु बुद्धिमान् ।। १८ ।।
पठित्वा विष्णुनामानि कुर्य्यान्नीराजनं हरेः ।
नाडीद्वयावशिष्टायां रात्र्यां गच्छेज्जलाशयम् ।। १९ ।।
तत्रोक्तविधिना स्नानं कुर्याद्वै कार्तिकव्रती ।।
वस्त्रनिष्पीडनं कृत्वा कुर्याच्च तिलकं तथा ।। 2.4.5.२० ।।
ततः संध्यामुपासीत स्वसूत्रोक्तेन वर्त्मना ।।
ततः कार्यो जपो देव्या यावदकोंदयो भवेत् ।। २१ ।।
एतत्प्रोक्तं रात्रिशेषकृत्यं दैनमथोच्यते ।।

यस्मिन्कृते कार्तिकोऽयं सकलः सफलो भवेत् ।। २२ ।।
विष्णोः सहस्रनामाऽऽद्यं संध्यांते च पठेत्ततः ।।
देवालये समागत्य पुनः पूजनमारभेत् ।। २३ ।।
नृत्यगानादिकार्येषु प्रहरं दिवसं नयेत् ।।
ततः पुराणश्रवणं यामार्धं सम्यगाचरेत् ।। २४ ।।
पौराणिकस्य पूजां तु तुलसीपूजनं तथा ।।
कृत्वा माध्याह्निकं कर्म भुंजीत द्विदलोज्झितम् ।। २५ ।।
बलिदानं वैश्वदेवमतिथीनां समर्पणम् ।।
कृत्वा भुंक्ते तु यो मर्त्यः केवलं चाऽमृतं हि तत् ।। २६ ।।
यथाशक्ति द्विजा भोज्याः प्रत्यहं वाऽथ पर्वणि ।।
हविष्यभोजनं कुर्यादामिषं परिवर्जयेत् ।। २७ ।।
भक्षयेत्तुलसीं वक्त्रशुद्ध्यर्थं तीर्थवारिणा ।।
संसारव्यवहारेण दिनशेषं समापयेत् ।।२८।।
सायंकाले पुनर्गच्छेद्विष्णोर्देवालयं प्रति ।।
संध्यां कृत्वा प्रयुंजीत तत्र दीपन्यथाबलम्।। २९ ।।

विष्णुं प्रणम्य हरये कृत्वा नीराजनं शुभम् ।।
स्तोत्रपाठादिकं कुर्वन्नाद्ययामे तु जागरम् ।। ।। 2.4.5.३० ।।
यामे तु प्रथमेऽतीते निद्रां कुर्याद्विचक्षणः ।।
ब्रह्मचर्यव्रतं कुर्याद्भार्यामीयादृतौ तथा ।। ३१ ।।
तया कामयमानो वा भार्यां गच्छेन्न दोषभाक् ।।
एवं प्रतिदिनं कुर्यादामासं तु यथाविधि ।। ३२ ।।
एवं तु कार्तिके मासि यः कुर्यात्परमं व्रतम् ।।
सर्वपापविनिर्मुक्तो याति विष्णोः सलोकताम् ।। ३३ ।।
रोगापहं पातकनाशकृत्परं सद्बुद्धिदं पुत्रधनादिसाधकम् ।।

मुक्तेर्निदानं नहि कार्तिकव्रताद्विष्णुप्रियादन्यदिहाऽस्ति भूतले ।। ३४ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये नित्यकर्मकथनंनाम पंचमोऽध्यायः ।। ५ ।।

Roman transliteration

|| nārada uvāca || ||
kadā snānaṃ prakartavyaṃ kathaṃ stheyaṃ dināvadhi ||
āhnikaṃ tatsamācakṣva viśeṣeṇa pitāmaha ||1|| ||
|| brahmovāca || ||
rātryāṃ turyāṃśaśeṣāyāmuttiṣṭhetsarvadā vratī ||
viṣṇuṃ stutvā bahustotrairdinakāryaṃ vicārayet || 2 ||
grāmanairṛtyadigbhāge malotsargaṃ yathāvidhi ||
brahmasūtraṃ dakṣakarṇe sthāpya tatra udaṅmukhaḥ || 3 ||
aṃtardhāya tṛṇaṃ bhūmau śiraḥ prāvṛtya vāsasā||
vaktraṃ niyamya vastreṇā'saṃgaḥ sodakabhājanaḥ || 4 ||
kuryānmūtrapurīṣaṃ tu rātrau ceddakṣiṇāmukhaḥ ||
tata utthāya cā"gacchetsamīpaṃ kalaśasya hi || 5 ||
gaṃdhalepakṣayakaraṃ mṛttikāśaucamācaret ||
ekā liṃge kare tisra ubhayormṛddvayaṃ smṛtam ||6||
mūtraśauce tvidaṃ jñeyaṃ viṣṭhāśaucamataḥ śṛṇu ||

paṃcāpāne'thavā sapta daśa vāmakare tathā || 7 ||
ubhayoḥ sapta dātavyāḥ pādayormṛttikātrayam ||
etacchaucaṃ gṛhasthasya dviguṇaṃ brahmacāriṇaḥ || 8 ||
vānaprasthasya triguṇaṃ yatīnāṃ ca caturguṇam ||
etacchaucaṃ divā proktaṃ rātrāvarddhaṃ samācaret || 9 ||
mārgasthasya tadardhaṃ syātstrīśūdrāṇāṃ tadardhakam ||
śaucakarmavihīnasya samastā niṣphalāḥ kriyāḥ || 2.4.5.10 ||
daṃtajihvāviśuddhiṃ ca tataḥ kuryādataṃdritaḥ ||
āyurbalaṃ yaśo varcaḥ prajāḥ paśuvasūni ca || || 11 ||
brahma prajñāṃ ca medhāṃ ca tvaṃ no dehi vanaspate ||
daṃtakāṣṭhaṃ tu gṛhṇīyāddvādaśāṃgulasaṃmitam || 12 ||
kṣīravṛkṣasya na grāhyaṃ kārpāsasya tathaiva ca ||
kaṃṭakasya ca vṛkṣasya dagdhavṛkṣasya caiva hi || 13 ||
sadvāsanaṃ mṛdutaraṃ daṃtadhāvanamāditaḥ || 14 ||
upavāse navamyāṃ ca ṣaṣṭhyāṃ śrāddhadine ravau ||

grahaṇe pratipaddarśe na kuryāddaṃtadhāvanam ||
kuryāddvādaśagaṃḍūṣānanukte daṃtadhāvane || 15 ||
daṃtānviśodhya vidhivanmukhaṃ saṃmārjya vāriṇā ||
lalāṭe cordhvapuṃḍraṃ tu dhṛtvā cācamya vāriṇā || 16 ||
devālaye nadītīre rājamārge viśeṣataḥ ||
dattvā cākāśadīpaṃ tu tulasīsannidhāvatha || 17 ||
gṛhītvārcanasāmagrīmiṣṭadevagṛhaṃ vrajet ||
tato gāyeta nṛtyeta pūjāṃ kṛtvā tu buddhimān || 18 ||
paṭhitvā viṣṇunāmāni kuryyānnīrājanaṃ hareḥ |
nāḍīdvayāvaśiṣṭāyāṃ rātryāṃ gacchejjalāśayam || 19 ||
tatroktavidhinā snānaṃ kuryādvai kārtikavratī ||
vastraniṣpīḍanaṃ kṛtvā kuryācca tilakaṃ tathā || 2.4.5.20 ||
tataḥ saṃdhyāmupāsīta svasūtroktena vartmanā ||

tataḥ kāryo japo devyā yāvadakoṃdayo bhavet || 21 ||
etatproktaṃ rātriśeṣakṛtyaṃ dainamathocyate ||

yasminkṛte kārtiko'yaṃ sakalaḥ saphalo bhavet || 22 ||
viṣṇoḥ sahasranāmā"dyaṃ saṃdhyāṃte ca paṭhettataḥ ||
devālaye samāgatya punaḥ pūjanamārabhet || 23 ||
nṛtyagānādikāryeṣu praharaṃ divasaṃ nayet ||
tataḥ purāṇaśravaṇaṃ yāmārdhaṃ samyagācaret || 24 ||
paurāṇikasya pūjāṃ tu tulasīpūjanaṃ tathā ||
kṛtvā mādhyāhnikaṃ karma bhuṃjīta dvidaloǰjhitam || 25 ||
balidānaṃ vaiśvadevamatithīnāṃ samarpaṇam ||
kṛtvā bhuṃkte tu yo martyaḥ kevalaṃ cā'mṛtaṃ hi tat || 26 ||
yathāśakti dvijā bhojyāḥ pratyahaṃ vā'tha parvaṇi ||
haviṣyabhojanaṃ kuryādāmiṣaṃ parivarjayet || 27 ||
bhakṣayettulasīṃ vaktraśuddhyarthaṃ tīrthavāriṇā ||
saṃsāravyavahāreṇa dinaśeṣaṃ samāpayet ||28||
sāyaṃkāle punargacchedviṣṇordevālayaṃ prati ||
saṃdhyāṃ kṛtvā prayuṃjīta tatra dīpanyathābalam|| 29 ||

viṣṇuṃ praṇamya haraye kṛtvā nīrājanaṃ śubham ||
stotrapāṭhādikaṃ kurvannādyayāme tu jāgaram || || 2.4.5.30 ||
yāme tu prathame'tīte nidrāṃ kuryādvicakṣaṇaḥ ||
brahmacaryavrataṃ kuryādbhāryāmīyādṛtau tathā || 31 ||
tayā kāmayamāno vā bhāryāṃ gacchenna doṣabhāk ||
evaṃ pratidinaṃ kuryādāmāsaṃ tu yathāvidhi || 32 ||
evaṃ tu kārtike māsi yaḥ kuryātparamaṃ vratam ||
sarvapāpavinirmukto yāti viṣṇoḥ salokatām || 33 ||
rogāpahaṃ pātakanāśakṛtparaṃ sadbuddhidaṃ putradhanādisādhakam ||
mukternidānaṃ nahi kārtikavratādviṣṇupriyādanyadihā'sti bhūtale || 34 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye nityakarmakathanaṃnāma paṃcamo'dhyāyaḥ || 5 ||

English translation

Nārada said :

1. When should the bath be taken? How should one stay throughout the day? O Pitāmaha , recount the Āhnika 3 (daily round of religious duties) in particular (during Kārttika).

Brahmā said :

2. A person observing Vratas should always get up when a quarter of the night is still left. He should eulogize Viṣṇu with hymns (known as Prātaḥsmaraṇa) and then think about the daily round of duties.

3-10. The man should answer calls of nature [1] in the south-west corner of the village in accordance with the injunctions. He should place the sacred thread round right ear. (In the day time) he should sit facing the North and at night he should sit facing the South while passing urine or faeces. The earth should be covered with grasses before passing urine or discharging faeces. The head should be covered with a cloth. The mouth should be covered with cloth. He should sit there alone with a water pot by his side. After the evacuation of the bowels, he should go near the pot and perform cleansing rite with clay

till the foul smell and the stickiness is removed. One part of clay shall be applied to the penis, then three parts to the left hand, then two parts of clay to each of the two hands. This rule is applicable to the cleansing rite after urination.

Listen to the cleansing rite after discharging faecal matter. Five or seven parts of clay to the anus, ten parts to the left hand, then seven parts to each of the hands, three parts of clay to the feet. This is the cleansing rite in the case of a householder.

In the case of a Brahmacārī (religious student), it should be doubled, in the case of a Vānaprastha (forest-dweller) it should be trebled and in the case of ascetics (Yatis) it shall be quadrupled.

This rule is applicable for the day time. During the nights half the number should be followed. In the case of a wayfarer it may be halved. In the case of women and Śūdras it should be further halved.

All the holy rites of one without the cleansing rite are futile.

11-15. Then the devotee should scrupulously perform the cleansing rite of the teeth and the tongue. [2] "O tree, grant me longevity, strength, fame, refulgence, progeny, animals and wealth, Vedic knowledge , intelligence, insight etc." (After repeating the above) he should cut off a twig, twleve Aṅgulas long, to be used as a toothbrush.

The twig should not be cut off from a tree exuding milky fluid. (Nor) the twig of a cotton tree or a thorny tree or a burnt tree (should be used). The toothbrush twig must have a good smell. It must be soft too. Toothbrush should not be used during the sixth or ninth lunar day and on the following days: days of fast, Śrāddha or eclipse, Sundays, the first lunar day and new-moon day. When toothbrush is forbidden the devotee shall gargle twelve times.

16-18. After cleaning the teeth duly, he should wash the face with water. [3] He should then apply the sacred mark on the forehead vertically after performing the Ācamana rite. He should then light beacon lamps on poles in a temple, on the banks of a river and the highway in particular. There must be a lamp near the Tulasī plant also. Taking the materials of worship, he should go to a temple of his favourite deity. Then the intelligent devotee should perform the worship and then sing and dance.

19. After reciting the names (before the deity) of Viṣṇu, he should perform the Nīrājana rite (waving lamps before the deity) for Hari . When there is yet a period of Nāḍidvaya (48 minutes) left for dawning, the devotee should go to a water-reservoir (bathing place).

20. There, in accordance with the injunctions laid down, the person who has undertaken the Kārttikavrata should take his holy bath. After squeezing the water out of his clothes, he should apply the sacred mark (of Ūrdhvapuṇḍra) on the forehead.

21. Thereafter, he should perform Sandhyā prayers in accordance with the Sūtra followed by him. After that, till sunrise, he should perform Japa of the Goddess Gāyatrī .

22. What has been mentioned before is the duty for the remaining period of the night. Now the duty for the day time is being described. When those rites are performed, all the Kārttika Vratas shall be fruitful.

23. Then towards the end of the morning Sandhyā prayer he should recite the Thousand Names of Viṣṇu and other texts. He should then go to the temple and begin the worship once again.

24. In the activities such as dance, singing songs etc. (before the deity), he should spend one Prahara (three hours). Then for half a Yāma , he shall listen to the Purāṇas devotedly.

25-26. After honouring the reader of the Purāṇas, worshipping the Tulasī plant and saying midday religious prayers, the devotee should take his food shunning leguminous grains.

Offerings to deities should be made. Vaiśvadeva rite should be performed and the guests duly fed. One who takes his food after all these rites consumes (as if) nectar.

27. Brāhmaṇas should be fed in accordance with one's capacity everyday or on important Parvan days. Haviṣya (rice cooked with ghee) should be eaten. Āmiṣa (meat and other forbidden foodstuffs) should be avoided.

28. In order to purify the mouth, he shall chew Tulasī leaves along with Tīrtha water. The remaining part of the day should be spent in doing worldly business (work for self-sustenance and livelihood).

29. In the evening he should again go to a temple of Viṣṇu. After saying Sandhyā prayers he should light lamps in accordance with his capacity.

30. After bowing down to Viṣṇu and performing the splendid Nīrājana rite for Hari, he should recite hymns etc. and keep awake for the first yāma (three hours).

31. When the first yāma is over, the wise devotee should go to sleep. He should maintain celibacy by approaching his wife only on stipulated nights.

32. If the wife desires, he should satisfy her sexual urge. Thereby he does not become a sinner. Doing thus everyday, he should spend the whole month in accordance with the injunction.

33-34. He who observes the great Vrata thus in the month of Kārttika, shall get rid of all sins. He goes to the world of Viṣṇu. There is no other Vrata except Kārttikavrata, that dispels diseases, destroys sins, gives good intellect and nature, is conducive to the acquisition of sons, wealth etc., that is the cause of salvation and that which Viṣṇu likes well. There is no other such Vrata on the earth.

[1]: [1] : The daily routine of a Hindu is regulated fairly strictly. Works like Āhnika-Prakāśa , Āhnika-Tattva elaborate the details. Also vide HD II, i, 643 ff.

[2]: [2] : VV 3-10 contain instruction regarding morning duties (evacuation of vowels etc.).

[3]: [3] : VV 11-15. Rules regarding cleansing of teeth.

[4]: [4] : VV 16-28 describe the duties up to the time of taking meals. They include the ritual of bath, Sandhyā prayer, singing and dancing before God, performance of Vaiśvadeva and feeding a Brahmin guest (atithi).

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 6

Directions for Kārttikavrata

Chapter 103 of 221 · 50 detected Sanskrit verse markers

Sanskrit

।। ब्रह्मोवाच ।। ।।
शृणु नारद वक्ष्यामि कार्तिकस्य व्रतं महत् ।।
यच्छ्रुत्वा सर्वपापेभ्यो मुक्तो मोक्षमवाप्स्यसि ।। १ ।।
कार्तिके मासि संप्राप्ते निषिद्धानि च वर्जयेत् ।।
तैलाभ्यंगं परान्नं च तथा वै तैलभोजनम् ।। २ ।।
फलानि बहुबीजानि धान्यानि द्विदलान्यपि ।।
वर्जयेत्कार्तिके मासि नाऽत्र कार्या विचारणा ।। ३ ।।
अलाबुं गृंजरं चैव वृंताकं बृहतीफलम् ।।
अन्नं पर्युषितं वाऽपि भिस्सटं च मसूरिकम् ।। ४ ।।
पुनर्भोजनं माध्वं च परान्नं कांस्यभोजनम् ।।
नखं चर्म च छत्राकं कांजि दुर्गंधमेव च ।। ५ ।।
गणान्नं गणिकान्नं च तथा वै ग्रामयाजिनः ।।
शूद्रान्नं शद्रसंपर्कं सूतकान्नं तथैव च ।। ६ ।।
श्राद्धान्नमृतुशांत्याश्च जातकं नामकं तथा ।।
श्लेष्मातकफलं चैव वर्जयेत्कार्तिकव्रती ।। ७ ।।

निषिद्धेषु च पत्रेषु भोजनं नैव कारयेत् ।।
मधुपालाशकदलीजंबूप्लक्षमकूटिकाः ।।
एतत्पत्रेषु भोक्तव्यं पुष्करे न कदाचन ।। ८ ।।
कार्तिके मासि संप्राप्ते यः कुर्याद्वनभोजनम् ।।
स याति परमं लोकं विष्णोर्देवस्य चक्रिणः ।। ९ ।।
प्रातःस्नानं तु कर्तव्यं तथैव हरिपूजनम् ।।
कथायाः श्रवणं चैव कार्तिके शस्यते मुने ।। 2.4.6.१० ।।
गोपीचंदनदानं तु गोदानं श्रोत्रियाय च ।।
कर्तव्यं कार्तिके मासि तेन मोक्षमवाप्नुयात् ।। ११ ।।
कदलीफलदानं तु दानं धात्रीफलस्य च ।।
वस्त्रदानं तथा कुर्याच्छीतार्ताय द्विजन्मने ।। १२ ।।
शाकादिदानं कुर्वीत चान्नदानं विशेषतः ।।
शालिग्रामस्य दानं च कर्तव्यं तु द्विजन्मने ।। १३ ।।
पौराणिकाय यो दद्यादामान्नं घृतपायसम् ।।
स चैश्वर्यमवाप्नोति शतब्राह्मणभोजनात् ।। १४ ।।

कमलैः पूजयेद्यस्तु कार्तिके कमलाप्रियम् ।।
स तु पुण्यमवाप्नोति नाऽत्र कार्या विचारणा ।। १५ ।।
कार्तिके तुलसीपत्रं यो भक्त्या विष्णवेऽर्पयेत् ।।
संसाराच्च विनिर्मुक्तो याति विष्णोः परं पदम् ।। १६ ।।
कार्तिके केतकीपुष्पैरर्चयेद्गरुडध्वजम् ।।
पूजितो जन्मसाहस्रं नाऽत्र कार्या विचारणा ।। १७ ।।
शंखदानं तु यः कुर्यात्तथा चक्रांकितस्य च ।।
तस्य पापानि नश्यंति दानमात्रान्न संशयः ।। १८ ।।
गीतापाठं तु यः कुर्यात्कार्तिके विष्णुवल्लभे ।।
तस्य पुण्यफलं वक्तुं नाऽलं वर्षशतैरपि ।। १९ ।।
श्रीमद्भागवतस्याऽपि श्रवणं यः समाचरेत् ।।
सर्वपापविनिर्मुक्तः परं निर्वाणमृच्छति ।। 2.4.6.२० ।।
एकादश्यां निराहारमुपवासं करोति यः ।।
पूर्वजन्मकृतात्पापान्मुच्यते नाऽत्र संशयः ।। २१ ।।
शालिग्रामस्य नैवेद्यं कोटियज्ञफलं लभेत् ।।

अन्यदेवस्य नैवेद्यं भुक्त्वा चांद्रायणं चरेत् ।। २२ ।।
पूजाकाले तु देवस्य घण्टानादं करोति यः ।।
हरेस्तृप्तिं परां याति मनुजो नाऽत्र संशयः ।। २३ ।।
परान्नं वर्जयेद्यस्तु कार्तिके विष्णुतुष्टये ।।
दामोदरस्य प्रीतिं स सम्यक्प्राप्नोति मानवः ।। २४ ।।
अध्वगं तु परिश्रांतं काले च गृहमागतम् ।।
योऽतिथिं पूजयेद्भक्त्या जन्मसाहस्रनाशनम् ।। २५ ।।
निंदां कुर्वंति ये मूढा वैष्णवानां महात्मनाम् ।।
पतंति पितृभिः सार्द्धं महारौरव संज्ञके ।। २६ ।।
दृष्ट्वा भागवतान्विप्रान्सन्मुखो न च याति हि ।।
न गृह्णाति हरिस्तस्य पूजां द्वादशवार्षिकीम् ।। २७ ।।
निंदां भगवतः शृण्वंस्तत्परस्य जनस्य च ।।
ततो नाऽपैति यः सोऽपि हरेः प्रियतमो नहि ।। २८ ।।
प्रदक्षिणां तु यः कुर्यात्कार्तिके केशवस्य हि ।।
पदेपदेऽश्वमेधस्य फलं प्राप्नोत्यसंशयः ।। २९ ।।

दंडप्रणामं यः कुर्यात्कार्तिके केशवाऽग्रतः ।।
राजसूयाऽश्वमेधानां फलं प्राप्नोत्यसंशयः ।। 2.4.6.३० ।।
कुटुम्बभोजनं चैव कार्तिके भक्तिसंयुतः ।।
कारयेद्विप्रशार्दूल तस्य पुण्यमनंतकम् ।। ३१ ।।
परस्त्रीसंगमं यस्तु कार्तिके कुरुते नरः ।।
तस्य पापस्य विश्रांतिर्यावद्वक्तुं न शक्यते ।। ३२ ।।
तुलसीमृत्तिकापुंड्रं ललाटे यस्य दृश्यते ।।
यमस्तं नेक्षितुं शक्तः किमु दूता भयंकराः ।। ३३ ।।
शाकं वा लवणं वाऽपि यत्किंचिद्वा भविष्यति ।।

तद्देयं कार्तिके मासि प्रीत्यर्थं शार्ङ्गधन्वनः ।। ३४ ।।
इत्याद्या बहवो धर्माः कार्तिके विष्णुवल्लभाः ।।
यथाशक्त्या प्रकुर्वीत धर्मं देवस्य तुष्टिदम् ।। ३५ ।।
हरिसंतुष्टये कार्यस्त्यागो वा स्वेष्टवस्तुनः।।
मासांते द्विजवर्याय दद्यात्तद्व्रतपूर्तये ।। ३६ ।।
सर्वव्रतानि चैकत्र सत्यव्रतमथैकतः।।

तस्मात्सर्वप्रयत्नेन सत्यं भाषेत सर्वदा ।। ३७ ।।
अन्यधर्मेष्वधिकृतिः कुलजातिविभागतः ।।
अधिकारी कार्तिके तु सर्व एव जनो भवेत् ।। ३८ ।।
गोग्रासः कार्तिके मासि विशेषाद्यैस्तु दीयते ।।
तेषां पुण्यफलं वक्तुं न शक्नोति पितामहः ।। ३९ ।।
विष्णुदेवालयं प्रातः संमार्जयति कार्तिके ।।
तस्य वैकुंठभवने जायते सुदृढं गृहम् ।। 2.4.6.४० ।।
दद्यात्कार्तिकमासे तु धर्मकाष्ठानि भूरिशः ।।
न तत्पुण्यस्य नाशोस्ति कल्पकोटिशतैरपि ।।४१।।
सुधादि लेपयेद्यस्तु कार्तिके विष्णुमंदिरे ।।
चित्रादिकं लिखेद्वाऽपि मोदते विष्णुसन्निधौ ।।४२।।
देवालये वा तीर्थे वा कृतो दुष्टैर्नृपैः करः ।।
तं मोचयंति ये लोकास्तेषां धर्मः सनातनः।। ४३ ।।
कार्तिके मासि यो विप्रो गभस्तीश्वरसन्निधौ ।।
शतरुद्रीजपं कुर्यान्मंत्रसिद्धिः प्रजायते ।।४४।।

वाराणस्यां तु यैः स्थित्वा त्रिवर्षं कार्तिकव्रतम् ।।
सोपांगं सांगं यैर्मर्त्यैः कृतं भक्त्यैकतत्परैः ।।४५।।
इह लोके फलं तेषां प्रत्यक्षं जायते किल ।।
संपत्त्या चैव संतत्या यशोभिर्धर्मबुद्धिभिः ।।४६।।
पलांडुं शृंगं मांसं च शय्यां सौवीरकं तथा ।।
राजिकोन्मादिकं चाऽपि चिपिटान्नं च वर्जयेत् ।। ४७ ।।
धात्रीफलं भानुवारे परदेशागमं तथा ।।
तीर्थं विना सदैवेह वर्जयेत्कार्तिकव्रती ।। ४८ ।।
देववेदद्विजातीनां गुरुगोव्रतिनां तथा ।।
स्त्रीराजमहतां निंदां वर्जयेत्कार्तिकव्रती ।। ४९ ।।
नरकस्य चतुर्दश्यां तैलाभ्यंगं च कारयेत् ।।
अन्यत्र कार्तिके मासि तैलस्नानं विवर्जयेत् ।।
नालिकां मूलकं चैव कूष्मांडं च कपित्थकम् ।। ।। 2.4.6.५० ।।
रजस्वलांत्यज म्लेच्छ पतितऽव्रतिकैस्तथा ।।
द्विजद्विड्वेदबाह्यैश्च न वदेत्सर्वदा व्रती।।५१।।

एभिर्दृष्टं च काकैश्च सूतिकान्नं च यद्भवेत् ।।
द्विःपाचितं च दग्धान्नं नैवाद्याद्वैष्णवव्रती ।। ५२ ।।

क्रमात्कूष्मांडबृहतीतरुणीमूलकं तथा ।।
श्रीफलं च कलिंगं च फलं धात्रीभवं तथा ।। ५३ ।।
नारिकेलमलाबुं च पटोलं बृहतीफलम् ।।
चर्मवृंताकचवलीशाकं तुलसिजं तथा ।। ५४ ।।
शाकान्येतानि वर्ज्यानि क्रमात्प्रतिपदादिषु ।।
एवमेव हि माघेऽपि कुर्य्याच्च नियमान्व्रती ।। ५५ ।।
कार्तिकव्रतिनः पुण्यं यथोक्तव्रतकारिणः ।।
न समर्थो भवेद्वक्तुं ब्रह्माऽपीह चतुर्मुखः ।। ५६ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये कार्तिकव्रतनिरूपणंनाम षष्ठोऽध्यायः ।।६।। ।।

Roman transliteration

|| brahmovāca || ||
śṛṇu nārada vakṣyāmi kārtikasya vrataṃ mahat ||
yacchutvā sarvapāpebhyo mukto mokṣamavāpsyasi || 1 ||
kārtike māsi saṃprāpte niṣiddhāni ca varjayet ||
tailābhyaṃgaṃ parānnaṃ ca tathā vai tailabhojanam || 2 ||
phalāni bahubījāni dhānyāni dvidalānyapi ||
varjayetkārtike māsi nā'tra kāryā vicāraṇā || 3 ||
alābuṃ gṛṃjaraṃ caiva vṛṃtākaṃ bṛhatīphalam ||
annaṃ paryuṣitaṃ vā'pi bhissaṭaṃ ca masūrikam || 4 ||
punarbhojanaṃ mādhvaṃ ca parānnaṃ kāṃsyabhojanam ||
nakhaṃ carma ca chatrākaṃ kāṃji durgaṃdhameva ca || 5 ||
gaṇānnaṃ gaṇikānnaṃ ca tathā vai grāmayājinaḥ ||
śūdrānnaṃ śadrasaṃparkaṃ sūtakānnaṃ tathaiva ca || 6 ||
śrāddhānnamṛtuśāṃtyāśca jātakaṃ nāmakaṃ tathā ||
śleṣmātakaphalaṃ caiva varjayetkārtikavratī || 7 ||

niṣiddheṣu ca patreṣu bhojanaṃ naiva kārayet ||
madhupālāśakadalījaṃbūplakṣamakūṭikāḥ ||
etatpatreṣu bhoktavyaṃ puṣkare na kadācana || 8 ||
kārtike māsi saṃprāpte yaḥ kuryādvanabhojanam ||
sa yāti paramaṃ lokaṃ viṣṇordevasya cakriṇaḥ || 9 ||
prātaḥsnānaṃ tu kartavyaṃ tathaiva haripūjanam ||
kathāyāḥ śravaṇaṃ caiva kārtike śasyate mune || 2.4.6.10 ||
gopīcaṃdanadānaṃ tu godānaṃ śrotriyāya ca ||
kartavyaṃ kārtike māsi tena mokṣamavāpnuyāt || 11 ||
kadalīphaladānaṃ tu dānaṃ dhātrīphalasya ca ||
vastradānaṃ tathā kuryācchītārtāya dvijanmane || 12 ||
śākādidānaṃ kurvīta cānnadānaṃ viśeṣataḥ ||
śāligrāmasya dānaṃ ca kartavyaṃ tu dvijanmane || 13 ||
paurāṇikāya yo dadyādāmānnaṃ ghṛtapāyasam ||
sa caiśvaryamavāpnoti śatabrāhmaṇabhojanāt || 14 ||

kamalaiḥ pūjayedyastu kārtike kamalāpriyam ||
sa tu puṇyamavāpnoti nā'tra kāryā vicāraṇā || 15 ||
kārtike tulasīpatraṃ yo bhaktyā viṣṇave'rpayet ||
saṃsārācca vinirmukto yāti viṣṇoḥ paraṃ padam || 16 ||

kārtike ketakīpuṣpairarcayedgaruḍadhvajam ||
pūjito janmasāhasraṃ nā'tra kāryā vicāraṇā || 17 ||
śaṃkhadānaṃ tu yaḥ kuryāttathā cakrāṃkitasya ca ||
tasya pāpāni naśyaṃti dānamātrānna saṃśayaḥ || 18 ||
gītāpāṭhaṃ tu yaḥ kuryātkārtike viṣṇuvallabhe ||
tasya puṇyaphalaṃ vaktuṃ nā'laṃ varṣaśatairapi || 19 ||
śrīmadrāgavatasyā'pi śravaṇaṃ yaḥ samācaret ||
sarvapāpavinirmuktaḥ paraṃ nirvāṇamṛcchati || 2.4.6.20 ||
ekādaśyāṃ nirāhāramupavāsaṃ karoti yaḥ ||
pūrvajanmakṛtātpāpānmucyate nā'tra saṃśayaḥ || 21 ||
śāligrāmasya naivedyaṃ koṭiyajñaphalaṃ labhet ||

anyadevasya naivedyaṃ bhuktvā cāṃdrāyaṇaṃ caret || 22 ||
pūjākāle tu devasya ghaṇṭānādaṃ karoti yaḥ ||
harestṛptiṃ parāṃ yāti manujo nā'tra saṃśayaḥ || 23 ||
parānnaṃ varjayedyastu kārtike viṣṇutuṣṭaye ||
dāmodarasya prītiṃ sa samyakprāpnoti mānavaḥ || 24 ||
adhvagaṃ tu pariśrāṃtaṃ kāle ca gṛhamāgatam ||
yo'tithiṃ pūjayedbhaktyā janmasāhasranāśanam || 25 ||
niṃdāṃ kurvaṃti ye mūḍhā vaiṣṇavānāṃ mahātmanām ||
pataṃti pitṛbhiḥ sārddhaṃ mahāraurava saṃjñake || 26 ||
dṛṣṭvā bhāgavatānviprānsanmukho na ca yāti hi ||
na gṛhṇāti haristasya pūjāṃ dvādaśavārṣikīm || 27 ||
niṃdāṃ bhagavataḥ śṛṇvaṃstatparasya janasya ca ||
tato nā'paiti yaḥ so'pi hareḥ priyatamo nahi || 28 ||
pradakṣiṇāṃ tu yaḥ kuryātkārtike keśavasya hi ||
padepade'śvamedhasya phalaṃ prāpnotyasaṃśayaḥ || 29 ||

daṃḍapraṇāmaṃ yaḥ kuryātkārtike keśavā'grataḥ ||
rājasūyā'śvamedhānāṃ phalaṃ prāpnotyasaṃśayaḥ || 2.4.6.30 ||
kuṭumbabhojanaṃ caiva kārtike bhaktisaṃyutaḥ ||
kārayedvipraśārdūla tasya puṇyamanaṃtakam || 31 ||
parastrīsaṃgamaṃ yastu kārtike kurute naraḥ ||
tasya pāpasya viśrāṃtiryāvadvaktuṃ na śakyate || 32 ||
tulasīmṛttikāpuṃḍraṃ lalāṭe yasya dṛśyate ||
yamastaṃ nekṣituṃ śaktaḥ kimu dūtā bhayaṃkarāḥ || 33 ||
śākaṃ vā lavaṇaṃ vā'pi yatkiṃcidvā bhaviṣyati ||
taddeyaṃ kārtike māsi prītyarthaṃ śārṅgadhanvanaḥ || 34 ||
ityādyā bahavo dharmāḥ kārtike viṣṇuvallabhāḥ ||
yathāśaktyā prakurvīta dharmaṃ devasya tuṣṭidam || 35 ||
harisaṃtuṣṭaye kāryastyāgo vā sveṣṭavastunaḥ||
māsāṃte dvijavaryāya dadyāttadvratapūrtaye || 36 ||
sarvavratāni caikatra satyavratamathaikataḥ||

tasmātsarvaprayatnena satyaṃ bhāṣeta sarvadā || 37 ||
anyadharmeṣvadhikṛtiḥ kulajātivibhāgataḥ ||
adhikārī kārtike tu sarva eva jano bhavet || 38 ||
gograsaḥ kārtike māsi viśeṣādyaistu dīyate ||
teṣāṃ puṇyaphalaṃ vaktuṃ na śaknoti pitāmahaḥ || 39 ||
viṣṇudevālayaṃ prātaḥ saṃmārjayati kārtike ||
tasya vaikuṃṭhabhavane jāyate sudṛḍhaṃ gṛham || 2.4.6.40 ||
dadyātkārtikamāse tu dharmakāṣṭhāni bhūriśaḥ ||
na tatpuṇyasya nāśosti kalpakoṭiśatairapi ||41||

sudhādi lepayedyastu kārtike viṣṇumaṃdire ||
citrādikaṃ likhedvā'pi modate viṣṇusannidhau ||42||
devālaye vā tīrthe vā kṛto duṣṭairnṛpaiḥ karaḥ ||
taṃ mocayaṃti ye lokāsteṣāṃ dharmaḥ sanātanaḥ|| 43 ||
kārtike māsi yo vipro gabhastīśvarasannidhau ||
śatarudrījapaṃ kuryānmaṃtrasiddhiḥ prajāyate ||44||

vārāṇasyāṃ tu yaiḥ sthitvā trivarṣaṃ kārtikavratam ||
sopāṃgaṃ sāṃgaṃ yairmartyaiḥ kṛtaṃ bhaktyaikatatparaiḥ ||45||
iha loke phalaṃ teṣāṃ pratyakṣaṃ jāyate kila ||
saṃpattyā caiva saṃtatyā yaśobhirdharmabuddhibhiḥ ||46||
palāṃḍuṃ śṛṃgaṃ māṃsaṃ ca śayyāṃ sauvīrakaṃ tathā ||
rājikonmādikaṃ cā'pi cipiṭānnaṃ ca varjayet || 47 ||
dhātrīphalaṃ bhānuvāre paradeśāgamaṃ tathā ||
tīrthaṃ vinā sadaiveha varjayetkārtikavratī || 48 ||
devavedadvijātīnāṃ gurugovratināṃ tathā ||
strīrājamahatāṃ niṃdāṃ varjayetkārtikavratī || 49 ||
narakasya caturdaśyāṃ tailābhyaṃgaṃ ca kārayet ||
anyatra kārtike māsi tailasnānaṃ vivarjayet ||
nālikāṃ mūlakaṃ caiva kūṣmāṃḍaṃ ca kapitthakam || || 2.4.6.50 ||
rajasvalāṃtyaja mleccha patita'vratikaistathā ||
dvijadviḍvedabāhyaiśca na vadetsarvadā vratī||51||

ebhirdṛṣṭaṃ ca kākaiśca sūtikānnaṃ ca yadbhavet ||
dviḥpācitaṃ ca dagdhānnaṃ naivādyādvaiṣṇavavratī || 52 ||
kramātkūṣmāṃḍabṛhatītaruṇīmūlakaṃ tathā ||
śrīphalaṃ ca kaliṃgaṃ ca phalaṃ dhātrībhavaṃ tathā || 53 ||
nārikelamalābuṃ ca paṭolaṃ bṛhatīphalam ||
carmavṛṃtākacavalīśākaṃ tulasijaṃ tathā || 54 ||
śākānyetāni varjyāni kramātpratipadādiṣu ||
evameva hi māghe'pi kuryyācca niyamānvratī || 55 ||
kārtikavratinaḥ puṇyaṃ yathoktavratakāriṇaḥ ||
na samartho bhavedvaktuṃ brahmā'pīha caturmukhaḥ || 56 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye kārtikavratanirūpaṇaṃnāma ṣaṣṭho'dhyāyaḥ ||6|| ||

English translation

Brahma said :

1. Listen, O Nārada , I shall mention (the details about) the great Kārttikavrata, on hearing which you will be absolved of all sins and attain salvation.

2-1. At the advent of the Kārttika month one should avoid all prohibited things. Anointing the body with oil, consuming oil, partaking of other people's food, fruits with many seeds, leguminous grains etc. should be avoided in the month of Kārttika. There is no doubt about this.

One who observes the Kārttikavrata shall avoid pot-gourd, turnip, brinjal, Solarium indicum linn (known as Ḍorle in Marathi), stale cooked food, burnt rice or parched grain, Masūrī variety of pulse, taking food twice, liquor, taking food from other people, taking food in a bell-metal vessel, Unguis doratus , Masūra pulse, mushroom gruel, foul-smelling substances, group-food, food offered by

courtesans, food offered by village sacrificer (offerer of sacrifices or conductor of ceremonies for every villager—even of the undeserving one), food offered by Śūdras or contaminated by Śūdras, food polluted on account of recent child-birth, food from Śrāddha , food offered during domestic festivals, viz. consummation of marriage, post-natal rites and naming ceremony, the Śleṣmāntaka fruit (Cordia latifolia , called Bhokar in Marathi).

8. The devotee should not take food on forbidden leaves. In the holy Tīrtha Puṣkara the devotee should never take food on the (leaves of) following trees: Madhu (a sort of citron), trumpet tree, plantain tree, jujube tree, Plakṣa (Ficus infcctoria) and Makūṭikā(?)

9. In the month of Kārttika one who takes Vanabhojana (food beneath the Emblica officinalis tree in a garden) goes to the great world of the discus-bearing Lord Viṣṇu .

10. Bath should be taken early in the morning and Hari should be worshipped. O sage, listening to the story (of the Lord) in the month of Kārttika is praiseworthy.

11. Gopīcandana (soft white clay found near Dvārakā) should be gifted. Cows should be given to Brāhmaṇas well-versed in the Vedas in the month of Kārttika. Thereby one attains salvation.

12-13. Gifts of plantain fruits, the fruits of Emblica officinalis , garments to a Brāhmaṇa distressed due to cold, gift of vegetables etc. and particularly of cooked food and the gifts of Śālagrāma (with a Cakra within) to a Brāhmaṇa—all these are to be made.

14. He who gives uncooked food along with ghee and milk-pudding to a Paurāṇika (i.e. one who reads the Purāṇas) attains great riches as through feeding a hundred Brāhmaṇas.

15. One who worships the Lover of Kamalā (goddess of fortune) with lotus-flowers acquires merit. There is no doubt about it.

16. One who devoutly offers a Tulasī leaf to Viṣṇu in the month of Kārttika, becomes liberated from worldly existence and goes to the great region of Viṣṇu.

17. One who worships the Garuḍa -emblemed Lord with Ketakī flowers, is worshipped for a thousand births.

18. If a person makes a gift of a conch marked with discus, his sins perish merely by means of that gift. There is no doubt about this.

19. If a person regularly reads the Gītā in the month of Kārttika which Viṣṇu likes well, it is not possible to recount the fruit of his merit even in hundreds of years.

20. He who regularly listens to Śrīmad Bhāgavata , becomes liberated from all sins and attains the greatest bliss.

21. He who observes fast on the eleventh lunar day, abstaining from all types of food, is liberated from the sins committed in the previous birth. There is no doubt about it.

22. By talcing in the Naivedya of Śālagrāma (i.e. eatables offered to Śālagrāma), one shall attain the fruit of crores of Yajñas . If one takes in the Naivedya of any other deity he should perform the expiatory rite of Cāndrāyaṇa .

23. A man who rings the bell at the time of the worship of the Lord, gives greatest satisfaction to Had. There is no doubt about it.

24. One who abstains from (taking in) other people's food in the month of Kārttika for the propitiation of Viṣṇu, secures the greatest satisfaction of Dāmodara .

25. If a person devoutly worships a guest who comes to his house at the proper time and who is tired due to continuous walking along the path, that holy rite is conducive to the destruction of thousands of births.

26. Those foolish persons who revile noble-souled Vaiṣṇavas , fall into the hell named Mahāraurava along with their manes.

27. If a person sees Brāhmaṇas devoted to the Lord but does not meet them eagerly (and does not honour them) by approaching them, Hari does not accept his worship for a period of twelve years.

28. After hearing someone who speaks ill of the Lord and of the people devoted to him, if a person does not go away from that place, he is also not a favourite of Lord Hari.

29. If a person circumambulates Keśava in Kārttika, he obtains the fruit of a horse-sacrifice for every step. There is no doubt about it.

30. If a person prostrates in front of Keśava like a long rod in the month of Kārttika, he secures the fruit of Rājasūyas and horse-sacrifices. There is no doubt about it.

31. O tiger among Brāhmaṇas, if a person feeds (his) family with great devotion, his merit is infinite.

32. If a man commits adultery in the month of Kārttika, it is impossible to say where (and when) his sins will come to an end.

33. If the sectarian mark made on the forehead with clay of Tulasī is seen in a person, even Yama dares not to look at him, what to speak of his Messengers!

34. A green leaf, or a bit of salt or whatever one has, should be gifted away in the month of Kārttika for the sake of the propitiation of the Lord having the Śārṅga bow.

35. These are the various pious activities. They are pleasing to Viṣṇu when performed in the month of Kārttika. One shall perform these rites which cause satisfaction to the Lord. One should do them in accordance with one's capacity.

36. For the purpose of propitiating Hari one has to abandon certain objects one may like much. At the end of the month they must be given to an excellent Brāhmaṇa for the sake of the completion of the Vrata .

37. On one side there are all the Vratas (holy rites) and on the other side there is Satyavrata (the holy vow of truthfulness) alone. Therefore one should always endeavour by all means to speak the truth.

38. In regard to other holy rites, entitlement to perform them is subject to family and caste distinctions. But in regard to the holy rites of the Kārttika Vrata, all the people are equally entitled.

39. If the rite of Gogrāsa (offering a morsel of grass or food to a cow as an ancillary to an expiatory rite) is performed by people in the month of Kārttika, even Pitāmaha (God Brahmā) is incapable of recounting the fruit of their merit.

40. If, in the month of Kārttika, anyone sweeps the temple of Viṣṇu in the morning, his abode in Vaikuṇṭha is firmly ensured.

41. If a person gifts away plenty of firewood and timber for the purposes of holy rites, his merit does not perish even in the course of hundreds of crores of Kalpas .

42. If a person plasters or whitewashes the temple of Viṣṇu in Kārttika or paints pictures on the walls, he rejoices in the presence of Viṣṇu.

43. If taxes are levied on temples or holy Tīrthas by vicious kings and if some people come forward and pay them off, their merit is eternal.

44. It', in the month of Kārttika a Brāhmaṇa performs the Japa of Śatarudrī (or repeats the Rudrī Mantra a hundred times) in the presence of Gabhastīśvara [1] , he achieves the Siddhi of Mantras .

45-47. At Vārāṇasī the devotees should stay for three years and perform Kārttikavrata along with the ancillary rites and observances. They should perform it with great devotion. They will enjoy the fruit thereof in this very world directly, such as affluence, progeny, fame, pious mind and activities.

They should avoid garlic, meat, beds, Śṛṅga (a kind of medicinal plant called Jīvaka), Sauvīraka (jujube fruit), Rājika (grains of Senapis ramosa) and articles causing madness. They shall eschew beaten rice.

48. The devotee observing Kārttikavrata should avoid Dhātrīphala (Emblica officinalis) on Sundays. He should not go to alien lands except to the holy places (in them).

49. One who observes Kārttikavrata should avoid derogatory remarks about Devas , Vedas, Brāhmaṇas, preceptors, cows, those who observe Vratas, women, kings and great men.

50.. On the Naraka Caturdaśī day (fourteenth lunar day) the devotee may take oil bath. He should avoid oil bath on other days in the month of Kārttika. He should avoid radish, pumpkin, lotus stalk, the wood-apple.

51. The person who observes the Vrata shall not speak to a woman in her menses, to a Śūdra , a barbarian, a fallen fellow, a person who does not perform Vratas, those who hate Brāhmaṇas, and those who are excluded from the Vedas.

52. A person who performs this Vrata should not eat what is seen by these people or by crows, food polluted on account of recent childbirth, what is twice cooked and burned (parched) grain.

53-55a. Beginning with the first lunar day the devotee should avoid the following things in due order everyday: pumpkin, egg fruit, Taruṇī (?), radish, Bilva fruit, Kaliṅga [2] (?), Dhātrīphala (Emblica officinalis), coconut, pot-gourd, snake-gourd, brinjal, Khurja fruit, Cavalī(?) (probably a kind of pulse (cf Marathi Cavaḷī), basil plant as cooked vegetable.

55b-56. In this manner in Māgha too the devotee should maintain the various pious observances.

Even the four-faced Lord Brahmā is not capable of recounting the merit of a person observing Kārttikavrata in the manner it has been laid down.

[1]: [1] : A holy shrine at Vārāṇasī.

[2]: [2] : Several plants such as Wrightia antidysenteria are given in the dictionary but the specific fruit implied here is not clear.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 7

Special Efficacy of the Gift of Lamps

Chapter 104 of 221 · 121 detected Sanskrit verse markers

Sanskrit

।। नारद उवाच ।। ।।
भगवन्कृतकृत्योऽस्मि तव पादसमाश्रयात् ।।
श्रोतव्यं नेह भूयो मे विद्यते देवसत्तम ।। १ ।।
तथापि भगवन्किंचित्प्रष्टव्यं मे हृदि स्थितम्।।
त्वद्वाक्यामृतपीतस्य न मे तृप्तिर्हि जायते ।।२।।
दीपदानस्य माहात्म्यं श्रोतुमिच्छामि ते प्रभो ।।
येन चाऽपि पुरा दत्तस्तद्वदस्व चतुर्मुख ।।३।।
।। ब्रह्मोवाच ।। ।।
प्रातः स्नात्वा शुचिर्भूत्वा दीपं दद्यात्प्रयत्नतः ।।
तेन पापानि नश्येयुस्तमांसीव भगोदये ।।४।।
आजन्म यत्कृतं पापं स्त्रिया वा पुरुषेण च ।।
तत्सर्वं नाशमायाति कार्तिके दीपदानतः ।। ५ ।।
अत्र ते वर्णयिष्यामि इतिहासं पुरातनम् ।।
श्रवणात्सर्वपापघ्नं दीपदानफलप्रदम् ।। ६ ।।
पुरा द्रविडदेशे तु ब्राह्मणो बुद्धनामकः ।।

तस्य भार्याऽभवद्दुष्टा अनाचाररता मुने ।। ७ ।।
तस्याः संसर्गदोषेण क्षीणाऽऽयुर्मृतिमाप्तवान् ।।
पत्यौ मृतेऽपि सा पत्नी अनाचारे विशेषतः ।। ८ ।।
रताभून्न हि तस्यास्तु लज्जा लोकापवादतः ।।
सुतबंधुविहीना सा सदाभिक्षान्नभोजना ।। ९ ।।
न संस्कारान्नमल्पं वा भुक्त्वा पर्युषिताशिनी ।।
परपाकरता नित्यं तीर्थयात्रादिवर्जिता ।। ।। 2.4.7.१० ।।
कथायाः श्रवणं चैव न श्रुतं तु तया द्विज ।।
एकदा ब्राह्मणः कश्चित्तीर्थयात्रापरायणः ।। ११ ।।
तस्या गृहं समागच्छद्विद्वान्वै कुत्सनामकः ।।
अनाचाररतां तां तु दृष्ट्वा ब्रह्मर्षिसत्तमः ।।
कोपेन रक्तचक्षुः संस्तामुवाचाऽसतीं स्त्रियम् ।। १२ ।।
।। कुत्स उवाच ।। ।।
वक्ष्यामि सांप्रतं मूढे मद्वाक्यमवधारय ।। १३ ।।
दुःखहेतुमिमं देहं पूयशोणितपूरितम् ।।

पंचभूतात्मकं चैव किं च पुष्णासि दूतिके ।। १४ ।।
जलबुद्बुदवद्देहो नाशमायाति निश्चितम् ।।
अनित्यं देहमाश्रित्य नित्यं त्वं मन्यसे हृदि ।। १५ ।।
तस्मादंतःस्थितं मोहं त्यज मूढे विचारतः ।।
स्मर सर्वोत्तमं देवं कुरु श्रवणमादरात् ।। १६ ।।
कार्तिके मासि संप्राप्ते स्नानदानादिकं कुरु ।।
दामोदरस्य प्रीत्यर्थं दीपदानं तथा कुरु ।। १७ ।।
लक्षवर्त्यादिकं चैव लक्षपद्मादिकं तथा ।।
प्रदक्षिणां तु देवस्य नमस्कारं तथैव च ।। १८ ।।
धारणं पारणं चैव कुरु भक्त्या हि कार्तिके ।।
विधवानां व्रतमिदं सधवानां तथैव च ।। १९ ।।
सर्वपापप्रशमनं सर्वोपद्रवनाशनम् ।।
तत्राऽपि कार्तिके मासि दीयतां दीप उत्तमः ।। 2.4.7.२० ।।
दीपो हरेः प्रियकरः कार्तिके मासि निश्चितम् ।।
महापातककृद्वापि दीपदानात्प्रमुच्यते ।। २१ ।।

पुरा कश्चिद्द्विजवरो नाम्ना हरिकरो ह्यभूत् ।।
अधर्मविषयासक्तः शश्वद्वेश्यारतो द्विजः ।। २२ ।।
पितृवित्तक्षयकरो वंशच्छेदे कुठारकः ।।
कदाचित्तेन विधवे द्यूते पितृधनं महत् ।। २३ ।।
हारितं दुष्टसंसर्गात्ततो दुःखी स चाऽभवत् ।।
कदाचित्साधुसंसर्गात्तीर्थयात्राप्रसंगतः ।। २४ ।।
अयोध्यामागतो वत्से महापापकरो द्विजः ।।
कार्तिके मासि संप्राप्तः श्रीमद्द्विजगृहे सदा ।।२५।।
द्यूतव्याजेन तेनाऽऽशु दीपो दत्तो हरेः पुरः ।।
ततः कालांतरे विप्रो मृतो मोक्षमवाप्तवान् ।। २६ ।।
महापातककृद्वाऽपि गतवानभयं हरिम् ।।
तस्मात्त्वं कार्तिके मासि दीपदानं तथा कुरु ।। २७ ।।
तथाऽन्यान्यपि दानानि कुरु भक्तिसमन्विता ।।
इत्यादिश्याथ तां कुत्सो जगामाऽन्यगृहं द्विजः ।। २८ ।।
साऽपि कुत्सवचः श्रुत्वा पश्चात्तापेन संयुता ।।

व्रतं तु कार्तिके मासि करिष्यामीति निश्चिता ।। २९ ।।
पतंगोदयवेलायां कार्तिके स्नानमंभसि ।।
दीपदानं व्रतम् चैव मासमेकं चकार सा ।। 2.4.7.३० ।।
ततः कालांतरे चैव गतायुर्मृतिमागता ।।
दीपदानस्य माहात्म्यान्महापापकृदप्यसौ ।। ३१ ।।
स्वर्गमार्गं गता सा स्त्री काले मोक्षमवाप ह ।।
तस्मान्नारद माहात्म्यं दीपदानस्य को वदेत् ।। ३२ ।।
कार्तिके दीपदानं तु महापुण्यफलप्रदम् ।।
कार्तिकव्रतनिष्ठो यो दीपदानादिकृन्नरः ।। ३३ ।।

दीपदानस्येतिहासं शृण्वन्वै मोक्षमाप्नुयात् ।। ३४ ।।
दीपदानस्य माहात्म्यं वक्तुं केनेह शक्यते ।।
परदीपप्रबोधस्य माहात्म्यं शृणु नारद ।। ३५ ।।
स्वस्याऽपि शक्तिराहित्ये परस्याऽपि प्रबोधनम् ।।
यः कुर्याल्लभते सोऽपि नाऽत्र कार्या विचारणा ।। ३६ ।।
दीपार्थं वर्तिकां तैलं पात्रं वा यो ददाति हि ।।

सहायं वाऽथ कुरुते ददतां दीपमुत्तमम् ।। ३७ ।।
स तु मोक्षमवाप्नोति नाऽत्र कार्या विचारणा ।।
कार्तिके दीपदानस्य माहात्म्यं को नु वर्णयेत् ।। ३८ ।।
स्वस्यापि शक्तिराहित्ये परदीपं प्रबोधयेत् ।।
सोऽपि तत्फलमाप्नोति नाऽत्र कार्या विचारणा ।। ३९ ।।
वेश्या चेन्दुमतीनाम तस्या गेहेऽथ मूषिका ।।
परदीपप्रबोधेन मोक्षं प्राप सुदुर्लभम् ।। 2.4.7.४० ।।
तस्मात्सर्वप्रयत्नेन परदीपं प्रबोधयेत् ।।
तेन मोक्षमवाप्नोति मूषिकावन्न संशयः ।। ४१ ।।
परदीपप्रबबोधस्य फलमीदृग्विधं मुने ।।
साक्षाद्दीपप्रदानस्य माहात्म्यं केन वर्ण्यते ।। ४२ ।।
।। नारद उवाच ।। ।।
कार्तिके दीपदानस्य माहात्म्यं च मया श्रुतम् ।।
परदीप प्रबोधस्य माहात्म्यमपि वै श्रुतम् ।।
इदानीं श्रोतुमिच्छामि व्योमदीपस्य वैभवम् ।। ४३ ।।

।। ब्रह्मोवाच ।। ।।
आकाशदीप माहात्म्यं शृणु पुत्र समाहितः ।।
यस्य श्रवणमात्रेण दीपदाने मतिर्भवेत् ।। ४४ ।।
संप्राप्ते कार्तिके मासि प्रातःस्नानपरायणः ।।
आकाशदीपं यो दद्यात्तस्य पुण्यं वदाम्यहम् ।। ४५ ।।
सर्वलोकाधिपो भूत्वा सर्वसंपत्समन्वितः ।।
इह लोके सुखं भुक्त्वा चांते मोक्षमवाप्नुयात् ।। ४६ ।।
स्नानदानक्रियापूर्वं हरिमंदिरमस्तके ।।
आकाशदीपो दातव्यो मासमेकं तु कार्तिके ।।
कार्तिके शुद्धपूर्णायां विधिनोत्सर्जयेच्च तम् ।। ४७ ।।
यः करोति विधानेन कार्तिके व्योम्नि दीपकम् ।।
न तस्य पुनरावृत्तिः कल्पकोटिशतैरपि ।। ४८ ।।
अत्र ते वर्णयिष्यामि इतिहासं पुरातनम् ।।
यस्य श्रवणमात्रेण व्योमदीपफलं लभेत् ।। ४९ ।।
पुरा तु निष्ठुरोनाम लुब्धको लोककंटकः ।।

यमुनातीरवासी च कालमृत्युरिवाऽपरः ।। 2.4.7.५० ।।
वने चरन्मृगान्सर्वान्हत्वा वृत्तिमकल्पयत् ।।

पथिकान्बाधते नित्यं चोरवृत्त्या धनुर्धरः ।। ५१ ।।
कंचिद्ग्रामं जगामाशु चौर्यार्थं कार्तिके मुने ।।
तस्मिन्विदर्भनगरे राजा सुकृतिनामकः ।। ५२ ।।
चन्द्रशर्माख्यविप्रस्य वचनात्कार्तिके सुधीः ।।
चकार व्योमदीपं तु हरिमंदिरमस्तके ।। ५३ ।।
दीपं दत्त्वा महाभक्त्या अशृणोच्च कथां निशि ।।
एतस्मिन्नेव काले तु चौर्यार्थं समुपागतः ।।।। ५४ ।।
राज्ञा दत्तं व्योमदीपं पश्यन्क्षणमतिष्ठत ।।
तदानीं दैवयोगेन गृध्रो जवसमन्वितः ।। ५५ ।।
शीघ्रमागत्य जग्राह तैलपात्रं सदीपकम् ।।
स्वमुखेनैव संगृह्य वृक्षाग्रं च समाश्रयत् ।। ५६ ।।
तत्र पीत्वा तु तैलं च दीपं स्थाप्य स पक्षिराट् ।।
वृक्षाग्रं तु समास्थाय क्षणमात्रमतिष्ठत ।। ५७ ।।

तदानीं दैवयोगेन ग्रहीतुं पक्षिसत्तमम् ।।
मार्जारोऽप्यारुहद्वृक्षं पक्षिणाऽधिष्ठितं तु तम् ।। ५८ ।।
तदग्रे मुखदीपं च पश्यन्क्षणमतिष्ठत ।।
आकाशदीपमाहात्म्यं कथितं चन्द्रशर्मणा ।। ५९ ।।
राज्ञे सुकृतिनाम्ने च तौ वै शुश्रुवतुः क्षणम् ।।
खगमार्जारकौ तत्र स्वस्वचामचल्यदोषतः ।। 2.4.7.६० ।।
मार्जारो जगृहे तत्र शाखामतरगतं खगम् ।।
दैवेन चोदितौ वृक्षाच्छिलायां पतितौ तदा ।। ६१ ।।
भग्नगात्रौ मृतौ तत्र पक्षिमार्जारकौ भुवि ।।
दिव्यदेहसमायुक्तौ यानारूढौ दिवं गतौ ।। ६२ ।।
तत्सर्वं लुब्धको दृष्ट्वा चौर्यार्थं समुपागतः ।।
निवृत्तो दुष्टभावेन कथयंतं कथां मुनिम् ।। ६३ ।।
चंद्रशर्माणमाभाष्य इदं वचनमब्रवीत् ।।
चंद्रशर्मन्मया दृष्टं चौर्यार्थं ह्यागतेन च ।।६४।।
राज्ञा सुकृतिना दत्तं व्योमदीपं मनोहरम् ।।

तदानीं दैवयोगेन खगः पात्रं प्रगृह्य च ।। ६५ ।।
तैलं पीत्वा तु तत्पात्रं सदीपं तु मनोहरम् ।।
वृक्षाग्रे स्थापयित्वा च तत्र क्षणमतिष्ठत ।। ६६ ।।
मार्जारोऽप्यागतस्तत्र ग्रहीतुं पक्षिपुंगवम् ।।
दैवेन प्रेरितौ तौ च उभे शाखे समाश्रितौ ।। ।। ६७ ।।
त्वन्मुखात्कथ्यमानां हि कथां शुश्रुवतुः क्षणम् ।।
पश्चाच्चांचल्यदोषेण मार्जारो ह्यग्रहीत्खगम् ।। ६८ ।।
तौ वृक्षात्पतितौ मृत्युं प्राप्तौ च क्षणमात्रतः ।।
उभौ तौ दिव्यरूपौ च यानारूढौ दिवं गतौ ।। ६९ ।।
तदाश्चर्यमहं दृष्ट्वा त्वां प्रष्टुं समुपागतः ।।

तौ कौ पुरा च मार्जारखगौ तद्वद भो द्विज ।। 2.4.7.७० ।।
तिर्यग्योनिसमापन्नौ मुक्तौ केन च कर्मणा ।।
इति लुब्धवचः श्रुत्वा चंद्रशर्माऽब्रवीत्तदा ।। ७१ ।।
शृणु लुब्ध प्रवक्ष्यामि तयोर्वृत्तांतमंजसा ।।
मार्जारोऽपि पुरा पापी तथा श्रीवत्सगोत्रजः ।। ७२ ।।

देवशर्मा इति प्रोक्तो देवद्रव्याऽपहारकः ।।
अहोबलनृसिंहस्य पूजाकर्तृत्वमाप सः।। ७३ ।।
तस्मिन्देवालये प्राप्तं तैलं द्रव्यादिकं तथा ।।
अपहृत्य च तेनैव कुटुंबं पोषयत्यसौ ।। ७४ ।।
आयुर्नीत्वैवमेवाऽसौ ततः पंचत्वमागतः ।।
तस्मात्पापात्कालसूत्रं महारौरवरौरवम् ।। ७५ ।।
निरुच्छवासं तथा प्राप्य असिपत्रवनं क्रमात् ।।
छिद्यमानो महाकायैर्यमदूतैर्भयंकरैः ।। ७६ ।।
अनुभूय च तान्सर्वान्ब्रह्मराक्षसतां गतः ।।
ततस्तु श्वानयोनौ च चंडालोऽभूत्कुकर्मतः ।। ७७ ।।
एवं जन्मशतं प्राप्य भूमौ मार्जारतां गतः ।।
आकाशदीपमाहात्म्यं श्रुत्वेदानीं तु दैवतः ।।
निर्मुक्ताऽखिलपापस्तु अगमद्धरिमंदिरम् ।। ७८ ।।
गृध्रोऽयं तु पुरा विप्रो मिथिले वेदपारगः ।।
शर्यातिरिति विख्यातौ नाम्ना लोके महाप्रभुः ।।।। ७९।।

दासीसंगं चकारासौ वेश्यासंगं तथैव च ।।
तेन दोषेण महता पंचत्वमगमत्तदा ।। 2.4.7.८० ।।
कुंभीपाके महाघोरे स्थित्वा युगचतुष्टयम् ।।
कर्मशेषेण भूमौ च गृध्रत्वमगमत्तदा ।। ८१ ।।
दैवेन चोदितो गृध्रस्तैलपानार्थमागतः ।।८२।।
दत्त्वा चाकाशदीपं च श्रुत्वा चैव हरेः कथाम् ।।
विध्वस्ताऽखिलपापस्तु जगाम हरिमंदिरम् ।। ८३ ।।
इत्येतत्सर्वमाख्यातं लुब्ध गच्छ यथासुखम् ।।
व्याधोऽप्यस्य वचः श्रुत्वा गत्वा चैव स्वमंदिरम् ।। ८४ ।।
व्रतं चाकाशदीपस्य चकार विधिवन्मुने ।।
आयुःशेषं तदा नीत्वा जगाम हरिमंदिरम् ।। ८५ ।।
सुनंदोपि महाराज आश्चर्यं समुपागतः ।।
चकार विधिना मासं चंद्रशर्मोक्तमार्गतः ।। ८६ ।।
प्रातः स्नात्वा शुचिर्भूत्वा कार्तिके मासि वै नृपः ।।
कोमलैस्तुलसीपत्रैः समभ्यर्च्य जनार्दनम् ।। ८७ ।।

रात्रौ दद्याद्व्योमदीपं मंत्रेणानेन वै नृपः।। ८८ ।।
दामोदराय विश्वाय विश्वरूपधराय च ।।
नमस्कृत्वा प्रदास्यामि व्योमदीपं हरिप्रियम् ।।

निर्विघ्नं कुरु देवेश यावन्मासः समाप्यते ।। ८९ ।।
व्रतेनाऽनेन देवेश त्वयि भक्तिः प्रवर्द्धताम् ।।
इति मंत्रेण राजाऽसौ दीपदानं चकार ह ।। 2.4.7.९० ।।
ब्राह्मे मुहुर्ते च पुनर्व्योमदीपं ददाति हि ।।
विष्णोः पूजा कृता प्रातः प्रातःस्नानं चकार ह ।। ९१ ।।
उत्सर्गस्य विधिं कृत्वा व्योम्नि दीपं समाप्य च ।।
ब्राह्मणान्भोजयित्वा च व्रतं विष्णोः समार्पयत् ।। ९२ ।।
तेन पुण्यप्रभावेन स राजा मुनिसत्तम ।।
शरदां शतसाहस्रमिह भोगान्मनोहरान् ।। ९३ ।।
सुपुत्रपौत्रस्वजनैर्बुभुजे सह भार्यया ।।
ततश्च्यांऽते द्विजवर विमानं सुमनोहरम् ।। ९४ ।।
स्त्रीभिः सह समारुह्य मोक्षमार्गं गतो मुने ।।

चतुर्भुजः पीतवासाः शंखचक्रगदाधरः ।। ९५ ।।
विष्णुलोके विष्णुरिव प्रोच्यमानः सदाऽमरैः ।।
क्रीडयामास राजाऽसौ यथाकामं महामनाः ।। ९६ ।।
तस्मात्तु कार्तिके मासि मानुष्यं प्राप्य दुर्लभम् ।।
आकाशदीपो दातव्यो विधानेन हरेः प्रियः ।।९७।।
दास्यंति ये कार्तिकमासि मर्त्या व्योमप्रदीपं हरितुष्टयेऽत्र ।।
पश्यंति ते नैव कदाऽपि देवं यमं महाक्रूरमुखं मुनींद्र ।। ९८ ।।
अथाऽन्यच्च प्रवक्ष्यामि व्योमदीपस्य वैभवम् ।।
वालखिल्यैः पुरा प्रोक्तं तच्छृणुष्व द्विजोत्तम ।। ९९ ।।
।। वालखिल्या ऊचुः ।। ।।
कृष्णादिमासक्रमतः कार्तिकस्यादिमासतः ।।
आकाशादीपदानं तु कुर्वंतु ऋषिसत्तमाः ।। 2.4.7.१०० ।।
तुलायां तिलतैलेन सायं संध्यासमागमे ।।
आकाशदीपं यो दयान्मासमेकं निरंतरम् ।। १ ।।
सश्रीकाय श्रीपतये श्रिया न स वियुज्यते ।।

आकाशदीपवंशस्तु विंशद्धस्तोत्तमो भवेत् ।। २ ।।
मध्यमो नवहस्तः स्यात्कनिष्ठः पंचहस्तकः ।।
यथा दूरस्थितैर्लोकैर्दृश्यते तत्तथाऽऽचरेत् ।। ३ ।।
तथाऽभ्रादिकरंडेषु दीपदानं विशिष्यते ।।
वंशस्य नवमांशेन लंबा कार्या पताकिका ।। ४ ।।
मयूरपिच्छमुष्टिं वा कलशं चोपरि न्यसेत् ।।
विष्णुप्रीतिकरो दीपः पित्रुद्धारस्य कारकः ।। ५ ।।
एकादश्यास्तुलार्काद्वा दीपदानमतोऽपि वा ।।
दामोदराय नभसि तुलायां लोलया सह ।।६।।
प्रदीपं ते प्रयच्छामि नमोऽनंताय वेधसे ।।
आकाशदीपसदृशं पितुरुद्धारकं नहि ।। ७ ।।

हेलिकस्य च द्वौ पुत्रौ तत्रैकस्तु पिशाचकः ।।
व्योमदीपपुण्यदानान्मोक्षं प्राप सुदुर्लभम् ।। ८ ।।
नमः पितृभ्यः प्रेतेभ्यो नमो धर्माय विष्णवे ।।
नमो यमाय रुद्राय कांतारपतये नमः ।। ९ ।।

मन्त्रेणाऽनेन ये मर्त्याः पितृभ्यः खे तु दीपकम् ।।
प्रयच्छंति गता ये स्युर्नरके यांति तेऽपि वै ।।
उत्तमां गतिमित्थं ते दीपदानं मयेरितम् ।। 2.4.7.११० ।।
लक्ष्मीसंततिसिद्ध्यर्थमारोग्याय प्रदीपयेत् ।। ११ ।।
कार्तिके कृष्णपक्षे तु द्वादश्यादिषु पंचसु ।।
तिथीषूक्तः पूर्वरात्रे नृणां नीराजनाविधिः ।। १२ ।।
ब्रह्मविष्णुशिवादीनां भवनेषु विशेषतः ।।
कूटागारेषु चैत्येषु सभासु च नदीषु च ।। १३ ।।
प्राकारोद्यानवापीषु प्रतोलीनिष्कुटेषु च ।।
मन्दुरासु विविक्तासु हस्तिशालासु चैव हि ।। १४ ।।
प्रदोषसमये दीपान्दद्यादेवं मनोहरान् ।।
कृतं यैः कार्तिके मासि दीपदानं विधानतः ।। १५ ।।
दृश्यंते ये रत्नभाजस्तेऽत एव प्रकीर्तिताः ।।
दीपदानासमर्थश्चेत्परदीपं तु रक्षयेत् ।। १६ ।।
यो वेदाभ्यासिने दद्याद्दीपार्थं तैलमादरात् ।।

को वा तस्य फलं वक्तुं भुवि तिष्ठति मानवः ।। १७ ।।
दीपान्दद्याद्बहुविधान्कार्तिके विष्णुसंनिधौ ।।
कार्तिके मासि संप्राप्ते गगने स्वच्छताके ।।१८।।
रात्रौ लक्ष्मीः समायाति द्रष्टुं भुवनकौतुकम् ।।
यत्रयत्र च दीपान्सा पश्यत्यब्धिसमुद्भवा ।। १९ ।।
तत्रतत्र रतिं कुर्यान्नांधकारे कदाचन ।।
तस्माद्दीपः स्थापनीयः कार्तिके मासि वै सदा ।। 2.4.7.१२० ।।
लक्ष्मीरूपार्थिनां प्रोक्तं दीपदानं विशेषतः ।।
देवाऽऽलये नदीतीरे राजमार्गे विशेषतः ।। २१ ।।
निद्रास्थले दीपदाता तस्य श्रीः सर्वतोमुखी ।।
दुर्बलस्याऽऽलयं वीक्ष्य दीपशून्यं तु यो ददेत् ।। २२ ।।
विप्रस्य वाऽन्यवर्णस्य विष्णुलोके महीयते।।
कीटकंटकसंकीर्णे दुर्गमे विषमस्थले ।। २३ ।।
कुर्याद्यो दीपदानानि नरकं स न गच्छति ।।
दद्याद्रात्रौ पंचनदे दीपं यो विधिपूर्वकम् ।। २४ ।।

तस्य वंशे प्रजायन्ते बालकाः कुलदीपकाः ।।
पितृपक्षेऽन्नदानेन ज्येष्ठाऽऽषाढे च वारिणा ।। २५ ।।
कार्तिके तत्फलं तेषां परदीपप्रबोधनात् ।।
बोधनात्परदीपस्य वैष्णवानां च सेवनात् ।।२६।।

कार्तिके फलमाप्नोति राजसूयाश्वमेधयोः ।।
पुरा हरिकरोनाम द्विजः पापरतः सदा ।।२७ ।।
कृतं द्यूतप्रसंगेन दीपदानं हि कार्तिके ।।
तेन पुण्यप्रभावेन स्वर्गं प्राप द्विजोत्तमः ।। २८ ।।
आकाशदीपदानेन पुरा वै धर्मनन्दनः ।।
विमानवरमारुह्य विष्णुलोकं ययौ नृपः ।।२९।।
यः कुर्यात्कार्तिके विष्णोः पुरः कर्पूरदीपकम् ।।
प्रबोधिन्यां विशेषेण तस्य पुण्यं वदाम्यहम् ।।2.4.7.१३०।।
कुले तस्य प्रसूता ये पुरुषास्ते हरिप्रियाः ।।
क्रीडित्वा सुचिरं कालमन्ते मुक्तिं व्रजंति च ।। ३१ ।।
दीपको ज्वलते यस्य दिवा रात्रौ हरेर्गृहे ।।

एकादश्यां विशेषेण स याति हरिमन्दिरम्।।३२।।
लुब्धकोऽपि चतुर्दश्यां दीपं दत्त्वा शिवालये ।।
भक्त्या विना परे लिंगे शिवलोकं जगाम सः ।। ३३ ।।
गोपः कश्चिदमावास्यां दीपं प्रज्वाल्य शार्ङ्गिणः ।।
मुहुर्जयजयेत्युक्त्वा स च राजेश्वरोऽभवत्।। १३४ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये दीपदानमाहात्म्यवर्णनंनाम सप्तमोऽध्यायः ।। ७ ।। ।। छ ।। ।।

Roman transliteration

|| nārada uvāca || ||
bhagavankṛtakṛtyo'smi tava pādasamāśrayāt ||
śrotavyaṃ neha bhūyo me vidyate devasattama || 1 ||
tathāpi bhagavankiṃcitprasṭavyaṃ me hṛdi sthitam||
tvadvākyāmṛtapītasya na me tṛptirhi jāyate ||2||
dīpadānasya māhātmyaṃ śrotumicchāmi te prabho ||
yena cā'pi purā dattastadvadasva caturmukha ||3||
|| brahmovāca || ||
prātaḥ snātvā śucirbhūtvā dīpaṃ dadyātprayatnataḥ ||
tena pāpāni naśyeyustamāṃsīva bhagodaye ||4||
ājanma yatkṛtaṃ pāpaṃ striyā vā puruṣeṇa ca ||
tatsarvaṃ nāśamāyāti kārtike dīpadānataḥ || 5 ||
atra te varṇayiṣyāmi itihāsaṃ purātanam ||
śravaṇātsarvapāpaghnaṃ dīpadānaphalapradam || 6 ||
purā draviḍadeśe tu brāhmaṇo buddhanāmakaḥ ||

tasya bhāryā'bhavadduṣṭā anācāraratā mune || 7 ||
tasyāḥ saṃsargadoṣeṇa kṣīṇā"yurmṛtimāptavān ||
patyau mṛte'pi sā patnī anācāre viśeṣataḥ || 8 ||
ratābhūnna hi tasyāstu lajjā lokāpavādataḥ ||
sutabaṃdhuvihīnā sā sadābhikṣānnabhojanā || 9 ||
na saṃskārānnamalpaṃ vā bhuktvā paryuṣitāśinī ||
parapākaratā nityaṃ tīrthayātrādivarjitā || || 2.4.7.10 ||
kathāyāḥ śravaṇaṃ caiva na śrutaṃ tu tayā dvija ||

ekadā brāhmaṇaḥ kaścittīrthayātrāparāyaṇaḥ || 11 ||
tasyā gṛhaṃ samāgacchadvidvānvai kutsanāmakaḥ ||
anācāraratāṃ tāṃ tu dṛṣṭvā brahmarṣisattamaḥ ||
kopena raktacakṣuḥ saṃstāmuvācā'satīṃ striyam || 12 ||
|| kutsa uvāca || ||
vakṣyāmi sāṃprataṃ mūḍhe madvākyamavadhāraya || 13 ||
duḥkhahetumimaṃ dehaṃ pūyaśoṇitapūritam ||

paṃcabhūtātmakaṃ caiva kiṃ ca puṣṇāsi dūtike || 14 ||
jalabudbudavaddeho nāśamāyāti niścitam ||
anityaṃ dehamāśritya nityaṃ tvaṃ manyase hṛdi || 15 ||
tasmādaṃtaḥsthitaṃ mohaṃ tyaja mūḍhe vicārataḥ ||
smara sarvottamaṃ devaṃ kuru śravaṇamādarāt || 16 ||
kārtike māsi saṃprāpte snānadānādikaṃ kuru ||
dāmodarasya prītyarthaṃ dīpadānaṃ tathā kuru || 17 ||
lakṣavartyādikaṃ caiva lakṣapadmādikaṃ tathā ||
pradakṣiṇāṃ tu devasya namaskāraṃ tathaiva ca || 18 ||
dhāraṇaṃ pāraṇaṃ caiva kuru bhaktyā hi kārtike ||
vidhavānāṃ vratamidaṃ sadhavānāṃ tathaiva ca || 19 ||
sarvapāpapraśamanaṃ sarvopadravanāśanam ||
tatrā'pi kārtike māsi dīyatāṃ dīpa uttamaḥ || 2.4.7.20 ||
dīpo hareḥ priyakaraḥ kārtike māsi niścitam ||
mahāpātakakṛdvāpi dīpadānātpramucyate || 21 ||

purā kaściddvijavaro nāmnā harikaro hyabhūt ||
adharmaviṣayāsaktaḥ śaśvadveśyārato dvijaḥ || 22 ||
pitṛvittakṣayakaro vaṃśacchede kuṭhārakaḥ ||
kadācittena vidhave dyūte pitṛdhanaṃ mahat || 23 ||
hāritaṃ duṣṭasaṃsargāttato duḥkhī sa cā'bhavat ||
kadācitsādhusaṃsargāttīrthayātrāprasaṃgataḥ || 24 ||
ayodhyāmāgato vatse mahāpāpakaro dvijaḥ ||
kārtike māsi saṃprāptaḥ śrīmaddvijagṛhe sadā ||25||
dyūtavyājena tenā''śu dīpo datto hareḥ puraḥ ||
tataḥ kālāṃtare vipro mṛto mokṣamavāptavān || 26 ||
mahāpātakakṛdvā'pi gatavānabhayaṃ harim ||
tasmāttvaṃ kārtike māsi dīpadānaṃ tathā kuru || 27 ||
tathā'nyānyapi dānāni kuru bhaktisamanvitā ||
ityādiśyātha tāṃ kutso jagāmā'nyagṛhaṃ dvijaḥ || 28 ||
sā'pi kutsavacaḥ śrutvā paścāttāpena saṃyutā ||

vrataṃ tu kārtike māsi kariṣyāmīti niścitā || 29 ||
pataṃgodayavelāyāṃ kārtike snānamaṃbhasi ||
dīpadānaṃ vratam caiva māsamekaṃ cakāra sā || 2.4.7.30 ||
tataḥ kālāṃtare caiva gatāyurmṛtimāgatā ||
dīpadānasya māhātmyānmahāpāpakṛdapyasau || 31 ||
svargamārgaṃ gatā sā strī kāle mokṣamavāpa ha ||
tasmānnārada māhātmyaṃ dīpadānasya ko vadet || 32 ||
kārtike dīpadānaṃ tu mahāpuṇyaphalapradam ||
kārtikavrataniṣṭho yo dīpadānādikṛnnaraḥ || 33 ||
dīpadānasyetihāsaṃ śṛṇvanvai mokṣamāpnuyāt || 34 ||
dīpadānasya māhātmyaṃ vaktuṃ keneha śakyate ||
paradīpaprabodhasya māhātmyaṃ śṛṇu nārada || 35 ||
svasyā'pi śaktirāhitye parasyā'pi prabodhanam ||

yaḥ kuryāllabhate so'pi nā'tra kāryā vicāraṇā || 36 ||
dīpārthaṃ vartikāṃ tailaṃ pātraṃ vā yo dadāti hi ||

sahāyaṃ vā'tha kurute dadatāṃ dīpamuttamam || 37 ||
sa tu mokṣamavāpnoti nā'tra kāryā vicāraṇā ||
kārtike dīpadānasya māhātmyaṃ ko nu varṇayet || 38 ||
svasyāpi śaktirāhitye paradīpaṃ prabodhayet ||
so'pi tatphalamāpnoti nā'tra kāryā vicāraṇā || 39 ||
veśyā cendumatīnāma tasyā gehe'tha mūṣikā ||
paradīpaprabodhena mokṣaṃ prāpa sudurlabham || 2.4.7.40 ||
tasmātsarvaprayatnena paradīpaṃ prabodhayet ||
tena mokṣamavāpnoti mūṣikāvanna saṃśayaḥ || 41 ||
paradīpaprababodhasya phalamīdṛgvidhaṃ mune ||
sākṣāddīpapradānasya māhātmyaṃ kena varṇyate || 42 ||
|| nārada uvāca || ||
kārtike dīpadānasya māhātmyaṃ ca mayā śrutam ||
paradīpa prabodhasya māhātmyamapi vai śrutam ||
idānīṃ śrotumicchāmi vyomadīpasya vaibhavam || 43 ||

|| brahmovāca || ||
ākāśadīpa māhātmyaṃ śṛṇu putra samāhitaḥ ||
yasya śravaṇamātreṇa dīpadāne matirbhavet || 44 ||
saṃprāpte kārtike māsi prātaḥsnānaparāyaṇaḥ ||
ākāśadīpaṃ yo dadyāttasya puṇyaṃ vadāmyaham || 45 ||
sarvalokādhipo bhūtvā sarvasaṃpatsamanvitaḥ ||
iha loke sukhaṃ bhuktvā cāṃte mokṣamavāpnuyāt || 46 ||
snānadānakriyāpūrvaṃ harimaṃdiramastake ||
ākāśadīpo dātavyo māsamekaṃ tu kārtike ||
kārtike śuddhapūrṇāyāṃ vidhinotsarjayecca tam || 47 ||
yaḥ karoti vidhānena kārtike vyomni dīpakam ||
na tasya punarāvṛttiḥ kalpakoṭiśatairapi || 48 ||
atra te varṇayiṣyāmi itihāsaṃ purātanam ||
yasya śravaṇamātreṇa vyomadīpaphalaṃ labhet || 49 ||
purā tu niṣṭhuronāma lubdhako lokakaṃṭakaḥ ||

yamunātīravāsī ca kālamṛtyurivā'paraḥ || 2.4.7.50 ||
vane caranmṛgānsarvānhatvā vṛttimakalpayat ||
pathikānbādhate nityaṃ coravṛttyā dhanurdharaḥ || 51 ||
kaṃcidgrāmaṃ jagāmāśu cauryārthaṃ kārtike mune ||
tasminvidarbhanagare rājā sukṛtināmakaḥ || 52 ||
candraśarmākhyaviprasya vacanātkārtike sudhīḥ ||
cakāra vyomadīpaṃ tu harimaṃdiramastake || 53 ||
dīpaṃ dattvā mahābhaktyā aśṛṇocca kathāṃ niśi ||
etasminneva kāle tu cauryārthaṃ samupāgataḥ |||| 54 ||
rājñā dattaṃ vyomadīpaṃ paśyankṣaṇamatiṣṭhata ||
tadānīṃ daivayogena gṛdhro javasamanvitaḥ || 55 ||
śīghramāgatya jagrāha tailapātraṃ sadīpakam ||
svamukhenaiva saṃgṛhya vṛkṣāgraṃ ca samāśrayat || 56 ||
tatra pītvā tu tailaṃ ca dīpaṃ sthāpya sa pakṣirāṭ ||
vṛkṣāgraṃ tu samāsthāya kṣaṇamātramatiṣṭhata || 57 ||

tadānīṃ daivayogena grahītuṃ pakṣisattamam ||
mārjāro'pyāruhadvṛkṣaṃ pakṣiṇā'dhiṣṭhitaṃ tu tam || 58 ||

tadagre mukhadīpaṃ ca paśyankṣaṇamatiṣṭhata ||
ākāśadīpamāhātmyaṃ kathitaṃ candraśarmaṇā || 59 ||
rājñe sukṛtināmne ca tau vai śuśruvatuḥ kṣaṇam ||
khagamārjārakau tatra svasvacāmacalyadoṣataḥ || 2.4.7.60 ||
mārjāro jagrhe tatra śākhāmataragataṃ khagam ||
daivena coditau vṛkṣācchilāyāṃ patitau tadā || 61 ||
bhagnagātrau mṛtau tatra pakṣimārjārakau bhuvi ||
divyadehasamāyuktau yānārūḍhau divaṃ gatau || 62 ||
tatsarvaṃ lubdhako dṛṣṭvā cauryārthaṃ samupāgataḥ ||
nivṛtto duṣṭabhāvena kathayaṃtaṃ kathāṃ munim || 63 ||
caṃdraśarmāṇamābhāṣya idaṃ vacanamabravīt ||
caṃdraśarmanmayā dṛṣṭaṃ cauryārthaṃ hyāgatena ca ||64||
rājñā sukṛtinā dattaṃ vyomadīpaṃ manoharam ||

tadānīṃ daivayogena khagaḥ pātraṃ pragrhya ca || 65 ||
tailaṃ pītvā tu tatpātraṃ sadīpaṃ tu manoharam ||
vṛkṣāgre sthāpayitvā ca tatra kṣaṇamatiṣṭhata || 66 ||
mārjāro'pyāgatastatra grahītuṃ pakṣipuṃgavam ||
daivena preritau tau ca ubhe śākhe samāśritau || || 67 ||
tvanmukhātkathyamānāṃ hi kathāṃ śuśruvatuḥ kṣaṇam ||
paścāccāṃcalyadoṣeṇa mārjāro hyagrahītkhagam || 68 ||
tau vṛkṣātpatitau mṛtyuṃ prāptau ca kṣaṇamātrataḥ ||
ubhau tau divyarūpau ca yānārūḍhau divaṃ gatau || 69 ||
tadāścaryamahaṃ dṛṣṭvā tvāṃ praṣṭuṃ samupāgataḥ ||
tau kau purā ca mārjārakhagau tadvada bho dvija || 2.4.7.70 ||
tiryagyonisamāpannau muktau kena ca karmaṇā ||
iti lubdhavacaḥ śrutvā caṃdraśarmā'bravīttadā || 71 ||
śṛṇu lubdha pravakṣyāmi tayorvṛttāṃtamaṃjasā ||
mārjāro'pi purā pāpī tathā śrīvatsagotrajaḥ || 72 ||

devaśarmā iti prokto devadravyā'pahārakaḥ ||
ahobalanṛsiṃhasya pūjākartṛtvamāpa saḥ|| 73 ||
tasmindevālaye prāptaṃ tailaṃ dravyādikaṃ tathā ||
apahṛtya ca tenaiva kuṭuṃbaṃ poṣayatyasau || 74 ||
āyurnītvaivamevā'sau tataḥ paṃcatvamāgataḥ ||
tasmātpāpātkālasūtraṃ mahārauravarauravam || 75 ||
nirucchvāsaṃ tathā prāpya asipatravanaṃ kramāt ||
chidyamāno mahākāyairyamadūtairbhayaṃkaraiḥ || 76 ||
anubhūya ca tānsarvānbrahmarākṣasatāṃ gataḥ ||
tatastu śvānayonau ca caṃḍālo'bhūtkukarmataḥ || 77 ||
evaṃ janmaśataṃ prāpya bhūmau mārjāratāṃ gataḥ ||
ākāśadīpamāhātmyaṃ śrutvedānīṃ tu daivataḥ ||
nirmuktā'khilapāpastu agamaddharimaṃdiram || 78 ||
gṛdhro'yaṃ tu purā vipro mithile vedapāragaḥ ||
śaryātiriti vikhyātau nāmnā loke mahāprabhuḥ |||| 79||

dāsīsaṃgaṃ cakārāsau veśyāsaṃgaṃ tathaiva ca ||
tena doṣeṇa mahatā paṃcatvamagamattadā || 2.4.7.80 ||
kuṃbhīpāke mahāghore sthitvā yugacatuṣṭayam ||
karmaśeṣeṇa bhūmau ca gṛdhratvamagamattadā || 81 ||
daivena codito gṛdhrastailapānārthamāgataḥ ||82||
dattvā cākāśadīpaṃ ca śrutvā caiva hareḥ kathām ||
vidhvastā'khilapāpastu jagāma harimaṃdiram || 83 ||

ityetatsarvamākhyātaṃ lubdha gaccha yathāsukham ||
vyādho'pyasya vacaḥ śrutvā gatvā caiva svamaṃdiram || 84 ||
vrataṃ cākāśadīpasya cakāra vidhivanmune ||
āyuḥśeṣaṃ tadā nītvā jagāma harimaṃdiram || 85 ||
sunaṃdopi mahārāja āścaryaṃ samupāgataḥ ||
cakāra vidhinā māsaṃ caṃdraśarmoktamārgataḥ || 86 ||
prātaḥ snātvā śucirbhūtvā kārtike māsi vai nṛpaḥ ||
komalaistulasīpatraiḥ samabhyarcya janārdanam || 87 ||

rātrau dadyādvyomadīpaṃ maṃtreṇānena vai nṛpaḥ|| 88 ||
dāmodarāya viśvāya viśvarūpadharāya ca ||
namaskṛtvā pradāsyāmi vyomadīpaṃ haripriyam ||
nirvighnaṃ kuru deveśa yāvanmāsaḥ samāpyate || 89 ||
vratenā'nena deveśa tvayi bhaktiḥ pravarddhatām ||
iti maṃtreṇa rājā'sau dīpadānaṃ cakāra ha || 2.4.7.90 ||
brāhme muhūrte ca punarvyomadīpaṃ dadāti hi ||
viṣṇoḥ pūjā kṛtā prātaḥ prātaḥsnānaṃ cakāra ha || 91 ||
utsargasya vidhiṃ kṛtvā vyomni dīpaṃ samāpya ca ||
brāhmaṇānbhojayitvā ca vrataṃ viṣṇoḥ samārpayat || 92 ||
tena puṇyaprabhāvena sa rājā munisattama ||
śaradāṃ śatasāhasramiha bhogānmanoharān || 93 ||
suputrapautrasvajanairbubhuje saha bhāryayā ||
tataścāṃ'te dvijavara vimānaṃ sumanoharam || 94 ||
strībhiḥ saha samāruhya mokṣamārgaṃ gato mune ||

caturbhujaḥ pītavāsāḥ śaṃkhacakragadādharaḥ || 95 ||
viṣṇuloke viṣṇuriva procyamānaḥ sadā'maraiḥ ||
krīḍayāmāsa rājā'sau yathākāmaṃ mahāmanāḥ || 96 ||
tasmāttu kārtike māsi mānuṣyaṃ prāpya durlabham ||
ākāśadīpo dātavyo vidhānena hareḥ priyaḥ ||97||
dāsyaṃti ye kārtikamāsi martyā vyomapradīpaṃ harituṣṭaye'tra ||
paśyaṃti te naiva kadā'pi devaṃ yamaṃ mahākrūramukhaṃ munīṃdra || 98 ||
athā'nyacca pravakṣyāmi vyomadīpasya vaibhavam ||
vālakhilyaiḥ purā proktaṃ tacchṛṇuṣva dvijottama || 99 ||
|| vālakhilyā ūcuḥ || ||
kṛṣṇādimāsakramataḥ kārtikasyādimāsataḥ ||
ākāśādīpadānaṃ tu kurvaṃtu ṛṣisattamāḥ || 2.4.7.100 ||
tulāyāṃ tilatailena sāyaṃ saṃdhyāsamāgame ||
ākāśadīpaṃ yo dayānmāsamekaṃ niraṃtaram || 1 ||
saśrīkāya śrīpataye śriyā na sa viyujyate ||

ākāśadīpavaṃśastu viṃśaddhastottamo bhavet || 2 ||
madhyamo navahastaḥ syātkaniṣṭhaḥ paṃcahastakaḥ ||
yathā dūrasthitairlokairdṛśyate tattathā"caret || 3 ||
tathā'bhrādikaraṃḍeṣu dīpadānaṃ viśiṣyate ||
vaṃśasya navamāṃśena laṃbā kāryā patākikā || 4 ||
mayūrapicchamuṣṭiṃ vā kalaśaṃ copari nyaset ||
viṣṇuprītikaro dīpaḥ pitruddhārasya kārakaḥ || 5 ||
ekādaśyāstulārkādvā dīpadānamato'pi vā ||
dāmodarāya nabhasi tulāyāṃ lolayā saha ||6||
pradīpaṃ te prayacchāmi namo'naṃtāya vedhase ||
ākāśadīpasadṛśaṃ pituruddhārakaṃ nahi || 7 ||
helikasya ca dvau putrau tatraikastu piśācakaḥ ||

vyomadīpapuṇyadānānmokṣaṃ prāpa sudurlabham || 8 ||
namaḥ pitṛbhyaḥ pretebhyo namo dharmāya viṣṇave ||
namo yamāya rudrāya kāṃtārapataye namaḥ || 9 ||

mantreṇā'nena ye martyāḥ pitṛbhyaḥ khe tu dīpakam ||
prayacchaṃti gatā ye syurnarake yāṃti te'pi vai ||
uttamāṃ gatimitthaṃ te dīpadānaṃ mayeritam || 2.4.7.110 ||
lakṣmīsaṃtatisiddhyarthamārogyāya pradīpayet || 11 ||
kārtike kṛṣṇapakṣe tu dvādaśyādiṣu paṃcasu ||
tithiṣūktaḥ pūrvarātre nṛṇāṃ nīrājanāvidhiḥ || 12 ||
brahmaviṣṇuśivādīnāṃ bhavaneṣu viśeṣataḥ ||
kūṭāgāreṣu caityeṣu sabhāsu ca nadīṣu ca || 13 ||
prākārodyānavāpīṣu pratolīniṣkuṭeṣu ca ||
mandurāsu viviktāsu hastiśālāsu caiva hi || 14 ||
pradoṣasamaye dīpāndadyādevaṃ manoharān ||
kṛtaṃ yaiḥ kārtike māsi dīpadānaṃ vidhānataḥ || 15 ||
dṛśyaṃte ye ratnabhājaste'ta eva prakīrtitāḥ ||
dīpadānāsamarthaścetparadīpaṃ tu rakṣayet || 16 ||
yo vedābhyāsine dadyāddīpārthaṃ tailamādarāt ||

ko vā tasya phalaṃ vaktuṃ bhuvi tiṣṭhati mānavaḥ || 17 ||
dīpāndadyādbahuvidhānkārtike viṣṇusaṃnidhau ||
kārtike māsi saṃprāpte gagane svacchatāke ||18||
rātrau lakṣmīḥ samāyāti draṣṭuṃ bhuvanakautukam ||
yatrayatra ca dīpānsā paśyatyabdhisamudbhavā || 19 ||
tatratatra ratiṃ kuryānnāṃdhakāre kadācana ||
tasmāddīpaḥ sthāpanīyaḥ kārtike māsi vai sadā || 2.4.7.120 ||
lakṣmīrūpārthināṃ proktaṃ dīpadānaṃ viśeṣataḥ ||
devā"laye nadītīre rājamārge viśeṣataḥ || 21 ||
nidrāsthale dīpadātā tasya śrīḥ sarvatomukhī ||
durbalasyā"layaṃ vīkṣya dīpaśūnyaṃ tu yo dadet || 22 ||
viprasya vā'nyavarṇasya viṣṇuloke mahīyate||
kīṭakaṃṭakasaṃkīrṇe durgame viṣamasthale || 23 ||
kuryādyo dīpadānāni narakaṃ sa na gacchati ||
dadyādrātrau paṃcanade dīpaṃ yo vidhipūrvakam || 24 ||

tasya vaṃśe prajāyante bālakāḥ kuladīpakāḥ ||
pitṛpakṣe'nnadānena jyeṣṭhā"ṣāḍhe ca vāriṇā || 25 ||
kārtike tatphalaṃ teṣāṃ paradīpaprabodhanāt ||
bodhanātparadīpasya vaiṣṇavānāṃ ca sevanāt ||26||
kārtike phalamāpnoti rājasūyāśvamedhayoḥ ||
purā harikaronāma dvijaḥ pāparataḥ sadā ||27 ||
kṛtaṃ dyūtaprasaṃgena dīpadānaṃ hi kārtike ||
tena puṇyaprabhāvena svargaṃ prāpa dvijottamaḥ || 28 ||
ākāśadīpadānena purā vai dharmanandanaḥ ||
vimānavaramāruhya viṣṇulokaṃ yayau nṛpaḥ ||29||
yaḥ kuryātkārtike viṣṇoḥ puraḥ karpūradīpakam ||
prabodhinyāṃ viśeṣeṇa tasya puṇyaṃ vadāmyaham ||2.4.7.130||
kule tasya prasūtā ye puruṣāste haripriyāḥ ||
krīḍitvā suciraṃ kālamante muktiṃ vrajaṃti ca || 31 ||
dīpako jvalate yasya divā rātrau harergṛhe ||

ekādaśyāṃ viśeṣeṇa sa yāti harimandiram||32||
lubdhako'pi caturdaśyāṃ dīpaṃ dattvā śivālaye ||
bhaktyā vinā pare liṃge śivalokaṃ jagāma saḥ || 33 ||
gopaḥ kaścidamāvāsyāṃ dīpaṃ prajvālya śārṅgiṇaḥ ||
muhurjayajayetyuktvā sa ca rājeśvaro'bhavat|| 134 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye dīpadānamāhātmyavarṇanaṃnāma saptamo'dhyāyaḥ || 7 || || cha || ||

English translation

Nārada said :

1. O Lord, I am one who has fulfilled his objectives by resorting to your feet. There is nothing to be heard further by me, O excellent Deva .

2. Still, O Lord, there is something lurking in my heart that remains to be asked. I am not yet fully satisfied by drinking the nectar of your speech.

3. O Lord, I wish to hear the special efficacy of gifting lamps. O Four-faced Lord, tell me who they were, by whom this gift was made formerly.

Brahmā said :

4. A devotee should take bath early in the morning. Remaining pure in body and mind, he should offer the lamp assiduously. Thereby sins shall perish like darkness at the rise of the sun.

5. Whatever sin has been committed by a man or a woman ever since birth, shall perish by gifting lamps in the month of Kārttika .

6. In this connection I shall describe to you a legendary story. By listening to it it destroys all sins. It yields the merit of the gift of lamps.

7. Formerly, in the land of Draviḍas there was a Brāhmaṇa named Buddha . His wife was a vicious woman engaged in immoral conduct, O sage.

8-12. As an ill consequence of his contact with her, his life shortened and he died. Even when the husband was dead, the wife continued to be engaged all the more in misdemeanour. She was never ashamed even of the ill-repute of hers in the world. Having no sons or kinsmen, she used to have her meals by way of alms received. She never had any opportunity to take consecrated food. She regularly ate stale food. She was addicted to food cooked by others. She never undertook pilgrimage etc. She never listened to the holy narratives and legends, O Brāhmaṇa.

Once, a certain learned Brāhmaṇa named Kautsa who was devoutly engaged in pilgrimage to sacred places, came to her house. On seeing that unchaste woman engaged in improper conduct, the excellent Brāhmaṇa Sage became furious. With his eyes red (with anger) he spoke to her:

Kutsa said :

13-15. O foolish woman, I am going to tell you something now. Listen attentively to my words. O woman running errands! Why do you nourish this body (of yours) constituted of five elements, which is filled with putrid blood and is the cause of misery? This body is like a bubble of water. It will

certainly perish. Depending upon this transient body, you consider it permanent in your heart.

16. Therefore, O stupid woman, eschew your internal delusion and begin to think. Remember the Lord who is the most excellent of all. Do listen to holy books respectfully.

17. When the month of Kārttika comes, perform the rites of holy bath, charitable gift etc. In order to propitiate Dāmodara make the gift of lamps.

18-20. You should have a hundred thousand wicks etc. and a hundred thousand lotuses etc. ready. In the month of Kārttika, circumambulate the Lord and make obeisance to him.

Perform the rites of observing and conducting the Vrata with devotion. This Vrata is for all women with or without husbands.

It suppresses all sins. It destroys all calamities. There during the month of Kārttika, let an excellent lamp be gifted.

21. Lamp is a cause of delight to Hari certainly in the month of Kārttika. Even a person who has committed great sins becomes liberated through the gift of lamps (or lighting of lamps).

22-28. Formerly there was a good Brāhmaṇa named Harikara. That Brāhmaṇa became sinful and attached to sensual objects. He always visited prostitutes. He squandered the wealth of his father. He was an axe as it were in cutting down his own family. Once, O widow, much wealth of his father was lost by him in gambling because of his association with wicked people. Therefore he became grief-stricken.

Once he came into contact with some saintly people who were engaged in pilgrimage to holy places. In the course of pilgrimage, O dear one, that highly sinful Brāhmaṇa came to Ayodhyā .

In the month of Kārttika he reached the house of a very prosperous Brāhmaṇa. Always under the pretext of gambling(?), a lamp was immediately lighted in front of Hari by him. Thereafter, the Brāhmaṇa, in course of time, became dead and attained salvation.

Though he was a perpetrator of great sins, he sought and got refuge in Hari. Hence, you too make gifts of lamps and light lamps in the month of Kārttika. Similarly make other charitable gifts too with great devotion.

Having commanded her thus, Kutsa , the Brāhmaṇa, went to another house.

29. That (woman) repented after hearing the words of Kutsa. She resolved to perform the holy rites in the month of Kārttika.

30. In the course of the entire month of Kārttika, she took bath in (cool) water at the time of sunrise and also observed the Vrata of lighting lamps.

31-32. When her span of life was over, she died after some time. Though she had committed great sins, that woman went along the path of heaven due to the great efficacy of lighting of lamps. In due course she attained salvation too. Hence, O Nārada , who can (adequately) recount the efficacy of offering lamps?

33-35. Gift of lamps and lighting of lamps in the month of Kārttika yields exceedingly meritorious fruits.

He who strictly adheres to the Kārttikavrata, he who lights lamps, shall attain salvation on hearing this legendary narrative of lighting of lamps.

Who can (adequately) recount the efficacy of the lighting of lamps?

Now, O Nārada, listen to the efficacy of lighting other people's lamps. [1]

36-38. If one has no capacity (to light lamps), one can lighten other people's lamps. He who does so also attains the benefit. There is no doubt about this.

He who offers wicks, oil, vessels, etc. for the lamps or he who (physically) renders help to those who offer excellent lamps, attains salvation. There is no doubt about this. Who can (adequately) describe the efficacy of lighting lamps in Kārttika.

39. If there is no capacity in oneself one should lighten other people's lamps. He too obtains the benefit thereof. There is no doubt about it.

40. There was a courtesan named Indumatī . [2] By brightening other's lamp in her house, a mouse attained salvation difficult to achieve.

41. Hence by all means one shall brighten the lamps of others. Thereby one should attain salvation like the mouse (in the courtesan's house) undoubtedly.

42. O sage, if the benefit of brightening other people's lamps is like this, by whom can the greatness of directly gifting lamps be described?

Nārada said :

43. The great efficacy of offering lamps in Kārttika has been heard by me. The greatness of lightening other people's lamps also has been heard. Now, I wish to hear about the greatness of Vyomadīpa [3] (beacon lights on poles).

Brahmā said :

44. Listen, O son, with concentration to the greatness of beacon lights. Merely by listening to it one will be inclined to offer lamps.

45. I shall describe the merit of that person who is devoted to taking bath in early morning on the advent of the month of Kārttika and who offers beacon lights on poles.

46. He will become the overlord of all the worlds and be endowed with all types of riches. He will enjoy happiness in this world and attain salvation in the end.

47. After the holy bath and (offering) charitable gifts and other rites, the beacon should be lighted on the top of the temple of Hari for the whole of the month of Kārttika. On the full-moon day, in the month of Kārttika, it should be ceremoniously discharged in accordance with injunctions.

48. He who lights beacons in the month of Kārttika in accordance with the injunctions will never return (to saṃsāra) even in the course of hundreds and crores of Kalpas .

49. In this connection I shall describe unto you an ancient legend, merely by listening to which one shall get the benefit of lighting the beacon.

50-51. Formerly there was a fowler named Niṣṭhura . He was a thorn unto the world. He was like another god of death. He lived on the banks of Yamunā . He used to wander over the forests, kill all animals and sustain himself. Wielding a bow he used to harass wayfarers by robbing them.

52-53. Once in the month of Kārttika, O sage, the fowler went to a certain village for the purpose of stealing. At that time the king in the city of Vidarbha was Sukṛti by name. At the instance of a Brāhmaṇa named Candra Śarmā , the intelligent king lighted a beacon on top of the temple of Hari.

54-56. After offering the light the king listened to the sacred story at night with great devotion. At that time itself (the fowler) came there for the purpose of stealing. He stood for a moment gazing at the beacon offered by the king.

At that time a vulture came there, swiftly snatched the pot of oil along with the lamp, carried the same in its beak and then perched itself on the top of a tree.

57. That kingly bird drank up the oil and placed the lamp on the top of the tree and rested itself there for a moment.

58. At that time a cat came there by chance. In order to catch the excellent bird, it climbed up the tree where the bird was perching.

59-62. Seeing the lamp in front of him, the cat paused for a short while. At that time Candra Śarmā was expounding the efficacy of beacon lights to the king named Sukṛti. The bird and the cat heard those words. The cat then (tried to) catch the bird that was perched on another branch. Due to the defect of being unsteady (by nature) both of them fell on a rock from the tree as if urged by fate. The bird and the cat got their bodies smashed on the ground and both of them died. They got divine bodies. Riding in an aerial chariot, they went to heaven.

63-70a. The fowler who had come for stealing saw everything. With his vicious intention vanished, he went to the sage who was expounding the narrative. Addressing Candra Śarman, he spoke these words:

“O Candra Śarman, the fascinating beacon offered by king Sukṛti has been seen by me who had come here for the purpose of stealing something.

At that time, by chance, a certain bird took off the pot and drank away the oil. Thereafter, it placed that fascinating pot along with the lamp on the top of a tree and stayed there for a short while.

A certain cat came there in order to seize the big bird. Urged by fate as it were, they resorted to two (different) branches.

They heard for a moment the story that was being narrated by you. Afterwards, on account of the defect of his own fickle-mindedness, the cat seized the bird.

Both of them fell down and died instantaneously. Both assumed divine forms and seated in an aerial chariot, they went to heaven. On seeing this wonderful thing I have come here to ask you:

70b-78a. Who were those, the cat and the bird, formerly? O Brāhmaṇa,

tell it. How did they come to be born as lower animals? By which holy act were they released?”

On hearing these words of the fowler, Candra Śarmā said then:

“Listen, O fowler, I shall presently speak in details. This cat was formerly a Brāhmaṇa, born of Śrīvatsa Gotra . He was called Devaśarmā . He used to steal temple properties. He got the post of the worshipping priest of Ahobala Nṛsiṃha . [4]

He used to steal the oil, money and materials that came to the temple and used to maintain his family thereby.

He spent the whole of his life thus and ultimately met with his death. On account of that great sin he fell into the following hells one by one: Mahāraurava , Raurava , Nirucchvāsa and Asipatravana . He was chopped by the huge-bodied terrible messengers of Yama . After experiencing all these tortures, he became a Brahmarākṣasa . Then he was born as a dog. Thereafter, due to his evil Karmas , he became a Cāṇḍāla . After taking a hundred such births, he became a cat on the earth.

78b. Now by a lucky chance, he has listened to the efficacy of beacon lights. He has been rid of all sins and he has gone to the place of Hari.

79-83. This vulture was formerly a Brāhmaṇa in Mithilā , well-versed in the Vedas . He was well-known by the name Śaryāti in the world. He was a great lord.

He had association with women servants and courtesans. Due to that great sin, when he died, he fell into the exceedingly terrible hell Kumbhīpāka and stayed there for four Yugas . With the residue of his Karmas, he was born as a vulture.

Urged by his own fate, the vulture came here for drinking the oil. After having offered a beacon (?) and after having heard the story of Hari, he was also absolved of all his sins and went to the place of Hari.

84-85. Thus, O fowler, everything has been recounted to you. Return happily.”

On hearing his words the hunter went back to his abode. He observed the Ākāśa Dīpa Vrata in accordance with the injunctions, O sage. He spent the remaining part of his life there and went to Hari’s abode.

86. The great king Sunanda (S ukṛti) became wonder-struck. In accordance with the injunctions, he did everything for a month under the guidance of Candra Śarmā.

87-92. In the month of Kārttika, the king took his early morning bath. With purity of body and mind, he worshipped Janārdana with tender Tulasī leaves. At night the king offered beacon lights with this Mantra : “After making my obeisance to Dāmodara, the universal and Cosmic-formed Lord, I offer the beacon light which Had likes much. O Lord of Devas , make it (this Vrata) devoid of obstacles till the month is over. O Lord of Devas, let my devotion to you increase by performance of this Vrata.”

By means of this Mantra, the king made the offering of the light. Again in the Brāhma Muhūrta (the hour before dawn) he offered beacon light. Viṣṇu ’s worship was performed, O dear one, and he took his early morning bath.

After performing the rites for Utsarga (concluding rite of the Vrata) he again offered a beacon. After feeding the Brāhmaṇas , he dedicated the Vrata to Viṣṇu.

93-96. O excellent sage, by the power of that merit the king enjoyed for a hundred thousand years enchanting pleasures along with his kinsmen, sons, grandsons and his wife.

At the end, O excellent Brāhmaṇa. O sage, he got into a charming aerial chariot along with his womenfolk and went along the path to salvation.

In the world of Viṣṇu, he assumed the form of Viṣṇu with four arms. He had yellow garments. He held the conch, the discus and the iron club. He was always called Viṣṇu by the immortal ones. There the lofty-minded king sported as he pleased.

97. Hence, after attaining human birth which is rarely to be achieved, one should offer the beacon light in the month of Kārttika in accordance with the injunction. It is a thing which Hari likes.

98. Those men who offer beacon lights for the propitiation of Hari in the month of Kārttika, O eminent sage, never see Lord Yama having exceedingly cruel face.

99. Henceforth, I shall recount another (instance of) the efficacy of the beacon light. It was narrated formerly by Vālakhilyas . Listen to that, O excellent Brāhmaṇa.

Vālakhilyas [5] said :

100-102a. (Defective Text) May the excellent sages perform the

rite of Ākāśadīpa (beacon light on the top of a pole) either in the month of Vaiśākha or in Kārttika according to the calendar which begins the month with the dark half (Pūrṇimānta - māsa calendar), from the beginning of the month previous to Kārttika i.e. Āśvina (i.e. from the full-moon day of Āśvina).

In the month of Tulā , the devotee should offer beacon lights on poles with gingelly oil at dusk. He who offers this continuously for a month to the Lord of Śrī accompanied by Śrī, is never separated from glory and prosperity.

102b-103. A pole of twenty hastas (in length i.e. height) is the excellent one for beacon light, [6] one of nine Hastas is the middling one and one of five Hastas is the lowest one. It shall be so fixed that the light is seen by the people standing far off.

104-105. The offering of light in lanterns of mica or glass is specially recommended. There must be a flag, the length of which is a ninth of the pole.

Above it a bunch of peacock feathers or a pot should be placed. This lamp causes delight to Viṣṇu. It uplifts the Pitṛs .

106-107. The lamp should be offered on the eleventh day or on the full-moon day when the Sun is in Libra. To Dāmodara the lamp is offered in Śrāvaṇa . In the month of Tulā, the lamp is offered (to Viṣṇu) along with Lakṣmī : “I am offering you the light. Obeisance to Ananta , to Vedhas .”

There is nothing else like the beacon light on the pole which uplifts and redeems the Pitṛs.

108. Helika [7] had two sons. One of them became a ghost. But by the merit of offering a beacon light he attained salvation difficult to achieve.

109-111. The following Mantra should be recited: “Obeisaṇce to

the manes, to the ghosts. Bow to Dharma , to Viṣṇu. Salute to Yama, to Rudra . Obeisance to the Lord of the forest.”

Those men who repeat this Mantra and offer to the Manes beacon light on the poïes, attain the excellent goal. Even those who have gone to hells attain this excellent goal.

Thus the offering of light has been described to you.

One should offer beacon lights for the purpose of getting fortune and good progeny.

112-116. This Nīrājanāvidhi (procedure of offering and waving lights) is to be done in the dark half of Kārttika month for five days beginning with the twelfth day, in the earlier part of the night.

There must be special arrangement for the lights in the temples of Brahmā , Viṣṇu, Śiva etc. and the following places: tops of grain stores, pavilions (for sacrificial purpose), assemblies, river banks,

rampart walls, gardens, tanks , bylanes in villages, house-gardens, stables, lonely places, elephant yards etc. Lamps should be offered in the beginning of the nights. They must be charming.

Those who are seen in the world making use of gems and jewels and are glorified, are those who had (in their previous births) offered lamps in accordance with the injunctions in the month of Kārttika.

If one is incapable of offering lamps, one should protect and preserve the lamps offered by others.

117. Is there a man in the world who stands ready to recount the merit of the person who respectfully offers oil for the lamps of the students (and reciters) of the Vedas?

118-120. In the month of Kārttika, the devotee should offer various kinds of lamps in the presence of Viṣṇu.

After the advent of the month of Kārttika, when the sky is clear and bright with myriads of stars, at night Lakṣmī comes to view the cosmic spectacle.

Wherever the Ocean-born Goddess (Lakṣmī) sees the lamps, she is exceedingly delighted with ii, but never so in darkness. Hence, lights must always be fixed (prominently) in the month of Kārttika.

121. It is declared that those who seek fortune and beauty should

offer lamps particularly in temples, river banks, and more particularly on highways.

122-124a. The glory of one who offers light at the place of sleeping is all-pervasive. One who sees the abode of a (financially) weak person, whether he be a Brāhmaṇa or one of another caste, without any lamp and then offers lamps, is honoured in the world of Viṣṇu.

He who places lights in an inaccessible and rugged place or an impassable place infested with insects and thorns will not go to any hell.

124b-128. If a person offers lamps in Pañcanada at night according to the injunctions, the boys born in his family will be the illuminators of the race.

By lighting and kindling anoṃer person's lamp in the month of Kārttika, one gets the same benefit as is obtained by gifting food in the Pitṛpakṣa (the dark fortnight of Bhādrapada pertaining to the Manes) or by giving water in the months of Jyeṣṭha and Āṣāḍha .

By kindling other people's lamps and by serving Vaiṣṇavas in the month of Kārttika, one attains the fruit of Rājasūya and horse-sacrifices.

Formerly there was a Brāhmaṇa [8] Harikara who was always engaged in sinful activities. For the sake of gambling, lamps were lighted by him during the month of Kārttika. Due to the power of that meritorious deed he became an excellent Brāhmaṇa and attained heaven.

129. Formerly King Dharmanandana got into an excellent aerial chariot and went to the world of Viṣṇu as a result of offering beacon lights.

130. I shall recount the merit of that person who offers camphor-light in front of Viṣṇu in the month of Kārttika and particularly on the day of awakening called Prabodhinī (Ekādaśī) (eleventh day in the bright half of Kārttika).

131. Men born in his family will be favourites of Hari. After sporting about for a long time, they attain salvation in the end.

132. A person who keeps lights burning day and night in the abode of Hari, particularly on the eleventh lunar day, goes to the place of Hari.

133-134. Even a fowler offered lamp on the fourteenth lunar day (in the dark half of Māgha) in the temple of Śiva and on the great Liṅga and went to the world of Śiva even without any special devotion.

A certain cowherd kindled the lamp of the Śārṅga -bearing Lord on the new-moon day and repeated "Be victorious, be victorious" frequently. He became king of kings.

[1]: [1] : VV 35 ff describe the efficacy of brightening other people's lamps in Kārttika.

[2]: [2] : Sāroddhāra tells us how a female mouse happened to brighten the lamp in Indumatī's house while the mouse drank up the oil in the lamp and happened to circumambulate the god unintentionally and thereby got salvation.

[3]: [3] : VV 44ff describe the importance of Vyomadīpa (beacon lights on poles).

[4]: [4] : A famous sacred place of Nṛsiṃha to the east of Cuddapah in Sirvel Taluka in Karnool District (Tamil Nadu). The temple is on a hill. It was visited by Śaṅkarācārya and Caitanya Mahāprabhu. (De 3)

[5]: [5] : Vālakhilyas : A class of (60,000) thumb-sized sages attending the Sun's Chariot. They were born of Kratu, son of god Brahmā. (Mbh, Ādi 66.4-9; Anuśāsana 141.99-102; 142.33 ff)

[6]: [6] : VV 102-105 describe the details of the beacon light (Ākāśa-dīpa).

[7]: [7] : SKS gives the following details of this story: Helika, a Brahmin in the Vindhya mountain, had two sons—Citrabhānu and Manojava. They became vicious and ultimately resorted to forest. A Bheel girl named Nanānī kept them in her house where they saw Nanānī offer Ākāśa-dīpa for her deceased father. Manojava died but his sentence in Tamisra hell was exonerated due to his help in Ākāśa-dīpa and became a Piśāca. He possessed Nanānī but Citrabhānu took her to Vārāṇasī where due to Ākāśa-dipa-dāna , Manojava was absolved and he was born as a son of Nanānī. The three stayed at Vārāṇasī and got salvation.

[8]: [8] : VV 127 ff give some examples of yore showing the efficacy of Ākāśa-dīpa in Kārttika. Out of these vv 133-134 give the story of a fowler offering lamp in a Śiva temple.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 8

The Greatness of Tulasī (Basil Plant)

Chapter 105 of 221 · 49 detected Sanskrit verse markers

Sanskrit

।। नारद उवाच ।। ।।
भूयः कथय तृप्तिर्हि नास्ति मे कमलासन ।।
त्वद्वागमृतपानेन तृषा भूयः प्रवर्धते ।। १ ।।
।। ब्रह्मोवाच ।। ।।
प्रातः स्नात्वा शुचिर्भूत्वा कार्तिके विष्णुतत्परः ।।
देवं दामोदरं पूज्य कोमलैस्तुलसीदलैः ।।
स तु मोक्षमवाप्नोति नाऽत्र कार्या विचारणा ।। २ ।।
भक्त्या विरहितो यस्तु सुवर्णादिभिरर्चयेत् ।।
तस्य पूजां न गृह्णाति नाऽत्र कार्या विचारणा ।। ३ ।।
सर्वेषामपि वर्णानां भक्तिरेषा परा स्मृता ।।
भक्त्या विरहितं कर्म न विष्णोः प्रियकारणम् ।। ४ ।।
भक्त्या संपूजितो नित्यं तुलस्यास्तु दलार्धतः ।।
स्वयं प्रत्यक्षमायाति भगवान्हरिरीश्वरः ।। ५ ।।
विष्णुदासः पुरा भक्त्या तुलसीपूजनेन च ।।
विष्णुलोकं गतः शीघ्रं चोलो गौणत्वमागतः ।। ६ ।।

तुलस्याः शृणु माहात्म्यं पापघ्नं पुण्यवर्द्धनम् ।।
यत्पुरा विष्णुना प्रोक्तं रमायै तद्वदाम्यहम् ।। ७ ।।
संप्राप्ते कार्तिके मासि तुलस्याः पूजनं हरेः।।
ये कुर्वंति नरा भक्त्या ते यांति परमं पदम् ।।८।।
तस्मात्सर्वप्रयत्नेन तुलस्याः कोमलैर्दलैः ।।
पूजनीयो महाभक्त्या सर्वक्लेशविनाशनः ।। ९ ।।
रोपिता तुलसी यावत्कुरुते मूलविस्तरम् ।।
तावद्युगसहस्राणि ब्रह्मलोके महीयते ।। 2.4.8.१० ।।
तुलसीपत्रसंयुक्तजले स्नानं चरेद्यदि ।।
सर्वपापविनिर्मुक्तो मोदते विष्णुमंदिरे ।। ११ ।।
वृन्दावनं च कुरुते रोपणार्थं महामुने ।।
तावतैव विमुक्ताऽघो ब्रह्मभूयाय कल्पते ।। १२ ।।
तुलसीकाननं ब्रह्मन्गृहे यस्याऽवतिष्ठते ।।
तद्गृहं तीर्थभूतं तु न यांति यमकिंकराः ।। १३ ।।
सर्वपापहरं पुण्यं कामदं तुलसीवनम् ।।

रोपयंति नराः श्रेष्ठास्ते न पश्यंति भास्करिम् ।। १४ ।।
तुलसीकाष्ठसंयुक्तं गन्धं यो धारयेन्नरः ।।
तद्देहं न स्पृशेत्पापं क्रियमाणं तथैव च ।। ।। १५ ।।
तुलसीविपिनच्छाया यत्र चैव भवेद्द्विज ।।
तत्र श्राद्धं प्रकर्तव्यं पितृणां तृप्तिहेतवे ।। १६ ।।
यत्कृते तुलसीपत्रं कर्णे शिरसि दृश्यते ।।
यमस्तं नेक्षितुं शक्तः किमु दूता भयंकराः ।। १७ ।।
तुलस्या महिमां यस्तु शृणुयान्नित्यमादृतः ।।
सर्व पापविमुक्तात्मा ब्रह्मलोकं स गच्छति ।। १८ ।।
अत्रैवोदाहरंतीममितिहासं पुरातनम् ।।
तुलस्या विषये ब्रह्मञ्च्छ्रवणात्पापनाशनम् ।। १९ ।।
पुरा काश्मीरदेशे तु ब्राह्मणौ संबभूवतुः ।।
हरिमेधःसुमेधाख्यौ विष्णुभक्तिपरायणौ ।।2.4.8.२०।।
सर्वभूतदयायुक्तौ सर्वतत्त्वार्थवेदिनौ ।।
कदाचित्तौ द्विजवरौ तीर्थयात्रापरायणौ ।।२१।।

गच्छतावेकतो विप्रौ कांतारे श्रमविह्वलौ ।।
तुलसीकाननं तत्र ददर्शतुरिंदमौ ।। २२ ।।
तयोः सुमेधास्तद्दृष्ट्वा तुलसीकाननं महत् ।।
प्रदक्षिणीकृत्य तदा ववंदे भक्तिसंयुतः ।। २३ ।।
दृष्ट्वैतद्धरिमेधास्तु उवाच परया मुदा ।।
ज्ञातुं तुलस्या माहात्म्यं तत्फलं च पुनःपुनः ।। २४ ।। ।।
।। हरिमेधा उवाच ।। ।।
किमर्थं विप्र देवेषु तीर्थेषु च व्रतेषु च ।।
स्थितेषु विप्रमुख्येषु प्रणामं कृतवानसि ।। २५ ।।
।। सुमेधा उवाच ।। ।।
शृणु विप्र महाभाग साधु वाक्यमुदीरितम् ।।
आतपो बाधते ह्यावां गत्वैतद्वटसन्निधौ ।। २६ ।।
तस्यच्छायां समाश्रित्य वक्ष्यामि ते यथार्थतः ।।
एवमुक्तः सुमेधास्तु हरिमेधेन संयुतः ।। २७ ।।
वटं जगाम धर्मज्ञो महत्कोटरसंयुतम् ।।

तत्र विश्राम्य विप्रोसौ हरिमेधमुवाच ह ।। २८ ।।
श्रूयतां विप्रशार्दूल तुलस्यास्तूतमां कथाम् ।।
परमेशप्रसादेन संजाता या पयोनिधौ ।। २९ ।।
पुरा दुर्वाससः शापाद्धतैश्वर्ये पुरंदरे ।।
ममंथुः क्षीरजलधिं ब्रह्माद्याः ससुराऽसुराः ।। 2.4.8.३० ।।
ऐरावतः कल्पतरुश्चन्द्रमाः कमला तथा ।।
उच्चैःश्रवा कौस्तुभश्च तथा धन्वन्तरिर्हरिः ।। ३१ ।।
हरीतक्यादयश्चाऽपि दिव्या ओषधयस्तथा ।।
अजायन्त द्विजश्रेष्ठ लोकश्रेयोविधायकाः ।। ३२ ।।

ततः पीयूषकलशमजरामरदायकम् ।।
कराभ्यां कलशं विष्णुर्धारयन्सुतलं परम् ।।
अवेक्ष्य मनसा सद्यः परां निर्वृतिमाप ह ।। ३३ ।।
तस्मिन्पीयूषकलश आनन्दाश्रोदबिन्दवः ।।
व्यपतंस्तुलसी सद्यः समजायत मण्डला ।। ३४ ।।
सर्व लक्षणसंपन्ना सर्वाभरणभूषिता ।। ३५ ।।

तत्रोत्पन्नां तथा लक्ष्मीं तुलसीं च ददुर्हरेः ।।
देवा ब्रह्मादयस्ते हि जगृहे भगवान्हरिः ।। ३६ ।।
ततोऽतीव प्रियकरा तुलसी जगतां पतेः।।३७।।
सा तु देवगणैः सर्वैर्विष्णुवत्पूज्यते प्रिया ।।
नारायणो जगत्त्राता तुलसी तस्य वल्लभा ।।३८।।
तस्मात्तस्या नमस्कारो मया विप्र कृतस्ततः ।।
इत्येवं वदतस्तस्य सुमेधस्य महात्मनः ।। ३९ ।।
आराददृश्यत महद्विमानं सूर्यवर्चसम् ।।
तदानीं वटवृक्षस्तु पपात पुरतो मुने ।।2.4.8.४०।।
तथैव तस्माद्वृक्षाच्च पुरुषौ द्वौ विनिर्गतौ ।।
द्योतयंतौ दिशः सर्वास्तेजसा सूर्यसन्निभौ ।। ४१ ।।
प्रणामं चक्रतुस्तौ हि हरिमेधसुमेधयोः ।।
हरिमेधसुमेधौ तौ तौ दृष्ट्वा भयविह्वलौ ।। ४२।।
ऊचतुर्विस्मयाविष्टौ तावुभौ देवसन्निभौ ।।४३।।
हरिमेधसुमेधसावूचतुः ।।

युवां कौ देवसंकाशौ भवंतौ सर्वमंगलौ ।।
मंदारमालां तरुणां धारयंतौ तथाऽमरौ ।।
नमस्कार्यौ तथाऽऽवाभ्यां पूज्यौ च सुररूपिणौ ।। ४४ ।।
इत्युक्तौ ब्राह्मणाभ्यां तावूचतुर्वृक्षनिर्गतौ ।।
युवामेव पिता माता आवयोश्च तथा गुरुः ।।४५।।
बंध्वादयस्तथा चैव युवामेव न संशयः ।।
ज्येष्ठ उवाच ।। ।।
अहं तु देवलोकस्य आस्तीकोनाम नामतः ।। ४६ ।।
अप्सरोगणसंवीतः कदाचिन्नंदन वनम् ।।
क्रीडार्थमगमं चाद्रौ विषयासक्त चेतनः ।। ४७ ।।
रेमिरे देववनिता यथाकामं मया सह ।।
मुक्तामल्लिकमाल्यानि निपेतुस्तानि योषिताम् ।। ४८ ।।
तपतो रोमशस्यैव तद्दृष्ट्वा कुपितो मुनिः ।।
योषितां नाऽपराधोयं यासां वै परतंत्रता ।। ४९ ।।
अयमेव दुराचारः शापार्ह इति चाऽब्रवीत् ।।

त्वं ब्रह्मराक्षसो भूत्वा वटवृक्षे चरेति माम् ।। 2.4.8.५० ।।
प्रसादितो मया सोऽथ विशापमपि दत्तवान् ।।

तुलसीपत्रमाहात्म्यं विष्णोर्नाम तथा द्विजात् ।। ।।५१।।
यदा शृणोषि सद्यस्त्वं विमुक्तिं यास्यसे पराम्।।
इति शप्तस्तु मुनिना चिरकालं सुदुःखितः ।। ५२ ।।
वसाम्यत्र वटे दैवाद्भवद्दर्शनतो ध्रुवम् ।।
मुक्तिर्जाता विप्रशापाद्द्वितीयस्य कथां शृणु ।। ५३ ।।
अयं मुनिवरः पूर्वं गुरुशुश्रूषणे रतः ।।
गुरोराज्ञामनादृत्य ब्रह्मराक्षसतां गतः ।। ।।५४ ।।
युष्मत्प्रसादादधुना ब्रह्मशापाद्विमोचितः ।।
तीर्थयात्राफलं चैव युवाभ्यामिह साधितम् ।।५५।।
उत्तरोत्तरपुण्यानि वर्धंते च दिनेदिने ।।
इत्युक्त्वा तौ मुनिवरौ प्रणम्य च पुनःपुनः ।। ५६ ।।
तावनुज्ञाप्य तौ धाम जग्मतुः परया मुदा ।।
ततस्तौ तीर्थयात्रार्थं परमौ मुनिपुंगवौ ।। ।। ५७ ।।

शंसंतौ तुलसीं पुण्यां जग्मतुर्मुनिपुंगव ।।
एवं नारद माहात्म्यं तुलस्याः को नु वर्णयेत् ।। ५८ ।।
तस्मान्नारद मासेऽस्मिन्कार्तिके हरितुष्टिदे ।।
कर्तव्या तुलसीपूजा नाऽत्र कार्या विचारणा ।। ५९ ।।
एवमंग व्रतान्येव प्रोक्तानि मुनिसत्तम ।।
उपांगानि प्रवक्ष्यामि वालखिल्योदितानि च ।। 2.4.8.६० ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये तुलसीमाहात्म्यवर्णनं नामाऽष्टमोऽध्यायः ।।८।।

Roman transliteration

|| nārada uvāca || ||
bhūyaḥ kathaya tṛptirhi nāsti me kamalāsana ||
tvadvāgamṛtapānena tṛṣā bhūyaḥ pravardhate || 1 ||
|| brahmovāca || ||
prātaḥ snātvā śucirbhūtvā kārtike viṣṇutatparaḥ ||
devaṃ dāmodaraṃ pūjya komalaistulasīdalaiḥ ||
sa tu mokṣamavāpnoti nā'tra kāryā vicāraṇā || 2 ||
bhaktyā virahito yastu suvarṇādibhirarcayet ||
tasya pūjāṃ na gṛhṇāti nā'tra kāryā vicāraṇā || 3 ||
sarveṣāmapi varṇānāṃ bhaktireṣā parā smṛtā ||
bhaktyā virahitaṃ karma na viṣṇoḥ priyakāraṇam || 4 ||
bhaktyā saṃpūjito nityaṃ tulasyāstu dalārdhataḥ ||
svayaṃ pratyakṣamāyāti bhagavānharirīśvaraḥ || 5 ||
viṣṇudāsaḥ purā bhaktyā tulasīpūjanena ca ||
viṣṇulokaṃ gataḥ śīghraṃ colo gauṇatvamāgataḥ || 6 ||

tulasyāḥ śṛṇu māhātmyaṃ pāpaghnaṃ puṇyavarddhanam ||
yatpurā viṣṇunā proktaṃ ramāyai tadvadāmyaham || 7 ||
saṃprāpte kārtike māsi tulasyāḥ pūjanaṃ hareḥ||
ye kurvaṃti narā bhaktyā te yāṃti paramaṃ padam ||8||

tasmātsarvaprayatnena tulasyāḥ komalairdalaiḥ ||
pūjanīyo mahābhaktyā sarvakleśavināśanaḥ || 9 ||
ropitā tulasī yāvatkurute mūlavistaram ||
tāvadyugasahasrāṇi brahmaloke mahīyate || 2.4.8.10 ||
tulasīpatrasaṃyuktajale snānaṃ caredyadi ||
sarvapāpavinirmukto modate viṣṇumaṃdire || 11 ||
vṛndāvanaṃ ca kurute ropaṇārthaṃ mahāmune ||
tāvataiva vimuktā'gho brahmabhūyāya kalpate || 12 ||
tulasīkānanaṃ brahmangṛhe yasyā'vatiṣṭhate ||
tadgṛhaṃ tīrthabhūtaṃ tu na yāṃti yamakiṃkarāḥ || 13 ||
sarvapāpaharaṃ puṇyaṃ kāmadaṃ tulasīvanam ||

ropayaṃti narāḥ śreṣṭhāste na paśyaṃti bhāskarim || 14 ||
tulasīkāṣṭhasaṃyuktaṃ gandhaṃ yo dhārayennaraḥ ||
taddehaṃ na spṛśetpāpaṃ kriyamāṇaṃ tathaiva ca || || 15 ||
tulasīvipinacchāyā yatra caiva bhaveddvija ||
tatra śrāddhaṃ prakartavyaṃ pitṝṇāṃ tṛptihetave || 16 ||
yatkṛte tulasīpatraṃ karṇe śirasi dṛśyate ||
yamastaṃ nekṣituṃ śaktaḥ kimu dūtā bhayaṃkarāḥ || 17 ||
tulasyā mahimāṃ yastu śṛṇuyānnityamādṛtaḥ ||
sarva pāpavimuktātmā brahmalokaṃ sa gacchati || 18 ||
atraivodāharaṃtīmamitihāsaṃ purātanam ||
tulasyā viṣaye brahmañcchravaṇātpāpanāśanam || 19 ||
purā kāśmīradeśe tu brāhmaṇau saṃbabhūvatuḥ ||
harimedhaḥsumedhākhyau viṣṇubhaktiparāyaṇau ||2.4.8.20||
sarvabhūtadayāyuktau sarvatattvārthavedinau ||
kadācittau dvijavarau tīrthayātrāparāyaṇau ||21||

gacchatāvekato viprau kāṃtāre śramavihvalau ||
tulasīkānanaṃ tatra dadarśaturariṃdamau || 22 ||
tayoḥ sumedhāstaddṛṣṭvā tulasīkānanaṃ mahat ||
pradakṣiṇīkṛtya tadā vavaṃde bhaktisaṃyutaḥ || 23 ||
dṛṣṭvaitaddharimedhāstu uvāca parayā mudā ||
jñātuṃ tulasyā māhātmyaṃ tatphalaṃ ca punaḥpunaḥ || 24 || ||
|| harimedhā uvāca || ||
kimarthaṃ vipra deveṣu tīrtheṣu ca vrateṣu ca ||
sthiteṣu vipramukhyeṣu praṇāmaṃ kṛtavānasi || 25 ||
|| sumedhā uvāca || ||
śṛṇu vipra mahābhāga sādhu vākyamudīritam ||
ātapo bādhate hyāvāṃ gatvaitadvaṭasannidhau || 26 ||
tasyacchāyāṃ samāśritya vakṣyāmi te yathārthataḥ ||
evamuktaḥ sumedhāstu harimedhena saṃyutaḥ || 27 ||
vaṭaṃ jagāma dharmajño mahatkoṭarasaṃyutam ||

tatra viśrāmya viprosau harimedhamuvāca ha || 28 ||
śrūyatāṃ vipraśārdūla tulasyāstūttamāṃ kathām ||
parameśaprasādena saṃjātā yā payonidhau || 29 ||
purā durvāsasaḥ śāpādgataiśvarye puraṃdare ||
mamaṃthuḥ kṣīrajaladhiṃ brahmādyāḥ sasurā'surāḥ || 2.4.8.30 ||
airāvataḥ kalpataruścandramāḥ kamalā tathā ||
uccaiḥśravā kaustubhaśca tathā dhanvantarirhariḥ || 31 ||
harītakyādayaścā'pi divyā oṣadhayastathā ||
ajāyanta dvijaśreṣṭha lokaśreyovidhāyakāḥ || 32 ||

tataḥ pīyūṣakalaśamajarāmaradāyakam ||
karābhyāṃ kalaśaṃ viṣṇurdhārayansutalaṃ param ||
avekṣya manasā sadyaḥ parāṃ nirvṛtimāpa ha || 33 ||
tasminpīyūṣakalaśa ānandāsrodabindavaḥ ||
vyapataṃstulasī sadyaḥ samajāyata maṇḍalā || 34 ||
sarva lakṣaṇasaṃpannā sarvābharaṇabhūṣitā || 35 ||

tatrotpannāṃ tathā lakṣmīṃ tulasīṃ ca dadurhareḥ ||
devā brahmādayaste hi jagṛhe bhagavānhariḥ || 36 ||
tato'tīva priyakarā tulasī jagatāṃ pateḥ||37||
sā tu devagaṇaiḥ sarvairviṣṇuvatpūjyate priyā ||
nārāyaṇo jagattrātā tulasī tasya vallabhā ||38||
tasmāttasyā namaskāro mayā vipra kṛtastataḥ ||
ityevaṃ vadatastasya sumedhasya mahātmanaḥ || 39 ||
ārādadṛśyata mahadvimānaṃ sūryavarcasam ||
tadānīṃ vaṭavṛkṣastu papāta purato mune ||2.4.8.40||
tathaiva tasmādvṛkṣācca puruṣau dvau vinirgatau ||
dyotayaṃtau diśaḥ sarvāstejasā sūryasannibhau || 41 ||
praṇāmaṃ cakratustau hi harimedhasumedhayoḥ ||
harimedhasumedhau tau tau dṛṣṭvā bhayavihvalau || 42||
ūcaturvismayāviṣṭau tāvubhau devasannibhau ||43||
harimedhasumedhasāvūcatuḥ ||

yuvāṃ kau devasaṃkāśau bhavaṃtau sarvamaṃgalau ||
maṃdāramālāṃ taruṇāṃ dhārayaṃtau tathā'marau ||
namaskāryau tathā"vābhyāṃ pūjyau ca surarūpiṇau || 44 ||
ityuktau brāhmaṇābhyāṃ tāvūcaturvṛkṣanirgatau ||
yuvāmeva pitā mātā āvayośca tathā guruḥ ||45||
baṃdhvādayastathā caiva yuvāmeva na saṃśayaḥ ||
jyeṣṭha uvāca || ||
ahaṃ tu devalokasya āstīkonāma nāmataḥ || 46 ||
apsaroganasaṃvītaḥ kadācinnaṃdana vanam ||
krīḍārthamagamaṃ cādrau viṣayāsakta cetanaḥ || 47 ||
remire devavanitā yathākāmaṃ mayā saha ||
muktāmallikamālyāni nipetustāni yoṣitām || 48 ||
tapato romaśasyaiva taddṛṣṭvā kupito muniḥ ||
yoṣitāṃ nā'parādhoyaṃ yāsāṃ vai parataṃtratā || 49 ||
ayameva durācāraḥ śāpārha iti cā'bravīt ||

tvaṃ brahmarākṣaso bhūtvā vaṭavṛkṣe careti mām || 2.4.8.50 ||
prasādito mayā so'tha viśāpamapi dattavān ||
tulasīpatramāhātmyaṃ viṣṇornāma tathā dvijāt || ||51||
yadā śṛṇoṣi sadyastvaṃ vimuktiṃ yāsyase parām||
iti śaptastu muninā cirakālaṃ suduḥkhitaḥ || 52 ||
vasāmyatra vaṭe daivādbhavaddarśanato dhruvam ||
muktirjātā vipraśāpāddvitīyasya kathāṃ śṛṇu || 53 ||
ayaṃ munivaraḥ pūrvaṃ guruśuśrūṣaṇe rataḥ ||
gurorājñāmanādṛtya brahmarākṣasatāṃ gataḥ || ||54 ||
yuṣmatprasādādadhunā brahmaśāpādvimocitaḥ ||
tīrthayātrāphalaṃ caiva yuvābhyāmiha sādhitam ||55||
uttarottarapuṇyāni vardhaṃte ca dinedine ||
ityuktvā tau munivarau praṇamya ca punaḥpunaḥ || 56 ||
tāvanujñāpya tau dhāma jagmatuḥ parayā mudā ||

tatastau tīrthayātrārthaṃ paramau munipuṃgavau || || 57 ||

śaṃsaṃtau tulasīṃ puṇyāṃ jagmaturmunipuṃgava ||
evaṃ nārada māhātmyaṃ tulasyāḥ ko nu varṇayet || 58 ||
tasmānnārada māse'sminkārtike harituṣṭide ||
kartavyā tulasīpūjā nā'tra kāryā vicāraṇā || 59 ||
evamaṃga vratānyeva proktāni munisattama ||
upāṃgāni pravakṣyāmi vālakhilyoditāni ca || 2.4.8.60 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye tulasīmāhātmyavarṇanaṃ nāmā'ṣṭamo'dhyāyaḥ ||8||

English translation

Nārada said :

1. O Lotus-seated Lord, speak further. I am not satisfied with drinking the nectar of your speech. (In fact) the thirst has increased further.

Brahmā said :

2. In the month of Kārttika one should take bath early in the morning. Remaining pure in body and mind, he should be devoted to Viṣṇu . Then he should worship Dāmodara with tender Tulasī (Basil) leaves. Thereby he attains salvation. There is no doubt about it.

3. If one is devoid of devotion but worships the Lord with gold and other (valuable) things, the Lord does not accept the worship. There is no doubt about it.

4. It is declared (in scriptures that) devotion is the greatest thing in everyone. A holy rite devoid of devotion does not please Viṣṇu.

5. On being worshipped with devotion (even) with half a leaf of Tulasī everyday, Lord Hari , the overlord (of the world), becomes directly visible.

6. Formerly Viṣṇudāsa went to the world of Viṣṇu by worshipping him devoutly with Tulasī. King Cola also attained a subordinate post. (vide infra Chs. 26, 27)

7. Listen to the greatness of Tulasī which is destructive of sins and is conducive to the increase of merit. I shall recount to you what was formerly narrated to Ramā by Viṣṇu.

8. After the advent of the month of Kārttika, those men who devoutly worship Tulasī and Hari, attain the highest region.

9. Hence, by all means, the Lord who destroys all pains and distresses should be worshipped with great devotion, with the tender leaves of Tulasī.

10. The devotee is honoured in the world of Brahmā for as many thousands of Yugas as the extent of the roots of the Tulasī plants fixed by him.

11. If a person takes bath in the water that has come into contact with Tulasī leaves, he shall be rid of all sins. He rejoices in the abode of Viṣṇu.

12. Even if a person makes a raised platform for planting Tulasī, O great sage, he gets instantly rid of his sins thereby. He becomes worthy of being absorbed in Brahman .

13. O Brāhmaṇa , the house in which there is a grove of Tulasī plants becomes a sacred place. The servants of Yama do not go there.

14. The grove of Tulasī plants is meritorious. It destroys all sins. It yields what is desired. The excellent persons who plant it, do not see Bhāskari (Yama, the god of Death).

15. If a man smears scented unguents (upon his body) mixed with (powdered) Tulasī twigs, the sin that is being committed will not (even) touch his body.

16. For the propitiation of the Pitṭs (Manes), Śrāddha should be performed, O Brāhmaṇa, where there is the shade of Tulasī plants.

17. Even Yama is not powerful enough to look at (directly) a person, if a Tulasī leaf is visible in his mouth, ears or head; what to speak of his awful messengers!

18. He who constantly listens to the greatness of Tulasī with great respect, becomes absolved of all his sins and goes to the world of Brahma .

19. In this context they cite this ancient legend of Tulasī. [1] O Brāhmaṇa, if it is listened to, it is destructive of sins.

20. Formerly in the land of Kāśmīra , there were two Brāhmaṇas named Harimedhas and Sumedhas . They were engrossed in devotion to Viṣṇu.

21-22. They were endowed with kindness and compassion towards all living beings. They were conversant with all essential principles (of philosophy). Once those excellent Brāhmaṇas were engaged in pilgrimage to holy places. They were going through a forest once, when they became utterly exhausted at a certain place. The two Brāhmaṇas, the suppressors of their enemies, saw a grove of Tulasī plants there.

23. On seeing that great grove of Tulasī plants one of those two, nameley Sumedhas, circumambulated it and bowed down to it with devotion.

24-28. Harimedhas observed this. In order to understand the greatness of Tulasī and the benefit thereof, he repeatedly asked (Sumedhas) with great joy:

Harimedhas enquired :

O Brāhmaṇa, there are Devas , Tīrthas , holy rites and leading Brāhmaṇas. Still why did you make obeisance (to the plants)?

Sumedhas replied :

O Brāhmaṇa of great fortune, your speech (enquiry) is well-worded. Listen. The heat of the sun is oppressive. We shall go to that banyan tree. Under its shade I shall tell you the truth.

Having told thus, Sumedhas, conversant with piety and virtue, went to the banyan tree wherein there was a great hollow cavity. He went there in the company of Harimeḍhas. There he rested for a while. The Brāhmaṇa then spoke to Harimeḍhas:

29. “O tiger among Brāhmaṇas, may the excellent story of Tulasī be listened to. With the favour of the great Lord it originated in the ocean.

30. Formerly, due to the curse of Durvāsas , Purandara (Indra) lost all his glory and prosperity. Suras beginning with Brahmā churned the Milk Ocean along with the Asuras .

31-34. From it all the (following) things came up: Airāvata , Kalpa tree, the Moon, Goddess Lakṣmī . Uccaiḥśravas , Kaustubha , Had in the form of Dhanvantari and all the divine medicinal plants beginning with Harītakī (yellow myrobalan). O excellent Brāhmaṇa, all of them were conducive to the welfare of all the worlds.

Viṣṇu (in the form of Dhanvantari) held in his hands the pot of nectar that bestows immunity from old age and immortality. Holding the pot of excellent base and glancing at it, he experienced the highest mental satisfaction. Drops of his tears of joy fell into the pot of nectar forming circular figures which immediately became Tulasī. [2]

35-40. Lakṣmī endowed with all good features and adorned with all ornaments, was also born therefrom.

Devas headed by Brahmā gave unto Han, Lakṣmī and Tulasī that had originated there. Lord Hari accepted them. That is why Tulasī is exceedingly pleasing to the Lord of the worlds.

Nārāyaṇa is the protector of the universe. Tulasī is his favourite beloved. Like Viṣṇu she is also worshipped by all the groups of Devas. Therefore, O Brāhmaṇa, I made my respectful obeisance to it.”

Even as the noble-souled Sumedhas said this, a great aerial chariot, refulgent like the sun, was seen nearby. At that time, O sage, the banyan tree fell down in front of him. [3]

41-43. And also two men came out of that tree, brightening all the quarters with their refulgence. They resembled the sun. They bowed down to Harimedhas and Sumedhas. On seeing them, Harimedhas and Sumedhas became frightened. Struck with wonder, they spoke to those two persons who resembled Devas:

Harimedhas and Sumedhas said :

44-49a. O beings resembling Devas, who are you? You are auspicious unto all. You have worn a fresh garland of Mandāra flowers. You are immortal ones; therefore, you are worthy of being saluted by us. You are Suras.

On being spoken thus by those two Brāhmaṇas, those persons who came out of the tree spoke thus:

“You are our father, mother and preceptor. There is no doubt about this that you alone are our kinsmen etc.”

The eider one said :

I am a resident of the world of Devas. My name is Āstika . Once I went to Nandana park for the sake of sport, surrounded by groups of celestial damsels. My mind was engrossed in sensual pleasures. There, on the mountain, the divine ladies began to cling to me and embrace me as they pleased.

Jasmine garlands and pearl necklaces of the women fell on sage Romaśa who was engaged in penance there. On seeing it, the sage became angry.

49b-53. “This is not the fault of the women who are not independent. This fellow of wicked activities deserves being cursed.” Then he said to me, “You shall become a Brahmarākṣasa and hover around this banyan tree.”

On being propitiated by me, he told me the means of redemption too: “When you hear from a Brāhmaṇa the name of Viṣṇu as well as the greatness of Tulasī leaf, you will immediately attain complete release.”

Having been cursed thus by the sage, I began to abide here on this banyan tree with great sorrow for a long time. Fortunately I have been liberated by seeing both of you, from the curse of the Brāhmaṇa. Listen to the story of the second one.

54-57a. This is an excellent sage. Formerly he was engaged in serving his preceptor. Once he disobeyed the order of his preceptor and became a Brahmarākṣasa.

With your favour, he has been released now from the curse of the Brāhmaṇa. The benefit of the pilgrimage has been achieved by you both. Your merits will increase more and more everyday.

After saying this and bowing down to those excellent sages again and again, they took their permission and went to their respective abodes with great joy.

57b-60. Then, O eminent sage, those two great ascetics went on their pilgrimage praising the meritorious Tulasī.

Thus, O Nārada , who can (adequately) describe the greatness of Tulasī? Hence, O Nārada, in this month of Kārttika which brings delight to Hari, the worship of Tulasī should be performed. There is no doubt about it.

Thus the Aṅgavratas (ancillary observances) have been described, O excellent sage. I shall narrate the Upāṅgas (subsidiary ancillary rites) as told by Vālakhilyas .

[1]: [1] : VV 20-59 give dialogue between Harimedhas and Sumedhas about the greatness of Tulasī.

[2]: [2] : This version of Tulasī’s creation is special to this Purāṇa. In Devī Bhāgavata the plant is identified with Mahā-Lakṣmī and is a daughter of King Dharmadhvaja (DB IX 15-24). According to PdP VI (Uttara Khaṇḍa Chs. 3-16) Vṛndā, the wife of Jalandhara, became Tulasī in the next birth.

[3]: [3] : VV 41-57 show how by listening to Tulasī’s greatness two cursed celebrities were absolved.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 9

Rites to be Performed on Vatsadvādaśī, [...] Dīpāvalī

Chapter 106 of 221 · 95 detected Sanskrit verse markers

Sanskrit

।। वालखिल्या ऊचुः ।। ।।
कृष्णः प्रोवाच धर्माय द्वादशीं वत्ससंज्ञिताम्।।
गोधूलिकालसंयुक्ता द्वादशी वत्सपूजने।।१।।
वत्सपूजा वटे चैव कर्तव्या प्रथमेऽहनि ।।
सवत्सां तुल्यवर्णां च शीलिनीं गां पयस्विनीम् ।।
चंदनादिभिरालिप्य पुष्पमालाभिरर्चयेत् ।। २ ।।
तद्दिने तैलपक्वं च स्थालीपक्वं युधिष्ठिर ।।
गोक्षीरं गोघृतं चैव दधिक्षीरं च वर्जयेत् ।। ३ ।।
दिनांते सूर्यबिंबार्धादुभयत्र घटीदलम् ।।
ततो नीराजनं कार्य्यं निरीक्षेच्च शुभाऽशुभम् ।। ४ ।।
नानादीपान्प्रकल्प्याऽऽदौ स्वर्णपात्रादि संस्थितान् ।।
नीराजयेद्दीपपूर्वं निरीक्षेत शुभाऽशुभम् ।।५।।
लापयित्वा सर्वदीपानुत्तराभिमुखान्न्यसेत् ।।
मुख्या दीपा नव प्रोक्ता अन्यानपि च कल्पयेत् ।। ६ ।।
ज्वाला चेद्दक्षिणासंस्था सतेजस्का शिखान्विता ।।

स्थिरा चेत्सौख्यदा प्रोक्ता विपरीता तु दुःखदा ।। ७ ।।
कार्तिके कृष्णपत्रे तु द्वादश्यादिषु पंचसु ।।
तिथिषूक्तः पूर्वरात्रे नृणां नीराजनाविधिः ।। ८ ।।
पक्षं संसूचयत्यादिर्द्वितीयो मासमेव च ।।
तृतीय ऋतुमेवेह चतुर्थस्त्वयनं तथा ।।
वर्षं तु पंचमो दीपः शुभाशुभं विनिर्णयेत् ।। ९ ।।
सूर्यांशसंभवा दीपा अंधकारविनाशकाः ।।
त्रिकाले मां दीपयंतु दिशंतु च शुभाऽशुभम्।। ।। 2.4.9.१० ।।
अभिमंत्र्य च मंत्रेण ततो नीराजयेत्क्रमात् ।। ११ ।।
आदौ देवांस्ततो विप्रान्हस्तिनश्च तुरंगमान् ।।
ज्येष्ठाञ्च्छ्रेष्ठाञ्जघन्यांश्च मातृमुख्याश्च योषितः ।। १२ ।।
ततो नीराजितान्दीपान्स्वस्वस्थानेषु विन्यसेत् ।।
रूक्षैर्लक्ष्मीविनाशः स्याच्छवेतैरन्नक्षयो भवेत् ।।
अतिरक्तेषु युद्धानि मृत्युः कृष्णशिखेषु च ।। १३ ।।
एकांगीनाम गोपाला तयैतच्च व्रतं कृतम् ।।

धनधान्यसमायुक्ता जाता वर्षत्रयेण सा ।। १४ ।। *
तस्माद्बोपूजनं कार्यं द्वादश्यां कार्तिकस्य तु ।।
एतद्बोव्रतमाहात्म्यं श्रुत्वा कुर्वंति ये नराः ।। १५ ।।
ते गोव्रतप्रभावेन न गोभिर्विच्युता भुवि ।।
गोऽपराधः कृतो यः स्यात्स व्रताद्बिलयं व्रजेत् ।। १६ ।।
।। वालखिल्या ऊचुः ।। ।।
कृष्णपक्षे चतुर्दश्यां मासि चाऽऽश्वयुजे तथा ।।
दीपोत्सव समीपे तु व्रतमेतत्समाचरेत् ।। १७ ।।
प्रातः स्नात्वा त्रयोदश्यां कृत्वा वै दंतधावनम्।।
त्रिरात्रनियमं कृत्वा गोविंदे भक्तितत्परः ।। १८ ।।
कार्य एतद्व्रतस्यांते तथा गोवर्द्धनोत्सवः ।।
त्रिमुहुर्ताऽधिका ग्राह्या परवेधो न दोषभाक् ।। १९ ।।
आश्विनस्याऽसिते पक्षे त्रयोदश्यां निशामुखे ।।
यमदीपं बलिं दद्यादपमृत्युर्विनश्यति ।। 2.4.9.२० ।।
पुरा हेमनकस्यैव बालकश्चाऽपमृत्युतः ।।

मुक्तोभूदाश्विने कृष्णत्रयोदश्यां दयावशात् ।। २१ ।। ।।
।। दूता ऊचुः ।। ।।
यथा न जीविताद्भ्रश्येदीदृशे तु महोत्सवे ।।
तथोपायं ब्रूहि यम कृपां कृत्वाऽस्मदग्रतः ।। २२ ।।
।। यम उवाच ।।
आश्विनस्याऽसिते पक्षे त्रयोदश्यां निशामुखे ।।
प्रतिवर्षं तु यो दद्याद्बृहद्बारे सुदीपकम् ।। २३ ।।
मन्त्रेणाऽनेन भो दूताः समानेयः स नोत्सवे ।।
प्राप्तेऽपमृत्यावपि च शासनं क्रियतां मम ।। २४ ।।
मृत्युना पाशदंडाभ्यां कालेन च मया सह ।।
त्रयोदश्यां दीपदानात्सूर्यजः प्रीयतामिति ।। २५ ।।
मन्त्रेणानेन यो दीपं द्बारदेशे प्रयच्छति ।।
उत्सवे चाऽपमृत्योश्च भयं तस्य न जायते ।। २६ ।।
।। वालखिल्या ऊचुः ।। ।।
पूर्वविद्धचतुर्दश्यामाश्विनस्य सितेतरे ।।

पक्षे प्रत्यूषसमये स्नानं कुर्यात्प्रयत्नतः ।। २७ ।।
अरुणोदयतोऽन्यत्र रिक्तायां स्नाति यो नरः ।।
तस्याऽब्दिकभवो धर्मो नश्यत्येव न संशयः ।। २८ ।।
तथा कृष्णचतुर्दश्यामाश्विनेऽर्कोदये सुराः ।।
यामिन्याः पश्चिमे यामे तैलाभ्यंगो विशिष्यते ।। २९ ।।
यदा चतुर्दशी न स्याद्विदिने चेद्विधूदये ।।
दिनद्वये भवेच्चाऽपि तदा पूर्वैव गृह्यते ।। 2.4.9.३० ।।
बलात्काराद्धठाद्वाऽपि श्रिष्टत्वान्न करोति चेत् ।।
तैलाभ्यंगं चतुर्दश्यां रौरवं नरकं व्रजेत् ।।३१।।

तैले लक्ष्मीर्जले गंगा दीपावल्याश्चतुर्दशीम् ।।
प्रातःस्नानं हि यः कुर्याच्चमलोकं न पश्यति ।। ३२ ।।
अपामार्गमथो तुंबीं प्रपुन्नाडमथाऽपरम् ।।
भ्रामयेत्स्नानमध्ये तु नरकस्य क्षयाय वै ।। ३३ ।।
वारत्रयं त्रिवारं च पठित्वा मन्त्रमुत्तमम् ।। ३४ ।।
सीतालोष्टसमायुक्त सकंटकदलान्वित ।।

हर पापमपामार्ग भ्राम्यमाणः पुनः पुनः ।।
अपामार्गं प्रपुन्नाडं भ्रामयेच्छिरसोपरि ।। ३५ ।।
स्नात्वार्द्रवाससा दद्याद्दीपकं मृत्युपुत्रयोः ।।
शुनकौ श्यामशबलौ भ्रातरौ यमसेवकौ ।।
तुष्टौ स्यातां चतुर्दश्यां दीपदानेन मृत्युजौ ।। ३६ ।।
इष्टवंधुजनैः सार्द्धमेतत्स्नानं समाचरेत् ।।
स्नानांगतर्पणं कृत्वा यमं संतर्पयेत्ततः।। ३७ ।।
यमाय धर्मराजाय मृत्यवे चाऽन्तकाय च ।।
वैवस्वताय कालाय सर्वभूतक्षयाय च ।। ३८ ।।
औदुंबराय दध्नाय नीलाय परमेष्ठिने ।।
वृकोदराय चित्राय चित्रगुप्ताय ते नमः ।। ३९ ।।
चतुर्दशैते मन्त्राः स्युः प्रत्येकं च नमोऽन्विताः ।।
एकैकेन तिलैर्मिश्रान्दद्यात्त्रीनुदकाञ्जलीन् ।। 2.4.9.४० ।।
यज्ञोपवीतिना कार्यं प्राचीनावीतिनाऽथवा ।।
देवत्वं च पितृत्वं च यमस्याऽस्ति द्विरूपता ।। ४१ ।।

जीवत्पिताऽपि कुर्वीत तर्पणं यमभीष्मयोः ।।
नरकाय प्रदातव्यो दीपः संपूज्य देवताः ।। ४२ ।।*
अत्रैव लक्ष्मीकामस्य विधिः स्नाने मयोच्यते ।।
इषे भूते च दर्शे च कार्तिके प्रथमे दिने ।। ४३ ।।
यदा स्नाति तदाऽभ्यंगस्नानं कुर्याद्विधूदये।
ऊर्ज्जशुक्लद्वितीयायां तिथौ च स्वातियुग्मगे ।। ४४ ।।
मानवो मंगलस्नायी नैव लक्ष्म्या वियुज्यते ।।
दीपैर्नीराजनादत्र सैषा दीपावलिः स्मृता ।। ४५ ।।
इंदुक्षयेऽपि संक्रातौ रवौ पाते दिनक्षये ।।
अत्राऽभ्यंगो न दोषाय प्रातः पापाऽपनुत्तये ।। ४६ ।।
माषपत्रस्य शाकं वै भुक्त्वा तस्मिन्दिने नरः ।।
प्रेताख्यायां चतुर्दश्यां सर्वपापैः प्रमुच्यते ।।४७।।
इषासितचतुर्दश्यामिन्दुक्षयतिथावपि ।।
दर्शादौ स्वातिसंयुक्ते तदा दीपावलिर्भवेत् ।। ४८ ।।
कुर्यात्संलग्नमेतच्च दीपोत्सवदिनत्रयम् ।।

महाराजो बलिः प्रोक्तस्तुष्टेन हरिणा तथा ।। ४९ ।।
वरं याचस्व भद्रं ते यद्यन्मनसि वर्तते ।।

इति विष्णुवचः श्रुत्वा बलिर्वचनमब्रवीत् ।। 2.4.9.५० ।।
आत्मार्थं किं याचनीयं सर्वं दत्तं मया तथा ।।
लोकार्थं याचयिष्यामि शक्तश्चेद्देहि तच्च मे ।। ५१ ।।
मयाऽद्य ते धरा दत्ता वामनच्छद्मरूपिणे ।।
त्रिभिः पदैस्त्रिदिवसैः सा चाऽऽक्रांता यतस्त्वया ।। ५२ ।।
तस्माद्भूमितले राज्यमस्तु घस्रत्रये हरे ।। ५३ ।।
मद्राज्ये ये दीपदानं भुवि कुर्वंति मानवाः ।।
तेषां गृहे तव स्त्रीयं सदा तिष्ठतु सुस्थिरा ।। ५४ ।।
मम राज्ये गृहे यैषामंधकारः पतिष्यति ।।
लक्ष्मीसंतानांधकारः सदा पततु तद्गृहे ।। ५५ ।।
चतुर्दश्यां च ये दीपान्नरकाय ददंति च ।।
तेषां पितृगणाः सर्वे नरके न वसंति च ।। ५६ ।।
बलिराज्यं समासाद्य यैर्न दीपावलिः कृता ।।

तेषां गृहे कथं दीपाः प्रज्वलिष्यंति केशव ।। ५७ ।।
बलिराज्ये तु ये लोकाः शोकाऽनुत्साहकारिणः ।।
तेषां गृहे सदा शोकः पतेदिति न संशयः ।। ५८ ।।
चतुर्दशीत्रये राज्यं बलेरस्त्विति याचयेत् ।।
पुरा वामनरूपेण प्रार्थयित्वा धरामिमाम् ।।
ददावतिथयेंद्राय बलिं पातालवासिनम् ।। ५९ ।।
दत्तं दैत्यपतेरित्थं हरिणा तद्दिनत्रयम् ।।
तस्मान्महोत्सवं चात्र सर्वथैव हि कारयेत् ।। 2.4.9.६० ।।
महारात्रिः समुत्पन्ना चतुर्दश्यां मुनीश्वराः ।।
अतस्तदुत्सवः कार्यः शक्तिपूजापरायणैः ।। ६१ ।।
बलिराज्यं समासाद्य यक्षगंधर्वकिन्नराः ।।
औषध्यश्च पिशाचाश्च मंत्राश्च मणयस्तथा ।। ६२ ।।
सर्व एव प्रहृष्यंति नृत्यंति च निशामुखे ।।
तत्तन्मंत्राश्च सिद्धंति बलिराज्ये न संशयः ।। ६३ ।।
बलिराज्यं समासाद्य यथा लोकाः सुहर्षिताः ।।

तथा तद्दिनमध्ये तु लोकाः स्युर्हर्षिता भृशम् ।। ६४ ।।
तुलासंस्थे सहस्रांशौ प्रदोषे भूतदर्शयोः ।।
उल्काहस्ता नराः कुर्युः पितृणां मार्गदर्शनम् ।। ६५ ।।
नरकस्थास्तु ये प्रेतास्ते मार्गं तु व्रतात्सदा ।।
पश्यंत्येव न संदेहः कार्योऽत्र मुनिपुंगवैः ।। ६६ ।।
आश्विने मासि भूतादितिथयः कीर्तितास्त्रयः।।
दीपदानादिकार्येषु ग्राह्या मध्याह्नकालिकाः ।। ६७ ।।
यदि स्युः संगवादर्वागेताश्च तिथयस्त्रयः ।।
दीपदानादिकार्येषु कर्तव्याः पूर्वसंयुताः ।। ६८ ।।
।। ऋषय ऊचुः ।।

कौमोदिन्यास्तु माहात्म्यं प्रष्टुमिच्छामहे द्विजाः ।।
तस्मिन्दिने तु किं भोज्यं कस्य पूजां तु कारयेत् ।। ६९ ।।
किमर्थं क्रियते सा तु तस्याः का देवता भवेत् ।।
किं च तत्र भवेद्देयं किं न देयं विशेषतः।।2.4.9.७०।।
प्रहर्षः कोऽत्र निर्दिष्टः क्रीडा काऽत्र प्रकीर्तिता ।।

दीपावल्याः फलं सर्वं वदन्तु ऋषिसत्तमाः ।। ७१ ।।
।। वालखिल्या ऊचुः ।। ।।
ततः प्रभात समये त्वमायां तु मुनीश्वराः ।।
स्नात्वा देवान्पितॄन्भक्त्या संपूज्याऽथ प्रणम्य च ।। ७२ ।।
कृत्वा तु पार्वणश्राद्धं दधिक्षीरघृतादिभिः ।।
दिवा तत्र न भोक्तव्यमृते बालातुराज्जनात् ।। ७३ ।।
ततः प्रदोषसमये पूजयेदिंदिरां शुभाम् ।।
कुर्यान्नानाविधैर्वस्त्रैः स्वच्छं लक्ष्म्याश्च मण्डपम् ।। ७४ ।।
नानापुष्पैः पल्लवैश्च चित्रैश्चाऽपि विचित्रितम् ।।
तत्र संपूजयेल्लक्ष्मीं देवांश्चाऽपि प्रपूजयेत् ।। ७५ ।।
संपूज्या देवनार्योऽपि वहुभिश्चोपचारकैः ।।
पादसंवाहनं कुर्याल्लक्ष्म्यादीनां तु भक्तितः ।। ७६ ।।
अस्मिन्नहनि सर्वेऽपि विष्णुना मोचिताः पुरा ।।
बलिकारागृहाद्देवा लक्ष्मीश्चाऽपि विमोचिता ।। ७७ ।।
लक्ष्म्या सार्द्धं ततो देवा जग्मुः क्षीरोदधौ पुनः ।।

प्रसुप्ता बहुकालं ते सुखं तस्मान्मुनीश्वराः।।७८।।
रचनीयाः सूत्रगर्भाः पर्यंकाश्च सुतूलिकाः ।।
दुग्धफेनोपमैर्वस्त्रैरास्तृताश्च यथादिशम् ।। ७९ ।।
स्थापयेत्तान्सुराँल्लक्ष्मीं वेदघोषसमन्वितः ।।
लक्ष्मीर्दैत्यभयान्मुक्ता सुखं सुप्तांबुजोदरे ।।2.4.9.८०।।
अतोऽत्र विधिवत्कार्या तुष्ट्यै तु सुखसुप्तिका ।।
तदह्नि पद्मशय्यां यः पद्मासौख्यविवृद्धये ।। ८१ ।।
कुर्यात्तस्य गृहं मुक्त्वा तत्पद्मा क्वाऽपि न व्रजेत् ।।
न कुर्वंति नरा इत्थं लक्ष्म्या ये सुखसुप्तिकाम् ।। ८२ ।।
धनचिन्ता विहीनास्ते कथं रात्रौ स्वपंति हि ।।
तस्मात्सर्वप्रयत्नेन लक्ष्मीं संपूजयेन्नरः ।। ८३ ।।
स तु दारिद्र्यनिर्मुक्तः स्वजातौ स्यात्प्रतिष्ठितः ।।
जातिपत्रलंवगैलात्वक्कर्पूरसमन्वितम् ।। ८४ ।।
पाचयित्वा गव्यदुग्धं सितां दत्त्वा यथोचिताम् ।।
लड्डुकांस्तस्य कुर्वीत तांश्च लक्ष्म्यै समर्पयेत् ।। ८५ ।।

अन्यच्चतुर्विधं भक्ष्यं दद्याच्छ्रीः प्रीयतामिति ।।
अप्रबुद्धे हरौ पूर्वं स्त्रीभिर्लक्ष्मीं प्रबोधयेत् ।। ८६ ।।
प्रबोधसमये लक्ष्मीं बोधयित्वा भुनक्ति या ।।

पुमान्वा वत्सरं यावल्लक्ष्मीस्तं नैव मुञ्चति ।। ८७ ।।
अभयं प्राप्य विप्रेभ्यो विष्णुभीताः सुरद्विषः ।।
क्षीराब्धौ तुष्टुवुर्ज्ञात्वा सुप्तां पद्माश्रितां श्रियम् ।। ८८ ।।
त्वं ज्योतिः श्रीरवीन्द्वग्निविद्युत्सौवर्णतारकाः ।।
सर्वेषां ज्योतिषां ज्योतिर्दीपज्योतिःस्थिते नमः ।। ८९ ।।
या लक्ष्मीर्दिवसे पुण्ये दीपावल्यां च भूतले ।।
गवां गोष्ठे तु कार्तिक्यां सा लक्ष्मीर्वरदा मम ।। 2.4.9.९० ।।
दीपदानं ततः कुर्यात्प्रदोषे च तथोल्मुकम् ।।
भ्रामयेत्स्वस्य शिरसि सर्वाऽरिष्टनिवारणम् ।। ९१ ।।
दीपवृक्षास्तथा कार्याः शक्त्या देवगृहादिषु ।।
चतुष्पथे श्मशाने च नदीपर्वतवेश्मसु ।। ९२ ।।
वृक्षमूलेषु गोष्ठेषु चत्वरेषु गृहेषु च ।।

वस्त्रैः पुष्पैः शोभितव्या राजमार्गस्य भूमयः ।। ९३ ।।
सर्वं पुरमलंकृत्य प्रदोषे तदनन्तरम् ।।
ब्राह्मणान्भोजयित्वाऽऽदौ संभोज्य च बुभुक्षितान्।। ९४ ।।
अलंकृतेन भोक्तव्यं नववस्त्रोपशोभिना ।।
ततोऽपराह्णसमये घोषयेन्नगरं नृपः ।। ९५।।
अद्य राज्यं बलेर्लोका यथेच्छं क्रीड्यतामिति ।।
यथेच्छं क्रीडतां बाला इत्याज्ञाप्य नृपेण तु ।। ९६ ।।
तेभ्यो दद्यात्क्रीडनकं ततः पश्येच्छुभाशुभ्य ।।
बलिराज्ये प्रकर्तव्यं यद्यन्मनसि वर्तते ।। ९७ ।।
जीवहिंसा सुरापानमगम्यागमनं तथा ।।
चौर्यं विश्वासघातश्च पंचैतानि मुनीश्वराः ।।
बलिराज्ये तु नरकद्वाराण्युक्तानि संत्यजेत् ।। ९८ ।।
ततोऽर्द्धरात्रसमये स्वयं राजा व्रजेत्पुरम् ।।
अवलोकयितुं रम्यं पद्भ्यामेव शनैःशनैः ।।
बलिराज्यप्रमोदं च दृष्ट्वा स्वगृहमाव्रजेत् ।। ९९ ।।

एवं गते निशीथे च जने निद्रार्द्धलोचने ।।
एवं नगरनारीभिः शूर्पडिंडिमवादनैः ।।
निष्कास्यते प्रदृष्टाभिरलक्ष्मीः स्वगृहांऽगणात् ।। 2.4.9.१०० ।।
दंडैकरजनीयोगे दर्शः स्यातु परेऽहनि ।।
तदा विहाय पूर्वेद्युः परेऽह्नि सुखरात्रिका ।। १०१ ।। *
ये वैष्णवाऽवैष्णवाश्च बलिराज्योत्सवं नराः ।।
न कुर्वंति वृथा तेषां धर्माः स्युर्नात्र संशयः ।। १०२ ।।
रात्रौ जागरणं कुर्यात्पुराणपठनादिभिः ।।
द्यूतेन वा हरेरग्रे गीतया वा तथैव च ।।१०३।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये वत्सद्वादशीयमत्रयोदशीनरकचतुर्दशीदीपावलीकृत्यवर्णनंनाम नवमोऽध्यायः ।। ९ ।।

Roman transliteration

|| vālakhilyā ūcuḥ || ||
kṛṣṇaḥ provāca dharmāya dvādaśīṃ vatsasaṃjñitām||
godhūlikālasaṃyuktā dvādaśī vatsapūjane||1||
vatsapūjā vaṭe caiva kartavyā prathame'hani ||
savatsāṃ tulyavarṇāṃ ca śilīnīṃ gāṃ payasvinīm ||
caṃdanādibhirālipya puṣpamālābhirarcayet || 2 ||
taddine tailapakvaṃ ca sthālīpakvaṃ yudhiṣṭhira ||
gokṣīraṃ goghṛtaṃ caiva dadhikṣīraṃ ca varjayet || 3 ||
dināṃte sūryabiṃbārdhādubhayatra ghaṭīdalam ||
tato nīrājanaṃ kāryyaṃ nirīkṣecca śubhā'śubham || 4 ||
nānādīpānprakalpyā"dau svarṇapātrādi saṃsthitān ||
nīrājayeddīpapūrvaṃ nirīkṣeta śubhā'śubham ||5||
lāpayitvā sarvadīpānuttarābhimukhānnyaset ||
mukhyā dīpā nava proktā anyānapi ca kalpayet || 6 ||
jvālā ceddakṣiṇāsaṃsthā satejaskā śikhānvitā ||

sthirā cetsaukhyadā proktā viparītā tu duḥkhadā || 7 ||
kārtike kṛṣṇapatre tu dvādaśyādiṣu paṃcasu ||
tithiṣūktaḥ pūrvarātre nṛṇāṃ nīrājanāvidhiḥ || 8 ||
pakṣaṃ saṃsūcayatyādirdvitīyo māsameva ca ||
tṛtīya ṛtumeveha caturthastvayanaṃ tathā ||
varṣaṃ tu paṃcamo dīpaḥ śubhāśubhaṃ vinirṇayet || 9 ||
sūryāṃśasaṃbhavā dīpā aṃdhakāravināśakāḥ ||
trikāle māṃ dīpayaṃtu diśaṃtu ca śubhā'śubham|| || 2.4.9.10 ||
abhimaṃtrya ca maṃtreṇa tato nīrājayetkramāt || 11 ||
ādau devāṃstato viprānhastinaśca turaṃgamān ||
jyeṣṭhāñcchreṣṭhāñjaghanyāṃśca mātṛmukhyāśca yoṣitaḥ || 12 ||
tato nīrājitāndīpānsvasvasthāneṣu vinyaset ||
rūkṣairlakṣmīvināśaḥ syācchvetairannakṣayo bhavet ||
atirakteṣu yuddhāni mṛtyuḥ kṛṣṇaśikheṣu ca || 13 ||
ekāṃgīnāma gopālā tayaitacca vrataṃ kṛtam ||

dhanadhānyasamāyuktā jātā varṣatrayeṇa sā || 14 || *
tasmādgopūjanaṃ kāryaṃ dvādaśyāṃ kārtikasya tu ||
etadgovratamāhātmyaṃ śrutvā kurvaṃti ye narāḥ || 15 ||
te govrataprabhāvena na gobhirvicyutā bhuvi ||
go'parādhaḥ kṛto yaḥ syātsa vratādvilayaṃ vrajet || 16 ||
|| vālakhilyā ūcuḥ || ||
kṛṣṇapakṣe caturdaśyāṃ māsi cā"śvayuje tathā ||
dīpotsava samīpe tu vratametatsamācaret || 17 ||
prātaḥ snātvā trayodaśyāṃ kṛtvā vai daṃtadhāvanam||
trirātraniyamaṃ kṛtvā goviṃde bhaktitatparaḥ || 18 ||
kārya etadvratasyāṃte tathā govarddhanotsavaḥ ||
trimuhūrtā'dhikā grāhyā paravedho na doṣabhāk || 19 ||
āśvinasyā'site pakṣe trayodaśyāṃ niśāmukhe ||
yamadīpaṃ baliṃ dadyādapamṛtyurvinaśyati || 2.4.9.20 ||
purā hemanakasyaiva bālakaścā'pamṛtyutaḥ ||

muktobhūdāśvine kṛṣṇatrayodaśyāṃ dayāvaśāt || 21 || ||
|| dūtā ūcuḥ || ||
yathā na jīvitādbhraśyedīdṛśe tu mahotsave ||
tathopāyaṃ brūhi yama kṛpāṃ kṛtvā'smadagrataḥ || 22 ||

|| yama uvāca ||
āśvinasyā'site pakṣe trayodaśyāṃ niśāmukhe ||
prativarṣaṃ tu yo dadyādgṛhadvāre sudīpakam || 23 ||
mantreṇā'nena bho dūtāḥ samāneyaḥ sa notsave ||
prāpte'pamṛtyāvapi ca śāsanaṃ kriyatāṃ mama || 24 ||
mṛtyunā pāśadaṃḍābhyāṃ kālena ca mayā saha ||
trayodaśyāṃ dīpadānātsūryajaḥ prīyatāmiti || 25 ||
mantreṇānena yo dīpaṃ dvāradeśe prayacchati ||
utsave cā'pamṛtyośca bhayaṃ tasya na jāyate || 26 ||
|| vālakhilyā ūcuḥ || ||
pūrvaviddhacaturdaśyāmāśvinasya sitetare ||

pakṣe pratyūṣasamaye snānaṃ kuryātprayatnataḥ || 27 ||
aruṇodayato'nyatra riktāyāṃ snāti yo naraḥ ||
tasyā'bdikabhavo dharmo naśyatyeva na saṃśayaḥ || 28 ||
tathā kṛṣṇacaturdaśyāmāśvine'rkodaye surāḥ ||
yāminyāḥ paścime yāme tailābhyaṃgo viśiṣyate || 29 ||
yadā caturdaśī na syāddvidine cedvidhūdaye ||
dinadvaye bhaveccā'pi tadā pūrvaiva gṛhyate || 2.4.9.30 ||
balātkārāddhaṭhādvā'pi śiṣṭatvānna karoti cet ||
tailābhyaṃgaṃ caturdaśyāṃ rauravaṃ narakaṃ vrajet ||31||
taile lakṣmīrjale gaṃgā dīpāvalyāścaturdaśīm ||
prātaḥsnānaṃ hi yaḥ kuryādyamalokaṃ na paśyati || 32 ||
apāmārgamatho tuṃbīṃ prapunnāḍamathā'param ||
bhrāmayetsnānamadhye tu narakasya kṣayāya vai || 33 ||
vāratrayaṃ trivāraṃ ca paṭhitvā mantramuttamam || 34 ||
sītāloṣṭasamāyukta sakaṃṭakadalānvita ||

hara pāpamapāmārga bhrāmyamāṇaḥ punaḥ punaḥ ||
apāmārgaṃ prapunnāḍaṃ bhrāmayecchirasopari || 35 ||
snātvārdravāsasā dadyāddīpakaṃ mṛtyuputrayoḥ ||
śunakau śyāmaśabalau bhrātarau yamasevakau ||
tuṣṭau syātāṃ caturdaśyāṃ dīpadānena mṛtyujau || 36 ||
iṣṭavaṃdhujanaiḥ sārddhametatsnānaṃ samācaret ||
snānāṃgatarpaṇaṃ kṛtvā yamaṃ saṃtarpayettataḥ|| 37 ||
yamāya dharmarājāya mṛtyave cā'ntakāya ca ||
vaivasvatāya kālāya sarvabhūtakṣayāya ca || 38 ||
auduṃbarāya dadhnāya nīlāya parameṣṭhine ||
vṛkodarāya citrāya citraguptāya te namaḥ || 39 ||
caturdaśaite mantrāḥ syuḥ pratyekaṃ ca namo'nvitāḥ ||
ekaikena tilairmiśrāndadyāttrīnudakāñjalīn || 2.4.9.40 ||
yajñopavitinā kāryaṃ prācīnāvītinā'thavā ||
devatvaṃ ca pitṛtvaṃ ca yamasyā'sti dvirūpatā || 41 ||

jīvatpitā'pi kurvīta tarpaṇaṃ yamabhīṣmayoḥ ||
narakāya pradātavyo dīpaḥ saṃpūjya devatāḥ || 42 ||*
atraiva lakṣmīkāmasya vidhiḥ snāne mayocyate ||
iṣe bhūte ca darśe ca kārtike prathame dine || 43 ||
yadā snāti tadā'bhyaṃgasnānaṃ kuryādvidhūdaye|
ūrjjaśukladvitīyāyāṃ tithau ca svātiyugmage || 44 ||
mānavo maṃgalasnāyī naiva lakṣmyā viyujyate ||
dīpairnīrājanādatra saiṣā dīpāvaliḥ smṛtā || 45 ||
iṃdukṣaye'pi saṃkrātau ravau pāte dinakṣaye ||

atrā'bhyaṃgo na doṣāya prātaḥ pāpā'panuttaye || 46 ||
māṣapatrasya śākaṃ vai bhuktvā tasmindine naraḥ ||
pretākhyāyāṃ caturdaśyāṃ sarvapāpaiḥ pramucyate ||47||
iṣāsitacaturdaśyāmindukṣayatithāvapi ||
darśādau svātisaṃyukte tadā dīpāvalirbhavet || 48 ||
kuryātsaṃlagnametacca dīpotsavadinatrayam ||

mahārājo baliḥ proktastuṣṭena hariṇā tathā || 49 ||
varaṃ yācasva bhadraṃ te yadyanmanasi vartate ||
iti viṣṇuvacaḥ śrutvā balirvacanamabravīt || 2.4.9.50 ||
ātmārthaṃ kiṃ yācanīyaṃ sarvaṃ dattaṃ mayā tathā ||
lokārthaṃ yācayiṣyāmi śaktaśceddehi tacca me || 51 ||
mayā'dya te dharā dattā vāmanacchadmarūpiṇe ||
tribhiḥ padaistridivasaiḥ sā cā"krāṃtā yatastvayā || 52 ||
tasmādbhūmitale rājyamastu ghasratraye hare || 53 ||
madrājye ye dīpadānaṃ bhuvi kurvaṃti mānavāḥ ||
teṣāṃ gṛhe tava strīyaṃ sadā tiṣṭhatu susthirā || 54 ||
mama rājye gṛhe yaiṣāmaṃdhakāraḥ patiṣyati ||
lakṣmīsaṃtānāṃdhakāraḥ sadā patatu tadgṛhe || 55 ||
caturdaśyāṃ ca ye dīpānnarakāya dadaṃti ca ||
teṣāṃ pitṛgaṇāḥ sarve narake na vasaṃti ca || 56 ||
balirājyaṃ samāsādya yairna dīpāvaliḥ kṛtā ||

teṣāṃ gṛhe kathaṃ dīpāḥ prajvaliṣyaṃti keśava || 57 ||
balirājye tu ye lokāḥ śokā'nutsāhakāriṇaḥ ||
teṣāṃ gṛhe sadā śokaḥ patediti na saṃśayaḥ || 58 ||
caturdaśītraye rājyaṃ balerastviti yācayet ||
purā vāmanarūpeṇa prārthayitvā dharāmimām ||
dadāvatithayeṃdrāya baliṃ pātālavāsinam || 59 ||
dattaṃ daityapateritthaṃ hariṇā taddinatrayam ||
tasmānmahotsavaṃ cātra sarvathaiva hi kārayet || 2.4.9.60 ||
mahārātriḥ samutpannā caturdaśyāṃ munīśvarāḥ ||
atastadutsavaḥ kāryaḥ śaktipūjāparāyaṇaiḥ || 61 ||
balirājyaṃ samāsādya yakṣagaṃdharvakinnarāḥ ||
auṣadhyaśca piśācāśca maṃtrāśca maṇayastathā || 62 ||
sarva eva prahṛṣyaṃti nṛtyaṃti ca niśāmukhe ||
tattanmaṃtrāśca siddhyaṃti balirājye na saṃśayaḥ || 63 ||
balirājyaṃ samāsādya yathā lokāḥ suharṣitāḥ ||

tathā taddinamadhye tu lokāḥ syurharṣitā bhṛśam || 64 ||
tulāsaṃsthe sahasrāṃśau pradoṣe bhūtadarśayoḥ ||
ulkāhastā narāḥ kuryuḥ pitṝṇāṃ mārgadarśanam || 65 ||
narakasthāstu ye pretāste mārgaṃ tu vratātsadā ||
paśyaṃtyeva na saṃdehaḥ kāryo'tra munipuṃgavaiḥ || 66 ||
āśvine māsi bhūtādiitithayaḥ kīrtitāstrayaḥ||
dīpadānādikāryeṣu grāhyā madhyāhnakālikāḥ || 67 ||
yadi syuḥ saṃgavādarvāgetāśca tithayastrayaḥ ||
dīpadānādikāryeṣu kartavyāḥ pūrvasaṃyutāḥ || 68 ||
|| ṛṣaya ūcuḥ ||
kaumodinyāstu māhātmyaṃ praṣṭumicchāmahe dvijāḥ ||
tasmindine tu kiṃ bhojyaṃ kasya pūjāṃ tu kārayet || 69 ||
kimarthaṃ kriyate sā tu tasyāḥ kā devatā bhavet ||
kiṃ ca tatra bhaveddeyaṃ kiṃ na deyaṃ viśeṣataḥ||2.4.9.70||

praharṣaḥ ko'tra nirdiṣṭaḥ krīḍā kā'tra prakīrtitā ||

dīpāvalyāḥ phalaṃ sarvaṃ vadantu ṛṣisattamāḥ || 71 ||
|| vālakhilyā ūcuḥ || ||
tataḥ prabhāta samaye tvamāyāṃ tu munīśvarāḥ ||
snātvā devānpitṝnbhaktyā saṃpūjyā'tha praṇamya ca || 72 ||
kṛtvā tu pārvaṇaśrāddhaṃ dadhikṣīraghṛtādibhiḥ ||
divā tatra na bhoktavyamṛte bālāturājjanāt || 73 ||
tataḥ pradoṣasamaye pūjayediṃdirāṃ śubhām ||
kuryānnānāvidhairvastraiḥ svacchaṃ lakṣmyāśca maṇḍapam || 74 ||
nānāpuṣpaiḥ pallavaiśca citraiścā'pi vicitritam ||
tatra saṃpūjayellakṣmīṃ devāṃścā'pi prapūjayet || 75 ||
saṃpūjyā devanāryo'pi vahubhiścopacārakaiḥ ||
pādasaṃvāhanaṃ kuryāllakṣmyādīnāṃ tu bhaktitaḥ || 76 ||
asminnahani sarve'pi viṣṇunā mocitāḥ purā ||
balikārāgṛhāddevā lakṣmīścā'pi vimocitā || 77 ||
lakṣmyā sārddhaṃ tato devā jagmuḥ kṣīrodadhau punaḥ ||

prasuptā bahukālaṃ te sukhaṃ tasmānmunīśvarāḥ||78||
racanīyāḥ sūtragarbhāḥ paryaṃkāśca sutūlikāḥ ||
dugdhaphenopamairvastrairāstṛtāśca yathādiśam || 79 ||
sthāpayettānsurā~llakṣmīṃ vedaghoṣasamanvitaḥ ||
lakṣmīrdaityabhayānmuktā sukhaṃ suptāṃbujodare ||2.4.9.80||
ato'tra vidhivatkāryā tuṣṭyai tu sukhasuptikā ||
tadahni padmaśayyāṃ yaḥ padmāsaukhyavivṛddhaye || 81 ||
kuryāttasya gṛhaṃ muktvā tatpadmā kvā'pi na vrajet ||
na kurvaṃti narā itthaṃ lakṣmyā ye sukhasuptikām || 82 ||
dhanacintā vihīnāste kathaṃ rātrau svapaṃti hi ||
tasmātsarvaprayatnena lakṣmīṃ saṃpūjayennaraḥ || 83 ||
sa tu dāridryanirmuktaḥ svajātau syātpratiṣṭhitaḥ ||
jātipatralaṃvagailātvakkarpūrasamanvitam || 84 ||
pācayitvā gavyadugdhaṃ sitāṃ dattvā yathocitām ||
laḍḍukāṃstasya kurvīta tāṃśca lakṣmyai samarpayet || 85 ||

anyaccaturvidhaṃ bhakṣyaṃ dadyācchrīḥ prīyatāmiti ||
aprabuddhe harau pūrvaṃ strībhirlakṣmīṃ prabodhayet || 86 ||
prabodhasamaye lakṣmīṃ bodhayitvā bhunakti yā ||
pumānvā vatsaraṃ yāvallakṣmīstaṃ naiva muñcati || 87 ||
abhayaṃ prāpya viprebhyo viṣṇubhītāḥ suradviṣaḥ ||
kṣīrābdhau tuṣṭuvurjñātvā suptāṃ padmāśritāṃ śriyam || 88 ||
tvaṃ jyotiḥ śrīravīndvagnividyutsauvarṇatārakāḥ ||
sarveṣāṃ jyotiṣāṃ jyotirdīpajyotiḥsthite namaḥ || 89 ||
yā lakṣmīrdivase puṇye dīpāvalyāṃ ca bhūtale ||
gavāṃ goṣṭhe tu kārtikyāṃ sā lakṣmīrvaradā mama || 2.4.9.90 ||
dīpadānaṃ tataḥ kuryātpradoṣe ca tatholmukam ||
bhrāmayetsvasya śirasi sarvā'riṣṭanivāraṇam || 91 ||
dīpavṛkṣāstathā kāryāḥ śaktyā devagṛhādiṣu ||
catuṣpathe śmaśāne ca nadīparvataveśmasu || 92 ||
vṛkṣamūleṣu goṣṭheṣu catvareṣu gṛheṣu ca ||

vastraiḥ puṣpaiḥ śobhitavyā rājamārgasya bhūmayaḥ || 93 ||
sarvaṃ puramalaṃkṛtya pradoṣe tadanantaram ||
brāhmaṇānbhojayitvā"dau saṃbhojya ca bubhukṣitān|| 94 ||

alaṃkṛtena bhoktavyaṃ navavastropaśobhinā ||
tato'parāhnasamaye ghoṣayennagaraṃ nṛpaḥ || 95||
adya rājyaṃ balerlokā yathecchaṃ krīḍyatāmiti ||
yathecchaṃ krīḍatāṃ bālā ityājñāpya nṛpeṇa tu || 96 ||
tebhyo dadyātkrīḍanakaṃ tataḥ paśyecchubhāśubhya ||
balirājye prakartavyaṃ yadyanmanasi vartate || 97 ||
jīvahiṃsā surāpānamagamyāgamanaṃ tathā ||
cauryaṃ viśvāsaghātaśca paṃcaitāni munīśvarāḥ ||
balirājye tu narakadvārāṇyuktāni saṃtyajet || 98 ||
tato'rddharātrasamaye svayaṃ rājā vrajetpuram ||
avalokayituṃ ramyaṃ padbhyāmeva śanaiḥśanaiḥ ||
balirājyapramodaṃ ca dṛṣṭvā svagṛhamāvrajet || 99 ||

evaṃ gate niśīthe ca jane nidrārddhalocane ||
evaṃ nagaranārībhiḥ śūrpaḍiṃḍimavādanaiḥ ||
niṣkāsyate pradṛṣṭābhiralakṣmīḥ svagṛhāṃ'gaṇāt || 2.4.9.100 ||
daṃḍaikarajanīyoge darśaḥ syāttu pare'hani ||
*tadā vihāya pūrvedyuḥ pare'hni sukharātrikā || 101 || **
ye vaiṣṇavā'vaiṣṇavāśca balirājyotsavaṃ narāḥ ||
na kurvaṃti vṛthā teṣāṃ dharmāḥ syurnātra saṃśayaḥ || 102 ||
rātrau jāgaraṇaṃ kuryātpurāṇapaṭhanādibhiḥ ||
dyūtena vā hareragre gītayā vā tathaiva ca ||103||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye vatsadvādaśīyamatrayodaśīnarakacaturdaśīdīpāvalīkṛtyavarṇanaṃnāma navamo'dhyāyaḥ || 9 ||

English translation

Summary: Rites to be Performed on Vatsadvādaśī, Yamatrayodaśī, Narakacaturdaśī and Dīpāvalī .

Vālakhilyas said :

1. Kṛṣṇa described to Dharma (i.e. Yudhiṣṭhira) (the holy day) named Vatsadvādaśī. [1] The twelfth lunar day must be in conjunction with the time of sunset in worshipping a calf.

2-3. “On the first day, worship of a calf is to be performed under the shade of a banyan tree. One should apply sandal paste etc. to a domesticated milch cow along with its calf of the same colour. Then he should worship them with flower-garlands.

On that day, O Yudhiṣṭhira, the devotee should abstain from foodstuffs deepfried in oil, cooked in pots, cow’s milk, cow’s ghee as well as mixture of curds and milk.

4. At the time of sunset, either one ghaṭikā (24 minutes) before or one ghaṭikā after the disc of the sun is half-set, the rite of Nīrājana should be performed and it should be ascertained whether the omens are auspicious or inauspicious. [2]

5-6. At the outset many lamps are lit. They are then placed in golden vessels etc. Then the rite of Nīrājana should be performed and the omens observed. Then he should take all the lamps and place them facing the North. The important lamps are said to be nine. He should have others too.

7. If the flame is brilliant with sparks and if it shoots towards the South, (it is a good). If the flame is steady, it indicates happiness. If it is otherwise, it forebodes misery.

8. It is laid down that the rite of Nīrājana for men is (to be performed) in the earlier part of the night on the five lunar days beginning from the twelfth day of the dark half of Kārttika .

9. The first lamp indicates the fortnight; the second, the month; the third, the season; the fourth, the Ayana (i.e. north and south transits of the Sun); and the fifth lamp, the year. Thus the lamp shall indicate auspiciousness and inauspiciousness.

10. 'Lamps are born of parts of the Sun. They are the dispellers of darkness. Let them illuminate me in all the three units of time and let them indicate auspiciousness or otherwise.'

11-12. After consecrating it with the above incantation, the Nīrājana rite should be performed in due order to the following: Devas at the outset, then Brāhmaṇas , elephants, horses, elders, excellent people, lower people and the women, the chief of whom is mother.

13. After performing the Nīrājana rite, the lamps should be placed in their respective places. If the flames are rough, there is loss of wealth; if white, there is destruction or shortage of food; if they are dark-red, there shall be wars; if the flames are black, there is death.

14. A cowherdess named Ekāṅgī [3] first performed this Vrata . Within three years she became endowed with wealth and food-grains.

15-16. Hence the worship of cows must be performed on the twelfth day in the month of Kārttika. After hearing about the greatness of this Govrata those men who perform this rite will never be wanting in cows due to the power of Govrata. If any offence has been committed by him against cows that shall perish due to this Vrata."

Vālakhilyas said :

17. The devotee should perform this Vrata on the fourteenth day in the dark half of the month of Āśvina near about the festival of light. [4]

18-19. On the thirteenth lunar day the devotee should cleanse his teeth and take early morning bath. Then with great devotion to Govinda , he should make the resolution of observing the pious rites for three nights. At the end of this Vrata the festival of Govardhanotsava should be celebrated. Trayodaśī which extends to more than three Muhūrtas (3 x 48 = 144 minutes) is permitted. Overlapping by the next Tithi does not amount to transgression (and consequent deficiency).

20. On the thirteenth day in the dark half of the month of Āśvina, the devotee should offer Yama Dīpa [5] (lamp facing the South) in the early part of the night with oblations too. Premature death can be avoided (thereby).

21. Formerly the infant son of Hemanaka [6] became liberated from the calamity of premature death on the thirteenth day in the dark half of the month of Āśvina, due to the mercy (of the Lord).

The Messengers (of Yama) said :

22. O Yama, take pity on us and tell the means whereby one will not fall off from life in this type of great festival.

Yama said :

23-26. “May the son of Sun (Yama) be pleased along with Mṛtyu (god of Death) along with the noose and the rod, Kāla as well as MĀ (Lakṣmī) be pleased, because a lamp has been offered on the Trayodaśī day.”

If after reciting this Mantra , a person who offers (lights) excellent lamp at the entrance of the house in the early part of the night on the thirteenth day in the dark half of the month of Āśvina every year, O messengers, such a person should not be brought here during the festival of light, even in the case of premature death. Let my order be carried out.

Reciting this Mantra he who keeps the lamp at the door of his house, need not be afraid of premature death during the (Dīpāvalī) festival.

Vālakhilyas said :

27. On the fourteenth day mixed with the thirteenth too, in the dark half of the month of Āśvina, one should try to take his bath early in the morning. [7]

28. If a man takes his bath, except at dawn, on a Rikta day (i.e. fourth, ninth and fourteenth days in the lunar fortnight), all his holy rites for the whole of the year perish undoubtedly.

29. Similarly, O Suras , taking oil bath at sunrise on the fourteenth day in the dark half of the month of Āśvina (i.e. in last watch of the night) is considered excellent.

30. (Partially defective text) When there is no Caturdaśī (fourteenth day) for two days at moonrise, or when it occurs on two days the first one alone is taken.

31. If one does not take oil bath due to compelling circumstances, stubbornness or out of courteous nature on the fourteenth day, one shall fall into Raurava hell.

32. There is Lakṣmī in the oil and Gaṅgā in the water. He who takes early morning bath on the fourteenth day i.e. on Dīpāvalī day, does not see Yama’s region.

33-35. For the destruction of Naraka , the devotee should stir and whirl Apāmārga (the plant Achyranthes aspera), Tuṃbī (pot-gourd) or Prapunnāṭa (Cavia alata) in the water kept for bath. The following excellent Mantra should be repeated nine times:

“O Apāmārga, you are endowed with thorny leaves and you are in contact with the lump of clay from the furrow. Dispel sin even as you are being whirled again and again.” He should then move round Apāmārga and Prapunnāṭa above the head.

36. After taking bath, the devotee should, with the wet clothes on, offer lamp to the sons of Mṛtyu:

“The two canine brothers Śyāma and Śabala are the sons of Mṛtyu and attendants of Yama. May they be pleased by this offering of lamp on the Caturdaśī day.”

37. One should perform this holy ablution along with dear and near relatives. Then by performing the libation of water which is an ancillary to the holy ablution, Yama should be propitiated. [8]

38-40. “Obeisance to you, to Yama, to Dharmarāja , to Mṛtyu, to Antaka , to Vaivasvata , to Kāla, to Sarvabhūtakṣaya (destroyer of all living beings), to Audumbara , to Dadhna, to Nīla , to Parameṣṭhin, to Vṛkodara , to Citra , to Citragupta .”

These fourteen shall be the Mantras severally with namaḥ (obeisance) added on to them (such as yamāya namaḥ etc.). With each mantra three handfuls of water with gingelly seeds should be offered.

41-42. While performing this Tarpaṇa (libation), the devotee may wear his sacred thread in the usual manner or in the opposite direction because Yama has the two forms, viz. that of a Deva and a Pitṛ . Even a person whose father is alive can offer libation to Yama and to Bhīṣma .

After worshipping the Devas, Dīpa (Lamp) should be offered to Naraka.

43-45. In this context itself, the procedure for taking bath in the case of one who desires fortune is being spoken by me.

If on the fourteenth day of the dark half of Āśvina, or on the new-moon day (of the same month) or on the first day of the month of Kārttika, one takes the holy bath, he should take it with oil or unguent applied at the time of moonrise.

A man who takes the auspicious bath on the second day in the month of Kārttika, in conjunction with Svāti constellation, is not separated from fortune. There is Nīrājana rite with lamps. Hence this is remembered as Dīpāvalī.

46-47. Even if the moon sets, even after the transit the sun has set and the day has come to a close, taking oil bath then will not incur any evil. But in the morning for the purpose of dispelling sins, the devotee should eat Māṣaparṇī leaf (Glycine debilis). By taking oil bath on the Caturdaśī day called Preta -Caturdaśī, the devotee is liberated from all sins.

(On the whole there shall be three days of the festival of lights).

48-49a. On the fourteenth day in the dark half of the month of Āśvina, on the new-moon day and on the first day (of Kārttika) which is in conjunction with Svāti constellation, one should take these three days as the festival days of lights. [9]

49b-55. Bali , the great king, was told ṃus by Hari who was delighted: “Welfare unto you. Choose your boon, whatever may be in your mind.”

On hearing these words of Viṣṇu , Bali spoke these words:

“What is there to be requested for, for my own sake? Everything has already been given over by me. For the sake of the general public I shall request. If you are competent, grant it unto me. Today the earth was gifted to you who are in the false guise of a Dwarf. Since that has been taken over by you by means of three steps in the course of three days, let there be my rule on the earth for three days, O Hari.

Let this lady, your wife (Lakṣmī), stay permanently in the house of those people who offer lamps in my kingdom on the earth.

Let the continuous darkness of the shadow of Lakṣmī fall on that house in my kingdom where there will be darkness due to want of lights.

56. If people offer lamps to Naraka on the fourteenth day, all their forefathers shall cease to be in Naraka (Hell).

57. O Keśava , how will there be bright illumination of lamps in the house of those people by whom rows of lamps were not lit after reaching the kingdom of Bali?

58-60. (Defective Text) There is no doubt about this that there shall be perpetual grief in the house of those people who do not show enthusiasm and who are always glo??y [gloomy?] and dejected in the kingdom

of Bali (i.e. during the Dīpāvalī days). Let the reign of Bali be for three Caturdaśī days."

This should have been the request(?)

Formerly, in the form of a dwarf the Lord requested for this earth and handed it over to Indra the guest(?) and by Hari thus three days were given to Bali, the Lord of the Daityas rendered a resident of Pātāla . Hence great festival should be celebrated (during these three days).

61. O great sages, a goddess called Mahārātri [10] was born (appeared) on the fourteenth day (of the dark half of Āśvina). Hence those who are devoted to worship of Śakti should celebrate her festival.

62-64. After coming to the kingdom of Bali, Yakṣas , Gandharvas , Kinṇaras, medicinal herbs, ghosts, Mantras, magic crystals etc., all of them get delighted. They dance in the early part of the night. There is no doubt about this that those Mantras will be accomplished in the kingdom of Bali. Just as the people coming to the kingdom of Bali are highly delighted, so also on that day the people should be full of delight.

65-68. When the sun is in Libra, on the nights of Caturdaśī and new-moon day, men should celebrate the festival of "showing the path unto the Pitṛs " with firebrands in their hands. The dead men and ghosts who are in hell see the path, due to this Vrata always. No doubt need be entertained in this respect by leading sages.

In the month of Āśvina three Tithis have been glorified beginning with Caturdaśī. They should be taken when they spread over the midday for the rites of offering lamps etc.

If these three Tithis fall before Saṅgava (second of the five divisions of the day), the celebrations of offering lamps etc. should be conducted when they are in conjunction with the previous Tithis.

The sages enquired :

69-71. O Brāhmaṇas, we wish to enquire about the greatness of Kaumodinī festival. What is to be eaten on that day? Whose worship is to be performed? Why is it performed? Which is the deity thereof? What is to be given specially as charitable gift on the day? What in particular should not be given? What rejoicing is indicated in this? What sport is glorified? May the excellent sages recount the benefit from the Festival of Lamps (Dīpāvalī).

Vālakhilyas replied : [11]

72-71. At the time of daybreak on the new-moon day, O leading sages, one should take bath and devoutly worship and bow down to Devas and Piṭṭs. He should then perform the Pārvaṇa Śrāddha with curds, milk, ghee etc. None but children and sick persons should take food during the day time.

Then, at nightfall, he should worship the splendid Goddess Indirā (Lakṣmī). He should then erect a clean and beautiful pavilion for Lakṣmī by means of various kinds of cloths.

75. It should be wonderfully decorated with various kinds of sprouts and flowers of various colours. There he should worship Lakṣmī as well as Devas.

76-77. Goddesses (such as Sarasvatī , Kālī , Gaurī) too should be worshipped with many types of offerings and services. He should devoutly massage the feet of Lakṣmī and others. Formerly it was on this day that Devas were set free from the prison of Bali. Lakṣmī too was released (therefrom).

78-83. Thereafter, the Devas went to the Milk Ocean along with Lakṣmī. They slept soundly for a long time. Hence, O great sages, the cots are to be made with twines within and there should be fine cotton beds. They shall be covered with excellent sheets resembling milk and foams. The devotee should install those Suras and Lakṣmī in the proper directions to the accompaniment of Vedic chants. Freed from the fear of Daityas, Lakṣmī slept soundly within the lotus. Hence, here too, all amenities for sound sleep should be made.

If a person makes a bed of lotuses on that day, for increasing the happiness of Lakṣmī, she will not go anywhere else leaving his house.

If persons do not provide such amenities for the sound sleep of Lakṣmī, can those men sleep at night without being worried about money? Hence a man should worship Lakṣmī making all efforts.

84-85. He should be rid of poverty and become well-established among the members of his own community.

Cow's milk should be boiled along with nutmeg, cloves, cardamoms and camphor. Sugar should be added as much as is necessary. Laḍḍukas (ball-shaped sweets) shall be made thereby and dedicated to Lakṣmī.

86. All the four types of foodstuffs also should be made and offered saying, "May Śrī be pleased." Even before Hari wakes up, Lakṣmī should be wakened through women devotees.

87. If a woman or the man wakens Lakṣmī at the (proper) time and then takes food, Lakṣmī never forsakes her or him for the whole year.

88-90. Demons became frightened of Viṣṇu. After getting shelter and immunity from fear from Brāhmaṇas they went to the Milk Ocean. After knowing that Lakṣmī who had resorted to the lotus was asleep, they eulogized her: "You are the refulgent splendour of all the luminous bodies like the sun, the moon, fire, lighting, gold and stars. You are the splendour of all luminous bodies. Obeisance, O Goddess stationed in the (bright) flame of the lamp. May that Lakṣmī who is present on the meritorious day of Dīpāvalī on the earth, and in the cowpen on the Kārttikī day be the bestower of boons to me."

91-93. Thereafter the lamp should be offered in the early part of the night. A firebrand should be whirled round one's own head. It is preventive of all calamities and misfortunes.

'Light-trees' should be made according to one's capacity in temples etc., quadrangles, cremation grounds, rivers, mountains, houses, roots of trees, cowpens, levelled square-shaped plots of sacrifice, etc. The grounds along highway should be decorated and beautified with cloths and flowers.

94-97. After decorating the entire city at nightfall, the king should feed Brāhmaṇas as well as all hungry persons. Then he should take food, decorating himself with new clothes and ornaments. Then in the afternoon (of the next day) the king should announce thus: "O people, today, this is the kingdom of Bali. Sport as you please. O children, play as you please." After commanding thus, the king should provide them with toys. Therefrom, he shall find out the auspicious and inauspicious features. In the kingdom of Bali one is at liberty to do whatever one may think about.

98. O great sages, five (sinful deeds) are said to be gateways unto hell, viz. violence to living beings, drinking liquor, carnal approach to forbidden women, theft and breach of trust. One should abstain from these five in the kingdom of Bali.

99. Then at midnight the king himself should go round the city slowly on foot in order to survey the beautiful kingdom of Bali and the gaiety therein. After seeing the same, he should return to his abode.

100. After the midnight passes thus, when men are asleep with half-closed eyes, the delighted women of the city begin to drive away Alakṣmī (Ill-luck, Misfortune) from their respective courtyards with winnowing baskets and small Ḍiṇḍima drums.

101-103. If there is Daṇḍaikarajanī Yoga (?) the new-moon day has to be fixed for the next day. At that time the previous day is discarded and the festival of Sukharātrikā [12] (Happy Night) is celebrated on the following day.

If Vaiṣṇavas or non-Vaiṣṇavas do not celebrate this festival of the kingdom of Bali, their pious and holy rites shall be futile undoubtedly.

At night people should keep awake by reading the Purāṇas etc. or playing at dice in front of Hari or reciting the Gītā .

[1]: [1] : This Vrata is a relic of the pastoral stage in our social evolution. Cows have been regarded as ‘sacred’ since the Vedic times due to their importance in agricultural economy. Gopāla Kṛṣṇa, the cowherd boy-god came to be identified with the Vedic god Viṣṇu and the worship of cows and their calves assumed the status of a Vrata pleasing to Viṣṇu and came to be included as an item in the Vratas to be performed in Kārttika, a month ‘dear’ to Viṣṇu .

[2]: [2] : VV 4-13 indicate the ancient belief in divination of the future by the movements and colours of the flames of the lamps in Nīrājana on this evening. The identification of lamps with units of time and the Dīpa-Mantra (v 10) poetically attributing the parentage of lamps to the Sun-god and the prognosis from them (vv 13), an example of the beneficiary (14) and Phalaśruti—all this is the Purāṇic way of draping old customs as a Vrata .

[3]: [3] : As an instance of a person benefitted by this Vrata, the Purāṇa mentions the name of an Ābhīra girl Ekāṅgī who, though expelled by her father on his Priest’s allegation about her character, was able to reunite with her father and got happily married due to the observance of this Vrata for three years. The story appears in the SKS.

[4]: [4] : VV 17 ff describe the Vrata connected with Dīpāvalī days.

[5]: [5] : It is our practice to light a lamp facing the South in the evening of the 13th day in the dark half of Āśvina. It is called Yama-dīpa . The Vrata -aspect of the practice is described in vv 20-26.

[6]: [6] : The story how Hemanaka’s son was saved from premature death is given in SKS.

[7]: [7] : VV 27-35 describe the procedure of bath on the Dīpāvalī day. VV 43-47 also give a special procedure for the same.

[8]: [8] : VV 38-42 describe Yama-Tarpaṇa for which even a person with his father alive is eligible and can do it with Savya (the usual) way of wearing the sacred thread. Bhīṣma-Tarpaṇa is described in Bhīṣmapañcaka Vrata (Ch. 32).

[9]: [9] : The festival of lights is celebrated fo??hree [for three?] Dīpāvalī days as these three days are of the regime of King Bali on the eart Viṣṇu (Vāmana), after depriving Bali of his kingdom granted these three days fo??he [for the?] enjoyment of all in Bali’s kingdom.

[10]: [10] : A deity associated with complete destruction of the world. The deity is worshipped in left-handed manner as described in Devī-yāmala-Tantra .

[11]: [11] : VV 72 ff describe the Kaumodinī or Kaumudī festival and the procedure of celebrating it. According to the commentator Kaumudī is derived from Ku , 'The earth' and ^ mud , 'to be delighted'. It means 'festival of delight on the earth':

[12]: [12] : Sukharātrikā is the name of a special Vrata for conjugal happiness.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 10

The Greatness of the First Day in the Bright Half of Kārttika

Chapter 107 of 221 · 63 detected Sanskrit verse markers

Sanskrit

।। ब्रह्मोवाच ।। ।।
प्रतिपद्यथ चाऽभ्यंगं कृत्वा नीराजनं ततः ।।
सुवेषः सत्कथागीतैर्दानैश्च दिवसं नयेत् ।। १ ।।
शंकरस्तु पुरा द्यूतं ससर्ज सुमनोहरम् ।।
कार्तिके शुक्लपक्षे तु प्रथमेऽहनि सत्यवत् ।। २ ।।
बलिराज्यदिनस्याऽपि माहात्म्यं शृणु तत्त्वतः ।।
स्नातव्यं तिलतैलेन नरैर्नारीभिरेव च ।। ३ ।।
यदि मोहान्न कुर्वीत स याति यमसादनम् ।।
पुरा कृतयुगस्यादौ दानवेंद्रो बलिर्महान् ।। ४ ।।
तेन दत्ता वामनाय भूमिः स्वमस्तकान्विता ।।
तदानीं भगवान्साक्षात्तुष्टो बलिमुवाच ह ।। ५।।
कार्तिके मासि शुक्लायां प्रतिपद्यां यतो भवान् ।।
भूमिं मे दत्तवान्भक्त्या तेन तुष्टोऽस्मि तेऽनघ ।। ६ ।।
वरं ददामि ते राजन्नित्युक्त्वाऽदाद्वरं तदा ।।
त्वन्नाम्नैव भवेद्राजन्कार्तिकी प्रतिपत्तिथिः।। ७ ।।

एतस्यां ये करिष्यंति तैलस्नानादिकार्चनम् ।।
तदक्षयं भवेद्राजन्नात्र कार्या विचारणा ।। ८ ।।
तदाप्रभृति लोकेऽस्मिन्प्रसिद्धा प्रतिपत्तिथिः ।।
प्रतिपत्पूर्वविद्धा नो कर्तव्या तु कथंचन ।। ९ ।।
तत्राभ्यंगं न कुर्वीत अन्यथा मृतिमाप्नुयात् ।।
प्रतिपद्यां यदा दर्शो मुहुर्तप्रमितो भवेत् ।। । । 2.4.10.१० ।।
मांगल्यं तद्दिने चेत्स्याद्वित्तादिस्तस्य नश्यति ।।
बलेश्च प्रतिपद्दर्शाद्यदि विद्धं भविष्यति ।। ११ ।।
तस्यां यद्यथ चाऽऽर्तिक्यं नारी मोहात्करिष्यति ।।
नारीणां तत्र वैधव्यं प्रजानां मरणं ध्रुवम् ।। १२ ।।
अविद्धा प्रतिपच्चेत्स्यान्मुहुर्तमपरेऽहनि ।।
उत्सवादिककृत्येषु सैव प्रोक्ता मनीषिभिः ।। १३ ।।
प्रतिपत्स्वल्पमात्राऽपि यदि न स्यात्परेऽहनि ।।
पूर्वविद्धा तदा कार्या कृता नो दोषभाग्भवेत् ।। १४ ।।
तद्दिने गृहमध्ये तु कुर्यान्मूर्तिं तदांगणे ।।

गोमयेन च तत्राऽपि दधि तत्पुरतः क्षिपेत् ।। १५ ।।
आर्तिक्यं तत्र संस्थाप्य एवं कुर्याद्विधानतः ।।
अभ्यंगं ये न कुर्वंति तस्यां तु मुनिपुंगव ।। १६ ।।
न मांगल्यं भवेत्तेषां यावत्स्याद्वत्सरं ध्रुवम् ।।
यो यादृशेन रूपेण तस्यां तिष्ठेच्छुभे दिने ।। १७ ।।
आवर्षं तद्भवेत्तस्य तस्मान्मंगलमाचरेत् ।।
यदीच्छेत्स्वशुभान्भोगान्भोक्तुं दिव्यान्मनोहरान् ।। १८ ।।
कुरु दीपोत्सवं रम्यं त्रयोदश्यादिकेषु च ।।
शंकरश्च भवानी च क्रीडया द्यूतमास्थिते ।। १९ ।।
गौर्या जित्वा पुरा शंभुर्नग्नो द्यूते विसर्जितः ।।
अतोऽर्थं शंकरो दुःखी गौरी नित्यं सुखस्थिता ।। 2.4.10.२० ।।
द्यूतं निषिद्धं सर्वत्र हित्वा प्रतिपदं बुधाः ।।
प्रथमं विजयो यस्य तस्य संवत्सरं सुखम् ।। २१ ।।
भवान्याऽभ्यर्थिता लक्ष्मीर्धेनुरूपेण संस्थिता ।।
प्रातर्गोवर्द्धनः पूज्यो द्यूतं रात्रौ समाचरेत् ।। २२ ।।

भूषणीयास्तदा गावो वर्ज्या वहनदोहनात् ।। २३ ।।
गोवर्द्धन धराऽऽधार गोकुलत्राणकारक ।।
विष्णुबाहुकृतोच्छ्राय गवां कोटिप्रदो भव ।। २४ ।।
या लक्ष्मीर्लोकपालानां धेनुरूपेण संस्थिता ।।
घृतं वहति यज्ञार्थे मम पापं व्यपोहतु ।। २५ ।।
अग्रतः संतु मे गावो गावो मे संतु पृष्ठतः ।।
गावो मे हृदयं संतु गवां मध्ये वसाम्यहम् ।। २६ ।।
।। इति गोवर्द्धनपूजा ।। ।।
सद्भावेनैव संतोष्य देवान्सत्पुरुषान्नरान् ।।
इतरेषामन्नपानैर्वाक्यदानेन पंडितान् ।। २७ ।।
वस्त्रैस्तांबूलधूपैश्च पुष्पकर्पूरकुंकुमैः ।।
भक्ष्यैरुच्चावचैर्भोज्यैरंतःपुरनिवासिनः ।।२८।।
ग्राम्यान्वृषभदानैश्च सामंतान्नृपतिर्धनैः ।।
पदातिजनसंघांश्च गैवेयैः कटकैः शुभैः ।।
स्वनामांकैश्च ताम्राजा तोषयेत्सज्जनान्पृथक् ।। २९ ।।

यथार्थं तोषयित्वा तु ततो मल्लान्नरांस्तथा ।।
वृषभान्महिषांश्चैव युध्यमानान्परैः सह ।। 2.4.10.३० ।।
राज्ञस्तथैव योधांश्च पदातीन्समलंकृतान् ।।
मंचाऽऽरूढः स्वयं पश्येन्नटनर्तकचारणान् ।। ३१ ।।
युद्धापयेद्वासयेच्च गोमहिष्यादिकं च यत् ।।
वत्सानाकर्षयेद्गोभिरुक्तिप्रत्युक्तिवादनात् ।। ३२ ।।
ततोऽपराह्णसमये पूर्वस्यां दिशि सुव्रत ।।
मार्गपालीं प्रबध्नाति दुर्गास्तंभेऽथ पादपे ।।३३।।
कुशकाशमयीं दिव्यां लंबकैर्बहुभिः प्रिये ।।

वीक्षयित्वा गजानश्वान्मार्गपाल्यास्तले नयेत् ।। ३४ ।।
गावो वृषांश्च महिषान्महिषीर्घटकोत्कटान् ।।
कृतहोमैर्द्विजेंद्रैस्तु बध्नीयान्मार्गपालिकाम् ।। ३५ ।।
नमस्कारं ततः कुर्यान्मन्त्रेणानेन सुव्रत ।।
मार्गपालि नमस्तुभ्यं सर्वलोकसुखप्रदे ।।
तले तव सुखेनाश्वा गजा गावश्च संतु मे ।। ३६ ।।

मार्गपालीतले पुत्र यांति गावो महावृषाः ।।
राजानो राजपुत्राश्च ब्राह्मणाश्च विशेषतः ।। ३७ ।।
मार्गपाली समुल्लंघ्य नीरुजः सुखिनो हि ते ।।
कृत्वैतत्सर्वमेवेह रात्रौ दैत्यपतेर्बलेः ।। ३८ ।।
पूजां कुर्यात्ततः साक्षाद्भूमौ मंडलके कृते ।।
बलिमालिख्य दैत्येंद्रं वर्णकैः पंचरंगकैः ।। ३९ ।।
सर्वाभरणसंपूर्णं विंध्यावलिसमन्वितम् ।।
कूष्मांडमयजंभोरुमधुदानवसंवृतम् ।। 2.4.10.४० ।।
संपूर्णं कृष्टवदनं किरीटोत्कटकुण्डलम् ।।
द्विभुजं दैत्यराजानं कारयित्वा स्वके पुनः ।। ४१ ।।
गृहस्य मध्ये शालायां विशालायां ततोऽर्चयेत् ।।
मातृभ्रातृजनैः सार्द्धं संतुष्टो बन्धुभिः सह ।। ४२ ।।
कमलैः कुमुदैः पुष्पैः कह्लारै रक्तकोत्पलैः ।।
गन्धपुष्पान्ननैवेद्यैः सक्षीरैर्गुडपायसैः ।। ४३ ।।
मद्यमांससुरालेह्यचोष्यभक्ष्योपहारकैः ।।

मन्त्रेणाऽनेन राजेंद्र समन्त्री सपुरोहितः ।।
पूजां करिष्यते यो वै सौख्यं स्यात्तस्य वत्सरम् ।। ४४ ।।
बलिराज नमतुभ्यं विरोचनसुत प्रभो ।।
भविष्येंद्र सुरारातेपूजेयं प्रतिगृह्यताम् ।। ४५ ।।
एवं पूजाविधानेन रात्रौ जागरणं ततः ।।
कारयेद्वै क्षणं रात्रौ नटनृत्यकथानकैः ।। ४६ ।।
लोकश्चापि गृहस्यांते सपर्यां शुक्लतंदुलैः ।।
संस्थाप्य बलिराजानं फलैः पुष्पैः प्रपूजयेत् ।। ४७ ।।
बलिमुद्दिश्य वै तत्र कार्यं सर्व च सुव्रत ।।
यानि यान्यक्षयाण्याहुर्मुनयस्तत्त्वदर्शिनः ।। ४८ ।।
यदत्र दीयते दानं स्वल्पं वा यदि वा बहु ।।
तदक्षयं भवेत्सर्वं विष्णोः प्रीतिकरं शुभम् ।। ।। ४९ ।।
रात्रौ ये न करिष्यंति तव पूजां बले नराः ।।
तेषां च श्रोत्रियो धर्मः सर्वस्त्वामुपतिष्ठतु ।। 2.4.10.५० ।।
विष्णुना च स्वयं वत्स तुष्टेन बलये पुनः ।।

उपकारकरं दत्तमसुराणां महोत्सवम् ।।५१।।
एकमेवमहोरात्रं वर्षेवर्षे च कार्तिके ।।

दत्तं दानवराजस्य आदर्शमिव भूतले ।।५२।।
यः करोति नृपो राज्ये तस्य व्याधिभयं कुतः ।।
सुभिक्षं क्षेममारोग्यं तस्य संपदनुत्तमा ।। ५३ ।।
नीरुजश्च जनाः सर्वे सर्वोपद्रववर्जिताः ।। ।। ५४ ।।
कौमुदी क्रियते यस्माद्भावं कर्तुं महीतले ।।
यो यादृशेन भावेन तिष्ठत्यस्यां च सुव्रत ।।
हर्षदुःखादिभावेन तस्य वर्षं प्रयाति हि ।। ।।५५।।
रुदिते रोदितं वर्षं प्रहृष्टे तु प्रहर्षितम् ।।
भुक्तौ भोग्यं भवेद्वर्षं स्वस्थे स्वस्थं भविष्यति ।। ५६ ।।
वैष्णवी दानवी चेयं तिथिः प्रोक्ता च कार्तिके ।। ५७ ।।
दीपोत्सवं जनितसर्वजनप्रमोदं कुर्वंति ये शुभतया वलिराजपूजाम् ।।
दानोपभोगसुखबुद्धिमतां कुलानां हर्षं प्रयाति सकलं प्रमुदा च वर्षम् ।।५८।।
बलिपूजां विधायैवं पश्चाद्गोक्रीडनं चरेत् ।। ५९ ।।

गवां क्रीडादिने यत्र रात्रौ दृश्येत चन्द्रमाः ।।
सोमो राजा पशून्हंति सुरभीपूजकांस्तथा ।। 2.4.10.६० ।।
प्रतिपद्दर्शसंयोगे क्रीडनं तु गवां मतम् ।।
परविद्धासु यः कुर्यात्पुत्रदारधनक्षयः ।। ६१ ।।
अलंकार्यास्तदा गावो गोग्रासादिभिरर्चिताः ।।
गीतवादित्रनिर्घोषैर्नयेन्नगरबाह्यतः ।।
आनीय च ततः पश्चात्कुर्यान्नीराजनाविधिम् ।। ६२ ।।
अथ चेत्प्रतिपत्स्वल्पा नारी नीराजनं चरेत् ।।
द्वितीयायां ततः कुर्यात्सायं मंगलमालिकाः ।। ६३ ।।
एवं नीराजनं कृत्वा सर्वपापैः प्रमुच्यते ।।
प्रतिपत्पूर्वविद्धैव यष्टिकाकर्षणे भवेत् ।। ६४ ।।
कुशकाशमयीं कुर्याद्यष्टिकां सुदृढां नवाम् ।।
देवद्वारे नृपद्वारेऽथवाऽऽनेया चतुष्पथे ।। ६५ ।।
तामेकतो राजपुत्रा हीनवर्णास्तथैकतः ।।
गृहीत्वा कर्षयेयुस्ते यथासारं मुहुर्मुहुः ।। ६६ ।।

समसंख्या द्वयोः कार्या सर्वेऽपि बलवत्तराः ।।
जयोऽत्र हीनजातीनां जयो राज्ञस्तु वत्सरम् ।। ६७ ।।
उभयोः पृष्ठतः कार्या रेखा तत्कर्षकोपरि ।।
रेखांते यो नयेत्तस्य जयो भवति नाऽन्यथा ।। ६८ ।।
जयचिह्नमिदं राजा निदधीत प्रयत्नतः ।। ६९ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये कार्तिकशुक्लप्रतिपन्माहात्म्यवर्णनंनाम दशमोऽध्यायः ।। १० ।।

Roman transliteration

|| brahmovāca || ||
pratipadyatha cā'bhyaṃgaṃ kṛtvā nīrājanaṃ tataḥ ||
suveṣaḥ satkathāgītairdānaiśca divasaṃ nayet || 1 ||
śaṃkarastu purā dyūtaṃ sasarja sumanoharam ||
kārtike śuklapakṣe tu prathame'hani satyavat || 2 ||
balirājyadinasyā'pi māhātmyaṃ śṛṇu tattvataḥ ||
snātavyaṃ tilatailena narairnārībhireva ca || 3 ||
yadi mohānna kurvīta sa yāti yamasādanam ||
purā kṛtayugasyādau dānaveṃdro balirmahān || 4 ||
tena dattā vāmanāya bhūmiḥ svamastakānvitā ||
tadānīṃ bhagavānsākṣāttuṣṭo balimuvāca ha || 5||
kārtike māsi śuklāyāṃ pratipadyāṃ yato bhavān ||
bhūmiṃ me dattavānbhaktyā tena tuṣṭo'smi te'nagha || 6 ||
varaṃ dadāmi te rājannityuktvā'dādvaraṃ tadā ||
tvannāmnaiva bhavedrājankārtikī pratipattithiḥ|| 7 ||

etasyāṃ ye kariṣyaṃti tailasnānādikārcanam ||
tadakṣayaṃ bhavedrājannātra kāryā vicāraṇā || 8 ||
tadāprabhṛti loke'sminprasiddhā pratipattithiḥ ||
pratipatpūrvaviddhā no kartavyā tu kathaṃcana || 9 ||
tatrābhyaṃgaṃ na kurvīta anyathā mṛtimāpnuyāt ||
pratipadyāṃ yadā darśo muhūrtapramito bhavet || | | 2.4.10.10 ||
māṃgalyaṃ taddine cetsyādvittādistasya naśyati ||
baleśca pratipaddarśādyadi viddhaṃ bhaviṣyati || 11 ||
tasyāṃ yadyatha cā"rtikyaṃ nārī mohātkariṣyati ||
nārīṇāṃ tatra vaidhavyaṃ prajānāṃ maraṇaṃ dhruvam || 12 ||
aviddhā pratipaccetsyānmuhūrtamapare'hani ||
utsavādikakṛtyeṣu saiva proktā manīṣibhiḥ || 13 ||
pratipatsvalpamātrā'pi yadi na syātpare'hani ||
pūrvaviddhā tadā kāryā kṛtā no doṣabhāgbhavet || 14 ||
taddine gṛhamadhye tu kuryānmūrtiṃ tadāṃgaṇe ||

gomayena ca tatrā'pi dadhi tatpurataḥ kṣipet || 15 ||
ārtikyaṃ tatra saṃsthāpya evaṃ kuryādvidhānataḥ ||
abhyaṃgaṃ ye na kurvaṃti tasyāṃ tu munipuṃgava || 16 ||
na māṃgalyaṃ bhavetteṣāṃ yāvatsyādvatsaraṃ dhruvam ||
yo yādṛśena rūpeṇa tasyāṃ tiṣṭhecchubhe dine || 17 ||
āvarṣaṃ tadbhavettasya tasmānmaṃgalamācaret ||
yadīcchetsvaśubhānbhogānbhoktuṃ divyānmanoharān || 18 ||
kuru dīpotsavaṃ ramyaṃ trayodaśyādikeṣu ca ||
śaṃkaraśca bhavānī ca krīḍayā dyūtamāsthite || 19 ||
gauryā jitvā purā śaṃbhurnagno dyūte visarjitaḥ ||
ato'rthaṃ śaṃkaro duḥkhī gaurī nityaṃ sukhasthitā || 2.4.10.20 ||
dyūtaṃ niṣiddhaṃ sarvatra hitvā pratipadaṃ budhāḥ ||
prathamaṃ vijayo yasya tasya saṃvatsaraṃ sukham || 21 ||
bhavānyā'bhyarthitā lakṣmīrdhenurūpeṇa saṃsthitā ||
prātargovarddhanaḥ pūjyo dyūtaṃ rātrau samācaret || 22 ||

bhūṣaṇīyāstadā gāvo varjyā vahanadohanāt || 23 ||
govarddhana dharā"dhāra gokulatrāṇakāraka ||
viṣṇubāhukṛtocchrāya gavāṃ koṭiprado bhava || 24 ||
yā lakṣmīrlokapālānāṃ dhenurūpeṇa saṃsthitā ||
ghṛtaṃ vahati yajñārthe mama pāpaṃ vyapohatu || 25 ||
agrataḥ saṃtu me gāvo gāvo me saṃtu pṛṣṭhataḥ ||

gāvo me hṛdayaṃ saṃtu gavāṃ madhye vasāmyaham || 26 ||
|| iti govarddhanapūjā || ||
sadbhāvenaiva saṃtoṣya devānsatpuruṣānnarān ||
itareṣāmannapānairvākyadānena paṃḍitān || 27 ||
vastraistāṃbūladhūpaiśca puṣpakarpūrakuṃkumaiḥ ||
bhakṣyairuccāvacairbhojyairaṃtaḥpuranivāsinaḥ ||28||
grāmyānvṛṣabhadānaiśca sāmaṃtānnṛpatirdhanaiḥ ||
padātijanasaṃghāṃśca graiveyaiḥ kaṭakaiḥ śubhaiḥ ||
svanāmāṃkaiśca tānrājā toṣayetsajjanānpṛthak || 29 ||

yathārthaṃ toṣayitvā tu tato mallānnarāṃstathā ||
vṛṣabhānmahiṣāṃścaiva yudhyamānānparaiḥ saha || 2.4.10.30 ||
rājñastathaiva yodhāṃśca padātīnsamalaṃkṛtān ||
maṃcā"rūḍhaḥ svayaṃ paśyennaṭanartakacāraṇān || 31 ||
yuddhāpayedvāsayecca gomahiṣyādikaṃ ca yat ||
vatsānākarṣayedgobhiruktipratyuktivādanāt || 32 ||
tato'parāhnasamaye pūrvasyāṃ diśi suvrata ||
mārgapālīṃ prabadhnāti durgastaṃbhe'tha pādape ||33||
kuśakāśamayīṃ divyāṃ laṃbakairbahubhiḥ priye ||
vīkṣayitvā gajānaśvānmārgapālyāstale nayet || 34 ||
gāvo vṛṣāṃśca mahiṣānmahiṣīrghaṭakotkaṭān ||
kṛtahomairdvijeṃdraistu badhnīyānmārgapālikām || 35 ||
namaskāraṃ tataḥ kuryānmantreṇānena suvrata ||
mārgapāli namastubhyaṃ sarvalokasukhaprade ||
tale tava sukhenāśvā gajā gāvaśca saṃtu me || 36 ||

mārgapālītale putra yāṃti gāvo mahāvṛṣāḥ ||
rājāno rājaputrāśca brāhmaṇāśca viśeṣataḥ || 37 ||
mārgapālī samullaṃghya nīrujaḥ sukhino hi te ||
kṛtvaitatsarvameveha rātrau daityapaterbaleḥ || 38 ||
pūjāṃ kuryāttataḥ sākṣādbhūmau maṃḍalake kṛte ||
balimālikhya daityeṃdraṃ varṇakaiḥ paṃcaraṃgakaiḥ || 39 ||
sarvābharaṇasaṃpūrṇaṃ viṃdhyāvalisamanvitam ||
kūṣmāṃḍamayajaṃbhorumadhudānavasaṃvṛtam || 2.4.10.40 ||
saṃpūrṇaṃ kṛṣṭavadanaṃ kirīṭotkaṭakuṃḍalam ||
dvibhujaṃ daityarājānaṃ kārayitvā svake punaḥ || 41 ||
gṛhasya madhye śālāyāṃ viśālāyāṃ tato'rcayet ||
mātṛbhrātṛjanaiḥ sārddhaṃ saṃtuṣṭo bandhubhiḥ saha || 42 ||
kamalaiḥ kumudaiḥ puṣpaiḥ kahlārai raktakotpalaiḥ ||
gandhapuṣpānnanaivedyaiḥ sakṣīrairguḍapāyasaiḥ || 43 ||
madyamāṃsasurālehyacoṣyabhakṣyopahārakaiḥ ||

mantreṇā'nena rājeṃdra samantrī sapurohitaḥ ||
pūjāṃ kariṣyate yo vai saukhyaṃ syāttasya vatsaram || 44 ||
balirāja namatubhyaṃ virocanasuta prabho ||
bhaviṣyeṃdra surārāte pūjeyaṃ pratigṛhyatām || 45 ||
evaṃ pūjāvidhānena rātrau jāgaraṇaṃ tataḥ ||
kārayedvai kṣaṇaṃ rātrau naṭanṛtyakathānakaiḥ || 46 ||
lokaścāpi gṛhasyāṃte saparyāṃ śuklataṃḍulaiḥ ||
saṃsthāpya balirājānaṃ phalaiḥ puṣpaiḥ prapūjayet || 47 ||
balimuddiśya vai tatra kāryaṃ sarva ca suvrata ||
yāni yānyakṣayāṇyāhurmunayastattvadarśinaḥ || 48 ||
yadatra dīyate dānaṃ svalpaṃ vā yadi vā bahu ||

tadakṣayaṃ bhavetsarvaṃ viṣṇoḥ prītikaraṃ śubham || || 49 ||
rātrau ye na kariṣyaṃti tava pūjāṃ bale narāḥ ||
teṣāṃ ca śrotriyo dharmaḥ sarvastvāmupatiṣṭhatu || 2.4.10.50 ||
viṣṇunā ca svayaṃ vatsa tuṣṭena balaye punaḥ ||

upakārakaraṃ dattamasurāṇāṃ mahotsavam ||51||
ekamevamahorātraṃ varṣevarṣe ca kārtike ||
dattaṃ dānavarājasya ādarśamiva bhūtale ||52||
yaḥ karoti nṛpo rājye tasya vyādhibhayaṃ kutaḥ ||
subhikṣaṃ kṣemamārogyaṃ tasya saṃpadanuttamā || 53 ||
nīrujaśca janāḥ sarve sarvopadravavarjitāḥ || || 54 ||
kaumudī kriyate yasmādbhāvaṃ kartuṃ mahītale ||
yo yādṛśena bhāvena tiṣṭhatyasyāṃ ca suvrata ||
harṣaduḥkhādibhāvena tasya varṣaṃ prayāti hi || ||55||
rudite roditaṃ varṣaṃ prahṛṣṭe tu praharṣitam ||
bhuktau bhogyaṃ bhavedvarṣaṃ svasthe svasthaṃ bhaviṣyati || 56 ||
vaiṣṇavī dānavī ceyaṃ tithiḥ proktā ca kārtike || 57 ||
dīpotsavaṃ janitasarvajanapramodaṃ kurvaṃti ye śubhatayā valirājapūjām ||
dānopabhogasukhabuddhimatāṃ kulānāṃ harṣaṃ prayāti sakalaṃ pramudā ca varṣam ||58||
balipūjāṃ vidhāyaivaṃ paścādgokrīḍanaṃ caret || 59 ||

gavāṃ krīḍādine yatra rātrau dṛśyeta candramāḥ ||
somo rājā paśūnhaṃti surabhīpūjakāṃstathā || 2.4.10.60 ||
pratipaddarśasaṃyoge krīḍanaṃ tu gavāṃ matam ||
paraviddhāsu yaḥ kuryātputradāradhanakṣayaḥ || 61 ||
alaṃkāryāstadā gāvo gograsādibhirarcitāḥ ||
gītavāditranirghoṣairnayennagarabāhyataḥ ||
ānīya ca tataḥ paścātkuryānnīrājanāvidhim || 62 ||
atha cetpratipatsvalpā nārī nīrājanaṃ caret ||
dvitīyāyāṃ tataḥ kuryātsāyaṃ maṃgalamālikāḥ || 63 ||
evaṃ nīrājanaṃ kṛtvā sarvapāpaiḥ pramucyate ||
pratipatpūrvaviddhaiva yaṣṭikākarṣaṇe bhavet || 64 ||
kuśakāśamayīṃ kuryādyaṣṭikāṃ sudṛḍhāṃ navām ||
devadvāre nṛpadvāre'thavā"neyā catuṣpathe || 65 ||
tāmekato rājaputrā hīnavarṇāstathaikataḥ ||
gṛhītvā karṣayeyuste yathāsāraṃ muhurmuhuḥ || 66 ||

samasaṃkhyā dvayoḥ kāryā sarve'pi balavattarāḥ ||
jayo'tra hīnajātīnāṃ jayo rājñastu vatsaram || 67 ||
ubhayoḥ pṛṣṭhataḥ kāryā rekhā tatkarṣakopari ||
rekhāṃte yo nayettasya jayo bhavati nā'nyathā || 68 ||
jayacihnamidaṃ rājā nidadhīta prayatnataḥ || 69 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye kārtikaśuklapratipanmāhātmyavarṇanaṃnāma daśamo'dhyāyaḥ || 10 ||

English translation

Brahmā said :

1. On the Pratipad day (first day of Kārttika) the devotee should take bath with unguents and then perform the Nīrājana rite. Dressed neatly, he should spend the day in listening to good stories, singing songs and making gifts.

2. God Śaṅkara formerly created the fascinating Dyūta (game of dice) on the first day in the bright half of the month of Kārttika. It is true.

3-4a. Listen to the greatness of the kingdom of Bali (spoken) accurately. Men and women should take bath with gingelly oil. If out of delusion one does not do so, one goes to the abode of Yama .

4b-5. Formerly, at the beginning of Kṛtayuga , Bali was the great king of Dānavas . The earth as well as his own head was given to Vāmana by him. At that time the Lord himself was delighted and he spoke to Bali: [1]

6-8. “O sinless one, since you have given me the earth on the first day in the bright half of the month of Kārttika with great devotion, I am delighted thereby. I shall grant you a boon. O king.”

After saying this, he granted the boon: “O king, the first Tithi of the month of Kārttika shall be known by your name. If devotees take oil bath etc. and worship on this day, O king, that shall give everlasting benefit. There is no doubt about it.”

9-12. Ever since then, the Pratipad Tithi has become very famous in the world. If the Pratipad overlaps the previous Tithi (i.e. new-moon day) this is not to be accepted at all. [2]

One should not take oil bath if on the Pratipad day there is Darśa (new-moon day) of about a Muhūrta ’s duration, otherwise there will be death.

If the Pratipad of Bali is overlapped by Darśa (new-moon day) and if any auspicious rite is performed on that day, his wealth etc. will perish.

If the Bali-Pratipad (the first day of Kārttika) is vitiated by Darśa and if any woman, out of delusion, performs Ārtikya (waving of lamp around the face) on that day, women will meet with widowhood and their progeny will certainly die.

13-15. If there is Pratipad next day at least for a Muhūrta (48 minutes) without being overlapped, that alone is to be accepted for the holy rites, festivals etc., as laid down by learned men.

If on the next day there is no Pratipad at all even for the shortest while, the one that is overlapped can be taken. There shall be no sin in doing so. On that day, an idol should be made with cowdung in the courtyard; curds should be sprinkled there in front of it.

16-20. After placing Ārtikya (?) there, the devotee should do like this in accordance with the injunctions.

On that day, O great sage, if people do not take bath with unguents, during the whole of that year there shall surely be nothing auspicious unto them.

For the whole of the year one shall be in the same form and features as one was on that auspicious day. Hence one should perform auspicious rites.

If one wishes to enjoy very splendid pleasures, divine and charming, one should celebrate the beautiful festival of lights on the thirteenth and following days.

Śaṅkara and Bhavānī played the game of dice by way of fun formerly. Śaṃbhu was defeated by Gaurī in the game and let off naked. For that reason Śaṅkara became miserable while Gaurī was ever happy.

21. O wise men! Game at dice (gambling) is forbidden at all times except on this Pratipad. If one wins a game at the outset, one shall have happiness for the whole of that year.

22. Lakṣmī who was requested by Bhavānī remained in the form of a cow. [3] Govardhana is to be worshipped in the morning and the game of dice is to be played at night.

23-26. Cows should be adorned (but) they should not be milked. Bulls should not be engaged to bear burden: "O Govardhana, O supporter of the earth, O protector of herds of cows, you are lifted up by the arms of Viṣṇu ; be the bestower of crores of cows (to me). May Lakṣmī dispel my sins, Lakṣmī who stood by in the form of a cow for the sake of the guardians of the worlds, and who bears ghee for the sake of Yajña . Let cows be in front of me. Let cows be behind me. Let cows be in my heart. I stay amongst cows."

Thus should be worshipped Govardhana.

27-29. The king should please the different kinds of people with suitable presents etc. Devas and saintly people should be pleased by goodness (of nature and behaviour). Others by offering food; the learned men by giving them (the opportunity for) disputations, and the members of the inner apartment by means of garments, betel leaves, incenses, flowers, camphor, saffron, foodstuffs of various types and different kinds of edibles. He should propitiate rural people by giving them bullocks and vassal kings by giving them wealth. Groups of (common) people and the infantry should be propitiated by means of excellent necklaces. The king should satisfy the good people specifically by giving them splendid bracelets with his name engraved on them.

30-32. After propitiating (everyone) befittingly, the king should watch the fight (combats, duels etc.) of wrestlers and of other men, of bulls, buffaloes and well-equipped foot-soliders [soldiers?] of the king. [4] Seated on a (raised) platform he should see personally, actors, dancers and Cāraṇas and make cows and buffaloes fight and then provide them with garments to cover them. Calves should be attracted through cows. There may be arguments and counter-arguments.

33-35. Then, in the afternoon, the devotees fix up the effigy of Mārgapālī [5] (road protectress—a deity made of Kuśa and Kāśa grass) in the Eastern direction, O sage of holy rites. They fix it on the pillars of the fortness and trees. The effigy shall be of divine nature with many props. Horses and elephants should be taken beneath Mārgapālī. Cows, bullocks, male buffaloes and female buffaloes should be tethered in big herds. Through eminent Brāhmaṇas who have performed Homas , they should get them tied (near) the Mārgapālikā.

36. Then, O sage of good holy rites, he should make obeisance repeating this Mantra : "O Mārgapālī, obeisance to you, O bestower of happiness to all the worlds, let the horses, elephants and cows stay happily beneath you."

37. O son, cows, great bulls, kings, princes and Brāhmaṇas in particular should go beneath the Mārgapālī.

38-44. By crossing Mārgapālī they become free from ailments. They are happy.

After doing all these the devotee should perform the worship of Bali [6] , the king of Daityas , directly in a mystic diagram drawn on the ground. The worship is to be performed at night after drawing the picture of the great demon Bali in five different colours. He should be fully adorned with all the ornaments and accompanied by Vindhyāvalī . He is surrounded by Dānavas, Kūṣmāṇḍa , Maya , Jaṃbha, Ūru and Madhu . The whole face is dark in colour. He has brilliant ear-rings and a crown. The king of Daityas should have two arms only.

After making the picture, he should worship it within his own house in a large hall in the company of mother, brothers, kinsmen and other people.

He should worship with lotuses, lilies, red lotuses and sweet-smelling flowers. There should be Naivedyas of cooked rice, milk, jaggery, milk puddings, liquor, meat, wine, various kinds of foodstuffs (articles to be licked, sucked and eaten etc.). Accompanied by his ministers and priest, the eminent king should worship with the following Mantra. He will be happy for a year:

45. "Obeisance to you, O King Bali, O lord, O Son of Virocana , O enemy of Devas, the future Indra ; may this worship be accepted."

46-48. After performing this worship in accordance with the injunctions, he should keep awake. He should celebrate a great festival at night through dances and story recitals.

The common people also should place the offerings of white rice grains within their houses. They should install King Bali and worship him with fruits and flowers.

O sage of good holy rites! All that is to be done with Bali in view. Whatever is (so) done is stated to give everlasting benefit by sages who have realized the truth.

49. Whatever is given as charitable gift, whether it be small or large in quantity, shall yield everlasting benefit. It shall be auspicious and pleasing to Viṣṇu.

50. (Viṣṇu said thus to Bali:) "O Bali, may all the Vedic rites of those men who do not worship you come over to you."

51. This great festival that tends to favour Asuras , has been granted to Bali, O dear one, by Viṣṇu who was delighted.

52-55. Thus every year, one day and one night in the month of Kārttika have been given to the king of Dānavas on the earth, as if it was the ideal for him.

If a king performs this, how can there be the fear from sickness in his kingdom? There will be prosperity and plenty, welfare and perfect health. His wealth will be excellent. All the people will be free from diseases and devoid of ail types of calamities. O sage of good holy rites, this festival of Kaumudī is celebrated in order to generate and regulate noble feelings and sentiments on the earth. Everyone will have delight or gloom, weal or woe in accordance with his manner of acting on this particular day.

56-57. If anyone weeps, the whole year will be a year of lamentation; if he is gay, the whole year shall be one of gaiety; if he enjoys pleasures (eats and drinks), the whole year becomes pleasurable. If he is normal and healthy, he shall be so (throughout the year). This Tithi in the month of Kārttika is mentioned as being special to Viṣṇu as well as to the Demon.

58. Those who splendidly celebrate the festival of lights causing delight unto all the people and who perform auspicious worship of King Bali, the whole year of (their) families (which are) blessed with charity, enjoyment, pleasure and intelligence will pass with delight and excessive joy throughout.

59-60. After performing the worship of Bali, the devotee should celebrate Gokrīḍana [7] (sports of cows and bulls). If on the day of the sports of cows the moon becomes visible, Soma Rājā (the shining Moon) kills the animals and the worshippers of the cows.

61. The sports of cows should be celebrated on the day when the Darśa (new-moon) overlaps Pratipad (first day). This is the accepted position. If a person celebrates it on a day when Pratipad is overlapped by Dvitīyā , he will meet with destruction of money and death of wife and son.

62. The cows are to be adorned then. They should be adored with offerings of Gograsa etc. (morsels of food). They should be taken out of the city to the accompaniment of intrumental and vocal music. They then should be brought back and the rite of Nīrājana should be performed.

63. If the duration of Pratipad is short, a woman should perform the Nīrājana rite. Thereafter, on the second day in the evening, the auspicious rite of garlanding shall be performed.

64. If the Pratipad be joined with the previous Tithi (the new-moon day), the rite of Yaṣṭikākarṣaṇa [8] (pulling out of stick/string?) be performed.

65-66. The Yaṣṭikā (string) should be made of Kuśa. It should be fresh and firm. That should be brought to the entrance of the temple, of palace of king or to a crossing of four roads. The princes should hold one end and the people of the lower castes the other end. After holding it they shall pull at it as many times as their strength permits.

67-69. The two teams should consist of an equal number of persons. All of them should be very strong. If in this (tug of war), the inferior castes win, the king shall be victorious throughout the year. A line should be drawn behind each of the teams holding the string. If the people cross the line they are considered to have won and not otherwise. It is the king who is to draw this line of victory carefully.

[1]: [1] : VV 6-8 explain why the 1st day in the bright half of Kārttika is called Bali Pratipadā .

[2]: [2] : VV 9-14 specify which should be accepted as the Pratipad Tithi .

[3]: [3] : VV 22-29 describe the custom of Govardhana worship. Govardhana is a hill 18 miles from Vṛnḍāvana in Mathurā Dist. (U.P.) Kṛṣṇa is said to have held it up on his small finger and protected cows, calves and people of Vraja under its umbrella, while Indra poured a deluge of rain for one week.

[4]: [4] : VV 30-32 advise the king to watch war-games of men as well as those of animals.

[5]: [5] : VV 33-37 describe the procedure regarding Mārgapālī. This deity is regarded as a protector of cows etc. on the way.

[6]: [6] : VV 39-58 prescribe the procedure of Bali worship.

[7]: [7] : VV 59-63: sports of kine: bull-fights are a part of this festival.

[8]: [8] : VV 64-69. This is an interesting social event: a Tug-of-War wherein a bamboo stick or a rope of Kuśa grass is used.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 11

The Efficacy of Yamadvitīyā (The 2nd day of Kārttika)

Chapter 108 of 221 · 66 detected Sanskrit verse markers

Sanskrit

।। नारद उवाच ।। ।।
भगवन्प्रष्टुमिच्छामि त्वामहं विनयान्वितः ।।
तद्व्रतं ब्रूहि मे मर्त्यो मृत्युं येन न पश्यति ।। १ ।।
।। ब्रह्मोवाच ।। ।।
यदि पृच्छसि विप्रेन्द्र व्रतानामुत्तमं व्रतम् ।।
व्रतं यमद्वितीयाख्यं शृणु त्वं मृत्युनाशनम् ।। २ ।।
कार्तिके मासि शुद्धायां द्वितीयायां मुनीश्वर ।।
कर्तव्यं तद्विधानेन सर्वमृत्युनिवारणम् ।। ३ ।।
ब्राह्मे मुहुर्ते चोष्थाय द्वितीयायां मुनीश्वर ।।
मनसा चिंतयेदात्महितं नैवाऽहितं स्मरेत् ।। ४ ।।
प्रातःस्नानं ततः कुर्याद्दन्तधावनपूर्वकम् ।। ततः
शुक्लांबरधरः शुक्लमाल्यानुलेपनः ।। ५।।
कृतनित्यक्रियो हृष्टः कुण्डलांगदभूषितः ।।
औदुम्बर तरुं गत्वा कृत्वा मण्डलमुत्तमम् ।। ६ ।।
पद्ममष्टदलं कृत्वा तस्मिन्नौदुम्बरे शुभे।। ।।

विधिं विष्णुं च रुद्रं च वरदां च सरस्वतीम् ।। ७ ।।
वीणापुस्तकसंयुक्तां पूजयेत्स्वस्थमानसः ।।
चन्दनागरुकस्तूरीकुंकुमैर्द्विजसत्तम ।। ८ ।।
पुष्पैर्धूपैश्च नैवेद्यैर्नारिकेलफलादिभिः ।।
ततो मृत्युविनाशाथ सालंकारां पयस्विनीम् ।। ९ ।।
विप्राय वेदविदुषे गां दद्याच्च सवत्सकाम् ।।
अपमृत्युविनाशार्थं संसारार्णवतारकाम् ।। 2.4.11.१० ।।
हे विप्र ते त्विमां सौम्यां धेनुं संप्रददाम्यहम् ।।
इति मंत्रेण गां दद्याद्विप्राय ब्रह्मवादिने ।। ११ ।।
तदलाभे तु विप्राय भक्त्या दद्यादुपानहौ ।।
ततः पूजां समाप्याथ भक्तिमान्पुरुषोत्तमे ।। १२ ।।
ज्ञातिश्रेष्ठान्वयोवृद्धान्सम्यग्भक्त्याऽभिवादयेत् ।।
नानाविधैः फलै रम्यैस्तर्प्पयेत्स्वजनानपि ।।१३।।
ततः सोदरसंपन्ना भगिनी या भवेन्मुने ।।
तस्या गृहं समागत्य सम्यग्भक्त्याऽभिवादयेत् ।। १४ ।।

भगिनि सुभगे भद्रे त्वदंघ्रिसरसीरुहम् ।।
श्रेयसेऽथ नमस्कर्तुमागतोऽस्मि तवालयम् ।। १९ ।।
इत्युक्त्वा भगिनीं तां तु विष्णुबुद्ध्याऽभिवादयेत् ।।
तदा तु भगिनी श्रुत्वा भ्रातुर्वचनमुत्तमम् ।। १६ ।।
भगिन्या भ्रातरं वाक्यं वक्तव्यं प्रति नारद ।।
अद्य भ्रातरहं जाता त्वत्तो धन्याऽस्मि मंगला ।। १७ ।।
भोक्तव्यं तेऽद्य मद्गेहे स्वायुषे कुलदीपक ।।
कार्तिके शुक्लपक्षस्य द्वितीयायां सहोदर ।। १८ ।।
यमो यमुनया पूर्वं भोजितः स्वगृहेर्चितः ।।
अस्मिन्दिने यमेनाऽपि नारकीयाश्च मोचिताः ।।
अपि बद्धाः कर्मपाशैः स्वेच्छया पर्यटंति ते ।। १९ ।।
स्वसुर्नरो वेश्मनि यो न भुंक्ते यमद्वितीयादिनमत्र लब्ध्वा ।।
तं पापिनं प्राप्य वयं सुहृष्टाः प्रभक्षयामोऽद्य च भक्ष्यहीनाः।। 2.4.11.२० ।।
इति पापा रटंतीह ब्रह्महत्यादयस्तथा ।।
तस्माद्भ्रातर्मद्गृहे तु भोजनं कुरु कार्तिके ।। २१ ।।

शुक्लायां तु द्वितीयायां विश्रुतायां जगत्त्रये ।।
अस्यां निजगृहे पुत्र भुज्यते न बुधैरपि ।। २२ ।।
इत्युक्तः स तथेत्युक्ता भगिनीं पूजयेद्व्रती ।।
प्रहर्षास्तुमहाभाग वस्त्रालंकारभूषणैः ।। २३ ।।
अग्रजामभिवंद्याऽथ आशिषं च प्रगृह्य च ।।
सर्वा भगिन्यः संतोष्या वस्त्रालंकारदानतः ।। २४ ।।
अभावे स्वस्य तु स्वसुः पितृव्याः स्वपितुः स्वसा ।।
तस्या गृहं समागत्य कुर्याद्भोजनमादरात् ।। २५ ।।
एवं यः कुरुते पुत्र द्वितीयां यमनामिकाम् ।।
अपमृत्युविनिर्मुक्तः पुत्रपौत्रादिभिर्वृतः ।। २६ ।।
इह भुक्त्वा तु विपुलान्भोगानन्यान्यथेप्सितान् ।।
अंते मोक्षमवाप्नोति नान्यथा मद्भचो भवेत् ।। २७ ।।
व्रतान्येतानि सर्वाणि दानानि विविधानि च ।।
गृहस्थस्यैव युज्यंते तस्माद्गार्हस्थ्यमाश्रयेत् ।। २८ ।।
कथां यमद्वितीयाया व्रतस्थः शृणुयान्नरः ।।

तस्य सर्वाणि पापानि नश्यंतीत्याह माधवः ।। २९ ।।
।। सूत उवाच ।। ।।
कार्तिके च द्वितीयायां पूर्वाह्णे यममर्चयेत् ।।
भानुजायां नरः स्नात्वा यमलोकं न पश्यति ।। ।। 2.4.11.३० ।।
कार्तिके शुक्लपक्षे तु द्वितीयायां तु शौनक ।।
यमो यमुनया पूर्वं भोजितः स्वगृहेऽर्चितः ।। ३१ ।।
द्वितीयायां महोत्सर्गो नारकीयाश्च तर्पिताः ।।
पापेभ्यो विप्रयुक्तास्ते मुक्ताः सर्वे निबंधनात् ।। ३२ ।।
अत्राऽऽशिताश्च संतुष्टाः स्थिताः सर्वे यदृच्छया ।।

तेषां महोत्सवो वृत्तो यमराष्ट्रसुखावहः ।। ३३।।
अतो यमद्वितीयेयं त्रिषु लोकेषु विश्रुता ।।
तस्मान्निजगृहे विप्र न भोक्तव्यं ततो बुधैः ।। ३४ ।।
स्नेहेन भगिनीहस्ताद्भोक्तव्यं बलवर्धनम् ।।
ऊर्जे शुक्लद्वितीयायां पूजितस्तर्पितो यमः ।। ३९ ।।
महिषासनमारूढो दंडमुद्गरभृत्प्रभुः ।।

वेष्टितः किंकरैर्हृष्टैस्तस्मै याम्यात्मने नमः ।। ३६ ।।
यैर्भगिन्यः सुवासिन्यो वस्त्रदानादितोषिताः ।।
न तेषां वत्सरं यावत्कलहो न रिपोर्भयम् ।। ३७ ।।
धन्यं यशस्यमायुष्यं धर्मकामार्थसाधनम्।।
व्याख्यातं सकलं पुत्र सरहस्यं मयाऽनघ ।। ३८ ।।
यस्यां तिथौ यमुनया यमराजदेवः संभोजितः प्रतितिथौ स्वसृसौहृदेन ।।
तस्मात्स्वसुः करतलादिह यो भुनक्ति प्राप्नोति वित्तशुभसंपदमुत्तमां सः ।। ३९ ।।
।। सूत उवाच ।। ।।
विशेषश्चात्र संप्रोक्तो वालखिल्यैर्महर्षिभिः ।।
तदहं संप्रवक्ष्यामि शृणुध्वं मुनिसत्तमाः ।। 2.4.11.४० ।।
।। वालखिल्या ऊचुः ।। ।।
कार्तिकस्य सिते पक्षे द्वितीया यमसंज्ञिता ।।
तत्राऽपराह्णे कर्तव्यं सर्वथैव यमार्चनम् ।। ४१ ।।
प्रत्यहं यमुनाऽऽगत्य यमं संप्रार्थयत्पुरा ।।
भ्रातर्मम गृहे याहि भोजनार्थं गणावृतः ।। ४२ ।।

अद्यश्वो वा परश्वो वा प्रत्यहं वदते यमः ।।
कार्यव्याकुलचित्तानामवकाशो न जायते ।। ४३ ।।
तदैकदा यमुनया बलात्कारान्निमंत्रितः ।।
स गतः कार्तिके मासि द्वितीयायां मुनीश्वराः ।। ४४ ।।
नारकीयजनान्मुक्त्वा गणैः सह रवेः सुतः ।।
कृताऽऽतिथ्यो यमुनया नानापाकाः कृताः खग ।। ४५ ।।
कृताभ्यंगो यमुनया तैलैर्गंधमनोहरैः ।।
उद्वर्तनं लापयित्वा स्नापितः सूर्यनंदनः ।। ४६ ।।
ततोऽलंकारकं दत्तं नानावस्त्राणि चंदनम् ।।
माल्यानि च प्रदत्तानि मंचोपरि उपाविशत् ।। ४७ ।।
पक्वान्नानि विचित्राणि कृत्वा सा स्वर्णभाजने ।।
यमायाभोजयद्देवी यमुना प्रीतमानसा ।।४८।।
भुक्त्वा यमोऽपि भगिनीमलंकारैः समर्चयत् ।।
नानावस्त्रैस्ततः प्राह वरं वरय भामिनि ।।
इति तद्वचनं श्रुत्वा यमुना वाक्यमब्रवीत् ।। ४९ ।।

।।यमुनोवाच ।। ।।
प्रतिवर्षं समागच्छ भोजनार्थं तु मद्गृहे ।। 2.4.11.५० ।।

अद्य सर्वे मोचनीयाः पापिनो नरकाद्यम ।।
येऽद्यैव भगिनीहस्तात्करिष्यंति च भोजनम् ।।
तेषां सौख्यं प्रदेहि त्वमेतदेव वृणोम्यहम् ।। ५१ ।।
।। यम उवाच ।। ।।
यमुनायां तु यः स्नात्वा संतर्प्य पितृदेवताः ।। ५२ ।।
भुंक्ते च भगिनीगेहे भगिनीं पूजयेदपि ।।
कदाचिदपि मद्वारं न स पश्यति भानुजे ।। ५३ ।।
वीरेशैशानदिग्भागे यमतीर्थं प्रकीर्तितम् ।।
तत्र स्नात्वा च विधिवत्संतर्प्य पितृदेवताः ।। ५४ ।।
पठेदेतानि नामानि आमध्याह्नं नरोत्तमः ।।
सूर्यस्याभिमुखो मौनी हृतचित्तः स्थिरासनः ।। ५५ ।।
यमो निहंता पितृधर्मराजो वैवस्वतो दंडधरश्च कालः ।।
भूताधिपो दत्तकृतानुसारी कृतांतमेतद्दशभिर्जपंति ।।५६।।

ततो यमेश्वरं पूज्य भगिनीगृहमाव्रजेत् ।।
मंत्रेणाऽनेन च तया भोजितः पूर्वमादरात् ।।५७।।
भ्रातस्तवानुजाताऽहं भुंक्ष्व भक्तमिदं शुभम् ।।
प्रीतये यमराजस्य यमुनाया विशेषतः ।। ५८ ।।
ततः संतोष्य भगिनीं वस्त्रालंकरणादिभिः ।।
स्वप्नेऽपि यमलोकस्य भविष्यति न दर्शनम्।। ५९।।
नृपैः कारागृहे ये च स्थापिता मम वासरे ।।
अवश्यं ते प्रेषणीया भोजनार्थं स्वसुर्गृहे ।। 2.4.11.६० ।।
विमोक्तव्या मया पापा नरकेभ्योऽद्य वासरे ।।
येऽद्य बंदी करिष्यंति ते ताड्या मम सर्वथा ।। ६१ ।।
कनीयसी स्वसा नास्ति तदा ज्येष्ठागृहं व्रजेत्।।
तदभावे सपत्न्यायाः पितृव्यजागृहे ततः ।। ६२।।
तदभावे मातृष्वसुर्मातुलस्याऽऽत्मजा तथा ।।
सापत्नगोत्रसंबंधैः कल्पयेदथवा क्रमम्।। ६३ ।।
सर्वाऽभावे माननीया भगिनी काचिदेव हि ।।

गोनद्याद्यथवा तस्या अभावे सति कारयेत् ।। ६४ ।।
तदभावेप्यरण्यानीं कल्पयित्वा सहोदराम् ।।
अस्यां निजगृहे देवि न भोक्तव्यं कदाचन ।। ६५ ।।
ये भुंजते दुराचारा नरके ते पतंति च ।।
एवमुक्त्वा धर्मराजो ययौ संयमिनीं ततः ।। ६६ ।।
तस्मादृषिवराः सर्वे कार्तिकव्रतकारिणः ।।
भुंजते भगिनीहस्तात्सत्यं सत्यं न संशयः ।। ६७ ।।
यमद्वितीयां यः प्राप्य भगिनीगृहभोजनम् ।।
न कुर्याद्वर्षजं पुण्यं नश्यतीति रवेः श्रुतिः ।। ६८ ।।
या तु भोजयते नारी भ्रातरं भ्रातृके तिथौ ।।

अर्चयेच्चाऽपि तांबूलैर्न सा वैधव्यमाप्नुयात् ।। ६९ ।।
भ्रातुरायुःक्षयो नूनं न भवेत्तत्र कर्हिचित् ।।
अपराह्नव्यापिनी सा द्वितीया भ्रातृभोजने ।। 2.4.11.७० ।।
अज्ञानाद्यदि वा मोहान्न भुक्तं भगिनीगृहे ।।
प्रवासिना ह्यभावाद्वा ज्वरितेनाऽथ बंदिना ।। ।। ७१ ।।

एतदाख्यानकं श्रुत्वा भोजनस्य फलं भवेत् ।।
कार्तिके तु विशेषेण धात्रीछायां समाश्रितः ।।७२।।
भोजनं कुरुते यस्तु स वैकुंठमवाप्नुयात् ।। ७३ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये यमद्वितीयामाहात्म्यवर्णनं नामैकादशोऽध्यायः ।। ११ ।। छ ।।
टीका
अथ यमद्वितीयाविधानमाह-यदीति ।
यमद्वितीयाख्यायाः प्रयोजनं वक्तुमन्यासामप्याह पाद्मे-
'स्कंदैतास्तिथयो नूनं द्वितीयाद्याश्च विश्रुताः ।।
मासैश्चतुर्भिश्च ततः प्रावृट्काले सुखावहाः ।।
प्रथमा श्रावणे मासि तथा भाद्रपदेऽपरा ।।
तृतीयाऽश्वयुजे मासि चतुर्थी कार्तिके भवेत् ।।
कलुषा श्रावणे मासि तथा भाद्रपदेऽमला ।।
आश्विने प्रेतसंचारा कार्तिके याम्यका मता ।।
पुरा वृत्रवधे वृत्ते प्राप्तराज्ये पुरंदरे ।।
ब्रह्महत्यापनोदार्थमश्वमेधः प्रकीर्तितः ।।

क्रोधादिंद्रेण वज्रेण ब्रह्महत्या निषूदिता ।।
षड्विधा सा क्षितौ क्षिप्ता वृक्षतोयमहीतले ।।
नार्या भ्रूणहने वह्नौ संविभज्य यथाक्रमम् ।।
तत्पापश्रवणात्पूर्वं द्वितीयाया दिनेऽनघ ।।
नारीवृक्षनदीभूमिवह्निभ्रूणहनस्तथा ।।
कलुषीभवनं जाता ह्यतोऽर्थ कलुषा स्मृता ।।
मधुकैटभयो रक्ते पुरा मग्ना तु मेदिनी ।।
अष्टांऽगुला पवित्रा सा नारीणां तु रजो मलम् ।।
नद्यः प्रावृण्मलाः सर्वा वह्नेरूर्ध्वं मषी मलः ।।
निर्यासमलिनो वृक्षाः संगाद्भ्रूणहनो मलाः ।।
कलुषाणि चरंत्यस्यां तेनैषा कलुषा मता ।।
देवर्षिपितृधर्माणां निंदका नास्तिकाः शठाः ।।
तेषां सा वाङ्मलात्पूता द्वितीया तेन निर्मला ।।
अनध्यायेषु शास्त्राणि पाठयंति पठंति च ।।
सांख्यकास्तार्किकाः श्रौतास्तेषां शब्दाऽपशब्दजात् ।।

मलात्पूता द्वितीयायां ततोऽर्थे निर्मला च सा ।।
कृष्णस्य जन्मना वत्स त्रैलोक्यं पावितं भवेत् ।।

नभस्येतेन निर्दिष्टा निर्मला सा तिथिर्बुधैः ।।
अग्निष्वात्ता बर्हिषद आज्यपाः सोमपास्तथा ।।
पितृन्पितामहान्प्रेतसंचरात्प्रेतसंचरा ।।
प्रेतास्तु पितरः प्रोक्तास्तेषां तस्यां तु संचरः ।।
पुत्रपौत्रैस्तु दौहित्रैः स्वधामंत्रैस्तु पूजिताः ।।
श्राद्धदानमखैस्तृप्ता यांत्यतः प्रेतसंचरा ।।
महालये तु प्रेतानां संचारो भुवि दृश्यते ।।
तेनैषा प्रेतसंचारा कीर्तिता शिखिवाहन ।।
यमस्य क्रियते पूजा यतोऽस्यां पावके नरैः ।।
तेनैषा याम्यका प्रोक्ता सत्यंसत्यं मयोदितम् ।। " इति ।
सनत्कुमारसंहितायाम्-
अस्यां निजगृहे देवि न भोक्तव्यं कदाचन ।।
ये भुंजते दुराचारा नरके ते पतंति च ।।

श्रावणे तु पितृव्यस्य कन्याहस्तेन भोजनम् ।।
मातुलस्य सुताहस्ताद्भोक्तव्यं भाद्रमासके ।।
पितुर्भ्रातुः स्वसुः कन्ये आश्विने तु तयोः क्रमात् ।।
अवश्यं कार्तिके मासि भोक्तव्यं भगिनीकरात् ।।।७ इति ।।

Roman transliteration

|| nārada uvāca || ||
bhagavanpraṣṭumicchāmi tvāmahaṃ vinayānvitaḥ ||
tadvrataṃ brūhi me martyo mṛtyuṃ yena na paśyati || 1 ||
|| brahmovāca || ||
yadi pṛcchasi viprendra vratānāmuttamaṃ vratam ||
vrataṃ yamadvitīyākhyaṃ śṛṇu tvaṃ mṛtyunāśanam || 2 ||
kārtike māsi śuddhāyāṃ dvitīyāyāṃ munīśvara ||
kartavyaṃ tadvidhānena sarvamṛtyunivāraṇam || 3 ||
brāhme muhūrte copthāya dvitīyāyāṃ munīśvara ||
manasā cinṭayedātmahitaṃ naivā'hitaṃ smaret || 4 ||
prātaḥsnānaṃ tataḥ kuryāddantadhāvanapūrvakam || tataḥ
śuklāṃbaradharaḥ śuklamālyānulepanaḥ || 5||
kṛtanityakriyo hṛṣṭaḥ kuṇḍalāṃgadabhūṣitaḥ ||
audumbara taruṃ gatvā kṛtvā maṇḍalamuttamam || 6 ||
padmamaṣṭadalaṃ kṛtvā tasminnaudumbare śubhe|| ||

vidhiṃ viṣṇuṃ ca rudraṃ ca varadāṃ ca sarasvatīm || 7 ||
vīṇāpustakasaṃyuktāṃ pūjayetsvasthamānasaḥ ||
candanāgarukastūrīkuṃkumairdvijasattama || 8 ||
puṣpairdhūpaiśca naivedyairnārikelaphalādibhiḥ ||
tato mṛtyuvināśātha sālaṃkārāṃ payasvinīm || 9 ||
viprāya vedaviduṣe gāṃ dadyācca savatsakām ||
apamṛtyuvināśārthaṃ saṃsārārṇavatārakām || 2.4.11.10 ||
he vipra te tvimāṃ saumyāṃ dhenuṃ saṃpradadāmyaham ||
iti maṃtreṇa gāṃ dadyādviprāya brahmavādine || 11 ||
tadalābhe tu viprāya bhaktyā dadyādupānahau ||

tataḥ pūjāṃ samāpyātha bhaktimānpuruṣottame || 12 ||
jñātiśreṣṭhānvayovṛddhānsamyagbhaktyā'bhivādayet ||
nānāvidhaiḥ phalai ramyaistarppayetsvajanānapi ||13||
tataḥ sodarasaṃpannā bhaginī yā bhavenmune ||
tasyā gṛhaṃ samāgatya samyagbhaktyā'bhivādayet || 14 ||

bhagini subhage bhadre tvadaṃghrisarasīruham ||
śreyase'tha namaskartumāgato'smi tavālayam || 19 ||
ityuktvā bhaginīṃ tāṃ tu viṣṇubuddhyā'bhivādayet ||
tadā tu bhaginī śrutvā bhrāturvacanamuttamam || 16 ||
bhaginyā bhrātaraṃ vākyaṃ vaktavyaṃ prati nārada ||
adya bhrātarahaṃ jātā tvatto dhanyā'smi maṃgalā || 17 ||
bhoktavyaṃ te'dya madgehe svāyuṣe kuladīpaka ||
kārtike śuklapakṣasya dvitīyāyāṃ sahodara || 18 ||
yamo yamunayā pūrvaṃ bhojitaḥ svagṛhercitaḥ ||
asmindine yamenā'pi nārakīyāśca mocitāḥ ||
api baddhāḥ karmapāśaiḥ svecchayā paryaṭaṃti te || 19 ||
svasurnaro veśmani yo na bhuṃkte yamadvitīyādinamatra labdhvā ||
taṃ pāpinaṃ prāpya vayaṃ suhṛṣṭāḥ prabhakṣayāmo'dya ca bhakṣyahīnāḥ|| 2.4.11.20 ||
iti pāpā raṭaṃtīha brahmahatyādayastathā ||
tasmādbhrātarmadgṛhe tu bhojanaṃ kuru kārtike || 21 ||

śuklāyāṃ tu dvitīyāyāṃ viśrutāyāṃ jagattraye ||
asyāṃ nijagṛhe putra bhujyate na budhairapi || 22 ||
ityuktaḥ sa tathetyuktā bhaginīṃ pūjayedvratī ||
praharṣāstumahābhāga vastrālaṃkārabhūṣaṇaiḥ || 23 ||
agrajāmabhivaṃdyā'tha āśiṣaṃ ca pragṛhya ca ||
sarvā bhaginyaḥ saṃtoṣyā vastrālaṃkāradānataḥ || 24 ||
abhāve svasya tu svasuḥ pitṛvyāḥ svapituḥ svasā ||
tasyā gṛhaṃ samāgatya kuryādbhojanamādarāt || 25 ||
evaṃ yaḥ kurute putra dvitīyāṃ yamanāmikām ||
apamṛtyuvinirmuktaḥ putrapautrādibhirvṛtaḥ || 26 ||
iha bhuktvā tu vipulānbhogānanyānyathepsitān ||
aṃte mokṣamavāpnoti nānyathā madvaco bhavet || 27 ||
vratānyetāni sarvāṇi dānāni vividhāni ca ||
gṛhasthasyaiva yujyaṃte tasmādgārhasthyamāśrayet || 28 ||
kathāṃ yamadvitīyāyā vratasthaḥ śṛṇuyānnaraḥ ||

tasya sarvāṇi pāpāni naśyaṃtītyāha mādhavaḥ || 29 ||
|| sūta uvāca || ||
kārtike ca dvitīyāyāṃ pūrvāhṇe yamamarcayet ||
bhānujāyāṃ naraḥ snātvā yamalokaṃ na paśyati || || 2.4.11.30 ||
kārtike śuklapakṣe tu dvitīyāyāṃ tu śaunaka ||
yamo yamunayā pūrvaṃ bhojitaḥ svagṛhe'rcitaḥ || 31 ||
dvitīyāyāṃ mahotsargo nārakīyāśca tarpitāḥ ||
pāpebhyo viprayuktāste muktāḥ sarve nibaṃdhanāt || 32 ||
atrā"śitāśca saṃtuṣṭāḥ sthitāḥ sarve yadṛcchayā ||
teṣāṃ mahotsavo vṛtto yamarāṣṭrasukhāvahaḥ || 33||
ato yamadvitīyeyaṃ triṣu lokeṣu viśrutā ||
tasmānnijagṛhe vipra na bhoktavyaṃ tato budhaiḥ || 34 ||
snehena bhaginīhastādbhoktavyaṃ balavardhanam ||
ūrje śukladvitīyāyāṃ pūjitastarpito yamaḥ || 39 ||
mahiṣāsanamārūḍho daṃḍamudgarabhṛtprabhuḥ ||

veṣṭitaḥ kiṃkarairhṛṣṭaistasmai yāmyātmane namaḥ || 36 ||
yairbhaginyaḥ suvāsinyo vastradānāditoṣitāḥ ||
na teṣāṃ vatsaraṃ yāvatkalaho na riporbhayam || 37 ||
dhanyaṃ yaśasyamāyuṣyaṃ dharmakāmārthasādhanam||
vyākhyātaṃ sakalaṃ putra sarahasyaṃ mayā'nagha || 38 ||
yasyāṃ tithau yamunayā yamarājadevaḥ saṃbhojitaḥ pratitithau svasṛsauhṛdena ||
tasmātsvasuḥ karatalādiha yo bhunakti prāpnoti vittaśubhasaṃpadamuttamāṃ saḥ || 39 ||
|| sūta uvāca || ||
viśeṣaścātra saṃprokto vālakhilyairmaharṣibhiḥ ||
tadahaṃ saṃpravakṣyāmi śṛṇudhvaṃ munisattamāḥ || 2.4.11.40 ||
|| vālakhilyā ūcuḥ || ||
kārtikasya site pakṣe dvitīyā yamasaṃjñitā ||
tatrā'parāhne kartavyaṃ sarvathaiva yamārcanam || 41 ||
pratyahaṃ yamunā"gatya yamaṃ saṃprārthayatpurā ||
bhrātarmama gṛhe yāhi bhojanārthaṃ gaṇāvṛtaḥ || 42 ||

adyaśvo vā paraśvo vā pratyahaṃ vadate yamaḥ ||
kāryavyākulacittānāmavakāśo na jāyate || 43 ||
tadaikadā yamunayā balātkārānnimaṃtritaḥ ||
sa gataḥ kārtike māsi dvitīyāyāṃ munīśvarāḥ || 44 ||
nārakīyajanānmuktvā gaṇaiḥ saha raveḥ sutaḥ ||
kṛtā"tithyo yamunayā nānāpākāḥ kṛtāḥ khaga || 45 ||
kṛtābhyaṃgo yamunayā tailairgaṃdhamanoharaiḥ ||
udvartanaṃ lāpayitvā snāpitaḥ sūryanaṃdanaḥ || 46 ||
tato'laṃkārakaṃ dattaṃ nānāvastrāṇi caṃdanam ||
mālyāni ca pradattāni maṃcopari upāviśat || 47 ||
pakvānnāni vicitrāṇi kṛtvā sā svarṇabhājane ||
yamāyābhojayaddevī yamunā prītamānasā ||48||
bhuktvā yamo'pi bhaginīmalaṃkāraiḥ samarcayat ||
nānāvastraistataḥ prāha varaṃ varaya bhāmini ||
iti tadvacanaṃ śrutvā yamunā vākyamabravīt || 49 ||

||yamunovāca || ||
prativarṣaṃ samāgaccha bhojanārthaṃ tu madgṛhe || 2.4.11.50 ||
adya sarve mocanīyāḥ pāpino narakādyama ||
ye'dyaiva bhaginīhastātkariṣyaṃti ca bhojanam ||
teṣāṃ saukhyaṃ pradehi tvametadeva vṛṇomyaham || 51 ||
|| yama uvāca || ||
yamunāyāṃ tu yaḥ snātvā saṃtarpya pitṛdevatāḥ || 52 ||
bhuṃkte ca bhaginīgehe bhaginīṃ pūjayedapi ||
kadācidapi madvāraṃ na sa paśyati bhānuje || 53 ||
vīreśaiśānadigbhāge yamatīrthaṃ prakīrtitam ||
tatra snātvā ca vidhivatsaṃtarpya pitṛdevatāḥ || 54 ||
paṭhedetāni nāmāni āmadhyāhnaṃ narottamaḥ ||
sūryasyābhimukho maunī hṛtacittaḥ sthirāsanaḥ || 55 ||
yamo nihaṃtā pitṛdharmarājo vaivasvato daṃḍadharaśca kālaḥ ||
bhūtādhipo dattakṛtānusārī kṛtāṃtametaddaśabhirjapaṃti ||56||

tato yameśvaraṃ pūjya bhaginīgṛhamāvrajet ||
maṃtreṇā'nena ca tayā bhojitaḥ pūrvamādarāt ||57||
bhrātastavānujātā'haṃ bhuṃkṣva bhaktamidaṃ śubham ||
prītaye yamarājasya yamunāyā viśeṣataḥ || 58 ||
tataḥ saṃtoṣya bhaginīṃ vastrālaṃkaraṇādibhiḥ ||
svapne'pi yamalokasya bhaviṣyati na darśanam|| 59||

nṛpaiḥ kārāgṛhe ye ca sthāpitā mama vāsare ||
avaśyaṃ te preṣaṇīyā bhojanārthaṃ svasurgṛhe || 2.4.11.60 ||
vimoktavyā mayā pāpā narakebhyo'dya vāsare ||
ye'dya baṃdī kariṣyaṃti te tāḍyā mama sarvathā || 61 ||
kanīyasī svasā nāsti tadā jyeṣṭhāgṛhaṃ vrajet||
tadabhāve sapatyāyāḥ pitṛvyajāgṛhe tataḥ || 62||
tadabhāve mātṛṣvasurmātulasyā"tmajā tathā ||
sāpatnagotrasaṃbaṃdhaiḥ kalpayedathavā kramam|| 63 ||
sarvā'bhāve mānanīyā bhaginī kācideva hi ||

gonadyādyathavā tasyā abhāve sati kārayet || 64 ||
tadabhāvepyaraṇyānīṃ kalpayitvā sahodarām ||
asyāṃ nijagṛhe devi na bhoktavyaṃ kadācana || 65 ||
ye bhuṃjate durācārā narake te pataṃti ca ||
evamuktvā dharmarājo yayau saṃyaminīṃ tataḥ || 66 ||
tasmādṛṣivarāḥ sarve kārtikavratakāriṇaḥ ||
bhuṃjate bhaginīhastātsatyaṃ satyaṃ na saṃśayaḥ || 67 ||
yamadvitīyāṃ yaḥ prāpya bhaginīgṛhabhojanam ||
na kuryādvarṣajaṃ puṇyaṃ naśyatīti raveḥ śrutiḥ || 68 ||
yā tu bhojayate nārī bhrātaraṃ bhrātṛke tithau ||
arcayeccā'pi tāṃbūlairna sā vaidhavyamāpnuyāt || 69 ||
bhrāturāyuḥkṣayo nūnaṃ na bhavettatra karhicit ||
aparāhnavyāpinī sā dvitīyā bhrātṛbhojane || 2.4.11.70 ||
ajñānādyadi vā mohānna bhuktaṃ bhaginīgṛhe ||
pravāsinā hyabhāvādvā jvaritenā'tha baṃdinā || || 71 ||

etadākhyānakaṃ śrutvā bhojanasya phalaṃ bhavet ||
kārtike tu viśeṣeṇa dhātrīchāyāṃ samāśritaḥ ||72||
bhojanaṃ kurute yastu sa vaikuṃṭhamavāpnuyāt || 73 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye
yamadvitīyāmāhātmyavarṇanaṃ nāmaikādaśo'dhyāyaḥ || 11 || cha ||
ṭīkā
atha yamadvitīyāvidhānamāha-yadīti |
yamadvitīyākhyāyāḥ prayojanaṃ vaktumanyāsāmapyāha pādme-
'skaṃdaitāstithayo nūnaṃ dvitīyādyāśca viśrutāḥ ||
māsaiścaturbhiśca tataḥ prāvṛtkāle sukhāvahāḥ ||
prathamā śrāvaṇe māsi tathā bhādrapade'parā ||
tṛtīyā'śvayuje māsi caturthī kārtike bhavet ||
kaluṣā śrāvaṇe māsi tathā bhādrapade'malā ||
āśvine pretasaṃcārā kārtike yāmyakā matā ||
purā vṛtravadhe vṛtte prāptarājye puraṃdare ||
brahmahatyāpanodārthamaśvamedhaḥ prakīrtitaḥ ||

krodhādiṃdreṇa vajreṇa brahmahatyā niṣūditā ||
ṣaḍvidhā sā kṣitau kṣiptā vṛkṣatoyamahītale ||
nāryā bhrūṇahane vahnau saṃvibhajya yathākramam ||
tatpāpaśravaṇātpūrvaṃ dvitīyāyā dine'nagha ||
nārīvṛkṣanadībhūmivahnibhūṇahanastathā ||
kaluṣībhavanaṃ jātā hyato'rtha kaluṣā smṛtā ||
madhukaiṭabhayo rakte purā magnā tu medinī ||
aṣṭāṃ'gulā pavitrā sā nārīṇāṃ tu rajo malam ||
nadyaḥ prāvṛṇmalāḥ sarvā vahnerūrdhvaṃ maṣī malaḥ ||
niryāsamalino vṛkṣāḥ saṃgādbhrūṇahano malāḥ ||

kaluṣāṇi caraṃtyasyāṃ tenaiṣā kaluṣā matā ||
devarṣipitṛdharmāṇāṃ niṃdakā nāstikāḥ śaṭhāḥ ||
teṣāṃ sā vāṅmalātpūtā dvitīyā tena nirmalā ||
anadhyāyeṣu śāstrāṇi pāṭhayaṃti paṭhaṃti ca ||
sāṃkhyakāstārkikāḥ śrautāsteṣāṃ śabdā'paśabdajāt ||

malātpūtā dvitīyāyāṃ tato'rthe nirmalā ca sā ||
kṛṣṇasya janmanā vatsa trailokyaṃ pāvitaṃ bhavet ||
nabhasyetena nirdiṣṭā nirmalā sā tithirbudhaiḥ ||
agniṣvāttā barhiṣada ājyapāḥ somapāstathā ||
pitṝnpitāmahānpretasaṃcarātpretasaṃcarā ||
pretāstu pitaraḥ proktāsteṣāṃ tasyāṃ tu saṃcaraḥ ||
putrapautraistu dauhitraiḥ svadhāmaṃtraistu pūjitāḥ ||
śrāddhadānamakhaistṛptā yāṃtyataḥ pretasaṃcarā ||
mahālaye tu pretānāṃ saṃcāro bhuvi dṛśyate ||
tenaiṣā pretasaṃcārā kīrtitā śikhivāhana ||
yamasya kriyate pūjā yato'syāṃ pāvake naraiḥ ||
tenaiṣā yāmyakā proktā satyaṃsatyaṃ mayoditam || " iti |
sanatkumārasaṃhitāyām-
asyāṃ nijagṛhe devi na bhoktavyaṃ kadācana ||
ye bhuṃjate durācārā narake te pataṃti ca ||

śrāvaṇe tu pitṛvyasya kanyāhastena bhojanam ||
mātulasya sutāhastādbhoktavyaṃ bhādramāsake ||
piturbhrātuḥ svasuḥ kanye āśvine tu tayoḥ kramāt ||
avaśyaṃ kārtike māsi bhoktavyaṃ bhaginīkarāt |||7 iti ||

English translation

Nārada said :

1. O Lord, I wish to ask you humbly about that Vrata [1] whereby man does not meet with death.

Brahmā said :

2. If, O great Brāhmaṇa , you ask me about the most excellent Vrata, listen to the Vrata named Yama - dvitīyā . It is destructive of Mṛtyu (Death).

3. O great sage, it is to be performed on the second day in the bright half of the month of Kārttika in accordance with the injunctions. It prevents the death of all.

4. After getting up in the Brāhma Muhūrta (i.e. an hour before the dawn) on the Dvitīyā day the devotee should think about what is conducive to his welfare. He should not think of anything harmful to himself.

5-10. After cleansing the teeth he should take his early morning bath. Then he should wear white cloth and white garlands. He should smear himself with unguents. He should finish his daily routine of duties. With great delight he should adorn himself with ear-rings and armlets. He should go near an Auduṃbara (wild fig) tree and there draw the excellent mystic diagram with eight-petalled lotus. There, with calm mind, he should with sandal, agallochum, musk and saffron, with flowers, incense and with Naivedya of coconut fruits etc. worship Brahmā , Viṣṇu , Rudra and Sarasvatī the bestower of

boons having the lute and the book (in her hands).

Thereafter, for the purpose of preventing death, he should give a milch cow along with her calf, to a Brāhmaṇa learned in the Vedas . The cow should be richly adorned and gifted away for the prevention of premature death as well as for being taken across the ocean of worldly existence.

11. He should give the cow to the Brāhmaṇa exponent of the Vedas, repeating this Mantra : "O Brāhmaṇa, I am giving this gentle-natured cow to you."

12-14. If a cow is not available, he should devoutly give a pair of shoes to the Brāhmaṇa. Then he should conclude the worship with great devotion to Puruṣottama . He should make obeisance to the elderly members of the family and excellent kinsmen with great devotion. He should propitiate his own relatives with different kinds of beautiful coconut fruits. Then, O sage, he should go to the house of his own uterine sister and salute her with great devotion.

15. "O gentle lady, O my sister of good fortune, I have come to your abode in order to make obeisance to your lotus-like feet."

16-18. After saying this to his sister, he should salute her, thinking her to be Viṣṇu.

Then, on hearing the excellent words of her brother, O Nārada , the following words should be addressed by the sister to the brother:

"O my brother, today I have become blessed and auspicious, thanks to you. O lamp of the family, today you should take your food in my house for my longevity, O brother, on the second day in the bright half of the month of Kārttika.

19. On this day formerly Yama was fed by Yamunā in her house and was duly honoured by her. Hell-dwellers were set free on this day by Yama. Those who are fettered with the cords of Karma too, are roaming about as they please.

20-22. The sins beginning with that of the slaughter of a Brāhmaṇa shout thus: 'We are very glad on receiving that sinful man who does not take his food in the house of his sister, even on Yamadvitīyā day. We have been without food (for a long time). We shall devour him today.'

Hence, O my brother, take food in my house today, the second day in the bright half of Kārttika well-known in all the three worlds . O brother, learned men do not take food in their own house on this day."

23. On being told thus, the devotee should worship his sister with garments, ornaments and embellishments with great delight, O highly fortunate one.

24. If the sister is elder to him, he should make obeisance to her and get blessings from her. All the sisters should be satisfied by gifts of garments and ornaments.

25. In the absence of one's own sister, one should go to the house of the sister of one's father with respect and take food there.

26-27. O son, he who observes this rite of the Dvitīyā named after Yama, shall be liberated from premature death surrounded by sons, grandsons etc. He will enjoy abundant pleasures as he pleases and in the end attain salvation. My words shall not be otherwise.

28-29. These Vratas and all rites of charitable gifts of various kinds are proper only for a householder. Hence one should take up the householder's life. One who adheres to the Vrata of Yamadvitīyā should listen to the story thereof. Mādhava says that all his sins will perish.

Sūta said :

30. On the second day of Kārttika one should worship Yama in the forenoon. By taking his holy bath in Yamunā, one does not see the world of Yama.

31 -32. O Śaunaka , on the second day in the bright half of Kārttika, formerly Yama was fed and honoured by Yamunā in her own house. The conclusion of the festival too is on the Dvitīyā day. Hell-dwellers too were satisfied. They were rid of their sins and all of them were set free from bondage.

33. Here they were all fed. They became delighted. They all stayed there as they pleased. They celebrated a great festival causing great happiness to the kingdom of Yama.

34-36. Hence this Yamadvitīyā is well-known in the three worlds. So no wise man should take his food in his own house, O Brāhmaṇa. He must take food from the loving hands of his sister. It is conducive to the increase of his strength.

On the second day in the bright half of Kārttika Yama was honoured and propitiated. Yama is seated on his vehicle, the buffalo. The Lord holds his staff and the mallet. He is surrounded by his delighted servants. Obeisance to the Ātman pertaining to Yama.

37. Sisters of good residential facilities should be propitiated by gifts of garments. If this is done, they need not be afraid of their enemies. They will never be involved in any quarrel till the end of the year.

38-40. O sinless son, everything has been expounded by me, along with its esoteric secret. It is conducive to wealth, fame and longevity. It is a means of achieving virtue, wealth and love.

It was on this day that Lord Yama was fed by Yamunā with all the love of a sister. On that day, if a person takes food from the hands of a sister, he attains excellent wealth and splendid prosperity.

Sūta said :

Some more special details were mentioned by Vālakhilya sages which I shall recount. Listen to them, O excellent sages.

Vālakhilyas said :

41. The second day in the bright half of Kārttika is named after Yama. Then in the afternoon the worship of Yama should by all means be performed.

42-43. Formerly Yamunā used to come to Yama everyday with the request, “O brother, come to my house for food in the company of your attendants.” Everyday Yama used to reply that he would go “today or tomorrow or the day after.” There is no leisure to persons with minds engrossed in their duties.

44-46. Then once, he was invited with persistent solicitation, O great sages, on the Dvitīyā day in the month of Kārttika. He went there after setting free all the residents of hells. Accompanied by his attendants, the son of Sun was received with great hospitality by Yamunā. O bird, different kinds of dishes were prepared. He was anointed with oil by Yamunā and sweet-smelling, fascinating unguents were smeared upon his body. The son of Sun was bathed duly.

47-49. Then ornaments were presented to him along with different kinds of clothes, sandal paste, garlands etc. He was made to sit on a cot.

The gentle lady Yamunā cooked in gold vessels sweet rice dishes of various kinds with delighted mind and fed Yama.

After taking food, Yama honoured his sister with ornaments and different kinds of clothes. Then he said, “Q beautiful lady, choose your boon.” On hearing his words Yamunā spoke these words:

Yamunā said :

50-51. Come to my house for food every year. O Yama, all sinners are to be set free from hell today. Those who take food today from the hands of their sisters, should be happy. Grant them happiness. I choose only this.

Yama said :

52-53. O Yamunā, he who takes his bath in Yamunā and offers libations to Piṭṛs and Devas , he who takes food in the house of his sister and worships her, shall never see the entrance to my abode.

54-56. Yamatīrtha on the north-east of Vīreśa (a deity at Kāśī) is glorified. There the excellent man should take his holy bath and duly offer libations to the Piṭṛs and Devas. Then till midday he should repeat these (following) names, facing the Sun with controlled mind. He should have steady posture and remain silent. The devotees repeat these names of Yama: “Yama, Nihantā (Annihilator), Piṭṛdharmarāja, Vaivasvata (son of Sun), Daṇḍadhara (Holder of rod of punishment), Kāla , Bhūtādhipa (overlord of all beings), Dattānusārī (one who follows what is given), Kṛtānusārī (one who follows what is done) and Kṛtānta .”

57-59. After worshipping Yameśvara he should go to the house of his sister. With the following Mantra he should be respectfully fed at the outset by her:

“O brother, I am your younger sister. Eat this splendid food for the delight of Yamarāja and Yamunā in particular.”

He should then propitiate his sister with garments, ornaments etc. Thereby, he will not see the world of Yama even in dreams.

60-65. Those who are detained as prisoners by kings should necessarily be sent to their sister’s abodes on my day for taking their food.

The sinners should be released by me from Narakas (hells) on this day. Those who keep persons imprisoned today, should be beaten by me by all means.

If one has no younger sister, [2] one shall go to the elder sister’s house. If she too does not exist, he should go to the abode of the married daughter of his paternal uncle.

In her absence, to the house of mother’s sister or to that of the maternal uncle’s daughter. The order of precedence shall be fixed on the basis of the relationships as the children of co-wives or of the same Gotra .

In the absence of all these, some lady should be considered as a sister. If she too is not available, one should make a cow or a river as his sister, in the absence thereof, the devotee should make a forest his sister’s house. O gentle lady, one must not take one’s food in one’s own house on this day.

66. Those men of evil deeds who take food (in their own house), fall into hell.

After saying this Dharmarāja went to his capital Saṃyaminī .

67. Hence, O excellent sages, all those who perform the Kārttika Vrata should eat from the hands of their sisters. It is true. It is true. There is no doubt (about it).

68. If a person does not take food in the house of his sister on the Yarnadvitīyā day, the merit accrued to him during the year perishes. This is the statement heard from Sun-god.

69. The woman who feeds her brother on the Tithi pertaining to brother and adores him with betel-leaves will never have widowhood.

70. The span of life of the brother too shall not decrease at all. In regard to the feeding of the brother, the Dvitīyā should extend to the afternoon.

71-73. If out of ignorance or out of delusion, food is not taken in the sister's house because the brother happened to be touring abroad, or sick or had been imprisoned, or if there is no sister, one shall get the benefit of taking food there by listening to this story.

In the month of Kārttika particularly, if one resorts to the shade of Emblica officinalis and takes food, one shall attain Vaikuṇṭha .

[1]: [1] : This is a touchingly affectionate occasion of meeting of brothers and sisters once a year on, the 2nd day of Kārttika. ' Vrata ' is a dry Purāṇic term for this family meeting. The Vrata is described in vv 2-40 with all the formalities of an orthodox religious observance.

[2]: [2] : VV 62-65: The substitutes for a sister in the case of a sisterless person. A person should accept food in the house of sisters as per priority given here buī should not eat in his own house on this day (Yama Dvitīyā day).

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 12

The Efficacy of Dhātrī

Chapter 109 of 221 · 132 detected Sanskrit verse markers

Sanskrit

।। शौनक उवाच ।। ।।
कार्तिकस्य च माहात्म्यं महत्पुण्यफलप्रदम् ।।
कदा धात्री समुत्पन्ना कथं सा ख्यातिमागता ।। १ ।।
कस्मादियं पवित्रा च कस्मात्पापप्रणाशिनी ।।
आमर्दकी कृता केन कथयस्वात्र विस्तरात् ।। २ ।।
।। सूत उवाच ।। ।।
कथयामि द्विजश्रेष्ठ यथा चेयं हि पुण्यदा ।।
ऊर्जशुक्लचतुर्दश्यां धात्रीपूजां समाचरेत् ।। ३ ।।
आमर्दकीमहावृक्षः सर्वपापप्रणाशनः ।।
वैकुण्ठाख्यचतुर्दश्यां धात्रीछायां गतो नरः ।। ४ ।।
पूजयेत्तत्र देवेशं राधया सहितं हरिम् ।।
प्रदक्षिणां ततः कुर्याच्छतमष्टोत्तरं तथा ।। ५ ।।
सुवर्णरजतैर्वापि फलैरामलकैस्तथा ।।
शतमष्टोत्तरं कुर्यादेकैकेन प्रदक्षिणाम् ।। ६ ।।
साष्टांगं प्रणतो भूत्वा प्रार्थयेत्परमेश्वरम् ।।

धात्रीछायां समाश्रित्य शृणुयाच्च कथामिमाम् ।। ७ ।।
ब्राह्मणान्भोजयेत्पश्चाद्यथाशक्त्या च दक्षिणाम् ।।
ब्राह्मणेषु च तुष्टेषु तुष्टो मोक्षप्रदो हरिः ।। ।।
अत्र ते कथयिष्यामि कथां पुण्यफलप्रदाम् ।।
आमर्दकीफलं वक्तुं ब्रह्मा चाऽपि न पार्यते ।। ९ ।।
एकार्णवे पुरा जाते नष्टे स्थावरजंगमे ।।
नष्टे देवाऽसुरगणे प्रणष्टोरगराक्षसे ।। 2.4.12.१० ।।
तत्र देवाधिदेवेशः परमात्मा सनातनः ।।
जजाप ब्रह्म परममात्मनः परमाव्ययम् ।। ११ ।।
ततोऽस्य ब्रह्म जपतो निरगाच्छवसितं पुरः ।।
तद्दर्शनाऽनुरागेण नेत्राभ्यामगमज्जलम् ।। १२ ।।
प्रेमाश्रुभरनिर्भिन्नो भूमौ बिंदुः पपात सः ।।
तस्माद्बिंदो समुत्पन्नः स्वयं धात्री नगो महान् ।। १३ ।।
शाखाप्रशाखाबहुलः फलभारेण पीडितः ।।
सर्वेषामेव वृक्षाणामादिरोहः प्रकीर्तितः ।। १४ ।।

ब्रह्मा तमसृजत्पूर्वं तत्पश्चाच्चाऽसृजत्प्रजाः ।।
देवदानवगन्धर्वयक्षराक्षसपन्नगान् ।। १५ ।।
असृजद्भगवान्देवो मानुषांश्च तथामलान् ।।
आजग्मुस्तत्र देवास्ते यत्र धात्री हरिप्रिया ।। १६ ।।
तां दृष्ट्वा ते महाभागाः परमं विस्मयं गताः ।।
न जानीम इमं वृक्षं चिंतयन्तो मुहुर्मुहुः ।। १७ ।।
एवं चिंतयतां तेषां वागुवाचाऽशरीरिणी ।।
आमर्दकी नगो ह्येष प्रवरो वैष्णवो यतः ।। १८ ।।
अस्य वै स्मरणादेव लभेद्गोदानजं फलम् ।।
दर्शनाद्द्विगुणं पुण्यं त्रिगुणं भक्षणात्तथा ।। १९ ।।
तस्मात्सर्वप्रयत्नेन सेव्या आमर्दकी सदा ।।
सर्वपापहरा प्रोक्ता वैष्णवी पापनाशिनी ।। 2.4.12.२० ।।
तस्या मूले स्थितो विष्णुस्तदूर्ध्वं च पितामहः ।।
स्कन्धे च भगवान्रुद्रः संस्थितः परमेश्वरः ।। २१ ।।
शाखासु सवितारश्च प्रशाखासु च देवताः ।।

पर्णेषु देवताः संति पुष्पेषु मरुतस्तथा ।। २२ ।।
प्रजानां पतयः सर्वे फलेष्वेवं व्यवस्थिताः ।।
सर्वदेवमयी ह्येषा धात्री वै कथिता मया ।। २३ ।।
अतः सा पूजनीया च सर्वकामार्थसिद्धये ।।
एकदा नारदो योगी ब्रह्मणः पुरतः स्थितः ।।
नमस्कृत्वा जगन्नाथं पप्रच्छातीव विस्मितः ।। २४ ।।
।। श्रीनारद उवाच ।। ।।
यथा प्रियं सुतुलसीकाननं सर्वदा हरेः ।।
तथा धात्रीवनं मासे कार्तिके श्रीहरिप्रियम् ।। २५ ।।
।। ब्रह्मोवाच ।। ।।
धात्रीवने हरेः पूजा धात्री छायासु भोजनम् ।।
कार्तिके मासि यः कुर्यात्तस्य पापं विनश्यति ।। २६ ।।
तीर्थानि मुनयो देवा यज्ञाः सर्वेऽपि कार्तिके ।।
नित्यं धात्रीं समाश्रित्य तिष्ठंत्यर्के तुलास्थिते ।। २७ ।।
यत्किंचित्कुरुते पुण्यं धात्रीछायासु मानवः ।।

तत्कोटिगुणितं भूयान्नाऽत्र कार्या विचारणा ।। २८ ।।
अत्रैवोदाहरन्तीममितिहासं पुरातनम् ।। ।। २९ ।।
अयोध्यानगरे कश्चिद्वैश्यश्चासीद्विजोत्तम ।।
पुत्रदारविहीनश्च दैवाद्दारिद्र्यपीडितः ।। 2.4.12.३० ।।
भिक्षया चोदराग्निं स शमयामास नारद ।।
कदाचिद्वणिजो वैश्यो ययाचे क्षुत्प्रपीडितः ।। ३१ ।।
भिक्षाप्तचणकान्गृह्य धात्रीछायामगात्किल ।।
तत्र तान्भक्षयामास कार्तिके मासि नारद ।। ३२ ।।
केचिदुर्वरितास्तेपु चणकास्तत्र नारद ।।

वैश्येन तेन दत्ता हि क्षुत्क्षामाय द्विजातये ।। ३३ ।।
तेन पुण्यप्रभावेन राजाऽऽसीद्धनिकः क्षितौ ।।
तस्माद्दानं प्रकर्तव्यं कार्तिके मासि सर्वदा ।। ३४ ।।
धात्रीवने मुनिश्रेष्ठ सर्वकामार्थसिद्धये ।।
धात्रीछायां समाश्रित्य कार्तिके च हरेः कथाम् ।।
यः शृणोति स पापेभ्यो मुच्यते द्विजसूनुवत् ।। ३५ ।। ।।

।। नारद उवाच ।। ।।
कोऽभूद्द्विजसुतो ब्रह्मन्किं पापं कृतवान्पुरा ।।
तस्य जाता कथं मुक्तिरेतद्विस्तरतो वद ।। ३६ ।।
।। ब्रह्मोवाच ।। ।।
पुरा द्विजवरश्चासीत्कावेर्या उत्तरे तटे ।। ३७ ।।
देवशर्मेति विख्यातो वेदवेदांगपारगः ।।
तस्य पुत्रो दुराचारस्तमाह च पिता हितम् ।। ३८ ।।
इदानीं कार्तिको मासो वर्तते हरिवल्लभः ।।
तत्र स्नानं च दानं च व्रतानि नियमान्कुरु ।। ३९ ।।
तुलसीपुष्पसहितां कुरुपूजां हरेः सुत ।।
दीपदानं च विविधं नमस्कारं प्रदक्षिणाम् ।। 2.4.12.४० ।।
एवं पितुर्वचः श्रुत्वा पुत्रः क्रोधसमन्वितः।।
पितरं प्राह दुष्टात्मा चलदोष्ठो विनिंदयन् ।। ४१ ।।
।। पुत्र उवाच ।। ।।
न करिष्याम्यहं तात कार्तिके पुण्यसंग्रहम् ।।

इति पुत्रवचः श्रुत्वा सक्रोधः प्राह तं सुतम् ।। ४२ ।।
मूषको भव दुर्बुद्धे वने वृक्षस्य कोटरे ।।
इति शापभयाद्भीतो नत्वा पितरमब्रवीत् ।। ४३ ।।
दुर्योनेर्मम मुक्तिः स्यात्कथं तद्वद मे गुरो ।।
इति प्रसादितो विप्रः प्राह निष्कृतिकारणम् ।। ४४ ।।
यदोर्ज्जव्रतजं पुण्यं शृणोषि हरिवल्लभम् ।।
तदा ते भविता मुक्तिस्तत्कथाश्रवणात्सुत ।। ४५ ।।
स पित्रा चैवमुक्तस्तु तत्क्षणान्मूषकोऽभवत् ।।
बहुवर्षसहस्राणि गह्वरे विपिने वसन् ।। ४६ ।।
एकदा कार्तिके मासि विश्वामित्रः सशिष्यकः ।।
स्नात्वा नद्यां हरिं चार्च्य धात्रीछायां समाश्रितः ।। ४७ ।।
कथयामास माहात्म्यं शिष्येभ्यश्चोर्ज्जसंभवम् ।।
तदा कश्चिद्दुराचारो व्याधोऽगान्मृगयां चरन् ।। ४८ ।।
दृष्ट्वा ऋषिगणान्हंतुं कृतेच्छः प्राणिघातकः ।।
तेषां दर्शनमात्रेण सुबुद्धिरभवत्तदा ।। ४९ ।।

अथोवाच द्विजान्नत्वा भवद्भिः क्रियतेऽत्र किम् ।।
तेनैवमुक्तो विप्रेंद्रो विश्वामित्रस्तमब्रवीत् ।। 2.4.12.५० ।।

।। ।। विश्वामित्र उवाच ।। ।।
सर्वेषामेव मासानां कार्तिकः श्रेष्ठ उच्यते ।।
तस्मिन्यत्क्रियते कर्म वर्धते वटबीजवत् ।। ५१ ।।
कार्तिके मासि यः कुर्यात्स्नानं दानं च पूजनम् ।।
विप्राणां भोजनं चैव तदक्षय्यफलं भवेत् ।। ५२ ।।
व्याधप्रयुक्तमाकर्ण्य धर्मं च ऋषिणा द्विजः ।।
मौषकं देहमुत्सृज्य दिव्यदेहोऽभवत्तदा ।। ५३ ।।
विश्वामित्रं प्रणम्याथ स्ववृत्तांतं निवेद्य च ।।
अनुज्ञातोऽथ ऋषिणा विमानस्थो दिवं ययौ ।। ५४ ।।
विस्मितो गाधिपुत्रस्तु व्याधश्चैव विशेषतः ।।
व्याधोऽप्यूर्जव्रतं कृत्वा जगाम हरिमंदिरम् ।। ५५ ।।
तस्मात्सर्वप्रयत्नेन कार्तिके केशवाऽग्रतः ।।
धात्रीछायां समाश्रित्य कथाश्रवणमाचरेत् ।। ५६ ।।

मूषकोऽपि च दुर्योनेर्मुक्त ऊर्जकथाश्रुतेः ।।
शृणुयाच्छ्रावयेद्यो वा मुक्तिभागी न संशयः ।। ।। ५७ ।।
धात्रीछायां समाश्रित्य वनभोजनमाचरेत् ।।
आदौ कृत्वा तथा स्नानमुदके वनसंस्थिते ।।
कृत्वा कर्माणि नित्यानि माधवं पूजयेत्ततः ।। ५८ ।।
धात्रीछायां समाश्रित्य हरौ भक्तिसमन्वितः ।।
शृणुयाच्च कथां दिव्यां मासमाहात्म्यशंसनीम् ।। ५९ ।।
ततस्तु ब्राह्मणान्भक्त्या भोजयेद्ब्रह्मवित्तमान् ।।
ततो भुंजीत विप्रेंद्र स्वयं हरिमनुस्मरन् ।। 2.4.12.६० ।।
एवंकृते व्रते विप्र कार्तिके हरिवल्लभे ।।
यत्पापं नश्यते पुत्र सावधानमना शृणु ।। ६१ ।।
हरेर्नार्पितभोगाच्च भोजने सूर्यदर्शनात् ।।
रजस्वलावाक्श्रवणपापाद्भोजनके तथा ।। ६२ ।।
भोजनावसरे चान्यस्पर्शदोषस्तु यद्भवेत् ।।
निषिद्धभोजनात्तस्माद्भोजने चाऽन्नदूषणात् ।। ६३ ।।

शुद्धस्यापि तथा त्यागात्पुण्यकाले हरिप्रिये ।।
एतैर्यत्साधितं पापं तत्सर्वं नश्यति ध्रुवम् ।। ६४ ।।
तस्मात्सर्वप्रयत्नेन धात्र्यां भोजनमाचरेत् ।। ६५ ।।
कार्तिके मासि वै विप्रो धात्रीमालां तु यो वहेत् ।।
तथैव तुलसीमालां तस्य पुण्यमनंतकम् ।। ६६ ।।
धात्रीछायां समाश्रित्य दीपमालार्पणं नरः ।।
करिष्यति विशेषेण तस्य पुण्यमनंतकम् ।। ६७ ।।
राधादामोदरौ पूज्यौ तुलस्यधो विशेषतः ।।
तुलस्यभावे कर्तव्या पूजा धात्रीतले शुभा ।। ६८ ।।
धात्रीछायातले येन सकृद्भुक्तं तु कार्तिके ।।

दंपत्योर्भोजनं दत्तमन्नदोषात्प्रमुच्यते ।। ६९ ।।
संपूर्णे कार्तिके यस्तु संपूज्यामलकीं शुभाम् ।।
राधादामोदरप्रीत्यै भोजयित्वा च दंपती ।।
पश्चात्स्वयं तु भुंजीत न श्रीस्तस्य क्षयं व्रजेत् ।। 2.4.12.७० ।।
यः कश्चिद्वैष्णवो लोके धत्ते धात्रीफलं मुने ।।

प्रियो भवति देवानां मनुष्याणां च का कथा ।। ७१ ।।
धात्रीफलविलिप्तांगो धात्रीफलसमन्वितः।।
धात्रीफलकृताहारो नरो नारायणो भवेत् ।। ७२ ।।
धात्रीफलानि यो नित्यं वहते करसंपुटे ।।
तस्य नारायणो देवो वरमिष्टं प्रयच्छति ।। ७३ ।।
श्रीकामः सर्वदा स्नानं कुर्यादामलकैर्नरः ।।
तुष्यत्यामलकैर्विष्णुरेकादश्यां विशेषतः ।। ७४ ।।
नवम्यां दर्शे सप्तम्यां संक्रांतौ रविवासरे ।।
चन्द्रसूर्योपरागे च स्नानमामलकैस्त्यजेत् ।। ७५ ।।
धात्रीछायां समाश्रित्य कुर्य्यात्पिंडं त यो नरः ।।
प्रयांति पितरो मुक्तिं प्रसादान्माधवस्य तु ।। ।। ७६ ।।
मूर्ध्नि पाणौ मुखे चैव बाह्वोः कंठे तु यो नरः ।।
धत्ते धात्रीफलं वत्स धात्रीफलविभूषितः ।।७७ ।।
यावल्लुठति कण्ठस्था धात्रीमाला नरस्य हि ।।
तावत्तस्य शरीरे तु प्रीत्या लुंठति केशवः। ७८ ।।

धात्रीफलं च तुलसी मृत्तिका द्वारकोद्भवा ।।
सफलं जीवितं तस्य त्रितयं यस्य वेश्मनि ।। ७९ ।।
यावद्दिनानि वहते धात्रीमालां कलौ नरः ।।
तावद्युगसहस्राणि वैकुण्ठे वसतिर्भवेत् ।। 2.4.12.८० ।।
मालायुग्मं वहेद्यस्तु धात्रीतुलसिसंभवम् ।।
यो नरः कंठदेशे तु कल्पकोटिं दिवं वसेत् ।। ८१ ।।
धात्रीछायां गतो यस्तु द्वादश्यां पूजयेद्धरिम् ।।
तत्रैव भोजनं यस्तु ब्राह्मणानां च कारयेत् ।। ८२ ।।
स्वयं च तत्र भुंक्ते यः सूपभक्षादिकं तथा ।।
न तस्य पुनरावृत्तिः कल्पकोटिशतैरपि ।। ८३ ।।
तुलस्याश्चैव धात्र्याश्च फलैः पत्रैर्हरिं यजेत् ।। ८४ ।।
तुलसी धात्रीयुक्ता हि सिक्ते सति च कार्तिके ।।
विलयं यांति पापानि ब्रह्महत्यादिकानि च ।। ८५ ।।
धर्मदत्तो द्विजः पूर्वं यथा मुक्तिमवाप ह ।। ८६ ।।
।। नारद उवाच ।। ।।

कार्तिके मासि सा सेव्या पूजनीया सदा नरैः ।।
चातुर्मास्ये न सेव्या सा इत्युक्तं भवता पुरा ।।
तस्मात्सर्वमशेषेण कथयस्व ममाग्रतः ।। ८७ ।।

।। ब्रह्मोवाच ।। ।।
कार्तिके मासि विप्रर्षे शुक्ला या दशमी शुभा ।।
तद्दिनाऽऽरभ्य सा सेव्या दैवे पित्र्ये च कर्मणि ।।
दशम्यारभ्य तत्पत्रैः फलकैर्मधुसूदनम् ।। ८८ ।।
पूजयंति नरा ये वै ते वै वैकुण्ठगामिनः ।।
समाप्ते कार्तिकव्रते वनभोजनमाचरेत् ।। ८९ ।।
दशम्यां वाऽथ द्वादश्यां पौर्णमास्यामथाऽपि वा ।।
पंचम्यां वा महाभाग वनभोजनमाचरेत् ।।।। 2.4.12.९० ।।
सर्वोपस्करसंयुक्तो वृद्धबालैश्च संयुतः ।।
वनं प्रवेशयेद्धीमान्धात्रीवृक्षैः सुशोभितम् ।। ९१ ।।
चूतैर्बकैस्तथाऽश्वत्थैः पिचुमंदैः कदंबकैः ।।
न्यग्रोधतिंतिणीवृक्षैः समंतात्परिशोभितम्।। ९२।।

तत्र गत्वा महाप्राज्ञ पुण्याऽहं कारयेत्पुरा।।
वास्तुपीठं तथा पूज्यं धात्रीमूले तु कारयेत् ।। ९३ ।।
वेदिकां चतुरस्रां च हस्तमात्रायतां शुभाम् ।।
तथोपवेदिकां कृत्वा वेदिकाग्रे महामते ।। ९४ ।।
उपवेशाय देवस्य ह्यलं कार्यं तु धातुभिः ।।
वेदिकापश्चिमेभागे कारयेत्कुण्डमंडपम् ।। ९५ ।।
मेखलात्रयसंयुक्तं पिप्पलच्छदसंयुतम् ।।
हस्तमात्रायतं सौम्य एवं कुण्डं तु कारयेत् ।। ९६ ।।
पश्चात्स्नात्वा ततो जप्त्वा देवपूजां समाचरेत् ।।
पश्चादग्निं समाधाय होमं कुर्याद्यथाविधि ।। ९७ ।।
पायसाऽऽज्यगुडसूपपालाशसमिधा तथा ।।
ग्रहाणां वास्तुदेवेभ्यश्चरुं कृत्वा प्रयत्नतः ।। ९८ ।।
धात्री शांतिस्तथा कांतिर्माया प्रकृतिरेव च ।।
विष्णुपत्नी महालक्ष्मी रमा मा कमला तथा ।। ९९ ।।
इंदिरा लोकमाता च कल्याणी कमला तथा ।।

सावित्री च जगद्धात्री गायत्री सुधृतिस्तथा ।। 2.4.12.१०० ।।
अंतर्ज्ञा विश्वरूपा च सुकृपा ह्यब्धिसंभवा ।।
प्रधानदेवताभिस्तु रक्षाहोमं समारभेत् ।।१।।
संसृष्टेति च मंत्रेण ऋषभं मेति मंत्रतः ।।
अपूपं गुडसूपाभ्यां संयुतं जुहुयाद्धविः ।। २ ।।
अष्टोत्तरशतं हुत्वा मूलमंत्रेण पायसम् ।।
ततो ग्रहादि देवांस्तु यथासंख्येन होमयेत् ।। ३ ।।
धात्रीहोमे महाप्राज्ञ रक्षाहोमे तु पायसम् ।।
ततः स्विष्टकृतं हुत्वा बलिदानं समाचरेत् ।। ४ ।।
इंद्रादि लोकपालांश्च रक्षा पूज्या प्रयत्नतः ।।
धात्रीवृक्षस्य सर्वत्र वेदिकासंयुतस्य च ।। ५ ।।

सूपेन गुडमिश्रेण बलिं पश्चान्निवेदयेत् ।।
देवि धात्रि नमस्तुभ्यं गृहाण बलिमुत्तमम्।। ६ ।।
मिश्रितं गुडसूपाभ्यां सर्वमंगलदायिनि ।।
पुत्रान्देहि महाप्राज्ञान्यशो देहि शुभप्रदम् ।। ७ ।।

प्रज्ञां मेधां च सौभाग्यं विष्णुभक्तिं च देहि मे ।।
नीरोगं कुरु मे नित्यं निष्पापं कुरु सर्वदा ।। ८ ।।
वर्चस्कं कुरु मां देवि धनवंतं तथा कुरु ।।
इति तां प्रार्थयेद्देवीं प्रादक्षिण्याद्बलिं न्यसेत् ।। ९ ।।
बलिप्रदानकाले तु ये कुर्वंति प्रदक्षिणम् ।।
ते यांति विष्णुसालोक्यं पितृभिः सार्द्धमेव च ।।2.4.12.११०।।
ततः पूर्णाहुतिं कृत्वा होमशेषं समापयेत् ।। ११ ।।
धात्रीवृक्षस्य मूलस्थं मंदस्मितरमापतिम् ।।
ते यांति विष्णुसायुज्यं ये पश्यंतीह चक्षुषा ।। १२ ।।
वैश्वदेवं ततः कृत्वा पूजयेद्वनदेवताः ।।
गंधाक्षतांस्ततो दत्त्वा विप्रेभ्यः पद्मसंभव ।। १३ ।।
ब्राह्मणान्भोजयेत्पश्चात्स्वयं भुंजीत बंधुभिः ।।
गृहं प्रवेशयेत्पश्चाद्वृद्धान्बालादिकैः सह ।। १४ ।।
ब्रह्मचारी भवेद्रात्रौ क्षितिशायी भवेत्ततः ।।
ग्रामस्थैश्च मिलित्वा च स्वयं वा कारयेद्बुधः ।। १५ ।।

सर्वपापविमुक्त्यर्थं वनभोजनमुत्तमम् ।।
कृत्वैवं सकलं कर्म कृष्णाय च समर्पयेत् ।। १६ ।।
अश्वमेधसहस्रस्य राजसूयशतस्य च ।।
यत्फलं समवाप्नोति तत्फलं वनभोजने ।। १७ ।।
अतो धात्री महाभाग पवित्रा पापनाशनी ।।
धात्री चैव नृणां धात्री धात्रीवत्कुरुते क्रियाम् ।। १८ ।।
ददात्यायुः पयःपानात्स्नानाद्वै धर्मसंचयम् ।।
अलक्ष्मीनाशनं स्नानमात्रैर्निर्वाणमाप्नुयात् ।।
विघ्नानि नैव जायंते धात्रीस्नानेन वै नृणाम् ।। १९ ।।
तस्मात्त्वं कुरु विप्रेंद्र धात्रीस्नानं हि यत्नतः ।।
प्रयास्यसि हरेर्द्धाम देवत्वं प्राप्य नारद ।। 2.4.12.१२० ।।
यत्रयत्र मुनिश्रेष्ठ धात्रीस्नानं समाचरेत् ।।
तीर्थे वाऽपि गृहे वाऽपि तत्रतत्र हरिः स्थितः ।। २१ ।।
धात्रीस्नानेन विप्रर्षे यस्यास्थीनि कलेवरे ।।
प्रक्षाल्यंते मुनिश्रेष्ठ न स गर्भगृहं वसेत् ।। २२ ।।

धात्रीजलेन विप्रेंद्र येषां केशाश्च रंजिताः ।।
ते नराः केशवं यांति नाशयित्वा कलेर्मलम् ।। २३ ।।
धात्रीफलं महापुण्यं स्नानं पुण्यतमं स्मृतम् ।।
पुण्यात्पुण्यतरं वत्स भक्षणे मुनिसत्तम ।। ।। २४ ।।

न गंगा न गया काशी न वेणी न च पुष्करम् ।।
एकैव हि यथा पुण्या धात्री माधववासरे ।। २५ ।।
धात्रीस्नानं हरेर्नाम तथैवैकादशी सुत ।।
गयाश्राद्धं तथा वत्स समानि मुनयो विदुः ।। २६ ।।
संस्पृशन्यस्तु वै धात्रीमहन्यहनि मानवः ।।
मुच्यते पातकैः सर्वैर्मनोवाक्कायसंभवैः ।। २७ ।।
धात्रीफलैरमावास्यासप्तमीनवमीषु च ।।
रविवारे च संक्रांतौ न स्नायान्मुनिसत्तम ।। २८ ।।
यस्मिन्गृहेमुनिवर धात्री तिष्ठति सर्वदा ।।
तस्मिन्गृहे न गच्छंति प्रेतकूष्मांडराक्षसाः ।। २९ ।।
धात्रीफलकृतां मालां कंठस्थां यो वहेन्नहि ।।

स वैष्णवो न विज्ञेयो विष्णोर्भक्तिपरो यदि ।। 2.4.12.१३० ।।
न त्याज्या तुलसीमाला धात्रीमाला विशेषतः ।।
तथा पद्माक्षमालाऽपि धर्मकामार्थमीप्सुभिः ।। ३१ ।।
यावद्दिनानि वहते धात्रीमालां कलौ नरः ।।
तावद्युगसहस्राणि वैकुण्ठे वसतिर्भवेत् ।। ३२ ।।
सर्वदेवमयी धात्री वासुदेवमनःप्रिया ।।
आरोपणीया सेव्या च पूजनीया सदा नरैः ।। ३३ ।।
एतत्ते सर्वमाख्यातं धात्रीमाहात्म्यमुत्तमम् ।।
श्रोतव्यं च सदा भक्तैश्चतुर्वर्गफलप्रदम् ।। ३४ ।।
धात्रीछायां समाश्रित्य कार्तिकेऽन्नं भुनक्ति यः ।।
अन्नसंसर्गजं पापमावर्षं तस्य नश्यति ।। १३५ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये धात्रीमाहात्म्यवर्णनंनाम द्वादशोऽध्यायः ।। १२ ।। ।। छ ।।

Roman transliteration

|| śaunaka uvāca || ||
kārtikasya ca māhātmyaṃ mahatpuṇyaphalapradam ||
kadā dhātrī samutpannā kathaṃ sā khyātimāgatā || 1 ||
kasmādiyaṃ pavitrā ca kasmātpāpapraṇāśinī ||
āmardakī kṛtā kena kathayasvātra vistarāt || 2 ||
|| sūta uvāca || ||
kathayāmi dvijaśreṣṭha yathā ceyaṃ hi puṇyadā ||
ūrjaśuklacaturdaśyāṃ dhātrīpūjāṃ samācaret || 3 ||
āmardakīmahāvṛkṣaḥ sarvapāpapraṇāśanaḥ ||
vaikuṇṭhākhyacaturdaśyāṃ dhātrīchāyāṃ gato naraḥ || 4 ||
pūjayettatra deveśaṃ rādhayā sahitaṃ harim ||
pradakṣiṇāṃ tataḥ kuryācchatamaṣṭottaraṃ tathā || 5 ||
suvarṇarajatairvāpi phalairāmalakaistathā ||
śatamaṣṭottaraṃ kuryādekaikena pradakṣiṇām || 6 ||
sāṣṭāṃgaṃ praṇato bhūtvā prārthayetparameśvaram ||

dhātrīchāyāṃ samāśritya śṛṇuyācca kathāmimām || 7 ||
brāhmaṇānbhojayetpaścādyathāśaktyā ca dakṣiṇām ||
brāhmaṇeṣu ca tuṣṭeṣu tuṣṭo mokṣaprado hariḥ || ||
atra te kathayiṣyāmi kathāṃ puṇyaphalapradām ||
āmardakīphalaṃ vaktuṃ brahmā cā'pi na pāryate || 9 ||
ekārṇave purā jāte naṣṭe sthāvarajaṃgame ||
naṣṭe devā'suragaṇe praṇaṣṭoragarākṣase || 2.4.12.10 ||
tatra devādhideveśaḥ paramātmā sanātanaḥ ||
jajāpa brahma paramamātmanaḥ paramāvyayam || 11 ||
tato'sya brahma japato niragācchvasitaṃ puraḥ ||
taddarśanā'nurāgeṇa netrābhyāmagamajjalam || 12 ||
premāśrubharanirbhinno bhūmau biṃduḥ papāta saḥ ||
tasmādbiṃdo samutpannaḥ svayaṃ dhātrī nago mahān || 13 ||
śākhāpraśākhābahulaḥ phalabhāreṇa pīḍitaḥ ||
sarveṣāmeva vṛkṣāṇāmādirohaḥ prakīrtitaḥ || 14 ||

brahmā tamasṛjatpūrvaṃ tatpaścāccā'sṛjatprajāḥ ||
devadānavagandharvayakṣarākṣasapannagān || 15 ||
asṛjadbhagavāndevo mānuṣāṃśca tathāmalān ||
ājagmustatra devāste yatra dhātrī haripriyā || 16 ||
tāṃ dṛṣṭvā te mahābhāgāḥ paramaṃ vismayaṃ gatāḥ ||
na jānīma imaṃ vṛkṣaṃ ciṃtayanto muhurmuhuḥ || 17 ||
evaṃ ciṃtayatāṃ teṣāṃ vāguvācā'śarīriṇī ||
āmardakī nago hyeṣa pravaro vaiṣṇavo yataḥ || 18 ||
asya vai smaraṇādeva labhedgodānajaṃ phalam ||
darśanāddviguṇaṃ puṇyaṃ triguṇaṃ bhakṣaṇāttathā || 19 ||
tasmātsarvaprayatnena sevyā āmardakī sadā ||
sarvapāpaharā proktā vaiṣṇavī pāpanāśinī || 2.4.12.20 ||
tasyā mūle sthito viṣṇustadūrdhvaṃ ca pitāmahaḥ ||
skandhe ca bhagavānrudraḥ saṃsthitaḥ parameśvaraḥ || 21 ||
śākhāsu savitāraśca praśākhāsu ca devatāḥ ||

parṇeṣu devatāḥ saṃti puṣpeṣu marutastathā || 22 ||
prajānāṃ patayaḥ sarve phaleṣvevaṃ vyavasthitāḥ ||
sarvadevamayī hyeṣā dhātrī vai kathitā mayā || 23 ||
ataḥ sā pūjanīyā ca sarvakāmārthasiddhaye ||
ekadā nārado yogī brahmaṇaḥ purataḥ sthitaḥ ||
namaskṛtvā jagannāthaṃ papracchātīva vismitaḥ || 24 ||
|| śrīnārada uvāca || ||
yathā priyaṃ sutulasīkānanaṃ sarvadā hareḥ ||
tathā dhātrīvanaṃ māse kārtike śrīharipriyam || 25 ||
|| brahmovāca || ||
dhātrīvane hareḥ pūjā dhātrī chāyāsu bhojanam ||
kārtike māsi yaḥ kuryāttasya pāpaṃ vinaśyati || 26 ||
tīrthāni munayo devā yajñāḥ sarve'pi kārtike ||
nityaṃ dhātrīṃ samāśritya tiṣṭhaṃtyarke tulāsthite || 27 ||
yatkiṃcitkurute puṇyaṃ dhātrīchāyāsu mānavaḥ ||

tatkoṭiguṇitaṃ bhūyānnā'tra kāryā vicāraṇā || 28 ||
atraivodāharantīmamitihāsaṃ purātanam || || 29 ||
ayodhyānagare kaścidvaiśyaścāsīdvijottama ||
putradāravihīnaśca daivāddāridryapīḍitaḥ || 2.4.12.30 ||
bhikṣayā codarāgniṃ sa śamayāmāsa nārada ||
kadācidvaṇijo vaiśyo yayāce kṣutprapīḍitaḥ || 31 ||

bhikṣāptacaṇakāngṛhya dhātrīchāyāmagātkila ||
tatra tānbhakṣayāmāsa kārtike māsi nārada || 32 ||
kecidurvaritāstepu caṇakāstatra nārada ||
vaiśyena tena dattā hi kṣutkṣāmāya dvijātaye || 33 ||
tena puṇyaprabhāvena rājā"sīddhanikaḥ kṣitau ||
tasmāddānaṃ prakartavyaṃ kārtike māsi sarvadā || 34 ||
dhātrīvane muniśreṣṭha sarvakāmārthasiddhaye ||
dhātrīchāyāṃ samāśritya kārtike ca hareḥ kathām ||
yaḥ śṛṇoti sa pāpebhyo mucyate dvijasūnuvat || 35 || ||

|| nārada uvāca || ||
ko'bhūddvijasuto brahmankiṃ pāpaṃ kṛtavānpurā ||
tasya jātā kathaṃ muktiretadvistarato vada || 36 ||
|| brahmovāca || ||
purā dvijavaraścāsītkāveryā uttare taṭe || 37 ||
devaśarmeti vikhyāto vedavedāṃgapāragaḥ ||
tasya putro durācārastamāha ca pitā hitam || 38 ||
idānīṃ kārtiko māso vartate harivallabhaḥ ||
tatra snānaṃ ca dānaṃ ca vratāni niyamānkuru || 39 ||
tulasīpuṣpasahitāṃ kurupūjāṃ hareḥ suta ||
dīpadānaṃ ca vividhaṃ namaskāraṃ pradakṣiṇām || 2.4.12.40 ||
evaṃ piturvacaḥ śrutvā putraḥ krodhasamanvitaḥ||
pitaraṃ prāha duṣṭātmā caladoṣṭho viniṃdayan || 41 ||
|| putra uvāca || ||
na kariṣyāmyahaṃ tāta kārtike puṇyasaṃgraham ||

iti putravacaḥ śrutvā sakrodhaḥ prāha taṃ sutam || 42 ||
mūṣako bhava durbuddhe vane vṛkṣasya koṭare ||
iti śāpabhayādbhīto natvā pitaramabravīt || 43 ||
duryonermama muktiḥ syātkathaṃ tadvada me guro ||
iti prasādito vipraḥ prāha niṣkṛtikāraṇam || 44 ||
yadorjjavratajaṃ puṇyaṃ śṛṇoṣi harivallabham ||
tadā te bhavitā muktistatkathāśravaṇātsuta || 45 ||
sa pitrā caivamuktastu tatkṣaṇānmūṣako'bhavat ||
bahuvarṣasahasrāṇi gahvare vipine vasan || 46 ||
ekadā kārtike māsi viśvāmitraḥ saśiṣyakaḥ ||
snātvā nadyāṃ hariṃ cārcya dhātrīchāyāṃ samāśritaḥ || 47 ||
kathayāmāsa māhātmyaṃ śiṣyebhyaścorjjasaṃbhavam ||
tadā kaściddurācāro vyādho'gānmṛgayāṃ caran || 48 ||
dṛṣṭvā ṛṣigaṇānhaṃtuṃ kṛtecchaḥ prāṇighātakaḥ ||
teṣāṃ darśanamātreṇa subuddhirabhavattadā || 49 ||

athovāca dvijānnatvā bhavadbhiḥ kriyate'tra kim ||
tenaivamukto vipreṃdro viśvāmitrastamabravīt || 2.4.12.50 ||
|| || viśvāmitra uvāca || ||
sarveṣāmeva māsānāṃ kārtikaḥ śreṣṭha ucyate ||
tasminyatkriyate karma vardhate vaṭabījavat || 51 ||
kārtike māsi yaḥ kuryātsnānaṃ dānaṃ ca pūjanam ||
viprāṇāṃ bhojanaṃ caiva tadakṣayyaphalaṃ bhavet || 52 ||
vyādhaprayuktamākarṇya dharmaṃ ca ṛṣiṇā dvijaḥ ||
mauṣakaṃ dehamutsṛjya divyadeho'bhavattadā || 53 ||
viśvāmitraṃ praṇamyātha svavṛttāṃtaṃ nivedya ca ||
anujñāto'tha ṛṣiṇā vimānastho divaṃ yayau || 54 ||

vismito gādhiputrastu vyādhaścaiva viśeṣataḥ ||
vyādho'pyūrjavrataṃ kṛtvā jagāma harimaṃdiram || 55 ||
tasmātsarvaprayatnena kārtike keśavā'grataḥ ||
dhātrīchāyāṃ samāśritya kathāśravaṇamācaret || 56 ||

mūṣako'pi ca duryonermukta ūrjakathāśruteḥ ||
śṛṇuyācchrāvayedyo vā muktibhāgī na saṃśayaḥ || || 57 ||
dhātrīchāyāṃ samāśritya vanabhojanamācaret ||
ādau kṛtvā tathā snānamudake vanasaṃsthite ||
kṛtvā karmāṇi nityāni mādhavaṃ pūjayettataḥ || 58 ||
dhātrīchāyāṃ samāśritya harau bhaktisamanvitaḥ ||
śṛṇuyācca kathāṃ divyāṃ māsamāhātmyaśaṃsanīm || 59 ||
tatastu brāhmaṇānbhaktyā bhojayedbrahmavittamān ||
tato bhuṃjīta vipreṃdra svayaṃ harimanusmaran || 2.4.12.60 ||
evaṃkṛte vrate vipra kārtike harivallabhe ||
yatpāpaṃ naśyate putra sāvadhānamanā śṛṇu || 61 ||
harernārpitabhogācca bhojane sūryadarśanāt ||
rajasvalāvākchravaṇapāpādbhojanake tathā || 62 ||
bhojanāvasare cānyasparśadoṣastu yadbhavet ||
niṣiddhabhojanāttasmādbhojane cā'nnadūṣaṇāt || 63 ||

śuddhasyāpi tathā tyāgātpuṇyakāle haripriye ||
etairyatsādhitaṃ pāpaṃ tatsarvaṃ naśyati dhuvam || 64 ||
tasmātsarvaprayatnena dhātryāṃ bhojanamācaret || 65 ||
kārtike māsi vai vipro dhātrīmālāṃ tu yo vahet ||
tathaiva tulasīmālāṃ tasya puṇyamanaṃtakam || 66 ||
dhātrīchāyāṃ samāśritya dīpamālārpaṇaṃ naraḥ ||
kariṣyati viśeṣeṇa tasya puṇyamanaṃtakam || 67 ||
rādhādāmodarau pūjyau tulasyadho viśeṣataḥ ||
tulasyabhāve kartavyā pūjā dhātrītale śubhā || 68 ||
dhātrīchāyātale yena sakṛdbhuktaṃ tu kārtike ||
daṃpatyorbhojanaṃ dattamannadoṣātpramucyate || 69 ||
saṃpūrṇe kārtike yastu saṃpūjyāmalakīṃ śubhām ||
rādhādāmodaraprītyai bhojayitvā ca daṃpatī ||
paścātsvayaṃ tu bhuṃjīta na śrīstasya kṣayaṃ vrajet || 2.4.12.70 ||
yaḥ kaścidvaiṣṇavo loke dhatte dhātrīphalaṃ mune ||

priyo bhavati devānāṃ manuṣyāṇāṃ ca kā kathā || 71 ||
dhātrīphalaviliptāṃgo dhātrīphalasamanvitaḥ||
dhātrīphalakṛtāhāro naro nārāyaṇo bhavet || 72 ||
dhātrīphalāni yo nityaṃ vahate karasaṃpuṭe ||
tasya nārāyaṇo devo varamiṣṭaṃ prayacchati || 73 ||
śrīkāmaḥ sarvadā snānaṃ kuryādāmalakairnaraḥ ||
tuṣyatyāmalakairviṣṇurekādaśyāṃ viśeṣataḥ || 74 ||
navamyāṃ darśe saptamyāṃ saṃkrāṃtau ravivāsare ||
candrasūryoparāge ca snānamāmalakaistyajet || 75 ||
dhātrīchāyāṃ samāśritya kuryyātpiṃḍaṃ ta yo naraḥ ||
prayāṇti pitaro muktiṃ prasādānmādhavasya tu || || 76 ||
mūrdhni pāṇau mukhe caiva bāhvoḥ kaṃṭhe tu yo naraḥ ||
dhatte dhātrīphalaṃ vatsa dhātrīphalavibhūṣitaḥ ||77 ||
yāvalluṭhati kaṇṭhasthā dhātrīmālā narasya hi ||
tāvattasya śarīre tu prītyā luṃṭhati keśavaḥ| 78 ||

dhātrīphalaṃ ca tulasī mṛttikā dvārakodbhavā ||
saphalaṃ jīvitaṃ tasya tritayaṃ yasya veśmani || 79 ||
yāvaddināni vahate dhātrīmālāṃ kalau naraḥ ||
tāvadyugasahasrāṇi vaikuṇṭhe vasatirbhavet || 2.4.12.80 ||
mālāyugmaṃ vahedyastu dhātrītulasisaṃbhavam ||
yo naraḥ kaṃṭhadeśe tu kalpakoṭiṃ divaṃ vaset || 81 ||
dhātrīchāyāṃ gato yastu dvādaśyāṃ pūjayeddharim ||
tatraiva bhojanaṃ yastu brāhmaṇānāṃ ca kārayet || 82 ||
svayaṃ ca tatra bhuṃkte yaḥ sūpabhakṣādikaṃ tathā ||
na tasya punarāvṛttiḥ kalpakoṭiśatairapi || 83 ||
tulasyāścaiva dhātryāśca phalaiḥ patrairhariṃ yajet || 84 ||
tulasī dhātrīyuktā hi sikte sati ca kārtike ||
vilayaṃ yāṃti pāpāni brahmahatyādikāni ca || 85 ||
dharmadatto dvijaḥ pūrvaṃ yathā muktimavāpa ha || 86 ||
|| nārada uvāca || ||

kārtike māsi sā sevyā pūjanīyā sadā naraiḥ ||
cāturmāsye na sevyā sā ityuktaṃ bhavatā purā ||
tasmātsarvamaśeṣeṇa kathayasva mamāgrataḥ || 87 ||
|| brahmovāca || ||
kārtike māsi viprarṣe śuklā yā daśamī śubhā ||
taddinā"rabhya sā sevyā daive pitrye ca karmaṇi ||
daśamyārabhya tatpatraiḥ phalakairmadhusūdanam || 88 ||
pūjayaṃti narā ye vai te vai vaikuṇṭhagāminaḥ ||
samāpte kārtikavrate vanabhojanamācaret || 89 ||
daśamyāṃ vā'tha dvādaśyāṃ paurṇamāsyāmathā'pi vā ||
paṃcamyāṃ vā mahābhāga vanabhojanamācaret |||| 2.4.12.90 ||
sarvopaskarasaṃyukto vṛddhabālaiśca saṃyutaḥ ||
vanaṃ praveśayeddhīmāndhātrīvṛkṣaiḥ suśobhitam || 91 ||
cūtairbakaistathā'śvatthaiḥ picumaṃdaiḥ kadaṃbakaiḥ ||
nyagrodhatiṃtiṇīvṛkṣaiḥ samaṃtātpariśobhitam|| 92||

tatra gatvā mahāprājña puṇyā'haṃ kārayetpurā||
vāstupīṭhaṃ tathā pūjyaṃ dhātrīmūle tu kārayet || 93 ||
vedikāṃ caturasrāṃ ca hastamātrāyatāṃ śubhām ||
tathopavedikāṃ kṛtvā vedikāgre mahāmate || 94 ||
upaveśāya devasya hyalaṃ kāryaṃ tu dhātubhiḥ ||
vedikāpaścimebhāge kārayetkuṇḍamaṃḍapam || 95 ||
mekhalātrayasaṃyuktaṃ pippalacchadasaṃyutam ||
hastamātrāyataṃ saumya evaṃ kuṇḍaṃ tu kārayet || 96 ||
paścātsnātvā tato japtvā devapūjāṃ samācaret ||
paścādagniṃ samādhāya homaṃ kuryādyathāvidhi || 97 ||
pāyasā"jyaguḍasūpapālāśasamidhā tathā ||
grahāṇāṃ vāstudevebhyaścaruṃ kṛtvā prayatnataḥ || 98 ||
dhātrī śāṃtistathā kāṃtirmāyā prakṛtireva ca ||
viṣṇupatnī mahālakṣmī ramā mā kamalā tathā || 99 ||
iṃdirā lokamātā ca kalyāṇī kamalā tathā ||

sāvitrī ca jagaddhātrī gāyatrī sudhṛtistathā || 2.4.12.100 ||
aṃtajñā viśvarūpā ca sukṛpā hyabdhisaṃbhavā ||
pradhānadevatābhistu rakṣāhomaṃ samārabhet ||1||
saṃsṛṣṭeti ca maṃtreṇa ṛṣabhaṃ meti maṃtrataḥ ||
apūpaṃ guḍasūpābhyāṃ saṃyutaṃ juhuyāddhaviḥ || 2 ||
aṣṭottaraśataṃ hutvā mūlamaṃtreṇa pāyasam ||

tato grahādi devāṃstu yathāsaṃkhyena homayet || 3 ||
dhātrīhome mahāprājña rakṣāhome tu pāyasam ||
tataḥ sviṣṭakṛtaṃ hutvā balidānaṃ samācaret || 4 ||
iṃdrādi lokapālāṃśca rakṣā pūjyā prayatnataḥ ||
dhātrīvṛkṣasya sarvatra vedikāsaṃyutasya ca || 5 ||
sūpena guḍamiśreṇa baliṃ paścānnivedayet ||
devi dhātri namastubhyaṃ gṛhāṇa balimuttamam|| 6 ||
miśritaṃ guḍasūpābhyāṃ sarvamaṃgaladāyini ||
putrāndehi mahāprājñānyaśo dehi śubhapradam || 7 ||

prajñāṃ medhāṃ ca saubhāgyaṃ viṣṇubhaktiṃ ca dehi me ||
nīrogaṃ kuru me nityaṃ niṣpāpaṃ kuru sarvadā || 8 ||
varcaskaṃ kuru māṃ devi dhanavaṃtaṃ tathā kuru ||
iti tāṃ prārthayeddevīṃ prādakṣiṇyādbaliṃ nyaset || 9 ||
balipradānakāle tu ye kurvaṃti pradakṣiṇam ||
te yāṃti viṣṇusālokyaṃ pitṛbhiḥ sārddhameva ca ||2.4.12.110||
tataḥ pūrṇāhutiṃ kṛtvā homaśeṣaṃ samāpayet || 11 ||
dhātrīvṛkṣasya mūlasthaṃ maṃdasmitaramāpatim ||
te yāṃti viṣṇusāyujyaṃ ye paśyaṃtīha cakṣuṣā || 12 ||
vaiśvadevaṃ tataḥ kṛtvā pūjayedvanadevatāḥ ||
gaṃdhākṣatāṃstato dattvā viprebhyaḥ padmasaṃbhava || 13 ||
brāhmaṇānbhojayetpaścātsvayaṃ bhuṃjīta baṃdhubhiḥ ||
gṛhaṃ praveśayetpaścādvṛddhānbālādikaiḥ saha || 14 ||
brahmacārī bhavedrātrau kṣitiśāyī bhavettataḥ ||
grāmasthaiśca militvā ca svayaṃ vā kārayedbudhaḥ || 15 ||

sarvapāpavimuktyarthaṃ vanabhojanamuttamam ||
kṛtvaivaṃ sakalaṃ karma kṛṣṇāya ca samarpayet || 16 ||
aśvamedhasahasrasya rājasūyaśatasya ca ||
yatphalaṃ samavāpnoti tatphalaṃ vanabhojane || 17 ||
ato dhātrī mahābhāga pavitrā pāpanāśanī ||
dhātrī caiva nṛṇāṃ dhātrī dhātrīvatkurute kriyām || 18 ||
dadātyāyuḥ payaḥpānātsnānādvai dharmasaṃcayam ||
alakṣmīnāśanaṃ snānamātrairnirvāṇamāpnuyāt ||
vighnāni naiva jāyaṃte dhātrīsnānena vai nṛṇām || 19 ||
tasmāttvaṃ kuru vipreṃdra dhātrīsnānaṃ hi yatnataḥ ||
prayāsyasi hareṛddhāma devatvaṃ prāpya nārada || 2.4.12.120 ||
yatrayatra muniśreṣṭha dhātrīsnānaṃ samācaret ||
tīrthe vā'pi gṛhe vā'pi tatratatra hariḥ sthitaḥ || 21 ||
dhātrīsnānena viprarṣe yasyāsthīni kalevare ||
prakṣālyaṃte muniśreṣṭha na sa garbhagṛhaṃ vaset || 22 ||

dhātrījalena vipreṃdra yeṣāṃ keśāśca raṃjitāḥ ||
te narāḥ keśavaṃ yāṃti nāśayitvā kalermalam || 23 ||
dhātrīphalaṃ mahāpuṇyaṃ snānaṃ puṇyatamaṃ smṛtam ||
puṇyātpuṇyataraṃ vatsa bhakṣaṇe munisattama || || 24 ||
na gaṃgā na gayā kāśī na veṇī na ca puṣkaram ||
ekaiva hi yathā puṇyā dhātrī mādhavavāsare || 25 ||
dhātrīsnānaṃ harernāma tathaivaikādaśī suta ||
gayāśrāddhaṃ tathā vatsa samāni munayo viduḥ || 26 ||
saṃspṛśanyastu vai dhātrīmahanyahani mānavaḥ ||
mucyate pātakaiḥ sarvairmanovākkāyasaṃbhavaiḥ || 27 ||
dhātrīphalairamāvāsyāsaptamīnavamīṣu ca ||

ravivāre ca saṃkrāṃtau na snāyānmunisattama || 28 ||
yasmingṛhemunivara dhātrī tiṣṭhati sarvadā ||
tasmingṛhe na gacchaṃti pretakūṣmāṃḍarākṣasāḥ || 29 ||
dhātrīphalakṛtāṃ mālāṃ kaṃṭhasthāṃ yo vahennahi ||

sa vaiṣṇavo na vijñeyo viṣṇorbhaktiparo yadi || 2.4.12.130 ||
na tyājyā tulasīmālā dhātrīmālā viśeṣataḥ ||
tathā padmākṣamālā'pi dharmakāmārthamīpsubhiḥ || 31 ||
yāvaddhānāni vahate dhātrīmālāṃ kalau naraḥ ||
tāvadyugasahasrāṇi vaikuṃṭhe vasatirbhavet || 32 ||
sarvadevamayī dhātrī vāsudevamanaḥpriyā ||
āropaṇīyā sevyā ca pūjanīyā sadā naraiḥ || 33 ||
etatte sarvamākhyātaṃ dhātrīmāhātmyamuttamam ||
śrotavyaṃ ca sadā bhaktaiścaturvargaphalapradam || 34 ||
dhātrīchāyāṃ samāśritya kārtike'nnaṃ bhunakti yaḥ ||
annasaṃsargajaṃ pāpamāvarṣaṃ tasya naśyati || 135 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye dhātrīmāhātmyavarṇanaṃnāma dvādaśo'dhyāyaḥ || 12 || || cha ||

English translation

Śaunaka said :

1 -2. The eulogy of Kārttika is the bestower of great merit. When did Dhātrī originate? How did it attain fame? Why is it holy? Why is it destructive of sins? By whom was Āmardakī (Emblica officinalis) made? Tell it in detail. [1]

Sūta said :

3. I shall narrate it, O excellent Brāhmaṇa , how it is a bestower of merit. The devotee shall worship Dhātrī on the fourteenth day in the bright half of the month of Kārttika.

4-5. The great tree of Āmardakī is destructive of all sins. On the fourteenth day named after Vaikuṇṭha , the man should resort to the shade of a Dhātrī tree and worship there the Lord of Devas , Lord Hari accompanied by Rādhā . Then he should circumambulate it one hundred and eight times.

6. With a hundred and eight pieces of gold or silver or the fruits of Emblic myrobalan , he should severally make a hundred and eight circumambulations.

7. After prostrating with eight limbs touching the ground, the devotee should pray to the great Lord. Resorting to the shade of the Dhātrī tree, he should listen to this story.

8. Afterwards he should feed Brāhmaṇas , paying them Dakṣiṇā in accordance with his capacity. If the Brāhmaṇas are satisfied, Hari, the bestower of salvation, is also satisfied.

9. In this connection I shall recount to you the story that gives merit. Even Brahmā is not competent to recount the benefit of Āmardakī (lit., that which destroys sin all round).

10-11. Formerly when everything was turned into a vast sheet of water, when mobile and immobile beings had been destroyed, when the types of Devas and Asuras , Serpents and Rākṣasas had been annihilated, the eternal supreme soul, the Lord of the chiefs of Devas (Brahmā) performed the Japa of

the great and immutable Brahman (Mahāviṣṇu) transcending his own soul.

12. As he performed the Japa (mental repetition of the holy names) of Brahman, a deep breath came out of him. Due to the affection on seeing it water came out of the eyes.

13. Drops of tears of love burst out and fell on the ground. The great tree of Dhātrī grew from those drops.

14. It had plenty of branches and twigs. It was laden with fruits. It is glorified as the first among all the trees.

15. Brahmā created it at the beginning and then all the other subjects (such as) Devas, Dānavas , Gandharvas , Yakṣas , Rākṣasas and Serpents.

16. The Lord then created human beings devoid of impurities. Devas came to the place where the Dhātrī, the favourite of Hari, stood.

17. On seeing it those highly fortunate ones were struck with great wonder. They thought and pondered over it frequently, “We do not know what this tree is.”

18-19. Even as they were thinking thus, an unembodied speech said: “This is the Āmardakī tree. Since it is an excellent Vaiṣṇava tree, one will get the benefit of making the gift of cows merely by remembering it. By seeing it one gets twice that benefit and by eating (its fruits) three times the benefit.

20. Hence Āmardakī should always be resorted to by all means. It is Vaiṣṇavī and said to be the destroyer of all sins.

21. Viṣṇu is stationed at its root. [2] Brahmā is stationed above. Lord Rudra Parameśvara is stationed on its trunk.

22. The twelve Suns are stationed on its branches, Devas (the Guardians of the Quarters like Indra and others) are stationed on its twigs. The (thirty-three crores of ordinary) Devas are on its leaves and Maruts are on the flowers.

23-24. All the Prajāpatis (Patriarchs like Dakṣa) are established on its fruits. This tree has been mentioned by me as full of all the Devas.

Hence it should be worshipped for the purpose of attaining all the desired objects.

Once Nārada , the Yogin , stood in front of Brahmā. He bowed down to the Lord of the universe and with great wonder asked thus:

Śrī Nārada said :

25. Just as a grove of excellent basil plants is always liked by Hari, so also a grove of Dhātrī trees is liked by Śrī Hari in the month of Kārttika.

Brahmā said :

26. If anyone performs the worship of Hari in the forest of Dhātrī and takes food under the shade thereof in the month of Kārttika, his sin perishes.

27. When the Sun is stationed in the Zodiac Libra, all the Tīrthas , sages, Devas and Yajñas resort to the Dhātrī in Kārttika and abide themselves here.

28. Whatever meritorious deed a man performs here in the shade of Dhātrī trees, shall become increased crores of times. There is no doubt about it.

29-30. In this context they cite this ancient legend. O excellent Brāhmaṇa, there was a certain Vaiśya in the city of Ayodhyā . He had no wife or sons as ill luck would have it. He was afflicted with poverty.

31-35. He used to assuage the fire of his hunger by begging for alms, O Nārada. Once, he was afflicted with hunger and begged of some merchants. By begging he got some whole grams. He took it and went to the shade of a Dhātrī tree. It was in the month of Kārttika, O Nārada, and he ate the grams there.

Some of the grams which had been left over were given to a Brāhmaṇa by the Vaiśya who was hungry and emaciated. Thanks to the power of that merit, he became a rich king on the earth. Hence, charitable gifts should be made always in the month of Kārttika in a park of Dhātrī trees, O excellent sage, for the achievement of all desirable objects.

One who resorts to the shade of Dhātrī and listens to the story of Hari in the month of Kārttika will be released from all sins like the son of a Brāhmaṇa.

Nārada asked :

36. O Brahmā, who was this son of a Brāhmaṇa? What sin did he commit formerly? How did he attain liberation? Tell these in detail.

Brahmā narrated :

37-40. Formerly there was an excellent Brāhmaṇa on the northern bank of Kāverī . He was well-known by the name Devaśarmā . He was a master of Vedas and Vedāṅgas . He had a son of vicious conduct. The father advised him for his welfare:

“It is the month of Kārttika now. This month is a favourite of Hari. During this period take the holy bath, make charitable gifts and perform holy rites and observances. Dear son, perform the worship of Hari with flowers and Tulasī leaves. Make several offerings of lights, obeisances and circumambulations.”

41. On hearing these words of his father the infuriated wicked-souled son spoke to his father censuring him with his lips throbbing (through anger).

The son said :

42. O father, I will not store merit in the month of Kārttika.

On hearing these words of his son, he angrily spoke to his son:

43. “O evil-minded one, be a mouse in the hollow of a tree in the forest.”

Frightened on account of this curse, the son bowed down to his father and said:

44. “O my Sire, tell me how I can have liberation from the evil species.”

On being propitiated thus, the Brāhmaṇa told him the means of expiation and redemption.

45. “When you hear about the merit accruing from Kārttikavrata which Hari likes much, you will have your liberation, O son, by listening to the story.”

46-47. On being told thus by his father, he became a mouse instantly. He stayed in a cavity for thousands of years in the forest. Once, during the month of Kārttika, Viśvāmitra came there along with his disciples. He took his bath in the river, worshipped Hari and resorted to the shade of the Dhātrī.

48-50. He expounded to his disciples the greatness of the Kārttikavrata. At that time, a hunter of vicious conduct came there ahunting. On seeing the groups of sages that slaughterer of living beings (at first) wished to kill them. By their very sight he became pious-minded. He bowed down to the Brāhmaṇas and asked: “What is being done by you all, O Sirs?”

On being enquired by him thus, the eminent Brāhmaṇa Viśvāmitra spoke to him:

Viśvāmitra said :

51. Kārttika is said to be the most excellent of all months. Whatever holy rite is performed during this month increases like the seeds of a banyan tree.

52. One who, in the month of Kārttika, takes holy bath, makes charitable gifts and performs worship and then feeds Brāhmaṇas shall have everlasting benefit thereof.

53. The Brāhmaṇa (the mouse) heard about the virtue as told to the hunter by the sage. Then he cast off the body of a mouse and adopted a divine body.

54. He bowed down to Viśvāmitra, spoke the details about himself and on being permitted by the sage went to heaven seated in an aerial chariot.

55. The son of Gādhi (Viśvāmitra) and the hunter in particular became very much surprised. The hunter then performed the Kārttika Vrata and went to Hari’s world.

56. Hence making all possible efforts, one should resort to the shade of a Dhātrī in the month of Kārttika and listen to the holy story in front of Keśava .

57. Even a mouse was liberated from the evil species by listening to the story about Kārttika. He who listens to or he who recites the story, shall undoubtedly be entitled to salvation.

58-59. One should have open-air meals in a forest (or a park) after resorting to the shade of a Dhātrī. At the outset, the devotee should take his holy bath in the water in the forest. After performing the usual routine religious duties he should worship Mādhava . Then he should sit in the shade of the Dhātrī with devotion to Hari and listen to the divine story in praise of the month.

60. Thereafter, he should feed, with great devotedness, Brāhmaṇas, the most excellent ones among those who have realized Brahman. Then he himself should take food, O great Brāhmaṇa, remembering Hari.

61. Listen with great attention, O son, to the sins that perish when the Vrata that Hari likes much, is performed thus in the month of Kārttika.

62-65. The sin [3] arising from enjoying what has not been dedicated to Hari, from looking at the Sun while taking food, from taking food from a sinner listening to the words of a woman in her monthly course, the sin of touching another person at the time of taking food, from taking prohibited food, the sin arising from taking food which is defiled and the sin accruing from abandoning pure food in the auspicious hour liked by Hari—all the sins like these will certainly perish. Hence, making all possible

efforts one should take food under a Dhātrī tree.

66. If a Brāhmaṇa wears a garland of Dhātrī as well as one of Tulasī in Kārttika month, his merit is infinite.

61. If any man resorts to the shade of a Dhātrī tree and offers in particular a row of lamps, his merit is infinite.

68. Rādhā and Dāmodara are to be worshipped particularly under a Tulasī plant. [4] If Tulasī is not available, the splendid worship should be performed under Dhātrī.

69. If a man takes food at least once under a Dhātrī tree in the month of Kārttika and feeds a couple he is liberated from all evils of food.

70. At the conclusion of the Kārttika Vrata, one should worship the splendid Āmalakī (Emblic myrobalari), feed a couple for the propitiation of Rādhā and Dāmodara and take one's own food later. His prosperity and glory will never wane.

71. O sage, if any devotee of Viṣṇu in the world wears the fruit of Dhātrī he becomes a favourite of Devas. Of human beings he is much more so—it is needless to say.

72. A person who smears his body with (the paste of) the fruit of Dhātrī, whose diet consists of the fruit of Dhātrī and who is endowed with the fruit of Dhātrī becomes Nārāyaṇa .

73. If a person holds the fruits of Dhātrī always within his closed hand, Lord Nārāyaṇa grants him the desired boon.

74-75. A man who desires prosperity and glory should always take his bath with Āmalaka fruits. Viṣṇu is delighted with the Āmalaka fruits particularly on Ekādaśī days.

One should avoid taking bath with Āmalaka fruits on the seventh and ninth lunar days, on a new-moon day, on Sundays, on a day when the Sun moves from one zodiac to another, on a day of lunar or solar eclipse.

76. If a man resorts to the shade of Dhātrī and offers rice balls (to Pitṛs), the Pitṛs attain liberation with the favour of Mādhava.

77-78. If a man wears the fruit of Dhātrī on the head, hands, face, arms and the neck, O dear one, if he is embellished with the Dhātrī fruits, Keśava lovingly rolls on his body as many times as the garland of Dhātrī moves to and fro round his neck.

79. Fruitful indeed is the life of that man in whose house these three exist, viz. a fruit of Dhātn, Tulasī and the clay originating from Dvārakā (called Gopīcandana).

80. A man can reside in Vaikuṇṭha as many thousands of Yugas as the number of days he wears a garland of Dhātrī (flowers) in Kali Yuga .

81. A man who wears round his neck the two garlands, one of Dhātrī and the other of Tulasī, shall stay in heaven for crores of Kalpas .

82-83. If a person resorts to the shade of Dhātrī on the twelfth lunar day, worships Hari, feeds Brāhmaṇas there itself and himself takes cooked pulses and other stuffs as his food, he does not return (to the world) even after hundreds and crores of Kalpas.

84-86. One should worship Hari with leaves and fruits of Tulasī and Dhātrī; If a Tulasī (plant) is watered along with Dhātrī in the month of Kārttika, all the sins like that of Brāhmaṇa-slaughter perish as in the case of the Brāhmaṇa Dharmadatta [5] who attained salvation formerly.

Nārada said :

87. Previously this has been said by you that it should always be resorted to by men in the month of Kārttika and worshipped. It should not be used in the four (rainy) months. Please tell everything completely to me.

Brahmā said :

88. O Brāhmaṇa-sage, beginning with the splendid Daśamī (tenth day) in the bright half of the month of Kārttika, it should be resorted to in all the holy rites of the deities or Pitṛs.

89-91. Men who worship Madhusūdana with its leaves and fruits from the tenth day pass on to Vaikuṇṭha.

When the Kārttika Vrata is concluded one should perform Vanabhojana [6] (taking food in the open air in a park or a forest). O highly fortunate one, one should celebrate Vanabhojana on the fifth, tenth or twelfth day or on the full-moon day.

Equipped with all condiments and ingredients and accompanied by old men and young children, an intelligent person should enter the park rendered splendid by Dhātrī trees.

92. There should be the following trees all round, beautifying that park: mango, Baka (Sesbana grandiflora), Aśvattha (the holy fig tree), Picumanda (Azadirachta indica), Kadamba , banyan and tamarind.

93-96. After going there, O highly intelligent one, the devotee should perform Puṇyāha rite (purificatory rite) at the outset. The Vāstupīṭha (pedestal of the holy site) for the sake of worship should be made at the root of Dhātrī. A square-shaped altar should be made. It shall be splendid and a Hasta long as a seat of deity. There shall be an Upavedikā (smaller altar) in front of the Altar: O highly intelligent one, the place should be beautified by means of minerals.

To the west of the Altar, he should make the pavilion for the Kuṇḍa (holy pit). It must have three Mekhalās (girdles, circular rings) and a vaginic-shaped frontal inlet. O gentle one, it should extend to one Hasta .

97. Afterwards he should take his bath, perform Japa and worship of the Lord. Thereafter, he should gather fire and perform Homa in accordance with the injunctions.

98-101. The Homa should be with milk-pudding, ghee , jaggery, pulse-soup and Palāśa twigs. Caru should be carefully prepared for the sake of the Planets and the deities of the house-rite. Then Rakṣā -Homa (Homa for the sake of protection) should be begun repeating the synonyms of Dhātrī viz. Dhātrī, Śānti , Kānti , Māyā , Prakṛti , Viṣṇupatnī, Mahālakṣmī , Ramā , Mā, Kamalā , Indirā , Lokamātā , Kalyāṇī , Kamalā, Sāvitrī , Jagaddhātrī , Gāyatrī , Sudhṛti , Antajñā, Viśvarūpā , Sukṛpā and Abdhisaṃbhavā.

The Homa should be performed along with the principal deity.

102. Repeating the Mantra beginning with Saṃsṛṣṭa (Taittirīya Brāhmaṇa) as well as Ṛṣabhaṃ mā (Ṛg Veda X. 166.1) the devotee should make the offerings of Apūpa (sweet pie) mixed with jaggery and cooked pulse.

103. After performing one hundred and eight Homas with milk-pudding while repeating the Mūla Mantra , he should perform the Homas for the presiding Devas of the Planets etc. respectively.

104-109. In the Homa for Dhātrī, O highly intelligent one, and in Rakṣā-Homa, milk-pudding should be offered. Then the Homa for Sviṣṭakṛt (Fire-god of that name) should be performed. Then oblations should be made. The Rakṣā-Homa and worship should be performed for Indra and other Guardians of the Quarters carefully and scrupulously.

Afterwards oblation should be offered to Dhātrī tree along with the altar everywhere with cooked pulse mixed with jaggery. Then he should pray thus: “Obeisance to you, O goddess Dhātrī. Accept the excellent oblation with a mixture of jaggery and cooked pulse. O deity, the bestower of all auspiciousness, give me highly intelligent sons. Grant me auspicious renown, intelligence, prescience, presence of mind, good luck and devotion to Viṣṇu. Make me free from diseases forever and rid of all sins perpetually. O goddess, make me refulgent and rich.” After praying, he should circumambulate and place the oblations.

110-111. Those who circumambulate at the time of offering oblations attain Sālokya (residence in the same world) with Viṣṇu along with the Manes. Then he should perform the Pūrṇāhuti (offering with ladleful of ghee) and conclude the remaining part of the Homa.

112. Those who see with their own eyes the smiling Lord of Ramā stationed at the root of Dhātrī tree attain Sāyujya with Viṣṇu.

113-116. Thereafter the rite of Vaiśvadeva should be performed and the sylvan deities should be worshipped. Then, O son of Brahmā, perfumes and raw rice grains should be offered to Brāhmaṇas. He should feed the Brāhmaṇas then. Thereafter, he should take his own food along with kinsmen. Afterwards he should take old people and children to their respective houses. At night, he should maintain perfect celibacy and sleep on bare ground.

The excellent rite of Vanabhojana should be celebrated by the learned man himself or in the company of other people in the village for ridding himself of all sins. After celebrating all these rites, he should dedicate everything to Kṛṣṇa .

117. In the rite of Vanabhojana the benefit is the same as that of a thousand horse sacrifices or a hundred Rājasūyas .

118. Hence, O highly fortunate one, Dhātrī is sacred. It is destructive of sins. Dhātrī (i.e. tree) is the Dhātrī (supporter and sustainer) of men. It acts like a Dhātrī (nurse).

119. If water (i.e. juice of Dhātrī) is drunk, it bestows longevity. If people take bath using Dhātrī they can secure more religious merit. It is destructive of Alakṣmī (Ill-luck). Merely by taking the bath, one shall attain salvation. By taking regular bath using Dhātrī men will never meet with obstacles.

120. Hence, O Nārada, O great Brāhmaṇa, try to take regular bath using Dhātrī. You will go to the abode of Hari after attaining Devahood.

121. Wherever one takes bath using Dhātrī (water), whether it is in a Tīrtha or in a house, Hari is present there.

122. O Brāhmaṇa sage, O excellent ascetic, if the bones in the body of a man are washed with the use of Dhātrī while bathing, he will never stay in any womb.

123. If, O great Brāhmaṇa, the hair of anyone is washed with Dhātrī juice, he goes to Keśava after getting rid of the dirt of Kali .

124. The fruit of Dhātrī is highly meritorious. The bath is stated as still more meritorious. O dear one, O excellent sage, if it is eaten, it is more meritorious than other meritorious things.

125. Even one single fruit of Dhātrī on the day of Mādhava (i.e. the eleventh lunar day) is more meritorious than Gaṅgā , Gayā , Kāśī , Veṇī and Puṣkara .

126. Bath with the use of Dhātrī, the name of Hari, Ekādaśī (eleventh lunar day) and Śrāddha at Gayā, O dear son, all these are on a par and the sages know it.

127. One who touches Dhātrī everyday, gets rid of all his sins of mind, body and speech.

128. O excellent sage, one should never take bath with Dhātrī fruit on new-moon days or seventh and ninth days or on Sundays or on the days of the transit of the Sun from one Zodiac to another.

129. Ghosts, evil spirit known as Kūṣmāṇḍa or Rākṣasas do not enter that house where, O excellent sage, Dhātrī grows.

130. He who does not wear round his neck a garland made of Dhātrī fruits, should not be considered a Vaiṣṇava or one who is engaged in devotional duties towards Viṣṇu.

131. Neither a garland of Tulasī nor of Dhātrī in particular nor that of lotus seeds should be abandoned by those who desire virtue, wealth or love.

132. One can stay in Vaikuṇṭha as many thousands of Yugas as the number of days on which the man wears Dhātrī garland in the Kali age.

133. Dhātrī is full of all Devas. It is a favourite of Vāsudeva . It should be planted, resorted to and worshipped always by men.

134. Thus the excellent greatness of Dhātrī has been entirely recounted to you. It yields the fruits of all the four great aims of life. It should be always listened to by devotees.

135. If a person resorts to the shade of Dhātrī in the month of Kārttika and takes food, the sin arising from contact with food for one full year perishes in his case.

[1]: [1] : Tree-worship is an age-old custom in India. Trees like Banyan, Pippal (Aśvattha), Bilva, Tulasī etc. have been objects of worship since hoary antiquity. Purāṇic writers have invested them with interesting legends like a beautiful drapery and we have such stories about religious importance of Dhātrī (Emblica officinalis) etc. A picnic and open air food under the shade of a tree is a happy social function but it is converted into a religious function by the Purāṇa writer here.

[2]: [2] : VV 21-24 describe how Dhātrī is occupied by all Devas.

[3]: [3] : VV 62-65 enumerate the social norms current then. The violation of those norms or etiquettes is regarded as ‘sins’.

[4]: [4] : The cult of Rādhā-Dāmodara and the deification of Tulasī plant were well established before this Purāṇa.

[5]: [5] : The story of Dharmadatta is given in details in Ch. 24.

[6]: [6] : Vanabhojana is really a picnic in a park but in vv 90-1 17, we find its transformation into a religious rite.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 13

Previous Life of Satyabhāmā

Chapter 110 of 221 · 53 detected Sanskrit verse markers

Sanskrit

।। सूत उवाच ।। ।।
श्रियः पतिमथामंत्र्य गते देवर्षिसत्तमे ।।
हर्षोत्फुल्लाऽऽनना सत्या वासुदेवमथाऽब्रवीत् ।। १ ।।
।। सत्यभामोवाच ।। ।।
धन्यास्मि कृतकृत्याऽस्मि सफलं जीवितं मम ।।
दानं व्रतं तपो वाऽपि किं नु पूर्वं कृतं मया ।। २।।
येनाऽहं मर्त्यजा देव तवांगार्द्धहराऽभवम् ।।
भवांतरे च किंशीला काचाऽहं कस्य कन्यका ।।
तवाऽहं वल्लभा जाता तद्वदस्व ममाऽखिलम् ।। ३ ।।
।। श्रीकृष्ण उवाच ।। ।।
शृणुष्वैकमना कांते यथा त्वं पूर्वजन्मनि ।। ४ ।।
पुण्यव्रतं कृतवती तत्सर्वं कथयामि ते ।।
आसीत्कृतयुगस्यांते मायापुर्यां द्विजोत्तमः ।। ५ ।।
आत्रेयो देवशर्मेति वेदवेदांगपारगः ।।
तस्यातिवयसश्चाऽऽसीन्नाम्ना गुणवती सुता ।। ६ ।।

अपुत्रः स स्वशिष्याय चंद्रनाम्ने ददौ सुताम्।।
तमेव पुत्रवन्मेने स च तं पितृवद्वशी ।। ७।।
तौ कदाचिद्वनं यातौ कुशेध्माहरणार्थिनौ ।।
निहतौ रक्षसा तौ च कृतांतसमरूपिणा ।। ८ ।।
स्वस्वपुण्य प्रभावेन विष्णुलोकं गतावुभौ ।।
ततो गुणवती श्रुत्वा रक्षसा निहतावुभौ ।। ९ ।।
पितृभर्तृजदुःखार्ता कारुण्यं पर्यदेवयत् ।।
सा गृहोपस्करा न्सर्वान्विक्रीयाशु च कर्म तत् ।।2.4.13.१० ।।
तयोश्चक्रे यथाशक्ति पारलौकीं ततः क्रियाम् ।।
तस्मिन्नेव पुरे चक्रे वासं सा मृतजीविनी ।। ११ ।।
व्रतद्वयं तया सम्यगाजन्ममरणात्कृतम् ।।
एकादशीव्रतं सम्यक्सेवनं कार्तिकस्य च ।। १२ ।।
इत्थं गुणवती सम्यक्प्रत्यब्द व्रतिनी ह्यभूत् ।।
कदाचित्सरुजा साऽथ कृशांगी ज्वरपीडिता ।। १३ ।।
स्नातुं गंगां गता कांते कथंचिच्छनकैस्तदा ।।

यावज्जलांतरगता कंपिता शीतपीडिता ।। ।। १४ ।।
तावत्सा विह्वलाऽपश्यद्विमानं यातमंबरात् ।।
अथ सा तद्विमानस्था वैकुण्ठभुवनं ययौ ।। १५ ।।
कार्तिकव्रतपुण्येन मत्सान्निध्यं गताऽभवत् ।।
अथ ब्रह्मादिदेवानां यदा प्रार्थनया भुवम् ।। १६ ।।
आगतोऽहं गणाः सर्वे यातास्तेऽपि मया सह ।।
एते हि यादवाः सर्वे मद्गणा एव भामिनि ।। १७ ।।
पिता ते देवशर्माऽभूत्सत्राजिदभिधो ह्ययम् ।।
यश्चंद्रनामाऽसोऽक्रूरस्त्वं सा गुणवती शुभा ।। १८ ।।
कार्तिकव्रतपुण्येन बहु मत्प्रीतिदायिनी ।।
मद्द्वारि यत्त्वया पूर्वं तुलसीवाटिका कृता ।। १९ ।।
तस्मादयं कल्पवृक्षस्तवांगणगतः शुभे ।।
आजन्ममरणात्पूर्वं यत्कृतं कार्तिकव्रतम् ।। 2.4.13.२० ।।
कदाचिदपि तेन त्वं मद्वियोगं न यास्यसि ।।
।। सत्योवाच ।। ।।

मासानां तु कथं नाम स मासः कार्तिको वरः ।। २१ ।।
प्रियस्ते देवदेवेश कारणं तत्र कथ्यताम् ।।
।। श्रीकृष्ण उवाच ।। ।।
साधु पृष्टं त्वया कांते शृणुष्वैकाग्रमानसा ।। २२ ।।
पृथोर्वैन्यस्य संवादं महर्षेर्नारदस्य च ।।
एवमेव पुरा पृष्टो नारदः पृथुनाब्रवीत् ।। २३ ।।
।। नारद उवाच ।। ।।
शंखनामाऽभवत्पूर्वमसुरः सागरात्मजः ।।
इन्द्रादिलोकपालानामधिकाराञ्जहार ह ।। २४ ।।
सुवर्णाद्रिगुहादुर्गसंस्थितास्त्रिदशादयः ।।
तद्वीक्षयांबभूवुस्ते तदा दैत्यो व्यचारयत् ।। २५ ।।
हताधिकारास्त्रिदशा मया यद्यपि निर्जिताः ।।
लक्ष्यंते बलयुक्तास्ते करणीयं मयाऽत्र किम् ।। २६ ।।
ज्ञातं ततु मया देवा वेदमन्त्रबलान्विताः ।।
तान्हरिष्ये ततः सर्वे बलहीना भवंति वै ।। २७ ।।

इति मत्वा ततो दैत्यो विष्णुमालक्ष्य निद्रितम्।।
सत्यलोकाज्जहाराशु वेदानादिस्वयंभुवः ।। २८ ।।
नीतास्तु तेन ते वेदास्तद्भयात्ते निराक्रमन् ।।
तोयानि विविशुर्यज्ञमंत्रबीजसमन्विताः ।। २९ ।।
तान्मार्गमाणः शंखोऽपि समुद्रांतर्गतो भ्रमन् ।।
न ददर्श तदा दैत्यः क्वचिदेकत्र संस्थितान् ।।
अथ देवैः स्तुतो विष्णुर्बोधितस्तानुवाच ह ।। ।। 2.4.13.३० ।।
।। विष्णुरुवाच ।। ।।
वरदोऽहं सुरगणा गीतवाद्यादिमंगलैः ।। ३१ ।।

ऊर्जस्य शुक्लैकादश्यां भवद्भिः प्रतिबोधितः ।।
अतश्चैषा तिथिर्मान्या साऽतीव प्रीतिदा मम ।। ३२ ।।
वेदाः शंखहृताः सर्वे तिष्ठंत्युदकसंस्थिताः ।।
तानानयाम्यहं देवा हत्वा सागरनंदनम् ।। ३३ ।।
अद्यप्रभृति वेदास्तु मंत्रबीजसमन्विताः ।।
प्रत्यब्दं कार्तिके मासि विश्रमंत्वप्सु सर्वदा ।। ३४ ।।

कालेऽस्मिन्ये प्रकुर्वंति प्रातःस्नानं नरोत्तमाः ।।
ते सर्वे यज्ञाऽवभृथैः सुस्नाताः स्युर्न संशयः ।। ३५ ।।
अद्यप्रभृत्यहमपि भवामि जलमध्यगः ।।
भवन्तोऽपि मया सार्द्धमायांतु समुनीश्वराः ।। ३६ ।।
कातिकव्रतिनां चेंद्र रक्षा कार्या त्वया सदा ।।
इत्युक्त्वा भगवान्विष्णुः शफरीतुल्यरूपधृक् ।।
खात्पपात जले विंध्यवासिनः कस्य पश्यतः ।। ३७ ।।
हत्वा शंखासुरं विष्णुर्बदरीवनमागमत् ।।
तत्राऽऽहुय ऋषीन्सर्वानिदमाज्ञापयत्प्रभुः ।। ३८ ।।
विष्णुरुवाच ।। ।।
जलांतरविशीर्णांस्तान्यूयं वेदान्प्रमार्गथ ।।
आनयध्वं च त्वरिताः सागरस्य जलांतरात् ।।
तावत्प्रयागं तिष्ठामि देवतागणसंयुतः।। ।। ३९ ।।
।। नारद उवाच ।। ।।
ततस्तैस्सर्वमुनिभिस्तपोबलसमन्वितैः ।। 2.4.13.४० ।।

उद्धृताश्च सबीजास्ते वेदा यज्ञसमन्विताः ।।
तेषु यावन्मितं येन लब्धं तावद्धि तस्य तत् ।। ४१ ।।
स स एव ऋषिर्जातस्ततत्प्रभृति पार्थिव ।।
अथ सर्वेऽपि संगम्य प्रयागं मुनयो ययुः ।। ४२ ।।
विष्णवे सविधात्रे ते लब्धान्वेदान्न्यवेदयन् ।।
लब्ध्वा वेदान्समग्रांस्तु ब्रह्मा हर्षसमन्वितः ।। ४३ ।।
अयजद्वाजिमेधेन देवर्षिगणसंयुतः ।।
यज्ञांऽते देवताः सर्वे विज्ञप्तिं चक्रुरंजसा ।। ४४ ।।
।। देवा ऊचुः ।। ।।
देवदेव जगन्नाथ विज्ञप्तिं शृणु नः प्रभो ।।
हर्षकालोऽयमस्माकं तस्मात्त्वं वरदो भव ।। ४५ ।।
स्थानेऽस्मिन्द्रुहिणो वेदान्नष्टान्प्राप पुनस्त्वयम् ।।
यज्ञभागान्वयं प्राप्तास्त्वत्प्रसादाद्रमापते ।। ४६ ।।
स्थानमेतद्धि नः श्रेष्ठं पृथिव्यां पुण्यवर्धनम् ।।
भुक्तिमुक्तिप्रदं चाऽस्तु प्रसादाद्भवतः सदा ।। ४७ ।।

कालोऽप्ययं महापुण्यो ब्रह्महत्याऽऽदिविशुद्धिकृत्।।
दत्ताऽक्षयकरं चाऽस्तु वरमेवं ददस्व नः ।। ४८ ।।

।। विष्णुरुवाच ।। ।।
ममाप्येतद्वृतं देवा यद्भवद्भिरुदाहृतम् ।।
तथास्तु सुलभं त्वेतद्ब्रह्मक्षेत्रमितिप्रथम् ।। ४९ ।।
सूर्यवंशोद्भवो राजा गंगामत्रानयिष्यति ।।
सा सूर्यकन्यया चात्र कालिंद्या योगमेष्यति ।। 2.4.13.५० ।।
यूयं च सर्वे ब्रह्माद्या निवसंतु मया सह ।।
तीर्थराजेति विख्यातं तीर्थमेतद्भविष्यति ।। ५१ ।।
सर्वपापानि नश्यंति तीर्थराजस्य दर्शनात् ।।
सूर्ये मकरगे प्राप्ते स्नायिनां पापनाशनः ।। ५२ ।।
कालोऽप्येष महापुण्यफलदोऽस्तु सदा नृणाम् ।।
सालोक्यादिफलं स्नानैर्माघे मकरगे रवौ ।। ५३ ।। ।।
।। नारद उवाच ।। ।।
एवं देवान्देवदेवस्तदुक्त्वा तत्रैवांतर्धानमागात्सवेधाः ।।

देवाः सर्वेप्यंशकैस्तेऽप्यतिष्ठंश्चांतर्धानं प्रापुरिंद्रादयस्ते ।।५४।।
167a
कार्तिके तुलसीमूले योऽर्चयेद्धरिमीश्वरम् ।।
भुक्त्वेह निखिलान्भोगानंते विष्णुपुरं व्रजेत् ।। ५५ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये सत्यभामापूर्वजन्मवृत्तांतकथनपूर्वक प्रयागतीर्थप्रशंसाप्रसंगवर्णनंनाम त्रयोदशोऽध्यायः ।। १३ ।। ।। छ ।।

Roman transliteration

|| sūta uvāca || ||
śriyaḥ patimathāmaṃtrya gate devarṣisattame ||
harṣotphullā"nanā satyā vāsudevamathā'bravīt || 1 ||
|| satyabhāmovāca || ||
dhanyāsmi kṛtakṛtyā'smi saphalaṃ jīvitaṃ mama ||
dānaṃ vrataṃ tapo vā'pi kiṃ nu pūrvaṃ kṛtaṃ mayā || 2||
yenā'haṃ martyajā deva tavāṃgārddhaharā'bhavam ||
bhavāṃtare ca kiṃśīlā kācā'haṃ kasya kanyakā ||
tavā'haṃ vallabhā jātā tadvadasva mamā'khilam || 3 ||
|| śrīkṛṣṇa uvāca || ||
śṛṇuṣvaikamanā kāṃte yathā tvaṃ pūrvajanmani || 4 ||
puṇyavrataṃ kṛtavatī tatsarvaṃ kathayāmi te ||
āsītkṛtayugasyāṃte māyāpuryāṃ dvijottamaḥ || 5 ||
ātreyo devaśarmeti vedavedāṃgapāragaḥ ||
tasyātivayasaścā"sīnnāmnā guṇavatī sutā || 6 ||

aputraḥ sa svaśiṣyāya caṃdranāmne dadau sutām||
tameva putravanmene sa ca taṃ pitṛvadvaśī || 7||
tau kadācidvanaṃ yātau kuśedhmāharaṇārthinau ||
nihatau rakṣasā tau ca kṛtāṃtasamarūpiṇā || 8 ||
svasvapuṇya prabhāvena viṣṇulokaṃ gatāvubhau ||
tato guṇavatī śrutvā rakṣasā nihatāvubhau || 9 ||
pitṛbhartṛjaduḥkhārtā kāruṇyaṃ paryadevayat ||

sā gṛhopaskarā nsarvānvikrīyāśu ca karmaṃ tat ||2.4.13.10 ||
tayoścakre yathāśakti pāralaukīṃ tataḥ kriyām ||
tasminneva pure cakre vāsaṃ sā mṛtajīvinī || 11 ||
vratadvayaṃ tayā samyagājanmamaraṇātkṛtam ||
ekādaśīvrataṃ samyaksevanaṃ kārtikasya ca || 12 ||
itthaṃ guṇavatī samyakpratyabda vratinī hyabhūt ||
kadācitsarujā sā'tha kṛśāṃgī jvarapīḍitā || 13 ||
snātuṃ gaṃgāṃ gatā kāṃte kathaṃcicchanakaistadā ||

yāvajjalāṃtaragatā kaṃpitā śītapīḍitā || || 14 ||
tāvatsā vihvalā'paśyadvimānaṃ yātamaṃbarāt ||
atha sā tadvimānasthā vaikuṇṭhabhuvanaṃ yayau || 15 ||
kārtikavratapuṇyena matsānnidhyaṃ gatā'bhavat ||
atha brahmādidevānāṃ yadā prārthanayā bhuvam || 16 ||
āgato'haṃ gaṇāḥ sarve yātāste'pi mayā saha ||
ete hi yādavāḥ sarve madgaṇā eva bhāmini || 17 ||
pitā te devaśarmā'bhūtsatrājidabhidho hyayam ||
yaścaṃdranāmā'so'krūrastvaṃ sā guṇavatī śubhā || 18 ||
kārtikavratapuṇyena bahu matprītidāyinī ||
maddvāri yattvayā pūrvaṃ tulasīvāṭikā kṛtā || 19 ||
tasmādayaṃ kalpavṛkṣastavāṃgaṇagataḥ śubhe ||
ājanmamaraṇātpūrvaṃ yatkṛtaṃ kārtikavratam || 2.4.13.20 ||
kadācidapi tena tvaṃ madviyogaṃ na yāsyasi ||
|| satyovāca || ||

māsānāṃ tu kathaṃ nāma sa māsaḥ kārtiko varaḥ || 21 ||
priyaste devadeveśa kāraṇaṃ tatra kathyatām ||
|| śrīkṛṣṇa uvāca || ||
sādhu pṛṣṭaṃ tvayā kāṃte śṛṇuṣvaikāgramānasā || 22 ||
pṛthorvainyasya saṃvādaṃ maharṣernāradasya ca ||
evameva purā pṛṣṭo nāradaḥ pṛthunābravīt || 23 ||
|| nārada uvāca || ||
śaṃkhanāmā'bhavatpūrvamasuraḥ sāgarātmajaḥ ||
indrādilokapālānāmadhikārāñjahāra ha || 24 ||
suvarṇādriguhādurgasaṃsthitāstridaśādayaḥ ||
tadvīkṣayāṃbabhūvuste tadā daityo vyacārayat || 25 ||
hṛtādhikārāstridaśā mayā yadyapi nirjitāḥ ||
lakṣyaṃte balayuktāste karaṇīyaṃ mayā'tra kim || 26 ||
jñātaṃ tattu mayā devā vedamantrabalānvitāḥ ||
tānhariṣye tataḥ sarve balahīnā bhavaṃti vai || 27 ||

iti matvā tato daityo viṣṇumālakṣya nidritam||
satyalokājjahārāśu vedānādisvayaṃbhuvaḥ || 28 ||
nītāstu tena te vedāstadbhayātte nirākraman ||
toyāni viviśuryajñamaṃtrabījasamanvitāḥ || 29 ||
tānmārgamāṇaḥ śaṃkho'pi samudrāṃtargato bhraman ||
na dadarśa tadā daityaḥ kvacidekatra saṃsthitān ||
atha devaiḥ stuto viṣṇurbodhitastānuvāca ha || || 2.4.13.30 ||
|| viṣṇuruvāca || ||
varado'haṃ suragaṇā gītavādyādimaṃgalaiḥ || 31 ||
ūrjasya śuklaikādaśyāṃ bhavadbhiḥ pratibodhitaḥ ||
ataścaiṣā tithirmānyā sā'tīva prītidā mama || 32 ||
vedāḥ śaṃkhahṛtāḥ sarve tiṣṭhaṃtyudakasaṃsthitāḥ ||

tānānayāmyahaṃ devā hatvā sāgaranaṃdanam || 33 ||
adyaprabhṛti vedāstu maṃtrabījasamanvitāḥ ||
pratyabdaṃ kārtike māsi viśramaṃtvapsu sarvadā || 34 ||

kāle'sminye prakurvaṃti prātaḥsnānaṃ narottamāḥ ||
te sarve yajñā'vabhṛthaiḥ susnātāḥ syurna saṃśayaḥ || 35 ||
adyaprabhṛtyahamapi bhavāmi jalamadhyagaḥ ||
bhavanto'pi mayā sārddhamāyāṃtu samunīśvarāḥ || 36 ||
kātikavratināṃ ceṃdra rakṣā kāryā tvayā sadā ||
ityuktvā bhagavānviṣṇuḥ śapharītulyarūpadhṛk ||
khātpapāta jale viṃdhyavāsinaḥ kasya paśyataḥ || 37 ||
hatvā śaṃkhāsuraṃ viṣṇurbadarīvanamāgamat ||
tatrā"hūya ṛṣīnsarvānidamājñāpayatprabhuḥ || 38 ||
viṣṇuruvāca || ||
jalāṃtaraviśīrṇāṃstānyūyaṃ vedānpramārgatha ||
ānayadhvaṃ ca tvaritāḥ sāgarasya jalāṃtarāt ||
tāvatprayāgaṃ tiṣṭhāmi devatāgaṇasaṃyutaḥ|| || 39 ||
|| nārada uvāca || ||
tatastaissarvamunibhistapobalasamanvitaiḥ || 2.4.13.40 ||

uddhṛtāśca sabījāste vedā yajñasamanvitāḥ ||
teṣu yāvanmitaṃ yena labdhaṃ tāvaddhi tasya tat || 41 ||
sa sa eva ṛṣirjātastattatprabhṛti pārthiva ||
atha sarve'pi saṃgamya prayāgaṃ munayo yayuḥ || 42 ||
viṣṇave savidhātre te labdhānvedānnyavedayan ||
labdhvā vedānsamagrāṃstu brahmā harṣasamanvitaḥ || 43 ||
ayajadvājimedhena devarṣigaṇasaṃyutaḥ ||
yajñāṃ'te devatāḥ sarve vijñaptiṃ cakruraṃjasā || 44 ||
|| devā ūcuḥ || ||
devadeva jagannātha vijñaptiṃ śṛṇu naḥ prabho ||
harṣakālo'yamasmākaṃ tasmāttvaṃ varado bhava || 45 ||
sthāne'smindruhiṇo vedānnaṣṭānprāpa punastvayam ||
yajñabhāgānvayaṃ prāptāstvatprasādādramāpate || 46 ||
sthānametaddhi naḥ śreṣṭhaṃ pṛthivyāṃ puṇyavardhanam ||
bhuktimuktipradaṃ cā'stu prasādādbhavataḥ sadā || 47 ||

kālo'pyayaṃ mahāpuṇyo brahmaghnā"diviśuddhikṛt||
dattā'kṣayakaraṃ cā'stu varamevaṃ dadasva naḥ || 48 ||
|| viṣṇuruvāca || ||
mamāpyetadvṛtaṃ devā yadbhavadbhirudāhṛtam ||
tathāstu sulabhaṃ tvetadbrahmakṣetramitipratham || 49 ||
sūryavaṃśodbhavo rājā gaṃgāmatrānayiṣyati ||
sā sūryakanyayā cātra kāliṃdyā yogameṣyati || 2.4.13.50 ||
yūyaṃ ca sarve brahmādyā nivasaṃtu mayā saha ||
tīrtharājeti vikhyātaṃ tīrthametadbhaviṣyati || 51 ||
sarvapāpāni naśyaṃti tīrtharājasya darśanāt ||
sūrye makarage prāpte snāyināṃ pāpanāśanaḥ || 52 ||
kālo'pyeṣa mahāpuṇyaphalado'stu sadā nṛṇām ||
sālokyādiphalaṃ snānairmāghe makarage ravau || 53 || ||
|| nārada uvāca || ||
evaṃ devāndevadevastaduktvā tatraivāṃtardhānamāgātsavedhāḥ ||

devāḥ sarvepyaṃśakaiste'pyatiṣṭhaṃścāṃtardhānaṃ prāpuriṃdrādayaste ||54||
167a
kārtike tulasīmūle yo'rcayeddharimīśvaram ||
bhuktveha nikhilānbhogānaṃte viṣṇupuraṃ vrajet || 55 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye satyabhāmāpūrvajanmavṛttāṃtakathanapūrvaka prayāgatīrthapraśaṃsāprasaṃgavarṇanaṃnāma trayodaśo'dhyāyaḥ || 13 || || cha ||

English translation

Sūta said :

1. When the excellent Celestial Sage took leave of the husband of Śrī and went away, Satyā (i.e. Satyabhāmā) spoke to Vāsudeva with her face full-blown due to delight.

Satyabhāmā said :

2-3. I am blessed. I am contented. My life has become fruitful. I have (surely) done something good formerly by way of charitable gifts, holy rites or austerities, whereby, O Lord, I have become your wife, though born of mortals. In the previous birth, what had been my conduct? Who was I? Whose daughter? (How) did I become your beloved? Recount everything to me. [see appendix 4]

Śrīkṛṣṇa replied :

4-6. O beloved, listen with concentration how you observed meritorious holy rites in your previous birth. I shall narrate everything to you.

There was an excellent Brāhmaṇa named Devaśarmā in Māyāpurī [1] towards the end of Kṛtayuga . He belonged to the Ātreya Gotra . He was master of Vedas and Vedāṅgas . When he had become pretty old, he begot a daughter named Guṇavatī .

7. He had no son. He gave his daughter (in marriage) to his disciple named Candra . He considered him his son and the disciple of perfect self-control (honoured him) like his own father.

8. Once those two went to a forest in order to bring Kuśa grass, sacrificial twigs and fuel. They were killed by a Rākṣasa as hideous in form as the god of Death.

9-11. Both of them went to the world of Viṣṇu due to the power of their respective merits.

On hearing that both of them had been killed by a Rākṣasa, Guṇavatī became extremely distressed, having been separated from her husband as well as her father. She lamented in a pitiable manner. She quickly sold all the furniture, utensils etc. and performed according to her capacity their obsequies and other holy rites for (their) happiness in the other world. Living like a dead person, she continued to stay in the same city.

12. Two Vratas were perfectly observed by her throughout her life till death, viz. the Vrata of Ekādaśī and the holy rite of Kārttika .

13-14. Thus Guṇavatī performed the Vratas every year. Once that slender-bodied one became afflicted with fever. She was in great physical pain. O my beloved, with great difficulty she went slowly to Gaṅgā for taking her bath. When she entered the water, she became distressed with chillness. She shivered.

15-16a. By that time the lady in distress saw an aerial chariot that had come from the sky. She got into that aerial chariot and went to the world of Vaikuṇṭha . Thanks to the merit of Kārttikavrata, she came to my presence.

16b-17. When I came to the earth at the request of the Devas headed by Brahmā , all those groups (of Devas) also came along with me. O beautiful lady, all these Yādavas are my own attendants.

18. Your father Devaśarmā now has the name Satrājit . He who had been called by the name Candra is Akrūra now and you are that splendid Guṇavatī. [2]

19-23. You gave me great delight, thanks to the merit of the Kārttikavrata.

Formerly a grove of Tulasī plants was made by you in front of my doorway. Hence, O splendid lady, the Kalpa tree (i.e. Pārijāta) has come to your courtyard. Since formerly you performed the Kārttika Vrata throughout your life till death, you will never be separated from me.

Satyā asked :

How did the month of Kārttika come to be the most excellent of all the months? O Lord of chiefs of Devas, why is it your favourite? Let the reason thereof be mentioned.

Śrīkṛṣṇa said :

O my beloved, you have asked an excellent question. Listen to me with great concentration.

I recount the dialogue between Pṭthu, the son of Vena , and Nārada , the great sage. Nārada was formerly asked in the same way by Pṛthu and he spoke thus:

Nārada said :

24. Formerly there was an Asura named Śaṅkha . He was the son of Sāgara (Ocean). He usurped the powers of Indra and other Guardians of the Quarters.

25. The Devas and others hid themselves in the forts of the caves of the Golden Mountain (Meru). They watched (the activities of the Asura). Then the Daitya thought thus:

26. ‘Although the Devas have been vanquished by me and they have been divested of their powers, they appear to be strong. What should I do in this matter?

27. I know it now. The Devas have the power due to the Vedic Mantras . I shall take them away. Thereupon all of them will become powerless.’

28. The Daitya thought thus and, on seeing Viṣṇu asleep, he took away the Vedas from the primordial self-born Lord Brahmā from Satyaloka .

29. While they were being carried away by him, the Vedas, out of fear of him, escaped and entered the waters along with the seeds of the Yajñamantras.

30. In search of them, Śaṅkha too entered the ocean. Wandering here and there the Daitya did not find them together anywhere. Then Viṣṇu, eulogized and awakened by the Devas, spoke to them:

Viṣṇu said :

31-32. O groups of Suras , I am the bestower of boons. On the eleventh day in the bright half of the month of Kārttika, I have been awakened by you all through the auspicious sounds of musical instruments and songs. [3] Hence this Tithi (Lunar day) should be honoured much.

It is exceedingly delightful to me.

33. All the Vedas carried away by Śaṅkha now lie submerged in the waters. O Devas, I shall bring them all after killing the son of the Ocean.

34. From this day onwards forever, let the Vedas along with the mystic seeds of Mantras take rest in the waters in the month of Kārttika every year.

35. During this period (Kārttika), those excellent men who take the holy bath in the morning, will all be as though they have taken the Avabhṛtha bath (valedictory bath after a sacrifice). There is no doubt about it.

36. From today onwards I shall be in the middle of the waters. All of you along with the leading sages may also come along with me.

37. O Indra, protection should always be accorded to those who observe Kārttikavrata, by you.

After saying this, Lord Viṣṇu assumed the form of a Śapharī fish and plunged into the water from the sky even as Brahmā staying on Vindhya was watching.

38. After killing Asura Śaṅkha Viṣṇu went to the forest of Badarī . There the Lord called together all the sages and commanded thus:

Viṣṇu said :

39. O you all, do search for the Vedas scattered within the waters. Bring them quickly from the midst of the waters of the sea. Till then I shall remain at Pravāga accompanied by the groups of Devas.

Nārada said :

40-42. Thereafter those Vedas along with their Bījas (seeds) and the Yajñas were redeemed by all those sages endowed with the power of penance. O king, the number of Mantras for each (sage) was as much as he redeemed or found. Since then he came to be regarded as the sage (seer) of those Mantras. Then all the sages joined together and went to Prayāga .

43. They submitted all the Vedas they recovered to Viṣṇu accompanied by Brahmā. After regaining the entire set of Vedas Brahmā became delighted.

44. Accompanied by the groups of Celestial Sages, he performed a horse-sacrifice. At the end of the Yajña all the Devas submitted their requests immediately.

The Devas said :

45. O Lord of Devas, O Lord of the universe, listen to our prayer and submission. This is the period of delight for us. Hence be the bestower of boons.

46. With your favour, O Lord of Ramā , Brahmā regained the lost Vedas in this place. We too got back our shares in the Yajñas.

47. With your favour let this spot be the bestower of worldly pleasures and salvation and one that increases merits. Let it be the most excellent place for us on the earth.

48. Let this time be highly meritorious. Let it be the sanctifier of even the murderer of a Brāhmaṇa. It should cause the increase of everything given. Let it have everlasting benefit. Grant this boon to us.

Viṣṇu said :

49. O Devas, this (place) has been chosen by me. What you all requested has been accepted by me. Let this spot be easily accessible. Let it be famous by the name Brahmakṣetra .

50. A king born of the solar race (viz. Bhagīratha) will bring Gaṅgā here. It will be joined by Kālindī , the daughter of the Sun-god, here.

51. All of you including Brahmā should stay with me. This Tīrtha shall become well known as Tīrtharāja .

52-53. By mere sight of Tīrtharāja all the sins perish. It destroys the sins of those who take bath there when the Sun is in the Zodiac Capricorn. Let this period be the bestower of great merit unto men always. In the month of Māgha , when the Sun is in Capricorn, it shall grant the type of liberation called Sālokya .

Nārada said :

54. After saying this to Devas, the Lord of Devas vanished there itself along with Brahmā. All the Devas remained there partially. Indra and others then vanished.

55. He who worships Lord Hari at the root of Tulasī in Kārttika enjoys all pleasures here and goes to the city of Viṣṇu in the end.

[1]: [1] : Region including modern Haridwar, Māyāpurī and Kanakhala (De 129).

[2]: [2] : As noted above, rebirth is used as a motif in this tale which establishes the law of Karma. This story was not traceable in Mbh and BhP. But PdP repeats not only the episode but many verses from this text.

[3]: [3] : Hence this day is called Prabodhinī Ekādaśī .

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 14

The Birth of Jalandhara

Chapter 111 of 221 · 32 detected Sanskrit verse markers

Sanskrit

।। पृथुरुवाच ।। ।।
यत्त्वया कथितं ब्रह्मन्व्रतमूर्जस्य विस्तरात् ।।
तत्र या तुलसीमूले विष्णोः पूजा त्वयोदिता ।। १ ।।
तेनाऽहं प्रष्टुमिच्छामि माहात्म्यं तुलसीभवम् ।।
कथं साऽतिप्रिया तस्य देवदेवस्य शार्ङ्गिणः ।। २ ।।
कथमेषा समुत्पन्ना कस्मिन्स्थाने च नारद ।।
एवं ब्रूहि समासेन सर्वज्ञोऽसि मतो मम ।। ३ ।।
।। नारद उवाच ।। ।।
शृणु राजन्नवहितो माहात्म्यं तुलसीभवम् ।।
सेतिहासं पुरावृत्तं तत्सर्वं कथयामि ते ।। ४ ।।
पुरा शक्रः शिवं द्रष्टुमगात्कैलासपर्वतम् ।।
सर्वदेवैः परिवृतो ह्यप्सरोगणसेवितः ।। ५ ।।
यावद्गतः शिवगृहं तावत्तत्र स दृष्टवान् ।।
पुरुषं भीमकर्माणं दंष्ट्राऽऽननविभीषणम् ।। ६ ।।
स पृष्टस्तेन कस्त्वं भोः क्व गतो जगदीश्वरः ।।

एवं पुनः पुनः पृष्टः स तदा नोक्तवान्नृप ।। ७ ।।
ततः क्रुद्धो वज्रपाणिस्तं निर्भर्त्स्य वचोऽब्रवीत् ।।
रे मया पृच्छयमानोऽपि नोत्तरं दत्तवानसि ।। ८ ।।
अतस्त्वां हन्मि वज्रेण कस्ते त्राताऽस्ति दुर्मते ।।
इत्युदीर्य ततो वज्री वज्रेणाऽभ्यहनद्दृढम् ।। ९ ।।
तेनास्य कण्ठो नीलत्वमगाद्वज्रं च भस्मताम् ।।
ततो रुद्रः प्रजज्वाल तेजसा प्रदहन्निव ।। 2.4.14.१० ।।
दृष्ट्वा बृहस्पतिस्तूर्णं कृतांजलिपुटोऽभवत् ।।
इन्द्रं च दंडवद्भूमौ कृत्वा स्तोतुं प्रचक्रमे ।। ११ ।।
।। बृहस्पतिरुवाच ।। ।।
नमो देवाधिपतये त्र्यंबकाय कपर्दिने ।।
त्रिपुरघ्नाय शर्वाय नमोऽधंकनिषूदिने ।। १२ ।।
विरूपायाऽतिरूपाय बहुरूपाय शंभवे ।।
यज्ञविध्वंसकर्त्रे च यज्ञानां फलदायिने ।। १३ ।।
कालांतकाय कालाय कालभोगिधराय च ।।

नमो ब्रह्मशिरोहंत्रे ब्राह्मणाय नमो नमः ।। १४ ।।
।। नारद उवाच ।। ।।
एवं स्तुतस्तदा शंभुर्धिषणेन जगाद तम् ।।
संहरन्नयनज्वालां त्रिलोकीदहन क्षमाम्।। १५ ।।
वरं वरय भो ब्रह्मन्प्रीतः स्तुत्याऽनया तव ।।
इन्द्रस्य जीवदानेन जीवेति त्वं प्रथां वज्र ।। १६ ।।
।। बृहस्पतिरुवाच ।। ।।
यदि तुष्टोऽसि देव त्वं पाहींद्रं शरणागतम् ।।
अग्निरेष शमं यातु भालनेत्रसमुद्भवः ।। १७ ।।
।। ।। ईश्वर उवाच ।। ।।
पुनः प्रवेशमायाति भालनेत्रे कथं शिखी ।।
एनं त्यक्ष्याम्यहं दूरे यथेंद्रं नैव पीडयेत् ।। १८ ।।
।। नारद उवाच ।। ।।
इत्युक्त्वा तं करे धृत्वा प्राक्षिपल्लवणार्णवे ।।
सोऽपतत्सिंधुगंगायाः सागरस्य च संगमे ।। १९ ।।

तावत्स बालरूपत्वमगात्तत्र रुरोद च ।।
रुदतस्तस्य शब्देन प्राकंपद्धरणी मुहुः ।। 2.4.14.२० ।।
स्वर्गाद्याः सत्यलोकांतास्तत्स्वनाद्बधिरीकृताः ।।
श्रुत्वा ब्रह्मा ययौ तत्र किमेतदिति विस्मितः ।। ।। २१ ।।
तावत्समुद्रस्योत्संगे तं बालं स ददर्श ह ।।
दृष्ट्वा ब्रह्माणमायातं समुद्रोऽपि कृतांजलिः ।। २२ ।।
प्रणम्य शिरसा बालं तस्योत्संगे न्यवेशयत् ।।
भो ब्रह्मन्सिंधुगंगायां जातोऽयं मम पुत्रकः ।।
जातकर्माऽऽदिसंस्कारान्कुरुष्वाऽद्य जगद्गुरो ।। २३ ।।
।। नारद उवाच ।। ।।
इत्थं वदति पाथोधौ स बालः सागरात्मजः ।।२४ ।।
ब्रह्माणमग्रहीत्कूर्चे विधुन्वंस्तं मुहुर्मुहुः ।।
धुन्वतस्तस्य कूर्चे तु नेत्राभ्यामगमज्जलम् ।।
कथंचिन्मुक्तकूर्चोऽथ ब्रह्मा प्रोवाच सागरम् ।। २५ ।।
।। ब्रह्मोवाच ।। ।।

नेत्राभ्यां विधृतं यस्मादनेनैतज्जलं मम ।।
तस्माज्जलंधर इति ख्यातो नाम्ना भविष्यति ।। २६ ।।
अनेनैवैष तरुणः सर्वशस्त्रास्त्रपारगः ।।
अवध्यः सर्वभूतानां विना रुद्रं भविष्यति ।। २७ ।।
यत एष समुद्भूतस्तत्रैवांतं गमिष्यति ।। २८ ।।
।। नारद उवाच ।। ।।
इत्युक्त्वा शुक्रमाहुय राज्ये तं चाभ्यषेचयत् ।।
आमंत्र्य सरितां नाथं ब्रह्मांतर्धानमागमत् ।। २९ ।।
अथ तद्दर्शनोत्फुल्लनयनः सागरस्तदा ।।

कालनेमिसुतां वृंदां तद्भार्यार्थमयाचत ।। 2.4.14.३० ।।
ते कालनेमिप्रमुखास्ततोऽसुरास्तस्मै सुतां तां प्रदद्युः प्रहर्षिताः।।
स चाऽपि तां प्राप्य सुहृद्वरां वशां शशास गां शुक्रसहायवान्बली ।। ३१ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये जलंधरोत्पत्तिवर्णनंनाम चतुर्दशोऽध्यायः ।। १४ ।।

Roman transliteration

|| pṛthuruvāca || ||
yattvayā kathitaṃ brahmanvratamūrjasya vistarāt ||
tatra yā tulasīmūle viṣṇoḥ pūjā tvayoditā || 1 ||
tenā'haṃ praṣṭumicchāmi māhātmyaṃ tulasībhavam ||
kathaṃ sā'tipriyā tasya devadevasya śārṅgiṇaḥ || 2 ||
kathameṣā samutpannā kasminsthāne ca nārada ||
evaṃ brūhi samāsena sarvajño'si mato mama || 3 ||
|| nārada uvāca || ||
śṛṇu rājannavahito māhātmyaṃ tulasībhavam ||
setihāsaṃ purāvṛttaṃ tatsarvaṃ kathayāmi te || 4 ||
purā śakraḥ śivaṃ draṣṭumagātkailāsaparvatam ||
sarvadevaiḥ parivṛto hyapsarogaṇasevitaḥ || 5 ||
yāvadgataḥ śivagṛhaṃ tāvattatra sa dṛṣṭavān ||
puruṣaṃ bhīmakarmāṇaṃ daṃṣṭrā"nanavibhīṣaṇam || 6 ||
sa pṛṣṭastena kastvaṃ bhoḥ kva gato jagadīśvaraḥ ||

evaṃ punaḥ punaḥ pṛṣṭaḥ sa tadā noktavānnṛpa || 7 ||
tataḥ kuddho vajrapāṇistaṃ nirbhartsya vaco'bravīt ||
re mayā pṛcchayamāno'pi nottaraṃ dattavānasi || 8 ||
atastvāṃ hanmi vajreṇa kaste trātā'sti durmate ||
ityudīrya tato vajrī vajreṇā'bhyahanaddṛḍham || 9 ||
tenāsya kaṇṭho nīlatvamagādvajraṃ ca bhasmatām ||
tato rudraḥ prajajvāla tejasā pradahanniva || 2.4.14.10 ||
dṛṣṭvā bṛhaspatistūrṇaṃ kṛtāṃjaliputo'bhavat ||
indraṃ ca daṃḍavadbhūmau kṛtvā stotuṃ pracakrame || 11 ||
|| bṛhaspatiruvāca || ||
namo devādhipataye tryaṃbakāya kapardine ||
tripuraghnāya śarvāya namo'dhaṃkaniṣūdine || 12 ||
virūpāyā'tirūpāya bahurūpāya śaṃbhave ||
yajñavidhvaṃsakartre ca yajñānāṃ phaladāyine || 13 ||
kālāṃtakāya kālāya kālabhogidharāya ca ||

namo brahmaśirohaṃtre brāhmaṇāya namo namaḥ || 14 ||
|| nārada uvāca || ||
evaṃ stutastadā śaṃbhurdhiṣaṇena jagāda tam ||
saṃharannayanajvālāṃ trilokīdahana kṣamām|| 15 ||
varaṃ varaya bho brahmanprītaḥ stutyā'nayā tava ||
indrasya jīvadānena jīveti tvaṃ prathāṃ vajra || 16 ||
|| bṛhaspatiruvāca || ||
yadi tuṣṭo'si deva tvaṃ pāhīṃdraṃ śaraṇāgatam ||
agnireṣa śamaṃ yātu bhālanetrasamudbhavaḥ || 17 ||
|| || īśvara uvāca || ||

punaḥ praveśamāyāti bhālanetre kathaṃ śikhī ||
enaṃ tyakṣyāmyahaṃ dūre yatheṃdraṃ naiva pīḍayet || 18 ||
|| nārada uvāca || ||
ityuktvā taṃ kare dhṛtvā prākṣipallavaṇārṇave ||
so'patatsiṃdhugaṃgāyāḥ sāgarasya ca saṃgame || 19 ||

tāvatsa bālarūpatvamagāttatra ruroda ca ||
rudatastasya śabdena prākaṃpaddharaṇī muhuḥ || 2.4.14.20 ||
svargādyāḥ satyalokāṃtāstatsvanādbadhirīkṛtāḥ ||
śrutvā brahmā yayau tatra kimetaditi vismitaḥ || || 21 ||
tāvatsamudrasyotsaṃge taṃ bālaṃ sa dadarśa ha ||
dṛṣṭvā brahmāṇamāyātaṃ samudro'pi kṛtāṃjaliḥ || 22 ||
praṇamya śirasā bālaṃ tasyotsaṃge nyaveśayat ||
bho brahmansiṃdhugaṃgāyāṃ jāto'yaṃ mama putrakaḥ ||
jātakarmā"disaṃskārānkuruṣvā'dya jagadguro || 23 ||
|| nārada uvāca || ||
itthaṃ vadati pāthodhau sa bālaḥ sāgarātmajaḥ ||24 ||
brahmāṇamagrahītkūrce vidhunvaṃstaṃ muhurmuhuḥ ||
dhunvatastasya kūrce tu netrābhyāmagamajjalam ||
kathaṃcinmuktakūrco'tha brahmā provāca sāgaram || 25 ||
|| brahmovāca || ||

netrābhyāṃ vidhṛtaṃ yasmādanenaitajjalaṃ mama ||
tasmājjalaṃdhara iti khyāto nāmnā bhaviṣyati || 26 ||
anenaivaiṣa taruṇaḥ sarvaśastrāstrapāragaḥ ||
avadhyaḥ sarvabhūtānāṃ vinā rudraṃ bhaviṣyati || 27 ||
yata eṣa samudbhūtastatraivāṃtaṃ gamiṣyati || 28 ||
|| nārada uvāca || ||
ityuktvā śukramāhūya rājye taṃ cābhyaṣecayat ||
āmaṃtrya saritāṃ nāthaṃ brahmāṃtardhānamāgamat || 29 ||
atha taddarśanotphullanayanaḥ sāgarastadā ||
kālanemisutāṃ vṛṃdāṃ tadbhāryārthamayācata || 2.4.14.30 ||
te kālanemipramukhāstato'surāstasmai sutāṃ tāṃ pradaduḥ praharṣitāḥ||
sa cā'pi tāṃ prāpya suhṛdvarāṃ vaśāṃ śaśāsa gāṃ śukrasahāyavānbalī || 31 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye jalaṃdharotpattivarṇanaṃnāma caturdaśo'dhyāyaḥ || 14 ||

English translation

Pṛthu said :

1-3. O Brāhmṇa, the Vrata of Kārttika has been recounted in detail by you. But therein the worship of Viṣṇu at the root of Tulasī has also been enjoined by you. I, therefore, wish to ask you about the greatness of Tulasī. How is it that it became a great favourite of the Śārṅga -bearing Lord of Devas ? How did it originate? O Nārada , at what place did it originate? Describe this succinctly. You are respected as an omniscient person by me.

Nārada said :

4. O king, listen attentively to the greatness of Tulasī. I shall describe everything along with its legendary story that happened formerly.

5. Formerly Śakra went to the Kailāsa mountain to pay a visit to Siva . He was surrounded by all the Devas and accompanied by groups of celestial damsels.

6. When he reached the abode of Śiva , he saw a person of terrible activities there. He was highly terrifying on account of his curved teeth and hideous face.

7. He was asked by him (Indra): “Who are you? Where has the Lord of the universe gone?” Though asked thus frequently, O king, he did not reply.

8-9. Then the infuriated Lord with the thunderbolt in his hand rebuked him and spoke these words: “Oh! Though you are being asked by me, you have not replied. Hence I shall kill you with my thunderbolt. O vicious-minded one, who is there to save you?” After saying this, the Thunderbolt-bearing Lord smote him with force with his thunderbolt.

10. Thereby his throat became blue and the thunderbolt was reduced to ash. Then Rudra blazed with his refulgence as if he would burn (everything).

11. On seeing it Bṛhaspati immediately joined his palms in reverence. He made Indra prostrate flat on the ground and began to eulogize.

Bṛhaspati said :

12. Obeisance to the overlord of Devas, to the Three-eyed Lord with matted hair. Obeisance to the slayer of Tripuras , to Śarva , to the destroyer of Andhaka .

13. Bow to the lord with a hideous form, to the lord who is beyond all forms, to Śaṃbhu of many forms. Obeisance to the lord who caused destruction to (Dakṣa ’s) Yajña , to the lord who grants the benefit of Yajñas .

14. Obeisance to the destroyer of Kāla (Death), to Kāla (Time), to the lord holding black serpents. Salute to the destroyer of Brahmā ’s head. Obeisance, obeisance to the Brāhmaṇa .

Nārada said :

15. On being eulogized thus by Bṛhaspati, Śaṃbhu said to him after withdrawing the flame of fire issuing from the eye—the fire that was capable of burning the three worlds :

16. “O Brāhmaṇa, choose a boon. I am pleased with this eulogy of yours. Since you granted life unto Indra, attain the reputation as Jīva .”

Bṛhaspati said :

17. If you are pleased, O Lord, you do protect Indra who seeks refuge in you. Let this fire issuing from the eye in the forehead subside.

Īśvara said :

18. How can the fire re-enter the eye in the forehead? I shall cast this off very far, so that it will not trouble Indra.

Nārada said :

19. After saying thus he took hold of it in his hand and threw it into the briny sea. It fell where the river Sindhu met the ocean.

20. By that time it assumed the form of a child and began to cry. Due to the noise of his cries the entire earth shook frequently.

21. All the worlds beginning with Svarga (heaven) and ending with Satyaloka became deafened due to that noise. On hearing it Brahmā went there wondering what it was.

22-23. He saw the boy in the lap of the Ocean. On seeing Brahmā coming, the Ocean joined his palms in reverence, bowed down his head and placed the boy on his lap:

"O Brahmā, my son was born in the place where the river Sindhu joins the ocean. O Sire of the universe, perform the post-natal consecratory rites for him."

Nārada said :

24-25. While the Ocean said so, the boy, the son of the Ocean, caught hold of the beard of Brahmā and shook it frequently. As the beard was pulled thus, water flowed from his (Brahmā's) eyes. Somehow Brahmā extricated his beard and spoke to the Ocean:

Brahmā said :

26. Since the water flowing from my eyes was held by him, he will become famous by the name Jalandhara . [1]

27-28. For this very reason, when he becomes a youth, he will become a master of all missiles and weapons. He will be invincible to all living beings, except Rudra. He will attain his end at the place where he was born.

Nārada said :

29. On saying this, he called Śukra and made him crown him as king in the realm. After taking leave of the Ocean, Brahmā vanished,

30. The Ocean had his eyes beaming like full-blown lotus at his sight. He requested Kālanemi for the hand of Vṛndā , his daughter, to be the wife unto his son.

31. Then the Asuras, the chief of whom was Kālanemi, became delighted. They gave his (Kālanemi's) daughter to him (Jalandhara). After securing her as an excellent friend (and wife), the powerful demon ruled over the realm with the assistance (and advice) of Śukra.

Popular etymology of the name Jalandhara .

[1]: [1] : Popular etymology of the name Jalandhara .

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 15

The Victories of Jalandhara

Chapter 112 of 221 · 19 detected Sanskrit verse markers

Sanskrit

।। नारद उवाच ।। ।।
ये देवैर्निर्जिताः पूर्वं दैत्याः पातालसंस्थिताः ।।
तेऽपि भूमंडलं याता निर्भयास्तमुपाश्रिताः ।।१।।
कदाचिच्छिन्नशिरसं राहुं दृष्ट्वा स दैत्यराट् ।।
पप्रच्छ भार्गवं तत्र तच्छिरश्छेदकारणम् ।। २ ।।
स शशंस समुद्रस्य मथनं देवकारितम् ।।
रत्नापहरणं चैव दैत्यानां च पराभवम् ।। ३ ।।
स श्रुत्वा क्रोधरक्ताक्षः स्वपितुर्मथनं तदा ।।
दूतं संप्रेषयामास घस्मरं शक्रसन्निधौ ।।४।।
दूतस्त्रिविष्टपं गत्वा सुधर्मां प्राविशद्बलम्।।
जगादाखर्वमौलिस्तु देवेंद्रं वाक्यमद्भुतम् ।। ५ ।।
।। घस्मर उवाच ।। ।।
जलंधरोऽब्धितनयः सर्वदैत्यजनेश्वरः ।।
दूतोऽहंप्रेषितस्तेन स यदाह शृणुष्व तत् ।। ६ ।।
कस्मात्त्वया मम पिता मथितः सागरोऽद्रिणा ।।

नीतानि सर्वरत्नानि तानि शीघ्रं प्रयच्छ मे ।। ७ ।।
इति दूतवचः श्रुत्वा विस्मितस्त्रिदशाधिपः।।
उवाच घस्मरं रौद्रं भयरोषसमन्वितः ।। ८ ।।
।। इंद्र उवाच ।। ।।
शृणु दूत मया पूर्वं मथितः सागरो यथा ।।
अद्रयो मद्भयात्त्रस्ताः स्वकुक्षिस्थाः कृतास्तथा ।।९।।
अन्येऽपि मद्विषस्तेन रक्षिता दितिजाः पुरा ।।
तस्माद्यत्तत्प्रजातं तु मयाऽप्यपहृतं किल ।।2.4.15.१०।।
शंखोऽप्येवं पुरा देवानद्विषत्सागरात्मजः ।।
ममाऽनुजेन निहतः प्रविष्टः सागरोदरम् ।। ११ ।।
तद्भच्छ कथयस्वाऽस्य सर्वं मथनकारणम् ।।
।। नारद उवाच ।। ।।
इत्थं विसर्जितो दूतस्तदेंद्रेणाऽगमद्भुवम् ।।१२।।
तदिदं वचनं सर्वं दैत्यायाकथयत्तदा ।।
तन्निशम्य तदा दैत्यो रोषात्प्रस्फुरिताऽधरः।। १३ ।।

दैत्यसेनासमायुक्तो ययौ योद्धुं त्रिविष्टपम् ।।
ततो युद्धे महाञ्जातो देवदानवसंक्षयः ।। १४ ।।
तत्र युद्धे मृतान्दैत्यान्भार्गवस्तूदतिष्ठपत् ।।
विद्यया मृतजीविन्या मंत्रितैस्तोयबिंदुभिः ।। १५ ।।
देवानपि तथा युद्धे तत्राऽजीवयदंगिराः ।।
दिव्यौषधी समानीय द्रोणाद्रेः स पुनःपुनः ।।१६।।
दृष्ट्वा देवांस्तथा युद्धे पुनरेव समुत्थितान् ।।
जलंधरः क्रोधवशो भार्गवं वाक्यमब्रवीत् ।।१७।।
।। जलंधर उवाच ।। ।।
मया युद्धे हता देवा उत्तिष्ठंति कथं पुनः ।।
तव संजीविनीविद्या न वाऽन्यत्रेति विश्रुतम् ।।१८।।
।। शुक्र उवाच ।। ।।
दिव्यौषधीः समानीय द्रोणाद्रेरंगिराः सुरान्।।
जीवयत्येव तच्छीघ्रं द्रोणाद्रिं त्वमपाहर ।। १९ ।।
।। नारद उवाच ।। ।।

इत्युक्तः स तु दैत्येंद्रो नीत्वा द्रोणाचलं तदा ।।
प्राक्षिपत्सागरे तूर्णं पुनरागान्महाहवम् ।। 2.4.15.२० ।।
अथ देवान्हतान्दृष्ट्वा द्रोणाद्रिमगमद्गुरुः ।।
तावत्तत्र गिरींद्रं तु न ददर्श सुरार्चितः ।। २१ ।।
ज्ञात्वा दैत्यहतं द्रोणं धिषणो भयविह्वलः ।।
आगत्य दूराद्व्याजह्रे श्वासाऽऽकुलितविग्रहः ।। २२ ।।
पलायध्वं हवाद्देवा नाऽयं जेतुं क्षमो यतः ।।
रुद्रांशसंभवो ह्येष स्मरध्वं शक्रचेष्टितम् ।। २३ ।।
श्रुत्वा तद्वचनं देवा भयविह्वलितास्तदा ।।
दैत्येन वध्यमानास्ते पलायंते दिशो दश ।। २४ ।।
देवान्विद्रावितान्दृष्ट्वा दैत्यैः सागरनंदनः ।।
शंखभेरीजयरवैः प्रविवेशाऽमरावतीम् ।। २५ ।।
प्रविष्टे नगरीं दैत्ये देवाः शक्रपुरोगमाः ।।
सुवर्णाद्रिगुहां प्राप्ता न्यवसन्दैत्यतापिताः।। २६ ।।
ततश्च सर्वेष्वसुरोऽधिकारेष्विंद्रादिकानां विनिवेशयत्तदा ।।

शुंभादिकान्दैत्यवरान्पृथक्पृथक्स्वयं सुवर्णाद्रिगुहामगात्पुनः ।। २७ ।।
इति श्री स्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये जलंधरविजयप्राप्तिर्नाम पञ्चदशोऽध्यायः ।।१५।।

Roman transliteration

|| nārada uvāca || ||
ye devairnirjitāḥ pūrvaṃ daityāḥ pātālasaṃsthitāḥ ||
te'pi bhūmaṃḍalaṃ yātā nirbhayāstamupāśritāḥ ||1||
kadācicchinnaśirasaṃ rāhuṃ dṛṣṭvā sa daityarāṭ ||
papraccha bhārgavaṃ tatra tacchiraśchedakāraṇam || 2 ||

sa śaśaṃsa samudrasya mathanaṃ devakāritam ||
ratnāpaharaṇaṃ caiva daityānāṃ ca parābhavam || 3 ||
sa śrutvā krodharaktākṣaḥ svapiturmathanaṃ tadā ||
dūtaṃ saṃpreṣayāmāsa ghasmaraṃ śakrasannidhau ||4||
dūtastriviṣṭapaṃ gatvā sudharmāṃ prāviśadvarām||
jagādākharvamaulistu deveṃdraṃ vākyamadbhutam || 5 ||
|| ghasmara uvāca || ||
jalaṃdharo'bdhitanayaḥ sarvadaityajaneśvaraḥ ||
dūto'haṃpreṣitastena sa yadāha śṛṇuṣva tat || 6 ||
kasmāttvayā mama pitā mathitaḥ sāgaro'driṇā ||

nītāni sarvaratnāni tāni śīghraṃ prayaccha me || 7 ||
iti dūtavacaḥ śrutvā vismitastridaśādhipaḥ||
uvāca ghasmaraṃ raudraṃ bhayaroṣasamanvitaḥ || 8 ||
|| iṃdra uvāca || ||
śṛṇu dūta mayā pūrvaṃ mathitaḥ sāgaro yathā ||
adrayo madbhayāttrastāḥ svakukṣisthāḥ kṛtāstathā ||9||
anye'pi maddviṣastena rakṣitā ditijāḥ purā ||
tasmādyattatprajātaṃ tu mayā'pyapahṛtaṃ kila ||2.4.15.10||
śaṃkho'pyevaṃ purā devānadviṣatsāgarātmajaḥ ||
mamā'nujena nihataḥ praviṣṭaḥ sāgarodaram || 11 ||
tadgaccha kathayasvā'sya sarvaṃ mathanakāraṇam ||
|| nārada uvāca || ||
itthaṃ visarjito dūtastadeṃdreṇā'gamadbhuvam ||12||
tadidaṃ vacanaṃ sarvaṃ daityāyākathayattadā ||
tanniśamya tadā daityo roṣātprasphuritā'dharaḥ|| 13 ||

daityasenāsamāyukto yayau yoddhuṃ triviṣṭapam ||
tato yuddhe mahāñjāto devadānavasaṃkṣayaḥ || 14 ||
tatra yuddhe mṛtāndaityānbhārgavastūdatiṣṭhapat ||
vidyayā mṛtajīvinyā maṃtritaistoyabiṃdubhiḥ || 15 ||
devānapi tathā yuddhe tatrā'jīvayadaṃgirāḥ ||
divyauṣadhī samānīya droṇādreḥ sa punaḥpunaḥ ||16||
dṛṣṭvā devāṃstathā yuddhe punareva samutthitān ||
jalaṃdharaḥ krodhavaśo bhārgavaṃ vākyamabravīt ||17||
|| jalaṃdhara uvāca || ||
mayā yuddhe hatā devā uttiṣṭhaṃti kathaṃ punaḥ ||
tava saṃjīvinīvidyā na vā'nyatreti viśrutam ||18||
|| śukra uvāca || ||
divyauṣadhīḥ samānīya droṇādreraṃgirāḥ surān||
jīvayatyeva tacchīghraṃ droṇādriṃ tvamapāhara || 19 ||
|| nārada uvāca || ||

ityuktaḥ sa tu daityeṃdro nītvā droṇācalaṃ tadā ||
prākṣipatsāgare tūrṇaṃ punarāgānmahāhavam || 2.4.15.20 ||
atha devānhatāndṛṣṭvā droṇādrimagamadguruḥ ||
tāvattatra girīṃdraṃ tu na dadarśa surārcitaḥ || 21 ||
jñātvā daityahṛtaṃ droṇaṃ dhiṣaṇo bhayavihvalaḥ ||
āgatya dūrādvyājahre śvāsā"kulitavigrahaḥ || 22 ||
palāyadhvaṃ havāddevā nā'yaṃ jetuṃ kṣamo yataḥ ||
rudrāṃśasaṃbhavo hyeṣa smaradhvaṃ śakraceṣṭitam || 23 ||
śrutvā tadvacanaṃ devā bhayavihvalitāstadā ||
daityena vadhyamānāste palāyaṃte diśo daśa || 24 ||

devānvidrāvitāndṛṣṭvā daityaiḥ sāgaranaṃdanaḥ ||
śaṃkhabherījayaravaiḥ praviveśā'marāvatīm || 25 ||
praviṣṭe nagarīṃ daitye devāḥ śakrapurogamāḥ ||
suvarṇādriguhāṃ prāptā nyavasandaityatāpitāḥ|| 26 ||
tataśca sarveṣvasuro'dhikāreṣviṃdrādikānāṃ viniveśayattadā ||

śuṃbhādikāndaityavarānpṛthakpṛthaksvayaṃ suvarṇādriguhāmagātpunaḥ || 27 ||
iti śrī skānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye jalaṃdharavijayaprāptirnāma pañcadaśo'dhyāyaḥ ||15||

English translation

Nārada said :

1. Daityas who had been formerly defeated by Devas and who had been staying in the nether worlds came without any fear whatsoever to the earth and resorted to him.

2. Once, on seeing Rāhu with his head cut, that king of Daityas asked Śukra about the cause of his head being cut off.

3. He told him the detailed story of the churning of the Ocean, the fact that all jewels were taken away by Devas and the defeat of the Daityas etc.

4. On hearing about the churning of his father (i.e. Ocean), he became furious with eyes turned red. He sent Ghasmara as his messenger to the presence of Śakra .

5. The messenger went to heaven and entered the excellent (Assembly of Indra called) Sudharmā . With his head raised up (with self-respect) the messenger spoke to Devendra the following wonderful words.

Ghasmara said :

6. Jalandhara , the son of the Ocean, is the lord of all the Daitya -folks. I am sent by him as his messenger. Hear what he says:

7. “Why was my father, the Ocean, churned by you with a mountain? All the jewels had been carried away (by you). Return all those things to me immediately.”

8. On hearing these words of the messenger the Lord of Devas became surprised. Moved by fear as well as anger, he spoke to the terrible Ghasmara:

Indra said :

9-10. Listen, O messenger, why the Ocean was churned by me formerly. The Mountains who were afraid of me were kept by him within his bowels. Other enemies too of mine, Daityas, were accorded shelter by him formerly. Hence, what came out of him has been taken away by me.

11. Śaṅkha too, a son of the Ocean, became inimical to Devas formerly. He was killed by my younger brother (Viṣṇu) and he entered the bowels of the Ocean for good.

12a. Therefore, go and tell him everything about the cause of the churning (of the Ocean).

Nārada said :

12b. Thus the messenger who was sent back by Indra went to the earth.

13. Then he told the Daitya all these words. On hearing them the Daitya became furious. His lips throbbed due to anger.

14. Accompanied by the army of Daityas, he went to heaven in order to fight. Then in that war the destruction of Devas and Dānavas was excessive.

15. Bhārgava (i.e. Śukra) resuscitated all those Daityas who died in the war there by means of his Vidyā (secret formula) named Mṛtajīvanī ('enlivener of the dead') and with water drops charged with Mantras .

16. Aṅgiras (i.e. Bṛhaspati) acquired divine medicinal herbs from the Droṇa mountain [1] frequently and resuscitated the Devas who were killed in the war.

17. On seeing that the (resuscitated) Devas were coming up again in the battle, Jalandhara became furious and he spoke these words to Bhārgava:

Jalandhara said :

18. How is it that the Devas killed by me in the battle rise up again? It is well-known that your Vidyā named Sañjīvinī is not known to others.

Śukra said :

19. Aṅgiras brings divine herbs from the Droṇa mountain and resuscitates the Suras . Hence you remove the Droṇa mountain quickly.

Nārada said :

20. On being told thus, the Lord of Daityas carried the Droṇa mountain and cast it into the ocean. Then he returned to the battlefield quickly.

21. On seeing the Devas being killed, Guru (i.e. Bṛhaspati) went to the Droṇa mountain but the preceptor who was honoured by the Suras could not find the important mountain there.

22. On coming to know that the Droṇa mountain had been taken away by the Daitya, Dhiṣaṇa (Bṛhaspati) became frightened. He came to the battleground and spoke from a distance with all his body gasping for breath:

23. "Run away from the battle, O Devas. This (Daitya) cannot be vanquished because he is born of a part of Rudra . Remember the act of Śakra (such as striking the Bhīma Puruṣa with Vajra)."

24. On hearing his words the Devas became alarmed. On being killed and hit by the Daitya they ran to all the ten directions.

25. On seeing that the Devas had been routed by the Daityas, the son of the Ocean entered Amarāvatī to the accompaniment of the victorious sounds of conchs and Bherī drums.

26. When the Daitya entered the city, the Devas with Śakra as their leader went to the cave of the Meru mountain and stayed there. They were excessively harassed by the Daityas.

27. Then the Asura employed Śuṃbha and other excellent Daityas severally in all the offices of Indra and others. Then he himself went to the cave of the Meru mountain.

[1]: [1] : Droṇa : Identified with Mt. Doonagiri in Kumaun (De 58, 110). Local tradition in Satara District (Maharashtra) believes that the Jaraṇḍā hill in that District is a part of Droṇagiri.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 16

Nārada Visits Jalandhara

Chapter 113 of 221 · 26 detected Sanskrit verse markers

Sanskrit

।। ।। नारद उवाच ।। ।।
पुनर्दैत्यं समायांतं दृष्ट्वा देवाः सवासवाः ।।
भयप्रकंपिताः सर्वे विष्णुं स्तोतुं प्रचक्रमुः ।। १ ।।
नमो मत्स्यकूर्मादिनानास्वरूपैः सदाभक्तकार्योद्यतायाऽर्तिहंत्रे ।।
विधात्रादिसर्गस्थितिध्वंसकर्त्रे गदाशंखपद्मारिहस्ताय तेस्तु ।। २ ।।
रमा वल्लभायाऽसुराणां निहंत्रे भुजंगारियानाय पीतांबराय ।।
मखादिक्रियापाककर्त्रे विकर्त्रे शरण्याय तस्मै नताः स्मो नताः स्मः ।। ३ ।।
नमो दैत्यसंतापितामर्त्यदुःखाचलध्वंसदंभोलये विष्णवे ते ।।
भुजंगेशतल्पेशयायार्कचंद्रद्विनेत्राय तस्मै नताः स्मो नताः स्मः ।। ४ ।।
।। ।। नारद उवाच ।। ।।
संकष्टनाशनंनाम स्तोत्रमेतत्पठेन्नरः ।।
स कदाचिन्न संकष्टैः पीड्यते कृपया हरेः ।। ५ ।।
इति देवाः स्तुतिं यावत्कुर्वंति दनुजद्विषः ।।
तावत्सुराणामापत्तिर्विज्ञाता विष्णुना तदा ।। ६ ।।
सहसोत्थाय दैत्यारिः सक्रोधः खिन्नमानसः ।।

आरूढो गरुडं वेगाल्लक्ष्मीं वचनमब्रवीत् ।। ७ ।।
।। श्रीभगवानुवाच ।। ।।
जलंधरेण ते भ्रात्रा देवानां कदनं कृतम् ।।
तैराहुतो गमिष्यामि युद्धायाद्य त्वरान्वितः ।। ८ ।।
।। श्रीरुवाच ।। ।।
अहं ते वल्लभा नाथ भक्त्या च यदि सर्वदा ।।
तत्कथं ते मम भ्राता युद्धे वध्यः कृपानिधे ।। ९ ।।
श्रीभगवानुवाच ।। ।।
रुद्रांशसंभवत्वाच्च ब्रह्मणो वचनादपि ।।
प्रीत्या च तव नैवायं मम वध्यो जलंधरः ।। 2.4.16.१० ।।
।। नारद उवाच ।। ।।
इत्युक्त्वा गरुडारूढः शंखचक्रगदासिभृत् ।।
विष्णुर्वेगाद्ययौ योद्धुं यत्र देवाः स्तुवंति ते ।। ११ ।।
अथाऽरुणानुजात्युग्रपक्षवातप्रपीडिताः ।।
वात्या विमर्दिता दैत्या बभ्रमुः खे यथा घनाः ।। १२।।

ततो जलंधरो दृष्ट्वा दैत्यान्वात्याप्रपीडितान् ।।
उद्वृत्तनयनः क्रोधात्ततोविष्णुं समभ्ययात्।। १३ ।।
ततः समभवद्युद्धं विष्णुदैत्येंद्रयोर्महत् ।।
आकाशं कुर्वतोर्बाणैस्तदा निरवकाशवत् ।।१४।।
विष्णुर्दैत्यस्य बाणौघैर्ध्वजं छत्रं धनुर्हयान् ।।
चिच्छेद तं च हृदये बाणेनैकेन ताडयत् ।। १५ ।।
ततो दैत्यः समुत्पत्य गदापाणिस्त्वरान्वितः ।।
आहत्य गरुडं मूर्ध्नि पातयामास भूतले ।। १६ ।।
विष्णुर्गदां स्वखड्गेन चिच्छेद प्रहसन्निव ।।
तावत्स हृदये विष्णुं जघान दृढमुष्टिना ।। १७ ।।
ततस्तौ बाहुयुद्धेन युयुधाते महाबलौ ।।
बाहुभिर्मुष्टिभिश्चैव जानुभिर्नादयन्महीम् ।। १८ ।।
एवं तौ सुचिरं युद्धं कृत्वा विष्णुः प्रतापवान् ।।
उवाच दैत्यराजानं मेघगंभीरनिस्वनः ।। १९ ।।
।। विष्णुरुवाच ।। ।।

वरं वरय दैत्येंद्र प्रीतोऽस्मि तव विक्रमात् ।।
अदेयमपि ते दद्मि यत्ते मनसि वर्तते ।। 2.4.16.२० ।। ।।
।। जलंधर उवाच ।। ।।
यदि भावुक तुष्टोऽसि वरमेनं ददस्व मे ।।
मद्भगिन्या सहाऽद्य त्वं मद्गृहे सगणो वस ।। २१ ।।
।। नारद उवाच ।। ।।
तथेत्युक्ता स भगवान्सर्वदेवगणैः सह ।।
तदा जलंधरपुरमगमद्रमया सह ।। २२ ।।
जलंधरस्तु देवानामधिकारेषु दानवान् ।।
स्थापयित्वा महाबाहुः पुनरागान्महीतलम् ।। २३ ।।
देवगंधर्वसिद्धेषु यत्किंचिद्रत्नसंयुतम् ।।
तदात्मवशगं कृत्वाऽतिष्ठत्सागरनंदनः ।। २४ ।।
पातालभुवने दैत्यं निशुंभं स महाबलम् ।।
स्थापयित्वा स शेषादीनानयद्भूतलं बली ।। २५ ।।
देवगंधर्वसिद्धाऽऽद्यान्सर्पराक्षसमानुषान्।।

स्वपुरे नागरान्कृत्वा शशास भुवनत्रयम् ।। २६ ।।
एवं जलंधरः कृत्वा देवान्स्ववशवर्तिनः ।।
धर्मेण पालयामास प्रजाः पुत्रानिवौरसान्।।२७।।
न कश्चिद्व्याधितो नैव दुःखी नैव कृतस्तथा ।।
न दीनो दृश्यते तस्मिन्धर्माद्राज्यं प्रशासति ।।२८।।
एवं महीं शासति दानवेंद्रे धर्मेण सम्यक्च दिदृक्षयाऽहम् ।।
कदाचिदागामथ तस्य लक्ष्मीं विलोकितुं श्रीरमणं च सेवितुम् ।। २९ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये जलंधरसभायां नारदागमनंनाम षोडशोऽध्यायः ।। १६ ।।

Roman transliteration

|| || nārada uvāca || ||
punardaityaṃ samāyāṃtaṃ dṛṣṭvā devāḥ savāsavāḥ ||
bhayaprakaṃpitāḥ sarve viṣṇuṃ stotuṃ pracakramuḥ || 1 ||
namo matsyakūrmādināṇāsvarūpaiḥ sadābhaktakāryodyatāyā'rtihaṃtre ||
vidhātrādisargasthitidhvaṃsakartre gadāśaṃkhapadmārihastāya testu || 2 ||
ramā vallabhāyā'surāṇāṃ nihaṃtre bhujaṃgāriyānāya pītāṃbarāya ||
makhādikriyāpākakartre vikartre śaraṇyāya tasmai natāḥ smo natāḥ smaḥ || 3 ||
namo daityasaṃtāpitāmartyaduḥkhācaladhvaṃsadaṃbholaye viṣṇave te ||
bhujaṃgeśatalpeśayāyārkacaṃdradvinetrāya tasmai natāḥ smo natāḥ smaḥ || 4 ||
|| || nārada uvāca || ||
saṃkaṣṭanāśanaṃnāma stotrametatpaṭhennaraḥ ||
sa kadācinna saṃkaṣṭaiḥ pīḍyate kṛpayā hareḥ || 5 ||
iti devāḥ stutiṃ yāvatkurvaṃti danujadviṣaḥ ||
tāvatsurāṇāmāpattirvijñātā viṣṇunā tadā || 6 ||
sahasotthāya daityāriḥ sakrodhaḥ khinnamānasaḥ ||

ārūḍho garuḍaṃ vegāllakṣmīṃ vacanamabravīt || 7 ||
|| śrībhagavānuvāca || ||
jalaṃdhareṇa te bhrātrā devānāṃ kadanaṃ kṛtam ||
tairāhūto gamiṣyāmi yuddhāyādya tvarānvitaḥ || 8 ||
|| śrīruvāca || ||
ahaṃ te vallabhā nātha bhaktyā ca yadi sarvadā ||
tatkathaṃ te mama bhrātā yuddhe vadhyaḥ kṛpānidhe || 9 ||
śrībhagavānuvāca || ||
rudrāṃśasaṃbhavatvācca brahmaṇo vacanādapi ||
prītyā ca tava naivāyaṃ mama vadhyo jalaṃdharaḥ || 2.4.16.10 ||
|| nārada uvāca || ||
ityuktvā garuḍārūḍhaḥ śaṃkhacakragadāsibhṛt ||
viṣṇurvegādyayau yoddhuṃ yatra devāḥ stuvaṃti te || 11 ||
athā'ruṇānujātyugrapakṣavātaprapīḍitāḥ ||
vātyā vimarditā daityā babhramuḥ khe yathā ghanāḥ || 12||

tato jalaṃdharo dṛṣṭvā daityānvātyāprapīḍitān ||
udvṛttanayanaḥ krodhāttatoviṣṇuṃ samabhyayāt|| 13 ||
tataḥ samabhavadyuddhaṃ viṣṇudaityeṃdrayormahat ||
ākāśaṃ kurvatorbāṇaistadā niravakāśavat ||14||
viṣṇurdaityasya bāṇaughairdhvajaṃ chatraṃ dhanurhayān ||
ciccheda taṃ ca hṛdaye bāṇenaikena tāḍayat || 15 ||
tato daityaḥ samutpatya gadāpāṇistvarānvitaḥ ||
āhatya garuḍaṃ mūrdhni pātayāmāsa bhūtale || 16 ||
viṣṇurgadāṃ svakhaṅgena ciccheda prahasanniva ||
tāvatsa hṛdaye viṣṇuṃ jaghāna dṛḍhamuṣṭinā || 17 ||
tatastau bāhuyuddhena yuyudhāte mahābalau ||
bāhubhirmuṣṭibhiścaiva jānubhirnādayanmahīm || 18 ||
evaṃ tau suciraṃ yuddhaṃ kṛtvā viṣṇuḥ pratāpavān ||
uvāca daityarājānaṃ meghagaṃbhīranisvanaḥ || 19 ||
|| viṣṇuruvāca || ||

varaṃ varaya daityeṃdra prīto'smi tava vikramāt ||
adeyamapi te dadmi yatte manasi vartate || 2.4.16.20 || ||
|| jalaṃdhara uvāca || ||
yadi bhāvuka tuṣṭo'si varamenaṃ dadasva me ||

madbhaginyā sahā'dya tvaṃ madgṛhe sagaṇo vasa || 21 ||
|| nārada uvāca || ||
tathetyuktā sa bhagavānsarvadevagaṇaiḥ saha ||
tadā jalaṃdharapuramagamadramayā saha || 22 ||
jalaṃdharastu devānāmadhikāreṣu dānavān ||
sthāpayitvā mahābāhuḥ punarāgānmahītalam || 23 ||
devagaṃdharvasiddheṣu yatkiṃcidratnasaṃyutam ||
tadātmavaśagaṃ kṛtvā'tiṣṭhatsāgaranaṃdanaḥ || 24 ||
pātālabhuvane daityaṃ niśuṃbhaṃ sa mahābalam ||
sthāpayitvā sa śeṣādīnānayadbhūtalaṃ balī || 25 ||
devagaṃdharvasiddhā"dyānsarparākṣasamānuṣān||

svapure nāgarānkṛtvā śaśāsa bhuvanatrayam || 26 ||
evaṃ jalaṃdharaḥ kṛtvā devānsvavaśavartinaḥ ||
dharmeṇa pālayāmāsa prajāḥ putrānivaurasān||27||
na kaścidvyādhito naiva duḥkhī naiva kṛtastathā ||
na dīno dṛśyate tasmindharmādrājyaṃ praśāsati ||28||
evaṃ mahīṃ śāsati dānaveṃdre dharmeṇa samyakca didṛkṣayā'ham ||
kadācidāgāmatha tasya lakṣmīṃ vilokituṃ śrīramaṇaṃ ca sevitum || 29 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye jalaṃdharasabhāyāṃ nāradāgamanaṃnāma ṣoḍaśo'dhyāyaḥ || 16 ||

English translation

Nārada said :

1. On seeing the Daitya coming once again, all the Devas including Indra trembled with fear and they began to eulogize Viṣṇu :

2. “Obeisance to you who always are prepared to carry out the tasks of your devotees through (assuming) various forms such as that of the Fish, Tortoise and others; to the dispeller of agony, to the lord, the cause of creation, sustenance and annihilation of Brahmā and others, to the lord holding iron club, conch, lotus and discus in the hands.

3-4. Repeatedly we bow to the lover of Ramā , to the slayer of Asuras , to the lord whose vehicle is (Garuḍa) the enemy of serpents, to the yellow-robed lord, to the lord who gives the fruits of yajñas and other holy rites, to the bestower (or to the lord who is the cause of all the created beings), to the lord who is worthy of being sought refuge in. We bow down to him again and again. Like the thunderbolt which destroys mountains, the Lord dispels the (mountains of) miseries of the immortal ones tortured by the Daityas . Obeisance to you, to Viṣṇu, to the Lord who lies on the couch of the Lord of Serpents. We repeatedly salute the Lord whose two eyes are the Sun and the Moon.”

Nārada said :

5. One who reads or recites this prayer named Saṃkaṣṭanāśa (‘Destroyer of distress’) is never afflicted with distresses and troubles due to the mercy of Hari .

6. By the time the Devas concluded the prayer to the Enemy of the Dānavas , the calamity of the Suras had come to be known to Viṣṇu.

7. The Enemy of the Daityas got up suddenly with great fury. He was distressed in his mind. Mounting Garuḍa hurriedly he spoke to Lakṣmī :

Śrī Bhagavān said :

8. Great havoc has been played with the Devas by your brother Jalandhara . Called by them, I shall go hurriedly for fighting (with him).

Śrī said :

9. O Lord, if due to my perpetual devotion to you I am your beloved, O storehouse of mercy, how can my brother be worthy of being killed (by you) in battle?

Śrī Bhagavān said :

10. As he is born of a part of Rudra , because of the word (conferring boon) of Brahmā and because of my love to you Jalandhara is not worthy of being killed by me.

Nārada said :

11. After saying this, Viṣṇu bearing the conch, the discus, the iron club and the sword got on to Garuḍa and rushed to the place where the Devas stood praying to him. He went there in order to fight (with the Demon).

12. Afflicted with the dreadful gusts of wind from the wings of Garuḍa, the Daityas whirled about like clouds in the sky shattered and scattered by violent storms.

13. On seeing the Daityas afflicted with the violent gust of wind, Jalandhara rolled his eyes in fury and then rushed at Viṣṇu.

14. Then a fierce fight ensued between Viṣṇu and the king of Daityas. With their arrows they filled up the entire sky leaving no space void.

15. With volleys of arrows Viṣṇu cut off the top of the flagstaff, the umbrella, the bow and the horses of the Daitya. With an arrow he hit him in his chest.

16. Then seizing an iron club with his hand, the Daitya leaped up hurriedly. He hit Garuḍa on his head and made him fall on the ground.

17. Laughingly Viṣṇu split his iron club with his sword. Then the Daitya hit Viṣṇu on his chest with his (iron) firm fist.

18. Then both of the two highly powerful ones had a hand-to-hand fight (like wrestling and boxing). They made the earth reverberate the sounds produced by their arms, fists and knees.

19. Thus they fought for a long time. Then Viṣṇu, the valorous one, spoke to the king of Daityas in a voice as grave and majestic as that of rumbling clouds:

Viṣṇu said :

20. Choose a boon, O king of Daityas, I am pleased with your valour. I shall give whatever you wish in your mind, even if it should not be given.

Jalandhara said :

21. O Brother-in-law, if you are pleased, grant me this boon. Stay in my house today along with my sister and your groups of attendants.

Nārada said :

22. Saying, “So it shall be” the Lord went to the city of Jalandhara along with Ramā and all the groups of the Devas.

23. After establishing the Dānavas in the offices of the Devas, the mighty-armed Jalandhara came once again to the earth.

24. Whatever there was with the Devas, Gandharvas and Siddhas studded with gems was taken into his possession by the son of the Ocean.

25. After establishing Niśuṃbha, the exceedingly powerful Daitya, in the Pātāla region, that strong demon brought Śeṣa and others to the earth.

26. He made the Devas, Gandharvas, Siddhas and others, Serpents, Rākṣasas and human beings citizens of his capital and ruled over the three worlds .

27. After making the Devas subject to his control, Jalandhara protected his subjects righteously as though they were his bosom-born children.

28. No one was sick, miserable, or lean. While he was ruling over the kingdom virtuously no poor man was visible therein.

29. When the leading Dānava was ruling over the earth righteously thus, I wished to see him. I went there to see his glory as well as to serve the Lover of Śrī.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 17

Dialogue between Nārada and Jalandhara

Chapter 114 of 221 · 26 detected Sanskrit verse markers

Sanskrit

।। नारद उवाच ।। ।।
स मां प्रोवाच विधिवत्संपूज्यातीव भक्तिमान् ।।
संप्रहस्य तदा वाक्यं स्नेहपूर्वं च वै नृप ।। १ ।।
कुत आगम्यते ब्रह्मन्किंचिद्दृष्टं त्वया प्रभो ।।
यदर्थमिह चाऽऽयातस्तदाऽऽज्ञापय मां मुने ।।२।।
।। नारद उवाच ।। ।।
गतः कैलासशिखरं दैत्येंद्राहं यदृच्छया ।।
तत्रोमया समासीनं दृष्टवानस्मि शंकरम्।।३।।
योजनायुतविस्तीर्णे कल्पवृक्षमहावने ।।
कामधेनुशताकीर्णे चिंतामणिसुदीपिते ।।४।।
तद्दृष्ट्वा महदाश्चर्यं विस्मयो मेऽभवत्तदा ।।
क्वाऽपीदृशी भवेद्दृद्धिस्त्रैलोक्ये वा न वेति च ।।५।।
तदा तवाऽपि दैत्येंद्र समृद्धिः संस्मृता मया ।।
तद्विलोकनकामोऽस्मि त्वत्सान्निध्यमिहाऽऽगतः ।। ६ ।।
त्वत्समृद्धिमिमां पश्यन्स्त्रीरत्नरहितां ध्रुवम् ।।

तर्कयामि शिवादन्यस्त्रिलोक्यां न समृद्धिमान् ।। ७ ।।
अप्सरोनागकन्याद्या यद्यपि त्वद्वशे स्थिताः ।।
तथाऽपि ता न पार्वत्या रूपेण सदृशा ध्रुवम् ।। ८ ।।
यस्या लावण्यजलधौ निमग्नश्चतुराननः ।।
स्वधैर्यममुचत्पूर्वं तया काऽन्योपमीयते ।। ९ ।।
वीतरागोऽपि हि यथा मदनारिः स्वलीलया ।।
सौंदर्यगहनेऽभ्रामि शफरीरूपया पुरा ।। 2.4.17.१० ।।
यस्याः पुनः पुनः पश्यन्नूपं धाताऽपि सर्जने ।।
ससर्जाऽप्सरसस्तासां तत्समैकाऽपि नाभवत् ।। ११ ।।
अतः स्त्रीरत्नसंभोक्तुः समृद्धिस्तस्य सा वरा ।।
तथा न तव दैत्येंद्र सर्वरत्नाऽधिपस्य च ।। १२ ।।
एवमुक्त्वा तमामंत्र्य गते सति स दैत्यराट् ।।
तद्रूप श्रवणादासीदनंगज्वरपीडितः ।। १३ ।।
अथ संप्रेषयामास स दूतं सिंहिकासुतम् ।।
त्र्यंबकायाऽपि च तदा विष्णुमायाविमोहितः ।। १४ ।।

कैलासमगमद्राहुः कुर्वञ्छुक्लेंदुवर्चसम् ।।
काष्ण्येन कृष्णपक्षेन्दुवर्चसं स्वांगजेन तम् ।। १५ ।।
निवेदितस्तदेशाय नंदिना प्रविवेश सः ।।
त्र्यंबकभ्रूलतासंज्ञा प्रेरितो वाक्यमब्रवीत् ।। १६ ।।
।। राहुरुवाच ।। ।।
देवपन्नगसेव्यस्य त्रैलोक्याधिपतेः प्रभोः ।।
सर्वरत्नेश्वरस्य त्वमाज्ञां शृणु वृषध्वज ।। १७ ।।
स्मशानवासिनो नित्यमस्थिभारवहस्य च ।।
दिगंबरस्य ते भार्या कथं हैमवती शुभा ।। १८ ।।
अहं रत्नाधिनाथोऽस्मि सा च स्त्रीरत्नसंज्ञिका ।।
तस्मान्ममैव सा योग्या नैव भिक्षाशिनस्तव ।। १९ ।।
।। नारद उवाच ।। ।।
वदत्येवं तदा राहौ भ्रूमध्याच्छूलपाणिनः ।।
अभवत्पुरुषो रौद्रस्तीव्राशनिसमस्वनः ।। 2.4.17.२० ।।
सिंहास्यः प्रललज्जिह्वः स ज्वलन्नयनो महान् ।।

ऊर्ध्वकेशः शुष्कतनुर्नृसिंह इव चाऽपरः ।। २१ ।।
स तं खादितुमायांतं दृष्ट्वा राहुर्भयातुरः ।।
अधावत स वेगेन बहिः स च ददार तम् ।। २२ ।।
स च राहुर्महाबाहो मेघगम्भीरया गिरा ।।
उवाच देवदेव त्वं पाहि मां शरणागतम् ।।२३।।
ब्राह्मणं मां महादेव खादितुं समुपागतः ।।
महादेवो वचः श्रुत्वा ब्राह्मणस्य तदाऽब्रवीत् ।।२४।।
नैवाऽसौ वध्यतामेति दूतोऽयं परवान्यतः ।।
मुंचेति पुरुषः श्रुत्वा राहुं तत्याज्य सोंऽबरे ।।२५।।
राहुं त्यक्त्वाऽथ पुरुषस्तदा रुद्रं व्यजिज्ञपत् ।।
।। पुरुष उवाच ।। ।।
क्षुधा मां वाधतेऽत्यंतं क्षुत्क्षामश्चाऽस्मि सर्वथा ।। २६ ।।
किं भक्षयामि देवेश तदाज्ञापय मां प्रभो ।।
।। ईश्वर उवाच ।। ।।
भक्षयस्वात्मनः शीघ्रं मांसं त्वं हस्तपादयोः ।। २७ ।।

।। नारद उवाच ।। ।।
स शिवेनैवमाज्ञप्तश्चखाद पुरुषः स्वकम्।।
हस्तपादोद्भवं मांसं शिरःशेषो यथाऽभवत् ।। २८ ।।
दृष्ट्वा शिरोऽवशेषं तं सुप्रसन्नस्तदा शिवः ।।
उवाच भीमकर्माणं पुरुषं जातविस्मयः ।। २९ ।।
।। ईश्वर उवाच ।। ।।
त्वं कीर्तिमुखसंज्ञो हि भव मद्द्वारिगः सदा ।।
त्वदर्चां ये न कुर्वंति नैव ते मे प्रियंकराः ।। 2.4.17.३० ।। *
।। नारद उवाच ।। ।।

तदा प्रभृति देवस्य द्वारि कीर्तिमुखः स्थितः ।।
नार्चयन्तीह ये पूर्वं तेषामर्चा वृथा भवेत् ।।३१।।
राहुर्विमुक्तो यस्तेन सोऽपि तद्बर्बरे स्थले ।।
अतः स बर्बरोद्भूत इति भूमौ प्रथां गतः ।। ३२ ।।
ततः स राहुः पुनरेव जातमात्मानमस्मिन्निति मन्यमानः ।।
समेत्य सर्वं कथयांबभूव जलंधरायैव विचेष्टितं तत् ।। ३३ ।।

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये जलंधरोपाख्याने दूतवाक्यकथनंनाम सप्तदशोऽध्यायः ।। १७ ।।

Roman transliteration

|| nārada uvāca || ||
sa māṃ provāca vidhivatsaṃpūjyātīva bhaktimān ||
saṃprahasya tadā vākyaṃ snehapūrvaṃ ca vai nṛpa || 1 ||
kuta āgamyate brahmankiciddṛṣṭaṃ tvayā prabho ||
yadarthamiha cā''yātastadā''jñāpaya māṃ mune ||2||
|| nārada uvāca || ||
gataḥ kailāsaśikharaṃ daityeṃdrāhaṃ yadṛcchayā ||
tatromayā samāsīnaṃ dṛṣṭavānasmi śaṃkaram||3||
yojanāyutavistīrṇe kalpavṛkṣamahāvane ||
kāmadhenuśatākīrṇe ciṃtāmaṇisudīpite ||4||
taddṛṣṭvā mahadāścaryaṃ vismayo me'bhavattadā ||
kvā'pīdṛśī bhavedṛddhistrailokye vā na veti ca ||5||
tadā tavā'pi daityeṃdra samṛddhiḥ saṃsmṛtā mayā ||
tadvilokanakāmo'smi tvatsānnidhyamihā''gataḥ || 6 ||
tvatsamṛddhimimāṃ paśyanstrīratnarahitāṃ dhuvam ||

tarkayāmi śivādanyastrilokyāṃ na samṛddhimān || 7 ||
apsaronāgakanyādyā yadyapi tvadvaśe sthitāḥ ||
tathā'pi tā na pārvatyā rūpeṇa sadṛśā dhruvam || 8 ||
yasyā lāvaṇyajaladhau nimagnaścaturānanaḥ ||
svadhairyamamucatpūrvaṃ tayā kā'nyopamīyate || 9 ||
vītarāgo'pi hi yathā madanāriḥ svalīlayā ||
sauṃdaryagahane'bhrāmi śapharīrūpayā purā || 2.4.17.10 ||
yasyāḥ punaḥ punaḥ paśyanrūpaṃ dhātā'pi sarjane ||
sasarjā'psarasastāsāṃ tatsamaikā'pi nābhavat || 11 ||
ataḥ strīratnasaṃbhoktuḥ samṛddhistasya sā varā ||
tathā na tava daityeṃdra sarvaratnā'dhipasya ca || 12 ||
evamuktvā tamāmaṃtrya gate sati sa daityarāṭ ||
tadrūpa śravaṇādāsīdanaṃgajvarapīḍitaḥ || 13 ||
atha saṃpreṣayāmāsa sa dūtaṃ siṃhikāsutam ||
tryaṃbakāyā'pi ca tadā viṣṇumāyāvimohitaḥ || 14 ||

kailāsamagamadrāhuḥ kurvañchukleṃduvarcasam ||
kārṣṇyena kṛṣṇapakṣenduvarcasaṃ svāṃgajena tam || 15 ||
niveditastadeśāya naṃdinā praviveśa saḥ ||
tryaṃbakabhrūlatāsaṃjñā prerito vākyamabravīt || 16 ||
|| rāhuruvāca || ||
devapannagasevyasya trailokyādhipateḥ prabhoḥ ||

sarvaratneśvarasya tvamājñāṃ śṛṇu vṛṣadhvaja || 17 ||
smaśānavāsino nityamasthibhāravahasya ca ||
digaṃbarasya te bhāryā kathaṃ haimavatī śubhā || 18 ||
ahaṃ ratnādhinātho'smi sā ca strīratnasaṃjñikā ||
tasmānmamaiva sā yogyā naiva bhikṣāśinastava || 19 ||
|| nārada uvāca || ||
vadatyevaṃ tadā rāhau bhrūmadhyācchūlapāṇinaḥ ||
abhavatpuruṣo raudrastīvrāśanisamasvanaḥ || 2.4.17.20 ||
siṃhāsyaḥ pralalajjihvaḥ sa jvalannayano mahān ||

ūrdhvakeśaḥ śuṣkatanurnṛsiṃha iva cā'paraḥ || 21 ||
sa taṃ khāditumāyāṃtaṃ dṛṣṭvā rāhurbhayāturaḥ ||
adhāvata sa vegena bahiḥ sa ca dadhāra tam || 22 ||
sa ca rāhurmahābāho meghagambhīrayā girā ||
uvāca devadeva tvaṃ pāhi māṃ śaraṇāgatam ||23||
brāhmaṇaṃ māṃ mahādeva khādituṃ samupāgataḥ ||
mahādevo vacaḥ śrutvā brāhmaṇasya tadā'bravīt ||24||
naivā'sau vadhyatāmeti dūto'yaṃ paravānyataḥ ||
muṃceti puruṣaḥ śrutvā rāhuṃ tatyājya soṃ'bare ||25||
rāhuṃ tyaktvā'tha puruṣastadā rudraṃ vyajijñapat ||
|| puruṣa uvāca || ||
kṣudhā māṃ vādhate'tyaṃtaṃ kṣutkṣāmaścā'smi sarvathā || 26 ||
kiṃ bhakṣayāmi deveśa tadājñāpaya māṃ prabho ||
|| īśvara uvāca || ||
bhakṣayasvātmanaḥ śīghraṃ māṃsaṃ tvaṃ hastapādayoḥ || 27 ||

|| nārada uvāca || ||
sa śivenaivamājñaptaścakhāda puruṣaḥ svakam||
hastapādodbhavaṃ māṃsaṃ śiraḥśeṣo yathā'bhavat || 28 ||
dṛṣṭvā śiro'vaśeṣaṃ taṃ suprasannastadā śivaḥ ||
uvāca bhīmakarmāṇaṃ puruṣaṃ jātavismayaḥ || 29 ||
|| īśvara uvāca || ||
tvaṃ kīrtimukhasaṃjño hi bhava maddvārigaḥ sadā ||
*tvadarcāṃ ye na kurvaṃti naiva te me priyaṃkarāḥ || 2.4.17.30 || **
|| nārada uvāca || ||
tadā prabhṛti devasya dvāri kīrtimukhaḥ sthitaḥ ||
nārcayantīha ye pūrvaṃ teṣāmarcā vṛthā bhavet ||31||
rāhurvimukto yastena so'pi tadbarbare sthale ||
ataḥ sa barbarodbhūta iti bhūmau prathāṃ gataḥ || 32 ||
tataḥ sa rāhuḥ punareva jātamātmānamasminniti manyamānaḥ ||
sametya sarvaṃ kathayāṃbabhūva jalaṃdharāyaiva viceṣṭitaṃ tat || 33 ||

iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye jalaṃdharopākhyāne dūtavākyakathanaṃnāma saptadaśo'dhyāyaḥ || 17 ||

English translation

Note: This chapter reveals the mischievous genius of Nārada , the partisan of Devas . He created enmity between Jalandhara and Śiva by misguiding him to bring the jewel-like consort (Pārvatī) of Śiva.

Nārada said :

1. He duly and devoutly worshipped me, O king, and laughingly spoke these loving words to me:

2. “O Brāhmaṇa , where are you coming from? Has anything been seen by you, O Lord, for which you have come over here? Command me (to comply), O sage.”

Nārada said :

3-4. O leader of Daityas , I went to the peak of Kailāsa casually. There I saw Śaṅkara seated with Umā in the great forest of Kalpa -trees, which extends to ten thousand Yojanas , which is illuminated excellently with Cintāmaṇi jewels and is full of hundreds of Kāmadhenus (divine cows).

5. On seeing that great wonderful thing I was surprised. I thought that such a prosperity and glory may or may not be present (anywhere else) in all the three worlds .

6. At that time, O king of Daityas, your glory too was remembered by me. I wish to survey the same. Therefore, I have come here to you.

7. Well I have seen your glory that is certainly devoid of jewels among women. I conclude that in the three worlds there is no one more prosperous than Śiva.

8. Although the celestial damsels, Nāga maidens and others are within your control, certainly they are not like Pārvatī in beauty.

9. The Four-faced Lord himself got drowned in the ocean of her beauty and lost his courage once. Who can be compared with her?

10. The enemy of Madana is devoid of sensuous attachment. Still he was whirled formerly in the forest of beauty by her sportingly, in the form of a Śapharī [1] fish(?) [a Śabarī lass?]

11. At the time of creation, Brahmā frequently looked at her form and then created the celestial damsels. But among them there was none on a par with Pārvatī.

12. Hence the prosperity and glory (of Śiva) who enjoys the jewel among women is the most excellent one. Your glory is not like that, O king of Daityas, though you are the possessor of all jewels.

13. After saying this, I took leave of him and went away. The king of Daityas became afflicted with, the fever of love on hearing about her (Pārvatī’s) beauty.

14. Then, deluded by Viṣṇu ’s Māyā , he sent the son of Siṃhikā (Rāhu) as his messenger to the Three-eyed Lord too.

15. Rāhu went to Kailāsa that has the refulgence of the moon in the bright fortnight but, with the blackness arising from his own body, he made it (appear as though) it had the lustre of the moon in the dark fortnight.

16. On Īśa having been informed by Nandin , Rāhu entered. When he was urged by a gesture of the eyebrows of Śiva, he spoke these words:

Rāhu said :

17. O Bull-emblemed One, listen to the command of my lord who is worthy of being served by Devas and Serpents, who is the overlord of all the three worlds and is the possessor of all jewels.

18. “How can you have such a splendid wife as the daughter of Himavān , you who are a resident of cremation ground forever, who always bear the burden of bones and who are always naked?

19. I am the overlord of all Ratnas (jewels). She can be designated as a jewel among women. Hence she fits me and not you who beg for your own food.”

Nārada said :

20. While Rāhu was saying this, a terrible person issued forth from the middle of the eyebrows of the Trident-bearing Lord. [2] His voice resembled the sound of the powerful thunderbolt.

21. He had a leonine face with a rolling tongue and blazing eyes. He was huge with hair standing upright and the body dry and rough. He was like another Nṛsiṃha .

22. On seeing that person rushing at him in order to devour him, Rāhu became excessively frightened. He ran out quickly but the person caught hold of him (Rāhu).

23. With words as resonant and majestic as thunder, O mighty one, Rāhu said: “O lord of Devas, protect me. I have sought refuge in you.

24. (This fellow) has come here, O Mahādeva , to devour me, a Brāhmaṇa.” On hearing the words of that Brāhmaṇa, Mahādeva spoke then:

25. “He does not deserve to be killed because he is (only) a messenger and hence he is dependent. Let him go.” On hearing this, that person set Rāhu free in the open sky.

26a. After leaving off Rāhu, the person requested Rudra :

The person said :

26b-27a. Hunger afflicts me much. I am emaciated due to hunger utterly. O Lord, O Lord of Devas, what shall I eat? Command me.

Īśvara said :

27b. Eat the flesh of your own hands and feet. Be quick.

Nārada said :

28. On being commanded thus by Śiva, the person devoured the flesh of his own hands and feet till he was left with his head alone.

29. On seeing him left with his head alone, Śiva became highly delighted. Himself struck with wonder, he spoke to that person of terrible activities.

Īśvara said :

30. You are named Kīrtimukha . Be always present at my doorway. Those who do not worship you, are not liked by me.

Nārada said :

31. Ever since then Kīrtimukha is stationed at the doorway (of the temple) of the Lord. Those who do not worship (him) here at the outset, will find their worship futile.

32. Since Rāhu was set free by him at that desolate spot (Barbara) he became known on the earth as Barbarodbhūta.

33. Rāhu considered himself as if born again. He approached (the king of Daityas) and reported everything that happened to Jalandhara.

[1]: [1] : Probably misprint (for Śabarī).

[2]: [2] : This is the story of the creation of Kīrtimukha, the demon-like figure which is found at the entrance of Śiva temples. He is generally worshipped before Śiva, the reason of which is explained in v 30.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 18

Rudra’s Army Defeated

Chapter 115 of 221 · 25 detected Sanskrit verse markers

Sanskrit

।। नारद उवाच ।। ।।
जलंधरस्तु तच्छ्रुत्वा कोपाकुलितविग्रहः ।।
निर्जगामाऽऽशु दैत्यानां कोटिभिः परिवारितः ।। १ ।।
गच्छतोऽस्याऽग्रतः शुक्रो राहुर्दृष्टिपथेऽभवत् ।।
मुकुटश्चाऽपतद्भूमौ वेगात्प्रस्खलितस्तदा ।। २।।
दैत्यसैन्याऽऽवृतैस्तस्य विमानानां शतैस्तदा ।।
व्यराजत नभःपूर्णं प्रावृषीव यथा घनैः ।। ।। ३ ।।
तस्योद्योगं तदा दृष्ट्वा देवाः शक्रपुरोगमाः ।।
अलक्षितास्तदा जग्मुः शूलिनं तं व्यजिज्ञपुः ।। ४ ।।
।। देवा ऊचुः ।। ।।
न जानासि कथं स्वामिन्देवापत्तिमिमां विभो ।।
तदस्मद्रक्षणार्थाय जहि सागरनंदनम् ।। ५ ।।
।। नारद उवाच ।।
इति देववचः श्रुत्वा प्रहस्य वृषभध्वजः।।
महाविष्णुं समाहुय वचनं चेदमब्रवीत्।। ६ ।।

।। ईश्वर उवाच ।।
जलंधरः कथं विष्णो न हतः संगरे त्वया ।।
तद्वृहं चाऽपि यातोऽसि त्यक्त्वा वैकुंठमात्मनः ।। ७ ।।
।। विष्णुरुवाच ।। ।।
तवांशसंभवत्वाच्च भ्रातृत्वाच्च तथा श्रियः ।।
न मया निहतः संख्ये त्वमेनं जहि दानवम् ।। ८ ।।
।। ईश्वर उवाच ।।
नायमेभिर्महातेजाः शस्त्रास्त्रैर्वध्यते मया ।।
देवैः सह स्वतेजोंशं शस्त्रार्थं दीयतां मम ।। ९ ।।
।। नारद उवाच ।। ।।
अथ विष्णुमुखा देवाः स्वतेजांसि ददुस्तदा ।।
तान्यैक्यमागतानीशो दृष्ट्वा स्वं चामुचन्महः ।। 2.4.18.१० ।।
तेनाकरोन्महादेवो महसा शस्त्रमुत्तमम् ।।
चक्रं सुदर्शनं नाम ज्वालामालातिभीषणम् ।। ११ ।।
ततः शेषेण च तदा वज्रं च कृतवान्हरिः ।।

तावज्जलंधरो दृष्टः कैलासतलभूमिषु ।। १२ ।।
हस्त्यश्वरथपत्तीनां कोटिभिः परिवारितः ।।
तं दृष्ट्वा लक्षिता जग्मुर्देवाः सर्वे यथागताः ।।१३।।
गणाश्च समसज्जंत युद्धायाऽतित्वरान्विताः ।।
नन्दीभवक्त्रसेनानीमुखाः सर्वे शिवाज्ञया ।। १४ ।।
अवतेरुर्गणा वेगात्कैलासाद्युद्धदुर्मदाः ।।
ततः समभवद्युद्धं कैलासोपत्यकाभुवि ।। १५ ।।
प्रमथाधिपदैत्यानां घोरशस्त्रास्त्रसंकुलम् ।।
भेरीमृदंगशंखौघ निःस्वनैर्वीरहर्षणैः ।। १६ ।।
गजाश्वरथशब्दैश्च नादिता भूर्व्यकंपत ।।
शक्तितोमरबाणौघमुसलप्रासपट्टिशैः ।।१७।।
व्यराजत नभः पूर्णमुल्काभिरिव संवृतम् ।।
निहतैरथनागाश्वपत्तिभिर्भूर्व्यराजत ।। १८ ।।
वज्राहताचलशिरःशकलैरिव संवृता ।।
प्रमथाहतदैत्यौघैर्दैत्याहतगणैस्तथा ।। १९ ।।

वसासृङ्मांसपंकाढ्या भूरगम्याऽभवत्तदा ।।
प्रमथाहतदैत्यौघान्भार्गवः समजीवयत् ।।2.4.18.२०।।
युद्धे पुनः पुनस्तत्र मृतसंजीविनीबलात् ।।
तं दृष्ट्वा व्याकुलीभूता गणाः सर्वे भयान्विताः ।।
शशंसुर्देवदेवाय तत्सर्वं शुक्रचेष्टितम् ।। २१ ।।
अथ रुद्रमुखात्कृत्या बभूवाऽतीवभीषणा ।।
तालजंघा दरीवक्त्रा स्तनापीडितभूरुहा ।।२२।।
सा युद्धभूमिमासाद्य भक्षयंती महासुरान् ।।
भार्गवं स्वभगे धृत्वा जगामांतर्हिता नभः ।।२३।।
विधृतं भार्गवं दृष्ट्वा दैत्यसैन्यं गणास्तदा ।।
अम्लानवदना हर्षान्निजघ्नुर्युद्धदुर्मदाः ।। २४ ।।
अथाभज्यत दैत्यानां सेना गणभयार्दिता ।।
वायुवेगेनाहतेव प्रकीर्णा तृणसंततिः ।।
भग्नां गणभयात्सेनां दृष्ट्वामर्षयुता ययुः ।।
निशुंभशुंभौ सेनान्यौ कालनेमिश्च वीर्यवान् ।।२६ ।।

त्रयस्ते वारयामासुर्गणसेनां महाबलाः ।।
मुञ्चतः शरवर्षाणि प्रावृषीव बलाहकाः ।। २७ ।।
ततो दैत्यशरौघास्ते शलभानामिव व्रजाः ।।
रुरुधुः खं दिशः सर्वा गणसेनामकंपयन् ।। २८ ।।
गणाः शरशतैर्भिन्ना रुधिरासारवर्षिणः ।।
वसंते किंशुकाभासा न प्राज्ञायत किंचन ।। ।। २९ ।।
पतिताः पात्यमानाश्च भिन्नाश्छिन्नास्तदा गणाः ।।
त्यक्त्वा संग्रामभूमिं ते सर्वेपि विमुखाऽभवन् ।। 2.4.18.३० ।।
ततः प्रभग्नं स्वबलं विलोक्य शैलादिलंबोदरकार्तिकेयाः ।।

त्वरान्विता दैत्यवरान्प्रसह्य निवारयामासुरमर्षिणस्ते ।। ३१ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये जलंधरोपाख्याने रुद्रसेनापराभवोनामाऽष्टादशोऽध्यायः ।। १८ ।।

Roman transliteration

|| nārada uvāca || ||
jalaṃdharastu tacchutvā kopākulitavigrahaḥ ||
nirjagāmā"śu daityānāṃ koṭibhiḥ parivāritaḥ || 1 ||
gacchato'syā'grataḥ śukro rāhurdṛṣṭipathe'bhavat ||
mukuṭaścā'patadbhūmau vegātpraskhalitastadā || 2||
daityasainyā"vṛtaistasya vimānānāṃ śataistadā ||
vyarājata nabhaḥpūrṇaṃ prāvṛṣīva yathā ghanaiḥ || || 3 ||
tasyodyogaṃ tadā dṛṣṭvā devāḥ śakrapurogamāḥ ||
alakṣitāstadā jagmuḥ śūlinaṃ taṃ vyajïapuḥ || 4 ||
|| devā ūcuḥ || ||
na jānāsi kathaṃ svāmindevāpattimimāṃ vibho ||
tadasmadrakṣaṇārthāya jahi sāgaranaṃdanam || 5 ||
|| nārada uvāca ||
iti devavacaḥ śrutvā prahasya vṛṣabhadhvajaḥ||
mahāviṣṇuṃ samāhūya vacanaṃ cedamabravīt|| 6 ||

|| īśvara uvāca ||
jalaṃdharaḥ kathaṃ viṣṇo na hataḥ saṃgare tvayā ||
tadgṛhaṃ cā'pi yāto'si tyaktvā vaikuṃṭhamātmanaḥ || 7 ||
|| viṣṇuruvāca || ||
tavāṃśasaṃbhavatvācca bhrātṛtvācca tathā śriyaḥ ||
na mayā nihataḥ saṃkhye tvamenaṃ jahi dānavam || 8 ||
|| īśvara uvāca ||
nāyamebhirmahātejāḥ śastrāstrairvadhyate mayā ||
devaiḥ saha svatejoṃśaṃ śastrārthaṃ dīyatāṃ mama || 9 ||
|| nārada uvāca || ||
atha viṣṇumukhā devāḥ svatejāṃsi dadustadā ||
tānyaikyamāgatānīśo dṛṣṭvā svaṃ cāmucanmahaḥ || 2.4.18.10 ||
tenākaronmahādevo mahasā śastramuttamam ||
cakraṃ sudarśanaṃ nāma jvālāmālātibhīṣaṇam || 11 ||
tataḥ śeṣeṇa ca tadā vajraṃ ca kṛtavānhariḥ ||

tāvajjalaṃdharo dṛṣṭaḥ kailāsatalabhūmiṣu || 12 ||
hastyaśvarathapattīnāṃ koṭibhiḥ parivāritaḥ ||
taṃ dṛṣṭvā lakṣitā jagmurdevāḥ sarve yathāgatāḥ ||13||
gaṇāśca samasajjaṃta yuddhāyā'titvarānvitāḥ ||
nandībhavaktrasenānīmukhāḥ sarve śivājñayā || 14 ||
avaterurgaṇā vegātkailāsādyuddhadurmadāḥ ||
tataḥ samabhavadyuddhaṃ kailāsopatyakābhuvi || 15 ||
pramathādhipadaityānāṃ ghoraśastrāstrasaṃkulam ||
bherīmṛdaṃgaśaṃkhaugha niḥsvanairvīraharṣaṇaiḥ || 16 ||
gajāśvarathaśabdaiśca nāditā bhūrvyakaṃpata ||
śaktitomarabāṇaughamusalaprāsapaṭṭiśaiḥ ||17||
vyarājata nabhaḥ pūrṇamulkābhiriva saṃvṛtam ||
nihatairathanāgāśvapattibhirbhūrvyarājata || 18 ||

vajrāhatācalaśiraḥśakalairiva saṃvṛtā ||
pramathāhatadaityaughairdaityāhataganaistathā || 19 ||

vasāsṛṅmāṃsapaṃkāḍhyā bhūragamyā'bhavattadā ||
pramathāhatadaityaughānbhārgavaḥ samajīvayat ||2.4.18.20||
yuddhe punaḥ punastatra mṛtasaṃjīvinībalāt ||
taṃ dṛṣṭvā vyākulībhūtā gaṇāḥ sarve bhayānvitāḥ ||
śaśaṃsurdevadevāya tatsarvaṃ śukraceṣṭitam || 21 ||
atha rudramukhātkṛtyā babhūvā'tīvabhīṣaṇā ||
tālajaṃghā darīvaktrā stanāpīḍitabhūruhā ||22||
sā yuddhabhūmimāsādya bhakṣayaṃtī mahāsurān ||
bhārgavaṃ svabhage dhṛtvā jagāmāṃtarhitā nabhaḥ ||23||
vidhṛtaṃ bhārgavaṃ dṛṣṭvā daityasainyaṃ gaṇāstadā ||
amlānavadanā harṣānnijaghnuryuddhadurmadāḥ || 24 ||
athābhajyata daityānāṃ senā gaṇabhayārditā ||
vāyuvegenāhateva prakīrṇā tṛṇasaṃtatiḥ ||
bhagnāṃ gaṇabhayātsenāṃ dṛṣṭvāmarṣayutā yayuḥ ||
niśuṃbhaśuṃbhau senānyau kālanemiśca vīryavān ||26 ||

trayaste vārayāmāsurgaṇasenāṃ mahābalāḥ ||
muñcataḥ śaravarṣāṇi prāvṛṣīva balāhakāḥ || 27 ||
tato daityaśaraughāste śalabhānāmiva vrajāḥ ||
rurudhuḥ khaṃ diśaḥ sarvā gaṇasenāmakaṃpayan || 28 ||
gaṇāḥ śaraśatairbhinnā rudhirāsāravarṣiṇaḥ ||
vasaṃte kiṃśukābhāsā na prājñāyata kiṃcana || || 29 ||
patitāḥ pātyamānāśca bhinnāśchinnāstadā gaṇāḥ ||
tyaktvā saṃgrāmabhūmiṃ te sarvepi vimukhā'bhavan || 2.4.18.30 ||
tataḥ prabhagnaṃ svabalaṃ vilokya śailādilaṃbodarakārtikeyāḥ ||
tvarānvitā daityavarānprasahya nivārayāmāsuramarṣiṇaste || 31 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye jalaṃdharopākhyāne rudrasenāparābhavonāmā'ṣṭādaśo'dhyāyaḥ || 18 ||

English translation

Nārada said :

1. On hearing it, the whole body of Jalandhara became agitated with anger. Surrounded by a crore of Daityas , he quickly marched out (of his abode).

2. As he was going, Śukra and Rāhu came within the range of his vision in front. [1] His crown fell on the ground as he faltered in his steps due to the speed.

3. The sky was completely covered with hundreds of his aerial chariots filled with the army of Daityas. It shone as though covered with clouds during the rainy season.

4. On seeing his army, Devas with Śakra as their leader went to the Trident-bearing Lord without being noticed by anyone and informed him entreatingly.

The Devas said :

5. How is it that you are not aware of this calamity of the Devas, O Lord? Therefore, kill the son of the Ocean for the sake of protecting

Nārada said :

6. On hearing these words of the Devas, the Bull-emblemed Lord laughed. He called Mahāviṣṇu and spoke these words:

Īśvara said :

1. O Viṣṇu , how is it that Jalandhara was not killed by you in battle? Further you have gone over to his house after leaving off your own Vaikuṇṭha ?

Viṣṇu said :

8. He is not killed in battle by me because he is born of a part of yours and because he is the brother of Śrī. You do kill this Dānava .

Īśvara said :

9. He is exceedingly refulgent. He cannot be killed by me through these (ordinary) weapons and missiles. Let a part of their splendour be given by the Devas for making my weapon. Let a part of your splendour too be given to me.

Nārada said :

10. Then the Devas including Viṣṇu gave their respective refulgences. On seeing them united together, Īśa released his own refulgence too.

11. With that (combined) splendour, Mahādeva created an excellent weapon, a discus named Sudarśana [2] which was extremely terrible with its clusters of flames.

12. With the remaining (splendour), Hari (? Hara) made the thunderbolt. By that time Jalandhara was seen on the grounds at the foot of Kailāsa .

13. He was surrounded by crores of elephants, horses, chariots and foot-soldiers. On seeing him, all the Devas slipped away unobserved in the manner they had come.

14. The Gaṇas (attendants of Śiva) got ready for the battle in a hurry. All of them with, Nandin , Gajānana and Kārttikeya as leaders made preparations for the battle at the behest of Śiva.

15. Proud of their ability to fight, the Gaṇas descended from Kailāsa. Then a fight ensued on the lower slopes of Kaiīāsa between the chieftains of Pramathas and Daityas.

16-18a. The battle was tumultuous with (the sound) of terrible weapons and missiles. The whole of the earth reverberated with the sounds of Bherī and Mṛdaṅga drums, multitudes of conchs, shrill and joyous shouts of heroes and the sounds produced by elephants, horses and chariots. The whole earth shook. The sky filled with javelins, iron clubs, arrows, pestles, spears, lances having sharp edges etc. shone as though with firebrands.

18b-21. With the chariots, elephants, horses and foot-soldiers struck down or killed, the earth shone as though scattered with pieces of the tops of mountains struck by thunderbolts.

The ground became impassable because of the suet, blood and flesh that formed a mass of muddy heap with the groups of Daityas struck down by Pramathas and Gaṇas killed by the Daityas.

Śukra resuscitated the groups of Daityas killed by Pramathas in the battle by the power of the Mṛtasañjīvinī Vidyā . This happened frequently. On seeing this all the Gaṇas became bewildered and frightened. They reported all the activities of Śukra to the Lord of the Devas.

22-23. Then an extremely terrible Kṛtyā (female Ogress) came out of the mouth of Rudra . Her calves were as huge as palm trees. Her mouth resembled a huge cave. With her breasts she crushed tall trees.

She came to the battleground and began to devour the great Asuras . She put Bhārgava (Śukra) within her vaginal passage and vanished in the sky.

24. On seeing that Bhārgava had been abducted, the Gaṇas became delighted. Their faces ceased to be faded and pallid. Proud of their ability to fight, they killed the army of Daityas.

25. The army of Daityas frightened by the Gaṇas broke lose like a cluster of grasses scattered and tossed about by stormy winds.

26. On seeing that their army was being crushed due to the fear of the Gaṇas, Niśuṃbha and Śuṃbha, the generals, and Kālanemi , the powerful one, became furious and rushed (into the battlefield).

27. Showering volleys of arrows like clouds showering heavy rain in the rainy season, those three (Daityas) of great strength thwarted the army of Gaṇas.

28. Then the volleys of arrows of the Daityas overcast the sky and enveloped the quarters like swarms of locusts and made the army of Gaṇas tremble.

29. The Gaṇas were split by hundreds of arrows. Blood began to gush out from their bodies and they resembled Kiṃśukas (Butea frondosa). They were not aware of anything.

30. The Gaṇas who had dropped down or who were being struck down, those who were split and cut—all these abandoned the battlefield and turned their backs.

31. On seeing their army shattered Nandin, Gajānana and Kārttikeya hurriedly attacked the Daityas furiously and restrained them.

[1]: [1] : VV 2-3 indicate the ill omens predicting Jalandhara's defeat.

[2]: [2] : This explains the extraordinary power of the discus Sudarśana. Originally it belonged to Śiva who used it against demon Jalandhara. He gave it to Viṣṇu later.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 19

The Fail of Vīrabhadra

Chapter 116 of 221 · 31 detected Sanskrit verse markers

Sanskrit

।। नारद उवाच ।। ।।
ते गणाधिपतीन्दृष्ट्वा नंदीभमुखषण्मुखान् ।।
अमर्षादभ्यधावंत द्वंद्वयुद्धाय दानवाः ।। १ ।।
नंदिनं कालनेमिश्च शुम्भो लंबोदरं तथा ।।
निशुम्भः षण्मुखं वेगादभ्यधावत दंशितः ।। २ ।।
निशुम्भः कार्तिकेयस्य मयूरं पंचभिः शरैः ।।
हृदि विव्याध वेगेन मूर्च्छितः स पपात च ।। ३ ।।
ततः शक्तिधरः शक्तिं यावज्जग्राह रोषितः ।।
तावन्निशुंभो वेगेन स्वशक्त्या तमपातयत् ।। ४ ।।
नंदीश्वरः शरव्रातैः कालनेमिमवध्यत ।।
सप्तभिश्च हयान्केतुं त्रिभिः सारथिमच्छिनत् ।। ५ ।।
कालनेमिस्तु संक्रुद्धो धनुश्चिच्छेद नंदिनः ।।
तदपास्य स शूलेन तं वक्षस्यहनद्बली ।। ६ ।।
स शूलभिन्नहृदयो हताश्वो हतसारथिः ।।
अद्रेः शिखरमामुच्य शैलादिं सोऽप्यपातयत् ।।७ ।।

अथ शुम्भो गणेशश्च रथमूषकवाहनौ ।।
युध्यमानौ शरव्रातैः परस्परमविध्यताम् ।। ८ ।।
गणेशस्तु तदा शुम्भं हृदि विव्याध पत्रिणा ।।
सारथिं च त्रिभिर्बाणैः पातयामास भूतले ।। ९ ।।
ततोऽतिक्रुद्धः शुम्भोऽपि बाणषष्ट्या गणाधिपम् ।।
मूषकं च त्रिभिर्विद्ध्वा ननाद जलदस्वनः ।। 2.4.19.१० ।।
मूषकः शरभिन्नांगश्चचाल दृढवेदनः ।।
लंबोदरश्च पतितः पदातिरभवन्नृप ।। ११ ।।
ततो लंबोदरः शुम्भं हत्वा परशुना हृदि ।।
अपातयत्तदा भूमौ मूषकं चारुहत्पुनः ।। १२ ।।
कालनेमिर्निशुंभश्चाऽप्युभौ लंबोदरं शरैः ।।
युगपज्जघ्नतुः क्रोधात्तोत्रैरिव महाद्विपम् ।। १३ ।।
तं पीडयमानमालोक्य वीरभद्रो महाबलः ।।
अभ्यधावत वेगेन भूतकोटियुतस्तदा ।। १४ ।।
कूष्मांडभैरवाश्चाऽपि वेताला योगिनीगणाः ।।

पिशाचयोगिनीसंघा गणाश्चाऽपि तमन्वयुः ।। १५ ।।
ततः किलकिलाशब्दैः सिंहनादैः सुघर्घरैः ।।
भेरीतालमृदंगैश्च पृथिवी समकंपत ।। १६ ।।
ततो भूतान्यधावंत भक्षयंतिस्म दानवान्।।
उत्पतंत्यापतंति स्म ननृतुश्च रणांगणे ।। १७ ।।
नन्दी च कार्तिकेयश्च समाश्वस्य त्वरत्वितौ ।।
निजघ्नतू रणे दैत्यान्निरंतरशरव्रजैः ।। १८ ।।
छिन्नभिन्ना हतैर्दैत्यैः पतितैर्भक्षितैस्तदा ।।
व्याकुला साऽभवत्सेना विषण्णवदना तदा ।। १९ ।।
प्रविध्वस्तां तदा सेनां दृष्ट्वा सागरनंदनः ।।
रथेनाऽतिपताकेन गणानभिययौ बली ।। 2.4.19.२० ।।
हस्त्यश्वरथसंह्रादाः शंखभेरीस्वनास्तथा ।।
अभवन्सिंहनादाश्च सेनयोरुभयोस्तदा ।। २१ ।।
जलंधरशरव्रातैर्नीहारपटलैरिव ।।
द्यावापृथिव्योराच्छिन्नमंतरं समपद्यत ।। २२ ।।

गणेशं पंचभिर्विद्ध्वा शैलादिं नवभिः शरैः ।।
वीरभद्रं च विंशत्या ननाद जलदस्वनः ।। २३ ।।
कार्तिकेयस्तदा दैत्यं शक्त्या विव्याध सत्वरः ।।
युयुधे शक्तिनिर्भिन्नः किंचिद्व्याकुलमानसः ।। २४ ।।
ततः क्रोधपरीताक्षः कार्तिकेयं जलंधरः ।।
गदया ताडयामास स च भूमितलेऽपतत् ।। २५ ।।
तथैव नंदिनं वेगादपातयत भूतले ।।
ततो गणेश्वरः क्रुद्धो गदां परशुनाऽहनत् ।। २६ ।।
वीरभद्रस्त्रिभिर्बाणैर्हृदि विव्याध दानवम् ।।
सप्तभिश्च हयान्केतुं धनुश्छत्रं च चिच्छिदे ।। २७ ।।
ततोऽतिक्रुद्धो दैत्येंद्रः शक्तिमुद्यम्य दारुणाम् ।।
गणेशं पातयामास रथं चाऽन्यमथाऽऽरुहत् ।।२८।।
अभ्ययादथ वेगेन वीरभद्रं रुषान्वितः ।।
ततस्तौ सूर्यसंकाशौ युयुधाते परस्परम् ।। २९ ।।
वीरभद्रः पुनस्तस्य हयान्बाणैरपातयत् ।।

धनुश्चिच्छेद दैत्येंद्रः पुप्लुवे परिघायुधः ।। 2.4.19.३० ।।
स वीरभद्रं त्वरयाऽभिगम्य जघान दैत्यः परिघेण मूर्ध्नि ।।
स चाऽपि वीरः प्रविभिन्नमूर्द्धा पपात भूमौ रुधिरं समुद्गिरन्।। ३१ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये जलंधरोपाख्याने वीरभद्रपतननामैकोनविंशोऽध्यायः ।। १९ ।।

Roman transliteration

|| nārada uvāca || ||
te gaṇādhipatīndṛṣṭvā naṃdībhamukhaṣaṇmukhān ||

amarṣādabhyadhāvaṃta dvaṃdvayuddhāya dānavāḥ || 1 ||
naṃdinaṃ kālanemiśca śumbho laṃbodaraṃ tathā ||
niśumbhaḥ ṣaṇmukhaṃ vegādabhyadhāvata daṃśitaḥ || 2 ||
niśumbhaḥ kārtikeyasya mayūraṃ paṃcabhiḥ śaraiḥ ||
hṛdi vivyādha vegena mūrcchitaḥ sa papāta ca || 3 ||
tataḥ śaktidharaḥ śaktiṃ yāvajjagrāha roṣitaḥ ||
tāvanniśuṃbho vegena svaśaktyā tamapātayat || 4 ||
naṃdīśvaraḥ śaravrātaiḥ kālanemimavadhyata ||
saptabhiśca hayānketuṃ tribhiḥ sārathimacchinat || 5 ||
kālanemistu saṃkruddho dhanuścicchecda naṃdinaḥ ||
tadapāsya sa śūlena taṃ vakṣasyahanadbalī || 6 ||
sa śūlabhinnahṛdayo hatāśvo hatasārathiḥ ||
adreḥ śikharamāmucya śailādiṃ so'pyapātayat ||7 ||

atha śumbho gaṇeśaśca rathamūṣakavāhanau ||
yudhyamānau śaravrātaiḥ parasparamavidhyatām || 8 ||
gaṇeśastu tadā śumbhaṃ hṛdi vivyādha patriṇā ||
sārathiṃ ca tribhirbāṇaiḥ pātayāmāsa bhūtale || 9 ||
tato'tikruddhaḥ śumbho'pi bāṇaṣaṣṭyā gaṇādhipam ||
mūṣakaṃ ca tribhirviddhvā nanāda jaladasvanaḥ || 2.4.19.10 ||
mūṣakaḥ śarabhinnāṃgaścacāla dṛḍhavedanaḥ ||
laṃbodaraśca patitaḥ padātirabhavannṛpa || 11 ||
tato laṃbodaraḥ śumbhaṃ hatvā paraśunā hṛdi ||
apātayattadā bhūmau mūṣakaṃ cāruhatpunaḥ || 12 ||
kālanemirniśuṃbhaśca'pyubhau laṃbodaraṃ śaraiḥ ||
yugapajjaghnatuḥ krodhāttotrairiva mahādvipam || 13 ||
taṃ pīḍayamānamālokya vīrabhadro mahābalaḥ ||
abhyadhāvata vegena bhūtakoṭiyutastadā || 14 ||
kūṣmāṃḍabhairavāśca'pi vetālā yoginīgaṇāḥ ||

piśācayoginīsaṃghā gaṇāśca'pi tamanvayuḥ || 15 ||
tataḥ kilakilāśabdaiḥ siṃhanādaiḥ sughargharaiḥ ||
bherītālamṛdaṃgaiśca pṛthivī samakaṃpata || 16 ||
tato bhūtānyadhāvaṃta bhakṣayaṃtisma dānavān||
utpataṃtyāpataṃti sma nanṛtuśca raṇāṃgaṇe || 17 ||
nandī ca kārtikeyaśca samāśvasya tvaratvitau ||
nijaghnatū raṇe daityānniraṃtaraśaravrajaiḥ || 18 ||
chinnabhinnā hatairdetyaiḥ patitairbhakṣitaistadā ||
vyākulā sā'bhavatsenā viṣaṇṇavadanā tadā || 19 ||
pravidhvastāṃ tadā senāṃ dṛṣṭvā sāgaranaṃdanaḥ ||
rathenā'tipatākena gaṇānabhiyayau balī || 2.4.19.20 ||
hastyaśvarathasaṃhrādāḥ śaṃkhabherīsvanāstathā ||
abhavansiṃhanādāśca senayorubhayostadā || 21 ||
jalaṃdharaśaravrātairnīhārapaṭalairiva ||
dyāvāpṛthivyorācchinnamaṃtaraṃ samapadyata || 22 ||

gaṇeśaṃ paṃcabhirviddhvā śailādiṃ navabhiḥ śaraiḥ ||
vīrabhadraṃ ca viṃśatyā nanāda jaladasvanaḥ || 23 ||
kārtikeyastadā daityaṃ śaktyā vivyādha satvaraḥ ||
yuyudhe śaktinirbhinnaḥ kiṃcidvyākulamānasaḥ || 24 ||
tataḥ krodhaparītākṣaḥ kārtikeyaṃ jalaṃdharaḥ ||
gadayā tāḍayāmāsa sa ca bhūmitale'patat || 25 ||
tathaiva naṃdinaṃ vegādapātayata bhūtale ||

tato gaṇeśvaraḥ kruddho gadāṃ paraśunā'hanat || 26 ||
vīrabhadrastribhirbāṇairhṛdi vivyādha dānavam ||
saptabhiśca hayānketuṃ dhanuścchatraṃ ca cicchide || 27 ||
tato'tikruddho daityeṃdraḥ śaktimudyamya dāruṇām ||
gaṇeśaṃ pātayāmāsa rathaṃ cā'nyamathā''ruhat ||28||
abhyayādatha vegena vīrabhadraṃ ruṣānvitaḥ ||
tatastau sūryasaṃkāśau yuyudhāte parasparam || 29 ||
vīrabhadraḥ punastasya hayānbāṇairapātayat ||

dhanuścciccheda daityeṃdraḥ pupluve parighāyudhaḥ || 2.4.19.30 ||
sa vīrabhadraṃ tvarayā'bhigamya jaghāna daityaḥ parigheṇa mūrdhni ||
sa cā'pi vīraḥ pravibhinnamūrddhā papāta bhūmau rudhiraṃ samudgiran|| 31 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye jalaṃdharopākhyāne vīrabhadrapatananāmaikonaviṃśo'dhyāyaḥ || 19 ||

English translation

Nārada said :

1. On seeing Nandin , Gaịānana and Ṣaṇmukha , the leaders of Gaṇas , those Dānavas rushed at them angrily to engage them in duels.

2. Kālanemi rushed at Nandin, Śuṃbha at Laṃbodara (Gajānana) and Niśuṃbha rushed hurriedly at Ṣaṇmukha. He had his armour on.

3. With five arrows Niśuṃbha hit with force the peacock of Kārttikeya in its chest and it fell down unconscious.

4. By the time the infuriated lord holding the Śakti (i.e. Kārttikeya) took up his javelin, Niśuṃbha hurriedly made him fall down by means of his own javelin.

5. With volleys of arrows, Nandīśvara struck at Kālanemi. He pierced his horses and cut the flagstaff with seven arrows and the charioteer with three arrows.

6. Kālanemi became furious and he cut off the bow of Nandin. Discarding it, that powerful one hit him on his chest with his spear.

7. With his heart pierced by the spear, with his horses and the charioteer killed, Kālanemi uprooted the peak of a mountain and made Nandin, the son of Śilāda , fall down (with it).

8. Śuṃbha and Gajānana having a chariot and a mouse respectively for their vehicles, fought and hit each other with volleys of arrows.

9. Gajānana pierced the chest of Śuṃbha with an arrow and struck down the charioteer to the ground with three arrows.

10. Then Śuṃbha became extremely infuriated. He hit Gajānana with sixty arrows and his mouse with three and roared like thunder.

11. When his body was pierced with arrows, the mouse squirmed and writhed with excessive pain. Laṃbodara (i.e. Gajānana) fell down, O king, and became a pedestrian.

12. Then Laṃbodara struck Śuṃbha on his chest with his axe and felled him down to the ground and mounted on his mouse once again.

13. Kālanemi and Śuṃbha both simultaneously hit Laṃbodara furiously with arrows as they would a great elephant with goads.

14. On seeing him harassed, Vīrabhadra of great strength rushed immediately, accompanied by crores of Bhūtas (goblins).

15. The spirits such as Kūṣmāṇḍas , Bhairavas , Vetālas , groups of Yoginīs , Piśācas (ghosts) etc. and the Gaṇas followed him.

16. With the chattering noises, roarings like thunder, leonine shouts and the sounds of Bherī and Mṛdaṅga drums and cymbals the earth shook and quaked.

17. Then the goblins and spirits rushed at the Dānavas and devoured them. They jumped up and leaped down and began to dance on the battlefield.

18. Nandin and Kārttikeya composed themselves. Regaining confidence, they hurriedly hit and killed the Daityas with uninterrupted volleys of arrows on the battlefield.

19. With the Daityas killed, fallen or devoured the entire (Daitya) army became broken and scattered. The faces of all turned pale and the whole army became bewildered.

20. On seeing the army crushed, the powerful son of the Ocean rushed against the Gaṇas in a tall bannered chariot.

21. Then a tumultuous sound arose from both the armies inclusive of the trumpeting of elephants, the neighing sounds of horses, the rumblings of chariots, the sounds of conchs and Bherī drums and leonine roars of warriors.

22. The intervening space between heaven and earth became covered by clusters of the arrows of Jalandhara as though with layers of fog and mist.

23. After hitting Gaṇeśa (Gajānana) with five arrows, Nandin with nine arrows arid Vīrabhadra with twenty, he roared like thundering clouds.

24. Kārttikeya then hurriedly pierced the Daitya with his Śakti (Javelin). Though split and rent with the Śakti, he fought on. He was only slightly agitated in his mind.

25. With eyes full of anger, Jalandhara struck Kārttikeya with his iron club and he fell on the ground.

26. Similarly he made Nandin too fall on the ground with force. Thereupon Gaṇeśvara became furious and struck his iron club with his axe.

27. With three arrows Vīrabhadra struck and pierced the Dānava in his heart and cut down his horses, flagstaff, bow and umbrella.

28. Then the Daitya king became excessively angry. He raised his terrible Śakti and struck down Gaṇeśa and got into another chariot.

29. He rushed at Vīrabhadra with great force and anger. Then both of them who shone like the Sun fought with each other.

30. Again Vīrabhadra struck down his horses with his arrows and cut down his bow. The Daitya king then leaped (forward).

31. He rushed at Vīrabhadra. The demon hit him on his head with his iron club. Vomitting blood profusely, the hero fell down on the ground with his head deeply wounded.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 20

Fight between Śiva and Jalandhara

Chapter 117 of 221 · 21 detected Sanskrit verse markers

Sanskrit

।। ।। नारद उवाच ।। ।।
पतितं वीरभद्रं तु दृष्ट्वा रुद्रगणा भयात् ।।
अगमंस्ते रणं हित्वा क्रोशमाना महेश्वरम् ।। १ ।।
अथ कोलाहलं श्रुत्वा गणानां चंद्रशेखरः ।।
अभ्ययाद्वृषभारूढः संग्रामं प्रहसन्निव ।। २ ।।
रुद्रमायांतमालोक्य सिंहनादैर्गणाः पुनः ।।
निवृत्ताः संगरे दैत्यान्निर्जघ्नुः शरवृष्टिभिः ।। ३ ।।
दैत्याश्च भीषणं दृष्ट्वा सर्वे चैव विदुद्रुवुः ।।
कार्तिकव्रतिनं दृष्ट्वा पातकानीव तद्भयात् ।।४।।
जलंधरोथ तान्दैत्यान्निवृत्तान्प्रेक्ष्य संगरे ।।
रोषादधावच्चंडीशं मुंचन्बाणान्सहस्रशः ।। ५ ।।
शुंभो निशुंभोऽश्वमुखः कालनेमिर्बलाहकः ।।
खड्गरोमा प्रचंडश्च घस्मराद्याः शिवं ययुः ।। ६ ।।
बाणांधकारसंछन्नं दृष्ट्वा गणबलं शिवः ।।
बाणजालमवाच्छिद्य स्वबाणैरावृणोन्नभः ।। ७ ।।

दैत्यांश्च बाणवात्याभिः पीडितानकरोत्तदा ।।
प्रचंडबाणजालौघैरपातयत भूतले ।। ८ ।।
खड्गरोम्णः शिरः कायात्तदा परशुनाऽच्छिनत् ।।
बलाहकस्य च शिरः खट्वांगेनाऽकरोद्द्विधा ।। ९ ।।
बद्ध्वा च घस्मरं दैत्यं पाशेनाभ्यहनद्भुवि ।।
वृषभेण हताः केचित्केचिद्बाणैर्निपातिताः ।। 2.4.20.१० ।।
न शेकुरसुराः स्थातुं गजाः सिंहार्दिता इव ।।
ततः क्रोधपरीतात्मा वेगाद्वृद्धं जलंधरः ।।११।।
आह्वयामास समरे तीव्राशनिसमस्वनः ।।
।। जलंधर उवाच ।। ।।
युध्यस्व च मया सार्द्धं किमेभिर्निहितैस्तव ।। १२ ।।
यच्च किंचिद्बलं तेऽस्ति तद्दर्शय जटाधर ।।
इत्युक्त्वा बाणसप्तत्या जघान वृषभध्वजम् ।। १३ ।।
तान्प्राप्तान्निशितैर्बाणैश्चिच्छेद प्रहसन्निव।।
ततो हयान्ध्वजं छत्रं धनुश्चिच्छेद शक्तिभिः।।१४।।

स च्छिन्नधन्वा विरथो गदामुद्यम्य वेगवान् ।।
अभ्यधावच्छिवस्तावद्बदां बाणैर्द्विधाऽच्छिनत् ।।१५।।
तथाऽपि मुष्टिमुद्यम्य ययौ रुद्रं जिघांसया ।।
तावच्छिवेन बाणौघैः क्रोशमात्रमपाकृतः।।१६।।
ततो जलंधरो दैत्यो मत्वा रुद्रं बलाधिकम् ।।
ससर्ज मायां गांधर्वीमद्भुतां रुद्रमोहिनीम् ।। १७ ।।
ततो जगुश्च ननृतुर्गंधर्वाप्सरसां गणाः ।।
तालवेणुमृदंगाद्यान्वादयंति स्म चाऽपरे ।। १८ ।।
तद्दृष्ट्वा महदाश्चर्यं रुद्रो नादविमोहितः ।।
पतितान्यपि शस्त्राणि करेभ्यो न विवेद सः ।। ।।१९।।
एकाग्रीभूतमालोक्य रुद्रं दैत्यो जलंधरः ।।
कामार्तः स जगामाशु यत्र गौरी स्थिताऽभवत् ।।2.4.20.२०।।
युद्धे शुंभनिशुंभाख्यौ स्थापयित्वा महाबली ।।
दशदोर्दंडपचास्यस्त्रिनेत्रश्च जटाधरः ।।२१।।
महावृषभमारूढः स बभूव जलंधरः ।।

अथो रुद्रं समायांतमालोक्य भववल्लभा।।२२।।
अभ्याययौ सखीमध्यात्तद्दर्शनपथेऽभवत् ।।
यावद्ददर्श चार्वंगी पार्वती दनुजेश्वरः ।। २३ ।।
तावत्स्ववीर्यं मुमुचे जडांगश्चाऽभवत्तदा ।।
अथ ज्ञात्वा तदा गौरी दानवं भयविह्वला ।। २४ ।।
जगामाऽन्तर्हिता वेगात्सा तदोत्तरमानसे ।।
तामदृष्ट्वा ततो दैत्यः क्षणाद्विद्युल्लतामिव ।। २५ ।।
जवेनाऽऽगात्पुनर्युद्धं यत्र देवो वृषध्वजः ।।
पार्वत्यपि भयाद्विष्णुं सस्मार मनसा तदा ।। २६ ।।
तावद्ददर्श तं देवं सूपविष्टं समीपगम् ।।
।। पार्वत्युवाच।। ।।
विष्णो जलंधरो दैत्यः कृतवान्परमाद्भुतम् ।।२७।।
तत्किं न विदितं तेऽस्ति चेष्टितं तस्य दुर्मतेः ।।
।। विष्णुरुवाच ।। ।।
तेनैव दर्शितः पंथा वयमप्यन्वयामहे ।। २८ ।।

नाऽन्यथा स भवेद्वध्यः पातिव्रत्यसुरक्षित्ः ।।
।। नारद उवाच ।। ।।
जगाम विष्णुरित्युक्त्वा पुनर्जालंधरं पुरम् ।। २९ ।।
अथ रुद्रश्च गंधर्वाऽनुगतः संगरे स्थितः ।।
अंतर्धानं गतां मायां दृष्ट्वा स बुबुधे तदा ।। 2.4.20.३० ।।
ततो भवो विस्मितमानसः पुनर्जगाम युद्धाय जलंधरं रुषा ।।
स चाऽपि दैत्यः पुनरागतं शिवं दृष्ट्वा शरौघैः समवाकिरद्रणे ।। ३१ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां सहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये जलंधरोपाख्याने शिवजलंधरयुद्धवर्णनंनाम विंशोऽध्यायः ।।२०।।

Roman transliteration

|| || nārada uvāca || ||
patitaṃ vīrabhadraṃ tu dṛṣṭvā rudragaṇā bhayāt ||
agamaṃste raṇaṃ hitvā krośamānā maheśvaram || 1 ||
atha kolāhalaṃ śrutvā gaṇānāṃ caṃdraśekharaḥ ||
abhyayādvṛṣabhārūḍhaḥ saṃgrāmaṃ prahasanniva || 2 ||
rudramāyāṃtamālokya siṃhanādairgaṇāḥ punaḥ ||
nivṛttāḥ saṃgare daityānnirjaghnuḥ śaravṛṣṭibhiḥ || 3 ||
daityāśca bhīṣaṇaṃ dṛṣṭvā sarve caiva vidudruvuḥ ||
kārtikavratinaṃ dṛṣṭvā pātakānīva tadbhayāt ||4||
jalaṃdharotha tāndaityānnivṛttānprekṣya saṃgare ||
roṣādadhāvaccaṃḍīśaṃ muṃcanbāṇānsahasraśaḥ || 5 ||
śuṃbho niśuṃbho'śvamukhaḥ kālanemirbalāhakaḥ ||
khaḍgaromā pracaṃḍaśca ghasmarādyāḥ śivaṃ yayuḥ || 6 ||
bāṇāṃdhakārasaṃchannaṃ dṛṣṭvā gaṇabalaṃ śivaḥ ||
bāṇajālamavācchidya svabāṇairāvṛṇonnabhaḥ || 7 ||

daityāṃśca bāṇavātyābhiḥ pīḍitānakarottadā ||
pracaṃḍabāṇajālaughairapātayata bhūtale || 8 ||
khaḍgaromṇaḥ śiraḥ kāyāttadā paraśunā'cchinat ||
balāhakasya ca śiraḥ khaṭvāṃgenā'karoddvidhā || 9 ||
baddhvā ca ghasmaraṃ daityaṃ pāśenābhyahanadbhuvi ||
vṛṣabheṇa hatāḥ kecitkecidbāṇairnipātitāḥ || 2.4.20.10 ||
na śekurasurāḥ sthātuṃ gajāḥ siṃhārditā iva ||
tataḥ krodhaparītātmā vegādrudraṃ jalaṃdharaḥ ||11||
āhvayāmāsa samare tīvrāśanisamasvanaḥ ||
|| jalaṃdhara uvāca || ||
yudhyasva ca mayā sārddhaṃ kimebhirnihitaistava || 12 ||
yacca kiṃcidbalaṃ te'sti taddarśaya jaṭādhara ||
ityuktvā bāṇasaptatyā jaghāna vṛṣabhadhvajam || 13 ||
tānprāptānniśitairbāṇaiścicccheda prahasanniva||
tato hayāndhvajaṃ chatraṃ dhanuścicccheda śaktibhiḥ||14||

sa cchinnadhanvā viratho gadāmudyamya vegavān ||
abhyadhāvacchivastāvadgadāṃ bāṇairdvidhā'cchinat ||15||
tathā'pi muṣṭimudyamya yayau rudraṃ jighāṃsayā ||
tāvacchivena bāṇaughaiḥ krośamātramapākṛtaḥ||16||
tato jalaṃdharo daityo matvā rudraṃ balādhikam ||
sasarja māyāṃ gāṃdharvīmadbhutāṃ rudramohinīm || 17 ||
tato jaguśca nanṛturgaṃdharvāpsarasāṃ gaṇāḥ ||
tālaveṇumṛdaṃgādyānvādayaṃti sma cā'pare || 18 ||
taddṛṣṭvā mahadāścaryaṃ rudro nādavimohitaḥ ||
patitānyapi śastrāṇi karebhyo na viveda saḥ || ||19||
ekāgrībhūtamālokya rudraṃ daityo jalaṃdharaḥ ||
kāmārtaḥ sa jagāmāśu yatra gaurī sthitā'bhavat ||2.4.20.20||
yuddhe śuṃbhaniśuṃbhākhyau sthāpayitvā mahābalī ||
daśadordaṃḍapracāsyastrinetraśca jaṭādharaḥ ||21||
mahāvṛṣabhamārūḍhaḥ sa babhūva jalaṃdharaḥ ||

atho rudraṃ samāyāṃtamālokya bhavavallabhā||22||
abhyāyayau sakhīmadhyāttaddarśanapathe'bhavat ||
yāvaddadarśa cārvaṃgī pārvatī danujeśvaraḥ || 23 ||
tāvatsvavīryaṃ mumuce jaḍāṃgaścā'bhavattadā ||

atha jñātvā tadā gaurī dānavaṃ bhayavihvalā || 24 ||
jagāmā'ntarhitā vegātsā tadottaramānase ||
tāmadṛṣṭvā tato daityaḥ kṣaṇādvidyullatāmiva || 25 ||
javenā"gātpunaryuddhaṃ yatra devo vṛṣadhvajaḥ ||
pārvatyapi bhayādviṣṇuṃ sasmāra manasā tadā || 26 ||
tāvaddadarśa taṃ devaṃ sūpaviṣṭaṃ samīpagam ||
|| pārvatyuvāca|| ||
viṣṇo jalaṃdharo daityaḥ kṛtavānparamādbhutam ||27||
tatkiṃ na viditaṃ te'sti ceṣṭitaṃ tasya durmateḥ ||
|| viṣṇuruvāca || ||
tenaiva darśitaḥ paṃthā vayamapyanvayāmahe || 28 ||

nā'nyathā sa bhavedvadhyaḥ pātivratyasurakṣitḥ ||
|| nārada uvāca || ||
jagāma viṣṇurityuktvā punarjālaṃdharaṃ puram || 29 ||
atha rudraśca gaṃdharvā'nugataḥ saṃgare sthitaḥ ||
aṃtardhānaṃ gatāṃ māyāṃ dṛṣṭvā sa bubudhe tadā || 2.4.20.30 ||
tato bhavo vismitamānasaḥ punarjagāma yuddhāya jalaṃdharaṃ ruṣā ||
sa cā'pi daityaḥ punarāgataṃ śivaṃ dṛṣṭvā śaraughaiḥ samavākiradraṇe || 31 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ sahitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye jalaṃdharopākhyāne śivajalaṃdharayuddhavarṇanaṃnāma viṃśo'dhyāyaḥ ||20||

English translation

Nārada said :

1. On seeing Vīrabhadra fallen, the Gaṇas of Rudra left the battleground in great panic. Crying and lamenting, they went to Maheśvara .

2. On hearing the tumultuous sound of the Gaṇas, the Moon-crested Lord came to the battleground laughingly riding on his bull.

3. On seeing Rudra coming, the Gaṇas returned to the battlefield with leonine shouts. With showers of arrows they began killing the Daityas .

4. Just as sins run away out of fear on seeing a person observing the Kārttika Vrata , so also on seeing the terrible one (Śiva) all the Daityas fled.

5. On seeing those Daityas turning away from the battlefield, Jalandhara angrily rushed at the Lord of Caṇḍī discharging thousands of arrows.

6. Śuṃbha, Niśuṃbha, Aśvamukha , Kālanemi , Balāhaka , Khaḍgaromā, Pracaṇḍa , Ghasmara and others went to (i.e. attacked) Śiva.

7. On seeing the army of Gaṇas enveloped by the darkness caused by arrows, Śiva tore away the net (cluster) of arrows and covered the sky with his own arrows.

8. He afflicted the Daityas with stormy winds (in the form) of arrows. He made them fall on the ground by means of volleys of fierce arrows.

9. With his axe he severed the head of Khaḍgaromā from his body. With his Khaṭvāṅga (club with skull-shaped top), he split the head of Balāhaka into two.

10. He bound Daitya Ghasmara with noose and dashed him on the ground. Some (of the Daityas) were killed by the bull and some were struck down by means of arrows.

11-13. Like elephants tormented by a lion, the Asuras were unable, to stand. Thereupon Jalandhara whose anger was aroused, challenged Rudra to fight in the battle in a voice as loud as the terrible thunderbolt.

Jalandhara said :

Fight with me. What do you get even if these are killed. O one with matted hair, show me what little strength you have.

After saying thus, he struck the Bull-emblemed Lord with seventy arrows.

14. As those arrows arrived, Śiva laughingly cut them off with sharper arrows. Then with his Śaktis he cut off the horses, flagstaff, umbrella and bow (of Jalandhara).

15. With his bow broken and himself deprived of his chariot, he (Jalandhara) speedily raised his iron club and rushed (at Śiva). By that time, Śiva cut off the iron club into two by means of his arrows.

16. Still he raised his fist and went up to Rudra with a desire to kill him. By that time he was pushed away a Krośa (3 Kms.) by Śiva by means of a volley of arrows.

17. Thereupon, thinking that Rudra was superior to him in strength. Daitya Jalandhara created his Gāndharvī Māyā , that mysteriously fascinated Rudra.

18-19. In front of him groups of Gandharvas and celestial damsels sang and danced. Others played on various musical instruments such as cymbals, flutes , Mṛdaṅga drums etc. On seeing that wonderful spectacle Rudra became enchanted. He was not even aware that the weapons had dropped down from his hands.

20. On seeing that Rudra was fully engrossed in it. Daitya Jalandhara who was afflicted with lust, went immediately to the place where Gaurī was present.

21 -22a. Jalandhara had employed the two powerful Daityas named Śuṃbha and Niśuṃbha to continue the fight. He had then assumed the form of Śiva with three eyes, five faces and ten mighty arms and matted hair. He rode on a great bull.

22b-24a. On seeing Rudra coming the beloved one of Bhava came forward from the middle of her friends and chaperons and stood within the range of his vision.

No sooner did the lord of the Dānavas see Pārvatī of beautiful limbs, than he discharged his semen virile and all his limbs became stiff and benumbed.

24b-27a. On realizing that he was a Dānava , Gaurī became agitated with fear. She immediately vanished and went to Northern Mānasa . On seeing her vanished in a moment like the streak of lightning, the Daitya speedily returned to the battleground where the Bull-emblemed Lord was still present. Out of fear, Pārvatī mentally remembered Viṣṇu . Presently she saw that Lord firmly seated nearby.

Pārvatī said :

27b-28a. O Viṣṇu, Jalandhara the Daitya, has created something wonderfully mysterious. Was it not known to you? Were you not aware of the evil designs of that vicious fellow?

Viṣṇu said :

28b-29a. We too shall follow the path that has been pointed out by him. Otherwise he cannot be killed. He is protected by the chastity (of his wife).

Nārada said :

29b-30. After saying this Viṣṇu went once again to the city of Jalandhara. Rudra who was stationed in the battleground and followed the Gandharvas saw the Māyā vanish. Then he understood (everything).

31. Thereupon, Bhava who was mentally surprised (at his own perplexity) went once again towards Jalandhara furiously. On seeing that Śiva had come once again, the Daitya showered him with volleys of arrows in the battlefield.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 21

Vṛndā's Self-immolation

Chapter 118 of 221 · 26 detected Sanskrit verse markers

Sanskrit

।। नारद उवाच ।। ।।
विष्णुर्जलंधरं गत्वा तद्दैत्यपुटभेदनम् ।।
पातिव्रत्यस्य भंगाय वृंदायाश्चाऽकरोन्मतिम् ।। १ ।।
अथ वृंदारका देवी स्वप्नमध्ये ददर्श ह ।।
भर्तारं महिषाऽऽरूढं तैलाभ्यक्तं दिगंम्बरम् ।। २।।
कृष्णप्रसूनभूषाढ्यं क्रव्यादगणसेवितम् ।।
दक्षिणाशागतं मुण्डं तमसाप्याऽऽवृतं तदा ।। ३ ।।
स्वपुरं सागरे मग्नं सहसैवाऽऽत्मना सह ।।
ततः प्रबुद्धा सा बाला तत्स्वप्नं प्रविचिन्वती ।। ४ ।।
ददर्शोदितमादित्यं सच्छिद्रं निष्प्रभं मुहुः ।।
तदनिष्टमिति ज्ञात्वा रुदती भयविह्वला ।। ५ ।।
कुत्रचिन्नाऽलभच्छर्म गोपुराट्टालभूमिषु ।।
ततः सखीद्वययुता नगरोद्यानमागमत् ।। ६ ।।
तत्राऽपि साऽभ्रमद्बाला नाऽलभत्कुत्रचित्सुखम् ।।
वनाद्वनांतरं याता नैव वेदात्मनस्तदा ।। ७ ।।

ततः सा भ्रमती बाला ददर्शाऽतीवभीषणौ ।।
राक्षसौ सिंहवदनौ दंष्ट्राऽऽननविभीषणौ ।। ८ ।।
तौ दृष्ट्वा विह्वलाऽतीव पलायनपराऽभवत् ।।
ददर्श तापसं शांतं सशिष्यं मौनमास्थितम् ।। ९ ।।
ततस्तत्कण्ठमावृत्य निजां बाहुलतां भयात् ।।
मुने मां रक्ष शरणमागताऽस्मीत्यभाषत ।। 2.4.21.१० ।।
मुनिस्तां विह्वलां दृष्ट्वा राक्षसाऽनुगतां तदा ।।
हुंकारेणैव तौ घोरौ चकार विमुखौ रुषा ।। ११ ।।
तौ हुंकारभयत्रस्तौ दृष्ट्वा च विमुखौ गतौ ।।
प्रणम्य दंडवद्भूमौ वृन्दा वचनमब्रवीत् ।। १२ ।।
।। वृन्दोवाच ।। ।।
रक्षिताहं त्वया घोराद्भयादस्मात्कृपानिधे ।।
किंचिद्विप्तुमिच्छामि कृपया तन्निशामय ।। १३ ।।
जलंधरो हि मद्भर्ता रुद्रं योद्धुं गतः प्रभो ।।
स तत्राऽस्ते कथं युद्धे तन्मे कथय सुव्रत ।। १४ ।।

।। नारद उवाच ।। ।।
मुनिस्तद्वाक्यमाकर्ण्य कृपयोर्ध्वमवैक्षत ।।
तावत्कपी समायातौ प्रणम्य चाग्रतः स्थितौ ।। १५ ।।
ततस्तद्भ्रूलतासंज्ञानियुक्तौ गगनं गतौ ।।
गत्वा क्षणार्द्धादागत्य प्रणतावग्रतः स्थितौ ।।
शिरःकबन्धे हस्तौ च गृहीत्वा समुपस्थितौ ।। १६ ।।
शिरःकबंधे हस्तौ च दृष्ट्वाऽब्धितनयस्य सा ।।
पपात मूर्छिता भूमौ भर्तृव्यसनदुःखिता ।। १७ ।।
कमंडलूदकैः सिक्त्वा मुनिनाऽऽश्वासिता तदा ।।
स्वभर्तृभाले सा भालं कृत्वा दीना रुरोद ह ।। १८ ।।
।। वृन्दोवाच ।। ।।
यः पुरा सुखसंवादे विनोदयसि मां प्रभो ।।
स कथं न वदस्यद्य वल्लभा मामनागसम् ।। १९ ।।
येन देवाः सगंधर्वा निर्जिता विष्णुना सह ।।
स कथं तापसेनाऽद्य त्रैलोक्यविजयी हतः ।। 2.4.21.२० ।।

।। नारद उवाच ।। ।।
रुदित्वेति तदा वृन्दा तं मुनिं वाक्यमब्रवीत् ।।
।। वृन्दोवाच ।। ।।
कृपानिधे मुनिश्रेष्ठ जीवयैनं मम प्रियम् ।।२१।।
त्वमेवास्य मुने शक्तो जीवनाय मतो मम
।। नारद उवाच ।। ।।
इति तद्वाक्यमाकर्ण्य प्रहसन्मुनिरब्रवीत् ।। २२ ।।
।। मुनिरुवाच ।। ।।
नाऽयं जीवयितुं शक्तो रुद्रेण निहतो युधि ।।
तथाऽपि त्वत्कृपाविष्ट एनं संजीवयाम्यहम् ।। २३ ।।
।। नारद उवाच ।। ।।
इत्युक्त्वांतर्दधे विप्रस्तावत्सागरनंदनः ।।
वृंदामालिंग्य तद्वक्त्रं चुचुंब प्रीतमानसः ।। २४ ।।
अथ वृन्दाऽपि भर्तारं दृष्ट्वा हर्षितमानसा ।।
रेमे तद्वनमध्यस्था तद्युक्ता बहुवासरम् ।। २५ ।।

कदाचित्सुरतस्यांते दृष्ट्वा विष्णुं तमेव च ।।
निर्भर्त्स्य क्रोधसंयुक्ता वृन्दा वचनमब्रवीत् ।। २६ ।।
।। वृंदोवाच ।। ।।
धिक्त्वदीयं हरे शीलं परदाराभिगामिनः ।।
ज्ञातोऽसि त्वं मया सम्यङ्मायाप्रच्छन्नतापसः ।। २७ ।।
यौ त्वया मायया द्वाःस्थौ स्वकीयौ दर्शितौ मम ।।
तावेव राक्षसौ भूत्वा भार्यां तव हरिष्यतः ।।२८।।
त्वं चाऽपि भार्यादुःखार्तो वने कपिसहायवान् ।।
भ्रम सर्पेश्वरेणाऽयं यस्ते शिष्यत्वमागतः ।। २९।।

इत्युक्त्वा सा तदा वृन्दा प्राविशद्धव्यवाहनम् ।।
विष्णुना वार्यमाणाऽपि तस्यामासक्तचेतसा ।।2.4.21.३०।।
ततो हरिस्तामनुसंस्मरन्मुहुर्वृंदान्वितोभस्मरजोवगुंठितः ।।
तत्रैव तस्थौ सुरसिद्धसंघैः प्रबोध्यमानोऽपि ययौ न शांतिम् ।।३१।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये जलंधरोपाख्याने वृन्दाग्निप्रवेशवर्णनंनामैकविंशोऽध्यायः ।। २१ ।।*

Roman transliteration

|| nārada uvāca || ||
viṣṇurjalaṃdharaṃ gatvā taddaityapuṭabhedanam ||
pātivratyasya bhaṃgāya vṛṃdāyāścā'karonmatim || 1 ||
atha vṛṃdārakā devī svapnamadhye dadarśa ha ||
bhartāraṃ mahiṣā"rūḍhaṃ tailābhyaktaṃ digaṃmbaram || 2||
kṛṣṇaprasūnabhūṣāḍhyaṃ kravyādagaṇasevitam ||
dakṣiṇāśāgataṃ muṇḍaṃ tamasāpyā"vṛtaṃ tadā || 3 ||
svapuraṃ sāgare magnaṃ sahasaivā"tmanā saha ||
tataḥ prabuddhā sā bālā tatsvapnaṃ pravicinvatī || 4 ||
dadarśoditamādityaṃ sacchidraṃ niṣprabhaṃ muhuḥ ||
tadaniṣṭamiti jñātvā rudatī bhayavihvalā || 5 ||
kutracinnā'labhaccharma gopurāṭṭālabhūmiṣu ||
tataḥ sakhīdvayayutā nagarodyānamāgamat || 6 ||
tatrā'pi sā'bhramadbālā nā'labhatkutracitsukham ||
vanādvanāṃtaraṃ yātā naiva vedātmanastadā || 7 ||

tataḥ sā bhramatī bālā dadarśā'tīvabhīṣaṇau ||
rākṣasau siṃhavadanau daṃṣṭrā"nanavibhīṣaṇau || 8 ||
tau dṛṣṭvā vihvalā'tīva palāyanaparā'bhavat ||
dadarśa tāpasaṃ śāṃtaṃ saśiṣyaṃ maunamāsthitam || 9 ||
tatastatkaṇṭhamāvṛtya nijāṃ bāhulatāṃ bhayāt ||
mune māṃ rakṣa śaraṇamāgatā'smītyabhāṣata || 2.4.21.10 ||
munistāṃ vihvalāṃ dṛṣṭvā rākṣasā'nugatāṃ tadā ||
huṃkāreṇaiva tau ghorau cakāra vimukhau ruṣā || 11 ||
tau huṃkārabhayatrastau dṛṣṭvā ca vimukhau gatau ||
praṇamya daṃḍavadbhūmau vṛndā vacanamabravīt || 12 ||
|| vṛndovāca || ||
rakṣitāhaṃ tvayā ghorādbhayādasmātkṛpānidhe ||
kiṃcidviptumicchāmi kṛpayā tanniśāmaya || 13 ||
jalaṃdharo hi madbhartā rudraṃ yoddhuṃ gataḥ prabho ||
sa tatrā'ste kathaṃ yuddhe tanme kathaya suvrata || 14 ||

|| nārada uvāca || ||
munistadvākyamākarṇya kṛpayordhvamavaikṣata ||
tāvatkapī samāyātau praṇamya cāgrataḥ sthitau || 15 ||
tatastadbhrūlatāsaṃjñāniyuktau gaganaṃ gatau ||
gatvā kṣaṇārddhādāgatya praṇatāvagrataḥ sthitau ||
śiraḥkabandhe hastau ca gṛhītvā samupasthitau || 16 ||
śiraḥkabaṃdhe hastau ca dṛṣṭvā'bdhitanayasya sā ||
papāta mūrchitā bhūmau bhartṛvyasanaduḥkhitā || 17 ||
kamaṃḍalūdakaiḥ siktvā muninā"śvāsitā tadā ||

svabhartṛbhāle sā bhālaṃ kṛtvā dīnā ruroda ha || 18 ||
|| vṛndovāca || ||
yaḥ purā sukhasaṃvāde vinodayasi māṃ prabho ||
sa kathaṃ na vadasyadya vallabhā māmanāgasam || 19 ||
yena devāḥ sagaṃdharvā nirjitā viṣṇunā saha ||
sa kathaṃ tāpasenā'dya trailokyavijayī hataḥ || 2.4.21.20 ||

|| nārada uvāca || ||
ruditveti tadā vṛndā taṃ muniṃ vākyamabravīt ||
|| vṛndovāca || ||
kṛpānidhe muniśreṣṭha jīvayainaṃ mama priyam ||21||
tvamevāsya mune śakto jīvanāya mato mama
|| nārada uvāca || ||
iti tadvākyamākarṇya prahasanmunirabravīt || 22 ||
|| muniruvāca || ||
nā'yaṃ jīvayituṃ śakto rudreṇa nihato yudhi ||
tathā'pi tvatkṛpāviṣṭa enaṃ saṃjīvayāmyaham || 23 ||
|| nārada uvāca || ||
ityuktvāṃtardadhe viprastāvatsāgaranaṃdanaḥ ||
vṛṃdāmāliṃgya tadvaktraṃ cucuṃba prītamānasaḥ || 24 ||
atha vṛndā'pi bhartāraṃ dṛṣṭvā harṣitamānasā ||
reme tadvanamadhyasthā tadyuktā bahuvāsaram || 25 ||

kadācitsuratasyāṃte dṛṣṭvā viṣṇuṃ tameva ca ||
nirbhartsya krodhasaṃyuktā vṛndā vacanamabravīt || 26 ||
|| vṛṃdovāca || ||
dhiktvadīyaṃ hare śīlaṃ paradārābhigāminaḥ ||
jñāto'si tvaṃ mayā samyaṅmāyāpracchannatāpasaḥ || 27 ||
yau tvayā māyayā dvāḥsthau svakīyau darśitau mama ||
tāveva rākṣasau bhūtvā bhāryāṃ tava hariṣyataḥ ||28||
tvaṃ cā'pi bhāryāduḥkhārto vane kapisahāyavān ||
bhrama sarpeśvareṇā'yaṃ yaste śiṣyatvamāgataḥ || 29||
ityuktvā sā tadā vṛndā prāviśaddhavyavāhanam ||
viṣṇunā vāryamāṇā'pi tasyāmāsaktacetasā ||2.4.21.30||
tato haristāmanusaṃsmaranmuhurvṛṃdānvitobhasmarajovaguṃṭhitaḥ ||
tatraiva tasthau surasiddhasaṃghaiḥ prabodhyamāno'pi yayau na śāṃtim ||31||
*iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṃḍe kārtikamāsamāhātmye jalaṃdharopākhyāne vṛndāgnipraveśavarṇanaṃnāmaikaviṃśo'dhyāyaḥ || 21 ||**

English translation

Nārada said :

1. Viṣṇu went to Jalandhara , the city of that Daitya . He resolved to violate the chastity of Vṛndā .

2. In the meantime, the queen Vṛndārakā (Vṛndā) saw in a dream her husband seated on a buffalo. [1] He was anointed with oil. He was stark naked.

3-6. He wore black flowers and ornaments. He was attended upon by carnivorous animals and demons. His head was completely shaven and he was proceeding towards the southern direction. She saw her own city enveloped in darkness and immersed in the sea suddenly along with herself. Then that young woman woke up pondering over that dream. She saw the rising sun with a hole in the

middle without any lustre and saw this frequently.

Thinking that it foreboded evil, she began to cry. She was excessively frightened. She did not get happiness or mental peace anywhere in the ornamental arched gateways, attics, terraces etc. Then, accompanied by two friends, she went to the city park.

7. There also the young woman wandered but did not get happiness anywhere. She went from forest to forest without being aware of it herself.

8. While wandering thus she saw two Rākṣasas who were extremely terrifying. [2] They had leonine faces, extremely terrible on account of the curved teeth.

9. On seeing them she became much afflicted and ready to flee from there. She then saw a calm and tranquil ascetic who had resorted to the vow of silence. He had a disciple too.

10. Out of fear she put her tender arms round his neck and said: “O sage, protect me. I have sought refuge in you.”

11. On seeing her agitated and closely pursued by the Rākṣasas, he angrily made a loud hum sound whereby he turned back those terrible demons.

12. On seeing them turned and gone due to the fear of that hum sound, Vṛndā prostrated before the sage like a rod on the ground and spoke these words:

Vṛndā said :

13-14. O holy one, storehouse of mercy, I have been protected by you from this terrible fear. I wish to submit to you something. Kindly listen to it.

Jalandhara is my husband. O holy lord, he has gone to fight with Rudra . How does he fare in that battle? O holy lord of good holy rites, tell me.

Nārada said :

15. On hearing her words, the sage kindly looked up. By that time two monkeys came there, bowed down to him and stood by.

16. Directed by the gesture from his eyebrows they went up into the sky. Within half a moment they came back, bowed to him and stood in front of him. They were holding a pair of hands, a head and a headless trunk.

17. On noticing that the head, the trunk and the hands were those of the son of the Ocean (Jalandhara), she fell on the ground unconscious, miserable due to the distress of her husband.

18. After sprinkling her with the waters from his water pot the sage consoled her. Placing her forehead upon the forehead of her husband, she cried piteously.

Vṛndā said :

19. O my lord, formerly during our happy dialogue you used to humour me and delight me. I am your beloved and innocent wife. Why don’t you speak to me now?

20. You were the conqueror of the three worlds . Devas and Gandharvas along with Viṣṇu have been defeated by you. How did it happen that you have now been killed by a mere ascetic?

Nārada said :

21-22. After lamenting thus, Vṛndā spoke these words to the sage:

Vṛndā said :

O excellent sage, O storehouse of mercy, resuscitate this my lover and lord. You alone are capable of bringing him back to life, O sage, I believe.

Nārada said :

On hearing these words of hers, the sage said with a smile:

The sage said :

23. He has been killed in battle by Rudra. He cannot be made alive once again. Still, out of sympathy for you, I shall make him alive.

Nārada said :

24. After saying this, the Brāhmaṇa vanished. By that time, the son of the Ocean embraced Vṛndā and kissed her face with great mental pleasure and satisfaction.

25. Vṛndā too was extremely delighted in her mind on seeing her husband once again. Staying within the forest in his company for many days, she sported about.

26. Once at the conclusion of the sexual intercourse, she saw him in the form of Viṣṇu. Rebuking him angrily Vṛndā spoke these words:

Vṛndā said :

27. Fie upon your conduct, O Hari , you commit adultery! I know now well that you are a fake ascetic. [3]

28. The two, your own gatekeepers, who were shown to me by you by means of Māyā will be born as Rākṣasas. They will abduct your wife.

29. You will wander in forest, miserable due to the separation from your wife. Do wander along with this Lord of serpents, who has now been your disciple.

30. After saying this, Vṛndā entered fire, though Viṣṇu whose mind was attached to her, tried to prevent her.

31. Hari frequently remembered her. He was covered with the ashes to which Vṛndā was reduced. He stood there itself. Though he was pacified and advised by the groups of Suras and Siddhas, he did not get peace of mind.

[1]: [1] : VV 2-6 describe ill-omens indicating Jalandhara's death.

[2]: [2] : VV 8 ff describe how Viṣṇu deluded Vṛndā by his Māyā power and violated her chastity.

[3]: [3] : Abduction of Sītā and such other events are shown to be the consequences of the curse given by Vṛndā.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 22

Jalandhara Attains Salvation

Chapter 119 of 221 · 29 detected Sanskrit verse markers

Sanskrit

।। नारद उवाच ।। ।।
ततो जलंधरो दृष्ट्वा रुद्रमद्भुतविक्रमम् ।।
चकार मायया गौरीं त्र्यंबकं मोहयन्निव ।। १ ।।
रथोपरि च तां बद्धां रुदन्तीं पार्वतीं शिवः ।।
निशुंभप्रमुखाद्यैश्च वध्यमानां ददर्श सः ।। २ ।।
गौरीं तथाविधां दृष्ट्वा शिवोऽप्युद्विग्नमानसः ।।
अवाङ्मुखः स्थितस्तूष्णीं विस्मृत्य स्वपराक्रमम् ।। ३ ।।
ततो जलंधरो वेगात्त्रिभिर्विव्याध सायकैः ।।
आपुंखमग्नैस्तं रुद्रं शिरस्युरसि चोदरे ।। ४ ।।
ततो जज्ञे स तां मायां विष्णुना च प्रबोधितः ।।
रौद्ररूपधरो जातो ज्वालामालाऽतिभीषणः ।। ५ ।।
तस्याऽतीव महारौद्रं रूपं दृष्ट्वा महासुराः ।।
न शेकुः संमुखे स्थातुं भेजिरे ते दिशो दश ।।६।।
ततः शापं ददौ रुद्रस्तयोः शुंभनिशुंभयोः ।।
मम युद्धादपक्रांतौ गौर्या बध्यौ भविष्यथः ।। ७ ।।

पुनर्जलंधरो वेगाद्ववर्ष निशितैः शरैः ।।
बाणांधकारैः संछन्नं तदा भूमितलं महत् ।। ८ ।।
यावद्रुद्रश्च चिच्छेद तस्य बाणगणं जवात् ।।
तावत्स परिघेणाऽऽशु जघान वृषभं बली ।। ९ ।।
वृषस्तेन प्रहारेण परावृत्तो रणांगणात् ।।
रुद्रेणाऽऽकृष्यमाणोऽपि न तस्थौ रणभूमिषु ।। 2.4.22.१० ।।
ततः परमसंक्रुद्धो रुद्रो रौद्रवपुर्धरः ।।
चक्रं सुदर्शनं वेगाच्चिक्षेपाऽऽदित्यवर्चसम् ।। ११ ।।
प्रदहद्भोदसी वेगात्पपात वसुधातले ।।
जहार तच्छिरः कायान्महदायतलोचनम् ।। १२ ।।
रथात्कायः पपाताऽस्य नादयन्वसुधातलम् ।।
तेजश्च निर्गतं देहात्तद्रुद्रे लयमागमत् ।। १३ ।।
वृन्दादेहोद्भवं तेजस्तद्गौर्यां विलयं गतम् ।।
अथ ब्रह्मादयो देवा हर्षादुत्फुल्ललोचनाः ।। १४ ।।
प्रणम्य शिरसा रुद्रं शशंसुर्विष्णुचेष्टितम् ।।

।। देवा ऊचुः ।। ।।
महादेव त्वया देवा रक्षिताः शत्रुजाद्भयात् ।। १५ ।।
किंचिदन्यत्समुद्भूतं तत्र किं करवामहे ।।
वृन्दालावण्यसंभ्रांतो विष्णुस्तिष्ठति मोहितः ।। १६ ।।
।। ईश्वर उवाच ।। ।।
गच्छध्वं शरणं देवा विष्णोर्मोहापनुत्तये ।।
शरण्यां मोहिनीं मायां सा वः कार्यं करिष्यति ।। १७ ।।
।। नारद उवाच ।। ।।
इत्युक्त्वांतर्दधे देवः सर्वभूतगणैस्तदा ।।
देवाश्च तुष्टुवुर्मूलप्रकृतिं भक्तवत्सलाम् ।। १८ ।।
।। देवा ऊचुः ।। ।।
यदुद्भवाः सत्त्वरजस्तमोगुणाः सर्गस्थितिध्वंसनिदानकारिणः ।।
यदिच्छया विश्वमिदं भवाऽभवौ तनोति मूलप्रकृतिं नताः स्म ताम् ।। १९ ।।
या हि त्रयोविंशतिभेदशब्दिता जगत्यशेषे समधिष्ठिता परा ।।
यद्रूपकर्माणि जडास्त्रयोऽपि देवा न विदुः प्रकृतिं नताः स्म ताम् ।। 2.4.22.२० ।।

यद्भक्तियुक्ताः पुरुषास्तु नित्यं दारिद्र्यभीमोहपराभवादीन् ।।
न प्राप्नुवंत्येव हि भक्तवत्सलां सदैव मूलप्रकृतिं नताः स्म ताम् ।। २१ ।।
।। नारद उवाच ।। ।।
स्तोत्रमेतत्त्रिसंध्यं यः पठेदेकाग्रमानसः ।।
दारिद्यमोहदुःखानि न कदाचित्स्पृशंति तम् ।।२२।।
इत्थं स्तुवंतस्ते देवास्तेजोमण्डलमास्थितम् ।।
ददृशुर्गगनं तत्र ज्वालाव्याप्तदिगंतरम् ।। २३ ।।
तन्मध्याद्भारतीं सर्वे शुश्रुवुर्व्योमचारिणीम् ।।
।। शक्तिरुवाच ।। ।।
अहमेव त्रिधा भिन्ना तिष्ठामि त्रिविधैर्गुणैः ।। ।। २४ ।।
गौरी लक्ष्मी स्वरा चेति रजःसत्त्वतमोगुणैः ।।
तत्र गच्छत ताः कार्यं विधास्यति च वः सुराः ।। २५ ।।
।। नारद उवाच ।। ।।
शृण्वतामिति तां वाचमंतर्धानमगान्महः ।।
देवानां विस्मयोत्फुल्लनेत्राणां तत्तदा नृप ।। २६ ।।

ततः सर्वेऽपि ते देवा गत्वा तद्वाक्यनोदिताः ।।
गौरीं लक्ष्मीं स्वरां चैव प्रणेमुर्भक्तितत्पराः ।। २७ ।।
ततस्तास्तान्सुरान्दृष्ट्वा प्रणतान्भक्तवत्सलाः ।।
बीजानि प्रददुस्तेभ्यो वाक्यान्यूचुश्च भूमिप ।। २८ ।।
।। देव्य ऊचुः ।। ।।
इमानि तत्र बीजानि विष्णुर्यत्राऽवतिष्ठते ।।
निर्वपध्वं ततः कार्यं भवतां सिद्धिमेष्यति ।। २९ ।। ।।
।। नारद उवाच ।। ।।
ततस्तु हृष्टाः सुरसिद्धसंघाः प्रगृह्य बीजानि विचिक्षिपुस्ते ।।

वृंदान्वितो भूमितले स यत्र विष्णुः सदा तिष्ठति सौख्यहीनः ।। 2.4.22.३० ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये जलंधरमुक्तिकथनं नाम द्वाविंशोऽध्यायः ।। २२ ।।

Roman transliteration

|| nārada uvāca || ||
tato jalaṃdharo dṛṣṭvā rudramadbhutavikramam ||
cakāra māyayā gaurīṃ tryaṃbakaṃ mohayanniva || 1 ||
rathopari ca tāṃ baddhāṃ rudantīṃ pārvatīṃ śivaḥ ||
niśuṃbhapramukhādyaiśca vadhyamānāṃ dadarśa saḥ || 2 ||
gaurīṃ tathāvidhāṃ dṛṣṭvā śivo'pyudvignamānasaḥ ||
avāṅmukhaḥ sthitastūṣṇīṃ vismṛtya svaparākramam || 3 ||
tato jalaṃdharo vegāttribhirvivyādha sāyakaiḥ ||
āpuṃkhamagraistaṃ rudraṃ śirasyurasi codare || 4 ||
tato jajñe sa tāṃ māyāṃ viṣṇunā ca prabodhitaḥ ||
raudrarūpadharo jāto jvālāmālā'tibhīṣaṇaḥ || 5 ||
tasyā'tīva mahāraudraṃ rūpaṃ dṛṣṭvā mahāsurāḥ ||
na śekuḥ saṃmukhe sthātuṃ bhejire te diśo daśa ||6||
tataḥ śāpaṃ dadau rudrastayoḥ śuṃbhaniśuṃbhayoḥ ||
mama yuddhādapakrāṃtau gauryā badhyau bhaviṣyathaḥ || 7 ||

punarjalaṃdharo vegādvavarṣa niśitaiḥ śaraiḥ ||
bāṇāṃdhakāraiḥ saṃchannaṃ tadā bhūmitalaṃ mahat || 8 ||
yāvadrudraśca ciccheda tasya bāṇagaṇaṃ javāt ||
tāvatsa parigheṇā"śu jaghāna vṛṣabhaṃ balī || 9 ||
vṛṣastena prahāreṇa parāvṛtto raṇāṃgaṇāt ||
rudreṇā"kṛṣyamāṇo'pi na tasthau raṇabhūmiṣu || 2.4.22.10 ||
tataḥ paramasaṃkruddho rudro raudravapurdharaḥ ||
cakraṃ sudarśanaṃ vegāccikṣepā"dityavarcasam || 11 ||
pradahadrodasī vegātpapāta vasudhātale ||
jahāra tacchiraḥ kāyānmahadāyatalocanam || 12 ||
rathātkāyaḥ papātā'sya nādayanvasudhātalam ||
tejaśca nirgataṃ dehāttadrudre layamāgamat || 13 ||
vṛndādehodbhavaṃ tejastadgauryāṃ vilayaṃ gatam ||
atha brahmādayo devā harṣādutphullalocanāḥ || 14 ||
praṇamya śirasā rudraṃ śaśaṃsurviṣṇuceṣṭitam ||

|| devā ūcuḥ || ||
mahādeva tvayā devā rakṣitāḥ śatrujādbhayāt || 15 ||
kiṃcidanyatsamudbhūtaṃ tatra kiṃ karavāmahe ||
vṛndālāvaṇyasaṃbhrāṃto viṣṇustiṣṭhati mohitaḥ || 16 ||
|| īśvara uvāca || ||
gacchadhvaṃ śaraṇaṃ devā viṣṇormohāpanuttaye ||
śaraṇyāṃ mohinīṃ māyāṃ sā vaḥ kāryaṃ kariṣyati || 17 ||
|| nārada uvāca || ||
ityuktvāṃtardadhe devaḥ sarvabhūtagaṇaistadā ||
devāśca tuṣṭuvurmūlaprakṛtiṃ bhaktavatsalām || 18 ||
|| devā ūcuḥ || ||
yadudbhavāḥ sattvarajastamoguṇāḥ sargasthitidhvaṃsanidānakāriṇaḥ ||
yadicchayā viśvamidaṃ bhavā'bhavau tanoti mūlaprakṛtiṃ natāḥ sma tām || 19 ||

yā hi trayoviṃśatibhedaśabditā jagatyaśeṣe samadhiṣṭhitā parā ||
yadrūpakarmāṇi jaḍāstrayo'pi devā na vidyuḥ prakṛtiṃ natāḥ sma tām || 2.4.22.20 ||

yadbhaktiyuktāḥ puruṣāstu nityaṃ dāridryabhīmohaparābhavādīn ||
na prāpnuvaṃtyeva hi bhaktavatsalāṃ sadaiva mūlaprakṛtiṃ natāḥ sma tām || 21 ||
|| nārada uvāca || ||
stotrametattrisaṃdhyaṃ yaḥ paṭhedekāgramānasaḥ ||
dāridyamohaduḥkhāni na kadācitspṛśaṃti tam ||22||
itthaṃ stuvaṃtaste devāstejomaṇḍalamāsthitam ||
dadṛśurgaganaṃ tatra jvālāvyāptadigaṃtaram || 23 ||
tanmadhyādbhāratīṃ sarve śuśruvurvyomacāriṇīm ||
|| śaktiruvāca || ||
ahameva tridhā bhinnā tiṣṭhāmi trividhairguṇaiḥ || || 24 ||
gaurī lakṣmī svarā ceti rajaḥsattvatamoguṇaiḥ ||
tatra gacchata tāḥ kāryaṃ vidhāsyati ca vaḥ surāḥ || 25 ||
|| nārada uvāca || ||
śṛṇvatāmiti tāṃ vācamaṃtardhānamagānmahaḥ ||
devānāṃ vismayotphullanetrāṇāṃ tattadā nṛpa || 26 ||

tataḥ sarve'pi te devā gatvā tadvākyanoditāḥ ||
gaurīṃ lakṣmīṃ svarāṃ caiva praṇemurbhaktitatparāḥ || 27 ||
tatastāstānsurāndṛṣṭvā praṇatānbhaktavatsalāḥ ||
bījāni pradadustebhyo vākyānyūcuśca bhūmipa || 28 ||
|| devya ūcuḥ || ||
imāni tatra bījāni viṣṇuryatrā'vatiṣṭhate ||
nirvapadhvaṃ tataḥ kāryaṃ bhavatāṃ siddhimeṣyati || 29 || ||
|| nārada uvāca || ||
tatastu hṛṣṭāḥ surasiddhasaṃghāḥ pragṛhya bījāni vicikṣipuste ||
vṛṃdānvito bhūmitale sa yatra viṣṇuḥ sadā tiṣṭhati saukhyahīnaḥ || 2.4.22.30 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye jalaṃdharamuktikathanaṃ nāma dvāviṃśo'dhyāyaḥ || 22 ||

English translation

Nārada said :

1. On seeing Rudra with wonderful exploits, Jalandhara created (an illusory) Gaurī by means of his Māyā , as though to delude the Three-eyed Lord.

2. Śiva saw that Pārvatī was crying. She was bound above the chariot and was being struck and hit by Niśuṃbha and others.

3. On seeing Gaurī in that plight, Śiva too became agonized in his mind. With his face bent down, he stood motionless forgetting his own valour.

4. Then with great rapidity, Jalandhara pierced Rudra with three arrows which went deep into his head, chest and belly up to their tail-feathers.

5. Then enlightened by Viṣṇu , he (Śiva) understood that it was all Māyā (trickery). Thereupon he adopted a very terrific form, dreadful on account of the clusters of flames.

6. On seeing his excessively terrifying form, the great Asuras being incapable of standing in front of him (fled) and resorted to all the ten quarters.

7. Then Rudra cursed the two Rākṣasas Śuṃbha and Niśuṃbha thus: “You who fled away from the battle with me, shall be killed by Gaurī.”

8. Again Jalandhara showered sharp arrows in quick succession. At that time the vast surface of the earth was covered by darkness due to the (numerous) arrows (so discharged).

9. By the time Rudra quickly cut off the mass of his arrows, that powerful demon immediately hit the bull with an iron club.

10. On account of that blow, the bull turned away from the battlefield. Though it was dragged and pulled by Rudra, it did not stay on the battlegrounds.

11. Thereupon Rudra became excessively infuriated. He adopted a highly dreadful physical form. With great velocity he hurled the discus Sudaraśana that had the refulgence of the Sun.

12. Burning heaven and earth, it rapidly descended on the earth and severed his (Jalandhara’s) head with huge large eyes from his body.

13-14a. His body came with a thudding sound upon the surface of the earth when it fell from the chariot. A refulgence issued forth from his body and it merged in Rudra. The refulgence that had issued forth from the body of Vṛndā got merged into Gaurī.

14b-16. Then the Devas beginning with Brahmā , with eyes beaming like full-blown lotuses due to delight, bowed down their heads before Rudra and spoke of the action of Viṣṇu.

Devas said :

O Mahādeva , Devas have been rescued from the fear arising from the enemies. But a new development has taken place. What shall we do in that respect? Viṣṇu has become deluded by the beauty of Vṛndā, He stands enchanted.

Īśvara said :

17. O Devas, in order to dispel the delusion of Viṣṇu, go and seek refuge in Māyā, the Mohinī (Enchantress) worthy of being sought shelter in. She will do your work.

Nārada said :

18. After saying this the Lord vanished along with all the Bhūtas and the Gaṇas . The Devas then eulogized Mūlaprakṛti (Primordial Prakṛti) fond of her devotees.

Devas said :

19. We bow down to that Mūlaprakṛti from whom the guṇas , Sattva , Rajas , and Tamas , originate and then cause the creation, sustenance and annihilation (of the universe) and at whose will this universe extends and causes its existence and non-existence.

20. We bow down to that Prakṛti which has been said to have twenty-three different manifestations (evolutes or Tattvas ?), which is the greatest being that is established in the entire universe, and whose

form and activities are not known to even the three foolish Devas.

21. We bow down to that Mūlaprakṛti who is fond of her devotees. Those Puruṣas who have devotion to her do not meet with poverty, fear, delusion, defeat etc.

Nārada said :

22. Poverty, delusion and misery never touch that person who reads and recites this prayer with fully concentrated mind during the three junctions (i.e. morning, noon and at dusk).

23. Even as those Devas were eulogizing thus, they saw a mass of splendour spreading in the firmament. Flames spread in all the quarters and the intervening spaces.

24-25. From its middle all of them heard the speech spreading in (i.e. emanating from) the firmament.

Śakti said :

I alone stand in three different forms characterized by the three Guṇas. I am Gaurī, Lakṣmī and Svarā characterized by the Guṇas of Rajas, Sattva and Tamas respectively. Therefore go to them, O Suras , they will do your work.

Nārada said :

26. Even as the Devas stood listening to this, with surprise evident in their beaming eyes, that refulgence vanished, O king.

27. On being urged by those words (of Śakti), all those Devas went to Gaurī, Lakṣmī and Svarā and bowed down with great devotion.

28. On seeing the Suras bowing down, those deities, fond of devotees, gave them the seeds and spoke these words, O king.

The Devīs said :

29. Sow these seeds in the place where Viṣṇu is present. Then you will succeed in your work.

Nārada said :

30. The groups of Suras and Siddhas took those seeds and scattered them on the earth where Viṣṇu always stays (stayed) following Vṛndā without happiness (in misery).

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 23

The Origin of Dhātrī and Tulasī

Chapter 120 of 221 · 21 detected Sanskrit verse markers

Sanskrit

।। नारद उवाच ।। ।।
क्षिप्तेभ्यस्तत्र बीजेभ्यो वनस्पत्यस्त्रयोऽभवन् ।।
धात्री च मालती चैव तुलसी च नृपोत्तम ।। १ ।।
धात्र्युद्भवा स्मृता धात्री माभवा मालती स्मृता ।।
गौरीभवा च तुलसी तमःसत्त्वरजोगुणाः ।। २ ।।
स्त्रीरूपिण्यौ वनस्पत्यौ दृष्ट्वा विष्णुस्तदा नृप ।।
उत्तस्थौ संभ्रमाद्वृंदा रूपातिशयविभ्रमः ।।३।।
दृष्ट्वा च याचते मोहात्कामासक्तेन चेतसा ।।
तं चाऽपि तुलसीधात्र्यौ रागेणैव व्यलोकताम्।।४।।
यच्च लक्ष्म्या पुरा बीजमीर्ष्ययैव समर्पितम् ।।
तस्मात्तदुद्भवा नारी तस्मिन्नीर्ष्यापराऽभवत् ।। ५ ।।
अतः सा बर्बरीत्याख्यामवापाऽध विगर्हिताम् ।।
धात्रीतुलस्यौ तद्भागात्तस्य प्रीतिप्रदे सदा ।। ६ ।।
ततो विस्मृतदुःखोऽसौ विष्णुस्ताभ्यां सहैव तु ।।
वैकुण्ठमगमद्धृष्टः सर्वदेव नमस्कृतः ।। ७ ।।

कार्तिकोद्यापने विष्णोस्तस्मात्पूजा विधीयते ।।
तुलसीमूलदेशेऽस्य प्रीतिदा सा यतः स्मृता ।। ८ ।।
तुलसीकाननं राजन्गृहे यस्याऽवतिष्ठते ।।
तद्गृहं तीर्थरूपं तु नाऽऽयांति यमकिंकराः ।। ९ ।।
सर्वपापहरं नित्यं कामदं तुलसीवनम् ।।
रोपयंति नराः श्रेष्ठास्ते न पश्यंति भास्करिम् ।। 2.4.23.१० ।।
दर्शनं नर्मदायास्तु गंगास्नानं तथैव च ।।
तुलसीवनसंसर्गः सममेव त्रयं स्मृतम् ।। ११ ।।
रोपणात्पालनात्सेकाद्दर्शनात्स्पर्शनान्नृणाम् ।।
तुलसी दहते पापं वाङ्मनःकायसंचितम् ।। १२ ।।
तुलसीमंजरीभिर्यः कुर्याद्धरिहराऽर्चनम् ।।
न स गर्भगृहं याति मुक्तिभागी न संशयः ।। १३ ।।
पुष्कराद्यानि तीर्थानि गंगाद्याः सरितस्तथा ।।
वासुदेवादयो देवास्तिष्ठंति तुलसीदले ।। १४ ।।
तुलसीमंजरीयुक्तो यस्तु प्राणान्विमुंचति ।।

यमोऽपि नेक्षितुं शक्तो युक्तं पापशतैरपि ।। १५ ।।
विष्णोः सायुज्यमाप्नोति सत्यं सत्यं नृपोत्तम ।।
तुलसीकाष्ठजं यस्तु चंदनं धारयेन्नरः ।। १६ ।।
तद्देहं न स्पृशेत्पापं क्रियमाणमपीह यत् ।।
तुलसीविपिनच्छाया यत्रयत्र भवेन्नृप ।। १७ ।।
तत्र श्राद्धं प्रकर्तव्यं पितृणां दत्तमक्षयम् ।।
धात्रीफलविमिश्रैश्च तुलसीपत्रमिश्रितैः ।। १८ ।।
जलैः स्नाति नरस्तस्य गंगास्नानफलं स्मृतम् ।।
देवार्चनं नरः कुर्याद्धात्रीपत्रैः फलैस्तथा ।। १९ ।।
सुवर्णमणिमुक्तौघैरर्चनस्याप्नुयात्फलम् ।।
तीर्थानि मुनयो देवा यज्ञाः सर्वेऽपि कार्तिके ।। ।। 2.4.23.२० ।।
नित्यं धात्रीं समाश्रित्य तिष्ठंत्यर्के तुलास्थिते ।।
द्वादश्यां तुलसीपत्रं धात्रीपत्रं तु कार्तिके ।। २१ ।।
लुनाति स नरो गच्छेन्निरयानतिगर्हितान्।।
धात्रीतुलस्योर्माहात्म्यमपि देवश्चतुर्मुखः ।।

न समर्थो भवेद्वक्तुं यथा देवस्य शार्ङ्गिणः ।। २२ ।।
धात्रीतुलस्युद्भवकारणं यः शृणोति यः श्रावयते च भक्त्या ।।
विधूतपाप्मा सह पूर्वजैः स्वैः स्वर्गं व्रजत्यग्र्यविमानसंस्थैः ।।२३।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये धात्रीतुलस्युत्पत्तिवर्णनंनाम त्रयोविंशोऽध्यायः।। २३ ।।

Roman transliteration

|| nārada uvāca || ||
kṣiptebhyastatra bījebhyo vanaspatyastrayo'bhavan ||
dhātrī ca mālatī caiva tulasī ca nṛpottama || 1 ||
dhātryudbhavā smṛtā dhātrī mābhavā mālatī smṛtā ||
gaurībhavā ca tulasī tamaḥsattvarajoguṇāḥ || 2 ||
strīrūpiṇyau vanaspatyau dṛṣṭvā viṣṇustadā nṛpa ||
uttasthau saṃbhramādvṛṃdā rūpātiśayavibhramaḥ ||3||
dṛṣṭvā ca yācate mohātkāmāsaktena cetasā ||
taṃ cā'pi tulasīdhātryau rāgeṇaiva vyalokatām||4||
yacca lakṣmyā purā bījamīrṣyayaiva samarpitam ||
tasmāttadudbhavā nārī tasminnīrṣyāparā'bhavat || 5 ||
ataḥ sā barbarītyākhyāmavāpā'dha vigarhitām ||
dhātrītulasyau tadrāgāttasya prītiprade sadā || 6 ||
tato vismṛtaduḥkho'sau viṣṇustābhyāṃ sahaiva tu ||
vaikuṇṭhamagamaddhṛṣṭaḥ sarvadeva namaskṛtaḥ || 7 ||

kārtikodyāpane viṣṇostasmātpūjā vidhīyate ||
tulasīmūladeśe'sya prītidā sā yataḥ smṛtā || 8 ||
tulasīkānanaṃ rājangṛhe yasyā'vatiṣṭhate ||
tadgṛhaṃ tīrtharūpaṃ tu nā''yāṃti yamakiṃkarāḥ || 9 ||
sarvapāpaharaṃ nityaṃ kāmadaṃ tulasīvanam ||
ropayaṃti narāḥ śreṣṭhāste na paśyaṃti bhāskarim || 2.4.23.10 ||
darśanaṃ narmadāyāstu gaṃgāsnānaṃ tathaiva ca ||

tulasīvanasaṃsargaḥ samameva trayaṃ smṛtam || 11 ||
ropaṇātpālanātsekāddarśanātsparśanānnṛṇām ||
tulasī dahate pāpaṃ vāṅmanaḥkāyasaṃcitam || 12 ||
tulasīmaṃjarībhiryaḥ kuryāddhariharā'rcanam ||
na sa garbhagṛhaṃ yāti muktibhāgī na saṃśayaḥ || 13 ||
puṣkarādyāni tīrthāni gaṃgādyāḥ saritastathā ||
vāsudevādayo devāstiṣṭhaṃti tulasīdale || 14 ||
tulasīmaṃjarīyukto yastu prāṇānvimuṃcati ||

yamo'pi nekṣituṃ śakto yuktaṃ pāpaśatairapi || 15 ||
viṣṇoḥ sāyujyamāpnoti satyaṃ satyaṃ nṛpottama ||
tulasīkāṣṭhajaṃ yastu caṃdanaṃ dhārayennaraḥ || 16 ||
taddehaṃ na spṛśetpāpaṃ kriyamāṇamapīha yat ||
tulasīvipinacchāyā yatrayatra bhavennṛpa || 17 ||
tatra śrāddhaṃ prakartavyaṃ pitṝṇāṃ dattamakṣayam ||
dhātrīphalavimiśraiśca tulasīpatramiśritaiḥ || 18 ||
jalaiḥ snāti narastasya gaṃgāsnānaphalaṃ smṛtam ||
devārcanaṃ naraḥ kuryāddhātrīpatraiḥ phalaistathā || 19 ||
suvarṇamaṇimuktaughairarcanasyāpnuyātphalam ||
tīrthāni munayo devā yajñāḥ sarve'pi kārtike || || 2.4.23.20 ||
nityaṃ dhātrīṃ samāśritya tiṣṭhaṃtyarke tulāsthite ||
dvādaśyāṃ tulasīpatraṃ dhātrīpatraṃ tu kārtike || 21 ||
lunāti sa naro gacchennirayānatigarhitān||
dhātrītulasyormāhātmyamapi devaścaturmukhaḥ ||

na samartho bhavedvaktuṃ yathā devasya śārṅgiṇaḥ || 22 ||
dhātrītulasyudbhavakāraṇaṃ yaḥ śṛṇoti yaḥ śrāvayate ca bhaktyā ||
vidhūtapāpmā saha pūrvajaiḥ svaiḥ svargaṃ vrajatyagryavimānasaṃsthaiḥ ||23||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye dhātrītulasyutpattivarṇanaṃnāma trayoviṃśo'dhyāyaḥ|| 23 ||

English translation

Nārada said :

1. From the seeds sown there three plants grew up, viz. Dhātrī , Mālatī (Jasmine) and Tulasī .

2. Dhātrī is remembered as having been born of Dhātrī (the Earth); Mālatī is remembered as born of Mā (Lakṣmī) and Tulasī is born of Gaurī . These have the Guṇas — Tamas , Sattva and Rajas (respectively).

3. On seeing the plants in the form of women, O king, Viṣṇu got up with great excitement. His flurry and perturbation was mainly due to the excessive beauty of Vṛndā .

4. On seeing them he began to solicit due to fascination with a passionate mind. Tulasī and Dhātrī looked at him with sincere love and attachment.

5. Since the seed was offered formerly by Lakṣmī with malice and jealousy, the woman originating therefrom became malicious and jealous with him.

6. Hence she (it) later received the despicable name Barbarī. But Dhātrī and Tulasī accorded great pleasure and delight to him always due to their attachment and love for him.

7. Then Viṣṇu forgot all his misery. Becoming delighted, he went to Vaikuṇṭha along with them. He was then bowed to by all the Devas .

8. Hence while concluding the Kārttika Vrata , Viṣṇu is worshipped at the root of the Tulasī plant, since it is remembered as very pleasant to him. [1]

9. The house in which there is a grove of Tulasī plants is a Tīrtha , O king. The servants of Yama do not come there.

10. Those excellent men who grow the Tulasī grove that is destructive of all sins and always grants all desired objects, never see the son of the Sun-god (Yama, the god of Death).

11. These three are said to be equal (in efficacy): seeing Narmada , taking a holy bath in Gaṅgā and association with the grove of Tulasī plants.

12. If it is planted, guarded, watered, seen and touched, Tulasī burns down the sins of men accumulated through words, thoughts and physical activities.

13. He who worships Hari and Hara with bunches of Tulasī, is not reborn in any other womb. He shall certainly attain salvation.

14. Tīrthas including Puṣkara , rivers including Gaṅgā and Devas including Vāsudeva dwell on the leaf of the Tulasī plant.

15. Even Yama is incapable of looking at the person who gives up his life with a bunch of Tulasī (on his person), though he may have committed hundreds of sins.

16-18. He attains Sāyujya with Viṣṇu. O excellent king, this is certainly true. One who wears a twig of the Tulasī plant with sandal paste is never contaminated with sins even if they are committed. Wherever there is the shade of Tulasī grove, Śrāddha should be performed unto the Manes there. The Śrāddha thus offered is of everlasting benefit.

19-21a. One who takes his holy bath with the waters mingled with fruits of Dhātrī and with leaves of Tulasī attains the benefit of holy bath in Gaṅgā.

If a man performs the worship of the Lord with leaves and fruits of Dhātrī, he shall attain the benefit of a worship with gold, jewels and multitudes of pearls.

In the month of Kārttika, when the Sun is in the Zodiac Libra, all the Tīrthas, sages, Devas and Yajñas perpetually resort to Dhātrī.

21b-22. One who plucks the leaves of Tulasī on the twelfth day and those of Dhātrī in the month of Kārttika falls into the most despicable of all the hells.

Even the Four-faced Lord is not capable of recounting the greatness of Dhātrī and Tulasī as that of the Śārṅga -bearing Lord (Viṣṇu).

23. He who listens to or expounds devoutly the cause of the origin of Dhātrī and Tulasī becomes rid of all his sins. He goes to heaven along with his ancestors seated in superior aerial chariots.

[1]: [1] : The whole episode of Vṛndā explains the rite of Viṣṇu-worship performed at the root of a Tulasī plant at the conclusion of Kārttika Vrata.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 24

The Legend of Dharmadatta

Chapter 121 of 221 · 23 detected Sanskrit verse markers

Sanskrit

।। पृथुरुवाच ।। ।।
यद्भूर्जव्रतिनः पुंसः फलं महदुदादृतम् ।।
तत्पुनर्ब्रूहि माहात्म्यं केन चीर्णमिदं शुभम् ।। १ ।।
।। नारद उवाच ।। ।।
आसीत्सह्याद्रिविषये करवीरपुरे पुरा ।।
ब्राह्मणो धर्मवित्कश्चिद्धर्मदत्तेति विश्रुतः ।। २ ।।
विष्णुव्रतकरः सम्यग्विष्णुपूजारतः सदा ।।
कदाचित्कार्तिके मासि हरिजागरणाय सः ।। ३ ।।
रात्र्यां तुर्यावशेषायां जगाम हरिमन्दिरम्।।
हरिपूजोपकरणान्प्रगृह्य व्रजता तदा ।।४।।
तेन दृष्टा समायाता राक्षसी भीमदर्शना ।।
तां दृष्ट्वा भयवित्रस्तः कंपितावयवस्तदा ।। ५ ।।
पूजोपकरणैः सर्वैः पयोभिश्चाहनद्भयात् ।।
संस्मृत्य तद्धरेर्नाम तुलसीयुक्तवारिणा ।।
तेन वै हतमात्रे तु पापं तस्या ह्यगाल्लयम् ।। ६ ।।

अथ संस्मृत्य सा पूर्वजन्मकर्मविपाकजाम् ।।
स्वां दशामब्रवीद्विप्रं दंडवच्च प्रणम्य वै ।। ७ ।।
।। कलहोवाच ।। ।।
पूर्वकर्मविपाकेन दशामेतां गतास्म्यहम् ।।
तत्कथं नु पुनर्विप्र प्रयास्याम्युत्तमां गतिम् ।। ८ ।।
।। नारद उवाच ।। ।।
तां दृष्ट्वा प्रणतां सम्यग्वदमानां स्वकर्म तत् ।।
अतीव विस्मितो विप्रस्तदा वचनमब्रवीत् ।। ९ ।। ।।
।। धर्मदत्त उवाच ।। ।।
केन कर्मविपाकेन त्वं दशामीदृशीं गता ।।
कुत्रत्या का च किं शीला तत्सर्वं कथयस्व मे ।।2.4.24.१०।।
।। कलहोवाच ।। ।।
सौराष्ट्रनगरे ब्रह्मन्भिक्षुर्नामाऽभवद्द्विजः ।।
तस्याहं गृहिणी पूर्वं कलहाख्याऽतिनिष्ठुरा ।। ११ ।।
न कदाचिन्मया भर्तुर्वचसाऽपि शुभं कृतम् ।।

नाऽर्पितं तस्य मिष्टान्नं भर्तुर्वचनशीलया ।।१२।।
कलहप्रियया नित्यं मयोद्विग्नमना यदा ।।
परिणेतुं यदाऽन्यां स मतिं चक्रे पतिर्मम ।। १३ ।।
ततो गरं समादाय प्राणास्त्यक्ता मया द्विज ।।
अथ बद्ध्वा बध्यमानां मां निन्युर्यमकिंकराः ।। १४ ।।
यमश्च मां तदा दृष्ट्वा चित्रगुप्तमपृच्छत ।। ।। १५ ।।
।। यम उवाच ।। ।।
अनया किं कृतं कर्म चित्रगुप्त विलोकय ।।
प्राप्नोत्वेषा च तत्कर्म शुभं वा यदि वाऽशुभम् ।। १६ ।।
।। ।। कलहोवाच ।। ।।
चित्रगुप्तस्तदा वाक्यं भर्त्सयन्मामुवाच सः ।।
।। चित्रगुप्त उवाच ।। ।।
अनया तु कृतं कर्म शुभं किंचिन्न विद्यते ।। १७ ।।
मिष्टान्नं भुंजमानेयं न भर्तरि तदर्पितम् ।।
अतश्च वल्गुलीयोन्यां स्वविष्ठाढाऽवतिष्ठतु ।। १८ ।।

भर्तुर्द्वेषात्तदाप्येषा नित्यं कलहकारिणी ।।
विष्ठादां सूकरीं योनिं तस्मात्तिष्ठत्वियं हरे ।। १९ ।।
पाकभांडे सदा भुंक्ते भुंक्ते चैका यतस्ततः ।।
तस्मादेषा बिडाल्यस्तु स्वजाताऽपत्यभक्षिणी ।। 2.4.24.२० ।।
भर्तारमपि चोद्दिश्य ह्यात्मघातः कृतोऽनया ।।
तस्मात्प्रेतशरीरेऽपि तिष्ठत्वेकाऽतिनिंदिता ।। २१ ।।
अतश्चैषा मरुद्देशं प्रापितव्या भटैरियम् ।।
तत्र प्रेतशरीरस्था चिरं तिष्ठत्वियं ततः ।। २२ ।।
ऊर्ध्वं योनित्रयं चैषा भुनक्त्वशुभकारिणी।।२३।।
।। कलहोवाच ।। ।।
साहं पंचशताब्दानि प्रेतदेहे स्थिता किल।।
क्षुतृड्भ्यां पीडिताऽऽविश्य शरीरं वणिजस्य च।।
आयाता दक्षिणं देशं कृष्णावेण्योश्च संगमम् ।। २४ ।।
तत्तीरं संश्रिता यावत्तावत्तस्य शरीरतः ।।
शिवविष्णुगणैर्दूरमपकृष्टा बलादहम् ।। २५ ।।

ततः क्षुत्क्षामया दृष्टो मया हि त्वं द्विजोत्तम ।।
त्वद्धस्ततुलसीवारिसंसर्गगतपापया ।।२६।।
तत्कृत्यं कुरु विप्रेंद्र कथं मुक्तिमियाम्यहम्।।
योनित्रयादग्रभवादस्माच्च प्रेतदेहतः ।।२७।।
इत्थं विचिंत्य कलहावचनं द्विजाग्र्यस्तत्कर्मपाकभयविस्मयदुःखयुक्तः ।।
तद्ग्लानिदर्शनकृपाचलचित्तवृत्ति ध्यात्वा चिरं स वचनं निजगाद दुःखात् ।। २८ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां सहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये धर्मदत्तेतिहासकथनंनाम चतुर्विंशोऽध्यायः ।। २४ ।।

Roman transliteration

|| pṛthuruvāca || ||
yadūrjavratinaḥ puṃsaḥ phalaṃ mahadudādṛtam ||
tatpunarbrūhi māhātmyaṃ kena cīrṇamidaṃ śubham || 1 ||
|| nārada uvāca || ||
āsītsahyādriviṣaye karavīrapure purā ||
brāhmaṇo dharmavitkaściddharmadatteti viśrutaḥ || 2 ||
viṣṇuvratakaraḥ samyagviṣṇupūjārataḥ sadā ||
kadācitkārtike māsi harijāgaraṇāya saḥ || 3 ||
rātryāṃ turyāvaśeṣāyāṃ jagāma harimandiram||
haripūjopakaraṇānpragṛhya vrajatā tadā ||4||
tena dṛṣṭā samāyātā rākṣasī bhīmadarśanā ||
tāṃ dṛṣṭvā bhayavitrastaḥ kaṃpitāvayavastadā || 5 ||
pūjopakaraṇaiḥ sarvaiḥ payobhiścāhanadbhayāt ||
saṃsmṛtya taddharernāma tulasīyuktavāriṇā ||
tena vai hatamātre tu pāpaṃ tasyā hyagāllayam || 6 ||

atha saṃsmṛtya sā pūrvajanmakarmavipākajām ||
svāṃ daśāmabravīdvipraṃ daṃḍavacca praṇamya vai || 7 ||
|| kalahovāca || ||
pūrvakarmavipākena daśāmetāṃ gatāsmyaham ||
tatkathaṃ nu punarvipra prayāsyāmyuttamāṃ gatim || 8 ||
|| nārada uvāca || ||
tāṃ dṛṣṭvā praṇatāṃ samyagvadamānāṃ svakarma tat ||
atīva vismito viprastadā vacanamabravīt || 9 || ||
|| dharmadatta uvāca || ||
kena karmavipākena tvaṃ daśāmīdṛśīṃ gatā ||
kutratyā kā ca kiṃ śīlā tatsarvaṃ kathayasva me ||2.4.24.10||
|| kalahovāca || ||
saurāṣṭranagare brahmanbhikṣurnāmā'bhavaddvijaḥ ||
tasyāhaṃ gṛhiṇī pūrvaṃ kalahākhyā'tiniṣṭhurā || 11 ||
na kadācinmayā bharturvacasā'pi śubhaṃ kṛtam ||

nā'rpitaṃ tasya miṣṭānnaṃ bharturvacanaśīlayā ||12||
kalahapriyayā nityaṃ mayodvignamanā yadā ||
pariṇetuṃ yadā'nyāṃ sa matiṃ cakre patirmama || 13 ||
tato garaṃ samādāya prāṇāstyaktā mayā dvija ||
atha baddhvā badhyamānāṃ māṃ ninyuryamakiṃkarāḥ || 14 ||
yamaśca māṃ tadā dṛṣṭvā citraguptamapṛcchata || || 15 ||
|| yama uvāca || ||
anayā kiṃ kṛtaṃ karma citragupta vilokaya ||
prāpnotveṣā ca tatkarma śubhaṃ vā yadi vā'śubham || 16 ||
|| || kalahovāca || ||
citraguptastadā vākyaṃ bhartsayanmāmuvāca saḥ ||
|| citragupta uvāca || ||
anayā tu kṛtaṃ karma śubhaṃ kiṃcinna vidyate || 17 ||
miṣṭānnaṃ bhuṃjamāneyaṃ na bhartari tadarpitam ||
ataśca valgulīyonyāṃ svaviṣṭhādā'vatiṣṭhatu || 18 ||

bharturdveṣāttadāpyeṣā nityaṃ kalahakāriṇī ||
viṣṭhādāṃ sūkarīṃ yoniṃ tasmāttiṣṭhatviyaṃ hare || 19 ||
pākabhāṃḍe sadā bhuṃkte bhuṃkte caikā yatastataḥ ||
tasmādeṣā biḍālyastu svajātā'patyabhakṣiṇī || 2.4.24.20 ||

bhartāramapi coddiśya hyātmaghātaḥ kṛto'nayā ||
tasmātpretaśarīre'pi tiṣṭhatvekā'tiniṃditā || 21 ||
ataścaiṣā maruddeśaṃ prāpitavyā bhaṭairiyam ||
tatra pretaśarīrasthā ciraṃ tiṣṭhatviyaṃ tataḥ || 22 ||
ūrdhvaṃ yonitrayaṃ caiṣā bhunaktvaśubhakāriṇī||23||
|| kalahovāca || ||
sāhaṃ paṃcaśatābdāni pretadehe sthitā kila||
kṣutṛḍbhyāṃ pīḍitā"viśya śarīraṃ vaṇijasya ca||
āyātā dakṣiṇaṃ deśaṃ kṛṣṇāveṇyośca saṃgamam || 24 ||
tattīraṃ saṃśritā yāvattāvattasya śarīrataḥ ||
śivaviṣṇugaṇairdūramapakṛṣṭā balādaham || 25 ||

tataḥ kṣutkṣāmayā dṛṣṭo mayā hi tvaṃ dvijottama ||
tvaddhastatulasīvārisaṃsargagatapāpayā ||26||
tatkṛtyaṃ kuru vipreṃdra kathaṃ muktimiyāmyaham||
yonitrayādagrabhavādasmācca pretadehataḥ ||27||
itthaṃ viciṃtya kalahāvacanaṃ dvijāgryastatkarmapākabhayavismayaduḥkhayuktaḥ ||
tadglānidarśanakṛpācalacittavṛtti dhyātvā ciraṃ sa vacanaṃ nijagāda duḥkhāt || 28 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ sahitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye dharmadattetihāsakathanaṃnāma caturviṃśo'dhyāyaḥ || 24 ||

English translation

Note: The legend of Dharmadatta is mentioned in 12.86 supra . The detailed legend is given in this chapter. This is obviously a later addition.

Pṛthu said :

1. The great benefit of the person of observing the Kārttika Vrata has been mentioned. Describe once again its efficacy. By whom was this observed? By whom has this splendid Vrata been performed?

Nārada said :

2. Formerly, in the city of Karavīra [1] , in the country (around) Sahya mountain, there was a certain Brāhmaṇa well known by the name Dharmadatta.

3-7. He performed (all) Viṣṇu Vratas . He was always engaged in the proper worship of Viṣṇu.

Once, in the month of Kārttika, he went to the temple of Hari when a fourth of the night yet remained, for the purpose of Hari Jāgaraṇa (keeping awake at night along with prayers to Hari).

As he went along taking all the materials of worship of Hari with him, a Rākṣasī (demoness) of dreadful appearance was seen coming by him. On seeing her, he became extremely frightened. All his limbs began to tremble. Out of fear he threw all the materials of worship and the holy waters upon her. The moment she was hit by that water which contained a Tulasī leaf after remembering Hari's names her sins perished. She remembered that her state was the result of her Karmas of the previous birth. She prostrated in front of the Brāhmaṇa and spoke these words:

Kalahā said :

8. I have attained this plight (of being an ogress) as a result of my own previous Karmas. How can I once again, O Brāhmaṇa, attain the excellent goal?

Nārada said :

9. On seeing her bowing down and clearly speaking about her own Karmas, the Brāhmaṇa was exceedingly surprised. Then he spoke these words:

Dharmadatta said :

10. What is that Karma as a result of which you have attained such a plight as this? Who are you? To which place do you belong? What had been your conduct? Tell me everything.

Kalahā said :

11. O Brāhmaṇa, formerly there was a Brāhmaṇa named Bhikṣu in a city in Saurāṣṭra . I was his wife Kalahā by name. [2] I was extremely cruel.

12-16. No auspicious rite was performed by me even at the instance of my husband. Nor did I ever offer him sweet food. He became dejected because I was fond of quarrel and habituated to speak (harsh) words to my husband. So my husband became inclined to marry another woman. Therefore, I took poison and gave up my life, O Brāhmaṇa. Then the servants of Yama bound me and carried me away even as I was being tortured. On seeing me Yama asked Citragupta :

Yama said :

O Citragupta, see what acts have been performed by this woman. Let her experience the fruit thereof, food or otherwise.

Kalahā said :

17. Then Citragupta rebuked me and spoke these words: Citragupta said :

No good act was done at all by this woman.

18. She used to eat sweet food but nothing was given to her husband. Hence let her be born of a Valgulī (a kind of bat or a species of nocturnal birds) and let her remain feeding herself on her own faeces.

19. She used to despise her own husband and regularly quarrelled with him. Hence, O Yama, let her be born in the womb of a Sūkarī (a sow, a female pig).

20. She used to eat straight from the vessel in which food was cooked. She was further in the habit of taking food by herself. Hence let her be born as a cat that devours her own young one.

21. With her husband in view, she had committed suicide. Hence she is highly despicable. So, let her remain as a ghost in the dead body, all alone.

22. Therefore, she has to be taken to a desert place by the soldiers (of Yama). Let her be a ghost there and remain there for a long time.

23. After that let her be born (as mentioned before) in the three wombs (species) as she had been a doer of evil acts.

Kalahā said :

24. I remained as a ghost in a dead body for five hundred years. Being afflicted with hunger and thirst I permeated the body of a merchant. Then I came to the southern land to the confluence where Kṛṣṇā and Veṇī meet. [3]

25. As soon as I came to the banks of that river, I was dragged out of the body of that merchant by the attendants of Śiva and Viṣṇu.

26. Then, O excellent Brāhmaṇa, you were seen by me even as my body has become emaciated. Thanks to the contact with the Tulasī water sprinkled with your hand, all my sins have disappeared.

27. O eminent Brāhmaṇa, perform that holy rite whereby I shall attain liberation from this ghostly nature, as well as the three types of births destined to happen later.

28. The excellent Brāhmaṇa pondered over these words of Kalahā. He was afflicted with fear, surprise and misery at the turn of her Karmas. His mind was moved on seeing her agony. After meditating for a long time, he spoke these words out of distress:

[1]: [1] : Modern Kolhapur. It seems that the author is probably a Maharashtrian.

[2]: [2] : For the story of Kalahā and her redemption compare PdP VI (Uttara Khaṇḍa, Pūrvārdha), Chs. 106, 107, 108.

[3]: [3] : The confluence of Kṛṣṇā and Veṇī is at Māhulī near Satara (Maharashtra). River Kṛṣṇā is mentioned in old inscriptions (e.g. at Khidrapur) with the joint name Kṛṣṇā-Veṇī, though Koynā, a river equal to Kṛṣṇā, joins it at Karad (Satara Dist.).

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 25

Kalahā Attains Liberation

Chapter 122 of 221 · 21 detected Sanskrit verse markers

Sanskrit

।। धर्मदत्त उवाच ।। ।।
विलयं यांति पापानि तीर्थे दानव्रतादिभिः ।।
प्रेतदेहस्थितायास्ते तेषु नैवाऽधिकारिता ।। १ ।।
त्वद्ग्लानिदर्शनादस्मात्खिन्नं च मम मानसम् ।।
न वै निर्वृतिमायाति त्वामनुद्धृत्य दुःखिताम् ।। २ ।।
तस्मादाजन्मचरितं यन्मया कार्तिकव्रतम् ।।
तत्पुण्यस्यार्द्धभागेन सद्गतिं त्वमवाप्नुहि ।। ३ ।।
।। नारद उवाच ।।
इत्युक्त्वा धर्मदत्तोऽसौ यावत्तामभ्यषेचयत् ।।
तुलसीमिश्रतोयेन श्रावयन्द्वादशाक्षरम् ।। ४ ।।
तावत्प्रेतत्वनिर्मुक्ता ज्वलदग्निशिखोपमा ।।
दिव्यरूपधरा जाता लावण्येन यथेंदिरा ।। ५ ।।
ततः सा दंडवद्भूमौ प्रणनामाथ तं द्विजम् ।।
उवाच सा तदा वाक्यैर्हर्षगद्गदभाषिणी ।। ६ ।।
।। ।। कलहोवाच ।। ।।

त्वत्प्रसादाद्द्विजश्रेष्ठ विमुक्ता निरयादहम् ।।
पापाब्धौ मज्जमानायास्त्वं नौभूतोऽसि मे ध्रुवम् ।। ७ ।।
।। नारद उवाच ।। ।।
इत्थं वदन्ती सा विप्रं ददर्शाऽऽयातमंबरात् ।।
विमानं भास्वरं युक्तं विष्णुरूपधरैर्गणैः ।। ८ ।।
अथ सा तद्विमानाऽग्र्यं द्वाःस्थाभ्यामवरोपिता ।।
पुण्यशीलसुशीलाभ्यामप्सरोगणसेविता ।। ९ ।।
तद्विमानं तदाऽपश्यद्धर्मदत्तः सविस्मयः।।
पपात दण्डवद्भूमौ दृष्ट्वा तौ विष्णुरूपिणौ ।। 2.4.25.१० ।।
पुण्यशीलसुशीलौ च तमुत्थाप्याऽऽनतं द्विजम् ।।
अभिनन्द्य ततो वाक्यमूचतुर्धर्मसंयुतम् ।। ११ ।।
।। गणावूचतुः ।। ।।
साधुसाधु द्विजश्रेष्ठ यस्त्वं विष्णुरतः सदा ।।
दीनाऽनुकम्पी सर्वज्ञो विष्णुव्रतपरायणः ।।१२।।
आ बालत्वाच्छुभं त्वेतद्यत्त्वया कार्तिकव्रतम् ।।

कृतं तस्याऽर्द्धदानेन पुण्यं द्वैगुण्यमागमत्।।१३।।
जन्मांतरशतोद्भूतं पापं तद्विलयं गतम्।।
स्नानैरेव गतं पापं यदस्याः पूर्वकर्मजम् ।।१४।।
हरिजागरणाद्यैश्च विमानमिदमास्थिता।।
वैकुण्ठे नीयते साधो नानाभोगयुता त्वियम् ।।१५।।
दीपदानभवैः पुण्यैस्तेजःसारूप्यमास्थिता ।।
तुलसीपूजनाद्यैश्च कार्तिकव्रतकैः शुभैः ।।
विष्णुसान्निध्यगा जाता त्वया दत्तैः कृपानिधे ।।१६।।
त्वमप्यस्य भवस्यांते भार्याभ्यां सह यास्यसि ।।
वैकुण्ठ भुवनं विष्णोः सान्निध्यं च सरूपताम् ।। १७ ।।
ते धन्याः कृतकृत्यास्ते तेषां च सफलो भवः।।
यैर्भक्त्याराधितो विष्णुर्धर्मदत्त यथा त्वया ।। ।। १८ ।।
सम्यगाराधितो विष्णुः किं न यच्छति देहिनाम् ।।
औत्तानचरणिर्येन ध्रुवत्वे स्थापितः पुरा ।। १९।।
यन्नामस्मरणादेव देहिनो यांति सद्गतिम् ।। 2.4.25.२० ।।

ग्राहग्रस्तो हि नागेंद्रो यन्नामस्मरणात्पुरा ।।
विमुक्तः संनिधिं प्राप्तो जातोऽयं जयसंज्ञकः ।। २१ ।।
यतस्त्वयाऽर्चितो विष्णुस्तत्सान्निध्यं प्रयास्यसि ।।
बहुन्यब्दसहस्राणि भार्याद्वययुतः किल ।। २२ ।।
ततः पुण्यक्षयेजाते यदा यास्यसि भूतलम् ।।
सूर्यवंशोद्भवो राजा विख्यातस्त्वं भविष्यसि ।। २३ ।।
नाम्ना दशरथस्तत्र भार्याद्वययुतः पुनः ।।
तृतीययाऽनया चाऽपि या ते पुण्यार्द्धभागिनी ।। २४ ।।
तत्राऽपि तव सान्निध्यं विष्णुर्यास्यति भूतले ।।
आत्मानं तव पुत्रत्वे प्रकल्प्याऽमरकार्यकृत् ।। २५ ।।
तव जन्मव्रतादस्माद्विष्णुसंतुष्टिकारकात् ।।
न यज्ञा न च दानानि न तीर्थान्यधिकानि वै ।। २६ ।।
धन्योऽसि विप्राग्र्य यतस्त्वयैतद्व्रतं कृतं तुष्टिकरं जगद्गुरोः।।
यदर्धभागात्सफला मुरारेः प्रणीयतेऽस्माभिरियं सलोकताम्।।२७।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये धर्मदत्तोपाख्याने कलहामोक्षकथनंनाम पञ्चविंशोऽध्यायः ।। २५ ।।

Roman transliteration

|| dharmadatta uvāca || ||
vilayaṃ yāṃti pāpāni tīrthe dānavratādibhiḥ ||
pretadehasthitāyāste teṣu naivā'dhikāritā || 1 ||
tvadglānidarśanādasmātkhinnaṃ ca mama mānasam ||
na vai nirvṛtimāyāti tvāmanuddhṛtya duḥkhitām || 2 ||
tasmādājanmacaritaṃ yanmayā kārtikavratam ||
tatpuṇyasyārddhabhāgena sadgatiṃ tvamavāpnuhi || 3 ||
|| nārada uvāca ||

ityuktvā dharmadatto'sau yāvattāmabhyaṣecayat ||
tulasīmiśratoyena śrāvayandvādaśākṣaram || 4 ||
tāvatpretatvanirmuktā jvaladagniśikhopamā ||
divyarūpadharā jātā lāvaṇyena yatheṃdirā || 5 ||
tataḥ sā daṃḍavadbhūmau praṇanāmātha taṃ dvijam ||
uvāca sā tadā vākyairharṣagadgadabhāṣiṇī || 6 ||
|| || kalahovāca || ||

tvatprasādāddvijaśreṣṭha vimuktā nirayādaham ||
pāpābdhau majjamānāyāstvaṃ naubhūto'si me dhruvam || 7 ||
|| nārada uvāca || ||
itthaṃ vadantī sā vipraṃ dadarśā"yātamaṃbarāt ||
vimānaṃ bhāsvaraṃ yuktaṃ viṣṇurūpadharairgaṇaiḥ || 8 ||
atha sā tadvimānā'gryaṃ dvāḥsthābhyāmavaropitā ||
puṇyaśīlasuśīlābhyāmapsarogaṇasevitā || 9 ||
tadvimānaṃ tadā'paśyaddharmadattaḥ savismayaḥ||
papāta daṇḍavadbhūmau dṛṣṭvā tau viṣṇurūpiṇau || 2.4.25.10 ||
puṇyaśīlasuśīlau ca tamutthāpyā"nataṃ dvijam ||
abhinandya tato vākyamūcaturdharmasaṃyutam || 11 ||
|| gaṇāvūcatuḥ || ||
sādhusādhu dvijaśreṣṭha yastvaṃ viṣṇurataḥ sadā ||
dīnā'nukampī sarvajño viṣṇuvrataparāyaṇaḥ ||12||
ā bālatvācchubhaṃ tvetadyattvayā kārtikavratam ||

kṛtaṃ tasyā'rddhadānena puṇyaṃ dvaiguṇyamāgamat||13||
janmāṃtaraśatodbhūtaṃ pāpaṃ tadvilayaṃ gatam||
snānaireva gataṃ pāpaṃ yadasyāḥ pūrvakarmajam ||14||
harijāgaraṇādyaiśca vimānamidamāsthitā||
vaikuṇṭhe nīyate sādho nānābhogayutā tviyam ||15||
dīpadānabhavaiḥ puṇyaistejaḥsārūpyamāsthitā ||
tulasīpūjanādyaiśca kārtikavratakaiḥ śubhaiḥ ||
viṣṇusānnidhyagā jātā tvayā dattaiḥ kṛpānidhe ||16||
tvamapyasya bhavasyāṃte bhāryābhyāṃ saha yāsyasi ||
vaikuṇṭha bhuvanaṃ viṣṇoḥ sānnidhyaṃ ca sarūpatām || 17 ||
te dhanyāḥ kṛtakṛtyāste teṣāṃ ca saphalo bhavaḥ||
yairbhaktyārādhito viṣṇurdharmadatta yathā tvayā || || 18 ||
samyagārādhito viṣṇuḥ kiṃ na yacchati dehinām ||
auttānacaraṇiryena dhruvatve sthāpitaḥ purā || 19||
yannāmasmaraṇādeva dehino yāṃti sadgatim || 2.4.25.20 ||

grāhagrasto hi nāgeṃdro yannāmasmaraṇātpurā ||
vimuktaḥ saṃnidhiṃ prāpto jāto'yaṃ jayasaṃjñakaḥ || 21 ||
yatastvayā'rcito viṣṇustatsānnidhyaṃ prayāsyasi ||
bahūnyabdasahasrāṇi bhāryādvayayutaḥ kila || 22 ||
tataḥ puṇyakṣayejāte yadā yāsyasi bhūtalam ||
sūryavaṃśodbhavo rājā vikhyātastvaṃ bhaviṣyasi || 23 ||
nāmnā daśarathastatra bhāryādvayayutaḥ punaḥ ||
tṛtīyayā'nayā cā'pi yā te puṇyārddhabhāginī || 24 ||
tatrā'pi tava sānnidhyaṃ viṣṇuryāsyati bhūtale ||
ātmānaṃ tava putratve prakalpyā'marakāryakṛt || 25 ||
tava janmavratādasmādviṣṇusaṃtuṣṭikārakāt ||
na yajñā na ca dānāni na tīrthānyadhikāni vai || 26 ||
dhanyo'si viprāgrya yatastvayaitadvrataṃ kṛtaṃ tuṣṭikaraṃ jagadguroḥ||

yadardhabhāgātsaphalā murāreḥ praṇīyate'smābhiriyaṃ salokatām||27||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye dharmadattopākhyāne kalahāmokṣakathanaṃnāma pañcaviṃśo'dhyāyaḥ || 25 ||

English translation

Dharmadatta said :

1. By performing charitable gifts and holy rites etc. in a Tīrtha , all the sins perish. But you are not authorized for it because you are a ghost in a dead body.

2. My mind is distressed on seeing your misery. Without redeeming you from the misery my mind will not be at ease.

3. Hence you do attain the good goal by means of half the merit that I have earned throughout my life from Kārttika Vrata .

Nārada said :

4. After saying thus, Dharmadatta sprinkled on her water mixed with Tulasī and repeated the twelve-syllabled Mantra (oṃ namo bhagavate vāsudevāya):

5. Immediately she became liberated from ghosthood. She assumed a divine form comparable to the flames of blazing fire. In beauty she appeared like Indirā .

6. Then she prostrated flat on the ground like a rod and bowed down to that Brāhmaṇa . Then with words choked with delight, she spoke thus:

Kalahā said :

7. O excellent Brāhmaṇa, with your favour I have been redeemed from hell. Certainly you have been like a boat unto me, as I was about to be drowned in the ocean of sin.

Nārada said :

8. As she was speaking thus to the Brāhmaṇa, she saw a sparkling aerial chariot coming from the sky accompanied by attendants who had assumed the form of Viṣṇu .

9. The gatekeepers Puṇyaśīla and Suśīla made her get into that excellent aerial chariot. She was (there) served by groups of celestial damsels.

10. Dharmadatta gazed at that aerial chariot with great wonder. On seeing those two in the form of Viṣṇu he prostrated flat on the ground.

11. Puṇyaśīla and Suśīla raised the Brāhmaṇa who was bowing down. After congratulating him, they spoke these righteous words:

The Attendants said :

12. Well done, well done, O excellent Brāhmaṇa. You are omniscient. You are merciful to the distressed. You are engaged in the holy rites of Viṣṇu.

13. Ever since your childhood you have been performing the excellent Kārttikavrata. Half of the merit thereof you have donated. Hence your merit has become doubled.

14. All the sins of yours that had accumulated in the course of hundreds of births have perished. The sin of this woman arising out of her previous Karmas has been destroyed through the holy baths (of yours, transferred to her).

15. Through the meritorious deeds of Hari Jāgaraṇa (vigil on the Ekādaśī day) etc. she has got into this aerial chariot and is being taken to Vaikuṇṭha . O gentle Sir, she will enjoy different kinds of pleasures.

16. By means of the merit of offering lamps she has attained the Sārūpya of the (Supreme) Refulgence. She has come to the presence of Viṣṇu through the auspicious worships of Tulasī and Kārttika Vratas , all given by you, O storehouse of mercy.

17. At the end of this birth you along with your two wives will go to the world of Vaikuṇṭha, reach the presence of Viṣṇu and attain Sārūpya (indentity of form with Viṣṇu).

18. O Dharmadatta, those people by whom Viṣṇu has been devoutly propitiated like you, are blessed and contented. They have accomplished their object. Their birth is fruitful.

19. What is it that Viṣṇu does not give to the embodied beings when (he is) perfectly propitiate? The son of Uttānapāda (Dhruva) had been established as Dhruva formerly by him.

20. Merely by remembering his name all the embodied beings attain beatitude.

21. The great elephant who had been caught in the jaws of a crocodile, became liberated formerly by remembering his name. He reached the presence of Viṣṇu and has become (the attendant) named Jaya . [1]

22. Since Viṣṇu has been worshipped by you, you will go to his presence accompanied by both the wives. You will stay there for thousands of years.

23-24. Then as the merits dwindle, you will go to the earth. Then you will become a famous king named Daśaratha [2] in the solar race. These two wives will be born as your wives then also. This woman who secured half of your merits will be your third wife then.

25. There also Viṣṇu will come to your presence on the earth for carrying out the task of Devas . He will be born as your son.

26. Neither Yajñas nor charitable gifts, nor Tīrthas are superior to the Vratas performed by you ever since your birth, as the Vratas give satisfaction to Viṣṇu.

27. O great Brāhmaṇa, you are blessed because this Vrata which causes satisfaction to the Sire of the universe has been performed by you. Through half of that merit this woman has become (redeemed and) successful. She is being taken to the world of Viṣṇu and she attains the salvation of Sālokya type.

[1]: [1] : A reference to Gajendra Mokṣa.

[2]: [2] : An example of the use of rebirth to explain (a supposed) future event—the background of Rāma story.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 26

Dialogue between King Cola and Viṣṇudāsa

Chapter 123 of 221 · 27 detected Sanskrit verse markers

Sanskrit

।। नारद उवाच ।। ।।
इत्थं तद्वचनं श्रुत्वा धर्मदत्तः सविस्मयः ।।
प्रणम्य दण्डवद्भूमौ वाक्यमेतदुवाच ह ।। १ ।। ।।
।। धर्मदत्त उवाच ।। ।।
आराधयंति सर्वेऽपि विष्णुं भक्ताऽर्तिनाशनम् ।।
यज्ञैर्दानैर्व्रतैस्तीर्थैस्तपोभिश्च यथाविधि।।२।।
विष्णुप्रीतिकरं तेषां किंचित्सान्निध्यकारकम् ।।
यत्कृत्वा तानि चीर्णानि सर्वाण्यपि भवंति हि ।। ३ ।।
।। गणावूचतुः ।। ।।
साधु पृष्टं त्वया विप्र शृणुष्वैकाग्रमानसः ।।
सेतिहासकथां पुण्यां कथ्यमानां पुराभवाम् ।। ४ ।।
कांचिपुर्यां पुरा चोलश्चक्रवर्ती नृपोऽभवत् ।।
यस्याख्ययैव ते देशाश्चोला इति प्रथां गताः ।। ५ ।।
यस्मिञ्छासति भूचक्रं दरिद्रो वाऽपि दुःखितः।।
पापबुद्धिः सरुग्वापि नैव कश्चिदभून्नरः ।।६।।

यस्याप्युन्नतयज्ञस्य ताम्रपर्ण्यास्तटावुभौ ।।
सुवर्णयूपैः शोभाढ्यावास्तां चैत्ररथोपमौ ।। ७ ।।
स कदाचिदगाद्राजा ह्यनंतशयनं द्विज ।।
यत्राऽसौ जगतां नाथो योगनिद्रामुपाश्रितः।। ६ ।।
तत्र श्रीरमणं देवं संपूज्य विधिवन्नृपः ।।
मणिमुक्ताफलैर्दिव्यैः स्वर्णपुष्पैश्च शोभनैः ।। ९ ।।
प्रणम्य दण्डवद्भूमावुपविष्टः स तत्र वै ।।
तावद्ब्राह्मणमायांतमपश्यद्देवसन्निधौ ।। 2.4.26.१० ।।
देवार्चनार्थं पाणौ तु तुलस्युदकधारिणम्।।
स्वपुरीवासिनं तत्र विष्णुदासाह्वयं द्विजम् ।। ११ ।।
स तत्राभ्येत्य विप्रर्षिर्देवदेवमपूजयत् ।।
विष्णुसूक्तेन संस्नाप्य तुलसीमंजरीदलैः ।। १२ ।।
तुलसीपूजया तस्य रत्नपूजां पुरा कृताम् ।।
आच्छादितां समालोक्य राजा कुद्धोऽब्रवीदिदम्।। १३ ।।
।। चोल उवाच ।। ।।

माणिक्यस्वर्णपूजाऽत्र शोभाढ्या या कृता मया ।।
विष्णुदास कथं सेयमाच्छन्ना तुलसीदलैः ।। १४ ।।
विष्णुभक्तिं न जानासि वराकोऽसि मतो मम ।।
यस्त्विमामतिशोभाढ्यां पूजामाच्छादयस्यहो ।। ।। १५ ।।
इति तद्वचनं श्रुत्वा सक्रोधः स द्विजोत्तमः ।।
राज्ञो गौरवमुल्लंघ्य जगाद वचनं तदा ।। १६ ।।
।। विष्णुदास उवाच ।। ।।
राजन्भक्तिं न जानासि गर्वितोऽसि नृपश्रिया ।।
कियद्विष्णुव्रतं पूर्वं त्वया चीर्णं वदस्व तत् ।। १७ ।।
।।गणावूचतुः।।
तद्ब्राह्मणवचः श्रुत्वा प्रहस्य स नृपोत्तमः।।
विष्णुदासं तदा गर्वादुवाच वचनं द्विजम्।। १८।।
।।राजोवाच।।
इत्थं चेद्वदसे विप्र विष्णुभक्त्याऽतिगर्वितः।।
भक्तिस्ते कियती विष्णोर्दरिद्रस्याऽधनस्य च ।।१९।।

यज्ञदानादिकं नैव विष्णोस्तुष्टिकरं कृतम् ।।
नाऽपि देवालयं पूर्वं कृतं विप्र त्वया क्वचित् ।। 2.4.26.२० ।।
ईदृशस्याऽपि ते गर्व एष तिष्ठति भक्तितः ।।
तच्छृण्वंतु वचो मेऽद्य सर्वेऽप्येते द्विजातयः ।। २१ ।।
साक्षात्कारमहं विष्णोरेष वादो गमिष्यति ।।
पश्यंतु सर्वेऽपि ततो भक्तिं ज्ञास्यंति चावयोः ।। २२ ।।
।। गणावूचतुः ।। ।।
इत्युक्त्वा स नृपोऽगच्छन्निजराजगृहं तदा ।।
आरभद्वैष्णवं सत्रं कृत्वाऽऽचार्यं तु मुद्गलम् ।। २३ ।।
ऋषिसंघसमाजुष्टं बह्वन्नं बहुदक्षिणम् ।।
यच्च ब्रह्मकृतं पूर्वं गयाक्षेत्रे समृद्धिमत् ।। २४ ।।
विष्णुदासोऽपि तत्रैव तस्थौ देवालये व्रती ।।
यथोक्तनियमान्कुर्वन्विष्णोस्तुष्टिकरान्सदा ।। २५ ।।
माघोर्जयोर्व्रतं सम्यक्तुलसीवनपालनम् ।।
एकादश्यां हरेर्जाप्यं द्वादशाक्षरविद्यया ।। २६ ।।

उपचारैः षोडशभिर्नृत्यगीतादिमंगलैः ।।
नित्यं विष्णोस्तथा पूजां व्रतान्येतानि सोऽकरोत् ।। २७ ।।
नित्यं संस्मरणं विष्णोर्गच्छन्भुवि स्वपन्नपि ।।
सर्वभूतस्थितं विष्णुमपश्यत्समदर्शनः ।। ।। २८ ।।
माघकार्तिकयोर्नित्यं विशेषनियमानपि ।।
अकरोद्विष्णुतुष्ट्यर्थं सोद्यापनविधिं तथा ।। २९ ।।
एवं समाराधयतोः श्रियः पतिं तयोश्च चोलेश्वरविष्णुदासयोः ।।
अगाद्धि कालः सुमहान्व्रतस्थयोस्तन्निष्ठसर्वेंद्रियकर्मणोस्तदा ।। 2.4.26.३० ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये

चोलराजविष्णुदासब्राह्मणविवादकथनंनाम षड्विंशोऽध्यायः ।। २६ ।।

Roman transliteration

|| *nārada uvāca* || ||
itthaṃ tadvacanaṃ śrutvā dharmadattaḥ savismayaḥ ||
praṇamya daṇḍavadbhūmau vākyametaduvāca ha || *1* || ||
|| *dharmadatta uvāca* || ||
ārādhayaṃti sarve'pi viṣṇuṃ bhaktā'rtināśanam ||
yajñairdānairvrataistīrthaistapobhiśca yathāvidhi||*2*||
viṣṇuprītikaraṃ teṣāṃ kiṃcitsānnidhyakārakam ||
yatkṛtvā tāni cīrṇāni sarvāṇyapi bhavaṃti hi || *3* ||
|| *gaṇāvūcatuḥ* || ||
sādhu pṛṣṭaṃ tvayā vipra śṛṇuṣvaikāgramānasaḥ ||
setihāsakathāṃ puṇyāṃ kathyamānāṃ purābhavām || *4* ||
kāṃcipuryāṃ purā colaścakravartī nṛpo'bhavat ||
yasyākhyayaiva te deśāścolā iti prathāṃ gatāḥ || *5* ||
yasmiñchāsati bhūcakraṃ daridro vā'pi duḥkhitaḥ||
pāpabuddhiḥ sarugvāpi naiva kaścidabhūnnaraḥ ||*6*||

yasyāpyunnatayajñasya tāmraparṇyāstaṭāvubhau ||
suvarṇayūpaiḥ śobhāḍhyāvāstāṃ caitrarathopamau || *7* ||
sa kadācidagādrājā hyanaṃtaśayanaṃ dvīja ||
yatrā'sau jagatāṃ nātho yoganidrāmupāśritaḥ|| *6* ||
tatra śrīramaṇaṃ devaṃ saṃpūjya vidhivannṛpaḥ ||
maṇimuktāphalairdivyaiḥ svarṇapuṣpaiśca śobhanaiḥ || *9* ||
praṇamya daṇḍavadbhūmāvupaviṣṭaḥ sa tatra vai ||
tāvadbrāhmaṇamāyāṃtamapaśyaddevasannidhau || *2.4.26.10* ||
devārcanārthaṃ pāṇau tu tulasyudakadhāriṇam||
svapurīvāsinaṃ tatra viṣṇudāsāhvayaṃ dvijam || *11* ||
sa tatrābhyetya viprarṣirdevadevamapūjayat ||
viṣṇusūktena saṃsnāpya tulasīmaṃjarīdalaiḥ || *12* ||
tulasīpūjayā tasya ratnapūjāṃ purā kṛtām ||
ācchāditāṃ samālokya rājā kuddho'bravīdidam|| *13* ||
|| *cola uvāca* || ||

māṇikyasvarṇapūjā'tra śobhāḍhyā yā kṛtā mayā ||
viṣṇudāsa kathaṃ seyamācchannā tulasīdalaiḥ || *14* ||
viṣṇubhaktiṃ na jānāsi varāko'si mato mama ||
yastvīmāmatiśobhāḍhyāṃ pūjāmācchādayasyaho || || *15* ||
iti tadvacanaṃ śrutvā sakrodhaḥ sa dvijottamaḥ ||
rājño gauravamullaṃghya jagāda vacanaṃ tadā || *16* ||
|| *viṣṇudāsa uvāca* || ||
rājanbhaktiṃ na jānāsi garvito'si nṛpaśriyā ||
kiyadviṣṇuvrataṃ pūrvaṃ tvayā cīrṇaṃ vadasva tat || *17* ||
||*gaṇāvūcatuḥ*||
tadbrāhmaṇavacaḥ śrutvā prahasya sa nṛpottamaḥ||
viṣṇudāsaṃ tadā garvāduvāca vacanaṃ dvijam|| *18*||
||*rājovāca*||
itthaṃ cedvadase vipra viṣṇubhaktyā'tigarvitaḥ||
bhaktiste kiyatī viṣṇordaridrasyā'dhanasya ca ||*19*||

yajñadānādikaṃ naiva viṣṇostuṣṭikaraṃ kṛtam ||
nā'pi devālayaṃ pūrvaṃ kṛtaṃ vipra tvayā kvacit || 2.4.26.20 ||
īdṛśasyā'pi te garva eṣa tiṣṭhati bhaktitaḥ ||
tacchṛṇvaṃtu vaco me'dya sarve'pyete dvijātayaḥ || 21 ||
sākṣātkāramahaṃ viṣṇoreṣa vādo gamiṣyati ||
paśyaṃtu sarve'pi tato bhaktiṃ jñāsyaṃti cāvayoḥ || 22 ||
|| gaṇāvūcatuḥ || ||
ityuktvā sa nṛpo'gacchannijarājagṛhaṃ tadā ||
ārabhadvaiṣṇavaṃ satraṃ kṛtvā"cāryaṃ tu mudgalam || 23 ||
ṛṣisaṃghasamājuṣṭaṃ bahvannaṃ bahudakṣiṇam ||
yacca brahmakṛtaṃ pūrvaṃ gayākṣetre samṛddhimat || 24 ||
viṣṇudāso'pi tatraiva tasthau devālaye vratī ||
yathoktaniyamānkurvanviṣṇostuṣṭikarānsadā || 25 ||
māghorjayorvrataṃ samyaktulasīvanapālanam ||
ekādaśyāṃ harerjāpyaṃ dvādaśākṣaravidyayā || 26 ||

upacāraiḥ ṣoḍaśabhirnṛtyagītādimaṃgalaiḥ ||
nityaṃ viṣṇostathā pūjāṃ vratānyetāni so'karot || 27 ||
nityaṃ saṃsmaraṇaṃ viṣṇorgacchanbhuvi svapannapi ||
sarvabhūtasthitaṃ viṣṇumapaśyatsamadarśanaḥ || || 28 ||
māghakārtikayornityaṃ viśeṣaniyamānapi ||
akarodviṣṇutuṣṭyarthaṃ sodyāpanavidhiṃ tathā || 29 ||
evaṃ samārādhayatoḥ śriyaḥ patiṃ tayośca coleśvaraviṣṇudāsayoḥ ||
agāddhi kālaḥ sumahānvratasthayostanniṣṭhasarveṃdriyakarmaṇostadā || 2.4.26.30 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye colarājaviṣṇudāsabrāhmaṇavivādakathanaṃnāma ṣaḍviṃśo'dhyāyaḥ || 26 ||

English translation

Note: Vide PdP VI (Uttara Khaṇḍa , Pūrvārdha , Chs. 108, 109).

Nārada said :

1. On hearing their words thus with great wonder Dharmadatta prostrated flat on the ground and spoke these words:

2-3. All people worship Viṣṇu , the destroyer of the distress of devotees, by means of Yajñas , charitable gifts, Vratas , Tīrthas and penances in accordance with the injunctions. Is there anything which causes pleasure to Viṣṇu, which takes (the devotees) to his presence and by performing which all the (other) holy rites would have been performed?

The Attendants replied :

4. Well asked by you, O Brāhmaṇa . Listen with concentration of mind to the meritorious story that happened formerly.

5. Formerly Emperor Cola [1] ruled over his kingdom in the city of Kāñcī . The land also was famous by the name Colas after the name of the king .

6. While he was ruling over the earth no man was poor , miserable, sick or wicked in his mind.

7. He performed many big Yajñas on the banks of Tāmraparṇī where golden sacrificial posts were fixed. This heightened the beauty of the banks and made them resemble the garden Caitraratha (of Kubera).

8. Once, O Brāhmaṇa, that king went to Anantaśayana (modern Trivandrum, capital of Kerala) where the Lord of the worlds has resorted to Yogic slumber.

9. There the king duly worshipped the Lord Śrīramaṇa (Lord of Śrī) with jewels and pearls of divine (lustre) and splendid golden flowers .

10. After prostrating before the Lord he sat on the ground. By then he saw that a Brāhmaṇa had also come to the presence of the Lord.

11. For the purpose of the worship of the Lord he held in his hand Tulasī leaves and water . He was a Brāhmaṇa named Viṣṇudāsa , a resident of his own city.

12. That saintly Brāhmaṇa approached the Lord of Devas , bathed him with water mixed with bunches of Tulasī and worshipped repeating Viṣṇusūkta.

13. On seeing that his worship performed with jewels earlier, had been covered by the worship with Tulasī leaves, the king became furious and spoke thus:

Cola said :

14. The worship that I had performed with rubies and gold was splendid. O Viṣṇudāsa, how is it that it has been covered up by Tulasī leaves?

15. You do not know (real) devotion unto Viṣṇu. You are, I think, very poor. Alas! You have covered up my excessively refulgent worship.

16. On hearing the king's words thus, the excellent Brāhmaṇa also became furious. Violating the majesty of the king he then spoke these words:

Viṣṇudāsa said :

17. O king, you do not know what is devotion. You are proud of your royal glory . How many Viṣṇuvratas have been performed by you earlier? Tell me.

The Attendants said :

18. On hearing the words of that Brāhmaṇa the excellent king laughed and haughtily spoke these words to Viṣṇudāsa, the Brāhmaṇa:

The king said :

19. If you say thus, O Brāhmaṇa, because you are too proud on account of your devotion to Viṣṇu, how much can your devotion be? You are an indigent fellow without wealth .

20. Yajñas, charitable gifts etc. which give satisfaction to Viṣṇu have not been performed by you. Nor has any temple been built by you anywhere, O Brāhmaṇa.

21. In spite of being like this you are proud on account of your devotion. Therefore, let all the Brāhmaṇas listen to my words now.

22. Who will directly perceive Viṣṇu first, this fellow or I? May all of you see. Thereupon you will come to know about our devotion.

The Attendants said :

23. After saying ṃus the king went back to his palace. He began a Vaiṣṇava Satra (sacrifice) after inviting Mudgala to be his preceptor.

24. It was the same Satra as was formerly performed elaborately by Brahmā at Gayākṣetra. It was graced with their presence by groups of sages . Much food was distributed and many monetary gifts were given.

25. Viṣṇudāsa continued to stay in the temple performing the Vratas. He performed all the austerities as laid down—those which cause satisfaction to Viṣṇu.

26. He observed the Māgha Vrata and Kārttika Vrata. He planted Tulasī groves and nourished them. On Ekādaśī (eleventh) days he performed the Japa of Hari repeating the twelve-syllabled Mantra .

27. All the sixteen services [see notes below] were performed by him. There were auspicious songs and dances . He performed the worship of Viṣṇu regularly. He observed these Vratas.

28. Even as he walked about he remembered Viṣṇu. He used to sleep on the ground. He viewed all impartially. He saw Viṣṇu dwelling in all living beings.

29. During the months of Māgha and Kārttika he performed all special austerities for the propitiation of Viṣṇu and also the respective concluding rites.

30. Thus King Cola and Viṣṇudāsa propitiated the Lord of Śrī. Even as they performed their Vratas with all their activities and sense-organs dedicated to him (Viṣṇu), a long time elapsed.

Notes regarding Upacāras:

Upacāras are ways of service (unto the Deity). They are:

For other varieties and additions vide HD II, ii, 729-730.

[1]: [1] : The author's information about the Cola country is approximately correct but he includes Kerala in it. Inclusion of Anantaśayana (mod. Trivendrum) and the Kerala custom of matriarchy in Cola Royal Dynasty shows that the author's information is vague (and probably hearsay).

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 27

King Cola and Viṣṇudāsa Liberated

Chapter 124 of 221 · 28 detected Sanskrit verse markers

Sanskrit

।। नारद उवाच ।। ।।
कदाचिद्विष्णुदासोऽथ कृत्वा नित्यविधिं द्विज ।।
स पाकमकरोत्तावदहरत्कोऽप्यलक्षितः ।। १ ।।
तमदृष्ट्वाऽप्यसौ पाकं पुनर्नैवाऽकरोत्तदा ।।
सायंकालाऽर्चनस्याऽसौ व्रतभंगभयाद्द्विजः ।। २ ।।
द्वितीयेऽह्नि पुनः पाकं कृत्वा यावत्स विष्णवे ।।
उपहारार्पणं कर्तुं गतः कोऽप्यहरत्पुनः ।। ३ ।।
एवं सप्तदिनं तस्य पाकं कोऽप्यहरन्नृप ।।
ततः सविस्मयश्चाथ मनस्येवमधारयत् ।। ४ ।।
अहो नित्यं समभ्येत्य कः पाकं हरते मम ।।
क्षेत्रसंन्यासिनः स्थानं न त्याज्यं मम सर्वथा ।। ५ ।।
पुनः पाकं विधायाऽत्र भुज्यते यदि चेन्मया ।।
सायंकालाऽर्चनं चैव परित्याज्यं कथं भवेत्।।६।।
यदि पाकं विधायैवं भोक्तव्यं तु मया न तत्।।
अनिवेद्य हरौ सर्वं वैष्णवैर्नैव भुज्यते।। ७ ।।

उपोषितोऽहं सप्ताऽहं तिष्ठाम्यत्र व्रतस्थितः ।।
अद्यसंरक्षणं सम्यक्पाकस्याऽत्र करोम्यहम् ।। ८ ।।
इति पाकं विधायाऽसौ तत्रैवाऽलक्षितः स्थितः ।।
तावद्ददर्श चंडालं पाकान्नहरणे स्थितम् ।।९।।
क्षुत्क्षामं दीनवदनमस्थिचर्माऽवशेषितम् ।।
तमालोक्य द्विजाग्र्योऽभूत्कृपयाऽन्वितमानसः ।।2.4.27.१०।।
विलोक्याऽन्नहरं विप्रस्तिष्ठतिष्ठेत्यभाषत।।
कथमश्नासि तद्दूक्षं घृतमेतद्वहाण भोः।।११।।
इत्थं वदंतं विप्राग्र्यमायांतं स विलोक्य च ।।
वेगादधावत्तद्भीत्या मूर्च्छितश्च पपात ह ।।१२।।
भीतं संमूर्च्छितं दृष्ट्वा चंडालं स द्विजाग्रणीः ।।
वेगादभ्येत्य कृपया स्ववस्त्रांतैरवीजयत् ।। १३ ।।
अथोत्थितं तमेवासौ विष्णुदासो व्यलोकयत् ।।
साक्षान्नारायणं देवं शंखचक्रगदाधरम् ।।।। १४ ।।
तं दृष्ट्वा सात्त्विकैर्भावैरावृतो द्विजसत्तमः ।।

स्तोतुं चैव नमस्कर्तुं तदा नाऽलं बभूव सः ।। १५ ।।
अथ शक्रादयो देवास्तत्रैवाभ्याययुस्तदा ।।
गंधर्वाप्सरसश्चाऽपि जगुश्च ननृतुर्मुदा ।। १६ ।।
विमानशतसंकीर्णं देवर्षिशतसंकुलम् ।।
गीतवादित्रनिर्घोषं स्थानं तदभवत्तदा ।। ।। १७ ।।
ततो विष्णुः समालिंग्य स्वभक्तं सात्त्विकव्रतम् ।।
सारूप्यमात्मनो दत्त्वाऽनयद्वैकुण्ठमंदिरम् ।। १८ ।।
विमानवरसंस्थं तं गच्छंतं विष्णुसन्निधिम् ।।
दीक्षितश्चोलनृपतिर्विष्णुदासं ददर्श सः ।। १९ ।।
वैकुण्ठभुवनं यांतं विष्णुदासं विलोक्य सः ।।
स्वगुरुं मुद्गलं वेगादाहुयेत्थं वचोऽब्रवीत् ।। 2.4.27.२० ।।
।। चोल उवाच ।। ।।
यत्स्पर्द्धया मया चैव यज्ञदानादिकं कृतम् ।।
स विष्णुरूपधृग्विप्रो याति वैकुण्ठमंदिरम् ।। ।। २१ ।।
दीक्षितेन मया सम्यक्सत्रेऽस्मिन्वैष्णवे त्वया ।।

हुतमग्नौ कृता विप्रा दानाद्यैः पूर्णमानसाः ।। २२ ।।
नैवाऽद्यापि स मे देवः प्रसन्नो जायते ध्रुवम् ।।
विष्णुदासस्य भक्त्यैव साक्षात्कारं ददौ हरिः ।। २३ ।।
तस्माद्दानैश्च यज्ञैश्च नैव विष्णुः प्रसीदति ।।
भक्तिरेव परं तस्य निदानं दर्शने विभोः ।। २४ ।।
।। गणावूचतुः ।। ।।
इत्युक्त्वा भागिनेयं स्वमभ्यषिंचन्नृपासने ।।
आबाल्याद्दीक्षितो यज्ञे ह्यपुत्रत्वमगाद्यतः।। २५ ।।
तस्मादद्याऽपि तद्देशे सदा राज्यांऽशभागिनः ।।
स्वस्रेया एव जायंते तत्कृतावधिवर्तिनः ।। २६ ।।
यज्ञवाटं ततोऽभ्येत्य यज्ञकुण्डाग्रतः स्थितः ।।
त्रिरुच्चैर्व्याजहाराऽऽशु विष्णुं संबोधयंस्तदा ।। २७ ।।
विष्णो भक्तिं स्थिरां देहि मनोवाक्काय कर्मभिः ।।
इत्युक्त्वा सोऽपतद्वह्नौ सर्वेषामेव पश्यताम् ।। २८ ।।
मुद्गलस्तु तदा क्रोधाच्छिखामुत्पाटयत्स्वकाम् ।।

ततस्त्वद्यापि तद्गोत्रे मुद्गला विशिखा बभुः ।। २९ ।।
तावदाविरभूद्विष्णुः कुण्डाग्नौ भक्तवत्सलः ।।
तमालिंग्य विमानाग्र्यं समारोहयदच्युतः ।। 2.4.27.३० ।।
तमालिंग्याऽऽत्मसारूप्यं दत्त्वा वैकुण्ठमंदिरम्।।
तेनैव सह देवेशो जगाम त्रिदशैर्वृतः ।। ३१ ।।
।। नारद उवाच ।। ।।
यो विष्णुदासः स तु पुण्यशीलो यश्चोलभूपः स सुशीलनामा ।।
एतावुभौ तत्समरूपभाजौ द्वाःस्थौ कृतौ तेन रमाप्रियेण ।। ३२ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये

चोलविष्णुदासमुक्तिकथनंनाम सप्तविंशोऽध्यायः ।। २७ ।।

Roman transliteration

|| nārada uvāca || ||
kadācidviṣṇudāso'tha kṛtvā nityavidhiṃ dvija ||
sa pākamakarottāvadaharatko'pyalakṣitaḥ || 1 ||
tamadṛṣṭvā'pyasau pākaṃ punarnaivā'karottadā ||
sāyaṃkālā'rcanasyā'sau vratabhaṃgabhayāddvijaḥ || 2 ||
dvitīye'hni punaḥ pākaṃ kṛtvā yāvatsa viṣṇave ||
upahārārpaṇaṃ kartuṃ gataḥ ko'pyaharatpunaḥ || 3 ||
evaṃ saptadinaṃ tasya pākaṃ ko'pyaharannṛpa ||
tataḥ savismayaścātha manasyevamadhārayat || 4 ||
aho nityaṃ samabhyetya kaḥ pākaṃ harate mama ||
kṣetrasaṃnyāsinaḥ sthānaṃ na tyājyaṃ mama sarvathā || 5 ||
punaḥ pākaṃ vidhāyā'tra bhujyate yadi cenmayā ||
sāyaṃkālā'rcanaṃ caiva parityājyaṃ kathaṃ bhavet||6||
yadi pākaṃ vidhāyaivaṃ bhoktavyaṃ tu mayā na tat||
anivedya harau sarvaṃ vaiṣṇavairnaiva bhujyate|| 7 ||

upoṣito'haṃ saptā'haṃ tiṣṭhāmyatra vratasthitaḥ ||
adyasaṃrakṣaṇaṃ samyakpākasyā'tra karomyaham || 8 ||
iti pākaṃ vidhāyā'sau tatraivā'lakṣitaḥ sthitaḥ ||
tāvaddadarśa caṃḍālaṃ pākānnaharaṇe sthitam ||9||
kṣutkṣāmaṃ dīnavadanamasthicarmā'vaśeṣitam ||
tamālokya dvijāgryo'bhūtkṛpayā'nvitamānasaḥ ||2.4.27.10||
vilokyā'nnaharaṃ viprastiṣṭhatiṣṭhetyabhāṣata||
kathamaśnāsi tadrūkṣaṃ ghṛtametadgṛhāṇa bhoḥ||11||
itthaṃ vadaṃtaṃ viprāgryamāyāṃtaṃ sa vilokya ca ||
vegādadhāvattadbhītyā mṛrcchitaśca papāta ha ||12||
bhītaṃ saṃmūrcchitaṃ dṛṣṭvā caṃḍālaṃ sa dvijāgraṇīḥ ||
vegādabhyetya kṛpayā svavastrāṃtairavījayat || 13 ||
athotthitaṃ tamevāsau viṣṇudāso vyalokayat ||
sākṣānnārāyaṇaṃ devaṃ śaṃkhacakragadādharam |||| 14 ||
taṃ dṛṣṭvā sāttvikairbhāvairāvṛto dvijasattamaḥ ||

stotuṃ caiva namaskartuṃ tadā nā'laṃ babhūva saḥ || 15 ||
atha śakrādayo devāstatraivābhyāyayustadā ||
gaṃdharvāpsarasaścā'pi jaguśca nanṛturmudā || 16 ||
vimānaśatasaṃkīrṇaṃ devarṣiśatasaṃkulam ||
gītavāditranirghoṣaṃ sthānaṃ tadabhavattadā || || 17 ||
tato viṣṇuḥ samāliṃgya svabhaktaṃ sāttvikavratam ||
sārūpyamātmano dattvā'nayadvaikuṇṭhamaṃdiram || 18 ||
vimānavarasaṃsthaṃ taṃ gacchaṃtaṃ viṣṇusannidhim ||
dīkṣitaścolanṛpatirviṣṇudāsaṃ dadarśa saḥ || 19 ||
vaikuṇṭhabhuvanaṃ yāṃtaṃ viṣṇudāsaṃ vilokya saḥ ||
svaguruṃ mudgalaṃ vegādāhūyetthaṃ vaco'bravīt || 2.4.27.20 ||
|| cola uvāca || ||
yatsparddhayā mayā caiva yajñadānādikaṃ kṛtam ||
sa viṣṇurūpadhṛgvipro yāti vaikuṇṭhamaṃdiram || || 21 ||
dīkṣitena mayā samyaksatre'sminvaiṣṇave tvayā ||

hutamagnau kṛtā viprā dānādyaiḥ pūrṇamānasāḥ || 22 ||
naivā'dyāpi sa me devaḥ prasanno jāyate dhruvam ||
viṣṇudāsasya bhaktyaiva sākṣātkāraṃ dadau hariḥ || 23 ||
tasmāddānaiśca yajñaiśca naiva viṣṇuḥ prasīdati ||
bhaktireva paraṃ tasya nidānaṃ darśane vibhoḥ || 24 ||
|| gaṇāvūcatuḥ || ||
ityuktvā bhāgineyaṃ svamabhyaṣiṃcannṛpāsane ||
ābālyāddīkṣito yajñe hyaputratvamagādyataḥ|| 25 ||
tasmādadyā'pi taddeśe sadā rājyāṃ'śabhāginaḥ ||
svasreyā eva jāyaṃte tatkṛtāvadhivartinaḥ || 26 ||
yajñavāṭaṃ tato'bhyetya yajñakuṇḍāgrataḥ sthitaḥ ||
triruccairvyājahārā"śu viṣṇuṃ saṃbodhayaṃstadā || 27 ||
viṣṇo bhaktiṃ sthirāṃ dehi manovākkāya karmabhiḥ ||
ityuktvā so'patadvahnau sarveṣāmeva paśyatām || 28 ||
mudgalastu tadā krodhācchikhāmutpāṭayatsvakām ||

tatastvadyāpi tadgotre mudgalā viśikhā babhuḥ || 29 ||
tāvadāvirabhūdviṣṇuḥ kuṇḍāgnau bhaktavatsalaḥ ||
tamāliṃgya vimānāgryaṃ samārohayadacyutaḥ || 2.4.27.30 ||
tamāliṃgyā"tmasārūpyaṃ dattvā vaikuṇṭhamaṃdiram||
tenaiva saha deveśo jagāma tridaśairvṛtaḥ || 31 ||
|| nārada uvāca || ||
yo viṣṇudāsaḥ sa tu puṇyaśīlo yaścolabhūpaḥ sa suśīlanāmā ||
etāvubhau tatsamarūpabhājau dvāḥsthau kṛtau tena ramāpriyeṇa || 32 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye colaviṣṇudāsamuktikathanaṃnāma saptaviṃśo'dhyāyaḥ || 27 ||

English translation

Nārada said :

1. Once, O Brāhmaṇa , Viṣṇudāsa performed all his daily rites and then cooked his food. But someone stealthily took it away. [1]

2. Although he could not see cooked food, he did not prepare it once again, because he was afraid that it would create obstacles to his evening worship and thereby his Vrata would be broken.

3. On the second day also he cooked his food. By the time he went (to the temple) to dedicate the offerings, someone stole it once again.

4. In this way for seven days someone stole away his cooked food. He was struck with wonder and thought thus:

5. ‘Oh! Who comes here everyday and takes away my food? This abode should not at all be abandoned by me who am a Sannyāsin (recluse). It is a holy spot.

6. If the food is to be cooked once again and eaten by me, the worship in the evening will have to be abandoned. How can it be?

7. Even if I cook again it cannot be eaten because, without offering to Han nothing is to be eaten by Vaiṣṇavas .

8. I have observed fast for seven days. I shall remain here and maintan the Vrata. To-day let me protect the cooked food carefully.'

9. Thinking thus, he remained there itself hidden after cooking the food. Presently he saw a Cāṇḍāla stealing the cooked food.

10. He was emaciated due to hunger. His face was pale and gloomy. Only bones and skin remained (on his body). On seeing him the eminent Brāhmaṇa was moved with pity.

11. On seeiag the thief of the cooked food the Brāhmaṇa said:

"Stop, stop. How can you eat that dry food without ghee ? Take this ghee too."

12. Saying this the Brāhmaṇa hastened towards him. On seeing the Brāhmaṇa coming, (the thief) ran quickly due to fear. He fell down unconscious.

13. On seeing the frightened and unconscious Cāṇḍāla that eminent Brāhmaṇa rushed towards him compassionately and fanned him with the end of his cloth.

14. As he rose up Viṣṇudāsa saw that it was Lord Nārāyaṇa himself holding the conch, the discus and the iron club.

15. On seeing him, the excellent Brāhmaṇa had all the Sāttvika Bhāvas (the emotions and feelings along with horripilation, perspiration etc.). He became incapable of eulogizing or bowing down.

16. Then the Devas including Śakra came there. Gandharvas and celestial damsels sang and danced joyously.

17. The whole place became crowded with hundreds of aerial chariots and celestial sages. The place was full of the sound of songs and instrumental music.

18. Viṣṇu embraced his devotee of excellent holy rites. Granting him Sārūpya (identity of form), he took him to his abode in Vaikuṇṭha .

19. King Cola who was under initiation (for sacrifice) saw Viṣṇudāsa seated in an excellent aerial chariot and going to the presence of Viṣṇu.

20. On Seeing Viṣṇudāsa going to the world of Vaikuṇṭha, he hurriedly called his preceptor Mudgala and spoke these words:

Cola said :

21. Yajñas and Dānas were performed by me in order to compete with Viṣṇudāsa. That Brāhmaṇa has now assumed the form of Viṣṇu. He is going to the abode of Vaikuṇṭha.

22. In this Satra I have been initiated by you perfectly. In this Vaiṣṇava sacrifice Homa was performed in the sacred fire. With charitable gifts etc. Brāhmaṇas have been fully satisfied mentally.

23. But that Lord is not pleased with me till now. It is certain. It was due to the devotion of Viṣṇudāsa that Hari granted him direct vision.

24. Hence, Viṣṇu is never pleased with charitable gifts and Yajñas. Devotion alone is the greatest cause of the perception of the Lord.

The Attendants said :

25-26. After saying this he crowned his nephew as the king and made him sit on the throne. Ever since his childhood he was engaged in Yajñas and so he had no son.

Hence even today in that land (Tamil Nadu or rather Kerala ?) the sons of sisters are the successors to the throne. They share the kingdom. [2] They remain within the bounds and limitations imposed by him (i.e. the reigning king).

27. Then he went to the sacrificial chamber and stood in front of the sacrificial pit. Addressing Viṣṇu, he called thrice in a loud voice:

28. “O Viṣṇu, grant me steady devotion permeating my mind, speech and action.” After saying this he threw himself into the fire even as everyone was watching.

29. Out of anger Mudgala plucked out his tuft of hair. Ever since then the Mudgalas belonging to his Gotra have remained tuftless. [3]

30. In the meantime Viṣṇu, fond of his devotees, appeared in the fire in the pit. Acyuta embraced him and got him into an excellent aerial chariot.

31. After embracing him and granting him his own form (Sārūpya), the Lord of Devas went to his abode in Vaikuṇṭha along with him surrounded by Devas.

Nārada said :

32. He who was Viṣṇudāsa became Puṇyaśīla . He who was King Cola was the one with the name Suśīla . [4] These two who had the same form as that of Viṣṇu were appointed as his gatekeepers by the Lover of Ramā .

[1]: [1] : VV 1-14 narrate how the Samabhāva (attitude of equality towards all) of Viṣṇudāsa was tested by god Viṣṇu.

[2]: [2] : This custom of Kerala is attributed to Cola Dynasty due to the lack of correct information of the Purāṇa writer.

[3]: [3] : A Purāṇic explanation of the then prevalent Tuft-lessness of persons belonging to the Mudgala Gotra.

[4]: [4] : This is the pre-history of Viṣṇu’s attendants Puṇyaśīla and Suśīla.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 28

Dharmadatta Attains Salvation

Chapter 125 of 221 · 33 detected Sanskrit verse markers

Sanskrit

।। धर्मदत्त उवाच ।। ।।
जयश्च विजयश्चैव विष्णोर्द्वास्थौ श्रुतौ मया ।।
किं नु ताभ्यां पुरा चीर्णं तस्मात्तद्रूपधारिणौ ।। १ ।।
।। ।। गणावूचतुः ।। ।।
तृणबिंदोस्तु कन्यायां देवहुत्यां पुरा द्विज ।।
कर्दमस्य तु दृष्ट्यैव पुत्रौ द्वौ संबभूवतुः ।। २ ।।
ज्येष्ठो जयः कनिष्ठोऽभूद्विजयश्चैव नामतः ।।
तस्यामेवाऽभवत्पश्चात्कपिलो योगधर्मवित् ।। ३ ।।
जयश्च विजयश्चैव विष्णुभक्तिरतौ सदा ।।
तौ तन्निष्ठेन्द्रियग्रामौ धर्मशीलौ बभूवतुः ।। ४ ।।
नित्यमष्टाक्षरीजाप्यौ विष्णुव्रतकरावुभौ ।।
साक्षात्कारं ददौ विष्णुस्तयोर्नित्यार्चने सदा ।। ५ ।।
मरुत्तेन कदाचित्तावाहुतौ यज्ञकर्मणि ।।
जग्मतुर्यज्ञकुशलौ देवर्षिगणपूजितौ ।। ६ ।।
जयस्तत्राभवद्ब्रह्मायाजको विजयोऽभवत् ।।

ततो यज्ञविधिं कृत्स्नं परिपूर्णं च चक्रतुः ।। ७ ।।
मरुत्तोऽवभृथस्नातस्ताभ्यां वित्तं ददौ बहु ।।
तत्समादाय तौ वित्तं जग्मतुः स्वाश्रमं प्रति ।। ८ ।।
यजनाय पृथग्विष्णोस्तुष्ट्यर्थं तौ ततो मुनी ।।
तद्धनं विभजंतौ तु पस्पर्धाते परस्परम् ।। ९ ।।
जयोऽब्रवीत्समो भागः क्रियतामिति तत्र सः ।।
विजयश्चाब्रवीन्नैतद्यल्लब्धं येन तस्य तत् ।। 2.4.28.१० ।।
ततोऽशपज्जयः क्रोधाद्विजयं लुब्धमानसम् ।।
गृहीत्वा न ददास्येतत्तस्माद्ग्राहो भवेति तम् ।। ।। ११ ।।
विजयस्तस्य तं शापं श्रुत्वा सोप्यशपच्च तम् ।।
मदभ्रांतोऽशपस्त्वं मां तस्मान्मातंगतां व्रज ।। १२ ।।
तत्तदाचख्यतुर्विष्णुं दृष्ट्वा नित्यार्चने विभुम् ।।
शापयोश्च निवृत्तिं तौ ययाचाते रमापतिम् ।। १३ ।।
।। जयविजयावूचतुः ।। ।।
भक्तावावां कथं देव ग्राहमातंगयोनिगौ ।।

भविष्यावः कृपासिंधो तच्छापो विनिवर्त्यताम् ।। १४ ।।
।। श्रीभगवानुवाच ।। ।।
मद्भक्तयोर्वचोऽसत्यं न कदाचिद्भविष्यति ।।
मयाऽपि नान्यथा कर्तुं शक्यते तत्कदाचन ।। १५ ।।
प्रह्लादवचसा स्तंभेऽप्याविर्भूतो ह्यहं पुरा ।।
तथांऽबरीषवाक्येन जातो गर्भे स्वयं किल ।। १६ ।।
तस्माद्युवामिमौ शापावनुऽभूय स्वयंकृतौ ।।
लभेथां मत्पदं नित्यमित्युक्त्वांऽतर्दधे हरिः ।। १७ ।। ।।
।। गणावूचतुः ।। ।।
ततस्तौ ग्राहमातंगावभूतां गंडकीतटे ।।
जातिस्मरौ तु तद्योन्यामपि विष्णुव्रते स्थितौ ।। १८ ।।
कदाचित्स गजः स्नातुं कार्तिके गंडकीं गतः ।।
तावज्जग्राह तं ग्राहः संस्मरञ्च्छापकारणम् ।। १९ ।।
ग्राहग्रस्तो ह्यसौ नागः सस्मार श्रीपतिं तदा ।।
तावदाविरभूद्विष्णुश्चक्रशंखगदाधरः ।। 2.4.28.२० ।।

ततस्तौ ग्राहमातंगौ चक्रं क्षिप्त्वा समुद्धृतौ ।।
दत्त्वैव निजसारूप्यं वैकुण्ठमनयद्विभुः ।। २१ ।।
ततःप्रभृति तत्स्थानं हरिक्षेत्रमितिस्मृतम् ।।
चक्रसंघर्षणाच्चास्मिन्ग्रावाणोऽपि हि लांछिताः ।। २२ ।।
तावुभौ विश्रुतौ लोके जयश्च विजयस्तथा ।।
नित्यं विष्णुप्रियौ द्वाःस्थौ पृष्टौ यौ हि त्वया द्विज ।। २३ ।।
अतस्त्वमपि धर्मज्ञ नित्यं विष्णुव्रते स्थितः ।।
त्यक्तमात्सर्यदंभोऽपि भवस्व समदर्शनः ।। ।। २४ ।।
तुलामकरमेषेषु प्रातःस्नायी सदा भव ।।
एकादशीव्रते तिष्ठ तुलसीवनपालकः ।। २५ ।।
ब्राह्मणानथ गाश्चाऽपि वैष्णवांश्च सदा भज ।।
मसूरिकामारनालं वृंताकान्यपि खाद मा ।। २६ ।।
एवं त्वमपि देहांते तद्विष्णोः परमं पदम् ।।
प्राप्नोषि धर्मदत्त त्वं तद्भक्त्यैव यथा वयम् ।। २७ ।।
तावज्जन्म व्रतादस्माद्विष्णुसंतुष्टिकारकात् ।।

न यज्ञा न च दानानि न तीर्थान्यधिकानि वै ।। २८ ।।
धन्योऽसि विप्राग्र्य यतस्त्वयैतद्व्रतं कृतं तुष्टिकरं जगद्गुरोः ।।
यदर्धभागाऽऽप्तफला मुरारेः प्रणीयतेऽस्माभिरियं सलोकताम् ।। २९ ।।
।। नारद उवाच ।। ।।
इत्थं तौ धर्मदत्तं तमुपदिश्य विमानगौ ।।
तया कलहया सार्द्धं वैकुण्ठभवनं गतौ ।। 2.4.28.३० ।।
धर्मदत्तो ह्यसौ जातप्रत्ययस्तद्व्रते स्थितः ।।
देहांऽते तद्विभोः स्थानं भार्याभ्यां संयुतोऽभ्ययात् ।। ३१ ।।
इतिहासमिमं पुराभवं शृणुते श्रावयते च यः पुमान् ।।

हरिसन्निधिकारणीं मतिं लभतेऽसौ कृपया जगद्गुरोः ।। ३२ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये धर्मदत्तमोक्षप्राप्तिकथनंनामाऽष्टाविंशोऽध्यायः ।। २८ ।।

Roman transliteration

|| dharmadatta uvāca || ||
jayaśca vijayaścaiva viṣṇordvāsthau śrutau mayā ||
kiṃ nu tābhyāṃ purā cīrṇaṃ tasmāttadrūpadhāriṇau || 1 ||
|| || gaṇāvūcatuḥ || ||
tṛṇabiṃdostu kanyāyāṃ devahūtyāṃ purā dvija ||
kardamasya tu dṛṣṭyaiva putrau dvau saṃbabhūvatuḥ || 2 ||
jyeṣṭho jayaḥ kaniṣṭho'bhūdvijayaścaiva nāmataḥ ||
tasyāmevā'bhavatpaścātkapilo yogadharmavit || 3 ||
jayaśca vijayaścaiva viṣṇubhaktiratau sadā ||
tau tanniṣṭhendriyagrāmau dharmaśīlau babhūvatuḥ || 4 ||
nityamaṣṭākṣarījāpyau viṣṇuvratakarāvubhau ||
sākṣātkāraṃ dadau viṣṇustayornityārcane sadā || 5 ||
maruttena kadācittāvāhūtau yajñakarmaṇi ||
jagmaturyajñakuśalau devarṣigaṇapūjitau || 6 ||
jayastatrābhavadbrahmāyājako vijayo'bhavat ||

tato yajñavidhiṃ kṛtsnaṃ paripūrṇaṃ ca cakratuḥ || 7 ||
marutto'vabhṛthasnātastābhyāṃ vittaṃ dadau bahu ||
tatsamādāya tau vittaṃ jagmatuḥ svāśramaṃ prati || 8 ||
yajanāya pṛthagviṣṇostuṣṭyarthaṃ tau tato munī ||
taddhanaṃ vibhajaṃtau tu paspardhāte parasparam || 9 ||
jayo'bravītsamo bhāgaḥ kriyatāmiti tatra saḥ ||
vijayaścābravīnnaitadyallabdhaṃ yena tasya tat || 2.4.28.10 ||
tato'śapajjayaḥ krodhādvijayaṃ lubdhamānasam ||
gṛhītvā na dadāsyetattasmādgrāho bhaveti tam || || 11 ||
vijayastasya taṃ śāpaṃ śrutvā sopyaśapacca tam ||
madabhrāṃto'śapastvaṃ māṃ tasmānmātaṃgatāṃ vraja || 12 ||
tattadācakhyaturviṣṇuṃ dṛṣṭvā nityārcane vibhum ||
śāpayośca nivṛttiṃ tau yayācāte ramāpatim || 13 ||
|| jayavijayāvūcatuḥ || ||
bhaktāvāvāṃ kathaṃ deva grāhamātaṃgayonigau ||

bhaviṣyāvaḥ kṛpāsiṃdho tacchāpo vinivartyatām || 14 ||
|| śrībhagavānuvāca || ||
madbhaktayorvaco'satyaṃ na kadācidbhaviṣyati ||
mayā'pi nānyathā kartuṃ śakyate tatkadācana || 15 ||
prahlādavacasā staṃbhe'pyāvirbhūto hyahaṃ purā ||
tathāṃ'barīṣavākyena jāto garbhe svayaṃ kila || 16 ||
tasmādyuvāmimau śāpāvanu'bhūya svayaṃkṛtau ||
labhethāṃ matpadaṃ nityamityuktvāṃ'tardadhe hariḥ || 17 || ||
|| gaṇāvūcatuḥ || ||
tatastau grāhamātaṃgāvabhūtāṃ gaṃḍakītaṭe ||
jātismarau tu tadyonyāmapi viṣṇuvrate sthitau || 18 ||
kadācitsa gajaḥ snātuṃ kārtike gaṃḍakīṃ gataḥ ||
tāvajjagrāha taṃ grāhaḥ saṃsmarañcchāpakāraṇam || 19 ||

grāhagrasto hyasau nāgaḥ sasmāra śrīpatiṃ tadā ||
tāvadābirabhūdviṣṇuścakraśaṃkhagadādharaḥ || 2.4.28.20 ||

tatastau grāhamātaṃgau cakraṃ kṣiptvā samuddhṛtau ||
dattvaiva nijasārūpyaṃ vaikuṇṭhamanayadvibhuḥ || 21 ||
tataḥprabhṛti tatsthānaṃ harikṣetramitismṛtam ||
cakrasaṃgharṣaṇādyasmingrāvāṇo'pi hi lāṃchitāḥ || 22 ||
tāvubhau viśrutau loke jayaśca vijayastathā ||
nityaṃ viṣṇupriyau dvāḥsthau pṛṣṭau yau hi tvayā dvija || 23 ||
atastvamapi dharmajña nityaṃ viṣṇuvrate sthitaḥ ||
tyaktamātsaryadaṃbho'pi bhavasva samadarśanaḥ || || 24 ||
tulāmakarameṣeṣu prātaḥsnāyī sadā bhava ||
ekādaśīvrate tiṣṭha tulasīvanapālakaḥ || 25 ||
brāhmaṇānatha gāścā'pi vaiṣṇavāṃśca sadā bhaja ||
masūrikāmāranālaṃ vṛṃtākānyapi khāda mā || 26 ||
evaṃ tvamapi dehāṃte tadviṣṇoḥ paramaṃ padam ||
prāpnoṣi dharmadatta tvaṃ tadbhaktyaiva yathā vayam || 27 ||
tāvajjanma vratādasmādviṣṇusaṃtuṣṭikārakāt ||

na yajñā na ca dānāni na tīrthānyadhikāni vai || 28 ||
dhanyo'si viprāgrya yatastvayaitadvrataṃ kṛtaṃ tuṣṭikaraṃ jagadguroḥ ||
yadardhabhāgā"ptaphalā murāreḥ praṇīyate'smābhiriyaṃ salokatām || 29 ||
|| nārada uvāca || ||
itthaṃ tau dharmadattaṃ tamupadiśya vimānagau ||
tayā kalahayā sārddhaṃ vaikuṇṭhabhavanaṃ gatau || 2.4.28.30 ||
dharmadatto hyasau jātapratyayastadvrate sthitaḥ ||
dehāṃ'te tadvibhoḥ sthānaṃ bhāryābhyāṃ saṃyuto'bhyayāt || 31 ||
itihāsamimaṃ purābhavaṃ śṛṇute śrāvayate ca yaḥ pumān ||
harisannidhikāraṇīṃ matiṃ labhate'sau kṛpayā jagadguroḥ || 32 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye dharmadattamokṣaprāptikathanaṃnāmā'ṣṭāviṃśo'dhyāyaḥ || 28 ||

English translation

Dharmadatta said :

1. I have heard that Jaya and Vijaya are the gatekeepers of Viṣṇu . [1] What holy rites have been performed by them, whereby they have assumed his (Lord’s) form?

The Attendants said :

2. Two sons were born of Devahūtī , the daughter of Tṛṇabindu , O Brāhmaṇa , through Kardama ’s vision alone.

3. The elder was Jaya and the younger Vijaya by name. Afterwards, Kapila , the knower of Yogic rites, was also born to her.

4. Jaya and Vijaya were always engaged in devotion to Viṣṇu. They were virtuous in conduct and all their sense-organs were concentrated in him (Viṣṇu).

5. They used to perform the Japa of the eight-syllabled Mantra [2] regularly. Both of them observed the vow of Viṣṇu. During their daily worship, Viṣṇu always granted them his vision.

6. Once they were invited by (King) Marutta to his Yajña . Those two who were experts in the performance of Yajñas , went there. They were honoured by the celestial sages.

7. Jaya was the Brahmā (Presiding Priest) there and Vijaya was the Yājaka (one who actually performs the rites). Then they completely performed the Yajña.

8. After taking his A vabhṛtha bath (valedictory bath after a sacrifice) Marutta gave them plenty of wealth. Taking that wealth, they went to their hermitage.

9. They wanted to worship Viṣṇu separately. For the purpose of propitiating Viṣṇu, they wanted to perform sacrifice individually. While sharing that money those sages quarrelled with each other.

10. Jaya said: “Let the amount be shared equally”. Vijaya said: “It shall not be so. The sum belongs to him who obtained it.”

11. Thereupon Jaya cursed Vijaya who was covetous-minded: “You have taken the money but do not give. Hence be a crocodile.”

12. On hearing his curse Vijaya too cursed him: “You have gone astray due to arrogance and cursed me. Hence be an elephant.”

13. On seeing Lord Viṣṇu at the time of their daily worship, they told him what had happened. They requested the Lord of Ramā for the termination of the curses.

Jaya and Vijaya said :

14. O Lord, we are your devotees. How can we become a crocodile and an elephant, O ocean of mercy? Let that curse be terminated.

Śrī Bhagavān said :

15. The words of my devotees should never be false. I too can never alter them.

16. Formerly I manifested myself through a pillar too due to the words of Prahlāda . Similarly at the instance of Aṃbarīṣa I myself was born of a womb (i.e. had to take birth).

17. Hence suffer the consequences of these curses uttered by yourselves. Then regain my region.

After saying this Hari vanished.

The Attendants said :

18. Then they were born as a crocodile and an elephant on the banks of Gaṇḍakī . Even then they could remember what happened in their previous birth. They remained steady in observing the vow of Viṣṇu.

19. Once in the month of Kārttika that elephant went to Gaṇḍakī for bathing. Suddenly that crocodile remembering the cause of the curse caught hold of him.

20. The elephant held by the crocodile remembered Śrīpati . Then Viṣṇu appeared before them with the discus, conch and iron club in his hands.

21. Hurling his discus he redeemed the crocodile and the elephant. The Lord granted them his own form (Sārūpya) and took them to Vaikuṇṭha .

22. Ever since then that spot is known as Harikṣetra. Due to having been rubbed by the discus the pebbles too had been marked with circular lines.

23. Those two are well-known in the world as Jaya and Vijaya. Those perpetual favourites of Viṣṇu became his gatekeepers, about whom you asked, O Brāhmaṇa.

24. Hence, O Brāhmaṇa conversant with Dharma , be stable in holy rites forever. Avoid malicious rivalry and hypocrisy. Be impartial in viewing others.

25. During the months of Tūlā , Makara and Meṣa take early morning bath regularly. Perform the holy rite of Ekādaśī . Keep a grove of Tulasī plants.

26. Always adore Brāhmaṇas , cows and Vaiṣṇavas . Do not consume Masūra pulse, Āranāla [3] (gruel from fermented boiled rice) and brinjals.

27. Due to your devotion to him, O Dharmadatta , you will attain the greatest region of Viṣṇu like us after death.

28. Your stay in the world will be only till then. Neither Yajñas nor charitable gifts nor Tīrthas are superior to the Vrata that causes satisfaction to Viṣṇu.

29. O eminent Brāhmaṇa, you are blessed because this Vrata which causes satisfaction and delight to the sire of the universe, has been performed by you. This woman has attained half of the benefit thereof and hence is being taken to the world of Murāri by us.

Nārada said :

30. Advising Dharmadatta thus those two went to the abode of Vaikuṇṭha by means of the aerial chariot along with Kalahā .

31. Dharmadatta became convinced (of the efficacy of the Vrata) and observed it regularly. After death he went to the region of the Lord accompanied by his two wives.

32. One who listens to this ancient story or expounds this to others, acquires that mind which takes him to the presence of Hari by the mercy of the Sire of the worlds.

[1]: [1] : This story narrates the previous birth of Jaya and Vijaya, the gatekeepers of Viṣṇu.

[2]: [2] : [????????] oṃ nārāyaṇāya namaḥ .

[3]: [3] : It is called Kāñjī in Marathi.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 29

The Story of Dhaneśvara

Chapter 126 of 221 · 25 detected Sanskrit verse markers

Sanskrit

।। श्रीकृष्ण उवाच ।।
इति तद्वचनं श्रुत्वा पृथुर्विस्मितमानसः ।।
संपूज्य नारदं सम्यग्विससर्ज तदा प्रिये ।।१।।
पुराऽवंतीपुरे कश्चिद्विप्र आसीद्धनेश्वरः ।।
ब्रह्मकर्मपरिभ्रष्टः पापकर्मा सुदुर्मतिः ।।२।।
देशाद्देशातरं गच्छन्क्रयविक्रयकारणात् ।।
माहिष्मतीपुरीमागात्कदाचित्स धनेश्वरः।।३।।
महिषेण कृता पूर्वं तस्मान्माहिष्मतीति सा ।।
यस्या वप्रगता भाति नर्मदा पापनाशिनी ।। ४ ।।
कार्तिकव्रतिनस्तत्र नानादेशाऽऽगतान्नरान् ।।
स दृष्ट्वा विक्रयं कुर्वन्मासमेकमुवास सः ।। ५ ।।
स नित्यं नर्मदातीरे भ्रमन्विक्रयकारणात् ।।
ददर्श ब्राह्मणान्स्नानजपदेवार्चने स्थितान् ।। ।। ६ ।।
कांश्चित्पुराणं पठतः कांश्चिच्च श्रवणे रतान् ।।
नृत्यगायनवादित्रविष्णुश्रवणतत्परान् ।।७।।

उद्यापनविधौ सक्तान्कांश्चिज्जागरणे रतान् ।।
विप्रगोपूजनरतान्दीपदानरतांस्तथा ।। ८ ।।
ददर्श कौतुकाविष्टस्तत्रतत्र धनेश्वरः ।।
नित्यं परिभ्रमंस्तत्र दर्शनस्पर्शभाषणात् ।। ९ ।।
वैष्णवानां तथा विष्णोर्नामश्रावादि सोऽलभत् ।।
एवं मासं स्थितस्तस्या नर्मदायास्तटे द्विजः ।। 2.4.29.१० ।।
तावत्कृष्णाऽहिना दष्टो विह्वलः स पपात ह ।।
अथ देहपरित्यक्तं तं वद्ध्वा यमकिंकराः ।। ११ ।।
यमाज्ञया कुंभिपाके चिक्षिपुस्तं धनेश्वरम् ।।
यावत्क्षिप्तश्च तत्रासौ तावच्छीतलतां ययौ ।। ।। १२ ।।
कुंभीपाको यथा वह्निः प्रह्लादक्षेपणात्पुरा ।।
यमस्तु कौतुकं दृष्ट्वा पप्रच्छानीय तं ततः ।। १३ ।।
तावदभ्यागतस्तत्र नारदः प्राह सत्वरम् ।।
।। नारद उवाच ।। ।।
नैवाऽयं निरयान्भोक्तुमर्हो ह्यरुणनंदन ।। १४ ।।

यस्मादंतेऽस्य संजातं कर्म यन्निरयापहम् ।।
यः पुण्यकर्मिणां कुर्याद्दर्शनस्पर्शभाषणम् ।। १५ ।।
ततः षडंशमाप्नोति पुण्यस्य नियतं नरः ।।
सख्यं तु तैस्तु संसर्गं कृतवान्वै धनेश्वरः ।। १६ ।।
कार्तिकव्रतिभिर्मासं तेषां पुण्यांशभागयम् ।। १७ ।।
तस्मादकामपुण्यो हि यक्षयोनिस्थितो ह्ययम् ।।
विलोक्य निरयान्सर्वान्पापभोगप्रदर्शकान् ।। १८ ।।
।। ।। श्रीकृष्ण उवाच।। ।।
इत्युक्त्वा गतवति नारदे स सौरिस्तद्वाक्यश्रवणविबुद्धतत्सुकर्मा।।
तं विप्रं पुनरनयत्स्वकिंकरेण तान्सर्वान्निरयगणान्प्रदर्शयिष्यन् ।। १९ ।।
ततो धनेश्वरं नीत्वा निरयान्प्रेतपोऽब्रवीत् ।।
दर्शयिष्यंस्तु तान्सर्वान्यमानुज्ञाकरस्तदा ।। 2.4.29.२० ।।
।। प्रेतप उवाच ।। ।।
पश्येमान्निरयान्घोरान्धनेश्वर महाभयान् ।।
एषु पापकरा नित्यं पच्यंते यमकिंकरैः ।।२१।।

अकामात्पातकं शुष्कं कामादार्द्रमुदाहृतम् ।।
आर्द्रशुष्कादिभिः पापैर्द्विप्रकारानवस्थितान् ।। २२ ।।
चतुराशीतिसंख्याकैः पृथग्भेदैरवस्थितान् ।।
यत्प्रकीर्णमपांक्तेयं मलिनीकरणं तथा ।। २३ ।।
जातिभ्रंशकरं तद्वदुपपातकसंज्ञकम् ।।
अतिपापं महापापं सप्तधा पातकं स्मृतम् ।। २४ ।।
एभिः सप्तसु पच्यंते निरयेषु यथाक्रमम् ।।
कार्तिकव्रतिभिर्यस्मात्संसर्गो ह्यभवत्तव ।। २५ ।।
तत्पुण्योपचयादेते निर्हता निरयाः खलु ।।
श्रीकृष्ण उवाच ।। ।।
दर्शयित्वेति निरयान्प्रेतपस्तमथाहरत् ।। २६ ।।
धनेश्वरं यक्षलोकं यक्षश्चाऽभूत्स तत्र हि ।।
धनदस्याऽनुगः सोऽयं धनयक्षेति विश्रुतः ।। २७ ।।
।। सूत उवाच ।। ।।
इत्युक्त्वा वासुदेवोऽसौ सत्यभामामतिप्रियम् ।।

सायंसंध्याविधिं कर्तुं जगाम जननीगृहम् ।। २८ ।।
।। ब्रह्मोवाच ।। ।।
एवंप्रभावः खलु कार्तिकोऽयं मुक्तिप्रदो भुक्तिकरश्च यस्मात् ।।
प्रयांत्यनेकाऽर्जितपातकानि व्रतस्य संदर्शयतोऽपि मुक्तिम् ।। २९ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये धनेश्वरयक्षजन्मप्राप्तिवर्णनंनामैकोनत्रिंशोऽध्यायः ।। २९ ।।

Roman transliteration

|| śrīkṛṣṇa uvāca ||
iti tadvacanaṃ śrutvā pṛthurvismitamānasaḥ ||
saṃpūjya nāradaṃ samyagvisasarja tadā priye ||1||
purā'vaṃtīpure kaścidvipra āsīddhaneśvaraḥ ||
brahmakarmaparibhraṣṭaḥ pāpakarmā sudurmatiḥ ||2||
deśāddeśātaraṃ gacchankrayavikrayakāraṇāt ||
māhiṣmatīpurīmāgātkadācitsa dhaneśvaraḥ||3||
mahiṣeṇa kṛtā pūrvaṃ tasmānmāhiṣmatīti sā ||
yasyā vapragatā bhāti narmadā pāpanāśinī || 4 ||
kārtikavratinastatra nānādeśā"gatānnarān ||
sa dṛṣṭvā vikrayaṃ kurvanmāsamekamuvāsa saḥ || 5 ||
sa nityaṃ narmadātīre bhramanvikrayakāraṇāt ||
dadarśa brāhmaṇānsnānajapadevārcane sthitān || || 6 ||
kāṃścitpurāṇaṃ paṭhataḥ kāṃścicca śravaṇe ratān ||
nṛtyagāyanavāditraviṣṇuśravaṇatatparān ||7||

udyāpanavidhau saktānkāṃścijjāgaraṇe ratān ||
vipragopūjanaratāndīpadānaratāṃstathā || 8 ||
dadarśa kautukāviṣṭastatratatra dhaneśvaraḥ ||
nityaṃ paribhramaṃstatra darśanasparśabhāṣaṇāt || 9 ||
vaiṣṇavānāṃ tathā viṣṇornāmaśrāvādi so'labhat ||
evaṃ māsaṃ sthitastasyā narmadāyāstaṭe dvijaḥ || 2.4.29.10 ||
tāvatkṛṣṇā'hinā daṣṭo vihvalaḥ sa papāta ha ||
atha dehaparityaktaṃ taṃ vaddhvā yamakiṃkarāḥ || 11 ||
yamājñayā kuṃbhipāke cikṣipustaṃ dhaneśvaram ||
yāvatkṣiptaśca tatrāsau tāvacchītalatāṃ yayau || || 12 ||
kuṃbhīpāko yathā vahniḥ prahlādakṣepaṇātpurā ||
yamastu kautukaṃ dṛṣṭvā papracchānīya taṃ tataḥ || 13 ||
tāvadabhyāgatastatra nāradaḥ prāha satvaram ||
|| nārada uvāca || ||
naivā'yaṃ nirayānbhoktumarho hyaruṇanaṃdana || 14 ||

yasmādaṃte'sya saṃjātaṃ karma yannirayāpaham ||
yaḥ puṇyakarmiṇāṃ kuryāddarśanasparśabhāṣaṇam || 15 ||
tataḥ ṣaḍaṃśamāpnoti puṇyasya niyataṃ naraḥ ||
sakhyaṃ tu taistu saṃsargaṃ kṛtavānvai dhaneśvaraḥ || 16 ||
kārtikavratibhirmāsaṃ teṣāṃ puṇyāṃśabhāgayam || 17 ||
tasmādakāmapuṇyo hi yakṣayonisthito hyayam ||
vilokya nirayānsarvānpāpabhogapradarśakān || 18 ||
|| || śrīkṛṣṇa uvāca|| ||
ityuktvā gatavati nārade sa sauristadvākyaśravaṇavibuddhatatsukarmā||
taṃ vipraṃ punaranayatsvakiṃkareṇa tānsarvānnirayagaṇānpradarśayiṣyan || 19 ||
tato dhaneśvaraṃ nītvā nirayānpretapo'bravīt ||
darśayiṣyaṃstu tānsarvānyamānujñākarastadā || 2.4.29.20 ||
|| pretapa uvāca || ||
paśyemānnirayānghorāndhaneśvara mahābhayān ||
eṣu pāpakarā nityaṃ pacyaṃte yamakiṃkaraiḥ ||21||

akāmātpātakaṃ śuṣkaṃ kāmādārdramudāhṛtam ||
ārdraśuṣkādibhiḥ pāpairdviprakārānavasthitān || 22 ||
caturāśītisaṃkhyākaiḥ pṛthagbhedairavasthitān ||
yatprakīrṇamapāṃkteyaṃ malinīkaraṇaṃ tathā || 23 ||
jātibhraṃśakaraṃ tadvadupapātakasaṃjñakam ||
atipāpaṃ mahāpāpaṃ saptadhā pātakaṃ smṛtam || 24 ||

ebhiḥ saptasu pacyaṃte nirayeṣu yathākramam ||
kārtikavratabhiryasmātsaṃsargo hyabhavattava || 25 ||
tatpuṇyopacayādete nirhṛtā nirayāḥ khalu ||
śrīkṛṣṇa uvāca || ||
darśayitveti nirayānpretapastamathāharat || 26 ||
dhaneśvaraṃ yakṣalokaṃ yakṣaścā'bhūtsa tatra hi ||
dhanadasyā'nugaḥ so'yaṃ dhanayakṣeti viśrutaḥ || 27 ||
|| sūta uvāca || ||
ityuktvā vāsudevo'sau satyabhāmāmatipriyam ||

sāyaṃsaṃdhyāvidhiṃ kartuṃ jagāma jananīgṛham || 28 ||
|| brahmovāca || ||
evaṃprabhāvaḥ khalu kārtiko'yaṃ muktiprado bhuktikaraśca yasmāt ||
prayāṃtyanekā'rjitapātakāni vratasya saṃdarśayato'pi muktim || 29 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye dhaneśvarayakṣajanmaprāptivarṇanaṃnāmaikonatriṃśo'dhyāyaḥ || 29 ||

English translation

Śrīkṛṣṇa said :

1. On hearing Nārada 's words thus, Pṛthu became surprised in his mind. Then, O beloved, he worshipped him duly and bade farewell to him.

2. Formerly there was a certain Brāhmaṇa named Dhaneśvara in the city of Avantī . He had deviated from all Brahminical rites. He was wicked-minded and sinful in activities.

3. For the purpose of buying and selling things he used to go from one country to another.

Thus once that Dhaneśvara went to the city of Māhiṣmatī . [1]

4. Formerly, this city had been built by Mahiṣa . Hence it is well-known as Māhiṣmatī. The river Narmadā , the destroyer of sins, forms a defensive ditch to this city.

5. Men who observed Kārttika Vrata had come there from different lands. He attended to them selling things (that they required). Thus he stayed there for a month.

6. For the purpose of selling things he used to move frequently on the banks of Narmadā everyday. On those occasions he saw Brāhmaṇas engaged in holy baths, Japas or worships of the Lord.

7. He saw some of them reading the Purāṇas , some engaged in listening to them, some eagerly interested in watching (religious) dances or hearing (devotional) songs and instrumental music or stories of Viṣṇu .

8. Some were engaged in the concluding rites of the Vratas ; some were enthusiastic about keeping awake; engaged in the worship of the Brāhmaṇas and cows, some were ardently offering lamps.

9. Dhaneśvara saw these in different places very enthusiastically. As he moved in the region regularly he was fortunate enough to contact Vaiṣṇavas , seeing them, talking to them, touching them etc.

10-13. He listened to the names of Viṣṇu frequently uttered by them. Thus that Brāhmaṇa stayed on the banks of Narmada for a month. (One day) he was bitten by a black serpent. Afflicted much he fell down (dead). After death the servants of Yama bound him and at the bidding of Yama threw that

Brāhmaṇa Dhaneśvara into the hell Kumbhīpāka . But as soon as he was thrown into that place Kumbhīpāka became very cool like the fire into which Prahlāda was thrown formerly. On seeing this wonder Yama brought him out and questioned him.

14a. Presently Nārada who came there told him:

Nārada said :

14b-16. O son of the Sun-god, this (Brāhmaṇa) does not deserve to suffer in hells, since at the end of his life there occurred certain acts (done by him) that dispel hells.

If a person were to meet, touch or speak to persons of meritorious deeds, he gets one-sixth of their merits invariably. This Dhaneśvara not only contacted them but became their friend too.

17. He had contacted the Kārttikavrata-observers for a month. Hence he must get a share of their merit.

18. Since he has acquired merits unintentionally, let him be born in Yakṣa womb (species) after surveying all the hells that show how sinners fare there.

Śrīkṛṣṇa said :

19. When Nārada went away after saying this, Yama who came to know his meritorious deeds on hearing his words, desired to show him all the hells and asked a servant to take him round.

20. Then the servant of Yama took Dhaneśvara to those hells, desirous of showing him all. Then Pretapa (Head of the departed spirits) said:

Pretapa said :

21. O Dhaneśvara, see these terrible hells that instil fear (in everyone). In these the sinners are cooked and tortured continuously by the servants of Yama.

22. A sin that is committed without any intention is called Śuṣka (dry) and what which is committed with intention is known as Ārdra (wet). On the basis of Ārdra and Śuṣka sins, the hells are divided into two groups.

23-24. They are eighty-four in number, with separate locations. It is declared that sins are of seven varieties: (1) Prakīrṇa , (2) Apāṅkteya , (3) Malinīkaraṇa , (4) Jātibhraṃśakara , (5) Upapātaka , (6) Atipāpa and (7) Mahāpāpa .

25-26a. These sinners are cooked in these seven hells in order. Since you came into contact with those who had observed Kārttika Vrata, you acquired (a share in) their merits. Due to that you have been spared suffering in these hells.

Śrīkṛṣṇa said :

26b-27. After showing the hells to him thus, Pretapa took Dhaneśvara

to the world of Yakṣas . There he became a Yakṣa and an attendant of Kubera . He became well-known as Dhana -Yakṣa.

Sūta said :

28-29. After saying this to his great beloved Satyabhāmā , Vāsudeva went to his mother's house to perform the evening Sandhyā rites.

Brahmā said :

This Kārttika Vrata has such efficacy. It gives worldly pleasures and salvation. Even the sins of persons who witness the Vrata perish and they too attain salvation.

[1]: [1] : Modern Maheshwar on the right bank of Narmadā, forty miles to the south of Indore (Madhya Pradesh). Relics of the Harappan period were excavated there and are kept in a museum there.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 30

Fasts and Austerities of the Month

Chapter 127 of 221 · 67 detected Sanskrit verse markers

Sanskrit

।। नारद उवाच ।। ।।
अद्भुतोऽयं त्वया प्रोक्तो महिमा कार्तिकस्य तु ।।
स्वस्य कर्तुमसामर्थ्यं कथमेतत्कृतं भवेत् ।। १ ।।
।। ब्रह्मोवाच ।। ।।
नास्ति कर्तुं स्वसामर्थ्यमुपायात्प्राप्यते फलम् ।।
द्रव्यं दत्त्वा ब्राह्मणाय गृह्णीयात्फलमुत्तमम् ।। २ ।।
शिष्याद्वा भृत्यवर्गाद्वा स्त्रीभ्यो वाऽऽप्ताच्च कारयेत् ।।
तस्मादपि फलं गृह्णन्फलभाग्जायते नरः ।। ३ ।।
।। नारद उवाच ।। ।।
अदत्तान्यपि पुण्यानि प्राप्यंते केनचित्क्वचित् ।।
एतदिच्छाम्यहं श्रोतुं कौतुकं मम वर्तते ।। ४ ।।
।। ब्रह्मोवाच ।। ।।
अदत्तान्यपि पुण्यानि लभंते पातकान्यपि ।।
येनोपायेन तद्वच्मि शृणुष्वैकमना द्विज ।। ५ ।।
सुकृतं वा दुष्कृतं वा कृतमेकेन यत्कृते ।।

जायते तस्य तद्राष्ट्रे त्रेतायां तु पुरो भवेत् ।। ६ ।।
द्वापरे वंशमध्ये तु कलौ कर्तैव केवलम्।।
आज्ञानाद्यत्कृतं कर्म बाल्ये स्वप्ने तु तत्फलम् ।। ७ ।।
अज्ञानाद्यच्च तारुण्ये बाल्ये तस्य फलं भवेत् ।।
ज्ञानपूर्वं कृतं कर्म आजन्मांतं च तत्फलम् ।। ८ ।।
षण्मासं पापिसंगेन नरः पापी प्रजायते ।।
पापिनां वा धर्मिणां वा संसर्गाद्दशमासिकम् ।। ९ ।।
भोजनादेकपंक्तौ च विंशांशः पुण्यपापयोः ।।
एकासने द्वयोर्वासात्सहस्रांशेन लिप्यते ।। 2.4.30.१० ।।
यो वै यस्यान्नमश्नाति स भुंक्ते तस्य किल्बिषम् ।।
जपादौ पापिसंसर्गात्षोडशांऽशो विनश्यति ।। ११ ।।
परस्य स्तवनाद्यानादेकपात्रस्थभोजनात् ।।
एकशय्याप्रावरणात्षष्ठांशः पुण्यपापयोः ।। १२ ।।
पुरुषो हरते सर्वं भार्याया औरसस्य च ।।
अर्द्धं शिष्याच्चतुर्थांशं पापं पुण्यं तथैव च ।। १३ ।।

भर्तुराज्ञाकरी नारी भर्तुरर्द्धं वृषं हरेत् ।।
यद्धस्तपक्वं भुजीयाद्दशांशं तदघं हरेत् ।। १४ ।।
वर्षाऽशनं तु यो दत्ते तदर्द्धाघस्य भागयम् ।।
वर्षाशनार्द्धं पुण्यं तु भुंक्ते वर्षाशनी नरः ।। १५ ।।
पुरोहितस्य षष्ठांशं पापं वा पुण्यमेव वा ।।
यजमानो भुनक्त्येव तद्दशांशं पुरोहितः ।। १६ ।।
उद्योगी चानुमन्ता च यश्चोपकरणप्रदः ।।
षष्ठांशं पुण्यपापानामुपद्रष्टा दशांशकम् ।। १७ ।।
यद्धस्तात्कार्यते कर्म नान्नमस्मै प्रयच्छति ।।
विना भृतकशिष्याभ्यां षष्ठांशं पुण्यमाहरेत्।। १८ ।।
व्यवहारात्तथा प्रीत्या नित्यं संभाषणादिभिः ।।
दशांशं पुण्यपापानां लभते नात्र संशयः ।। १९ ।।
संसर्गपुण्ययोगेन एकदन्तो द्विजाधमः ।।
नरकान्विविधान्दृष्ट्वा स्वर्गं प्राप तदैव हि ।। 2.4.30.२० ।।
।। ।। नारद उवाच ।। ।।

ईदृशं कार्तिकव्रतमल्पायासं महत्फलम् ।।
न कुर्वंति जनाः केचित्किमर्थं वै पितामह ।। २१ ।।
।। ब्रह्मोवाच ।। ।।
स्वसृष्टिवृद्धये वेधा धर्माऽधर्मौ ससर्ज ह ।।
धर्ममेवाऽनुतिष्ठंतः प्राप्नुवंति शुभां गतिम् ।। २२ ।।
अधर्ममनुतिष्ठंतो यांति तेऽधोगतिं नराः ।।
पुण्यकर्मफलं नाको नरकस्तद्विपर्ययः ।। २३ ।।
तयोः पालनकर्तारौ द्वावेव विधिना कृतौ ।।
शतक्रतुयमौ तौ च पुण्यपापानुसारिणौ ।। २४ ।।
गुरुतल्पादयः पुत्राः कामस्य प्रथिता भुवि ।।
क्रोधस्य पितृघाताद्या लोभस्य तनयाञ्छृणु ।। २५ ।।
ब्रह्मस्वहरणाद्याश्च एते नरकनायकाः ।।
कृता यमेन तैर्व्याप्ता मनुजा न हि कुर्वते ।। २६ ।।
व्रतादिधर्मकृत्यं यैस्तैर्मुक्तास्ते हि कुर्वते ।। २७ ।।
श्रद्धा मेधा विघातिन्यौ वर्तेते भुवि सर्वदा ।।

ताभ्यां व्याप्तस्तु मनुजः श्रीविष्णोः श्रवणादिकम् ।। २८ ।।
न करोति सुदुर्मेधा येनांधं याति वै तमः ।।
कृष्णेन सत्यभामायै यदुक्तं तद्वदामि ते ।। २९ ।।
अध्यापनाद्याजनाद्वाऽप्येकपंक्त्यशनादपि ।।
तुर्यांश पुण्यपापानां परोक्षं लभते नरः ।। 2.4.30.३० ।।
एकासनादेकयानान्निश्वासस्यांगसंगतः ।।
षडंशं फलभागी स्यान्नियतं पुण्यपापयोः ।। ३१ ।।
स्पर्शनाद्भाषणाद्वाऽपि परस्य स्तवनादपि ।।
दशांशं पुण्यपापानां नित्यं प्राप्नोति मानवः ।। ३२ ।।

दर्शनश्रवणाभ्यां च मनोध्यानात्तथैव च ।।
परस्य पुण्यपापानां शतांशं प्राप्नुयान्नरः ।। ३३ ।।
परस्य निंदां पैशुन्यं धिक्कारं च करोति यः ।।
तत्कृतं पातकं प्राप्य स्वपुण्यं प्रददाति सः ।। ३४ ।।
कुर्वतः पुण्यकर्माणि सेवां यः कुरुते नरः ।।
पत्नीभृतकशिष्येभ्यो यदन्यः कोऽपि मानवः ।। ३५ ।।

तस्य सेवाऽनुरूपं च द्रव्यं किंचिन्न दीयते ।।
सोऽपि सेवानुरूपेण तत्पुण्यफलभाग्भवेत् ।। ३६ ।।
एकपंक्तिस्थितं यस्तु लंघयेत्परिवेषणम् ।।
तत्पुण्यस्य षडंशं च लभेद्यस्तु विलंघितः ।। ३७ ।।
स्नानसंध्यादिकं कुर्वन्यः स्पृशेद्वाऽथ भाषते ।।
स कर्मपुण्यषष्ठांशं दद्यात्तस्मै विनिश्चितम् ।। ३८ ।।
धर्मोद्देशेन यो द्रव्यमपरं याचते नरः ।।
तत्पुण्यकर्मजं तस्य धनदस्त्वाप्नुयात्फलम् ।। ३९ ।।
अपहृत्य परद्रव्यं पुण्यकर्म करोति यः ।।
कर्मकृत्पापभाक्तत्र धनिनस्तद्भवं फलम् ।। 2.4.30.४० ।।
नापकृत्य ऋणं यस्तु परस्य म्रियते नरः ।।
धनी तत्पुण्यमादत्ते तद्धनस्याऽनुरूपतः ।। ४१ ।।
बुद्धिदाताऽनुमन्ता च यश्चोपकरणप्रदः ।।
बलकृच्चापि षष्ठांशं प्राप्नुयात्पुण्यपापयोः ।। ४२ ।।
प्रजाभ्यः पुण्यपापानां राजा षष्ठांशमुद्धरेत् ।।

शिष्याद्गुरुः स्त्रियो भर्ता पिता पुत्रात्तथैव च ।। ४३ ।।
स्वपतेरपि पुण्यस्य योषिदर्धमवाप्नुयात् ।।
चित्तस्याऽनुव्रता शश्वद्वर्तते तुष्टिकारिणी ।। ४४ ।।
परहस्तेन दानादि कुर्वतः पुण्यकर्मणः ।।
विना भृतकपुत्राभ्यां कर्ता षष्ठांशमुद्धरेत् ।।४५।।
वृत्तिदो वृत्तिसंभोक्तुः पुण्यं षष्ठांशमुद्धरेत् ।।
आत्मनो वा परस्याऽपि यदि सेवां न कारयेत् ।। ।। ४६ ।।
इत्थं ह्यदत्तान्यपि पुण्यपापान्यायांति नित्यं परसंचितानि ।।
कलौ त्वयं वै नियमो न कार्यः कर्तैव भोक्ता खलु पुण्यपापयोः ।। ।। ४७ ।।
कलौ ज्ञानं दृढं नास्ति कलौ गर्वेण सत्क्रिया ।।
कलौ दम्भाऽन्वितो योगो नश्यत्येव न संशयः ।।४८।।
तपोनिष्ठः पुरा दम्भी सती शुद्धप्रभावतः ।।
पित्रोः पूजादर्शनेन चोर्जसेवी परं गतः ।। ४९ ।।**
।। ।। नारद उवाच ।। ।।
भगवञ्छ्रोतुमिच्छामि व्रतानामुत्तमं व्रतम् ।।

विधिं मासोपवासस्य फलं चास्य यथोचितम् ।।2.4.30.५० ।।
।। ।। ब्रह्मोवाच ।। ।।

साधु नारद सर्वं ते यत्पृष्टं प्रब्रुवेऽनघ ।।
भक्त्या मतिमतां श्रेष्ठ शृणुष्व गदतो मम ।। ५१ ।।
सुराणां च यथा विष्णुस्तपतां च यथा रविः ।।
मेरुः शिखरिणां यद्वद्वैनतेयश्च पक्षिणाम् ।। ५२ ।।
श्रेष्ठं सर्वव्रतानां तु तद्वन्मासोपवासनम् ।।
सर्वव्रतेषु यत्पुण्यं सर्वतीर्थेषु चैव हि ।। ५३ ।।
सर्वदानोद्भवं चैव यज्ञैश्च भूरिदक्षिणैः ।।
न तत्पुण्यमवाप्नोति यन्मासपरिलंघनात् ।। ५४ ।।
गुरोराज्ञां ततो लब्ध्वा कुर्यान्मासोपवासनम् ।।
अतिकृच्छ्रं च पाराकं कृत्वा चांद्रायणं ततः ।। ५५ ।।
मासोपवासं कुर्वीत ज्ञात्वा देहबलाऽबलम् ।।
वानप्रस्थो यतिर्वापि नारी वा विधवा मुने ।। ५६ ।।
मासोपवासं कुर्वीत गुरोर्विप्राज्ञया ततः ।।

आश्विनस्याऽमले पक्षे एकादश्यामुपोषितः ।। ५७ ।।
व्रतमेतत्तु गृह्णीयाद्यावत्त्रिंशद्दिनानि तु ।।
अच्युतस्याऽऽलये भक्त्या त्रिकालं पूजयेद्धरिम् ।। ५८ ।।
नैवेद्यधूपदीपाद्यैः पुष्पैर्नानाविधैरपि ।।
मनसा कर्मणा वाचा पूजयेद्गरुडध्वजम् ।। ५९ ।।
नरः स्वधर्मनिरतः सधवा च जितेन्द्रिया ।।
नारी वा विधवा साध्वी वासुदेवं समर्चयेत् ।। 2.4.30.६० ।।
वस्त्वालोकनगन्धादिस्वादितं परिकीर्तितम् ।।
अन्यस्य वर्जयेद्वासं ग्रासानां संप्रमोक्षणम् ।।६१।।
गात्राभ्यंगं शिरोभ्यंगं तांबूलं सविलेपनम् ।।
व्रतस्थो वर्जयेत्सर्वं यच्चाऽन्यच्च निराकृतम् ।। ६२ ।।
न व्रतस्थः स्पृशेत्कंचिद्विकर्मस्थं न चालपेत्।।
देवतायतने तिष्ठन्गृहस्थश्चाऽऽचरेद्व्रतम् ।।६३।।
कृत्वा मासोपवासं तु यथोक्तविधिना नरः ।।
अन्यूनाधिकमेवं तु व्रतं त्रिंशद्दिनैरिति ।। ।। ६४ ।।

ततोऽर्चयेदेव पुण्यं द्वादश्यां गरुडध्वजम् ।।
वस्त्रदानादिभिश्चैव भोजयित्वा द्विजोत्तमान् ।।६५।।
दद्याच्च दक्षिणां तेभ्यः प्रणिपत्य क्षमापयेत्।।
विप्रान्क्षमापयित्वा तुविसृज्याऽभ्यर्च्य पूज्य च ।। ६६ ।।
एवं मासोपवासांते वृत्वा विप्रांस्त्रयोदश ।।
कारयेद्विष्णवं यज्ञमेकादश्यामुपोषितः ।। ६७ ।।
ततोऽनुभोजयेद्विप्रान्नमस्कारपुरःसरम् ।।
तांबूलवस्त्रयुग्मानि भोजनाऽऽच्छादनानि च ।। ६८ ।।
योगपट्टानि सूत्राणि शय्यां सोपस्करां तथा ।।
दत्त्वा चैव द्विजाग्र्येभ्यः पूजयित्वा विसर्जयेत् ।। ६९ ।।

विधिर्मासोपवासस्य यथावत्परिकीर्तितः ।।
अतःपरं प्रवक्ष्यामि नवम्यादितिथौ विधि ।। 2.4.30.७० ।।
ऋषिभ्यो वालखिल्यैश्च प्रोक्तं तं शृणु नारद ।। ७१ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये दत्तपुण्यपापफलप्राप्तिवर्णनपूर्वक मासोपवासव्रतविधिकथनंनाम त्रिंशोऽध्यायः ।। ३० ।।

Roman transliteration

|| nārada uvāca || ||
adbhuto'yaṃ tvayā prokto mahimā kārtikasya tu ||
svasya kartumasāmarthyaṃ kathametatkṛtaṃ bhavet || 1 ||
|| brahmovāca || ||
nāsti kartuṃ svasāmarthyamupāyātprāpyate phalam ||
dravyaṃ dattvā brāhmaṇāya gṛhṇīyātphalamuttamam || 2 ||
śiṣyādvā bhṛtyavargādvā strībhyo vā"ptācca kārayet ||
tasmādapi phalaṃ gṛhṇanphalabhāgjāyate naraḥ || 3 ||
|| nārada uvāca || ||
adattānyapi puṇyāni prāpyaṃte kenacitkvacit ||
etadicchāmyahaṃ śrotuṃ kautukaṃ mama vartate || 4 ||
|| brahmovāca || ||
adattānyapi puṇyāni labhaṃte pātakānyapi ||
yenopāyena tadvacmi śṛṇuṣvaikamanā dvija || 5 ||
sukṛtaṃ vā duṣkṛtaṃ vā kṛtamekena yatkṛte ||

jāyate tasya tadrāṣṭre tretāyāṃ tu puro bhavet || 6 ||
dvāpare vaṃśamadhye tu kalau kartaiva kevalam||
ājñānādyatkṛtaṃ karma bālye svapne tu tatphalam || 7 ||
ajñānādyacca tāruṇye bālye tasya phalaṃ bhavet ||
jñānapūrvaṃ kṛtaṃ karma ājanmāṃtaṃ ca tatphalam || 8 ||
ṣaṇmāsaṃ pāpisaṃgena naraḥ pāpī prajāyate ||
pāpināṃ vā dharmiṇāṃ vā saṃsargāddaśamāsikam || 9 ||
bhojanādekapaṃktau ca viṃśāṃśaḥ puṇyapāpayoḥ ||
ekāsane dvayorvāsātsahasrāṃśena lipyate || 2.4.30.10 ||
yo vai yasyānnamaśnāti sa bhuṃkte tasya kilbiṣam ||
japādau pāpisaṃsargātṣoḍaśāṃ'śo vinaśyati || 11 ||
parasya stavanādyānādekapātrasthabhojanāt ||
ekaśayyāprāvaraṇātṣaṣṭhāṃśaḥ puṇyapāpayoḥ || 12 ||
puruṣo harate sarvaṃ bhāryāyā aurasasya ca ||
arddhaṃ śiṣyāccaturthāṃśaṃ pāpaṃ puṇyaṃ tathaiva ca || 13 ||

bharturājñākarī nārī bharturarddhaṃ vṛṣaṃ haret ||
yaddhastapakvaṃ bhujīyāddaśāṃśaṃ tadaghaṃ haret || 14 ||
varṣā'śanaṃ tu yo datte tadarddhāghasya bhāgayam ||
varṣāśanārddhaṃ puṇyaṃ tu bhuṃkte varṣāśanī naraḥ || 15 ||
purohitasya ṣaṣṭhāṃśaṃ pāpaṃ vā puṇyameva vā ||
yajamāno bhunaktyeva taddaśāṃśaṃ purohitaḥ || 16 ||
udyogī cānumantā ca yaścopakaraṇapradaḥ ||
ṣaṣṭhāṃśaṃ puṇyapāpānāmupadraṣṭā daśāṃśakam || 17 ||
yaddhastātkāryate karma nānnamasmai prayacchati ||
vinā bhṛtakaśiṣyābhyāṃ ṣaṣṭhāṃśaṃ puṇyamāharet|| 18 ||

vyavahārāttathā prītyā nityaṃ saṃbhāṣaṇādibhiḥ ||
daśāṃśaṃ puṇyapāpānāṃ labhate nātra saṃśayaḥ || 19 ||
saṃsargapuṇyayogena ekadanto dvijādhamaḥ ||
narakānvividhāndṛṣṭvā svargaṃ prāpa tadaiva hi || 2.4.30.20 ||
|| || nārada uvāca || ||

īdṛśaṃ kārtikavratamalpāyāsaṃ mahatphalam ||
na kurvaṃti janāḥ kecitkimarthaṃ vai pitāmaha || 21 ||
|| brahmovāca || ||
svasṛṣṭivṛddhaye vedhā dharmā'dharmau sasarja ha ||
dharmamevā'nutiṣṭhaṃtaḥ prāpnuvaṃti śubhāṃ gatim || 22 ||
adharmamanutiṣṭhaṃto yāṃti te'dhogatiṃ narāḥ ||
puṇyakarmaphalaṃ nāko narakastadviparyayaḥ || 23 ||
tayoḥ pālanakartārau dvāveva vidhinā kṛtau ||
śatakratuyamau tau ca puṇyapāpānusāriṇau || 24 ||
gurutalpādayaḥ putrāḥ kāmasya prathitā bhuvi ||
krodhasya pitṛghātādyā lobhasya tanayāñchṛṇu || 25 ||
brahmasvaharaṇādyāśca ete narakanāyakāḥ ||
kṛtā yamena tairvyāptā manujā na hi kurvate || 26 ||
vratādidharmakṛtyaṃ yaistairmuktāste hi kurvate || 27 ||
śraddhā medhā vighātinyau vartete bhuvi sarvadā ||

tābhyāṃ vyāptastu manujaḥ śrīviṣṇoḥ śravaṇādikam || 28 ||
na karoti sudurmedhā yenāṃdhaṃ yāti vai tamaḥ ||
kṛṣṇena satyabhāmāyai yaduktaṃ tadvadāmi te || 29 ||
adhyāpanādyājanādvā'pyekapaṃktyaśanādapi ||
turyāṃśa puṇyapāpānāṃ parokṣaṃ labhate naraḥ || 2.4.30.30 ||
ekāsanādekayānānniśvāsasyāṃgasaṃgataḥ ||
ṣaḍaṃśaṃ phalabhāgī syānniyataṃ puṇyapāpayoḥ || 31 ||
sparśanādbhāṣaṇādvā'pi parasya stavanādapi ||
daśāṃśaṃ puṇyapāpānāṃ nityaṃ prāpnoti mānavaḥ || 32 ||
darśanaśravaṇābhyāṃ ca manodhyānāttathaiva ca ||
parasya puṇyapāpānāṃ śatāṃśaṃ prāpnuyānnaraḥ || 33 ||
parasya niṃdāṃ paiśunyaṃ dhikkāraṃ ca karoti yaḥ ||
tatkṛtaṃ pātakaṃ prāpya svapuṇyaṃ pradadāti saḥ || 34 ||
kurvataḥ puṇyakarmāṇi sevāṃ yaḥ kurute naraḥ ||
patnībhṛtakaśiṣyebhyo yadanyaḥ ko'pi mānavaḥ || 35 ||

tasya sevā'nurūpaṃ ca dravyaṃ kiṃcinna dīyate ||
so'pi sevānurūpeṇa tatpuṇyaphalabhāgbhavet || 36 ||
ekapaṃktisthitaṃ yastu laṃghayetpariveṣaṇam ||
tatpuṇyasya ṣaḍaṃśaṃ ca labhedyastu vilaṃghitaḥ || 37 ||
snānasaṃdhyādikaṃ kurvanyaḥ spṛśedvā'tha bhāṣate ||
sa karmapuṇyaṣaṣṭhāṃśaṃ dadyāttasmai viniścitam || 38 ||
dharmoddeśena yo dravyamaparaṃ yācate naraḥ ||
tatpuṇyakarmajaṃ tasya dhanadastvāpnuyātphalam || 39 ||
apahṛtya paradravyaṃ puṇyakarma karoti yaḥ ||
karmakṛtpāpabhāktatra dhaninastadbhavaṃ phalam || 2.4.30.40 ||
nāpakṛtya ṛṇaṃ yastu parasya mriyate naraḥ ||
dhanī tatpuṇyamādatte taddhanasyā'nurūpataḥ || 41 ||
buddhidātā'numantā ca yaścopakaraṇapradaḥ ||
balakṛccāpi ṣaṣṭhāṃśaṃ prāpnuyātpuṇyapāpayoḥ || 42 ||
prajābhyaḥ puṇyapāpānāṃ rājā ṣaṣṭhāṃśamuddharet ||

śiṣyādguruḥ striyo bhartā pitā putrāttathaiva ca || 43 ||
svapaterapi puṇyasya yoṣidardhamavāpnuyāt ||
cittasyā'nuvratā śaśvadvartate tuṣṭikāriṇī || 44 ||
parahastena dānādi kurvataḥ puṇyakarmaṇaḥ ||
vinā bhṛtakaputrābhyāṃ kartā ṣaṣṭhāṃśamuddharet ||45||
vṛttido vṛttisaṃbhoktuḥ puṇyaṃ ṣaṣṭhāṃśamuddharet ||
ātmano vā parasyā'pi yadi sevāṃ na kārayet || || 46 ||
itthaṃ hyadattānyapi puṇyapāpānyāyāṃti nityaṃ parasaṃcitāni ||
kalau tvayaṃ vai niyamo na kāryaḥ kartaiva bhoktā khalu puṇyapāpayoḥ || || 47 ||
kalau jñānaṃ dṛḍhaṃ nāsti kalau garveṇa satkriyā ||
kalau dambhā'nvito yogo naśyatyeva na saṃśayaḥ ||48||
taponiṣṭhaḥ purā dambhī satī śuddhaprabhāvataḥ ||
pitroḥ pūjādarśanena corjasevī paraṃ gataḥ || 49 ||**
|| || nārada uvāca || ||
bhagavañchrotumicchāmi vratānāmuttamaṃ vratam ||

vidhiṃ māsopavāsasya phalaṃ cāsya yathocitam ||2.4.30.50 ||
|| || brahmovāca || ||
sādhu nārada sarvaṃ te yatpṛṣṭaṃ prabruve'nagha ||
bhaktyā matimatāṃ śreṣṭha śṛṇuṣva gadato mama || 51 ||
surāṇāṃ ca yathā viṣṇustapatāṃ ca yathā raviḥ ||
meruḥ śikhariṇāṃ yadvadvainateyaśca pakṣiṇām || 52 ||
śreṣṭhaṃ sarvavratānāṃ tu tadvanmāsopavāsanam ||
sarvavrateṣu yatpuṇyaṃ sarvatīrtheṣu caiva hi || 53 ||
sarvadānodbhavaṃ caiva yajñaiśca bhūridakṣiṇaiḥ ||
na tatpuṇyamavāpnoti yanmāsaparilaṃghanāt || 54 ||
gurorājñāṃ tato labdhvā kuryānmāsopavāsanam ||
atikṛcchraṃ ca pārākaṃ kṛtvā cāṃdrāyaṇaṃ tataḥ || 55 ||
māsopavāsaṃ kurvīta jñātvā dehabalā'balam ||
vānaprastho yatirvāpi nārī vā vidhavā mune || 56 ||
māsopavāsaṃ kurvīta gurorviprājñayā tataḥ ||

āśvinasyā'male pakṣe ekādaśyāmupoṣitaḥ || 57 ||
vratametattu gṛhṇīyādyāvattriṃśaddināni tu ||
acyutasyā"laye bhaktyā trikālaṃ pūjayeddharim || 58 ||
naivedyadhūpadīpādyaiḥ puṣpairnānāvidhairapi ||
manasā karmaṇā vācā pūjayedgaruḍadhvajam || 59 ||
naraḥ svadharmanirataḥ sadhavā ca jitendriyā ||
nārī vā vidhavā sādhvī vāsudevaṃ samarcayet || 2.4.30.60 ||
vastvālokanagandhādisvāditaṃ parikīrtitam ||
anyasya varjayedvāsaṃ grāsānāṃ saṃpramokṣaṇam ||61||
gātrābhyaṃgaṃ śirobhyaṃgaṃ tāṃbūlaṃ savilepanam ||
vratastho varjayetsarvaṃ yaccā'nyacca nirākṛtam || 62 ||
na vratasthaḥ spṛśetkaṃcidvikarmasthaṃ na cālapet||
devatāyatane tiṣṭhangrhasthaścā"caredvratam ||63||
kṛtvā māsopavāsaṃ tu yathoktavidhinā naraḥ ||
anyūnādhikamevaṃ tu vrataṃ triṃśaddinairiti || || 64 ||

tato'rcayedeva puṇyaṃ dvādaśyāṃ garuḍadhvajam ||
vastradānādibhiścaiva bhojayitvā dvijottamān ||65||
dadyācca dakṣiṇāṃ tebhyaḥ praṇipatya kṣamāpayet||
viprānkṣamāpayitvā tuvisṛjyā'bhyarcya pūjya ca || 66 ||
evaṃ māsopavāsāṃte vṛtvā viprāṃstrayodaśa ||
kārayedvaiṣṇavaṃ yajñamekādaśyāmupoṣitaḥ || 67 ||

tato'nubhojayedviprānnamaskārapuraḥsaram ||
tāṃbūlavastrayugmāni bhojanā"cchādanāni ca || 68 ||
yogapaṭṭāni sūtrāṇi śayyāṃ sopaskarāṃ tathā ||
dattvā caiva dvijāgryebhyaḥ pūjayitvā visarjayet || 69 ||
vidhirmāsopavāsasya yathāvatparikīrtitaḥ ||
ataḥparaṃ pravakṣyāmi navamyāditithau vidhi || 2.4.30.70 ||
ṛṣibhyo vālakhilyaiśca proktaṃ taṃ śṛṇu nārada || 71 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye dattapuṇyapāpaphalaprāptivarṇanapūrvaka māsopavāsavratavidhikathanaṃnāma triṃśo'dhyāyaḥ || 30 ||

English translation

Nārada said :

1. Wonderful indeed is the efficacy of the Kārttika Vrata described by you. If one has no capacity to perform it, what shall one do about it?

Brahmā said :

2-3. If one has no capacity, the benefit is attained by certain (other) means. He can give some money to a Brāhmaṇa and get the excellent benefit. He can secure the same (fruit) from a disciple, servants or women. Or he can make some relative (or trustworthy person) perform the Vrata on his behalf. From him also he can take the benefit. Thus that man can be its beneficiary.

Nārada said :

4. Are merits obtained by anyone anywhere though not given? I wish to hear about this as I am very eager.

Brahmā said :

5. Though not given, merits as well as sins are obtained. To know by what means it happens, listen with concentration, O Brāhmaṇa.

6-8. Whether a good deed or an evil one, if one does it in Kṛta Yuga , the whole kingdom reaps the fruit thereof. If one does it in Tretā Yuga , the whole city gets it. If one does it in Dvāpara Yuga , the consequence extends to the whole family. And if one does it in Kali Yuga , only the doer is affected or benefited by it. If an action is performed unwittingly during childhood, the result thereof is experienced in dream; if it is committed unwittingly during youth, the result thereof is had as in childhood(?); if any action is performed knowingly, the result thereof lasts till the end of that life.

9-10. If a man is in close contact with a sinner for six months, he himelf becomes a sinner. If a man is in close contact with sinners or righteous men for ten months and if he takes food with them in the same row, the share of sin and merit is a twentieth part. If two men sit on the same seat, they get a thousandth of each other's (sin or merit).

11-12. If a man eats another man's cooked food, he gets a share in the latter's sin. Should a person come into contact with a sinner while performing Japa etc., a sixteenth (part) of his merit perishes. By

eulogizing another man, by going in his vehicle, by taking food along with him from the same pot, by lying with him on the same bed, or by covering oneself with his shawl, one incurs a sixth of his sins or merits.

13. The husband takes away everything (i.e. sin as well as merit) from his wife and the father from his bosom-born son takes away half of his sins and merits and a fourth from his disciple.

14. A woman obedient and faithful to her husband takes away half his merit. A man takes away a tenth of the sin of another man, if he takes the food cooked by him.

15. If a man gives food to another man for a whole year, that man gets half the sin of the former (defective text) and the man who partakes of the food for one year, gets half the merits by eating food for one year (?) (Rather the former i.e. partaker of food should get half the sin of the latter.)

16. The sponsor of a sacrifice gets a sixth of the sin or merit of his priest and the priest gets a tenth of the former's sin or merit.

17. (Whatever may be the deed) the person actively engaged in it, the person who permitted or sanctioned it and the person who supplied the instruments thereof acquire a sixth of the result whether sin or merit and the onlooker a tenth of it.

18. If a person engages another person in a job, that person being other than a person hired by him or his disciple, and does not give him food, the person engaged so will take away a sixth of the merit of the employer.

19. By means of social dealings or by regular loving talks with another, one gets a tenth of the sins and merits of the other. There is no doubt about it.

20. Due to the merit of close association a base Brāhmaṇa Ekadanta saw different types of hells and ultimately attained heaven.

Nārada said :

21. The Kārttika Vrata of this type involves only a little effort, but its benefit is enormous. Still some people do not perform it. Why is it so, O Pitāmaha ?

Brahmā said :

22. It is to make his own creation flourish that the creator created Dharma and Adharma . Those who practise Dharma (Virtue) alone attain excellent goal.

23. Those men who resort to Adharma (evil) go deep down (to hell). Heaven is the fruit of meritorious deeds and the opposite thereof is hell.

24. Two persons were engaged by the creator to guard these two, viz. Indra and Yama . They attend to merits and sins (of the doers) respectively.

25. The sins of defiling the bed of the preceptor etc. are reputed on the earth as the sons of Kāma (Lust). Patricide etc. are the sons of Krodha (Anger). Listen to the sons of Lobha (Greed).

26-29. They are Brahmasvaharaṇa (Misappropriation of a Brahmin's wealth) etc. These are what lead to Narakas (Hells) at the instance of Yama. Men who are permeated by them do not perform Vratas and other holy rites. Those who are rid of them, do indeed perform.

Faith and intellect (of sinners) are always destructive on the earth. A man influenced by these two does not listen to (the stories) of Śrī Viṣṇu . He is a person of extremely wicked intellect. Thereby he falls into blinding darkness. I shall relate to you what was recounted to Satyabhāmā by Kṛṣṇa .

30. A man indirectly obtains a fourth of the merits and sins of another by teaching him, by performing Yajñas on his behalf or by taking food with him.

31. A man shall invariably incur a sixth of the merits and sins of another by sitting with him on the same seat, by travelling with him in the same vehicle and by getting into contact with his breath.

32. A man shall always get a tenth of the merits and sins by touching, talking to or eulogizing another person.

33. A man shall incur a hundredth of the sins and merits of another by seeing, hearing about and pondering over him.

34. If a person rebukes another, slanders him or rudely behaves towards him, he takes his sin and gives him his own merits.

35-36. A man rendering service to one who performs meritorious deeds, gets the benefit of his merit in accordance with his service.

A man engages someone other than his wife, hired servant or disciple in a job but no wages are given to him befitting the job. Then the man who has been engaged thus, gets the benefit of his (employer's) merit.

37. While serving food to a number of persons sitting in a row, if the server passes over a person (without serving food) the man sitting there gets a sixth of the merit of the server.

38. If a person taking bath or saying Sandhyā prayers, touches or speaks to another person, he shall certainly give a sixth of the merit of his holy rite to him.

39. If a man requests another for monetary help for a righteous cause, the person who gives money shall get the fruit of that meritorious rite.

40. If a person steals another man's wealth and performs a meritorious deed (therewith), the person who performs, becomes a sinner and the owner of the amount stolen gets the fruit.

41. If a man dies before repaying his debt to another, the creditor gets the merit of the debtor in accordance with the value of the sum involved.

42-43. The person who advised, the person who permitted, the person who provided the instruments (to do an act) and the person who applied physical labour (in doing it) shall get a sixth of the merits and sins.

A king takes away a sixth of the merits and sins of his subjects. A teacher (does the same) of the disciple, a husband of the wife and a father of the son.

44. A woman shall get half the merit of her husband, if she has behaved in a manner pleasing to him and has carried out what he has wished.

45. If a person performs charitable gifts and other meritorious deeds through another person, not being a hired servant or a son, that another person gets a sixth of the merit.

46. A person who offers a job of livelihood, gets a sixth of the merit of that person who benefits by his offer, if he does not make him serve himself or others.

47. Thus though not given directly, the merits and sins accumulated by others pass on to oneself. But this rule is not applicable in Kali Age. It is the person who actually does anything that gets the benefit or adverse result of the act.

48. In Kali Yuga knowledge is not steady. People perform good actions out of pride. Yogic exercise accompanied by hypocrisy in Kali Age does indeed perish.

49. Formerly a hypocrite named Taponiṣṭha [1] attained the greatest result through the pure influence of a chaste woman, by seeing the adoration of parents and by resorting to Kārttika Vrata.

Nārada said :

50. O Lord, I wish to hear about the most excellent of all Vratas, the procedure for performing the holy rite of a month-long fast and the suitable benefit thereof. [2]

Brahmā said :

51. Very good, O Nārada . O sinless one, I shall describe everything that you have asked about. O most excellent one among intelligent persons, listen even as I recount.

52-58. Just as Viṣṇu is the most excellent one among Suras , just as the Sun is the most excellent among those which blaze, like Meru among mountains, like Garuḍa among birds, so also the monthly fast is the most excellent oṇe among all Vratas.

The merit arising from all the (other) Vratas, the merit of visiting all the Tīrthas , the merit arising from all charitable gifts, that by means of Yajñas with plenty of monetary gifts—all these merits do not get anywhere near the merit from fasting for a month.

One should observe the monthly fast after getting the permission of preceptor. He should first perform the expiatory rites of Atikṛcchra, Pārāka and Cāndrāyaṇa and then take up the monthly fast after fully realizing the physical strength or otherwise.

A forest-dweller, an ascetic, or a widow, O sage, should take up monthly fast with the permission of preceptor or (any) Brāhmaṇa.

One should take up this Vrata after fasting on the eleventh day in the bright half of the month of Āśvina . It shall be continued for thirty days. With great devotion, one should worship Hari three times a day in a temple of Acyuta .

59. One should worship by offering Naivedyas , incenses, lamps etc. and flowers of various kinds. One should worship the Garuḍa-emblemed Lord mentally, verbally and physically.

60. A man who is devoted to his virtuous duties, a married woman with perfect control over her sense-organs and a widow of excellent chastity should worship Vāsudeva .

61. (Defective Text) All the materials of worship should be surveyed properly. Sweet scents and flavours are forbidden. Other men’s morsel (i.e. food) should be avoided and morsels of foods must be distributed(?)

62. The person observing the Vrata should abstain from anointing the body or the head with oil, (eating) betel leaves and application of unguents. Whatever is forbidden should be avoided.

63. The person observing the Vrata should not touch anyone engaged in forbidden activities, nor should he talk to him. A householder (too) shall observe the Vrata staying in a temple.

64-67. After observing the fast in accordance with the injunctions for thirty days, neither more nor less, the devotee should worship the Garuḍa-emblemed Lord on the twelfth day (i.e. Dvādaśī of the next month). After feeding excellent Brāhmaṇas and propitiating them by making gifts of clothes, he should give monetary gifts to them. He should prostrate before them and request them to forgive him (if at all there has been any omission). After that he should bid farewell to them with due veneration. At the end of the monthly fast he should observe fast on the eleventh day and then perform Vaiṣṇavayajña by inviting thirteen Brāhmaṇas.

68-69. Thereafter he should feed the Brāhmaṇas with due prostrations. He should give them betel leaves, pairs of clothes, food, coverings of the body, silken shawls, (sacred) threads, and bed with all necessary adjuncts. After giving these to the excellent Brāhmaṇas he should pay respect to them and bid farewell to them.

70-71. The procedure for the monthly fast has been duly recounted. Henceforth I shall describe the procedure for the rites to be performed in Tithis beginning with Navamī (the ninth day). Listen to it, O Nārada, (as) it was described to the sages by Vālakhilyas .

[1]: [1] : This proud sage once killed a sparrow by his angry glance. Inebriated with spiritual power, he cast his glaring glance at a lady who was a bit late to give him alms due to her duties with her husband. When he gruffly refused to accept alms, she plainly told him that she is not a sparrow which he killed on the way. Surprised at her spiritual powers, he asked her the secret of her spiritual power. She told him it was sincere attendance to her duties and for further discussion she sent him to a butcher at Vārāṇasī.

[2]: [2] : VV 50-58 describe the procedure of observing fast in the month of Kārttika.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 31

The Rite of Kūṣmāṇḍa-navamī

Chapter 128 of 221 · 30 detected Sanskrit verse markers

Sanskrit

।। वालखिल्या ऊचुः ।। ।।
कार्तिके शुक्लनवमी तत्राऽभूद्द्वापरं युगम् ।।
पूर्वाऽपराह्णगा ग्राह्या क्रमाद्दानोपवासयोः ।। १ ।।
अत्र कूष्मांडकोनाम हतो दैत्यस्तु विष्णुना ।।
तद्रोमभिः समुद्भूता वल्ल्यः कूष्मांडसंभवाः ।।२ ।।
तस्मात्कूष्मांडदानेन फलमाप्नोति निश्चितम् ।।
अस्यामेव नवम्यां तु कुर्यात्कृष्णोत्सवं नरः ।। ३ ।।
स्वशाखोक्तेन विधिना तुलस्याः करपीडनम् ।।
कन्यादानफलं तस्य जायते नात्र संशयः ।। ४ ।।
कार्तिके शुक्लनवमीमवाप्य विजितेंद्रियः।।
हरिं विधाय सौवर्णं तुलस्या सहितं शुभम् ।। ५।।
पूजयेद्विधिवद्भक्त्या व्रती तत्र दिनत्रयम् ।।
एवं यथोक्तविधिना कुर्याद्वैवाहिकं विधिम् ।। ६ ।।
ग्राह्यं त्रिरात्रमत्रैव नवम्याद्यनुरोधतः ।।
मध्याह्नव्यापिनी ग्राह्या नवमी पूर्ववेधिता ।। ७ ।।

धात्र्यश्वत्थौ य एकत्र पालयित्वा समुद्वहेत्।।
न नश्यते तस्य पुण्यं कल्पकोटिशतैरपि ।।८।।
कनकस्य सुता पूर्वमेकादश्यां किशोरिका ।।
चकार भक्तितः सायं तुलस्युद्वाहजं विधिम्।।९।।
तेन वैधव्यदोषेण निर्मुक्ताऽऽसीत्सुलोचना।।
तस्मात्सायं प्रकर्तव्यस्तुलस्तुद्वाहजो विधिः ।।2.4.31.१०।।
अवश्यमेव कर्तव्यः प्रतिवर्षं तु वैष्णवैः।।
विधिं तस्य प्रवक्ष्यामि यथा सांगा क्रिया भवेत।११।।
विष्णोस्तु प्रतिमां कुर्यात्पलस्य स्वर्णजां शुभाम्।।
तदर्द्धार्द्धं तदर्द्धार्द्धं यथाशक्त्या प्रकल्पयेत् ।। १२ ।।
प्राणप्रतिष्ठां कृत्वैव तुलसीविष्णुरूपयोः ।।
तत उत्थापयेद्देवं पूर्वोक्तैश्च स्तवादिभिः ।।१३।।
उपचारैः षोडशभिः पूजयेत्पुरुषोक्तिभिः ।।
देशकालौ ततः स्मृत्वा गणेशं तत्र पूजयेत् ।। १४ ।।
पुण्याहं वाचयित्वाथ नांदीश्राद्धं समाचरेत् ।।

वेदवाद्यादिनिर्घोषैर्विष्णुमूर्तिं समानयेत् ।। १५ ।।
तुलसीनिकटे सा तु स्थाप्या चांऽतर्हिता पटैः ।।
आगच्छ भगवन्देव अर्चयिष्यामि केशव ।। ।।१६।।
तुभ्यं दास्यामि तुलसीं सर्वकामप्रदो भव।।
दद्यात्त्रिवारमर्घ्यं च पाद्यं विष्टरमेव च।।१७।।
तत आचमनीयं च त्रिरुक्त्वा च प्रदापयेत्।।
ततो दधि घृतं क्षीरं कांस्यपात्रपुटीकृतम् ।। १८ ।।
मधुपर्कं गृहाण त्वं वासुदेव नमोस्तु ते।।
हरिद्रालेपानाभ्यंगकार्यं सर्वं विधाय च ।। १९ ।।
गोधूलिसमये पूज्यौ तुलसीकेशवौ पुनः।।
पृथक्पृथक्तथा कार्यौ संमुखौ मंगलं पठेत् ।। 2.4.31.२० ।।
ईषद्दृश्ये भास्करे तु संकल्पं तु समुच्चरेत् ।।
स्वगोत्रप्रवरानुक्त्वा तथा त्रिपुरुषादिकम् ।। २१ ।।
अनादिमध्यनिधन त्रैलोक्यप्रतिपालक ।।
इमां गृहाण तुलसीं विवाहविधिनेश्वर ।। २२ ।।

पार्वतीबीजसंभूतां वृंदाभस्मनि संस्थिताम् ।।
अनादिमध्यनिधनां वल्लभां ते ददाम्यहम् ।।२३।।
पयोघटैश्च सेवाभिः कन्यावद्वर्धिता मया ।।
त्वत्प्रियां तुलसीं तुभ्यं ददामि त्वं गृहाण भोः ।। २४ ।।
एवं दत्त्वा च तुलसीं पश्चात्तौ पूजयेत्ततः।।
रात्रौ जागरणं कुर्याद्विवाहोत्सवपूर्वकम् ।।२५।।
ततः प्रभातसमये तुलसीं विष्णुमर्चयेत् ।।
वह्निसंस्थापनं कृत्वा द्वादशाक्षरविद्यया ।। २६ ।।
पायसाऽऽज्यक्षौद्रतिलैर्जुह्यादष्टोत्तरंशतम् ।।
ततः स्विष्टकृतं हुत्वा दद्यात्पूर्णाहुतिं ततः ।।
आचार्यं च समभ्यर्च्य होमशेषं समापयेत् ।। २७ ।।
चतुरो वार्षिकान्मासान्नियमो येन यः कृतः ।।
कथयित्वा द्विजेभ्यस्तत्तथाऽन्यत्परिपूरयेत् ।। २८ ।।
इदं व्रतं मया देव कृतं प्रीत्यै तव प्रभो ।।
न्यूनं संपूर्णतां यातु त्वत्प्रसादाज्जनार्दन ।। २९ ।।

रेवतीतुर्यचरणे द्वादशीसंयुते नरः ।।
न कुर्यात्पारणं कुर्वन्व्रतं निष्फलतां नयेत् ।। 2.4.31.३० ।।
ततो येषां पदार्थानां वर्जनं तु कृतं भवेत् ।।
चातुर्मास्येऽथवा चोर्जे ब्राह्मणेभ्यः समर्पयेत् ।।
ततः सर्वं समश्नीयाद्यद्यत्त्यक्तं व्रते स्थितम् ।। ३१ ।।
दंपतिभ्यां सहैवाऽत्र भोक्तव्यं च द्विजैः सह ।।३२।।
ततो भुक्त्युत्तरं यानि गलितानि दलानि च ।।
तानि भुक्त्वा तुलस्याश्च स्वयं पापैः प्रमुच्यते ।। ३३ ।।
इक्षुदण्डं तथा धात्रीफलं कोलिफलं तथा ।।

भुक्त्वा तु भोजनस्यांऽते तस्योच्छिष्टं विनश्यति ।। ३४ ।।
एषु त्रिषु न भुक्तं चेदेकैकमपि येन तु ।।
ज्ञेय उच्छिष्ट आवर्षं नरोऽसौ नाऽत्र संशयः ।। ३५ ।।
ततः सायं पुनः पूज्याविक्षुदण्डैश्च शोभितैः ।।
तुलसीवासुदेवौ च कृतकृत्यो भवेत्ततः ।। ३६ ।।
ततो विसर्जनं कृत्वा दत्त्वा दायादिकं हरेः ।।

वैकुण्ठं गच्छ भगवँस्तुलसीसहितः प्रभो ।।
मत्कृतं पूजनं गृह्य संतुष्टो भव सर्वदा ।। ३७ ।।
गच्छगच्छ सुरश्रेष्ठ स्वस्थाने परमेश्वर ।।
यत्र ब्रह्मादयो देवास्तत्र गच्छ जनार्दन ।। ३८ ।।
एवं विसृज्य देवेशमाचार्याय प्रदापयेत् ।।
मूर्त्यादिकं सर्वमेव कृतकृत्यो भवेन्नरः ।। ३९ ।।
प्रतिवर्षं तु यः कुर्यात्तुलसीकरपीडनम् ।।
भक्तिमान्धनधान्यैः स युक्तो भवति निश्चितम् ।।
इहलोके परत्राऽपि विपुलं च यशो लभेत् ।। 2.4.31.४० ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये कूष्मांडनवमीतुलसीविवाहविधिवर्णनंनामैकत्रिंशोऽध्यायः ।। ३१ ।। ।।

Roman transliteration

|| vālakhilyā ūcuḥ || ||
kārtike śuklanavamī tatrā'bhūddvāparaṃ yugam ||
pūrvā'parāhṇagā grāhyā kramāddānopavāsayoḥ || 1 ||
atra kūṣmāṃḍakonāma hato daityastu viṣṇunā ||
tadromabhiḥ samudbhūtā vallyaḥ kūṣmāṃḍasaṃbhavāḥ ||2 ||
tasmātkūṣmāṃḍadānena phalamāpnoti niścitam ||
asyāmeva navamyāṃ tu kuryātkṛṣṇotsavaṃ naraḥ || 3 ||
svaśākhoktena vidhinā tulasyāḥ karapīḍanam ||
kanyādānaphalaṃ tasya jāyate nātra saṃśayaḥ || 4 ||
kārtike śuklanavamīmavāpya vijiteṃdriyaḥ||
hariṃ vidhāya sauvarṇaṃ tulasyā sahitaṃ śubham || 5||
pūjayedvidhivadbhaktyā vratī tatra dinatrayam ||
evaṃ yathoktavidhinā kuryādvaivāhikaṃ vidhim || 6 ||
grāhyaṃ trirātramatraiva navamyādyanurodhataḥ ||
madhyāhnavyāpinī grāhyā navamī pūrvavedhitā || 7 ||

dhātryaśvatthau ya ekatra pālayitvā samudvahet||
na naśyate tasya puṇyaṃ kalpakoṭiśatairapi ||8||
kanakasya sutā pūrvamekādaśyāṃ kiśorikā ||
cakāra bhaktitaḥ sāyaṃ tulasyudvāhajaṃ vidhim||9||
tena vaidhavyadoṣeṇa nirmuktā"sītsulocanā||
tasmātsāyaṃ prakartavyastulastudvāhajo vidhiḥ ||2.4.31.10||
avaśyameva kartavyaḥ prativarṣaṃ tu vaiṣṇavaiḥ||
vidhiṃ tasya pravakṣyāmi yathā sāṃgā kriyā bhaveta|11||
viṣṇostu pratimāṃ kuryātpalasya svarṇajāṃ śubhām||
tadarddhārddhaṃ tadarddhārddhaṃ yathāśaktyā prakalpayet || 12 ||

prāṇapratiṣṭhāṃ kṛtvaiva tulasīviṣṇurūpayoḥ ||
tata utthāpayeddevaṃ pūrvoktaiśca stavādibhiḥ ||13||
upacāraiḥ ṣoḍaśabhiḥ pūjayetpuruṣoktibhiḥ ||
deśakālau tataḥ smṛtvā gaṇeśaṃ tatra pūjayet || 14 ||
puṇyāhaṃ vācayitvātha nāṃdīśrāddhaṃ samācaret ||

vedavādyādinirghoṣairviṣṇumūrtiṃ samānayet || 15 ||
tulasīnikaṭe sā tu sthāpyā cāṃ'tarhitā paṭaiḥ ||
āgaccha bhagavandeva arcayiṣyāmi keśava || ||16||
tubhyaṃ dāsyāmi tulasīṃ sarvakāmaprado bhava||
dadyāttrivāramarghyaṃ ca pādyaṃ viṣṭarameva ca||17||
tata ācamanīyaṃ ca triruktvā ca pradāpayet||
tato dadhi ghṛtaṃ kṣīraṃ kāṃsyapātraputīkṛtam || 18 ||
madhuparkaṃ gṛhāṇa tvaṃ vāsudeva namostu te||
haridrālepanābhyaṃgakāryaṃ sarvaṃ vidhāya ca || 19 ||
godhūlisamaye pūjyau tulasīkeśavau punaḥ||
pṛthakpṛthaktathā kāryau saṃmukhau maṃgalaṃ paṭhet || 2.4.31.20 ||
īṣaddṛśye bhāskare tu saṃkalpaṃ tu samuccaret ||
svagotrapravarānuktvā tathā tripuruṣādikam || 21 ||
anādimadhyanidhana trailokyapratipālaka ||
imāṃ gṛhāṇa tulasīṃ vivāhavidhineśvara || 22 ||

pārvatībījasaṃbhūtāṃ vṛṃdābhasmani saṃsthitām ||
anādimadhyanidhanāṃ vallabhāṃ te dadāmyaham ||23||
payoghaṭaiśca sevābhiḥ kanyāvadvardhitā mayā ||
tvatpriyāṃ tulasīṃ tubhyaṃ dadāmi tvaṃ gṛhāṇa bhoḥ || 24 ||
evaṃ dattvā ca tulasīṃ paścāttau pūjayettataḥ||
rātrau jāgaraṇaṃ kuryādvivāhotsavapūrvakam ||25||
tataḥ prabhātasamaye tulasīṃ viṣṇumarcayet ||
vahnisaṃsthāpanaṃ kṛtvā dvādaśākṣaravidyayā || 26 ||
pāyasā"jyakṣaudratilairjuhyādaṣṭottaraṃśatam ||
tataḥ sviṣṭakṛtaṃ hutvā dadyātpūrṇāhutiṃ tataḥ ||
ācāryaṃ ca samabhyarcya homaśeṣaṃ samāpayet || 27 ||
caturo vārṣikānmāsānniyamo yena yaḥ kṛtaḥ ||
kathayitvā dvijebhyastattathā'nyatparipūrayet || 28 ||
idaṃ vrataṃ mayā deva kṛtaṃ prītyai tava prabho ||
nyūnaṃ saṃpūrṇatāṃ yātu tvatprasādājjanārdana || 29 ||

revatīturyacaraṇe dvādaśīsaṃyute naraḥ ||
na kuryātpāraṇaṃ kurvanvrataṃ niṣphalatāṃ nayet || 2.4.31.30 ||
tato yeṣāṃ padārthānāṃ varjanaṃ tu kṛtaṃ bhavet ||
cāturmāsye'thavā corje brāhmaṇebhyaḥ samarpayet ||
tataḥ sarvaṃ samaśnīyādyadyattyaktaṃ vrate sthitam || 31 ||
daṃpatibhyāṃ sahaivā'tra bhoktavyaṃ ca dvijaiḥ saha ||32||
tato bhuktyuttaraṃ yāni galitāni dalāni ca ||
tāni bhuktvā tulasyāśca svayaṃ pāpaiḥ pramucyate || 33 ||
ikṣudaṇḍaṃ tathā dhātrīphalaṃ koliphalaṃ tathā ||
bhuktvā tu bhojanasyāṃ'te tasyocchiṣṭaṃ vinaśyati || 34 ||
eṣu triṣu na bhuktaṃ cedekaikamapi yena tu ||
jñeya ucchiṣṭa āvarṣaṃ naro'sau nā'tra saṃśayaḥ || 35 ||
tataḥ sāyaṃ punaḥ pūjyāvikṣudaṇḍaiśca śobhitaiḥ ||
tulasīvāsudevau ca kṛtakṛtyo bhavettataḥ || 36 ||
tato visarjanaṃ kṛtvā dattvā dāyādikaṃ hareḥ ||

vaikuṇṭhaṃ gaccha bhagava~stulasīsahitaḥ prabho ||
matkṛtaṃ pūjanaṃ gṛhya saṃtuṣṭo bhava sarvadā || 37 ||
gacchagaccha suraśreṣṭha svasthāne parameśvara ||
yatra brahmādayo devāstatra gaccha janārdana || 38 ||
evaṃ visṛjya deveśamācāryāya pradāpayet ||
mūrtyādikaṃ sarvameva kṛtakṛtyo bhavennaraḥ || 39 ||
prativarṣaṃ tu yaḥ kuryāttulasīkarapīḍanam ||
bhaktimāndhanadhānyaiḥ sa yukto bhavati niścitam ||
ihaloke paratrā'pi vipulaṃ ca yaśo labhet || 2.4.31.40 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye kūṣmāṃḍanavamītulasīvivāhavidhivarṇanaṃnāmaikatriṃśo'dhyāyaḥ || 31 || ||

English translation

Vālakhilyas said :

1. The ninth day in the bright half of the month of Kārttika is the day on which Dvāpara Yuga commenced. For the purpose of charitable gift the Navamī must be present in the forenoon. For the purpose of fast the Navamī must be present in the afternoon.

2. On this day a Daitya named Kūṣmāṇḍa was killed by Viṣṇu . The creepers of pumpkin gourd (Beninkasa cerifera) grew from the hair of that Daitya.

3. Hence through a gift of Kūṣmāṇḍa one certainly attains the benefit. People should celebrate the festival of Kṛṣṇa on this Navamī day itself.

4. The festival of the marriage of Tulasī should be celebrated in accordance with the injunctions laid down in one's own branch of the Vedas . There is no doubt about this that he will earn the merit of giving away a virgin (in marriage).

5-8. On the ninth day in the bright half of the month of Kārttika, one should prepare a golden image of Hari along with Tulasī. With perfect control over the sense-organs he should worship that splendid image with great devotion and in accordance with the injunctions. He should observe the Vrata for three days. Similarly he should perform the rite of marriage as per injunctions. The three days should be inclusive of the Navamī. If the Navamī overlaps the previous Tithi of Aṣṭamī (eighth lunar day) it shall extend to the midday.

If anyone grows Dhātrī and Aśvattha trees in one place and then celebrates this festival, his merit will not perish even in hundreds of crores of Kalpas .

9-10. Formerly, Kiśorikā, the daughter of Kanaka , celebrated the marriage rite of Tulasī in the evening with great devotion. Then the beautiful one got free from the stigma of widowhood. Hence the rite of the marriage of Tulasī should be performed in the evening.

11. This rite shall necessarily be performed by Vaiṣṇavas every year. I shall describe its procedure so that the rite shall be complete with ancillary details.

12. One should make a splendid image of Viṣṇu with a Pala (25 grams) of gold. According to one's capacity the weight of gold can be half, one-fourth, one-eighth or one-sixteenth of what is said above.

13. The rite of Prāṇapratiṣṭhā (rite of infusing with life) of Tulasī and the idol of Viṣṇu should be performed after which the devotee should awaken the Lord by the prayers etc. mentioned before.

14. The worship should be accompanied by all the sixteen Upacāras (services) and repetitions of the Puruṣasūkta . Recollecting the time and place, he should perform Gaṇeśa 's worship there itself.

15. After performing the rite of Puṇyāhavācana the rite of Nāndī Śrāddha should performed. Thereafter he should bring the idol of Viṣṇu near that of Tulasī to the accompaniment of the sounds of musical instruments and chantings of the Vedic Mantras .

16-17. The image of Viṣṇu should be placed there and covered with cloths. This Mantra shall be recited: "O Lord, come, O Lord Keśava , I shall worship you. I shall give Tulasī unto you. Be the bestower of all desires."

Arghya , Pādya and Viṣṭara (seat) should be offered three times.

18-20. Then Ācamanīya should be offered three times. Reciting the following Mantra the Madhuparka shall be offered:

"The Madhuparka consisting of curds, milk and ghee is placed in a pot of bell-metal. O Vāsudeva , accept this. Obeisance to you."

After performing the rites of smearing the turmeric paste and anointing with oil, Tulasī and Keśava should once again be worshipped at the time of Godhūli (about half an hour before sunset). The idols should be placed separately facing each other. Auspicious Mantras should be chanted.

21. When the sun is still visible slightly, the devotee should utter his Gotra , Pravara (line of ancestors) etc. up to three generations and begin the Saṃkalpa as follows:

22. "O Lord having no beginning, middle or end, O protector of the three worlds , accept this Tulasī with all marital rites.

23-24. I am giving you for wife this (Tulasī) born of the seed of Pārvatī , stationed in the ashes of Vṛndā , Tulasī which has no beginning, middle or end and which has been nurtured by me like my own daughter by means of waterpots and regular service. I am giving you your own beloved Tulasī. O Lord, accept her."

25. After offering Tulasī thus, he should worship both. At night, he should keep awake with all the festivities associated with a marriage ceremony.

26-28. Then early in the morning he should worship Tulasī and Viṣṇu after establishing fire while reciting the twelve-syllabled Mantra (viz. oṃ namo bhagavate vāsudevāya). One hundred and eight Homas should be performed with milk-pudding, ghee, honey and gingelly seeds. Then after oblating offerings meant for sacrificial fire, the Pūrṇāhuti is offered. After duly honouring the preceptor, the remaining part of the Homa should be concluded.

After informing the Brāhmaṇas about the observances kept up in the course of the four rainy months in the manner they had happened, he should complete the other one too:

29. "O Lord, this Vrata has been performed by me for propitiating you. O Lord Janārdana , if it is deficient, let it be perfect and complete with your favour."

30. One should not carry out the rite of Pāraṇā in the fourth quarter of the constellation Revatī in conjunction with Dvādaśī (twelfth lunar day). If he does so, his Vrata shall be in vain.

31. Then he should give unto the Brāhmaṇas those substances (foodstuffs) which were eschewed in the course of the four rainy months or the month of Kārttika. Thereafter he should eat all those things given up by him when he was observing the Vrata.

32-33. Husband and wife should take food together in the company of Brāhmaṇas. After the meal they should eat the leaves of Tulasī that have fallen on the ground. Those who eat (Tulasī leaves) shall be rid of all of their sins.

34. At the end of a meal if one eats sugarcane, Dhātrī fruit or Koli-fruit (Jujube), he has no more Ucchiṣṭa (i.e. no necessity to rinse the month).

35. If anyone of these three has not been eaten, he must be known as a man of Ucchiṣṭa (impure due to not having rinsed the month) for the whole year. There is no doubt about it.

36. Then in the evening Tulasī and Vāsudeva have to be worshipped with the splendid sugarcane stumps. Thus he shall have fulfilled everything.

37-38. Then the devotee shall bid farewell to Hari after giving wedding gifts etc.:

“O Lord, go to Vaikuṇṭha along with Tulasī. Accepting the worship offered by me, be contented always. O most excellent one among Suras , O great Lord, go back to your own abode. O Janārdana, go to that place where Brahmā and other Devas are present.”

39. After bidding farewell thus, the devotee should give the idol etc. to the preceptor. Then the man shall be contented and blessed.

40. He who performs this marriage rite of Tulasī every year with devotion, shall certainly be endowed with wealth and foodgrains. In this world as well as the other, he shall get wide renown.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 32

The Efficacy of Bhīṣmapañcaka Vrata

Chapter 129 of 221 · 55 detected Sanskrit verse markers

Sanskrit

।। वालखिल्या ऊचुः ।। ।।
कार्तिकस्याऽमले पक्षे स्नात्वा सम्यग्यतव्रतः ।।
एकादश्यां तु गृह्णीयाद्व्रतं पंचदिनात्मकम् ।। १ ।।
शरपंजरसुप्तेन भीष्मेण तु महात्मना ।।
राजधर्मा मोक्षधर्मा दानधर्मास्ततः परम् ।।
कथिता पांडुदायादैः कृष्णेनाऽपि श्रुतास्तदा ।। २ ।।
ततः प्रीतेन मनसा वासुदेवेन भाषितम् ।।
धन्यधन्योऽसि भीष्म त्वं धर्माः संश्रावितास्त्वया ।। ३ ।।
एकादश्यां कार्तिकस्य याचितं च जलं त्वया ।।
अर्जुनेन समानीतं गांगं बाणस्य वेगतः ।। ४ ।।
तुष्टानि तव गात्राणि तस्मादद्यदिनावधि ।।
पूर्णांतं सर्वलोकास्त्वां तर्पयंत्वर्घ्यदानतः ।। ५ ।।
तस्मात्सर्वप्रयत्नेन मम संतुष्टिकारकम् ।।
एतद्व्रतं प्रकुर्वंतु भीष्मपंचकसंज्ञितम् ।। ६ ।।
कार्तिकस्य व्रतं कृत्वा न कुर्याद्भीष्मपंचकम् ।।

समग्रं कार्तिकव्रतं वृथा तस्य भविष्यति ।। ७ ।।
अशक्तश्चेन्नरो भूयादसमर्थश्च कार्तिके ।।
भीष्मस्य पंचकं कृत्वा कार्तिकस्य फलं लभेत् ।। ८ ।।
सत्यव्रताय शुचये गांगेयाय महात्मने ।।
भीष्मायैतद्ददाम्यर्घ्यमाजन्मब्रह्मचारिणे ।। ।। ९ ।।
सव्येनाऽनेन मंत्रेण तर्पणं सार्ववर्णिकम् ।। 2.4.32.१० ।।
व्रतांगत्वात्पूर्णिमायां प्रदेयः पापपूरुषः ।।
अपुत्रेण प्रकर्तव्यं सर्वथा भीष्मपञ्चकम् ।। ११ ।।
यः पुत्रार्थं व्रतं कुर्यात्सस्त्रीको भीष्मपञ्चकम् ।।
प्रदत्त्वा पापपुरुषं वर्षमध्ये सुतं लभेत् ।। १२ ।।
अवश्यमेव कर्तव्यं तस्माद्भीष्मस्य पंचकम् ।।
विष्णुप्रीतिकरं प्रोक्तं मया भीष्मस्य पञ्चकम् ।। १३ ।।
।। सूत उवाच ।। ।।
शृण्वंतु ऋषयः सर्वे विशेषो भीष्मपञ्चके ।।
कार्तिकेयाय रुद्रेण पुरा प्रोक्तः सविस्तरात् ।। १४ ।।

।। ईश्वर उवाच ।। ।।
प्रवक्ष्यामि महापुण्यं व्रतं व्रतवतां वर ।।
भीष्मेणैतद्यतः प्राप्तं व्रतं पञ्चदिनात्मकम् ।। १५ ।।
सकाशाद्वासुदेवस्य तेनोक्तं भीष्मपञ्चकम् ।।
व्रतस्याऽस्य गुणान्वक्तुं कः शक्तः केशवादृते ।। ।। १६ ।।
कार्तिके शुक्लपक्षे तु शृणु धर्मं पुरातनम् ।।
वसिष्ठभृगुगर्गाद्यैश्चीर्णं कृतयुगादिषु ।। १७ ।।
अम्बरीषेण भोगाद्यैश्चीर्णं त्रेतायुगादिषु ।।
ब्राह्मणैर्ब्रह्मचर्येण जपहोमक्रियादिभिः ।। १८ ।।
क्षत्रियैश्च तथा वैश्यैः सत्यशौचपरायणैः ।।
दुष्करं सत्यहीनानामशक्यं बालचेतसाम् ।।१९।।
दुष्करं भीष्ममित्याहुर्न शक्यं प्राकृतैर्नरैः ।।
यस्मात्करोति विप्रेंद्र तेन सर्वं कृतं भवेत् ।। 2.4.32.२० ।।
व्रतं चैतन्महापुण्यं महापातकनाशनम् ।।
अतो नरैः प्रयत्नेन कर्तव्यं भीष्मपञ्चकम् ।। २१ ।।

कार्तिकस्याऽमले पक्षे स्नात्वा सम्यग्विधानतः ।।
एकादश्यां तु गृह्णीयाद्व्रतं पंचदिनात्मकम् ।। २२ ।।
प्रातः स्नात्वा विशेषेण मध्याह्ने च तथा व्रती ।।
नद्यां निर्झरतोये वा समालभ्य च गोमयम् ।। २३ ।।
यवव्रीहितिलैः सम्यक्पितॄन्संतर्पयेत्क्रमात् ।।
स्नात्वा मौनं नरः कृत्वा धौतवासा दृढव्रतः ।। २४ ।।
भीष्मायोदकदानं च अर्घ्यं चैव प्रयत्नतः ।।
पूजा भीष्मस्य कर्तव्या दानं दद्यात्प्रयत्नतः ।। २५ ।।
पंचरत्नं विशेषेण दत्त्वा विप्राय यत्नतः ।।
वासुदेवोऽपि संपूज्यो लक्ष्मीयुक्तः सदा प्रभुः ।। २६ ।।
पञ्चके पूजयित्वा तु कोटिजन्मानि तुष्यति ।। २७ ।।
यत्किंचिद्दृदते मर्त्यः पंचधातुप्रकल्पितम् ।।
संवत्सरव्रतानां स लभते सकलं फलम् ।। ।। २८ ।।
कृत्वा तूदकदानं तु तथाऽर्घ्यस्य च दापनम् ।।
मन्त्रेणानेन यः कुर्यान्मुक्तिभागी भवेन्नरः ।। २९ ।।

वैयाघ्रपादगोत्राय सांकृत्य प्रवराय च ।।
अनपत्याय भीष्माय उदकं भीष्मवर्मणे ।। 2.4.32.३० ।।
वसूनामवताराय शंतनोरात्मजाय च ।।
अर्घ्यं ददामि भीष्माय आजन्मब्रह्मचारिणे ।। ३१ ।।
।। इत्यर्घ्यमंत्रः ।। ।।
अनेन विधिना यस्तु पंचकं तु समापयेत् ।।
अश्वमेधसमं पुण्यं प्राप्नोत्यत्र न संशयः ।। ३२ ।।
पंचाऽहमपि कर्तव्यं नियमं च प्रयत्नतः ।।
नियमेन विना यत्र न भाव्यं वरवर्णिना।। ३३ ।।

उत्तरायणहीनाय भीष्माय प्रददौ हरिः ।।
उत्तरायणहीनेऽपि शुद्धलग्नं सुतोषितः ।। ३४ ।।
ततः संपूजयेद्देवं सर्वपापहरं हरिम्।।
अनंतरं प्रयत्नेन कर्तव्यं भीष्मपंचकम् ।। ३५ ।।
स्नापयेत जलैर्भक्त्या मधुक्षीरघृतेन च ।।
तथैव पंचगव्येन गन्धचंदनवारिणा ।। ३६ ।।

चन्दनेन सुगन्धेन कुमकुमेनाऽथ केशवम्।।
कर्पूरोशीरमिश्रेण लेपयेद्गरुडध्वजम् ।। ३७ ।।
अर्चयेद्रुचिरैः पुष्पैर्गंधधूपसमन्वितैः ।।
गुग्गुलुं घृतसंयुक्तं ददेत्कृष्णाय भक्तिमान् ।। ३८ ।।
दीपकं तु दिवा रात्रौ दद्यात्पंच दिनानि तु ।।
नैवेद्यं देवदेवस्य परमान्नं निवेदयेत्।। ३९ ।।
एवमभ्यर्चयेद्देवं संस्मृत्य च प्रणम्य च ।।
ॐ नमो वासुदेवायेति जपेदष्टोत्तरं शतम् ।। 2.4.32.४० ।।
जुहुयाच्च घृताभ्यक्तैस्तिलव्रीहियवादिभिः ।।
षडक्षरेण मन्त्रेण स्वाहाकाराऽन्वितेन च ।। ४१ ।।
उपास्य पश्चिमां संध्यां प्रणम्य गरुडध्वजम् ।।
जपित्वा पूर्ववन्मन्त्रं क्षितिशायी भवेत्सदा ।।४२।।
सर्वमेतद्विधानं तु कार्यं पञ्च दिनानि तु ।।
विशेषोऽत्र व्रते ह्यस्मिन्यदन्यूनं शृणुष्व तत् ।। ४३ ।।
प्रथमेऽह्नि हरेः पादौ पूजयेत्कमलैर्व्रती ।।

द्वितीये बिल्वपत्रेण जानुदेशं समर्चयेत् ।।४४।।
ततोऽनुपूजयेच्छीर्षं मालत्या चक्रपाणिनः ।।
कार्तिक्यां देवदेवस्य भक्त्या तद्गतमानसः ।। ४५ ।।
अर्चित्वा तं हृषीकेशमेकादश्यां समासतः ।।
निःप्राश्य गोमयं सम्यगेकादश्यामुपावसेत् ।। ४६ ।।
गोमूत्रं मन्त्रवद्भूमौ द्वादश्यां प्राशयेद्व्रती ।।
क्षीरं चैव त्रयोदश्यां चतुर्दश्यां तथा दधि ।। ४७ ।।
संप्राश्य कायशुद्ध्यर्थं लंघयित्वा चतुर्दिनम् ।।
पंचमे दिवसे स्नात्वा विधिवत्पूज्य केशवम् ।।
भोजयेद्ब्राह्मणान्भक्त्या तेभ्यो दद्याच्च दक्षिणाम्।। ४८ ।।
पापबुद्धिं परित्यज्य ब्रह्मचर्येण धीमता ।।
मद्यं मांसं परित्याज्यं मैथुनं पापकारणम् ।। ४९ ।।
शाकाहारेण मुन्यन्नैः कृष्णार्चनपरो नरः ।।
ततो नक्तं समश्नीयात्पंचगव्यपुरःसरम् ।। 2.4.32.५० ।।
एवं सम्यक्समाप्यं स्याद्यथोक्तं फलमाप्नुयात् ।। ५१ ।।

मद्यपो यः पिबेन्मद्यं जन्मनो मरणांऽतिकम् ।।
एतद्भीष्मव्रतं कृत्वा प्राप्नोति परमं पदम् ।। ५२ ।।

स्त्रीभिर्वा भर्तृवाक्येन कर्तव्यं धर्मवर्धनम् ।।
विधवाभिश्च कर्तव्यं मोक्षसौख्याऽतिवृद्धये ।। ५३ ।।
अयोध्यायां पुरा कश्चिदतिथिर्नाम वै नृपः ।।
वसिष्ठवचनात्कृत्वा व्रतमेतत्सुदुर्लभम् ।।
भुक्त्वेह निखिलान्भोगानंते विष्णुपुरं ययौ ।। ५४ ।।
इत्थं कुर्याद्व्रतं नित्यं पञ्चकं भीष्मसंज्ञितम् ।।
नियमेनोपवासेन पञ्चगव्येन वा पुनः ।।
पयोमूलफलाऽऽहारैर्हविष्यैर्व्रततत्परः ।। ५५ ।।
पौर्णमासीदिने प्राप्ते पूजां कृत्वा तु पूर्ववत् ।।
ब्राह्मणान्भोजयेद्भक्त्या गां च दद्यात्सवत्सकाम् ।। ५६ ।।
यद्भीष्मपञ्चकमिति प्रथितं पृथिव्यामेकादशीप्रभृति पंचदशीनिरुद्धम् ।।
उक्तं न भोजनपरस्य तदा निषेधस्तस्मिन्व्रते शुभफलं प्रददाति विष्णुः ।। ५७ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये भीष्म पञ्चकव्रतमाहात्म्यवर्णनंनाम द्वात्रिंशोऽध्यायः ।। ३२ ।।

Roman transliteration

|| vālakhilyā ūcuḥ || ||
kārtikasyā'male pakṣe snātvā samyagyatavrataḥ ||
ekādaśyāṃ tu gṛhṇīyādvrataṃ paṃcadināatmakam || 1 ||
śarapaṃjarasuptena bhīṣmeṇa tu mahātmanā ||
rājadharmā mokṣadharmā dānadharmāstataḥ param ||
kathitā pāṃḍudāyādaiḥ kṛṣṇenā'pi śrutāstadā || 2 ||
tataḥ prītena manasā vāsudevena bhāṣitam ||
dhanyadhanyo'si bhīṣma tvaṃ dharmāḥ saṃśrāvitāstvayā || 3 ||
ekādaśyāṃ kārtikasya yācitaṃ ca jalaṃ tvayā ||
arjunena samānītaṃ gāṃgaṃ bāṇasya vegataḥ || 4 ||
tuṣṭāni tava gātrāṇi tasmādadyadināvadhi ||
pūrṇāṃtaṃ sarvalokāstvāṃ tarpayaṃtvarghyadānataḥ || 5 ||
tasmātsarvaprayatnena mama saṃtuṣṭikārakam ||
etadvrataṃ prakurvaṃtu bhīṣmapaṃcakasaṃjñitam || 6 ||
kārtikasya vrataṃ kṛtvā na kuryādbhīṣmapaṃcakam ||

samagraṃ kārtikavrataṃ vṛthā tasya bhaviṣyati || 7 ||
aśaktaścennaro bhūyādasamarthaśca kārtike ||
bhīṣmasya paṃcakaṃ kṛtvā kārtikasya phalaṃ labhet || 8 ||
satyavratāya śucaye gāṃgeyāya mahātmane ||
bhīṣmāyaitaddadāmyarghyamājanmabrahmacāriṇe || || 9 ||
savyenā'nena maṃtreṇa tarpaṇaṃ sārvavarṇikam || 2.4.32.10 ||
vratāṃgatvātpūrṇimāyāṃ pradeyaḥ pāpapūruṣaḥ ||
aputreṇa prakartavyaṃ sarvathā bhīṣmapañcakam || 11 ||
yaḥ putrārthaṃ vrataṃ kuryātsastrīko bhīṣmapañcakam ||
pradattvā pāpapuruṣaṃ varṣamadhye sutaṃ labhet || 12 ||
avaśyameva kartavyaṃ tasmādbhīṣmasya paṃcakam ||
viṣṇuprītikaraṃ proktaṃ mayā bhīṣmasya pañcakam || 13 ||
|| sūta uvāca || ||
śṛṇvaṃtu ṛṣayaḥ sarve viśeṣo bhīṣmapañcake ||

kārtikeyāya rudreṇa purā proktaḥ savistarāt || 14 ||

|| īśvara uvāca || ||
pravakṣyāmi mahāpuṇyaṃ vrataṃ vratavatāṃ vara ||
bhīṣmeṇaitadyataḥ prāptaṃ vrataṃ pañcadināmakam || 15 ||
sakāśādvāsudevasya tenoktaṃ bhīṣmapañcakam ||
vratasyā'sya guṇānvaktuṃ kaḥ śaktaḥ keśavādṛte || || 16 ||
kārtike śuklapakṣe tu śṛṇu dharmaṃ purātanam ||
vasiṣṭhabhṛgugargādyaiścīrṇaṃ kṛtayugādiṣu || 17 ||
ambarīṣeṇa bhogādyaiścīrṇaṃ tretāyugādiṣu ||
brāhmaṇairbrahmacaryeṇa japahomakriyādibhiḥ || 18 ||
kṣatriyaiśca tathā vaiśyaiḥ satyaśaucaparāyaṇaiḥ ||
duṣkaraṃ satyahīnānāmaśakyaṃ bālacetasām ||19||
duṣkaraṃ bhīṣmamityāhurna śakyaṃ prākṛtairnaraiḥ ||
yasmātkaroti vipreṃdra tena sarvaṃ kṛtaṃ bhavet || 2.4.32.20 ||
vrataṃ caitanmahāpuṇyaṃ mahāpātakanāśanam ||
ato naraiḥ prayatnena kartavyaṃ bhīṣmapañcakam || 21 ||

kārtikasyā'male pakṣe snātvā samyagvidhānataḥ ||
ekādaśyāṃ tu gṛhṇīyādvrataṃ paṃcadināmakam || 22 ||
prātaḥ snātvā viśeṣeṇa madhyāhne ca tathā vratī ||
nadyāṃ nirjharatoye vā samālabhya ca gomayam || 23 ||
yavavrīhitilaiḥ samyakpitṝnsaṃtarpayetkramāt ||
snātvā maunaṃ naraḥ kṛtvā dhautavāsā dṛḍhavrataḥ || 24 ||
bhīṣmāyodakadānaṃ ca arghyaṃ caiva prayatnataḥ ||
pūjā bhīṣmasya kartavyā dānaṃ dadyātprayatnataḥ || 25 ||
paṃcaratnaṃ viśeṣeṇa dattvā viprāya yatnataḥ ||
vāsudevo'pi saṃpūjyo lakṣmīyuktaḥ sadā prabhuḥ || 26 ||
pañcake pūjayitvā tu koṭijanmāni tuṣyati || 27 ||
yatkiṃciddadate martyaḥ paṃcadhātuprakalpitam ||
saṃvatsaravratānāṃ sa labhate sakalaṃ phalam || || 28 ||
kṛtvā tūdakadānaṃ tu tathā'rghyasya ca dāpanam ||
mantreṇānena yaḥ kuryānmuktibhāgī bhavennaraḥ || 29 ||

vaiyāghrapādagotrāya sāṃkṛtya pravarāya ca ||
anapatyāya bhīṣmāya udakaṃ bhīṣmavarmaṇe || 2.4.32.30 ||
vasūnāmavatārāya śaṃtanorātmajāya ca ||
arghyaṃ dadāmi bhīṣmāya ājanmabrahmacāriṇe || 31 ||
|| ityarghyamaṃtraḥ || ||
anena vidhinā yastu paṃcakaṃ tu samāpayet ||
aśvamedhasamaṃ puṇyaṃ prāpnotyatra na saṃśayaḥ || 32 ||
paṃcā'hamapi kartavyaṃ niyamaṃ ca prayatnataḥ ||
niyamena vinā yatra na bhāvyaṃ varavarṇinā|| 33 ||
uttarāyaṇahīnāya bhīṣmāya pradadau hariḥ ||
uttarāyaṇahīne'pi śuddhalagnaṃ sutoṣitaḥ || 34 ||
tataḥ saṃpūjayeddevaṃ sarvapāpaharaṃ harim||
anaṃtaraṃ prayatnena kartavyaṃ bhīṣmapaṃcakam || 35 ||
snāpayeta jalairbhaktyā madhukṣīraghṛtena ca ||
tathaiva paṃcagavyena gandhacaṃdanavāriṇā || 36 ||

candanena sugandhena kumakumenā'tha keśavam||
karpūrośīramiśreṇa lepayedgaruḍadhvajam || 37 ||
arcayedruciraiḥ puṣpairgaṃdhadhūpasamanvitaiḥ ||

gugguluṃ ghṛtasaṃyuktaṃ dadetkṛṣṇāya bhaktimān || 38 ||
dīpakaṃ tu divā rātrau dadyātpaṃca dināni tu ||
naivedyaṃ devadevasya paramānnaṃ nivedayet|| 39 ||
evamabhyarcayeddevaṃ saṃsmṛtya ca praṇamya ca ||
oṃ namo vāsudevāyeti japedaṣṭottaraṃ śatam || 2.4.32.40 ||
juhuyācca ghṛtābhyaktaistilavrīhiyavādibhiḥ ||
ṣaḍakṣareṇa mantreṇa svāhākārā'nvitena ca || 41 ||
upāsya paścimāṃ saṃdhyāṃ praṇamya garuḍadhvajam ||
japitvā pūrvavanmantraṃ kṣitiśāyī bhavetsadā ||42||
sarvametadvidhānaṃ tu kāryaṃ pañca dināni tu ||
viśeṣo'tra vrate hyasminyadanyūnaṃ śṛṇuṣva tat || 43 ||
prathame'hni hareḥ pādau pūjayetkamalairvratī ||

dvitīye bilvapatreṇa jānudeśaṃ samarcayet ||44||
tato'nupūjayecchīrṣaṃ mālatyā cakrapāṇinaḥ ||
kārtikyāṃ devadevasya bhaktyā tadgatamānasaḥ || 45 ||
arcitvā taṃ hṛṣīkeśamekādaśyāṃ samāsataḥ ||
niḥprāśya gomayaṃ samyagekādaśyāmupāvaset || 46 ||
gomūtraṃ mantravadbhūmau dvādaśyāṃ prāśayedvratī ||
kṣīraṃ caiva trayodaśyāṃ caturdaśyāṃ tathā dadhi || 47 ||
saṃprāśya kāyaśuddhyarthaṃ laṃghayitvā caturdinam ||
paṃcame divase snātvā vidhivatpūjya keśavam ||
bhojayedbrāhmaṇānbhaktyā tebhyo dadyācca dakṣiṇām|| 48 ||
pāpabuddhiṃ parityajya brahmacaryeṇa dhīmatā ||
madyaṃ māṃsaṃ parityājyaṃ maithunaṃ pāpakāraṇam || 49 ||
śākāhāreṇa munyannaiḥ kṛṣṇārcanaparo naraḥ ||
tato naktaṃ samaśnīyātpaṃcagavyapuraḥsaram || 2.4.32.50 ||
evaṃ samyaksamāpyaṃ syādyathoktaṃ phalamāpnuyāt || 51 ||

madyapo yaḥ pibenmadyaṃ janmano maraṇāṃ'tikam ||
etadbhīṣmavrataṃ kṛtvā prāpnoti paramaṃ padam || 52 ||
strībhirvā bhartṛvākyena kartavyaṃ dharmavardhanam ||
vidhavābhiśca kartavyaṃ mokṣasaukhyā'tivṛddhaye || 53 ||
ayodhyāyāṃ purā kaścidatithirnāma vai nṛpaḥ ||
vasiṣṭhavacanātkṛtvā vratametatsudurlabham ||
bhuktveha nikhilānbhogānaṃte viṣṇupuraṃ yayau || 54 ||
itthaṃ kuryādvrataṃ nityaṃ pañcakaṃ bhīṣmasaṃjñitam ||
niyamenopavāsena pañcagavyena vā punaḥ ||
payomūlaphalā"hārairhaviṣyairvratatatparaḥ || 55 ||
paurṇamāsīdine prāpte pūjāṃ kṛtvā tu pūrvavat ||
brāhmaṇānbhojayedbhaktyā gāṃ ca dadyātsavatsakām || 56 ||
yadbhīṣmapañcakamiti prathitaṃ pṛthivyāmekādaśīprabhṛti paṃcadaśīniruddham ||
uktaṃ na bhojanaparasya tadā niṣedhastasminvrate śubhaphalaṃ pradadāti viṣṇuḥ || 57 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye bhīṣma pañcakavratamāhātmyavarṇanaṃnāma dvātriṃśo'dhyāyaḥ || 32 ||

English translation

Vālakhilyas said :

1. On the eleventh day in the bright half of the month of Kārttika , one should take one's early morning bath and take up this Vrata which lasts for five days. He shall have proper restraint (on his senses).

2. The duties pertaining to a king, those conducive to salvation and those concerning charitable gifts were recounted by Bhīṣma , the noble soul, who had been lying on a bed of arrows. The Pāṇḍavas and Kṛṣṇa listened to them.

3. Then the delighted Lord Vāsudeva spoke: "Extremely blessed are you, O Bhīṣma. The pious and virtuous duties and rites have been recounted by you.

4. On the eleventh day in the month of Kārttika, you requested for water. With the speed of an arrow the water of Gaṅgā was brought by Arjuna .

5. Your body was rendered contented. Hence let all the people offer libations to you and propitiate you beginning from today and ending on the full-moon day.

6. Hence let them perform this Vrata named Bhīṣma Pañcaka with full exertion, which will give me satisfaction.

7. After performing the Kārttika Vrata, one should not perform the Bhīṣmapañcaka Vrata. His entire Kārttika Vrata may become futile.

8. If a man is incapable of performing or he has no means to perform the Kārttika Vrata, he can perform Bhīṣmapañcaka and obtain the merit of Kārttika Vrata.

9-10. Persons of all castes are eligible to offer libation with the sacred thread in the usual position. They will offer the same with this Mantra : 'I offer this Arghya (handful of water) to the noble-souled Bhīṣma who was the son of Gaṅgā, was steadfast in his vow of truthfulness and was a celibate throughout his life.'

11. The gift of Pāpapuruṣa [1] (i.e. idol representing his sins) should be made, because it is an essential part of the Vrata. It is to be given on the full-moon day. At any cost, this Vrata should be performed by a person who has no son.

12. One who performs this Vrata, Bhīṣmapañcaka, for the sake of a son, shall do so along with his wife. After giving away the Pāpapuruṣa , he will get a son within a year.

13. Hence the Bhīṣmapañcaka Vrata should necessarily be performed. This Bhīṣmapañcaka has been mentioned by me as causing delight unto Viṣṇu ."

Sūta said :

14. May all the sages listen to the special feature of Bhīṣmapañcaka. Formerly it was related to Kārttikeya in detail by Rudra .

Īśvara said :

15-16. O most excellent one among those who undertake Vratas , I shall explain a highly meritorious Vrata. This Vrata, lasting for five days, was received by Bhīṣma from Vāsudeva. Therefore, it is called Bhīṣmapañcaka [2] by him. Who except Keśava is capable of recounting the good qualities of this Vrata?

17-21. Listen. This ancient pious rite was performed in the bright half of the month of Kārttika by Vasiṣṭha , Bhṛgu , Garga and others in the earlier days of Kṛtayuga . With offerings etc. (to the Lord), this was performed in the earlier years of Tretāyuga by Aṃbarīṣa . This was performed by Brāhmaṇas observing the vow of celibacy, through Japas , Homas , holy rites etc., by Kṣatriyas and Vaiśyas who were devoted to truthfulness and cleanliness. It is very difficult to perform for those who are devoid of truthfulness. It is impossible for men of puerile minds. Since it is difficult to be performed they call it Bhīṣma (terrible). It cannot be performed by ordinary people. If a person (successfully) performs it, O great Brāhmaṇa (?), everything is achieved by him.

This Vrata is highly meritorious. It is destructive of great sins. Hence Bhīṣmapañcaka should be performed by men with great effort.

22. On the eleventh day in the bright half of Kārttika, one should take bath and take up this Vrata of five days' duration perfectly in accordance with the injunctions. [3]

23. The person who undertakes the Vrata should (at the outset) take an early morning bath. At midday he should smear himself with cowdung and then take bath in a river or in the waters of a stream.

24. He should duly offer libations to the Pitṛs successively with barley, rice-grains and gingelly seeds. After the bath, the man, steadfast in his Vrata, should wear a washed cloth silently.

25. He should offer libations and Arghya to Bhīṣma carefully. Worship of Bhīṣma should be performed and gifts should be made scrupulously.

26. Especially five precious stones should be given carefully. Lord Vāsudeva accompanied by Lakṣmī should always be worshipped.

27-28. By performing the worship in the course of the five (days), the devotee shall become contented for a crore of births.

If a man makes a gift of anything made of five metals, he gets the entire benefit of all the Vratas spread over a period of a year.

29-31. After offering libations, the man should offer Arghya with the following Mantra. He deserves to be liberated.

"I offer libations to issueless Bhīṣma whose Gotra was that of Vaiyāghrapāda, whose Pravara was Sāṅkṛtya , who was an incarnation of a Vasu , who was the son of Śantanu , to Bhīṣmavarman (a Kṣatriya named Bhīṣma) who was celibate throughout his life. I offer him Arghya ".

This is the Mantra for Arghya .

32. He who concludes the Pañcaka (period of five days) in this manner, shall certainly attain merit equal to that of a horse-sacrifice.

33. The holy observances and restraints should be maintained on all the five days. A person of superior caste should never be without the restraints.

34. Bhīṣma was without Uttarāyaṇa (no span of life extending to Uttarāyaṇa?). But Hari gave it to him. He was highly pleased and so gave him a pure Lagna (auspicious hour) despite his not having Uttarāyaṇa.

35. Then the devotee should worship Lord Hari, the destroyer of all sins. Thereafter, the Bhīṣmapañcaka Vrata should be carefully performed.

36-37. He should bathe very devoutly Keśava with water, then with honey, milk and ghee . Similarly he shall bathe with Pañcagavya and then with scented sandal water. The Garuḍa -emblemed Lord should be anointed with sweet-smelling sandal-paste, saffron and camphor mixed with Uśīra (a fragrant herbal root of Andropogon muricatus).

38. The devout man should worship the Lord with beautiful flowers along with sweet scents and incense. He should devoutly offer aromatic resin mixed with ghee.

39. There should be a lamp burning day and night on all those five days. The Naivedya to the Lord of Devas is Paramānna (rice boiled in milk and sugar).

40. He should worship the Lord thus meditating upon him and bowing down to him. Then he shall perform the Japa "Oṃ. Obeisance to Vāsudeva" one hundred and eight times.

41. He should perform Homa with gingelly seeds, rice-grains, barley etc. soaked in ghee while reciting the six-syllabled Mantra accompanied by the utterance of Svāhā . (Thus the Homa-mantra is: oṃ namo viṣṇave svāhā .)

42. After saying the evening prayers, the devotee should bow down to the Garuḍa-emblemed Lord. After reciting the Mantra as before he should always lie down on bare ground.

43. All these rites should be performed on all the five days. There is a special feature in this Vrata which should not be omitted. Listen to it.

44. On the first day the devotee who has undertaken the Vrata shall worship Hari's feet with lotuses. On the second day he should worship the knees with Bilva leaves.

45-46. Thereafter, he should worship the head of the Discus-bearing Lord with Mālatī (Jasmine) flowers.

On the eleventh day in the month of Kārttika he should worship Hṛṣīkeśa , the Lord of Devas, with great devotion with the mind fully centred on the Lord. Succinctly speaking, after taking in cowdung he should fast on the eleventh day.

47. On the twelfth day the devotee sitting on the ground and reciting the Mantra, should drink cow's urine, drink milk on the thirteenth day and curds on the fourteenth day.

48. He should eat or drink these things for the purpose of purifying the body. Apart from these, he should abstain completely from food for the (first) four days. On the fifth day he should take bath, duly worship Keśava and feed Brāhmaṇas with devotion. He should give them monetary gifts too.

49. He should eschew sinful thoughts and inclinations. He should take to celibacy. The intelligent devotee should abstain from liquor, meat and sexual intercourse—all causes of sin.

50-51. Only vegetables should be taken along with the cooked rice of sages. He should be devoted to the worship of Kṛṣṇa. Then he should take his meal at night beginning with Pañcagavya . Thus it should be concluded well. He should (thereby) attain the benefit as mentioned (before).

52. Even a drink-addict who has been drinking liquor from birth till death, shall attain the highest region by performing this Bhīṣmavrata.

53. This Vrata can be performed by women at the instance of their husbands. It should increase virtue and piety. This Vrata should be performed by widows for increasing the happiness of salvation.

54. Formerly in Ayodhyā there was a king named Atithi . At the suggestion of Vasiṣṭha he performed this rare Vrata. After enjoying all worldly pleasures here he went to the city of Viṣṇu in the end.

55. Thus one should always perform the Vrata called Bhīṣmapañcaka. He shall observe fast along with the restraints. Only Pañcagavya , milk, fruit and Haviṣya food shall be consumed by the person devoted to the Vrata.

56. On the full-moon day he should perform the worship as before, feed Brāhmaṇas with devotion and make the gift of a cow along with its calf.

57. The Vrata which is famous (on the earth) as Bhīṣmapañcaka has been described. It should be observed from Ekāḍaśī (eleventh day) till the full-moon day. It is not intended for one who is eager to take food. Taking food is prohibited in this Vrata. Viṣṇu grants auspicious fruit (reward) (to the observer of this Vrata).

[1]: [1] : Pāpapuruṣa-dāna : The idol has iron fangs, is sword-handed and terribly dressed. It is to be placed on gingelly seeds and covered with a black cloth. After offering red flowers and reciting the names of Dharmarāja the idol is to be given to a Brāhmaṇa.

[2]: [2] : The etymology of the Vrata: (i) Vrata taken up by Bhīṣma; (ii) A Vrata which is terrible i.e. difficult for performance, VV 17-21 mention the important persons who performed this in ancient times.

[3]: [3] : VV 22ff describe the detailed procedure of this Vrata . It is called Pañcaka as its duration is of five days.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 33

Rules pertaining to Prabodhinī

Chapter 130 of 221 · 60 detected Sanskrit verse markers

Sanskrit

।। ईश्वर उवाच ।। ।।
प्रबोधिन्याश्च माहात्म्यं पापघ्नं पुण्यवर्धनम् ।।
मुक्तिदं तत्त्वबुद्धीनां शृणुष्व सुरसत्तम ।। १ ।।
तावद्गर्जति सेनानीर्गंगा भागीरथी क्षितौ ।।
यावत्प्रयाति पापघ्नी कार्तिके हरिबोधिनी ।। २ ।।
तावद्गर्जंति तीर्थानि आसमुद्रसरांसि वै ।।
यावत्प्रबोधिनी विष्णोस्तिथिर्नाऽऽयाति कार्तिके ।। ३ ।।
अश्वमेधसहस्राणि राजसूयशतानि च ।।
एकेनैवोपवासेन प्रबोधिन्या यथाऽभवत् ।। ४ ।।
दुर्लभं चैव दुष्प्राप्यं त्रैलोक्ये सचराचरे ।।
तदपि प्रार्थितं विप्र ददाति प्रतिबोधिनी ।। ५ ।।
ऐश्वर्यं संततिं ज्ञानं राज्यं च सुखसंपदः ।।
ददात्युपोषिता विप्र हेलया हरिबोधिनी ।। ६ ।।
मेरुमंदरतुल्यानि पापान्युपार्जितानि च ।।
एकेनैवोपवासेन दहते हरिबोधिनी ।। ७ ।।

उपवासं प्रबोधिन्यां यः करोति स्वभावतः ।।
विधिना नरशार्दूल यथोक्तं लभते फलम् ।। ८ ।।
पूर्वजन्मसहस्रेषु पापं यत्समुपार्जितम् ।।
जागरेण प्रबोधिन्यां दह्यते तूलराशिवत् ।। ९ ।।
शृणु षण्मुख वक्ष्यामि जागरस्य च लक्षणम् ।।
तस्य विज्ञानमात्रेण दुर्लभो न जनार्दनः ।।2.4.33.१०।।
गीतं वाद्यं च नृत्यं च पुराणपठनं तथा ।।
धूपं दीपं च नैवेद्यं पुष्पगंधाऽनुलेपनम् ।।११।।
फलमर्घ्यं च श्रद्धा च दानमिंद्रियसंयमम् ।।
सत्याऽन्वितं विनिंदं च मुदा युक्तं क्रियान्वितम् ।। १२ ।।
साश्चर्यं चैव प्रोत्साहमालस्यादिविवर्जितम् ।।
प्रदक्षिणादिसंयुक्तं नमस्कारपुरःसरम् ।। १३ ।।
नीराजनसमायुक्तमनिर्विण्णेन चेतसा ।।
यामेयामे महाभाग कुर्वन्नीराजनं हरेः ।। १४ ।।
एतैर्गुणैः समायुक्तं कुर्याज्जागरणं विभोः ।।

एकाग्रमनसा यस्तु न पुनर्जायते भुवि ।। १५ ।।
य एवं कुरुते भक्त्या वित्तशाठ्यविवर्जितः ।।
जागरं वासरे विष्णोर्लीयते परमात्मनि ।। १६ ।।
पुरुषसूक्तेन यो नित्यं कार्तिकेऽथार्चयेद्धरिम् ।।
वर्षकोटिसहस्राणि पूजितस्तेन केशवः ।। १७ ।।
यथोक्तेन विधानेन पंचरात्रोदितेन वै ।।
कार्तिके त्वर्चयेन्नित्यं मुक्तिभागी भवेन्नरः ।। १८ ।।
नमो नारायणायेति कार्तिके योर्चयेद्धरिम् ।।
स मुक्तो नारकैर्दुःखैः पदं गच्छत्यनामयम् ।। १९ ।।
हरेर्नामसहस्रं च गजराजस्य मोक्षणम् ।।
कार्तिके पठते यस्तु पुनर्जन्म न विंदति ।। 2.4.33.२० ।।
युगकोटिसहस्राणि मन्वंतरशतानि च ।।
द्वादश्यां कार्तिके मासि जागरी वसते दिवि ।। २१ ।।
कुले तस्य च ये जाताः शतशोथ सहस्रशः ।।
प्राप्नुवंति पदं विष्णोस्तस्मात्कुर्वीत जागरम् ।। २२ ।।

कार्तिके पश्चिमे यामे स्तवं गानं करोति यः ।।
श्वेतद्वीपे तु वसते पितृभिः सह सुव्रत ।। २३ ।।
नैवेद्यदानं हरये कार्तिके दिनसंक्षये ।।
युगानि वसते स्वर्गे तावंति मुनिसत्तमाः ।। २४ ।।
अक्षयं मुनिशार्दूल मालतीकमलार्चनम् ।।
अर्चयेद्देवदेवेशं स याति परमं पदम् ।। २५ ।।
कार्तिके शुक्लपक्षे तु कृत्वा ह्येकादशीं नरः ।।
प्रातर्दत्त्वा शुभान्कुंभान्स याति मम मंदिरम् ।। २६ ।।
अत्रैव तु प्रकर्तव्यः प्रबोधस्तु हरेः खग ।।
हतः शंखासुरो दैत्यो नभसः शुक्लपक्षके ।। २७ ।।
एकादश्यां ततो विष्णुश्चातुर्मास्ये प्रसुप्तवान् ।।
क्षीरांभोधौ जागृतोऽसावेकादश्यां तु कार्तिके ।। २८ ।।
अतः प्रबोधनं कार्यमेकादश्यां तु वैष्णवैः ।।
उत्तिष्ठोत्तिष्ठ गोविंद उत्तिष्ठ गरुडध्वज ।।
उत्तिष्ठ कमलाकांत त्रैलोक्यं मंगलं कुरु ।। २९ ।।

इत्युक्त्वा शंखभेर्यादि प्रातःकाले तु वादयेत् ।।
वीणावेणुमृदंगादि नृत्यगीतादि कारयेत् ।।2.4.33.३०।।
उत्थापयित्वा देवेशं पूजां तस्य विधाय च ।।
सायंकाले प्रकर्तव्यस्तुलस्युद्वाहजो विधिः ।। ३१ ।।
सर्वदैकादशी पुण्या विशेषात्कार्तिकी स्मृता ।।
यानि कानि च पापानि ब्रह्महत्यादिकानि च ।। ।।३२।।
अन्नमाश्रित्य तिष्ठंति संप्राप्ते हरिवासरे।।
स केवलमघं भुंक्ते यो भुंक्ते हरिवासरे ।।३३।।
तस्मात्सर्वप्रयत्नेन कुर्यादेकादशीव्रतम् ।।

न कुर्याद्यदि मोहेन उपवासं नराधमः ।।३४।।
नरके नियतं वासः पितृभिः सह तस्य वै ।।
सूतके मृतके वाऽपि नोपवासं त्यजेद्बुधः।।३५।।
दशमीवेधसंयुक्ता त्याज्या चैकादशी व्रते ।।
गांधार्याऽपि पुरा तस्यामुपवासः कृतो गुह ।। ३६ ।।
तस्याः पुत्रशतं नष्टं तस्मात्तां वधजां त्यजेत् ।।

एकादशीमुपवसेत्स्नानदानपुरःसरम् ।। ३७ ।।
रुक्मांगदोऽपि राजर्षिर्मोहिन्याः संगमेन च ।।
इह लोके सुखं भुक्त्वा चांऽते विष्णुपुरं ययौ ।। ३८ ।। ।।
।। इति प्रबोधोत्सवः ।।
।। अथ द्वादशीमाहात्म्यम् ।। ।।
द्वादशी पुण्यदा प्रोक्ता सर्वाऽघौघविनाशिनी ।।
किं दानैः कि तपोभिश्च किमु पोष्यैर्व्रतैश्च किम् ।। ३९ ।।
किमिष्टैश्चैव पुत्रैश्च द्वादशी येन सेविता ।।
गंगायां चैव दुर्भिक्षे प्रत्यहं कोटिभोजनात् ।। 2.4.33.४० ।।
यत्फलं तदवाप्नोति द्वादश्यामेकभोजनात् ।।
यद्दत्तं चार्हते दानं द्वादश्यां तु सिते शुभे ।। ४१ ।।
सिक्थेसिक्थे च वैकस्य कतिब्राह्मणभोजनम् ।।
तदहं नैव जानामि महिमानं हि सुव्रत ।। ४२ ।।
शालिग्रामशिलादानं यः कुर्याद्द्वादशीदिने ।।
सप्तद्वीपवतीं भूमिं गंगायां च रविग्रहे ।।

दत्त्वा यत्फलमाप्नोति तत्फलं लभते नरः ।।।। ४३ ।।
पंचामृतैस्तु यो विष्णुं भक्त्या संस्नापयेद्द्विज ।।
स सर्वकुलमुद्धृत्य विष्णुलोके महीयते ।। ४४ ।।
शुक्ले कार्तिकमासस्य द्वादश्यां परमोत्सवे ।।
प्रातरारभ्य यः कुर्यात्स्नानदानादिकं तथा ।।
स तु मोक्षमवाप्नोति नाऽत्र कार्या विचारणा ।। ४५ ।।
द्वादश्यां कार्तिके मासि स्नानसंध्यादिकर्म च ।।
कृत्वा दामोदरं पूज्य भक्तिश्रद्धासमन्वितः ।। ४६ ।।
यस्तस्यां सूपनैवेद्यं न ददाति नराधमः ।।
नरके नियतं वासो भवतीत्यनुशुश्रुम ।। ४७ ।।
तस्मात्सूपस्य नैवेद्यं द्वादश्यां कार्तिके शुभे ।।
दद्याद्भक्तियुतो ब्रह्मंश्चान्यथा नरकं व्रजेत् ।। ४८ ।।
यस्तस्यां दंपतीनां तु भोजनं कुरुते नरः ।।
न तस्य फलविश्रांतिर्मया वक्तुं तु शक्यते ।।४९।।
धात्रीच्छायां गतो यस्तु द्वादश्यां पूजयेद्धरिम् ।।

तत्रैव भोजनं यस्तु ब्राह्मणानां तु कारयेत् ।। 2.4.33.५० ।।
स्वयं च तत्र भुंक्ते यः सूपभक्ष्यादिकं तथा ।।

न तस्य पुनरावृत्तिः कल्पकोटिशतैरपि ।। ।। ५१ ।।
एवं प्रातर्विधायाऽथ पूजां दामोदरस्य हि ।।
रात्रौ पुनः प्रकर्तव्यं पूजाकर्म हरेर्द्विज ।। ५२ ।।
तुलसीसन्निधौ कृत्वा पताकाध्वजशोभितम् ।।
पुष्पमालासमाकीर्णं नानारत्नोपशोभितम् ।। ५३ ।।
मुक्तादामभिराच्छन्नं कृत्वा मंडपमुत्तमम् ।।
पूजयेद्विष्णुमव्यग्रस्तद्भक्तैकाग्रमानसः ।। ।। ५४ ।।
पंचरात्रोक्तमार्गेण गन्धपुष्पाक्षतादिभिः ।।
नवनीतं दधिक्षीरं तथैव च घनं घृतम् ।। ५५ ।।
विविधैः खाद्यनैवेद्यैर्जलेन च सुगंधिना ।।
युक्तं निवेदयेद्विष्णोस्तांबूलं सलवंगकम् ।। ५६ ।।
पुष्पाणि च विचित्राणि सुगन्धीनि बहुनि च ।।
प्रोक्षयित्वा च विधिवदर्पयित्वा दलैः शुभैः ।। ५७ ।।

तुलस्याश्चापि धात्र्याश्च फलैश्चाऽपि प्रपूजयेत् ।।
नीराजनं ततः कृत्वा मंत्रपुष्पं समर्पयेत् ।। ५८ ।।
अभिषेकं विना सर्वपूजां कृत्वा विधानतः ।।
विष्णोः पूजां समाप्याऽथ ब्राह्मणानां प्रपूजनम् ।। ५९ ।।
कुर्याद्भक्तियुतो विप्र दद्याच्चैव फलादिकम्।।
तांबूलं च ततो दत्त्वा दक्षिणां शक्तितोऽर्पयेत् ।। 2.4.33.६० ।।
ततो वृद्धान्पितॄन्मातॄन् पूजयित्वा विधानतः ।।
ततः स्वयं स्वभार्याभिर्नैवेद्यं भक्षयेत्सुधीः ।। ६१ ।।
इत्येवं तु विधानेन यः कुर्याद्व्वादशीव्रतम् ।।
न तस्य लोकाः क्षीयंते कल्पकोटिशतैरपि ।। ६२ ।।
पुत्रपौत्रैः परिवृतो भुक्त्वा भोगान्मनोहरान् ।।
भोगांते च व्रजेन्मोक्षमतीतकुलसप्तकैः ।। ६३ ।।
तस्मान्नारद माहात्म्यं द्वादश्याः कार्तिकस्य च ।।
न मया शक्यते वक्तुं किमन्यैर्मनुजैरपि ।। ६४ ।।
द्वादश्या ह्युत्तमं पुण्यं माहात्म्यं यः पठेन्नरः ।।

शृणुयाद्वा मुनिश्रेष्ठ स याति परमां गतिम् ।। ६५ ।।
राजर्षिरम्बरीषोऽपि चकारैतद्व्रतं शुभम् ।।
यथाविधि तपोनिष्ठस्तेन मोक्षमवाप्तवान् ।। ६६ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये प्रबोधोत्सवद्वादशीतिथिकृत्यवर्णनंनाम त्रयस्त्रिंशोऽध्यायः ।। ३३ ।। ।। छ ।।

Roman transliteration

|| īśvara uvāca || ||
prabodhinyāśca māhātmyaṃ pāpaghnaṃ puṇyavardhanam ||
muktidaṃ tattvabuddhīnāṃ śṛṇuṣva surasattama || 1 ||

tāvadgarjati senānīrgaṃgā bhāgīrathī kṣitau ||
yāvatprayāti pāpaghnī kārtike haribodhinī || 2 ||
tāvadgarjaṃti tīrthāni āsamudrasarāṃsi vai ||
yāvatprabodhinī viṣṇostithirnā"yāti kārtike || 3 ||
aśvamedhasahasrāṇi rājasūyaśatāni ca ||
ekenaivopavāsena prabodhinyā yathā'bhavat || 4 ||
durlabhaṃ caiva duṣprāpyaṃ trailokye sacarācare ||
tadapi prārthitaṃ vipra dadāti pratibodhinī || 5 ||
aiśvaryaṃ saṃtatiṃ jñānaṃ rājyaṃ ca sukhasaṃpadaḥ ||
dadātyupoṣitā vipra helayā haribodhinī || 6 ||
merumaṃdaratulyāni pāpānyupārjitāni ca ||
ekenaivopavāsena dahate haribodhinī || 7 ||

upavāsaṃ prabodhinyāṃ yaḥ karoti svabhāvataḥ ||
vidhinā naraśārdūla yathoktaṃ labhate phalam || 8 ||
pūrvajanmasahasreṣu pāpaṃ yatsamupārjitam ||
jāgareṇa prabodhinyāṃ dahyate tṛlarāśivat || 9 ||
śṛṇu ṣaṇmukha vakṣyāmi jāgarasya ca lakṣaṇam ||
tasya viṣṇānamātreṇa durlabho na janārdanaḥ ||2.4.33.10||
gītaṃ vādyaṃ ca nṛtyaṃ ca purāṇapaṭhanaṃ tathā ||
dhūpaṃ dīpaṃ ca naivedyaṃ puṣpagaṃdhā'nulepanam ||1 1||
phalamarghyaṃ ca śraddhā ca dānamiṃdriyasaṃyamam ||
satyā'nvitaṃ viniṃdaṃ ca mudā yuktaṃ kriyānvitam || 12 ||
sāścaryaṃ caiva protsāhamālasyādivivarjitam ||
pradakṣiṇādisaṃyuktaṃ namaskārapuraḥsaram || 13 ||
nīrājanasamāyuktamanirviṇṇena cetasā ||
yāmeyāme mahābhāga kurvannīrājanaṃ hareḥ || 14 ||
etairguṇaiḥ samāyuktaṃ kuryājjāgaraṇaṃ vibhoḥ ||

ekāgramanasā yastu na punarjāyate bhuvi || 15 ||
ya evaṃ kurute bhaktyā vittaśāṭhyavivarjitaḥ ||
jāgaraṃ vāsare viṣṇorlīyate paramātmani || 16 ||
puruṣasūktena yo nityaṃ kārtike'thārcayeddharim ||
varṣakoṭisahasrāṇi pūjitastena keśavaḥ || 17 ||
yathoktena vidhānena paṃcarātroditena vai ||
kārtike tvarcayennityaṃ muktibhāgī bhavennaraḥ || 18 ||
namo nārāyaṇāyeti kārtike yorcayeddharim ||
sa mukto nārakairduḥkhaiḥ padaṃ gacchatyanāmayam || 19 ||
harernāmasahasraṃ ca gajarājasya mokṣaṇam ||
kārtike paṭhate yastu punarjanma na viṃdati || 2.4.33.20 ||
yugakoṭisahasrāṇi manvaṃtaraśatāni ca ||
dvādaśyāṃ kārtike māsi jāgarī vasate divi || 21 ||
kule tasya ca ye jātāḥ śataśotha sahasraśaḥ ||
prāpnuvaṃti padaṃ viṣṇostasmātkurvīta jāgaram || 22 ||

kārtike paścime yāme stavaṃ gānaṃ karoti yaḥ ||
śvetadvīpe tu vasate pitṛbhiḥ saha suvrata || 23 ||
naivedyadānaṃ haraye kārtike dinasaṃkṣaye ||
yugāni vasate svarge tāvaṃti munisattamāḥ || 24 ||
akṣayaṃ muniśārdūla mālatīkamalārcanam ||
arcayeddevadeveśaṃ sa yāti paramaṃ padam || 25 ||
kārtike śuklapakṣe tu kṛtvā hyekādaśīṃ naraḥ ||
prātardattvā śubhāṅkuṃbhānsa yāti mama maṃdiram || 26 ||

atraiva tu prakartavyaḥ prabodhastu hareḥ khaga ||
hataḥ śaṃkhāsuro daityo nabhasaḥ śuklapakṣake || 27 ||
ekādaśyāṃ tato viṣṇuścāturmāsye prasuptavān ||
kṣīrāṃbhodhau jāgṛto'sāvekādaśyāṃ tu kārtike || 28 ||
ataḥ prabodhanaṃ kāryamekādaśyāṃ tu vaiṣṇavaiḥ ||
uttiṣṭhottiṣṭha govinda uttiṣṭha garuḍadhvaja ||
uttiṣṭha kamalākāṃta trailokyaṃ maṃgalaṃ kuru || 29 ||

ityuktvā śaṃkhabheryādi prātaḥkāle tu vādayet ||
viṇāveṇumṛdaṃgādi nṛtyagītādi kārayet ||2.4.33.30||
utthāpayitvā deveśaṃ pūjāṃ tasya vidhāya ca ||
sāyaṃkāle prakartavyastulasyudvāhajo vidhiḥ || 31 ||
sarvadaikādaśī puṇyā viśeṣātkārtikī smṛtā ||
yāni kāni ca pāpāni brahmahatyādikāni ca || ||32||
annamāśritya tiṣṭhaṃti saṃprāpte harivāsare||
sa kevalamaghaṃ bhuṃkte yo bhuṃkte harivāsare ||33||
tasmātsarvaprayatnena kuryādekādaśīvratam ||
na kuryādyadi mohena upavāsaṃ narādhamaḥ ||34||
narake niyataṃ vāsaḥ pitṛbhiḥ saha tasya vai ||
sūtake mṛtake vā'pi nopavāsaṃ tyajedbudhaḥ||35||
daśamīvedhasaṃyuktā tyājyā caikādaśī vrate ||
gāṃdhāryā'pi purā tasyāmupavāsaḥ kṛto guha || 36 ||
tasyāḥ putraśataṃ naṣṭaṃ tasmāttāṃ vadhajāṃ tyajet ||

ekādaśīmupavasetsnānadānapuraḥsaram || 37 ||
rukmāṃgado'pi rājarṣirmohinyāḥ saṃgamena ca ||
iha loke sukhaṃ bhuktvā cāṃ'te viṣṇupuraṃ yayau || 38 || ||
|| iti prabodhotsavaḥ ||
|| atha dvādaśīmāhātmyam || ||
dvādaśī puṇyadā proktā sarvā'ghaughavināśinī ||
kiṃ dānaiḥ ki tapobhiśca kimu poṣyairvrataiśca kim || 39 ||
kimiṣṭaiścaiva putraiśca dvādaśī yena sevitā ||
gaṃgāyāṃ caiva durbhikṣe pratyahaṃ koṭibhojanāt || 2.4.33.40 ||
yatphalaṃ tadavāpnoti dvādaśyāmekabhojanāt ||
yaddattaṃ cārhate dānaṃ dvādaśyāṃ tu site śubhe || 41 ||
sikthesikthe ca vaikasya katibrāhmaṇabhojanam ||
tadahaṃ naiva jānāmi mahimānaṃ hi suvrata || 42 ||
śāligrāmaśīlādānaṃ yaḥ kuryāddvādaśīdine ||
saptadvīpavatīṃ bhūmiṃ gaṃgāyāṃ ca ravigrahe ||

dattvā yatphalamāpnoti tatphalaṃ labhate naraḥ |||| 43 ||
paṃcāmṛtaistu yo viṣṇuṃ bhaktyā saṃsnāpayeddvija ||
sa sarvakulamuddhṛtya viṣṇuloke mahīyate || 44 ||
śukle kārtikamāsasya dvādaśyāṃ paramotsave ||
prātarārabhya yaḥ kuryātsnānadānādikaṃ tathā ||
sa tu mokṣamavāpnoti nā'tra kāryā vicāraṇā || 45 ||
dvādaśyāṃ kārtike māsi snānasaṃdhyādikarma ca ||
kṛtvā dāmodaraṃ pūjya bhaktiśraddhāsamanvitaḥ || 46 ||
yastasyāṃ sūpanaivedyaṃ na dadāti narādhamaḥ ||
narake niyataṃ vāso bhavatītyanuśuśruma || 47 ||
tasmātsūpasya naivedyaṃ dvādaśyāṃ kārtike śubhe ||
dadyādbhaktiyuto brahmaṃścānyathā narakaṃ vrajet || 48 ||
yastasyāṃ daṃpatīnāṃ tu bhojanaṃ kurute naraḥ ||

na tasya phalaviśrāṃtirmayā vaktuṃ tu śakyate ||49||
dhātrīcchāyāṃ gato yastu dvādaśyāṃ pūjayeddharim ||

tatraiva bhojanaṃ yastu brāhmaṇānāṃ tu kārayet || 2.4.33.50 ||
svayaṃ ca tatra bhuṃkte yaḥ sūpabhakṣyādikaṃ tathā ||
na tasya punarāvṛttiḥ kalpakoṭiśatairapi || || 51 ||
evaṃ prātarvidhāyā'tha pūjāṃ dāmodarasya hi ||
rātrau punaḥ prakartavyaṃ pūjākarma harerdvija || 52 ||
tulasīsannidhau kṛtvā patākādhvajaśobhitam ||
puṣpamālāsamākīrṇaṃ nānāratnopaśobhitam || 53 ||
muktādāmabhirācchannaṃ kṛtvā maṃḍapamuttamam ||
pūjayedviṣṇumavyagrastadgataikāgramānasaḥ || || 54 ||
paṃcarātroktamārgeṇa gandhapuṣpākṣatādibhiḥ ||
navanītaṃ dadhikṣīraṃ tathaiva ca ghanaṃ ghṛtam || 55 ||
vividhaiḥ khādyanaivedyairjalena ca sugaṃdhinā ||
yuktaṃ nivedayedviṣṇostāṃbūlaṃ salavaṃgakam || 56 ||
puṣpāṇi ca vicitrāṇi sugandhīni bahūni ca ||
prokṣayitvā ca vidhivadarpayitvā dalaiḥ śubhaiḥ || 57 ||

tulasyāścāpi dhātryāśca phalaiścā'pi prapūjayet ||
nīrājanaṃ tataḥ kṛtvā maṃtrapuṣpaṃ samarpayet || 58 ||
abhiṣekaṃ vinā sarvapūjāṃ kṛtvā vidhānataḥ ||
viṣṇoḥ pūjāṃ samāpyā'tha brāhmaṇānāṃ prapūjanam || 59 ||
kuryādbhaktiyuto vipra dadyāccaiva phalādikam||
tāṃbūlaṃ ca tato dattvā dakṣiṇāṃ śaktito'rpayet || 2.4.33.60 ||
tato vṛddhānpitṝnmātṝn pūjayitvā vidhānataḥ ||
tataḥ svayaṃ svabhāryābhirnaivedyaṃ bhakṣayetsudhīḥ || 61 ||
ityevaṃ tu vidhānena yaḥ kuryāddvādaśīvratam ||
na tasya lokāḥ kṣīyaṃte kalpakoṭiśatairapi || 62 ||
putrapautraiḥ parivṛto bhuktvā bhogānmanoharān ||
bhogāṃte ca vrajenmokṣamatītakulasaptakaiḥ || 63 ||
tasmānnārada māhātmyaṃ dvādaśyāḥ kārtikasya ca ||
na mayā śakyate vaktuṃ kimanyairmanujairapi || 64 ||
dvādaśyā hyuttamaṃ puṇyaṃ māhātmyaṃ yaḥ paṭhennaraḥ ||

śṛṇuyādvā muniśreṣṭha sa yāti paramāṃ gatim || 65 ||
rājarṣirambarīṣo'pi cakāraitadvrataṃ śubham ||
yathāvidhi taponiṣṭhastena mokṣamavāptavān || 66 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṃḍe kārtikamāsamāhātmye prabodhotsavadvādaśītithikṛtyavarṇanaṃnāma trayastriṃśo'dhyāyaḥ || 33 || || cha ||

English translation

Note: Prabodhinī or Haribodhinī is the name of the eleventh day in the bright half of Kārttika . That is the last day of Cāturmāsa. This is regarded as one of the most auspicious days.

Īśvara said :

1. Listen, O excellent one among Suras , to the greatness of Prabodhinnī. It is destructive of sins. It causes increase in merits and yields salvation to the knowers of truth.

2. O Senānī (i.e. Kārttikeya), Gaṅgā brought into the world by Bhagīratha roars on the earth only till the advent of Haribodhinī in the month of Kārttika that dispels sins.

3. All the Tīrthas including the oceans and lakes roar (boast) only till the advent of Prabodhinī Tithi of Viṣṇu in the month of Kārttika.

4. By one fast alone on the Prabodhinī day (the benefit of) thousands of horse-sacrifices and hundreds of Rājasūyas (can be had).

5. A thing may be very difficult to get. It may be inaccessible in all the ṃree worlds consisting of mobile and immobile beings. But Pratibodhinī grants it, O Brāhmaṇa (?) if it is requested for.

6. If the fast is undertaken, O Brāhmaṇa, Haribodhinī easily grants all prosperity, progeny, knowledge, kingdom, happiness and riches.

7. By means of a single fast, Haribodhinī burns down sins equal (in size) to the Meru and Mandara mountains acquired (by the people).

8. He who fasts on the Prabodhinī day naturally and in accordance with the injunctions, O tiger among men(?), attains the benefit as mentioned.

9. The sin that has been acquired in the course of thousands of previous births is burned like a heap of cotton by keeping awake (in the night) on Prabodhinī day.

10. Listen, O Six-faced One, I shall describe the features of keeping awake (on Prabodhinī) [1] With its knowledge alone Janārdana ceases to be inaccessible.

11-15. There should be (devotional) songs, instrumental music, dance, readings from the Purāṇas , offerings of incense, lamps, food offerings, flowers, sweet scents, unguents, fruits, Arghyas , great faith, charitable gifts, restraint on the sense-organs, truthfulness, absence of censure, gaiety, good holy rites and wonderful (scenes etc.). People should be enthusiastic. They should not be lethargic.

The Lord should be bowed down to and circumambulated. The devotee should perform the Nīrājana rites of Hari every Yāma (3 hrs.) without any dejection in his mind, O highly fortunate one.

The Jāgaraṇa rite (keeping awake) of the Lord should have all these features. One who does so with full concentration of the mind is not reborn on the earth.

16. He who devoutly performs thus without any stinginess regarding the money to be spent, he who keeps awake on the day of Viṣṇu, merges into the Supreme Ātman .

17. If anyone worships Hari with the Puruṣasūkta everyday in the month of Kārttika, it is as good as worshipping Keśava for thousands of crores of years.

18. If a man worships everyday in the month of Kārttika in accordance with the injunctions as mentioned in Pāñcarātra (Āgama), he attains salvation.

19. He who worships Hari in the month of Kārttika uttering “Obeisance to Nārāyaṇa ”, shall become liberated from the miseries of hells and go to the region devoid of sickness and ailment (i.e. Vaikuṇṭha).

20. He who recites the thousand names of Hari, reads the story of Gajendra Mokṣa (the liberation of the great elephant) will not take rebirth.

21. He who keeps awake on the twelfth day in the month of Kārttika, lives in heaven for thousands of crores of Yugas and hundreds of Manvantara .

22. Those who are born in his family, whether hundreds or thousands, attain the region of Viṣṇu. Hence one should observe the rite of Jāgaraṇa.

23. If a devotee eulogizes and sings songs in the last Yāma (of every night) in the month of Kārttika, O (son) of good holy rites, he resides in the Śvetadvīpa along with his ancestors.

24. O excellent sages(?), if the devotee offers Naivedya (foodstuffs) to Hari everyday at the close of the day in the month of Kārttika, he will reside in heaven for as many Yugas as there are (items or dishes in the Naivedya).

25. O tiger among sages(?), the worship with jasmine and lotuses brings about everlasting benefits. He who worships the Lord of the chiefs of Devas with them, attains the greatest region.

26. The man who fasts on the eleventh day in the bright half of the month of Kārttika and gives splendid water-pots in the morning, goes to my region.

27-28. On this day itself the awakening of Hari should be performed. Daitya Śaṅkhāsura was killed on the eleventh day in the bright half of the month of Śrāvaṇa . From that day Viṣṇu was asleep in the four rainy months in the Ocean of Milk. He woke up on the eleventh day in the month of Kārttika.

29-30. Hence the rite of Prabodhana (awakening) should be performed by Vaiṣṇavas on the Ekādaśī day:

“O Govinda , get up, wake up. O Garuḍa -emblemed One, get up. O Lover of Lakṣmī , get up. Make the three worlds auspicious.” The devotee shall utter this (Mantra) in the morning, blow conch, play on musical instruments, beat Bherī drums etc. There should be flutes , lutes, Mṛdaṅgas , dances, songs etc.

31. After awakening the Lord of Devas, and after performing his worship, the rite of the marriage of Tulasī should be performed in the evening.

32-33. Ekādaśī is always meritorious and that in the month of Kārttika is particularly so. When the day of Hari arrives, all the sins of Brāhmaṇa-slaughter etc. resort to cooked food. Therefore, he who takes cooked food on the day of Had, eats sins alone.

34-35. Hence, with all possible efforts one should undertake the Ekādaśī Vrata . If any base or vulgar man does not observe fast out of delusion, he will have invariably to remain in Naraka (hell) along with his Manes. The learned devotee should not give up the observance of fast during the days of post-natal or post-death pollution.

36-38. For the purpose of the holy rites Ekādaśī with Daśamī overlapping it in the morning, should be avoided. [2] Formerly, O Guha , fast was observed on such a day by Gāndhārī . So her hundred sons perished. Hence one should avoid that day (contaminated) by death.

One should observe fast on the Ekādaśī day with due performance of ablution, charity etc. The saintly king Rukmāṅgada performed it, but due to the association with Mohinī (Enchantress) (forgot it for a day. Despite that) he enjoyed pleasures in this world and in the end went to the city of Viṣṇu.

[So ends (the description of) the festival of waking up .]

[Now the greatness of Dvādaśī (twelfth day) [3] (is being recounted).]:—

39-42. Dvādaśī is mentioned as the bestower of merit. It is destructive of all the masses of sins. If Dvādaśī is served by one, of what use are these to him? Of what avail are charitable gifts, austerities, Vratas with observances of fasts, Yajña performances and dear sons? If even a single person is fed on Dvādaśī day, one gets that benefit which is obtained by feeding a crore persons everyday during famine on the (banks of) Gaṅgā.

If gift of food is made to a deserving person on the twelfth day in the bright half of a month, every lump of boiled rice so given is equal to the feeding of many Brāhmaṇas . How many, I do not know. O (son) of good holy rites, I do not know the greatness thereof.

43. If a person makes the gift of a Śālagrāma stone on the Dvādaśī day, he gets that benefit which one gets by gifting away the whole of the earth consisting of the seven continents at the time of solar eclipse on Gaṅgā.

44. O Brāhmaṇa(?), he who devoutly bathes Viṣṇu with Pañcāmṛta , redeems the entire family. He is honoured in the world of Viṣṇu.

45. On the twelfth day in the bright half of the month of Kārttika, there shall be a great festival. Beginning in the morning, the devotee should perform ablution, charity and other rites (and should be continuously engaged in it). He attains salvation. There is no doubt about it.

46-47. On the twelfth day in the month of Kārttika the devotee should worship Dāmodara with great devotion and faith after completing the ablution, Sandhyā prayers etc. If he does not offer cooked pulse as Naivedya, he is a mean fellow. We have heard that he will ever have to remain in hell.

48. Hence, O Brāhmaṇa, one should offer cooked pulse as Naivedya with great devotion on the Dvādaśī day in the splendid month of Kārttika. Otherwise he may go to hell.

49. If a man feeds couples on that day (he will have immense merit). When his merit comes to an end, I cannot mention, (i.e. It is not possible for me to say when the store of his merit will become exhausted.)

50-51. The devotee should worship Hari on the Dvādaśī day under the shade of a Dhātrī tree. He must feed Brāhmaṇas there itself. He himself should eat cooked pulse and other foodstuffs there itself. If anyone does so, he does not return (to the earth) even in the course of hundreds and crores of Kalpas .

52. After completing the worship of Dāmodara in the morning the rite of worship of Hari should be performed again at night, O Brāhmaṇa.

53-54. An excellent pavilion should be made near the Tulasī plant. It should be rendered beautiful with flag staffs and banners, garlands of flowers, various kinds of gems and pearl strings. There the devotee should worship Viṣṇu with full concentration and without any excitement at all.

55-57. According to the rules laid down in Pañcarātra Āgaṃa, he should complete the worship duly. There should be sweet-smelling flowers, raw rice grains etc., butter, curds, milk, solid ghee , different kinds of foodstuffs as Naivedya and perfumed water. Everything should be offered to Viṣṇu including betel leaves, cloves etc. Flowers of various kinds and sweet fragrance should be sprinkled with water and their splendid petals should be used for worship.

58. He should then worship with Dhātrī fruits and Tulasī leaves. After the Nīrājana rite, he should offer Mantra Puṣpa (flowers with utterance of Mantras).

59. The entire worship is performed without the rite of bathing but in accordance with the injunctions. After concluding the worship of Viṣṇu, the Brāhmaṇas should be honoured.

60-62. He shall worship them with devotion, O Brāhmaṇa, and give them fruits etc. After offering them betel-leaves, monetary gifts should be given in accordance with one's capacity. Thereafter the elders, ancestors, mothers etc. should be worshipped duly. Then the intelligent devotee himself along with his wives should eat the Naivedya.

If anyone undertakes Dvādaśī Vrata thus in accordance with the injunctions, his (heavenly) worlds do not perish even in hundreds and crores of Kalpas.

63. Surrounded by sons and grandsons, he will enjoy various pleasures of a fascinating nature. At the end of those worldly pleasures, he shall attain salvation along with seven preceding generations.

64. Hence, O Nārada , the greatness of Dvādaśī of the Kārttika month cannot be described by me. How can it be done by other men?

65. One who reads this excellent efficacy of the auspicious Dvādaśī, or listens to it, O excellent sage, attains the greatest goal.

66. The saintly king Aṃbarīṣa performed this splendid Vrata and engaged himself in penance in accordance with the injunction. Thereby he attained salvation.

[1]: [1] : The Jāgaraṇa rite is described in vv 10-30.

[2]: [2] : VV 36-38 state what day should be observed for Ekādaśī in case of overlapping with other Tithis .

[3]: [3] : VV 39-66 deal with details of celebrating the Dvādaśī day.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 34

The Procedure of Concluding the Vrata

Chapter 131 of 221 · 33 detected Sanskrit verse markers

Sanskrit

।। नारद उवाच ।। ।।
व्रतानामपि सर्वेषां ब्रह्मन्नुद्यापनं श्रुतम् ।।
अभावे तूद्यापनस्य फलं नैवाऽऽप्नुयात्क्वचित् ।। १ ।।
कृतव्रतफलाप्त्यर्थं कुर्यादुद्यापनं बुधः ।।
अन्यथा निष्फलं याति कृतं व्रतमनुत्तमम् ।। २ ।।
कार्तिकेऽपि कृतं देव व्रतानामुत्तमं व्रतम् ।।
न तस्योद्यापनाऽभावे व्रतोक्तफलमाप्नुयात् ।। ३ ।।
तस्मात्कार्तिकमासस्य चोद्यापनविधिं प्रभो ।।
वद मे शिष्यवर्याय प्रपन्नायाऽनुवर्तिने ।। ४ ।।
।। ब्रह्मोवाच ।। ।।
अथोर्जोद्यापनं वक्ष्ये सर्वपापप्रणाशनम् ।।
तच्छृणुष्व महाभक्त्या सविधानं समासतः ।। ५ ।।
ऊर्जे शुक्लचतुर्दश्यां कुर्यादुद्यापनं व्रती।।
व्रतसंपूरणार्थाय विष्णुप्रीत्यर्थहेतवे ।। ६ ।।
तुलस्या उपरिष्टातु कुर्यान्मंडपिकां शुभाम्।।

कदलीस्तंभसंयुक्तां नानाधातुविचित्रिताम् ।।७।।
दीपमाला चतुर्दिक्षु कार्या तत्र सुशोभना ।।
सुतोरणाश्चतुर्द्वारः पुष्पचामरशोभिताः।।८।।
द्वारेषु द्वारपालाश्च पूजयेन्मृन्मयान्पृथक् ।।
जयश्च विजयश्चैव चण्डश्चैव प्रचंडकः ।। ९ ।।
नन्दश्चैव सुनंदश्च कुमुदः कुमुदाक्षकः ।।
एतांश्चतुर्षु द्वारेषु पूजयेद्भक्तिसंयुतः ।। 2.4.34.१० ।।
तुलसीमूलदेशे तु सर्वतोभद्रसंज्ञितम् ।।
चतुर्भिर्वर्णकैः सम्यक्छोभाढ्यं समलंकृतम् ।। ११ ।।
तस्योपरिष्टात्कलशं पूर्णरत्नसमन्वितम् ।।
तत्र संपूजयेद्देवं शंखचक्रगदाधरम् ।। १२ ।।
कौशेयपीतवसनं लक्ष्म्या युक्तं प्रपूजयेत् ।।
इन्द्रादिलोकपालांश्च मंडपे पूजयेद्व्रती ।। ।। १३ ।।
तस्यामुपवसेद्भक्त्या शांतः प्रणतमानसः ।।
रात्रौ जागरणं कुर्याद्गीतवाद्यादिमंगलैः ।। १४ ।।

गीतं कुर्वंति ये भक्त्या जागरे चक्रपाणिनः ।।
जन्मांतरशतोद्भूतैस्ते मुक्ताः पापसंचयैः ।।१५।।
ततस्तु पूर्णिमायां तु सपत्नीकान्द्विजोत्तमान् ।।
त्रिंशन्मितानथैकं वा ब्राह्मणांश्च निमंत्रयेत् ।। १६ ।।
प्रातःस्नानं ततः कृत्वा देवपूजां तथैव च ।।
स्थंडिले च ततः कृत्वा समाधायाऽग्निमत्र हि ।। १७ ।।
अतो देवेति मंत्रेण जुहुयात्तिलपायसम् ।।
प्रीत्यर्थं देवदेवस्य देवानां च पृथक्पृथक् ।। १८ ।।
होमशेषं समाप्याथ ब्राह्मणान्पूज्य भक्तितः ।।
ब्राह्मणेभ्यो यथाशक्त्या प्रदद्याद्दक्षिणां नरः ।। १९ ।।
ततो गां कपिलां तत्र पूजयेद्विधिवद्व्रती ।।
सवत्सां गां तथा दद्याद्विप्राय च कुटुम्बिने ।। 2.4.34.२० ।।
गुरुं व्रतोपदेष्टारं वस्त्रालंकारभूषणैः ।।
सपत्नीकं समभ्यर्च्य तांश्च विप्रान्क्षमापयेत् ।। २१ ।।
युष्मत्प्रसादाद्देवेशः प्रसन्नोऽस्तु सदा मम ।।

व्रतादस्माच्च यत्पापं सप्तजन्मकृतं मया ।। २२ ।।
तत्सर्वं नाशमायातु स्थिरा मे चाऽस्तु संततिः ।।
मनोरथास्तु सफलाः संतु भक्तिर्हरौ भवेत् ।। २३ ।।
सतां समागमो भूयान्मम जन्मनिजन्मनि ।।
इति क्षमाप्य तान्विप्रान्प्रसाद्य च विसर्जयेत् ।। २४ ।।
प्रतिमां तां गुरोर्दद्यात्सवस्त्रां मुनिपुंगव ।।
ततः सुहृद्गुरुयुतः स्वयं भुंजीत भक्तिमान् ।। २५ ।।
द्वादश्यां प्रतिबुद्धोऽसौ त्रयोदश्यां युतः सुरैः ।।
दृष्टोर्च्चितश्चतुर्दश्यां तस्मात्पूज्यस्तिथाविह ।। २६ ।।
पूजयेद्देवदेवेशं सौवर्णं गुर्वनुज्ञया ।।
पराऽत्र पौर्णमास्यां तु यात्रा स्यात्पुष्करस्य तु ।। २७ ।।
वरान्दत्त्वा यतो विष्णुर्मत्स्यरूपोऽभवत्ततः ।।
तस्यां दत्तं हुतं जप्तं तदक्षय्यफलं भवेत् ।। २८ ।।
कार्तिके मासि कर्तव्यो विधिरेष हि नारद ।।
एवं यः कुरुते सम्यक्कार्तिकस्य व्रतं नरः ।। २९ ।।

यत्फलं तदवाप्नोति व्रतं कृत्वा तु कार्तिके ।।
ते धन्यास्ते सदा पूज्यास्तेषां वै सफलोदयः ।। 2.4.34.३० ।।
विष्णुभक्तिरता ये स्युः कार्तिके व्रतचारिणः ।।
देहस्थितानि पापानि विलयं यांति तत्क्षणात् ।। ३१ ।।
क्व यामोऽद्य भवत्येष यद्दूर्जव्रतकृन्नरः ।।
इति सर्वाणि पापानि रटन्तीह पुनःपुनः ।। ३२ ।।
तस्मात्कार्तिकमासस्य सदृशं नहि विद्यते ।।
सर्वपापस्य दहने अग्नेः सदृश उच्यते ।।३३।।
ऊर्जोद्यापनमाहात्म्यं शृणुयाच्छ्रद्धयाऽन्वितः ।।

श्रावयेद्वा पुमान्यस्तु विष्णुसायुज्यमाप्नुयात् ।। ३४ ।।
।। नारद उवाच ।। ।।
ऊर्जे व्रतोद्यापनादावशक्तः सिद्धिभाक्कथम् ।।
कथं विमुच्यते जंतुर्दुःखसंसारसागरात् ।। ३५ ।।
।। ।। ब्रह्मोवाच ।। ।।
शृणुयाद्कार्तिकमाहात्म्यं नियमेन शुचिः पुमान् ।।

उद्यापनफलं प्राप्य विष्णुलोके वसेच्च सः ।। ३६ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये व्रतोद्यापनविधिकथनंनाम चतुऽस्त्रिंशोऽध्यायः ।। ३४ ।। ।।

Roman transliteration

|| nārada uvāca || ||
vratānāmapi sarveṣāṃ brahmannudyāpanaṃ śrutam ||
abhāve tūdyāpanasya phalaṃ naivā"pnuyātkvacit || 1 ||
kṛtavrataphalāptyarthaṃ kuryādudyāpanaṃ budhaḥ ||
anyathā niṣphalaṃ yāti kṛtaṃ vratamanuttamam || 2 ||
kārtike'pi kṛtaṃ deva vratānāmuttamaṃ vratam ||
na tasyodyāpanā'bhāve vratoktaphalamāpnuyāt || 3 ||
tasmātkārtikamāsasya codyāpanavidhiṃ prabho ||
vada me śiṣyavaryāya prapannāyā'nuvartine || 4 ||
|| brahmovāca || ||
athorjodyāpanaṃ vakṣye sarvapāpapraṇāśanam ||
tacchṛṇuṣva mahābhaktyā savidhānaṃ samāsataḥ || 5 ||
ūrje śuklacaturdaśyāṃ kuryādudyāpanaṃ vratī||
vratasaṃpūraṇārthāya viṣṇuprītyarthahetave || 6 ||
tulasyā upariṣṭāttu kuryānmaṃḍapikāṃ śubhām||

kadalīstaṃbhasaṃyuktāṃ nānādhātuvicitritām ||7||
dīpamālā caturdikṣu kāryā tatra suśobhanā ||
sutoraṇāścaturdvāraḥ puṣpacāmaraśobhitāḥ||8||
dvāreṣu dvārapālāśca pūjayenmṛnmayānpṛthak ||
jayaśca vijayaścaiva caṇḍaścaiva pracaṃḍakaḥ || 9 ||
nandaścaiva sunaṃdaśca kumudaḥ kumudākṣakaḥ ||
etāṃścaturṣu dvāreṣu pūjayedbhaktisaṃyutaḥ || 2.4.34.10 ||
tulasīmūladeśe tu sarvatobhadrasaṃjñitam ||
caturbhirvarṇakaiḥ samyakchobhāḍhyaṃ samalaṃkṛtam || 11 ||
tasyopariṣṭātkalaśaṃ pūrṇaratnasamanvitam ||
tatra saṃpūjayeddevaṃ śaṃkhacakragadādharam || 12 ||
kauśeyapītavasanaṃ lakṣmyā yuktaṃ prapūjayet ||
indrādilokapālāṃśca maṃḍape pūjayedvratī || || 13 ||
tasyāmupavasedbhaktyā śāṃtaḥ praṇatamānasaḥ ||
rātrau jāgaraṇaṃ kuryādgītavādyādimaṃgalaiḥ || 14 ||

gītaṃ kurvaṃti ye bhaktyā jāgare cakrapāṇinaḥ ||
janmāṃtaraśatodbhūtaiste muktāḥ pāpasaṃcayaiḥ ||15||
tatastu pūrṇimāyāṃ tu sapatnīkāndvijottamān ||
triṃśanmitānathaikaṃ vā brāhmaṇāṃśca nimaṃtrayet || 16 ||

prātaḥsnānaṃ tataḥ kṛtvā devapūjāṃ tathaiva ca ||
sthaṃḍile ca tataḥ kṛtvā samādhāyā'gnimatra hi || 17 ||
ato deveti maṃtreṇa juhuyāttilapāyasam ||
prītyarthaṃ devadevasya devānāṃ ca pṛthakpṛthak || 18 ||
homaśeṣaṃ samāpyātha brāhmaṇānpūjya bhaktitaḥ ||
brāhmaṇebhyo yathāśaktyā pradadyāddakṣiṇāṃ naraḥ || 19 ||
tato gāṃ kapilāṃ tatra pūjayedvidhivadvratī ||
savatsāṃ gāṃ tathā dadyādviprāya ca kuṭumbine || 2.4.34.20 ||
guruṃ vratopadeṣṭāraṃ vastrālaṃkārabhūṣaṇaiḥ ||
sapatnīkaṃ samabhyarcya tāṃśca viprānkṣamāpayet || 21 ||
yuṣmatprasādāddeveśaḥ prasanno'stu sadā mama ||

vratādasmācca yatpāpaṃ saptajanmakṛtaṃ mayā || 22 ||
tatsarvaṃ nāśamāyātu sthirā me cā'stu saṃtatiḥ ||
manorathāstu saphalāḥ saṃtu bhaktirharau bhavet || 23 ||
satāṃ samāgamo bhūyānmama janmanijanmani ||
iti kṣamāpya tānviprānprasādya ca visarjayet || 24 ||
pratimāṃ tāṃ gurordadyātsavastrāṃ munipuṃgava ||
tataḥ suhṛdguruyutaḥ svayaṃ bhuṃjīta bhaktimān || 25 ||
dvādaśyāṃ pratibuddho'sau trayodaśyāṃ yutaḥ suraiḥ ||
dṛṣṭorccitaścaturdaśyāṃ tasmātpūjyastithāviha || 26 ||
pūjayeddevadeveśaṃ sauvarṇaṃ gurvanujñayā ||
parā'tra paurṇamāsyāṃ tu yātrā syātpuṣkarasya tu || 27 ||
varāndattvā yato viṣṇurmatsyarūpo'bhavattataḥ ||
tasyāṃ dattaṃ hutaṃ japtaṃ tadakṣayyaphalaṃ bhavet || 28 ||
kārtike māsi kartavyo vidhireṣa hi nārada ||
evaṃ yaḥ kurute samyakkārtikasya vrataṃ naraḥ || 29 ||

yatphalaṃ tadavāpnoti vrataṃ kṛtvā tu kārtike ||
te dhanyāste sadā pūjyāsteṣāṃ vai saphalodayaḥ || 2.4.34.30 ||
viṣṇubhaktiratā ye syuḥ kārtike vratacāriṇaḥ ||
dehasthitāni pāpāni vilayaṃ yāṃti tatkṣaṇāt || 31 ||
kva yāmo'dya bhavatyeṣa yadūrjavratakṛnnaraḥ ||
iti sarvāṇi pāpāni raṭantīha punaḥpunaḥ || 32 ||
tasmātkārtikamāsasya sadṛśaṃ nahi vidyate ||
sarvapāpasya dahane agneḥ sadṛśa ucyate ||33||
ūrjodyāpanamāhātmyaṃ śṛṇuyācchraddhayā'nvitaḥ ||
śrāvayedvā pumānyastu viṣṇusāyujyamāpnuyāt || 34 ||
|| nārada uvāca || ||
ūrje vratodyāpanādāvaśaktaḥ siddhibhākkatham ||
kathaṃ vimucyate jaṃturduḥkhasaṃsārasāgarāt || 35 ||
|| || brahmovāca || ||
śṛṇuyādūrjamāhātmyaṃ niyamena śuciḥ pumān ||

udyāpanaphalaṃ prāpya viṣṇuloke vasecca saḥ || 36 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye vratodyāpanavidhikathanaṃnāma catu'striṃśo'dhyāyaḥ || 34 || ||

English translation

Narada said :

1-2. O Brahmā , it is heard that alt Vratas have Udyāpana (concluding rites) too. No one shall obtain the benefit of the Vratas, if Udyāpana is not performed.

For the purpose of obtaining the benefit of the Vrata performed, the learned devotee should perform Udyāpana rite. Otherwise the excellent Vrata becomes futile.

3-4. In Kārttika too, O Lord, the most excellent one among Vratas is performed. If it is not attended with its regular Udyāpana , one will not get the benefit of the Vrata, as has been mentioned.

Hence, O Lord, tell the procedure for the Udyāpana of the Vrata of the month of Kārttika. I am the greatest of your disciples, who resorts to, you and follows you obediently.

Brahmā said :

5. I shall now describe the Udyāpana rite of the Kārttika Vrata succinctly along with the injunctions. [1] It is destructive of all sins. Listen to it with great devotion.

6. For the sake of completing the Vrata and for propitiating Viṣṇu , the person who has undertaker, the Vrata should perform the Udyāpana on the fourteenth day in the bright half of Kārttika.

7. A splendid pavilion should be erected above the Tulasī plant. It should be rendered very gorgeous by means various metals. There shall be stumps of plantain trees.

8. Clusters and rows of lamps shall be placed in all the four quarters, rendering it very excellent. There should be four ornamental arched gateways rendered splendid by means of flowers and chowries.

9-10. At the doorways there should be gatekeepers made of clay (representing) Jaya , Vijaya , Caṇḍa , Pracaṇḍa , Nanda and Sunanda , Kumuda and Kumudākṣa . They should be devoutly worshipped in the four doorways.

11-14. At the foot of the Tulasī plant there should be the mystic diagram named Sarvatobhadra in four colours. It should be perfect, splendid and well-adorned. A pitcher full of gems should be placed on it. There the devotee should worship the Lord holding the conch, discus and iron club. He should be dressed in a yellow silken cloth and accompanied by Lakṣmī . The person undertaking the Vrata should worship Indra and other Guardians of the Quarters in the pavilion.

The devotee should be calm and reverential in attitude. He should fast on that day with great devotion. At night he should keep awake with auspicious songs and instrumental music.

15. Those who devoutly sing songs at the time of the Jāgaraṇa of the Discus-bearing Lord, become rid of masses of sins accumulated in hundreds of previous births.

16. Then on the full-moon day, he should invite thirty excellent Brāhmaṇas along with their wives. Or (it is enough if) one Brāhmaṇa (is invited).

17. He should take bath early in the morning and worship the Lord. Then he should prepare a levelled ground or altar and kindle the sacrificial fire thereon.

18. He should perform Homa with gingelly seeds and milk-pud-ding along with the recitation of the Mantra ato devā etc. (Ṛg - Veda 1.22.16) for the propitiation of the Lord of Devas as well as the Devas separately.

19. After concluding the remaining part of the Homa and honouring the Brāhmaṇas devoutly, he should give them monetary gifts in accordance with his capacity.

20. Then the devotee should worship a tawny-coloured cow there duly. Then he should give the cow with its calf to a Brāhmaṇa who has a large family.

21. He should then duly honour his preceptor and instructor in the Vrata along with his wife, by means of garments and ornaments. Then he should request those Brāhmaṇas for forgiveness.

22-24. “With your favour let the Lord of the Devas be always pleased with me. Let the sin that has been committed by me in the course of the last seven births be destroyed entirely by this Vrata. Let all my desires be realized and be fruitful. Let there be devotion to Han. Let me have the association with good people in every birth.”

After requesting for forgiveness thus, he should propitiate those Brāhmaṇas and bid farewell to them.

25. O eminent sage, he should give that image along with the cloth to the preceptor. Then the devout person undertaking the Vrata should take food himself accompanied by friends and the preceptor.

26. The Lord woke up on the twelfth day. He joined the Suras on the thirteenth day. He was worshipped on the fourteenth day, and so he was delighted then. Therefore, he is to be worshipped on this Tithi .

27-28. With the permission of the preceptor, he should worship the golden (image of the) Lord of the chiefs of Devas. A great procession should be taken on this full-moon day at Puṣkara .

Since after granting the boons Viṣṇu assumed the form of a fish, therefore what is given in charity, offered as Homa or repeated as Japa shall have everlasting benefit.

29-31. O Nārada , this procedure is to be followed in the month of Kārttika. One who performs well the Vrata of Kārttika in this manner obtains the stipulated benefit. Those who undertake this Vrata in the month of Kārttika are blessed ones. They are always to be honoured. Their accomplishment is fruitful. If they are engaged in devotion to Viṣṇu and perform the Vratas in the month of Kārttika, all the sins in their bodies perish instantaneously.

32. All the sins cry out like this again and again: “Where shall we go today? This man is about to perform the Kārttika Vrata.”

33. Hence there is nothing equal to the month of Kārttika. In the matter of burning down all the sins it is said to be like fire.

34. One who listens to the greatness of the Udyāpana rite of the Kārttika Vrata with full faith, or who expounds it, shall attain the Sāyujya of Viṣṇu.

Nārada said :

35. How can a person incapable of Udyāpana etc. attain Siddhi (the fruit of the Vrata)? How is a creature liberated from the miserable worldly existence?

Brahmā said :

36. The man should with purity (in the mind and body) listen to the efficacy of Kārttika Vrata. He shall then obtain the benefit of Udyāpana and reside in the world of Viṣṇu.

[1]: [1] : VV 5-36 describe the procedure of Udyāpana (the formal conclusion) of the Kārttika Vrata.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 35

Vaikuntha Caturdaśī Vrata

Chapter 132 of 221 · 38 detected Sanskrit verse markers

Sanskrit

।। ब्रह्मोवाच ।। ।।
वैकुण्ठाख्यचतुर्दश्या माहात्म्यं ते वदाम्यहम् ।।
वालखिल्यैः पुरा प्रोक्तं संक्षेपेण शृणुष्व तत् ।। १ ।।
।। वालखिल्या ऊचुः ।। ।।
कार्तिकस्य सिते पक्षे चतुर्दश्यां समागमत् ।।
वैकुण्ठेशस्तु वैकुण्ठाद्वाराणस्यां कृते युगे ।। २ ।।
रात्र्यां तुर्यांशशेषायां स्नात्वाऽसौ मणिकर्णिके ।।
गृहीत्वा हेमपद्मानां सहस्रं वै ततोऽव्रजत् ।। ३ ।।
अतिभक्त्या पूजयितुं शिवया सहितं शिवम् ।।
विधाय पूजां वैश्वेशीं ततः पद्मैरपूजयत् ।। ४ ।।
सहस्रसंख्यां कृत्वादावेकनाम्ना ततः परम् ।।
आरब्धं पूजनं तेन शिवस्तद्भक्तिमैक्षत ।। ५ ।।
एकं पद्मं पद्ममध्यान्निलीयाऽऽत्तं हरेण तु ।।
ततः पूजितवान्विष्णुरेकोनं कमलं त्वभूत् ।। ६ ।।
इतस्ततस्तेन दृष्टं पद्मं तिष्ठति न क्वचित् ।।

कमलेषु भ्रमो जातोऽथवा नामसु मे भ्रमः ।। ७ ।।
क्षणं विचार्य स हरिर्न मे नामभ्रमोऽभवत् ।।
पद्मे चैव भ्रमो जातो विचार्यैवं पुनःपुनः ।। ८ ।।
सहस्रपद्मसंकल्पः पूजार्थं तु कृतो मया ।।
अर्च्यः कथं महादेव एकोनकमलैर्मया ।। ९ ।।
यद्यानेतुं गमिष्यामि भंगः स्यादासनस्य तु ।।
अतः परं किं विधेयं चिन्तोद्विग्नो हरिस्तदा ।। 2.4.35.१० ।।
एकः प्रकार उत्पन्नो हृदयेऽस्य मुनीश्वराः ।।
पुण्डरीकाक्ष इत्येवं मां वदंति मुनीश्वराः ।। ११ ।।
नेत्रं मे पद्मसदृशे पद्मार्थे त्वर्पयाम्यहम् ।।
इति निश्चित्य मनसा दत्त्वा तर्जनिकां स तु ।। १२ ।।
नेत्रमध्यात्तदुत्पाट्य महादेवस्तु पूजितः ।।
ततो महेश्वरस्तुष्टो वाक्यमेतदुवाच ह ।। १३ ।।
।। महादेव उवाच ।। ।।
त्वत्समो नास्ति मद्भक्तस्त्रैलोक्ये सचराचरे ।।

राज्यं दत्तं त्रिलोक्यास्ते भव त्वं लोकपालकः ।। १४ ।।
अन्यं वरय भद्रं ते वरं यन्मनसेप्सितम् ।।
अवश्यमेव दास्यामि नात्र कार्या विचारणा ।। १५ ।।
मद्भक्तिं तु समालंब्य ये द्विषंति जनार्दनम् ।।
ते मद्वेष्या नरा विष्णो व्रजेयुर्नरकं ध्रुवम् ।। १६ ।।
।। ।। विष्णुरुवाच ।। ।।
त्रैलोक्यरक्षाकरणं ममादिष्टं महेश्वर ।।
दुमर्दाश्च महासत्त्वा दैत्या मार्याः कथं मया ।।१७।।।
।। शिव उवाच ।। ।।
एतत्सुदर्शनं चक्रं महादैत्यनिकृंतनम् ।।
गृहाण भगवन्विष्णो मया तुभ्य निवेदितम् ।।१८।।
अनेन सर्वदैत्यानां भगवन्कदनं कुरु ।।
एवं चक्रं हरेर्दत्त्वा ततो वचनमब्रवीत् ।। १९ ।।
।। शिव उवाच ।। ।।
वर्षे च हेमलंबाख्ये मासे श्रीमति कार्तिके ।।

शुक्लपक्षे चतुर्दश्यामरुणाभ्युदयं प्रति ।।2.4.35.२०।।
महादेवतिथौ ब्राह्मे मुहुर्ते मणिकर्णिके ।।
स्नात्वा वैश्वेश्वरं लिंगं वैकुण्ठादेत्य पूजितम्।।२१।।
सहस्रकमलैस्तस्माद्भविष्यति मम प्रिया ।।
विख्याता सर्वलोकेषु वैकुण्ठाख्या चतुर्दशी ।।२२।।
अन्यं वरं प्रयच्छामि शृणु विष्णो वचो मम ।।
पूर्वरात्रेषु ते पूजा कर्तव्या सर्वजातिभिः ।।२३।।
उपवासं दिवा कुर्यात्सायंकाले तवार्चनम् ।।
पश्चान्ममार्चनं कार्यमन्यथा निष्फलं भवेत् ।। २४ ।।
ग्राह्या तु हरिपूजायां रात्रिव्याप्ता चतुर्दशी ।।
अरुणोदयवेलायां शिवपूजां समाचरेत् ।। २५ ।।
सहस्रकमलैर्विष्णुरादौ यैः पूजितो नरैः।।
पश्चाच्छिवः पूजितश्चेज्जीवन्मुक्तास्त एव हि ।। २६ ।।
सायं स्नात्वा पंचनदे बिंदुमाधवमर्चयेत् ।।
स्नात्वा यो विष्णुकांच्यां वाऽनंतसेनं समर्चयेत् ।। २७ ।।

रुद्रकांच्यां ततः स्नात्वा प्रणवेशं समर्चयेत् ।।
आदौ स्नात्वा वह्नितीर्थे यजेन्नारायणं ततः ।। २८ ।।
रेतोदके ततः स्नात्वा केदारेशं समर्चयेत् ।।
आदौ स्नात्वा सूर्यपुत्र्यां वेणीमाधवमर्चयेत् ।। २९ ।।
जाह्नव्यां च ततः स्नात्वा संगमेशं प्रपूजयेत् ।।
सर्वाः श्रियस्तस्य वश्याः सत्यं विष्णो मयोदितम् ।। 2.4.35.३० ।।
एवं तस्मै वरान्दत्त्वा ह्यंतर्धानं ययौ शिवः ।।
तस्मात्सर्वप्रयत्नेन पूज्यौ हरिहरावुभौ ।। ३१ ।।
कलौ दशसहस्राणि विष्णुस्त्यजति मेदिनीम् ।।

तदर्द्धं जाह्नवीतोयं तदर्द्धं ग्रामदेवताः ।। ३२ ।।
कार्तिक्यां पूर्णिमायां तु कुर्यात्त्रैपुरमुत्सवम् ।।
दीपो देयोऽवश्यमेव सायंकाले शिवालये ।। ३३ ।। *
त्रिपुरो नाम दैत्येंद्रः प्रयागे तप आस्थितः ।।
तपसा तस्य संतुष्टो ददौ ब्रह्मा वरं परम्।। ३४ ।।
देवासुरमनुष्येभ्यो न ते मृत्युर्भविष्यति ।।

इति लब्धवरो दैत्यो विश्वकर्मविनिर्मितम् ।। ३५ ।।
त्रिपुराख्यं विमानं तमारुह्य भुवनत्रयम् ।।
यदा वै पीडयामास तदा देवैः स्तुतो हरः ।। ३६ ।।
त्रिपुरं घातयामास बाणेनैकेन शत्रुहा ।।
कार्तिक्यां पूर्णिमायां तु सर्वे देवाः प्रतुष्टुवुः ।। ३७ ।।
तस्मिन्दिने सर्वदेवैर्दीपा दत्ता हराय च ।।
सर्वथैव प्रदेयाश्च दीपास्तु हरतुष्टये ।। ३८ ।।
विंशतिः सप्तशतकाः सहिता दीपवर्तयः ।।
ददद्दीपं पूर्णिमायां सर्वपापैः प्रमुच्यते ।। ३९ ।।
पौर्णमास्यां तु संध्यायां कर्तव्यस्त्रिपुरोत्सवः ।।
दद्यादनेन मन्त्रेण प्रदीपांश्च सुरालये ।। 2.4.35.४० ।।
कीटाः पतंगा मशकाश्च वृक्षा जले स्थले ये विचरंति जीवाः ।।
दृष्ट्वा प्रदीपं न च जन्मभागिनो भवंतु नित्यं श्वपचा हि विप्राः ।। ४१ ।।
कार्यस्तस्मात्पौर्णमास्यां त्रिपुराय महोत्सवः ।।
कार्तिक्यां कृत्तिकायोगे यः कुर्यात्स्वामिदर्शनम् ।। ।। ४२ ।।

सप्त जन्म भवेद्विप्रो धनाढ्यो वेदपारगः ।।
अत्र कृत्वा वृषोत्सर्गं नक्ताच्छैवपुरं व्रजेत् ।। ४३ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये वैकुण्ठचतुर्दशी त्रिपुरीपूर्णिमाव्रतविधानकथनंनाम पंचत्रिंशोऽध्यायः ।। ३५ ।।

Roman transliteration

|| brahmovāca || ||
vaikuṇṭhākhyacaturdaśyā māhātmyaṃ te vadāmyaham ||
vālakhilyaiḥ purā proktaṃ saṃkṣepeṇa śṛṇuṣva tat || 1 ||
|| vālakhilyā ūcuḥ || ||
kārtikasya site pakṣe caturdaśyāṃ samāgamat ||
vaikuṇṭheśastu vaikuṇṭhādvārāṇasyāṃ kṛte yuge || 2 ||
rātryāṃ turyāṃśaśeṣāyāṃ snātvā'sau maṇikarṇike ||
gṛhītvā hemapadmānāṃ sahasraṃ vai tato'vrajat || 3 ||
atibhaktyā pūjayituṃ śivayā sahitaṃ śivam ||
vidhāya pūjāṃ vaiśveśīṃ tataḥ padmairapūjayat || 4 ||
sahasrasaṃkhyāṃ kṛtvādāvekanāmnā tataḥ param ||
ārabdhaṃ pūjanaṃ tena śivastadbhaktimaikṣata || 5 ||
ekaṃ padmaṃ padmamadhyānnilīyā"ttaṃ hareṇa tu ||
tataḥ pūjitavānviṣṇurekonaṃ kamalaṃ tvabhūt || 6 ||

itastatastena dṛṣṭaṃ padmaṃ tiṣṭhati na kvacit ||

kamaleṣu bhramo jāto'thavā nāmasu me bhramaḥ || 7 ||
kṣaṇaṃ vicārya sa harirna me nāmabhramo'bhavat ||
padme caiva bhramo jāto vicāryaivaṃ punaḥpunaḥ || 8 ||
sahasrapadmasaṃkalpaḥ pūjārthaṃ tu kṛto mayā ||
arcyaḥ kathaṃ mahādeva ekonakamalairmayā || 9 ||
yadyānetuṃ gamiṣyāmi bhaṃgaḥ syādāsanasya tu ||
ataḥ paraṃ kiṃ vidheyaṃ cintodvigno haristadā || 2.4.35.10 ||
ekaḥ prakāra utpanno hṛdaye'sya munīśvarāḥ ||
puṃḍarīkākṣa ityevaṃ māṃ vadaṃti munīśvarāḥ || 11 ||
netraṃ me padmasadṛśe padmārthe tvarpayāmyaham ||
iti niścitya manasā dattvā tarjanikāṃ sa tu || 12 ||
netramadhyāttadutpāṭya mahādevastu pūjitaḥ ||
tato maheśvarastuṣṭo vākyametaduvāca ha || 13 ||
|| mahādeva uvāca || ||
tvatsamo nāsti madbhaktastrailokye sacarācare ||

rājyaṃ dattaṃ trilokyāste bhava tvaṃ lokapālakaḥ || 14 ||
anyaṃ varaya bhadraṃ te varaṃ yanmanasepsitam ||
avaśyameva dāsyāmi nātra kāryā vicāraṇā || 15 ||
madbhaktiṃ tu samālaṃbya ye dviṣaṃti janārdanam ||
te maddveṣyā narā viṣṇo vrajeyurnarakaṃ dhruvam || 16 ||
|| || viṣṇuruvāca || ||
trailokyarakṣākaraṇaṃ mamādiṣṭaṃ maheśvara ||
dumardāśca mahāsattvā daityā māryāḥ kathaṃ mayā ||17|||
|| śiva uvāca || ||
etatsudarśanaṃ cakraṃ mahādaityanikṛṃtanam ||
gṛhāṇa bhagavanviṣṇo mayā tubhya niveditam ||18||
anena sarvadaityānāṃ bhagavankadanaṃ kuru ||
evaṃ cakraṃ harerdattvā tato vacanamabravīt || 19 ||
|| śiva uvāca || ||
varṣe ca hemalaṃbākhye māse śrīmati kārtike ||

śuklapakṣe caturdaśyāmaruṇābhyudayaṃ prati ||2.4.35.20||
mahādevatithau brāhme muhūrte maṇikarṇike ||
snātvā vaiśveśvaraṃ liṃgaṃ vaikuṃṭhādetya pūjitam||21||
sahasrakamalaistasmādbhaviṣyati mama priyā ||
vikhyātā sarvalokeṣu vaikuṃṭhākhyā caturdaśī ||22||
anyaṃ varaṃ prayacchāmi śṛṇu viṣṇo vaco mama ||
pūrvarātreṣu te pūjā kartavyā sarvajātibhiḥ ||23||
upavāsaṃ divā kuryātsāyaṃkāle tavārcanam ||
paścānmamārcanaṃ kāryamanyathā niṣphalaṃ bhavet || 24 ||
grāhyā tu haripūjāyāṃ rātrivyāptā caturdaśī ||
aruṇodayavelāyāṃ śivapūjāṃ samācaret || 25 ||
sahasrakamalairviṣṇurādau yaiḥ pūjito naraiḥ||
paścācchivaḥ pūjitaścejjīvanmuktāsta eva hi || 26 ||
sāyaṃ snātvā paṃcanade biṃdumādhavamarcayet ||
snātvā yo viṣṇukāṃcyāṃ vā'naṃtasenaṃ samarcayet || 27 ||

rudrakāṃcyāṃ tataḥ snātvā praṇaveśaṃ samarcayet ||
ādau snātvā vahnitīrthe yajennārāyaṇaṃ tataḥ || 28 ||
retodake tataḥ snātvā kedāreśaṃ samarcayet ||

ādau snātvā sūryaputryāṃ veṇīmādhavamarcayet || 29 ||
jāhnavyāṃ ca tataḥ snātvā saṃgameśaṃ prapūjayet ||
sarvāḥ śriyastasya vaśyāḥ satyaṃ viṣṇo mayoditam || 2.4.35.30 ||
evaṃ tasmai varāndattvā hyaṃtardhānaṃ yayau śivaḥ ||
tasmātsarvaprayatnena pūjyau hariharāvubhau || 31 ||
kalau daśasahasrāṇi viṣṇustyajati medinīm ||
tadarddhaṃ jāhnavītoyaṃ tadarddhaṃ grāmadevatāḥ || 32 ||
kārtikyāṃ pūrṇimāyāṃ tu kuryāttraipuramutsavam ||
*dīpo deyo'vaśyameva sāyaṃkāle śivālaye || 33 || **
tripuro nāma daityeṃdraḥ prayāge tapa āsthitaḥ ||
tapasā tasya saṃtuṣṭo dadau brahmā varaṃ param|| 34 ||
devāsuramanuṣyebhyo na te mṛtyurbhaviṣyati ||

iti labdhavaro daityo viśvakarmavinirmitam || 35 ||
tripurākhyaṃ vimānaṃ tamāruhya bhuvanatrayam ||
yadā vai pīḍayāmāsa tadā devaiḥ stuto haraḥ || 36 ||
tripuraṃ ghātayāmāsa bāṇenaikena śatruhā ||
kārtikyāṃ pūrṇimāyāṃ tu sarve devāḥ pratuṣṭuvuḥ || 37 ||
tasmindine sarvadevairdīpā dattā harāya ca ||
sarvathaiva pradeyāśca dīpāstu haratuṣṭaye || 38 ||
viṃśatiḥ saptaśatakāḥ sahitā dīpavartayaḥ ||
dadaddīpaṃ pūrṇimāyāṃ sarvapāpaiḥ pramucyate || 39 ||
paurṇamāsyāṃ tu saṃdhyāyāṃ kartavyastripurotsavaḥ ||
dadyādanena mantreṇa pradīpāṃśca surālaye || 2.4.35.40 ||
kīṭāḥ pataṃgā maśakāśca vṛkṣā jale sthale ye vicaraṃti jīvāḥ ||
dṛṣṭvā pradīpaṃ na ca janmabhāgino bhavaṃtu nityaṃ śvapacā hi viprāḥ || 41 ||
kāryastasmātpaurṇamāsyāṃ tripurāya mahotsavaḥ ||
kārtikyāṃ kṛttikāyoge yaḥ kuryātsvāmidarśanam || || 42 ||

sapta janma bhavedvipro dhanāḍhyo vedapāragaḥ ||
atra kṛtvā vṛṣotsargaṃ naktācchaivapuraṃ vrajet || 43 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye vaikuṇṭhacaturdaśī tripurīpūrṇimāvratavidhānakathanaṃnāma paṃcatriṃśo'dhyāyaḥ || 35 ||

English translation

Brahmā said :

1. I shall relate succinctly the greatness of the Vrata called Vaikuṇṭha Caturdaśī. [1] It has been formerly described by Vālakhilyas . Listen to it.

Vālakhilyas said :

2. On the fourteenth day in the bright half of the month of Kārttika in Kṛtayuga the Lord of Vaikuṇṭha came to Vārāṇasī .

3-5. When the night still remained in the fourth quarter, he took his bath in Maṇikarṇikā (name of a bathing place on Gaṅgā). Taking a thousand golden lotuses with him, he went with great devotion to worship Śiva accompanied by Śivā .

After performing the worship of Viśveśa he (wanted to) worship (Śiva) with lotuses. He (counted) a thousand lotuses (to be placed on Śiva), one for one of Śiva's names. Afterwards, the actual worship was begun by him. Śiva (wanted to) test his devotion.

6. From among the lotuses, one lotus was secretly taken away by Hara . Then Viṣṇu began his worship. There was shortage of the lotuses by one.

7. He looked for it here and there, but there was no lotus anywhere. He thought within himself thus for a moment, 'Have I erred in counting the lotuses or reciting the names?'

8-10. Then he thought thus: 'There has been no mistake in reciting the names. The mistake is in counting the lotuses.'

Again he thought thus: 'I resolved at the outset for a worship with a thousand lotuses. How shall Mahādeva be worshipped when lotuses are short by one. If I go to fetch one, I will have to break the rule of continuous sitting. Now what should be done?' Thus Hari was worried with that thought then.

11-13. O great sages, a way out occurred to his mind: 'Great sages call me Puṇḍarīkākṣa (Lotus-eyed). My eye is similar to a lotus. I shall offer it in the place of the (missing lotus).' Mentally resolving thus, he dislodged the eye with his index finger. With that Mahādeva was worshipped by him. Then Maheśvara became pleased and spoke these words:

Mahādeva said :

14. In all the three worlds consisting of mobile and immobile beings, there is no one else so devoted to me like you. The entire kingdom of the three worlds is granted to you. Be the protector of the worlds.

15. Choose another boon whatever may be desired by you in your mind. Welfare unto you. Certainly I shall grant it. There is no doubt about it.

16. Those men who have recourse to my devotion but who hate Janārdana are inimical to me, O Viṣṇu. They shall certainly fall into hell.

Viṣṇu said :

17. O Maheśvara, the duty of protecting the three worlds has been assigned to me. Daityas are very haughty. They have enormous strength. How can they be killed by me?

Śiva said :

18-19. This discus Sudarśana is capable of cutting down the great Daityas. It is given to you by me. O Lord Viṣṇu, accept this. Work a havoc among Daityas with this, O Lord.

Thus he gave the discus to Hari and spoke these words:

Śiva said :

20-22. In the year named Hemalamba, on the fourteenth day in the bright half of the glorious month of Kārttika at the time of dawn, on the Tithi pertaining to Mahādeva (i.e. the fourteenth one) in the Brāhma Muhūrta (i.e. 48 mts. before sunrise) you took your bath in Maṇikarṇikā after coming here from Vaikuṇṭha. Then the Liṅga of Viśveśvara was worshipped with a thousand lotuses. Hence it will

become a favourite of mine. It shall be famous in all the worlds as Vaikuṇṭha Caturdaśī.

23-24. Listen, O Viṣṇu, I shall grant you another boon. Listen to my words: In the earlier part of the nights your worship should be performed by persons of all castes. They shall observe fast during the day and perform your worship in the evening. Afterwards my worship is to be performed. Otherwise it (my worship) shall be futile.

25. For the purpose of the worship of Hari, the Caturdaśī extending to the night should be taken. The devotee shall worship Śiva at the time of dawn.

26. Those men by whom Viṣṇu is worshipped at the outset with a thousand lotuses and then Śiva is worshipped afterwards are indeed living-liberated souls.

27-31. After taking the bath in the evening in Pañcanada , the devotee should worship Bindumādhava . He who takes his bath in Viṣṇukāñcī shall worship Anantasena. Thereafter he shall take his bath in Rudrakāñcī and worship Praṇaveśa.

First the devotee should take bath in Vahnitīrtha and then worship Nārāyaṇa . Thereafter he should take bath in Retodaka and worship Kedāreśa.

At the outset the devotee should take bath in Yamunā and worship Veṇīmādhava . Then he should take bath in Gaṅgā and worship Saṅgameśa . All riches and prosperity shall be under his control. O Viṣṇu, the truth is spoken by me.

After granting him boons thus Śiva vanished. Hence both Hari and Hara are to be worshipped with all efforts.

32. In Kaliyuga Viṣṇu abandons the earth for (after?) ten thousand years, the waters of Gaṅgā for half that period and the rural deities for half of the latter.

33. On the full-moon day in the month of Kārttika Traipura [2] festival is to be celebrated. In the evening lamps must be lighted in a Śiva temple.

34. A prominent Daitya named Tripura performed a penance at Prayāga . Pleased with his penance, Brahmā granted him a great boon.

35-36. “Your death will not be at the hands of Devas , Asuras or human beings.” This was the boon that the Daitya got. He got into the aerial chariot named Tripura, made by Viśvakarmā . When he harassed the three worlds riding in it, Hara was eulogized by the Devas.

37. The slayer of enemies killed Tripura with a single arrow on the full-moon day in the month of Kārttika. All the Devas eulogized him.

38. On that day lamps were offered to Hara by all the Devas. By all means, lamps should be offered for propitiating Śiva.

39. One who offers a lamp with seven hundred and twenty lighted wicks on the full-moon day, shall be liberated from all sins.

40-43. The Tripura festival is to be celebrated at dusk on the full-moon day. Reciting this (following) Mantra , lamps should be lighted in the temple:

“May worms, locusts, mosquitoes, trees and the living beings that move about in water or on land, all cease to have re-birth on seeing the lamp. Let Cāṇḍālas become Brāhmaṇas .”

Therefore, the great festival of Tripura should be celebrated on the full-moon day.

He who sees the Lord on the full-moon day in conjunction with Kṛttikā constellation, shall for seven births be a Brāhmaṇa very rich and master of the Veda .

On this day if one performs the rite of Vṛṣotsarga (setting a bull free to roam about freely) at night, shall go to the city of Śiva.

[1]: [1] : The episode how Viṣṇu plucked out one of his eyes as a substitute for the 1000th lotus to be offered to Lord Śiva on this day is indicative of the synthetic spirit of the day. The great Kārttika Vrata so dear to Viṣṇu is concluded by showing how that god Viṣṇu is a devotee of Śiva. We are required to worship Viṣṇu and Śiva both on that day (vv 26-31).

[2]: [2] : Illumination on the full-moon day of Kārttika is done to celebrate of the killing of demon Tripura by Śiva. It is called Trīpurī Pūrṇimā and all important places are illuminated with hundreds of lamps. The writer follows Pūrṇimānta calendar in which a month ends with the full-moon day. The Kārttika Vrata ends with Kārttika Pūrnimā.

Sanskrit source · English chapter witness

Kārttikamāsa-māhātmya · Chapter 36

The Efficacy of Listening to the Purāṇa

Chapter 133 of 221 · 55 detected Sanskrit verse markers

Sanskrit

।। ।। ब्रह्मोवाच ।। ।।
यास्तिस्रस्तिथयः पुण्या अंतिके शुक्लपक्षके ।।
कार्तिके मासि विप्रेंद्र पूर्णिमांताः शुभवहाः ।। १ ।।
अंतिपुष्करिणी संज्ञा सर्वपापक्षयावहा ।।
कार्त्तिके मासि संपूर्णं यो वै स्नानं करोति ह ।। २ ।।
तिथिष्वेतासु सः स्नानात्पूर्णमेव फलं लभेत् ।।
सर्वे वेदास्त्रयोदश्यां गत्वा जन्तून्पुनंति हि ।। ३ ।।
चतुर्दश्यां सयज्ञाश्च देवा जंतून्पुनंति हि ।।
पूर्णिमायां सुतीर्थानि विष्णुना संस्थितानि हि ।। ४ ।।
ब्रह्मघ्नान्वा सुरापान्वा सर्वाञ्जंतून्पुनंति हि ।।
उष्णोदकेन यः स्नायात्कार्त्तिक्यादिदिनत्रये ।। ५ ।।
रौरवं नरकं याति यावदिंद्राश्चतुर्दश ।।
आमासनियमाशक्तः कुर्यादेतद्दिनत्रये ।। ६ ।।
तेन पूर्णफलं प्राप्य मोदते विष्णुमंदिरे ।।
यो वै देवान्पितॄन्विष्णुं गुरुमुद्दिश्य मानवः ।। ७ ।।

न स्नानादि करोत्यद्धा स याति नरकं ध्रुवम् ।।
कुटुंबभोजन यस्तु गृहस्थस्तु दिनत्रये ।। ।। ८ ।।
सर्वान्पितॄन्समुद्धृत्य स याति परमं पदम् ।।
गीतापाठं तु यः कुर्यादंतिमे च दिनत्रये ।। ९ ।।
दिनेदिनेऽश्वमेधानां फलमेति न संशयः ।।
सहस्रनामपठनं यः कुर्यात्तु दिनत्रये ।। 2.4.36.१० ।।
न पापैर्लिप्यते क्वाऽपि पद्मपत्रमिवांऽभसा ।।
देवत्वं मनुजैः कैश्चित्कैश्चित्सिद्धत्वमेव च ।। ११ ।।
तस्य पुण्यफलं वक्तुं कः शक्तो दिवि वा भुवि ।।
यो वै भागवतं शास्त्रं शृणोति च दिनत्रयम् ।। १२ ।।
कैश्चित्प्राप्तो ब्रह्मभावो दिनत्रयनिषेवणात् ।।
ब्रह्मज्ञानेन वा मुक्तिः प्रयागमरणेन वा ।। १३ ।।
अथ वा कार्त्तिके मासि दिनत्रयनिषेवणात् ।।
कार्त्तिके हरिपूजां तु यः करोति दिनत्रये ।। १४ ।।
न तस्य पुनरावृत्तिः कल्पकोटिशतैरपि ।।

कार्तिके मासि विप्रेंद्र सर्वमंत्यदिनत्रये ।। १५ ।।
पुण्यं तत्राऽपि वैशेष्यं राकायां वर्ततेऽनघ।।
प्रातःकाले समुत्थाय शौचं स्नानादिकं चरेत् ।। १६ ।।
समाप्य सर्वकर्माणि विष्णुपूजां समाचरेत् ।।
उद्याने वा गृहे वाऽपि कार्त्तिक्यां विष्णुतत्परः ।। १७ ।।
मंडपं तत्र कुर्वीत कदलीस्तंभमंडितम् ।।
चूतपल्लवसंवीतमिक्षुदंडैः सुमंडितम्।। १८ ।।
चित्रवस्त्रैः स्वलंकृत्य तत्र देवं प्रपूजयेत् ।।
चूतपल्लवपुष्पाढ्यैः फलाद्यैः पूजयेद्धरिम् ।। १९ ।।
शृणुयाद्भूर्जमाहात्म्यं नियमेन शुचिः पुमान् ।।
संपूर्णमथ वाऽध्यायमेकश्लोकमथाऽपि वा ।। 2.4.36.२० ।।
मुहुर्तं वाऽपि शृणुयात्कथां पुण्यां दिनेदिने ।।
यदि प्रतिदिनं श्रोतुमशक्तः स्यात्तु मानवः ।। २१ ।।
पुण्यमासेऽथवा पुण्यतिथौ संशृणुयादपि ।।
तेन पुण्यप्रभावेन पापान्मुक्तो भवेन्नरः ।। २२ ।।

पुराणज्ञः शुचिर्दक्षः शांतो विगतमत्सरः ।।
साधुः कारुणिको वाग्ग्मी वदेत्पुण्यां कथां सुधीः ।। २३।।
व्यासासनं समारूढो यदा पौराणिको भवेत् ।।
आसमाप्तेः प्रसंगस्य नमस्कुर्यान्न कस्यचित् ।। २४ ।।
न दुर्जनसमाकीर्णे न शूद्रश्वापदावृते ।।
देशे न द्यूतसदने वदेत्पुण्यकथां सुधीः ।।२५।।
श्रद्धाभक्तिसमायुक्ता नाऽन्यकार्येषु लालसा ।।
वाग्यताः शुचयो दक्षाः श्रोतारः पुण्यभागिनः ।। २६ ।।
अभक्ता ये कथां पुण्यां शृण्वंति मनुजाऽधमाः ।।
तेषां पुण्यफलं नाऽस्ति दुःखं स्याजन्मजन्मनि ।। २७ ।।
पौराणिकं च मासांते पूजयेद्भक्तितत्परः ।।
गन्धमाल्यैस्तथा वस्त्रैरलंकारैर्धनेन च ।। २८ ।।
शृण्वंति च कथां भक्त्या न दरिद्रा न पापिनः ।। २९ ।।
कथायां कीर्त्यमानायां ये गच्छंत्यन्यतो नराः ।।
भोगांतरे प्रणश्यंति तेषां दाराश्च संपदः ।। 2.4.36.३० ।।

उच्चासनसमारूढो न नरः प्रणतो भवेत् ।।
विषवृक्षस्तथा स्वापे वने चाऽजगरो भवेत् ।। ३१ ।।
कथायां कीर्त्यमानायां विघ्नं कुर्वंति ये नराः ।।
कोट्यब्दनरकान्भुक्त्वा भवंति ग्रामसूकराः ।। ३२ ।।
ये श्रावयंति मनुजाः कथां पौराणिकीं शुभाम् ।।
कल्पकोटिशतं साग्रं तिष्ठंति ब्रह्मणः पदे ।। ३३ ।।
आसनार्थे प्रयच्छति पुराणज्ञस्य ये नराः ।।
कम्बलाजिनवासांसि मंचं फलकमेव वा ।। ३४ ।।
परिधानीयवस्त्राणि प्रयच्छंति च ये नराः ।।

भूषणादि प्रयच्छंति वसेयुर्ब्रह्मसद्मनि ।। ३५ ।।
वाचके परितुष्टे तु तुष्टाः स्युः सर्वदेवताः ।।
अतः संतोषयेद्भक्त्या भक्तिश्रद्धान्वितः पुमान् ।।
तस्य पुण्यफलं पूर्णं भवत्येव न संशयः ।। ३६ ।।
यत्फलं सर्वयज्ञेषु सर्वदानेषु यत्फलम् ।।
सकृत्पुराणश्रवणात्तत्फलं विंदते नरः ।।३७।।

कलौ युगे विशेषेण पुराणश्रवणादृते ।।
नास्ति धर्मः परः पुंसां नास्ति मुक्तिपथः परः ।।
पुराणश्रवणाद्विष्णोर्नास्ति संकीर्तनात्परम् ।। ३८ ।।
य एतद्भूर्जमाहात्म्यं शृणुयाच्छ्रावयेदपि ।।
स तीर्थराज बदरीगमनस्य फलं लभेत् ।। ३९ ।।
सर्वरोगापहं सर्वपापनाशकरं शुभम् ।। 2.4.36.४० ।।
श्रुत्वा चैकपदे यो वै अगम्यागमने रतः ।।
कन्यास्वस्रोर्विक्रयिणमुभयं तु विमोचयेत् ।। ४१ ।।
माहात्म्यमेतदाकर्ण्य पूजयेद्यस्तु पाठकम् ।।
गोभूहिरण्यवस्त्रैश्च विष्णुतुल्यो यतो हि सः ।। ४२ ।।
धर्मशास्त्रं पुराणं च वेदविद्यादिकं च यत् ।।
पुस्तकं वाचकायैव दातव्यं धर्ममिच्छता ।।
पुराणविद्यादातारो ह्यनंतफलभोगिनः ।। ।। ४३ ।।
इदं यः पठते भक्त्या श्रुत्वा चैवाऽवधारयेत् ।।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ।। ४४ ।।

न कस्याऽपीदमाख्येयं श्रद्धाहीनाय दुर्मतेः ।। ४५ ।।
अपूजयित्वा गुरुमग्रबुद्ध्या धर्मप्रवक्तारमनन्यबुद्धिः ।।
भुक्त्वा तु भोगान्नरकेषु चैव ततो हि जन्मान्तर दुःखभोगी ।। ४६ ।।
तस्मात्संपूजयेद्भक्त्या गुरुं तत्त्वावबोधकम् ।।
माहात्म्यस्य च लेशोऽयं तव चोक्तो मयाऽनघ ।। ४७ ।।
न शक्यते हि संपूर्णं वक्तुं वर्षशतैरपि ।।
पुरा कैलासशिखरे पार्वत्यै प्रोक्तवाञ्छिवः ।। ४८ ।।
कार्तिकस्य तु माहात्म्यं यावद्वर्षशतं वदन् ।।
तथापि नांतमगमदशक्तो विरराम ह ।। ४९ ।।
पुत्रार्थी च धनार्थी च राज्यार्थी स्वफलं लभेत् ।।
किमत्र बहुनोक्तेन मोक्षार्थी मोक्षमाप्नुयात् ।। 2.4.36.५० ।।
।। सूत उवाच ।। ।।
इत्युक्तो ब्रह्मणा चैव नारदः प्रेमनिर्भरः ।।
भूयोभूयो नमस्कृत्य ययौ यादृच्छिको मुनिः ।। ५१ ।।
कथितं शंकरेणाऽपि पुत्राय हितकाम्यया ।।

पितुस्तद्वाक्यमाकर्ण्य षण्मुखो हर्षनिर्भरः ।। ५२ ।।
कृष्णेन सत्यभामायै कार्तिकस्य च वैभवः ।।

कथितस्तेन संतुष्टा सत्या व्रतमथाऽकरोत् ।।५३।।
ऋषयो वालखिल्येभ्यः श्रुत्वा माहात्म्यमुत्तमम् ।।
ऊर्जव्रतपरा जातास्तस्माद्वूर्जोऽतिवल्लभः ।। ५४ ।।
अधीत्य सर्वशास्त्राणि पयःसारमिवोद्धृतम् ।।
नाऽनेन सदृशं शास्त्रं विष्णुप्रीतिकरं शुभम् ।। ५५ ।।
।। व्यास उवाच ।। ।।
इत्युक्त्वा तानृषीन्सर्वान्सूतो वै धर्मवित्तमः ।।
विरराम ततस्ते तु पूजां चक्रुस्तदास्य च ।। ५६ ।।
ते पुनः स्वाश्रमं गत्वा हृष्टास्ते परमर्षयः ।।
यथा सूतेनोपदिष्टं तथा चक्रुर्व्रतं शुभम् ।। ५७ ।।
अनेन विधिना ये वै कुर्वंति कार्तिकव्रतम् ।।
ते सर्वपापनिर्मुक्ता गच्छंति विष्णुमंदिरम् ।। ५८ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे कार्तिकमासमाहात्म्ये पुष्करिणीसंज्ञिकांतिमतिथित्रयमाहात्म्यकथनपूर्वकपुराण श्रवणमहिमवर्णनंनाम षट्त्रिंशोऽध्यायः ।। ३६ ।।

Roman transliteration

|| || brahmovāca || ||
yāstisrastithayaḥ puṇyā aṃtike śuklapakṣake ||
kārtike māsi viprеṃdra pūrṇimāṃtāḥ śubhavahāḥ || 1 ||
aṃtipuṣkariṇī saṃjñā sarvapāpakṣayāvahā ||
kārttike māsi saṃpūrṇaṃ yo vai snānaṃ karoti ha || 2 ||
tithiṣvetāsu saḥ snānātpūrṇameva phalaṃ labhet ||
sarve vedāstrayodaśyāṃ gatvā jantūnpunaṃti hi || 3 ||
caturdaśyāṃ sayajñāśca devā jaṃtūnpunaṃti hi ||
pūrṇimāyāṃ sutīrthāni viṣṇunā saṃsthitāni hi || 4 ||
brahmaghnānvā surāpānvā sarvāñjaṃtūnpunaṃti hi ||
uṣṇodakena yaḥ snāyātkārttikyādidinatraye || 5 ||
rauravaṃ narakaṃ yāti yāvadiṃdrāścaturdaśa ||
āmāsaniyamāśaktaḥ kuryādetaddinatraye || 6 ||
tena pūrṇaphalaṃ prāpya modate viṣṇumaṃdire ||
yo vai devānpitṝnviṣṇuṃ gurumuddiśya mānavaḥ || 7 ||

na snānādi karotyaddhā sa yāti narakaṃ dhruvam ||
kuṭuṃbabhojana yastu gṛhasthastu dinatraye || || 8 ||
sarvānpitṝnsamuddhṛtya sa yāti paramaṃ padam ||
gītāpāṭhaṃ tu yaḥ kuryādaṃtime ca dinatraye || 9 ||
dinedine'śvamedhānāṃ phalameti na saṃśayaḥ ||
sahasranāmapaṭhanaṃ yaḥ kuryāttu dinatraye || 2.4.36.10 ||
na pāpairlipyate kvā'pi padmapatramivāṃ'bhasā ||
devatvaṃ manujaiḥ kaiścitkaiścitsiddhatvameva ca || 11 ||
tasya puṇyaphalaṃ vaktuṃ kaḥ śakto divi vā bhuvi ||
yo vai bhāgavataṃ śāstraṃ śṛṇoti ca dinatrayam || 12 ||
kaiścitprāpto brahmabhāvo dinatrayaniṣevaṇāt ||
brahmajñānena vā muktiḥ prayāgamaraṇena vā || 13 ||
atha vā kārttike māsi dinatrayaniṣevaṇāt ||
kārttike haripūjāṃ tu yaḥ karoti dinatraye || 14 ||

na tasya punarāvṛttiḥ kalpakoṭiśatairapi ||

kārttike māsi vipreṃdra sarvamaṃtyadinatraye || 15 ||
puṇyaṃ tatrā'pi vaiśeṣyaṃ rākāyāṃ vartate'nagha||
prātaḥkāle samutthāya śaucaṃ snānādikaṃ caret || 16 ||
samāpya sarvakarmāṇi viṣṇupūjāṃ samācaret ||
udyāne vā gṛhe vā'pi kārttikyāṃ viṣṇutatparaḥ || 17 ||
maṃḍapaṃ tatra kurvīta kadalīstaṃbhamaṃḍitam ||
cūtapallavasaṃvītamikṣudaṃḍaiḥ sumaṃḍitam|| 18 ||
citravastraiḥ svalaṃkṛtya tatra devaṃ prapūjayet ||
cūtapallavapuṣpāḍhyaiḥ phalādyaiḥ pūjayeddharim || 19 ||
śṛṇuyādūrjamāhātmyaṃ niyamena śuciḥ pumān ||
saṃpūrṇamatha vā'dhyāyamekaślokamathā'pi vā || 2.4.36.20 ||
muhūrtaṃ vā'pi śṛṇuyātkathāṃ puṇyāṃ dinedine ||
yadi pratidinaṃ śrotumaśaktaḥ syāttu mānavaḥ || 21 ||
puṇyamāse'thavā puṇyatithau saṃśṛṇuyādapi ||
tena puṇyaprabhāvena pāpānmukto bhavennaraḥ || 22 ||

purāṇajñaḥ śucirdakṣaḥ śāṃto vigatamatsaraḥ ||
sādhuḥ kāruṇiko vāggmī vadetpuṇyāṃ kathāṃ sudhīḥ || 23||
vyāsāsanaṃ samārūḍho yadā paurāṇiko bhavet ||
āsamāpteḥ prasaṃgasya namaskuryānna kasyacit || 24 ||
na durjanasamākīrṇe na śūdraśvāpadāvṛte ||
deśe na dyūtasadane vadetpuṇyakathāṃ sudhīḥ ||25||
śraddhābhaktisamāyuktā nā'nyakāryeṣu lālasā ||
vāgyatāḥ śucayo dakṣāḥ śrotāraḥ puṇyabhāginaḥ || 26 ||
abhaktā ye kathāṃ puṇyāṃ śṛṇvaṃti manujā'dhamāḥ ||
teṣāṃ puṇyaphalaṃ nā'sti duḥkhaṃ syājanmajanmani || 27 ||
paurāṇikaṃ ca māsāṃte pūjayedbhaktitatparaḥ ||
gandhamālyaistathā vastrairalaṃkārairdhanena ca || 28 ||
śṛṇvaṃti ca kathāṃ bhaktyā na daridrā na pāpinaḥ || 29 ||
kathāyāṃ kīrtyamānāyāṃ ye gacchaṃtyanyato narāḥ ||
bhogāṃtare praṇaśyaṃti teṣāṃ dārāśca saṃpadaḥ || 2.4.36.30 ||

uccāsanasamārūḍho na naraḥ praṇato bhavet ||
viṣavṛkṣastathā svāpe vane cā'jagaro bhavet || 31 ||
kathāyāṃ kīrtyamānāyāṃ vighnaṃ kurvaṃti ye narāḥ ||
koṭyabdanarakānbhuktvā bhavaṃti grāmasūkarāḥ || 32 ||
ye śrāvayaṃti manujāḥ kathāṃ paurāṇikīṃ śubhām ||
kalpakoṭiśataṃ sāgraṃ tiṣṭhaṃti brahmaṇaḥ pade || 33 ||
āsanārthe prayacchati purāṇajñasya ye narāḥ ||
kambalājinavāsāṃsi maṃcaṃ phalakameva vā || 34 ||
paridhānīyavastrāṇi prayacchaṃti ca ye narāḥ ||
bhūṣaṇādi prayacchaṃti vaseyurbrahmasadmani || 35 ||
vācake parituṣṭe tu tuṣṭāḥ syuḥ sarvadevatāḥ ||
ataḥ saṃtoṣayedbhaktyā bhaktiśraddhānvitaḥ pumān ||
tasya puṇyaphalaṃ pūrṇaṃ bhavatyeva na saṃśayaḥ || 36 ||
yatphalaṃ sarvayajñeṣu sarvadāneṣu yatphalam ||
sakṛtpurāṇaśravaṇāttatphalaṃ viṃdate naraḥ ||37||

kalau yuge viśeṣeṇa purāṇaśravaṇādṛte ||
nāsti dharmaḥ paraḥ puṃsāṃ nāsti muktipathaḥ paraḥ ||
purāṇaśravaṇādviṣṇornāsti saṃkīrtanātparam || 38 ||

ya etadūrjamāhātmyaṃ śṛṇuyācchrāvayedapi ||
sa tīrtharāja badarīgamanasya phalaṃ labhet || 39 ||
sarvarogāpahaṃ sarvapāpanāśakaraṃ śubham || 2.4.36.40 ||
śrutvā caikapade yo vai agamyāgamane rataḥ ||
kanyāsvasrorvikrayiṇamubhayaṃ tu vimocayet || 41 ||
māhātmyametadākarṇya pūjayedyastu pāṭhakam ||
gobhūhiraṇyavastraiśca viṣṇutulyo yato hi saḥ || 42 ||
dharmaśāstraṃ purāṇaṃ ca vedavidyādikaṃ ca yat ||
pustakaṃ vācakāyaiva dātavyaṃ dharmamicchatā ||
purāṇavidyādātāro hyanaṃtaphalabhoginaḥ || || 43 ||
idaṃ yaḥ paṭhate bhaktyā śrutvā caivā'vadhārayet ||
mucyate sarvapāpebhyo viṣṇulokaṃ sa gacchati || 44 ||

na kasyā'pīdamākhyeyaṃ śraddhāhīnāya durmateḥ || 45 ||
apūjayitvā gurumagrabuddhyā dharmapravaktāramananyabuddhiḥ ||
bhuktvā tu bhogānnarakeṣu caiva tato hi janmāntara duḥkhabhogī || 46 ||
tasmātsaṃpūjayedbhaktyā guruṃ tattvāvabodhakam ||
māhātmyasya ca leśo'yaṃ tava cokto mayā'nagha || 47 ||
na śakyate hi saṃpūrṇaṃ vaktuṃ varṣaśatairapi ||
purā kailāsaśikhare pārvatyai proktavāñcchivaḥ || 48 ||
kārtikasya tu māhātmyaṃ yāvadvarṣaśataṃ vadan ||
tathāpi nāṃtamagamadaśakto virarāma ha || 49 ||
putrārthī ca dhanārthī ca rājyārthī svaphalaṃ labhet ||
kimatra bahunoktena mokṣārthī mokṣamāpnuyāt || 2.4.36.50 ||
|| sūta uvāca || ||
ityukto brahmaṇā caiva nāradaḥ premanirbharaḥ ||
bhūyobhūyo namaskṛtya yayau yādṛcchiko muniḥ || 51 ||
kathitaṃ śaṃkareṇā'pi putrāya hitakāmyayā ||

pitustadvākyamākarṇya ṣaṇmukho harṣanirbharaḥ || 52 ||
kṛṣṇena satyabhāmāyai kārtikasya ca vaibhavaḥ ||
kathitastena saṃtuṣṭā satyā vratamathā'karot ||53||
ṛṣayo vālakhilyebhyaḥ śrutvā māhātmyamuttamam ||
ūrjavratāparā jātāstasmādūrjo'tivallabhaḥ || 54 ||
adhītya sarvaśāstrāṇi payaḥsāramivoddhṛtam ||
nā'nena sadṛśaṃ śāstraṃ viṣṇuprītikaraṃ śubham || 55 ||
|| vyāsa uvāca || ||
ityuktvā tānṛṣīnsarvānsūto vai dharmavittamaḥ ||
virarāma tataste tu pūjāṃ cakrustadāsya ca || 56 ||
te punaḥ svāśramaṃ gatvā hṛṣṭāste paramarṣayaḥ ||
yathā sūtenopadiṣṭaṃ tathā cakruruvrataṃ śubham || 57 ||
anena vidhinā ye vai kurvaṃti kārtikavratam ||
te sarvapāpanirmuktā gacchaṃti viṣṇumaṃdiram || 58 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe kārtikamāsamāhātmye puṣkariṇīsaṃjñikāṃtimatithirayamāhātmyakathanapūrvakapurāṇa śravaṇamahimavarṇanaṃnāma ṣaṭtriṃśo'dhyāyaḥ || 36 ||

English translation

Note: This chapter is an important evidence to show that this Māhātmya is an independent work incorporated later in the Skanda Purāṇa .

Brahmā said :

1-5a. The three holy Tithis (Lunar days) towards the end of the bright half of the month of Kārttika , O great Brāhmaṇas , ending with the full-moon day are very auspicious. They are (collectively) called Antipuṣkariṇī. They are destructive of all sins. He who has been taking the holy bath throughout the month of Kārttika, shall get the full benefit by taking bath during these three Tithis.

On the thirteenth day all the Vedas go into it and sanctify the creatures. On the fourteenth day the Devas along with Yajñas sanctify the creatures. On the full-moon day the good Tīrthas are present along with Viṣṇu . They sanctify all the creatures, even slayers of Brāhmaṇas or drink-addicts (etc.).

5b-11. If anyone takes bath in hot water on the first three days of the month of Kārttika, he falls into the Raurava hell and stays there for the period of the reign of fourteen Indras .

One who is incapable of maintaining the observances for the whole of the month shall do so during these three days.{GL_NOTE::} Thereby he attains the full benefit and rejoices in the region of Viṣṇu.

He who does not take the holy bath etc. with Devas, Pitṛs , Viṣṇu or the preceptor in view shall certainly go to hell.

The householder who feeds a family during these three days, shall redeem all the Pitṛs and attain the greatest region (Mokṣa).

He who reads the Bhagavad-Gītā during the last three days, attains the benefit of a horse-sacrifice everyday.

He who reads the Thousand Names (of the Lord) during the last three days, is never contaminated by sins like a leaf of lotus that is not touched by water. Devahood has been attained by some men and Siddhahood by some.

12. In heaven or on the earth, who is competent to recount the merit of that person who listens to the sacred Bhāgavata text for these three days?

13-16. By resorting to these three days some have attained the state of Brahman . Salvation can be attained through the knowledge of Brahman, or by dying in Prayāga , or by resorting to these three days in the month of Kārttika.

He who performs the worship of Hari during these three days in the month of Kārttika, does not return (to the world) even in hundreds and crores of Kalpas .

O great Brāhmaṇa , everything connected with these three days in the month of Kārttika is meritorious. O sinless one, there is further excellence in Rākā (full-moon with all the sixteen digits). The devotee should get up early in the morning and carry out the cleansing rites, holy ablution etc.

17. After concluding all these routine duties, he should perform the worship of Viṣṇu on that day in the monṃ of Kārttika either in a garden or within the house. He should be devoted to Viṣṇu.

18-20. He should erect a pavilion there, decorated with stumps of plantain trees, mango blossoms and tender leaves as well as sugarcane stems.

He should worship the Lord after embellishing him with garments of various colours. He should worship Hari with fruits etc. including mango blossoms and tender leaves.

The man must remain invariably pure and listen to the greatness of Kārttika either completely, or one chapter or at least one verse thereof.

21-22. Everyday he should listen to the meritorious discourse at least for a Muhūrta (48 minutes). If he is not in a position to listen to it everyday, the man should listen to it at least during the holy month (i.e. Kārttika) or on the holy Tithi (Lunar day of Caturdaśī). By the power of the merit thereof the man shall be liberated from sins.

23. The man conversant with Purāṇas should be an expert, clean, calm and devoid of malice. [1] He should be a good man, kind-hearted, intelligent and fluent in speech. He should expound the meritorious story.

24. When the expounder of the Purāṇas has occupied the seat of Vyāsa (i.e. the pulpit), he should not bow down to anyone till the portion for the day or session is completed.

25. This learned expounder should not deliver his speech in a place infested with bad characters, Śūdras or beasts of prey, or in a gambling house.

26. The listeners should be endued with faith and devotion. They should not be interested in other affairs (at that time). They should be pure, clever and reticent in speech. Then they shall attain merit.

27. Those vile and base men who listen to the meritorious story without any faith shall meet with misery in every birth. They will never get the benefit of the merit.

28. The devotee should honour the Paurāṇika (expounder of Purāṇas) devoutly with sweet scents, garlands, clothes, ornaments and cash presents.

29. Those who listen to the story with devotion shall never become sinners or impoverished.

30. If men go elsewhere while the discourse is going on, their wives and riches will perish in the midst of their enjoyment of pleasure.

31. If any man in the audience is seated on a high pedestal and is not humble, he shall be reborn as a poisonous tree. If anyone (from the audience) goes to sleep, he shall be reborn as a python in a forest.

32. Even as the discourse is going on, if people make noise and disturb everyone, they will suffer the tortures of hells for a crore years (ten million years) and are reborn as rural pigs.

33. Those men who expound the Paurāṇic story of great excellence stay in the region of Brahmā for more than a hundred crores of Kalpas.

34-35. Those men who give the expounder of the Purāṇas a blanket, a deer skin, clothes, plank or a raised platform for sitting, those men who give him clothes to wear or ornaments etc. shall reside in the abode of Brahmā.

36. If the expounder is satisfied, all the Deities are satisfied. Hence a man endowed with devotion and faith should please him devoutly. He will fully enjoy the fruit of his merit undoubtedly.

37. By listening to the Purāṇas once a man obtains that benefit which is derived from all the Yajñas and all the charitable gifts.

38. In Kaliyuga there is no greater and more specialised holy rite than listening to a Purāṇa ; there is no greater path of salvation than listening to a Purāṇa. There is nothing greater than the glorification of the name of Viṣṇu.

39. He who listens to or expounds this greatness of Kārttika Vrata shall obtain the benefit of a visit to Badarī , the chief among the Tīrthas.

40-41. It dispels all ailments. It is the cause of the destruction of all sins. It is auspicious. If a person is engaged in carnally approaching forbidden women or in selling a daughter or a sister, listening to this Purāṇa portion simultaneously liberates both.

42. After listening to this greatness the devotee should worship the expounder with presents of cows, plots of grounds, gold and garments, because he is on a par with Viṣṇu.

43. A book of ethics or Dharmaśāstra , Purāṇa, Vedavidyā etc. should be presented to the expounder by a person having a desire for merit. The donors of Purāṇavidyā enjoy infinite benefit.

44. He who reads this with devotion, listens to it and retains it in his mind is liberated from all sins. He goes to the world of Viṣṇu.

45. This should not be divulged to anyone who has no faith or who has a vicious mind.

46. If a person does not worship and revere his preceptor who has expounded Dharma , he suffers tortures in Narakas and then meets with misery in the next birth.

47-48a. He should worship the preceptor with the greatest reverence without turning his attention to anything else. So one shall devoutly revere the preceptor who gives him knowledge of truth.

O sinless one, only a small portion of the Māhātmya has been spoken to you by me. It cannot be explained completely even in hundreds of years.

48b-49. Formerly, Śiva spoke this to Pārvatī on the summit of Kailāsa , narrating the greatness of Kārttika for a hundred years. Still it did not come to a close. Incapable of doing it, he desisted from it.

50. A person who seeks a son, a person who seeks wealth, one who seeks kingdom—all these shall attain their respective objectives. Why should much be said? One who seeks salvation shall attain salvation.

Sūta said :

51. Nārada who had been addressed ṃus by Brahmā, became filled with love and devotion. The sage who moves about at will (in a carefree manner) bowed down frequently to him and went away.

52. It was spoken by Śaṅkara to his son with a desire for welfare. On hearing those words of his father, the Six-faced Lord became highly delighted.

53. The greatness of Kārttika was recounted to Satyabhāmā by Kṛṣṇa . Delighted thereby, Satyā performed the Vrata.

54. After hearing about the greatness from Vālakhilyas , the sages became devoted to the Vrata of Kārttika. Hence this Kārttika Vrata is a great favourite.

55. After learning all the scriptures, this has been taken out like the essence from milk (i.e. butter). There is no other scripture which is auspicious and conducive to the pleasure of Viṣṇu.

Vyāsa said :

56. After saying thus to all those sages, Sūta , the most excellent one among those conversant with Dharma, stopped (his narration). Then they revered him.

57. Those great sages went back to their hermitages with great delight. They performed the auspicious Vrata in the manner Sūta had instructed them.

58. Those who perform Kārttika Vrata according to this procedure, shall become liberated from all sins. They shall go to the world of Viṣṇu.

:: End of Kārttikamāsa-Māhātmya ::

[1]: [1] : The importance of the observance of the last three days of this month. It is a concession to weak and old people.

[2]: [2] : The eligibility of the propounder of the Purāṇa and the norms to be observed while hearing the Purāṇa.

Sanskrit source · English chapter witness

Mārgaśīrṣa-māhātmya · Chapter 1

Fruit of the Holy Bath in the Month of Mārgaśīrṣa

Chapter 134 of 221 · 23 detected Sanskrit verse markers

Sanskrit

।। सूत उवाच ।। ।।
देवकीनन्दनं कृष्णं जगदानन्दकारकम् ।।
भुक्तिमुक्तिप्रदं वन्दे माधवं भक्तवत्सलम् ।। १ ।।
श्वेतद्वीपे सुखासीनं देवदेवं रमापतिम् ।।
चतुर्वक्त्रो नमस्कृत्य पप्रच्छ पितरं तदा ।। २ ।।
।। ब्रह्मोवाच ।। ।।
हृषीकेश जगद्धातः पुण्यश्रवणकीर्तन ।।
पृष्टं यद्ब्रूहि देवेश सर्वज्ञ सकलेश्वर ।। ३ ।।
मासानां मार्गशीर्षोऽहमित्युक्तं भवता पुरा ।।
तस्य मासस्य माहात्म्यं ज्ञातुमिच्छामि तत्त्वतः ।। ४ ।।
को देवस्तस्य किं दानं कथं स्नानं विधिश्च कः ।।
पुरुषैस्तत्र किं कार्यं भोक्तव्यं किं रमापते ।। ५ ।।
वक्तव्यं किं तथा पूजाध्यानमंत्रादिकं च यत् ।।
तत्र यत्क्रियते कर्म तत्सर्वं ब्रूहि मेऽच्युत ।। ६ ।।
।। श्रीभगवानुवाच ।। ।।

साधु पृष्टं त्वया ब्रह्मन्सर्वलोकोपकारिणा ।।
यस्मिन्कृते कृतं सर्वमिष्टापूर्तादिकं भवेत ।। ७ ।।
सर्वयज्ञेषु यत्पुण्यं सर्वतीर्थेषु यत्फलम् ।।
तत्फलं समवाप्नोति मार्गशीर्षे कृते सुत ।। ८ ।।
तुलापुरुषदानाद्यैर्यत्फलं लभते नरः ।।
तत्फलं प्राप्यते पुत्र माहात्म्यश्रवणात्किल ।। ९ ।।
यज्ञाध्ययनदानाद्यैः सर्वतीर्थावगाहनैः ।।
संन्यासेन च योगेन नाऽहं वश्योऽभवं नृणाम् ।। 2.5.1.१० ।।
स्नानेन दानेन च पूजनेन ध्यानेन मौनेन जपादिभिश्च ।।
वश्यो यथा मार्गशिरे च मासि तथा न चान्येषु च गुह्यमुक्तम् ।। ११ ।।
अन्यैर्धर्मादिभिः कृत्वा गोपितं मार्गशीर्षकम् ।।
मत्प्राप्तेः कारणं मत्वा देवैः स्वर्गनिवासिभिः ।। १२ ।।
ये केचित्पुण्यकर्माणो मम भक्तिपरायणाः ।।
तेषामवश्यं कर्तव्यो मार्गशीर्षो मदापनः ।। १३ ।।
मार्गशीर्षं न कुर्वंति ये नरा भारताऽजिरे ।।

पापरूपाश्च ते ज्ञेयाः कलिकालविमोहिताः ।। १४ ।।
अष्टस्वपि च मासेषु यत्फलं लभते नरः ।।
तत्फलं प्राप्यते वत्स माघे मकरगे रवौ ।। १५ ।।
माघाच्छतगुणं पुण्यं वैशाखे मासि लभ्यते ।।
तस्मात्सहस्रगुणितं तुलासंस्थे दिवाकरे ।। १६ ।।
तस्मात्कोटिगुणं पुण्यं वृश्चिकस्थे दिवाकरे ।।
मार्गशीर्षोऽधिकस्तस्मात्सर्वदा च मम प्रियः ।। १७ ।।
उषस्युत्थाय यो मर्त्यः स्नानं विधिवदाचरेत् ।।
तुष्टोऽहं तस्य यच्छामि स्वात्मानमपि पुत्रक ।। १८ ।।
अत्राप्युदाहरन्तीदं शृणु पुत्र कथानकम् ।।
नन्दगोपो महात्मा वै ख्यातो यो भूतलेऽभवत् ।। १९।।
तस्य वै गोकुले रम्ये गोपकन्याः सहस्रशः ।।
तासां चित्तं च मद्रूपे लग्नमासीत्पुराऽनघ ।। 2.5.1.२० ।।
तासां बुद्धिर्मया दत्ता मागशीर्षाऽवगाहने ।।
ततस्ताभिः कृतं स्नानं प्रातःकाले यथाविधि ।। २१ ।।

पूजा कृता हविष्यान्नं भुक्तं ताभिः कृता नतिः ।।
एवं कृतेन विधिना प्रसन्नोऽहं ततोऽनघ ।। २२ ।।
वरो दत्तो मयाऽऽत्मा हि तासां तुष्टेन वै किल ।।
तस्मान्नरैस्तु कर्तव्यो मार्गशीर्षो यथाविधि ।। २३ ।।
इति श्रीस्कान्दे महापुराण एकाशीति साहस्र्यां संहितायां द्वितीये वैष्णवखण्डे ब्रह्मविष्णुसंवादे मार्गशीर्षमाहात्म्ये गोपीकृतमार्गशीर्षस्नानफलकथनंनाम प्रथमोऽध्यायः ।।।। १ ।।

Roman transliteration

|| sūta uvāca || ||
devakīnandanaṃ kṛṣṇaṃ jagadānandakārakam ||
bhuktimuktipradaṃ vande mādhavaṃ bhaktavatsalam || 1 ||
śvetadvīpe sukhāsīnaṃ devadevaṃ ramāpatim ||
caturvaktro namaskṛtya papraccha pitaraṃ tadā || 2 ||
|| brahmovāca || ||
hṛṣīkeśa jagaddhātaḥ puṇyaśravaṇakīrtana ||
pṛṣṭaṃ yadbrūhi deveśa sarvajña sakaleśvara || 3 ||
māsānāṃ mārgaśīrṣo'hamityuktaṃ bhavatā purā ||
tasya māsasya māhātmyaṃ jñātumicchāmi tattvataḥ || 4 ||
ko devastasya kiṃ dānaṃ kathaṃ snānaṃ vidhiśca kaḥ ||
puruṣaistatra kiṃ kāryaṃ bhoktavyaṃ kiṃ ramāpate || 5 ||
vaktavyaṃ kiṃ tathā pūjādhyānamaṃtrādikaṃ ca yat ||
tatra yatkriyate karma tatsarvaṃ brūhi me'cyuta || 6 ||
|| śrībhagavānuvāca || ||

sādhu pṛṣṭaṃ tvayā brahmansarvalokopakāriṇā ||
yasminkṛte kṛtaṃ sarvamiṣṭāpūrtādikaṃ bhaveta || 7 ||
sarvayajñeṣu yatpuṇyaṃ sarvatīrtheṣu yatphalam ||
tatphalaṃ samavāpnoti mārgaśīrṣe kṛte suta || 8 ||
tulāpuruṣadānādyairyatphalaṃ labhate naraḥ ||
tatphalaṃ prāpyate putra māhātmyaśravaṇātkila || 9 ||

yajñādhyayanadānādyaiḥ sarvatīrthāvagāhanaiḥ ||
saṃnyāsena ca yogena nā'haṃ vaśyo'bhavaṃ nṛṇām || 2.5.1.10 ||
snānena dānena ca pūjanena dhyānena maunena japādibhiśca ||
vaśyo yathā mārgaśire ca māsi tathā na cānyeṣu ca guhyamuktam || 11 ||
anyairdharmādibhiḥ kṛtvā gopitaṃ mārgaśīrṣakam ||
matprāpteḥ kāraṇaṃ matvā devaiḥ svarganivāsibhiḥ || 12 ||
ye kecitpuṇyakarmāṇo mama bhaktiparāyaṇāḥ ||
teṣāmavaśyaṃ kartavyo mārgaśīrṣo madāpanaḥ || 13 ||
mārgaśīrṣaṃ na kurvaṃti ye narā bhāratā'jire ||

pāparūpāśca te jñeyāḥ kalikālavimohitāḥ || 14 ||
aṣṭasvapi ca māseṣu yatphalaṃ labhate naraḥ ||
tatphalaṃ prāpyate vatsa māghe makarage ravau || 15 ||
māghācchataguṇaṃ puṇyaṃ vaiśākhe māsi labhyate ||
tasmātsahasraguṇitaṃ tulāsaṃsthe divākare || 16 ||
tasmātkoṭiguṇaṃ puṇyaṃ vṛścikasthe divākare ||
mārgaśīrṣo'dhikastasmātsarvadā ca mama priyaḥ || 17 ||
uṣasyutthāya yo martyaḥ snānaṃ vidhivadācaret ||
tuṣṭo'haṃ tasya yacchāmi svātmānamapi putraka || 18 ||
atrāpyudāharantīdaṃ śṛṇu putra kathānakam ||
nandagopo mahātmā vai khyāto yo bhūtale'bhavat || 19||
tasya vai gokule ramye gopakanyāḥ sahasraśaḥ ||
tāsāṃ cittaṃ ca madrūpe lagnamāsītpurā'nagha || 2.5.1.20 ||
tāsāṃ buddhirmayā dattā māgaśīrṣā'vagāhane ||
tatastābhiḥ kṛtaṃ snānaṃ prātaḥkāle yathāvidhi || 21 ||

pūjā kṛtā haviṣyānnaṃ bhuktaṃ tābhiḥ kṛtā natiḥ ||
evaṃ kṛtena vidhinā prasanno'haṃ tato'nagha || 22 ||
varo datto mayā"tmā hi tāsāṃ tuṣṭena vai kila ||
tasmānnaraistu kartavyo mārgaśīrṣo yathāvidhi || 23 ||
iti śrīskānde mahāpurāṇa ekāśīti sāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe brahmaviṣṇusaṃvāde mārgaśīrṣamāhātmye gopīkṛtamārgaśīrṣasnānaphalakathanaṃnāma prathamo'dhyāyaḥ |||| 1 ||

English translation

Summary: Fruit of the Holy Bath in the Month of Mārgaśīrṣa (Obtained by Gopīs).

Obeisance to Śrī Gaṇeśa

Here begins (the narration of) the greatness of the month of Mārgaśīrṣa.

Sūta said :

1. I salute Mādhava , Kṛṣṇa , who is the son of Devakī , the cause of delight to all the worlds, and the bestower of worldly pleasures and salvation and who is fond of his devotees.

2. After bowing down to his progenitor (Viṣṇu), the consort of Ramā , the Lord of Devas , who was comfortably seated in Śvetadvīpa , [1] the Four-faced Lord (god Brahmā) asked him thus:

Brahmā said :

3. O Hṛṣīkeśa , the creator of the universe, O Lord of Devas, listening to whose glorification is meritorious, O omniscient lord of all, tell me what is being asked (presently).

4. Formerly this was declared by you: “Among the months, I am Mārgaśīrṣa.” I wish to know succinctly the greatness of that month.

5-6. Who is the Lord (Presiding Deity) of that month? What is to be given as gift? How is the holy bath to be performed? What is its procedure? What should be done by men on that occasion? O Lord of Ramā, what should be eaten? What should be spoken? What are the rites to be performed by way of worship, meditation, Mantras etc? Speak everything to me, O Acyuta .

Śrī Bhagavān said :

7-8. Well-asked by you, O Brahmā, the benefactor of all the worlds. When the holy rite of Mārgaśīrṣa is performed every other rite (may be deemed as) performed including Iṣṭāpūrta etc. (i.e. sacrifices, works of public utility like building of rest houses, digging of wells and tanks). O son, if any holy rite is performed in Mārgaśīrṣa, one gets that merit which is obtained by ablutions in all the Tīrthas , and by performance of all Yajñas .

9. By listening to the greatness (of Mārgaśīrṣa), O son, that benefit is obtained which a man obtains by the gift of Tulāpuruṣa [2] etc.

10-11. I have never been won over by men by means of Yajñas, study of the Vedas , charitable gifts etc., by taking bath into all the Tīrthas, by renunciation or by means of Yoga (practice). In other months I am not as easily won over as in the month of Mārgaśīrṣa by holy bath, charitable gifts, worship, meditation, vow of silence, Japa and other things. (Hereby) a secret has been revealed.

12. Thinking that it is the means of attaining me, Devas have created other Dharmas etc. and thus (the efficacy of) Mārgaśīrṣaka has been rendered a well-guarded secret by Devas, the residents of heaven.

13. Mārgaśīrṣa is the month that is conducive to attain me. Holy rites should necessarily be performed in it by those people of meritorious deeds who are devoted to me.

14. Those men in the region (land) of Bhārata who do not perform holy rites in Mārgaśīrṣa should be known as sinners. They are deluded by Kali Age.

15. O dear one, in the month of Māgha , when the Sun is in Capricorn, one gets that benefit which a man obtains in the eight months.

16. In the month of Vaiśākha hundred times the merit of Māgha is obtained. Thousand times that merit is obtained when the Sun is in Libra.

17. A crore times that merit is obtained when the Sun is in Scorpio. Hence Mārgaśīrṣa is superior (to all). So I always love it.

18. If a man gets up early in the morning and duly performs the holy bath according to injunctions, O my son, I am delighted with him and I give him even my own self.

19. In this regard, they cite the following anecdote. Listen to it, O son. Nanda , [3] the cowherd, was a noble soul who became very famous on the earth.

20. In his colony named Gokula there were thousands of cowherd lasses. O sinless one, their mind became attached to my form formerly.

21. I gave them the idea of taking holy bath in the month of Mārgaśīrṣa. Thereupon, holy bath was duly undertaken by them in the morning.

22. Worship was performed. Haviṣya [4] rice was consumed by them and they bowed down. When this procedure was followed I became delighted.

23. Verily a boon was granted to them by me as I was delighted. My own self was granted to them by me. Hence (the rites in) Mārgaśīrṣa should be performed by men in accordance with the injunctions.

[1]: [1] : Śvetadvīpa : A mythical island in the Milky Ocean to the north of the world. It is the resting place of Mahā-Viṣṇu. (Mbh, Śānti 335.8-12, 336. 27-59).

[2]: [2] : Tulāpuruṣa : Weighing of a person (donor) against gold or precious metals etc. and distributing them to Brāhmaṇas as Dāna . For the procedure see MtP, Ch. 274.

[3]: [3] : The cowherd chief who protected Kṛṣṇa in his childhood. Kṛṣṇa's childhood sports and pranks described in BhP X, Part i, took place at Nanda's pḷace.

[4]: [4] : Haviṣya : Worthy of being oblated in a sacrifice ten materials such as rice, clarified butter etc. are enlisted as such (vide HD 11,1, p. 681).

Sanskrit source · English chapter witness

Mārgaśīrṣa-māhātmya · Chapter 2

The Application of Tripuṇḍra

Chapter 135 of 221 · 25 detected Sanskrit verse markers

Sanskrit

।। ब्रह्मोवाच ।। ।।
त्वयोक्तो विधिसंयुक्तो मार्गशीर्षो मदापनः ।।
को विधिस्तस्य देवेश सर्वं मे ब्रूहि केशव ।। १ ।।
।। ।। श्रीभगवानुवाच ।। ।।
रात्रावन्ते समुत्थाय उपस्पृश्य यथाविधि ।।
नमस्कृत्या गुरुं स्वीयं संस्मरेन्मामतंद्रितः ।। २।।
सहस्रनामभिर्भक्त्या कीर्तयेद्वाग्यतः शुचिः ।।
बहिर्ग्रामात्समुत्सृज्य मलमूत्रं यथाविधि ।। ३ ।।
शौचं कृत्वा यथान्यायमाचम्य प्रयतः शुचिः ।।
दंतधावनपूर्वं च स्नानं कृत्वा यथाविधि ।। ४ ।।
आदाय तुलसीमूलमृदं तत्पत्रसंयुताम् ।।
मूलमंत्रेणाऽभिमंत्र्य गायत्र्या वा महामते ।। ५ ।।
मंत्रेणैवाऽनुलिप्तांगः स्नायादप्स्वघमर्षणम् ।।
अनुद्धृतैरुद्धृतैर्वा जलैः स्नानं विधीयते ।। ६ ।।
तीर्थं प्रकल्पयेद्विद्वान्मन्त्रेणाऽनेन मन्त्रवित् ।।

ॐनमो नारायणायेति मूलमन्त्र उदाहृतः ।। ७ ।।
दर्भपाणिस्तु विधिना आचांतः पुरतः शुचिः ।।
चतुर्हस्तसमायुक्तं चतुरस्रं समंततः ।।
प्रकल्प्याऽऽवाहयेद्भंगामेभिर्मंत्रैर्विचक्षणः ।। ८ ।।
विष्णुपादप्रसूताऽसि वैष्णवी विष्णुदेवता ।।
त्राहि नस्त्वमघादस्मादाजन्ममरणांतिकात् ।। ९ ।।
तिस्रः कोट्योऽर्धकोटी च तीर्थानां वायुरब्रवीत् ।।
दिवि भुव्यंतरिक्षे च तानि ते संति जाह्नवि ।। 2.5.2.१० ।।
नंदिनीत्येव ते नाम देवेषु नलिनीति च ।।
दक्षपुत्री च विहगा विश्वगा योगिनां मता ।। ११ ।।
विद्याधरी सुप्रसन्ना तथा लोकप्रसादिनी ।।
क्षेमा च जाह्नवी चैव शांता शांतिप्रदायिनी ।।१२।।
एतानि पुण्यनामानि स्नानकाले सदा पठेत् ।।
सदा संनिहिता तत्र गंगा त्रिपथगामिनी ।। १३ ।।
सप्तवाराभिजप्तेन करसंपुटयोजितम् ।।

मूर्ध्ना कृतांजलिर्भूयस्त्रिचतुः पंच सप्त वा ।।
स्नानं कुर्यान्मृदा तद्वदामंत्र्याऽनुविधानतः ।। १४ ।।
अश्वक्रांते रथक्रांते विष्णुक्रांते वसुन्धरे ।।
मृत्तिके हर मे पापं यन्मया दुष्कृतं कृतम् ।। १५ ।।
उद्धृताऽसि वराहेण कृष्णेन शतबाहुना ।।
नमस्ते सर्वभूतानां प्रभवाऽरणि सुव्रते ।। १६ ।।
एवं स्नात्वा ततः पश्चादाचम्य च विधानतः।।
उत्थाय वाससी शुक्ले कूले वै परिधाय च ।। १७ ।।
आचम्य तर्पयेद्देवान्पितॄंश्चैव ऋषींस्तथा ।।
निष्पीड्य वस्त्रमाचम्य धौतवस्त्रेण वेष्टितः ।। १८ ।।
विमलां मृत्तिकां रम्यामादाय द्विजसत्तम ।।
मन्त्रेणैवाऽभिमंत्र्याऽथ ललाटादिषु वैष्णवः ।।
धारयेद्ऊर्ध्वपुण्ड्राणि यथासंख्यमतंद्रितः ।। १९ ।।
ब्रह्मन्द्वादशपुण्ड्राणि ब्राह्मणः सततं वहेत् ।।
चत्वारि भूभृतां पुत्र पुण्ड्राणि द्वे विशां स्मृते ।।

एकं पुंड्रं च नारीणां शूद्राणां च विधीयते ।। 2.5.2.२० ।।
ललाट उदरे चैव वक्षो वै कण्ठकूबरे ।।
कुक्ष्योर्बाह्वोः कर्णयोश्च पृष्ठे त्रिके च वै शिरः ।।
तिलका द्वादश प्रोक्ता ब्राह्मणस्य सदाऽनघ ।।२१।।
ललाटे हृदि बाह्वोश्च क्षात्रः पुंड्राणि धारयेत्।।
ललाटे हृदये वैश्यो भाले वै शूद्रयोषिताम्।।२२।।
ललाटे केशवं ध्यायेन्नारायणमथोदरे।।
वक्षःस्थले माधवं च गोविंदं कण्ठकूबरे।।२३।।
विष्णुं च दक्षिणे कुक्षौ बाहौ च मधुसूदनम् ।।
त्रिविक्रमं कर्णमूले वामनं वामपार्श्वके ।।२४।।
श्रीधरं वामबाहौ च हृषीकेशं च कर्णके ।।
पृष्ठे तु पद्मनाभः स्यात्त्रिके दामोदरं न्यसेत्।।२५।।
तत्प्रक्षालनतोयेन वासुदेवं तु मूर्धनि।।
एवं कार्यं ब्राह्मणस्य क्षत्रियस्योपधारयेत्।।२६।।
ललाटे केशवं ध्यायेद्धृदये माधवं तथा ।।

बाह्वोश्च उभयोर्वत्स स्मरेद्वै मधुसूदनम् ।।२७।।
क्षत्रियस्य विधिः प्रोक्तो वैश्यकृत्यं निशामय ।।
ललाटे केशवं ध्यायेद्धृदये माधवं तथा ।। २८ ।।
योषिच्छूद्रौ स्मरेतां च केशवं भालदेशके ।।
अनेन विधिना कुर्यात्पुंड्राणि मम तुष्टये ।। २९ ।।
श्यामं शांतिकरं प्रोक्तं रक्तं वश्यकरं तथा ।।
श्रीकरं पीतमित्याहुः श्वेतं मोक्षकरं शुभम्।।2.5.2.३०।।
एकांतिनो महाभागाः सर्वलोकहिते रताः ।।
सांऽतरालं प्रकुर्वंति पुण्ड्रं हरिपदाकृतिम् ।।३१।।

मध्ये छिद्रेण संयुक्तमेतद्धि हरिमंदिरम् ।।
ऊर्ध्वं सौम्यमृजुं सूक्ष्मं सुपाश्र्वं सुमनोहरम्।। ३२ ।।
निरंतरालं यः कुर्यादूर्ध्वपुंड्रं द्विजाऽधमः ।।
स हि तत्र स्थितं लक्ष्म्या सह मां च व्यपोहति ।। ३३ ।।
अच्छिद्रमूर्ध्वपुंड्रं तु ये कुर्वंति द्विजाधमाः ।।
तैर्ललाटे शुनः पादं निक्षिप्तं वै न संशयः ।। ३४ ।।

तस्माच्छिद्रान्वितं पुंड्रं महच्छिद्रं शुभान्वितम् ।।
धारयेद्ब्राह्मणो नित्यं हरिसालोक्यसिद्धये ।। ३५ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे ब्रह्मविष्णुसंवादे मार्गशीर्षमाहात्म्ये त्रिपुंड्रधारणविधिकथनंनाम द्वितीयोऽध्यायः ।। २ ।।

Roman transliteration

|| brahmovāca || ||
tvayokto vidhisaṃyukto mārgaśīrṣo madāpanaḥ ||
ko vidhistasya deveśa sarvaṃ me brūhi keśava || 1 ||
|| || śrībhagavānuvāca || ||
rātrāvante samutthāya upaspṛśya yathāvidhi ||
namaskṛtyā guruṃ svīyaṃ saṃsmarenmāmataṃdritaḥ || 2||
sahasranāmabhirbhaktyā kīrtayedvāgyataḥ śuciḥ ||
bahirgrāmātsamutsṛjya malamūtraṃ yathāvidhi || 3 ||
śaucaṃ kṛtvā yathānyāyamācamya prayataḥ śuciḥ ||
daṃtadhāvanapūrvaṃ ca snānaṃ kṛtvā yathāvidhi || 4 ||
ādāya tulasīmūlamṛdaṃ tatpatrasaṃyutām ||
mūlamaṃtreṇā'bhimaṃtrya gāyatryā vā mahāmate || 5 ||
maṃtreṇaivā'nuliptāṃgaḥ snāyādapsvaghamarṣaṇam ||
anuddhṛtairuddhṛtairvā jalaiḥ snānaṃ vidhīyate || 6 ||
tīrthaṃ prakalpayedvidvānmantreṇā'nena mantravit ||

oṃnamo nārāyaṇāyeti mūlamantra udāhṛtaḥ || 7 ||
darbhapāṇistu vidhinā ācāṃtaḥ purataḥ śuciḥ ||
caturhastasamāyuktaṃ caturasraṃ samaṃtataḥ ||
prakalpyā''vāhayedgaṃgāmebhirmaṃtrairvicakṣaṇaḥ || 8 ||
viṣṇupādaprasūtā'si vaiṣṇavī viṣṇudevatā ||
trāhi nastvamaghādasmādājanmamaraṇāṃtikāt || 9 ||
tisraḥ koṭyo'rdhakoṭī ca tīrthānāṃ vāyurabravīt ||
divi bhuvyaṃtarikṣe ca tāni te saṃti jāhnavi || 2.5.2.10 ||
naṃdinītyeva te nāma deveṣu nalinīti ca ||
dakṣaputrī ca vihagā viśvagā yogināṃ matā || 11 ||
vidyādharī suprasannā tathā lokaprasādinī ||
kṣemā ca jāhnavī caiva śāṃtā śāṃtipradāyinī ||12||
etāni puṇyanāmāni snānakāle sadā paṭhet ||
sadā saṃnihitā tatra gaṃgā tripathagāminī || 13 ||
saptavārābhijaptena karasaṃpuṭayojitam ||

mūrdhnā kṛtāṃjalirbhūyastricatuḥ paṃca sapta vā ||
snānaṃ kuryānmṛdā tadvadāmaṃtryā'nuvidhānataḥ || 14 ||
aśvakrāṃte rathakrāṃte viṣṇukrāṃte vasundhare ||

mṛttike hara me pāpaṃ yanmayā duṣkṛtaṃ kṛtam || 15 ||
uddhṛtā'si varāheṇa kṛṣṇena śatabāhunā ||
namaste sarvabhūtānāṃ prabhavā'raṇi suvrate || 16 ||
evaṃ snātvā tataḥ paścādācamya ca vidhānataḥ||
utthāya vāsasī śukle kūle vai paridhāya ca || 17 ||
ācamya tarpayeddevānpitṝṃścaiva ṛṣīṃstathā ||
niṣpīḍya vastramācamya dhautavastreṇa veṣṭitaḥ || 18 ||
vimalāṃ mṛttikāṃ ramyāmādāya dvijasattama ||
mantreṇaivā'bhimaṃtryā'tha lalāṭādiṣu vaiṣṇavaḥ ||
dhārayedūrdhvapuṇḍrāṇi yathāsaṃkhyamataṃdritaḥ || 19 ||
brahmandvādaśapuṇḍrāṇi brāhmaṇaḥ satataṃ vahet ||
catvāri bhūbhṛtāṃ putra puṇḍrāṇi dve viśāṃ smṛte ||

ekaṃ puṃḍraṃ ca nārīṇāṃ śūdrāṇāṃ ca vidhīyate || 2.5.2.20 ||
lalāṭa udare caiva vakṣo vai kaṇṭhakūbare ||
kukṣyorbāhvoḥ karṇayośca prṣṭhe trike ca vai śiraḥ ||
tilakā dvādaśa proktā brāhmaṇasya sadā'nagha ||21||
lalāṭe hṛdi bāhvośca kṣātraḥ puṃḍrāṇi dhārayet||
lalāṭe hṛdaye vaiśyo bhāle vai śūdrayoṣitām||22||
lalāṭe keśavaṃ dhyāyennārāyaṇamathodare||
vakṣaḥsthale mādhavaṃ ca goviṃdaṃ kaṇṭhakūbare||23||
viṣṇuṃ ca dakṣiṇe kukṣau bāhau ca madhusūdanam ||
trivikramaṃ karṇamūle vāmanaṃ vāmapārśvake ||24||
śrīdharaṃ vāmabāhau ca hṛṣīkeśaṃ ca karṇake ||
prṣṭhe tu padmanābhaḥ syāttrike dāmodaraṃ nyaset||25||
tatprakṣālanatoyena vāsudevaṃ tu mūrdhani||
evaṃ kāryaṃ brāhmaṇasya kṣatriyasyopadhārayet||26||
lalāṭe keśavaṃ dhyāyeddhṛdaye mādhavaṃ tathā ||

bāhvośca ubhayorvatsa smaredvai madhusūdanam ||27||
kṣatriyasya vidhiḥ prokto vaiśyakṛtyaṃ niśāmaya ||
lalāṭe keśavaṃ dhyāyeddhṛdaye mādhavaṃ tathā || 28 ||
yoṣicchūdrau smaretāṃ ca keśavaṃ bhāladeśake ||
anena vidhinā kuryātpuṃḍrāṇi mama tuṣṭaye || 29 ||
śyāmaṃ śāṃtikaraṃ proktaṃ raktaṃ vaśyakaraṃ tathā ||
śrīkaraṃ pītamityāhuḥ śvetaṃ mokṣakaraṃ śubham||2.5.2.30||
ekāṃtino mahābhāgāḥ sarvalokahite ratāḥ ||
sāṃ'tarālaṃ prakurvaṃti puṇḍraṃ haripadākṛtim ||31||
madhye chidreṇa saṃyuktametaddhi harimaṃdiram ||
ūrdhvaṃ saumyamṛjuṃ sūkṣmaṃ supārśvaṃ sumanoharam|| 32 ||
niraṃtarālaṃ yaḥ kuryādūrdhvapuṃḍraṃ dvijā'dhamaḥ ||
sa hi tatra sthitaṃ lakṣmyā saha māṃ ca vyapohati || 33 ||
acchidramūrdhvapuṃḍraṃ tu ye kurvaṃti dvijādhamāḥ ||
tairlalāṭe śunaḥ pādaṃ nikṣiptaṃ vai na saṃśayaḥ || 34 ||

tasmācchidrānvitaṃ puṃḍraṃ mahacchidraṃ śubhānvitam ||
dhārayedbrāhmaṇo nityaṃ harisālokyasiddhaye || 35 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe brahmaviṣṇusaṃvāde mārgaśīrṣamāhātmye tripuṃḍradhāraṇavidhikathanaṃnāma dvitīyo'dhyāyaḥ || 2 ||

English translation

Note: Tripuṇḍra is a mark on the forehead. Among Śaivites, it consists of three horizontal parallel lines of sacred ash on the forehead. Their procedure is given in HD II, i.673-74. As prescribed in the next chapter, vv 2-13, Vaiṣṇavas use Gopīcandana , clay from roots of Tulasī or Haricandana , for a vertical three-lined mark on the forehead—the whole procedure is described in this chapter.

Brahmā said :

1. It has been said by you that Mārgaśīrṣa (rite) duly performed in accordance with the prescribed procedure is conducive to attaining you. O Lord of Devas , what is the procedure therein? O Keśava , tell me everything.

Śrī Bhagavān said :

2. The devotee should get up towards the close of the night and duly perform the daily routine of duties such as rinsing the mouth, teeth etc. He should then bow down to his preceptor and remember me without any slackness (with concentration).

3-8. He should restrain his speech and remain pure. Then he should glorify me devoutly by reciting my Thousand Names [1] (called Viṣṇusahasranāma). He should go out of the village to discharge faeces and urine duly. After cleansing the parts in the manner stipulated, he should perform the rite of Ācamana (sipping the water). Cleansing his teeth he should duly take his bath. Then he should take some clay from the foot of a Tulasī plant along with a few of its leaves. While plucking the leaves he should utter the Mūlamantra — oṃ namo nārāyaṇāya (i.e. Oṃ. Obeisance to Nārāyaṇa) or the Gāyatrī Mantra (RV III.62.10), O highly intelligent one. He should apply the clay all over his body reciting the Mantra and then take bath in water. He should recite the Aghamarṣaṇa Mantra (RV X.190). It is laid down that while taking bath, the devotee may take water and pour it over his body or he may immerse himself under water.

The learned devotee conversant with the Mantras should convert the (ordinary) water into a Tīrtha by the following Mantra. “Oṃ. Obeisance to Nārāyaṇa” is cited as the Mūla Mantra . With great purity he should at the outset perform the rite of Ācamana and then take up Darbha grass in his hand. All round him the clever person should make a square with sides of four Hastas each and then invoke Gaṅgā by means of these Mantras.

9. “O Jāhnavī , you are born of the feet of Viṣṇu . You are a Vaiṣṇavī (devotee of Viṣṇu). Viṣṇu is your deity. Save us from the sins committed from birth till death.

10. Vāyu (Wind-god) has said that there are thirty-five million Tīrthas in the firmament, earth and heaven. O Jāhnavī, all these are present in you.

11. Your names among the Devas are Nandinī , Nalinī , Dakṣaputrī and Vihagā. For Yogins you are Viśvagā.

12. You are Vidyādharī , Suprasannā, Lokaprasādinī, Kṣemā , Jāhnavī, Śāntā and Śāntipradāyinī.”

13. At the time of bath he should recite all these names always. Gaṅgā that flows in three streams will always be present there.

14. The Mantras shall be repeated seven times. Joining the palms together and placing them over the head he should take three, four, five or seven plunges and bathe. Similarly after reciting the following Mantra he should take bath with clay in accordance with the injunctions.

15. “O Vasundharā , traversed by horses, traversed by chariots and measured by Viṣṇu [2] , O clay, dispel my sin; dispel the misdeeds (done by me).

16. You were lifted up by the hundred-armed Kṛṣṇa (in the form of a Boar); obeisance to you, the source of origin of all living beings, O pious one.”

17. Thus he should take bath and thereafter perform the Ācamana rite in accordance with the injunctions. He shall then come out of the water and wear white clothes on the bank.

18. After the Ācamana rite he should offer libations to Devas, Pitṛs and Sages. After squeezing out the water from the wet clothes, he should perform the Ācamana rite and put on washed garments.

19. O excellent Brāhmaṇa , he should take beautiful pure clay and charge it with the Mantras. Then the Vaiṣṇava should apply vertical sacred marks on the forehead and other parts of the body in the proper order and number carefully.

20. O Brāhmaṇa, a Brāhmaṇa should always have twelve Puṇḍras . [3] O son, Kṣatriyas should have four. It is prescribed (in Smṛtis) that Vaiśyas should have two Puṇḍras. It is laid down that women and Śūdras should have only one Puṇḍra .

21. The following are the parts of the body where a Brāhmaṇa should have his twelve sacred marks: forehead, belly, chest, hump of the neck, arms, ears, back, right side and lower part of the spine, and head, O sinless one.

22. A Kṣatriya should have the sacred marks on his forehead, chest and the arms; a Vaiśya on his forehead and chest and a Śūdra and women should wear the sacred mark on the forehead.

23-25. He shall have Nyāsa [4] rite as follows: Keśava on the forehead, Nārāyaṇa is to be meditated on the belly, Mādhava on the chest, Govinda on the hump of the neck, Viṣṇu on the right side of the belly, Madhusūdana on the right arm, Trivikrama at the root of the ears. Vāmana on the left side, Śrīdhara on the left arm, Hṛṣīkeśa on the ear, Padmanābha on the back and Dāmodara on the lower spine.

26-29. With the water for washing, Vāsudeva should be installed on the head. This is to be done by a Brāhmaṇa.

Know what is to be done by a Kṣatriya. He should meditate on Keśava on his forehead and on Mādhava in the chest. O dear one, he should remember (for Nyāsa) Madhusūdana on boṃ the arms. The procedure for a Kṣatriya has been spoken.

Listen to the duty of a Vaiśya. He should meditate on Keśava on the forehead and on Mādhava on the chest.

Women and Śūdras should remember Keśava on the forehead.

The devotee should apply the Puṇḍra marks in accordance with this procedure for propitiating me.

30. A dark-coloured Tilaka is said to be conducive to peace; a red one is the cause of winning over others. They say that a yellow one is conducive to prosperity and glory. A white one brings about salvation and is auspicious.

31. Those fortunate persons who are exclusively attached to Viṣṇu (or the followers of Pāñcarātra sect) and are engaged in the welfare of all the worlds should make their Puṇḍra in the shape of the foot of Hari with a gap in the middle.

32. It must leave a hole (blank space) in the middle. Indeed this is the abode of Hari. Above, it is straight and gentle. It is subtle, very charming, with well-defined sides.

33. He is a base Brāhmaṇa who makes (applies) the Puṇḍra mark devoid of any gap (in the middle). For he drives me away along with Lakṣmī who reside there (in the gap of the Puṇḍra mark).

34. The base Brāhmaṇas who make the vertical Puṇḍra mark without gap within, really place (the imprint of the) the foot of a dog on their foreheads. There is no doubt about this.

35. Hence, for the achievement of Sālokya with Hari (residence in Hari's world) a Brāhmaṇa should always have a Puṇḍra with a gap in the middle. The Puṇḍra mark with a big gap within is very auspicious.

[1]: [1] : Viṣṇusahasranāma : For the list of 1000 names of Viṣṇu and its meritoriousness see Mbh, Anuśāsana , Ch. 149.

[2]: [2] : This refers to Viṣṇu's Vāmana incarnation when he measured (covered) the whole earth in one step. (Mbh, Sabhā , 38.29)

[3]: [3] : VV 20-22 prescribe the caste-wise numbering of Puṇḍra-marks and the parts of the body to be so marked.

[4]: [4] : Nyāsa is the mental assignment of the various parts of the body to one's deities. VV23-29 prescribe the caste-wise Nyāsa procedure. Puṇḍra is to be marked along with the Nyāsa . It should be noted that there must be some gap in the Ūrdhva-Puṇḍra-mark for applying Tilaka therein (vide vv 30-35).

Sanskrit source · English chapter witness

Mārgaśīrṣa-māhātmya · Chapter 3

Imprinting Marks of Conch etc.

Chapter 136 of 221 · 53 detected Sanskrit verse markers

Sanskrit

।। ब्रह्मोवाच ।। ।।
पुंड्रं कतिविधं कार्यं प्रब्रूहि मम केशव ।।
पुंड्राणां श्रवणेऽतीव कौतुकं मम जायते ।। १ ।।
।। श्रीभगवानुवाच ।। ।।
शृणु पुत्र प्रवक्ष्यामि पुंड्रं च त्रिविधं स्मृतम् ।।
तुलसीमृत्स्नया सार्धं श्रीगोपीचंदनेन च ।। २ ।।
हरिचंदनतः कार्यं पुंड्रं तत्र विचक्षणैः ।।
श्रीकृष्णतुलसीमूलमृदमादाय भक्तिमान् ।।
धारयेद्ऊर्ध्वपुंड्राणि हरिस्तत्र प्रसीदति ।। ३ ।।
गोपीचंदन माहात्म्यं निबोध गदतो मम ।। ४ ।।
यो मृत्तिकां द्वारवतीसमुद्भवां करे समादाय ललाटपट्टके ।।
करोति नित्यं नर ऊर्ध्वपुंड्रं क्रियाफलं कोटिगुणं तदा भवेत्।। ५।।
क्रियाविहीनं यदि मन्त्रहीनं श्रद्धाविहीनं यदि कालवर्जितम्।।
कृत्वा ललाटे यदि गोपिचंदनं प्राप्नोति तत्कर्मफलं सदाऽव्ययम्।।६।।
गोपीचंदनसंभवं सुरुचिरं पुंड्रं ललाटे द्विजो नित्यं धारयते यदि प्रतिदिनं रात्रौ दिवा सर्वदा।।

यत्पुण्यं कुरुजांगले रविग्रहे माघ प्रयागे तथा तत्प्राप्नोति ततोऽधिकं मम गृहे संतिष्ठते देववत् ।। ७ ।।
यस्मिन्गृहे तिष्ठति गोपिचंदनं भक्त्या ललाटे मनुजो बिभर्ति चेत् ।।
तस्मिन्गृहेऽहं निवसामि सर्वदा श्रियान्वितः कंसनिहा चतुर्मुख ।। ८ ।।
यो धारयेद्द्वारवतीसमुद्भवां मृत्स्नां पवित्रां कलिकल्मषापहाम् ।।
नित्यं ललाटे मम मन्त्रसंयुतां यमं न पश्येदपि पापसंयुतः ।। ९ ।।
यस्यांऽतकाले सुत गोपिचंदनं बाह्वोर्ललाटे हृदि मस्तके च ।।
प्रयाति लोके कमलापतेर्मम गोबालघाती यदि ब्रह्महा स्यात् ।। 2.5.3.१० ।।
ग्रहा न पीड्यंति न रक्षसां गणा यक्षाः पिशाचोरगभूतनायकाः ।।
ललाटपट्टे सुत गोपिचंदनं संतिष्ठते यस्य मम प्रभावात् ।। ११ ।।
ऊर्ध्वपुंड्रमृजुं सौम्यं ललाटे यस्य दृश्यते ।।
स चंडालोऽपि शुद्धात्मा पूज्य एव न संशयः ।।१२।।
अस्नातो यः क्रियाः कुर्यादशुचिः पापसंयुतः ।।
गोपीचंदनसंपर्कात्पूतो भवति तत्क्षणात् ।। १३ ।।
अशुचिर्वाप्यनाचारो महापापं समाचरेत् ।।
शुचिरेव भवेन्नित्यमूर्ध्वपुंड्रांऽकितो नरः ।।१४।।

मत्प्रियार्थं शुभार्थं वा रक्षार्थं चतुरानन ।।
मत्पूजाहोमके चैव सायं प्रातः समाहितः।।
मद्भक्तो धारयेन्नित्यमूर्ध्वपुंड्रं भवापहम्।। १५ ।।
ऊर्ध्वपुंड्रधरो मर्त्यो म्रियते यदि कुत्रचित् ।।
श्वपाकोऽपि विमानस्थो मम लोके महीयते ।। १६ ।।
ऊर्ध्वपुंड्रधरो मर्त्यो यदा यस्यान्नमश्नुते ।।
तदा विंशत्कुलं तस्य नरकादुद्धराम्यहम् ।। १७ ।।
वीक्ष्याऽऽदर्शे जले वाऽपि यो विदध्यात्प्रयत्नतः ।।
ऊर्ध्वपुण्ड्रं महाभाग स याति परमां गतिम् ।। १८ ।।
अनामिका शांतिदोक्ता मध्यमाऽऽयुष्करी भवेत् ।।
अंगुष्ठः पुष्टिदः प्रोक्तस्तर्जनी मोक्षदायिनी ।।।। १९ ।।
गोपीचंदनखंडं तु यो ददाति च वैष्णवे ।।
कुलमष्टोत्तरं तेन तारितं वै भवेच्छतम् ।। 2.5.3.२० ।।
यज्ञो दानं तपो होमः स्वाध्यायः पितृतर्पणम् ।।
व्यर्थं भवति तत्सर्वमूर्ध्वपुण्ड्रविनाकृतम् ।। २१ ।।

यच्छरीरं मनुष्याणामूर्ध्वपुण्ड्रविनाकृतम् ।।
तन्मुखं नैव पश्यामि श्मशानसदृशं हि तत्।। २२ ।।
ऊर्ध्वपुण्ड्रं प्रकुर्वीत मत्स्यकूर्मादिधारणम् ।।
कुर्याद्विष्णुप्रसादार्थं महाविष्णोरतिप्रियम् ।। २३ ।।
यत्पुनः कलिकाले तु मत्पुरीसंभवां मृदम् ।।
मत्स्यकूर्माऽकितं चिह्नं गृहीत्वा कुरुते नरः ।। २४ ।।
देहे तस्य प्रविष्टं मां जानीहि त्रिदशोत्तम ।।
तस्य मे नांतरं किंचित्कर्तव्यं श्रेय इच्छता ।। २५ ।।
ममावतारचिह्नानि दृश्यंते यस्य विग्रहे ।।
मर्त्यो मर्त्यो न विज्ञेयः स नूनं मामकी तनुः ।। २६ ।।
पापं सुकृतरूपं तु जायते तस्य देहिनः ।।
ममाऽऽयुधानि दृश्यंते लिखितानि कलौ युगे ।। २७ ।।
उभाभ्यामपि चिह्नाभ्यां योंऽकितो मत्स्यमुद्रया ।।
कूर्मया मामकं तेजो विक्षिप्तं तस्य विग्रहे ।। २८ ।।
शंख च पद्मं च गदां रथांगं मत्स्यं च कूर्मं रचितं स्वदेहे ।।

करोति नित्यं सुकृतस्य वृद्धिं पापक्षयं जन्मशतार्जितस्य ।। २९ ।।
नारायणायुधैर्नित्यं चिह्नितो यस्य विग्रहः ।।
पापकोटिप्रयुक्तस्य तस्य किं कुरुते यमः ।। 2.5.3.३० ।।
शंखोद्धारे च यत्प्रोक्तं वसता कोटिजन्मभिः ।।
तत्फलं लभते शंखे प्रत्यहं दक्षिणे भुजे ।। ३१ ।।
यत्फलं पुष्करे प्रोक्तं पुण्डरीकाक्षदर्शनात् ।।
शंखोपरि कृते पद्मे तत्फलं कोटिसंमितम् ।।३२ ।।
वामे भुजे गदा यस्य लिखिता दृश्यते कलौ।।
गदाधरो गयापुण्यं प्रत्यहं तस्य यच्छति।। ३३।।

यच्चानंदपुरे प्रोक्तं चक्रस्वामिसमीपतः ।।
गदाचक्रे च लिखिते तत्फलं लिंगदर्शने ।। ३४ ।।
ममायुधांऽकितं देहं गोपीचन्दनमृत्स्नया ।।
प्रयागादिषु तीर्थेषु स गत्वा किं करिष्यति ।। ३५ ।।
यदायदा प्रपश्येत देहं शंखादिचिह्नितम् ।।
तदातदा प्रसन्नोहं पापं तस्य दहामि वै ।। ३६ ।।

तिष्ठते यस्य देहे तु अहोरात्रं दिने दिने ।।
शंखचक्रगदापद्मलिखितं स मदात्मकः ।।३७।।
नारायणायुधैर्युक्तं कृत्वात्मानं कलौ युगे ।।
यत्पुण्यं कर्म कुरुते मेरुतुल्यं न संशयः।।३८।।
शंखायुधांऽकितो भक्त्या यः श्राद्धं कुरुते सुत ।।
विधिहीनं तु संपूर्णं पितृणां दत्तमक्षयम् ।।३९।।
यथाऽग्निर्दहते काष्ठं वायुना प्रेषितो भृशम् ।।
तथा दह्यंति पापानि दृष्ट्वा म आयुधानि वै ।। 2.5.3.४० ।।
मम नामांकितां मुद्रामष्टाक्षरसमन्विताम् ।।
शंखादिस्वायुधैर्युक्तां स्वर्णरौप्यमयीमपि ।।४१।।
धत्ते भगवतो यस्तु कलिकाले विशेषतः ।।
प्रह्लादस्य समो ज्ञेयो नान्यथा मम वल्लभः ।।४२।।
यस्य नारायणी मुद्रा देहं शंखादिचिह्नितम् ।।
धात्रीफलैः कृता माला तुलसीकाष्ठसंभवा ।।४३।।
द्वादशाक्षरमंत्रस्तु नियुक्तानि कलेवरे ।।

आयुधानि च विप्रस्य मत्समः स च वैष्णवः ।।४४।।
शंखांकिततनुर्विप्रो भुंक्ते वै यस्य वेश्मनि ।।
तदन्नं स्वयमश्नामि पितृभिः सह पुत्रक ।।४५।।
कृष्णायुधांऽकितं दृष्ट्वा सन्मानं न करोति यः ।।
द्वादशाब्दार्जितं पुण्यं बाष्कलेयाय गच्छति ।। ४६ ।।
कृष्णायुधांऽकितो यस्तु श्मशाने म्रियते यदि ।।
प्रयागे या गतिः प्रोक्ता सा गतिस्तस्य मानद ।।४७।।
ममाऽऽयुधैः कलौ नित्यं मंडितो यस्य विग्रहः ।।
तत्राऽऽश्रमं प्रकुर्वंति विबुधा वासवादयः ।। ४८ ।।
यः करोति च मे पूजां मम शस्त्रांकितो नरः ।।
अपराधसहस्राणि नित्यं तस्य हराम्यहम् ।। ४९ ।।
कृत्वा काष्ठमयं बिंबं मम शस्त्रैः सुचिह्नितम् ।।
यो वा अंकयते देहं तत्समो नास्ति वैष्णवः ।। 2.5.3.५० ।।
अष्टाक्षरांऽकिता मुद्रा यस्य धातुमयी करे ।।
शंखपद्मादिभिर्युक्ता पूज्यतेऽसौ सुरासुरैः ।।५१।।

धृता नारायणी मुद्रा प्रह्लादेन पुरा करे ।।
विभीषणेन बलिना ध्रुवेण च शुकेन च ।।

मांधात्रा ह्यंबरीषेण मार्कंडेयमुखैर्द्विजैः ।। ५२ ।।
शंखादिचिह्नितैः शस्त्रैर्देहं कृत्वा च मानद ।।
एवमाराध्य मां प्राप्तं समीहितफलं महत् ।। ५३ ।।
गोपीचंदनमृत्स्नया लिखितो यस्य विग्रहः ।।
शंखचक्रादिपद्मांऽको देहे तस्य वसाम्यहम् ।। ५४ ।।
सौवर्णं राजतं ताम्रं कांस्यमायसमेव च ।।
चक्रं कृत्वा तु मेधावी धारयीत विचक्षणः ।।
द्वादशारं तु षट्कोणं वलित्रयविभूषितम् ।। ५५ ।।
एवं सुदर्शनं चक्रं कारयीत विचक्षणः ।।
उपवीतादिवद्धार्याः शंखचक्रगदाः सदा ।। ५६ ।।
ब्राह्मणैश्च विशेषेण वैष्णवैश्च विशेषतः ।।
उपवीतं शिखा यद्वच्चक्रं लांछन संयुतम् ।। ५७ ।।
चक्रलांछनहीनस्य विप्रस्य विफलं भवेत् ।।

मम चक्रांऽकितो देहः पवित्र इति वै श्रुतिः ।। ५८ ।।
चक्रांऽकिताय दातव्यं हव्यं कव्यं विचक्षणैः ।।
मम चक्रांऽककवचमभेद्यं देवदानवैः ।।
अजेयः सर्वभूतानां शत्रूणां रक्षसामपि ।। ५९ ।।
मम चक्रांऽककवचं शरीरे यस्य तिष्ठति ।।
नाऽशुभं विद्यते तस्य गृहपुत्रादिकस्य हि ।। 2.5.3.६० ।।
दक्षिणे च भुजे विप्रो बिभृयाद्वै सुदर्शनम् ।।
सव्ये च शंखं बिभृयादिति वेदविदो विदुः ।। ६१ ।।
तत्तन्मंत्रेण मंत्रज्ञः प्रतिष्ठाप्य पृथक्पृथक् ।। ६२ ।।
ललाटे च गदा धार्या मूर्ध्नि चापं शरस्तथा ।।
नंदकं चैव हृन्मध्ये शंखचक्रे भुजद्वये ।। ६३ ।।
तस्मात्सर्वप्रयत्नेन चक्रादीन्धारयेत्सदा ।।
धारणानन्तरं ब्रूयात्तत्र चैवं द्विजोत्तमः ।। ६४ ।।
पुत्रमित्रकलत्रादिर्यः कश्चिन्मत्परिग्रहः ।।
सह देहेन सर्वोऽसौ विष्णुप्रीत्यै मयाऽर्पितः ।। ६५ ।।

पश्चात्स्वधर्ममास्थाय तिष्ठेदाजीवनं मम ।।
भक्त्या चाव्यभिचारिण्या सर्वदाऽऽप्तमनोरथः ।। ६६ ।।
शंखचक्रांकितं दृष्ट्वा ये निंदंति नराधमाः ।।
अवलोक्य मुखं तेषामादित्यमवलोकयेत् ।।
श्रीकृष्णनाम चोच्चार्य शुद्धो भवति नान्यथा ।। ६७ ।।
इति श्रीस्कांदे महापुराण एकाशातिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे ब्रह्मविष्णुसंवादे गोपीचन्दनादिशंख चक्राद्यायुधधारणतत्तन्मुद्राधारणप्रकारकथनंनाम तृतीयोऽध्यायः ।। ३ ।।

Roman transliteration

|| brahmovāca || ||
puṃḍraṃ katividhaṃ kāryaṃ prabrūhi mama keśava ||
puṃḍrāṇāṃ śravaṇe'tīva kautukaṃ mama jāyate || 1 ||
|| śrībhagavānuvāca || ||
śṛṇu putra pravakṣyāmi puṃḍraṃ ca trividhaṃ smṛtam ||
tulasīmṛtsnayā sārdhaṃ śṛīgopīcaṃdanena ca || 2 ||
haricaṃdanataḥ kāryaṃ puṃḍraṃ tatra vicakṣaṇaiḥ ||
śrīkṛṣṇatulasīmūlamṛdamādāya bhaktimān ||
dhārayedūrdhvapuṃḍrāṇi haristatra prasīdati || 3 ||
gopīcaṃdana māhātmyaṃ nibodha gadato mama || 4 ||
yo mṛttikāṃ dvāravatīsamudbhavāṃ kare samādāya lalāṭapaṭṭake ||
karoti nityaṃ nara ūrdhvapuṃḍraṃ kriyāphalaṃ koṭiguṇaṃ tadā bhavet|| 5||
kriyāvihīnaṃ yadi mantrahīnaṃ śraddhāvihīnaṃ yadi kālavarjitam||
kṛtvā lalāṭe yadi gopicaṃdanaṃ prāpnoti tatkarmaphalaṃ sadā'vyayam||6||
gopīcaṃdanasaṃbhavaṃ suruciraṃ puṃḍraṃ lalāṭe dvijo nityaṃ dhārayate yadi pratidinaṃ rātrau divā sarvadā||

yatpuṇyaṃ kurujāṃgale ravigrahe māgha prayāge tathā tatprāpnoti tato'dhikaṃ mama gṛhe saṃtiṣṭhate devavat || 7 ||
yasmingṛhe tiṣṭhati gopicaṃdanaṃ bhaktyā lalāṭe manujo bibharti cet ||
tasmingṛhe'haṃ nivasāmi sarvadā śriyānvitaḥ kaṃsanihā caturmukha || 8 ||
yo dhārayedddvāravatīsamudbhavāṃ mṛtsnāṃ pavitrāṃ kalikalmaṣāpahāṃ ||
nityaṃ lalāṭe mama mantrasaṃyutāṃ yamaṃ na paśyedapi pāpasaṃyutaḥ || 9 ||
yasyāṃ'takāle suta gopicaṃdanaṃ bāhvorlalāṭe hṛdi mastake ca ||
prayāti loke kamalāpatermama gobālaghātī yadi brahmahā syāt || 2.5.3.10 ||
grahā na pīḍyaṃti na rakṣasāṃ gaṇā yakṣāḥ piśācoragabhūtanāyakāḥ ||
lalāṭapaṭṭe suta gopicaṃdanaṃ saṃtiṣṭhate yasya mama prabhāvāt || 11 ||
ūrdhvapuṃḍramṛjuṃ saumyaṃ lalāṭe yasya dṛśyate ||
sa caṃḍālo'pi śuddhātmā pūjya eva na saṃśayaḥ ||12||
asnāto yaḥ kriyāḥ kuryādaśuciḥ pāpasaṃyutaḥ ||
gopīcaṃdanasaṃparkātpūto bhavati tatkṣaṇāt || 13 ||
aśucirvāpyanācāro mahāpāpaṃ samācaret ||
śucireva bhavennityamūrdhvapuṃḍrāṃ'kito naraḥ ||14||

matpriyārthaṃ śubhārthaṃ vā rakṣārthaṃ caturānana ||
matpūjāhomake caiva sāyaṃ prātaḥ samāhitaḥ||
madbhakto dhārayennityamūrdhvapuṃḍraṃ bhavāpaham|| 15 ||
ūrdhvapuṃḍradharo martyo mriyate yadi kutracit ||
śvapāko'pi vimānastho mama loke mahīyate || 16 ||
ūrdhvapuṃḍradharo martyo yadā yasyānnamaśnute ||
tadā viṃśatkulaṃ tasya narakāduddharāmyaham || 17 ||
vīkṣyā"darśe jale vā'pi yo vidadhyātprayatnataḥ ||
ūrdhvapuṇḍraṃ mahābhāga sa yāti paramāṃ gatim || 18 ||
anāmikā śāṃtidoktā madhyamā"yuṣkarī bhavet ||
aṃguṣṭhaḥ puṣṭidaḥ proktastarjanī mokṣadāyinī |||| 19 ||
gopīcaṃdanakhaṃḍaṃ tu yo dadāti ca vaiṣṇave ||
kulamaṣṭottaraṃ tena tāritaṃ vai bhavecchatam || 2.5.3.20 ||
yajño dānaṃ tapo homaḥ svādhyāyaḥ pitṛtarpaṇam ||
vyarthaṃ bhavati tatsarvamūrdhvapuṇḍravinākṛtam || 21 ||

yaccharīraṃ manuṣyāṇāmūrdhvapuṇḍravinākṛtam ||
tanmukhaṃ naiva paśyāmi śmaśānasadṛśaṃ hi tat|| 22 ||
ūrdhvapuṇḍraṃ prakurvīta matsyakūrmādidhāraṇam ||
kuryādviṣṇuprasādārthaṃ mahāviṣṇoratipriyam || 23 ||

yatpunaḥ kalikāle tu matpurīsaṃbhavāṃ mṛdam ||
matsyakūrmāṃ'kitaṃ cihnaṃ gṛhītvā kurute naraḥ || 24 ||
dehe tasya praviṣṭaṃ māṃ jānīhi tridaśottama ||
tasya me nāṃtaraṃ kiṃcitkartavyaṃ śreya icchatā || 25 ||
mamāvatāracihnāni dṛśyaṃte yasya vigrahe ||
martyo martyo na vijñeyaḥ sa nūnaṃ māmakī tanuḥ || 26 ||
pāpaṃ sukṛtarūpaṃ tu jāyate tasya dehinaḥ ||
mamā"yudhāni dṛśyaṃte likhitāni kalau yuge || 27 ||
ubhābhyāmapi cihnābhyāṃ yoṃ'kito matsyamudrayā ||
kūrmayā māmakaṃ tejo vikṣiptaṃ tasya vigrahe || 28 ||
śaṃkha ca padmaṃ ca gadāṃ rathāṃgaṃ matsyaṃ ca kūrmaṃ racitaṃ svadehe ||

karoti nityaṃ sukṛtasya vṛddhiṃ pāpakṣayaṃ janmaśatārjitasya || 29 ||
nārāyaṇāyudhairnityaṃ cihnito yasya vigrahaḥ ||
pāpakoṭiprayuktasya tasya kiṃ kurute yamaḥ || 2.5.3.30 ||
śaṃkhoddhāre ca yatproktaṃ vasatā koṭijanmabhiḥ ||
tatphalaṃ labhate śaṃkhe pratyahaṃ dakṣiṇe bhuje || 31 ||
yatphalaṃ puṣkare proktaṃ puṇḍarīkākṣadarśanāt ||
śaṃkhopari kṛte padme tatphalaṃ koṭisaṃmitam ||32 ||
vāme bhuje gadā yasya likhitā dṛśyate kalau||
gadādharo gayāpuṇyaṃ pratyahaṃ tasya yacchati|| 33||
yaccānaṃdapure proktaṃ cakrasvāmisamīpataḥ ||
gadācakre ca likhite tatphalaṃ liṃgadarśane || 34 ||
mamāyudhāṃ'kitaṃ dehaṃ gopīcandanamṛtsnayā ||
prayāgādiṣu tīrtheṣu sa gatvā kiṃ kariṣyati || 35 ||
yadāyadā prapaśyeta dehaṃ śaṃkhādicihnitam ||
tadātadā prasannohaṃ pāpaṃ tasya dahāmi vai || 36 ||

tiṣṭhate yasya dehe tu ahorātraṃ dine dine ||
śaṃkhacakragadāpadmalikhitaṃ sa madātmakaḥ ||37||
nārāyaṇāyudhairyuktaṃ kṛtvātmānaṃ kalau yuge ||
yatpuṇyaṃ karma kurute merutulyaṃ na saṃśayaḥ||38||
śaṃkhāyudhāṃ'kito bhaktyā yaḥ śrāddhaṃ kurute suta ||
vidhihīnaṃ tu saṃpūrṇaṃ pitṝṇāṃ dattamakṣayam ||39||
yathā'gnirdahate kāṣṭhaṃ vāyunā preṣito bhṛśam ||
tathā dahyaṃti pāpāni dṛṣṭvā ma āyudhāni vai || 2.5.3.40 ||
mama nāmāṃkitāṃ mudrāmaṣṭākṣarasamanvitām ||
śaṃkhādisvāyudhairyuktāṃ svarṇaraupyamayīmapi ||41||
dhatte bhagavato yastu kalikāle viśeṣataḥ ||
prahrādasya samo jñeyo nānyathā mama vallabhaḥ ||42||
yasya nārāyaṇī mudrā dehaṃ śaṃkhādicihnitam ||
dhātrīphalaiḥ kṛtā mālā tulasīkāṣṭhasaṃbhavā ||43||
dvādaśākṣaramaṃtrastu niyuktāni kalevare ||

āyudhāni ca viprasya matsamaḥ sa ca vaiṣṇavaḥ ||44||
śaṃkhāṃkitatanurvipro bhuṃkte vai yasya veśmani ||
tadannaṃ svayamaśnāmi pitṛbhiḥ saha putraka ||45||
kṛṣṇāyudhāṃ'kitaṃ dṛṣṭvā sanmānaṃ na karoti yaḥ ||
dvādaśābdārjitaṃ puṇyaṃ bāṣkaleyāya gacchati || 46 ||
kṛṣṇāyudhāṃ'kito yastu śmaśāne mriyate yadi ||
prayāge yā gatiḥ proktā sā gatistasya mānada ||47||
mamā"yudhaiḥ kalau nityaṃ maṃḍito yasya vigrahaḥ ||
tatrā"śramaṃ prakurvaṃti vibudhā vāsavādayaḥ || 48 ||

yaḥ karoti ca me pūjāṃ mama śastrāṃkito naraḥ ||
aparādhasahasrāṇi nityaṃ tasya harāmyaham || 49 ||
kṛtvā kāṣṭhamayaṃ biṃbaṃ mama śastraiḥ sucihnitam ||
yo vā aṃkayate dehaṃ tatsamo nāsti vaiṣṇavaḥ || 2.5.3.50 ||
aṣṭākṣarāṃ'kitā mudrā yasya dhātumayī kare ||
śaṃkhapadmādibhiryuktā pūjyate'sau surāsuraiḥ ||51||

dhṛtā nārāyaṇī mudrā prahrādena purā kare ||
vibhīṣaṇena balinā dhruveṇa ca śukena ca ||
māṃdhātrā hyaṃbarīṣeṇa mārkaṃḍeyamukhairdvijaiḥ || 52 ||
śaṃkhādicihnitaiḥ śastrairdehaṃ kṛtvā ca mānada ||
evamārādhya māṃ prāptaṃ samīhitaphalaṃ mahat || 53 ||
gopīcaṃdanamṛtsnayā likhito yasya vigrahaḥ ||
śaṃkhacakrādipadmāṃ'ko dehe tasya vasāmyaham || 54 ||
sauvarṇaṃ rājataṃ tāmraṃ kāṃsyamāyasameva ca ||
cakraṃ kṛtvā tu medhāvī dhārayīta vicakṣaṇaḥ ||
dvādaśāraṃ tu ṣaṭkoṇaṃ valitrayavibhūṣitam || 55 ||
evaṃ sudarśanaṃ cakraṃ kārayīta vicakṣaṇaḥ ||
upavītādivaddhāryāḥ śaṃkhacakragadāḥ sadā || 56 ||
brāhmaṇaiśca viśeṣeṇa vaiṣṇavaiśca viśeṣataḥ ||
upavītaṃ śikhā yadvaccakraṃ lāṃchana saṃyutam || 57 ||
cakralāṃchanahīnasya viprasya viphalaṃ bhavet ||

mama cakrāṃ'kito dehaḥ pavitra iti vai śrutiḥ || 58 ||
cakrāṃ'kitāya dātavyaṃ havyaṃ kavyaṃ vicakṣaṇaiḥ ||
mama cakrāṃ'kakavacamabhedyaṃ devadānavaiḥ ||
ajeyaḥ sarvabhūtānāṃ śatrūṇāṃ rakṣasāmapi || 59 ||
mama cakrāṃ'kakavacaṃ śarīre yasya tiṣṭhati ||
nā'śubhaṃ vidyate tasya gṛhaputrādikasya hi || 2.5.3.60 ||
dakṣiṇe ca bhuje vipro bibhṛyādvai sudarśanam ||
savye ca śaṃkhaṃ bibhṛyāditi vedavido viduḥ || 61 ||
tattanmaṃtreṇa maṃtrajñaḥ pratiṣṭhāpya pṛthakpṛthak || 62 ||
lalāṭe ca gadā dhāryā mūrdhni cāpaṃ śarastathā ||
naṃdakaṃ caiva hṛnmadhye śaṃkhacakre bhujadvaye || 63 ||
tasmātsarvaprayatnena cakrādīndhārayetsadā ||
dhāraṇānantaraṃ brūyāttatra caivaṃ dvijottamaḥ || 64 ||
putramitrakalatrādiryaḥ kaścinmatparigrahaḥ ||
saha dehena sarvo'sau viṣṇuprītyai mayā'rpitaḥ || 65 ||

paścātsvadharmamāsthāya tiṣṭhedājīvanaṃ mama ||
bhaktyā cāvyabhicāriṇyā sarvadā"ptamanorathaḥ || 66 ||
śaṃkhacakrāṃkitaṃ dṛṣṭvā ye niṃdaṃti narādhamāḥ ||
avalokya mukhaṃ teṣāmādityamavalokayet ||
śrīkṛṣṇānāma coccārya śuddho bhavati nānyathā || 67 ||
iti śrīskāṃde mahāpurāṇa ekāśātisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe brahmaviṣṇusaṃvāde gopīcandanādiśaṃkha cakrādyāyudhadhāraṇatattanmudrādhāraṇaprakārakathanaṃnāma tṛtīyo'dhyāyaḥ || 3 ||

English translation

Brahmā said :

1. Explain to me, O Keśava , how many varieties of Puṇḍra marks are there. I have great curiosity to hear about Puṇḍras .

Śrī Bhagavān said :

2-4. Listen, O son, I shall recount. [1] Puṇḍras are proclaimed to be of three varieties: that marked with the clay from the root of a Tulasī plant, that with Gopīcaṇḍana (yellow-coloured clay from Dvārakā) and that with Haricandana (yellow sandal). These Puṇḍras have to be marked by wise devotees.

If a devout man takes the clay from the root of a Tulasī plant (a favourite) of Śrīkṛṣṇa and makes the vertical Puṇḍras, Hari becomes pleased with it.

I shall now speak to you the greatness of Gopīcaṇḍana.

5. If a man takes up in his hand the clay that comes from Dvārakā and applies it on his forehead as a vertical Puṇḍra, the value of his holy rites shall enhance crore-fold.

6. If he fails to perform holy rites with prescribed procedure or if the Mantras are not uttered, or if he has no faith in it or the rites are not performed in time, he can still always attain the benefit of the holy rites, provided he applies Gopīcandana on his forehead.

7-8. If a Brāhmaṇa wears everyday a fine sacred mark of Puṇḍra on his forehead with Gopīcandana always, whether it is night or day, he attains that benefit which one obtains (by bathing) at Kurujāṅgala [2] during a solar eclipse or at Prayāga during Māgha . More than that, he dwells in my house like a Deva .

O Four-faced One, accompanied by Śrī I always stay in the form of the Slayer of Kaṃsa in that house in which there is Gopīcandana, provided the man (the house-owner) devoutly applies it on his forehead.

9. If a man always wears on his forehead the clay which originates from Dvārakā, the clay that is very sacred and a dispeller of all the sins of Kali , and is inspired by my Mantra , Yama shall not see him even if he is full of sins.

10. Dear son, even if one happens to be a slayer of cows and children or even of Brāhmaṇas , he goes to the world that belongs to me, the Lord of Kamalā , if at the time of death he has Gopīcandana (marks) on his forehead, arms, chest and head.

11. Evil spirits do not harass (him) nor groups of Rākṣasas , Yakṣas , Piśācas , serpents and leaders of ghosts and goblins inflict pains, O dear son, on that person on whose forehead there is Gopīcandana mark. By my power he is not affected by them.

12. If the vertical Puṇḍra, straight and gentle, is visible in the forehead of any person, he is undoubtedly a pure soul. Even if he is a Cāṇḍāla , he is worthy of being honoured.

13. A sinful person devoid of purity may have performed holy rites without taking bath. But, should he have contact with Gopīcandana, he becomes sanctified instantaneously.

14. A man may be unclean. He may be guilty of misconduct. He may have committed many great sins. But if he is marked with the vertical Ūrdhvapuṇḍra [3] mark, he shall always be pure and clean.

15. For the purpose of pleasing me, or for the sake of auspiciousness or for protecting himself, O Four-faced One, my devotee should always have Ūrdhvapuṇḍra that is destructive of worldly existence, at the time of my worship or Homa , whether it is performed in the evening or in the

morning. He should have purity and concentration of mind.

16. If a man having the vertical Puṇḍra mark dies anywhere, he shall go to my world riding in an aerical chariot. Even if he is a Cāṇḍāla, he is honoured in my world.

17. When a man having the Ūrdhvapuṇḍra mark takes the food offered by any person, I redeem twenty generations of that person from hell.

18. O highly fortunate one, a person who looks into a mirror or into water and carefully applies the Ūrdhvapuṇḍra mark, attains the greatest goal

19. (The benefit accruing from the application of Gopīcandana with different fingers.) The ring finger is said to be the bestower of peace. The middle finger shall be conducive to longevity. The thumb is said to be the bestower of nourishment. The index finger yields salvation.

20. If a person gives a piece of Gopīcandana to a Vaiṣṇava , one hundred and eight generations of his family are redeemed thereby.

21. Yajña , charitable gift, penance, Homa, study of the Vedas , water libations to the manes—all these become fruitless, if performed without the vertical Puṇḍra mark.

22. If the body of a man is devoid of Ūrdhvapuṇḍra, I shall never see that face as it is like a cremation ground.

23. One should necessarily apply the Ūrdhvapuṇḍra mark. Besides it, he should have the imprints of (incarnations of Viṣṇu such as) fish, tortoise etc. for the sake of winning the favour of Viṣṇu. It is highly pleasing to Mahāviṣṇu . [4]

24-25. If at the time of Kali Age a man takes the clay originating from my city (Dvārakā) and makes imprints of fish and tortoise (on his own person), know, O most excellent one among Devas , that I have entered his body. There is no difference between him and me. This must be done by one who wishes for welfare.

26. If the symbols of my incarnations are visible on a man's body, he should not be deemed a man. Certainly he (his body) is my body.

27. The sin of that embodied soul becomes a meritorious deed in Kali Age, on whose body my weapons are seen drawn.

28. He who is marked by both the symbols, i.e. the symbol of fish and that of tortoise, has my splendour infused into his body.

29. He by whom the conch, the lotus, the iron club, the discus, the fash and the tortoise—all these are marked on the body, increases (his) merits and destroys the sins acquired in the course of hundreds of births.

30. What (harm) can Yama do to that person whose body is always marked with Nārāyaṇa 's weapons, even if he has committed crores of sins?

31. If the symbol of the conch is imprinted on the right arm everyday, he attains that benefit which is obtained by one who resides in the holy place Śaṅkhoddhāra [5] in the course of a crore of births. He attains the benefit that has been mentioned.

32. If the symbol of the lotus is imprinted above that of the conch, one attains crore times the benefit that has been proclaimed for visiting the Lotus-eyed Lord at Puṣkara .

33. Gadādhara (Viṣṇu) grants everyday the merit of (visiting the sacred place) Gayā , to that person on whose left arm the (form of the) iron club is seen imprinted in Kali Age.

34. If the (symbols of) iron club and the discus are imprinted, the benefit is the same as that which is mentioned for visiting the Liṅga near Cakrasvāmin in Ānandapura (Vadnagar in North Gujarat).

35. If the body of anyone is marked with my weapons with Gopīcandana clay, what will he do by going to Prayāga and oṃer Tīrthaś?

36. Whenever a body marked with the conch etc. is seen, I get delighted and I burn his sins.

37. If the imprints of the conch, discus, iron-club and lotus are present on anyone's body every day and night, he is identical with me.

38. In Kali Age, if anyone imprints himself with the weapons of Nārāyaṇa and then performs any meritorious deed, it becomes equal to Meru : there is no doubt about it.

39. If anyone is marked with the weapon Śaṅkha , O son, and he performs a Śrāddha , what is offered to the Piṭṛs has everlasting benefit. Even if the Śrāddha is deficient in its procedure, it becomes perfect and complete.

40. Just as fire bums wood on being strongly impelled by the wind, so also on seeing sins my weapons burn them.

41 -42. Especially in Kali Age, he who wears a gold or silver seal

inscribed with my name of eight syllables (viz. oṃ nārāyaṇāya namaḥ) and with conch and my other weapons, should be known as one equal to (my ideal devotee) Prahlāda . Otherwise, he is not dear unto me.

43-44. A Brāhmaṇa who has the seal of Nārāyaṇa, whose body is marked with conch etc., who has a garland made of Dhātrī fruits or Tulasī twigs, who (has recited) the twelve-syllabled mantra and on whose body the weapons have been imprinted is equal to me. He is a Vaiṣṇava.

45. If a Brāhmaṇa whose body is imprinted with the conch takes food in any person's house, O my son, I too eat his food along with (his) Piṭṛs.

46. If on seeing a person marked with Kṛṣṇa 's weapons one does not honour him, his merit acquired in the course of twelve years will go over to Bāṣkaleya (descendant of demon Bāṣkala).

47. If a person marked with Kṛṣṇa's weapons dies in a cremation grounds O bestower af honour, his goal is the same as is proclaimed for one who dies in Prayāga.

48. In Kali Age, if anyone's body is always embellished with my weapons, the Devas including Vāsava resort to him.

49. If a man is marked with my weapons and performs my worship, I always, dispel his thousands of offences.

50. If a man makes a wooden seal well-marked with my weapons and puts imprints thereof on his body, there is no other Vaiṣṇava who is equal to him.

51. If a man has in hs hand a metal seal marked with the eight-syllabled name (Mantra) along with (the imprints of) conch; lotus, etc., he is worshipped by Suras and Asuras .

52-53. The seal of Nārāyaṇa was formerly worn in his hand by Prahlāda, (it was also worn) by Vibhīṣaṇa , Bali , Dhruva , Śuka , Māndhātṛ , Ambarīṣa and by Mārkaṇḍeya and other Brāhmaṇas. O bestower of honour, after making their bodies imprinted by the conch and other weapons they have propitiated me and the great desired reward has been obtained by them.

54. I stay in that body of a person which is imprinted with Gopīcandana-clay and is marked with conch, discus, lotus, etc.

55-59. The intelligent devotee should get a discus made of gold, silver, copper, bell metal or iron and wear it. It must have twelve spokes and six angles. It must be embellished with three folds. The clever devotee should make the Sudarśana discus like this. The conch, the discus and the iron-club are to be worn like the sacred thread always, particularly by Brāhmaṇas and still more particularly by Vaiṣṇavas .

As is the sacred thread or the tuft, so is the discus along with the imprints. (Everything done by) a Brāhmaṇa devoid of the discus and the imprints shall be futile.

The Vedas ever declare that the body marked with my discus is sanctified. Havya and Kavya should be offered to one who is marked with the discus. The coat of mail marked with my discus cannot be broken or pierced by Devas or Dānavas . He is invisible to all living beings, enemies and Rākṣasas too.

60. If the coat of mail (or amulet) marked with my discus is present on anyone's body, no inauspicious thing will occur to him or to his house, sons and others.

61. Those who know the Vedas know that a Brāhmaṇa should wear Sudarśana on his right arm and the conch on the left arm.

62-66. The different weapons shall be separately consecrated with their respective Mantras and installed; the iron club is to be worn (imprinted) on the forehead; the bow and the arrows on the head; the Nandaka (sword) in die middle of the chest; the conch and the discus on the two arms. One should always wear the discus etc. After wearing them the excellent Brāhmaṇa shall say thus: "Whatever sons, friends, wife, etc. I possess is dedicated to the satisfaction of Viṣṇu along with my body." Thereafter he should live the whole of his life sincerely doing the duties of his own (caste and stage). He will always obtain his desired things through my unswerving devotion.

67. One should look at the sun after seeing faces of base men who censure a person on seeing him marked with the conch and discus. He must also utter the name of Śrīkṛṣṇa. Otherwise he does not become pure.

[1]: [1] : VV 2-13 describe the materials used for Puṇḍra marks and the efficacy of each material.

[2]: [2] : Kurujāṅgala:A forest-country situated in Sirhind NW of Hastināpura. At the time of Mbh Hastināpura was its capital (Mbh, Ādi 94.49 also 108.1-16).

[3]: [3] : VV 14-22 describe importance of Ūrdhva-Puṇḍra mark.

[4]: [4] : The devotee should identify bis person with that of the Lord. Hence imprints (with Gopīcandana etc.) of Viṣṇu's weapons, incarnations etc. arc recommended in vv 23-66. The special importance of Sudarśana (discus) print is given in vv 55-61.

[5]: [5] : The island Bati (Byet) on the extremity of the gulf of Cutch in Gujarat. Viṣṇu is said to have destroyed demon Śaṅkhāsura here. (De 177)

Mārgaśīrṣa-māhātmya · Chapter 4

Worshipping the Conch

Chapter 137 of 221 · 46 detected Sanskrit verse markers

Sanskrit

।। ब्रह्मोवाच ।। ।।
तप्तचक्रांकितं कृत्वा ह्यात्मानमथ दीक्षितम् ।।
पद्माक्षतुलसीमालं किं फलं ब्रूहि केशव ।। १ ।।
।। श्रीभगवानुवाच ।। ।।
तुलसीकाष्ठसंभूतां यो मालां वहते द्विजः ।।
अप्यऽशौचोऽप्यनाचारो मामेवैति न संशयः ।। २ ।।
धात्रीफलकृता माला तुलसीकाष्ठसंभवा ।।
दृश्यते यस्य देहे तु स वै भागवतो नरः ।। ३ ।।
तुलसीदलजां मालां कण्ठस्थां वहते तु यः ।।
ममोत्तीर्णां विशेषेण स नमस्यो दिवौकसाम् ।। ४ ।।
तुलसीदलजां मालां धात्रीफलकृतामपि ।।
ददाति पापिनां मुक्तिं किं पुनर्मम सेविनाम् ।। ५ ।।
तुलसीदलजां मालां ममोत्तीर्णां वहेतु यः ।।
पत्रेपत्रेऽश्वमेधानां दशानां लभते फलम् ।। ६ ।।
तुलसीकाष्ठसंभूतां यो मालां वहते नरः।।

फलं यच्छाम्यहं वत्स प्रत्यहं द्वारकोद्भवम् ।। ७ ।।
निवेद्य भक्त्या मां मालां तुलसीकाष्ठसंभवाम् ।।
वहते यो नरो भक्त्या तस्य वै नास्ति पातकम् ।। ८ ।।
सदा प्रीतमनास्तस्य अहं प्राणवरो हि सः ।।
तुलसीकाष्ठसंभूतां यो मालां वहते नरः ।।
प्रायश्चित्तं न तस्याऽस्ति नाऽशौचं तस्य विग्रहे ।।९।।
तुलसीकाष्ठसंभूतं शिरसः काष्ठभूषणम् ।।
बाहौ करे च मर्त्यस्य देहे यस्य स मे प्रियः ।। 2.5.4.१० ।।
तुलसीकाष्ठमालाभिर्भूषितः पुण्यमाचरेत् ।।
पितृणां देवतानां च पुण्यं कोटिगुणं भवेत् ।। ११ ।।
तुलसीकाष्ठमालां तु प्रेतराजस्य दूतकाः ।।
दृष्ट्वा नश्यंति दूरेण वातोद्भूतं यथा दलम् ।। १२ ।।
यद्गृहे तुलसीकाष्ठं पत्रं शुष्कमथाऽऽर्द्रकम् ।।
भवंति तद्गृहे नैव पापं संक्रमते कलौ ।। १३ ।।
तुलसी काष्ठमालाभिर्भूषितो भ्रमते भुवि ।।

दुःस्वप्नं दुर्निमित्तं च न भयं शात्रवं क्वचित् ।।१४।।
धारयंति न ये मालां हैतुकाः पापबुद्धयः ।।
नरकान्न निवर्तंते दग्धाः कोपाग्निना मम ।। १५ ।।
तस्माद्धार्या प्रयत्नेन माला तुलसिसंभवा ।।
पद्माक्षनिर्मिता भक्त्या फलैर्धात्र्या सुपुण्यदा ।। १६ ।।
तद्ऊर्ध्वपुंड्रशंखाद्यैर्युक्तस्तुलसिमूलके ।।
सन्ध्योपास्त्यादिकं कुर्यात्कुशपाणिर्हिं मां स्मरन् ।। १७ ।।
कृतसन्ध्यादिको भक्तस्ततः संपूजयेच्च माम् ।।
गुरुश्चेत्तत्र वर्तेत आदौ गत्वा नमेद्गुरुम् ।। १८ ।।
किंचिद्दत्त्वोपायनं च दण्डवत्प्रणमेन्मुदा ।।
आचम्यैकाग्रमनसा पूजामण्डपमाविशेत् ।। १९ ।।
उपविश्याऽऽसने रम्ये कृष्णाजिनकुशोत्तरे ।।
सम्यक्पद्मासनासीनो भूतशुद्धिं समाचरेत् ।। 2.5.4.२० ।।
प्राणायामत्रयं कृत्वा मन्त्रेण च जितेंद्रियः ।।
उदङ्मुखस्ततः कृत्वा हृत्पंकजमनुत्तमम्।।

विकासं तस्य कुर्वीत विज्ञानरविणा हदि ।। २१ ।।
कर्णिकायां न्यसेच्चार्कं शशिनं चाग्निमेव च ।।
त्रयं त्रयात्मके तस्मिञ्चिंतयेद्विष्णवो नरः ।।
नानारत्नमयं पीठं तेषामुपरि विन्यसेत् ।। २२ ।।
तस्मिन्मृदुश्लक्ष्णतरं बालार्कसदृशद्युति ।।
अष्टैश्वर्यदलं पद्मं मन्त्राक्षरमयं न्यसेत् ।। २३ ।।
तस्मिन्देवं समासीनं कोटिशीतांशुसन्निभम् ।।
चतुर्भुजं महापद्मशंखचक्रगदाधरम् ।। २४ ।।
पद्मपत्रविशालाक्षं सर्वलक्षणलक्षितम् ।।
श्रीवत्सकौस्तुभोरस्कं पीतवस्त्रान्वितं च माम् ।। २५ ।।
विचित्राभरणैर्युक्तं दिव्यमंडनमंडितम् ।।
दिव्यचन्दनलिप्तांगं दिव्यपुष्पोपशोभितम् ।। २६ ।।
तुलसीकोमलदलवनमालाविभूषितम् ।।
कोटिबालार्कसदृशं कान्तं दिव्यश्रिया सह ।। २७ ।।
सर्वलक्षणलक्षिण्या समाश्लिष्टतनुं शिवम् ।।

एवं ध्यात्वा जपेन्मंत्रं समाहितमनाः शुचिः ।। २८ ।।
सहस्रं शतवारं वा यथाशक्ति जपेन्मनुम् ।।
मनसैवाऽर्चनं कृत्वा ततो विधिवदाचरेत् ।। २९ ।।
संप्रदायाऽनुरोधेन शंखं स्थाप्य ममाग्रतः ।।
दूर्वांकुरैश्च पुष्पैश्च गंधोदेन च पूरितम् ।। 2.5.4.३० ।।
दक्षिणे गंधपुष्पाणां पात्रं स्थाप्य च देशिकैः ।।
वामभागे न्यसेत्कुंभं वस्त्रपूतं सुवासितम् ।। ३१ ।।
पुरतो मम घंटां च दिक्षु दीपान्नियोजयेत् ।।
अन्यत्सर्वं साधनं च यथास्थानेषु विन्यसेत् ।।३२।।

अर्घ्यपाद्याऽऽचमनीयमधुपर्कस्य कारणात् ।।
विन्यसेत्पुरतो मह्यं चत्वार्यमत्रकाणि वै ।। ३३ ।।
सिद्धार्थाऽक्षतपुष्पाणि कुशाग्रं तिलचंदनम् ।।
फलं यवाश्चतुर्वक्त्र अर्घ्यपात्रे विनिःक्षिपेत् ।।३४।।
दूर्वा विष्णुपदी श्यामा पद्मं चैव चतुर्थकम् ।।
पाद्यपात्रे न्यसेत्पुत्र देशिको मम तुष्टये ।। ३५ ।।

कंकोलं च लवंगं च फलं मालतिसंभवम् ।।
कुर्याद्वै श्रद्धया पुत्र पात्र आचमनीयके ।। ३६ ।।
गव्यं पयो दधि मधु घृतं खंड समन्वितम् ।।
मधुपर्कस्य पात्रे वै दद्याद्वै श्रद्धयाऽर्चकः ।। ३७ ।।
उक्तानां द्रव्यजातीनामलाभे पत्रपुष्पयोः ।।
तत्तद्भावनया कुर्यात्सर्वदा विधिकोविदः ।। ३८ ।।
करन्यासं ततः कुर्यादंगन्यासं तथैव च ।।
पंचांगं वा षडंगं वा विन्यसेत्संप्रदायतः ।। ३९ ।।
ममाऽनुस्मरणं कार्यमात्मानं मत्समं स्मरेत् ।।
पूजारंभे चतुर्वक्त्रं मंगलं तु पठेन्नरः ।। 2.5.4.४० ।।
अथ संपूजयेच्छंखं पांचजन्यं मम प्रियम् ।।
यस्य संपूजनाद्वत्स आनंदः परमो मम ।।
शंखस्य पूजने वत्स मंत्रानेतानुदीरयेत् ।। ४१ ।।
त्वं पुरा सागरोत्पन्नो विष्णुना विधृतः करे ।।
निर्मितः सर्वदेवैश्च पांचजन्य नमोऽस्तु ते ।। ४२ ।।

तव नादेन जीमूता वित्रसंति सुराऽसुराः ।।
शशांकाऽयुतदीप्ताभ पांचजन्य नमोऽस्तु ते ।।४३।।
गर्भा देवारिनारीणां विलीयंते सहस्रधा ।।
तव नादेन पाताले पांचजन्य नमोऽस्तु ते ।। ४४ ।।
दर्शनेनैव शंखस्य किं पुनः स्पर्शने कृते ।।
विलयं यांति पापानि हिमवद्भास्करोदये ।। ४५ ।।
नत्वा शंखं करे धृत्वा मंत्रैरेभिस्तु वैष्णवः ।।
यः स्नापयति मां भक्त्या तस्य पुण्यमनंतकम् ।। ४६ ।।
सुवासितेन तैलेन कुर्यादभ्यंजनं ततः ।।
कस्तूर्या चंदनेनैव कुर्यादुद्वर्तनादिकम् ।। ४७।।
सुगंधवासितैस्तोयैः स्नाप्य मंत्रयुतैः शुभैः ।।
अर्घ्यं दत्त्वा ततो वत्स पाद्यमाचमनीयकम् ।।
मधुपर्कं ततो दद्यादथ सर्वोपचारकान् ।। ४८ ।।
वस्त्रैराभरणैर्दिव्यैरलंकृत्य यथाविधि ।।
पुष्पैः संपूजयेत्पीठं तत्र देवं निधाय च ।।४९।।

वस्त्राऽलंकारगंधादीनर्पयेच्छ्रद्धया मम ।।
नैवेद्यं विविधं दद्यात्पायसाऽपूपमिश्रितम् ।।

सकर्पूरं च तांबूलं भक्त्या चैव निवेदयेत् ।। 2.5.4.५० ।।
सुरभीणि च पुष्पाणि भक्त्या सम्यङ्निवेदयेत्।।
धूपं दशांगमष्टांगं दीपं च सुमनोहरम् ।। ५१ ।।
परिणीय प्रणम्याथ स्तुत्वा स्तुतिभिरादरात् ।।
शाययित्वा तु पर्यंके मगलार्घ्यं निवेदयेत्।। ५२ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे ब्रह्मविष्णुसंवादे मार्गशीर्षमाहात्म्ये शंखपूजाविधिकथनंनाम चतुर्थोऽध्यायः ।। ४ ।।

Roman transliteration

|| brahmovāca || ||
taptacakāṃkitaṃ kṛtvā hyātmānamatha dīkṣitam ||
padmākṣatulasīmālaṃ kiṃ phalaṃ brūhi keśava || 1 ||
|| śrībhagavānuvāca || ||
tulasīkāṣṭhasaṃbhūtāṃ yo mālāṃ vahate dvijaḥ ||
apya'śauco'pyanācāro māmevaiti na saṃśayaḥ || 2 ||
dhātrīphalakṛtā mālā tulasīkāṣṭhasaṃbhavā ||
dṛśyate yasya dehe tu sa vai bhāgavato naraḥ || 3 ||
tulasīdalajāṃ mālāṃ kaṇṭhasthāṃ vahate tu yaḥ ||
mamottīrṇāṃ viśeṣeṇa sa namasyo divaukasām || 4 ||
tulasīdalajāṃ mālāṃ dhātrīphalakṛtāmapi ||
dadāti pāpināṃ muktiṃ kiṃ punarmama sevinām || 5 ||
tulasīdalajāṃ mālāṃ mamottīrṇāṃ vahettu yaḥ ||
patrepatre'śvamedhānāṃ daśānāṃ labhate phalam || 6 ||
tulasīkāṣṭhasaṃbhūtāṃ yo mālāṃ vahate naraḥ||

phalaṃ yacchāmyahaṃ vatsa pratyahaṃ dvārakodbhavam || 7 ||
nivedya bhaktyā māṃ mālāṃ tulasīkāṣṭhasaṃbhavām ||
vahate yo naro bhaktyā tasya vai nāsti pātakam || 8 ||
sadā prītamanāstasya ahaṃ prāṇavaro hi saḥ ||
tulasīkāṣṭhasaṃbhūtāṃ yo mālāṃ vahate naraḥ ||
prāyaścittaṃ na tasyā'sti nā'śaucaṃ tasya vigrahe ||9||
tulasīkāṣṭhasaṃbhūtaṃ śirasaḥ kāṣṭhabhūṣaṇam ||
bāhau kare ca martyasya dehe yasya sa me priyaḥ || 2.5.4.10 ||
tulasīkāṣṭhamālābhirbhūṣitaḥ puṇyamācaret ||
pitṝṇāṃ devatānāṃ ca puṇyaṃ koṭiguṇaṃ bhavet || 11 ||
tulasīkāṣṭhamālāṃ tu pretarājasya dūtakāḥ ||
dṛṣṭvā naśyaṃti dūreṇa vātoddhūtaṃ yathā dalam || 12 ||
yadgrhe tulasīkāṣṭhaṃ patraṃ śuṣkamathā"rdrakam ||
bhavaṃti tadgrhe naiva pāpaṃ saṃkramate kalau || 13 ||
tulasī kāṣṭhamālābhirbhūṣito rbhramate bhuvi ||

duḥsvapnaṃ durnimittaṃ ca na bhayaṃ śātravaṃ kvacit ||14||
dhārayaṃti na ye mālāṃ haitukāḥ pāpabuddhayaḥ ||
narakānna nivartaṃte dagdhāḥ kopāgninā mama || 15 ||
tasmāddhāryā prayatnena mālā tulasisaṃbhavā ||
padmākṣanirmitā bhaktyā phalairdhātryā supuṇyadā || 16 ||
tadūrdhvapuṃḍraśaṃkhādyairyuktastulasimūlake ||
sandhyopāstyādikaṃ kuryātkuśapāṇirhiṃ māṃ smaran || 17 ||
kṛtasandhyādiko bhaktastataḥ saṃpūjayecca mām ||

guruścettatra varteta ādau gatvā namedgurum || 18 ||
kiṃciddattvopāyanaṃ ca daṇḍavatpraṇamenmudā ||
ācamyaikāgramanasā pūjāmaṇḍapamāviśet || 19 ||
upaviśyā"sane ramye kṛṣṇājinakuśottare ||
samyakpadmāsanāsīno bhūtaśuddhiṃ samācaret || 2.5.4.20 ||
prāṇāyāmatrayaṃ kṛtvā mantreṇa ca jiteṃdriyaḥ ||
udaṅmukhastataḥ kṛtvā hṛtpaṃkajamanuttamam||

vikāsaṃ tasya kurvīta vijñānaraviṇā hṛdi || 21 ||
karṇikāyāṃ nyaseccārkaṃ śaśinaṃ cāgnimeva ca ||
trayaṃ trayātmake tasmiściṃtayedvaiṣṇavo naraḥ ||
nānāratnamayaṃ pīṭhaṃ teṣāmupari vinyaset || 22 ||
tasminmṛduślakṣṇataraṃ bālārkasadṛśadyuti ||
aṣṭaiśvaryadalaṃ padmaṃ mantrākṣaramayaṃ nyaset || 23 ||
tasmindevaṃ samāsīnaṃ koṭiśītāṃśusannibham ||
caturbhujaṃ mahāpadmaśaṃkhacakragadādharam || 24 ||
padmapatraviśālākṣaṃ sarvalakṣaṇalakṣitam ||
śrīvatsakaustubhoraskaṃ pītavastrānvitaṃ ca mām || 25 ||
vicitrābharaṇairyuktaṃ divyamaṃḍanamaṃḍitam ||
divyacandanaliptāṃgaṃ divyapuṣpopaśobhitam || 26 ||
tulasīkomaladalavanamālāvibhūṣitam ||
koṭibālārkasadṛśaṃ kāntaṃ divyaśriyā saha || 27 ||
sarvalakṣaṇalakṣiṇyā samāśliṣṭatanuṃ śivam ||

evaṃ dhyātvā japenmaṃtraṃ samāhitamanāḥ śuciḥ || 28 ||
sahasraṃ śatavāraṃ vā yathāśakti japenmanum ||
manasaivā'rcanaṃ kṛtvā tato vidhivadācaret || 29 ||
saṃpradāyā'nurodhena śaṃkhaṃ sthāpya mamāgrataḥ ||
dūrvāṃkuraiśca puṣpaiśca gaṃdhodena ca pūritam || 2.5.4.30 ||
dakṣiṇe gaṃdhapuṣpāṇāṃ pātraṃ sthāpya ca deśikaiḥ ||
vāmabhāge nyasetkuṃbhaṃ vastrapūtaṃ suvāsitam || 31 ||
purato mama ghaṃṭāṃ ca dikṣu dīpānniyojayet ||
anyatsarvaṃ sādhanaṃ ca yathāsthāneṣu vinyaset ||32||
arghyapādyā"camanīyamadhuparkasya kāraṇāt ||
vinyasetpurato mahyaṃ catvāryamatrakāṇi vai || 33 ||
siddhārthā'kṣatapuṣpāṇi kuśāgraṃ tilacaṃdanam ||
phalaṃ yavāścaturvaktra arghyapātre viniḥkṣipet ||34||
dūrvā viṣṇupadī śyāmā padmaṃ caiva caturthakam ||
pādyapātre nyasetputra deśiko mama tuṣṭaye || 35 ||

kaṃkolaṃ ca lavaṃgaṃ ca phalaṃ mālatisaṃbhavam ||
kuryādvai śraddhayā putra pātra ācamanīyake || 36 ||
gavyaṃ payo dadhi madhu ghṛtaṃ khaṃḍa samanvitam ||
madhuparkasya pātre vai dadyādvai śraddhayā'rcakaḥ || 37 ||
uktānāṃ dravyajātīnāmalābhe patrapuṣpayoḥ ||
tattadbhāvanayā kuryātsarvadā vidhikovidaḥ || 38 ||
karanyāsaṃ tataḥ kuryādaṃganyāsaṃ tathaiva ca ||
paṃcāṃgaṃ vā ṣaḍaṃgaṃ vā vinyasetsaṃpradāyataḥ || 39 ||
mamā'nusmaraṇaṃ kāryamātmānaṃ matsamaṃ smaret ||
pūjāraṃbhe caturvaktraṃ maṃgalaṃ tu paṭhennaraḥ || 2.5.4.40 ||
atha saṃpūjayecchaṃkhaṃ pāṃcajanyaṃ mama priyam ||
yasya saṃpūjanādvatsa ānaṃdaḥ paramo mama ||
śaṃkhasya pūjane vatsa maṃtrānetānudīrayet || 41 ||

tvaṃ purā sāgarotpanno viṣṇunā vidhṛtaḥ kare ||
nirmitaḥ sarvadevaiśca pāṃcajanya namo'stu te || 42 ||

tava nādena jīmūtā vitrasaṃti surā'surāḥ ||
śaśāṃkā'yutadīptābha pāṃcajanya namo'stu te ||43||
garbhā devārināŕīṇāṃ vilīyaṃte sahasradhā ||
tava nādena pātāle pāṃcajanya namo'stu te || 44 ||
darśanenaiva śaṃkhasya kiṃ punaḥ sparśane kṛte ||
vilayaṃ yāṃti pāpāni himavadbhāskarodaye || 45 ||
natvā śaṃkhaṃ kare dhṛtvā maṃtrairebhistu vaiṣṇavaḥ ||
yaḥ snāpayati māṃ bhaktyā tasya puṇyamanaṃtakam || 46 ||
suvāsitena tailena kuryādabhyaṃjanaṃ tataḥ ||
kastūryā caṃdanenaiva kuryādudvartanādikam|| 47||
sugaṃdhavāsitaistoyaiḥ snāpya maṃtrayutaiḥ śubhaiḥ ||
arghyaṃ dattvā tato vatsa pādyamācamanīyakam ||
madhuparkaṃ tato dadyādatha sarvopacārakān || 48 ||
vastrairābharaṇairdivyairalaṃkṛtya yathāvidhi ||
puṣpaiḥ saṃpūjayetpīṭhaṃ tatra devaṃ nidhāya ca ||49||

vastrā'laṃkāragaṃdhādīnarpayecchraddhayā mama ||
naivedyaṃ vividhaṃ dadyātpāyasā'pūpamiśritam ||
sakarpūraṃ ca tāṃbūlaṃ bhaktyā caiva nivedayet || 2.5.4.50 ||
surabhīṇi ca puṣpāṇi bhaktyā samyaṅnivedayet||
dhūpaṃ daśāṃgamaṣṭāṃgaṃ dīpaṃ ca sumanoharam || 51 ||
pariṇīya praṇamyātha stutvā stutibhirādarāt ||
śāyayitvā tu paryaṃke magalārghyaṃ nivedayet|| 52 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe brahmaviṣṇusaṃvāde mārgaśīrṣamāhātmye śaṃkhapūjāvidhikathanaṃnāma caturtho'dhyāyaḥ || 4 ||

English translation

Brahmā said :

1. If one marks oneself with red hot discus and gets initiated, O Keśava , tell me, of what benefit are garlands of seeds of lotus and of Tulasī twigs,

Śrī Bhagavān said :

2. The Brāhmaṇa who wears the garland of Tulasī twigs undoubtedly attains me, even if he is unclean and devoid of good conduct. [1]

3. The man on whose body the garland made of Dhātrī fruits or Tulasī twigs is visible is indeed a Bhāgavata (devotee of the Lord).

4. He who wears the garland of Tulasī leaves particularly the ones taken off from me (i.e. my idol), is worthy of being bowed to even by the heaven -dwellers.

5. The garland made of Tulasī leaves or of Dhātrī fruits grants salvation even to sinners. All the mote so in the case of my devotees who serve me.

6. He who wears the garland of Tulasī leaves (worn by me) attains the merit of ten horse - sacrifices for every leaf (of it).

7. If a man wears a garland of Tulasī twigs, O dear one, I grant him the merit arising from (visit to the holy town) Dvārakā everyday.

8. After dedicating it to me with devotion , if a man wears a garland of Tulasī twigs devoutly, he has no sin at all.

9. lam always pleased with him who wears a garland of Tulasī twigs. He is (as dear to me) as (my) excellent vital air . It is not necessary that he should perform any expiatory rite. There is nothing unclean or polluted in his body.

10. He in whose body Tulasī twigs form ornaments for the head, arms and hands, is dear to me.

11. One should do meritorious acts after adorning oneself with a garland of Tulasī twigs. The auspicious rites of Manes and Devas (performed by him) shall have crores of times the benefit.

12. On seeing a garland of Tulasī twigs (tulasīkāṣṭha-mālā), the messengers of Yama disappear from far like a leaf shaken off by wind .

13. In Kali Yuga , sin does not contaminate that house where a Tulasī twig or leaf, whether dry or green , is present.

14. If anyone, embellished with a garland of Tulasī twigs, moves about on the earth , he will not see bad dreams or ill omens or any danger from enemies .

15. If rationalists or heretics with sinful intentions refuse to wear a garland (of Tulasī), they will never return from hell . They will be burnt by the fire of my anger .

16. Hence a garland made of Tulasī twigs, seeds of lotus or Dhātrī fruits should be worn carefully and devoutly. It bestows excellent merit.

17. Hence a devotee should have the Ūrdhvapuṇḍra , and the imprints of conch etc. With Darbha grass in his hands he should remember me and perform Sandhyā prayers etc. at the root of a Tulasī plant.

18. A devotee who has concluded the Sandhyā prayers etc., should worship me thereafter. If the preceptor is present there, he should first go to him and bow down to him.

19. After giving him something as present, he should joyfully prostrate himself before him. After performing the Ācamana rite, he should enter the pavilion of worship.

20. After occupying a beautiful seat with deerskin or Kuśa grass spread over it, he should sit properly in the posture of “Lotus”. [2] He should perform the rite of Bhūtaśuddhi (purification of the elements).

21. Reciting the Mantra and subduing the sense-organs, he should petform three Prāṇāyāmas (holding the breath) facing the; North. By means of the sun of perfect knowledge he should cause the excellent lotus of the heart to bloom.

22. On the pericarp (of that lotus) he should fix the Sun, the Moon and Fire The devotee of Viṣṇu should conceive the three in that which consists of three (petals). Above them he should place a pedestal studded with different kinds of jewels .

23. On it he should fix the lotus of eight petals each representing the eight Aiśvaryas [3] (super-human excellences) of the Lord. The Lotus consists of the (eight) syllables of the Mantra (oṃ na mo nā rā ya ṇā ya). The lotus is soft, glossy and has the splendour of the morning sun.

24-28. Then he should meditate on me, the Lord (comfortably) seated thereon, having four arms, holding the great lotus, conch, discus and iron club . The Lord resembles a crore of moons . His eyes are as large as the petals of a lotus. He is characterized by all good features (or symbols ön the body). Śrīvatsā and Kaustubha shine on his chest. He is dressed in yellow robes. He is endowed with wonderful ornaments. He is embellished with divine decorative things. His body is smeared with divine sandal-paste . He appears splendid with divine flowers . He is adorned with garlands of tender leaves of Tulasī and of sylvan flowers. He shines with the splendour resembling that of a crore of rising suns. His body is embraced by the divine Goddess Śrī who has all good characteristics. He is auspicious. After meditating thus, he should recite the Mantra with great concentration and purity .

29-32. He should repeat the Mantra a thousand or hundred times, according to his capacity. After doing the worship mentally, he should do it in accordance with the injunctions.

As the convention [4] requires, he should place the conch in front of me. The vessel filled with scented water , Dūrvā sprouts and flowers should be placed by the preceptors to the right of sandal -paste and flowers. The water-pot should be placed on the left side. It should be sanctified with a cloth and be well-scented. The bell should be placed in front of the and the lamps be placed in the (different) directions. The other materials too should be plated in their proper positions.

33. Four vessels should be placed in front of me for keeping Arghya , Pādya , Ācamanīya and Madhuparka .

34. O Four- faced One, white mustard , raw rice grains, flowers, Kuśa grass, gingelly seeds, sandal-paste, fruits and barley grains should be kept in the vessel for Arghya .

35. For my satisfaction, the preceptor should place Dūrvā grass, Viṣṇupadī (Gaṅgā water), Śyāmā and lotus in the vessel for Pādya , O son.

36. In the Vessel for Ācamanīya he should, with great faith , place, O son, Kaṅkola , clove and nutmeg.

37. The worshipper should, with great faith, place cow's milk , curds , honey , ghee and sugar - candy in the vessel for Madhuparka .

38. When the above-mentioned articles are not available, an expert in the procedure of worship should always place leaves and flowers with the idea that they are the articles required (in the procedure).

39. Thereafter, he should perform the Nyāsa of the hand as well as that of the limbs . He should, in accordance with the convention, perform the Nyāsa rite on five or six limbs .

40. I Should be remembered. The devotee should consider himself on a par with me. At the beginning of the worship, O Four-faced One, the man should recite the auspicious Mantras .

41. Then he should worship Pāñcajanya , my favourite conch. O dear one, by worshipping it he causes great delight unto me. During the worship of the Śaṅkha , O dear one, he should recite the following mantras:

42. "O Pāñcajanya, formerly you were born of the ocean . You have been held by Viṣṇu in his hand. You have been made by all the Devas . Obeisance to you.

43. On account of your sound , clouds and Suras and Asuras become afraid. Obeisance to you, O Pāñcajanya of the bright lustre of ten thousand moons.

44. The foetuses of the womenfolk of demons perish in thousands in the nether worlds, O Pāñcajanya. Obeisance to you."

45. Merely at the sight of the conch sins perish like mist disappearing at sunrise. All the more so when it is touched.

46. If the Vaiṣṇava devotee bows to and holds in his hand the conch and bathes me repeating these Mantras devoutly, his merit is infinite.

47. Thereafter he should anoint the idol with well-perfumed oil and nibbing and cleansing etc. should be done by means of sandal-paste and musk.

48. I should be bathed with the perfumed water of great holiness along with mantras. Then, O dear one, he should offer Arghya , Pādya , Ācamanīyaka and Madhuparka . Thereafter, he should offer all the requisite services.

49-50. The Pīṭha (Pedestal) should be adorned with divine garments and ornaments in accordance with the injunctions. Then he should worship the pedestal with flowers.

After placing the Lord there, garments, ornaments, scents etc. should be devotedly offered to me. Then he should duly offer Naivedya of various kinds along with milk-pudding and sweet pie. It should be offered devoutly along with camphor and betel leaves.

51-52. He should men earnestly offer fragrant flowers with devotion. Incense with ten substances and lamps with eight charming ancillaries should be offered. He should then circumambulate and bow down. Then with great respect he should eulogize with hymns. After laying down the Lord in the cot, he should offer the auspicious Arghya .

[1]: [1] : VV 2-16 describe the efficacy of wearing garlands of Tulasī and Dhātrī.

[2]: [2] : VV 20 ff describe the procedure of Viṣṇu-worship which is strongly influenced by Āgamas .

[3]: [3] : The siddhis in Yogaśāstra such as aṇimā , laghimā etc. are named here aiśvaryas . MW 234C gives another list of such supreme powers such as of vision, audition, cogitation, discrimination, omniscience and active powers like swiftness of thought, power of assuming forms at will, faculty of expatiation.

[4]: [4] : VV 29-38 give the details of different Upacāras in Viṣṇu worship followed by Nyāsa (vv 39-40) and the worship of the conch Pāñcajanya (vv 41-46).

Sanskrit source · English chapter witness

Mārgaśīrṣa-māhātmya · Chapter 5

The Fruit of Conch Worship

Chapter 138 of 221 · 31 detected Sanskrit verse markers

Sanskrit

।। ब्रह्मोवाच ।। ।।
पंचामृतस्य स्नपनाद्यत्फलं लभते हरेः।।
शंखोदकेन यत्किंचित्तन्मे ब्रूह्यजिताऽच्युत ।।१।।
।। ।। श्रीभगवानुवाच।। ।।
क्षीरस्नानं प्रकुर्वंति ये नरा मम मूर्द्धनि।।
शताश्वमेधजं पुण्यं बिंदुना बिंदुना स्मृतम्।।२।।
क्षीराद्दशगुणं दध्ना घृतेनैव दशोत्तरम्।।
मधुना तद्दशगुणं सितया तु ततोऽधिकम् ।।
गंधपुष्पोदके मंत्रं सर्वोत्कृष्टं प्रशस्यते ।।३।।
द्वादश्यां पंचदश्यां वा गव्येन पयसा मम ।।
स्नापनं देवशार्दूल महापातकनाशनम्।। ४ ।।
दध्यादीनां विकाराणां क्षीरतः संभवो यथा ।।
तथैव शेषकामानां क्षीरस्नपनतो मम ।। ५ ।।
क्षीरस्नानेन सौभाग्यं दध्ना मिष्टान्नभोजनम्।।
घृतेन स्नापयेद्यो मां नरो मम पुरं व्रजेत् ।। ६ ।।

मधुना सितया यस्तु कारयेन्मार्गशीर्षके ।।
स राजा जायते लोके पुनः स्वर्गादिहागतः ।।७।।
गजाश्वरथसंपूर्णं स राज्यं लभते भुवि ।।
कारयेन्मार्गशीर्षे वै यः क्षीरस्नापनं मम ।। ८ ।।
स्वर्गे लोके स जयति चंद्रेंद्ररुद्रमारुतान् ।।
क्षीरस्नानं परं श्रेष्ठं मार्गशीर्षे च पुत्रक ।। ९ ।।
क्षीरस्नपनमाहात्म्यं वर्चस्कं पुष्टिवर्धनम् ।।
दौर्भाग्यं विलयं याति क्षीरस्नानेन मे सुत ।। 2.5.5.१० ।।
स्नापयेन्मार्गशीर्षे मां यो वै पंचाऽमृतेन तु ।।
स न शोच्यो भवेज्जंतुर्बंधुना भुवि मानद ।। ११ ।।
कपिलाक्षीरमादाय यः स्नापयति मां सुत ।।
कपिलाशतदानस्य फलं प्राप्नोति मानवः ।। १२ ।।
शंखे तीर्थोदकं कृत्वा यः स्नापयति देशिकः ।।
बिंदुनाऽपि सहोमासे स्वकुलं तारयेद्धि सः ।।१३।।
कापिलं क्षीरमादाय शंखे कृत्वा च मानवः ।।

यः स्नापयति मां भक्त्या सर्वतीर्थफलं लभेत् ।।१४।।
शंखे कृत्वा तु पानीयं साक्षतं कुशसंयुतम् ।।
यः स्नापयेत्सहोमासे सर्वतीर्थफलं लभेत् ।। १५ ।।
शंखाष्टकेन यः स्नानं कारयेन्मार्गशीर्षके ।।
भक्त्या भगवतः श्रेष्ठो मम लोके महीयते ।। १६ ।।
शंखषोडशकेनाथ यः स्नापयति मे सुत ।।
स पापमुक्तः सुचिरं स्वर्गलोके महीयते ।। १७ ।।
चतुर्विंशतिसंख्याकैः शंखैर्यः स्नापयेच्च माम् ।।
इंद्रलोके चिरं स्थित्वा स राजा भुवि जायते ।। १८ ।।
शंखाऽष्टोत्तरशतेनैव स्नापयेन्मार्गशीर्षके ।।
शंखेशंखे सुवर्णस्य फलं प्राप्नोति मानवः ।। १९ ।।
मार्गशीर्षे भक्तिमान्यः कृत्वा शंखध्वनिं हि माम् ।।
स्नापयेत्पितरस्तस्य स्वर्गं तावत्प्रतिष्ठिताः ।। 2.5.5.२० ।।
अष्टोत्तरसहस्रं तु शंख स्नानं तु यश्चरेत् ।।
स गणो मुक्तिमाप्नोति यावदाभूतसंप्लवम् ।। २१ ।।

नित्यं संस्नापयेद्यो मां शंखेन सुरसत्तम ।।
गंगास्नानफलं प्राप्य नित्यं नंदति देववत् ।। २२ ।।
शंखेतोयं समादाय यः स्नापयति मां सुत ।।
नमो नारायणेत्युक्त्वा मुच्यते सर्वकिल्बिषैः ।। २३ ।।
कृत्वा पादोदकं शंखे वैष्णवानां महात्मनाम् ।।
यो ददाति तिलोन्मिश्रं चांद्रायणफलं लभेत् ।। २४ ।।
नाद्यं तडागजं वाऽपि वापीकूपादिकं च यत् ।।
गांगेयं जायते सर्वं जलं शंखकृतं च यत् ।।२५।।
गृहीत्वा मम पादांबु शंखे कृत्वा तु वैष्णवः ।।
यो वहेच्छिरसा नित्यं स मुनिस्तपतां वरः ।।२६।।
त्रैलोक्ये यानि तीर्थानि मम चैवाज्ञया सुत ।।
शंखे तानि वसंतीह तस्माच्छंखो वरः स्मृतः ।। २७ ।।
सांबुं शंखं करे धृत्वा मंत्रैरेतैस्तु वैष्णवः ।।
यः स्नापयेन्मार्गशीर्षे तुष्टस्तस्य भवाम्यहम् ।। २८ ।।
शंखादौ चंद्रदैवत्यं कुक्षौ वरुणदेवता ।।

पृष्ठे प्रजापतिश्चैव अग्रे गंगा सरस्वती ।। २९ ।।
तेषामुच्चारपूर्वं तु स्नापयेन्मामतंद्रितः ।।
तस्य पुण्यस्य संख्यां वै कर्तुं नैव सुराः क्षमाः।। 2.5.5.३० ।।
पुरतो मम देवेश सपुष्पः सजलाक्षतः।।
शंखस्त्वभ्यर्चितस्तिष्ठेत्तस्य श्रीः सर्वतोमुखी ।। ३१ ।।
विलेपनेन संपूर्णं शंखं कृत्वा तु मां भजेत् ।।
तदा मे परमा प्रीतिर्भवेद्वै शतवार्षिकी ।। ३२ ।।
शंखे कृत्वा तु पानीयं सपुष्पं सजलाक्षतम् ।।
अर्घ्यं ददाति यो मां वै तस्य पुण्यमनंतकम् ।। ३३ ।।

अर्घ्यं कृत्वा स्वयं शंखे यः करोति प्रदक्षिणाम् ।।
प्रदक्षिणीकृता तेन सप्तद्वीपा वसुंधरा ।। ३४ ।।
भ्रामयित्वा च मे मूर्ध्नि मंदिरं शंखवारिणा ।।
प्रोक्षयेद्वैष्णवो यस्तु नाशुभं तद्गृहे भवेत् ।। ३५ ।।
नाधयो न क्लमस्तस्य नारकं न भयं क्वचित् ।।
यस्य पादोदकं शंखे कृतं मूर्धानमालभेत् ।। ३६ ।।

ग्रहा रक्षांसि कूष्मांडपिशाचोरगदानवाः ।।
दृष्ट्वा शंखोदकं मूर्ध्नि विद्रवंति दिशो दश ।। ३७ ।।
वादित्रनिनदैरुच्चैर्गीतमंगलनिःस्वनैः ।।
यः स्नापयति मां भक्त्या जीवन्मुक्तो भवेद्धि सः ।। ३८ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां सहितायां द्वितीये वैष्णवखण्डे ब्रह्मविष्णुसंवादे मार्गशीर्षमाहात्म्ये शंखपूजनफलकथनंनाम पंचमोऽध्यायः ।। ५ ।।

Roman transliteration

|| brahmovāca || ||
paṃcāmṛtasya snapanādyatphalaṃ labhate hareḥ||
śaṃkhodakena yatkiṃcittanme brūhyajitā'cyuta ||1||
|| || śrībhagavānuvāca|| ||
kṣīrasnānaṃ prakurvaṃti ye narā mama mūrddhani||
śatāśvamedhajaṃ puṇyaṃ biṃdunā biṃdunā smṛtam||2||
kṣīrāddaśaguṇaṃ dadhnā ghṛtenaiva daśottaram||
madhunā taddaśaguṇaṃ sitayā tu tato'dhikam ||
gaṃdhapuṣpodake maṃtraṃ sarvotkṛṣṭaṃ praśasyate ||3||
dvādaśyāṃ paṃcadaśyāṃ vā gavyena payasā mama ||
snāpanaṃ devaśārdūla mahāpātakanāśanam|| 4 ||
dadhyādīnāṃ vikārāṇāṃ kṣīrataḥ saṃbhavo yathā ||
tathaiva śeṣakāmānāṃ kṣīrasnapanato mama || 5 ||
kṣīrasnānena saubhāgyaṃ dadhnā miṣṭānnabhojanam||
ghṛtena snāpayedyo māṃ naro mama puraṃ vrajet || 6 ||

madhunā sitayā yastu kārayenmārgaśīrṣake ||
sa rājā jāyate loke punaḥ svargādihāgataḥ ||7||
gajāśvarathasaṃpūrṇaṃ sa rājyaṃ labhate bhuvi ||
kārayenmārgaśīrṣe vai yaḥ kṣīrasnāpanaṃ mama || 8 ||
svarge loke sa jayati caṃdreṃdrarudramārutān ||
kṣīrasnānaṃ paraṃ śreṣthaṃ mārgaśīrṣe ca putraka || 9 ||
kṣīrasnapanamāhātmyaṃ varcaskaṃ puṣṭivardhanam ||
daurbhāgyaṃ vilayaṃ yāti kṣīrasnānena me suta || 2.5.5.10 ||
snāpayenmārgaśīrṣe māṃ yo vai paṃcā'mṛtena tu ||
sa na śocyo bhavejjaṃturbaṃdhunā bhuvi mānada || 11 ||
kapilākṣīramādāya yaḥ snāpayati māṃ suta ||
kapilāśatadānasya phalaṃ prāpnoti mānavaḥ || 12 ||
śaṃkhe tīrthodakaṃ kṛtvā yaḥ snāpayati deśikaḥ ||
biṃdunā'pi sahomāse svakulaṃ tārayeddhi saḥ ||13||
kāpilaṃ kṣīramādāya śaṃkhe kṛtvā ca mānavaḥ ||

yaḥ snāpayati māṃ bhaktyā sarvatīrthaphalaṃ labhet ||14||
śaṃkhe kṛtvā tu pānīyaṃ sākṣataṃ kuśasaṃyutam ||
yaḥ snāpayetsahomāse sarvatīrthaphalaṃ labhet || 15 ||
śaṃkhāṣṭakena yaḥ snānaṃ kārayenmārgaśīrṣake ||
bhaktyā bhagavataḥ śreṣṭho mama loke mahīyate || 16 ||
śaṃkhaṣoḍaśakenātha yaḥ snāpayati me suta ||
sa pāpamuktaḥ suciraṃ svargaloke mahīyate || 17 ||
caturviṃśatisaṃkhyākaiḥ śaṃkhairyaḥ snāpayecca māṃ ||
iṃdraloke ciraṃ sthitvā sa rājā bhuvi jāyate || 18 ||
śaṃkhā'ṣṭottaraśatenaiva snāpayenmārgaśīrṣake ||
śaṃkheśaṃkhe suvarṇasya phalaṃ prāpnoti mānavaḥ || 19 ||
mārgaśīrṣe bhaktimānyaḥ kṛtvā śaṃkhadhvaniṃ hi mām ||
snāpayetpitarastasya svargaṃ tāvatpratiṣṭhitāḥ || 2.5.5.20 ||
aṣṭottarasahasraṃ tu śaṃkha snānaṃ tu yaścaret ||
sa gaṇo muktimāpnoti yāvadābhūtasaṃplavam || 21 ||

nityaṃ saṃsnāpayedyo māṃ śaṃkhena surasattama ||
gaṃgāsnānaphalaṃ prāpya nityaṃ naṃdati devavat || 22 ||
śaṃkhetoyaṃ samādāya yaḥ snāpayati māṃ suta ||
namo nārāyaṇetyuktvā mucyate sarvakilbiṣaiḥ || 23 ||
kṛtvā pādodakaṃ śaṃkhe vaiṣṇavānāṃ mahātmanām ||
yo dadāti tilonmiśraṃ cāṃdrāyaṇaphalaṃ labhet || 24 ||
nādyaṃ taḍāgajaṃ vā'pi vāpīkūpādikaṃ ca yat ||
gāṃgeyaṃ jāyate sarvaṃ jalaṃ śaṃkhakṛtaṃ ca yat ||25||
gṛhītvā mama pādāṃbu śaṃkhe kṛtvā tu vaiṣṇavaḥ ||
yo vahecchirasā nityaṃ sa munistapatāṃ varaḥ ||26||
trailokye yāni tīrthāni mama caivājñayā suta ||
śaṃkhe tāni vasaṃtīha tasmācchaṃkho varaḥ smṛtaḥ || 27 ||
sāṃbuṃ śaṃkhaṃ kare dhṛtvā maṃtrairetaistu vaiṣṇavaḥ ||
yaḥ snāpayenmārgaśīrṣe tuṣṭastasya bhavāmyaham || 28 ||
śaṃkhādau caṃdradaivatyaṃ kukṣau varuṇadevatā ||

pṛṣṭhe prajāpatiścaiva agre gaṃgā sarasvatī || 29 ||
teṣāmuccārapūrvaṃ tu snāpayenmāmataṃdritaḥ ||
tasya puṇyasya saṃkhyāṃ vai kartuṃ naiva surāḥ kṣamāḥ|| 2.5.5.30 ||
purato mama deveśa sapuṣpaḥ sajalākṣataḥ||
śaṃkhastvabhyarcitastiṣṭhettasya śrīḥ sarvatomukhī || 31 ||
vilepanena saṃpūrṇaṃ śaṃkhaṃ kṛtvā tu māṃ bhajet ||
tadā me paramā prītirbhavedvai śatavārṣikī || 32 ||
śaṃkhe kṛtvā tu pānīyaṃ sapuṣpaṃ sajalākṣatam ||
arghyaṃ dadāti yo māṃ vai tasya puṇyamanaṃtakam || 33 ||
arghyaṃ kṛtvā svayaṃ śaṃkhe yaḥ karoti pradakṣiṇām ||
pradakṣiṇīkṛtā tena saptadvīpā vasuṃdharā || 34 ||
bhrāmayitvā ca me mūrdhni maṃdiraṃ śaṃkhavāriṇā ||
prokṣayedvaiṣṇavo yastu nāśubhaṃ tadgrahe bhavet || 35 ||
nādhayo na klamastasya nārakaṃ na bhayaṃ kvacit ||
yasya pādodakaṃ śaṃkhe kṛtaṃ mūrdhānamālabhet || 36 ||

grahā rakṣāṃsi kūṣmāṃḍapiśācoragadānavāḥ ||
dṛṣṭvā śaṃkhodakaṃ mūrdhni vidravaṃti diśo daśa || 37 ||
vāditraninadairuccairgītamaṃgalaniḥsvanaiḥ ||
yaḥ snāpayati māṃ bhaktyā jīvanmukto bhaveddhi saḥ || 38 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ sahitāyāṃ dvitīye vaiṣṇavakhaṇḍe brahmaviṣṇusaṃvāde
mārgaśīrṣamāhātmye śaṃkhapūjanaphalakathanaṃnāma paṃcamo'dhyāyaḥ || 5 ||

English translation

Brahmā said :

1. O Acyuta , the unconquered one, tell me what fruit is obtained by bathing Hari with Pañcāmṛta and what by bathing with conch-water?

Śrī Bhagavān said :

2. If men bathe me by pouring milk over the head, it is declared that for every drop the merit is that of a hundred horse-sacrifices.

3. If the bathing is done with curds, the fruit is ten times that of the milk-bath; that with ghee has ten times this; that with honey has ten times this still. If the bathing is done with sugar [1] the fruit is still better. Water mixed with sweet-smelling flowers accompanied by Mantra recitation is praised as superior to all.

4. Bathing me with cow's milk on the twelfth and fifteenth (lunar) days is destructive of great sins, O tiger among Devas .

5. Just as the products, curds etc., develop from milk, so also all the remaining desires (are realized) through bathing me with milk.

6. Good fortune and felicity are obtained by bathing me with milk; sweet food by means of curds. One who bathes me with ghee shall go to my region (Vaikuṇṭha).

7. He who bathes me with honey and sugar in the month of Mārgaśīrṣaka (goes to heaven and) coming back from heaven, he is born as a king in this world.

8. He who baṃes me in milk in the month of Mārgaśīrṣaka obtains on the earth a kingdom full of elephants, horses and chariots.

9. In the heavenly world, he conquers the Moon, Indra , Rudra and the Wind-god. O son, bathing (me) with milk in the month of Mārgaśīrṣa is most excellent.

10. The efficacy of bathing with milk gives splendour. It causes increase in nourishment. All ill-luck perishes by bathing me in milk, O my son.

11. He who bathes me in Pañcāmṛta in Mārgaśīrṣa never falls into a pitiable condition to be bewailed by kinsmen on the earth, O bestower of honour.

12. The man who takes the milk of a tawny-coloured cow and bathes me, obtains the fruit of the gift of a hundred tawny-coloured cows.

13. If a preceptor takes Tīrtha -water in a conch [2] and baṃes me in the month of Mārgaśīrṣa even with a drop of it, he will redeem his family.

14. The men who takes the milk of a tawny-coloured cow in a conch and baṃes me devoutly, obtains the fruit of (visiting) all the Tīrthas .

15. The man who takes water along with raw rice grains and Kuśa grass in a conch and baṃes me (with it) in the month of Mārgaśīrṣa, shall obtain the fruit of (visiting) all the Tīrthas.

16. He who devoutly bathes the Lord with eight conchfuls of water in Mārgaśīrṣa becomes an excellent man. He is honoured in my world.

17. He who bathes me with sixteen conchfuls of water, O my son, shall be liberated from sins. He is honoured in the heavenly world for a very long time.

He who bathes me with twenty-four conchfuls of water dwells in the world of Indra for a long time and is born on the earth as a king.

19. He who bathes me with one hundred and eight conchfuls of water in the month of Māṛgaśīrṣa attains the fruit in the form of (a) gold (coin?) for every conchful (of water).

20. If a devout man blows a conch and bathes me in Mārgaśīrṣa, his Pitṛs pass on towards heaven.

21. He who bathes me with a thousand and eight conchfuls of

water, shall become a Gaṇa (attendant) and attain salvation until all the living beings are annihilated.

22. O most excellent one among Suras , he who bathes me with conch everyday obtains the fruit of bathing in Gaṅga and is always joyful like Devas.

23. O son, he who takes water in a conch, utters “Obeisance to Nārāyaṇa ” and bathes me, is absolved of all sins.

24. He who takes the water with which my feet are washed, puts it in a conch and gives it to noble-souled Vaiṣṇavas after mixing it with gingelly seeds shall obtain the fruit of Cāndrāyaṇa .

25. Whether the water is taken from a river or a lake, or a well or a tank etc., if it is kept in a conch it becomes Gaṅgā water.

26. The Vaiṣṇava who takes my Pādāṃbu (water with which Viṣṇu ’s feet are washed) in a conch and carries it on his head always, is a sage and the most excellent one among those who blaze (i.e. perform penance).

21. At my behest, O son, all the Tīrthas in the three worlds reside within the conch. Hence Śaṅkha is remembered as the most excellent.

28. The Vaiṣṇava who holds a conch filled with water in his hand and bathes me repeating these Mantras in the month of Mārgaśīrṣa causes delight to me:

29. “In the first portion of the conch the Moon (Candra) is the deity. In the belly Varuṇa is the deity. On the back it is Prajāpati and at the tip Gaṅgā and Sarasvatī .”

30. Their names should be uttered and I must be bathed. Suras are not competent to reckon his merits.

31. In front of me, O Lord of Devas, let the conch [3] be worshipped along with flowers, water and raw rice-grains. Its splendour is unlimited and on all sides.

32. One should worship me after filling a conch fully with unguents. Thereby my pleasure becomes very great extending to a hundred years.

33. If one takes drinking water in a conch with flowers, water and raw rice-grains and offers me Arghya , his merit is infinite.

34. If a man circumambulates taking Arghya a conch himself, it is as good as though the earth consisting of the seven continents is circumambulated.

35. If a man whirls the conch (with water) above my head and sprinkles the temple with the water from the conch, there shall be nothing inauspicious in his house.

36. If the Pādodaka (the water with which the feet are washed) is taken in a conch and applied to the head, neither anxieties nor exhaustion nor the fear of hell shall torment him.

37-38. On seeing the conch-water on the head, evil spirits, Rākṣasas , Kūṣmāṇḍa devils, ghosts, serpents and Dānavas fun towards all the ten quarters.

He who devoutly bathes me to the accompaniment of the sounds of musical instruments and the loud sounds of auspicious songs, shall become a man liberated while living.

[1]: [1] : VV 2-3 describe Pañcāmṛta-snāna . When separate ingredients are used, 'Sugar-bath' is the application of sugar to the idol. When the mixture of these ingredients is used, the liquefied sugar in that mixture can be used for 'bathing'.

[2]: [2] : VV 13-25 describe efficacy of the use of conch in Pañcāmṛta-snāna.

[3]: [3] : VV 3Iff describe the importance of conch-worship and its efficacy in dispelling evil.

Sanskrit source · English chapter witness

Mārgaśīrṣa-māhātmya · Chapter 6

The Fruit of Offering Tulasī Twigs and Sandalpaste

Chapter 139 of 221 · 35 detected Sanskrit verse markers

Sanskrit

।। ।। ब्रह्मोवाच ।। ।।
घण्टानादस्य माहात्म्यं चंदनस्य तथाऽच्युत ।।
यत्फलं लभते स्वामिंस्तत्सर्वं ब्रूहि तत्त्वतः ।। १ ।।
।। श्रीभगवानुवाच ।। ।।
स्नानार्चनक्रियाकाले घंटानादं करोति यः ।।
पुरतो मम देवेश तस्य पुण्यफलं शृणु ।। २ ।।
वर्षकोटिसहस्राणि वर्षकोटिशतानि च ।।
वसते मामके लोके अप्सरोगणसेवितः ।। ३ ।।
सर्ववाद्यमयी घण्टा सर्वदेवमयी यतः ।।
तस्मात्सर्वप्रयत्नेन घण्टानादं तु कारयेत् ।। ४ ।।
सर्ववाद्यमयी घण्टा सर्वदा मम वल्लभा ।।
वादनाल्लभते पुण्यं यज्ञकोटिशतोद्भवम् ।। ५ ।।
घंटानादः सदा कार्यः पूजाकाले विशेषतः ।।
मन्वंतरसहस्राणि मन्वतरशतानि च ।। ६ ।।
प्रीतो भवामि सततं घंटानादेन पुत्रक ।।

भेरीशंखनिनादेन घंटानादान्वितेन च ।। ७ ।।
मृदंगशंखेन युतं प्रणवेन समन्वितम् ।।
अर्चनं मम देवेश सततं मोक्षदं नृणाम् ।। ८ ।।
यत्र तिष्ठेत पुरतो घंटा नादान्विता मम ।।
अर्चिता वैष्णवैर्यत्र तत्र मां विद्धि पुत्रक ।। ९ ।।
वैनतेयांऽकिता घंटा सुदर्शनयुताऽथवा ।।
ममाग्रे स्थापयेद्यस्तु तस्य पापं हराम्यहम् ।। 2.5.6.१० ।।
मदीयार्चनवेलायां घंटानादं करोति यः ।।
नश्यंति तस्य पापानि शतजन्मार्जितान्यपि ।। ११ ।।
स्वापकाले प्रकुर्वीत घण्टानादं स्वभक्तितः ।।
ममैवार्चनवेलायां फलं कोटिगुणोद्भवम् ।। १२ ।।
ये मामर्चंति देवेश सुपर्णोपरिसंस्थितम् ।।
शंखपद्मगदायुक्तं सचक्रं च श्रिया युतम् ।। १३ ।।
किं करिष्यंति ते तीर्थैर्देवतानां च दर्शनैः ।।
किं यज्ञैः किं व्रतैर्वापि किं दानैः किमुपोषणैः ।।१४।।

मूर्तिर्नारायणी यैश्च मामकी गरुडोपरि ।।
स्थापिता ते कलौ यांति कल्पकोटिं पदं मम ।। १५।।
ममाऽग्रे स्थापयेद्यस्तु प्रासादेऽथ गृहेऽथवा ।।
तीर्थकोटिसहस्राणि तत्र तिष्ठंति देवताः ।। १६ ।।
यस्तु पूजयते धन्यो गरुडोपरिसंस्थितम्।।
एकादश्यां तथा रात्रौ वासनासंयुतो मम ।।
कृत्वा गीतं च नृत्यं च तारयेन्नरकात्पितॄन् ।। १७ ।।
पुनश्च कथयिष्यामि शृणु घंटामहं सुत ।। १८ ।।
मम नामांकिता घण्टा पुरतो या च तिष्ठति ।।
अर्चिता वैष्णवी यत्र तत्र मां विद्धि पुत्रक ।। १९ ।।
यस्तु वादयते घंटां वैनतेयविचिह्निताम्।।
धूपे नीराजने स्नाने पूजाकाले विलेपने ।। 2.5.6.२० ।।
ममाग्रे प्रत्यहं वत्स प्रत्येकं लभते फलम् ।।
मखायुतं गोऽयुतं च चांद्रायणशतोद्भवम्।। २१ ।।
विधिबाह्यकृता पृजा सफला जायते नृणाम् ।।

घण्टानादेन तुष्टोऽहं प्रयच्छामि स्वकं पदम् ।। २२ ।।
नागाऽरिचिह्निता घंटा रथांगेन समन्विता ।।
वादनात्कुरुते नाशं जन्मकोटिभयस्य वै ।। २३ ।।
गरुडेनांऽकितां घंटां दृष्ट्वाहं प्रत्यहं मुदा ।।
प्रीतिं करोमि देवेश लक्ष्मीं प्राप्य यथाऽधनः ।। २४ ।।
घंटादण्डस्य शिरसि सुचक्रं स्थापयेत्तु यः ।।
मत्प्रियं वैनतेयं वा स्थापितं भुवनत्रयम् ।। २५ ।।
घंटानादं सचक्रं च अंतकाले शृणोति यः ।।
पापकोटियुतस्याऽपि नश्यंति यमकिंकराः ।। २६ ।।
सर्वदोषाः प्रणश्यंति घंटानादेन वै सुत ।।
देवतानां सरुद्राणां पितृणामुत्सवो भवेत् ।। २७ ।।
अभावे वैनतेयस्य चक्रस्याऽपि न संशयः ।।
घंटानादेन भक्तानां प्रसादं प्रकरोम्यहम् ।। २८ ।।
गृहे यस्मिन्भवेन्नित्यं घण्टा नागारिसंयुता ।।
सर्पाणां न भयं तत्र नाग्निविद्युत्समुद्भवम् ।। २९ ।।

यस्य घंटा गृहे नास्ति शंखो न पुरतो मम ।।
कथं भागवतो ज्ञेयः कथं भवति वल्लभः ।। 2.5.6.३० ।।
चंदनस्य प्रवक्ष्याम माहात्म्यं तव पुत्रक ।।
यस्मिन्कृते भवेत्प्रीतिर्ममात्यंतं न संशयः ।। ।। ३१ ।।
सचंदनं सकुसुमं कर्पूरागरुमिश्रितम् ।।
मृगनाभिसमायुक्तं जातीफलसमन्वितम् ।। ३२ ।।
तुलसीचंदनोपेतं ममात्यंतसुखावहम् ।।
यो ददाति हि मां नित्यं तुलसीकाष्ठसंभवम्।। ३३ ।।
युगानि वसते स्वर्गे ह्यनंतानि नरोत्तमः ।।

महाविष्णोः कलौ भक्त्या दत्त्वा तुलसिचंदनम् ।। ।।३४।।
अर्चयेन्मालतीपुष्पैर्न भूयः स्तनपो भवेत् ।।
तुलसीकाष्ठसंभूतं चंदनं यच्छते मम ।।३५।।
दहामि पातकं सर्वं पूर्वजन्मशतैः कृतम् ।।
सर्वेषामेव देवानां तुलसीकाष्ठचंदनम्।।३६।।
पितृणां च विशेषेण सदाऽभीष्टं यथा मम ।।३७।।

श्रीखंडं चंदनं तावच्छ्रेष्ठं कृष्णागुरुं तथा ।।
यावन्न दीयते मह्यं तुलसीकाष्ठचंदनम्।। ३८ ।।
तावत्कस्तूरिकाऽऽमोदः कर्पूरस्य सुगंधिता ।।
यावन्न दीयते मह्यं तुलसीकाष्ठचंदनम् ।।३९।।
कलौ यच्छंति ये मह्यं तुलसीकाष्ठचंदनम्।।
मार्गशीर्षशुभेमासे ते कृतार्था न संशयः ।। 2.5.6.४० ।।
यो हि भागवतो भूत्वा कलौ तुलसिचंदनम् ।।
नार्पयेद्वै सहोमासे नाऽसौ भागवतो नरः ।।४१।।
कुंकुमागुरुश्रीखण्डकर्दमैर्मम विग्रहम् ।।
आलिपेद्वै सहोमासे कल्पकोटिं वसेद्दिवि ।।४२।।
कर्पूरागुरुमिश्रेण चंदनेनाऽनुलिंपयेत् ।।
मृगदर्पं विशेषेण अभीष्टं च सदा मम।।४३।।
विलेपयति यो मां वै शंखे कृत्वा तु चंदनम् ।।
मार्गशीर्षे तदा प्रीतिं करोमि शतवार्षिकीम् ।।४४।।
सेवते तुलसीपत्रैर्नित्यमामलकैश्च यः ।।

मार्गशीर्षे सदा भक्त्या स लभेद्वांछितं फलम् ।। ४५ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे ब्रह्मविष्णुसंवादे मार्गशीर्षमाहात्म्ये भगवते तुलसीकाष्ठचंदनार्पणफलकथनंनाम षष्ठोऽध्यायः ।। ६ ।।

Roman transliteration

|| || *brahmovāca* || ||
ghaṇṭānādasya māhātmyaṃ caṃdanasya tathā'cyuta ||
yatphalaṃ labhate svāmiṃstatsarvaṃ brūhi tattvataḥ || *1* ||
|| *śrībhagavānuvāca* || ||
snānārcanakriyākāle ghaṃṭānādaṃ karoti yaḥ ||
purato mama deveśa tasya puṇyaphalaṃ śṛṇu || *2* ||
varṣakoṭisahasrāṇi varṣakoṭiśatāni ca ||
vasate māmake loke apsarogaṇasevitaḥ || *3* ||
sarvavādyamayī ghaṇṭā sarvadevamayī yataḥ ||
tasmātsarvaprayatnena ghaṇṭānādaṃ tu kārayet || *4* ||
sarvavādyamayī ghaṇṭā sarvadā mama vallabhā ||
vādanāllabhate puṇyaṃ yajñakoṭiśatodbhavam || *5* ||
ghaṃṭānādaḥ sadā kāryaḥ pūjākāle viśeṣataḥ ||
manvaṃtarasahasrāṇi manvataraśatāni ca || *6* ||
prīto bhavāmi sataṭaṃ ghaṃṭānādena putraka ||

bherīśaṃkhaninādena ghaṃṭānādānvitena ca || 7 ||
mṛdaṃgaśaṃkhena yutaṃ praṇavena samanvitam ||
arcanaṃ mama deveśa satataṃ mokṣadaṃ nṛṇām || 8 ||
yatra tiṣṭheta purato ghaṃṭā nādānvitā mama ||
arcitā vaiṣṇavairyatra tatra māṃ viddhi putraka || 9 ||
vainateyāṃ'kitā ghaṃṭā sudarśanayutā'thavā ||
mamāgre sthāpayedyastu tasya pāpaṃ harāmyaham || 2.5.6.10 ||
madīyārcanavelāyāṃ ghaṃṭānādaṃ karoti yaḥ ||
naśyaṃti tasya pāpāni śatajanmārjitānyapi || 11 ||
svāpakāle prakurvīta ghaṇṭānādaṃ svabhaktitaḥ ||
mamaivārcanavelāyāṃ phalaṃ koṭiguṇodbhavam || 12 ||
ye māmarcaṃti deveśa suparṇoparisaṃsthitam ||
śaṃkhapadmagadāyuktaṃ sacakraṃ ca śriyā yutam || 13 ||
kiṃ kariṣyaṃti te tīrthairdevatānāṃ ca darśanaiḥ ||
kiṃ yajñaiḥ kiṃ vratairvāpi kiṃ dānaiḥ kimupoṣaṇaiḥ ||14||

mūrtirnārāyaṇī yaiśca māmakī garuḍopari ||
sthāpitā te kalau yāṃti kalpakoṭiṃ padaṃ mama || 15||
mamā'gre sthāpayedyastu prāsāde'tha gṛhe'thavā ||
tīrthakoṭisahasrāṇi tatra tiṣṭhaṃti devatāḥ || 16 ||
yastu pūjayate dhanyo garuḍoparisaṃsthitam||
ekādaśyāṃ tathā rātrau vāsanāsaṃyuto mama ||
kṛtvā gītaṃ ca nṛtyaṃ ca tārayennarakātpitṝn || 17 ||
punaśca kathayiṣyāmi śṛṇu ghaṃṭāmahaṃ suta || 18 ||
mama nāmāṃkitā ghaṇṭā purato yā ca tiṣṭhati ||
arcitā vaiṣṇavī yatra tatra māṃ viddhi putraka || 19 ||
yastu vādayate ghaṃṭāṃ vainateyavicihnitām||
dhūpe nīrājane snāne pūjākāle vilepane || 2.5.6.20 ||
mamāgre pratyahaṃ vatsa pratyekaṃ labhate phalam ||
makhāyutaṃ go'yutaṃ ca cāṃdrāyaṇaśatodbhavam|| 21 ||
vidhibāhyakṛtā pṛjā saphalā jāyate nṛṇām ||

ghaṇṭānādena tuṣṭo'haṃ prayacchāmi svakaṃ padam || 22 ||
nāgā'ricihnitā ghaṃṭā rathāṃgena samanvitā ||
vādanātkurute nāśaṃ janmakoṭibhayasya vai || 23 ||
garuḍenāṃ'kitāṃ ghaṃṭāṃ dṛṣṭvāhaṃ pratyahaṃ mudā ||
prītiṃ karomi deveśa lakṣmīṃ prāpya yathā'dhanaḥ || 24 ||
ghaṃṭādaṇḍasya śirasi sucakraṃ sthāpayettu yaḥ ||
matpriyaṃ vainateyaṃ vā sthāpitaṃ bhuvanatrayam || 25 ||
ghaṃṭānādaṃ sacakraṃ ca aṃtakāle śṛṇoti yaḥ ||
pāpakoṭiyutasyā'pi naśyaṃti yamakiṃkarāḥ || 26 ||
sarvadoṣāḥ praṇaśyaṃti ghaṃṭānādena vai suta ||
devatānāṃ sarudrāṇāṃ pitṝṇāmutsavo bhavet || 27 ||
abhāve vainateyasya cakrasyā'pi na saṃśayaḥ ||
ghaṃṭānādena bhaktānāṃ prasādaṃ prakaromyaham || 28 ||
gṛhe yasminbhavennityaṃ ghaṇṭā nāgārisaṃyutā ||
sarpāṇāṃ na bhayaṃ tatra nāgnividyutsamudbhavam || 29 ||

yasya ghaṃṭā gṛhe nāsti śaṃkho na purato mama ||
kathaṃ bhāgavato jñeyaḥ kathaṃ bhavati vallabhaḥ || 2.5.6.30 ||
caṃdanasya pravakṣyāma māhātmyaṃ tava putraka ||
yasminkṛte bhavetprītirmamātyaṃtaṃ na saṃśayaḥ || || 31 ||
sacaṃdanaṃ sakusumaṃ karpūrāgarumiśritam ||
mṛganābhisamāyuktaṃ jātīphalasamanvitam || 32 ||

tulasīcaṃdanopetaṃ mamātyaṃtasukhāvaham ||
yo dadāti hi māṃ nityaṃ tulasīkāṣṭhasaṃbhavam|| 33 ||
yugāni vasate svarge hyanaṃtāni narottamaḥ ||
mahāviṣṇoḥ kalau bhaktyā dattvā tulasicaṃdanam || ||34||
arcayenmālatīpuṣpairna bhūyaḥ stanapo bhavet ||
tulasīkāṣṭhasaṃbhūtaṃ caṃdanaṃ yacchate mama ||35||
dahāmi pātakaṃ sarvaṃ pūrvajanmaśataiḥ kṛtam ||
sarveṣāmeva devānāṃ tulasīkāṣṭhacaṃdanam||36||
pitṝṇāṃ ca viśeṣeṇa sadā'bhīṣṭaṃ yathā mama ||37||

śrīkhaṃḍaṃ caṃdanaṃ tāvacchreṣṭhaṃ kṛṣṇāguruṃ tathā ||
yāvanna dīyate mahyaṃ tulasīkāṣṭhacaṃdanam|| 38 ||
tāvatkastūrikā"modaḥ karpūrasya sugaṃdhitā ||
yāvanna dīyate mahyaṃ tulasīkāṣṭhacaṃdanam ||39||
kalau yacchaṃti ye mahyaṃ tulasīkāṣṭhacaṃdanam||
mārgaśīrṣaśubhemāse te kṛtārthā na saṃśayaḥ || 2.5.6.40 ||
yo hi bhāgavato bhūtvā kalau tulasicaṃdanam ||
nārpayedvai sahomāse nā'sau bhāgavato naraḥ ||41||
kuṃkumāguruśrīkhaṇḍakardamairmama vigraham ||
ālipedvai sahomāse kalpakoṭiṃ vaseddivi ||42||
karpūrāgurumiśreṇa caṃdanenā'nuliṃpayet ||
mṛgadarpaṃ viśeṣeṇa abhīṣṭaṃ ca sadā mama||43||
vilepayati yo māṃ vai śaṃkhe kṛtvā tu caṃdanam ||
mārgaśīrṣe tadā prītiṃ karomi śatavārṣikīm ||44||
sevate tulasīpatrairnityamāmalakaiśca yaḥ ||

mārgaśīrṣe sadā bhaktyā sa labhedvāṃchitaṃ phalam || 45 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe brahmaviṣṇusaṃvāde mārgaśīrṣamāhātmye bhagavate tulasīkāṣṭhacaṃdanārpaṇaphalakathanaṃnāma ṣaṣṭho'dhyāyaḥ || 6 ||

English translation

Brahmā said :

1. O Lord, tell me everything accurately. O Lord Acyuta , what is the efficacy of sounding a bell [1] and of (applying) sandal-paste? Tell me the fruit thereof.

Śrī Bhagavān said :

2; O Lord of Devas , listen to the fruit obtained by that person who sounds a bell at the time of performing ablution and worship.

3. For thousands of crores of years, for hundreds of crores of years, he resides in my world, attended upon by bevies of celestial damsels.

4. Since bell is identical with alt the musical instruments and all Devas, one should make all efforts to sound a bell.

5. Bell that is identical with all the musical instruments, is always dear to me. By sounding it one acquires the merit arising from (performing) hundreds of crores of Yajñas .

6-8. Bells must be sounded always especially at the time of worship. O son, by the sound of bells, I become delighted always for hundreds and thousands of Manvantaras .

O Lord of Devas, my worship bestows salvation on men always, if it is accompanied by the sounds of Bherī drums and conch, together with bells, and of Mṛdaṅga and conchs along with the sound of Oṃkāra (Praṇavā).

9. Where a sounding bell stands in front of me, where it is worshipped by Vaiṣṇavas , O son, know me to be there.

10. I dispel the sin of that person who fixes a bell marked by the figure of Vainateya (Garuḍa) or the discus Sudarśana .

11. If anyone rings a bell at the time of my worship, his sins perish, though they may have been acquired in the course of hundreds of births.

12. At the time of (my) sleep one should devoutly ring a bell to accompany my worship. The fruit is crores of times more.

13-14. If devotees worship me, the Lord of Devas seated on Garuḍa,

holding a conch, a lotus and an iron club as well as a discus and accompanied by Śrī, what will they do with Tīrthas , visiting (other) deities, (performance of) Yajñas, holy rites, (donating) charitable gifts and observance of fasts? (They are not necessary.)

15. Those who install my Nārāyaṇa idol seated on Garuḍa in Kali Age, go to my region and stay there for a crore of Kalpas .

16. If anyone installs that idol in front of me, or in a palace or in a house, thousands of crores of Tīrthas and deities stand there.

17. He who is blessed and worships my form riding on Garuḍa on the eleventh day and at night sings songs and performs dance with respectful regard, shall redeem his manes from hell.

18-22. Again I shall recount the (the greatness of a) bell. Listen, O my son.

Where a bell with my name inscribed therein is kept in front, and where the idol of Viṣṇu is worshipped, know, O my son, that I am present there.

He who sounds a bell with the Garuḍa symbol engraved therein at the time of (burning) incense, waving of lights, ablution, worship or application of unguents in front of me, shall attain the merit, O dear one, of ten thousand sacrifices, donation of ten thousand cows (as a religious gift) and a hundred observances of Cāndrāyaṇa for each of those rites.

Even if the worship does not conform to the procedural injunctions, it shall be fruitful to those men. Delighted with the sound of the bell, I grant them my own region.

23. If the bell that is marked with Garuḍa and the discus is sounded, it destroys the fear of crores of births.

24. Everyday, when I see a bell marked with Garuḍa, O Lord of Devas, I become joyful like a poor man who gets wealth.

25. If anyone fixes on top of the pole holding a bell an excellent discus or my favourite Garuḍa, all the three worlds have been (as if) fixed by him.

26. A man may be contaminated by crores of sins; but, if at the time of death he hears the sound of a bell (imprinted) with discus, the servants of Yama are frustrated.

27. O son, all the defects and sins perish by the sound of a bell. Devas, Rudras and Pitṛs all become gay celebrating a festival as it were.

28. Even if Garuḍa and discus (symbols) are not present, I grant my favour to the devotees on account of the sound of a bell. There is no doubt about it.

29. If there is a bell fitted (imprinted) with Garuḍa, there is no fear of serpents, or fire or lightning in that house.

30. If there is no bell in anyone's house nor conch in front of me, how can he be known as a devotee of the Lord? How can he be (my) favourite?

31. O son, I shall recount to you the efficacy of sandal-paste. When it is prepared, I become extremely delighted. There is no doubt about it.

32-36a. An offering unto me along with sandal-paste, flowers, camphor, agallochum, musk, nutmeg and Tulasī causes great happiness unto me. [2]

The excellent man who always offers to me twigs of Tulasī plant, stays in heaven for infinite number of Yugas .

If in Kali anyone devoutly offers Tulasī and sandalpasste to Mahāviṣṇu and worships him with flowers of Mālatī (jasmine), he will never suck breasts (of any mother) again (i.e., is liberated).

If anyone offers me sandal-paste along with (paste of) Tulasī twigs, I burn all his sins committed in the Course of hundreds of previous births.

36b-37. Tulasī twigs and sandal-paste are always liked by all Devas and by Pitṛs in particular.

38. As long as Tulasī twigs and sandaīpaste are not offered to me, Śrīkhaṇḍa , sandal and black agallochum can be considered excellent.

39. The fragrance of musk and sweet smell of camphor (are excellent), so long as the Tulasī twigs and sandaīpaste are not offered to me.

40. Those who offer me Tulasī twigs and sandapaste in Kaliyuga in the splendid month of Mārgaśīrṣa , have their desires accomplished and are blessed. There is no doubt about it.

41. If anyone professes to be a devotee of the Lord in Kali but does not offer Tulasī and sandal-paste in the month of Mārgaśīrṣa, he is not a real Bhāgavata (devotee of the Lord).

42. If anyone applies the paste of saffron, agallochum and sandal on my body in the month of Mārgaśīrṣa, he shall stay in heaven for a crore of Kalpas.

43. The devotee should apply sandaīpaste mixed with camphor and agallochum. Musk in particular is always my favourite.

44. If anyone takes sandaīpaste in a conch and applies it over my body in the month of Mārgaśīrṣa, I am delighted with him for a hundred years.

45. He who serves the devoutly with Tulasī leaves and emblic myrobalan always during Mārgaśīrṣa, obtains his desired objective.

[1]: [1] : VV 1-30 describe the importance of bells in Viṣṇu worship, of which they form an integral part. Bells are embellished with the figures of Viṣṇu's weapons like Sudarśana and Garuḍa, each having some specific efficacy and as such deserving worship in their own capacity.

[2]: [2] : VV 32ff describe the sanctity of Tulasī twigs or leaves and sandal-paste, but it is the Tulasī plant which is most appreciated by Viṣṇu.

Sanskrit source · English chapter witness

Mārgaśīrṣa-māhātmya · Chapter 7

Superiority of Jāti Flower

Chapter 140 of 221 · 32 detected Sanskrit verse markers

Sanskrit

।। ब्रह्मोवाच ।। ।।
माहात्म्यं वद देवेश पुष्पजातिसमुद्भवम् ।।
येनयेन च पुष्पेण यत्फलं लभते नरः ।। १ ।।
।। श्रीभगवानुवाच ।। ।।
शृणु पुत्र प्रवक्ष्यामि माहात्म्यं पुष्पसंभवम्।।
येन पुष्पेण मे प्रीतिर्भवेत्सम्यङ्न संशयः ।। २ ।।
मल्लिका मालती चैव यूथिका चातिमुक्तका ।।
पाटला करवीरं च जयन्ती विजया तथा ।। ३ ।।
कुब्जकस्तबकश्चैव कर्णिकारं कुरंटकः ।।
चंपकश्चातकः कुन्दो बाणः कर्चूरमल्लिका ।। ४ ।।
अशोकस्तिलकश्चैव तथैवाऽपरयूथिकः ।।
अमी पुष्पप्रकारास्तु शस्ता मे पूजने सुत ।। ५ ।।
केतकीपत्रपुष्पं च भृंगराजस्तथैव च ।।
तुलसीपत्रपुष्पं च सद्यः प्रीतिकरं मम।। ६ ।।
पद्मान्यंबुसमुत्थानि रक्तनीलोत्पले तथा ।।

सितोत्पलं सहोमासे ममाऽत्यन्तं हि वल्लभम् ।। ७ ।।
तान्येव च प्रशस्तानि कुसुमानि च मे सुत ।।
यानि स्युर्वर्णयुक्तानि रसगन्धयुतानि च ।। ८ ।।
निर्गंधान्यपि शस्तानि कुसुमानि मतानि मे ।।
सुरभीणि तथाऽन्यानि वर्जयित्वा तु केतकीम् ।। ९ ।।
बाणं च चंपकाऽशोकं करवीरं च यूथिका ।।
पारिभद्रं पाटला च बकुलं गिरिशालिनी ।। 2.5.7.१० ।।
बिल्वपत्रं शमीपत्रं पत्रं भृंगिरजस्य च ।।
तमालामलकीपत्रं शस्तं मे पूजने सुत ।। ११ ।।
पुष्पैररण्यसंभूतैः पत्रैर्वा गिरिसंभवैः ।।
अपर्युषितनिश्छिद्रैः प्रोक्षितैर्जंतुवर्जितैः।। १२ ।।
अथारामोद्भवैर्वापि पुष्पैः संपूजयेच्च माम् ।।
पुष्पजातिविशेषेण भवेत्पुण्यं विशेषतः ।।१३।।
तपःशीलगुणोपेते पात्रे वेदस्य पारगे ।।
दश दत्त्वा सुवर्णानि यत्फलं लभते नरः ।।

तत्फलं लभते मर्त्यः सहे कुसुमदानतः ।। १४ ।।
द्रोणपुष्पे तथैकस्मिन्मह्यं च विनिवेदिते ।।
दश दत्त्वा सुवर्णानि फलं तदधिकं सुत ।। १५ ।।
पुष्पात्पुष्पांतरे भेदो यथाऽऽसीत्तन्निबोध मे ।। १६ ।।
द्रोणपुष्पसहस्रेभ्यः खादिरं तु विशिष्यते ।।
खादिरात्पुष्पसाहस्राच्छमीपुष्पं विशिष्यते ।। १७ ।।
शमीपुष्पसहस्रेभ्यो बिल्वपुष्पं विशिष्यते ।।
बिल्वपुष्पसहस्रेभ्यो बकपुष्पं विशिष्यते ।।१८।।
बकपुष्पसहस्रेभ्यो नंद्यावर्तं विशिष्यते ।।
नंद्यावर्तसहस्राद्धि करवीरं विशिष्यते ।। १९ ।।
करवीरसहस्रस्य कुसुमं श्वेतमुत्तमम् ।।
करवीरश्वेतपुष्पात्पालाशं पुष्पमुत्तमम् ।। 2.5.7.२० ।।
पालाशपुष्पसाहस्रात्कुशपुष्पं विशिष्यते ।।
कुशपुष्पसहस्राद्धि वनमाला विशिष्यते ।। २१ ।।
वनमाला सहस्राद्धि चंपकं च विशिष्यते ।।

चंपकस्य पुष्पशतादशोकं पुष्पमुत्तमम् ।। २२ ।।
अशोकपुष्पसाहस्राच्छेवन्तीपुष्पमुत्तमम् ।।
शेवन्तीपुष्पसाहस्रात्कुजकं पुष्पमुत्तमम् ।। २३ ।।
कुजपुष्पसहस्राद्धि मालतीपुष्पमुत्तमम् ।।
मालतीपुष्पसाहस्रात्सन्ध्यापुष्पं विशिष्यते ।। २४ ।।
सन्ध्या पुष्पसहस्राद्धि त्रिसंध्यापुष्पमुत्तमम् ।। २५ ।।
त्रिसंध्यारक्तसाहस्रात्त्रिसंध्याश्वेतमुत्तमम् ।।
त्रिसन्ध्याश्वेतसाहस्रात्कुन्दपुष्पं विशिष्यते ।। ।। २६ ।।
कुन्दपुष्पसहस्राद्धि जातीपुष्पं विशिष्यते ।।
सर्वासां पुष्पजातीनां जातीपुष्पमिहोत्तमम् ।। २७ ।।
जातीपुष्पसहस्रेण यच्छेन्मालां सुशोभनाम् ।।
मह्यं यो विधिवद्दद्यात्तस्य पुण्यफलं शृणु ।। २८ ।।
कल्पकोटिसहस्राणि कल्पकोटिशतानि च ।।
मत्पुरे वसते नित्यं ममतुल्य पराक्रमः ।। २९ ।।
येषां संति च पुष्पाणि प्रशस्तानि ममाऽर्चने ।।

तेषां पत्राणि शस्तानि तदभावे फलानि च ।। 2.5.7.३० ।।
एतैः पत्रैश्च पुष्पैश्च फलैश्चाऽपि तथाहि माम् ।।
अर्चन्दशसुवर्णस्य प्रत्येकं फलमाप्नुयात् ।। ३१ ।।
एताभिः पुष्पजातीभिः सहोमासेऽर्चयंति ये ।।
भक्तिं ददामि तेषां वै तुष्टः सन्नात्र संशयः ।। ३२ ।।
धनं पुत्रांस्तथा दारान्यत्किंचिद्वांछते हि सः ।।
तत्तद्ददामि देवेश पुष्पैरेभिः प्रतोषितः ।। ३३ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे ब्रह्मविष्णुसंवादे मार्गशीर्षमाहात्म्ये जातीपुष्पश्रैष्ठ्यकथनपूर्वकं विष्णुकण्ठे तत्सहस्रपुष्पांकितमालास्थापनफलयोवर्णनंनाम सप्तमोऽध्यायः ।। ७ ।।

Roman transliteration

|| brahmovāca || ||
māhātmyaṃ vada deveśa puṣpajātisamudbhavam ||
yenayena ca puṣpeṇa yatphalaṃ labhate naraḥ || 1 ||
|| śrībhagavānuvāca || ||
śṛṇu putra pravakṣyāmi māhātmyaṃ puṣpasaṃbhavam||
yena puṣpeṇa me prītirbhavetsamyaṅna saṃśayaḥ || 2 ||
mallikā mālatī caiva yūthikā cātimuktakā ||
pāṭalā karavīraṃ ca jayantī vijayā tathā || 3 ||
kubjakastabakaścaiva karṇikāraṃ kuraṃṭakaḥ ||
caṃpakaścātakaḥ kundo bāṇaḥ karcūramallikā || 4 ||
aśokastilakaścaiva tathaivā'parayūthikaḥ ||
amī puṣpaprakārāstu śastā me pūjane suta || 5 ||
ketakīpatrapuṣpaṃ ca bhṛṃgarājastathaiva ca ||
tulasīpatrapuṣpaṃ ca sadyaḥ prītikaraṃ mama|| 6 ||
padmānyaṃbusamutthāni raktanīlotpale tathā ||

sitotpalaṃ sahomāse mamā'tyantaṃ hi vallabham || 7 ||
tānyeva ca praśastāni kusumāni ca me suta ||
yāni syurvarṇayuktāni rasagandhayutāni ca || 8 ||
nirgaṃdhānyapi śastāni kusumāni matāni me ||
surabhīṇi tathā'nyāni varjayitvā tu ketakīm || 9 ||
bāṇaṃ ca caṃpakā'śokaṃ karavīraṃ ca yūthikā ||
pāribhadraṃ pāṭalā ca bakulaṃ giriśālinī || 2.5.7.10 ||
bilvapatraṃ śamīpatraṃ patraṃ bhṛṃgirajasya ca ||
tamālāmalakīpatraṃ śastaṃ me pūjane suta || 11 ||
puṣpairaraṇyasaṃbhūtaiḥ patrairvā girisaṃbhavaiḥ ||
aparyuṣitaniśchidraiḥ prokṣitairjaṃtuvarjitaiḥ|| 12 ||
athārāmodbhavairvāpi puṣpaiḥ saṃpūjayecca mām ||
puṣpajātiviśeṣeṇa bhavetpuṇyaṃ viśeṣataḥ ||13||
tapaḥśīlaguṇopete pātre vedasya pārage ||
daśa dattvā suvarṇāni yatphalaṃ labhate naraḥ ||

tatphalaṃ labhate martyaḥ sahe kusumadānataḥ || 14 ||
droṇapuṣpe tathaikasminmahyaṃ ca vinivedite ||
daśa dattvā suvarṇāni phalaṃ tadadhikaṃ suta || 15 ||
puṣpātpuṣpāṃtare bhedo yathā"sīttannibodha me || 16 ||
droṇapuṣpasahasrebhyaḥ khādiraṃ tu viśiṣyate ||
khādirātpuṣpasāhasrācchamīpuṣpaṃ viśiṣyate || 17 ||
śamīpuṣpasahasrebhyo bilvapuṣpaṃ viśiṣyate ||
bilvapuṣpasahasrebhyo bakapuṣpaṃ viśiṣyate ||18||
bakapuṣpasahasrebhyo naṃdyāvartaṃ viśiṣyate ||
naṃdyāvartasahasrāddhi karavīraṃ viśiṣyate || 19 ||
karavīrasahasrasya kusumaṃ śvetamuttamam ||
karavīraśvetapuṣpātpālāśaṃ puṣpamuttamam || 2.5.7.20 ||
pālāśapuṣpasāhasrātkuśapuṣpaṃ viśiṣyate ||
kuśapuṣpasahasrāddhi vanamālā viśiṣyate || 21 ||
vanamālā sahasrāddhi caṃpakaṃ ca viśiṣyate ||

caṃpakasya puṣpaśatādaśokaṃ puṣpamuttamam || 22 ||
aśokapuṣpasāhasrācchevantīpuṣpamuttamam ||
śevantīpuṣpasāhasrātkujakaṃ puṣpamuttamam || 23 ||
kujapuṣpasahasrāddhi mālatīpuṣpamuttamam ||

mālatīpuṣpasāhasrātsandhyāpuṣpaṃ viśiṣyate || 24 ||
sandhyā puṣpasahasrāddhi trisaṃdhyāpuṣpamuttamam || 25 ||
trisaṃdhyāraktasāhasrāttrisaṃdhyāśvetamuttamam ||
trisandhyāśvetasāhasrātkundapuṣpaṃ viśiṣyate || || 26 ||
kundapuṣpasahasrāddhi jātīpuṣpaṃ viśiṣyate ||
sarvāsāṃ puṣpajātīnāṃ jātīpuṣpamihottamam || 27 ||
jātīpuṣpasahasreṇa yacchenmālāṃ suśobhanām ||
mahyaṃ yo vidhivaddadyāttasya puṇyaphalaṃ śṛṇu || 28 ||
kalpakoṭisahasrāṇi kalpakoṭiśatāni ca ||
matpure vasate nityaṃ mamatulya parākramaḥ || 29 ||
yeṣāṃ saṃti ca puṣpāṇi praśastāni mamā'rcane ||

teṣāṃ patrāṇi śastāni tadabhāve phalāni ca || 2.5.7.30 ||
etaiḥ patraiśca puṣpaiśca phalaiścā'pi tathāhi mām ||
arcandaśasuvarṇasya pratyekaṃ phalamāpnuyāt || 31 ||
etābhiḥ puṣpajātībhiḥ sahomāse'rcayaṃti ye ||
bhaktiṃ dadāmi teṣāṃ vai tuṣṭaḥ sannātra saṃśayaḥ || 32 ||
dhanaṃ putrāṃstathā dārānyatkiṃcidvāṃchate hi saḥ ||
tattaddadāmi deveśa puṣpairebhiḥ pratoṣitaḥ || 33 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe brahmaviṣṇusaṃvāde
mārgaśīrṣamāhātmye jātīpuṣpaśraiṣṭhyakathanapūrvakaṃ viṣṇukaṇṭhe
tatsahasrapuṣpāṃkitamālāsthāpanaphalayovarṇanaṃnāma saptamo'dhyāyaḥ || 7 ||

English translation

Note: [1] .—Though the title of the chapter proposes to emphasize the importance of Jāti flowers (Jasminum grandiflorum), the author recommends a rich variety of flowers (and leaves) liked by Viṣṇu (vv 3-13).

Brahmā said :

1. O Lord of Devas , recount the effieacy of the different varieties of flowers and the respective benefits obtained by men (through them).

Śrī Bhagavān Said :

2. Listen, O my son. I shall recount the efficacy of flowers as well as the names of flowers which undoubtedly give me great delight.

3-5. They are Mallikā , Mālatī , Yūthikā and Atimuktakā (all varieties of Jasmine), Pāṭala (Trumpet flower), Karavīra (Oleander), Jayantī (Sesbania aegyptiace), Vijayā (a variety of the former) (Terminalia chebula), Kubjaka Stabaka (Trapa bispinosa), Karṇikāra (Cathartocarpus fistula), Kuraṇṭaka (Yellow amaranth), Caṃpaka (Michelia campaka), Cātaka (?), Kunda (Jasmine), Bāṇa (Saccharum sara), Karcūra (Turmeric mallika) (Jasminum zambae), Aśoka , Tilaka (Clerodendrum phlomoides) and Aparayūthikā (a variety of Jasmine). These flowers are auspicious in my worship, O son.

6. The following cause immediate pleasure to the: Ketakī flowers and leaves (Pandanus odoratissimus), Bhṛṅgarāja and Tulāsī leaves and flowers.

7. Lotuses growing in water, red and blue lilies and white lily-all these are my great favourites in the month of Mārgaśīrṣa .

8. Only those flowers which have good colour, taste and fragrance are excellent (for me), O my son.

9. Those without fragrance are also considered by me (tolerably) good. Other fragrant flowers except Ketakī (are also good).

10-11. Bāṇa, Caṃpaka, Aśoka, Karavīra, Yūthikā, Pāribhadra (Erythena fulgens), Pāṭalā , Bakula (Mimusops elengi), Giriśālinī, Bilva leaves, Śamī leaves, Bhṛṅgarāja leaves, Tamāla and Āmalakī leaves (Emblic myrobalan)—all these are excellent for my worship, O son.

12. I should be worshipped with forest flowers or leaves from mountains. They should not be stale (i.e. much time should not have elapsed after plucking). They must not have holes in them. No insect should stick to them. Before worship they must be sprinkled with water.

13. I can be worshipped with flowers from parks and gardens too. If I am worshipped with flowers of excellent quality, the merit shall be greater.

14. By offering flowers in the month of Mārgaśīrṣa, a man obtains that merit which people get by giving ten gold pieces to a deserving person endowed with good conduct, penance and mastery over the Vedas .

15. If a single Droṇa flower (probably of Leucas linifolia) is offered to me, one gets more than the merit obtained by giving ten gold pieces, O son.{GL_NOTE::}

16-19. Know from me the difference between flower and flower. Khādira (Acacia catechu) is better ṃan thousands of Droṇa flowers. Śamī flower is better than a thousand Khādira flowers. Bilva flower is better ṃan thousands of Śamī flowers. Baka flower (Sesbana grandiflora?) is better than thousands of Bilva flowers. Nandyāvarta is better than thousands of Baka flowers. Karavīra (oleander) is better than a thousand Nandyāvarta flowers.

20-24. Śveta flower (white bignonia? MW) is better ṃan a thousand Karavīra flowers. Palāśa flower is better than a thousand Śveta flowers. Kuśa flower is better ṃan a thousand Palāśa flowers. Vanamālā (wild Jasmine?) is better ṃan a thousand Kuśa flowers, Caṃpaka is better than a thousand Vanamālā flowers. Aśoka flower is better than a hundred Caṃpaka flowers. Śevantī flower is better than a thousand Aśoka flowers. Kujaka flower is better ṃan a thousand Śevantī flowers. Mālatī flower (Jasmine) is better than a thousand Kuja flowers. Sandhyā flower (Jasminum grandiflorum) is better than a thousand Mālatī flowers.

25-28. Trisandhyā flower (Hibiscus rosa sinensis) is better than a thousand Sandhyā flowers. Trisandhyā Śveta flower is better than a thousand Trisandhyā red flowers. Kunda flower (Jasmine , Jasminum multiflorum) is better than a thousand Trisandhyā Śveta flowers. Jāti flower (Jasminum grandiflorum) is better ṃan a thousand Kunda flowers. Jāti flower is better than all other flowers. Listen to the merit of the man who duly offers to me a very splendid garland having a ṃousand Jāti flowers.

29-33. He lives in my city thousands of crores of Kalpas and hundreds of crores of Kalpas. He will have the power and valour equal to that of mine. If the flowers are excellent for my worship, their leaves too are good. If they are not available, the fruits (can be used). By worshipping me with these flowers, leaves, and fruits one obtains the benefit of offering ten gold pieces. If people worship me in the Mārgaśīrṣa month with these flower varieties, I grant them devotion on being pleased. There is no doubt about it. Propitiated by these flowers, O Lord of Devas, I grant them wealth, sons, wives, and

whatever they may desire.

[1]: [1] : VV 15-28 give the gradation of flowers in importance as liked by Viṣṇu. Though these are said to be pleasing to Viṣṇu in the month of Mārgaśirṣa, works on Pūjā recommend them in other months as well.

Sanskrit source · English chapter witness

Mārgaśīrṣa-māhātmya · Chapter 8

The Greatness of Tulasī

Chapter 141 of 221 · 40 detected Sanskrit verse markers

Sanskrit

।। ब्रह्मोवाच।। ।।
श्रीमत्तुलसिमाहात्म्यं यथावद्वर्णय प्रभो ।।
यस्याः सन्निधिमात्रेण प्रीतिर्भवति तेऽधिका ।। १ ।।
।। श्रीभगवानुवाच ।। ।।
मणिकांचनपुष्पाणि तथा मुक्तामयानि च ।।
तुलसीपत्रदानस्य कलां नार्हंति षोडशीम् ।। २ ।।
तुलसीमंजरीभिर्यः कुर्याद्वै मम पूजनम् ।।
न स गर्भगृहं यायान्मुक्तिभागी भवेन्नरः ।। ३ ।।
आरोप्य तुलसीं वत्स पूजयेत्तद्दलैश्च माम् ।।
दिवि संमोदमानः स श्वेतद्वीपे च मे गृहे ।। ४ ।।
श्रीमत्तुलस्यार्चयते सकृद्धि मां पत्रैः सुगन्धैर्विमलैरखंडितैः ।।
यस्तस्य पापं पटसंस्थितं तदा निरीक्षयित्वा परिमार्जयेद्यमः ।। ५ ।।
तुलसी न येषां मम पूजनार्थं संपादितैकादशिपुण्यवासरे ।।
धिग्यौवनं जीवितमर्थसन्ततिस्तेषां सुखं नेह च दृश्यते परे ।। ६ ।।
लिंगमभ्यर्चितं दृष्ट्वा सहोमासे च मामकम् ।।

तुलसीपत्रनिकरैर्मुच्यते ब्रह्महत्यया ।। ७ ।।
नित्यमभ्यर्चयेद्यो वै तुलस्या मां रमेश्वरम् ।।
महापापानि नश्यंति किं पुनश्चोपपातकम् ।।८।।
वर्ज्यं पर्युषितं पुष्पं वर्ज्यं पर्युषितं जलम् ।।
न वर्ज्यं तुलसीपत्रं न वर्ज्यं जाह्नवीजलम् ।। ९ ।।
तावद्वर्जंति पुष्पाणि मालत्यादीनि भोः सुत ।।
यावन्न प्राप्यते पुण्या तुलसी मम वल्लभा ।। 2.5.8.१० ।।
सकृदभ्यर्चयेद्यो मां बिल्वपत्रेण मानवः ।।
मुक्तिभागी निरातंको मम पार्श्वगतो भवेत् ।। ११ ।।
बिल्वपत्राच्छमीपत्राज्जातीपत्रात्सरोरुहात् ।।
वल्लभं तुलसीपत्रं कौस्तुभादधिकं मम।।१२।।
अभिन्नपत्रा तुलसी हृद्या मंजरिसंयुता ।।
क्षीरोदार्णवसंभूता पद्मेवेयं सदा मम ।।१३।।
अकृष्णाऽप्यथवा कृष्णा तुलसी मम वल्लभा ।।
सिता वाऽप्यसिता वापि द्वादशी वल्लभा यथा ।।। १४ ।।

गृहीत्वा तुलसीपत्रं भक्त्या यो मां समर्चयेत् ।।
अर्चितं तेन सकलं सदेवासुरमानुषम् ।। ।। १५ ।।
तावद्भ्रजंति रत्नानि कौस्तुभादीन्यनन्तशः ।।
यावन्न प्राप्यते कृष्ण तुलसीकृष्णमंजरी ।। १६ ।।
कृष्णं कृष्णतुलस्या हि यो भक्त्या पूजयेन्नरः ।।
स याति भुवनं शुभ्रं यत्र विष्णुः श्रिया सह ।। १७ ।।
ममाऽर्चनार्थं भिक्षूणां यच्छंति तुलसीदलम् ।।
अन्येषामपि भक्तानां यांति ते पदमव्ययम्।। १८ ।।
तुलसी कृष्णगौरा या तया यो मां समर्चयेत् ।।
नरो याति तनुं त्यक्त्वा वैष्णवीं शाश्वतीं गतिम् ।। १९ ।।
।। ब्रह्मोवाच ।। ।।
धूपदानस्य माहात्म्यं दीपस्याऽपि च केशव ।।
यत्फलं लभते मर्त्यस्तन्मे ब्रूहि यथार्थतः ।। 2.5.8.२० ।।
।। श्रीभगवानुवाच ।। ।।
शृणु पुत्र प्रवक्ष्यामि धूपदानस्य यत्फलम् ।।

दीपदानस्य माहात्म्यं मम प्रीतिकरं परम् ।।२१।।
अगुरुं च सकर्पूरं दिव्यचंदनसौरभम् ।।
दत्त्वा मां वै सहोमासे कुलानां तारयेच्छतम् ।। २२ ।।
कृष्णागुरुसमुत्थेन धूपेन च ममाऽलयम् ।।
धूपयेद्वैष्णवो यस्तु स मुक्तो नरकाऽर्णवात् ।। २३ ।।
माहिषं गुग्गुलं यस्तु आज्ययुक्तं सशर्करम् ।।
धूपं ददाति यो वै मां तस्येच्छां प्रददाम्यहम् ।। २४ ।।
गुग्गुलो हंत्यशेषाणि अरिष्टानि च धूपितः ।।
कामान्नानाविधांश्चैव अगुरुः संप्रयच्छति ।। २५ ।।
देहं गेहं पुनात्येव धूपस्त्वगुरुसंभवः ।।
नाशयेच्चक्षरक्षांसि धूपः सर्जरसोद्भवः ।। २६ ।।
जातिपुष्पमथैला च गुग्गुलश्च हरीतकी ।।
कूटः सर्जरसश्चैव गुडःसैलाच्छडस्तथा ।।
नखयुक्तानि चैतानि दशांगो धूप उच्यते ।। २७ ।।
धूपं दशांगं यदि चेत्करोति मासे सहे मे अतिवल्लभे च ।।

ददामि कामानतिदुर्लभानपि बलं च पुष्टिं सुतदारभक्तिम् ।। २८ ।।
मुस्ताधूपे मानुषाणां प्रियत्वं मांगल्यकं वश्यकरं गुडस्य ।।
कुर्यात्सहोमासि ममाग्रतो यो विहाय पापानि स मां समाप्नुयात् ।। २९ ।।
न भयं विद्यते तस्य दिव्यभौमांतरिक्षजम् ।।
मम धूपावशेषेण यस्यांऽगं परिमार्जितम् ।। 2.5.8.३० ।।
न चापद्विद्यते तस्य भवंति संपदोऽखिलाः ।।
धूपे कृते सहोमासे ममाग्रे श्रद्धयाऽनिशम् ।।३१ ।।
धूपः सुरूपतां धत्ते धूपः पावनमुत्तमम् ।।
वनस्पतिरसो दिव्यः परमः पावनः शुचिः ।। ३२ ।।

अतः परं प्रवक्ष्यामि दीपमाहात्म्यमुत्तमम् ।।
यस्मिन्कृते नरो याति वैकुण्ठं नात्र संशयः ।। ३३ ।।
बहुवर्तिसमायुक्तं घृतपूरसमन्वितम् ।।
कुर्यादारार्तिकं यो वै कल्पकोटिं दिवं वसेत् ।। ३४ ।।
नीराजनं तु यः पश्येत्सहोमासे ममाऽग्रतः ।।
सप्तजन्म भवेद्विप्रो ह्यंते च परमं पदम् ।। ३५ ।।

कर्पूरेण तु यः कुर्याद्भक्त्या चैव ममाग्रतः ।।
आरार्तिकं द्विजश्रेष्ठ प्रविशेन्मामनंतकम् ।। ३६ ।।
मन्त्रहीनं क्रियाहीनं यत्कृतं पूजनं मम ।।
सर्वं संपूर्णतामेति कृते नीराजने सुत।। ३७ ।।
यः करोति सहोमासे कर्पूरेण च दीपकम् ।।
अश्वमेधमवाप्नोति कुलं चैव समुद्धरेत् ।। ३८ ।।
ममाऽग्रे वै द्विजानां च दीपं दद्याच्चतुष्पथे ।।
मेधावी ज्ञानसंपन्नश्चक्षुष्माञ्जायते नरः ।। ३९ ।।
घृतेन वाऽथ तैलेन दीपं प्रज्वालयेन्नरः ।।
सहोमासे ममाऽग्रे च तस्य पुण्यफलं शृणु ।। 2.5.8.४० ।।
विहाय सकलं पापं सहस्रादित्यसन्निभः ।।
ज्योतिष्मता विमानेन मम लोके महीयते ।। ४१ ।।
तस्मात्सर्वप्रयत्नेन दीपं दद्याद्विचक्षणः ।।
तं च दत्त्वा विहिंसेद्यः स पतेन्नरके ध्रुवम् ।। ४२ ।।
दीपं यो वै हरेत्यापी लोभाद्द्वेषाद्द्विजोत्तम ।।

तद्दीपहरणात्सोऽपि मूकोंऽधश्च प्रजायते ।। ४३ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे ब्रह्मविष्णुसंवादे मार्गशीर्षमाहात्म्ये दीपमाहात्म्यवर्णनंनाम अष्टमोऽध्यायः ।। ८ ।।

Roman transliteration

|| brahmovāca|| ||
śrīmattulasimāhātmyaṃ yathāvadvarṇaya prabho ||
yasyāḥ sannidhimātreṇa prītirbhavati te'dhikā || 1 ||
|| śrībhagavānuvāca || ||
maṇikāṃcanapuṣpāṇi tathā muktāmayāni ca ||
tulasīpatradānasya kalāṃ nārhaṃti ṣoḍaśīm || 2 ||
tulasīmaṃjarībhiryaḥ kuryādvai mama pūjanam ||
na sa garbhagṛhaṃ yāyānmuktibhāgī bhavennaraḥ || 3 ||
āropya tulasīṃ vatsa pūjayettaddalaiśca mām ||
divi saṃmodamānaḥ sa śvetadvīpe ca me gṛhe || 4 ||
śrīmattulasyārcayate sakṛddhi māṃ patraiḥ sugandhairvimalairakhaṃḍitaiḥ ||
yastasya pāpaṃ paṭasaṃsthitaṃ tadā nirīkṣayitvā parimārjayedyamaḥ || 5 ||
tulasī na yeṣāṃ mama pūjanārthaṃ saṃpāditaikādaśipuṇyavāsare ||
dhigyauvanaṃ jīvitamarthasantatisteṣāṃ sukhaṃ neha ca dṛśyate pare || 6 ||
liṃgamabhyarcitaṃ dṛṣṭvā sahomāse ca māmakam ||

tulasīpatranikarairmucyate brahmahatyayā || 7 ||
nityamabhyarcayedyo vai tulasyā māṃ rameśvaram ||
mahāpāpāni naśyaṃti kiṃ punaścopapātakam ||8||
varjyaṃ paryuṣitaṃ puṣpaṃ varjyaṃ paryuṣitaṃ jalam ||
na varjyaṃ tulasīpatraṃ na varjyaṃ jāhnavījalam || 9 ||
tāvadgarjaṃti puṣpāṇi mālatyādīni bhoḥ suta ||
yāvanna prāpyate puṇyā tulasī mama vallabhā || 2.5.8.10 ||
sakṛdabhyarcayedyo māṃ bilvapatreṇa mānavaḥ ||
muktibhāgī nirātaṃko mama pārśvagato bhavet || 11 ||
bilvapatrācchamīpatrājjātīpatrātsaroruhāt ||
vallabhaṃ tulasīpatraṃ kaustubhādadhikaṃ mama||12||
abhinnapatrā tulasī hṛdyā maṃjarisaṃyutā ||
kṣīrodārṇavasaṃbhūtā padmeveyaṃ sadā mama ||13||
akṛṣṇā'pyathavā kṛṣṇā tulasī mama vallabhā ||
sitā vā'pyasitā vāpi dvādaśī vallabhā yathā ||| 14 ||

gṛhītvā tulasīpatraṃ bhaktyā yo māṃ samarcayet ||
arcitaṃ tena sakalaṃ sadevāsuramānuṣam || || 15 ||
tāvadgarjaṃti ratnāni kaustubhādīnyanantaśaḥ ||
yāvanna prāpyate kṛṣṇa tulasīkṛṣṇamaṃjarī || 16 ||
kṛṣṇaṃ kṛṣṇatulasyā hi yo bhaktyā pūjayennaraḥ ||
sa yāti bhuvanaṃ śubhraṃ yatra viṣṇuḥ śriyā saha || 17 ||
mamā'rcanārthaṃ bhikṣūṇāṃ yacchaṃti tulasīdalam ||
anyeṣāmapi bhaktānāṃ yāṃti te padamavyayam|| 18 ||
tulasī kṛṣṇagaurā yā tayā yo māṃ samarcayet ||
naro yāti tanuṃ tyaktvā vaiṣṇavīṃ śāśvatīṃ gatim || 19 ||
|| brahmovāca || ||
dhūpadānasya māhātmyaṃ dīpasyā'pi ca keśava ||
yatphalaṃ labhate martyastanme brūhi yathārthataḥ || 2.5.8.20 ||
|| śrībhagavānuvāca || ||
śṛṇu putra pravakṣyāmi dhūpadānasya yatphalam ||

dīpadānasya māhātmyaṃ mama prītikaraṃ param ||21||
aguruṃ ca sakarpūraṃ divyacaṃdanasaurabham ||
dattvā māṃ vai sahomāse kulānāṃ tārayecchatam || 22 ||
kṛṣṇāgurusamutthena dhūpena ca mamā'layam ||
dhūpayedvaiṣṇavo yastu sa mukto narakā'rṇavāt || 23 ||
māhiṣaṃ guggulaṃ yastu ājyayuktaṃ saśarkaram ||
dhūpaṃ dadāti yo vai māṃ tasyecchāṃ pradadāmyaham || 24 ||
guggulo haṃtyaśeṣāṇi ariṣṭāni ca dhūpitaḥ ||
kāmānnānāvidhāṃścaiva aguruḥ saṃprayacchati || 25 ||
dehaṃ gehaṃ punātyeva dhūpastvagurusaṃbhavaḥ ||
nāśayedyakṣarakṣāṃsi dhūpaḥ sarjarasodbhavaḥ || 26 ||
jātipuṣpamathailā ca guggulaśca harītakī ||
kūṭaḥ sarjarasaścaiva guḍaḥsailācchaḍastathā ||
nakhayuktāni caitāni daśāṃgo dhūpa ucyate || 27 ||
dhūpaṃ daśāṃgaṃ yadi cetkaroti māse sahe me ativallabhe ca ||

dadāmi kāmānatidurlabhānapi balaṃ ca puṣṭiṃ sutadārabhaktim || 28 ||
mustādhūpe mānuṣāṇāṃ priyatvaṃ māṃgalyakaṃ vaśyakaraṃ guḍasya ||
kuryātsahomāsi mamāgrato yo vihāya pāpāni sa māṃ samāpnuyāt || 29 ||
na bhayaṃ vidyate tasya divyabhaumāṃtarikṣajam ||
mama dhūpāvaśeṣeṇa yasyāṃ'gaṃ parimārjitam || 2.5.8.30 ||
na cāpadvidyate tasya bhavaṃti saṃpado'khilāḥ ||

dhūpe kṛte sahomāse mamāgre śraddhayā'niśam ||31 ||
dhūpaḥ surūpatāṃ dhatte dhūpaḥ pāvanamuttamam ||
vanaspatiraso divyaḥ paramaḥ pāvanaḥ śuciḥ || 32 ||
ataḥ paraṃ pravakṣyāmi dīpamāhātmyamuttamam ||
yasminkṛte naro yāti vaikuṇṭhaṃ nātra saṃśayaḥ || 33 ||
bahuvartisamāyuktaṃ ghṛtapūrasamanvitam ||
kuryādārārtikaṃ yo vai kalpakoṭiṃ divaṃ vaset || 34 ||
nīrājanaṃ tu yaḥ paśyetsahomāse mamā'grataḥ ||
saptajanma bhavedvipro hyaṃte ca paramaṃ padam || 35 ||

karpūreṇa tu yaḥ kuryādbhaktyā caiva mamāgrataḥ ||
ārārtikaṃ dvijaśreṣṭha praviśenmāmanaṃtakam || 36 ||
mantrahīnaṃ kriyāhīnaṃ yatkṛtaṃ pūjanaṃ mama ||
sarvaṃ saṃpūrṇatāmeti kṛte nīrājane suta|| 37 ||
yaḥ karoti sahomāse karpūreṇa ca dīpakam ||
aśvamedhamavāpnoti kulaṃ caiva samuddharet || 38 ||
mamā'gre vai dvijānāṃ ca dīpaṃ dadyāccatuṣpathe ||
medhāvī jñānasaṃpannaścakṣuṣmāñjāyate naraḥ || 39 ||
ghṛtena vā'tha tailena dīpaṃ prajvālayennaraḥ ||
sahomāse mamā'gre ca tasya puṇyaphalaṃ śṛṇu || 2.5.8.40 ||
vihāya sakalaṃ pāpaṃ sahasrādityasannibhaḥ ||
jyotiṣmatā vimānena mama loke mahīyate || 41 ||
tasmātsarvaprayatnena dīpaṃ dadyādvicakṣaṇaḥ ||
taṃ ca dattvā vihiṃsedyaḥ sa patennarake dhuvam || 42 ||
dīpaṃ yo vai haretpāpī lobhāddveṣāddvijottama ||

taddīpaharaṇātso'pi mūkoṃ'dhaśca prajāyate || 43 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe brahmaviṣṇusaṃvāde mārgaśīrṣamāhātmye dīpamāhātmyavarṇanaṃnāma aṣṭamo'dhyāyaḥ || 8 ||

English translation

Note: Tulasī (Basil plant) is the special favourite with god Viṣṇu . The glorification of Tulasī in Kārttika - Māhātmya (KM) Ch. 8 and the legend of Jalandhara and Viṣṇu's illicit love to his wife Vṛndā (KM Chs. 14-23) explain Viṣṇu's special attachment to Tulasī. VV 2-20 glorify Tulasī implying that it is liked by Viṣṇu both in Kārttika and Mārgaśīrṣa .

Brahmā said :

1. O Lord, describe the greatness of the glorious Tulasī accurately, whose mere presence makes you very much happy.

Śrī Bhagavān said :

2. Jewels, gold-flowers and pearls (when offered) do not give even a sixteenth part of the merit that the offer of a Tulasī leaf gives.

3. One who worships me with Tulasī sprouts does not enter the womb (a new birth). He attains salvation.

4. One should grow Tulasī and worship me with its leaves. He shall rejoice in heaven as well as in my abode in Śveta Dvīpa .

5. If a man worships me at least once with the pure, fragrant and unbroken leaves of the glorious Tulasī, Yama wipes off the sin of that man which he sees written in his record.

6. If people do not gather together Tulasī leaves for the sake of my worship, fie upon their youth, life, wealth and progeny! Their happiness is not seen here and hereafter.

7. By seeing my idol worshipped with a mass of Tulasī leaves in the month of Mārgaśīrṣa, one is rid of the sin of Brāhmaṇa -slaughter.

8. If anyone always worships me, the Lord of Ramā , with Tulasī, his major sins perish. What to say of minor sins!

9. A flower is to be discarded if a long time has passed after plucking it. Water should be discarded if it is long since drawn (from a well etc.). A Tulasī leaf need not be discarded at all (even if stale). Gaṅgā water need not be discarded at all.

10. As long as the holy Tulasī, my favourite leaf, is not available, O son, so long Mālatī and other flowers roar (i.e. boast of their efficacy).

11. A man who worships me, at least once, with Bilva leaf shall be free from agony. He will come to me and attain salvation.

12. Tulasī leaf is a greater favourite of mine than Bilva leaf, Śamī leaf, Jāti leaf, lotus and (even) the Kaustubha jewel.

13. A cluster of Tulasī blossoms with unbroken leaves is dear to my heart like this Padmā (Goddess Lakṣmī) who has come out of the Ocean of Milk.

14. Just as Dvādaśī (twelfth day), whether of the dark half or the bright half (of a lunar month), is my favourite, so also Tulasī leaf, whether black or not, is my favourite.

15. If a man takes up a Tulasī leaf and worships me devoutly, all including Devas , Asuras and human beings is worshipped by him.

16. As long as a dark sprout of the black variety of Tulasī is not available, so long an infinite number of precious stones and jewels like Kaustubha roar (i.e. boast of their efficacy).

17. One who devoutly worships Kṛṣṇa with Kṛṣṇatulasī, attains the bright world where Viṣṇu is present along with Śrī.

18. People who give Tulasī leaves to mendicants and other devotees for the purpose of worshipping me, go to the immutable region (Mokṣa).

19. One who worships me with Tulasī of dark and white (colours) attains the perpetual Vaiṣṇava goal after abandoning the body.

Brahmā said :

20. O Keśava , tell me truly the efficacy of offering incense [1] and the benefit obtained by offering lamps.

Śrī Bhagavān said :

21. Listen, O son, I shall tell you the benefit of offering incense and the efficacy of offering lamps. It is extremely delightful to me.

22. By offering me incense with agallochum, camphor and fragrant divine sandalwood in the month of Mārgaśīrṣa, the devotee shall redeem a hundred generations of his family.

23. The Vaiṣṇava who fumigates my temple with the incense originating from black aloe-wood is liberated from the sea of Narakas (Hells).

24. If a person offers me incense of aromatic gum-resin mixed with buffalo- ghee and sugar- candy , I grant him whatever he wishes.

25. Gum-resin when fumigated dispels all calamities. Black aloe-wood gives different kinds of cherished desires.

26. The incense of black agallochum sanctifies the body and the abode. The incense from the resinous exudation of a Sāla tree (Vatica robusta) destroys Yakṣas and Rākṣasas .

27. Dhūpa has ten units or ingredients. They are: Jāti flower, cardamom, gum-resin, Harītakī (Terminalia chebula ?), Kūṭa (a kind of sandal, MW 1089), exudation of a Sāla tree, jaggery, Saila (Benzoin?) and Acchaḍa(?) along with Nakha (Unguis odoratus ?).

28. If anyone offers me the incense with all the ten ingredients in the month of Mārgaśīrṣa which I like very much, I grant him even very rare things, strength, nourishment, sons, wives and devotion.

29. Men like the incense from Mustā (a kind of grass, Cyperus rotundus); that of jaggery is conducive to auspiciousness and winning over others. One who offers this in front of me in the Mārgaśīrṣa month gets rid of all the sins and attains me.

30. One whose limbs are wiped (smeared) with the remnants of the incense offered to me, has no fear whatsoever coming from heaven, earth or the atmosphere.

31. If the incense is offered in front of me ceaselessly with great faith in the month of Mārgaśīrṣa, the man will have no calamities. He will have all kinds of riches.

32. Incense accords handsome features. Incense is highly sanctifying. The exudation of a tree is divine. It is extremely pure and sanctifying.

33. Henceforth I shall recount the excellent efficacy of Lamps. [2] If they are offered, the man undoubtedly goes to Vaikuṇṭha .

34. He who ceremoniously waves a lamp of many wicks profusely filled with ghee, shall reside in heaven for one crore of Kalpas .

35. He who witnesses the waving of light in front of me in the month of Mārgaśīrṣa, shall be born as a Brāhmaṇa for seven births and in the end shall attain the highest region.

36. He who waves devoutly lighted camphor in front of me, O excellent Brāhmaṇa, shall enter me, the infinite one.

37. If Nīrājana is performed, O son, all is accomplished to the full even if the worship done for me is devoid of Mantras and (prescribed) rites.

38. He who offers a lamp of camphor in the month of Mārgaśīrṣa, shall attain the fruit of a horse-sacrifice. He shall redeem his family.

39. One who offers a lamp in front of me, or of Brāhmaṇas and in a crossroads, becomes highly intelligent, full of perfect knowledge and of keen eyesight.

40. Listen to the merit of that person who lights a lamp with ghee or oil in front of me in the month of Mārgaśīrṣa.

41. He gets rid of all his sins. He becomes as resplendent as a thousand suns. In a luminous aerial chariot he goes to my world where he will be honoured.

42. Hence a clever devotee should by all means offer lamps. He who puts it out after it has been offered shall certainly fall into hell.

43. A sinner who removes the lamp, O excellent Brāhmaṇa, out of greediness or hatred, becomes blind and dumb on account of that removal of lamp.

[1]: [1] : Offering of incense and waving of lamps before the deity are the next important Upacāras in worship. VV 21-33 describe the importance of incense-burning.

[2]: [2] : VV 33-43 describe the efficacy of offering lamps to the deity; the last two verses state the imprecation for violators of this service.

Sanskrit source · English chapter witness

Mārgaśīrṣa-māhātmya · Chapter 9

The Procedure for Naivedya

Chapter 142 of 221 · 34 detected Sanskrit verse markers

Sanskrit

।। ब्रह्मोवाच ।। ।।
नैवेद्यस्य विधिं ब्रूहि देव मे तत्त्वतः प्रभो ।।
अन्नं कतिविधं चेष्टं व्यंजनादीन्यशेषतः ।। १ ।।
।।श्रीभगवानुवाच ।। ।।
साधु पृष्टं त्वया वत्स मम प्रीतिकरं परम् ।।
वक्ष्यामि तेऽन्नपानादिव्यंजनादीन्यशेषतः ।। २ ।।
आदौ हिरण्मयं पात्रं तदभावे च राजतम् ।।
तदभावे च पालाशं विस्तीर्णं बहुसुन्दरम् ।। ३ ।।
कचोलाः शतशः कार्याः पात्रे वै परितोऽनघ ।।
तन्मध्ये व्यंजना देया नानाफलमयाः शुभाः ।। ४ ।।
पायसं चन्द्रसंकाशं पात्रे वै शर्करायुतम् ।।
भक्तं कुमुदसंकाशं मुद्गान्काचप्रभाञ्छुभान् ।। ५ ।।
नानाव्यंजनसंरुद्धं त्रिभिः पंक्तिभिरेव च ।।
निंबूरसेन चंद्रेण फलमूलयुतेन च ।। ६ ।।
वैकृताश्च तदा कार्याः शतशो भोजने मम ।।

द्राक्षास्तु मिश्रिताश्चूतकरमर्द कृताः शुभाः ।। ७ ।।
मरीचपिप्पलीसार्द्रकैलाचंद्रकसंयुताः ।।
क्वाथिताः कथिकाः कार्याः शतशो भोजने मम ।। ८ ।।
प्रलेहनास्तथा कार्याः कचोलशतसंकुलाः ।।
नानाकुसुमसंमोदयुक्ताः सहसि मे प्रियाः ।। ९ ।।
मंडका वर्तुला रम्याः समाः सर्वत्र बिंदुवत् ।।
सितया सहितेनाऽथ दुग्धेन क्वथितेन च ।। 2.5.9.१० ।।
मधुवर्णेन गव्येन युक्ते तस्मिन्सुभोजने ।।
कचोले सुप्रभे वत्स स्थितं कांचनसुप्रभम् ।। ११ ।।
घृतं सुवासितं प्रीत्या देयं हि मम भोजने ।।
तत्र गोधूमपात्रेण चंद्रकेण हि चोज्ज्वलम् ।। १२ ।।
सौवाल्लिकाः पूरिकास्तु शतच्छिद्राः सवेष्टिकाः ।।
अपूपाश्च तथा क्षीरं प्रकारांस्तु प्रकारयेत् ।। १३ ।।
मण्यः सूत्रसंज्ञाश्च मालतीकुसुमादयः ।।
पर्पटा वर्पटा रम्या माषकूष्मांडसंभवाः ।। १४ ।।

वटकान्नवधा रम्यान्कुर्यान्मासे सहे मम ।।
द्विधा जातीमरीचैश्च पूरिता द्रोणके शुभाः ।। १५ ।।
युक्तेन लवणेनाऽतिशुद्धतैलेन पूरिताः ।।
कुंकुमाभाः स्नेहहीनाः सक्षता इव दुर्जनाः ।। १६ ।।
दधिदुग्धयुताः केचिच्चिंचिणीचूतसंभवाः ।।
द्राक्षारसयुताः केचित्तथैवेक्षुरसैर्युताः ।। १७ ।।
राजिका जलमध्यस्थास्तथाऽन्ये सितया सह ।।
रसैश्चतुर्विधैश्चान्यैर्वटका नवधा मताः ।। १८ ।।
वज्रप्रभाऽनुकणिकाचारबीजसुखारिकैः ।।
शकलैर्नारिकेलस्य लवंगशतसंयुताः ।। १९ ।।
घृतक्षीरसिताद्यास्ताः कटाहे सुप्रलोडिताः ।।
लब्धासितादिकृसररम्याः स्निग्धाश्च फेणिकाः ।। 2.5.9.२० ।।
पराकिकासु वै पक्वाः कृताश्चंद्रेण पोलिकाः ।।
मोदकास्तत्र वै कार्याश्चारबीजभवाः परे ।। २१ ।।
सितया सहिताः कार्या अन्ये दुग्धेन निर्मिताः ।।

नारिकेलफलैश्चाऽन्ये वृक्षनिर्यासनिर्मिताः ।। २२ ।।
बदामैश्च शुभाश्चाऽन्ये तिलैश्च कणबीजकैः ।।
ईदृशान्मोदकांश्चान्यांस्तुष्ट्यर्थं मम कारयेत् ।। २३ ।।
अर्शोघ्नं मोचनीकंदं तथाऽऽर्द्रं करमर्दकम् ।।
नारिंगं चिंचिणीकं च कंकोलफलमेव च ।। २४ ।।
दशारं त्रिपुरीजातं शुभं निंबफलं बिसम् ।।
तिंदूफलं लवंगं च श्रीफलं तिलकं लुति ।। २५ ।।
वल्कलं वंशकारीरं तथा कायफलं बलम् ।।
द्राक्षाफलं चूतफलं रम्यं कंटकिनीफलम् ।। २६ ।।
धात्रीफलं शुक्तिभवं फलमंबाडवं तथा ।।
रंभाफलं पिप्पली च मरीचाश्च मनोहराः ।। २७ ।।
शुद्धसर्षपतैलेन लवणेन सुवेधितम् ।।
तथा राजिकया विद्धं त्रिभिर्वर्षैर्घटे स्थितम् ।। २८ ।।
एवंविधानि जातानि व्यंजनानि च मानद ।।
कर्तव्यानि सहोमासे मम प्रीतिकराणि वै ।। २९ ।।

एतादृशे भोजने चेदसामर्थ्यं भवेद्यदि ।।
एवं कार्यं तदा तेन संक्षेपेण शृणुष्व मे ।। 2.5.9.३० ।।
लड्डूकमेकं घृतपूरमेकं फेनद्वयं कोकरसत्रयं च ।।
घृतप्लुतं मंडकषोडशानां वटाष्टदायी नरकं न पश्येत् ।। ३१ ।।
आढकं सुचिरपर्युषितं च दुग्धं खंडस्य षोडशपलानि शशिप्रभस्य ।।
सर्पिष्पलं मधुपलं मरिचं द्विकर्षं शुंठ्याः पलार्धमथवाऽर्धपलं चतुर्णाम् ।। ३२ ।।
श्लक्ष्णे पटे ललनया मृदुपाणिघृष्टां कर्पूरधूलिधवलीकृतभांडसंस्थाम् ।।
एतां शुभां रसवतीं प्रकरोति यो वै कामान्ददामि सकलान्मनुजस्य तस्य ।। ३३ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे ब्रह्मविष्णुसंवादे मार्गशीर्षमाहात्म्ये

नैवेद्यविधिकथनंनाम नवमोऽध्यायः ।। ९ ।।

Roman transliteration

|| *brahmovāca* || ||
naivedyasya vidhiṃ brūhi deva me tattvataḥ prabho ||
annaṃ kativídhaṃ ceṣṭaṃ vyaṃjanādīnyaśeṣataḥ || *1* ||
||*śrībhagavānuvāca* || ||
sādhu pṛṣṭaṃ tvayā vatsa mama prītikaraṃ param ||
vakṣyāmi te'nnapānādivyaṃjanādīnyaśeṣataḥ || *2* ||
ādau hiraṇmayaṃ pātraṃ tadabhāve ca rājatam ||
tadabhāve ca pālāśaṃ vistīrṇaṃ bahusundaram || *3* ||
kacolāḥ śataśaḥ kāryāḥ pātre vai parito'nagha ||
tanmadhye vyaṃjanā deyā nānāphalamayāḥ śubhāḥ || *4* ||
pāyasaṃ candrasaṃkāśaṃ pātre vai śarkarāyutam ||
bhaktaṃ kumudasaṃkāśaṃ mudgānkācaprabhāñchubhān || *5* ||
nānāvyaṃjanasaṃruddhaṃ tribhiḥ paṃktibhireva ca ||
niṃbūrasena caṃdreṇa phalamūlayutena ca || *6* ||
vaikṛtāśca tadā kāryāḥ śataśo bhojane mama ||

drākṣāstu miśritāścūtakaramarda kṛtāḥ śubhāḥ || *7* ||
marīcapippalīsārdrakailācaṃdrakasaṃyutāḥ ||
kvāthitāḥ kathikāḥ kāryāḥ śataśo bhojane mama || *8* ||
pralehanāstathā kāryāḥ kacolaśatasaṃkulāḥ ||
nānākusumasaṃmodayuktāḥ sahasi me priyāḥ || *9* ||
maṃḍakā vartulā ramyāḥ samāḥ sarvatra biṃduvat ||
sitayā sahitenā'tha dugdhena kvathitena ca || *2.5.9.10* ||
madhuvarṇena gavyena yukte tasminsubhojane ||
kacole suprabhe vatsa sthitaṃ kāṃcanasuprabham || *11* ||
ghṛtaṃ suvāsitaṃ prītyā deyaṃ hi mama bhojane ||
tatra godhūmapātreṇa caṃdrakeṇa hi cojjvalam || *12* ||
sauvāhlikāḥ pūrikāstu śatacchidrāḥ saveṣṭikāḥ ||
apūpāśca tathā kṣīraṃ prakārāṃstu prakārayet || *13* ||
maṇayaḥ sūtrasaṃjñāśca mālatīkusumādayaḥ ||
parpaṭā varpaṭā ramyā māṣakūṣmāṃḍasaṃbhavāḥ || *14* ||

vaṭakānnavadhā ramyānkuryānmāse sahe mama ||
dvidhā jātīmarīcaiśca pūritā droṇake śubhāḥ || *15* ||
yuktena lavaṇenā'tiśuddhatailena pūritāḥ ||
kuṃkumābhāḥ snehahīnāḥ sakṣatā iva durjanāḥ || *16* ||
dadhidugdhayutāḥ kecicciṃciṇīcūtasaṃbhavāḥ ||
drākṣārasayutāḥ kecittathaivekṣurasairyutāḥ || *17* ||
rājikā jalamadhyasthāstathā'nye sitayā saha ||
rasaiścaturvidhaiścānyairvaṭakā navadhā matāḥ || *18* ||
vajraprabhā'nukaṇikācārabījasukhārikaiḥ ||
śakalairnārikelasya lavaṃgaśatasaṃyutāḥ || *19* ||
ghṛtakṣīrasitādyāstāḥ kaṭāhe supraloḍitāḥ ||
labdhāsitādikṛsararamyāḥ snigdhāśca pheṇikāḥ || *2.5.9.20* ||
parākikāsu vai pakvāḥ kṛtāścaṃdreṇa polikāḥ ||
modakāstatra vai kāryāścārabījabhavāḥ pare || *21* ||
sitayā sahitāḥ kāryā anye dugdhena nirmitāḥ ||

nārikelaphalaiścā'nye vṛkṣaniryāsanirmitāḥ || 22 ||
badāmaiśca śubhāścā'nye tilaiśca kaṇabījakaiḥ ||
īdṛśānmodakāṃścānyāṃstuṣṭyarthaṃ mama kārayet || 23 ||
arśoghnaṃ mocanīkaṃdaṃ tathā"rdraṃ karamardakam ||
nāriṃgaṃ ciṃciṇīkaṃ ca kaṃkolaphalameva ca || 24 ||
daśāraṃ tripurījātaṃ śubhaṃ niṃbaphalaṃ bisam ||
tiṃdūphalaṃ lavaṃgaṃ ca śrīphalaṃ tilakaṃ luti || 25 ||
valkalaṃ vaṃśakārīraṃ tathā kāyaphalaṃ balam ||
drākṣāphalaṃ cūtaphalaṃ ramyaṃ kaṃṭakinīphalam || 26 ||
dhātrīphalaṃ śuktibhavaṃ phalamaṃbāḍavaṃ tathā ||
raṃbhāphalaṃ pippalī ca marīcāśca manoharāḥ || 27 ||
śuddhasarṣapatailena lavaṇena suvedhitam ||
tathā rājikayā viddhaṃ tribhirvarṣairghaṭe sthitam || 28 ||
evaṃvidhāni jātāni vyaṃjanāni ca mānada ||
kartavyāni sahomāse mama prītikarāṇi vai || 29 ||

etāḍṛśe bhojane cedasāmarthyaṃ bhavedyadi ||
evaṃ kāryaṃ tadā tena saṃkṣepeṇa śṛṇuṣva me || 2.5.9.30 ||
laḍḍūkamekaṃ ghṛtapūramekaṃ phenadvayaṃ kokarasatrayaṃ ca ||
ghṛtaplutaṃ maṃḍakaṣoḍaśānāṃ vaṭāṣṭadāyī narakaṃ na paśyet || 31 ||
āḍhakaṃ sucirapuryuṣitaṃ ca dugdhaṃ khaṃḍasya ṣoḍaśapalāni śaśiprabhasya ||
sarpiṣpalaṃ madhupalaṃ maricaṃ dvikarṣaṃ śuṃṭhyāḥ palārdhamathavā'rdhapalaṃ caturṇām || 32 ||
ślakṣṇe paṭe lalanayā mṛdupāṇighṛṣṭāṃ karpūradhūlidhavalīkṛtabhāṃḍasaṃsthām ||
etāṃ śubhāṃ rasavatīṃ prakaroti yo vai kāmāndadāmi sakalānmanujasya tasya || 33 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe brahmaviṣṇusaṃvāde mārgaśīrṣamāhātmye naivedyavidhikathanaṃnāma navamo'dhyāyaḥ || 9 ||

English translation

Brahmā said :

1. O Lord, tell me the procedure for Naivedya (food-offering) as it is actually practised. State fully how many kinds of cooked food are desired and what are the side dishes etc.?

Śrī Bhagavān said :

2. Well asked by you, O dear one. It is extremely liked by me. I shall state fully the (varieties) of food, drinks etc. and side dishes as well.

3. The first thing is a gold plate. [1] If it is not available a silver one can be used. If that is not available, a Pālāśa plate that is large and beautiful should be used.

4. Hundreds of Kacolas should be made and placed all round in the vessel, O sinless one. In its middle the side dishes must be placed. They should be splendid and must consist of different kinds of fruits.

5. In the vessel there must be milk-pudding resembling the moon (in colour) with sugar adequately added to it.

Rice should resemble white lilies. Mudga pulse should be splendid and crystal like.

6-7. Different kinds of pickles and condiments must be placed in between. The foodstuffs should be arranged in three rows. There must be various kinds of side dishes with fruits and roots mixed with

lemon juice. There must be hundreds of such varieties of side dishes in the food offered to me. Grapes should be mixed with good mango and Karamarda (Carissa carandas).

8. Pepper, long pepper, ginger and cardamom should be mixed. They should be boiled and Kathikās [2] (?) should be prepared in hundreds for my food (Naivedya).

9. Pralehanas (broths or articles for licking) should be made along with hundreds of Kacolas(?). They should be rendered fragrant by means of many flowers. During the month of Mārgaśīrṣa they are very much liked by me.

10. Maṇḍakas (a thin flat circular cake-like dish) beautiful, circular, even and symmetrical everywhere like (the arithmetical figure for) zero, along with boiled milk mixed with sugar should be kept therein.

11-12. In that foodstuff of mine (mixed) with the milk of cow, having the colour of honey, sweet-smelling ghee must be affectionately and devoutly poured, O dear one, the ghee that is kept in a lustrous Kacola (vessel of wheat flour). It must be sparkling with cardamom.

13. He should prepare Pūrikās (thin pan-cakes fried in edible oil or ghee) mixed with (sufficient quantity) of asafoetida (each) having a hundred holes and with Veṣṭikās (savouries made of ground flour of rice, gram etc. and shaped in many coils and fried in oils). He also should get prepared Apūpa (small pies) and varieties of milk-preparations.

14. These sweet pies should be strung together like jewels and beads or Mālatī flowers etc. There must be Parpaṭas and Varpaṭas (circular cake-like stuff made of flour and dried in the sun to be fried in oil i.e. pāpaḍs and Varpaṭas are other stuffs similarly prepared in coils, cones, globular ones etc. made of flour or vegetables dried—all to be fried) beautifully prepared from Māṣa pulse or Kūṣmāṇḍas (ash gourds).

15. In the month of Mārgaśīrṣa nine kinds of Vaṭakas should be beautifully prepared and offered to me. (They are made of dough of pulse and prepared like cutlets.) Two types of Vaṭakas are prepared with Jātī (nutmeg), Maricī (pepper) etc. and put in big wooden troughs.

16. One type is prepared in highly refined oil. Salt is put (in the dough before preparing the Vaṭakas). The other type is devoid of Sneha (oil, love) like wicked people. They have the colour of saffron. They appear to be full of holes.

17. Some are put in curds and milk; some in tamarind or mango juice. Some are put in grape juice and some in sugarcane juice.

18. Others are put in black mustard water. Some with sugar along with the four kinds of juice mentioned before. These are considered the nine kinds of Vaṭakas.

19-22. The following thiṅgs should be mixed together and boiled well in a big cauldron: very small seeds of Buchanania latifolia lustrous like diamonds and Sukhārikas (?), bits of coconut kernels and a hundred cloves, ghee, milk, sugar etc. (This foodstuff is also one of the Naivedyas .) There must be glossy smooth Pheṇikās (sweetmeats with wheat flour fried in ghee in the form of coils). These Pheṇikās must be served along with the dark-coloured Kṛsaras (sweet balls made of white gingelly seeds). Polikās (Pāpaḍ -like cakes deep-fried) with cardamoms and camphor must be cooked (i.e. fried) in Parākikās (? large circular cauldrons).

Modakas (a variety of sweetmeats) must be made with Cārabījas (seeds of Buchanania latifolia).

Others must be made with sugar and soaked in milk. Other varieties should be made with coconut fruits (i.e. kernels) and still others with exudations of trees.

23. Other sweetmeats are to be prepared with almond seeds and splendid sweets with gingelly seeds and cummin seeds. These sweetmeats and still others (not mentioned here) should be made for propitiating me.

24-29. Pickles of the following fruits etc. should be made for propitiating me in the month of Mārgaśīrṣa: (The fruits mentioned below can be used separately or in groups of two, three or four as mixed pickles.) the bulbous root of Mocanī (Solanum jacquine , a species of plant which cures piles), ginger, Karamardaka (Carīssa carandas), orange, tamarind, Kaṃkola (?), Daśāra (?) Tripurījāta (? originating from that city), the splendid lemon fruit, lotus stalk, Tindu fruit (Diospyros embryopteris), clove, Tilaka (Sypiocos racemosa?), Bilva (Aaglemarmelos), Luti (?) Valkala (bark of Cassia), Vaṃśakarīra (sugarcane manna), Kāyaphala (Emblica officinalis), Bala (Crataeva roxburghie), grape fruit, mango fruit, beautiful Kaṇṭakinī fruit (Vanguiera spimosa ?), Dhātrī fruit, fruit of Tamarindus indica (?) and Aṃbādava fruit (?), plantain, long pepper and chillies. These should be soaked in pure mustard oil and salt must be added to taste. They should be seasoned with mustard. They must be put in an earthen pot and kept for three years before use. Such pickles, bestower of honour, should be offered to me in the month of Mārgaśīrṣa. They are pleasing to me.

30. If the devotee is incapable of offering all these foodstuffs, he should do as follows. I shall state it succinctly.

31. The devotee who offers one Laḍḍū (sweetmeat) and one Pūra (Pūrī or circular pan-cakes deep-fried in ghee), two Pheṇas (coiled and deep-fried in ghee) three Kokarasas (wild date fruit extract), sixteen Māṇḍakas (pastries, soaked in ghee) and eight Vaṭakas will never see a hell.

32-33. Half an Āḍhaka (a measure) of milk kept over for a long time, sixteen Palas of sugar- candy resembling the moon in lustre, one Pala of ghee, one Pala of honey, two Karṣas of pepper and half a Pala of dried ginger (the last mentioned four may each be half a Pala)—all the above-mentioned ingredients should be well-mixed and ground into a paste in a smooth soft cloth with her slender hands by a woman. They should then be put into a pot rendered white (glittering) by means of camphor powder. He who makes this juicy stuff, may wish for anything. I will grant that man all he wishes for.

Notes regarding dishes offered:

Offering of food, fruits and other eatables to the deity is an important Upacāra . Generally, ‘whatever food a man (devotee) eats, the same food is to be offered to his deities’ (VR, Ayodhyā 103,30, 104.15 as quoted by Medhātithi on Manu V.7). The list of vegetarian dishes as given here in vv 5-30 are hyper-sanskritised forms of the names of dishes still current in Maharashtra , e.g. Maṇḍaka for Marathi (M) Māṇḍe , Laḍḍu for (M) Lāḍu ; Polikā for (M) Poḷī , Modaka , the same in (M), Pūrīkā for (M) Purī , Parpaṭa for (M) Pāpaḍ , Kathikā for (M) Kaḍhī (both are derivable from SK ^ kvath ‘to boil’); Vaṭaka for (M) Vaḍā , Pheṇikā for (M) Pheṇī , to mention a few. The cuisine is the same as found in Maharashtrian kitchens. This shows the Purāṇa -writer’s intimate familiarity with Maharashtra.

It is to be noted that this Naivedya is ‘as it is actually practised’ (vl) at the time of this Purāṇa.

[1]: [1] : Padma Purāṇa as quoted in Smṛti-Candrikā states that Naivedya should be offered in a vessel of gold, silver or Palāśa leaves but adds vessels of bronze, copper , clay or a lotus leaf.

[2]: [2] : Hyper-sanskritization of Kaḍhī.

Sanskrit source · English chapter witness

Mārgaśīrṣa-māhātmya · Chapter 10

The Concluding Rites in the Lord’s Worship

Chapter 143 of 221 · 35 detected Sanskrit verse markers

Sanskrit

।। ब्रह्मोवाच ।। ।।
नैवेद्यानंतरं तात किं कर्तव्यं नृभिः प्रभो ।।
यत्कर्तव्यं सहोमासे तत्सर्वं ब्रूहि तत्त्वतः ।। १ ।।
श्रीभगवानुवाच ।। ।।
अथ भुक्तवते दत्त्वा जलैः कर्पूरवासितैः ।।
आचमनं च तांबूलं चंदनं करमार्जनम् ।। २ ।।
पुष्पांजलिं ततः कुर्याद्भक्त्याऽऽदर्शं प्रदर्शयेत् ।।
नीराजनं ततः कार्यं कार्पूरं विभवे सति ।। ३ ।।
समर्घ्य मुकुटादीनि भूषणानि विचक्षणः ।।
ततः पश्चान्महाभाग प्रकल्प्य च्छत्रचामरे ।।४।।
प्रसादसुमुखं ध्यात्वा श्यामसुंदरविग्रहम् ।।
जपेदष्टोत्तरशतं स्तुवीत स्तुतिभिः प्रभुम् ।।५।।
शंखरौप्यमयी माला कांचनी च विशेषतः ।।
पद्माक्षैश्चैव सुभगैर्विद्रुमैर्मणिमौक्तिकैः ।। ६ ।।
रचितेंद्राक्षकैर्माला तथैवांगुलिपर्वभिः ।।

पुत्रजीवमयी माला शस्ता वै जपकर्मणि ।। ७ ।।
न च क्रमन्न च हसन्न पार्श्वमवलोकयन् ।।
न पदा पदमाक्राम्य करप्राप्तशिरास्तथा ।।८।।
नोत्तिष्ठन्मन्मनुं विद्वान्न जपेद्व्यग्रमानसः ।।
जपकाले न भाषेत व्रतहोमार्चनादिषु ।।९।।
गृहेष्वेकगुणंजाप्यं गोष्ठे दशगुणं भवेत् ।।
नदीतीरे शतं विद्यादग्र्यगारे दशाऽधिकम् ।। 2.5.10.१० ।।
तीर्थादिषु सहस्रं स्यादनंतं मम सन्निधौ ।।
एवं कृत्वा सहोमासे यः कुर्याच्च प्रदक्षिणाम् ।। ११ ।।
सप्तद्वीपवतीपुण्यं लभते स पदेपदे ।।
पठन्नामसहस्रं तु अथवा नाम केवलम् ।। १२ ।।
एका प्रदक्षिणा भक्त्या दहेत्पापं सदाऽऽह्निकम् ।।
प्रदक्षिणीकृता तेन सप्तद्वीपा वसुन्धरा ।। १३ ।।
दिनसप्तोद्भवं पापं मम तिस्रः प्रदक्षिणाः ।।
तत्क्षणान्नाशयंत्येव पापं देहे दशाऽऽह्निकम् ।। १४ ।।

कृताः प्रदक्षिणा येन एकविंशति भक्तितः ।।
भ्रूणहत्यादिपापानि नाशमायांति तत्क्षणात् ।। १५ ।।
अष्टोत्तरशतं येन कृता भक्त्या प्रदक्षिणाः ।।
तेनेष्टं क्रतुभिः सर्वैः समाप्तवरदक्षिणैः ।। १६ ।।
प्रदक्षिणीकृता तेन तावद्वारं वसुन्धरा ।।
मातुः प्रदक्षिणास्तद्वद्भूतधात्रीप्रदक्षिणाः ।। १७ ।।
शालिग्रामशिलायाश्च सममेतत्त्रयं स्मृतम् ।।
एको दंडप्रपातश्च सहे सप्तप्रदक्षिणाः ।। १८ ।।
सममेतद्वयं नो वा दंडपातो विशिष्यते ।।
प्रदक्षिणे दंडपातं यः करोति सदा मम ।। १९ ।।
सहोमासे विशेषेण आकल्पं स वसेद्दिवि ।।
कल्पादनंतरं तात चक्रवर्ती प्रजायते ।। 2.5.10.२० ।।
चिरायुर्धनवान्भोगी दानवान्धर्मवत्सलः ।।
सहस्रनामपठनात्पापं नश्येत्त्रिधा कृतम् ।। २१ ।।
अथ किं बहुनोक्तेन शृणु गुह्यं च मे सुत ।।

दामोदरेति नाम्ना वै भवेत्प्रीतिर्ममाऽतुला ।। २२ ।।
गुणसंबंधि मन्नाम कृतं मात्रा यशोदया ।।
यदा मे दधिभांडस्य स्फोटनं गोकुले कृतम्।। २३ ।।
तदा यशोदया गाढं बद्धो दाम्ना ह्युलूखले ।।
ततः प्रभृति मे नाम ख्यातं दामोदरेति च।।२४।।
नमो दामोदरायेति जपेद्यः सुसमाहितः ।।
सूर्योदये शुचिर्भूत्वा त्रिसहस्रं दिनेदिने ।। २५ ।।
सार्द्धलक्षत्रयं यावत्तत उद्यापयेद्बुधः ।।
तर्पणं हवनं चैव ब्रह्मभोज्यं दशांशतः ।। २६ ।।
एवं यः कुरुते भक्त्या तस्य यच्छामि वांछितम् ।।
धनं धान्यं तथा दारान्पुत्रांश्चान्यच्च वांछितम् ।। २७ ।।
त्रिसत्येन मया चोक्तं श्रद्धत्स्व त्वं महामते ।।
मंत्रराजमिमं पुत्र कृपया मे प्रकाशितम् ।। २८ ।।
दामोदरायेति पठन्नित्यं कुर्यात्प्रदक्षिणम्।।
दंडपातं तथा पुत्र अष्टांगेन समन्वितम् ।। २९ ।।

पद्भ्यां कराभ्यां जानुभ्यामुरसा शिरसा तथा ।।
मनसा वचसा दृष्टवा प्रणामोष्टांग उच्यते ।। 2.5.10.३० ।।
शिरो मत्पादयोः कृत्वा बाहुभ्यां च परस्परम्।।
प्रपन्नं पाहि मामीश भीतं मृत्युग्रहाऽर्णवात् ।। ३१ ।।
पश्चाच्छेषां मया दत्तां शिरस्याधाय सादरम् ।।
एवं ब्रूयाततो वत्स मम पूजाप्रपूर्तये ।। ३२ ।।
मंत्रहीनं क्रियाहीनं भक्तिहीनं जनार्दन ।।
यत्पूजितं मया देव परिपूर्णं तदस्तु मे ।। ३३ ।।
मृदंगवाद्येन समं प्रणवेन सुसंयुतम् ।।

एवं कार्यं सहोमासे नृत्यं पुण्यप्रदं नृणाम् ।। ३४ ।।
गीतं वाद्यं च नृत्यं च तथा पुस्तकवाचनम् ।।
पूजाकाले चतुर्वक्त्र सर्वदा मम च प्रियम् ।।३५।।
गीतवाद्याद्भावे च मम नामसहस्रकम् ।।
स्तवराजं तथा पुत्र गजेंद्रस्य च मोक्षणम् ।।३६।।
अनुस्मृतिश्च गीता च स्तवनं पंचधा मतम् ।।

पंचस्तवं महाभाग मम प्रीतिकरं परम्।।३७।।
पादोदकं पिबेद्यो वै शालिग्रामसमुद्भवम् ।।
पंचगव्यसहस्रैस्तु प्राशितैः किं प्रयोजनम्।।३८।।
शालिग्रामशिलातोयं यः पिबेद्विंदुना समम् ।।
मातुः स्तन्यं पुनर्नैव स पिबेन्मुक्तिभाग्नरः।। ३९ ।।
आशौचं नैव विद्येत सूतके मृतकेऽपि च ।।
येषां पादोदकं मूर्ध्नि प्राशनं ये प्रकुर्वते ।। 2.5.10.४० ।।
अंतकालेऽपि यस्येदं दीयते पादयोर्जलम् ।।
सोऽपि सद्गतिमाप्नोति सदाचारबहिष्कृतः ।। ४१ ।।
अपेयं पिबते यस्तु भुंक्ते यद्यप्यभोजनम् ।।
अगम्यागमनो यो वै पापाचारश्च यो नरः ।। ४२ ।।
सोऽपि पूतो भवत्याशु सद्यः पादांबुधारणात् ।।
चांद्रायणात्पादकृच्छ्रादधिकं पादयोर्जलम् ।।४३।।
अगुरुं कुंकुमं वाऽपि कर्पूरं चाऽनुलेपनम् ।।
मम पादांबुसंस्पृष्टं तद्वै पावनपावनम् ।।४४।।

दृष्टिपूतं तु यत्तोयं भवेद्वै विप्रसत्तम ।।
तद्वै पापहरं नृणां किं पुनः पादयोर्जलम् ।। ४५ ।।
प्रियस्त्वं मेऽग्रजः पुत्रो विशेषेण च मत्प्रियः ।।
तदर्थं कथितं सर्वं रहस्यं यच्च मे स्थितम् ।।४६।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखंडे ब्रह्मविष्णुसंवादे मार्गशीर्षमाहात्म्ये पूजाविधिसमापनं तदुद्यापनं तत्फलकथनयोगोनाम दशमोऽध्यायः ।। १० ।।

Roman transliteration

|| brahmovāca || ||
naivedyānaṃtaraṃ tāta kiṃ kartavyaṃ nṛbhiḥ prabho ||
yatkartavyaṃ sahomāse tatsarvaṃ brūhi tattvataḥ || 1 ||
śrībhagavānuvāca || ||
atha bhuktavate dattvā jalaiḥ karpūravāsitaiḥ ||
ācamanaṃ ca tāṃbūlaṃ caṃdanaṃ karamārjanam || 2 ||
puṣpāṃjaliṃ tataḥ kuryādbhaktyā"darśaṃ pradarśayet ||
nīrājanaṃ tataḥ kāryaṃ kārpūraṃ vibhave sati || 3 ||
samarpya mukuṭādīni bhūṣaṇāni vicakṣaṇaḥ ||
tataḥ paścānmahābhāga prakalpya cchatracāmare ||4||
prasādasumukhaṃ dhyātvā śyāmasuṃdaravigraham ||

japedaṣṭottaraśataṃ stuvīta stutibhiḥ prabhum ||5||
śaṃkharaupyamayī mālā kāṃcanī ca viśeṣataḥ ||
padmākṣaiścaiva subhagairvidrumairmaṇimauktikaiḥ || 6 ||
raciteṃdrākṣakairmālā tathaivāṃguliparvabhiḥ ||

putrajīvamayī mālā śastā vai japakarmaṇi || 7 ||
na ca kramanna ca hasanna pārśvamavalokayan ||
na padā padamākrāmya karaprāptaśirāstathā ||8||
nottiṣṭhanmanmanuṃ vidvānna japedvyagramānasaḥ ||
japakāle na bhāṣeta vratahomārcanādiṣu ||9||
gṛheṣvekaguṇaṃjāpyaṃ goṣṭhe daśaguṇaṃ bhavet ||
nadītīre śataṃ vidyādagnyagāre daśā'dhikam || 2.5.10.10 ||
tīrthādiṣu sahasraṃ syādanaṃtaṃ mama sannidhau ||
evaṃ kṛtvā sahomāse yaḥ kuryācca pradakṣiṇām || 11 ||
saptadvīpavatīpuṇyaṃ labhate sa padepade ||
paṭhannāmasahasraṃ tu athavā nāma kevalam || 12 ||
ekā pradakṣiṇā bhaktyā dahetpāpaṃ sadā"hnikam ||
pradakṣiṇīkṛtā tena saptadvīpā vasundharā || 13 ||
dinasaptodbhavaṃ pāpaṃ mama tisraḥ pradakṣiṇāḥ ||
tatkṣaṇānnāśayaṃtyeva pāpaṃ dehe daśā"hnikam || 14 ||

kṛtāḥ pradakṣiṇā yena ekaviṃśati bhaktitaḥ ||
bhrūṇahatyādipāpāni nāśamāyāṃti tatkṣaṇāt || 15 ||
aṣṭottaraśataṃ yena kṛtā bhaktyā pradakṣiṇāḥ ||
teneṣṭaṃ kratubhiḥ sarvaiḥ samāptavaradakṣiṇaiḥ || 16 ||
pradakṣiṇīkṛtā tena tāvadvāraṃ vasundharā ||
mātuḥ pradakṣiṇāstadvadbhūtadhātrīpradakṣiṇāḥ || 17 ||
śāligrāmaśilāyāśca samametattrayaṃ smṛtam ||
eko daṃḍaprapātaśca sahe saptapradakṣiṇāḥ || 18 ||
samametaddvayaṃ no vā daṃḍapāto viśiṣyate ||
pradakṣiṇe daṃḍapātaṃ yaḥ karoti sadā mama || 19 ||
sahomāse viśeṣeṇa ākalpaṃ sa vaseddivi ||
kalpādanaṃtaraṃ tāta cakravartī prajāyate || 2.5.10.20 ||
cirāyurdhanavānbhogī dānavāndharmavatsalaḥ ||
sahasranāmapaṭhanātpāpaṃ naśyettridhā kṛtam || 21 ||
atha kiṃ bahunoktena śṛṇu guhyaṃ ca me suta ||

dāmodareti nāmnā vai bhavetprītirmamā'tulā || 22 ||
guṇasaṃbaṃdhi mannāma kṛtaṃ mātrā yaśodayā ||
yadā me dadhibhāṃḍasya sphoṭanaṃ gokule kṛtam|| 23 ||
tadā yaśodayā gāḍhaṃ baddho dāmnā hyulūkhale ||
tataḥ prabhṛti me nāma khyātaṃ dāmodareti ca||24||
namo dāmodarāyeti japedyaḥ susamāhitaḥ ||
sūryodaye śucirbhūtvā trisahasraṃ dinedine || 25 ||
sārddhalakṣatrayaṃ yāvattata udyāpayedbudhaḥ ||
tarpaṇaṃ havanaṃ caiva brahmabhojyaṃ daśāṃśataḥ || 26 ||
evaṃ yaḥ kurute bhaktyā tasya yacchāmi vāṃchitam ||
dhanaṃ dhānyaṃ tathā dārānputrāṃścānyacca vāṃchitam || 27 ||
trisatyena mayā coktaṃ śraddhatsva tvaṃ mahāmate ||
maṃtrarājamimaṃ putra kṛpayā me prakāśitam || 28 ||
dāmodarāyeti paṭhannityaṃ kuryātpradakṣiṇam||
daṃḍapātaṃ tathā putra aṣṭāṃgena samanvitam || 29 ||

padbhyāṃ karābhyāṃ jānubhyāmurasā śirasā tathā ||
manasā vacasā dṛṣṭavā praṇāmoṣṭāṃga ucyate || 2.5.10.30 ||
śiro matpādayoḥ kṛtvā bāhubhyāṃ ca parasparam||
prapannaṃ pāhi māmīśa bhītaṃ mṛtyugrahā'rṇavāt || 31 ||
paścāccheṣāṃ mayā dattāṃ śirasyādhāya sādaram ||
evaṃ brūyāttato vatsa mama pūjāprapūrttaye || 32 ||
maṃtrahīnaṃ kriyāhīnaṃ bhaktihīnaṃ janārdana ||
yatpūjitaṃ mayā deva paripūrṇaṃ tadastu me || 33 ||
mṛdaṃgavādyena samaṃ praṇavena susaṃyutam ||
evaṃ kāryaṃ sahomāse nṛtyaṃ puṇyapradaṃ nṛṇām || 34 ||
gītaṃ vādyaṃ ca nṛtyaṃ ca tathā pustakavācanam ||
pūjākāle caturvaktra sarvadā mama ca priyam ||35||
gītavādyādyabhāve ca mama nāmasahasrakam ||
stavarājaṃ tathā putra gajeṃdrasya ca mokṣaṇam ||36||
anusmṛtiśca gītā ca stavanaṃ paṃcadhā matam ||

paṃcastavaṃ mahābhāga mama prītikaraṃ param||37||
pādodakaṃ pibedyo vai śāligrāmasamudbhavam ||
paṃcagavyasahasraistu prāśitaiḥ kiṃ prayojanam||38||
śāligrāmaśilātoyaṃ yaḥ pibedbiṃdunā samam ||
mātuḥ stanyaṃ punarnaiva sa pibenmuktibhāgnaraḥ|| 39 ||
āśaucaṃ naiva vidyeta sūtake mṛtake'pi ca ||
yeṣāṃ pādodakaṃ mūrdhni prāśanaṃ ye prakurvate || 2.5.10.40 ||
aṃtakāle'pi yasyedaṃ dīyate pādayorjalam ||
so'pi sadgatimāpnoti sadācārabahiṣkṛtaḥ || 41 ||
apeyaṃ pibate yastu bhuṃkte yadyapyabhojanam ||
agamyāgamano yo vai pāpācāraśca yo naraḥ || 42 ||
so'pi pūto bhavatyāśu sadyaḥ pādāṃbudhāraṇāt ||
cāṃdrāyaṇātpādakṛcchrādadhikaṃ pādayorjalam ||43||
aguruṃ kuṃkumaṃ vā'pi karpūraṃ cā'nulepanam ||
mama pādāṃbusaṃspṛṣṭaṃ tadvai pāvanapāvanam ||44||

dṛṣṭipūtaṃ tu yattoyaṃ bhavedvai viprasattama ||
tadvai pāpaharaṃ nṛṇāṃ kiṃ punaḥ pādayorjalam || 45 ||
priyastvaṃ me'grajaḥ putro viśeṣeṇa ca matpriyaḥ ||
tadarthaṃ kathitaṃ sarvaṃ rahasyaṃ yacca me sthitam ||46||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṃḍe brahmaviṣṇusaṃvāde mārgaśīrṣamāhātmye pūjāvidhisamāpanaṃ tadudyāpanaṃ tatphalakathanayogonāma daśamo'dhyāyaḥ || 10 ||

English translation

Brahmā said :

1. O dear father, what should be done after the Naivedya (food offering) by men, O Lord? Mention everything accurately whatever is to be done in the month of Mārgaśīrṣa .

Śrī Bhagavān said :

2-5. Ācamana should be offered to one who has taken food with water rendered fragrant with camphor. Then betel leaves, sandal-paste and water for washing the hands (and wiping it off with a cloth) should be offered.

Afterwards the devotee should offer a handful of flowers with devotion. Then he should show the mirror. Thereafter, the Nīrājana rite should be performed with camphor if one has the capacity for it.

The intelligent devotee should then offer a crown and other ornaments. Thereafter, O highly fortunate one, an umbrella and chowries should be offered.

The dark-coloured handsome personality of the Lord with a pleasant face ready to grant favour should be meditated upon. He should perform the Japa one hundred and eight times and eulogize the Lord with hymns.

6-12a. The rosary for japa [1] may be of shells strung together by a silver wire or gold wire in particular. The beads may be beautiful lotus seeds, corals, jewels, pearls or artificial Indrākṣas (? Sapphire). Japa can be performed on the joints of fingers (i.e. for counting purposes). A necklace made of Putrajīva (Roxburghii) is also recommended for the purpose of Japa.

The learned devotee should not repeat my Mantras while walking about, laughing, looking over the sides, keeping one foot over the other, keeping the hands over the head or standing up. He shall not repeat the (god's) names with an excited mind. At the time of Japa, Vrata , Homa , worship etc. the devotee shall not speak.

The merit of Japa performed at home is of one unit; that in a cowpen has ten times that merit; on the banks of a river the merit is hundredfold; in the sacred fire-chamber the merit is ten times more. In Tīrthas etc. the merit is a thousand times and in my presence it is infinite.

After doing all these in the month of Mārgaśīrṣa if one circumambulates, [2] he attains for every step the merit of the gift of the earth consisting of the seven continents.

12b. While circumambulating the devotee should repeat the thousand names (of god) or repeat a single name several times.

13. A single circumambulation performed with devotion always dispels the sin of the day. It is as good as though the entire earth consisting of the seven continents has been circumambulated.

14. Three circumambulations of mine will dispel the sin committed in the course of a week, instantaneously; they dispel the sins of the body committed in ten days.

15. If twenty-one circumambulations are completed with devotion, sins of killing a foetus in the womb and similar sins are destroyed instantaneously.

16. If one hundred and eight circumambulations are performed by anyone, it is on a par with the performance of all sacrifices and concluding them with excellent monetary gifts.

17-22. It is as though he has circumambulated the earth as many times.

The circumambulations of the mother, of the earth, and of the Śālagrāma stone—these three are known to be on a par with one another.

One full prostration in the month of Mārgaśīrṣa is equal to seven circumambulations, or one prostration is rather superior (to the circumambulations).

He who always prostrates at the time of circumambulation especially in the month of Mārgaśīrṣa, shall reside in heaven till the end of the Kalpa . After the Kalpa has passed, O dear one, he is born as an emperor.

He shall have longevity, shall enjoy all pleasures. He shall become rich and shall be extremely interested in virtue and piety. By repeating the thousand names sins committed in three ways (i.e. mentally, verbally and physically) will perish.

Well, of what avail is much talk? Listen to this secret from me, O son. By the (utterance of the) name Dāmodara I will have unparalleled delight.

23-30. This name signifying a quality has been given to me by my mother Yaśodā when the pot of curds was broken by me in Gokula (the cowherds' colony). At that time Yaśodā tied me tightly to a mortar by means of Dāman (a rope). Ever since I became famous by the name Dāmodara. [3]

With great concentration and purity of mind the devotee should repeat the Mantra "Obeisance to Dāmodara" at sunrise at the rate of three thousand per day. When it reaches ṃree hundred and fifty thousand, the learned devotee should perform the Udyāpana rite. The libation, Homa and feeding of Brāhmaṇas should be a tenth of this. If anyone does like this with devotion, I grant him everything wished for, viz. wealth, food grains, wife, sons and other desired objects. This has been stated by me with the utterance of "This is truth" three times. O highly intelligent one, believe it. This great Mantra has been revealed by me out of favour, O son.

After repeating (Mantra), "(Obeisance) to Dāmodara" the devotee should always circumambulate and prostrate, O son, with all the eight limbs of the body (Aṣṭāṅgas). Prostration with feet, hands, knees, chest, head, mind, words and eyes, is called Aṣṭāṅga .

31. He should keep the head near my feet and joining the palms together, should request thus: "O Lord, I am afraid of the ocean in the form of clutches of Death. I have resorted to you. Save me."

32. Thereafter, the devotee should take upon his head the remnant given by me and should say with great respect as follows, O dear one, in order to complete the worship:

33. "The worship performed by me, O Janārdana , may be deficient in the mantras, or in holy rites or in devotion. But O Lord, let it be complete."

34. During the month of Mārgaśīrṣa dancing programme must be staged along with drums, Mṛdaṅgas and Paṇavas . It yields merit unto men.

35. Songs, instrumental music, dance and the reading of books at the time of the worship—all these are always pleasing to me, O Fourfaced One.

36-37. If songs and instrumental music are not available Pañcastava (a group of five prayers [4]) is highly delightful unto me, O highly fortunate one. It consists of Viṣṇu - Sahasra - Nāma ('A Thousand Names of Viṣṇu'), Bhīṣma -Stavarāja ('The Eulogy of Kṛṣṇa by Bhīṣma'), Gajendra - Mokṣa ('The Liberation of the Elephant'), Anusmṛti and Bhagavad-Gītā . These five together constitute the Pañcastava ('Five Prayer-hymns').

38. If any devotee drinks the Pādodaka [5] (the water with which feet are washed) issuing from the Śālagrāma, of what avail is the drinking of thousands of Pañcagavyas (five milk products)!

39. Even if a man drinks a drop of the water from the Śālagrāma stone, he will never drink the breast milk of a mother. He shall attain salvation.

40. Those who keep the Pādodaka on their heads, those who sip it, will not have the pollution due to birth or death (of relatives).

41. A man may have been excluded from the society of people of good conduct. But if he is given the Pādodaka at the time of death, he shall attain the best state (hereafter).

42-43. One who drinks forbidden beverage, eats forbidden foodstuffs and carnally approaches a forbidden woman, one who commits sinful activities, becomes immediately sanctified by resorting to the Pādāṃbu (i.e. Pādodaka).The water from the feet is superior to expiation rites of Cāndrāyaṇa or Pādakṛcchra .

44. Black aloewood, saffron, camphor and unguent—each one of these mixed with Pādodaka is the sanctifier of all sacred things.

45. The water that is sanctified by mere sight dispels sins of man, O excellent Brāhmaṇa . The water from the feet does so all the more!

46. You are my favourite. You are my eldest son. Particularly you are devoted to me. Hence everything, even the greatest of secrets, has been communicated to you.

[1]: [1] : Different materials for preparing beads are mentioned here but the Śaivite Rudrākṣa-seed is excluded from the list. The gradation of the places for performing Japa is interesting.

[2]: [2] : VV 12-17 describe the sanctifying effect of circumambulation.

[3]: [3] : The etymology based on the story mentioned here from BhP X, Part I is confirmed in Mbh, Udyoga 70.8.

[4]: [4] : These are still read by us everyday.

[5]: [5] : VV 38-45 extol the sanctifying effects of Pādodaka .

Sanskrit source · English chapter witness

Mārgaśīrṣa-māhātmya · Chapter 11

The Story of Ekādaśī

Chapter 144 of 221 · 88 detected Sanskrit verse markers

Sanskrit

।। ब्रह्मोवाच ।। ।।
एकादश्याश्च माहात्म्यं मूर्तीनां च विधानकम् ।।
सर्वं ब्रूहि मम स्वामिन्कृपया भूतभावन ।। १ ।।
।। श्रीभगवानुवाच ।। ।।
शृणुष्व द्विजशार्दूल कथां पापप्रणाशिनीम् ।।
यां श्रुत्वा याति विलयं पापं ब्रह्मवधादिकम् ।। २ ।।
कांपिल्ये नगरे राजा वीरबाहुरिति स्मृतः ।।
सत्यवादी जितक्रोधो ब्रह्मज्ञो मम तत्परः ।। ३ ।।
भाववान्स दयाशीलोरूपवान्बलवान्नरः ।।
भक्तो भागवतानां च सदा मम कथारुचिः ।। ४ ।।
सदा मम कथाऽऽसक्तः सदा जागरणप्रियः ।।
दाता विद्वान्क्षमाशीलो विक्रमी विजितेंद्रियः ।। ५ ।।
विजयी रणशीलश्च ऋद्ध्या च धनदोपमः।।
पुत्रवान्पशुमांश्चैव स्वदारनिरतस्तथा ।।६।।
तस्य भार्या कांतिमती रूपेणाऽप्रतिमा भुवि ।।

पतिव्रता महासाध्वी मम भक्तिरता सदा ।। ७ ।।
तया सह विशालाक्षो बुभुजे मेदिनीं युवा ।।
मुक्त्वैकं मां महाबाहो नान्यज्जानाति दैवतम् ।। ।।। ८ ।।
एकस्मिन्दिवसे पुत्र भारद्वाजो महामुनिः ।।
समागतो गृहे तस्य वीरबाहोर्महात्मनः ।। ९ ।।
दृष्ट्वा समागतं दूराद्भारद्वाजं महामुनिम् ।।
स्वागतं कारयामास दत्त्वार्घ्यं विधिवत्तदा ।। 2.5.11.१० ।।
आसनं कल्पयामास स्वयमेव महीपतिः ।।
प्रणम्य परया भक्त्या तस्थौ मुनिवराग्रतः ।।।।। ११ ।।
।। राजोवाच ।। ।।
अद्य मे सफलं जन्म अद्य मे सफलं दिनम् ।।
अद्य मे सफलं राज्यमद्य मे सफलं गृहम् ।। १२ ।।
प्रसन्नो मम विप्रर्षे परमात्मा जनार्दनः ।।
यत्त्वं समागतो ह्यद्य गृहे योगिवरस्तथा ।। १३ ।।
मुक्तोऽहं पापकोट्याद्य यत्त्वयाऽहं निरीक्षितः ।।

राज्यं लक्ष्मीर्गजाऽश्वाश्च मया तुभ्यं निवेदिताः ।। १४ ।।
वैष्णवोऽसि मुनिश्रेष्ठ नास्त्यदेयं मया तव ।।
मेरुतुल्यं भवेत्सर्वं वैष्णवस्य वराटिका ।। ।। १५ ।।
नाऽऽयाति हि गृहे यस्य वैष्णवो वै द्विजोत्तमः ।।
तद्दिनं विफलं तस्य कथितं ब्राह्मणैर्मम ।।१६।।
विष्णुभक्ताश्च ये केचित्सर्वे वर्णा द्विजातयः ।।
कथितं मम गार्ग्येण गौतमेन सुमंतुना ।। १७ ।।
ये त्वभक्ता हृषीकेशे पिशाचास्ते हि मानवाः ।।
महापातकलिप्तास्ते ये भुंजंति हरेर्दिने ।। ।। १८ ।।
शिवव्रतसहस्रैस्तु सौरैर्ब्राह्मैश्च कोटिभिः ।।
यत्फलं कविभिः प्रोक्तं वासरैकेन तद्धरेः ।। १९ ।।
गर्वमुद्वहते तावत्तिथिर्ब्राह्मी च शांकरी ।।
यावन्नायाति विप्रेंद्र द्वादशी च मम प्रिया ।। 2.5.11.२० ।।
तावत्प्रभावस्ताराणां यावन्नोदयते शशी ।।
तिथिस्तथा च विप्रेंद्र यावन्नायाति द्वादशी ।। २१ ।।

नारदेन पुरा प्रोक्तं वसिष्ठेन ममाग्रतः ।।
त्वं वेत्ता सर्वधर्माणां वैष्णवानां महामुने ।। २२ ।।
।। भारद्वाज उवाच ।। ।।
साधु पृष्टं महाभाग यत्त्वं भक्तोऽसि वैष्णवः ।।
सा सुप्रजा मही धन्या यत्त्वं रक्षसि भूमिप ।। २३ ।।
तस्मिन्राष्ट्रे न वस्तव्यं यत्र राजा न वैष्णवः ।।
वरं वासो वने तीर्थे न तु राष्ट्रे त्ववैष्णवे ।। २४ ।।
यत्र भागवतो राजा संप्रशास्ति च मेदिनीम् ।।
वैकुण्ठमिति मंतव्यं तद्राष्ट्रं पापवर्जितम् ।। २५ ।।
चक्षुर्हीनं यथा देहं पतिहीना यथा स्त्रियः ।।
द्वादशी दशमीयुक्ता तथा राष्ट्रमवैष्णवम् ।। २६ ।।
यथा पुत्रो महीपाल मातापित्रोरपोषकः ।।
द्वादशी दशमीयुक्ता तथा राष्ट्रमवैष्णवम् ।। २७ ।।
दानहीनो यथा राजा ब्राह्मणो रसविक्रयी ।।
द्वादशी दशमीयुक्ता तथा राष्ट्रमवैष्णवम् ।। २८ ।।

दंतहीनो यथा हस्ती पक्षहीनो यथा खगः ।।
द्वादशी दशमीयुक्ता तथा राष्ट्रमवैष्णवम् ।। २९ ।।
प्रतिग्रहार्थं वेदादि द्रव्यार्थं सुकृतं यथा ।।
द्वादशी दशमीयुक्ता तथा राष्ट्रमवैष्णवम् ।। 2.5.11.३० ।।
दर्भहीना यथा संध्या यथा श्राद्धमदक्षिणम् ।।
द्वादशी दशमीयुक्ता तथा राष्ट्रमवैष्णवम् ।। ३१ ।।
सशिखश्च यथा शूद्रा कपिलाक्षीरपायकः ।।
द्वादशी दशमीयुक्ता तथा राष्ट्रमवैष्णवम् ।। ३२ ।।
शूद्रश्च ब्राह्मणीगामी हेमघ्नो धर्मदूषकः ।।

द्वादशी दशमीयुक्ता तथा राष्ट्रमवैष्णवम् ।। ३३ ।।
हरिसूर्यादिवृक्षाणां यथा छेदो नरोत्तम ।।
द्वादशी दशमी युक्ता तथा राष्ट्रमवैष्णवम् ।। ३४ ।।
यथाऽऽहुतिर्मंत्रहीना मृतवत्सापयो यथा ।।
द्वादशी दशमीयुक्ता तथा राष्ट्रमवैष्णवम् ।। ३५ ।।
सकेशा विधवा यद्वद्व्रतं स्नानविवर्जितम् ।।

द्वादशी दशमीयुक्ता तथा राष्ट्रमवैष्णवम् ।। ३६ ।।
स राजा प्रोच्यते सद्भिर्यो भक्तो मधुसूदने ।।
तद्राष्ट्रं वर्धते नित्यं सुखी भवति सप्रजः ।। ३७ ।।
दृष्टिर्मे सफला राजन्यन्मया त्वं निरीक्षितः ।।
अद्य मे सफला वाणी जल्पते या त्वया सह ।। ३८ ।।
दूरमेव हि गंतव्यं श्रूयते यत्र वैष्णवः ।।
दर्शनात्तु भवेत्पुण्यं तीर्थस्नानसमुद्भवम् ।। ३९ ।।
स त्वं राजन्मया दृष्टो विष्णुभक्तिरतः शुचिः ।।
स्वस्ति तेऽस्तु गमिष्यामि सुखी भव नराधिप ।। 2.5.11.४० ।।
एतस्मिन्नंतरे राज्ञया कांतिमत्या नमस्कृतः ।।
भारद्वाजो मुनिश्रेष्ठः प्रवरः सर्वयोगिनाम् ।। ४१ ।।
अवैधव्यं वरारोहे भक्ता भव स्वभर्त्तरि ।।
निश्चला केशवे भक्तिः सदा भवतु ते शुभे ।। ४२ ।।
एतस्मिन्नंतरे राजा भारद्वाजं महामुनिम् ।।
उवाच प्रीणयन्वाचा मेघनादगभीरया ।। ४३ ।।

।। राजोवाच ।। ।।
विपुला मे कथं लक्ष्मीः किं कृतं पूर्वजन्मनि ।।
सर्वं ब्रूहि मुनिश्रेष्ठ कृपा यदि ममोपरि ।। ४४ ।।
एतन्मया कथं प्राप्तं राज्यं निहतकण्टकम् ।।
पुत्रो वै गुणवाञ्च्छ्रेष्ठः प्रिया च सुमनोहरा ।। ४५ ।।
मच्चित्ता मद्व्रतप्राणा चिंतयन्ती जनार्दनम् ।।
कोऽहं मुने कथं चैषा कश्च धर्मो मया कृतः ।। ४६ ।।
किं चाऽनयाऽपि चार्वंग्या मम पत्न्या कृतं मुने ।।
केन पुण्येन मे लक्ष्मीर्मृत्युलोके सुदुर्लभा ।। ४७ ।।
अशेषा भूमिपाला वै वर्तंते यस्य मे वशे ।।
विक्रमं चाऽप्रतिहतं शरीरारोग्यता तथा ।। ४८ ।।
ममाऽपि विपुलं तेजो न कश्चित्सहते मुने ।।
इच्छाम्यद्य प्रतिज्ञातुं यथा चेयमनिंदिता ।। ४९ ।।
मयाऽपि सुकृतं विप्र किं कृतं पूर्वजन्मनि ।।
इति पृष्टो नरेंद्रेण पूर्वजन्मविचेष्टितम् ।। 2.5.11.५० ।।

स्वपत्न्याश्चेष्टितं चैव संपदां चैव कारणम् ।।
योगोत्थं सुचिरं कालं तथाविंदत मानसे ।। ५१ ।।

विज्ञातमेतन्नृपते पूर्वजन्मविचेष्टितम् ।।
तव पत्न्याश्च राजर्षे शृणुष्व कथयाम्यहम् ।। ५२ ।।
।।भारद्वाज उवाच ।। ।।
शृणु भूपाल सकलं यस्येदं कर्मणः फलम् ।।
त्वमासीः शूद्रजातीयो जीवहिंसापरायणः ।। ५३ ।।
नास्तिको दुष्टचारित्रः परदारप्रधर्षकः ।।
कृतघ्नो दुर्विनीतश्च सुष्ठ्वाचारविवर्जितः ।। ५४ ।।
इयं या भवतो भार्या पूर्वमप्यायतेक्षणा ।।
कर्मणा मनसा वाचा नान्यदस्यास्त्वया विना ।। ।। ५५ ।।
पतिव्रता महाभागा भजमाना निरन्तरम् ।।
भावं न कुरुते दुष्टं तवोपरि तथा सति ।। ५६ ।।
सखिभिस्त्वं परित्यक्तो बन्धुभिः पापकर्मकृत् ।।
क्षयं जगाम चाऽर्थो यः सञ्चितस्तव पूर्वजैः ।। ५७ ।।

नष्टे द्रव्ये फलाऽऽकांक्षी त्वमासीर्जगतीपते ।।
पूर्वकर्मविपाकेन कृषिश्च विफला गता ।। ।। ५८ ।।
ततो वित्ते परिक्षीणे परित्यक्तश्च बांधवैः ।।
क्षीयमाणाऽपि साध्वीयमत्यजत्त्वां न भामिनी ।। ५९ ।।
त्वं भग्नः सर्वकामेभ्यो गतवान्निर्जने वने ।।
हत्वा जीवाननेकांश्च चकारात्मविपोषणम् ।।2.5.11.६० ।।
एवं प्रवृत्तस्य तव सह पत्न्या तदा नृप ।।
गतानि बहुवर्षाणि पापवृत्त्या महीतले।।६१।।
अन्यस्मिन्वासरे राजन्मार्गभ्रष्टो महामुनिः ।।
न दिशं विदिशं वेत्ति देवशर्मा द्विजोत्तमः ।। ६२ ।।
क्षुत्तृषापीडितोऽत्यर्थं मध्याह्नगदिवाकरे ।।
पतितो वनमध्ये तु मार्गभ्रष्टो महीपते ।। ६३ ।।
दया जाता च ते भूप दृष्ट्वा दुःखेन पीडितम् ।।
ब्राह्मणं वृद्धमज्ञातं गृहीत्वा तु करेण वै ।। ६४ ।।
उत्थाप्य पतितं भूमौ त्वयोक्तं हि तदा नृप ।।

प्रसादं कुरु विप्रर्ष आगच्छ त्वं ममाऽऽश्रमम् ।। ६५ ।।
जलपूर्णं तडागं च पद्मिनीखण्डमण्डितम् ।।
वृक्षैर्मनोहरैर्युक्तं फलैः पुष्पैर्मनोरमैः ।। ६६ ।।
स्नात्वा सुशीतले तोये कृत्वा कर्म च नैत्यकम् ।।
कुरु विप्र फलाहारं पिब वारि सुशीतलम् ।। ६७ ।।
सुखेन कुरु विश्रामं मया संरक्षितः स्वयम् ।।
विप्रेन्द्र तृप्तिपर्यंतं वस त्वं च ममाश्रमे ।। ६८ ।।
उत्तिष्ठ त्वं द्विजश्रेष्ठ प्रसादं कर्तुमर्हसि ।।
लब्धसंज्ञस्तदा विप्रः श्रुत्वा शूद्रस्य भाषितम् ।। ६९ ।।
करे जग्राह तं शूद्रं गतो यत्र जलाशयः ।।

उपविष्टो महाबाहो छायामाश्रित्य तत्तटे ।। 2.5.11.७० ।।
स्नानं चकार विधिवत्पूजयामास केशवम् ।।
तर्पयित्वा पितॄन्देवान्पपौ नीरं सुशीतलम् ।। ७१ ।।
विश्रांतो वृक्षमूलेऽभूद्देवशर्मा द्विजोत्तमः ।।
साष्टांगं मुनये कृत्वा नमस्कारं सह स्त्रिया ।। ७२ ।।

शूद्रस्तु परया भक्त्या प्रोवाच मुनिसन्निधौ ।।
आवयोस्तरणार्थाय अतिथिस्त्वं समागतः ।। ७३ ।।
दर्शनात्तव विप्रर्षे जातः पापस्य संक्षयः ।।
प्रिये फलानि स्वादूनि प्रयच्छास्मै द्विजातये ।।
मृदूनि रसयुक्तानि सुपक्वानि प्रियाणि च ।। ७४ ।।
।। ।। ब्राह्मण उवाच ।। ।।
त्वामहं नैव जानामि स्वज्ञातिं कथयस्व मे ।।
नाज्ञातस्य हि भोक्तव्यं ब्राह्मणस्याऽपि पुत्रक ।। ७५ ।।
।। शूद्र उवाच ।। ।।
शूद्रोऽहं द्विजशार्दूल न कार्यः संशयस्त्वया ।।
आत्मजैर्दुर्जनैर्विप्र परित्यक्तः स्वबन्धुभिः ।। ७६ ।।
तयोः संवदतोरेवं शूद्रपत्न्या फलानि च ।।
दत्तानि तस्मै विप्राय तेन भुक्तानि तानि वै ।। ७७ ।।
अभूत्प्रीतमना विप्रः पीत्वा नीरं सुशीतलम् ।।
सुखं संप्राप्य स मुनिर्विश्रांतस्तरुमूलके ।। ७८ ।।

स च शूद्रः सपत्नीको भुक्त्वा च पुनरागतः ।।
स्वागतं ते मुनिश्रेष्ठ कुतस्त्वमिह चाऽऽगतः ।। ७९ ।।
शून्याटवीं द्विजश्रेष्ठ दुष्टसत्त्वभयाकुलाम् ।।
निर्मनुष्यां दुःखयुक्तां दिवारात्रं भयानकाम् ।। 2.5.11.८० ।।
।। ब्राह्मण उवाच ।। ।।
ब्राह्मणोऽहं महाभाग प्रयागगमनं प्रति ।।
अहमज्ञातमार्गेण प्रविष्टो दारुणे वने ।। ८१ ।।
मम पुण्यप्रभावेण जातोसि वरबांधवः ।।
जीवितं मे त्वया दत्तं ब्रूहि किं करवाणि ते ।। ६२ ।।
भवानपि कुतः प्राप्तो निर्मनुष्ये वने खलु ।।
को भवान्कारणं किंस्वित्कथयस्व ममाऽग्रतः ।। ८३ ।।
।। शूद्र उवाच ।। ।।
विदर्भनगरी राज्ञा भीमसेनेन रक्षिता ।।
वासो मम महाराष्ट्रे शूद्रोऽहं पापलंपटः ।। ८४ ।।
स्वकर्मविहितो धर्मो मया त्यक्तो द्विजोत्तम ।।

त्यक्तोऽहं बन्धुवर्गेण ततोऽहं वनमागतः ।। ८५ ।।
कृत्वा जीववधं नित्यं जीवेऽहं भार्यया सह ।।
सांप्रतं पातकात्सम्यङ् निर्विण्णोस्मि महामुने ।। ८६ ।।

कुरुष्वाऽनुग्रहं किञ्चित्पापयुक्तस्य मे प्रभो ।।
मम पुण्यप्रभावेण आगतस्त्वं द्विजोत्तम ।। ८७ ।।
न पश्यामि यथा सौरिं पत्न्या सह महामुने ।।
उपदेशप्रभावेण प्रसादं कर्तुमर्हसि ।। ८८ ।।
नान्यदिच्छाम्यहं किञ्चिन्मुक्त्वा देवं जनार्दनम् ।।
कुरुष्वाऽनुग्रहं मेऽद्य प्रसादमृषिसत्तम ।। ८९ ।।
।। भारद्वाज उवाच ।। ।।
इति तेन समापृष्टो देवशर्मा द्विजाग्रणीः ।।
श्रद्धेण परया भक्त्या प्रहसन्वाक्यमब्रवीत् ।। 2.5.11.९० ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे ब्रह्मविष्णुसंवादे मार्गशीर्षमाहात्म्य एकादश्याख्यानंनामैकादशोऽध्यायः ।। ११ ।। ।। छ ।।

Roman transliteration

|| brahmovāca || ||
ekādaśyāśca māhātmyaṃ mūrtīnāṃ ca vidhānakam ||
sarvaṃ brūhi mama svāminkṛpayā bhūtabhāvana || 1 ||
|| śrībhagavānuvāca || ||
śṛṇuṣva dvijaśārdūla kathāṃ pāpapraṇāśinīm ||
yāṃ śrutvā yāti vilayaṃ pāpaṃ brahmavadhādikam || 2 ||
kāṃpilye nagare rājā vīrabāhuriti smṛtaḥ ||
satyavādī jitakrodho brahmajño mama tatparaḥ || 3 ||
bhāvavānsa dayāśīlorūpavānbalavānnaraḥ ||
bhakto bhāgavatānāṃ ca sadā mama kathārucih || 4 ||
sadā mama kathā"saktaḥ sadā jāgaraṇapriyaḥ ||
dātā vidvānkṣamāśīlo vikramī vijiteṃdriyaḥ || 5 ||
vijayī raṇaśīlaśca rddhyā ca dhanadopamaḥ||
putravānpaśumāṃścaiva svadāraniratastathā ||6||
tasya bhāryā kāṃtimatī rūpeṇā'pratimā bhuvi ||

pativratā mahāsādhvī mama bhaktiratā sadā || 7 ||
tayā saha viśālākṣo bubhuje medinīṃ yuvā ||
muktvaikaṃ māṃ mahābāho nānyajjānāti daivatam || ||| 8 ||
ekasmindivase putra bhāradvājo mahāmuniḥ ||
samāgato gṛhe tasya vīrabāhormahātmanaḥ || 9 ||
dṛṣṭvā samāgataṃ dūrādbhāradvājaṃ mahāmunim ||
svāgataṃ kārayāmāsa dattvārghyaṃ vidhivattadā || 2.5.11.10 ||
āsanaṃ kalpayāmāsa svayameva mahīpatiḥ ||
praṇamya parayā bhaktyā tasthau munivarāgrataḥ ||||| 11 ||
|| rājovāca || ||
adya me saphalaṃ janma adya me saphalaṃ dinam ||
adya me saphalaṃ rājyamadya me saphalaṃ gṛham || 12 ||
prasanno mama viprarṣe paramātmā janārdanaḥ ||
yattvaṃ samāgato hyadya gṛhe yogivarastathā || 13 ||
mukto'haṃ pāpakoṭyādya yattvayā'haṃ nirīkṣitaḥ ||

rājyaṃ lakṣmīrgajā'śvāśca mayā tubhyaṃ niveditāḥ || 14 ||
vaiṣṇavo'si muniśreṣṭha nāstyadeyaṃ mayā tava ||

merutulyaṃ bhavetsarvaṃ vaiṣṇavasya varāṭikā || || 15 ||
nā"yāti hi gṛhe yasya vaiṣṇavo vai dvijottamaḥ ||
taddinaṃ viphalaṃ tasya kathitaṃ brāhmaṇairmama ||16||
viṣṇubhaktāśca ye kecitsarve varṇā dvijātayaḥ ||
kathitaṃ mama gārgyeṇa gautamena sumaṃtunā || 17 ||
ye tvabhaktā hṛṣīkeśe piśācāste hi mānavāḥ ||
mahāpātakaliptāste ye bhuṃjaṃti harerdine || || 18 ||
śivavratasahasraistu saurairbrāhmaiśca koṭibhiḥ ||
yatphalaṃ kavibhiḥ proktaṃ vāsaraikena taddhareḥ || 19 ||
garvamudvahate tāvattithirbrāhmī ca śāṃkarī ||
yāvannāyāti vipreṃdra dvādaśī ca mama priyā || 2.5.11.20 ||
tāvatprabhāvastārāṇāṃ yāvannodayate śaśī ||
tithistathā ca vipreṃdra yāvannāyāti dvādaśī || 21 ||

nāradena purā proktaṃ vasiṣṭhena mamāgrataḥ ||
tvaṃ vettā sarvadharmāṇāṃ vaiṣṇavānāṃ mahāmune || 22 ||
|| bhāradvāja uvāca || ||
sādhu pṛṣṭaṃ mahābhāga yattvaṃ bhakto'si vaiṣṇavaḥ ||
sā suprajā mahī dhanyā yattvaṃ rakṣasi bhūmipa || 23 ||
tasminrāṣṭre na vastavyaṃ yatra rājā na vaiṣṇavaḥ ||
varaṃ vāso vane tīrthe na tu rāṣṭre tvavaiṣṇave || 24 ||
yatra bhāgavato rājā saṃpraśāsti ca medinīm ||
vaikuṇṭhamiti maṃtavyaṃ tadrāṣṭraṃ pāpavarjitam || 25 ||
cakṣurhīnaṃ yathā dehaṃ patihīnā yathā striyaḥ ||
dvādaśī daśamīyuktā tathā rāṣṭramavaiṣṇavam || 26 ||
yathā putro mahīpāla mātāpitroraposakaḥ ||
dvādaśī daśamīyuktā tathā rāṣṭramavaiṣṇavam || 27 ||
dānahīno yathā rājā brāhmaṇo rasavikrayī ||
dvādaśī daśamīyuktā tathā rāṣṭramavaiṣṇavam || 28 ||

daṃtahīno yathā hastī pakṣahīno yathā khagaḥ ||
dvādaśī daśamīyuktā tathā rāṣṭramavaiṣṇavam || 29 ||
pratigrahārthaṃ vedādi dravyārthaṃ sukṛtaṃ yathā ||
dvādaśī daśamīyuktā tathā rāṣṭramavaiṣṇavam || 2.5.11.30 ||
darbhahīnā yathā saṃdhyā yathā śrāddhamadakṣiṇam ||
dvādaśī daśamīyuktā tathā rāṣṭramavaiṣṇavam || 31 ||
saśikhaśca yathā śūdrā kapilākṣīrapāyakaḥ ||
dvādaśī daśamīyuktā tathā rāṣṭramavaiṣṇavam || 32 ||
śūdraśca brāhmaṇīgāmī hemaghno dharmadūṣakaḥ ||
dvādaśī daśamīyuktā tathā rāṣṭramavaiṣṇavam || 33 ||
harisūryādivṛkṣāṇāṃ yathā chedo narottama ||
dvādaśī daśamī yuktā tathā rāṣṭramavaiṣṇavam || 34 ||
yathā"hutirmaṃtrahīnā mṛtavatsāpayo yathā ||
dvādaśī daśamīyuktā tathā rāṣṭramavaiṣṇavam || 35 ||
sakeśā vidhavā yadvadvrataṃ snānavivarjitam ||

dvādaśī daśamīyuktā tathā rāṣṭramavaiṣṇavam || 36 ||
sa rājā procyate sadbhiryo bhakto madhusūdane ||
tadrāṣṭraṃ vardhate nityaṃ sukhī bhavati saprajaḥ || 37 ||
dṛṣṭirme saphalā rājanyanmayā tvaṃ nirīkṣitaḥ ||
adya me saphalā vāṇī jalpate yā tvayā saha || 38 ||
dūrameva hi gaṃtavyaṃ śrūyate yatra vaiṣṇavaḥ ||
darśanāttu bhavetpuṇyaṃ tīrthasnānasamudbhavam || 39 ||

sa tvaṃ rājanmayā dṛṣṭo viṣṇubhaktirataḥ śuciḥ ||
svasti te'stu gamiṣyāmi sukhī bhava narādhipa || 2.5.11.40 ||
etasminnaṃtare rājñyā kāṃtimatyā namaskṛtaḥ ||
bhāradvājo muniśreṣthaḥ pravaraḥ sarvayoginām || 41 ||
avaidhavyaṃ varārohe bhaktā bhava svabharttari ||
niścalā keśave bhaktiḥ sadā bhavatu te śubhe || 42 ||
etasminnaṃtare rājā bhāradvājaṃ mahāmunim ||
uvāca prīṇayanvācā meghanādagabhīrayā || 43 ||

|| rājovāca || ||
vipulā me kathaṃ lakṣmīḥ kiṃ kṛtaṃ pūrvajanmani ||
sarvaṃ brūhi muniśreṣtha kṛpā yadi mamopari || 44 ||
etanmayā kathaṃ prāptaṃ rājyaṃ nihatakaṇṭakam ||
putro vai guṇavāñcchreṣthaḥ priyā ca sumanoharā || 45 ||
maccittā madgataprāṇā ciṃtayantī janārdanam ||
ko'haṃ mune kathaṃ caiṣā kaśca dharmo mayā kṛtaḥ || 46 ||
kiṃ cā'nayā'pi cārvaṃgyā mama patnyā kṛtaṃ mune ||
kena puṇyena me lakṣmīrmṛtyuloke sudurlabhā || 47 ||
aśeṣā bhūmipālā vai vartaṃte yasya me vaśe ||
vikramaṃ cā'pratihataṃ śarīrārogyatā tathā || 48 ||
mamā'pi vipulaṃ tejo na kaścitsahate mune ||
icchāmyadya pratijñātuṃ yathā ceyamaniṃditā || 49 ||
mayā'pi sukṛtaṃ vipra kiṃ kṛtaṃ pūrvajanmani ||
iti pṛṣṭo nareṃdreṇa pūrvajanmaviceṣṭitam || 2.5.11.50 ||

svapatnyāśceṣṭitaṃ caiva saṃpadāṃ caiva kāraṇam ||
yogotthaṃ suciraṃ kālaṃ tathāviṃdata mānase || 51 ||
vijñātametannṛpate pūrvajanmaviceṣṭitam ||
tava patnyāśca rājarṣe śṛṇuṣva kathayāmyaham || 52 ||
||bhāradvāja uvāca || ||
śṛṇu bhūpāla sakalaṃ yasyedaṃ karmaṇaḥ phalam ||
tvamāsīḥ śūdrajātīyo jīvahiṃsāparāyaṇaḥ || 53 ||
nāstiko duṣṭacāritraḥ paradārapradharṣakaḥ ||
kṛtaghno durvinītaśca suṣṭhvācāravivarjitaḥ || 54 ||
iyaṃ yā bhavato bhāryā pūrvamapyāyatekṣaṇā ||
karmaṇā manasā vācā nānyadasyāstvayā vinā || || 55 ||
pativratā mahābhāgā bhajamānā nirantaram ||
bhāvaṃ na kurute duṣṭaṃ tavopari tathā sati || 56 ||
sakhibhistvaṃ parityakto bandhubhiḥ pāpakarmakṛt ||
kṣayaṃ jagāma cā'rtho yaḥ sañcitastava pūrvajaiḥ || 57 ||

naṣṭe dravye phalā"kāṃkṣī tvamāsīrjagatīpate ||
pūrvakarmavipākena kṛṣiśca viphalā gatā || || 58 ||
tato vitte parikṣīṇe parityaktaśca bāṃdhavaiḥ ||
kṣīyamāṇā'pi sādhvīyamatyajattvāṃ na bhāminī || 59 ||
tvaṃ bhagnaḥ sarvakāmebhyo gatavānnirjane vane ||
hatvā jīvānanekāṃśca cakārātmaviposaṇam ||2.5.11.60 ||
evaṃ pravṛttasya tava saha patnyā tadā nṛpa ||
gatāni bahuvarṣāṇi pāpavṛttyā mahītale||61||
anyasminvāsare rājanmārgabhraṣṭo mahāmuniḥ ||
na diśaṃ vidiśaṃ vetti devaśarmā dvijottamaḥ || 62 ||
kṣuttṛṣāpīḍito'tyarthaṃ madhyāhnagadivākare ||
patito vanamadhye tu mārgabhraṣṭo mahīpate || 63 ||

dayā jātā ca te bhūpa dṛṣṭvā duḥkhena pīḍitam ||
brāhmaṇaṃ vṛddhamajñātaṃ gṛhītvā tu kareṇa vai || 64 ||
utthāpya patitaṃ bhūmau tvayoktaṃ hi tadā nṛpa ||

prasādaṃ kuru viprarṣa āgaccha tvaṃ mamā"śramam || 65 ||
jalapūrṇaṃ taḍāgaṃ ca padminīkhaṇḍamaṇḍitam ||
vṛkṣairmanoharairyuktaṃ phalaiḥ puṣpairmanoramaiḥ || 66 ||
snātvā suśītale toye kṛtvā karma ca naityakam ||
kuru vipra phalāhāraṃ piba vāri suśītalam || 67 ||
sukhena kuru viśrāmaṃ mayā saṃrakṣitaḥ svayam ||
viprendra tṛptiparyaṃtaṃ vasa tvaṃ ca mamāśrame || 68 ||
uttiṣṭha tvaṃ dvijaśreṣṭha prasādaṃ kartumarhasi ||
labdhasaṃjñastadā vipraḥ śrutvā śūdrasya bhāṣitam || 69 ||
kare jagrāha taṃ śūdraṃ gato yatra jalāśayaḥ ||
upaviṣṭo mahābāho chāyāmāśritya tattaṭe || 2.5.11.70 ||
snānaṃ cakāra vidhivatpūjayāmāsa keśavam ||
tarpayitvā pitṝndevānpapau nīraṃ suśītalam || 71 ||
viśrāṃto vṛkṣūmūle'bhūddevaśarmā dvijottamaḥ ||
sāṣṭāṃgaṃ munaye kṛtvā namaskāraṃ saha striyā || 72 ||

śūdrastu parayā bhaktyā provāca munisannidhau ||
āvayostaraṇārthāya atithistvaṃ samāgataḥ || 73 ||
darśanāttava viprarṣe jātaḥ pāpasya saṃkṣayaḥ ||
priye phalāni svādūni prayacchāsmai dvijātaye ||
mṛdūni rasayuktāni supakvāni priyāṇi ca || 74 ||
|| || brāhmaṇa uvāca || ||
tvāmahaṃ naiva jānāmi svajñātiṃ kathayasva me ||
nājñātasya hi bhoktavyaṃ brāhmaṇasyā'pi putraka || 75 ||
|| śūdra uvāca || ||
śūdro'haṃ dvijaśārdūla na kāryaḥ saṃśayastvayā ||
ātmajairdurjanairvipra parityaktaḥ svabandhubhiḥ || 76 ||
tayoḥ saṃvadatorevaṃ śūdrapatnyā phalāni ca ||
dattāni tasmai viprāya tena bhuktāni tāni vai || 77 ||
abhūtprītamanā vipraḥ pītvā nīraṃ suśītalam ||
sukhaṃ saṃprāpya sa munirviśrāṃtastarumūlake || 78 ||

sa ca śūdraḥ sapatnīko bhuktvā ca punarāgataḥ ||
svāgataṃ te muniśreṣṭha kutastvamiha cā"gataḥ || 79 ||
śūnyāṭavīṃ dvijaśreṣṭha duṣṭasattvabhayākulām ||
nirmanuṣyāṃ duḥkhayuktāṃ divārātraṃ bhayānakām || 2.5.11.80 ||
|| brāhmaṇa uvāca || ||
brāhmaṇo'haṃ mahābhāga prayāgagamanaṃ prati ||
ahamajñātamārgeṇa praviṣṭo dāruṇe vane || 81 ||
mama puṇyaprabhāveṇa jātosi varabāṃdhavaḥ ||
jīvitaṃ me tvayā dattaṃ brūhi kiṃ karavāṇi te || 62 ||
bhavānapi kutaḥ prāpto nirmanuṣye vane khalu ||
ko bhavānkāraṇaṃ kiṃsvitkathayasva mamā'grataḥ || 83 ||
|| śūdra uvāca || ||
vidarbhanagarī rājñā bhīmasenena rakṣitā ||
vāso mama mahārāṣṭre śūdro'haṃ pāpalaṃpaṭaḥ || 84 ||
svakarmavihito dharmo mayā tyakto dvijottama ||

tyakto'haṃ bandhuvargeṇa tato'haṃ vanamāgataḥ || 85 ||
kṛtvā jīvavadhaṃ nityaṃ jīve'haṃ bhāryayā saha ||
sāṃprataṃ pātakātsamyaṅ nirviṇṇosmi mahāmune || 86 ||
kuruṣvā'nugrahaṃ kiñcitpāpayuktasya me prabho ||
mama puṇyaprabhāveṇa āgatastvaṃ dvijottama || 87 ||
na paśyāmi yathā sauriṃ patnyā saha mahāmune ||
upadeśaprabhāveṇa prasādaṃ kartumarhasi || 88 ||
nānyadicchāmyahaṃ kiñcinmuktvā devaṃ janārdanam ||
kuruṣvā'nugrahaṃ me'dya prasādamṛṣisattama || 89 ||
|| bhāradvāja uvāca || ||
iti tena samāpṛṣṭo devaśarmā dvijāgraṇīḥ ||
śūdreṇa parayā bhaktyā prahasanvākyamabravīt || 2.5.11.90 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe brahmaviṣṇusaṃvāde mārgaśīrṣamāhātmya ekādaśyākhyānaṃnāmaikādaśo'dhyāyaḥ || 11 || || cha ||

English translation

Brahmā said :

1. O creator of living beings, O Lord, kindly narrate fully to me the greatness of Ekādaśī and the procedure pertaining to the idols.

Śrī Bhagavān said :

2. O tiger among Brāhmaṇas , listen to the story that is destructive of sins. On hearing it the (great) sins like Brāhmaṇa -slaughter etc. perish.

3-4a. There was a king in the city of Kāmpilya [1] known by the name Vīrabāhu . He was truthful in speech, had conquered anger. He had realized Brahman and was devoted to me. He was of good disposition. He was merciful. He was a strong handsome man.

4b-5a. He was ever devoted to the devotees of the Lord (Viṣṇu) and was always interested in stories about me and was always engaged in listening to the episodes about me.

5b-8. He was always fond of Jāgaraṇas (sacred vigils at night). He was a donor and a learned man. He had forbearance and valour. He had conquered his sense-organs. He was victorious and was fond of fighting battles. In prosperity he was on a par with Kubera . He was endowed with sons, cattle and wealth. He was devoted to his own wife.

His wife Kāntimatī was unrivalled on the earth in beauty. She was a highly chaste and faithful lady and was a great devotee of mine. The young king of large eyes enjoyed the earth in her company. Excepting me, O mighty one, he did not recognise another deity.

9. One day, O son, the great sage Bhāradvāja (? Bharadvāja) came to the abode of that noble-souled Vīrabāhu.

10-11. On seeing Bharadvāja, the great sage, who had come from far, the king himself welcomed him by offering Arghya duly. He himself offered him a seat. After bowing down to him with great devotion he stood in front of the excellent sage.

The king said :

12. Today my life has become fruitful. This is my most fruitful day. Today my kingdom has become fruitful. Today my abode has become fruitful.

13. O saintly Brāhmaṇa, Janārdana , the great Ātman , has become pleased with me, since you, an excellent Yogin , have come to my abode today.

14. I am rid of crores of sins, since I have been seen by you. My kingdom, prosperity, glory, elephants and horses have been dedicated to you.

15. You are a Vaiṣṇava, O excellent sage. There is nothing which I cannot give you. Even a Varāṭikā (cowrie, a small conch-shell, the smallest coin) given to a Vaiṣṇava becomes as big as Meru .

16. Brāhmaṇas have told me: “If an excellent Brāhmaṇa, a Vaiṣṇava, does not come to anyone’s house on a day, that day is futile unto him.”

17. This has been stated to me by Gārgya , Gautama and Sumantu that Vaiṣṇavas , whoever they may be, the devotees of Viṣṇu, are all Brāhmaṇas by caste.

18. Men who are not devotees of Hṛṣīkeśa are Piśācas (ghosts). Those who take food on Hari ’s day Ekādaśī are tainted with great sins.

19. Through a single day of Hari (i.e. observing one day of Hari, the Ekādaśī day) is obtained what is stated by wise men as the fruit of (observing) thousands of Śiva - vratas [2] and crores of Saura Vratas or of Brahmā ’s Vratas.

20. O Brāhmaṇa, as long as Dvādaśī (the twelfth lunar day) mostly liked by me does not arrive, the Tithis of Brahmā and Śaṅkara are boastful.

21. The power and lustre of the stars is only as long as the moon does not rise. The same is the case with the other Tithis, O great Brāhmaṇa, as long as Dvādaśī does not arrive.

22. This has been formerly stated in my presence by Nārada and Vasiṣṭha . O great sage, you are conversant with all the holy rites of Vaiṣṇavas.

Bhāradvāja said :

23. Well asked, O highly fortunate one, since you are a devotee of Viṣṇu. The earth that you protect, O king, is blessed. The subjects (governed by you) are good (blessed).

24. One shall not stay in that kingdom where the king is not a Vaiṣṇava. Better to stay in a forest or in a Tīrtha but not in a realm where there are no Vaiṣṇavas.

25. That realm where the king ruling the earth is a Bhāgavata (loyal devotee of the Lord) should be considered Vaikuṇṭha . That kingdom is devoid of sins.

26. A kingdom without Vaiṣṇavas is like the body without the eyes, or women without husband or Dvādaśī with Daśamī overlapping it. [3]

27. A kingdom without Vaiṣṇavas, O king, is like a son who does not feed and protect his parents or Dvādaśī overlapped by Daśamī.

28. A kingdom without Vaiṣṇavas is like a king not giving charitable gift, or like a Brāhmaṇa selling juices and beverages or Dvādaśī with Daśamī overlapping it,

29. A kingdom without Vaiṣṇavas is like an elephant without tusks or a bird without wings or Dvādaśī overlapped by Daśamī.

30. A kingdom without Vaiṣṇavas is as futile as using the Vedas etc. for monetary gifts or merit for worldly wealth or like Dvādaśī with Daśamī overlapping it.

31. A kingdom without Vaiṣṇavas is like Sandhyā (prayer at junctions of night and day) without Darbha grass, or Śrāddha without monetary gifts or Dvādaśī with Daśamī overlapping it.

32. A kingdom without Vaiṣṇavas is like a Śūdra with a tuft feeding himself on the milk of a tawny-coloured cow or Dvādaśī with Daśamī overlapping it.

33. A kingdom without Vaiṣṇavas is like a Śūdra who carnally approaches a Brāhmaṇa woman, or a person who destroys gold, or a person who defiles Dharma or Dvādaśī with Daśamī overlapping it.

34. A kingdom without Vaiṣṇavas is like felling of the trees of Han, Sun-god etc., O excellent one among men, or Dvādaśī with Daśamī overlapping it.

35. A kingdom without Vaiṣṇavas is like offering of Āhuti (oblations to gods) without Mantras or like milk of a cow with a dead calf or Dvādaśī with Daśamī overlapping it.

36. A kingdom without Vaiṣṇavas is like a widow with tresses of hair not removed [4] or like Vrata (without taking) holy bath or like Dvādaśī with Daśamī overlapping it.

37. He who is a devotee of the Slayer of Madhu is called a king by good people. His kingdom flourishes always. Along with his subjects he remains happy.

38. My sight is fruitful, O king, that you have been seen by me. Today my speech is fruitful because I converse with you.

39. Even if it is far off, one should go to that place if it is heard that a Vaiṣṇava is present there. By seeing him one will attain the merit that arises from a holy bath in a Tīrtha.

40. So, O king, you have been seen by me—you who are pure and engaged in devotion to Viṣṇu. Hail unto thee! I shall go now. Be happy, O king.

41. In the meantime, Bhāradvāja, the most excellent one among sages, the leader of all the Yogins , was bowed down to by the queen Kāntimatī.

42. (The sage blessed her:) “O beautiful lady, let there be absence of widowhood (May your husband be alive during your life time). Be loyal and devoted to your husband. O splendid lady, may your devotion to Keśava be always steady.”

43. Thereafter the king spoke to Bhāradvāja, the great sage, delighting him with his voice majestic like the thundering sound of clouds.

The king said :

44. O excellent sage, if you are kindly disposed towards me, say everything as to what I have done in the previous birth that my fortune has been large and flourishing?

45. How was this kingdom with all the enemies killed acquired by me? My son is very excellent with decent qualities and my wife is amiable and beautiful.

46. She always thinks about me. She likes me as though I am her very vital air. She meditates on Janārdana. Who am I, O sage? How did she (come to me)? What righteous action was performed by me?

47. What has been done by this lady of fascinating limbs, who is my wife? O sage, by what merit (have I acquired) this extremely rare fortune in the world of mortals?

48. All the kings are under my control. My valour is irresistible. My body is free from illness.

49-50a. O sage, none can bear my splendour like this praiseworthy (uncensured) lady. I wish to know today what meritorious deeds have been performed by me in the previous birth.

50b-51. On being asked thus by the king about his acts of the previous birth, the acts of his wife and the reason for his affluence, (the sage spent) some time in Yogic meditation. Then he came to know about this.

Bhāradvāja said :

52-54. O king, the act of the previous birth both of yours and those of your wife have been known. O saintly king, listen, I shall tell you.

Listen, O king, to everything about the Karma of which all these are the fruits. [5]

You were a Śūdra by caste. You were engaged in injuring animals. You were an atheist of vicious conduct. You used to violate the chastity of other men's wives. You were ungrateful and rude. You were devoid of good behaviour.

55. This lady of large eyes was your wife in former birth too. Without you she did not have anything to do mentally, verbally and physically (with anything else).

36. Though you were of that (vicious) nature, she did not have any bad feelings towards you. She was loyal to you. She was of noble and exalted nature. She worshipped you constantly.

57. Since you committed evil actions you were forsaken by your friends and relatives. The wealth that had been acquired and accumulated by your ancestors dwindled.

58. When the wealth perished, O king, you expected better resuits (from other sources) but as a result of the previous Karmas even agricultural operations became fruitless.

59. Thereafter you were completely abandoned by your kinsmen as the wealth became exhausted. Though your resources dwindled, this chaste and beautiful lady did not leave you.

60. Thus frustrated in your hopes and ambitions you went to a solitary forest. After killing many animals, you sustained yourself.

61. O king, along with your wife you were thus engaged in sinful activities on the earth and many years elapsed in this manner.

62-63. One day, O king, an excellent Brāhmaṇa Devaśarmā , a great sage, lost his way. He was in a dilemma as to the directions. He was excessively afflicted with hunger and thirst. When the midday sun blazed, the sage who had lost his way, fell down in the middle of the forest, O king.

64-65. On seeing that unknown old Brāhmaṇa afflicted with misery, you pitied him. Grasping the hand of that Brāhmaṇa you raised him who was fallen to the ground. Then it was spoken by you: "O

Brāhmaṇical sage! Be pleased and come to my hermitage.

66-70. There is a lake full of water and adorned with clusters of lotuses. (The banks) abound in excellent trees laden with nice and luscious fruits and fragrant flowers. Take your bath in the cool water and perform your daily routine of duties. O Brāhmaṇa, you can eat the fruit and drink the cool water. Guarded by me take rest peacefully. O eminent Brāhmaṇa, stay in my hermitage till you are fully contented. Get up, O excellent Brāhmaṇa. It behoves you to do this favour."

On hearing the words of the Śūdra then, the Brāhmaṇa regained his consciousness. He caught hold of the hand of the Śūdra and went to the lake. O mighty one, he sat on the banks under the shade.

71. He took his holy bath duly and worshipped Keśava. After offering water libations to the manes and Devas , he drank the cool water.

72-74. Devaśarmā, an excellent Brāhmaṇa, took rest at the root of a tree. With great devotion, the Śūdra prostrated at the feet of the sage in the company of his wife. He then spoke to the sage: "You have come as our guest to uplift us both. O saintly Brāhmaṇa, by your sight our sin has perished. O my beloved, give this Brāhmaṇa tasty, tender and juicy fruits which are ripe and pleasing."

The Brāhmaṇa said :

75. I do not know you. Tell me about your caste. O son, one should not take food from a completely unknown person even if he be a Brāhmaṇa.

The Śūdra said :

76-80. I am a Śūdra, O tiger among Brāhmaṇas. You need not have any suspicion at all, O Brāhmaṇa. I have been abandoned by my own kinsmen who are wicked and vicious.

While those two were conversing thus, fruits were offered to the Brāhmaṇa by the wife of the Śūdra. They were eaten by him. After drinking the cool water, the Brāhmaṇa became delighted in his mind. After getting pleasure (thereby), the sage took rest at the foot of the tree.

That Śūdra and his wife took their meal and returned (they said): "Welcome, O excellent sage. Where are you coming from? Why did you come to this desolate forest, O excellent Brāhmaṇa, to the forest full of danger from wicked wild animals, devoid of men, full of miseries and extremely terrible both by day and night?"

The Brāhmaṇa said :

81. I am a Brāhmaṇa, O noble one, on my way to Prayāga . As the way was unknown, I entered this terrible forest.

82-83. Due to the power of my merit, you have become my excellent kinsman. My life has been saved by you. Tell me what shall I do for you. Tell me first how you came to stay in this dreadful and lonely forest. Who are you? What is the reason? Tell me.

The Śūdra replied :

84-89. The city of Vidarbha is being protected by King Bhīmasena . My residence is in the great realm Mahārāṣṭra . I am a Śūdra of sinful activities. O excellent Brāhmaṇa, duties pertaining to my caste

have been abandoned by me. I have been forsaken by my kinsmen. Hence I have come to the forest. I sustain myself along with my wife by killing animals everyday.

Now, O great sage, I have become completely disgusted with my sinful deeds. Be kind to me a bit, though I am sinful, O holy lord. O excellent Brāhmaṇa, it is due to my merit that you have come here. It behoves you to favour me with your advice so that my wife and I will not see Yama (the son of the Sun-god). I do not at all desire anything except Lord Janārdana. O excellent sage, bless me. Grant me this favour.

Bhāradvāja said :

90. On being requested and asked thus by that Śūdra with great devotion, Devaśarmā, the excellent Brāhmaṇa said these words laughingly:

[1]: [1] : Kampil in Farrakhabad District of Uttar Pradesh.

[2]: [2] : This fanatic statement is against the syncretic trend and tolerant spirit of Purāṇas. For identity of Śiva and Viṣṇu vide VāP 1.25.14-29 and Kūrma 1.15.89-91.

[3]: [3] : The Twelfth Tithi (Dvādaśī) overlapped by the Tenth Tithi (Daśamī) is regarded inauspicious. The burden ‘ dvādaśī daśamī-yuktā ’ (Dvādaśī overlapped by Daśamī) in vv 26-36 strongly deprecates such a Dvādaśī .

[4]: [4] : Reference to the custom of widow-tonsure.

[5]: [5] : Karmavāda is a factor common to Brahmanism, Buddhism and Jainism. Hence re-birth as a motif is used by Buddhists and Jains in stories for propagation of their faiths (vide the Buddhist Jātaka stories). Here the same motif is used to extol Ekādaśī Vrata in vv 52 ff of Ch. 11 and Ch. 12 and an atheist Śūdra is shown to have become a highly fortunate king like Vīrabāhu of Kāmpilya due to his observance of this Vrata.

Sanskrit source · English chapter witness

Mārgaśīrṣa-māhātmya · Chapter 12

Uninterrupted Ekādaśī Vow

Chapter 145 of 221 · 58 detected Sanskrit verse markers

Sanskrit

।। देवशर्मोवाच ।। ।। ।।
तवेदृशी मतिर्जाता सहसा केशवोपरि ।।
एतस्मान्मे गतं पापं पूर्वजन्मशतोद्भवम् ।। १ ।।
विना व्रतैर्विना तीर्थैर्मुक्तस्त्वं पापकोटिभिः ।।
ममातिथ्येन भक्त्या च जातं तव हरेः पदम् ।। २ ।।
तेन पुण्यप्रभावेण मतिर्जाता तवेदृशी ।।
ध्यात्वा संचिंत्य मनसा ज्ञातं पूर्वविचेष्टितम् ।। ३।।
पूर्वजन्मनि विप्रस्त्वमवंत्यां धर्मतत्परः ।।
सदाऽध्ययनशीलश्च सुशीलश्च सदा व्रती ।। ४ ।।
एका तु द्वादशी विष्णोः कृता च दशमीयुता ।।
तत्पापस्य प्रभावेण समस्तं सुकृतं गतम् ।। ५ ।।
सर्वं तद्विफलं जातं यथा शूद्रापतिर्द्विजः ।।
बहुवर्षसहस्राणि प्राप्ता नरकयातनाः।। ६ ।।
तस्मादेवं त्वया पूर्वं कृतं दुष्टं चिरं बहु ।।
कृता तु दशमीमिश्रा तिथिर्विष्णोर्महात्मनः ।। ७ ।।

तेन शूद्रो भवाञ्जातः पापे तव मतिस्तथा ।।
धर्मे न रमते चित्तं दशमीवेधदूषितम्।। ८ ।।
विदर्भनगरे वत्स अस्ति ते पुत्रिकासुतः ।।
कृतं तेन विधानोक्तं हरेरेकादशीव्रतम् ।। ९ ।।
प्रदत्तं तेन तत्पुण्यमखण्डैकाशीव्रतम्।।
धर्मोपरि मतिर्जाता जातः पापस्य संक्षयः ।। 2.5.12.१० ।।
तेन पुण्यप्रभावेण एकादश्या व्रतेन च ।।
दशमीवेधजं पापं यमेन परिमार्जितम् ।। ११ ।।
इह जन्मनि यत्पापं जन्मायुतकृतानि च ।।
मार्जितानि यमेनैव पापानि तव सांप्रतम् ।। १२ ।।
तयोर्विवदतोरेवं विष्वक्सेनः समागतः ।।
वर्णावर स्वागतं ते तुष्टस्तेहं जनार्दनः ।। १३ ।।
विप्रस्याऽतिथ्यहेतुत्वाज्जातः पापस्य संक्षयः ।।
परदत्तेन पुण्येन एकादश्या व्रतेन च ।। १४ ।।
दशमीवेधजं पापं तव शूद्र लयं गतम् ।।

व्रतं कृत्वा ददौ पुण्यं दौहित्रस्तेन तारितः ।। १५ ।।
पत्न्या सह महाभाग वैनतेयं समारुह ।।
इत्युक्त्वा देवदेवेन विमाने स्थापितस्तदा ।। १६ ।।
स्वर्गं ततः सपत्नीकः शूद्रत्वेन नृपोत्तम ।।
देवशर्मा तु विप्रो वै तीर्थराजं ययौ पुनः ।। १७।।
एतत्ते सर्वमाख्यातं यत्त्वया परिपृच्छितम् ।।
अखण्डैकादशीपुण्यात्प्राप्तस्याऽऽतिथ्यकारणात् ।।
विष्णुभक्तिमती भार्या राज्यं निहतकण्टकम् ।। ।। १८ ।।
।। राजोवाच ।। ।।
ब्रह्मन्नखण्डैकादश्या विधिं सम्यक्समादिश ।।
विष्णोः सम्प्रीणनार्थाय प्रसादं कर्तुमर्हसि ।। १९ ।।
।। ऋषिरुवाच ।। ।।
शृणुष्व नृपशार्दूल एकादश्या विधिं शुभम् ।।
पुराऽऽसीद्भगवान्विष्णुर्नारदाय यदुक्तवान् ।। 2.5.12.२० ।।
ततेऽहं संप्रवक्ष्यामि उद्यापनविधिं शुभम् ।।

मार्गशीर्षादिमासेषु द्वादशीषु नरोत्तम ।। २१ ।।
व्रतं शुभमिदं कार्यमखण्डैकादशीव्रतम् ।।
दशम्यां चैव नक्तं च एकादश्यामुपोषणम् ।। ।। २२ ।।
द्वादश्यामेकभुक्तं च अखंडा इति कथ्यते ।।
दिवसस्याष्टमे भागे मन्दीभूते दिवाकरे ।। २३ ।।
तद्धि नक्तं विजानीयान्न नक्तं निशि भोजनम् ।।
कांस्यं मांसं मसूरांश्च चणकान्कोद्रवांस्तथा ।। २४ ।।
शाकं मधु परान्नं च पुनर्भोजनमैथुने ।।
विष्णुभक्तो नरो वाऽपि दशम्यां दश वर्जयेत् ।। २५ ।।
दशम्या विधिरुक्तोऽयमेकादश्यास्तथा शृणु ।।
असकृज्जलपानं च हिंसा शौचमसत्यता ।। २६ ।।
तांबूलं दन्तकाष्ठं च दिवाशयनमैथुने ।।
द्यूतं क्रीडा निशि स्वापः पतितैः सह भाषणम् ।।
एकादश्यां दशैतानि विष्णुभक्तस्तु वर्जयेत् ।। २७ ।।
अद्य मे स्त्रीसुखं नास्ति भोजनं नास्ति केशव ।।

प्रीत्यर्थं तव देवेश नियमस्तु दिवानिशि ।। २८ ।।
सुप्तेन्द्रियैस्तु वैक्लव्यं भोजनं यच्च मैथुनम् ।।
दन्तांतरविलग्नान्नं क्षमस्व पुरुषोत्तम ।। २९ ।।
उपावृत्तस्तु पापेभ्यो यस्तु वासो गुणैः सह ।।
उपवासः स विज्ञेयो न शरीरस्य शोषणम् ।। 2.5.12.३० ।।
पूर्वोक्तानि दशैतानि परान्नं च तथा मधु ।।
द्वादश्यां विष्णुभक्तो वै वर्जयेन्मर्दनादिकम् ।।३१।।
अद्य मे द्वादशी पुण्या पवित्रा पापनाशिनी ।।
पारणं च करिष्यामि प्रसीद गरुडध्वज ।। ३२ ।।

विष्णोः संतोषणार्थाय यो मया नियमः कृतः ।।
अद्याहं भोजयिष्यामि त्वत्प्रसादाद्द्विजोत्तमम् ।। ३३ ।।
अनेन विधिना कुर्याद्यावद्वर्षं समाप्यते ।।
संपूर्णे तु ततो वर्षे कुर्यादुद्यापनं बुधः ।। ३४ ।।
आदौ मध्ये तथा चांते व्रतस्योद्यापनं स्मृतम् ।।
उद्यापनं न कुर्याद्यः कुष्ठी चांधश्च जायते ।। ३५ ।।

तस्मादुद्यापनं कुर्याद्यथाविभवसारतः ।।
क्रियते शुक्लपक्षे च मासे मार्गशिरे शुभे ।। ३६ ।।
आमंत्र्य द्वादशमितान्ब्राह्मणान्विधिकोविदान् ।।
त्रयोदशं सपत्नीकमाचार्यं विधिकोविदम् ।। ३७।।
यजमानः शुचिः स्नात्वा श्रद्धायुक्तो जितेन्द्रियः ।।
पादशौचार्धवस्त्राद्यैराचार्यादींस्ततोऽर्चयेत् ।। ३८ ।।
आचार्यस्तु ततः कृत्वा मण्डलं वर्णकैः शुभैः ।।
चक्राब्जं सर्वतोभद्रं श्वेतवस्त्रेण वेष्टितम् ।। ३९ ।।
जलपूर्णं च कुम्भं तु पञ्चरत्नसमन्वितम् ।।
पञ्चपल्लवसंयुक्तं कर्पूरागुरुवासितम् ।। 2.5.12.४० ।।
वेष्टितं रक्तवस्त्रेण ताम्रपात्रेण संयुतम् ।।
वेष्टितं पुष्पमालाभिर्मंडलोपरि विन्यसेत् ।। ४१ ।।
तस्योपरि न्यसेद्वेवं लक्ष्मीनारायणं नृप ।।
सौवर्णी प्रतिमा कार्या एककर्षप्रमाणतः ।। ४२ ।।
वाहनाऽऽयुधसंयुक्ता प्रमाणं चतुरंगुलम् ।।

किंवा शक्त्या प्रकुर्वीत वित्तशाठ्यं विवर्जयेत् ।। ४३ ।।
ततः संस्थापयेन्मूर्तिं मंडले द्वादशैव हि ।।
मासानामधिपः पूज्यश्चाखंडव्रतहेतवे ।।४४।।
मंडलात्पूर्वदिग्भागे शंखं संस्थापयेच्छुभम् ।।
त्वं पुरा सागरोत्पन्नो विष्णुना विधृतः करे ।।
निर्मितः सर्वदेवैस्त्वं पांचजन्य नमोऽस्तु ते ।। ४५ ।।
ततस्तु स्थंडिलं कार्यं मंडलादुत्तरां दिशम् ।।
संकल्प्य हवनं कार्यं मन्त्रैर्वेदोक्तवैष्णवैः ।। ४६ ।।
स्वस्थाने स्थापयेद्विष्णुं स्थापयेच्च हरिं प्रति ।।
पूजयेत्पुरुषसूक्तेन मन्त्रैः पौराणिकैः शुभैः ।। ४७ ।।
नैवेद्यार्थं च वै कार्या मोदका बहवोऽपि च ।।
धूपदीपोपहाराणि कृत्वा नीराजनं ततः ।। ४८ ।।
यक्षकर्दमेन संपूज्य ततः कुर्यात्प्रदक्षिणाम् ।।
स्वस्तिवाचनकैर्विप्रैर्नमस्कारं ततो नृप ।। ४९ ।।
ततस्तु ब्राह्मणैः कार्य आचार्यक्रमशो जपः ।।

जपश्च पावमानीयो मंडलब्राह्मणं मधु ।। 2.5.12.५०।।
तेजोऽसि शुक्रजं वाचं ब्रह्मसामादनंतरम् ।।

पवित्रवंतं सूर्यस्य विष्णोर्महसि संहिताम् ।। ५१ ।।
जपांते कलशे विष्णुं सोपांगमुपरि न्यसेत् ।।
दिवसस्योदये चैव होमं कुर्यादनुक्रमम् ।। ५२ ।।
संस्थाप्य प्रथमं पात्रं पूजयित्वा विधानतः ।।
स्तवनं च ततो होमः कर्तव्यश्चरुपूर्वकः ।। ५३ ।।
स्वगृह्योक्तविधानेन यजनाग्निक्रियापरः ।।
चरुद्वयं च कुर्वीत पायसं वैष्णवं चरुम् ।। ५४ ।।
जुहुयात्पुरुषसूक्तेन चरोः षोडश चाहुतीः ।।
तथा चतुर्गृहीतेन घृतयुक्तावराहुतिम् ।। ५५ ।।
प्रादेशमात्राः पालाशसमिधश्च घृतप्लुताः।।
इदं विष्णिवति मंत्रेण होतव्याः कर्मसिद्धये ।।५६।।
शतमेकं तु जुहुयाद्द्विगुणाश्च तिलाऽऽहुतीः ।।
कृते च वैष्णवे होमे ग्रहयज्ञं समारभेत् ।। ५७ ।।

समिद्भिश्चरुहोमं च तिलहोमं क्रमेण तु ।।
उभयोः स्वस्तिकं वाच्यं ततः पूजां समाचरेत् ।। ५८ ।।
ऋत्विजां च ततो दद्याद्धेन्वादिग्रहदक्षिणाः ।।
देवस्य तृप्त्यै दद्याच्च ब्राह्मणाय यथाविधि ।। ५९ ।।
गां वै पयस्विनीं दद्याद्वृषभं च सुशोभनम् ।।
ब्राह्मणानां ततो दद्यात्त्रयोदश पदानि च ।।2.5.12.६०।।
आचार्यं तु सपत्नीकं वस्त्रैश्च परितोषयेत् ।।
तोषयित्वा महादानैस्तं सार्थं च समर्पयेत् ।। ६१ ।।
पञ्चविंशतिकुम्भांश्च सोदकान्वस्त्रवेष्टितान् ।।
ब्राह्मणांश्च ततो दद्यात्कृते पारणके निशि ।। ६२ ।।
भूरिदानं च दातव्यं बंधूनामिष्टभोजनम् ।।
पूर्णपात्रं ततो दद्यादाचार्याय सदक्षिणम् ।। ६३ ।।
पूर्णपात्रप्रदानेन कार्यं संपूरितं भवेत् ।।
उपवासव्रतं चैव स्नानं तीर्थफलं भवेत् ।। ६४ ।।
विप्रैः संभाषितं तस्य संपूर्णं तद्भवेत्फलम् ।।

वित्त शक्तिर्गृहे नास्ति कृतं चैकादशीव्रतम् ।। ६५ ।।
स्वशक्त्या चैव कर्तव्यं तथा चोद्यापनादिकम् ।।
एतत्ते सर्वमाख्यातमखण्डैकादशीव्रतम् ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे ब्रह्मविष्णुसंवादे मार्गशीर्षमासमाहात्म्येऽखण्डैकादशीव्रतकथनं नाम द्वादशोऽध्यायः ।। १२ ।। ।। छ ।।

Roman transliteration

|| devaśarmovāca || || ||
tavedṛśī matirjātā sahasā keśavopari ||
etasmānme gataṃ pāpaṃ pūrvajanmaśatodbhavam || 1 ||

vinā vratairvinā tīrthairmuktastvaṃ pāpakoṭibhiḥ ||
mamātithyena bhaktyā ca jātaṃ tava hareḥ padam || 2 ||
tena puṇyaprabhāveṇa matirjātā tavedṛśī ||
dhyātvā saṃciṃtya manasā jñātaṃ pūrvaviceṣṭitam || 3||
pūrvajanmani viprastvamavaṃtyāṃ dharmatatparaḥ ||
sadā'dhyayanaśīlaśca suśīlaśca sadā vratī || 4 ||
ekā tu dvādaśī viṣṇoḥ kṛtā ca daśamīyutā ||
tatpāpasya prabhāveṇa samastaṃ sukṛtaṃ gatam || 5 ||
sarvaṃ tadviphalaṃ jātaṃ yathā śūdrāpatirdvijaḥ ||
bahuvarṣasahasrāṇi prāptā narakayātanāḥ|| 6 ||
tasmādevaṃ tvayā pūrvaṃ kṛtaṃ duṣtaṃ ciraṃ bahu ||
kṛtā tu daśamīmiśrā tithirviṣṇormahātmanaḥ || 7 ||

tena śūdro bhavāñjātaḥ pāpe tava matistathā ||
dharme na ramate cittaṃ daśamīvedhadūṣitam|| 8 ||
vidarbhanagare vatsa asti te putrikāsutaḥ ||
kṛtaṃ tena vidhānoktaṃ harerekādaśīvratam || 9 ||
pradattaṃ tena tatpuṇyamakhaṇḍaikāśīvratam||
dharmopari matirjātā jātaḥ pāpasya saṃkṣayaḥ || 2.5.12.10 ||
tena puṇyaprabhāveṇa ekādaśyā vratena ca ||
daśamīvedhajaṃ pāpaṃ yamena parimārjitam || 11 ||
iha janmani yatpāpaṃ janmāyutakṛtāni ca ||
mārjitāni yamenaiva pāpāni tava sāṃpratam || 12 ||
tayorvivadatorevaṃ viṣvaksenaḥ samāgataḥ ||
varṇāvara svāgataṃ te tuṣtastehaṃ janārdanaḥ || 13 ||
viprasyā"tithyahetutvājjātaḥ pāpasya saṃkṣayaḥ ||
paradattena puṇyena ekādaśyā vratena ca || 14 ||
daśamīvedhajaṃ pāpaṃ tava śūdra layaṃ gatam ||

vrataṃ kṛtvā dadau puṇyaṃ dauhitrastena tāritaḥ || 15 ||
patnyā saha mahābhāga vainateyaṃ samāruha ||
ityuktvā devadevena vimāne sthāpitastadā || 16 ||
svargaṃ tataḥ sapatnīkaḥ śūdratvena nṛpottama ||
devaśarmā tu vipro vai tīrtharājaṃ yayau punaḥ || 17||
etatte sarvamākhyātaṃ yattvayā paripṛcchitam ||
akhaṇḍaikādaśīpuṇyātprāptasyā"tithyakāraṇāt ||
viṣṇubhaktimatī bhāryā rājyaṃ nihatakaṇṭakam || || 18 ||
|| rājovāca || ||
brahmannakhaṇḍaikādaśyā vidhiṃ samyaksamādiśa ||
viṣṇoḥ samprīṇanārthāya prasādaṃ kartumarhasi || 19 ||
|| ṛṣiruvāca || ||
śṛṇuṣva nṛpaśārdūla ekādaśyā vidhiṃ śubham ||
purā"sīdbhagavānviṣṇurnāradāya yaduktavān || 2.5.12.20 ||
tatte'haṃ saṃpravakṣyāmi udyāpanavidhiṃ śubham ||

mārgaśīrṣādimāseṣu dvādaśīṣu narottama || 21 ||
vrataṃ śubhamidaṃ kāryamakhaṇḍaikādaśīvratam ||
daśamyāṃ caiva naktaṃ ca ekādaśyāmupoṣaṇam || || 22 ||
dvādaśyāmekabhuktaṃ ca akhaṃḍā iti kathyate ||
divasasyāṣtame bhāge mandībhūte divākare || 23 ||
taddhi naktaṃ vijānīyānna naktaṃ niśi bhojanam ||
kāṃsyaṃ māṃsaṃ masūrāṃśca caṇakānkodravāṃstathā || 24 ||
śākaṃ madhu parānnaṃ ca punarbhojanamaithune ||

viṣṇubhakto naro vā'pi daśamyāṃ daśa varjayet || 25 ||
daśamyā vidhirukto'yamekādaśyāstathā śṛṇu ||
asakṛjjalapānaṃ ca hiṃsā śaucamasatyatā || 26 ||
tāṃbūlaṃ dantakāṣṭhaṃ ca divāśayanamaithune ||
dyūtaṃ krīḍā niśi svāpaḥ patitaiḥ saha bhāṣaṇam ||
ekādaśyāṃ daśaitāni viṣṇubhaktastu varjayet || 27 ||
adya me strīsukhaṃ nāsti bhojanaṃ nāsti keśava ||

prītyarthaṃ tava deveśa niyamastu divāniśi || 28 ||
suptendriyaistu vaiklavyaṃ bhojanaṃ yacca maithunam ||
dantāṃtaravilagnānnaṃ kṣamasva puruṣottama || 29 ||
upāvṛttastu pāpebhyo yastu vāso guṇaiḥ saha ||
upavāsaḥ sa vijñeyo na śarīrasya śoṣaṇam || 2.5.12.30 ||
pūrvoktāni daśaitāni parānnaṃ ca tathā madhu ||
dvādaśyāṃ viṣṇubhakto vai varjayenmardanādikam ||31||
adya me dvādaśī puṇyā pavitrā pāpanāśinī ||
pāraṇaṃ ca kariṣyāmi prasīda garuḍadhvaja || 32 ||
viṣṇoḥ saṃtoṣaṇārthāya yo mayā niyamaḥ kṛtaḥ ||
adyāhaṃ bhojayiṣyāmi tvatprasādāddvijottamam || 33 ||
anena vidhinā kuryādyāvadvarṣaṃ samāpyate ||
saṃpūrṇe tu tato varṣe kuryādudyāpanaṃ budhaḥ || 34 ||
ādau madhye tathā cāṃte vratasyodyāpanaṃ smṛtam ||
udyāpanaṃ na kuryādyaḥ kuṣṭhī cāṃdhaśca jāyate || 35 ||

tasmādudyāpanaṃ kuryādyathāvibhavasārataḥ ||
kriyate śuklapakṣe ca māse mārgaśire śubhe || 36 ||
āmaṃtrya dvādaśamitānbrāhmaṇānvidhikovidān ||
trayodaśaṃ sapatnīkamācāryaṃ vidhikovidam || 37||
yajamānaḥ śuciḥ snātvā śraddhāyukto jitendriyaḥ ||
pādaśaucārdhavastrādyairācāryādīṃstato'rcayet || 38 ||
ācāryastu tataḥ kṛtvā maṇḍalaṃ varṇakaiḥ śubhaiḥ ||
cakrābjaṃ sarvatobhadraṃ śvetavastreṇa veṣṭitam || 39 ||
jalapūrṇaṃ ca kumbhaṃ tu pañcaratnasamanvitam ||
pañcapallavasaṃyuktaṃ karpūrāguruvāsitam || 2.5.12.40 ||
veṣṭitaṃ raktavastreṇa tāmrapātreṇa saṃyutam ||
veṣṭitaṃ puṣpamālābhirmaṃḍalopari vinyaset || 41 ||
tasyopari nyaseddevaṃ lakṣmīnārāyaṇaṃ nṛpa ||
sauvarṇī pratimā kāryā ekakarṣapramāṇataḥ || 42 ||
vāhanā"yudhasaṃyuktā pramāṇaṃ caturaṃgulam ||

kiṃvā śaktyā prakurvīta vittaśāṭhyaṃ vivarjayet || 43 ||
tataḥ saṃsthāpayenmūrtiṃ maṃḍale dvādaśaiva hi ||
māsānāmadhipaḥ pūjyaścākhaṃḍavratahetave ||44||
maṃḍalātpūrvadigbhāge śaṃkhaṃ saṃsthāpayecchubham ||
tvaṃ purā sāgarotpanno viṣṇunā vidhṛtaḥ kare ||
nirmitaḥ sarvadevaistvaṃ pāṃcajanya namo'stu te || 45 ||
tatastu sthaṃḍilaṃ kāryaṃ maṃḍalāduttarāṃ diśam ||
saṃkalpya havanaṃ kāryaṃ mantrairvedoktavaiṣṇavaiḥ || 46 ||
svasthāne sthāpayedviṣṇuṃ sthāpayecca hariṃ prati ||
pūjayetpuruṣasūktena mantraiḥ paurāṇikaiḥ śubhaiḥ || 47 ||
naivedyārthaṃ ca vai kāryā modakā bahavo'pi ca ||
dhūpadīpopahārāṇi kṛtvā nīrājanaṃ tataḥ || 48 ||
yakṣakardamena saṃpūjya tataḥ kuryātpradakṣiṇām ||

svastivācanakairviprairnamaskāraṃ tato nṛpa || 49 ||
tatastu brāhmaṇaiḥ kārya ācāryakramaśo japaḥ ||

japaśca pāvamānīyo maṃḍalabrāhmaṇaṃ madhu || 2.5.12.50||
tejo'si śukrajaṃ vācaṃ brahmasāmādanaṃtaram ||
pavitravaṃtaṃ sūryasya viṣṇormahasi saṃhitām || 51 ||
japāṃte kalaśe viṣṇuṃ sopāṃgamupari nyaset ||
divasasyodaye caiva homaṃ kuryādanukramam || 52 ||
saṃsthāpya prathamaṃ pātraṃ pūjayitvā vidhānataḥ ||
stavanaṃ ca tato homaḥ kartavyaścarupūrvakaḥ || 53 ||
svagṛhyoktavidhānena yajanāgnikriyāparaḥ ||
carudvayaṃ ca kurvīta pāyasaṃ vaiṣṇavaṃ carum || 54 ||
juhuyātpuruṣasūktena caroḥ ṣoḍaśa cāhutīḥ ||
tathā caturgṛhītena ghṛtayuktāvarāhutim || 55 ||
prādeśamātrāḥ pālāśasamidhaśca ghṛtaplutāḥ||
idaṃ viṣṇviti maṃtreṇa hotavyāḥ karmasiddhaye ||56||
śatamekaṃ tu juhuyāddviguṇāśca tilā"hutīḥ ||
kṛte ca vaiṣṇave home grahayajñaṃ samārabhet || 57 ||

samidbhiścaruhomaṃ ca tilahomaṃ krameṇa tu ||
ubhayoḥ svastikaṃ vācyaṃ tataḥ pūjāṃ samācaret || 58 ||
ṛtvijāṃ ca tato dadyāddhenvādigrahadakṣiṇāḥ ||
devasya tṛptyai dadyācca brāhmaṇāya yathāvidhi || 59 ||
gāṃ vai payasvinīṃ dadyādvṛṣabhaṃ ca suśobhanam ||
brāhmaṇānāṃ tato dadyāttrayodaśa padāni ca ||2.5.12.60||
ācāryaṃ tu sapatnīkaṃ vastraiśca paritoṣayet ||
toṣayitvā mahādānaistaṃ sārthaṃ ca samarpayet || 61 ||
pañcaviṃśatikumbhāṃśca sodakānvastraveṣṭitān ||
brāhmaṇāṃśca tato dadyātkṛte pāraṇake niśi || 62 ||
bhūridānaṃ ca dātavyaṃ baṃdhūnāmiṣṭabhojanam ||
pūrṇapātraṃ tato dadyādācāryāya sadakṣiṇam || 63 ||
pūrṇapātrapradānena kāryaṃ saṃpūritaṃ bhavet ||
upavāsavrataṃ caiva snānaṃ tīrthaphalaṃ bhavet || 64 ||
vipraiḥ saṃbhāṣitaṃ tasya saṃpūrṇaṃ tadbhavetphalam ||

vitta śaktirgṛhe nāsti kṛtaṃ caikādaśīvratam || 65 ||
svaśaktyā caiva kartavyaṃ tathā codyāpanādikam ||
etatte sarvamākhyātamakhaṇḍaikādaśīvratam ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe brahmaviṣṇusaṃvāde mārgaśīrṣamāsamāhātmye'khaṇḍaikādaśīvratakathanaṃ nāma dvādaśo'dhyāyaḥ || 12 || || cha ||

English translation

Devaśarmā said :

1. Your mind has thus suddenly turned towards Keśava . Hence my (? your) sins accumulated during hundreds of previous births have perished.

2. Without (performing) holy rites, without (visiting) Tīrthas (holy places), you have been liberated from crores of sins. Since you welcomed me with hospitality and devotion, you have attained the region of Hari .

3. It is on account of the power of that merit that your mind is thus inclined. I meditated and mentally pondered over it. Therefore, the acts of your previous births [1] have been known.

4. Once, in a previous birth, you were a Brāhmaṇa at Avantī . You were devoted to virtue and piety. You were in the habit of always studying the Vedas . You were of good conduct. You performed holy rites always.

5. Once you performed the Dvādaśī vow of Viṣṇu even though Daśamī overlapped it. As a result of that sin, all (your) merits perished.

6. Everything became futile like a Brāhmaṇa who is husband of a Śūdra woman. You underwent the tortures in hells for many thousands of years.

7-12. Hence many sinful ṃings were committed by you for a long time. The Tithi of the noble-souled Viṣṇu was celebrated by you even when it was overlapped by Daśamī. Therefore you were born as a Śūdra and your mind was turned towards sinful activities. The mind that is defiled by the Daśamī overlapping Dvādaśī does not feel interested in virtue and piety.

O dear one, your daughter's son is in the city of Vidarbha . The Ekādaśī vow of Hari has been performed by him as laid down (in the scriptures).

The merit of the Akhaṇḍa Ekādaśī Vrata (uninterrupted Ekādaśī vow) was given (to you) by him. Therefore, your mind turned towards virtue and the sins were destroyed.

By the power of that merit as well as of the Ekādaśī vow, the sin of the overlapping Daśamī was written off by Yama . All the sins committed in the course of ten thousand births and the sin of this birth have been wiped off by Yama himself now.

13-16. Even as they both were conversing thus, Viṣvaksena came there: "O inferior one in caste, welcome to you. I, Janārdana , am pleased with you. As a result of your hospitality towards the Brāhmaṇa, your sin has been destroyed. By the merit offered by another resulting from the Ekādaśī Vrata , O Śūdra, your sin due to the overlapping of Daśamī has been destroyed. After performing the Vrata your grandson has offered you the merit. Therefore you have been redeemed. Along with your wife, O highly fortunate one, mount this Garuḍa ."

After saying thus, you were placed on the aerial chariot by the Lord of the Devas .

17-18. From there you went to heaven on account of your Śūdra-hood, O excellent king. Devaśarmā , the Brāhmaṇa, went to the great Tīrtha Prayāga . Thus everything that had been asked by you has been recounted to you. Due to the merit of the Akhaṇḍa-Ekādaśī as well as to that of the hospitality, you got this wife endowed with devotion to Viṣṇu and the kingdom wherein all the enemies have been killed.

The king said :

19. O Brāhmaṇa, instruct me in the procedure of Akhaṇḍa-Ekādaśī for the sake of propitiating Viṣṇu. It behoves you to grant me your favour.

The sage said :

20. Listen, O tiger among kings, to the splendid procedure of Ekādaśī. This was formerly narrated by Lord Viṣṇu to Nārada . [2]

21-25. I shall narrate that to you. I shall describe that splendid Udyāpana rite (valedictory rite after a Vrata). This splendid Vrata (named) Akhaṇḍa Ekādaśī Vrata should be performed on the Dvādaśī days, O excellent one among men, in Mārgaśīrṣa and other months.

On the Daśamī day he should have Naktabhojana . He should fast on the Ekādaśī day. On the Dvādaśī day he should take a single meal. This is called Akhaṇḍa. By the word Nakta we mean the eighth part of the day when the sun becomes very dim. Food is taken then and not at night.

One who is a devotee of Viṣṇu should avoid the following ten [3] on the Daśamī days: (meal in) bell-metal vessels, meat, Masūra pulse, Caṇakas (chickpea), grain called Kodravas (Paspalum scrobiculatum), greens, honey, other men's food, subsequent meal and sexual intercourse.

26-27. This procedure is for the Daśamī day. Listen to that of Ekādaśī. The devotee of Viṣṇu should avoid these ten on the Ekādaśī day: frequent drinking of water, violence, unclean habits, untruthfulness, chewing of betel leaves, twigs for brushing teeth, sleeping and having sexual intercourse during the day, playing game of dice, sleeping during night and conversation with fallen persons.

28. (He shall repeat this Mantra :) "Today I am not going to enjoy my wife, O Keśava. I will not be taking my food today. For the sake of propitiating you, O Lord of Devas, I maintain restraints day and night.

29. With the sense-organs asleep, there is grief and distress. There is (restraint of) meal and sexual intercourse; food particles may stick to the space between the teeth. Forgive, O Puruṣottama ."

30. The word Upavāsa is usually interpreted as Observance of fast. But really it means: 'He has refrained from sins and his stay is with (i.e. abides by) good qualities'. It should not be taken to mean withering away of the body.

31. Viṣṇu's devotee should avoid on the Dvādaśī day the ten things mentioned before as well as Parānna (other men's food) and Madhu (honey or liquor). He must avoid Mardana etc. (application of unguents etc.).

32-33. (He shall repeat this Mantra:) "Today I am observing the meritorious and sanctifying Dvādaśī. It is holy and destructive of sins.

I shall break my fast; O Garuḍa-emblemed Lord, be pleased. In order to propitiate Viṣṇu, I have resorted to restraints and observances. With your favour I shall feed an excellent Brāhmaṇa today."

34. He should perform the holy rite in accordance with this procedure till the year is complete. When a year is completed the wise devotee should perform the rite of Udyāpana [4] (ie. conclusion of the Vrata).

35. It is to be remembered that the Udyāpana of the Vrata is at the beginning, middle as well as at the end. He who does not perform Udyāpana will become blind and leprous.

36-37. Hence the devotee should perform Udyāpana in accordance with his capacity and affluence. It is performed in the bright half of the splendid month of Mārgaśīrṣa after inviting twelve Brāhmaṇas who are experts in the procedure. The thirteenth one should be the Ācārya (Preceptor) who is also an expert in the injunctions. He should be invited along with his wife.

38. The sponsor of the Vrata should take his holy bath. He should be pure (in body and mind). He should have faith. He should have conquered his sense-organs. By washing their feet and offering them Arghyas , garments etc. he should duly honour the Ācārya and others.

39-41. The Ācārya then makes a mystic diagram of the shape of a discus, lotus or Sarvatobhadra , with splendid colour powders. He places there a pot covered with a white cloth. It should be full of water rendered fragrant with camphor and black aloe-wood. Five (different kinds of) precious stones and five tender sprouts are put into the pot. A copper pot is wrapped with a red cloth and flower garlands are also put round it. It is then placed upon the Maṇḍala (mystic diagram).

42-43. Above it the idol of Lakṣmīnārāyaṇa should be placed, O king. The idol should be made of gold weighing one Karṣa (about half an ounce). It should have the vehicle and weapons. The height should be four Aṅgulas . Or it may be made according to one's capacity, but it should not involve any financial fraud.

44. Then the Mūrti (idol) should be installed in the Maṇḍala . The overlord of all the twelve monṃs should be worshipped for keeping the Vrata unbroken.

45. To the east of the Maṇḍala the Ācārya should place a splendid and auspicious conch: "O Pāñcajanya , formerly you were born of the ocean and were held by Viṣṇu in his hand. You had been created by all the Devas. Obeisance to you."

46. Thereafter he should make a raised ground as Altar to the north of the Maṇḍala. After the rite of Saṅkalpa Havana (oblations) should be offered along with Vaiṣṇava Mantras occurring in the Vedas.

47. He should install Viṣṇu in his own place. He should install Hari and worship him with Puruṣasūkta and the auspicious Mantras from Purāṇas .

48. Many kinds of sweetmeats should be made to be offered as Naivedya . After presenting Dhūpa (incense) and Dīpa (lights) and other offerings he should perform the rite of Nīrājana .

49. After worshipping with Yakṣakardama [a mixture of camphor, agallochum, musk and Kakkola (a kind of plant the berry of which has a waxy and aromatic interior)] he should perform circumambulation along with the Brāhmaṇas reciting auspicious Mantras for the sake of welfare. Then, O king, prostration is to be done.

50. Thereupon, the Brāhṃaṇas should perform Japa , the Ācārya doing it first, followed by others in the order. The Sūktas for Japa are Pavamānīya , Madhusūkta and Maṇḍalabrāhmaṇa .

51-52. The following Mantras should be repeated: ' tejosi etc .', ' śukraja etc.', ' vācam etc.' after Brahmasāman. Then the following too: ' pavitravantam etc.', ' sūryasya viṣṇor mahas etc.'

At the end of the Japa, he should place Viṣṇu upon the pot along with the ancillaries. At sunrise the Homa should be performed in due order.

53. At the outset the pot should be placed. After the worship in accordance with the injunctions, the Lord should be eulogized. Thereafter the Homa should be performed with the requisite Caru .

54-56. The sacrificial fire should be kindled and the rites pertaining to the Fire (god) should be performed in the manner laid down in one's own Gṛhyasūtra Texts. The devotee should make two types of Carus , i.e. milk-pudding and Vaiṣṇava Caru.

Thereafter, for the realization (of the objective) of the rite (Karman), twigs of Palāśa (Butea frondosa) a span in length and soaked in ghee should be consigned to fire while reciting the Mantra ' idam viṣṇu ...'. Then taking ghee four times, the most excellent Āhuti is to be offered.

57. The Homas should be one hundred and one in number. The offerings with gingelly seeds should be twice that number. After the Vaiṣṇava Homa, he should begin Grahayajña .

58. Caruhoma should be performed with sacrificial twigs and thereafter Homa with gingelly seeds. On both the occasions the rite of Svastivācana (recitation of the holy Mantra for the sake of welfare) should be performed and then he should worship.

59. Thereafter the devotee should offer cows etc. and monetary gifts to the Ṛtviks . Gifts are made to a Brāhmaṇa in accordance with the injunction for the propitiation of the Lord.

60-63. A milch-cow is to be offered and/or a splendid bull too. Thereafter ṃirteen Padas (? plots of land) are to be given to the Brāhmaṇas. He should make the Ācārya and his wife contented by offering clothes. After making them satisfied by great gifts (of 16 kinds such as Tulā Puruṣa) he should make the followers too contented (?) and dedicate twenty-five pots filled with water and wrapped with cloths.

When the Pāraṇaka (breaking the fast) is performed he should make more gifts at night. To the kinsmen the food liked by them is to be given. Then he should give the full pot to the Ācārya along with monetary gifts.

64-66. By offering the full pot one's task becomes fulfilled. He should obtain the benefit of the Upavāsa Vrata as well as bath in the Tīrtha.

He has conversed with the Brāhmaṇas. He shall, therefore, get the full benefit thereof.

If he has already performed the Ekādaśī Vrata but he has not sufficient funds in the house, then the Udyāpana and other rites should be performed in accordance with one's capacity.

Thus the Akhaṇḍa Ekādaśī Vrata has been completely narrated to you.

[1]: [1] : This is the second previous birth of King Vīrabahu. As remarked on p. 240, fnt I, rebirth has been again used as a motif. But here it is used to describe the evil effects of observing Dvādaśī vow overlapped by Daśamī (v. 5) despite all the piety and religious behaviour of the Brāhmaṇa.

[2]: [2] : VV 21-66 describe in details the Akhaṇḍa Ekādaśī Vrata.

[3]: [3] : VV 25-27 and 31 give the list of restrictions to be observed on the Daśamī, Ekādaśī and Dvādaśī days.

[4]: [4] : VV 34-66 describe the procedure of Udyāpana (conclusion) of this Vrata. The Āgamic influence is obvious.

Sanskrit source · English chapter witness

Mārgaśīrṣa-māhātmya · Chapter 13

Importance of Jāgaraṇa in Ekādaśī Vrata

Chapter 146 of 221 · 57 detected Sanskrit verse markers

Sanskrit

।। श्रीभगवानुवाच ।। ।।
शृणु पुत्र प्रवक्ष्यामि जागरस्य च लक्षणम् ।।
येन विज्ञातमात्रेण सुलभोऽहं सदा कलौ ।। १ ।।
गीतं वाद्यं च नृत्यं च पुराणपठनं तथा ।।
धूपं दीपं च नैवेद्यं पुष्पं गन्धानुलेपनम् ।। २ ।।
फलार्पणं च श्रद्धां च दानमिंद्रियसंयमम् ।।
सत्यान्वितं विनिद्रं च मुदा मद्यजनान्वितम् ।। ३ ।।
साश्चर्यं चैव सोत्साहं पापालस्यादिवर्जनम् ।।
प्रदक्षिणासमायुक्तं नमस्कारपुरःसरम् ।। ४ ।।
नीराजनसमायुक्तमतिहृष्टेन चेतसा ।।
यामेयामे महाभाग कुर्यादारार्तिकं मम ।। ५ ।।
षड्विंशद्गुणसंयुक्तमेकादश्यां च जागरम् ।।
यः करोति नरो भक्त्या न पुनर्जायते भुवि ।। ६ ।।
य एवं कुरुते भक्त्या वित्तशाठ्यविवर्जितः ।।
जागरं परया भक्त्या स लीनो जायते मयि ।। ७ ।।

दष्टाः कलिभुजंगेन स्वपन्ते ये दिने मम ।।
कुर्वंति जागरं नैव मायापाशविमोहिताः ।। ८ ।।
प्राप्ताप्येकादशी येषां कलौ जागरणं विना ।।
ते विनष्टा न संदेहो यस्माज्जीवितमध्रुवम् ।। ९ ।।
उद्धृतं नेत्रयुग्मं च दत्त्वा वै हृदये पदम् ।।
कृतं ये नैव पश्यंति पापिनो मम जागरम् ।। 2.5.13.१० ।।
अभावे वाचकस्याऽथ गीतं नृत्यं च कारयेत् ।।
वाचके सति देवेश पुराणं प्रथमं पठेत् ।। ११ ।।
अश्वमेधसहस्रस्य वाजपेयशतस्य च ।।
पुण्यं कोटिगुणं पुत्र मम जागरणे कृते ।। १२ ।।
पितृपक्षे मातृपक्षे भार्यापक्षे च मानद ।।
कुलान्युद्धरते चैतन्मम जागरणे कृते ।। ।। १३ ।।
उपोषणदिने विघ्ने प्रारब्धे जागरे सति ।।
विहाय स्थानं तत्राहं शापं दत्त्वा व्रजाम्यहम् ।। १४ ।।
अविद्धवासरे ये मे प्रकुर्वंति हि जागरम् ।।

तेषां मध्ये प्रहृष्टः सन्नृत्यं वै प्रकरोम्यहम् ।। १५ ।।
यावद्दिनानि कुरुते जागरं मम सन्निधौ ।।
युगाऽयुतानि तावंति वसते मम वेश्मनि ।।।। १६ ।।
न गयापिंडदानेन न तीर्थैर्बहुभिर्मखैः ।।
पूर्वजा मुक्तिमायांति विनैकादशिजागरात् ।। १७ ।।
यः कुर्याज्जागरे पूजां कुसुमैर्मम वासरे ।
पुष्पेपुष्पेऽश्वमेधस्य फलमाप्नोति मानवः ।।१-।।
यः कुर्याद्दीपदानं च रात्रौ जागरणे मम ।।
निमिषे निमिषे पुत्र लभते गोऽयुतं फलम् ।। १९ ।।
यो दद्याज्जागरे पुत्र हविष्यान्नसमुद्भवम् ।।
नैवेद्यं लभते पुण्यं शालिशैलसमुद्भवम् ।। 2.5.13.२० ।।
पक्वान्नानि च यो दद्यात्फलानि विविधनि च ।।
जागरे मे चतुर्वक्त्र लभते गोशतं फलम् ।। २१ ।।
कर्पूरेण च तांबूलं ददाति मम जागरे ।।
मद्भक्तो मत्प्रसादेन सप्तद्वीपाऽधिपो भवेत्।। २२ ।।

जागरे मम देवेश यः कुर्यात्पुष्पमण्डपम् ।।
स पुष्पकविमानेन क्रीडते मम सद्मनि ।। २३ ।।
जागरे मे तु यो धूपं सकर्पूरं सगुग्गुलम्।।
ददाति दहते पापं जन्मलक्षसमुद्भवम् ।। २४ ।।
स्नापयेज्जागरे यो मां दधिक्षीरघृतांबुकैः ।।
भोगानिह लभेद्वै स ह्यन्ते च परमां गतिम् ।। २५ ।।
दिव्यांऽबराणि यो दद्यात्फलानि विविधानि च ।।
स चिरं वसते स्वर्गे तं तु संख्यासमानि वै ।। २६ ।।
दद्यादाभरणं यो मे हेमजं रत्नसंभवम् ।।
सप्तकल्पानि वसते सोत्संगे मत्प्रियो मम ।। २७ ।।
घृतेन दीपकं यो मे गव्येन च विशेषतः ।।
ज्वालयेज्जागरे रात्रौ निमिषे गोयुतं फलम् ।। २८ ।।
जागरे मे चतुर्वक्त्र कर्पूरेण च दीपकम् ।।
यो ज्वालयेत नीराजं कपिलादानजं फलम्।। २९ ।।
यः पुनः कुरुते दीपं गीतं नृत्यं च पूजनम् ।।

शतक्रतुसमं पुण्यं व्रतैर्दानशतैरपि ।। 2.5.13.३० ।।
स्वयं यः कुरुते गीतं विलज्जो नृत्यते यदि ।।
स लभेन्निमिषार्धेन कोटियज्ञकृतं फलम् ।। ३१ ।।
निवारयति यो गीतं नृत्यं जागरणे मम ।।
षष्टियुगसहस्राणि पच्यते रौरवादिषु ।। ३२ ।।
नृत्यमानस्य मर्त्यस्य ये केचिन्निकटे गताः ।।
विमुक्ता धर्मराजेन मुक्ता यांति च मत्पदम् ।।३३।।
नृत्यमानस्य मर्त्यस्य उपहासं करोति यः ।।
जागरे यांति निरयं यावदिंद्राश्चतुर्दश ।। ।। ३४ ।।

जागरे मम यः कुर्याद्भक्त्या पुस्तकवाचनम् ।।
श्लोकसंख्यायुगान्येव स वसेन्मम सन्निधौ ।। ३५ ।।
प्रदक्षिणाप्रदानेन यत्फलं कथितं बुधैः ।।
न तत्कोटिमखैः पुण्यं युगसंख्यैरवाप्यते ।। ३६ ।।
दीपमाला ममाग्रे वै यः कुर्याज्जागरे सुत ।।
विमानकोटिसंयुक्त आकल्पं वसते दिवि ।।।। ३७ ।।।

मम बालचरित्राणि जागरे पठते हि यः।।
युगकोटिसहस्राणि श्वेतद्वीपे वसेन्नरः।।३८।।
तस्माज्जागरणं कार्यं पक्षयोः शुक्लकृष्णयोः ।। ३९।।
यो गीतां पठते रात्रौ मम नामसहस्रकम्।।
वेदोक्तानां पुराणानां जागरात्पुण्यमाप्नुयात्।। 2.5.13.४०।।
धेनुदानं तु यः कुर्याज्जागरे मम पुत्रक।।
लभते नात्र संदेहः सप्तद्वीपवतीफलम् ।। ४१ ।।
सर्वेषामेव पुण्यानां महत्पुण्यं महीतले ।।
द्वादशीजागरं पुत्र प्रसिद्धं भुवनत्रये ।। ४२ ।।
जागरं ये च कुर्वंति कर्मणा मनसा गिरा ।।
न तेषां पुनरावृत्तिर्मम लोकात्कथंचन ।। ४३ ।।
प्रोत्साहयित्वा लोकान्यः कुरुते जागरं निशि ।।
प्राप्नोति चक्रवर्तित्वं सत्यं मे व्याहृतं सुत ।।४४ ।।
संमानिताः ककुत्स्थेन रात्रौ जागरकारिणः।।
स्वशक्त्या चैव दानेन प्राप्तं राज्यं सुदुर्लभम्।। ४५।।

ये केचिद्गायका विप्रा वादका नर्तकाश्च ये ।।
नर्तकीसहिता यांति मम लोके सनातने।।४६।।
दुर्योनिषु गतैः सर्वैः कृत्वा जागरणं मम।।
संप्राप्तं पृथिवीशत्वं कामुकैर्मुनिसत्तम।।४७।।
निष्कामा मुक्तिमापन्नाः श्वपचाद्याश्च जागरात्।।
विवेको नास्ति वर्णानां मम जागरकारिणाम्।। ।। ४८ ।।
न कलौ पावनं ध्यानं न कलौ जाह्नवीजलम् ।।
न कलौ पावनं जाप्यं मुक्त्वैकं जागरं मम ।। ४९ ।।
द्वादशीदिवसे प्राप्ते ये कुर्वंति हि जागरम् ।।
ते धन्यास्ते कृतार्था वै कलिकाले न संशयः ।। 2.5.13.५० ।।
न भूयान्मानुषे लोके द्वादशीविमुखो नरः ।।
अतीतानागतान्वाऽपि पातयेन्नरके हि सः ।। ५१ ।।
वरमेको गुणैर्युक्तः किं जातैर्बहुभिः सुतैः ।।
द्वादशीजागरात्सर्वांस्तारयेद्यो हि पूर्वजान् ।। ५२ ।।
माहात्म्यं पठते भक्त्या मयोक्तं जागरोद्भवम् ।।

द्वादशीसंभवः पुत्रः कुलानां तारयेच्छतम् ।। ५३ ।।
अगम्यागमने पापमभक्ष्यस्यापि भक्षणे ।।

पापं विलयमायाति कृते जागरणे सुत ।। ५४ ।।
अज्ञानाद्यत्कृतं पापं ज्ञात्वा यत्पातकं कृतम् ।।
पूर्वजन्मार्जितं पापमिह जन्मनि यत्कृतम् ।। ।। ५५ ।।
सिद्ध्यंति सर्वकार्याणि मनसा चिंतितान्यपि ।।
द्वादश्यां वै चतुर्वक्त्र रात्रौ जागरणे कृते ।। ५६ ।।
द्वादशीजागरेणैव मुक्तिं गच्छंति मानवाः ।। ५७ ।।
न तत्पुण्यं कुरुक्षेत्रे प्रयागे वसतां कलौ ।।
माहात्म्यं वसतां पुंसां यत्फलं द्वादशीषु च ।। ५८ ।।
नाऽश्वमेधसहस्रैस्तु तीर्थकोट्यवगाहनात् ।।
तत्फलं प्राप्यते पुत्र द्वादशीजागरे कृते ।। ५९ ।।
पठेद्वा शृणुयाद्वाऽपि माहात्म्यं द्वादशीभवम् ।।
सर्वपापविशुद्धात्मा स लभेच्छाश्वतीं गतिम् ।। 2.5.13.६० ।।
सर्वे दुष्टाः समस्ताश्च सौम्यास्तस्य सदा ग्रहाः ।।

संततेर्न वियोगस्तु द्वादशी यस्य कारणम् ।। ६१ ।।
मम कीर्तिरुचिर्नित्यं न विपद्येत कर्हिचित् ।।
रणे राजकुले चैव सर्वदा विजयी भवेत् ।। ६२ ।।
धर्मोपरि मतिर्नित्यं भक्तिर्मयि सुनिर्मला ।।
पातकं नैव लिप्येत द्वादशीभक्तितो नरम् ।। ६३ ।।
प्रेतत्वं नैव तस्याऽस्ति कृते जागरणे मम ।।
एकादश्या विहीनस्य परलोकगतिर्नहि ।।
तस्मात्सर्वप्रयत्नेन कलौ कार्यं हि तद्विनम् ।। ६४ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे ब्रह्मविष्णु संवादे मार्गशीर्षमासमाहात्म्य एकादशीव्रतजागरणफलकथनंनाम त्रयोदशोऽध्यायः ।। १३ ।।

Roman transliteration

|| śrībhagavānuvāca || ||
śṛṇu putra pravakṣyāmi jāgarasya ca lakṣaṇam ||
yena vijñātamātreṇa sulabho'haṃ sadā kalau || 1 ||
gītaṃ vādyaṃ ca nṛtyaṃ ca purāṇapaṭhanaṃ tathā ||
dhūpaṃ dīpaṃ ca naivedyaṃ puṣpaṃ gandhānulepanam || 2 ||
phalārpaṇaṃ ca śraddhāṃ ca dānamiṃdriyasaṃyamam ||
satyānvitaṃ vinidraṃ ca mudā madyajanānvitam || 3 ||
sāścaryaṃ caiva sotsāhaṃ pāpālasyādivarjanam ||
pradakṣiṇāsamāyuktaṃ namaskārapuraḥsaram || 4 ||
nīrājanasamāyuktamatihṛṣṭena cetasā ||
yāmeyāme mahābhāga kuryādārārtikaṃ mama || 5 ||
ṣaḍviṃśadguṇasaṃyuktamekādaśyāṃ ca jāgaram ||
yaḥ karoti naro bhaktyā na punarjāyate bhuvi || 6 ||
ya evaṃ kurute bhaktyā vittaśāṭhyavivarjitaḥ ||
jāgaraṃ parayā bhaktyā sa līno jāyate mayi || 7 ||

daṣṭāḥ kalibhujaṃgena svapante ye dine mama ||
kurvaṃti jāgaraṃ naiva māyāpāśavimohitāḥ || 8 ||

prāptāpyekādaśī yeṣāṃ kalau jāgaraṇaṃ vinā ||
te vinaṣṭā na saṃdeho yasmājjīvitamadhruvam || 9 ||
uddhṛtaṃ netrayugmaṃ ca dattvā vai hṛdaye padam ||
kṛtaṃ ye naiva paśyaṃti pāpino mama jāgaram || 2.5.13.10 ||
abhāve vācakasyā'tha gītaṃ nṛtyaṃ ca kārayet ||
vācake sati deveśa purāṇaṃ prathamaṃ paṭhet || 11 ||
aśvamedhasahasrasya vājapeyaśatasya ca ||
puṇyaṃ koṭiguṇaṃ putra mama jāgaraṇe kṛte || 12 ||
pitṛpakṣe mātṛpakṣe bhāryāpakṣe ca mānada ||
kulānyuddharate caitanmama jāgaraṇe kṛte || || 13 ||
upoṣaṇadine vighne prārabdhe jāgare sati ||
vihāya sthānaṃ tatrāhaṃ śāpaṃ dattvā vrajāmyaham || 14 ||
aviddhavāsare ye me prakurvaṃti hi jāgaram ||

teṣāṃ madhye prahṛṣṭaḥ sannṛtyaṃ vai prakaromyaham || 15 ||
yāvaddhānāni kurute jāgaraṃ mama sannidhau ||
yugā'yutāni tāvaṃti vasate mama veśmani |||| 16 ||
na gayāpiṃḍadānena na tīrthairbahubhirmakhaiḥ ||
pūrvajā muktimāyāṃti vinaikādaśijāgarāt || 17 ||
yaḥ kuryājjāgare pūjāṃ kusumairmama vāsare |
puṣpepuṣpe'śvamedhasya phalamāpnoti mānavaḥ ||1-||
yaḥ kuryāddīpadānaṃ ca rātrau jāgaraṇe mama ||
nimiṣe nimiṣe putra labhate go'yutaṃ phalam || 19 ||
yo dadyājjāgare putra haviṣyānnasamudbhavam ||
naivedyaṃ labhate puṇyaṃ śāliśailasamudbhavam || 2.5.13.20 ||
pakvānnāni ca yo dadyātphalāni vividhani ca ||
jāgare me caturvaktra labhate gośataṃ phalam || 21 ||
karpūreṇa ca tāṃbūlaṃ dadāti mama jāgare ||
madbhakto matprasādena saptadvīpā'dhipo bhavet|| 22 ||

jāgare mama deveśa yaḥ kuryātpuṣpamaṇḍapam ||
sa puṣpakavimānena krīḍate mama sadmani || 23 ||
jāgare me tu yo dhūpaṃ sakarpūraṃ saguggulam||
dadāti dahate pāpaṃ janmalakṣasamudbhavam || 24 ||
snāpayejjāgare yo māṃ dadhikṣīraghṛtāṃbukaiḥ ||
bhogāniha labhedvai sa hyante ca paramāṃ gatim || 25 ||
divyāṃ'barāṇi yo dadyātphalāni vividhāni ca ||
sa ciraṃ vasate svarge taṃ tu saṃkhyāsamāni vai || 26 ||
dadyādābharaṇaṃ yo me hemajaṃ ratnasaṃbhavam ||
saptakalpāni vasate sotsaṃge matpriyo mama || 27 ||
ghṛtena dīpakaṃ yo me gavyena ca viśeṣataḥ ||
jvālayejjāgare rātrau nimiṣe goyutaṃ phalam || 28 ||
jāgare me caturvaktra karpūreṇa ca dīpakam ||
yo jvālayeta nīrājaṃ kapilādānajaṃ phalam|| 29 ||
yaḥ punaḥ kurute dīpaṃ gītaṃ nṛtyaṃ ca pūjanam ||

śatakratusamaṃ puṇyaṃ vratairdānaśatairapi || 2.5.13.30 ||
svayaṃ yaḥ kurute gītaṃ vilajjo nṛtyate yadi ||
sa labhennimiṣārdhena koṭiyajñakṛtaṃ phalam || 31 ||
nivārayati yo gītaṃ nṛtyaṃ jāgaraṇe mama ||
ṣaṣṭiyugasahasrāṇi pacyate rauravādiṣu || 32 ||
nṛtyamānasya martyasya ye kecinnikaṭe gatāḥ ||
vimuktā dharmarājena muktā yāṃti ca matpadam ||33||

nṛtyamānasya martyasya upahāsaṃ karoti yaḥ ||
jāgare yāṃti nirayaṃ yāvadiṃdrāścaturdaśa || || 34 ||
jāgare mama yaḥ kuryādbhaktyā pustakavācanam ||
ślokasaṃkhyāyugānyeva sa vasenmama sannidhau || 35 ||
pradakṣiṇāpradānena yatphalaṃ kathitaṃ budhaiḥ ||
na tatkoṭimakhaiḥ puṇyaṃ yugasaṃkhyairavāpyate || 36 ||
dīpamālā mamāgre vai yaḥ kuryājjāgare suta ||
vimānakoṭisaṃyukta ākalpaṃ vasate divi |||| 37 |||

mama bālacaritrāṇi jāgare paṭhate hi yaḥ||
yugakoṭisahasrāṇi śvetadvīpe vasennaraḥ||38||
tasmājjāgaraṇaṃ kāryaṃ pakṣayoḥ śuklakṛṣṇayoḥ || 39||
yo gītāṃ paṭhate rātrau mama nāmasahasrakam||
vedoktānāṃ purāṇānāṃ jāgarātpuṇyamāpnuyāt|| 2.5.13.40||
dhenudānaṃ tu yaḥ kuryājjāgare mama putraka||
labhate nātra saṃdehaḥ saptadvīpavatīphalam || 41 ||
sarveṣāmeva puṇyānāṃ mahatpuṇyaṃ mahītale ||
dvādaśījāgaraṃ putra prasiddhaṃ bhuvanatraye || 42 ||
jāgaraṃ ye ca kurvaṃti karmaṇā manasā girā ||
na teṣāṃ punarāvṛttirmama lokātkathaṃcana || 43 ||
protsāhayitvā lokānyaḥ kurute jāgaraṃ niśi ||
prāpnoti cakravartitvaṃ satyaṃ me vyāhṛtaṃ suta ||44 ||
saṃmānitāḥ kakutsthena rātrau jāgarakāriṇaḥ||
svaśaktyā caiva dānena prāptaṃ rājyaṃ sudurlabham|| 45||

ye kecidgāyakā viprā vādakā nartakāśca ye ||
nartakīsahitā yāṃti mama loke sanātane||46||
duryoniṣu gataiḥ sarvaiḥ kṛtvā jāgaraṇaṃ mama||
saṃprāptaṃ pṛthivīśatvaṃ kāmukairmunisattama||47||
niṣkāmā muktimāpannāḥ śvapacādyāśca jāgarāt||
viveko nāsti varṇānāṃ mama jāgarakāriṇām|| || 48 ||
na kalau pāvanaṃ dhyānaṃ na kalau jāhnavījalam ||
na kalau pāvanaṃ jāpyaṃ muktvaikaṃ jāgaraṃ mama || 49 ||
dvādaśīdivase prāpte ye kurvaṃti hi jāgaram ||
te dhanyāste kṛtārthā vai kalikāle na saṃśayaḥ || 2.5.13.50 ||
na bhūyānmānuṣe loke dvādaśīvimukho naraḥ ||
atītānāgatānvā'pi pātayennarake hi saḥ || 51 ||
varameko guṇairyuktaḥ kiṃ jātairbahubhiḥ sutaiḥ ||
dvādaśījāgarātsarvāṃstārayedyo hi pūrvajān || 52 ||
māhātmyaṃ paṭhate bhaktyā mayoktaṃ jāgarodbhavam ||

dvādaśīsaṃbhavaḥ putraḥ kulānāṃ tārayecchatam || 53 ||
agamyāgamane pāpamabhakṣyasyāpi bhakṣaṇe ||
pāpaṃ vilayamāyāti kṛte jāgaraṇe suta || 54 ||
ajñānādyatkṛtaṃ pāpaṃ jñātvā yatpātakaṃ kṛtam ||
pūrvajanmārjitaṃ pāpamiha janmani yatkṛtam || || 55 ||
siddhyaṃti sarvakāryāṇi manasā ciṃtitānyapi ||
dvādaśyāṃ vai caturvaktra rātrau jāgaraṇe kṛte || 56 ||
dvādaśījāgareṇaiva muktiṃ gacchaṃti mānavāḥ || 57 ||
na tatpuṇyaṃ kurukṣetre prayāge vasatāṃ kalau ||
māhātmyaṃ vasatāṃ puṃsāṃ yatphalaṃ dvādaśīṣu ca || 58 ||
nā'śvamedhasahasraistu tīrthakoṭyavagāhanāt ||
tatphalaṃ prāpyate putra dvādaśījāgare kṛte || 59 ||

paṭhedvā śṛṇuyādvā'pi māhātmyaṃ dvādaśībhavam ||
sarvapāpaviśuddhātmā sa labhecchāśvatīṃ gatim || 2.5.13.60 ||
sarve duṣṭāḥ samastāśca saumyāstasya sadā grahāḥ ||

saṃtaterna viyogastu dvādaśī yasya kāraṇam || 61 ||
mama kīrtirucirnityaṃ na vipadyeta karhicit ||
raṇe rājakule caiva sarvadā vijayī bhavet || 62 ||
dharmopari matirnityaṃ bhaktirmayi sunirmalā ||
pātakaṃ naiva lipyeta dvādaśībhaktito naram || 63 ||
pretatvaṃ naiva tasyā'sti kṛte jāgaraṇe mama ||
ekādaśyā vihīnasya paralokagatirnahi ||
tasmātsarvaprayatnena kalau kāryaṃ hi taddinam || 64 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe brahmaviṣṇu saṃvāde mārgaśīrṣamāsamāhātmya ekādaśīvratajāgaraṇaphalakathanaṃnāma trayodaśo'dhyāyaḥ || 13 ||

English translation

Śrī Bhagavān said :

1. Listen, O son, I shall describe the nature of Jāgaraṇa (keeping awake). Merely by knowing it, I become easily accessible always in the Kali Age (to a devotee).

2-6. The Jāgaraṇa (to be done) on the Ekādaśī day has twenty-six characteristics [1] (activities) as follows: There shall be vocal and instrumental music, dance, readings from the Purāṇa , (burning of) incense, lamp, (offering) Naivedya , flower offerings, scents and unguents, dedication of fruits, faith, charitable gifts, control over the sense-organs, truthfulness, absence of sleep, gaiety, my worship, wonderful shows, enthusiasm, avoidance of sinful actions, idleness etc., circumambulation, prostrations (before god), the rite of Nīrājana with an extremely delighted mind and, O highly fortunate one, the devotee should perform Ārārtika [2] (waving of lights with devotional hymns) after every three hours (at the end of a Yāma).

A man who performs the Jāgaraṇa rite devoutly with all these twenty-six characteristics is not reborn on the earth.

7. He who does like this devoutly without being overstingy about the money spent, he who performs the rite of Jāgaraṇa with great devotion, gets merged into me.

8. Those who sleep during the day pertaining to me (i.e. Ekādaśī) are bitten by the serpent of the Kali Age. They do not observe Jāgaraṇa because they are deluded (and fettered) by the noose of Māyā .

9. Those who observe Ekādaśī Vrata in Kali Age without Jāgaraṇa are ruined. There is no doubt about it, because life is transitory.

10. Those sinners who do not observe my Jāgaraṇa have placed their foot on my chest and taken away both the eyes.

II. If there is no expounder (of the Purāṇas), the devotee should organise music and dance programme. O Lord of Devas , if there is an expounder, he should read the Purāṇa at the outset.

12. O my son, if my Jāgaraṇa is observed, the devotee obtains a crore of times the benefit of a thousand horse-sacrifices and a hundred Vājapeya sacrifices.

13. If my Jāgaraṇa is observed the devotee redeems generations in the families of his father, mother and wife, O bestower of honour.

14. If there happens any obstacle on the fast day when the Jāgaraṇa has started, I will curse that place, leave it and go away.

15. If people perform Jāgaraṇa on the day pertaining to me, the day without the overlapping (of any other Tithi), I joyously dance among them.

16. The devotee stays in my abode as many ten thousand Yūgas as the number of days on which he observes Jāgaraṇa in my presence.

17. Without the observance of Jāgaraṇa on the Ekādaśī day the ancestors do not get salvation by offering rice-balls to them at Gayā or by visiting Tīrthas or performing many sacrifices.

18. While observing Jāgaraṇa, if a man worships me with flowers, he will attain the benefit of a horse-sacrifice for every flower.

19. If a man offers lamp at night during the Jāgaraṇa of mine, O son, he obtains the benefit of (donation of) ten thousand cows for every moment.

20. If during Jāgaraṇa anyone offers as Naivedya food fit for oblation, he obtains the merit arising from (the gift of) a mountain of paddy.

21. If a man offers well-cooked, well-dressed food and different kinds of fruits, O Four-faced One, during the observance of Jāgaraṇa of mine, he obtains the benefit of (giving away) a hundred cows.

22. If my devotee gives betel leaves along with camphor on the day of my Jāgaraṇa, he shall become overlord of the earth consisting of the seven continents.

23. The man who makes a pavilion of flowers, O Lord of Devas, during the observance of my Jāgaraṇa, sports about in my world in the aerial chariot Puṣpaka .

24. If a man offers incense along with camphor and aromatic gum-resin during the observance of my Jāgaraṇa, he burns the sins arising from a hundred thousand births.

25. He who bathes me with curds, milk, ghee and water during the observance of my Jāgaraṇa, will enjoy all pleasures here and in the end attain the greatest goal.

26. He who offers divine garments and different kinds of fruits, stays in heaven for a long time depending on the number of threads (in the garment).

27. He who offers ornaments of gold and precious stones to me, stays in my lap for seven Kalpas . He is a favourite of mine.

28. If, at night, during the observance of Jāgaraṇa, the devotee offers me a lamp with ghee, particularly that extracted from cow's milk, and lights it, he attains for every moment (lit. eye-wink) the benefit of (giving away) ten thousand cows.

29. If, O Four-faced One, the devotee lights a lamp along with camphor during the observance of my Jāgaraṇa and performs the Nīrājana rite, he obtains the benefit of gifting away a tawny-coloured cow.

30. He who offers lamp, organises song and dance programmes and worships me, attains the benefit on a par with that of a hundred sacrifices along with Vratas and hundreds of charitable gifts.

31. He who composes songs himself and sings and dances too without shyness, shall attain in half a moment the benefit of performing ten million Yajñas .

32. He who forbids songs and dances during the observance of my Jāgaraṇa is cooked (and tortured) in Raurava and other (hells) for sixty thousand Yugas .

33. Those who go near the man who dances (at Jāgaraṇa) are Jet off by Dharmarāja (god of death). They become liberated and attain my region.

34. He who makes fun of the man who dances during the observance of Jāgaraṇa falls into hell and stays there for a period of fourteen Indras .

35. He who devoutly reads the (holy) book (Purāha) during the observance of my Jāgaraṇa, shall stay in my presence for as many Yugas as the number of verses (read).

36. The benefit that has been mentioned by learned men, of circumambulations, is not attained even by four crores of sacrifices.

37. O son, he who lights a series of lamps in front of me during the observance of my Jāgaraṇa, is endowed with ten million aerial chariots and he stays in heaven till the end of the Kalpa .

38. The man who reads the stories of my boyhood activities (as in the tenth Skandha of Bhāgavata) during the observance of my Jāgaraṇa, shall stay in Śveta Dvīpa for thousands and crores of Yugas.

39. Hence Jāgaraṇa should be observed in both bright as well as dark fortnights.

40. He who reads the (Bhagavad) Gītā or the Thousand Names (i.e. Viṣṇu - sahasra - nāma) at night (during the observance of the holy Jāgaraṇa) shall attain the benefit mentioned in Vedas and Purāṇas.

41. He who makes the gift of a cow during the observance of my Jāgaraṇa, O my son, obtains the benefit of (gifting away) the whole of the earth (with seven continents). There is no doubt about it.

42. The greatest meritorious act of all on the earth, O my son, is the Jāgaraṇa on the Dvādaśī day. It is well known in all the three worlds .

43. Those who observe Jāgaraṇa mentally, verbally and physically do not return at all from my world.

44. He who encourages people (to observe) and (himself) observes Jāgaraṇa at night, attains emperorhood. What has been said by me is true, O son.

45. Those who observed Jāgaraṇa at night were honoured by Kakutstha with charitable gifts in accordance with his capacity. Rare kingdom was obtained by him.

46. The Brāhmaṇa singers, those who play on the musical instruments and those who dance, go to my eternal world along with the female dancers.

47. By observing Jāgaraṇa, those who were desirous of benefits among all those who were born of evil and wicked wombs, attained lordship of the earth, O excellent sage.

48. (Even) Cāṇḍālas and others who were free from desires attained salvation through Jāgaraṇa. There is no caste-distinction among those who observe my Jāgaraṇa.

49. In Kali Age meditation is not sanctifying; in Kali Age the water of Gaṅgā (is not sanctifying); in Kali Age excepting my Jāgaraṇa alone, no Jāpya (Mantra for repetition) is sanctifying.

50. When the Dvādaśī day has come, those who observe Jāgaraṇa are the blessed ones undoubtedly in Kali Age. They have accomplished their duties.

51. In this world of men, no man should be averse to the observance of Dvādaśī. (Else) he is sure to make past and future (generations of his family) fall into hell.

52. Of what avail is it if many sons are born? It is better to have one son who is endowed with good qualities and who will redeem all the ancestors through Jāgaraṇa on the Dvādaśī day.

53. If a man reads devoutly the greatness of the rite of Jāgaraṇa described by me, his son born on Dvādaśī day shall redeem a hundred generations of his family.

54. If the Jāgaraṇa rite is observed, O son, the sin of carnally approaching forbidden women and that of eating forbidden food perish.

55-56. If the rite of Jāgaraṇa is performed on Dvādaśī day at night, O Four-faced One, the sin committed unknowingly, the sin committed knowingly, the sin acquired in the previous births, and the sin acquired in this birth—all these perish, all his tasks are realized, everything thought of by him is accomplished.

57. By the Jāgaraṇa alone on the Dvādaśī day, men attain salvation.

58. The benefit that is obtained through Dvādaśī is not attained by people who reside in Kurukṣetra or in Prayāga in Kali Age. The men who stay there do not have this greatness.

59. O son, neither by thousands of horse-sacrifices nor by plunging into a crore of Tīrthas does one get the benefit which one gets when the Jāgaraṇa is performed on Dvādaśī day.

60. He who reads or listens to the greatness of Dvādaśī shall attain the eternal place. He shall be absolved and purified of all sins.

61. All the wicked Planets always become gentle towards him. He will never have separation from his progeny. Dvādaśī is the cause thereof.

62. He who is always interested in my glory, will never have any mishap. In battle and in the royal household, he will be victorious always.

63. His mind will always be inclined towards virtue. His devotion to me will be devoid of impurities. As a result of the devotion to Dvādaśī, no sin will affect that man.

64. He will never become a ghost if Jāgaraṇa is observed by him. One who is without Ekādaśī will never have good status in the next world. Hence with every effort that day has to be observed in Kali Age.

[1]: [1] : VV 2-6 enumerate the 26 activities on the Jāgaraṇa night. The details of these activities are discussed in the course of the chapter.

[2]: [2] : Called Āratī in Hindi, Marathi etc. Ārārtika is a hyper-Sanskritization.

Sanskrit source · English chapter witness

Mārgaśīrṣa-māhātmya · Chapter 14

The Greatness of the “Matsya” Festival (matsyotsava)

Chapter 147 of 221 · 32 detected Sanskrit verse markers

Sanskrit

।। श्रीभगवानुवाच ।। ।।
ततः प्रभाते द्वादश्यां कार्यो मत्स्योत्सवो बुधैः ।।
मार्गशीर्षे शुक्लपक्षे यथाविध्युपचारतः ।। १ ।।
अथ मार्गशिरे मासे दशम्यां नियतात्मवान् ।।
कृत्वा देवार्चनं धीमानग्निकार्यं यथाविधि ।। २ ।।
शुचिवासाः प्रसन्नात्मा हव्यमन्नं सुसंस्कृतम् ।।
पक्त्वा पंचपदे गत्वा पुनः शौचं तु पादयोः ।। ३ ।।
कृत्वाऽष्टांगुलमानं तु क्षीरवृक्षे समुद्भवम् ।।
भक्षयेद्दंतकाष्ठं तु ततश्चाचम्य यत्नतः ।। ४ ।।
दृष्ट्वाऽऽकाशानि सर्वाणि ध्यात्वा वै मां गदाधरम् ।।
शंखचक्रगदापाणिकिरीटं पीतवाससम् ।। ५ ।।
प्रसन्नवदनांऽभोजं सर्वलक्षणलक्षितम् ।।
ध्यात्वा पुनर्जलं हस्ते गृहीत्वा भानुमध्यगम् ।। ६ ।।
ध्यात्वाऽर्घ्यं दापयेत्तत्र करतोयेन मानवः ।।
एवमुच्चारयेद्वाचं तस्मिन्काले चतुर्मुख।।७।।

एकादश्यां निराहारः स्थित्वाऽहनि परे ह्यहम् ।।
भोक्ष्यामि पुंडरीकाक्ष शरणं मे भवाऽच्युत ।। ८ ।।
एवमुक्त्वा ततो रात्रौ मम मूर्तेश्च सन्निधौ ।।
जपेन्नारायणायेति स्वयं तत्र विधानतः ।। ९ ।।
ततः प्रभाते विमलां नदीं गत्वा समुद्रगाम् ।।
इतरां वा तडागं वा गृहे वा नियतात्मवान् ।।2.5.14.१०।।
आनीय मृत्तिकां शुद्धां मंत्रेणाऽनेन मानवः।।
वंदयेद्देवदेवेशं तदा शुद्धो भवेन्नरः ।। ११ ।।
धारणं पोषणं त्वत्तो भूतानां देवि सर्वदा ।।
तेन सत्येन मे पापं यावन्मोचय सुव्रते ।।१२।।
ब्रह्मांडोदरतीर्थानि करैः स्पृष्टानि दैवतैः ।।
तेनेमां मृत्तिकां स्पृष्टा माऽऽलभामि त्वयोद्धृताम् ।। १३ ।।
त्वयि नित्यं रसाः सर्वे स्थिता वरुण सर्वदा ।।
तेनेमां मृत्तिकां प्लाव्य पूतां कुरुष्व माचिरम् ।।१४।।
एवं मृदं तथा तोयं प्रसाद्याऽऽत्मानमालभेत् ।।

त्रिःकृत्वाऽशेषमृदया पिंडमालिप्य वै जले ।। १५ ।।
तस्मिन्नरः सदा सम्यङ्नक्रकच्छपदूरतः ।।
स्नात्वा चावश्यकं कृत्वा पुनर्मम गृहं व्रजेत् ।। १६ ।।
तत्राऽऽराध्य महायोगिन्देवं नारायणं हरिम् ।।
केशवाय नमः पादौ कटिं दामोदराय च ।।१७।।
जानुयुग्मं नृसिंहाय उरः श्रीवत्सधारिणे ।।
कंठे कौस्तुभनाभाय वक्षः श्रीपतये तथा ।। १८ ।।
त्रैलोक्यविजयायेति बाहुं सर्वात्मने शिरः ।।
रथांगधारिणे वक्त्रं श्रीकरायेति वारिजम् ।। १९।।
गंभीरायेति च गदामंभोजं शांतमूर्तये ।।
एवमभ्यर्च्य देवेशं देवं नारायणं प्रभुम् ।। 2.5.14.२० ।।
पुनस्तस्याऽग्रतः कुंभांश्चतुरः स्थापयेद्बुधः ।।
जलपूर्णान्समाल्यांश्च सितचंदनलेपितान् ।। २१ ।।
चूतपल्लवसंयुक्तान्सितवस्त्रावगुंठितान् ।।
छादितांस्ताम्रपात्रैश्च तिलपूर्णैः सकांचनैः ।।२२।।

चत्वारस्तु समुद्राश्च कलशाः संप्रकीर्तिताः ।।
तेषां मध्ये शुभं पीठं स्थापयेद्वस्त्रगर्भितम् ।।२३।।
तस्मिन्सुवर्णं रौप्यं वा ताम्रं वा दारवं तथा ।।
अलाभे सर्वपात्राणां पालाशं पात्रमिष्यते ।। २४ ।।
तोयपूर्णं च तत्कृत्वा तस्मिन्पात्रे ततो न्यसेत् ।।
सौवर्णं मत्स्यरूपं च कृत्वा देवं जनार्दनम् ।।२५।।
देवदेवांगसंयुक्तं श्रुतिस्मृतिविभूषितम् ।।
तत्राऽनेकविधैर्भक्ष्यैः फलैः पुष्पैश्च शोभितम् ।।२६।।
गन्धैर्धूपैश्च वस्त्रैश्च अर्चयित्वा यथाविधि ।।
रसातलगता वेदा यथादेव त्वयोद्धृताः ।। २७ ।।
मत्स्यरूपेण तद्वन्मां भवादुद्धर केशव ।।
एवमुच्चार्य तस्याग्रे जागरं तत्र कारयेत् ।। ।। २८ ।।
यथाविभवसारेण प्रभाते विमले तथा ।।
चतुर्णां ब्राह्मणानां च चतुरो दापयेद्घटान् ।। २९ ।।
पूर्वं च बह्वृचे दद्याच्छांदोग्ये दक्षिणं तथा ।।

यजुःशाखान्विते दद्यात्पश्चेमं घटमुत्तमम् ।। 2.5.14.३० ।।
उत्तरं कामतो दद्यादेष एव विधिः स्मृतः ।।
ऋग्वेदः प्रीयतां पूर्वं सामवेदस्तुदक्षिणे ।। ३१ ।।
यजुर्वेदः पश्चिमतो ह्यथर्वश्चोत्तरेण तु ।।
अनेन क्रमयोगेन प्रीयतामिति वाचयेत् ।। ३२ ।।
मत्स्यरूपं तु सौवर्णमाचार्याय निवेदयेत् ।।
गन्धधूपादि वस्त्रैस्तु संपूज्य विधिवत्क्रमात् ।। ३३ ।।
यस्त्विमं सरहस्यं च मन्त्रेणैवोपपादयेत् ।।
विधानं विधिवद्दत्त्वा दाता कोटिगुणोत्तरम् ।। ३४ ।।

प्रतिपद्य गुरुं यस्तु मोहाद्विप्रतिपद्यते ।।
स जन्मकोटिं नरके पच्यते पुरुषाधमः ।। ३५ ।।
विधानस्य प्रदाता यो गुरुरित्युच्यते बुधैः ।।
एवं दत्वा विधानेन द्वादश्यां मां समर्चयेत् ।। ३६ ।।
विप्राणां भोजनं दद्याद्यथाशक्त्या च दक्षिणाम् ।।
भूरिणा परमान्नेन ततः पश्चात्स्वयं नरः ।। ३७ ।।

भुञ्जीत सहितो विप्रैर्वाग्यतः संयतेन्द्रियः ।।
अनेन विधिना यस्तु कुर्यान्मत्स्योत्सवं नरः ।। ३८ ।।
तस्य पुण्यफलं चाग्रे शृणु सत्यवतां वर ।।
यदि वक्त्र सहस्राणां सहस्राणि भवंति हि ।। ३९ ।।
आयुश्च ब्रह्मणा तुल्यं लभेद्यदि महाव्रत ।।
तदा वै ह्यस्य धर्मस्य फलं कथयितुं भवेत् ।। 2.5.14.४० ।।
य इमं श्रावयेद्भक्त्या द्वादशीकल्पमुत्तमम् ।।
शृणोति वा स पापैस्तु सर्वैरेव विमुच्यते ।। ४१ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे ब्रह्मविष्णुसंवादे मार्गशीर्षमासमाहात्म्ये मत्स्योत्सवकथनंनाम चतुर्दशोऽध्यायः ।। १४ ।।

Roman transliteration

|| śrībhagavānuvāca || ||
tataḥ prabhāte dvādaśyāṃ kāryo matsyotsavo budhaiḥ ||
mārgaśīrṣe śuklapakṣe yathāvidhyupacārataḥ || 1 ||
atha mārgaśire māse daśamyāṃ niyatātmavān ||
kṛtvā devārcanaṃ dhīmānagnikāryaṃ yathāvidhi || 2 ||
śucivāsāḥ prasannātmā havyamannaṃ susaṃskṛtam ||
paktvā paṃcapade gatvā punaḥ śaucaṃ tu pādayoḥ || 3 ||
kṛtvā'ṣṭāṃgulamānaṃ tu kṣīravṛkṣe samudbhavam ||
bhakṣayeddaṃtakāṣṭhaṃ tu tataścācamya yatnataḥ || 4 ||
dṛṣṭvā"kāśāni sarvāṇi dhyātvā vai māṃ gadādharam ||
śaṃkhacakragadāpāṇikirīṭaṃ pītavāsasam || 5 ||
prasannavadanāṃ'bhojaṃ sarvalakṣaṇalakṣitam ||
dhyātvā punarjalaṃ haste gṛhītvā bhānumadhyagam || 6 ||
dhyātvā'rghyaṃ dāpayettatra karatoyena mānavaḥ ||
evamuccārayedvācaṃ tasminkāle caturmukha||7||

ekādaśyāṃ nirāhāraḥ sthitvā'hani pare hyaham ||
bhokṣyāmi puṃḍarīkākṣa śaraṇaṃ me bhavā'cyuta || 8 ||
evamuktvā tato rātrau mama mūrteśca sannidhau ||
japennārāyaṇāyeti svayaṃ tatra vidhānataḥ || 9 ||
tataḥ prabhāte vimalāṃ nadīṃ gatvā samudragām ||
itarāṃ vā taḍāgaṃ vā gṛhe vā niyatātmavān ||2.5.14.10||
ānīya mṛttikāṃ śuddhāṃ maṃtreṇā'nena mānavaḥ||
vaṃdayeddevadeveśaṃ tadā śuddho bhavennaraḥ || 11 ||
dhāraṇaṃ poṣaṇaṃ tvatto bhūtānāṃ devi sarvadā ||
tena satyena me pāpaṃ yāvanmocaya suvrate ||12||
brahmāṃḍodaratīrthāni karaiḥ spṛṣṭāni daivataiḥ ||

tenemāṃ mṛttikāṃ spṛṣṭā mā"labhāmi tvayoddhṛtām || 13 ||
tvayi nityaṃ rasāḥ sarve sthitā varuṇa sarvadā ||
tenemāṃ mṛttikāṃ plāvya pūtāṃ kuruṣva māciram ||14||
evaṃ mṛdaṃ tathā toyaṃ prasādyā"tmānamālabhet ||

triḥkṛtvā'śeṣamṛdayā piṇḍamālipya vai jale || 15 ||
tasminnaraḥ sadā samyaṅnakrakacchapadūrataḥ ||
snātvā cāvaśyakaṃ kṛtvā punarmama gṛhaṃ vrajet || 16 ||
tatrā"rādhya mahāyogindevaṃ nārāyaṇaṃ harim ||
keśavāya namaḥ pādau kaṭiṃ dāmodarāya ca ||17||
jānuyugmaṃ nṛsiṃhāya uraḥ śrīvatsadhāriṇe ||
kaṃṭhe kaustubhanābhāya vakṣaḥ śrīpataye tathā || 18 ||
trailokyavijayāyeti bāhuṃ sarvātmane śiraḥ ||
rathāṃgadhāriṇe vaktraṃ śrīkarāyeti vārijam || 19||
gaṃbhīrāyeti ca gadāmaṃbhojaṃ śāṃtamūrtaye ||
evamabhyarcya deveśaṃ devaṃ nārāyaṇaṃ prabhum || 2.5.14.20 ||
punastasyā'grataḥ kuṃbhāṃścaturaḥ sthāpayedbudhaḥ ||
jalapūrṇānsamālyāṃśca sitacaṃdanalepitān || 21 ||
cūtapallavasaṃyuktānsitavastrāvaguṃṭhitān ||
chāditāṃstāmrapātraiśca tilapūrṇaiḥ sakāṃcanaiḥ ||22||

catvārastu samudrāśca kalaśāḥ saṃprakīrtitāḥ ||
teṣāṃ madhye śubhaṃ pīṭhaṃ sthāpayedvastragarbhitam ||23||
tasminsuvarṇaṃ raupyaṃ vā tāmraṃ vā dāravaṃ tathā ||
alābhe sarvapātrāṇāṃ pālāśaṃ pātramiṣyate || 24 ||
toyapūrṇaṃ ca tatkṛtvā tasminpātre tato nyaset ||
sauvarṇaṃ matsyarūpaṃ ca kṛtvā devaṃ janārdanam ||25||
devadevāṃgasaṃyuktaṃ śrutismṛtivibhūṣitam ||
tatrā'nekavidhairbhakṣyaiḥ phalaiḥ puṣpaiśca śobhitam ||26||
gandhairdhūpaiśca vastraiśca arcayitvā yathāvidhi ||
rasātalagatā vedā yathādeva tvayoddhṛtāḥ || 27 ||
matsyarūpeṇa tadvanmāṃ bhavāduddhara keśava ||
evamuccārya tasyāgre jāgaraṃ tatra kārayet || || 28 ||
yathāvibhavasāreṇa prabhāte vimale tathā ||
caturṇāṃ brāhmaṇānāṃ ca caturo dāpayedghaṭān || 29 ||
pūrvaṃ ca bahvṛce dadyācchāṃdogye dakṣiṇaṃ tathā ||

yajuḥśākhānvite dadyātpaścimaṃ ghaṭamuttamam || 2.5.14.30 ||
uttaraṃ kāmato dadyādeṣa eva vidhiḥ smṛtaḥ ||
ṛgvedaḥ prīyatāṃ pūrvaṃ sāmavedastudakṣiṇe || 31 ||
yajurvedaḥ paścimato hyatharvaścottareṇa tu ||
anena kramayogena prīyatāmiti vācayet || 32 ||
matsyarūpaṃ tu sauvarṇamācāryāya nivedayet ||
gandhadhūpādi vastraistu saṃpūjya vidhivatkramāt || 33 ||
yastvimaṃ sarahasyaṃ ca mantreṇaivopapādayet ||
vidhānaṃ vidhivaddattvā dātā koṭiguṇottaram || 34 ||
pratipadya guruṃ yastu mohādvipratipadyate ||
sa janmakoṭiṃ narake pacyate puruṣādhamaḥ || 35 ||
vidhānasya pradātā yo gururityucyate budhaiḥ ||
evaṃ datvā vidhānena dvādaśyāṃ māṃ samarcayet || 36 ||
viprāṇāṃ bhojanaṃ dadyādyathāśaktyā ca dakṣiṇām ||
bhūriṇā paramānnena tataḥ paścātsvayaṃ naraḥ || 37 ||

bhuñjīta sahito viprairvāgyataḥ saṃyatendriyaḥ ||
anena vidhinā yastu kuryānmatsyotsavaṃ naraḥ || 38 ||
tasya puṇyaphalaṃ cāgre śṛṇu satyavatāṃ vara ||
yadi vaktra sahasrāṇāṃ sahasrāṇi bhavaṃti hi || 39 ||
āyuśca brahmaṇā tulyaṃ labhedyadi mahāvrata ||
tadā vai hyasya dharmasya phalaṃ kathayituṃ bhavet || 2.5.14.40 ||
ya imaṃ śrāvayedbhaktyā dvādaśīkalpamuttamam ||
śṛṇoti vā sa pāpaistu sarvaireva vimucyate || 41 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe brahmaviṣṇusaṃvāde mārgaśīrṣamāsamāhātmye matsyotsavakathanaṃnāma caturdaśo'dhyāyaḥ || 14 ||

English translation

Note: This chapter is a part of 'Dvādaśī Kalpa ' in which it is laid down that a fish of gold should be worshipped with due formalities (vv 23-38) and is to be given to one's preceptor (v 33). The 'fish' comes in this Kalpa as probably fish was the first incarnation of Viṣṇu .

Śrī Bhagavān said :

1. Then in the morning on Dvādaśī day, in the bright half of the month of Mārgaśīrṣa , the Matsya festival (viz., matsyotsava) is to be celebrated by the wise, with due offerings and services in accordance with the injunctions.

2-7. On the tenth day in the month of Mārgaśīrṣa, with due self-control, the devotee should perform worship of the Lord. The, intelligent devotee then should perform the sacred rites in the holy fire in accordance with the injunctions.

Clad in clean clothes, he should, with a delighted mind, cook the consecrated Havya rice and walk five steps. Then he should wash his feet. He should then take a twig eight Aṅgulas long from a Kṣīravṛkṣa (a tree that exudes milky juice) and brush his teeth. Thereafter, he should perform the Ācamana rite carefully.

He then surveys the entire sky and meditates on me, the Lord holding the iron club. He meditates on me as one who is clad in yellow robes, who wears a crown, who has the conch, the discus and the iron-club in his hands, whose lotus-like face is delighted and who is characterised with all distinctive features.

After meditating thus the man takes water in his hand, meditates on the Lord as one present in the middle of the Sun and offers the Arghya with the water in his hand. At that time, O Four-faced One, he should utter these words:

8. "O Puṇḍarīkākṣa (Lotus-eyed One), I shall remain without food on the Ekādaśī day and take food on the next day. Be my refuge, O Acyuta ."

9. After saying this, he should, on the night (of the same day) repeat the words "(obeisance) to Nārāyaṇa " himself in accordance with the injunctions, in the presence of my idol.

10-11. Then in the morning he should go to a river that joins the sea or any other one, or a lake, or remain in the house itself and take the pure clay therefrom. The man should salute the Lord after taking the clay with the following Mantra and he shall become pure:

12-16. (The Mantra for taking the clay) “O Goddess (Earth), it is by you that all the living beings are always sustained and nourished. By that truth, O auspicious one, remove my sin.

All the Tīrthas within the Cosmic Egg have been touched with their hands by Devas . Therefore, I handle this clay touched (by them) and taken from you.

O Varuṇa , all the Rasas (liquids, juices) are perpetually present in you. Therefore, flow on this clay and sanctify it. Do not delay.”

After propitiating the clay and water thus, he should apply the same on himself three times by means of the entire lump of clay. It is then washed off in the water. The man shall always take his bath only in this water. Away from the crocodiles and tortoises, he should take his bath, perform the necessary rites, and go to my abode then.

17-22. There, O great Yogin , he should propitiate Lord Nārāyaṇa, Hari . “Obeisance to Keśava ”—(he should worship) the feet. “Obeisance to Dāmodara ”—the waist. “Obeisance to Nrsiṃha”—the pair of knees. “Obeisance to one having Śrivatsa”—the chest. “Obeisance to one having Kaustubha in the navel”—the neck. “Obeisance to Śrīpati ”—the bosom. “Obeisance to the conqueror of the three worlds ”—the arm. “Obeisance to the soul of everyone”—the head. “Obeisance to the holder of the discus”—the face. “Obeisance to Śrīkara ”—(he should worship) the conchshell. “Obeisance to Gaṃbhīra”—the iron club. “Obeisance to Śāntamūrti”—the lotus.

After worshipping Lord Nārāyaṇa, Lord of Devas, thus, the wise devotee should place four pots in front of the Lord. They should be filled with water and smeared with white unguents and sandal-paste. Flower-garlands should be put upon them. The tender leaves of a mango tree must be kept upon them. They should be wrapped in white cloth. Copper vessels with gold pieces in them and filled with gingelly seeds should be placed upon them.

23-24. The four pots are glorified as the four oceans. In the middle of those pots the devotee should keep a pedestal with a cloth in the centre. Upon it a vessel made of gold, silver, copper or wood shall be placed. If a vessel of the kind mentioned before is not available, a cup of the leaf of Palāśa (Butea frondoza) is recommended.

25-28. The vessel should be filled with water. A replica of Lord Janārdana in the form of a fish should be made in gold and put in that vessel. It should be fitted with all the ancillaries of the Lord of Devas. It should be adorned with Vedas and Smṛtis . There should be many kinds of foodstuffs, fruits and flowers enhancing the splendour thereof. The Lord should be duly worshipped with scents, incense and cloths: “Just as, O Lord in the form of fish, all the Vedas that had been taken to the nether worlds were lifted up by you, so also, O Keśava, redeem me up from the ocean of the worldly existence.” After uttering this he should perform the rite of Jāgaraṇa in front of it.

29-32. (The festival shall be celebrated) in conformity with one’s affluence.

When the day has dawned clear, the four pots should be given to four Brāhmaṇas .

The vessel kept in the East shall be given to a Bahvṛca (one who is conversant with Ṛgveda); that in the South shall be given to a Chāndogya (Sāmavedin); the devotee should give the excellent vessel kept in the West to a person well-versed in Yajurveda . He should give the vessel in the North to anyone he pleases. This is the prescribed procedure.

While giving the vessels away, he should utter thus: “May Ṛgveda be pleased in the East. May Sāmaveda be pleased in the South. May Yajurveḍa be pleased in the West and may Atharvaveda be pleased in the North.”

33. The golden replica of fish should be given to the preceptor after honouring him duly and in the proper order, with scents, incense etc. and cloths.

34. The Ācārya should conduct everything including the secret (method of worship) by me?s [means?] of (the requisite) Mantras . After giving the gifts duly, the donor shall have a crore times the benefit.

35. A base man who, even after getting the preceptor, acts in contravention due to delusion, is cooked (i.e. tortured) in hell in a crore of births.

36. He who offers injunction is called Guru by the wise. After giving everything in accordance with the injunction on the Dvādaśī day, he should worship me.

37-39a. He should feed the Brāhmaṇas and present them with monetary gifts according to his capacity. There must be plenty of well-cooked, well-dressed food. Afterwards the man himself should take food along with Brāhmaṇas. He should have full restraint upon his speech and sense-organs. O most excellent one among truthful persons, listen to the benefit and merit of that man who celebrates the Matsya festival in accordance with this procedure.

39b-41. If one has one million mouths and the longevity equal to that of Brahmā , O performer of great holy rites, one can describe (adequately) the benefit of this pious activity.

He who devoutly expounds or listens to this excellent Dvādaśīkalpa shall be liberated from all sins.

Sanskrit source · English chapter witness

Mārgaśīrṣa-māhātmya · Chapter 15

Efficacy of the Name of Kṛṣṇa

Chapter 148 of 221 · 56 detected Sanskrit verse markers

Sanskrit

।। श्रीभगवानुवाच ।। ।।
ये त्वया वै कृताः प्रश्नाः पूर्वं प्रश्नविदां वर ।।
तान्वर्णयिष्ये क्रमशो निशामय सुनिश्चितम् ।।१ ।।
सहोमासे च देवो वै कीर्तियुक्तो हि केशवः ।।
तस्य पूजा प्रकर्तव्या यथापूर्वं प्रभाषितम् ।। २ ।।
ब्राह्मणं केशवं स्मृत्वा तत्पत्नीं कीर्तिमेव च ।।
दंपती विधिवत्पूज्यौ वस्त्राभरणधेनुभिः ।। ३ ।।
दम्पती पूजितौ वत्स पूजितोऽहं न संशयः।।
तस्मादवश्यं संपूज्यौ दंपती मम तुष्टिदौ ।।४।।
दानं च विविधं कार्यं मम तुष्टिकरं परम् ।।
गोदानं भूमिदानं च स्वर्णदानं विशेषतः ।।५।।
वस्त्रदानं तथा शय्या तथाऽलंकरणानि च ।।
सद्मदानं प्रकर्तव्यं मम सन्तोषकारकम् ।। ६ ।।
सर्वेषामेव दानानां विशेषं च त्रिकं स्मृतम् ।।
वसुन्धरा तथा धेनुर्विद्यादानं तथैव च ।।७।।

दत्ते दानत्रिके वत्स भवेत्प्रीतिर्ममाऽतुला ।।
तस्मान्नरैस्तु कर्तव्यं सहोमासे त्रिकं शुभम् ।। ८ ।।
स्नानस्य च विधिः सम्यक्पुरैवोक्तो मयाऽनघ ।।
पूजास्नानं च दानं च विधिरेष न संशयः ।। ९ ।।
मार्गशीर्षं समग्रं तु एकभक्तेन यः क्षिपेत् ।।
भोजयेद्यो द्विजान्भक्त्या स मुच्येद्व्याधिकिल्विषैः।।2.5.15.१०।।
कृषिभागी बहुधनो बहुधान्यश्च जायते ।।
किमत्र बहुनोक्तेन शृणु गुह्यं पर मम ।। ११ ।।
हुतभुग्ब्राह्मणश्चैव वदनं मम मानद ।।
ब्राह्मणाख्यं मुखं श्रेष्ठं न तथा हव्यवाहनः ।। १२ ।।
ब्राह्मणाख्ये मुखे पुत्र हुतं कोटिगुणं भवेत् ।।
अग्र्याख्यं ब्राह्मणाधीनं स्वतंत्रा ब्राह्मणाः किल ।। १३ ।।
सशर्करं घृतयुतं पायसं शशिसन्निभम् ।।
होतव्यं ब्राह्मणमुखे मम तुष्टिकरं सुत ।। १४ ।।
शुभमंडलमोदककोकरसं सुत फेनिकया घृतपूरयुतम् ।।

यज विप्रमुखे मम तुष्टिकरं यदि चेच्छसि दारसुतादिसुखम् ।।१५।।
कुमुदेन समप्रभसौरभदं शुभभक्तयुतं त्वथ मुद्गयुतम् ।।
सुरभीकृतपुष्कलसर्पिसमं कुरु विप्रमुखे हवनं हि सहे ।। १६ ।।
पयसा सह सर्पिषि च क्वथितं बहुखारिकचारफलैः सितया ।।
सह कर्पुरनारिफलेन समं युतसीकरकं सुत शुभ्रकरम् ।। १७ ।।
व्यंजनानि च शुभ्राणि मनोज्ञानि प्रियाणि च ।।
कर्त्तव्यानि सहोमासे ब्राह्मणार्थे चतुर्मुख ।। १८ ।।
प्रिया शिखरिणी कार्या चान्यत्तेषां प्रियं च यत् ।।
कृत्वैवं भोजयेद्विप्राञ्छ्रद्धया परया सुत ।। १९ ।।
रसास्वादनपूर्वं हि भुञ्जते वै यथायथा ।।
तथातथा मम प्रीतिर्जायते भुवि दुर्लभा ।।2.5.15.२०।।
तस्मात्ततथा कार्यं यथा तुष्यंति ब्राह्मणाः ।।
तुष्टैस्तैश्चाप्यहं तुष्टो भवामीह न संशयः ।। २१ ।।
श्रद्धत्स्व त्वं चतुर्वक्त्र न ते मिथ्या ब्रवीम्यहम् ।।
एतद्ब्रह्मं मया प्रोक्तं श्रेयोर्थं तव मानद ।। २२ ।।

आक्रोशयंति यदि ते अथवा प्रहरंति चेत् ।।
तथापि ते नमस्या वै मम प्रीत्या हि मानद ।। २३ ।।
एवं कार्यं सदा पुत्र मार्गशीर्षे विशेषतः ।।
यदुक्तं भवता ब्रह्मन्भोक्तव्यं किं शृणुष्व तत् ।। २४ ।।
भोक्तव्यं मम चोच्छिष्टं मम भक्तिपरायणैः ।।
पवित्रकरणं पुत्र पापिनामपि मुक्तिदम् ।।२५।।
ममाशनस्य शेषं च यो भुनक्ति दिनेदिने ।।
सिक्थेसिक्थे भवेत्पुण्यं चांद्रायणशतोद्भवम् ।। २६ ।।
अवशिष्टं तथोच्छिष्टं भक्तानां भोजनद्वयम् ।।
नाऽन्यद्वै भोजनं तेषां भुक्त्वा चांद्रायणं चरेत् ।। २७ ।।
अनर्पयित्वा यो भुंक्ते अन्नपानादिकं च यत् ।।
श्वानविष्ठासमं चान्नं पानं च मदिरासमम् ।। ।। २८।।
तस्मान्मामर्पयेत्पुत्र अन्नपानादि चौषधम् ।।
भक्षयेत्परया भक्त्या अशुचेः शुचिकारकम् ।। २९ ।।
तीर्थयज्ञादिकफलं कलिदोषविनाशनम् ।।

ममोच्छिष्टं सुगतिदमपि दुष्कृतकर्मणाम् ।। 2.5.15.३० ।।
अन्येषां दैवतानां च न गृह्णीयाच्च भक्षितम् ।।
अभक्तानां च पक्वान्नं भुक्त्वा च नरकं व्रजेत् ।। ३१ ।।
वक्तव्यमेव यत्प्रोक्तं तच्छृणुष्व समाहितः ।।
कथयिष्ये तव प्रीत्या अपि गुह्यतरं मम ।। ३२ ।।
मम नाम प्रवक्तव्यं सहे चैव विशेषतः ।।
कृष्णकृष्णेति वक्तव्यं मम प्रीतिकरं परम् ।।३३।।
प्रतिज्ञैषा च मे पुत्र न जानंति सुरासुराः ।।
मनसा कर्मणा वाचा यो मे शरणमागतः ।। ।। ३४ ।।

स हि सर्वामवाप्नोति कामनामिह लौकिकीम् ।।
सर्वोत्कृष्टं च वैकुण्ठं मत्प्रियां कमलामपि ।। ३५ ।।
कृष्णकृष्णेति कृष्णेति यो मां स्मरति नित्यशः ।।
जलं भित्त्वा यथा पद्मं नरकादुद्धराम्यहम्।।३६।।
विनोदेनाऽपि दंभेन मौढ्याल्लोभाच्छलादपि ।।
यो मां भजत्यसौ वत्स मद्भक्तो नाऽवसीदति ।। ३७ ।।

ये वै पठंति कृष्णेति मरणे पर्युपस्थिते ।।
यदि पापयुताः पुत्र न पश्यंति यमं क्वचित् ।। ३८ ।।
पूर्वे वयसि पापानि कृतान्यपि च कृत्स्नशः ।।
अंतकाले च कृष्णेति स्मृत्वा मामेत्यसंशयम् ।। ३९ ।।
नमः कृष्णाय महते विवशोऽपि वदेद्यदि ।।
ध्रुवं पदमवाप्नोति मरणे पर्युपस्थिते ।। 2.5.15.४० ।।
श्रीकृष्णेति कृतोच्चारैः प्राणैर्यदि वियुज्यते ।।
दूरस्थः पश्यति च तं स्वर्गतं प्रेतनायकः ।। ४१ ।।
श्मशाने यदि रथ्यायां कृष्णकृष्णेति जल्पति ।।
म्रियते यदि चेत्पुत्र मामेवैति न संशयः ।। ४२ ।।
दर्शनात्मम भक्तानां मृत्युमाप्नोति यः क्वचित् ।।
विना मत्स्मरणात्पुत्र मुक्तिमेति स मानवः ।। ४३ ।।
पापानलस्य दीप्तस्य भयं मा कुरु पुत्रक ।।
श्रीकृष्णाममेघोत्थैः सिच्यते नीरबिंदुभिः ।। ४४ ।।
कलिकालभुजंगस्य तीक्ष्णदंष्ट्रस्य किं भयम् ।।

श्रीकृष्णनामदारूत्थवह्निदग्धः स नश्यति ।। ४८ ।।
पापपावकदग्धानां कर्मचेष्टावियोगिनाम् ।।
भेषजं नास्ति मर्त्यानां श्रीकृष्णस्मरणं विना ।।४६।।
प्रयागे वै यथा गंगा शुक्लतीर्थे च नर्मदा ।।
सरस्वती कुरुक्षेत्रे तद्वच्छ्रीकृष्णकीर्तनम् ।।४७।।
भवांभोधिनिमग्नानां महापापोर्मिपातिनाम् ।।
न गतिर्मानवानां च श्रीकृष्णस्मरणं विना ।। ४८ ।।
मृत्युकालेऽपि मर्त्यानां पापिनां तदनिच्छताम् ।।
गच्छतां नाऽस्ति पाथेयं श्रीकृष्णस्मरणं विना ।। ४९ ।।
तत्र पुत्र गया काशी पुष्करं कुरुजांगलम् ।।
प्रत्यहं मंदिरे यस्य कृष्णकृष्णेति कीर्तनम् ।। 2.5.15.५० ।।
जीवितं जन्मसाफल्यं सुखं तस्यैव सार्थकम् ।।
सततं रसना यस्य कृष्णकृष्णेति जल्पति ।। ५१ ।।
सकृदुच्चरितं येन हरिरित्यक्षरद्वयम् ।।
बद्धः परिकरस्तेन मोक्षाय गमनं प्रति ।। ५२ ।।

नाम्नोऽस्य यावती शक्तिः पापनिर्दहने मम ।।
तावत्कर्तुं न शक्नोति पातकं पातकी जनः ।। ५३ ।।

नाऽपविद्धं भवेत्तस्य शरीरं नैव मानसम् ।।
न पापं न च वैक्लव्यं कृष्णकृष्णेति कीर्तनात् ।। ५४ ।।
श्रीकृष्णेति वचः पथ्यं न त्यजेद्यः कलौ नरः ।।
पापामयो वै न भवेत्कलौ तस्यैव मानसे ।। ५५ ।।
श्रीकृष्णेति प्रजल्पंतं दक्षिणाशापतिर्नरम् ।।
श्रुत्वा मार्जयते पापं तस्य जन्मशतार्जितम् ।। ५६ ।।
चांद्रायणशतैः पापं पराकाणां सहस्रकैः ।।
यन्नापयाति तद्याति कृष्णकृष्णेति कीर्तनात् ।। ।। ५७ ।।
नान्याभिर्नामकोटीभिस्तोषो मम भवेत्क्वचित् ।।
श्रीकृष्णेति कृतोच्चारे प्रीतिरेवाऽधिकाधिका ।। ५८ ।।
चंद्रसूर्योपरागैस्तु कोटीभिर्यत्फलं स्मृतम् ।।
तत्फलं समवाप्नोति कृष्णकृष्णेति कीर्तनात् ।। ५९ ।।
गुरुदाराभिगमनं हेमस्तेयादि पातकम् ।।

श्रीकृष्णकीर्तनाद्याति घर्मतप्तं हिमं यथा ।। 2.5.15.६० ।।
युक्तो यदि महापापैरगम्यागमनादिभिः ।।
मुच्यते चांतकालेऽपि सकृच्छ्रीकृष्णकीर्तनात् ।। ।। ६१ ।।
अविशुद्धमना यस्तु विनाप्याचारवर्तनात् ।।
प्रेतत्वं सोऽपि नाप्नोति अन्ते श्रीकृष्णकीर्तनात् ।। ६२ ।।
मुखे भवतु मा जिह्वाऽसती यातु रसातलम् ।।
न सा चेत्कलिकाले या श्रीकृष्णगुणवादिनी ।। ६३ ।।
स्ववक्त्रे परवक्त्रे च वंद्या जिह्वा प्रयत्नतः ।।
कुरुते या कलौ पुत्र श्रीकृष्ण गुणकीर्तनम् ।। ६४ ।।
पापवल्ली मुखे तस्य जिह्वारूपेण कीर्त्यते ।।
या न वक्ति दिवारात्रौ श्रीकृष्णगुणकीर्तनम् ।। ६५ ।।
पततां शतखण्डा तु सा जिह्वा रोगरूपिणी ।।
श्रीकृष्णकृष्णकृष्णेति श्रीकृष्णेति न जल्पति ।। ६६ ।।
श्रीकृष्णनाममाहात्म्यं प्रातरुत्थाय यः पठेत् ।।
तस्याऽहं श्रेयसां दाता भवाम्येव न संशयः ।। ६७ ।।

श्रीकृष्णनाममाहात्म्यं त्रिसंध्यं हि पठेत्तु यः ।।
सर्वान्कामानवाप्नोति स मृतः परमां गतिम् ।। ६८ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे ब्रह्मविष्णुसंवादे मार्गशीर्षमासमाहात्म्ये श्रीकृष्णनाममाहात्म्यवर्णनंनाम पंचदशोऽध्यायः ।।१५।।

Roman transliteration

|| śrībhagavānuvāca || ||
ye tvayā vai kṛtāḥ praśnāḥ pūrvaṃ praśnavidāṃ vara ||
tānvarṇayiṣye kramaśo niśāmaya suniścitam ||1 ||
sahomāse ca devo vai kīrtiyukto hi keśavaḥ ||
tasya pūjā prakartavyā yathāpūrvaṃ prabhāṣitam || 2 ||

brāhmaṇaṃ keśavaṃ smṛtvā tatpatnīṃ kīrtimeva ca ||
daṃpatī vidhivatpūjyau vastrābharaṇadhenubhiḥ || 3 ||
dampatī pūjitau vatsa pūjito'haṃ na saṃśayaḥ||
tasmādavaśyaṃ saṃpūjyau daṃpatī mama tuṣṭidau ||4||
dānaṃ ca vividhaṃ kāryaṃ mama tuṣṭikaraṃ param ||
godānaṃ bhūmidānaṃ ca svarṇadānaṃ viśeṣataḥ ||5||
vastradānaṃ tathā śayyā tathā'laṃkaraṇāni ca ||
sadmadānaṃ prakartavyaṃ mama santoṣakārakam || 6 ||
sarveṣāmeva dānānāṃ viśeṣaṃ ca trikaṃ smṛtam ||
vasundharā tathā dhenurvidyādānaṃ tathaiva ca ||7||

datte dānatrike vatsa bhavetprītirmamā'tulā ||
tasmānnaraistu kartavyaṃ sahomāse trikaṃ śubham || 8 ||
snānasya ca vidhiḥ samyakpuraivokto mayā'nagha ||
pūjāsnānaṃ ca dānaṃ ca vidhireṣa na saṃśayaḥ || 9 ||
mārgaśīrṣaṃ samagraṃ tu ekabhaktena yaḥ kṣipet ||
bhojayedyo dvijānbhaktyā sa mucyedvyādhikilviṣaiḥ||2.5.15.10||
kṛṣibhāgī bahudhano bahudhānyaśca jāyate ||
kimatra bahunoktena śṛṇu guhyaṃ para mama || 11 ||
hutabhugbrāhmaṇaścaiva vadanaṃ mama mānada ||
brāhmaṇākhyaṃ mukhaṃ śreṣṭhaṃ na tathā havyavāhanaḥ || 12 ||
brāhmaṇākhye mukhe putra hutaṃ koṭiguṇaṃ bhavet ||
agnyākhyaṃ brāhmaṇādhīnaṃ svataṃtrā brāhmaṇāḥ kila || 13 ||
saśarkaraṃ ghṛtayutaṃ pāyasaṃ śaśisannibham ||
hotavyaṃ brāhmaṇamukhe mama tuṣṭikaraṃ suta || 14 ||
śubhamaṃḍalamodakakokarasaṃ suta phenikayā ghṛtapūrayutam ||

yaja vipramukhe mama tuṣṭikaraṃ yadi cecchasi dārasutādisukham ||15||
kumudena samaprabhasaurabhadaṃ śubhabhaktayutaṃ tvatha mudgayutam ||
surabhīkṛtapuṣkalasarpisamaṃ kuru vipramukhe havanaṃ hi sahe || 16 ||
payasā saha sarpiṣi ca kvathitaṃ bahukhārikacāraphalaiḥ sitayā ||
saha karpurānāriphalena samaṃ yutasīkarakaṃ suta śubhrakaram || 17 ||
vyaṃjanāni ca śubhrāṇi manojñāni priyāṇi ca ||
karttavyāni sahomāse brāhmaṇārthe caturmukha || 18 ||
priyā śikhariṇī kāryā cānyatteṣāṃ priyaṃ ca yat ||
kṛtvaivaṃ bhojayedviprāñchraddhayā parayā suta || 19 ||
rasāsvādanapūrvaṃ hi bhuñjate vai yathāyathā ||
tathātathā mama prītirjāyate bhuvi durlabhā ||2.5.15.20||
tasmāttattattathā kāryaṃ yathā tuṣyaṃti brāhmaṇāḥ ||
tuṣṭaistaiścāpyahaṃ tuṣṭo bhavāmīha na saṃśayaḥ || 21 ||
śraddhatsva tvaṃ caturvaktra na te mithyā bravīmyaham ||
etadguhyaṃ mayā proktaṃ śreyorthaṃ tava mānada || 22 ||

ākrośayaṃti yadi te athavā praharaṃti cet ||
tathāpi te namasyā vai mama prītyā hi mānada || 23 ||
evaṃ kāryaṃ sadā putra mārgaśīrṣe viśeṣataḥ ||
yaduktaṃ bhavatā brahmanbhoktavyaṃ kiṃ śṛṇuṣva tat || 24 ||
bhoktavyaṃ mama cocchiṣṭaṃ mama bhaktiparāyaṇaiḥ ||
pavitrakaraṇaṃ putra pāpināmapi muktidam ||25||
mamāśanasya śeṣaṃ ca yo bhunakti dinedine ||
sikthesikthe bhavetpuṇyaṃ cāṃdrāyaṇaśatodbhavam || 26 ||
avaśiṣṭaṃ tathocchiṣṭaṃ bhaktānāṃ bhojanadvayam ||
nā'nyadvai bhojanaṃ teṣāṃ bhuktvā cāṃdrāyaṇaṃ caret || 27 ||

anarpayitvā yo bhuṃkte annapānādikaṃ ca yat ||
śvānaviṣṭhāsamaṃ cānnaṃ pānaṃ ca madirāsamam || || 28||
tasmānmāmarpayetputra annapānādi cauṣadham ||
bhakṣayetparayā bhaktyā aśuceḥ śucikārakam || 29 ||
tīrthayajñādikaphalaṃ kalidoṣavināśanam ||

mamocchiṣṭaṃ sugatidamapi duṣkṛtakarmaṇāṃ || 2.5.15.30 ||
anyeṣāṃ daivatānāṃ ca na grhṇīyācca bhakṣitam ||
abhaktānāṃ ca pakvānnaṃ bhuktvā ca narakaṃ vrajet || 31 ||
vaktavyameva yatproktaṃ tacchṛṇuṣva samāhitaḥ ||
kathayiṣye tava prītyā api guhyataraṃ mama || 32 ||
mama nāma pravaktavyaṃ sahe caiva viśeṣataḥ ||
kṛṣṇakṛṣṇeti vaktavyaṃ mama prītikaraṃ param ||33||
pratijñaiṣā ca me putra na jānaṃti surāsurāḥ ||
manasā karmaṇā vācā yo me śaraṇamāgataḥ || || 34 ||
sa hi sarvāmavāpnoti kāmanāmiha laukikīm ||
sarvotkṛṣṭaṃ ca vaikuṇṭhaṃ matpriyāṃ kamalāmapi || 35 ||
kṛṣṇakṛṣṇeti kṛṣṇeti yo māṃ smarati nityaśaḥ ||
jalaṃ bhittvā yathā padmaṃ narakāduddharāmyaham||36||
vinodenā'pi daṃbhena mauḍhyāllobhācchalādapi ||
yo māṃ bhajatyasau vatsa madbhakto nā'vasīdati || 37 ||

ye vai paṭhaṃti kṛṣṇeti maraṇe paryupasthite ||
yadi pāpayutāḥ putra na paśyaṃti yamaṃ kvacit || 38 ||
pūrve vayasi pāpāni kṛtānyapi ca kṛtsnaśaḥ ||
aṃtakāle ca kṛṣṇeti smṛtvā māmetyasaṃśayam || 39 ||
namaḥ kṛṣṇāya mahate vivaśo'pi vadedyadi ||
dhruvaṃ padamavāpnoti maraṇe paryupasthite || 2.5.15.40 ||
śrīkṛṣṇeti kṛtoccāraiḥ prāṇairyadi viyujyate ||
dūrasthaḥ paśyati ca taṃ svargataṃ pretanāyakaḥ || 41 ||
śmaśāne yadi rathyāyāṃ kṛṣṇakṛṣṇeti jalpati ||
mriyate yadi cetputra māmevaiti na saṃśayaḥ || 42 ||
darśanātmama bhaktānāṃ mṛtyumāpnoti yaḥ kvacit ||
vinā matsmaraṇātputra muktimeti sa mānavaḥ || 43 ||
pāpānalasya dīptasya bhayaṃ mā kuru putraka ||
śrīkṛṣṇanāmameghotthaiḥ sicyate nīrabiṃdubhiḥ || 44 ||
kalikālabhujaṃgasya tīkṣṇadaṃṣṭrasya kiṃ bhayam ||

śrīkṛṣṇanāmadārūtthavahnidagdhaḥ sa naśyati || 48 ||
pāpapāvakadagdhānāṃ karmaceṣṭāviyoginām ||
bheṣajaṃ nāsti martyānāṃ śrīkṛṣṇasmaraṇaṃ vinā ||46||
prayāge vai yathā gaṃgā śuklatīrthe ca narmadā ||
sarasvatī kurukṣetre tadvacchrīkṛṣṇakīrtanam ||47||
bhavāṃbhodhinimagnānāṃ mahāpāpormipātināṃ ||
na gatirmānavānāṃ ca śrīkṛṣṇasmaraṇaṃ vinā || 48 ||
mṛtyukāle'pi martyānāṃ pāpināṃ tadanicchatām ||
gacchatāṃ nā'sti pātheyaṃ śrīkṛṣṇasmaraṇaṃ vinā || 49 ||
tatra putra gayā kāśī puṣkaraṃ kurujāṃgalam ||
pratyahaṃ maṃdire yasya kṛṣṇakṛṣṇeti kīrtanam || 2.5.15.50 ||
jīvitaṃ janmasāphalyaṃ sukhaṃ tasyaiva sārthakam ||
satataṃ rasanā yasya kṛṣṇakṛṣṇeti jalpati || 51 ||
sakṛduccaritaṃ yena harirityakṣaradvayam ||
baddhaḥ parikarastena mokṣāya gamanaṃ prati || 52 ||

nāmno'sya yāvatī śaktiḥ pāpanirdahane mama ||
tāvatkartuṃ na śaknoti pātakaṃ pātakī janaḥ || 53 ||
nā'paviddhaṃ bhavettasya śarīraṃ naiva mānasam ||
na pāpaṃ na ca vaiklavyaṃ kṛṣṇakṛṣṇeti kīrtanāt || 54 ||
śrīkṛṣṇeti vacaḥ pathyaṃ na tyajedyaḥ kalau naraḥ ||
pāpāmayo vai na bhavetkalau tasyaiva mānase || 55 ||
śrīkṛṣṇeti prajalpaṃtaṃ dakṣiṇāśāpatirnaram ||
śrutvā mārjayate pāpaṃ tasya janmaśatārjitam || 56 ||
cāṃdrāyaṇaśataiḥ pāpaṃ parākāṇāṃ sahasrakaiḥ ||
yannāpayāti tadyāti kṛṣṇakṛṣṇeti kīrtanāt || || 57 ||
nānyābhirnāmakoṭībhistoṣo mama bhavetkvacit ||
śrīkṛṣṇeti kṛtoccāre prītirevā'dhikādhikā || 58 ||
caṃdrasūryoparāgaistu koṭībhiryatphalaṃ smṛtam ||
tatphalaṃ samavāpnoti kṛṣṇakṛṣṇeti kīrtanāt || 59 ||
gurudārābhigamanaṃ hemasteyādi pātakam ||

śrīkṛṣṇakīrtanādyāti gharmataptaṃ himaṃ yathā || 2.5.15.60 ||
yukto yadi mahāpāpairagamyāgamanādibhiḥ ||
mucyate cāṃtakāle'pi sakṛcchrīkṛṣṇakīrtanāt || || 61 ||
aviśuddhamanā yastu vināpyācāravartanāt ||
pretatvaṃ so'pi nāpnoti ante śrīkṛṣṇakīrtanāt || 62 ||
mukhe bhavatu mā jihvā'satī yātu rasātalam ||
na sā cetkalikāle yā śrīkṛṣṇaguṇavādinī || 63 ||
svavaktre paravaktre ca vaṃdyā jihvā prayatnataḥ ||
kurute yā kalau putra śrīkṛṣṇa guṇakīrtanam || 64 ||
pāpavallī mukhe tasya jihvārūpeṇa kīrtyate ||
yā na vakti divārātrau śrīkṛṣṇaguṇakīrtanam || 65 ||
patatāṃ śatakhaṇḍā tu sā jihvā rogarūpiṇī ||
śrīkṛṣṇakṛṣṇakṛṣṇeti śrīkṛṣṇeti na jalpati || 66 ||
śrīkṛṣṇanāmamāhātmyaṃ prātarutthāya yaḥ paṭhet ||
tasyā'haṃ śreyasāṃ dātā bhavāmyeva na saṃśayaḥ || 67 ||

śrīkṛṣṇanāmamāhātmyaṃ trisaṃdhyaṃ hi paṭhettu yaḥ ||
sarvānkāmānavāpnoti sa mṛtaḥ paramāṃ gatim || 68 ||
iti śriskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe brahmaviṣṇusaṃvāde mārgaśīrṣamāsamāhātmye śrīkṛṣṇanāmamāhātmyavarṇanaṃnāma paṃcadaśo'dhyāyaḥ ||15||

English translation

Note: Purāṇas (especially the later ones) glorify the name of God (be it Śiva or Viṣṇu). But here the glorification of the name Kṛṣṇa comes after describing the importance and the worship etc. of a Brahmin couple who are supposed to represent Viṣṇu and his consort Kīrti in the month of Mārgaśīrṣa and of feeding Brāhmaṇas .

Śrī Bhagavān said :

1. O excellent interlocutor, I shall decisively and in the proper order describe and explain those questions you have put before. Listen.

2. The Lord of the month of Mārgaśīrṣa is Keśava accompanied by Kīrti. His worship is to be performed as stated before.

3. Considering the Brāhmaṇa as Keśava and his wife as Kīrti, the couple should be duly honoured with clothes, ornaments and cows.

4. O dear one, if the couple is honoured and worshipped, I too am worshipped undoubtedly. Hence the couple should be necessarily honoured. That will give me satisfaction.

5-7. Different kinds of charitable gifts must be made, which will gratify me. They are: the gifts of cows, lands and especially gold, clothes, bed, ornaments, and houses. These should be given. They cause satisfaction to me. Out of all (kinds of) gifts three are proclaimed to be most excellent, viz. land, cow and learning.

8. If these three are given, O dear one, I shall have immeasurable pleasure. Hence in the month of Mārgaśīrṣa these three splendid gifts should be made by men.

9. O sinless one, the procedure of the holy bath has been clearly described by me before. This is undoubtedly the procedure of worship, holy bath and charitable gifts.

10. One who takes but one meal (everyday) and devoutly feeds Brāhmaṇas during the whole month of Mārgaśīrṣa, shall be liberated from sickness and sins.

11. He shall become a great agriculturist and shall have abundant wealth and foodgrains. Of what avail is much talk in this connection? Listen to my great secret.

12. Fire-god and Brāhmaṇa, these two represent my mouth, O bestower of honour. The mouth named Brāhmaṇa is the most excellent one and not so Fire-god.

13. That which is offered as Homa in the mouth named Brāhmaṇa, O dear son, shall become a crore of times meritorious. That which is named Fire is dependent upon Brāhmaṇa. Brāhmaṇas are free.

14. Milk-pudding resembling the moon (in whiteness) with plenty of sugar and ghee should be offered as Homa in the mouth of a Brāhmaṇa. It causes delight to me, O son.

15. O son, if you wish for the happiness of wife and sons etc., worship the mouth of Brāhmaṇa with splendid Modakas , circular pancakes, juice of wild date tree and Pheṇikā sweet fried in ghee. It causes delight to me.

16. In the month of Mārgaśīrṣa, perform Havana in the mouth of a Brāhmaṇa with splendid cooked rice that has the lustre and fragrance of (white) lilies, that is served along with Mudga pulse (green gram) and plenty of ghee with good flavour.

17. Sīkaraka (a variety of sweet delicacy) that is boiled in milk and ghee with plenty of dried date fruits (called Khāriks) and Cāra fruits (Buchanania latifolia?), sugar, camphor and coconut kernels causes auspiciousness.

18. Splendid and attractive side-dishes and pickles should be prepared in the monṃ of Mārgaśīrṣa, O Four-faced One, for the sake of Brāhmaṇas.

19. The pleasant Śikhariṇī (a dish with curds, sugar, spices etc. called Śrīkhaṇḍ in Marathi) and other things pleasing to them should be prepared. After making all these things, he should feed Brāhmaṇas with great respect, O son.

20. The more they relish (the sweet) things served and eat them, the greater is my delight. It is a rare thing in the world.

21. Hence the different things should be prepared in such a way that the Brāhmaṇas are pleased. If they are pleased, I am also pleased undoubtedly.

22. Believe, O Four-faced One, I am not speaking untruth to you. This secret has been stated by me for the sake of your welfare, O bestower of honour.

23. Even if they shout rebuke and beat, they are worthy of being bowed to, O bestower of honour, because of my love (for them).

24. This should be done in this manner always, O son, particularly in the month of Mārgaśīrṣa. You had asked, “What should be eaten?”, O Brahmā ; hear that.

25. My Ucchiṣṭa (remnants after taking food) should be eaten by those who are devoted to me. O son, it is sanctifying. It bestows salvation even on sinners.

26. If anyone eats the leavings of my food everyday, he should attain the merit of a hundred Cāndrāyaṇa rites for every lump thereof.

27. The devotees will have two types of food: Avaśiṣṭa (that which is not partaken and so left over) and Ucchiṣṭa (partially consumed and left over). They do not have any other types of food. Should they take (anything else) they shall perform the expiatory rite of Cāndrāyaṇa.

28. If anyone takes food, drink etc. without dedicating it to me, the food is as bad as the faeces of a dog and the drink just like liquor.

29. Hence, O son, food, drink and medicine should be dedicated to me first and then taken with great devotion. They make what is impure into one that is pure.

30. My Ucchiṣṭa yields the benefit of Tīrtha , Yajña etc. It destroys the evils of Kali . It bestows good status even on persons of vicious deeds,

31. No devotee should partake of the food offerings to oṃer deities. By eating the cooked rice of non-devotees one shall fall into hell.

32. Listen attentively to what should be stated about which you have asked. I shall state it out of love for you, though it is a great secret of mine.

33. My name should be uttered particularly in the month of Mārgaśīrṣa. [1] The name Kṛṣṇa should be repeatedly uttered. It is exceedingly pleasing to me.

34-35. This is my vow. Even Suras and Asuras do not know this, O my son. Only he who has sought refuge in me mentally, verbally and physically attains all the worldly desires. He will attain Vaikuṇṭha which is greater than everything and (will have) even my beloved Kamalā (the goddess of fortune).

36. If anyone remembers me everyday uttering ‘Kṛṣṇa’, ‘Kṛṣṇa’ continuously, I redeem him from Naraka in the manner in which the lotus comes up breaking through water.

37. He who worships me just for fun, or out of hypocrisy, or due to foolishness, greediness or even fraudulently is my devotee. He does not have to repent.

38. When death is imminent, if people repeat “Kṛṣṇa, Kṛṣṇa”, O dear son, they will never see Yama even if they are sinners. [2]

39. Earlier in his life a man might have committed all sorts of sins. But at the time of death if he remembers (to utter the name) Kṛṣṇa, he shall undoubtedly attain me.

40-41. If a helpless miserable man utters the words “Obeisance to Kṛṣṇa, the great one” he attains the immutable (eternal) region.

When death is imminent, if a person utters “ Śrīkṛṣṇa ” and gives up his life even as he utters it, the leader of ghosts (i.e. Yama) stands far off and sees him going to heaven.

42. Whether in a cremation ground or in a street, if a person utters “Kṛṣṇa, Kṛṣṇa” and dies, O son, he attains me alone. There is no doubt about it.

43. If any man dies anywhere within the sight of my devotees, he shall attain salvation even without remembering me.

44. O son, do not be afraid of the blazing fire of sins. It shall be sprinkled (and put out) with the drops of water issuing from the cloud named Śrīkṛṣṇa.

45. Why should there be any fear of the serpent of Kali that has very sharp fangs? He will perish on being burned by the fire issuing forth from the wood of the name of Śrīkṛṣṇa.

46. Excepting remembering Śrīkṛṣṇa there is no other medicine for men who are burned by the fire of sin and who are separated(?) from performance of Karmas .

47. Just as there is Gaṅgā in Prayāga , Narmada in Śuklatīrtha and Sarasvatī in Kurukṣetra , so also is the glorification of Śrīkṛṣṇa.

48. Without the remembering of Śrīkṛṣṇa there is no redemption of men who are immersed in the ocean of worldly existence and who are submerged in the waves of great sins.

49. Excepting the remembrance of Śrīkṛṣṇa, there is no oṃer viaticum (provision for a journey) to those who go (to the other world), to the sinning people who do not wish for it (even) at the time of death.

50. There is Gayā , Kāśī , Puṣkara and Kurujāṅgala , O son, in mansions wherein there is the glorification (of the Lord) with the repetition “Kṛṣṇa, Kṛṣṇa” everyday.

51. If the tongue of anyone prattles “Kṛṣṇa, Kṛṣṇa” always, his life is fruitful, his birth is fruitful, his happiness alone is fruitful.

52. If the two syllables HA and RI are uttered by anyone at least once, he has girt up his loins for proceeding towards salvation.

53. Sinning people cannot commit as many sins as my name is competent to burn down.

54. If anyone glorifies the Lord by repeating “Kṛṣṇa, Kṛṣṇa”, neither his body nor his mind are pierced (by sin). (One will not be touched by) sin and affliction if one glorifies the Lord by saying “Kṛṣṇa, Kṛṣṇa”.

55. There shall be no ailment or sin in the mind of that man who never forsakes the wholesome and beneficial word Śrīkṛṣṇa in Kali Age.

56. On hearing a man repeatedly uttering “Śrīkṛṣṇa” the Lord of the Southern Quarter (Yama) wipes off his sin acquired in the course of hundreds of births.

57. The sin that is not dispelled by hundreds of Cāndrāyaṇa (expiatory rites) and thousands of Parāka rites, is removed by repeatedly uttering “Kṛṣṇa, Kṛṣṇa”.

58. I have no pleasure at all (in hearing) crores of other names. When the name Śrīkṛṣṇa is uttered, I get more and more delight.

59. The benefit that is proclaimed (as resulting from) performing the rites during crores of lunar and solar eclipses is obtained by uttering "Kṛṣṇa, Kṛṣṇa".

60. Such (great) sins as carnally approaching the wife of the preceptor or stealing gold etc. are dispelled by glorifying Śrīkṛṣṇa like snow heated by sunshine.

61. If a person is contaminated with the great sins beginning with carnally approaching forbidden women, he is liberated from them if he glorifies Śrīkṛṣṇa at least once, even at the time of his death.

62. A man may be of impure mind. He may not strictly adhere to the code of good conduct. Even he does not become a ghost, if he glorifies Śrīkṛṣṇa in the end.

63. If, in Kali Age, the tongue does not glorify the good qualities of Śrīkṛṣṇa, let it not exist in the mouth. Let that unchaste one go to the nether worlds.

64. O son, the tongue that glorifies Śrīkṛṣṇa is to be respected by all means whether it is in one's own mouth or in another man's mouth.

65. If it does not glorify the good qualities of Śrīkṛṣṇa day and night, the tongue is a creeper of sin, though called (by the designation) tongue.

66. Let that tongue which is in the form of a disease fall shattered into hundred pieces, if it does not utter "Śrīkṛṣṇa, Kṛṣṇa, Kṛṣṇa, Śrīkṛṣṇa".

67. If a man gets up in the morning and repeats aloud the greatness of the name of Śrīkṛṣṇa, I shall be the bestower of welfare on him. There is no doubt about it.

68. He who recites the greatness of the name of Śrīkṛṣṇa at the time of the three junctions (morning, noon and dusk) shall attain all desires. On death he attains the greatest goal.

[1]: [1] : As it is the glorification of Mārgaśīrṣa, the name of Kṛṣṇa is recommended—not that this Japa is restricted to this period only.

[2]: [2] : The belief in the efficacy of uttering the name of God at the time of death still persists in India. The great reverence for God's name expressed in vv 38-68 is re-echoed and repeated by saints all over India since then.

Sanskrit source · English chapter witness

Mārgaśīrṣa-māhātmya · Chapter 16

The Greatness of Śrīmadbhāgavata (Bhāgavata-māhātmya)

Chapter 149 of 221 · 59 detected Sanskrit verse markers

Sanskrit

।।श्रीभगवानुवाच।। ।।
शृणु ध्यानं चतुर्वक्त्र वक्ष्यामि प्रीतमानसः ।।
श्रुतेनैव च सौभाग्यं लभते मानवो भुवि ।।१।।
अथ श्रीमदुद्यानसंवीतहैमस्थलोद्भासिरत्नस्फुरन्मंडपांतः ।।
लसत्कल्पवृक्षोदितोद्दीप्तरत्नस्थलाधिष्ठितांभोजपीठाऽधिरूढम् ।। २ ।।
महानीलनीलाभमत्यंतबालं गुडस्निग्धवक्त्रांतविस्रस्तकेशम् ।।
अलिव्रातपर्याकुलोत्फुल्लपद्मप्रमुग्धाननं श्रीमदिंदीवराक्षम् ।। ३ ।।
चलत्कुंडलोल्लासितोत्फुल्लगल्लं सुघोणं सुशोणाधरं सुस्मितास्यम् ।।
अनेकोल्लसत्कंठभूषालसंतं वहंतं नखं पौंडरीकं सुनेत्रम् ।। ४ ।।
समुद्भूसरोरःस्थलं धेनुधूल्या सुपुष्टांगमष्टापदाकल्पदीप्तम् ।।
कटीरस्थले चारुजंघोरुयुग्मे पिनद्धं क्वणत्किंकिणीजालदाम्ना ।। ५ ।।
हसंतं लसद्बंधुजीवप्रसूनप्रभापाणिपादांबुजोदारकांत्या ।।
करे दक्षिणे पायसं वामहस्ते दधानं नवं शुद्धहैयंगवीनम् ।। ६ ।।
महीभारभूताऽमरारातियूथाऽनलं पूतनादीन्निहंतुं प्रवृत्तम् ।।
प्रभुं गोपिकागोपवृंदेन वीतं सुरेन्द्रादिभिर्वंदितं देवदेवम् ।। ७ ।।

प्रगे पूजयित्वा त्वनुस्मृत्य कृष्णं भुजंगेंद्रवज्रादिभिर्भक्तिनम्रः ।।
सितांभोजहैयंगवीनैश्च दध्ना विमिश्रेण दुग्धेन संप्रीणयेत्तम् ।। ८ ।।
इति प्रातरेवाऽर्चयेदत्युतं यो नरः प्रत्यहं शाश्वदास्तिक्ययुक्तः ।।
लभेत्सोऽचिरेणैव लक्ष्मीं समग्रामिह प्रेत्य शुद्धं परं धाम भूयात् ।। ९ ।।
मन्त्रश्चोक्तः पुरा पुत्र आदौ लोकमनोहरः ।।
श्रीमद्दामोदराख्यो हि शृणु तस्याधिकारिणः ।। 2.5.16.१० ।।
अयोग्याय न दातव्यो मंत्रराजस्त्वया सुत ।।
यत्नेन गोपनीयं च रहस्यं शीघ्रसिद्धिदम् ।। ११ ।।
अलसं मलिनं क्लिष्टं दंभमोहसमन्वितम् ।।
दरिद्रं रोगिणं क्रुद्धं रागिणं भोगलालसम् ।। १२ ।।
असूयामत्सरग्रस्तं शठं परुषवादिनम् ।।
अन्यायेनाऽर्जितधनं परदाररतं सदा ।। १३ ।।
विदुषां वैरिणं नित्यमज्ञं पंडितमानिनम् ।।
भ्रष्टव्रतं क्लिष्टवृत्तिं पिशुनं दुष्टमानसम् ।। १४ ।।
बह्वाशिनं क्रूरचेष्टमग्रगण्यं दुरात्मनाम् ।।

कृपणं पापिनं रौद्रमाश्रितानां भयंकरम् ।। १५ ।।
एवमादिगुणैर्युक्तं शिष्यं नैव परिग्रहेत् ।।
गृह्णीयाद्यदि तद्दोषः प्रायो गुरुमुपस्पृशेत् ।। १६ ।।
अमात्यदोषो राजानं जायादोषः पतिं यथा ।।
तथा शिष्यकृतो दोषो गुरुं प्राप्नोत्यसंशयम् ।। १७ ।।
तस्माच्छिष्यं गुरुर्नित्यं परीक्ष्यैव परिग्रहेत् ।।
कायेन मनसा वाचा गुरुशुश्रूषणे रतम् ।। १८ ।।
अस्तेयवृत्तिमास्तिक्ययुक्तं मोक्षकृतोद्यमम् ।।
ब्रह्मचर्यरतं नित्यं दृढव्रतमकल्मषम् ।। १९ ।।
प्रसन्नहृदयं शुद्धमशठं विमलाशयम् ।।
परोपकारनिरतं स्वार्थे च विगतस्पृहम् ।। 2.5.16.२० ।।
स्वचित्तवित्तदेहैस्तु परितोषकरं गुरोः ।।
आश्रितानां तथा पुत्र परितोषकरं शुचिम् ।। २१ ।।
ईदृग्विधाय शिष्याय मंत्रं दद्याच्च नान्यथा ।।
यद्यन्यथा वदेत्तस्मिन्देवताशाप आपतेत् ।। २२ ।।

शृणु पुत्र प्रवक्ष्यामि गुरोरपि च लक्षणम् ।।
एभिस्तु लक्षणैर्युक्तो गुरुरेव भवेन्नृणाम् ।। २३ ।।
समचेताः प्रशांतात्मा विमन्युश्च सुहृन्नृणाम् ।।
साधुर्महान्समो लोके स गुरुः परिकीर्तितः ।। २४ ।।
मम व्रतधरो नित्यं वैष्णवानां सुसंमतः ।।
मदाश्रयकथासक्तो ममोत्सवरतः सदा ।। २५ ।।
कृपासिन्धुः सुपूर्णार्थः सर्वसत्त्वोपकारकः ।।
निःस्पृहः सर्वतः सिद्धः सर्वविद्याविशारदः ।। २६ ।।
सर्वसंशयसंछेत्ताऽनलसो गुरुरादृतः ।।
ब्राह्मणः सर्वकालज्ञः कुर्यात्सर्वेष्वनुग्रहम् ।। २७ ।।
पूर्वोक्तलक्षणैर्युक्तः शिष्य ईदृग्विधाद्गुरोः ।।
गृह्णीयात्पुत्र तन्मंत्रं मार्गशीर्षे मदायने ।। २८ ।।
वैष्णवानां व्रतानां च कुर्यात्स्वीकरणं बुधः ।।
मत्प्रियं शृणुयाच्छश्वच्छ्रीमद्भागवतं परम् ।।२९।।
श्रीमद्भागवतंनाम पुराणं लोकविश्रुतम् ।।

शृणुयाच्छ्रद्धया युक्तो मम सन्तोषकारणम् ।। 2.5.16.३० ।।
नित्यं भागवतं यस्तु पुराणं पठते नरः ।।
प्रत्यक्षरं भवेत्तस्य कपिलादानजं फलम् ।। ३१ ।।
श्लोकार्धं श्लोकपादं वा नित्यं भागवतोद्भवम् ।।
पठते शृणुयाद्यस्तु गोसहस्रफलं लभेत् ।। ३२ ।।
यः पठेत्प्रयतो नित्यं श्लोकं भागवतं सुत ।।
अष्टादशपुराणानां फलमाप्नोति मानवः ।। ३३ ।।
नित्यं मम कथा यत्र तत्र तिष्ठन्ति वैष्णवाः ।।
कलिबाह्या नरास्ते वै येऽर्चयन्ति सदा मम ।। ३४ ।।

वैष्णवानां तु शास्त्राणि येऽर्चयन्ति गृहे नराः ।।
सर्वपापविनिर्मुक्ता भवंति सुरवन्दिताः ।। ३५ ।।
येऽर्चयन्ति गृहे नित्यं शास्त्रं भागवतं कलौ ।।
आस्फोटयंति वल्गन्ति तेषां प्रीतो भवाम्यहम् ।। ३६ ।।
यावद्दिनानि हे पुत्र शास्त्रं भागवतं गृहे ।।
तावत्पिबंति पितरः क्षीरं सर्पिर्मधूदकम् ।। ३७ ।।

यच्छंति वैष्णवे भक्त्या शास्त्रं भागवतं हि ये ।।
कल्पकोटिसहस्राणि मम लोके वसंति ते ।। ३८ ।।
येऽर्चयन्ति सदा गेहे शास्त्रं भागवतं नराः ।।
प्रीणितास्तैश्च विबुधा यावदाऽऽभूतसंप्लवम् ।। ३९ ।।
श्लोकार्धं श्लोकपादं वा वरं भागवतं गृहे ।।
शतशोऽथ सहस्रैश्च किमन्यैः शास्त्रसंग्रहैः ।। 2.5.16.४० ।।
न यस्य तिष्ठते शास्त्रं गृहे भागवतं कलौ ।।
न तस्य पुनरावृत्तिर्याम्यपाशात्कदाचन ।।४१ ।।
कथं स वैष्णवो ज्ञेयः शास्त्रं भागवतं कलौ ।।
गृहे न तिष्ठते यस्य श्वपचादधिको हि सः ।। ४२ ।।
सर्वस्वेनाऽपि लोकेश कर्तव्यः शास्त्रसंग्रहः ।।
वैष्णवस्तु सदा भक्त्या तुष्ट्यर्थं मम पुत्रक ।। ४३ ।।
यत्र यत्र भवेत्पुण्यं शास्त्रं भागवतं कलौ ।।
तत्र तत्र सदैवाऽहं भवामि त्रिदशैः सह ।। ४४ ।।
तत्र सर्वाणि तीर्थानि नदीनदसरांसि च ।।

यज्ञाः सप्तपुरी नित्यं पुण्याः सर्वे शिलोच्चयाः ।। ४५ ।।
श्रोतव्यं मम शास्त्रं हि यशोधर्मजयार्थिना ।।
पापक्षयार्थं लोकेश मोक्षार्थं धर्मबुद्धिना ।। ४६ ।।
श्रीमद्भागवतं पुण्यमायुरारोग्यपुष्टिदम् ।।
पठनाच्छ्रवणाद्वाऽपि सर्वपापैः प्रमुच्यते ।। ४७ ।।
न शृण्वंति न हृष्यंति श्रीमद्भागवतं परम् ।।
सत्यंसत्यं हि लोकेश तेषां स्वामी सदा यमः ।। ४८ ।।
न गच्छति यदा मर्त्यः श्रोतुं भागवतं सुत ।।
एकादश्यां विशेषेण नाऽस्ति पापरतस्ततः ।। ४९ ।।
श्लोकं भागवतं चाऽपि श्लोकार्धं पादमेव वा ।।
लिखितं तिष्ठते यस्य गृहे तस्य वसाम्यहम् ।। 2.5.16.५० ।।
सर्वाऽऽश्रमाऽभिगमनं सर्वतीर्थाऽवगाहनम् ।।
न तथा पावनं नृणां श्रीमद्भागवतं यथा ।। ५१ ।।
यत्र यत्र चतुर्वक्त्र श्रीमद्भागवतं भवेत् ।।
गच्छामि तत्रतत्राऽहं गौर्यथा सुतवत्सला ।। ५२ ।।

मत्कथावाचकं नित्यं मत्कथाश्रवणे रतम् ।।
मत्कथाप्रीतमनसं नाऽहं त्यक्ष्यामि तं नरम् ।। ५३ ।।

श्रीमद्भागवतं पुण्यं दृष्ट्वा नोत्तिष्ठते हि यः ।।
सांवत्सरं तस्य पुण्यं विलयं याति पुत्रक ।। ५४ ।।
श्रीमद्भागवतं दृष्ट्वा प्रत्युत्थानाभिवादनैः ।।
सन्मानयेत तं दृष्ट्वा भवेत्प्रीतिर्ममाऽतुला ।। ५५ ।।
दृष्ट्वा भागवतं दूरात्प्रक्रमेत्संमुखं हि यः ।।
पदेपदेऽश्वमेधस्य फलं प्राप्नोत्यसंशयम् ।। ५६ ।।
उत्थाय प्रणमेद्यो वै श्रीमद्भागवतं नरः ।।
धनं पुत्रांस्तथा दारान्भक्तिं च प्रददाम्यहम् ।। ५७ ।।
महाराजोपचारैस्तु श्रीमद्भागवतं सुत ।।
शृण्वंति ये नरा भक्त्या तेषां वश्यो भवाम्यहम्।। ५८ ।।
ममोत्सवेषु सर्वेपु श्रीमद्भागवतं परम् ।।
शृण्वंति ये नरा भक्त्या मम प्रीत्यै च सुव्रत ।। ५९ ।।
वस्त्रालंकरणैः पुष्पैर्धूपदीपोपहारकैः ।।

वशीकृतो ह्यहं तैश्च सत्स्त्रिया सत्पतिर्यथा ।। 2.5.16.६० ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे ब्रह्मविष्णुसंवादे मार्गशीर्षमासमाहात्म्ये भागवतश्रैष्ठ्यमाहात्म्यवर्णनंनाम षोडशोऽध्यायः ।। १६ ।।

Roman transliteration

||śrībhagavānuvāca|| ||
śṛṇu dhyānaṃ caturvaktra vakṣyāmi prītamānasaḥ ||
śrutenaiva ca saubhāgyaṃ labhate mānavo bhuvi ||1||
atha śrīmadudyānasaṃvītahaimasthalodbhāsiratnasphuranmaṃḍapāṃtaḥ ||
lasatkalpavṛkṣoditoddīptaratnasthalādhiṣṭhitāṃbhojapīṭhā'dhirūḍham || 2 ||
mahānīlanīlābhamatyaṃtabālaṃ guḍasnigdhavaktrāṃtavisrastakeśam ||
alivrātaparyākulotphullapadmapramugdhānanaṃ śrīmadiṃdīvarākṣam || 3 ||
calatkuṃḍalollāsitotphullagallaṃ sughoṇaṃ suśoṇādharaṃ susmitāsyam ||
anekollasatkaṃṭhabhūṣālasaṃtaṃ vahaṃtaṃ nakhaṃ pauṃḍarīkaṃ sunetram || 4 ||
samuddhūsararoraḥsthalaṃ dhenudhūlyā supuṣṭāṃgamaṣṭāpadākalpadīptam ||
kaṭīrasthale cārujaṃghoruyugme pinaddhaṃ kvaṇatkiṃkiṇījāladāmnā || 5 ||
hasaṃtaṃ lasadbaṃdhujīvaprasūnaprabhāpāṇipādāṃbujodārakāṃtyā ||
kare dakṣiṇe pāyasaṃ vāmahaste dadhānaṃ navaṃ śuddhahaiyaṃgavīnam || 6 ||
mahībhārabhūtā'marārātiyūthā'nalaṃ pūtanādīnnihaṃtuṃ pravṛttam ||
prabhuṃ gopikāgopavṛṃdena vītaṃ surendrādibhirvaṃditaṃ devadevam || 7 ||

prage pūjayitvā tvanusmṛtya kṛṣṇaṃ bhujaṃgeṃdravajrādibhirbhaktinamraḥ ||
sitāṃbhojahaiyaṃgavīnaiśca dadhnā vimiśreṇa dugdhena saṃprīṇayettam || 8 ||
iti prātarevā'rcayedatyutaṃ yo naraḥ pratyahaṃ śaśvadāstikyayuktaḥ ||
labhetso'cireṇaiva lakṣmīṃ samagrāmiha pretya śuddhaṃ paraṃ dhāma bhūyāt || 9 ||
mantraścoktaḥ purā putra ādau lokamanoharaḥ ||
śrīmaddāmodarākhyo hi śṛṇu tasyādhikāriṇaḥ || 2.5.16.10 ||
ayogyāya na dātavyo maṃtrarājastvayā suta ||
yatnena gopanīyaṃ ca rahasyaṃ śīghrasiddhidam || 11 ||
alasaṃ malinaṃ kliṣṭaṃ daṃbhamohasamanvitam ||
daridraṃ rogiṇaṃ kruddhaṃ rāgiṇaṃ bhogalālasam || 12 ||
asūyāmatsaragrastaṃ śaṭhaṃ paruṣavādinam ||

anyāyenā'rjitadhanaṃ paradāraratataṃ sadā || 13 ||
viduṣāṃ vairiṇaṃ nityamajñaṃ paṃḍitamāninam ||
bhraṣṭavrataṃ kliṣṭavṛttiṃ piśunaṃ duṣṭamānasam || 14 ||
bahvāśinaṃ krūraceṣṭamagraganyaṃ durātmanām ||

kṛpaṇaṃ pāpinaṃ raudramāśritānāṃ bhayaṃkaram || 15 ||
evamādiguṇairyuktaṃ śiṣyaṃ naiva parigrahet ||
gṛhṇīyādyadi taddoṣaḥ prāyo gurumupaspṛśet || 16 ||
amātyadoṣo rājānaṃ jāyādoṣaḥ patiṃ yathā ||
tathā śiṣyakṛto doṣo guruṃ prāpnotyasaṃśayam || 17 ||
tasmācchiṣyaṃ gururnityaṃ parīkṣyaiva parigrahet ||
kāyena manasā vācā guruśuśrūṣaṇe ratam || 18 ||
asteyavṛttimāstikyayuktaṃ mokṣakṛtodyamam ||
brahmacaryarataṃ nityaṃ dṛḍhavratamakalmaṣam || 19 ||
prasannahṛdayaṃ śuddhamaśaṭhaṃ vimalāśayam ||
paropakāraniratataṃ svārthe ca vigataspṛham || 2.5.16.20 ||
svacittavittadehaistu paritoṣakaraṃ guroḥ ||
āśritānāṃ tathā putra paritoṣakaraṃ śucim || 21 ||
īdṛgvidhāya śiṣyāya maṃtraṃ dadyācca nānyathā ||
yadyanyathā vadettasmindevatāśāpa āpatet || 22 ||

śṛṇu putra pravakṣyāmi gurorapi ca lakṣaṇam ||
ebhistu lakṣaṇairyukto gurureva bhavennṛṇām || 23 ||
samacetāḥ praśāṃtātmā vimanyuśca suhṛnnṛṇām ||
sādhurmahānsamo loke sa guruḥ parikīrtitaḥ || 24 ||
mama vratadharo nityaṃ vaiṣṇavānāṃ susaṃmataḥ ||
madāśrayakathāsakto mamotsavarataḥ sadā || 25 ||
kṛpāsindhuḥ supūrṇārthaḥ sarvasattvopakārakaḥ ||
niḥspṛhaḥ sarvataḥ siddhaḥ sarvavidyāviśāradaḥ || 26 ||
sarvasaṃśayasaṃchettā'nalaso gururādṛtaḥ ||
brāhmaṇaḥ sarvakālajñaḥ kuryātsarveṣvanugraham || 27 ||
pūrvoktalakṣaṇairyuktaḥ śiṣya īdṛgvidhādguroḥ ||
gṛhṇīyātputra tanmaṃtraṃ mārgaśīrṣe madāyane || 28 ||
vaiṣṇavānāṃ vratānāṃ ca kuryātsvīkaraṇaṃ budhaḥ ||
matpriyaṃ śṛṇuyācchaśvacchrīmadbhāgavataṃ param ||29||
śrīmadbhāgavataṃnāma purāṇaṃ lokaviśrutam ||

śṛṇuyācchraddhayā yukto mama santoṣakāraṇam || 2.5.16.30 ||
nityaṃ bhāgavataṃ yastu purāṇaṃ paṭhate naraḥ ||
pratyakṣaraṃ bhavettasya kapilādānajaṃ phalam || 31 ||
ślokārdhaṃ ślokapādaṃ vā nityaṃ bhāgavatodbhavam ||
paṭhate śṛṇuyādyastu gosahasraphalaṃ labhet || 32 ||
yaḥ paṭhetprayato nityaṃ ślokaṃ bhāgavataṃ suta ||
aṣṭādaśapurāṇānāṃ phalamāpnoti mānavaḥ || 33 ||
nityaṃ mama kathā yatra tatra tiṣṭhanti vaiṣṇavāḥ ||
kalibāhyā narāste vai ye'rcayanti sadā mama || 34 ||
vaiṣṇavānāṃ tu śāstrāṇi ye'rcayanti gṛhe narāḥ ||
sarvapāpavinirmuktā bhavaṃti suravanditāḥ || 35 ||
ye'rcayanti gṛhe nityaṃ śāstraṃ bhāgavataṃ kalau ||
āsphoṭayaṃti valganti teṣāṃ prīto bhavāmyaham || 36 ||
yāvaddināni he putra śāstraṃ bhāgavataṃ gṛhe ||
tāvatpibaṃti pitaraḥ kṣīraṃ sarpirmadhūdakam || 37 ||

yacchaṃti vaiṣṇave bhaktyā śāstraṃ bhāgavataṃ hi ye ||
kalpakoṭisahasrāṇi mama loke vasaṃti te || 38 ||
ye'rcayanti sadā gehe śāstraṃ bhāgavataṃ narāḥ ||
prīṇitāstaiśca vibudhā yāvadā"bhūtasaṃplavam || 39 ||
ślokārdhaṃ ślokapādaṃ vā varaṃ bhāgavataṃ gṛhe ||
śataśo'tha sahasraiśca kimanyaiḥ śāstrasaṃgrahaiḥ || 2.5.16.40 ||
na yasya tiṣṭhate śāstraṃ gṛhe bhāgavataṃ kalau ||
na tasya punarāvṛttiryāmyapāśātkadācana ||41 ||
kathaṃ sa vaiṣṇavo jñeyaḥ śāstraṃ bhāgavataṃ kalau ||
gṛhe na tiṣṭhate yasya śvapacādadhiko hi saḥ || 42 ||
sarvasvenā'pi lokeśa kartavyaḥ śāstrasaṃgrahaḥ ||
vaiṣṇavastu sadā bhaktyā tuṣṭyarthaṃ mama putraka || 43 ||
yatra yatra bhavetpuṇyaṃ śāstraṃ bhāgavataṃ kalau ||
tatra tatra sadaivā'haṃ bhavāmi tridaśaiḥ saha || 44 ||
tatra sarvāṇi tīrthāni nadīnadasarāṃsi ca ||

yajñāḥ saptapurī nityaṃ puṇyāḥ sarve śiloccayāḥ || 45 ||
śrotavyaṃ mama śāstraṃ hi yaśodharmajayārthinā ||
pāpakṣayārthaṃ lokeśa mokṣārthaṃ dharmabuddhinā || 46 ||
śrīmadbhāgavataṃ puṇyamāyurārogyapuṣṭidam ||
paṭhanācchravaṇādvā'pi sarvapāpaiḥ pramucyate || 47 ||
na śṛṇvaṃti na hṛṣyaṃti śrīmadbhāgavataṃ param ||
satyaṃsatyaṃ hi lokeśa teṣāṃ svāmī sadā yamaḥ || 48 ||
na gacchati yadā martyaḥ śrotuṃ bhāgavataṃ suta ||
ekādaśyāṃ viśeṣeṇa nā'sti pāparatastataḥ || 49 ||
ślokaṃ bhāgavataṃ cā'pi ślokārdhaṃ pādameva vā ||
likhitaṃ tiṣṭhate yasya gṛhe tasya vasāmyaham || 2.5.16.50 ||
sarvā"śramā'bhigamanaṃ sarvatīrthā'vagāhanam ||
na tathā pāvanaṃ nṝṇāṃ śrīmadbhāgavataṃ yathā || 51 ||
yatra yatra caturvaktra śrīmadbhāgavataṃ bhavet ||
gacchāmi tatratatrā'haṃ gauryathā sutavatsalā || 52 ||

matkathāvācakaṃ nityaṃ matkathāśravaṇe ratam ||
matkathāprītamanasaṃ nā'haṃ tyakṣyāmi taṃ naram || 53 ||
śrīmadbhāgavataṃ puṇyaṃ dṛṣṭvā nottiṣṭhate hi yaḥ ||
sāṃvatsaraṃ tasya puṇyaṃ vilayaṃ yāti putraka || 54 ||
śrīmadbhāgavataṃ dṛṣṭvā pratyutthānābhivādanaiḥ ||
sanmānayeta taṃ dṛṣṭvā bhavetprītirmamā'tulā || 55 ||
dṛṣṭvā bhāgavataṃ dūrātprakrametsaṃmukhaṃ hi yaḥ ||
padepade'śvamedhasya phalaṃ prāpnotyasaṃśayam || 56 ||
utthāya praṇamedyo vai śrīmadbhāgavataṃ naraḥ ||
dhanaṃ putrāṃstathā dārānbhaktiṃ ca pradadāmyaham || 57 ||
mahārājopacāraistu śrīmadbhāgavataṃ suta ||
śṛṇvaṃti ye narā bhaktyā teṣāṃ vaśyo bhavāmyaham|| 58 ||
mamotsaveṣu sarvepu śrīmadbhāgavataṃ param ||
śṛṇvaṃti ye narā bhaktyā mama prītyai ca suvrata || 59 ||
vastrālaṃkaraṇaiḥ puṣpairdhūpadīpopahārakaiḥ ||

vaśīkṛto hyahaṃ taiśca satstriyā satpatiryathā || 2.5.16.60 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe brahmaviṣṇusaṃvāde mārgaśīrṣamāsamāhātmye bhāgavataśraiṣṭhyamāhātmyavarṇanaṃnāma poḍaśo'dhyāyaḥ || 16 ||

English translation

Note: The next section deals with Bhāgavata Māhātmya , but this chapter is a part of Mārgaśīrṣa Māhātmya and is not related to the next section.

Śrī Bhagavān said :

1. Listen, O Four-faced One, to (the description of) meditation. I shall give it with a delighted mind. By listening to it, a man obtains good fortune on the earth.

2. (The form to be meditated upon)

The Lord is to be meditated upon as follows: [1] The Lord is seated on a lotus-like pedestal placed in a spot paved with and illuminated by precious stones. The Kalpa trees shine nearby. The bejewelled spot shines within a pavilion with golden background surrounded by a glorious park.

3-4. He has the dark-blue lustre of sapphire. He is in the form of a very small child. His tresses, glossy like molasses, are scattered over his face. His face is handsome like the beautiful full-blown lotus surrounded by swarms of bees. His eyes resemble blue lotus.

His cheeks gleam on account of the moving ear-rings. The nose is shapely and beautiful. The lips are red. The whole face is full of smiles. Many ornaments scatter their refulgence round his neck. He holds his nail(?) His eyes resemble a lotus.

5. His chest is soiled and grey-coloured due to the dust particles raised by the cows. His limbs are well-nourished. They gleam like gold. Strings of tinkling bells are tied round his hips and the pairs of beautiful calves and thighs.

6. He shines with the excellent lustre of the lotus-like pairs of hands and feet having the splendour of a Bandhujīva flower. He is laughing. There is milk-pudding in his right hand. He holds fresh, pure butter in his left hand.

7. He is fire (that burns down) multitudes of demons Who have become a burden to the earth. He is engaged (in the task of) killing Pūtanā and others. The Lord is surrounded by groups of cowherdesses and cowherds. The Lord of Devas is bowed down to by Indra and others.

8. Humble with devotion, he should worship Kṛṣṇa after remembering him early in the morning, along with the Lord of Serpents as well as Vajra (thunderbolt) etc. The devotee should please him with butter like white lotus and with milk mixed with curds.

9. The man who is always endued with faith and piety and who always worships Acyuta in the morning itself, shall ere long attain fully the goddess of fortune and after death he shall go to the purest great abode (Vaikuṇṭha).

10. The Mantra , O son, has previously, at the outset, been mentioned, named Śrīmad- dāmodara . [2] It is fascinating to the entire world. Listen to those who are entitled to its use.

11. O son, this most important Mantra should not be given by you to an undeserving person. The secret that yields Siddhi quickly should be guarded with great effort.

12-16. The preceptor should not accept a disciple who is idle, dirty, distressed and characterized by hypocrisy and delusion. He (the pupil) shall not be indigent, sickly, infuriated, lecherous and lustful. He should not be jealous and malicious, roguish and harsh in speech. He should not be one who has earned wealth unjustly or who is always devoted to other men's wives. He should not be inimical to the learned. He should not be a perpetually ignorant fellow or one who professes to be a scholar. He

should not be one who has deviated from his vow or one who is of obscure (or irregular?) means of livelihood. He should not be slanderous or vicious in mind. He should not be voracious, cruel in his activities, or a leader of wicked-minded men. He should not be miserly, sinful, dreadful or one who terrorises persons who seek refuge in him. The preceptor should not accept a disciple who has all (any of) these evil characteristics. If he accepts him, his defects (sins) will affect the preceptor.

17. Just as the defect (mistakes) of a minister affects the king, just as the defect of wife affects the husband, so also the defect of disciple passes on to the preceptor undoubtedly.

18-21. Hence the teacher should always test the disciple and only then should he accept him. The disciple should be one who is devoted to the service of the preceptor mentally, verbally and physically. He should not stoop to thieving. He should be endowed with pious qualities (faith, etc.), should endeavour to attain salvation. He should be devoted to the vow of celibacy. He should always be steadfast in the performance of holy rites. He should be cheerful (optimistic) in his mind. He should be pure and not be knavish. His mind should be free from impurities. He should be devoted to helping others. He should be disinterested. He should be one who causes delight to the preceptor with his mind, body (personal service) and wealth. He should cause delight, O son, to all who depend upon him and shall be pure.

22. (The preceptor) should impart the Mantra to a disciple of only such a nature and not otherwise. If he were to instruct otherwise, the curse of Devas will fall on him.

23. Listen, O son, I shall describe the characteristics of the preceptor too. [3] Only that person who is endowed with these characteristics should be a preceptor to people.

24. He who is impartial in mind, calm and quiescent, devoid of anger, friendly to all men, good in behaviour, great and magnanimous and accords equal treatment to all in the world, is glorified as the (ideal) preceptor.

25. He must always observe my holy rites and vows. He must be one honoured by Vaiṣṇavas . He must be interested in episodes pertaining to me. He must be ever devoted to my festivals.

26. He must be an ocean of mercy and must be perfectly contented. He should be one who helps and obliges all living beings. He must be devoid of desire. He must be an all-rounder and accomplished gentleman. He must be an expert in all lores.

27. He must be capable of dispelling all doubts. He must not be lazy. Such a preceptor is a respected Brāhmaṇa . He knows what happens at different times. He should bless all.

28. The disciple having the characteristics mentioned before should receive that Mantra, O son, from a preceptor of this type, in the month of Mārgaśīrṣa which is my resort.

29. A wise man should perform all the Vaiṣṇava Vratas . He should always listen to the great (holy scripture) Śrīmadbhāgavata that is my favourite. [4]

30. The Purāṇa named Śrīmadbhāgavata is renowned throughout the world. The devotee should listen to it with faith. It causes my satisfaction and pleasure.

31. A man who reads the Bhāgavata Purāṇa continuously gets the merit of gifting a tawny-coloured cow for every syllable (so read).

32. He who reads or listens to half or even one-fourth of a verse quoted from Bhāgavata everyday, shall obtain the merit of (the gift of) a thousand cows.

33. O son, a man who reads with (mental and physical) purity a verse from Bhāgavata everyday, attains the merit of (reading) all the eighteen Purāṇas .

34. Vaiṣṇavas stay there where my story is continuously (told). Those men are unaffected by Kali , who always honour my (favourite Purāṇa).

35. Those men who honour in their abode the scriptures of Vaiṣṇavas [5] become rid of all their sins and they are saluted by Suras .

36. If people always honour the scripture Bhāgavata in their houses in the Kali Age, if they clap their hands (in praise thereof) and if they shout in joy, I become delighted with them.

37. The Manes drink milk, ghee , honey and water for as many days, O son, as their descendants keep the Bhāgavata text in their abodes.

38. Those who devoutly present the Bhāgavata scripture to a Vaiṣṇava, reside in my world for thousands and crores of Kalpas .

39. Devas are propitiated till the universal annihilation of all living beings by the men who honour the Bhāgavata scripture in their abodes always.

40. If one has in one's abode half of a verse or even one-fourth of it from the excellent Bhāgavata , of what use are the collection of hundreds and thousands of other scriptural texts?

41. If, in Kali Age, anyone has no Bhāgavata text in his abode, he will never return from the noose of Yama .

42. If there is no Bhāgavata text in anyone's house in Kali Age, how can he be known as a Vaiṣṇava? He is worse than a Cāṇḍāla .

43. O Lord of the worlds, scriptural texts must be collected even at the cost of all that one possesses. For the sake of propitiating me, O my son, a Vaiṣṇava must do so always.

44. Wherever there is Bhāgavata , the holy scripture, in Kali Age, I always stay there along with Devas.

45. All the Tīrthas , (West-flowing and East-flowing) rivers and lakes, Yajñas , the seven cities and all the meritorious mountains are present there.

46. O Lord of the worlds, my scripture should be listened to by one who seeks fame, virtue and victory, for the sake of dispelling sins and by the pious-minded one for the sake of salvation.

47. Śrīmadbhāgavata is meritorious. It yields longevity, health and nourishment. By reading or listening to it, one is liberated from all sins.

48. If people do not listen to the great (scripture.) Śrīmadbhāgavata , O Lord of the worlds, their perpetual master is Yama. It is indeed the truth, the truth (positively).

49. If a man does not go to listen to Bhāgavata , O son, particularly on the Ekādaśī day, there is no greater sinner than he.

50. I stay in that house where a verse from Bhāgavata , or half of it or even a quarter of it is kept written.

51. Approaching all the hermitages and taking a holy plunge in all the rivers is not as sanctifying unto men as Śrīmadbhāgavata .

52. Wherever there is Śrīmadbhāgavata , O Four-faced One, I go to that place like a cow fond of her calf.

53. I never abandon that man who is a reader and expounder of my stories, who is always engaged in listening to my stories and who is delighted in his mind (on hearing) my stories.

54. If a man does not stand up on seeing Śrīmadbhāgavata , the meritorious scripture, O son, his merit for the whole year perishes.

55. If a man honours Śrīmadbhāgavata on seeing it by standing up and bowing down to it, by seeing him I derive matchless pleasure.

56. If on seeing Bhāgavata from a distance a person (gladly) proceeds towards it, he shall undoubtedly attain the merit of a horse-sacrifice for every such step.

57. If a man gets up and bows down to Śrīmadbhāgavata , I grant to him wealth, sons, wives and devotion.

58. If men devoutly listen to Śrīmadbhāgavata offering royal reception and reverence to it, I am won over by them (easily).

59. O righteous one, men who listen devoutly to the great Śrīmadbhāgavata during all my festivals give me great delight.

60. I am won over by them through clothes, ornaments, flowers, incense, lamps and presents like a good husband by a good wife.

[1]: [1] : For meditation on God some form must be conceived for concentration of the mind. Here vv 2-7 give a beautiful description of Kṛṣṇa as a child. It will appeal to all devotees for meditation.

[2]: [2] : The author of this section emphasizes Dāmodara as the Mantra for meditation and Japa. The qualifications of a disciple to whom the Mantra is to be imparted are given in vv 11-22.

[3]: [3] : Qualifications of the preceptor are detailed in vv 23-27.

[4]: [4] : The importance of listening to or reading Śrīmadbhāgavata is shown in vv 29-34 and in vv 47ff.

[5]: [5] : VV 35-46 describe the efficacy of the Bhāgavata if one copy of it is kept in the house.

Sanskrit source · English chapter witness

Mārgaśīrṣa-māhātmya · Chapter 17

The Greatness of Mathura

Chapter 150 of 221 · 68 detected Sanskrit verse markers

Sanskrit

।। ब्रह्मोवाच ।। ।।
कस्मिन्क्षेत्रे हि देवेश मार्गशीर्षोऽधिकः स्मृतः ।।
किं फलं च भवेत्तस्मिन्नेतत्सर्वं वद प्रभो ।। १ ।।
।। श्रीभगवानुवाच ।। ।।
मधुरेति सुविख्यातमस्ति क्षेत्रं परं मम ।।
सुरम्या च प्रशस्ता च जन्मभूमिः प्रिया मम ।। २ ।।
पदेपदे तीर्थफलं मधुरायां चतुर्मुख ।।
यत्रयत्र नरः स्नातो मुच्यते घोरकिल्बिषात् ।। ३ ।।
सर्वधर्मविहीनानां पुरुषाणां दुरात्मनाम् ।।
नरकार्तिहरा पुत्र मधुरा पापनाशिनी ।। ४ ।।
कृतघ्नश्च सुरापश्च चौरो भग्नव्रतस्तथा ।।
मधुरां प्राप्य मनुजो मुच्यते घोरपातकात् ।। ५ ।।
सूर्यौदये तमो नश्येद्यथा वज्रभयान्नगाः ।।
ताक्ष्यं दृष्ट्वा यथा सर्पा मेघा वातहता यथा ।। ६ ।।
तत्त्वज्ञानाद्यथा दुःखं हरिं दृष्ट्वा यथा गजाः ।।

तथा पापानि नश्यंति मथुरादर्शनात्सुत ।। ७ ।।
श्रद्धया भक्तियुक्तस्तु दृष्ट्वा मधुपुरीं नरः ।।
ब्रह्महाऽपि विशुध्येत किं पुनस्त्वन्यपातकी ।। ८ ।।
मथुरां स्नातुकामस्य गच्छतस्तु पदेपदे ।।
निराशानि व्रजंत्येव पापानि च शरीरतः ।। ९ ।।
अनुषंगेण गच्छंति वाणिज्येनाऽपि सेवया ।।
मधुरास्नानमात्रेण दिवं यांति गतांहसः ।। 2.5.17.१० ।।
नामाऽपि गृह्णतामस्याः सदा मुक्तिर्न संशयः ।।
सदा कृतयुगं तत्र सदा चैवोत्तरायणम् ।। ११ ।।
यः शृणोति चतुर्वक्त्र माधुरं मम मंदिरम् ।।
अन्येनोच्चारिते सद्यः सोऽपि पापात्प्रमुच्यते ।। १२ ।।
त्रिरात्रमपि ये तत्र वसंति मनुजाः सुत ।।
तेषां पुनंति सहृष्टाः स्पृष्टाश्चरणरेणवः ।। १३ ।।
यथा तृणसमूहं तु ज्वलयंति स्फुलिंगकाः ।।
तथा महांति पापानि दहते मथुरा पुरी ।। १४ ।।

स्नानेन सर्वतीर्थानां यः स्यात्सुकृतसंचयः ।।
ततोऽधिकतरं प्रोक्ता मथुरा सर्वमंडले ।। १५ ।।
चतुर्णामपि वेदानां पुण्यमध्ययनाच्च यत् ।।
तत्पुण्यं जायते तत्र मथुरां स्मरतां नृणाम् ।। १६ ।।
अन्यत्र हि कृतं पापं तीर्थमासाद्य नश्यति ।।
तीर्थेषु यत्कृतं पापं वज्रलेपो भविष्यति ।। १७ ।।
मथुरायां कृतं पापं मथुरायां प्रणश्यति ।।
धर्मार्थकाममोक्षाख्यं स्थित्वा तत्र लभेन्नरः ।। १८ ।।
अन्यत्र दशभिर्वर्षैः प्रारब्धं भुज्यते हि यत् ।।
किल्विषं च चतुर्वक्त्र माथुरे दशभिर्दिनैः ।।१९।।
दिवि नैव न पाताले नांतरिक्षे न मानुषे ।।
समं तु मथुरायां हि प्रियं मम सदैव हि ।। 2.5.17.२० ।।
सर्वेषामेव तीर्थानां माथुरं परमं महत् ।।
बालक्रीडनरूपाणि कृतानि सह गोपकैः ।। २१ ।।
त्रिंशद्वर्षसहस्राणि त्रिंशद्वर्षशतानि च ।।

यत्फलं भारते वर्षे तत्फलं मथुरां स्मरन् ।। २२ ।।
सन्निहत्यां तु यत्पुण्यं राहुग्रस्ते दिवाकरे ।।
ततोधिकं लभेत्पुत्र मथुरायां दिनेदिने ।। २३ ।।
पूर्णे वर्षसहस्रे तु तीर्थराजे तु यत्फलम् ।।
तत्फलं लभते पुत्र सहोमासे मधोः पुरे ।। २४ ।।
पूर्णे वर्षसहस्रे तु वाराणस्यां च यत्फलम् ।।
तत्फलं लभते पुत्र मथुरायां सहो दिने ।। २५ ।।
गोदावरीद्वारकयोर्नरो यः क्षेत्रे कुरूणां क्षितिदायको यः ।।
षण्मासकात्साधयते गयायां समं भवेन्नो दिनमेकमाथुरम् ।। २६ ।।
न द्वारका काशिकांची न माया गदाधरो यस्य समं न तीर्थम् ।।
संतर्पिता यद्यमुनाजलेन वांछंति नो वै पितरः पिंडदानम् ।। २७ ।।
मथुरायां प्रकुर्वंति पुरीसाधारणीदृशम् ।।
ये नरास्तेऽपि विज्ञेयाः पापराशिभिरन्विताः ।। २८ ।।
न दृष्टा मथुरा येन दिदृक्षा यस्य जायते ।।
यत्र तत्र मृतस्याऽपि माथुरे जन्म जायते ।। २९ ।।

भूमे रजांसि गणयेत्कालेनाऽपि चतुर्मुख ।।
माथुरे यानि तीर्थानि तेषां संख्या न विद्यते ।। 2.5.17.३० ।।
कुरु भोः कुरु भो वासं मथुराख्यां पुरीं प्रति ।।
वसामि सततं तस्यां गोपकन्याभिरावृतः ।। ३१ ।।
रेरे संसारमग्नाश्च शिष्या मे शृणुताऽपरे ।।
यदीच्छथ सुखं सांद्रं वासं कुरुत मत्पुरीम् ।। ३२ ।।
अहो लोको महानंदो नेत्रयुक्तो न पश्यति ।।
माथुरे विद्यमानेऽपि संसृतिं भजते सदा ।। ३३ ।।
मानुषीं योनिमतुलां लब्ध्वा भाग्यस्य योगतः ।।

वृथैवायुर्गतं तेषां न दृष्टा मथुरापुरी ।। ३४ ।।
अहो मतेः सुदौर्बल्यमहो भाग्यस्य दुर्विधिः ।।
अहो मोहस्य महिमा मथुरा नैव सेव्यते ।। ३५ ।।
मथुरां तु परित्यज्य योऽन्यत्र कुरुते मतिम् ।।
मूढो भ्रमति संसारे मोहितो मम मायया ।। ३६ ।।
मथुरामपि संप्राप्य योऽन्यत्र कुरुते स्पृहाम् ।।

दुर्बुद्धेस्तस्य किं ज्ञानं सोऽज्ञानेन विजृंभितः ।। ।। ३७ ।।
मात्रा पित्रा परित्यक्ता ये त्यक्ता निजबंधुभिः ।।
येषां क्वापि गतिर्नास्ति तेषां मम पुरी गतिः ।। ३८ ।।
पापराशिभिराक्रांता ये दारिद्र्य पराजिताः ।।
येषां क्वापि गतिर्नास्ति तेषां मम पुरी गतिः ।। ३९ ।।
सारात्सारतरं स्थानं गुह्याद्गुह्यतरं परम् ।।
गतिमन्वेषमाणानां मथुरा परमा गतिः ।। 2.5.17.४० ।।
न तत्पुण्यैर्न तद्दानैर्न तपोभिर्न तु स्तवैः ।।
न लभ्यं विविधैर्योगैर्लभ्यं मदनुभावतः ।। ४१ ।।
मयि येषां स्थिरा भक्तिर्भूयसी येषु मत्कृपा ।।
तेषामेव हि धन्यानां मथुरायां भवेद्धृतिः ।। ४२ ।।
या गतिर्योगयुक्तस्य ब्रह्मज्ञस्य मनीषिणः ।।
सा गतिस्त्यजतः प्राणान्मथुरायां नरस्य च ।। ४३ ।।
काश्यादिपुर्यो यदि संति लोके तासां तु मध्ये मथुरैव धन्या ।।
या जन्ममौंजीव्रतमुक्तिदानैर्नृणां चतुर्धा विदधाति मुक्तिम् ।। ।। ४४ ।।

न योगैर्या गतिर्लभ्या मन्वंतरशतैरपि ।।
अन्यत्र हेलया साऽत्र लभ्यते मत्प्रसादतः ।।४५।।
न पापेभ्यो भयं यत्र न भयं यत्र वै यमात् ।।
न गर्भवासभीर्यत्र तत्क्षेत्रं को न संश्रयेत्।। ४६।।
मथुरायां च यत्पुण्यं तत्पुण्यस्य फलं शृणु ।।
मथुरायां समासाद्य मथुरायां मृता हि ये ।। ४७ ।।
अपि कीटपतंगाद्या जायंते ते चतुर्भुजाः ।।
कूलात्पतंति ये वृक्षास्तेऽपि यांति परां गतिम् ।। ४८ ।।
मूका जडांधबधिरास्तपोनियमवर्जिताः ।।
कालेनैव मृता ये च मम लोकं व्रजंति ते ।। ४९ ।।
सर्पदष्टाः पशुहताः पावकांबुविनाशिताः।।
लब्धाऽपमृत्यवो ये च माथुरे मम लोकगाः ।। 2.5.17.५० ।।
सत्यं सत्यं मुनिश्रेष्ठ ब्रुवे शपथपूर्वकम् ।।
सर्वाऽभीष्टप्रदं नान्यन्मथुरायाः समं क्वचित् ।। ६१ ।।
त्रिवर्गदा कामिनां या मुमुक्षूणां च मुक्तिदा ।।

भक्तीच्छोर्भक्तिदा कस्तां मथुरां नाऽऽश्रयेद्बुधः ।। ५२ ।।
एतादृशी मधुपुरी कर्त्तव्या मार्गशीर्षके ।।

तदभावे पुष्करं हि कर्तव्यं विधिपूर्वकम् ।। ५३ ।।
ज्येष्ठं हि ब्रह्मणः कुण्डं मध्यं कुण्डं च वैष्णवम् ।।
कनिष्ठं रुद्रदैवत्यमिति जानीहि बुद्धिमन् ।।५४।।
एषु स्नानं च दानं च श्राद्धं च विधिपूर्वकम् ।।
पूजा च महती कार्या मम प्रीतिकरा सुत ।। ५५ ।।
पूर्णा या तु भवेत्पुत्र सहोमासे मम प्रिया ।।
तस्यां यत्क्रियते पुण्यं मम प्रीतिकरं भवेत् ।। ५६ ।।
गोदानमन्नदानं च हेमदानं च पुत्रक ।।
धरादानं च कर्तव्यं पूर्णायां विधिपूर्वकम् ।। ५७ ।।
सहोमासे हि पूर्णायां सद्मदानं च कारयेत् ।।
यत्किंचित्क्रियते पूर्णं तदक्षय्यफलं भवेत् ।। ५८ ।।
ब्रह्मभोज्यं हि कर्तव्यं यथाविभवसारतः ।।
पूर्णायामेव कर्तव्य उत्सवो व्रतपूर्त्तये ।। ५९ ।।

यादृशी मथुरा पुत्र सहोमासे मम प्रिया ।।
न तथा तीर्थराजाद्यास्तदभावे च पुष्करम् ।। 2.5.17.६० ।।
पुष्करे मथुरायां वै पूर्णा कार्या विचक्षणैः ।।
यत्र कुत्रापि वा कार्या विधियुक्ता च पूर्णिमा ।। ६१ ।।
स्नानं दानं तथा पूजां पूर्णायां न करोति यः ।।
षष्टिवर्षसहस्राणि पच्यते रौरवादिषु ।। ६२ ।।
तस्मात्सर्वप्रयत्नेन मान्या पूर्णा विचक्षणैः ।।
मार्गशीर्षेण संयुक्ता अनंतफलदायिनी ।। ६३ ।।
यथा ते कथितं वत्स मार्गशीर्षं मम प्रियम् ।।
करोति यो नरो भक्त्या तस्य पुण्यफलं शृणु ।। ६४ ।।
तीर्थायुतेषु यत्पुण्यं यत्पुण्यं व्रतकोटिभिः ।।
सर्वयज्ञेषु यत्पुण्यं तत्पुण्यं समवाप्नुयात् ।। ६५ ।।
अपुत्रो लभते पुत्रं निर्धनो धनमेव च ।।
विद्यार्थी च तथा विद्यां रूपार्थी रूपमाप्नुयात् ।। ६६ ।।
ब्राह्मणो ब्रह्मवर्चस्वी क्षत्रियो विजयी भवेत् ।।

वैश्यो निधिपतित्वं च शूद्रः शुद्धेत पातकात् ।। ६७ ।।
यद्दुर्लभं च दुष्प्राप्यं त्रिषु लोकेषु मानद ।।
तत्सर्वं प्राप्नुयान्मर्त्यः सहोमासे न संशयः ।। ६८ ।।
यद्यप्येतेषु कामेषु सक्ता ये मानवाः सुत ।।
तुष्टा ह्यंते चतुर्वक्त्र न कामार्हा महाभुज ।। ६९ ।।
सुदुर्लभा हि सद्भक्तिर्मम वश्यकरी शुभा ।।
सा वै संप्राप्यते पुत्र सहोमासे श्रुते तथा ।। 2.5.17.७० ।।
मम प्रीतिकरं मासं सर्वदा मम वल्लभम् ।।
सर्वं संप्राप्यतेऽमुष्मान्मत्प्रसादाच्चतुर्मुख ।। ७१ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे ब्रह्मविष्णुसंवादे मार्गशीर्षमासमाहात्म्ये

मथुरामाहात्म्यवर्णनंनाम सप्तदशोऽध्यायः ।। १७ ।।

Roman transliteration

|| *brahmovāca* || ||
kasminkṣetre hi deveśa mārgaśīrṣo'dhikaḥ smṛtaḥ ||
kiṃ phalaṃ ca bhavettasminnetatsarvaṃ vada prabho || *1* ||
|| *śrībhagavānuvāca* || ||
madhureti suvikhyātamasti kṣetraṃ paraṃ mama ||
suramyā ca praśastā ca janmabhūmiḥ priyā mama || *2* ||
padepade tīrthaphalaṃ madhurāyāṃ caturmukha ||
yatrayatra naraḥ snāto mucyate ghorakilbiṣāt || *3* ||
sarvadharmavihīnānāṃ puruṣāṇāṃ durātmanām ||
narakārtiharā putra madhurā pāpanāśinī || *4* ||
kṛtaghnaśca surāpaśca cauro bhagnavratastathā ||
madhurāṃ prāpya manujo mucyate ghorapātakāt || *5* ||
sūryaudaye tamo naśyedyathā vajrabhayānnagāḥ ||
tārkṣyaṃ dṛṣṭvā yathā sarpā meghā vātahatā yathā || *6* ||
tattvajñānādyathā duḥkhaṃ hariṃ dṛṣṭvā yathā gajāḥ ||

tathā pāpāni naśyaṃti mathurādarśanātsuta || *7* ||
śraddhayā bhaktiyuktastu dṛṣṭvā madhupurīṃ naraḥ ||
brahmahā'pi viśudhyeta kiṃ punastvanyapātakī || *8* ||
mathurāṃ snātukāmasya gacchatastu padepade ||
nirāśāni vrajaṃtyeva pāpāni ca śarīrataḥ || *9* ||
anuṣaṃgeṇa gacchaṃti vāṇijyenā'pi sevayā ||
madhurāsnānamātreṇa divaṃ yāṃti gatāṃhasaḥ || *2.5.17.10* ||
nāmā'pi gṛhṇatāmasyāḥ sadā muktirna saṃśayaḥ ||
sadā kṛtayugaṃ tatra sadā caivottarāyaṇam || *11* ||
yaḥ śṛṇoti caturvaktra mādhuraṃ mama maṃdiram ||
anyenoccārite sadyaḥ so'pi pāpātpramucyate || *12* ||
trirātramapi ye tatra vasaṃti manujāḥ suta ||
teṣāṃ punaṃti sahṛṣṭāḥ spṛṣṭāścaraṇareṇavaḥ || *13* ||
yathā tṛṇasamūhaṃ tu jvalayaṃti sphuliṃgakāḥ ||
tathā mahāṃti pāpāni dahate mathurā purī || *14* ||

snānena sarvatīrthānāṃ yaḥ syātsukṛtasaṃcayaḥ ||
tato'dhikataraṃ proktā mathurā sarvamaṃḍale || *15* ||
caturṇāmapi vedānāṃ puṇyamadhyayanācca yat ||
tatpuṇyaṃ jāyate tatra mathurāṃ smaratāṃ nṛṇām || *16* ||
anyatra hi kṛtaṃ pāpaṃ tīrthamāsādya naśyati ||
tīrtheṣu yatkṛtaṃ pāpaṃ vajralepo bhaviṣyati || *17* ||
mathurāyāṃ kṛtaṃ pāpaṃ mathurāyāṃ praṇaśyati ||
dharmārthakāmamokṣākhyaṃ sthitvā tatra labhennaraḥ || *18* ||
anyatra daśabhirvarṣaiḥ prārabdhaṃ bhujyate hi yat ||
kilviṣaṃ ca caturvaktra māthure daśabhirdinaiḥ ||*19*||
divi naiva na pātāle nāṃtarikṣe na mānuṣe ||
samaṃ tu mathurāyāṃ hi priyaṃ mama sadaiva hi || *2.5.17.20* ||
sarveṣāmeva tīrthānāṃ māthuraṃ paramaṃ mahat ||
bālakrīḍanarūpāṇi kṛtāni saha gopakaiḥ || *21* ||
triṃśadvarṣasahasrāṇi triṃśadvarṣaśatāni ca ||

yatphalaṃ bhārate varṣe tatphalaṃ mathurāṃ smaran || 22 ||
sannihatyāṃ tu yatpuṇyaṃ rāhugraste divākare ||
tatodhikaṃ labhetputra mathurāyāṃ dinedine || 23 ||
pūrṇe varṣasahasre tu tīrtharāje tu yatphalam ||
tatphalaṃ labhate putra sahomāse madhoḥ pure || 24 ||
pūrṇe varṣasahasre tu vārāṇasyāṃ ca yatphalam ||
tatphalaṃ labhate putra mathurāyāṃ saho dine || 25 ||
godāvarīdvārakayornaro yaḥ kṣetre kurūṇāṃ kṣitidāyako yaḥ ||
ṣaṇmāsakātsādhayate gayāyāṃ samaṃ bhavenno dinamekamāthuram || 26 ||
na dvārakā kāśikāṃcī na māyā gadādharo yasya samaṃ na tīrtham ||
saṃtarpitā yadyamunājalena vāṃchaṃti no vai pitaraḥ piṃḍadānam || 27 ||
mathurāyāṃ prakurvaṃti purīsādhāraṇīdṛśam ||
ye narāste'pi vijñeyāḥ pāparāśibhiranvitāḥ || 28 ||
na dṛṣṭā mathurā yena didṛkṣā yasya jāyate ||
yatra tatra mṛtasyā'pi māthure janma jāyate || 29 ||

bhūme rajāṃsi gaṇayetkālenā'pi caturmukha ||
māthure yāni tīrthāni teṣāṃ saṃkhyā na vidyate || 2.5.17.30 ||
kuru bhoḥ kuru bho vāsaṃ mathurākhyāṃ purīṃ prati ||
vasāmi satataṃ tasyāṃ gopakanyābhirāvṛtaḥ || 31 ||
rere saṃsāramagnāśca śiṣyā me śṛṇutā'pare ||
yadīcchatha sukhaṃ sāṃdraṃ vāsaṃ kuruta matpurīm || 32 ||
aho loko mahānaṃdo netrayukto na paśyati ||
māthure vidyamāne'pi saṃsṛtiṃ bhajate sadā || 33 ||
mānuṣīṃ yonimatulāṃ labdhvā bhāgyasya yogataḥ ||
vṛthaivāyurgataṃ teṣāṃ na dṛṣṭā mathurāpurī || 34 ||
aho mateḥ sudaurbalyamaho bhāgyasya durvidhiḥ ||
aho mohasya mahimā mathurā naiva sevyate || 35 ||
mathurāṃ tu parityajya yo'nyatra kurute matim ||
mūḍho bhramati saṃsāre mohito mama māyayā || 36 ||
mathurāmapi saṃprāpya yo'nyatra kurute spṛhām ||

durbuddhestasya kiṃ jñānaṃ so'jñānena vijṛṃbhitaḥ || || 37 ||
mātrā pitrā parityaktā ye tyaktā nijabaṃdhubhiḥ ||
yeṣāṃ kvāpi gatirnāsti teṣāṃ mama purī gatiḥ || 38 ||
pāparāśibhirākrāṃtā ye dāridrya parājitāḥ ||
yeṣāṃ kvāpi gatirnāsti teṣāṃ mama purī gatiḥ || 39 ||
sārātsārataraṃ sthānaṃ guhyādguhyataraṃ param ||
gatimanveṣamāṇānāṃ mathurā paramā gatiḥ || 2.5.17.40 ||
na tatpuṇyairna taddānairna tapobhirna tu stavaiḥ ||
na labhyaṃ vividhairyogairlabhyaṃ madanubhāvataḥ || 41 ||
mayi yeṣāṃ sthirā bhaktirbhūyasī yeṣu matkṛpā ||
teṣāmeva hi dhanyānāṃ mathurāyāṃ bhavedgatiḥ || 42 ||
yā gatiryogayuktasya brahmajñasya manīṣiṇaḥ ||
sā gatistyajataḥ prāṇānmathurāyāṃ narasya ca || 43 ||
kāśyādipuryo yadi saṃti loke tāsāṃ tu madhye mathuraiva dhanyā ||
yā janmamauṃjīvratamuktidānairnṛṇāṃ caturdhā vidadhāti muktim || || 44 ||

na yogairyā gatirlabhyā manvaṃtaraśatairapi ||
anyatra helayā sā'tra labhyate matprasādataḥ ||45||
na pāpebhyo bhayaṃ yatra na bhayaṃ yatra vai yamāt ||
na garbhavāsabhīryatra tatkṣetraṃ ko na saṃśrayet|| 46||
mathurāyāṃ ca yatpuṇyaṃ tatpuṇyasya phalaṃ śṛṇu ||
mathurāyāṃ samāsādya mathurāyāṃ mṛtā hi ye || 47 ||

api kīṭapataṃgādyā jāyaṃte te caturbhujāḥ ||
kūlātpataṃti ye vṛkṣāste'pi yāṃti parāṃ gatim || 48 ||
mūkā jaḍāṃdhabadhirāstaponiyamavarjitāḥ ||
kālenaiva mṛtā ye ca mama lokaṃ vrajaṃti te || 49 ||
sarpadaṣṭāḥ paśuhatāḥ pāvakāṃbuvināśitāḥ||
labdhā'pamṛtyavo ye ca māthure mama lokagāḥ || 2.5.17.50 ||
satyaṃ satyaṃ muniśreṣṭha bruve śapathapūrvakam ||
sarvā'bhīṣṭapradaṃ nānyanmathurāyāḥ samaṃ kvacit || 61 ||
trivargadā kāmināṃ yā mumukṣūṇāṃ ca muktidā ||

bhaktīcchorbhaktidā kastāṃ mathurāṃ nā"śrayedbudhaḥ || 52 ||
etādṛśī madhupurī karttavyā mārgaśīrṣake ||
tadabhāve puṣkaraṃ hi kartavyaṃ vidhipūrvakam || 53 ||
jyeṣṭhaṃ hi brahmaṇaḥ kuṇḍaṃ madhyaṃ kuṇḍaṃ ca vaiṣṇavam ||
kaniṣṭhaṃ rudradaivatyamiti jānīhi buddhiman ||54||
eṣu snānaṃ ca dānaṃ ca śrāddhaṃ ca vidhipūrvakam ||
pūjā ca mahatī kāryā mama prītikarā suta || 55 ||
pūrṇā yā tu bhavetputra sahomāse mama priyā ||
tasyāṃ yatkriyate puṇyaṃ mama prītikaraṃ bhavet || 56 ||
godānamannadānaṃ ca hemadānaṃ ca putraka ||
dharādānaṃ ca kartavyaṃ pūrṇāyāṃ vidhipūrvakam || 57 ||
sahomāse hi pūrṇāyāṃ sadmadānaṃ ca kārayet ||
yatkiṃcitkriyate pūrṇaṃ tadakṣayyaphalaṃ bhavet || 58 ||
brahmabhojyaṃ hi kartavyaṃ yathāvibhavasārataḥ ||
pūrṇāyāmeva kartavya utsavo vratapūrttaye || 59 ||

yādṛśī mathurā putra sahomāse mama priyā ||
na tathā tīrtharājādyāstadabhāve ca puṣkaram || 2.5.17.60 ||
puṣkare mathurāyāṃ vai pūrṇā kāryā vicakṣaṇaiḥ ||
yatra kutrāpi vā kāryā vidhiyuktā ca pūrṇimā || 61 ||
snānaṃ dānaṃ tathā pūjāṃ pūrṇāyāṃ na karoti yaḥ ||
ṣaṣṭivarṣasahasrāṇi pacyate rauravādiṣu || 62 ||
tasmātsarvaprayatnena mānyā pūrṇā vicakṣaṇaiḥ ||
mārgaśīrṣeṇa saṃyuktā anaṃtaphaladāyinī || 63 ||
yathā te kathitaṃ vatsa mārgaśīrṣaṃ mama priyam ||
karoti yo naro bhaktyā tasya puṇyaphalaṃ śṛṇu || 64 ||
tīrthāyuteṣu yatpuṇyaṃ yatpuṇyaṃ vratakoṭibhiḥ ||
sarvayajñeṣu yatpuṇyaṃ tatpuṇyaṃ samavāpnuyāt || 65 ||
aputro labhate putraṃ nirdhano dhanameva ca ||
vidyārthī ca tathā vidyāṃ rūpārthī rūpamāpnuyāt || 66 ||
brāhmaṇo brahmavarcasvī kṣatriyo vijayī bhavet ||

vaiśyo nidhipatitvaṃ ca śūdraḥ śuddhyeta pātakāt || 67 ||
yaddurlabhaṃ ca duṣprāpyaṃ triṣu lokeṣu mānada ||
tatsarvaṃ prāpnuyānmartyaḥ sahomāse na saṃśayaḥ || 68 ||
yadyapyeteṣu kāmeṣu saktā ye mānavāḥ suta ||
tuṣṭā hyaṃte caturvaktra na kāmārhā mahābhuja || 69 ||
sudurlabhā hi sadbhaktirmama vaśyakarī śubhā ||
sā vai saṃprāpyate putra sahomāse śrute tathā || 2.5.17.70 ||
mama prītikaraṃ māsaṃ sarvadā mama vallabham ||
sarvaṃ saṃprāpyate'muṣmānmatprasādāccaturmukha || 71 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe brahmaviṣṇusaṃvāde mārgaśīrṣamāsamāhātmye mathurāmāhātmyavarṇanaṃnāma saptadaśo'dhyāyaḥ || 17 ||

English translation

Note: This Sthala-purāṇa of Mathurā has a tenuous relation with this Māhātmya —only that the month of Mārgaśīrṣa is favourite with Viṣṇu and Viṣṇu- Kṛṣṇa happened to live in Mathurā region in the early part of his life. [1]

Brahmā said :

1. O Lord of Devas , which is that holy place in which the month of Mārgaśīrṣa is most celebrated? What is the benefit thereof? O Lord, state everything.

Śrī Bhagavān said :

2. There is a great sacred place of mine well-known as Mathurā. It is very beautiful and well-honoured. It is the place of my birth and is very much loved by me.

3. At Mathurā, O Four-faced One, a devotee obtains the merit of a Tīrtha at every step. Wherever the man may take his holy bath, he is liberated from terrible sins.

4. O son, Mathurā is destructive of sins. It dispels the agony suffered in hells by men of wicked souls devoid of all piety and virtue.

5. An ungrateful one, a drink-addict, a thief and a man whose holy vow is interrupted in the middle and broken, is liberated from terrible sins on reaching Mathurā.

6-7. Just as darkness disappears at sunrise, just as mountains run away out of fear of the thunderbolt, just as serpents perish on seeing Garuḍa , just as clouds are scattered on being tossed by wind, just as (worldly) misery is dispelled by the knowledge of reality, just as elephants run away on seeing a lion, so also sins perish at the sight of Mathurā, O son.

8. On seeing Madhupurī a man endowed with faith and devotion becomes purified even if he is a slayer of a Brāhmaṇa . What need one say of other sinners?

9. Sins become desperate and go away from the body of one who is desirous of taking his holy bath in Mathurā and goes there step by step.

10. Even if people go to Mathurā casually or for any business dealings or for service, they rid themselves of sins merely due to their holy bath in Mathurā and go to heaven.

11. Even those who utter the name of this (city) shall undoubtedly attain salvation. There is perpetual Kṛtayuga there; there is Uttarāyaṇa (period of the northern transit of the Sun) there always.

12. He who hears about my temple at Mathurā on being mentioned by another, is liberated from sins.

13. On being seen or touched the particles from the feet of those men who stay there for three nights, O son, sanctify (everything).

14. Just as flames of fire burn clusters of grass, so also the city of Mathurā burns great sins,

15. It is said that the holy bath in all the zones of Mathurā is more efficacious than, and the merit thereof is superior to, the merit earned by bath in all the Tīrthas .

16. Men who remember Mathurā acquire that merit which accrues from a study of the four Vedas .

17. A sin committed elsewhere perishes on approaching a Tīrtha; a sin committed in Tīrthas becomes permanent like adamantine cement.

18. A sin committed at Mathurā perishes at Mathurā itself. By staying there a man obtains (all the aims of life) namely virtue, wealth, love and salvation.

19. Sin that takes ten years elsewhere to be consumed completely, O Four-faced One, takes only ten days in the holy spot of Mathurā.

20. There is nothing in heaven, in nether worlds, in firmament or in the mortal world as dear to me always as Mathurā.

21-23. The holy spot of Mathurā is greater than all other Tīrthas (taken together). It is the place where thirty-three thousand years were spent (by me) in sports in childhood with the cowherds. By remembering Mathurā one attains the same merit as in the whole of the Bhārata sub-continent.

O son, everyday, one attains in Mathurā more merit than that obtained at the river Sannihatī when there is a solar eclipse.

24. In the city of Madhu , O son, one obtains in the Mārgaśīrṣa month that merit which is obtained in Tīrtharāja Prayāga in the course of a full thousand years.

25. In the course of a day in the month of Mārgaśīrṣa, O son, one obtains in Mathurā that merit which is obtained at Vārāṇasī in the course of a full millennium.

26. By (spending) a day in Mathurā one obtains the same merit as is obtained by a man who gifts a plot of land near Godāvarī , in Dvārakā or in Kurukṣetra or who spends six months at Gayā .

27. Neither Dvārakā, nor Kāśī nor Kāñcī can be a Tīrtha (like Mathurā) where Māyāgadādhara (i.e. Viṣṇu) is the deity. If libations are offered to them by means of Yamunā -water, Pitṛs do not desire the offerings of balls of rice.

28. Those men who view Mathurā as though it is an ordinary city should be known as those contaminated with masses of sins.

29. If Mathurā is not seen by one, but one had the desire to visit it, one is reborn in Mathurā wherever one dies.

30. O Four-faced One, one may even count the dust particles of the earth in course of time. But there is no limit to the number of Tīrthas in Mathurā.

31. Oh, do stay! Oh, do stay in the city of Mathurā! I stay there continuously surrounded by cowherd lasses.

32. O ye who are immersed in the ocean of worldly existence, O my other disciples, listen. If you desire for intense and excellent happiness, stay in my city.

33. Alas! People of the world are exceedingly blind; though they have eyes they do not see. Although the holy place of Mathurā is present, they undergo the ordeal of births and deaths.

34. Despite the fact that by good luck they have obtained the incomparable birth in human womb (species), their life has gone in vain. The city of Mathurā was not seen by them.

35. Alas, the weakness of the intellect! Alas, adverse fate and bad luck! Alas, the powerful influence of delusion! Mathurā is not resorted to.

36. He who is inclined towards anoṃer place after ignoring Mathurā is deluded by my Māyā . He is stupid and he wanders in the vast expanse of worldly existence.

37. If even after reaching Mathurā anyone craves for any other place, how can that evil-minded one acquire perfect knowledge? He displays his ignorance!

38. My city is the goal and refuge unto those who are abandoned by their parents and kinsmen and who have no other go.

39. My city is the goal and refuge unto those who have been overwhelmed by masses of sins, those who have been vanquished by poverty and those who have no other place of resort.

40. It is the most excellent of all spots. It is the greatest secret. Mathurā is the greatest goal unto those who are in search of a worthy goal and refuge.

41. That cannot be obtained through merits; that cannot be acquired through charitable gifts. That cannot be obtained through austerities nor through eulogies. It cannot be secured by means of different kinds of Yogic exercises. It can be obtained only through my grace.

42. At Mathurā, good status can be achieved only by those blessed ones who have steadfast devotion to me, and on whom I have ample favour.

43. One who gives up his life at Mathurā attains that goal which a learned man endowed with Yogic power, who has realized Brahman , attains.

44. There are cities like Kāśī etc. But the most blessed one is Mathurā alone which yields the fourfold salvation (Sālokya etc.) through four ways (viz.) of taking birth there, performing the rite of sacred thread-ceremony, observing many vows, and making charitable gifts.

45. With my favour good goal is easily attained here, the goal which cannot be attained even in the course of hundreds of Manvantaras by means of Yogic exercises.

46. Who will not resort to that holy place where there is no fear from sins, where one need not be afraid of Yama and where the fear of stay in a womb (i.e. rebirth) ceases to exist

47-49. Listen to the merit acquired from Mathurā and the fruit thereof. Those worms, locusts, moths etc. which come to Mathurā and die there become four-armed ones (i.e. having the same form as that of Viṣṇu i.e. Sārūpya type of liberation). Those trees which fall from the banks attain the greatest goal. Dumb, sluggish, blind and deaf people devoid of penance and holy observances and those who die in course of time go to my world.

50. Those who are bitten by serpents, who are killed by animals, those who perish in fire and water and those who die prematurely or accidentally in Mathurā go to my world.

51. Truth! It is the truth, O excellent sage, that I say on my honour. There is nothing else like Mathurā anywhere yielding all that one desires.

52. Which learned man will not resort to Mathurā which bestows on persons who desire the three aims of life (Virtue, Wealth and Love)? It bestows salvation on those who are desirous of salvation and it bestows devotion on one who desires for devotion.

53. The city of Madhu of all these characteristics and good features should be resorted to in the month of Mārgaśīrṣaka. If that is not available, Puṣkara is to be resorted to in accordance with the injunctions.

54. The oldest Kuṇḍa (well) is that of Brahmā , the middle Kuṇḍa is that of Viṣṇu and the youngest one is that having Rudra for its deity. O intelligent one, know this.

55. In all these, O son, one should perform all these rites—holy ablution, charitable gift and Śrāddha in accordance with the injunctions. A splendid worship shall be performed. It is conducive to my delight.

56. The full-moon day, O son, in the month of Mārgaśīrṣa is a great favourite of mine. Whatever meritorious rite is performed on that day shall be pleasing to me.

57. On the full-moon day, O son, one shall perform all these rites of charitable gifts, viz. gift of cows, gift of food, gift of gold and gift of land.

58. On the full-moon day in the month of Mārgaśīrṣa one should make gift of a house. Whatever is done shall be perfect, yielding everlasting merit.

59. Feeding of Brāhmaṇas should be done in accordance with one's affluence. Festival on the completion of a religious observation should be celebrated on the full-moon day itself.

60. O son, Tīrtharāja etc. are not as pleasing to me in the month of Mārgaśīrṣa as Mathurā. If it is not available, Puṣkara (is to be resorted to).

61. At Puṣkara and Mathurā the full-moon day is to be celebrated by intelligent devotees. Wherever it is celebrated it shall be celebrated in accordance with the injunctions.

62. He who does not take holy bath, make charitable gifts and perform worship on the full-moon day is cooked (tortured) in Raurava and other hells for sixty thousand years.

63. Hence by all means, the full-moon day should be honoured by intelligent people. That in the month of Mārgaśīrṣa bestows infinite merit.

64. Listen to the fruit of the merit of that man who devoutly performs all the rites as mentioned by me in the month of Mārgaśīrṣa, of which I am fond.

65. He shall attain that merit which is obtained in ten thousand Tīrthas or by means of crores of holy rites or all the Yajñas .

66. A man without a son obtains a son; a poor man obtains wealth; one who seeks learning shall get learning and one who seeks beauty shall become beautiful.

67. A Brāhmaṇa shall get all Brahminical splendour; a Kṣatriya shall be victorious; a Vaiśya shall acquire lordship over wealth; and a Śūdra shall become purified of all his sins.

68. A man shall attain in the Mārgaśīrṣa month whatever is very difficult to get or inaccessible in the three worlds , O bestower of honour. There is no doubt about it.

69. Although men who are attracted by these desires, O son, are satisfied in the end, O Four-faced One, they do not deserve(?) those desires, O mighty-armed one.

70-71. Very rare indeed is good devotion, the splendid devotion that wins me over. That is attained in the month of Mārgaśīrṣa which is famous (if the glory of the month is heard). This month is conducive to my great pleasure; O Four-faced One, everything is obtained from this through my grace.

:: End of Margaśīrṣa-Māhātmya ::

[1]: [1] : In spite of this far-fetched relation, the city of Mathurā had, however, a glorious past since 6th cent. BCE. It is mentioned in the Pāli canon (Aṅguttara-nikāya 1.167, Majjhima Nikāya 11.84),

indirectly in Pāṇini (Varaṇādi gaṇa IV.2.28), Megasthenes, in connection with Heracles (Kṛṣṇa). VāP 11.185 records the establishment of Mathurā at Madhuvana by Śatrughna. Hiuen Tsang (7th cent, ce) notes that Brahmanism and Buddhism were equally prominent here. Apart from its historical importance, Varāha Purāṇa devotes about 1000 verses (Chs. 152-178). Bṛhan-Nāradīya (Chs. 79-80), BhP X and Viṣṇu Purāṇa V,VI write a great deal about Mathurā and Kṛṣṇa's association with it. This chapter does not include Tīrthas at Mathurā as has been done in the Badarikā or Ayodhyā-Māhātmya. It is in a way an Appendix to this Māsa-Māhātmya.

Sanskrit source · English chapter witness

Bhāgavata-māhātmya · Chapter 1

The Greatness of Vrajabhūmi

Chapter 151 of 221 · 42 detected Sanskrit verse markers

Sanskrit

अथ श्रीमद्भागवतमाहात्म्यं प्रारभ्यते ।।
।। व्यास उवाच ।। ।।
श्रीसच्चिदानन्दघनस्वरूपिणे कृष्णाय चानन्तसुखाभिवर्षिणे ।।
विश्वोद्भवस्थाननिरोधहेतवे नुमो वयं भक्तिरसाप्तयेऽनिशम् ।। १ ।।
नैमिषे सूतमासीनमभिवाद्य महामतिम् ।।
कथामृतरसास्वादकुशला ऋषयोऽब्रुवन् ।। २ ।।
।। ऋषय ऊचुः ।। ।।
वज्रं श्रीमाथुरे देशे स्वपौत्रं हस्तिनापुरे ।।
अभिषिच्य गते राज्ञि तौ कथं किं च चक्रतुः ।। ३ ।।
।। सूत उवाच ।। ।।
नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ।। ४ ।।
महापथं गते राज्ञि परीक्षित्पृथिवीपतिः ।।
जगाम मथुरां विप्रा वज्रनाभदिदृक्षया ।। ५ ।।
पितृव्यमागतं ज्ञात्वा वज्रः प्रेमपरिप्लुतः ।।

अभिगम्याभिवाद्याथ निनाय निजमन्दिरम् ।। ६ ।।
परिष्वज्य स तं वीरः कृष्णैकगतमानसः ।।
रोहिण्याद्या हरेः पत्नीर्ववन्दायतनागतः ।। ७ ।।
ताभिः सम्मानितोऽत्यर्थं परीक्षित्पृथिवीपतिः ।।
विश्रान्तः सुखमासीनो वज्रनाभमुवाच ह ।। ८ ।।
।। श्रीपरीक्षिदुवाच ।। ।।
तात त्वत्पितृभिर्नूनमस्मत्पितृपितामहाः ।।
उद्धृता भूरिदुःखौघादहं च परिरक्षितः ।। ९ ।।
न पारयाम्यहं तात साधु कृत्वोपकारतः।।
त्वामतः प्रार्थयाम्यङ्ग सुखं राज्येऽनुयुज्यताम् ।। 2.6.1.१० ।।
कोशसैन्यादिजा चिन्ता तथारिदमनादिजा ।।
मनागपि न कार्या ते सुसेव्याः किन्तु मातरः ।। ११ ।।
निवेद्य मयि कर्तव्यं सर्वाधिपरिवर्ज्जनम् ।।
श्रुत्वैतत्परमप्रीतो वज्रस्तं प्रत्युवाच ह ।। १२ ।।
।। श्रीवज्रनाभ उवाच ।। ।।

राजन्नुचितमेतत्ते यदस्मासु प्रभाषते ।।
त्वत्पितोपकृतश्चाहं धनुर्विद्याप्रदानतः ।। १३ ।।
तस्मान्नाल्पापि मे चिन्ता क्षात्रं दृढमुपेयुषः ।।
किन्त्वेका परमा चिन्ता तत्र किञ्चिद्विचार्य्यताम् ।। १४ ।।
माथुरे त्वभिषिक्तोऽपि स्थितोऽहं निर्जने वने ।।
क्व गता वै प्रजाऽत्रत्या यत्र राज्यं प्ररोचते ।। १५ ।।
इत्युक्तो विष्णुरातस्तु नन्दादीनां पुरोहितम् ।।
शांडिल्यमाजुहावाशु वज्रसंदेहनुत्तये ।। १६ ।।
अथोटजं विहायाशु शांडिल्यः समुपागतः ।।
पूजितो वज्रनाभेन निषसादासनोत्तमे ।। १७ ।।
उपोद्घातं विष्णुरातश्चयकाराशु ततस्त्वसौ ।।
उवाच परमप्रीतस्तावुभौ परिसान्त्वयन् ।। १८ ।।
।। श्रीशांडिल्य उवाच ।। ।।
शृणुतं दत्तचित्तौ मे रहस्यं व्रजभूमिजम् ।।
व्रजनं व्याप्तिरित्युक्त्या व्यापनाद्व्रज उच्यते ।। १९ ।।

गुणातीतं परं ब्रह्म व्यापकं व्रज उच्यते ।।
सदानन्दं परं ज्योतिर्मुक्तानां पदमव्ययम् ।। 2.6.1.२० ।।
तस्मिन्नन्दात्मजः कृष्णः सदानन्दांगविग्रहः ।।
आत्मारामश्चाप्तकामः प्रेमाक्तैरनुभूयते ।। २१ ।।
आत्मा तु राधिका तस्य तयैव रमणादसौ ।।
आत्मारामतया प्राज्ञैः प्रोच्यते गूढवेदिभिः ।। २२ ।।
कामास्तु वाञ्छितास्तस्य गावो गोपाश्च गोपिकाः ।।
नित्याः सर्वे विहाराद्या आप्तकामस्ततस्त्वयम् ।। २३ ।।
रहस्यं त्विदमेतस्य प्रकृतेः परमुच्यते ।।
प्रकृत्या खेलतस्तस्य लीलाऽन्यैरनुभूयते ।। २४ ।।
213b
सर्गस्थित्यप्यया यत्र रजःसत्त्वतमोगुणैः ।।
लीलैवं द्विविधा तस्य वास्तवी व्यावहारिकी ।। २५ ।।
वास्तवी तत्स्वसंवेद्या जीवानां व्यावहारिकी ।।
आद्यां विना द्वितीया न द्वितीया नाद्यगा क्वचित् ।। २६ ।।

आवयोर्गोचरेयं तु तल्लीला व्यावहारिकी ।।
यत्र भूरादयो लोका भुवि माथुरमण्डलम् ।। २७ ।।
अत्रैव व्रजभूमिः सा यत्र तत्त्वं सुगोपितम् ।।
भासते प्रेमपूर्णानां कदाचिदपि सर्वतः ।। ।। २८ ।।
कदाचिद्द्वापरस्यान्ते रहोलीलाधिकारिणः ।।
समवेता यदाऽत्र स्युर्यथेदानीं तदा हरिः ।। २९ ।।
स्वैः सहावतरेत्स्वेषु समावेशार्थमीप्सिताः ।।
तदा देवादयोऽप्यन्येऽवतरन्ति समन्ततः ।। 2.6.1.३० ।।
सर्वेषां वाञ्छितं कृत्वा हरिरन्तर्हितोऽभवत् ।।

तेनात्र त्रिविधा लोकाः स्थिताः पूर्वं न संशयः ।। ३१ ।।
नित्यास्तल्लिप्सवश्चैव देवाद्याश्चेति भेदतः ।।
देवाद्यास्तेषु कृष्णेन द्वारिकां प्रापिताः पुरा ।। ३२ ।।
पुनर्मौशलमार्गेण स्वाधिकारेषु चापिताः ।।
तल्लिप्सूंश्च सदा कृष्णः प्रेमानन्दैकरूपिणः ।। ३३ ।।
विधाय स्वीयनित्येषु समावेशितवांस्तदा ।।

नित्याः सर्वेऽप्ययोग्येषु दर्शनाभावतां गताः ।। ३४ ।।
व्यावहारिकलीलास्थास्तत्र यन्नाधिकारिणः ।।
पश्यन्त्यत्रागतास्तस्मान्निर्ज्जनत्वं समन्ततः ।। ३५ ।।
तस्माच्चिन्ता न ते कार्या वज्रनाभ मदाज्ञया ।।
वासयात्र बहुन्ग्रामान्संसिद्धिस्ते भविष्यति ।। ३६ ।।
कृष्णलीलानुसारेण कृत्वा नामानि सर्वतः ।।
त्वया वासय ता ग्रामान्संसेव्या भूरियं परा ।। ३७ ।।
गोवर्द्धने दीर्घपुरे मथुरायां महावने ।।
नन्दिग्रामे बृहत्सानौ कार्या राज्यस्थितिस्त्वया ।। ३८ ।।
नद्यद्रिद्रोणिकुण्डादिकुञ्जान्संसेवतस्तव ।।
राज्ये प्रजाः सुसंपन्नास्त्वं च प्रीतो भविष्यसि ।। ३९ ।।
सच्चिदानन्दभूरेषा त्वया सेव्या प्रयत्नतः ।।
तव कृष्णस्थलान्यत्र स्फुरन्तु मदनुग्रहात् ।। 2.6.1.४० ।।
वज्र संसेवनादस्या उद्धवस्त्वां मिलिष्यति ।।
ततो रहस्यमेतस्मात्प्राप्स्यसि त्वं समातृकः ।।४१।।

एवमुक्त्वा तु शाण्डिल्यो गतः कृष्णमनुस्मरन् ।।
विष्णुरातोऽथ वज्रश्च परां प्रीतिमवापतुः ।। ४२ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीमद्भागवतमाहात्म्ये
शाडिल्योपदिष्टव्रजभूमिमाहात्म्यवर्णनंनाम प्रथमोऽध्यायः ।। १ ।।

Roman transliteration

atha śrīmadbhāgavatamāhātmyaṃ prārabhyate ||
|| vyāsa uvāca || ||
śrīsaccidānandaghanasvarūpiṇe kṛṣṇāya cānantasukhābhivarṣiṇe ||
viśvodbhavasthānanirodhahetave numo vayaṃ bhaktirasāptaye'niśam || 1 ||
naimiṣe sūtamāsīnamabhivādya mahāmatim ||
kathāmṛtarasāsvādakuśalā ṛṣayo'bruvan || 2 ||
|| ṛṣaya ūcuḥ || ||
vajraṃ śrīmāthure deśe svapautraṃ hastināpure ||
abhiṣicya gate rājñi tau kathaṃ kiṃ ca cakratuḥ || 3 ||
|| sūta uvāca || ||
nārāyaṇaṃ namaskṛtya naraṃ caiva narottamam ||
devīṃ sarasvatīṃ vyāsaṃ tato jayamudīrayet || 4 ||
mahāpathaṃ gate rājñi parīkṣitpṛthivīpatiḥ ||
jagāma mathurāṃ viprā vajranābhadidṛkṣayā || 5 ||

pitṛvyamāgataṃ jñātvā vajraḥ premapariplutaḥ ||

abhigamyābhivādyātha ninmāya nijamandiram || 6 ||
pariṣvajya sa taṃ vīraḥ kṛṣṇaikagatamānasaḥ ||
rohiṇyādyā hareḥ patnīrvavandāyatanāgataḥ || 7 ||
tābhiḥ sammānito'tyarthaṃ parīkṣitpṛthivīpatiḥ ||
viśrāntaḥ sukhamāsīno vajranābhamuvāca ha || 8 ||
|| śrīparīkṣiduvāca || ||
tāta tvatpitṛbhirnūnamasmatpitṛpitāmahāḥ ||
uddhṛtā bhūriduḥkhaughādahaṃ ca parirakṣitaḥ || 9 ||
na pārayāmyahaṃ tāta sādhu kṛtvopakārataḥ||
tvāmataḥ prārthayāmyaṅga sukhaṃ rājye'nuyujyatām || 2.6.1.10 ||
kośasainyādijā cintā tathāridamanādijā ||
manāgapi na kāryā te susevyāḥ kintu mātaraḥ || 11 ||
nivedya mayi kartavyaṃ sarvādhiparivarjjanam ||
śrutvaitatparamaprīto vajrastaṃ pratyuvāca ha || 12 ||
|| śrīvajranābha uvāca || ||

rājannucitametatte yadasmāsu prabhāṣate ||
tvatpitropakṛtaścāhaṃ dhanurvidyāpradānataḥ || 13 ||
tasmānnālpāpi me cintā kṣātraṃ dṛḍhamupeyuṣaḥ ||
kintvekā paramā cintā tatra kiñcidvicāryyatām || 14 ||
māthure tvabhiṣikto'pi sthito'haṃ nirjane vane ||
kva gatā vai prajā'tratyā yatra rājyaṃ prarocate || 15 ||
ityukto viṣṇurātastu nandādīnāṃ purohitam ||
śāṃḍilyamājuhāvāśu vajrasaṃdehanuttaye || 16 ||
athoṭajaṃ vihāyāśu śāṃḍilyaḥ samupāgataḥ ||
pūjito vajranābhena niṣasādāsanottame || 17 ||
upodghātaṃ viṣṇurātaścakārāśu tatastvasau ||
uvāca paramaprītastāvubhau parisāntvayan || 18 ||
|| śrīśāṃḍilya uvāca || ||
śṛṇutaṃ dattacittau me rahasyaṃ vrajabhūmijam ||
vrajanaṃ vyāptirityuktyā vyāpanādvraja ucyate || 19 ||

guṇātītaṃ paraṃ brahma vyāpakaṃ vraja ucyate ||
sadānandaṃ paraṃ jyotirmuktānāṃ padamavyayam || 2.6.1.20 ||
tasminnandātmajaḥ kṛṣṇaḥ sadānandāṃgavigrahaḥ ||
ātmārāmaścāptakāmaḥ premāktairanubhūyate || 21 ||
ātmā tu rādhikā tasya tayaiva ramaṇādasau ||
ātmārāmatayā prājñaiḥ procyate gūḍhavedibhiḥ || 22 ||
kāmāstu vāñchitāstasya gāvo gopāśca gopikāḥ ||
nityāḥ sarve vihārādyā āptakāmastatastvayam || 23 ||
rahasyaṃ tvidametasya prakṛteḥ paramucyate ||
prakṛtyā khelatastasya līlā'nyairanubhūyate || 24 ||
213b
sargasthityapyayā yatra rajaḥsattvatamoguṇaiḥ ||
līlaivaṃ dvividhā tasya vāstavī vyāvahārikī || 25 ||
vāstavī tatsvasaṃvedyā jīvānāṃ vyāvahārikī ||
ādyāṃ vinā dvitīyā na dvitīyā nādyagā kvacit || 26 ||

āvayorgocareyaṃ tu tallīlā vyāvahārikī ||
yatra bhūrādayo lokā bhuvi māthuramaṇḍalam || 27 ||
atraiva vrajabhūmiḥ sā yatra tattvaṃ sugopitam ||

bhāsate premapūrṇānāṃ kadācidapi sarvataḥ || || 28 ||
kadāciddvāparasyānte raholīlādhikāriṇaḥ ||
samavetā yadā'tra syuryathedānīṃ tadā hariḥ || 29 ||
svaiḥ sahāvataretsveṣu samāveśārthamīpsitāḥ ||
tadā devādayo'pyanye'vataranti samantataḥ || 2.6.1.30 ||
sarveṣāṃ vāñchitaṃ kṛtvā harirantarhito'bhavat ||
tenātra trividhā lokāḥ sthitāḥ pūrvaṃ na saṃśayaḥ || 31 ||
nityāstallipsavaścaiva devādyāśceti bhedataḥ ||
devādyāsteṣu kṛṣṇena dvārikāṃ prāpitāḥ purā || 32 ||
punarmauśalamārgeṇa svādhikāreṣu cāpitāḥ ||
tallipsūṃśca sadā kṛṣṇaḥ premānandaikarūpiṇaḥ || 33 ||
vidhāya svīyanityeṣu samāveśitavāṃstadā ||

nityāḥ sarve'pyayogyeṣu darśanābhāvatāṃ gatāḥ || 34 ||
vyāvahārikalīlāsthāstatra yannādhikāriṇaḥ ||
paśyantyatrāgatāstasmānnirjjanatvaṃ samantataḥ || 35 ||
tasmāccintā na te kāryā vajranābha madājñayā ||
vāsayātra bahūngrāmānsaṃsiddhiste bhaviṣyati || 36 ||
kṛṣṇalīlānusāreṇa kṛtvā nāmāni sarvataḥ ||
tvayā vāsaya tā grāmānsaṃsevyā bhūriyaṃ parā || 37 ||
govarddhane dīrghapure mathurāyāṃ mahāvane ||
nandigrāme bṛhatsānau kāryā rājyasthitistvayā || 38 ||
nadyadridroṇikuṇḍādikuñjānsaṃsevatastava ||
rājye prajāḥ susaṃpannāstvaṃ ca prīto bhaviṣyasi || 39 ||
saccidānandabhūreṣā tvayā sevyā prayatnataḥ ||
tava kṛṣṇasthalānyatra sphurantu madanugrahāt || 2.6.1.40 ||
vajra saṃsevanādasyā uddhavastvāṃ miliṣyati ||
tato rahasyametasmātprāpsyasi tvaṃ samātṛkaḥ ||41||

evamuktvā tu śāṇḍilyo gataḥ kṛṣṇamanusmaran ||
viṣṇurāto'tha vajraśca parāṃ prītimavāpatuḥ || 42 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīmadbhāgavatamāhātmye śāṇḍilyopadiṣṭavrajabhūmimāhātmyavarṇanaṃnāma prathamo'dhyāyaḥ || 1 ||

English translation

Obeisance to Śrī Gaṇeśa

Now begins the glorification of Śrīmadbhāgavata .

Vyāsa said :

1. For the perpetual attainment of the bliss of devotion we bow to Kṛṣṇa whose form (accompanied by Śrī Rādhā) is constituted of existence, knowledge and bliss; who incessantly showers infinite happiness and who is the cause of the origin, sustenance and annihilation of the universe.

2. After bowing down to the highly intelligent Sūta who was seated in Naimiṣa forest, sages who were experts in enjoying the nectarine juice of narratives said:

The sages enquired :

3. The king (Yudhiṣṭhira) went away (abdicating his throne) after crowning Vajra (nābha) in the glorious country of Mathurā and his grandson (Parīkṣit) at Hastināpura . [1] What did those two (kings) do?

Sūta replied :

4. After bowing down to Nārāyaṇa , Nara , Narottama [2] the most excellent among men (i.e. Arjuna), Goddess Sarasvatī [2] and Vyāsa , one should uttter (recite) the Purāṇa .

5. When the king (Yudhiṣṭhira) went along the great path (the northern direction), Parīkṣit, the king, went to Mathurā, O Brāhmaṇas , with a desire to see Vajraṇābha.

6. On knowing that his uncle [3] had come, Vajra was overwhelmed with affection. He approached (to receive) and saluted him and took him to his mansion.

7. That hero whose mind was solely devoted to Kṛṣṇa embraced him. He went inside the abode and bowed down to Hari 's wives, Rohiṇī and others.

8. Parīkṣit, the king, was ardently honoured by them. He took rest and after seating himself comfortably said to Vajraṇābha:

Śrī Parīkṣit said :

9. O dear one, our father and grandfathers were redeemed from great mass of miseries by your predecessors. I too was protected.

10-11. I cannot adequately repay (help) you in return, O dear one. Hence I request you to be engaged happily in (enjoying your) kingdom. You need not have any worries about finance (treasury) and defence (army). Nor need you have any anxiety regarding suppression of enemies. None of these worries should bother you at all. [4] Only the mothers (elderly relatives) should be served well.

12. Avoid all anxieties after leaving them to me.

On hearing this, Vajra was exceedingly pleased. He replied to him:

Śrī Vajranābha said :

13. O king, what you say to me is but proper. I have been obliged by your father by imparting to me the science of archery.

14. Hence I have not the least worry at all, as I firmly uphold my Kṣatriyahood (military expertise). But I have a great worry. Give some thought to it.

15. I have been crowned in Mathurā, yet I am staying in a desolate forest. [5] Where have the subjects of this place gone? I like a kingdom inhabited by subjects.

16. On being told thus, Viṣṇurāta (i.e. Parīkṣit) invited Śāṇḍilya , the priest of Nanda , and others in order to dispel the doubt of Vajra.

17. Śāṇḍilya immediately left his cottage and came there. Duly honoured by Vajranābha , he occupied an excellent seat.

18. Parīkṣit made some introductory remarks. Then (the sage) who was exceedingly delighted, said thus consoling both of them:

Śrī Śāṇḍilya said :

19. Listen attentively to me (as I recount) the secret of the land called Vraja . The root ^ vraj means 'to spread'. As the land spread extensively, it is called Vraja. [6]

20. Supreme Brahman is beyond Guṇas . It is pervasive and is called Vraja. It is the greatest splendour and of the nature of perpetual bliss. It is the immutable region of the liberated ones.

21. In that (land) Kṛṣṇa, the son of Nanda, is seen by the people immersed in love, as one whose form is of perpetual bliss. He is one who has realized all his desires. He sports within his Ātman . He is seen by those full of love (devotees like Nārada).

22. His Ātman is Rādhikā . Since he sports with her, he is said to be 'one sporting and rejoicing in the soul', by learned men who know mysterious things.

23. His desired ones are the cows, the cowherds and the cowherd-esses. They are always present near him for sport. Therefore, he is Āptakāma ('one who has realized his desires').

24. This is his secret. He is said to be beyond Prakṛti . As he sports with Prakṛti, his sport (with Prakṛti) is experienced by others.

25. His sport consists of creation, sustenance and annihilation by means of Rajas , Sattva and Tamas Guṇas. This sport is of two kinds: the real and the ordinary or customary.

26. The real sport is worthy of being known by Himself alone (with the experience of bliss along with his devotees— Commentary). The customary one is that which is understood by the individual souls. The second one cannot take place without the first and the second one does not reach as far as the first anywhere.

27-30. His Vyāvahārikī Līlā (ordinary sport) is within the range of our experience where the worlds, Bhūmi etc. exist. The region of Mathurā is on this earth and it is here that the land of Vraja too exists. It is there that the truth is well concealed. At times it is revealed to those who are full of love (for him). It is wholly revealed to them.

Some time at the end of Dvāpara , those who are knowers of the secret sports (of the Lord) gather together as now. At that time Hari shall incarnate along with his (folk) in order to assimilate his desired ones into himself and his (folk). Then the Devas and others too incarnate all round (him).

31-34. After fulfilling the desires of everyone, Hari vanished. Therefore, three types of people remained here undoubtedly. They are Nityas (permanent folk). Tallipsus (those who desire to obtain him) and Devādyas (Devas and others). Devādyas were formerly taken to Dvārakā by Kṛṣṇa. Again through the means of the Muśala (Pestle used in the fratricidal fight among the Yādavas) they were assimilated into himself.

Tallipsus who are always in the form of love and bliss were converted into Nityas belonging to himself and merged within them. All the Nityas being undeserved to be seen by ordinary unworthy people attained invisibility.

35. Ordinary people (lit. people in the ordinary sport of the Lord) who came to see the people authorized (to participate in the secret sports of the Lord) did (could) not see them. Hence they

departed rendering Vraja desolate all round.

36. Hence, O Vajranābha, you need not worry at all. At my behest colonize many villages here. You will achieve Siddhi (success in the undertaking).

37. In accordance with the sports of Kṛṣṇa, you should name the villages you establish. Thereby you shall serve this great earth.

38. You must establish your realm in Govardhana , Dīrghapura, Mathurā, Mahāvana (Great Forest), Nandigrāma and Bṛhatsānu.

39-42. As you resort to the river, mountains, water-troughs, holy pits and groves, the subjects in your land shall be very affluent and you will be delighted.

This earth of Brahman consisting of existence, knowledge and bliss should be served by you carefully. With my blessings let Kṛṣṇa's regions be prosperous here. By serving this, O Vajra, Uddhava will meet you. Thereupon you and the mothers shall know the secret (doctrine) from him.

After saying this Śāṇḍilya went away remembering Kṛṣṇa. Viṣṇurāta and Vajra attained great delight.

[1]: [1] : Vide Mbh, Mahāprasthāna Ch. 1.

[2]: [2] : Narottama=Kṛṣṇa; Sarasvatī = Rādhā (Commentary)

[3]: [3] : Vajra was the great-grandson (Aniruddha's son) of Kṛṣṇa while Parīkṣit was Subhadrā's (=Kṛṣṇa's) grandson.

[4]: [4] : At the time of Mahāprasthāna Yuḍhiṣṭhira instructed Subhadrā to protect Vajra who was then quite a junior king (Mbh, Mahāprasthāna 1.8-9). Hence this solicitude on behalf of Parīkṣit.

[5]: [5] : Both Varāha (Ch. 153 and 161.6-10) and Nāradīya (Uttarārdha 79.10-18) record that there were twelve forests near Mathurā. But Mbh is not clear about the desolateness of the region.

[6]: [6] : The etymology of Vraja is understandable. But the esoteric explanation in vv 20 ff is for the consumption of staunch believers.

Sanskrit source · English chapter witness

Bhāgavata-māhātmya · Chapter 2

Parīkṣit and Others Meet Uddhava

Chapter 152 of 221 · 36 detected Sanskrit verse markers

Sanskrit

।। श्रीऋषय ऊचुः ।। ।।
शांडिल्ये तौ समादिश्य परावृत्ते स्वमाश्रमम् ।।
कि कथं चक्रतुस्तौ तु राजानौ सूत तद्वद ।। १ ।। ।।
।। श्रीसूत उवाच ।। ।।
ततस्तु विष्णुरातेन श्रेणीमुख्वाः सहस्रशः ।।
इन्द्रप्रस्थात्समानाय्य मथुरास्थानमापिताः ।। २ ।।
माथुरान्ब्राह्मणांस्तत्र वानरांश्च पुरातनान् ।।
विज्ञाय माननीयत्वं तेषु स्थापितवान्स्वराडट् ।। ३ ।।
वज्रस्तु तत्सहायेन शाण्डिल्यस्याऽप्यनुग्रहात् ।।
गोविन्दगोपगोपीनां लीलास्थानान्यनुक्रमात् ।। ४ ।।
विज्ञायाऽभिधयाऽऽस्थाप्य ग्रामानावासयद्बहुन् ।।
कुण्डकूपादिपूर्तेन शिवादिस्थापनेन च ।। ५ ।।
गोविन्दहरिदेवादिस्वरूपाऽऽरोपणेन च ।।
कृष्णैकभक्तिं स्वे राज्यं तान च मुमोद ह ।। ६ ।।
प्रजास्तु मुदितास्तस्य कृष्णकीर्तनतत्पराः।।

परमानन्दसम्पन्ना राज्यं तस्यैव तुष्टुवुः ।। ७ ।।
एकदा कृष्णपत्न्यस्तु श्रीकृष्णविरहातुराः ।।
कालिन्दीं मुदिता वीक्ष्य पप्रच्छुर्गतमत्सराः ।। ८ ।।।।
।। श्रीकृष्णपत्न्य ऊचुः ।। ।।
यथा वयं कृष्णपत्न्यस्तथा त्वमपि शोभने ।।
वयं विरहदुःखार्तास्त्वं न कालिन्दि तद्वद ।। ९ ।।
तच्छ्रुत्वा स्मयमाना सा कालिन्दी वाक्यमब्रवीत् ।।
सापत्न्यं वीक्ष्य तत्तासां करुणापरमानसा ।। 2.6.2.१० ।। ।।
श्रीकालिन्द्युवाच ।। ।।
आत्मारामस्य कृष्णस्य ध्रुवमात्मास्ति राधिका ।।
तस्या दास्यप्रभावेण विरहोऽस्मान्न संस्पृशेत् ।। ११ ।।
तस्या एवांशविस्ताराः सर्वाः श्रीकृष्णनायिकाः ।।
नित्यसंभोग एवास्ति तस्याः साम्मुख्ययोगतः ।। १२ ।।
स एव सा स सैवास्ति वंशी तत्प्रेमरूपिका ।।
श्रीकृष्णनखचन्द्रालिसंगाच्चन्द्रावली स्मृता ।। १३ ।।

रूपान्तरं च गृह्णाना तयोः सेवातिलालसा ।।
रुक्मिण्यादिसमावेशो मयात्रैव विलोकितः ।। १४ ।।
युष्माकमपि कृष्णेन विरहो नैव सर्वतः ।।
किन्तु एवं न जानीथ तस्माद्व्याकुलतामिताः ।। १५ ।।
एवमेवात्र गोपीनामक्रूरावसरे पुरा ।।
विरहाभास एवासीदुद्धवेन समाहितः ।। १६ ।।
तेनैव भवतीनां चेद्धवेदत्र समागमः ।।
तर्हि नित्यं स्वकान्तेन विहारमपि लप्स्यथ ।। १७ ।।
।। श्रीसूत उवाच ।। ।।
एवमुक्तास्तु ताः पत्न्यः प्रसन्नां पुनरब्रुवन् ।।
उद्धवालोकनेनात्मप्रेष्ठसंगमलालसाः ।। १८ ।।
।। श्रीकृष्णपत्न्य ऊचुः ।। ।।
धन्यासि सखि कान्तेन यस्या नैवास्ति विच्युतिः ।।
यतस्ते स्वार्थसंसिद्धिस्तस्या दास्यो बभूविम ।। १९ ।।
परन्तूद्धवलाभे स्यादस्मत्सर्वार्थसाधनम् ।।

तथा वदस्व कालिन्दि तल्लाभोऽपि यथा भवेत् ।। 2.6.2.२० ।।
।। श्रीसूत उवाच ।। ।।
एवमुक्ता तु कालिन्दी प्रत्युवाचाथ तास्तथा ।।
स्मरन्ती कृष्णचन्द्रस्य कलाषोडशरूपिणी ।। २१ ।।
साधनभूमिर्बदरी व्रजता कृष्णेन मंत्रिणे प्रोक्ता ।।
तत्रास्ते स तु साक्षात्तद्वयुनं ग्राहयँल्लोकान् ।। २२ ।।
फलभूमिर्व्रजभूमिर्दत्ता तस्मै पुरैव सरहस्यम् ।।
फलमिह तिरोहितं सत्तदिहेदानीं स उद्धवोऽलक्ष्यः ।। २३ ।।
गोवर्द्धनगिरिनिकटे सखीस्थले तद्व्रजःकामः ।।
तत्रत्याङ्कुरवल्लीरूपेणास्ते स उद्धवो नूनम् ।। २४ ।।
आत्मोत्सवरूपत्वं हरिणा तस्मै समर्पितं नियतम् ।।
तस्मात्तत्र स्थित्वा कुसुमसरःपरिसरे सवज्राभिः ।। २५ ।।
वीणावेणुमृदंगैः कीर्तनकाव्यादिसरससंगीतैः ।।
उत्सव आरब्धव्यो हरिरतलोकान्समानाय्य ।। २६ ।।
तत्रोद्धवावलोको भविता नियतं महोत्सवे विततते ।।

यौष्माकीणामभिमतसिद्धिं सविता स एव सवितानाम् ।। २७ ।।
।। श्रीसूत उवाच ।। ।।
इति श्रुत्वा प्रसन्नास्ताः कालिन्दीमभिवन्द्य तत् ।।
कथयामासुरागत्य वज्रं प्रति परीक्षितम् ।। २८ ।।
विष्णुरातस्तु तच्छ्रुत्वा प्रसन्नस्तद्युतस्तदा ।।
तत्रैवागत्य तत्सर्वं कारयामास सत्वरम् ।। २९ ।।
गोवर्धनाद्दूरेण वृन्दारण्ये सखीस्थले ।।
प्रवृत्तः कुसुमाम्भोधौ कृष्णसंकीर्तनोत्सवः ।। 2.6.2.३० ।।
वृषभानुसुताकान्तविहारे कीर्तनश्रिया ।।

साक्षादिव समावृत्ते सर्वेऽनन्यदृशोऽभवन् ।। ३१ ।।
ततः पश्यत्सु सर्वेषु तृणगुल्मलताचयात् ।।
आजगामोद्धवः स्रग्वी श्यामः पीताम्बरावृतः ।। ३२ ।।
गुञ्जामालाधरो गायन्बल्लवीवल्लभं मुहुः ।।
तदागमनतो रेजे भृशं संकीर्तनोत्सवः ।। ३३ ।।
चन्द्रिकागमतो यद्वत्स्फाटिकाट्टालभूमणिः ।।

अथ सर्वे सुखाम्भोधौ मग्नाः सर्वं विसस्मरुः ।। ३४ ।।
क्षणेनागतविज्ञाना दृष्ट्वा श्रीकृष्णरूपिणम् ।।
उद्धवं पूजयांचक्रुः प्रतिलब्धमनोरथाः ।। ३५ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीमद्भागवतमाहात्म्ये गोवर्द्धनपर्वतसमीपे परीक्षिदादीनामुद्धवदर्शनवर्णनोनाम द्वितीयोऽध्यायः ।। २ ।।

Roman transliteration

|| śrīṛṣaya ūcuḥ || ||
śāṃḍilye tau samādiśya parāvṛtte svamāśramam ||
ki kathaṃ cakratustau tu rājānau sūta tadvada || 1 || ||
|| śrīsūta uvāca || ||
tatastu viṣṇurātena śreṇīmukhvāḥ sahasraśaḥ ||
indraprasthātsamānāyya mathurāsthānamāpitāḥ || 2 ||
māthurānbrāhmaṇāṃstatra vānarāṃśca purātanān ||
vijñāya mānanīyatvaṃ teṣu sthāpitavānsvarādaṭ || 3 ||
vajrastu tatsahāyena śāṇḍilyasyā'pyanugrahāt ||
govindagopagopīnāṃ līlāsthānānyanukramāt || 4 ||
vijñāyā'bhidhayā"sthāpya grāmānāvāsayadbahūn ||
kuṇḍakūpādipūrtena śivādisthāpanena ca || 5 ||
govindaharidevādisvarūpā"ropaṇena ca ||
kṛṣṇaikabhaktiṃ sve rājyaṃ tatāna ca mumoda ha || 6 ||
prajāstu muditāstasya kṛṣṇakīrtanatatparāḥ||

paramānandasampannā rājyaṃ tasyaiva tuṣṭuvuḥ || 7 ||
ekadā kṛṣṇapatnyastu śrīkṛṣṇavirahāturāḥ ||
kālindīṃ muditā vīkṣya papracchurgatamatsarāḥ || 8 ||||
|| śrīkṛṣṇapatnya ūcuḥ || ||
yathā vayaṃ kṛṣṇapatnyastathā tvamapi śobhane ||
vayaṃ virahaduḥkhārtāstvaṃ na kālindi tadvada || 9 ||
tacchrutvā smayamānā sā kālindī vākyamabravīt ||
sāpatnyaṃ vīkṣya tattāsāṃ karuṇāparamānasā || 2.6.2.10 || ||
śrīkālindyuvāca || ||
ātmārāmasya kṛṣṇasya dhruvamātmāsti rādhikā ||
tasyā dāsyaprabhāveṇa viraho'smānna saṃspṛśet || 11 ||
tasyā evāṃśavistārāḥ sarvāḥ śrīkṛṣṇanāyikāḥ ||
nityasaṃbhoga evāsti tasyāḥ sāmmukhyayogataḥ || 12 ||
sa eva sā sa saivāsti vaṃśī tatpremarūpikā ||
śrīkṛṣṇanakhacandrālisaṃgāccandrāvalī smṛtā || 13 ||

rūpāntaraṃ ca gṛhṇānā tayoḥ sevātilālasā ||
rukmiṇyādisamāveśo mayātraiva vilokitaḥ || 14 ||

yuṣmākamapi kṛṣṇena viraho naiva sarvataḥ ||
kintu evaṃ na jānītha tasmādvyākulatāmitāḥ || 15 ||
evamevātra gopīnāmakrūrāvasare purā ||
virahābhāsa evāsīduddhavena samāhitaḥ || 16 ||
tenaiva bhavatīnāṃ cedbhavedatra samāgamaḥ ||
tarhi nityaṃ svakāntena vihāramapi lapsyatha || 17 ||
|| śrīsūta uvāca || ||
evamuktāstu tāḥ patnyaḥ prasannāṃ punarabruvan ||
uddhavālokanenātmapreṣṭhasaṃgamalālasāḥ || 18 ||
|| śrīkṛṣṇapatnya ūcuḥ || ||
dhanyāsi sakhi kāntena yasyā naivāsti vicyutiḥ ||
yataste svārthasaṃsiddhistasyā dāsyo babhūvima || 19 ||
parantūddhavalābhe syādasmatsarvārthasādhanam ||

tathā vadasva kālindi tallābho'pi yathā bhavet || 2.6.2.20 ||
|| śrīsūta uvāca || ||
evamuktā tu kālindī pratyuvācātha tāstathā ||
smarantī kṛṣṇacandrasya kalāṣoḍaśarūpiṇī || 21 ||
sādhanabhūmirbadarī vrajatā kṛṣṇena maṃtriṇe proktā ||
tatrāste sa tu sākṣāttadvayunaṃ grāhaya~llokān || 22 ||
phalabhūmirvrajabhūmirdattā tasmai puraiva sarahasyam ||
phalamiha tirohitaṃ sattadihedānīṃ sa uddhavo'lakṣyaḥ || 23 ||
govarddhanagirinikaṭe sakhīsthale tadrajaḥkāmaḥ ||
tatratyāṅkuravallīrūpeṇāste sa uddhavo nūnam || 24 ||
ātmotsavarūpatvaṃ hariṇā tasmai samarpitaṃ niyatam ||
tasmāttatra sthitvā kusumasaraḥparisare savajrābhiḥ || 25 ||
vīṇāveṇumṛdaṃgaiḥ kīrtanakāvyādisarasasaṃgītaiḥ ||
utsava ārabdhavyo hariratalokānsamānayya || 26 ||
tatroddhavāvaloko bhavitā niyataṃ mahotsave vitate ||

yauṣmākīṇāmabhimatasiddhiṃ savitā sa eva savitānām || 27 ||
|| śrīsūta uvāca || ||
iti śrutvā prasannāstāḥ kālindīmabhivandya tat ||
kathayāmāsurāgatya vajraṃ prati parīkṣitam || 28 ||
viṣṇurātastu tacchrutvā prasannastadyutastadā ||
tatraivāgatya tatsarvaṃ kārayāmāsa satvaram || 29 ||
govardhanāddadūreṇa vṛndāraṇye sakhīsthale ||
pravṛttaḥ kusumāmbhodhau kṛṣṇasaṃkīrtanotsavaḥ || 2.6.2.30 ||
vṛṣabhānusutākāntavihāre kīrtanaśriyā ||
sākṣādiva samāvṛtte sarve'nanyadṛśo'bhavan || 31 ||
tataḥ paśyatsu sarveṣu tṛṇagulmalatācayāt ||
ājagāmoddhavaḥ sragvī śyāmaḥ pītāmbarāvṛtaḥ || 32 ||
guñjāmālādharo gāyanballavīvallabhaṃ muhuḥ ||
tadāgamanato reje bhṛśaṃ saṃkīrtanotsavaḥ || 33 ||
candrikāgamato yadvatsphāṭikāṭṭālabhūmaṇiḥ ||

atha sarve sukhāmbhodhau magnāḥ sarvaṃ visasmaruḥ || 34 ||
kṣaṇenāgatavijñānā dṛṣṭvā śrīkṛṣṇarūpiṇam ||
uddhavaṃ pūjayāṃcakruḥ pratilabdhamanorathāḥ || 35 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīmadbhāgavatamāhātmye govarddhanaparvatasamīpe parīkṣidādīnāmuddhavadarśanavarṇanonāma
dvitīyo'dhyāyaḥ || 2 ||

English translation

The glorious sages asked :

1. When Śāṇḍilya returned to his hermitage after instructing them thus, O Sūta , how and what did those two kings do? Narrate it.

Śrī Sūta said :

2. Thereafter thousands of Śreṇimukhyas (leaders of the guilds of traders, artisans etc.) were brought to Mathurā from Indraprastha by Viṣṇurāta .

3. After knowing (from scriptural texts) that the Mathurā Brāhmaṇas were monkeys (? of Rāma) formerly, the Emperor conferred on them special honour and respectability.

4-6. With his help and the blessings of Śāṇḍilya, Vajra came to know the various spots of the sports of Govinda , the cowherdesses and cowherds. He named them duly and established them. He made many village settlements and colonies. Ponds, wells, lakes and other amenities for the public were constructed. Idols (and Liṅgas) of Śiva and other deities were installed. The images of Govinda, Hari (? Indra) and other Devas were installed. He propagated exclusive devotion to Kṛṣṇa in his realm and rejoiced.

7. The subjects were joyous. His subjects were eagerly engrossed in glorifying Kṛṣṇa. They were endued richly with the greatest bliss. They eulogized his kingdom.

8. Once the wives of Kṛṣṇa who were distressed due to separation from him, saw Kālindī rejoicing. Without any jealousy or malice they asked her:

Śrīkṛṣṇa's wives asked :

9. Just as we were the wives of Kṛṣṇa, so you too were, O splendid lady. We are agitated and distressed due to the separation from him, while you are not. Tell (us the reason thereof).

10. On hearing those words and noticing their jealousy, Kālindī mentally pitied them. She smilingly spoke these words:

Śrī Kālindī said :

11. Kṛṣṇa is Ātmārāma (i.e. one who rejoices in the Ātman). Certainly Rādhikā is his Ātman. As a result of being her servant, the pangs of separation will not afflict us.

12. All the heroines (beloved ones) of Śrīkṛṣṇa are the extensions of her own parts. There is perpetual union (with Kṛṣṇa) due to our perpetual presence (attendance) near her.

13. She is he (Kṛṣṇa) himself. He is she (Rādhā) herself. The Vaṃśī (flute) is the form of their love. It is known as Candrāvalī, because it has contact with the moon-like nails of Śrīkṛṣṇa.

14. Being ardently desirous of serving them (Rādhā and Kṛṣṇa) both, Rukmiṇī (and other chief queens) assumed another form and entered and got identified with it (the flute, the symbol of the love of Rādhā-Kṛṣṇa). I have been witness to it.

[Or]:—

(Rukmiṇī and other chief queens were the parts of Rādhā. Where have they gone?) The queens being extremely desirous of serving them (Rādhā and Kṛṣṇa) assumed another form and merged themselves in Rādhā. I have witnessed their merger.

15. In your case too there is absolutely no separation from Kṛṣṇa at all. But you do not realize it. Hence, you have become agitated and distressed.

16. Formerly, at the time of the arrival of Akrūra the cowherdesses too experienced an apparent separation. But it was dispelled (and the Gopīs) were pacified by Uddhava .

17. If you come into contact with him alone here, you can have perpetual sport with your lover.

Śrī Sūta said :

18. On being told thus, those wives (of Śrīkṛṣṇa) became eager to come into contact with their lover after seeing Uddhava. They spoke again (to Kālindī) who was delighted.

Śrīkṛṣṇa's wives said :

19. Blessed are you, O friend, since you have no separation from your lover. We would have become the servants of (that lady) through whom you have achieved your purpose.

Śrī Sūta said :

20. But, should we meet Uddhava, all our objects will be realized. Hence, O Kālindī, tell that means whereby we can meet him (Uddhava).

Śrī Sūta said :

21. On being told thus, Kālindī remembered the sixteen Kalās of Kṛṣṇa resembling the Moon and then replied to them:

22. "While going (to Vaikuṇṭha) Kṛṣṇa said to his minister (Uddhava) that Badarī (Badarikāśrama) was the land of preparation (penance) for obtaining an object. He stays there in the visible form imparting knowledge (about Kṛṣṇa).

23. The land of Vraja is the land of fruition (enjoying fruits) of the penance. It has been formerly given to him along with its secrets. The fruit (i.e. Kṛṣṇa) is invisible (regarding place of Rāsa etc.). So Uddhava stays here invisible now.

24. Near the Govardhana mountain, in the Sakhīsthala (? in the spot of Kṛṣṇa's friends—Gopīs) Uddhava is indeed present in the form of sprouts and creepers, because he is desirous of their dust particles.

25-27. The form of his own festival has been definitely transferred to him by Hari. Hence all of you, along with Vajra should stay in the neighbourhood of Kusumasaras (Flower-Lake). You must bring together all the persons ardently attached to Hari and the festival should be begun (celebrated), with recitation (of Hari's glory), sweet songs and musical instruments like lute, flute and Mṛdaṅga drums.

When the great festival is being elaborately celebrated, you will definitely meet Uddhava. That meeting will surely result in the complete attainment of your desired objects."

Śrī Sūta said :

28. On hearing this they became delighted. They saluted Kālindī and returned. They reported everything to Vajra and Parīkṣit .

29. On hearing it, Viṣṇurāta (i.e. Parīkṣit) became pleased. Accompanied by them he went to that place and got everything performed immediately.

30. The festival of the glorification of Kṛṣṇa began at the Flower-Lake in the spot Sakhīsthala in the Vṛndāvana forest not far from Govardhana.

31. When the actual dance (and other sports) of the lover of the daughter of Vṛṣabhānu revived once again on account of the power of Kṛṣṇa (glorification of Kṛṣṇa), all had their eyes (fixed on him only) turned to nothing else.

32. Then, even as all of them were watching, Uddhava emerged from the cluster of grasses, creepers and hedges. He was dark in complexion with garlands (round his neck) and was clad in yellow robes.

33-34. He had garlands of Guñjā (a red and black berry). He was repeatedly singing the glory of the lover of the cowherd lasses. When he came, the festival of glorification became very much graceful like the crystals on the attics and terraces when the moon rises. AH of them were immersed in the ocean of bliss. All of them forgot (everything else).

35. On seeing Uddhava in the form of Śrīkṛṣṇa, they gained perfect knowledge instantaneously. Having realized their desires they worshipped Uddhava.

Sanskrit source · English chapter witness

Bhāgavata-māhātmya · Chapter 3

Dialogue between Parīkṣit and Uddhava

Chapter 153 of 221 · 63 detected Sanskrit verse markers

Sanskrit

।। श्रीसूत उवाच ।। ।।
अथोद्धवस्तु तान्दृष्ट्वा कृष्णकीर्तनतत्परान् ।।
सत्कृत्याथ परिष्वज्य परीक्षितमुवाच ह ।। १ ।।
।। उद्धव उवाच ।। ।।
धन्योऽसि राजन्कृष्णैकभक्त्या पूर्णोऽसि नित्यदा ।।
यस्त्वं निमग्नचित्तोऽसि कृष्णसंकीर्तनोत्सवे ।। २ ।।
कृष्णपत्नीषु वज्रे च दिष्ट्या प्रीतिः प्रवर्तिता ।।
तवोचितमिदं तात कृष्णदत्तांग वैभव ।। ३ ।।
द्वारकास्थेषु सर्वेषु धन्या एते न संशयः ।।
येषां व्रजनिवासाय पार्थमादिष्टवान्प्रभुः ।। ४ ।।
श्रीकृष्णस्य मनश्चंद्रो राधास्यप्रभयान्वितः ।।
तद्विहारवनं गोभिर्मण्डयन्नोचते सदा ।। ५ ।।
कृष्णचन्द्रः सदा पूर्णस्तस्य षोडश याः कलाः ।।
चित्सहस्रप्रभाभिन्ना अत्रास्ते तत्स्वरूपता ।। ६ ।।
एवं वज्रस्तु राजेन्द्र प्रपन्नभयभञ्जकः ।।

श्रीकृष्णदक्षिणे पादे स्थानमेतस्य वर्तते ।। ७ ।।
अवतारेऽत्र कृष्णेन योगमायाऽति भाविता ।।
तद्बलेनात्मविस्मृत्या सीदन्त्येते न संशयः ।। ८ ।।
ऋते कृष्णप्रकाशं तु स्वात्मबोधो न कस्यचित् ।।
तत्प्रकाशस्तु जीवानां मायया पिहितः सदा ।। ९ ।।
अष्टाविंशे द्वापरान्ते स्वयमेव यदा हरिः ।।
उत्सारयेन्निजां मायां तत्प्रकाशो भवेत्तदा ।। 2.6.3.१० ।।
स तु कालो व्यतिक्रांतस्तेनेदमपरं शृणु ।।
अन्यदा तत्प्रकाशस्तु श्रीमद्भागवताद्भवेत् ।। ११ ।।
श्रीमद्भागवतं शास्त्रं यत्र भागवतैर्यदा ।।
कीर्त्यते श्रूयते चापि श्रीकृष्णस्तत्र निश्चितम् ।। १२ ।।
श्रीमद्भागवतं यत्र श्लोकं श्लोकार्द्धमेव च ।।
तत्रापि भगवान्कृष्णो बल्लवीभिर्विराजते ।। १३ ।।
भारते मानवं जन्म प्राप्य भागवतं न यैः ।।
श्रुतं पापपराधीनैरात्मघातस्तु तैः कृतः ।। १४ ।।

श्रीमद्भागवतं शास्त्रं नित्यं यैः परिसेवितम् ।।
पितुर्मातुश्च भार्यायाः कुलपंक्तिः सुतारिता ।। १५ ।।
विद्याप्रकाशो विप्राणां राजां शत्रुजयो विशाम् ।।
धनं स्वास्थ्यं च शूद्राणां श्रीमद्भागवताद्भवेत् ।। १६ ।।
योषितामपरेषां च सर्ववांछितपूरणम् ।।
अतो भागवतं नित्यं को न सेवेत भाग्यवान् ।। १७ ।।
अनेकजन्मसंसिद्धः श्रीमद्भागवतं लभेत् ।।
प्रकाशो भगवद्भक्तेरुद्भवस्तत्र जायते ।। १८ ।।
सांख्यायनप्रसादाप्तं श्रीमद्भागवतं पुरा ।।
बृहस्पतिर्दत्तवान्मे तेनाहं कृष्णवल्लभः ।। १९ ।।
आख्यायिका च तेनोक्ता विष्णुरात निबोध ताम् ।।
ज्ञायते संप्रदायोऽपि यत्र भागवतश्रुतेः ।। 2.6.3.२० ।। ।।
श्रीबृहस्पतिरुवाच ।। ।।
ईक्षांचक्रे यदा कृष्णो मायापुरुषरूपधृक् ।।
ब्रह्मा विष्णुः शिवश्चापि रजःसत्त्वतमोगुणैः ।।२१।।

पुरुषास्त्रय उत्तस्थुरधिकारांस्तदादिशत् ।।
उत्पत्तौ पालने चैव संहारे प्रक्रमेण तान् ।। २२ ।।
ब्रह्मा तु नाभिकमलादुत्पन्नस्तं व्यजिज्ञपत् ।।
।। श्रीब्रह्मोवाच ।। ।।
नारायणादिपुरुष परमात्मन्नमोऽस्तु ते ।। २३ ।।
त्वया सर्गे नियुक्तोऽस्मि पापीयान्मां रजोगुणः ।।
त्वत्स्मृतौ नैव बाधेत तथैव कृपया प्रभो ।। २४ ।।
।। श्रीबृहस्पतिरुवाच ।। ।।
यदा तु भगवांस्तस्मै श्रीमद्भागवतं पुरा ।।
उपदिश्याब्रवीद्ब्रह्मन्सेवस्वैनत्स्वसिद्धये ।। २५ ।।
ब्रह्मा तु परमप्रीतस्तेन कृष्णाप्तयेऽनिशम् ।।
सप्तावरणभंगाय सप्ताहं समवर्तयत् ।। २६ ।।
श्रीभागवतसप्ताहसेवनाप्तमनोरथः ।।
सृष्टिं वितनुते नित्यं ससप्ताहः पुनःपुनः ।।२७।।
विष्णुरप्यर्थयामास पुमांसं स्वार्थसिद्धये ।।

प्रजानां पालने पुंसा यदनेनापि कल्पितः ।। २८ ।।
।। श्रीविष्णुरुवाच ।। ।।
प्रजानां पालनं देव करिष्यामि यथोचितम् ।।
प्रवृत्त्या च निवृत्त्या च कर्मज्ञानप्रयोजनात् ।।२९।।
यदायदैव कालेन धर्मग्लानिर्भविष्यति ।।
धर्मं संस्थापयिष्यामि ह्यवतारैस्तदा तदा ।। 2.6.3.३० ।।
भोगार्थिभ्यस्तु यज्ञादिफलं दास्यामि निश्चितम् ।।
मोक्षार्थिभ्यो विरक्तेभ्यो मुक्तिं पञ्चविधां तथा ।। ३१ ।।
येऽपि मोक्षं न वाञ्छन्ति तान्कथं पालयाम्यहम् ।।

आत्मानं च श्रियं चापि पालयामि कथं वद ।। ३२ ।।
तस्मा अपि पुमानाद्यः श्रीभागवतमादिशत् ।।
उवाच च पठस्वैनत्तव सर्वार्थसिद्धये ।। ।। ३३ ।।
ततो विष्णुः प्रसन्नात्मा परमार्थकपालने ।।
समर्थोऽभूच्छ्रिया मासिमासि भागवतं स्मरन् ।। ३४ ।।
यदा विष्णुः स्वयं वक्ता लक्ष्मीश्च श्रवणे रता ।।

तदा भागवतश्रावो मासेनैव पुनःपुनः ।। ३५ ।।
यदा लक्ष्मीः स्वयं वक्त्री विष्णुश्च श्रवणे रतः ।।
मासद्वयं रसास्वादस्तदातीव सुशोभते ।। ३६ ।।
अधिकारे स्थितो विष्णुर्लक्ष्मीर्निश्चिन्तमानसा ।।
तेन भागवतास्वादस्तस्या भूरि प्रकाशते ।। ३७ ।।
अथ रुद्रोऽपि तं देवं संहाराधिकृतः पुरा ।।
पुमांसं प्रार्थयामास स्वसामर्थ्यविवृद्धये ।। ३८ ।।
।। श्रीरुद्र उवाच ।। ।।
नित्ये नैमित्तिके चैव संहारे प्राकृते तथा ।।
शक्तयो मम विद्यन्ते देवदेव मम प्रभो ।। ३९ ।।
आत्यंतिके तु संहारे मम शक्तिर्न विद्यते ।।
महद्दुःखं ममैतत्तु तेन त्वां प्रार्थयाम्यहम् ।। 2.6.3.४० ।। ।।
श्रीबृहस्पतिरुवाच ।। ।।
श्रीमद्भागवतं तस्मा अपि नारायणो ददौ ।।
स तु संसेवनादस्य जिग्ये चापि तमोगुणम् ।। ४१ ।।

कथा भागवती तेन सेविता वर्षमात्रतः ।।
लये त्वात्यंतिके तेनावाप शक्तिं सदाशिवः ।। ४२ ।।
।। उद्धव उवाच ।। ।।
श्रीभागवतमाहात्म्य इमामाख्यायिकां गुरोः ।।
श्रुत्वा भागवतं लब्ध्वा मुमुदेऽहं प्रणम्य तम् ।। ४३ ।।
ततस्तु वैष्णवीं रीतिं गृहीत्वा मासमात्रतः ।।
श्रीमद्भागवतास्वादो मया सम्यङ्निषेवितः ।। ४४ ।।
तावतैव बभूवाहं कृष्णस्य दयितः सखा ।।
कृष्णेनाथ नियुक्तोऽहं व्रजे स्वप्रेयसीगणे ।।४५।।
विरहार्त्तासु गोपीषु स्वयं नित्यविहारिणा ।।
श्रीभागवतसंदेशो मन्मुखेन प्रयोजितः ।। ४६ ।।
तं यथामति लब्ध्वा ता आसन्विरहवर्ज्जिताः ।।
नाज्ञासिषं रहस्यं तच्चमत्कारस्तु लोकितः ।। ४७ ।।
स्वर्वासं प्रार्थ्य कृष्णं च ब्रह्माद्येषु गतेषु मे ।।
श्रीमद्भागवते कृष्णस्तद्रहस्यं स्वयं ददौ ।।४८।।

पुरतोऽश्वत्थमूलस्य चकार मयि तद्दृढम् ।।
तेनात्र व्रजवल्लीषु वसामि बदरीं गतः ।। ४९ ।।

तस्मान्नारदकुण्डेऽत्र तिष्ठामि स्वेच्छया सदा ।।
कृष्णप्रकाशो भक्तानां श्रीमद्भागवताद्भवेत् ।।2.6.3.५०।।
तदेषामपि कार्य्यार्थं श्रीमद्भागवतं त्वहम् ।।
प्रवक्ष्यामि सहायोऽत्र त्वयैवानुष्ठितो भवेत् ।।५१।।
।। श्रीसूत उवाच ।। ।।
विष्णुरातस्तु श्रुत्वा तदुद्धवं प्रणतोऽब्रवीत्।। ।।
।। श्रीपरीक्षिदुवाच ।। ।।
हरिदास त्वया कार्य्यं श्रीभागवतकीर्तनम् ।।५२।।
आज्ञाप्योऽहं यथाकार्य्यं सहायोऽत्र मया तथा ।।
।।श्रीसूत उवाच ।।
श्रुत्वैतदुद्धवो वाक्यमुवाच प्रीतमानसः ।। ५३ ।।
।। उद्धव उवाच ।। ।।
श्रीकृष्णेन परित्यक्ते भूतले बलवान्कलिः ।।

करिष्यति परं विघ्नं सत्कार्ये समुपस्थिते ।। ५४ ।।
तस्माद्दिग्विजयं याहि कलिनिग्रहमाचर ।।
अहं तु मासमात्रेण वैष्णवीं रीतिमास्थितः ।। ५५ ।।
श्रीमद्भागवतास्वादं प्रचार्य त्वत्सहायतः ।।
एतान्सम्प्रापयिष्यामि नित्यधाम्नि मधुद्विषः ।। ५६ ।।
।। श्रीसूत उवाच ।। ।।
श्रुत्वैवं तद्वचो राजा मुदितश्चिन्तयातुरः ।।
तदा विज्ञापयामास स्वाभिप्रायं तमुद्धवम् ।। ५७ ।।
।। श्रीपरीक्षिदुवाच ।। ।।
कलिं तु निग्रहीष्यामि तात ते वचसि स्थितः ।।
श्रीभागवतसंप्राप्तिः कथं मम भविष्यति ।। ५८ ।।
अहं तु समनुग्राह्यस्तव पादतले श्रितः ।।
।। श्रीसूत उवाच ।। ।।
श्रुत्वैतद्वचनं भूयोऽप्युद्धवस्तमुवाच ह ।। ५९ ।।
।। ।। उद्धव उवाच ।। ।।

राजंश्चिन्ता तु ते काऽपि नैव कार्य्या कथंचन ।।
तवैव भगवच्छास्त्रे यतो मुख्याधिकारिता ।। 2.6.3.६० ।।
एतावत्कालपर्य्यन्तं प्रायो भागवतश्रुतेः ।।
वार्तामपि न जानन्ति मनुष्याः कर्मतत्पराः ।। ६१ ।।
त्वत्प्रसादेन बहवो मनुष्या भारताजिरे ।।
श्रीमद्भागवतप्राप्तौ सुखं प्राप्स्यन्ति शाश्वतम् ।। ६२ ।।
नन्दनन्दनरूपस्तु श्रीशुको भगवानृषिः ।।
श्रीमद्भागवतं तुभ्यं श्रावयिष्यत्यसंशयः ।।६३।।
तेन प्राप्स्यसि राजंस्त्वं नित्यं धाम व्रजेशितुः ।।
श्रीभागवतसंचारस्ततो भुवि भविष्यति ।। ६४ ।।

तस्मात्त्वं गच्छ राजेन्द्र कलिनिग्रहमाचर ।।
।। श्रीसूत उवाच ।। ।।
इत्युक्तस्तं परिक्रम्य गतो राजा दिशां जये ।।६५।।
वज्रस्तु निजराज्येशं प्रतिबाहुं विधाय च ।।
तत्रैव मातृभिः साकं तस्थौ भागवताश्रया ।।६६।।

अथ वृन्दावने मासं गोवर्द्धनसमीपतः ।।
श्रीमद्भागवतास्वादस्तूद्धवेन प्रवर्तितः ।। ६७।।
तस्मिन्नास्वाद्यमाने तु सच्चिदानन्दरूपिणी ।।
प्रचकाशे हरेर्लीला सर्वतः कृष्ण एव च ।। ६८ ।।
आत्मानं च तदन्तःस्थं सर्वेऽपि ददृशुस्तदा ।।
वज्रस्तु दक्षिणे दृष्ट्वा कृष्णपादसरोरुहे ।। ६९ ।।
स्वात्मानं कृष्णवैधुर्य्यान्मुक्तस्तद्भव्यशोभत ।।
ताश्च तन्मातरः कृष्णे रासरात्रिप्रकाशिनि ।। 2.6.3.७० ।।
चंद्रे कलाप्रभारूपमात्मानं वीक्ष्य विस्मिताः ।।
स्वप्रेष्ठ विरहव्याधिविमुक्ताः स्वपदं ययुः ।। ७१ ।।
येऽन्ये च तत्र ते सर्वे नित्यलीलान्तरं गताः ।।
व्यावहारिकलोकेभ्यः सद्योऽदर्शनमागताः ।। ७२ ।।
गोवर्द्धननिकुञ्जेषु गोषु वृन्दावनादिषु ।।
नित्यं कृष्णेन मोदन्ते दृश्यन्ते प्रेमतत्परैः ।। ७३ ।।
।। श्रीसूत उवाच ।। ।।

य एतां भगवत्प्राप्तिं शृणुयाच्चापि कीर्तयेत् ।।
तस्य वै भगवत्प्राप्तिर्दुःखहानिश्च जायते ।। ७४ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे परीक्षिद्धुद्धवसंवादे श्रीभागवतमाहात्म्ये तृतीयोऽध्यायः ।। ३ ।।

Roman transliteration

|| śrīsūta uvāca || ||
athoddhavastu tāndṛṣṭvā kṛṣṇakīrtanatatparān ||
satkṛtyātha pariṣvajya parīkṣitamuvāca ha || 1 ||
|| uddhava uvāca || ||
dhanyo'si rājankṛṣṇaikabhaktyā pūrṇo'si nityadā ||
yastvaṃ nimagnacitto'si kṛṣṇasaṃkīrtanotsave || 2 ||
kṛṣṇapatnīṣu vajre ca diṣṭyā prītiḥ pravartitā ||
tavocitamidaṃ tāta kṛṣṇadattāṃga vaibhava || 3 ||
dvārakāstheṣu sarveṣu dhanyā ete na saṃśayaḥ ||
yeṣāṃ vrajanivāsāya pārthamādiṣṭavānprabhuḥ || 4 ||
śrīkṛṣṇasya manaścaṃdro rādhāsyaprabhayānvitaḥ ||
tadvihāravanaṃ gobhirmaṇḍayanrocate sadā || 5 ||
kṛṣṇacandraḥ sadā pūrṇastasya ṣoḍaśa yāḥ kalāḥ ||
citsahasraprabhābhinnā atrāste tatsvarūpatā || 6 ||
evaṃ vajrastu rājendra prapannabhayabhañjakaḥ ||

śrīkṛṣṇadakṣiṇe pāde sthānametasya vartate || 7 ||
avatāre'tra kṛṣṇena yogamāyā'ti bhāvitā ||
tadbalenātmavismṛtyā sīdantyete na saṃśayaḥ || 8 ||
ṛte kṛṣṇaprakāśaṃ tu svātmabodho na kasyacit ||
tatprakāśastu jīvānāṃ māyayā pihitaḥ sadā || 9 ||
aṣṭāviṃśe dvāparānte svayameva yadā hariḥ ||
utsārayennijāṃ māyāṃ tatprakāśo bhavettadā || 2.6.3.10 ||
sa tu kālo vyatikrāṃtastenedamaparaṃ śṛṇu ||
anyadā tatprakāśastu śrīmadbhāgavatādbhavet || 11 ||
śrīmadbhāgavataṃ śāstraṃ yatra bhāgavatairyadā ||
kīrtyate śrūyate cāpi śrīkṛṣṇastatra niścitam || 12 ||
śrīmadbhāgavataṃ yatra ślokaṃ ślokārddhameva ca ||
tatrāpi bhagavānkṛṣṇo ballavībhirvirājate || 13 ||
bhārate mānavaṃ janma prāpya bhāgavataṃ na yaiḥ ||
śrutaṃ pāpaparādhīnairātmaghātastu taiḥ kṛtaḥ || 14 ||

śrīmadbhāgavataṃ śāstraṃ nityaṃ yaiḥ parisevitam ||
piturmātuśca bhāryāyāḥ kulapaṃktiḥ sutāritā || 15 ||
vidyāprakāśo viprāṇāṃ rājāṃ śatrujayo viśām ||
dhanaṃ svāsthyaṃ ca śūdrāṇāṃ śrīmadbhāgavatādbhavet || 16 ||
yoṣitāmapareṣāṃ ca sarvavāṃchitapūraṇam ||
ato bhāgavataṃ nityaṃ ko na seveta bhāgyavān || 17 ||
anekajanmasaṃsiddhaḥ śrīmadbhāgavataṃ labhet ||
prakāśo bhagavadbhakterudbhavastatra jāyate || 18 ||
sāṃkhyāyanaprasādāptaṃ śrīmadbhāgavataṃ purā ||
bṛhaspatirdattavānme tenāhaṃ kṛṣṇavallabhaḥ || 19 ||
ākhyāyikā ca tenoktā viṣṇurāta nibodha tām ||
jñāyate saṃpradāyo'pi yatra bhāgavataśruteḥ || 2.6.3.20 || ||
śrībṛhaspatiruvāca || ||
īkṣāṃcakre yadā kṛṣṇo māyāpuruṣarūpadhṛk ||
brahmā viṣṇuḥ śivaścāpi rajaḥsattvatamoguṇaiḥ ||21||

puruṣāstraya uttasthuradhikārāṃstadādiśat ||
utpattau pālane caiva saṃhāre prakrameṇa tān || 22 ||
brahmā tu nābhikamalādutpannastaṃ vyajijñapat ||
|| śrībrahmovāca || ||
nārāyaṇādipuruṣa paramātmannamo'stu te || 23 ||
tvayā sarge niyukto'smi pāpīyānmāṃ rajoguṇaḥ ||
tvatsmṛtau naiva bādheta tathaiva kṛpayā prabho || 24 ||
|| śrībṛhaspatiruvāca || ||
yadā tu bhagavāṃstasmai śrīmadbhāgavataṃ purā ||
upadiśyābravīdbrahmansevasvainatsvasiddhaye || 25 ||
brahmā tu paramaprītastena kṛṣṇāptaye'niśam ||
saptāvaraṇabhaṃgāya saptāhaṃ samavartayat || 26 ||
śrībhāgavatasaptāhasevanāptamanorathaḥ ||
sṛṣṭiṃ vitanute nityaṃ sasaptāhaḥ punaḥpunaḥ ||27||
viṣṇurapyarthayāmāsa pumāṃsaṃ svārthasiddhaye ||

prajānāṃ pālane puṃsā yadanenāpi kalpitaḥ || 28 ||
|| śrīviṣṇuruvāca || ||
prajānāṃ pālanaṃ deva kariṣyāmi yathocitam ||
pravṛttyā ca nivṛttyā ca karmajñānaprayojanāt ||29||
yadāyadaiva kālena dharmaglānirbhaviṣyati ||
dharmaṃ saṃsthāpayiṣyāmi hyavatāraistadā tadā || 2.6.3.30 ||

bhogārthibhyastu yajñādiphalaṃ dāsyāmi niścitam ||
mokṣārthibhyo viraktebhyo muktiṃ pañcavidhāṃ tathā || 31 ||
ye'pi mokṣaṃ na vāñchanti tānkathaṃ pālayāmyaham ||
ātmānaṃ ca śriyaṃ cāpi pālayāmi kathaṃ vada || 32 ||
tasmā api pumānādyaḥ śrībhāgavatamādiśat ||
uvāca ca paṭhasvainattava sarvārthasiddhaye || || 33 ||
tato viṣṇuḥ prasannātmā paramārthakapālane ||
samartho'bhūcchriyā māsimāsi bhāgavataṃ smaran || 34 ||
yadā viṣṇuḥ svayaṃ vaktā lakṣmīśca śravaṇe ratā ||

tadā bhāgavataśrāvo māsenaiva punaḥpunaḥ || 35 ||
yadā lakṣmīḥ svayaṃ vaktrī viṣṇuśca śravaṇe rataḥ ||
māsadvayaṃ rasāsvādastadātīva suśobhate || 36 ||
adhikāre sthito viṣṇurlakṣmīrniścintamānasā ||
tena bhāgavatāsvādastasyā bhūri prakāśate || 37 ||
atha rudro'pi taṃ devaṃ saṃhārādhikṛtaḥ purā ||
pumāṃsaṃ prārthayāmāsa svasāmarthyavivṛddhaye || 38 ||
|| śrīrudra uvāca || ||
nitye naimittike caiva saṃhāre prākṛte tathā ||
śaktayo mama vidyante devadeva mama prabho || 39 ||
ātyaṃtike tu saṃhāre mama śaktirna vidyate ||
mahadduḥkhaṃ mamaitattu tena tvāṃ prārthayāmyaham || 2.6.3.40 || ||
śrībṛhaspatiruvāca || ||
śrīmadbhāgavataṃ tasmā api nārāyaṇo dadau ||
sa tu saṃsevanādasya jigye cāpi tamoguṇam || 41 ||

kathā bhāgavatī tena sevitā varṣamātrataḥ ||
laye tvātyaṃtike tenāvāpa śaktiṃ sadāśivaḥ || 42 ||
|| uddhava uvāca || ||
śrībhāgavatamāhātmya imāmākhyāyikāṃ guroḥ ||
śrutvā bhāgavataṃ labdhvā mumude'haṃ praṇamya tam || 43 ||
tatastu vaiṣṇavīṃ rītiṃ gṛhītvā māsamātrataḥ ||
śrīmadbhāgavatāsvādo mayā samyaṅniṣevitaḥ || 44 ||
tāvataiva babhūvāhaṃ kṛṣṇasya dayitaḥ sakhā ||
kṛṣṇenātha niyukto'haṃ vraje svapreyasīgaṇe ||45||
virahārttāsu gopīṣu svayaṃ nityavihāriṇā ||
śrībhāgavatasaṃdeśo manmukhena prayojitaḥ || 46 ||
taṃ yathāmati labdhvā tā āsanvirahavarjjitāḥ ||
nājñāsiṣaṃ rahasyaṃ taccamatkārastu lokitaḥ || 47 ||
svarvāsaṃ prārthya kṛṣṇaṃ ca brahmādyeṣu gateṣu me ||
śrīmadbhāgavate kṛṣṇastadrahasyaṃ svayaṃ dadau ||48||

purato'śvatthamūlasya cakāra mayi taddṛḍham ||
tenātra vrajavallīṣu vasāmi badarīṃ gataḥ || 49 ||
tasmānnāradakuṇḍe'tra tiṣṭhāmi svecchayā sadā ||
kṛṣṇaprakāśo bhaktānāṃ śrīmadbhāgavatādbhavet ||2.6.3.50||
tadeṣāmapi kāryyārthaṃ śrīmadbhāgavataṃ tvaham ||
pravakṣyāmi sahāyo'tra tvayaivānuṣṭhito bhavet ||51||
|| śrīsūta uvāca || ||
viṣṇurātastu śrutvā taduddhavaṃ praṇato'bravīt|| ||
|| śrīparīkṣiduvāca || ||
haridāsa tvayā kāryyaṃ śrībhāgavatakīrtanam ||52||
ājñāpyo'haṃ yathākāryyaṃ sahāyo'tra mayā tathā ||

||śrīsūta uvāca ||
śrutvaitaduddhavo vākyamuvāca prītamānasaḥ || 53 ||
|| uddhava uvāca || ||
śrīkṛṣṇena parityakte bhūtale balavānkaliḥ ||

kariṣyati paraṃ vighnaṃ satkārye samupasthite || 54 ||
tasmāddigvijayaṃ yāhi kalinigrahamācara ||
ahaṃ tu māsamātreṇa vaiṣṇavīṃ rītimāsthitaḥ || 55 ||
śrīmadbhāgavatāsvādaṃ pracārya tvatsahāyataḥ ||
etānsamprāpayiṣyāmi nityadhāmni madhudviṣaḥ || 56 ||
|| śrīsūta uvāca || ||
śrutvaivaṃ tadvaco rājā muditaścintayāturaḥ ||
tadā vijñāpayāmāsa svābhiprāyaṃ tamuddhavam || 57 ||
|| śrīparīkṣiduvāca || ||
kaliṃ tu nigrahīṣyāmi tāta te vacasi sthitaḥ ||
śrībhāgavatasaṃprāptiḥ kathaṃ mama bhaviṣyati || 58 ||
ahaṃ tu samanugrāhyastava pādatale śritaḥ ||
|| śrīsūta uvāca || ||
śrutvaitadvacanaṃ bhūyo'pyuddhavastamuvāca ha || 59 ||
|| || uddhava uvāca || ||

rājaṃścintā tu te kā'pi naiva kāryyā kathaṃcana ||
tavaiva bhagavacchāstre yato mukhyādhikāritā || 2.6.3.60 ||
etāvatkālaparyyantaṃ prāyo bhāgavataśruteḥ ||
vārtāmapi na jānanti manuṣyāḥ karmatatparāḥ || 61 ||
tvatprasādena bahavo manuṣyā bhāratājire ||
śrīmadbhāgavataprāptau sukhaṃ prāpsyanti śāśvatam || 62 ||
nandanandanarūpastu śrīśuko bhagavānṛṣiḥ ||
śrīmadbhāgavataṃ tubhyaṃ śrāvayiṣyatyasaṃśayaḥ ||63||
tena prāpsyasi rājaṃstvaṃ nityaṃ dhāma vrajeśituḥ ||
śrībhāgavatasaṃcārastato bhuvi bhaviṣyati || 64 ||
tasmāttvaṃ gaccha rājendra kalinigrahamācara ||
|| śrīsūta uvāca || ||
ityuktastaṃ parikramya gato rājā diśāṃ jaye ||65||
vajrastu nijarājyeśaṃ pratibāhuṃ vidhāya ca ||
tatraiva mātṛbhiḥ sākaṃ tasthau bhāgavatāśayā ||66||

atha vṛndāvane māsaṃ govarddhanasamīpataḥ ||
śrīmadbhāgavatāsvādastūddhavena pravartitaḥ || 67||
tasminnāsvādyamāne tu saccidānandarūpiṇī ||
pracakāśe harerlīlā sarvataḥ kṛṣṇa eva ca || 68 ||
ātmānaṃ ca tadantaḥsthaṃ sarve'pi dadṛśustadā ||
vajrastu dakṣiṇe dṛṣṭvā kṛṣṇapādasaroruhe || 69 ||
svātmānaṃ kṛṣṇavaidhuryyānmuktastadbhuvyaśobhata ||
tāśca tanmātaraḥ kṛṣṇe rāsarātriprakāśini || 2.6.3.70 ||
caṃdre kalāprabhārūpamātmānaṃ vīkṣya vismitāḥ ||
svapreṣṭha virahavyādhivimuktāḥ svapadaṃ yayuḥ || 71 ||
ye'nye ca tatra te sarve nityalīlāntaraṃ gatāḥ ||
vyāvahārikalokebhyaḥ sadyo'darśanamāgatāḥ || 72 ||
govarddhananikuñjeṣu goṣu vṛndāvanādiṣu ||
nityaṃ kṛṣṇena modante dṛśyante prematatparaiḥ || 73 ||
|| śrīsūta uvāca || ||

ya etāṃ bhagavatprāptiṃ śṛṇuyāccāpi kīrtayet ||
tasya vai bhagavatprāptirduḥkhahāniśca jāyate || 74 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
parīkṣiduddhavasaṃvāde śrībhāgavatamāhātmye tṛtīyo'dhyāyaḥ || 3 ||

English translation

Śrī Sūta said :

1. On observing them eagerly engaged in glorifying Kṛṣṇa , Uddhava received them ardently, embraced Parīkṣit and said:

Uddhava said :

2. O king, you are full of devotion solely to Kṛṣṇa. You are continuously engrossed in the festival of the glorification of Śrīkṛṣṇa . Indeed you are blessed!

3. O dear one, the power of your limbs was granted to you by Kṛṣṇa (Kṛṣṇa resuscitated your life). Hence this is befitting unto you. Fortunately you have evinced your affection for the wives of Kṛṣṇa and also for Vajra .

4. Among all those residents of Dvārakā , blessed are all those who were asked to migrate to Vraja by the Lord by instructing Pārtha (to settle them there).

5. Like the moon, the mind of Śrīkṛṣṇa, accompanied by the refulgence of the face of Rādhā , always shines, beautifying that forest of sports by means of its rays.

6. Lord Kṛṣṇa, the Moon, is always full. His sixteen digits are non-different from the refulgence of thousands of Cits (Gopīs or Kṛṣṇa's queens). Here his form and likeness exist.

7. Thus, O eminent king, Vajra is the dispeller of the fear of those who resort to him. His place is at the right foot of Śrīkṛṣṇa. (This suggests the Vajra mark on Kṛṣṇa's sole.).

8. In this incarnation, the Yogic Māyā was very much displayed by Kṛṣṇa. O n account of its power all these are undoubtedly languishing with self-oblivion (forgetting their own nature).

9. Without the light of Kṛṣṇa no one shall have self-enlightenment. That light is always hidden by Māyā in the case of the individual souls.

10. Towards the end of the twenty-eighth Dvāpara , when Hari himself would remove his own Māyā, that light could be manifested.

11. That time has passed off. Therefore, listen to this other suggestion. On other occasions, that light can issue forth from Śrīmadbhāgavata . [1]

12. Certainly Śrīkṛṣṇa is present at that place and time where! and when the scripture Śrīmadbhāgavata is expounded and listened to by Bhāgavatas (devotees, followers of the Lord).

13. Lord Kṛṣṇa graces that place also along with the cowherd lasses—the place where a verse of Śrīmadbhāgavata or half of it is present.

14. If, after being born as human beings in Bhārata , people have not heard about Bhāgavata , self-murder has been committed by them.

15. The lines of families of their father, mother and wife have been redeemed by the people who have continuously resorted to the (study, recitation of or listening to) the scripture Śrīmadbhāgavata .

16. From Śrīmadbhāgavata Brāhmaṇas will derive the enlightenment of learning, kings victory over their enemies, Vaiśyas plenty of wealth and Śūdras good health.

17. Women and other people shall obtain the realization of their desires. So which fortunate man will not continuously resort to Bhāgavata ?

18. It iṣ only after fruition of the merits of many births that a person can obtain Śrīmadbhāgavata . Enlightenment and devotion to God result herefrom.

19. Formerly Śrīmadbhāgavata was obtained by Bṛhaspati through the grace of Sāṃkhyāyana. Bṛhaspati imparted it to me. Therefore, I am a lover of Kṛṣṇa.

20. O Viṣṇurāta , know the anecdote told by him. In it the traditional (mode) of listening to Bhāgavata (is also obtained).

Śrī Bṛhaspati said :

21 -23a. When Kṛṣṇa who had assumed the form of Māyāpuruṣa was beholding, three Puruṣas , viz. Brahmā , Viṣṇu and Śiva rose up with the Guṇas Rajas , Sattva and Tamas . (The Lord) then employed them in the work of creation, sustenance and annihilation respectively. Brahmā who was born of the lotus at his navel, submitted to him:

Brahmā said :

23b-24. O Nārāyaṇa , O Primordial Being, O Supreme Ātman , I offer obeisance to you. I have been engaged in the work of creation by you. Take pity on me lest the evil Rajas Guṇa should obstruct me while remembering you.

Śrī Bṛhaspati said :

25-27. Formerly the Lord imparted Śrīmadbhāgavata to him and

advised him in the following words: [2] “O Brahmā, resort to this for the sake of your Siddhi .” Thereupon, Brahmā became exceedingly pleased. Therefore, in order to attain Kṛṣṇa permanently and to break through the seven Āvaraṇas (coverings) (viz. two of auspicious and inauspicious Karmas plus five of Avidyā), he spent seven days. By resorting to (reading) Śrīmadbhāgavata for seven days he realized his desire. He continues to create again and again resorting to the Saptāha (i.e. study/reading/expounding spread over seven days) of Bhāgavata .

28. Viṣṇu too requested the Puruṣa for the accomplishment of his purpose, since the work of protecting the subjects had been allotted to him by the Puruṣa.

Śrī Viṣṇu said :

29-32. O Lord, I shall carry on the protection of the subjects in a suitable manner by means of Pravṛtti (active engagement) and Nivṛtti (renunciation) of Karma as well as Jñāna (perfect knowledge).

In course of time, whenever there is decline of Dharma , I shall reestablish it by means of incarnations (such as Divine Fish, Tortoise). I shall certainly grant the benefit of Yajñas to those who seek worldly pleasures. To those who are devoid of attachment and who seek salvation, I shall accord salvation of five types, viz. (1) stay in the same region, (2) similarity of power, (3) vicinity to God, (4) similarity of form, (5) identity with God. But, how shall I protect those people who do not desire salvation too? How shall I protect myself and Śrī (goddess Lakṣmī)? Tell me.

33. The primordial Being imparted Śrīmadbhāgavata to him too and said: “Read this for the sake of realizing all your objectives.”

34-35. Thereupon, Viṣṇu became delighted in his mind. Remembering Bhāgavata every month (i.e. reading fully once) along with Śrī, he became capable of protecting (the subjects) genuinely.

When Viṣṇu himself is the expounder and Lakṣmī is engaged in listening, the duration of the process is one month.

36. When Lakṣmī herself expounds and Viṣṇu is engaged in listening, the duration of enjoying its contents is two months.

37. Viṣṇu is officially engaged in his duty; but Lakṣmī is mentally carefree. Hence her exposition of Bhāgavata is better.

38. Rudra too who was formerly engaged in the duty of annihilation, requested that Lord Puruṣa for the sake of enhancing his ability.

Śrī Rudra said :

39-40. O Lord of Devas , O my Lord, I have ample power in the case of the annihilation of Nitya (daily), Naimittika (occasional) and Prākṛta (pertaining to Prakṛti) types. But I do not have any power in regard to Ātyantika (ultimate) annihilation. On account of this, I am very unhappy; therefore, I request you.

Śrī Bṛhaspati said :

41. Nārāyaṇa imparted Śrīmadbhāgavata to him also. By resorting to it, he conquered the Tamas Guṇa.

42. The story of Bhāgavata was resorted to (read) by him for a period of one year. Thereby Sadāśiva obtained the power (to manage) the ultimate annihilation as well.

Uddhava said :

43-44. On hearing this narrative in regard to the greatness of Śrīmadbhāgavata from my preceptor (from Bṛhaspati) and on getting the Bhāgavata text, I rejoiced much and I bowed down to him. Therefore, I adopted the procedure of the Vaiṣṇavas and for full one month Śrīmadbhāgavata was ardently resorted to by me.

45-46. By that alone I became the beloved companion of Kṛṣṇa. Then I was sent with an errand to Vraja to the group of his beloved ones.

The Lord continued to be perpetually sporting even while the cowherd lasses were in agony due to the separation. The message of Śrīmadbhāgavata was sent over to them through me.

47. After receiving it in accordance with their intellectual capacity, they became free from the pangs of separation. I could not know the secret thereof. But the miracle was seen.

48. After requesting Kṛṣṇa for his stay in heaven, Brahmā and others went away. Then Śrīkṛṣṇa himself gave me that secret in Bhāgavata .

49. In front of the root of Aśvattha (Pippla tree) he made it firmly fixed in me. Therefore, having gone to Badarī I stay here in the creepers of Vraja.

50. So I stay always as I please in the Nārada Kuṇḍa here. Devotees will get the knowledge of Kṛṣṇa from Śrīmadbhāgavata .

51. Therefore, for the sake of these, I shall expound Śrīmadbhāgavata . In this matter you should assist me.

Śrī Sūta said :

52a. On hearing it, Viṣṇurāta bowed down to Uddhava and said:

Śrī Parīkṣit said :

52b-53a. O servant of Hari, Śrīmadbhāgavata must be glorified by you (expounded by you). I may be commanded to assist you in any task that can be done by me.

Śrī Sūta said :

53b. On hearing this Uddhava was delighted in his mind. He spoke these words:

Uddhava said :

54-56. When the earth is left behind by Śrīkṛṣṇa, the powerful Kali will create great obstacles whenever any good work is started. Hence proceed on a campaign of conquest of the quarters. Restrain and subdue Kali. I shall adopt the procedure of the Vaiṣṇavas and in the course of a month spread the gospel of Śrīmadbhāgavata with your assistance. Thereby, I shall enable these to attain the permanent abode of the Slayer of Madhu .

Śrī Sūta said :

57. On hearing his words, the king was joyous as well as worried (a little). Then he intimated to Uddhava his own opinion.

Śrī Parīkṣit said :

58-59. O dear one, at your behest I shall restrain and subdue Kali. But how will I attain (the benefit) of Śrībhāgavata ? I have resorted to your feet. I am to be blessed.

Śrī Sūta said :

On heari ng these words Uddhava said to him once again:

Uddhava said :

60. O king, no anxiety or worry need to entertained by you at all, since the most important person authorized in the scripture of the Lord is you yourself.

61. Till this time men devoted to Karma have not even news whatsoever of the holy text of Bhāgavata .

62. With your favour in the region of Bhārata many men will attain permanent happiness after the acquisition of (hearing) Śrīmadbhāgavata .

63. The great holy sage Śrīśuka who is in the form of Lord Kṛṣṇa himself will undoubtedly recount to you Śrīmadbhāgavata . [3]

64. Thereby, O king, you will attain the eternal abode of the Lord of Vraja. Thereafter, Śrīmadbhāgavata will begin to spread on the earth.

65. Hence, O great king, go. Restrain and subdue Kali.

Śrī Sūta said :

On being told thus, the king circumambulated him and went for the conquest of the quarters.

66. Vajra made Pratibāhu the lord of his own kingdom. Hoping to secure Bhāgavata , he remained there itself along with the mothers.

67. Then in Vṛndāvana near Govardhana the joyful exposition of Śrīmadbhāgavata lasting for a month was inaugurated by Uddhava.

68-71. While the gospel (of Bhāgavata) was being enjoyed, Hari's Līlā (sport) in the form of existence, knowledge and bliss manifested everywhere. So also Kṛṣṇa. All people saw themselves stationed within him. On seeing himself in the lotus-like right foot of Kṛṣṇa, Vajra was rid of the pangs of separation from Kṛṣṇa. He shone on that ground. The mothers were amazed on seeing themselves as refulgence of the digits in Kṛṣṇa, the moon shining on the night of Rāsa dance. Liberated from the ailment of separation from their dearest beloved, they went over to their own region.

72-73. Others too who were there entered the eternal Līlā (graceful sports). Immediately they became invisible to the ordinary world of everyday life.

They rejoice continuously with Kṛṣṇa in the bowers of Govardhana, in the (middle of the) cows, in Vṛndāvana etc. They are seen by persons who love and who are devoted to them.

Śrī Sūta said :

74. He who listens to and glorifies this attainment of the Lord shall attain the Lord himself. His miseries will be dispelled.

[1]: [1] : From this verse onwards the glorification of Śrīmadbhāgavata and its recitation follows.

[2]: [2] : VV 25ff prescribe different periods of recitation: (1) God Brahmā—work creation—period of Bhāgavata recitation—seven days. (2) God Viṣṇu—work protection—period of Bhāgavata recitation 30 days—when Viṣṇu is the expounder. (2A) When Lakṣmī is the expounder—period of recitation of BhP—two months. (3) God Rudra—work annihilation—period of recitation one year.

[3]: [3] : The historical fact of Śuka's recitation of Bhāgavata to Parīkṣit is expressed in a prophetic vein.

Sanskrit source · English chapter witness

Bhāgavata-māhātmya · Chapter 4

The Recitation of Bhāgavata

Chapter 154 of 221 · 48 detected Sanskrit verse markers

Sanskrit

।। श्रीऋषय ऊचुः ।। ।।
साधु सूत चिरं जीव चिरमेवं प्रशाधि नः ।।
श्रीभागवतमाहात्म्यमपूर्वं त्वन्सुखाच्छ्रुतम् ।। १ ।।
तत्स्वरूपप्रमाणं च विधिं च श्रवणे वद ।।
तद्वक्तुर्लक्षणं सूत श्रोतुश्चापि वदाधुना ।। २ ।।
।। श्रीसूत उवाच ।। ।।
श्रीमद्भागवतस्याथ श्रीमद्भगवतः सदा ।।
स्वरूपमेकमेवास्ति सच्चिदानन्दलक्षणम् ।। ३ ।।
श्रीकृष्णासक्तभक्तानां तन्माधुर्य्यप्रकाशकम् ।।
समुज्जृम्भति यद्वाक्यं विद्धि भागवतं हि तत् ।। ४ ।।
ज्ञानविज्ञानभक्त्यङ्गचतुष्टयपरं वचः ।।
मायामर्दन दक्षं च विद्धि भागवतं च तत् ।। ५ ।।
प्रमाणं तस्य को वेद ह्यनंतस्याक्षरात्मनः ।।
ब्रह्मणे हरिणा तद्विक्चतुःश्लोक्या प्रदर्शिता ।। ६ ।।
तदानंत्यावगाहेन स्वेप्सितावहनक्षमाः ।।

त एव संति भो विप्रा ब्रह्मविष्णुशिवादयः ।। ७ ।।
मितबुद्ध्यादिवृत्तीनां मनुष्याणां हिताय च ।।
परीक्षिच्छुकसंवादो योऽसौ व्यासेन कीर्तितः ।। ८ ।।
ग्रन्थोऽष्टादशसाहस्रो योऽसौ भागवताभिधः ।।
कलिग्राहगृहीतानां स एव परमाश्रयः ।। ९ ।।
श्रोतारो ऽथ निरूप्यन्ते श्रीमद्विष्णुकथाश्रयाः ।।
प्रवरा अवराश्चति श्रोतारो द्विविधा मताः ।। 2.6.4.१० ।।
प्रवराश्चातको हंसः शुको मीनादयस्तथा ।।
अवरा वृकभूरुण्डवृषोष्ट्राद्याः प्रकीर्तिताः ।। ११ ।।
अखिलोपेक्षया यस्तु कृष्णशास्त्रश्रुतौ व्रती ।।
स चातको यथाम्भोदमुक्ते पाथसि चातकः ।। १२ ।।
हंसः स्यात्सारमादत्ते यः श्रोता विविधाच्छ्रुतात् ।।
दुग्धेनैक्यं गतात्तोयाद्यथा हंसोऽमलं पयः ।। १३ ।।
शुकः सुष्टु मितं वक्ति व्यासं श्रोतृंश्च हर्षयन् ।।
सुपाठितः शुको यद्वच्छिक्षकं पाश्र्वगानपि ।। १४ ।।

शब्दं नानिमिषो जातु करोत्यास्वादयन्नसम् ।।
श्रोता स्निग्धो भवेन्मीनो मीनः क्षीरनिधौ यथा ।। १५ ।।
यस्तुदन्नसिकाञ्च्छ्रोतॄन्विरौत्यज्ञो वृको हि सः ।।
वेणुस्वनरसासक्तान्वृकोऽरण्ये मृगान्यथा ।। १६ ।।
भूरुण्डः शिक्षयेदन्याञ्च्छ्रुत्वा न स्वयमाचरेत् ।।
यथा हिमवतः शृंगे भूरुण्डाख्यो विहंगमः ।। १७ ।। (भारुण्ड)
सर्वं श्रुतमुपादत्ते सारासारान्धधीर्वृषः ।।
स्वादु द्राक्षां खलिं चापि निर्विशेषं यथा वृषः ।। १८ ।।
स उष्ट्रो मधुरं मुञ्चन्विपरीते रमेत यः ।।
यथा निम्बं चरत्युष्ट्रो हित्वाऽऽम्रमपि तद्युतम् ।। १९ ।।
अन्येऽपि बहवो भेदा द्वयोर्भृंगखरादयः ।।
विज्ञेयास्तत्तदाचारैस्तत्तत्प्रकृतिसंभवैः ।। 2.6.4.२० ।।
यः स्थित्वाऽभिमुखं प्रणम्य विधिवत्यक्तान्यवादो हरेर्लीलाः श्रोतुमभीप्सतेऽतिनिपुणो नम्रो ऽथ क्लृप्ताञ्जलिः ।।
शिष्यो विश्वसितोऽनुचिन्तनपरः प्रश्नेऽनुरक्तः शुचिर्नित्यं कृष्णजनप्रियो निगदितः श्रोता स वै वक्तृभिः ।। २१ ।।
भगवन्मतिरनपेक्षः सुहृदो दीनेषु सानुकम्पो यः ।।

बहुधाबोधनचतुरो वक्ता संमानितो मुनिभिः ।। २२ ।।
अथ भारतभूस्थाने श्रीभागवतसेवने ।।
विधिं शृणुत भो विप्रा येन स्यात्सुखसंततिः ।। २३ ।।
राजसं सात्त्विकं चापि तामसं निर्गुणं तथा ।।
चतुर्विधं तु विज्ञेयं श्रीभागवत सेवनम् ।। २४ ।।
सप्ताहं यज्ञवद्यत्तु सश्रमं सत्वरं मुदा ।।
सेवितं राजसं तत्तु बहुपूजादिशोभनम् ।।२५।।
मासेन ऋतुना वापि श्रवणं स्वादसंयुतम्।।
सात्त्विकं यदनायासं समस्तानन्दवर्द्धनम् ।। २६ ।।
तामसं यत्तु वर्षेण सालसं श्रद्धयाऽयुतम् ।।
विस्मृतिस्मृतिसंयुक्तं सेवनं तच्च सौख्यदम् ।। २७ ।।
वर्षमासदिनानां तु विमुच्य नियमाग्रहम् ।।
सर्वदा प्रेमभक्त्यैव सेवनं निर्गुणं मतम् ।। २८ ।।
पारीक्षितेऽपि संवादे निर्गुणं तत्प्रकीर्तितम्।।
तत्र सप्तदिनाख्यानं तदायुर्दिनसंख्यया ।। २९ ।।

अन्यत्र त्रिगुणं चापि निर्गुणं च यथेच्छया ।।
यथा कथंचित्कर्तव्यं सेवनं भगवच्छ्रुतेः ।। 2.6.4.३० ।।
ये श्रीकृष्णविहारैकभजनास्वादलोलुपाः ।।
मुक्तावपि निराकांक्षास्तेषां भागवतं धनम् ।। ३१ ।।
येऽपि संसारसंतापनिर्विण्णा मोक्षकांक्षिणः ।।
तेषां भवौषधं चैतत्कलौ सेव्यं प्रयत्नतः ।। ३२ ।।
ये चापि विषयारामाः सांसारिकसुखस्पृहाः ।।
तेषां तु कर्ममार्गेण या सिद्धिः साऽधुना कलौ ।। ।। ३३ ।।
सामर्थ्यधनविज्ञानाभावादत्यन्तदुर्ल्लभा ।।

तस्मात्तैरपि संसेव्या श्रीमद्भागवती कथा ।। ३४ ।।
धनं पुत्रांस्तथा दारान्वाहनादि यशो गृहान् ।।
असापत्न्यं च राज्यं च दद्याद्भागवती कथा ।। ३५ ।।
इह लोके वरान्भुक्त्वा भोगान्वै मनसेप्सितान् ।।
श्रीभागवतसंगेन यात्यन्ते श्रीहरेः पदम् ।। ३६ ।।
यत्र भागवती वार्ता ये च तच्छ्रवणे रताः ।।

तेषां संसेवनं कुर्याद्देहेन च धनेन च ।। ३७ ।।
तदनुग्रहतोऽस्यापि श्रीभागवतसेवनम् ।।
श्रीकृष्णव्यतिरिक्तं यत्तत्सर्वं धनसंज्ञितम् ।। ३८ ।।
कृष्णार्थीति धनार्थीति श्रोता वक्ता द्विधा मतः ।।
यथा वक्ता तथा श्रोता तत्र सौख्यं विवर्द्धते ।। ३९ ।।
उभयोर्वैपरीत्ये तु रसाभासे फलच्युतिः।।
किन्तु कृष्णार्थिनां सिद्धिर्विलम्बेनापि जायते ।। 2.6.4.४० ।।
धनार्थिनस्तु संसिद्धिर्विधिसंपूर्णतावशात् ।।
कृष्णार्थिनोऽगुणस्यापि प्रेमैव विधिरुत्तमः ।। ४१ ।।
आसमाप्ति सकामेन कर्तव्यो हि विधिः स्वयम् ।।
स्नातो नित्य क्रियां कृत्वा प्राश्य पादोदकं हरेः ।। ४२ ।।
पुस्तकं च गुरुं चैव पूजयित्वोपचारतः ।।
ब्रूयाद्वा शृणुयाद्वापि श्रीमद्भागवतं मुदा ।। ४३ ।।
पयसा वा हविष्येण मौनं भोजनमाचरेत् ।।
ब्रह्मचर्य्यमधःसुप्तिं क्रोधलोभादिवर्ज्जनम् ।। ४४ ।।

कथान्ते कीर्तनं नित्यं समाप्तौ जागरं चरेत् ।।
ब्राह्मणान्भोजयित्वा तु दक्षिणाभिः प्रतोषयेत् ।। ४५ ।।
गुरवे वस्त्रभूषादि दत्त्वा गां च समर्पयेत् ।।
एवं कृते विधाने तु लभते वाञ्छितं फलम् ।। ४६ ।।
दारागारसुताराज्यं धनादि च यदीप्सितम् ।।
परन्तु शोभते नात्र सकामत्वं विडम्बनम् ।। ४७ ।।
कृष्णप्राप्तिकरं शश्वत्प्रेमानन्दफलप्रदम् ।।
श्रीमद्भागवतं शास्त्रं कलौ कीरेण भाषितम् ।। ४८ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीमद्भागवतमाहात्म्ये चतुर्थोऽध्यायः ।। ४ ।।

Roman transliteration

|| śrīṛṣaya ūcuḥ || ||
sādhu sūta ciraṃ jīva cirameva praśādhi naḥ ||
śrībhāgavatamāhātmyamapūrvaṃ tvansukhācchrutam || 1 ||
tatsvarūpapramāṇaṃ ca vidhiṃ ca śravaṇe vada ||
tadvakturlakṣaṇaṃ sūta śrotuścāpi vadādhunā || 2 ||
|| śrīsūta uvāca || ||
śrīmadbhāgavatasyātha śrīmadbhagavataḥ sadā ||

svarūpamekamevāsti saccidānandalakṣaṇam || 3 ||
śrīkṛṣṇāsaktabhaktānāṃ tanmādhuryyaprakāśakam ||
samujjṛmbhati yadvākyaṃ viddhi bhāgavataṃ hi tat || 4 ||
jñānavijñānabhaktyaṅgacatuṣṭayaparaṃ vacaḥ ||
māyāmardana dakṣaṃ ca viddhi bhāgavataṃ ca tat || 5 ||
pramāṇaṃ tasya ko veda hyanaṃtasyākṣarātmanaḥ ||
brahmaṇe hariṇā taddikcatuḥślokyā pradarśitā || 6 ||
tadānaṃtyāvagāhena svepsitāvahanakṣamāḥ ||

ta eva saṃti bho viprā brahmaviṣṇuśivādayaḥ || 7 ||
mitabuddhyādivṛttīnāṃ manuṣyāṇāṃ hitāya ca ||
parīkṣicchukasaṃvādo yo'sau vyāsena kīrtitaḥ || 8 ||
grantho'ṣṭādaśasāhasro yo'sau bhāgavatābhidhaḥ ||
kaligrāhagṛhītānāṃ sa eva paramāśrayaḥ || 9 ||
śrotāro 'tha nirūpyante śrīmadviṣṇukathāśrayāḥ ||
pravarā avarāścati śrotāro dvividhā matāḥ || 2.6.4.10 ||
pravarāścātako haṃsaḥ śuko mīnādayastathā ||
avarā vṛkabhūruṇḍavṛṣoṣṭrādyāḥ prakīrtitāḥ || 11 ||
akhilopekṣayā yastu kṛṣṇaśāstraśrutau vratī ||
sa cātako yathāmbhodamukte pāthasi cātakaḥ || 12 ||
haṃsaḥ syātsāramādatte yaḥ śrotā vividhācchrutāt ||
dugdhenaikyaṃ gatāttoyādyathā haṃso'malaṃ payaḥ || 13 ||
śukaḥ suṣṭu mitaṃ vakti vyāsaṃ śrotṛṃśca harṣayan ||
supāṭhitaḥ śuko yadvacchikṣakaṃ pārśvagānapi || 14 ||

śabdaṃ nānimiṣo jātu karotyāsvādayanrasam ||
śrotā snigdho bhavenmīno mīnaḥ kṣīranidhau yathā || 15 ||
yastudanrasikāñcchrotṝnvirautyajño vṛko hi saḥ ||
veṇusvanarasāsaktānvṛko'raṇye mṛgānyathā || 16 ||
bhūruṇḍaḥ śikṣayedanyāñcchrutvā na svayamācaret ||
yathā himavataḥ śṛṃge bhūruṇḍākhyo vihaṃgamaḥ || 17 || (bhāruṇḍa)
sarvaṃ śrutamupādatte sārāsārāndhadhīrvṛṣaḥ ||
svādu drākṣāṃ khaliṃ cāpi nirviśeṣaṃ yathā vṛṣaḥ || 18 ||
sa uṣṭro madhuraṃ muñcanviparīte rameta yaḥ ||
yathā nimbaṃ caratyuṣṭro hitvā"mramapi tadyutam || 19 ||
anye'pi bahavo bhedā dvayorbhṛṃgakharādayaḥ ||
vijñeyāstattadācāraistattatprakṛtisaṃbhavaiḥ || 2.6.4.20 ||
yaḥ sthitvā'bhimukhaṃ praṇamya vidhivattyaktānyavādo harerlīlāḥ śrotumabhīpsate'tinipuṇo namro 'tha klṛptāñjaliḥ ||
śiṣyo viśvasito'nucintanaparaḥ praśne'nuraktaḥ śucirnityaṃ kṛṣṇajanapriyo nigaditaḥ śrotā sa vai vaktṛbhiḥ || 21 ||
bhagavanmatiranapekṣaḥ suhṛdo dīneṣu sānukampo yaḥ ||

bahudhābodhanacaturo vaktā saṃmānito munibhiḥ || 22 ||
atha bhāratabhūsthāne śrībhāgavatasevane ||
vidhiṃ śṛṇuta bho viprā yena syātsukhasaṃtatiḥ || 23 ||
rājasaṃ sāttvikaṃ cāpi tāmasaṃ nirguṇaṃ tathā ||
caturvidhaṃ tu vijñeyaṃ śrībhāgavata sevanam || 24 ||
saptāhaṃ yajñavadyattu saśramaṃ satvaraṃ mudā ||
sevitaṃ rājasaṃ tattu bahupūjādiśobhanam ||25||
māsena ṛtunā vāpi śravaṇaṃ svādasaṃyutam||
sāttvikaṃ yadanāyāsaṃ samastānandavarddhanam || 26 ||
tāmasaṃ yattu varṣeṇa sālasaṃ śraddhayā'yutam ||

vismṛtismṛtisaṃyuktaṃ sevanaṃ tacca saukhyadam || 27 ||
varṣamāsadinānāṃ tu vimucya niyamāgraham ||
sarvadā premabhaktyaiva sevanaṃ nirguṇaṃ matam || 28 ||
pārīkṣite'pi saṃvāde nirguṇaṃ tatprakīrtitam||
tatra saptadinākhyānaṃ tadāyurdinasaṃkhyayā || 29 ||

anyatra triguṇaṃ cāpi nirguṇaṃ ca yathecchayā ||
yathā kathaṃcitkartavyaṃ sevanaṃ bhagavacchruteḥ || 2.6.4.30 ||
ye śrīkṛṣṇavihāraikabhajanāsvādalolupāḥ ||
muktāvapi nirākāṃkṣāsteṣāṃ bhāgavataṃ dhanam || 31 ||
ye'pi saṃsārasaṃtāpanirviṇṇā mokṣakāṃkṣiṇaḥ ||
teṣāṃ bhavauṣadhaṃ caitatkalau sevyaṃ prayatnataḥ || 32 ||
ye cāpi viṣayārāmāḥ sāṃsārikasukhaspṛhāḥ ||
teṣāṃ tu karmamārgeṇa yā siddhiḥ sā'dhunā kalau || || 33 ||
sāmarthyadhanavijñānābhāvādatyantadurllabhā ||
tasmāttairapi saṃsevyā śrīmadbhāgavatī kathā || 34 ||
dhanaṃ putrāṃstathā dārānvāhanādi yaśo gṛhān ||
asāpatnyaṃ ca rājyaṃ ca dadyādbhāgavatī kathā || 35 ||
iha loke varānbhuktvā bhogānvai manasepsitān ||
śrībhāgavatasaṃgena yātyante śrīhareḥ padam || 36 ||
yatra bhāgavatī vārtā ye ca tacchravaṇe ratāḥ ||

teṣāṃ saṃsevanaṃ kuryāddehena ca dhanena ca || 37 ||
tadanugrahato'syāpi śrībhāgavatasevanam ||
śrīkṛṣṇavyatiriktaṃ yattatsarvaṃ dhanasaṃjñitam || 38 ||
kṛṣṇārthīti dhanārthīti śrotā vaktā dvidhā mataḥ ||
yathā vaktā tathā śrotā tatra saukhyaṃ vivarddhate || 39 ||
ubhayorvaiparītye tu rasābhāse phalacyutiḥ||
kintu kṛṣṇārthināṃ siddhirvilambenāpi jāyate || 2.6.4.40 ||
dhanārthinastu saṃsiddhirvidhisaṃpūrṇatāvaśāt ||
kṛṣṇārthino'guṇasyāpi premaiva vidhiruttamaḥ || 41 ||
āsamāpti sakāmena kartavyo hi vidhiḥ svayam ||
snāto nitya kriyāṃ kṛtvā prāśya pādodakaṃ hareḥ || 42 ||
pustakaṃ ca guruṃ caiva pūjayitvopacārataḥ ||
brūyādvā śṛṇuyādvāpi śrīmadbhāgavataṃ mudā || 43 ||
payasā vā haviṣyeṇa maunaṃ bhojanamācaret ||
brahmacaryyamadhaḥsuptiṃ krodhalobhādivarjjanam || 44 ||

kathānte kīrtanaṃ nityaṃ samāptau jāgaraṃ caret ||
brāhmaṇānbhojayitvā tu dakṣiṇābhiḥ pratoṣayet || 45 ||
gurave vastrabhūṣādi dattvā gāṃ ca samarpayet ||
evaṃ kṛte vidhāne tu labhate vāñchitaṃ phalam || 46 ||
dārāgārasutānrājyaṃ dhanādi ca yadīpsitam ||
parantu śobhate nātra sakāmatvaṃ viḍambanam || 47 ||
kṛṣṇaprāptikaraṃ śaśvatpremānandaphalapradam ||
śrīmadbhāgavataṃ śāstraṃ kalau kīreṇa bhāṣitam || 48 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīmadbhāgavatamāhātmye caturtho'dhyāyaḥ || 4 ||

English translation

The glorious sages said :

1-2. Well done! O Sūta , live long! Guide us like this for a long time. The unprecedented greatness of Śrībhāgavata has been heard directly from your mouth.

Tell us its form, its extent and the mode of listening to it. O Sūta, tell us the qualification of its expounder as well as of the listener now.

Śrī Sūta said :

3. Identical is the form of Śrīmadbhāgavata as well as of the glorious Lord. It is characterized by existence, knowledge and bliss.

4. Know that Bhāgavata is that statement which spreads out and expands, manifesting to the devotees of Śrīkṛṣṇa the sweetness of (the devotion to or the life of) Śrīkṛṣṇa.

5. Know that statement to be Bhāgavata which treats of the four (topics), viz. (scriptural) knowledge, experience or realization thereof, devotion (characterised by Love of God) and its auxiliaries (viz. Śravaṇa - hearing, Kīrtana -glorification of God etc.) and is capable of suppressing Māyā .

6. Who can know the extent of Bhāgavata , the form of which is characterised by infinity and imperishability? Its direction was shown to God Brahmā in four verses by Viṣṇu .

7. O Brāhmaṇa , only those, i.e. Brahmā, Viṣṇu, Śiva etc. are

capable of realizing their desires by plunging deeply into his infinite nature (and not people like us).

8-9. In the case of human beings of limited intellectual and other capacities, the dialogue between Śuka and Parīkṣit , as described by Vyāsa , is conducive to their welfare. It is a sacred text of eighteen thousand verses as composed by Vyāsa. It alone is the greatest support to those who are caught by the crocodile in the form of Kali .

10. The listeners of the holy anecdotes of Viṣṇu are now ascertained. The listeners are considered to be of two types: the Pravaras (the superior ones) and the Avaras (the inferior ones). [1]

11. The Pravaras are Cātakas (ruddy geese), swans, parrots, fish etc. Wolves, Bhūruṇḍa birds, bulls, camels etc. are said to be Avaras .

12. If a person discards all other sacred works and takes to the vow of listening to Kṛṣṇa Śāstra (scriptural texts belonging to Kṛṣṇa), he is Cātaka (like the ruddy goose) which is solely dependent on the water released by clouds.

13. The Haṃsa (Swan) variety of listener is he who takes the essence from the different kinds of (scriptures) heard by him, just like a swan which takes up pure milk from a mixture of water and milk.

14. A well-trained parrot delights the trainer as well as the bystanders. In the same manner, the Śuka type of listener speaks very well and in limited words also and delights the expounder (of Bhāgavata etc.) as well as other listeners.

15. The listener of the Mīna (fish) type never makes any sound. He is winkless and he appreciates the excellence of the exposition. He is affectionate also. He is like the glossy fish in the ocean of milk.

16. The listener who shouts and inflicts pain on Rasikas (those who have good taste and who appreciate excellence or beauty in literature etc.) and other listeners and who is also very ignorant is

the Vṛka type. He is like the wolf which inflicts pain on deer in the forest eagerly listening to the sound of the flute .

17. The bird named Bhūruṇḍa is found on the peeks of the Himālaya mountain. The listener of the Bhūruṇḍa type may teach others but he himself does not act according to (the advices) heard by him.

18. The listener of the Vṛṣa (Bull) type is intellectually blind to both the essential and the inessential. He takes in everything heard by him just like the bull which indiscriminately swallows the tasty grapes as well as the oil cake.

19. The Uṣṭra (Camel) type of listener leaves off the sweet things and takes delight in the opposite ones like the Camel which grazes the (bitter) margosa fruit setting aside the (sweet) mango mixed with it.

20. There are many other sub-divisions of the two types, viz. Bhṛṅgas (Bees), Kharas (Mules) etc. They should be known from their respective behaviours originating from their inborn nature.

21. He who has the following characteristics is spoken as a genuine listener by the expounders [2] : He duly bows down and sits face to face. He forsakes discussion about other things. He desires to listen (more and more) about the graceful sports of Hari . He is very clever (in understanding things). He is humble. He keeps his palms joined in reverence. He is (like) a trustworthy disciple. He is interested in reflecting upon the problem and the question under discussion. He is clean (in body and mind). He is always a favourite of Kṛṣṇa's men.

22. The expounder of (Bhāgavata) with the following characteristics is honoured by sages [3] : His mind dwells in the Lord. He does not expect (any special reward etc.). He is good at heart. He takes pity on the poor people. He is very clever in making others understand things in diverse ways.

23. Then, O Brāhmaṇas , listen to the procedure of and the injunctions regarding the rite of serving (i.e. listening to) Śrībhāgavata in any place in the land of Bhārata . Thereby there shall be continuous happiness.

24. It should be known that resorting (listening) to Bhāgavata is of four types, [4] viz. Rājasa , Sāttvika , Tāmasa and Nirguṇa (devoid of Guṇas).

25. The Rājasa type of listening to Bhāgavata is of seven days duration. It is celebrated like a Yajña . Elaborate and strenuous preparations are made. There is haste (to conclude the function). There is gaiety of course. It is splendid with much adoration and worships.

26. The Sāttvika type of listening to it is of a month's or a Ṛtu's (season of two months) duration. It is unblended (i.e. it is not connected with any elaborate festival etc.). It does not involve much strain. It increases the delight of everyone.

27. The Tāmasa type is a protracted one taking a year for completion. It is slack and slothful without much of religious faith and ardour. The listeners may forget (much) and remember (only a little). Even this type of listening yields happiness.

28. Eschewing all tenacious insistence on the observance of limiting the duration (of listening to Bhāgavata) to stipulated number of days, months or years, if the devotee continues to listen forever with loving devotion, it is considered to be Nirguṇa.

29. In regard to the dialogue of Parīkṣit (and Śuka) the Sevana (serving i.e. listening to) is glorified as Nirguṇa. The fact that there is a mention of seven days' duration therein is due to the number of (remaining) days of king's life.

30. Elsewhere the listening shall be of any of the three Guṇas or Nirguṇa according to one's own will. (The main point is that) Somehow one should listen to the holy text of the Lord.

31. Bhāgavata is an asset (wealth) unto those people who eagerly relish the worship and glorification of Śrīkṛṣṇa's divine sports and who do not desire even salvation.

32. This is an antidote against all the ills of worldly existence unto those persons who wish for salvation and who are disgusted with the distress of mundane existence. -This should be resorted to in Kali with all care and efforts.

33-341 There are many persons who take delight in sensuous pleasures. They desire worldly happiness. By means of the path of Karma , it is not possible for them now, in Kali, to realize their desires. It is very difficult for them to achieve their ends due to their lack of ability, wealth and the specialized knowledge thereof. So the holy story of Śrīmadbhāgavata should be resorted to by them also.

35. The holy tale of the Lord shall yield wealth, sons, wives, vehicles etc., fame, abodes and a kingdom free from enemies.

36. After enjoying all mentally desired excellent worldly pleasures here in this world, they attain the region of Śrī Hari through the contact of Śrībhāgavata .

37. By means of physical body and wealth one should render service to the place where the exposition of the story of Bhāgavata takes place, and to the persons who are eager to listen to it.

38-40. One shall thus have the benefit of resorting to Śrībhāgavata by their kindness.

Everything other than Śrīkṛṣṇa is termed Dhana (wealth). The listener as well as the expounder is considered to be of two types, viz. Kṛṣṇārthī (one who seeks Kṛṣṇa) and Dhanārthī (one who seeks wealth i.e. everything other than Kṛṣṇa). If the expounder and the listener are of the same type the happiness there increases. If both of them belong to different categories there shall be Rasābhāsa (failure of enjoyment).

In that case there shall be deprivation of the benefit. But the achievement of the benefit of Kṛṣṇārthīs shall definitely take place though it may be delayed.

41. The achievement of the results by Dhanārthīs is on account of the completion of procedure. Ardent love alone is the excellent method in the case of a Kṛṣṇārthī [5] though he may be devoid of good qualities.

42-43. If a devotee has any desire, he has to follow the following procedure till the end. He should take his bath and perform the daily round of duties after sipping the Pādodaka (water with which the feet are washed) of Hari. He should then worship the text (the book Śrīmadbhāgavata) and the preceptor with all the requisite offerings and services. Only then should he expound or listen to Śrīmadbhāgavata joyously.

44. He should take in Haviṣya or milk as his food. He should take it silently. He should sleep on the floor. He should observe the vow of celibacy and avoid anger, greed etc.

45. Everyday at the end of the discourse there should be Kīrtana i.e. glorification of the Lord. On the conclusion he should keep awake at night. He should feed Brāhmaṇas and make them delighted by means of monetary gifts.

46-47. After giving clothes, ornaments etc. to the preceptor he should give him a cow too. If these injunctions are carried out, he shall obtain the desired benefit, wives, abodes, sons, kingdom, wealth etc., whatever is desired. But having such desires is not good in the case (of a Bhāgavata). It (i.e. to entertain desires) is a ridiculous and vexatious thing.

48. The holy text Śrīmadbhāgavata expounded by sage Śuka is conducive to the attainment of Kṛṣṇa. It yields the benefit of permanent love and bliss in the Kali Age.

:: End of Bhāgavata- Māhātmya ::

[1]: [1] : VV 10 -20 give an interesting classification of the listeners. Birds and animals symbolize certain characteristics.

[2]: [2] : Qualifications of the listeners to BhP.

[3]: [3] : Characteristics of the expounder of BhP.

[4]: [4] : VV 24-28 describe four types of listening to BhP.

[5]: [5] : VV 41-47 describe procedure for Kṛṣṇārthin types of listeners.

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 1

The Greatness of the Holy Bath in Vaiśākha

Chapter 155 of 221 · 28 detected Sanskrit verse markers

Sanskrit

।। अथ वैशाखमासमाहात्म्य प्रारंभः ।। ।।
नारायणं नमस्कृत्य नरं चैव नरोत्तमम् ।।
देवीं सरस्वतीं व्यासं ततो जयमुदीरयेत् ।। १ ।।
।। सूत उवाच ।। ।।
भूयोऽप्यंगभुवं राजा ब्रह्मणः परमेष्ठिनः ।।
पुण्यं माधवमाहात्म्यं नारदं पर्यपृच्छत ।। १ ।। ।।
।। अंबरीष उवाच ।। ।।
सर्वेषामपि मासानां त्वत्तो माहात्म्यमंजसा ।।
श्रुतं मया पुरा ब्रह्मन्यदा चोक्तं तदा त्वया ।। २ ।।
वैशाखः प्रवरो मासो मासेष्वेतेषु निश्चितम् ।।
इति तस्माद्विस्तरेण माहात्म्यं माधवस्य च ।। ३ ।।
श्रोतुं कौतूहलं ब्रह्मन्कथं विष्णुप्रियो ह्यसौ ।।
के च विष्णुप्रिया धर्मा मासे माधववल्लभे ।। ४ ।।
तत्राप्यस्य तु कर्तव्याः के धर्मा विष्णुवल्लभाः ।।
किं दानं किं फलं तस्य कमुद्दिश्याऽऽचरेदिमान् ।। ।। ५ ।।

कैर्द्रव्यैः पूजनीयोऽसौ माधवो माधवागमे ।।
एतन्नारद विस्तार्य मह्यं श्रद्धावते वद ।। ६ ।।
।। श्रीनारद उवाच ।। ।।
मया पृष्टः पुरा ब्रह्मा मासधर्मान्पुरातनान् ।।
व्याजहार पुरा प्रोक्तं यच्छ्रियै परमात्मना ।। ७ ।।
ततो मासा विशिष्योक्ताः कार्तिको माघ एव च ।।
माधवस्तेषु वैशाखं मासानामुत्तमं व्यधात् ।। ८ ।।
मातेव सर्वजीवानां सदैवेष्ट प्रदायकः ।।
दानयज्ञव्रतस्नानैः सर्वपापविनाशनः ।। ९ ।।
धर्म यज्ञक्रियासारस्तपःसारः सुरार्चितः ।।
विद्यानां वेदविद्येव मंत्राणां प्रणवो यथा ।। 2.7.1.१० ।।
भूरुहाणां सुरतरुर्धेनूनां कामधेनुवत् ।।
शेषवत्सर्वनागानां पक्षिणां गरुडो यथा ।। ११ ।।
देवानां तु यथा विष्णुर्वर्णानां ब्राह्मणो यथा ।।
प्राणवत्प्रियवस्तूनां भार्येव सुहृदां यथा ।। १२ ।।

आपगानां यथा गंगा तेजसां तु रविर्यथा ।।
आयुधानां यथा चक्रं धातूनां कांचनं यथा ।। १३ ।।
वैष्णवानां यथा रुद्रो रत्नानां कौस्तुभो यथा ।।
मासानां धर्महेतूनां वैशाखश्चोत्तमस्तथा ।। १४ ।।
नानेन सदृशो लोके विष्णुप्रीतिविधायकः ।।
वैशाखस्ननिरते मेषे प्रागर्यमोदयात् ।। १५ ।।
लक्ष्मीसहायो भगवान्प्रीतिं तस्मिन्करोत्यलम् ।।
जंतूनां प्रीणनं यद्वदन्नेनैव हि जायते ।। १६ ।।
तद्वद्वैशाखस्नानेन विष्णुः प्रीणात्यसंशयम् ।।
वैशाखस्ननिरताञ्जनान्दृष्ट्वाऽनुमोदते ।। १७ ।।
तावतापि विमुक्तोऽघैर्विष्णुलोके महीयते ।।
सकृत्स्नात्वा मेषसंस्थे सूर्ये प्रातः कृताह्निकः ।। ।। १८ ।।
महापापैर्विमुक्तोऽसौ विष्णोः सायुज्यमाप्नुयात् ।।
स्नानार्थं मासि वैशाखे पादमेकं चरेद्यदि ।। १९ ।।
सोऽश्वमेधायुतानां च फलमाप्नोत्यसंशयम् ।।

अथवा कूटचित्तस्तु कुर्यात्संकल्पमात्रकम् ।। 2.7.1.२० ।।
सोऽपि क्रतुशतं पुण्यं लभेदेव न संशयः ।।
यो गच्छेद्धनुरायामं स्नातुं मेषगते रवौ ।। २१ ।।
सर्वबंधविनिर्मुक्तो विष्णोः सायुज्यमाप्नुयात् ।।
त्रैलोक्ये यानि तीर्थानि ब्रह्मांडांतर्गतानि च ।। २२ ।।
तानि सर्वाणि राजेन्द्र संति बाह्येऽल्पके जले ।।
तावल्लिखितपापानि गर्जंति यमशासने ।। २३ ।।
यावन्न कुरुते जंतुर्वैशाखे स्नानमंभसि ।।
तीर्थादिदेवताः सर्वा वैशाखे मासि भूमिप ।। २४ ।।
बहिर्जलं समाश्रित्य सदा सन्निहिता नृप ।।
सूर्योदयं समारभ्य यावत्षड्घटिकावधि ।। २५ ।।
तिष्ठंति चाऽऽज्ञया विष्णोर्नराणां हितकाम्यया ।।
तावन्नागच्छतां पुंसां शापं दत्त्वा सुदारुणम् ।।
स्वस्थानं यांति राजेन्द्र तस्मात्स्नानं समाचरेत् ।। ।। २६ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्ये नारदाम्बरीषसंवादे वैशाखमास प्रशंसापूर्वक वैशाखस्नानमाहात्म्यवर्णनं नाम प्रथमोऽध्यायः ।। १ ।।

Roman transliteration

|| atha vaiśākhamāsamāhātmya prāraṃbhaḥ || ||
nārāyaṇaṃ namaskṛtya naraṃ caiva narottamam ||
devīṃ sarasvatīṃ vyāsaṃ tato jayamudīrayet || 1 ||
|| sūta uvāca || ||
bhūyo'pyaṃgabhuvaṃ rājā brahmaṇaḥ parameṣṭhinaḥ ||
puṇyaṃ mādhavamāhātmyaṃ nāradaṃ paryapṛcchata || 1 || ||
|| aṃvarīṣa uvāca || ||
sarveṣāmapi māsānāṃ tvatto māhātmyamaṃjasā ||

śrutaṃ mayā purā brahmanyadā coktaṃ tadā tvayā || 2 ||
vaiśākhaḥ pravaro māso māseṣveteṣu niścitam ||
iti tasmādvistareṇa māhātmyaṃ mādhavasya ca || 3 ||
śrotuṃ kautūhalaṃ brahmankathaṃ viṣṇupriyo hyasau ||
ke ca viṣṇupriyā dharmā māse mādhavavallabhe || 4 ||
tatrāpyasya tu kartavyāḥ ke dharmā viṣṇuvallabhāḥ ||
kiṃ dānaṃ kiṃ phalaṃ tasya kamuddiśyā"caredimān || || 5 ||

kairdravyaiḥ pūjanīyo'sau mādhavo mādhavāgame ||
etannārada vistārya mahyaṃ śraddhāvate vada || 6 ||
|| śrīnārada uvāca || ||
mayā pṛṣṭaḥ purā brahmā māsadharmānpurātanān ||
vyājahāra purā proktaṃ yacchriyai paramātmanā || 7 ||
tato māsā viśiṣyoktāḥ kārtiko māgha eva ca ||
mādhavasteṣu vaiśākhaṃ māsānāmuttamaṃ vyadhāt || 8 ||
māteva sarvajīvānāṃ sadaiveṣṭa pradāyakaḥ ||
dānayajñravratasnānaiḥ sarvapāpavināśanaḥ || 9 ||
dharma yajñakriyāsārastapaḥsāraḥ surārcitaḥ ||
vidyānāṃ vedavidyeva maṃtrāṇāṃ praṇavo yathā || 2.7.1.10 ||
bhūruhāṇāṃ suratarurdhenūnāṃ kāmadhenuvat ||
śeṣavatsarvanāgānāṃ pakṣiṇāṃ garuḍo yathā || 11 ||
devānāṃ tu yathā viṣṇurvarṇānāṃ brāhmaṇo yathā ||
prāṇavatpriyavastūnāṃ bhāryeva suhṛdāṃ yathā || 12 ||

āpagānāṃ yathā gaṃgā tejasāṃ tu raviryathā ||
āyudhānāṃ yathā cakraṃ dhātūnāṃ kāṃcanaṃ yathā || 13 ||
vaiṣṇavānāṃ yathā rudro ratnānāṃ kaustubho yathā ||
māsānāṃ dharmahetūnāṃ vaiśākhaścottamastathā || 14 ||
nānena sadṛśo loke viṣṇuprītividhāyakaḥ ||
vaiśākhasnānanirate meṣe prāgaryamodayāt || 15 ||
lakṣmīsahāyo bhagavānprītiṃ tasminkarotyalam ||
jaṃtūnāṃ prīṇanaṃ yadvadannenaiva hi jāyate || 16 ||
tadvadvaiśākhasnānena viṣṇuḥ prīṇātyasaṃśayam ||
vaiśākhasnānaniratāñjanāndṛṣṭvā'numodate || 17 ||
tāvatāpi vimukto'ghairviṣṇuloke mahīyate ||
sakṛtsnātvā meṣasaṃsthe sūrye prātaḥ kṛtāhnikaḥ || || 18 ||
mahāpāpairvimukto'sau viṣṇoḥ sāyujyamāpnuyāt ||
snānārthaṃ māsi vaiśākhe pādamekaṃ caredyadi || 19 ||
so'śvamedhāyutānāṃ ca phalamāpnotyasaṃśayam ||

athavā kūṭacittastu kuryātsaṃkalpamātrakam || 2.7.1.20 ||
so'pi kratuśataṃ puṇyaṃ labhedeva na saṃśayaḥ ||
yo gaccheddhanurāyāmaṃ snātuṃ meṣagate ravau || 21 ||
sarvabaṃdhavinirmukto viṣṇoḥ sāyujyamāpnuyāt ||
trailokye yāni tīrthāni brahmāṃḍāṃtargatāni ca || 22 ||
tāni sarvāṇi rājendra saṃti bāhye'lpake jale ||
tāvallikhitapāpāni garjaṃti yamaśāsane || 23 ||
yāvanna kurute jaṃturvaiśākhe snānamaṃbhasi ||
tīrthādidevatāḥ sarvā vaiśākhe māsi bhūmipa || 24 ||
bahirjalaṃ samāśritya sadā sannihitā nṛpa ||
sūryodayaṃ samārabhya yāvatṣaḍghaṭikāvadhi || 25 ||
tiṣṭhaṃti cā"jñayā viṣṇornarāṇāṃ hitakāmyayā ||
tāvannāgacchatāṃ puṃsāṃ śāpaṃ dattvā sudāruṇam ||

svasthānaṃ yāṃti rājendra tasmātsnānaṃ samācaret || || 26 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe vaiśākhamāsamāhātmye nāradāmbarīṣasaṃvāde vaiśākhamāsa praśaṃsāpūrvaka vaiśākhasnānamāhātmyavarṇanaṃ nāma prathamo'dhyāyaḥ || 1 ||

English translation

Obeisance to Śrī Gaṇeśa

After bowing down to Nārāyaṇa , Nara the most excellent one among men, Goddess Sarasvatī and Vyāsa , one should recite Jaya (the Purāṇa). [1]

Sūta said :

1. Once again, the king (Aṃbarīṣa) asked Nārada , the son of Brahmā Parameṣṭhin, about the meritorious greatness of the month of Vaiśākha .

Aṃbarīṣa said :

2-6. The greatness of all the months has been truly heard by me from you, O Brāhmaṇa , formerly. It was then said by you that among these months Vaiśākha was the most excellent one. Hence, O Brāhmaṇa, I have great curiosity to hear the greatness of the month of Vaiśākha. How is it that this month is dear to Viṣṇu ? What are those holy rites which Viṣṇu likes to be performed in the month that is a favourite of Mādhava ? Out of these too, what are those holy rites most dear to Viṣṇu and worthy of being performed? What is to be given as charitable gift? What is its benefit? With whom (what deity) in view are we to perform these rites? What are those materials of worship with which Mādhava is to be worshipped at the advent of the month of Vaiśākha? O Nārada, describe this in detail to me who am full of devotion.

Śrī Nārada replied :

7. Formerly, on being asked by me, Brahmā described the ancient (traditional) holy rites pertaining to the different months as had been described previously to Śrī by the Supreme Ātman (Viṣṇu).

8. Thereupon, some months were particularly mentioned (such as) Kārttika and Māgha . Mādhava (Viṣṇu) made Vaiśākha the most excellent one among the months.

9-14. (The month of Vaiśākha) is the bestower of the desired things upon all the living beings, like a mother forever. It is the destroyer of all sins by means of charitable gifts, holy rites and ablutions. It is the essence of all virtues (religious acts), Yajñas and holy rites. It is the essence of all austerities. It is worshipped by Suras .

Like the Vedic lore among all lores, [2] like Praṇava among all Mantras , like the divine Kalpa (wish-yielding) tree among trees, like the Kāmadhenu (wish-yielding cow) among all cows, like Śeṣa among all serpents, like Garuḍa among all birds, like Viṣṇu among all Devas , like Brāhmaṇa among all castes, like the vital air among the dearest objects, like wife among intimate ones, like Gaṅgā among all rivers, like the sun among luminaries, like discus among all the weapons, like gold among all metals, like Rudra among all Vaiṣṇavas and like Kaustubha among all jewels, Vaiśākha is the most excellent

one among all the months conducive to piety and virtuousness.

15-17. There is nothing else like this in the world which is conducive to the pleasure of Viṣṇu.

The Lord accompanied by Lakṣmī is much delighted with a person habitually engaged in the holy bath before sunrise in the month of Vaiśākha (when the Sun is) in Aries. [3]

Just as creatures are pleased with food, so also Viṣṇu is undoubtedly pleased with the holy bath in the month of Vaiśākha. On seeing people engaged in holy bath in the month of Vaiśākha, he becomes highly pleased.

18-22a. By that itself one is liberated from sins and is honoured in the world of Viṣṇu. By taking bath once in the morning when the Sun is in Aries and performing the daily round of duties, the devotee is liberated from great sins. He shall attain Sāyujya (identity) with Viṣṇu.

If a man takes a step for the purpose of ablution in the month of Vaiśākha, he undoubtedly attains the benefit of ten thousands of horse-sacrifices.

Or a man of crooked mind may simply resolve (this) within his mind. Even he will obtain the merit of a hundred sacrifices. There is no doubt in it.

He who goes a distance of a Dhanus (=distance of three and a half hands) in order to bathe when the Sun is in Aries, shall be liberated from all bondages. He shall attain Sāyujya with Viṣṇu.

22b-26. O eminent king, all the Tīrthas in the three worlds within the Cosmic Egg are present even in very little of water in streams etc. Sins entered in the records of Yama roar only as long as a living being does not take bath in cold water in the month of Vaiśākha!

All the deities of the Tīrthas etc., O king, are always present in the external water (i.e., in rivers, lakes etc.,) in the month of Vaiśākha. At the behest of Viṣṇu and with a desire for the welfare of men they stay there for six ghaṭikās (24x6=144 Minutes) from sunrise. If men do not take bath by that time, they curse them terribly and go over to their respective abodes. Hence, O great king one should take bath (as stated).

[1]: [1] : This benedictory verse shows that Vaiśākhmāsa-Māhātmya (VM) is an independent work incorporated in SkP. We have a VM in PdP V (Pātāla-Khaṇḍa), Chs. 84-98.

[2]: [2] : VV 11-14 are an echo of BG X (Vibhūti-Yoga).

[3]: [3] : VV 15-26 describe the meritorious nature of early bath (before sunrise) in Vaiśākha. The deities of Tīrthas go away from them after six ghaṭis from sunrise.

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 2

The Benefit of Different Kinds of Charitable Gifts

Chapter 156 of 221 · 30 detected Sanskrit verse markers

Sanskrit

।। ।। नारद उवाच ।। ।।
न माधवसमो मासो न कृतेन युगं समम् ।।
न च वेदसमं शास्त्रं न तीर्थं गंगया समम् ।। १ ।।
न जलेन समं दानं न सुखं भार्यया समम् ।।
न कृषेस्तु समं वित्तं न लाभो जीवितात्परः ।। २ ।।
न तपोऽनशनातुल्यं न दानात्परमं सुखम् ।।
न धर्मस्तु दयातुल्यो न ज्योतिश्चक्षुषा समम्।। ३ ।।
न तृप्तिरशनातुल्या न वाणिज्यं कृषेः समम् ।।
न धर्मेण समं मित्रं न सत्येन समं यशः ।। ४ ।।
नारोग्यसममुत्थानं न त्राता केशवात्परः ।।
न माधवसमं लोके पवित्रं कवयो विदुः ।। ५ ।।
माधवः परमो मासः शेषशायिप्रियः सदा ।।
अव्रतेन क्षिपेद्यस्तु मासं माधववल्लभम् ।। ६ ।।
तिर्यग्योनिं स यात्याशु सर्वधर्मबहिष्कृतः ।।
अव्रतेन गतो येषां माधवो मर्त्यधर्मिणाम् ।। ७ ।।

इष्टापूर्ते वृथा तेषां धर्मोधर्मभृतां वरः ।।
प्रवृत्तानां तु भक्ष्याणां माधवेऽनियमे कृते ।। ८ ।।
अवश्यं विष्णुसायुज्यं प्राप्नोत्येव न संशयः ।।
संतीह बहुवित्तानि व्रतानि विविधानि च ।। ९ ।।
देहाऽऽयासकराण्येव पुनर्जन्मप्रदानि च ।।
वैशाखस्नानमात्रेण न पुनर्जायते भुवि ।। 2.7.2.१० ।।
सर्व दानेषु यत्पुण्यं सर्वतीर्थेषु यत्फलम् ।।
तत्फलं समवाप्नोति माधवे जलदानतः ।। ११ ।।
जलदानासमर्थेन परस्यापि प्रबोधनम् ।।
कर्तव्यं भूतिकामेन सर्वदानाधिकं हितम् ।। १२ ।।
एकतः सर्वदानानि जलदानं हि चैकतः ।।
तुलामारोपितं पूर्वं जलदानं विशिष्यते ।। १३ ।।
मार्गेऽध्वगानां यो मर्त्यः प्रपादानं करोति हि।।
स कोटिकुलमुद्धृत्य विष्णुलोके महीयते।। १४।।
देवानां च पितृणां च ऋषीणां राजसत्तम।।

अत्यंत प्रीतिदं सत्यं प्रपादानं न संशयः।। १५।।
प्रपादानेन संतुष्टा येनाऽध्वश्रमकर्षिताः।।
तोषितास्तेन देवाश्च ब्रह्मविष्णुशिवादय ।।१६ ।।
सलिलं सलिलेच्छूनां छत्रं छायामपीच्छताम् ।।
व्यजनं व्यजनेच्छूना वैशाखे मासि भूमिप ।। १७ ।।
जलं छत्रं च व्यजनं दानं येषां विशिष्यते ।।
माधवे मासि संप्राप्ते ब्राह्मणाय कुटुम्बिने ।। १८ ।।
अदत्त्वोदककुम्भं च चातको जायते भुवि ।। १९ ।।
यो दद्याच्छीतलं तोयं तृषार्ताय महात्मने ।।
तावन्मात्रेण राजेंद्र राजसूयायुतं लभेत् ।। 2.7.2.२० ।।
घर्मश्रमार्तविप्राय वीजयेद्व्यजनेन यः ।।
तावन्मात्रेण निष्पापो विहगाधिपतिर्भवेत ।। २१ ।।
अदत्त्वा व्यजनं भूप वैशाखे तु द्विजातये ।।
वातरोगशताकीर्णो नरकानेव विंदति ।। २२ ।।
यो वीजयेत्पटेनाऽपि पथि श्रांतं द्विजोत्तमम् ।।

तावताथ विमुक्तोऽसौ विष्णुसायुज्यमाप्नुयात् ।।२३।।।।
यास्तालव्यजनं वाऽपि दत्त्वा शुद्धेन चेतसा।।
विधूय सर्वपापानि ब्रह्मलोकं स गच्छति।। २४।।
सद्यः श्रमहरं पुण्यं न दद्याद्व्यजनं नरः।।
नारकीं यातनां भुक्त्वा कश्मलो जायते भुवि।। २५।।
आध्यात्मिकादिदुःखानां शांतये मनुजेश्वर ।।
छत्रं दद्यात्प्रयत्नेन वैशाखे मासि वासकृत् ।। २६ ।।
अच्छत्रदो नरो यस्तु वैशाखे माधवप्रिये।।
छायाहीनो महाक्रूरः पिशाचो भुवि जायते ।। २७ ।।
यो दद्यात्पादुके दिव्ये माधवे माधवप्रिये ।।
यमदूतौ तिरस्कृत्य विष्णुलोकं स गच्छति ।। २८ ।।
पादत्राणं तु यो दद्याद्वैशाखे माधवागमे ।।
न तस्य नारको लोको न क्लेशा ऐहिकाश्च ये ।।२९।।
पादुके याचमानाय यो दद्याद्ब्राह्मणाय च ।।
स भूपालो भवेद्भूमौ कोटिजन्मस्वसंशयम्।।2.7.2.३०।।

अनाथमंडपं मार्गे श्रमहारि करोति यः ।।
तस्य पुण्यफलं वक्तुं ब्रह्मणाऽपि न शक्यते ।।३१।।
मध्याह्ने ब्राह्मणं प्राप्तमतिथिं भोजयेद्यदि ।।
न तस्य फलविश्रांतिर्ब्रह्मणाऽपि निरूपिता ।। ३२ ।।
सद्यः स्वाप्यायनं नृणामन्नदानं नराधिप ।।
तस्मान्नान्नेन सदृशं दानं लोकेषु विद्यते । ३३ ।।
मार्गश्रांताय विप्राय प्रश्रयं प्रददाति यः ।।
तस्य पुण्यफलं वक्तुं ब्रह्मणाऽपि न शक्यते ।। ।। ३४ ।।
दारापत्यगृहादीनि वासोऽलंकारभूषणम् ।।

असह्यं नाश्नतः पुंसः सह्यं भुक्तवतो ध्रुवम् ।। ३५ ।।
तस्मादन्नसमं दानं न भूतं न भविष्यति ।।
वैशाखे येन चादत्तं मार्गश्रांते च भूसुरे।।३६।।
स पिशाचो भवेद्भूमौ स्वमांसान्येव खादति ।।
यथाविभूति दातव्यं तस्मादन्नं द्विजातये ।। ३७ ।।
अन्नदो मातृपित्रादीन्विस्मारयति भूमिप ।।

तस्मादन्नं प्रशंसंति लोकास्त्रैलोक्यवर्तिनः ।। ३८ ।।
मातरः पितरश्चापि केवलं जन्महेतवः ।।
अन्नदं पितरं लोके वदन्ति च मनीषिणः ।।३९।।
अन्नदे सर्वतीर्थानि अन्नदे सर्वदेवताः ।।
अन्नदे सर्वधर्माश्च तिष्ठंत्यरिधराजय ।।2.7.2.४०।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्ये नारदाम्बरीषसंवादे दाननिरूपणंनाम द्वितीयोऽध्यायः ।। २ ।।

Roman transliteration

|| || nārada uvāca || ||
na mādhavasamo māso na kṛtena yugaṃ samam ||
na ca vedasamaṃ śāstraṃ na tīrthaṃ gaṃgayā samam || 1 ||
na jalena samaṃ dānaṃ na sukhaṃ bhāryayā samam ||
na kṛṣestu samaṃ vittaṃ na lābho jīvitātparaḥ || 2 ||
na tapo'naśanāttulyaṃ na dānātparamaṃ sukham ||
na dharmastu dayātulyo na jyotiścakṣuṣā samam|| 3 ||
na tṛptiraśanāttulyā na vāṇijyaṃ kṛṣeḥ samam ||
na dharmeṇa samaṃ mitraṃ na satyena samaṃ yaśaḥ || 4 ||
nārogyasamamutthānaṃ na trātā keśavātparaḥ ||
na mādhavasamaṃ loke pavitraṃ kavayo viduḥ || 5 ||
mādhavaḥ paramo māsaḥ śeṣaśāyipriyaḥ sadā ||
avratena kṣipedyastu māsaṃ mādhavavallabham || 6 ||
tiryagyoniṃ sa yātyāśu sarvadharmabahiṣkṛtaḥ ||
avratena gato yeṣāṃ mādhavo martyadharmiṇām || 7 ||

iṣṭāpūrte vṛthā teṣāṃ dharmodharmabhṛtāṃ varaḥ ||
pravṛttānāṃ tu bhakṣyāṇāṃ mādhave'niyame kṛte || 8 ||
avaśyaṃ viṣṇusāyujyaṃ prāpnotyeva na saṃśayaḥ ||
saṃtīha bahuvittāni vratāni vividhāni ca || 9 ||
dehā"yāsakarāṇyeva punarjanmapradāni ca ||
vaiśākhasnānamātreṇa na punarjāyate bhuvi || 2.7.2.10 ||
sarva dāneṣu yatpuṇyaṃ sarvatīrtheṣu yatphalam ||
tatphalaṃ samavāpnoti mādhave jaladānataḥ || 11 ||
jaladānāsamarthena parasyāpi prabodhanam ||
kartavyaṃ bhūtikāmena sarvadānādhikaṃ hitam || 12 ||
ekataḥ sarvadānāni jaladānaṃ hi caikataḥ ||
tulāmāropitaṃ pūrvaṃ jaladānaṃ viśiṣyate || 13 ||
mārge'dhvagānāṃ yo martyaḥ prapādānaṃ karoti hi||
sa koṭikulamuddhṛtya viṣṇuloke mahīyate|| 14||
devānāṃ ca pitṝṇāṃ ca ṛṣīṇāṃ rājasattama||

atyaṃta prītidaṃ satyaṃ prapādānaṃ na saṃśayaḥ|| 15||
prapādānena saṃtuṣṭā yenā'dhvaśramakarṣitāḥ||
toṣitāstena devāśca brahmaviṣṇuśivādaya ||16 ||
salilaṃ salilecchūnāṃ chatraṃ chāyāmapīcchatām ||
vyajanaṃ vyajanecchūnā vaiśākhe māsi bhūmipa || 17 ||
jalaṃ chatraṃ ca vyajanaṃ dānaṃ yeṣāṃ viśiṣyate ||
mādhave māsi saṃprāpte brāhmaṇāya kuṭumbine || 18 ||
adattvodakakumbhaṃ ca cātako jāyate bhuvi || 19 ||
yo dadyācchītalaṃ toyaṃ tṛṣārtāya mahātmane ||
tāvanmātreṇa rājeṃdra rājasūyāyutaṃ labhet || 2.7.2.20 ||
gharmaśramārtaviprāya vījayedvyajanena yaḥ ||
tāvanmātreṇa niṣpāpo vihagādhipatirbhaveta || 21 ||
adattvā vyajanaṃ bhūpa vaiśākhe tu dvijātaye ||
vātarogaśatākīrṇo narakāneva viṃdati || 22 ||
yo vījayetpaṭenā'pi pathi śrāṃtaṃ dvijottamam ||

tāvatātha vimukto'sau viṣṇusāyujyamāpnuyāt ||23||||
yāstālavyajanaṃ vā'pi dattvā śuddhena cetasā||
vidhūya sarvapāpāni brahmalokaṃ sa gacchati|| 24||
sadyaḥ śramaharaṃ puṇyaṃ na dadyādvyajanaṃ naraḥ||
nārakīṃ yātanāṃ bhuktvā kaśmalo jāyate bhuvi|| 25||
ādhyātmikādiduḥkhānāṃ śāṃtaye manujeśvara ||
chatraṃ dadyātprayatnena vaiśākhe māsi vāsakṛt || 26 ||
acchatrado naro yastu vaiśākhe mādhavapriye||
chāyāhīno mahākrūraḥ piśāco bhuvi jāyate || 27 ||
yo dadyātpāduke divye mādhave mādhavapriye ||
yamadūtau tiraskṛtya viṣṇulokaṃ sa gacchati || 28 ||
pādatrāṇaṃ tu yo dadyādvaiśākhe mādhavāgame ||
na tasya nārako loko na kleśā aihikāśca ye ||29||
pāduke yācamānāya yo dadyādbrāhmaṇāya ca ||
sa bhūpālo bhavedbhūmau koṭijanmasvasaṃśayam||2.7.2.30||

anāthamaṃḍapaṃ mārge śramahāri karoti yaḥ ||
tasya puṇyaphalaṃ vaktuṃ brahmaṇā'pi na śakyate ||31||
madhyāhne brāhmaṇaṃ prāptamatithiṃ bhojayedyadi ||
na tasya phalaviśrāṃtirbrahmaṇā'pi nirūpitā || 32 ||
sadyaḥ svāpyāyanaṃ nṛṇāmannadānaṃ narādhipa ||
tasmānnānnena sadṛśaṃ dānaṃ lokeṣu vidyate | 33 ||
mārgaśrāṃtāya viprāya praśrayaṃ pradadāti yaḥ ||
tasya puṇyaphalaṃ vaktuṃ brahmaṇā'pi na śakyate || || 34 ||
dārāpatyagṛhādīni vāso'laṃkārabhūṣaṇam ||
asahyaṃ nāśnataḥ puṃsaḥ sahyaṃ bhuktavato dhruvam || 35 ||
tasmādannasamaṃ dānaṃ na bhūtaṃ na bhaviṣyati ||
vaiśākhe yena cādattaṃ mārgaśrāṃte ca bhūsure||36||
sa piśāco bhavedbhūmau svamāṃsānyeva khādati ||
yathāvibhūti dātavyaṃ tasmādannaṃ dvijātaye || 37 ||
annado mātṛpitrādīnvismārayati bhūmipa ||

tasmādannaṃ praśaṃsaṃti lokāstrailokyavartinaḥ || 38 ||
mātaraḥ pitaraścāpi kevalaṃ janmahetavaḥ ||
annadaṃ pitaraṃ loke vadanti ca manīṣiṇaḥ ||39||
annade sarvatīrthāni annade sarvadevatāḥ ||
annade sarvadharmāśca tiṣṭhaṃtyaridharājaya ||2.7.2.40||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe vaiśākhamāsamāhātmye

nāradāmbarīṣasaṃvāde dānanirūpaṇaṃnāma dvitīyo'dhyāyaḥ || 2 ||

English translation

Nārada said :

1-5. There is no month equal to Vaiśākha . [1] There is no Yuga equal to Kṛta ; there is no holy text equal to the Veda ; there is no Tīrtha equal to Gaṅgā .

There is no charitable gift comparable to that of water; there is no happiness on a par with that of a wife; there is no wealth comparable to agriculture and there is no gain greater than life.

There is no austerity comparable to observance of fast; there is no happiness greater than that of a charitable gift. There is no holy rite equal to mercifulness; there is no refulgence on a par with the eye.

There is no satisfaction similar to that of taking food; there is no business activity comparable to agriculture. There is no friend on a par with virtue; there is no reputation like that of truthfulness.

There is no acquisition on a par with good health; there is no saviour greater than Keśava ; there is no purifier equal to Vaiśākha, as the learned know.

6-10. Vaiśākha is the greatest month. It is always a favourite of Viṣṇu . If anyone were to pass this month dearest to Viṣṇu, without observing holy rites, he is reborn in the wombs of sub-human species like birds, animals. He is excluded from all pious activities.

If any human being spends the month of Vaiśākha without observing Vratas , his Iṣṭāpūrta (performing sacrifices, building ghats, repairing lakes and wells etc.) is futile.

If there is any (self-imposed) restraint on having food one is accustomed to have in Vaiśākha, certainly, he will attain Sāyujya with Viṣṇu. There is no doubt about it.

In this world there are different kinds of Vratas that can be observed only by spending much wealth. They cause much strain to the body and they yield (result in) rebirth. But merely by taking holy bath in the month of Vaiśākha, one is not reborn on the earth.

11. By offering water in the month of Vaiśākha one attains that merit which is obtained by making all types of charitable gifts and visiting all Tīrthas .

12. If one is incapable of offering water, one should induce others to do it, if one is desirous of prosperity. It is more conducive to welfare than all charitable gifts.

13. If all charitable gifts are placed in one pan and the gift of water is placed in the other pan and weighed in a balance, the gift of water excels.

14. One who donates Prapās (free-water sheds) for wayfarers, uplifts a crore of the members of his family. He is honoured in the world of Viṣṇu.

15. Offering water through Prapās gives excessive pleasure to Devas , Pitṛs and Sages, O excellent king. It is true. There is no doubt at all.

16. If those who are tired due to long walk along the road are delighted by means of Prapās, Devas including Brahmā , Viṣṇu and Śiva are propitiated by him.

17-19. Water should be given to those who wish for it. An umbrella should be given to those who desire shade. In the month of Vaiśākha, O king, fans should be given to those who wish for fans. At the advent of the month of Vaiśākha, water, umbrella and fan should be given to a Brāhmaṇa householder. The gift of these articles is (considered) excellent. By not giving a waterpot, one is reborn as a Cātaka bird (who depends on rainfall for drinking water).

20. If a person gives cool water to a noble-souled person oppressed by thirst, O eminent king, by that act itself he shall get the merit of ten thousand Rājasūyas .

21. He who fans a Brāhmaṇa oppressed by heat and fatigue shall become free from sins by that (act) itself. He shall become the overlord of heaven-walkers (Devas etc).

22. By not giving fans to Brāhmaṇas in the month of Vaiśākha one becomes afflicted with hundred types of rheumatic ailments and goes to hell.

23. If a person fans with even a cloth an excellent Brāhmaṇa tired by (a walk) along the road, he shall become liberated by that itself and shall attain Sāyujya with Viṣṇu.

24. By giving a fan made of Palmyra leaf with a pure mind, one gets rid of all sins and goes to the world of Brahmā.

25. If a man does not give the meritorious fan that dispels fatigue, he suffers torture in hell and is reborn on the earth as a leper.

26. O lord of men, one shall ardently give an umbrella at least once in the month of Vaiśākha for suppressing the three types of miseries, viz. those originating in the body, those from other creatures and those from destiny.

27. One who does not give an umbrella in the course of the month of Vaiśākha of which Mādhava is fond, is reborn on the earth as a highly cruel ghost in a place devoid of any shade.

28. He who gives excellent sandals in the month of Vaiśākha is liked by Viṣṇu, disregards the messengers of Yama and goes to the world of Viṣṇu.

29. If a person gives footwear in the month of Vaiśākha at the advent of the vernal season, he has not to suffer the distresses of this world nor will he go to the world of hells.

30. He who gives footwear to a Brāhmaṇa who requests for it, is reborn as a king on the earth in the course of a crore births undoubtedly.

31. It is not possible even for Brahmā to describe the merit of that person who erects a pavilion on the way that dispels the fatigue of helpless persons.

32. The limit of the benefit of that person has not been seen (even) by Brahmā, who feeds a Brāhmaṇa who has come (to his house) as a guest.

33. O king, the gift of cooked food is conducive to immediate satisfaction. Hence there is no other gift on a par with cooked food in all the worlds.

34. Even Brahmā is not competent to describe the merit of that person who offers shelter to a Brāhmaṇa who is weary due to long walk on the way.

35. If a person does not eat sufficiently, wives, children, abodes etc., clothes, ornaments, embellishments etc. are unbearable to him. To a person who feeds himself properly, all these are certainly tolerable.

36-37. Hence a gift equal to that of food has never been seen before, nor will ever be seen in future.

He who has not made the gift (of food) in the month of Vaiśākha to a Brāhmaṇa who plods his weary way, shall be born on the earth as a ghost eating his own flesh. Hence cooked food must be given to Brāhmaṇas in accordance with one's affluence.

38. O king, the giver of cooked food makes (the recipient) forget his own parents and others (but not the giver of food). Hence all the people residing in the three worlds praise cooked food.

39. Mothers and fathers are mere causes of birth. Learned men in the world say that the giver of food is the (real) father.

40. All the Tīrthas are present in one who gives cooked food. All the deities are present in one who gives cooked food. O conqueror of the realms of enemies, all virtues are present in the giver of food.

[1]: [1] : Again an echo of BG X. The comparisons are made to confirm the supreme position (meritorious nature) of Vaiśākha.

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 3

Charitable Gifts (Continued)

Chapter 157 of 221 · 48 detected Sanskrit verse markers

Sanskrit

।। नारद उवाच ।। ।।
यो मर्त्यो द्विजवर्याय पर्यंकं तु ददाति हि ।।
यत्र स्वस्थः सुखं शेते शीतानिलनिषेवितः ।। १ ।।
धर्मसाधनभूते हि देहे नैरुज्यमाप्नुते ।।
तं दत्त्वा सकलं तापं निरस्य गतकल्मषः ।। २ ।।
अखण्डपदवीं याति योगिनामपि दुर्लभाम् ।।
वैशाखे घर्मतप्तानां श्रान्तानां तु द्विजन्मनाम् ।।३।।
दत्त्वा श्रमापहं दिव्यं पर्यंकं मनुजेश्वर ।।
न जातु सीदते लोके जन्ममृत्युजरादिभिः।।४।।
गृहीत्वा ब्राह्मणो यत्र शेते चाजीवमास्थितः ।।
आसीने सकलं पापं ज्ञानतोऽज्ञानतः कृतम् ।। ५ ।।
विलयं याति राजेंद्र कर्पूर इव चाग्निना ।।
शयने ब्रह्मनिर्वाणं स नरो याति निश्चितम् ।। ६ ।।
यो दद्यात्कशिपुं मासे वैशाखे स्नानवल्लभे ।।
सर्वभोगसमायुक्तस्तस्मिन्नेव हि जन्मनि ।। ७ ।।

सान्वयो वर्तते नूनं रोगादिभिरनाहतः ।।
आयुष्यं परमारोग्यं यशो धैर्यं च विंदति ।। ८ ।।
नाधार्मिकः कुले तस्य जायते शतपौरुषम् ।।
भुक्त्वा तु सकलान्भोगांस्ततः पञ्चत्वमेष्यति ।। ९ ।।
निर्धूताखिलपापस्तु ब्रह्मनिर्वाणमृच्छति ।। श्रो
त्रियाय द्विजेंद्राय यो दद्यादुपबर्हणम् ।। 2.7.3.१० ।।
सुखं निद्रा विना येन न नृणां जायते क्वचित् ।।
सर्वेषामाश्रयो भूत्वा भुवि साम्राज्यमश्नुते ।। ११ ।।
पुनः सुखी पुनर्भोगी पुनर्धर्मपरायणः ।।
आसप्तजन्म राजेंद्र जायते सर्वतो जयी ।। १२ ।।
पश्चात्सप्तकुलैर्युक्तो ब्रह्मभूयाय कल्पते ।।
तार्णं कटं तु यो दद्यात्कटमन्यदथापि वा ।। १३ ।।
तत्र शेते स्वयं विष्णुर्यत्रस्थः परमेश्वरः ।।
यथा जलगता चोर्णा न जलैर्भिद्यते क्वचित् ।। १४ ।।
तथा संसारगो जन्तुः संसारे न च बध्यते ।।

आसने शयने सक्तः कटदः सर्वतः सुखी ।। १५ ।।
प्रश्रये शयनार्थाय यो दद्यात्कटकंबलम् ।।
तावन्मात्रेण मुक्तः स्यान्नात्र कार्या विचारणा ।। १६ ।।
निद्रया हीयते दुःखं निद्रया हीयते श्रमः ।।
सा निद्रा कटसंस्थस्य सुखं संजायते ध्रुवम् ।। १७ ।।
यो दयात्कंबलं राजन्वैशाखे माधवाऽऽगमे ।।
अपमृत्योः कालमृत्योर्मुक्तो जीवति वै शतम् ।। १८ ।।
दद्याद्वस्त्रं सूक्ष्मतरं द्विजेंद्रे धर्मकर्शिते ।।
पूर्णमायुः समाप्नोति परत्र च परां गतिम् ।। १९ ।।
अतस्तापहरं दिव्यं कर्पूरं तु द्विजातये ।।
दत्त्वा मोक्षमवाप्नोति दुःखशांतिं च विंदति ।। 2.7.3.२० ।।
कुसुमानि च यो दद्यात्कुकुमं च द्विजातये ।।
सार्वभौमो भवेद्राजा सर्वलोकवशंकरः ।। २१ ।।
पुत्रपौत्रादिभोगांश्च भुक्त्वा मोक्षमवाप्नुयात् ।।
त्वगस्थिगतसंतापं सद्यो हरति चन्दनम् ।। २२ ।।

तापत्रयविनिर्मुक्तस्तद्दत्त्वा मोक्षमाप्नुयात् ।।
औशीरं चाषकं कौशं यो दद्याज्जलवासितम् ।। २३ ।।
सर्वभोगेषु राजेंद्र स तु देवसहायवान् ।।
पापहानिं दुःखहानिं प्राप्य निर्वृतिमाप्नुयात् ।। २४ ।।
गोरोचं मृगनाभिं च दद्याद्वैशाखधर्मवित् ।।
तापत्रयविनिर्मुक्तः परं निर्वाणमृच्छति ।। २५ ।।
तांबूलं च सकर्पूरं यो दद्यान्मेषगे रवौ ।।
सार्वभौमसुखं भुक्त्वा परं निर्वाणमृच्छति ।। २६ ।।
शतपत्रीं च यूथीं च मेषमासे ददन्नरः ।।
स सार्वभौमो भवति पश्चान्मोक्षं च विंदति ।।२७।।
केतकीं मल्लिकां वाऽपि यो दद्यान्माधवाऽऽगमे ।।
स तु मोक्षमवाप्नोति मधुशासनशासनात् ।। २८ ।।
पूगीफलं तु यो दद्यात्सुगन्धं तु द्विजातये ।।
नारिकेलफलं राजंस्तस्य पुण्यफलं शृणु ।। ।। २९ ।।
सप्त जन्म भवेद्विप्रो धनाढ्यो वेदपारगः ।।

पश्चात्सप्तकुलैर्युक्तो विष्णुलोकं स गच्छति ।। 2.7.3.३० ।।
विश्राममण्डपं यस्तु कृत्वा दद्याद्द्विजन्मने ।।
तस्य पुण्यफलं वक्तुं नाहं शक्नोमि भूपते ।। ३१ ।।
सुच्छायामण्डपं यस्तु सिकताऽऽकीर्णमञ्जसा ।।
सप्रपं कारयेद्यस्तु स तु लोकाधिपो भवेत् ।। ३२ ।।
मार्गोद्यानं तडागं वा कूपं मण्डपमेव च।।
यः करोति स धर्मात्मा तस्य पुत्रैस्तु किं फलम् ।। ३३ ।।
कूपस्तडागमुद्यानं मण्डपं च प्रपा तथा ।।
सद्धर्मकरणं पुत्रः संतानं सप्तधोच्यते ।। ३४ ।।

एतेष्वन्यतमाभावे नोर्ध्वं गच्छंति मानवाः ।।
सच्छास्त्र श्रवणं तीर्थयात्रा सजनसंगतिः ।। ३५ ।।
जलदानं चान्नदानमश्वत्थारोपणं तथा ।।
पुत्रश्चेति च संतानं सप्तेमेऽतिविदो विदुः ।। ३६ ।।
नासंततिर्लभेल्लोकान्कृत्वा धर्मशतान्यपि ।।
तस्मात्संतानमन्विच्छेत्संतानेष्वेकतो व्रजेत् ।। ३७ ।।

पशूनां पक्षिणां चैव मृगाणां चैव भूरुहाम् ।।
नोर्ध्वलोकं सुखं याति मनुष्याणां तु का कथा ।। ३८ ।।
पूगीफलसमायुक्तं नागवल्लीदलैर्युतम् ।।
कपूरागुरुसंयुक्तं ददत्तांबूलमुत्तमम् ।। ३९ ।।
शारीरैः सकलैः पापैर्मुच्यते नात्र संशयः ।।
तांबूलदो यशो धैर्यं श्रियमाप्नोति निश्चितम् ।। 2.7.3.४० ।।
रोगी दत्त्वा विरोगः स्यादरोगी मोक्षमाप्नुयात् ।।
वैशाखे मासि यो दद्यात्तक्रं तापविनाशनम् ।। ४१ ।।
विद्यावान्धनवान्भूमौ जायते नात्र संशयः ।।
न तक्रसदृशं दानं घर्मकालेषु विद्यते ।। ४२ ।।
तस्मात्तक्रं प्रदातव्यमध्वश्रांतद्विजातये ।।
जंबीरसुरसोपेतं लसल्लवणमिश्रितम्।।४३।।
यस्तक्रमरुचिघ्नं तु दत्त्वा मोक्षमवाप्नुयात् ।।
यो दद्याद्दधिखंडं तु वैशाखे घर्मशांतये ।। ४४ ।।
तस्य पुण्यफलं वक्तुं नाहं शक्नोमि भूमिप ।।

यो दद्यात्तंडुलान्दिव्यान्मधुसूदनवल्लभे ।। ४५ ।।
स लभेत्पूर्णमायुष्यं सर्वयज्ञफलं लभेत् ।।
यो घृतं तेजसो रूपं गव्यं दद्याद्विजातये ।।
सोऽश्वमेधफलं प्राप्य मोदते विष्णुमंदिरे ।। ४६ ।।
उर्वारुगुडसंमिश्रं वैशाखे मेषगे रवौ ।।
सर्वपापविनिर्मुक्तः श्वेतद्वीपे वसेद्ध्रुवम् ।। ४७ ।।
यश्चेक्षुदंडं सायाह्ने दिवा तापोपशान्तये ।।
ब्राह्मणाय च यो दद्यात्तस्य पुण्यमनंतकम् ।। ४८ ।।
वैशाखे पानकं दत्त्वा सायाह्ने श्रमशान्तये ।।
सर्वपापविनिर्मुक्तो विष्णोः सायुज्यमाप्नुयात् ।।४९।।
सफलं पानकं मेषमासे सायं द्विजातये ।।
दद्यात्तेन पितृणां तु सुधापानं न संशयः।।2.7.3.५०।।
वैशाखे पानकं चूतसुपक्वफलसंयुतम् ।।
तस्य सर्वाणि पापानि विनाशं यांति निश्चितम् ।। ५१ ।।
यो दद्याच्चैत्रदर्शे तु कुम्भं पूर्णं तु पानकैः ।।

गयाश्राद्धशतं तेन कृतमेव न संशयः ।। ५२ ।।
कस्तूरी कर्पुरोपेतं मल्लिकोशीरसंयुतम् ।।

कलशं पानकैः पूर्णं चैत्रदर्शे तु मानवः ।।
दद्यात्पितॄन्समुद्दिश्य स षण्णवतिदो भवेत् ।। ५३ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्ये नारदाम्बरीषसंवादे दाननिरूपणंनाम तृतीयोऽध्यायः ।। ३ ।। ।। छ ।।

Roman transliteration

|| nārada uvāca || ||
yo martyo dvijavaryāya paryaṃkaṃ tu dadāti hi ||
yatra svasthaḥ sukhaṃ śete śītānilaniṣevitaḥ || 1 ||
dharmasādhanabhūte hi dehe nairujyamāpnute ||
taṃ dattvā sakalaṃ tāpaṃ nirasya gatakalmaṣaḥ || 2 ||
akhaṇḍapadavīṃ yāti yogināmapi durlabhām ||
vaiśākhe gharmataptānāṃ śrāntānāṃ tu dvijanmanām ||3||
dattvā śramāpahaṃ divyaṃ paryaṃkaṃ manujeśvara ||
na jātu sīdate loke janmamṛtyujarādibhiḥ||4||
gṛhītvā brāhmaṇo yatra śete cājīvamāsthitaḥ ||
āsīne sakalaṃ pāpaṃ jñānato'jñānataḥ kṛtam || 5 ||
vilayaṃ yāti rājeṃdra karpūra iva cāgninā ||
śayane brahmanirvāṇaṃ sa naro yāti niścitam || 6 ||
yo dadyātkaśipuṃ māse vaiśākhe snānavallabhe ||
sarvabhogasamāyuktastasminneva hi janmani || 7 ||

sānvayo vartate nūnaṃ rogādibhiranāhataḥ ||
āyuṣyaṃ paramārogyaṃ yaśo dhairyaṃ ca viṃdati || 8 ||
nādhārmikaḥ kule tasya jāyate śatapauruṣam ||
bhuktvā tu sakalānbhogāṃstataḥ pañcatvameṣyati || 9 ||
nirdhūtākhilapāpastu brahmanirvāṇamṛcchati || śro
triyāya dvijeṃdrāya yo dadyādupabarhaṇam || 2.7.3.10 ||
sukhaṃ nidrā vinā yena na nṛṇāṃ jāyate kvacit ||
sarveṣāmāśrayo bhūtvā bhuvi sāmrājyamaśnute || 11 ||
punaḥ sukhī punarbhogī punardharmaparāyaṇaḥ ||
āsaptajanma rājeṃdra jāyate sarvato jayī || 12 ||
paścātsaptakulairyukto brahmabhūyāya kalpate ||
tārṇaṃ kaṭaṃ tu yo dadyātkaṭamanyadathāpi vā || 13 ||
tatra śete svayaṃ viṣṇuryatrasthaḥ parameśvaraḥ ||
yathā jalagatā corṇā na jalairbhidyate kvacit || 14 ||
tathā saṃsārago jantuḥ saṃsāre na ca badhyate ||

āsane śayane saktaḥ kaṭadaḥ sarvataḥ sukhī || 15 ||
praśraye śayanārthāya yo dadyātkaṭakaṃbalam ||
tāvanmātreṇa muktaḥ syānnātra kāryā vicāraṇā || 16 ||
nidrayā hīyate duḥkhaṃ nidrayā hīyate śramaḥ ||
sā nidrā kaṭasaṃsthasya sukhaṃ saṃjāyate dhuvam || 17 ||
yo dayātkaṃbalaṃ rājanvaiśākhe mādhavā"game ||
apamṛtyoḥ kālamṛtyormukto jīvati vai śatam || 18 ||
dadyādvastraṃ sūkṣmataraṃ dvijeṃdre gharmakarśite ||
pūrṇamāyuḥ samāpnoti paratra ca parāṃ gatim || 19 ||
atastāpaharaṃ divyaṃ karpūraṃ tu dvijātaye ||
dattvā mokṣamavāpnoti duḥkhaśāṃtiṃ ca viṃdati || 2.7.3.20 ||
kusumāni ca yo dadyātkukumaṃ ca dvijātaye ||

sārvabhaumo bhavedrājā sarvalokavaśaṃkaraḥ || 21 ||
putrapautrādibhogāṃśca bhuktvā mokṣamavāpnuyāt ||
tvagasthigatasaṃtāpaṃ sadyo harati candanam || 22 ||

tāpatrayavinirmuktastaddattvā mokṣamāpnuyāt ||
auśīraṃ cāṣakaṃ kauśaṃ yo dadyājjalavāsitam || 23 ||
sarvabhogeṣu rājeṃdra sa tu devasahāyavān ||
pāpahāniṃ duḥkhahāniṃ prāpya nirvṛtimāpnuyāt || 24 ||
gorocaṃ mṛganābhiṃ ca dadyādvaiśākhadharmavit ||
tāpatrayavinirmuktaḥ paraṃ nirvāṇamṛcchati || 25 ||
tāṃbūlaṃ ca sakarpūraṃ yo dadyānmeṣage ravau ||
sārvabhaumasukhaṃ bhuktvā paraṃ nirvāṇamṛcchati || 26 ||
śatapatrīṃ ca yūthīṃ ca meṣamāse dadannaraḥ ||
sa sārvabhaumo bhavati paścānmokṣaṃ ca viṃdati ||27||
ketakīṃ mallikāṃ vā'pi yo dadyānmādhavā"game ||
sa tu mokṣamavāpnoti madhuśāsanaśāsanāt || 28 ||
pūgīphalaṃ tu yo dadyātsugandhaṃ tu dvijātaye ||
nārikelaphalaṃ rājaṃstasya puṇyaphalaṃ śṛṇu || || 29 ||
sapta janma bhavedvipro dhanāḍhyo vedapāragaḥ ||

paścātsaptakulairyukto viṣṇulokaṃ sa gacchati || 2.7.3.30 ||
viśrāmamaṇḍapaṃ yastu kṛtvā dadyāddvijanmane ||
tasya puṇyaphalaṃ vaktuṃ nāhaṃ śaknomi bhūpate || 31 ||
succhāyāmaṇḍapaṃ yastu sikatā"kīrṇamañjasā ||
saprapaṃ kārayedyastu sa tu lokādhipo bhavet || 32 ||
mārgodyānaṃ taḍāgaṃ vā kūpaṃ maṇḍapameva ca||
yaḥ karoti sa dharmātmā tasya putraistu kiṃ phalam || 33 ||
kūpastaḍāgamudyānaṃ maṇḍapaṃ ca prapā tathā ||
saddharmakaraṇaṃ putraḥ saṃtānaṃ saptadhocyate || 34 ||
eteṣvanyatamābhāve nordhvaṃ gacchaṃti mānavāḥ ||
sacchāstra śravaṇaṃ tīrthayātrā sajanasaṃgatiḥ || 35 ||
jaladānaṃ cānnadānamaśvatthāropaṇaṃ tathā ||
putraśceti ca saṃtānaṃ sapteme'tīvido viduḥ || 36 ||
nāsaṃtatirlabhellokānkṛtvā dharmaśatānyapi ||
tasmātsaṃtānamanvicchetsaṃtāneṣvekato vrajet || 37 ||

paśūnāṃ pakṣiṇāṃ caiva mṛgāṇāṃ caiva bhūruhām ||
nordhvalokaṃ sukhaṃ yāti manuṣyāṇāṃ tu kā kathā || 38 ||
pūgīphalasamāyuktaṃ nāgavallīdalairyutam ||
kapūrāgurusaṃyuktaṃ dadattāṃbūlamuttamam || 39 ||
śārīraiḥ sakalaiḥ pāpairmucyate nātra saṃśayaḥ ||
tāṃbūlado yaśo dhairyaṃ śriyamāpnoti niścitam || 2.7.3.40 ||
rogī dattvā virogaḥ syādarogī mokṣamāpnuyāt ||
vaiśākhe māsi yo dadyāttakraṃ tāpavināśanam || 41 ||
vidyāvāndhanavānbhūmau jāyate nātra saṃśayaḥ ||
na takrasadṛśaṃ dānaṃ gharmakāleṣu vidyate || 42 ||
tasmāttakraṃ pradātavyamadhvaśrāṃtadvijātaye ||
jaṃbīrasurasopetaṃ lasallavaṇamiśritam||43||
yastakramarucighnaṃ tu dattvā mokṣamavāpnuyāt ||
yo dadyāddadhikhaṃḍaṃ tu vaiśākhe gharmaśāṃtaye || 44 ||
tasya puṇyaphalaṃ vaktuṃ nāhaṃ śaknomi bhūmipa ||

yo dadyāttaṃḍulāndivyānmadhusūdanavallabhe || 45 ||
sa labhetpūrṇamāyuṣyaṃ sarvayajñaphalaṃ labhet ||
yo ghṛtaṃ tejaso rūpaṃ gavyaṃ dadyāddvijātaye ||
so'śvamedhaphalaṃ prāpya modate viṣṇumaṃdire || 46 ||
urvāruguḍasaṃmiśraṃ vaiśākhe meṣage ravau ||
sarvapāpavinirmuktaḥ śvetadvīpe vaseddhruvam || 47 ||
yaścekṣudaṃḍaṃ sāyāhne divā tāpopaśāntaye ||
brāhmaṇāya ca yo dadyāttasya puṇyamanaṃtakam || 48 ||
vaiśākhe pānakaṃ dattvā sāyāhne śramaśāntaye ||
sarvapāpavinirmukto viṣṇoḥ sāyujyamāpnuyāt ||49||
saphalaṃ pānakaṃ meṣamāse sāyaṃ dvijātaye ||
dadyāttena pitṝṇāṃ tu sudhāpānaṃ na saṃśayaḥ||2.7.3.50||
vaiśākhe pānakaṃ cūtasupakvaphalasaṃyutam ||
tasya sarvāṇi pāpāni vināśaṃ yāṃti niścitam || 51 ||
yo dadyāccaitradarśe tu kumbhaṃ pūrṇaṃ tu pānakaiḥ ||

gayāśrāddhaśataṃ tena kṛtameva na saṃśayaḥ || 52 ||
kastūrī karpuropetaṃ mallikośīrasaṃyutam ||
kalaśaṃ pānakaiḥ pūrṇaṃ caitradarśe tu mānavaḥ ||
dadyātpitṝnsamuddiśya sa ṣaṇṇavatido bhavet || 53 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe vaiśākhamāsamāhātmye nāradāmbarīṣasaṃvāde dānanirūpaṇaṃnāma tṛtīyo'dhyāyaḥ || 3 || || cha ||

English translation

Note: The last chapter discussed the meritorious nature of charitable gifts of food, water, shelter and other amenities which relieve the oppressive heat of Vaiśākha . This chapter describes the importance of the gift of a cot, bedstead (vv 1-13a), mats, blankets (vv 13b-18) and other things helping to minimise the heat-effects of Vaiśākha.

Nārada said :

1-6. If a person gives a cot to an excellent Brāhmaṇa where he lies (can lie) down happily and comfortably enjoying the cool breeze, that person attains freedom from all ailments in his body that is a means to achieve Dharma .

By giving it he gets rid of all distress and becomes free from sins. He attains the state of unbroken (bliss) which is very difficult, for even Yogins to attain.

After giving very excellent cot that dispels weariness, to the Brāhmaṇas tired and distressed due to the heat (of the sun) in the month of Vaiśākha, O lord of men, one never languishes in the world on account of births, deaths, old age etc.

If a Brāhmaṇa accepts a cot and lies down on it all through his life, all the sins (of the donor) whether committed knowingly or unknowingly perish, O great king, like camphor in contact with fire. That man certainly attains absorption in Brahman if the Brāhmaṇa lies on it.

7-10a. If a person gives food and clothing in the month of Vaiśākha (in) which Hari likes the holy bath, that person will be endowed with all kinds of worldly pleasures in that very birth. Along with his family he certainly remains unafflicted with ailments etc. He obtains longevity, very sound health, fame and fortitude. Till a hundred generations are over, no unrighteous person is born in his family. He will die only after enjoying all worldly pleasures. After getting rid of all sins, he attains salvation.

10b-13a. If a person gives to a prominent Brāhmaṇa well-versed in the Vedas , a pillow without which no man can sleep happily anywhere, he shall enjoy a kingdom on the earth after becoming the supporter of all. Again and again he will enjoy all pleasures and will be devoted to virtue. For seven births, O great king, he will be all-conqueror. Thereafter, he becomes competent to go to the world of Brahmā accompanied by the members of his family up to seven generations.

13b-15. If a person gives a grass-mat or any other kind of mat, Viṣṇu himself shall lie down there. Parameśvara will stay there. Just as wool soaked in water is not broken or ruffled by the water, so also that person living in the mundane world is not bound to the worldly existence. The person who gives a mat is in every respect happy while engaged in sitting or lying down on it (?).

16. If a person offers shelter (like a caravanserai) and gives a mat and a blanket for the purpose of lying down, he shall become liberated by that much alone. No doubt need be entertained in this respect.

17. Misery is dispelled by means of sleep. Fatigue is dispelled by means of sleep. The sleep of a person lying on a mat becomes sound and happy surely.

18. O king, he who gives a blanket in the month of Vaiśākha at the advent of the spring season shall become free from premature or accidental death. He will live for a hundred (years).

19. He who gives clothes of fine texture to a good Brāhmaṇa afflicted with heat, shall attain full span of life and the highest goal hereafter.

20. By giving excellent camphor that dispels internal heat, to a Brāhmaṇa, one attains salvation. His miseries are all over.

21. He who gives flowers and saffron to a Brāhmaṇa, shall become an emperor, a ruler who will win over all the peoples.

22-24a. He shall enjoy all worldly pleasures with sons, grandsons etc. and shall attain salvation.

Sandalpaste dispels instantaneously heat and distress of skin and bones. By giving it (sandal-paste) one shall be free from the threefold distress and shall attain salvation.

He who gives the different kinds of unguents, viz. Auśīra [1] , Cāṣaka (?) and Kauśa (?) rendered fragrant by the addition of water, shall have the assistance of Devas , O great king, in (the enjoyment of) worldly pleasures.

24b-25. His sins will be destroyed and miseries will disappear. He shall attain the supreme bliss of salvation. If the devotee conversant with the religious duties in the month of Vaiśākha gives Goroca (yellow orpiment) and musk, he shall be rid of the threefold distress. He shall attain the greatest bliss of salvation.

26. He who gives betel leaves with camphor when the Sun is in Aries, shall share the happiness of an emperor and then attain the highest bliss of salvation.

27. A man who gives blue lotus and jasmine in the month of Meṣa becomes an emperor. Afterwards he attains salvation.

28. He who gives Ketakī or Mallikā at the time of the advent of vernal season shall attain salvation at the behest of the Slayer of Madhu .

29. Listen to the fruit or reward enjoyed by that person, O king, who does the good work of giving arecanuts, coconuts and sweet scents to a Brāhmaṇa.

30. For seven births he shall be a Brāhmaṇa endowed with wealth. He shall be a master of the Vedas. Afterwards, accompanied by seven generations of his family, he shall go to the world of Viṣṇu.

31. O king, I am unable to recount the fruit enjoyed by that person who erects a pavilion for rest and recreation and gives it to a Brāhmaṇa.

32. He who makes a pavilion with good shade, with sand scattered properly and endued with a Prapā (shed for free supply of water) shall become ruler of the world.

33. He who makes parks along the highways, digs lakes and wells, and erects pavilion, is a righteous-souled one. Of what use are sons to him?

34-36. Santāna (progeny) is proclaimed to be of seven types: a well, a lake, a park, a pavilion, Prapā , performing holy rites and a son. If at least one of these is not present, men do not go up (to heaven).

Excellent men conversant with everything know that these seven are to be known as Santāna (progeny): listening to good holy texts, pilgrimage to Tīrthas , association with good people, gift of water, gift of cooked food, planting the seedlings of Aśvattha (holy fig tree) and a son.

37. One without Santāna cannot attain higher worlds, though he may perform hundreds of holy rites. Hence one shall seek Santāna . He should go in for one among the Santānas .

38-40. None among animals, birds, deer and trees goes easily to the higher world. How can we expect it from human beings!

If one gives excellent betel leaves along with arecanuts, camphor and agallochum, one is liberated from all bodily sins. There is no doubt about it. The person who gives Tāṃbūla (collection of all the above) certainly obtains fame, courage and glory.

41-46. If a sick man gives it, he shall be free from illness. A healthy man who gives it shall attain salvation.

He who gives buttermilk that is destructive of heat and distress in the month of Vaiśākha, becomes learned and wealthy on the earth.

There is no other gift on a par with that of buttermilk in summer season. Hence buttermilk should be given to a Brāhmaṇa weary on the way.

He who gives buttermilk mixed with the excellent juice of Jaṃbīra (citron fruit) and fine salt which removes loss of appetite, shall attain salvation.

O king, I am not capable of recounting the fruit enjoyed by that person who gives curds in the month of Vaiśākha for quelling heat.

He who gives excellent rice (in the month of Vaiśākha) that is a favourite of Viṣṇu, shall obtain full span of life. He shall obtain the fruit of all Yajñas .

He who gives ghee from cow's milk which is a form of Tejas (fire element), to a Brāhmaṇa, obtains the fruit of a horse-sacrifice and rejoices in the world of Viṣṇu.

47. (He who gives) a mixture of tender cucumber and jaggery in the month of Vaiśākha when the Sun is in Aries, shall be rid of all sins and certainly live in Śvetadvīpa .

48. Infinite is the merit of that person who gives a Brāhmaṇa a sugarcane stump in the evening or during the day, for the sake of cessation (cooling) of heat and distress.

49. By giving Pānaka (mixture of water and treacle) in the evening in the month of Vaiśākha for alleviating fatigue, one shall be rid of all sins. He shall obtain Sāyujya with Viṣṇu.

50. One should give Pānaka along with fruits in the evening in the month of Meṣa to a Brāhmaṇa. Thereby the Pitṛs shall have a drink of nectar undoubtedly.

51. If anyone gives Pānaka mixed with fully ripe mango fruits in the month of Vaiśākha, all his sins shall certainly perish.

52. If anyone gives a (big) pot full of Pānaka juice on the new-moon day in the month of Caitra , undoubtedly a hundred Gayāśrāddhas have been performed by him.

53. On the new-moon day in the month of Caitra, a man should give on behalf of the manes, a potful of Pānaka mixed with musk, camphor, jasmine and the fragrant root of the plant Andropogon muricatus . It is as good as offering ninety-six Śrāddhas .

[1]: [1] : Prepared from the roots of Andropogon muricatus .

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 4

The Holy Rites to be Observed in Vaiśākha

Chapter 158 of 221 · 45 detected Sanskrit verse markers

Sanskrit

।। नारद उवाच ।। ।।
तैलाभ्यङ्गं दिवास्वापं तथा वै कांस्य भोजनम् ।।
खट्वा निद्रां गृहे स्नानं निषिद्धस्य च भक्षणम् ।। १ ।।
वैशाखे वर्जयेदष्टौ द्विभुऽक्तं नक्तभोजनम्।।
पद्मपत्रे तु यो भुंक्ते वैशाखे व्रतसंस्थितः ।। २ ।।
स तु पापविनिर्मुक्तो विष्णुलोकं च गच्छति ।।
वैशाखे मासि मध्याह्ने श्रौतानां तु द्विजन्मनाम् ।।
पादावनेजनं कुर्यात्तद्व्रतं सुव्रतोत्तमम् ।। ३ ।।
अध्वश्रान्तं द्विजं यस्तु मध्याह्ने स्वगृहागतम् ।।
उपवेश्यासने रम्ये कृत्वा पादावनेजनम् ।। ५ ।।
धृत्वा शिरसि ताश्चापो विध्वस्ताखिलबंधनः ।।
गंगादिसर्वतीर्थेषु स्नातो भवति निश्चितम्।। ६।।
अस्नायी वाऽप्यपत्राशी वैशाखं तु नयेद्यदि ।।
रासभी योनिमासाद्य पश्चादश्वतरो भवेत् ।। ७ ।।
दृढाङ्गो रोगहीनश्च तथा स्वस्थोऽपि मानवः ।।

वैशाखे तु गृहे स्नात्वा चांडालीं योनिमाप्नुयात् ।। ८ ।।
वैशाखे मासि राजेन्द्र मेषसंस्थे दिवाकरे ।।
न करोति बहिःस्नानं श्वानयोनिशतं व्रजेत् ।। ९ ।।
अस्नात्वा चाप्यदत्त्वा च वैशाखो येन नीयते ।।
स पिशाचो भवेन्नूनमवैशाखादथो व्रजेत् ।। 2.7.4.१० ।।
यो न दद्याज्जलं चान्नं वैशाखे लोभमानसः ।।
पापहानिं दुःखहानिं नैवाप्नोति न संशयः ।। ११ ।।
नदीस्नानं तु यः कुर्याद्वैशाखे विष्णुतत्परः ।।
जन्मत्रयार्जितात्पापान्मुच्यते नात्र संशयः ।। १२ ।।
समुद्रगनदीस्नानं कुर्यात्प्रातर्भगोदये ।।
सप्तजन्मार्जितैः पापैस्तत्क्षणादेव मुच्यते ।। १३ ।।
कुर्यादुषसि यः स्नानं सप्तगङ्गासु मानवः ।।
कोटिजन्मार्जितात्पापान्मुच्यते नात्र संशयः ।। १४ ।।
जाह्नवी वृद्धगङ्गा च कालिंदी च सरस्वती ।।
कावेरी नर्मदा वेणी सप्तगंगाः प्रकीर्तिताः ।। १५ ।।

देवखातेषु यः कुर्यात्प्रातर्वैशाखमज्जनम् ।।
जन्मारभ्य कृतात्पापान्मुच्यते नात्र संशयः ।। १६ ।।
वैशाखे मासि संप्राप्ते यो वापीष्ववगाहनम् ।।
प्रातः कुर्यान्महाराज महापातकनाशनम् ।। १७ ।।
अपि गोष्पदमात्रेषु बहिःस्थेषु जलेषु च ।।
तिष्ठंति सरितः सर्वा गंगाद्या इति निश्चयः ।।
इति जानन्समाप्नोति सर्वतीर्थाधिकं फलम् ।। १८ ।।
क्षीरं रसाधिकं क्षीरादधिकं दधि भूमिप ।।
दध्नोऽधिकं घृतं यद्वद्बूर्जो मासोऽधिकस्तथा ।। १९ ।।
कार्तिकादधिको माघो माघाद्वैशाख उत्तमः ।।
तस्मिन्मासे कृतो धर्मो वर्द्धते वटबीजवत् ।। 2.7.4.२० ।।
आढ्यो वाऽतिदरिद्रो वा परतंत्रोऽथ वा नरः ।।
यद्वस्तु लभते तेन तद्दातव्यं द्विजातये ।। २१ ।।
कन्दमूलफलं शाकं लवणं गुडमेव च ।।
कोलं पत्रं जलं तक्रमानंत्यायोपकल्पते ।। ।। २२ ।।

नादत्तं लभते क्वापि ब्रह्माद्यैस्त्रिदशैरपि ।। २३ ।।
दानेन हीनो हि भवेदकिंचनो निष्किञ्चनत्वाच्च करोति पापम् ।।
पापादवश्यं नरकं प्रयाति दातव्यमस्मात्सुखमिच्छता तदा ।। २४ ।।
यथा गृहं सर्वगुणोपपन्नं परिच्छदैर्हीनमशोभनं तथा ।।
मासेषु धर्मः सकलेष्वनुष्ठितो वैशाखहीनस्तु वृथैव याति ।। २५ ।।
यथैव कन्या सकलैश्च लक्षणैर्युक्ताऽपि जीवत्पतिलक्षणा न हि ।।
क्रियाऽपि सांगा सकलाऽपि राजन्वैशाखहीना तु वृथैव तां विदुः ।। २६ ।।
दयाविहीनास्तु यथा गुणा वृथा वैशाखधर्मेण विना तथा क्रियाः ।।
शाकं तु यद्वल्लवणेन हीनं न रोचते सर्वगुणोपपन्नम् ।। २७ ।।
वैशाखहीनं तु तथैव पुण्यं न साधुसेव्यं न फलाप्तिहेतुः ।।
यद्वन्न भूषासहिताऽपि शोभते वस्त्रेण हीना ललना सुरूपा ।।
क्रियाकलापः सुकृतोऽपि पुंभिर्न भासते तन्मधुमासहीनम् ।। २८ ।।
तस्मात्सर्वप्रयत्नेन येन केनाऽपि जन्तुना ।।
धर्मो वैशाखमासे तु कर्तव्य इति निश्चयः ।। २९ ।।
मधुसूदनमुद्दिश्य मेषसंस्थे दिवाकरे ।।

प्रातः स्नात्वाऽर्चयद्विष्णुमन्यथा नरकं व्रजेत् ।। 2.7.4.३० ।।
कश्चिन्महीरथो राजा कामासक्तो जितेन्द्रियः ।।
वैशाखस्नानयोगेन वैकुण्ठं गतवान्स्वयम् ।। ३१ ।।
वैशाखः सफलो मासो मधुसूदनदैवतः ।।
तीर्थयात्रातपोयज्ञदानहोमफलाधिकः ।। ३२ ।।
।। ।। प्रार्थनामंत्रः ।। ।।
मधुसूदन देवेश वैशाखे मेषगे रवौ ।।
प्रातः स्नानं करिष्यामि निर्विघ्नं कुरु माधव ।।३३।।
।। अर्घ्यमंत्राः ।। ।।

वैशाखे मेषगे भानौ प्रातःस्नानपरायणः ।।
अर्घ्यं तेऽहं प्रदास्यामि गृहाण मधुसूदन ।। ३४ ।।
गंगाद्याः सरितः सर्वास्तीर्थानि च ह्रदाश्च ये ।।
प्रगृह्णीत मया दत्तमर्घ्यं सम्यक्प्रसीदथ ।। ३५ ।।
ऋषभः पापिनां शास्ता त्वं यमः समदर्शनः ।।
गृहाणार्घ्यं मया दत्तं यथोक्तफलदो भव ।। ३६ ।।

इति चार्घ्यं समर्प्याथ पश्चात्स्नानं समाचरेत् ।।
वाससी परिधायाथ कृत्वा कर्माणि सर्वशः ।। ३७ ।।
मधुसूदनमभ्यर्च्य प्रसूनैर्माधवोद्भवैः ।।
श्रुत्वा विष्णुकथां दिव्यामेतन्मासप्रशंसिनीम् ।। ३८ ।।
कोटिजन्मार्जितात्पापान्मुक्तो मोक्षमवाप्नुयात् ।। ३९ ।।
न जातु खिद्यते भूमौ न स्वर्गे न रसातले ।।
न गर्भे जायते क्वापि न भूयः स्तनपो भवेत् ।। 2.7.4.४० ।।
वैशाखे कांस्यभोजी यस्तथा चाश्रुतसत्कथः ।।
न स्नातो नापि दाता च नरकानेव गच्छति ।। ४१ ।।
ब्रह्महत्यासहस्रस्य पापं शाम्येत्कथंचन ।।
वैशाखे येन न स्नातं तत्पापं नैव गच्छति ।। ४२ ।।
स्वाधीनेन स्वकायेन जले स्वातंत्र्य वर्तिनि ।।
स्वाधीनजिह्वयोच्चार्यं हरिरित्यक्षरद्वयम् ।। ४३ ।।
न कुर्याद्यदि वैशाखे प्रातःस्नानं नराधमः ।।
जीवन्नेव स पंचत्वमागतो नात्र संशयः ।। ४४ ।।

येन केनाप्युपायेन माधवे मधुसूदनम्।।
नार्चयेद्यदि मूढात्मा शौकरीं योनिमाप्नुयात् ।। ४५ ।।
योऽर्चयेत्तुलसीपत्रैर्वैशाखे मधुसूदनम् ।।
नृपो भूत्वा सार्वभौमः कोटिजन्मसु भोगवान् ।।
पश्चात्कोटिकुलैर्युक्तो विष्णोः सायुज्यमाप्नुयात्।। ।। ४६ ।।
विविधैर्भक्तिमार्गैश्च विष्णुं सेवेत यौ व्रतैः ।।
सगुणं निर्गुणं वाऽपि नित्यं ध्यायेदनन्यधीः ।। ४७ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां सहितायां द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्ये नारदाम्बरीषसंवादे वैशाखधर्मप्रशंसा नाम चतुर्थोऽध्यायः ।। ४ ।।

Roman transliteration

|| nārada uvāca || ||
tailābhyaṅgaṃ divāsvāpaṃ tathā vai kāṃsya bhojanam ||
khaṭvā nidrāṃ gṛhe snānaṃ niṣiddhasya ca bhakṣaṇam || 1 ||
vaiśākhe varjayedaṣṭau dvibhu'ktaṃ naktabhojanam||
padmapatre tu yo bhuṃkte vaiśākhe bratasaṃsthitaḥ || 2 ||
sa tu pāpavinirmukto viṣṇulokaṃ ca gacchati ||
vaiśākhe māsi madhyāhne śrautānāṃ tu dvijanmanām ||

pādāvanejanaṃ kuryāttadvrataṃ suvratottamam || 3 ||
adhvaśrāntaṃ dvijaṃ yastu madhyāhne svagṛhāgatam ||
upaveśyāsane ramye kṛtvā pādāvanejanam || 5 ||
dhṛtvā śirasi tāścāpo vidhvastākhilabaṃdhanaḥ ||
gaṃgādisarvatīrtheṣu snāto bhavati niścitam|| 6||
asnāyī vā'pyapatrāśī vaiśākhaṃ tu nayedyadi ||
rāsabhī yonimāsādya paścādaśvataro bhavet || 7 ||
dṛḍhāṅgo rogahīnaśca tathā svastho'pi mānavaḥ ||

vaiśākhe tu gṛhe snātvā cāṃḍālīṃ yonimāpnuyāt || 8 ||
vaiśākhe māsi rājendra meṣasaṃsthe divākare ||
na karoti bahiḥsnānaṃ śvānayoniśataṃ vrajet || 9 ||
asnātvā cāpyadattvā ca vaiśākho yena nīyate ||
sa piśāco bhavennūnamavaiśākhādatho vrajet || 2.7.4.10 ||
yo na dadyājjalaṃ cānnaṃ vaiśākhe lobhamānasaḥ ||
pāpahāniṃ duḥkhahāniṃ naivāpnoti na saṃśayaḥ || 11 ||
nadīsnānaṃ tu yaḥ kuryādvaiśākhe viṣṇutatparaḥ ||
janmatrayārjitātpāpānmucyate nātra saṃśayaḥ || 12 ||
samudraganadīsnānaṃ kuryātprātarbhagodaye ||
saptajanmārjitaiḥ pāpaistatkṣaṇādeva mucyate || 13 ||
kuryāduṣasi yaḥ snānaṃ saptagaṅgāsu mānavaḥ ||
koṭijanmārjitātpāpānmucyate nātra saṃśayaḥ || 14 ||
jāhnavī vṛddhagaṅgā ca kāliṃdī ca sarasvatī ||
kāverī narmadā veṇī saptagaṃgāḥ prakīrtitāḥ || 15 ||

devakhāteṣu yaḥ kuryātprātarvaiśākhamajjanam ||
janmārabhya kṛtātpāpānmucyate nātra saṃśayaḥ || 16 ||
vaiśākhe māsi saṃprāpte yo vāpīṣvavagāhanam ||
prātaḥ kuryānmahārāja mahāpātakanāśanam || 17 ||
api goṣpadamātreṣu bahiḥstheṣu jaleṣu ca ||
tiṣṭhaṃti saritaḥ sarvā gaṃgādyā iti niścayaḥ ||
iti jānansamāpnoti sarvatīrthādhikaṃ phalam || 18 ||
kṣīraṃ rasādhikaṃ kṣīrādadhikaṃ dadhi bhūmipa ||
dadhno'dhikaṃ ghṛtaṃ yadvadūrjo māso'dhikastathā || 19 ||
kārtikādadhiko māgho māghādvaiśākha uttamaḥ ||
tasminmāse kṛto dharmo varddhate vaṭabījavat || 2.7.4.20 ||
āḍhyo vā'tidaridro vā paratantro'tha vā naraḥ ||
yadvastu labhate tena taddātavyaṃ dvijātaye || 21 ||
kandamūlaphalaṃ śākaṃ lavaṇaṃ guḍameva ca ||
kolaṃ patraṃ jalaṃ takramānamṛtyāyopakalpate || || 22 ||

nādattaṃ labhate kvāpi brahmādyaistridaśairapi || 23 ||
dānena hīno hi bhavedakiṃcano niṣkiñcanatvācca karoti pāpam ||
pāpādavaśyaṃ narakaṃ prayāti dātavyamasmātsukhamicchatā tadā || 24 ||
yathā gṛhaṃ sarvaguṇopapannaṃ paricchadairhīnamaśobhanaṃ tathā ||
māseṣu dharmaḥ sakaleṣvanuṣṭhito vaiśākhahīnastu vṛthaiva yāti || 25 ||
yathaiva kanyā sakalaiśca lakṣaṇairyuktā'pi jīvatpatilakṣaṇā na hi ||
kriyā'pi sāṃgā sakalā'pi rājanvaiśākhahīnā tu vṛthaiva tāṃ viduḥ || 26 ||
dayāvihīnāstu yathā guṇā vṛthā vaiśākhadharmeṇa vinā tathā kriyāḥ ||
śākaṃ tu yadvallavaṇena hīnaṃ na rocate sarvaguṇopapannam || 27 ||
vaiśākhahīnaṃ tu tathaiva puṇyaṃ na sādhusevyaṃ na phalāptihetuḥ ||
yadvanna bhūṣāsahitā'pi śobhate vastreṇa hīnā lalanā surūpā ||
kriyākalāpaḥ sukṛto'pi puṃbhirna bhāsate tanmadhumāsahīnam || 28 ||

tasmātsarvaprayatnena yena kenā'pi jantunā ||
dharmo vaiśākhamāse tu kartavya iti niścayaḥ || 29 ||
madhusūdanamuddiśya meṣasaṃsthe divākare ||

prātaḥ snātvā'rcayadviṣṇumanyathā narakaṃ vrajet || 2.7.4.30 ||
kaścinmahīratho rājā kāmāsakto jitendriyaḥ ||
vaiśākhasnānayogena vaikuṇṭhaṃ gatavānsvayam || 31 ||
vaiśākhaḥ saphalo māso madhusūdanadaivataḥ ||
tīrthayātrātapoyajñadānahomaphalādhikaḥ || 32 ||
|| || prārthanāmaṃtraḥ || ||
madhusūdana deveśa vaiśākhe meṣage ravau ||
prātaḥ snānaṃ kariṣyāmi nirvighnaṃ kuru mādhava ||33||
|| arghyamaṃtrāḥ || ||
vaiśākhe meṣage bhānau prātaḥsnānaparāyaṇaḥ ||
arghyaṃ te'haṃ pradāsyāmi gṛhāṇa madhusūdana || 34 ||
gaṃgādyāḥ saritaḥ sarvāstīrthāni ca hradāśca ye ||
pragṛhṇīta mayā dattamarghyaṃ samyakprasīdatha || 35 ||
ṛṣabhaḥ pāpināṃ śāstā tvaṃ yamaḥ samadarśanaḥ ||
gṛhāṇārghyaṃ mayā dattaṃ yathoktaphalado bhava || 36 ||

iti cārghyaṃ samarpyātha paścātsnānaṃ samācaret ||
vāsasī paridhāyātha kṛtvā karmāṇi sarvaśaḥ || 37 ||
madhusūdanamabhyarcya prasūnairmādhavodbhavaiḥ ||
śrutvā viṣṇukathāṃ divyāmetanmāsapraśaṃsinīm || 38 ||
koṭijanmārjitātpāpānmukto mokṣamavāpnuyāt || 39 ||
na jātu khidyate bhūmau na svarge na rasātale ||
na garbhe jāyate kvāpi na bhūyaḥ stanapo bhavet || 2.7.4.40 ||
vaiśākhe kāṃsyabhojī yastathā cāśrutasatkathaḥ ||
na snāto nāpi dātā ca narakāneva gacchati || 41 ||
brahmahatyāsahasrasya pāpaṃ śāmyetkathaṃcana ||
vaiśākhe yena na snātaṃ tatpāpaṃ naiva gacchati || 42 ||
svādhīnena svakāyena jale svātaṃtrya vartini ||
svādhīnajihvayoccāryaṃ harirityakṣaradvayam || 43 ||
na kuryādyadi vaiśākhe prātaḥsnānaṃ narādhamaḥ ||
jīvanneva sa paṃcatvamāgato nātra saṃśayaḥ || 44 ||

yena kenāpyupāyena mādhave madhusūdanam||
nārcayedyadi mūḍhātmā śaukarīṃ yonimāpnuyāt || 45 ||
yo'rcayettulasīpatrairvaiśākhe madhusūdanam ||
nṛpo bhūtvā sārvabhaumaḥ koṭijanmasu bhogavān ||
paścātkoṭikulairyukto viṣṇoḥ sāyujyamāpnuyāt|| || 46 ||
vividhairbhaktimārgaiśca viṣṇuṃ seveta yau vrataiḥ ||
saguṇaṃ nirguṇaṃ vā'pi nityaṃ dhyāyedananyadhīḥ || 47 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ sahitāyāṃ dvitīye vaiṣṇavakhaṇḍe vaiśākhamāsamāhātmye
nāradāmbarīṣasaṃvāde vaiśākhadharmapraśaṃsā nāma caturtho'dhyāyaḥ || 4 ||

English translation

Nārada said :

1-6. One who observes vows during the month of Vaiśākha shall avoid the (following) eight acts [1] : smearing the body with oil, sleeping during day-time, taking food in a bell-metal vessel, sleeping on a

cot, taking bath in the house, eating forbidden food, taking food twice a day and taking food at night.

He who observes the vows in the month of Vaiśākha and takes his meal on a lotus leaf, shall be rid of sins. He shall go to the world of Viṣṇu .

One shall wash the feet of Brāhmaṇas who are tired at midday in the month of Vaiśākha. That shall be a holy rite, the most excellent one among all holy rites.

If a Brāhmaṇa fatigued by travelling on foot comes to one's house at midday and if one makes that Brāhmaṇa occupy a beautiful seat and washes his feet and sprinkles that water over his (own) head, he shall have all the fetters (of Saṃsāra) broken down. He is certainly on a par with that person who has taken his holy bath in Gaṅgā and all other Tīrthas .

7. A person who does not take bath in the month of Vaiśākha, one who passes the month of Vaiśākha without taking food on Palāśa leaf, shall be reborn first as a donkey and thereafter as a mule. [2]

8. If a healthy man of a strong constitution, devoid of ailments, takes bath in the house during Vaiśākha, he shall attain rebirth in the womb of a Cāṇḍāla woman.

9. O great king, if a person does not take bath outside (i.e., in rivers, lakes etc.) in the month of Vaiśākha when the Sun is in Aries, he shall be born as a dog a hundred times.

10. If the month of Vaiśākha is passed without the stipulated baths and charitable gifts, the person shall certainly become a ghost. By not observing the holy rites pertaining to the month of Vaiśākha, one shall go down (i.e. become degraded).

11. A man of greedy mind who does not offer water and cooked food in the month of Vaiśākha, never gets his sins and miseries destroyed. There is no doubt about it.

12. He who is devoted to Viṣṇu and takes bath in a river in the month of Vaiśākha, is liberated from the sins accumulated in the course of three births. There is no doubt about it.

13. If a person takes his bath at sunrise [3] in a river that flows into a sea, he shall at the very instant be released from sins acquired in the course of seven births.

14-15. Jāhnavī (Gaṅgā), Vṛddhagaṅgā (Būḍhī Gaṅgā), Kālindī (Yamunā), Sarasvatī , Kāverī , Narmadā and Veṇī (Kṛṣṇā)—these are glorified as the "Seven Gaṅgās ". A man who takes his holy bath early in the morning in (anyone of) the "Seven Gaṅgās" is liberated from the sins acquired in the course of a crore of births. There is no doubt about this.

16. A person who takes the holy plunge in the morning during the month of Vaiśākha in natural reservoirs of water, shall be liberated from the sins committed ever since his birth. There is no doubt about this.

17. He who, at the advent of the month of Vaiśākha, takes his bath in wells (outside the house) in the morning, gets (his) great sins destroyed.

18-20. It is certain that all the rivers including Gaṅgā are present in water-receptacles outside, even if they be small like the pits made by cows' hoofs. He who realizes this, attains the benefit more than from all the Tīrthas.

(Just as) Milk is superior to water, O king, curd is superior to milk and ghee superior to curd, so Kārttika is superior to the other months, the month of Māgha is superior to Kārttika and Vaiśākha is superior to Māgha. The holy rite performed in that month grows like the (minute) seed of a banyan tree (into a big tree).

21-22. A man may be rich or extremely poor or dependent, but whatever object he obtains should be given to a Brāhmaṇa, whether it is a bulb, root, fruit, vegetable, salt, jaggery, jujube fruit, leaf, water or buttermilk. It is conducive to infinite benefit.

23-28a. Nowhere does a man get anything if it has not been given by him (previously), not from even Devas including Brahmā . One who has never given charitable gifts will become indigent. Due to poverty he commits (further) sin. Due to sinfulness he falls into hell. Hence charitable gifts should be made by one who wishes for happiness.

Just as a house endowed with all good features is not (considered) splendid if it is devoid of goods and chattels, so also holy rites and pious observances performed in all the months go in vain, if the vows of the month of Vaiśākha are not observed. [4]

lust as a girl though endowed with all good qualities and features (does not shine) should she not have a living husband, so also a holy rite may be perfect in every detail with all ancillaries, but they know that it is futile if it is bereft of the Vaiśākha vows.

Just as all other qualities are futile if there is no mercifulness, so also all holy rites are futile if they are without the Vaiśākha vows. A vegetable dish may have all the good features and ingredients, but it is not relished if there is no salt therein. Similarly a meritorious deed unconnected with Vaiśākha should not be resorted to by good people. Nor is it conducive to the attainment of the good.

28b-30. A young woman may be exceedingly beautiful and may have all the ornaments, but she does not shine without (adequate) clothing. So also a series of holy rites performed exceedingly well by men does not shine without the Vaiśākha rites. So it is decided that holy rites are to be performed in the month of Vaiśākha by all means by every type of living being.

With the Slayer of Madhu in view, the devotee shall take holy bath in the morning when the Sun is in Aries and then worship Viṣṇu. Otherwise he will fall into hell.

31-32. There was a king named Mahīratha . [5] He was lecherous and lustful without any control over his passions. But due to holy ablution in the month of Vaiśākha he went to Vaikuṇṭha directly. Vaiśākha is a beneficial month with Madhusūdana as the deity. It yields more benefit for (the various holy rites such as) pilgrimages, austerities, Yajñas , charitable gifts and Homas .

The Mantra for prayer :

33. “O Madhusūdana, O lord of the Devas, I shall take the holy bath in the morning in the month of Vaiśākha when the Sun is in Aries. Make it free from hindrances, O Mādhava .”

The Mantra for Arghya :

34. “In the month of Vaiśākha when the Sun is in Aries, I am engaged in the early morning ablution. I shall give you Arghya . Accept it, O Madhusūdana.

35. O ye all rivers including Gaṅgā, accept the Arghya offered by me. O Tīrthas and whirlpools, accept the Arghya offered by me. Be well pleased.

36. O Yama , you are the leader. You are the chastiser of sinners. You view (everyone) impartially. Accept the Arghya offered by me. Be the bestower of the benefit mentioned.”

37-39. The devotee should offer Arghyas thus and then take the holy bath. He then wears two clothes and performs all the rites. He worships Madhusūdana with flowers growing in the vernal season. He shall then listen to the divine narratives and anecdotes of Viṣṇu praising this month. He shall be liberated from sins acquired in the course of a crore of births and attain salvation.

40. He will never undergo distress on the earth, neither in heaven nor in the nether worlds. He is not born anywhere again in any womb. He does not suck the breasts further (i.e. is liberated).

41. One who takes food in a bell-metal vessel in the month of Vaiśākha, one who does not listen to good stories, one who does not take holy bath or make charitable gifts, falls into hells.

42-47. Somehow the sin of killing a thousand Brāhmaṇas can be dispelled, but the sin of that person who has not taken holy bath in the month of Vaiśākha can never be dispelled. That base man is undoubtedly dead though living, who does not take holy bath in the month of Vaiśākha, though he has his body under his control, can freely enter and stay in water and his tongue is free enough to utter the two syllables HA-RI (but does not do so). If a stupid and deluded soul does not worship Madhusūdana in the month of Vaiśākha, by some means or the other, he shall be reborn as a pig. He who worships Madhusūdana in the month of Vaiśākha with Tulasī leaves, shall become an emperor and enjoy pleasures in a crore of births. Afterwards, he attains Sāyujya with Viṣṇu along with a crore of the members of his family. The devotee shall serve Viṣṇu both Saguṇa and Nirguṇa (with or without attributes) by means of different paths of devotion. He shall meditate upon him always with the mind not dwelling on anything else.

[1]: [1] : VV 1-6 enumerate the don'ts and dos in Vaiśākha.

[2]: [2] : VV 7-11 describe the punishment for violation of the Vrata-injunctions of Vaiśākha.

[3]: [3] : VV 13-19 describe the meritorious effects of morning bath, especially outside one's house.

[4]: [4] : VV 25-30: importance of observing rites in Vaiśākha.

[5]: [5] : For the story of Mahīratha see PdP V (Pātāla Khaṇḍa), Ch. 99. The king improved his conduct and performed Vaiśākha-rites. After death he expressed his desire to see hells. When he went to have a view, the hellish beings felt happy. Seeing their plight, the king-offered his merit of Vaiśākha-rites and then the hellish beings went to heaven and only after their redemption the king agreed to go to Vaikuṇṭha.

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 5

The Excellence of Vaiśākha

Chapter 159 of 221 · 37 detected Sanskrit verse markers

Sanskrit

।। ।। अम्बरीष उवाच ।। ।।
वैशाखः सर्वधर्मेभ्यस्तपोधर्मेभ्य एव च ।।
स कथं सर्वमासेभ्यो दानेभ्योऽप्यधिकोऽभवत् ।। १ ।।
।। नारद उवाच ।। ।।
तद्वक्ष्यामि महाप्राज्ञ शृणु चैकमना भव ।।
कल्पांते देवराड्विष्णुः शेषशायी महाप्रभुः ।। २ ।।
कुक्षिस्थ लोकसङ्घोऽयं स शेते प्रलयार्णवे ।।
अनेको ह्येकतां प्राप्य भूतिभिर्योगमायया ।। ३ ।।
निमेषस्यावसाने तु श्रुतिभिर्बोधितस्ततः ।।
कुक्षिस्थजीवसंघानां रक्षां चक्रे दयानिधिः ।। ४ ।।
ततत्कर्मफलप्राप्त्यै सृष्टिं स्रष्टुं मनो दधे ।।
तस्य नाभेरभूत्पद्म सौवर्णं भुवनाश्रयम् ।। ५ ।।
ब्रह्माणं जनयामास वैराजं पुरुषाह्वयम् ।।
तस्मिन्ससर्ज भगवान्भुवनानि चतुर्दश ।। ६ ।।
भिन्नकर्माशयान्प्राणिसङ्घांश्च विविधान्बहुन् ।।

त्रिगुणान्प्रकृतिं लोके मर्यादाश्चाधिपांस्तथा ।। ७ ।।
वर्णाश्रमविभागांश्च धर्मक्लृप्तिं च सोऽकरोत् ।।
वेदैश्चतुर्भिस्तत्रैश्च सहितान्स्मृतिभिस्तथा ।। ८ ।।
पुराणैरितिहासैश्च स्वाज्ञारूपैर्महेश्वरः ।।
ऋषीन्प्रवर्तकांश्चक्रे धर्मगुप्त्यै महाप्रभुः ।। ९ ।।
तैः प्रवर्तितधर्मास्तु वर्णाश्रमविभागजाः ।।
प्रजाः श्रद्दधिरे सर्वाः स्वोचितान्विष्णुतोषदान् ।। 2.7.5.१० ।।
तांस्तु प्रवर्तमानांस्तु स्वाश्रमान्द्रष्टुमीश्वरः ।।
हृदिस्थोऽप्यव्ययः साक्षाद्विभीषार्थं परीक्षया ।। ११ ।।
अनूनान्कुशलान्यत्र धर्मान्कुर्वंति वै प्रजाः ।।
स कालः को भवेद्विद्वानिति सर्चितयत्प्रभुः ।। १२ ।।
वर्षाकालो मया सृष्टः सीदंत्यस्ता इमाः प्रजाः ।।
तत्रानूनान्न कुर्वंति धर्मान्पंकाद्युपद्रुताः ।।१३।।
तान्दृष्ट्वा कोप एव स्यात्तेषु तुष्टिर्न मे भवेत् ।।
मयेक्षिता न सीदंतु तस्मात्तानवलोकये ।।१४।।

शरद्यपि तथा पूर्तिः कर्षणान्नैव जायते ।।
केचित्पक्वफलासक्ताः केचिद्वृष्टिभिरर्दिताः ।।१५।।
केचिच्छीतार्दिताश्चैव तान्दृष्ट्वा रोष एव मे ।।
वैगुण्यं पश्यतश्चैव न मे तोषोऽभिजायते ।। १६ ।।
उत्थापनं तु नेच्छंति प्रातर्हेमंत आगते ।।
कोपो मेऽनुत्थितान्दृष्ट्वा प्रातः सूर्योदये सति ।। ।। १७ ।।
शिशिरेऽपि तथैवार्ताः प्रातःकाल इमाः प्रजाः ।।
तथा पक्वफलादानाशक्ता ह्यनिशमंजसा ।। १८ ।।
पुनः शीतार्दिताः प्रातःस्नानार्थमिति चिंतिताः ।।
तेषां तु कर्मलोपः स्यान्नैव पूर्तिः कथंचन ।। १९ ।।
प्रेक्षायाः समयो नाऽयमिति चिंताऽऽकुलो विभुः ।।
वसंत समयं मेने सर्वापत्तिनिवारकम् ।। 2.7.5.२० ।।
स्नाने दाने तथा यागे क्रियायां भोग एव च ।।
नानाधर्मविधाने च ह्यनुकूलस्त्वयं ह्यृतुः ।। २१ ।।
अप्रयासेन लभ्यानि द्रव्याण्यसुभृतां ध्रुवम् ।।

येन केनापि द्रव्येण तुष्टिस्तनुभृतां भवेत् ।। २२ ।।
विष्णोराधारभूतानां तद्द्रव्यं धर्मसाधनम् ।।
वसंते सकलं द्रव्यं प्राणिनां तु सुखावहम् ।। २३ ।।
दानयोग्यं धर्मयोग्यं भोगयोग्यं तु सर्वशः ।।
निर्धनानां तु पङ्वादि विकलानां महात्मनाम्।। २४ ।।
द्रव्याणि च सुलभ्यानि जलादीनि न संशयः ।।
द्रव्यैरेतैः स्वात्महितं धर्मं कुर्वंति मत्प्रियाः ।। २५ ।।
पत्रैः पुष्पैः फलैरन्यैः शाकैश्चापि प्रियोक्तिभिः ।।
स्रक्तांबूलैश्चन्दनाद्यैः पादप्रक्षालनादिभिः ।। २६ ।।
प्रश्रयाद्यैरहो तेषां वरदोऽहमितीरयन् ।।
संचिंत्य भगवान्विष्णुः प्रतस्थे रमया सह।। २७ ।।
वनानि सर्वतः पश्यन्विकसत्कुसुमानि च ।।
हृष्टपुष्टजनाकीर्णं मत्तालिद्विजसेवितम् ।। २८ ।।
आश्रमाणां महार्हाणां वनग्रामनिवासिनाम्।।
प्रांगणादीनि रम्याणि ह्युद्यानानि स्थलानि च ।। २९ ।।

रमायै दर्शयन्विष्णुः सह देवैर्मुनीश्वरैः ।।
सिद्धचारणगन्धर्वकिन्नरोरगराक्षसैः ।। 2.7.5.३० ।।
स्तूयमानोऽभ्यगाद्गेहान्वर्णाश्रमनिवासिनाम् ।।
मीनादिकर्कटांतं वै स तिष्ठत्रमया सुरैः ।। ३१ ।।
सार्द्धं प्रतीक्ष्य पुरुषान्कृताकृत सपर्यया ।।
तत्र धर्मवतां पुंसां ददातीष्टान्मनोरथान् ।। ३२ ।।
मत्तान्न सहते पुंसो हरत्यायुर्धनादिकम् ।।
यदि कुर्वंति वैशाखे सपर्या परमात्मनः ।। ३३ ।।
तत्रापि चलमूर्तीनां साधूनां यत्र वै विभुः ।।

मासेवन्येषु यज्जातं कर्मलोपं सहिष्यति ।। ३४ ।।
यथा देशागतं भूपं दृष्ट्वा जानपदाः प्रजाः ।।
यदि तं चोपतिष्ठन्ति प्रश्रयाद्यैर्महार्हणैः ।। ३५ ।।
तदा करादिकं न्यूनं पूर्णं जानाति पार्थिवः ।।
पुनरप्यधिकं चेष्टं तुष्टो दास्यति निश्चितम् ।। ३६ ।।
तदा त्वकृतपूजानां दण्डं तेषां करोति च ।।

तथा विष्णुः स्वकीयानां वैशाखे माधवागमे ।। ३७ ।।
सपर्यां कुर्वतां पुंसां ददातीष्टान्मनोरथान् ।।
अकुर्वतां तथा पुंसां धनादीनि हरत्यलम् ।। ३८ ।।
धर्मगोप्तुर्महाविष्णोर्देवदेवस्य शार्ङ्गिणः ।।
परीक्षाकाल एवाऽयं तस्मान्मासोत्तमो ह्ययम् ।। ३९ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्ये नारदांवरीषसंवादे वैशाखश्रेष्ठत्वनिरूपणं नाम पञ्चमोध्यायः ।। ५ ।।

Roman transliteration

|| || ambarīṣa uvāca || ||
vaiśākhaḥ sarvadharmebhyastapodharmebhya eva ca ||
sa kathaṃ sarvamāsebhyo dānebhyo'pyadhiko'bhavat || 1 ||
|| nārada uvāca || ||
tadvakṣyāmi mahāprājña śṛṇu caikamanā bhava ||
kalpānte devarāḍviṣṇuḥ śeṣaśāyī mahāprabhuḥ || 2 ||
kukṣistha lokasaṅgho'yaṃ sa śete pralayārṇave ||
aneko hyekatāṃ prāpya bhūtibhiryogamāyayā || 3 ||
nimeṣasyāvasāne tu śrutibhirbodhitastataḥ ||
kukṣisthajīvasaṃghānāṃ rakṣāṃ cakre dayānidhiḥ || 4 ||
tattatkarmaphalaprāptyai sṛṣṭiṃ sraṣṭuṃ mano dadhe ||
tasya nābherabhūtpadma sauvarṇaṃ bhuvanāśrayam || 5 ||
brahmāṇaṃ janayāmāsa vairājaṃ puruṣāhvayam ||
tasminsasarja bhagavānbhuvanāni caturdaśa || 6 ||
bhinnakarmāśayānprāṇisaṅghāṃśca vividhānbahūn ||

triguṇānprakṛtiṃ loke maryādāścādhipāṃstathā || 7 ||
varṇāśramavibhāgāṃśca dharmaklṛptiṃ ca so'karot ||
vedaiścaturbhistatraiśca sahitānsmṛtibhistathā || 8 ||
purāṇairitihāsaiśca svājñārūpairmaheśvaraḥ ||
ṛṣīnpravartakāṃścakre dharmaguptyai mahāprabhuḥ || 9 ||
taiḥ pravartitadharmāstu varṇāśramavibhāgajāḥ ||
prajāḥ śraddadhire sarvāḥ svocitānviṣṇutoṣadān || 2.7.5.10 ||
tāṃstu pravartamānāṃstu svāśramāndraṣṭumīśvaraḥ ||
hṛdistho'pyavyayaḥ sākṣādvibhīṣārthaṃ parīkṣayā || 11 ||
anūnānkuśalānyatra dharmānkurvaṃti vai prajāḥ ||
sa kālaḥ ko bhavedvidvāniti sarcitayatprabhuḥ || 12 ||
varṣākālo mayā sṛṣṭaḥ sīdaṃtyastā imāḥ prajāḥ ||
tatrānūnānna kurvaṃti dharmānpaṃkādyupadrutāḥ ||13||
tāndṛṣṭvā kopa eva syātteṣu tuṣṭirna me bhavet ||
mayekṣitā na sīdaṃtu tasmāttānavalokaye ||14||

śaradyapi tathā pūrtiḥ karṣaṇānnaiva jāyate ||
kecitpakvaphalāsaktāḥ kecidvṛṣṭibhirarditāḥ ||15||
kecicchītārditāścaiva tāndṛṣṭvā roṣa eva me ||
vaiguṇyaṃ paśyataścaiva na me toṣo'bhijāyate || 16 ||
utthāpanaṃ tu necchaṃti prātarhemaṃta āgate ||
kopo me'nutthitāndṛṣṭvā prātaḥ sūryodaye sati || || 17 ||
śiśire'pi tathaivārtāḥ prātaḥkāla imāḥ prajāḥ ||
tathā pakvaphalādānāśaktā hyaniśamaṃjasā || 18 ||
punaḥ śītārditāḥ prātaḥsnānārthamiti ciṃtitāḥ ||
teṣāṃ tu karmalopaḥ syānnaiva pūrtiḥ kathaṃcana || 19 ||
prekṣāyāḥ samayo nā'yamiti ciṃtā"kulo vibhuḥ ||
vasaṃta samayaṃ mene sarvāpattinivārakam || 2.7.5.20 ||
snāne dāne tathā yāge kriyāyāṃ bhoga eva ca ||
nānādharmavidhāne ca hyanukūlastvayaṃ hyṛtuḥ || 21 ||
aprayāsena labhyāni dravyāṇyasubhṛtāṃ dhuvam ||

yena kenāpi dravyeṇa tuṣṭistanubhṛtāṃ bhavet || 22 ||
viṣṇorādhārabhūtānāṃ taddravyaṃ dharmasādhanam ||
vasaṃte sakalaṃ dravyaṃ prāṇināṃ tu sukhāvaham || 23 ||
dānayogyaṃ dharmayogyaṃ bhogayogyaṃ tu sarvaśaḥ ||
nirdhanānāṃ tu paṅvādi vikalānāṃ mahātmanām|| 24 ||
dravyāṇi ca sulabhyāni jalādīni na saṃśayaḥ ||
dravyairetaiḥ svātmahitaṃ dharmaṃ kurvaṃti matpriyāḥ || 25 ||
patraiḥ puṣpaiḥ phalairanyaiḥ śākaiścāpi priyoktibhiḥ ||
sraktāṃbūlaiścandanādyaiḥ pādaprakṣālanādibhiḥ || 26 ||
praśrayādyairaho teṣāṃ varado'hamitīrayan ||
saṃciṃtya bhagavānviṣṇuḥ pratasthe ramayā saha|| 27 ||
vanāni sarvataḥ paśyanvikasatkusumāni ca ||
hṛṣṭapuṣṭajanākīrṇaṃ mattālidvijasevitam || 28 ||
āśramāṇāṃ mahārhāṇāṃ vanagrāmanivāsinām||
prāṃganādīni ramyāṇi hyudyānāni sthalāni ca || 29 ||

ramāyai darśayanviṣṇuḥ saha devairmunīśvaraiḥ ||
siddhacāraṇagandharvakinnaroragarākṣasaiḥ || 2.7.5.30 ||
stūyamāno'bhyagādgehānvarṇāśramanivāsinām ||
mīnādikarkaṭāṃtaṃ vai sa tiṣṭhanramayā suraiḥ || 31 ||
sārddhaṃ pratīkṣya puruṣāṃkṛtākṛta saparyayā ||
tatra dharmavatāṃ puṃsāṃ dadātīṣṭānmanorathān || 32 ||
mattānna sahate puṃso haratyāyurdhanādikam ||
yadi kurvaṃti vaiśākhe saparyā paramātmanaḥ || 33 ||
tatrāpi calamūrtīnāṃ sādhūnāṃ yatra vai vibhuḥ ||
māsevanyeṣu yajjātaṃ karmalopaṃ sahiṣyati || 34 ||
yathā deśāgataṃ bhūpaṃ dṛṣṭvā jānapadāḥ prajāḥ ||
yadi taṃ copatiṣṭhanti praśrayādyairmahārhaṇaiḥ || 35 ||
tadā karādikaṃ nyūnaṃ pūrṇaṃ jānāti pārthivaḥ ||
punarapyadhikaṃ ceṣṭaṃ tuṣṭo dāsyati niścitam || 36 ||
tadā tvakṛtapūjānāṃ daṇḍaṃ teṣāṃ karoti ca ||

tathā viṣṇuḥ svakīyānāṃ vaiśākhe mādhavāgame || 37 ||
saparyāṃ kurvatāṃ puṃsāṃ dadātīṣṭānmanorathān ||
akurvatāṃ tathā puṃsāṃ dhanādīni haratyalam || 38 ||
dharmagopturmahāviṣṇordevadevasya śārṅgiṇaḥ ||
parīkṣākāla evā'yaṃ tasmānmāsottamo hyayam || 39 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe vaiśākhamāsamāhātmye

nāradāṃvarīṣasaṃvāde vaiśākhaśreṣṭhatvanirūpaṇaṃ nāma pañcamodhyāyaḥ || 5 ||

English translation

Aṃbarīṣa said :

1. Why should Vaiśākha be considered to be superior to all the other months and special holy rites, austerities, charitable gifts and all the other types of pious observances (enjoined during its course)?

Nārada replied :

2-4. Let me tell you, O highly intelligent one. Listen with single-minded attention.

At the end of the Kalpa , the great Lord, the Lord of Devas , lies on his couch of Śeṣa , the Serpent. With all the groups of worlds inside his belly, he lies down in the vast sea of Pralaya . All the different categories (of worldly objects), the multifarious things, become unified into one mass due to his yogic Māyā and the superior powers. At the end of the slumber he is awakened by the Śrutis . The Lord, the storehouse of mercy, protected all the groups and species of beings stationed in his belly.

5. He became inclined to create in order to enable the living beings to experience the fruits of their respective Karmas . From his navel arose a golden lotus, support of all the worlds.

6. He created Brahmā , Vairāja (son of Virāṭ), called Puruṣa . In him the Lord created the fourteen worlds.

7-11. He created various groups of living beings of different activities and mental proclivities. He created three Guṇas , Prakṛti , boundaries and overlords. He made the distinctions (in the duties) of the different castes and stages of life. He defined Dharma .

He made the sages the custodians of Dharma. The great Lord made them active workers in the propagation and protection of Dharma according to the four Vedas , Tantra texts, Smṛtis , Purāṇas and Itihāsas all in the form of his commands. The duties propagated by them are based on the distinction of castes and stages of life. All the people had faith in the Dharmas befitting them and giving delight to Viṣṇu .

In order to ensure proper functioning of (the system of) the stages of life, the immutable Lord is stationed in the heart itself. Still (he manifests himself outside) in order to test and frighten (people) (lest they should cease performance of their duties).

12. The wise Lord thought thus: ‘What can be that time when the people will perform all the excellent Dharmas perfectly?

13-14. The rainy season has been created by me. People are afflicted and helpless then. Obstructed by mud etc. they are unable to perform excellent Dharmas.

On seeing them anger alone will arise in me. I shall not be delighted with them. Let not the people looked at by me become disturbed and helpless. Hence I do (should) not see them.

15-16. In autumn too there is no fulfilment (of the needs) because of agricultural activities. Some are eagerly attached to ripe fruits. Some are afflicted by heavy showers and some by chillness. On seeing them I (may) become furious indeed. It does not give me any satisfaction, when I notice lack of good qualities.

17-20. When early winter season sets in, people do not wish to get up early in the morning. I become angry on seeing that people do not get up even when the sun has risen.

In the same manner people are distressed in the morning during late winter. So also they are not capable of taking in ripe fruits with care. Further they are afflicted by chillness and they are worried about the early morning ablution. There shall be omission of duties on their part. It will never be recompensed in any manner. This is not the time for survey.' Thus the Lord became agitated in-his mind. He considered vernal season to be one dispelling all calamities.

21. "In performing holy bath, charitable gifts, in Yajña , in holy rites, in the enjoyment of pleasures and in the execution of different kinds of pious observances and vows, this season is favourable.

22-27. Certainly (some) objects would be accessible to living beings without much strain. Whatever object will satisfy embodied beings for whom Viṣṇu is the support, that object is the means of acquiring virtue and piety to them, since they are endowed with devotion. In vernal season all objects are conducive to happiness to living beings. Those objects are worthy of being distributed as charitable gifts, worthy of holy rites and also of being enjoyed in every respect. There is no doubt about this, that poor people, those who are lame and those who are disabled in other limbs, as well as noble-souled ones (without valuable possessions) can easily get the things such as water etc. My devotees (lit. to whom I am dear) perform holy rites conducive to their own welfare with such things as leaves, flowers, fruits, vegetables and other things, with pleasing words, with flower garlands, betel leaves, sandal-paste and other things, by washing the feet and similar rites and with humility etc. Thereby I become the bestower of boons on them." Thinking and speaking thus (to Ramā), Lord Viṣṇu started along with Ramā.

28-32. He went along surveying the forests and full-blown flowers. He saw places inhabited by delighted and well-nourished people and resorted to by inebriated bees and birds.

He saw the beautiful courtyards of the rich hermitages of the residents of forests and villages. He saw gardens and vast lands.

He pointed out all these to Ramā. Viṣṇu was eulogized by Siddhas , Cāraṇas , Gandharvas , Kinnaras , Serpents and Rākṣasas as well as by Devas and eminent sages. Thus he visited the houses of those householders who followed the system of castes and stages of life. Beginning with the month of Mīna and ending with the month of Karkaṭa , he stayed there along with Ramā and Suras .

He tested people by the services (and offerings) performed or omitted. There he gives to the persons endowed with virtue all their cherished things.

33-36. He does not brook haughty, intoxicated men. He deprives them of their span of life, wealth etc.

In the month of Vaiśākha they perform worship of the Supreme Ātman . The Lord brooks it even if omission of rites happens in the other months in the case of good men who have been otherwise constant.

If people in the outlying districts go and serve the king who goes over to their land, offer him presents and humble obeisance, then the king ignores the deficiencies and shortages in their payment of taxes and tributes. He considers it as paid in full as it were. Further, he becomes pleased with them and certainly gives them something more also.

37-39. If they do not revere and worship him, he metes out punishment too. In the same manner, Viṣṇu behaves with his own people in the month of Vaiśākha during the advent of the vernal season. To the persons who offer him worship, he grants all cherished things. In the case of those persons who

do not perform obeisance etc. he deprives them of their wealth etc.

This is the time when the Lord of Devas, the Śārṅga -bearing Viṣṇu, the protector of Dharma, tests the devotees. Hence this is the most excellent of all months.

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 6

The Story of a House-Lizard

Chapter 160 of 221 · 45 detected Sanskrit verse markers

Sanskrit

।। ।। नारद उवाच ।। ।।
वैशाखेऽध्वगतप्तानां तृषार्तानां महीपते ।।
जलदानमकुर्वाणस्तिर्शयोनिमवाप्नुयात् ।। १ ।।
अत्रैवोदाहर न्तीममितिहासं पुरातनम् ।।
विप्रस्य गृहगोधायाः संवादं परमाद्भुतम् ।। २ ।।
पुरा चेक्ष्वाकुवंशेऽभूद्धेमांग इति भूमिपः ।।
ब्रह्मण्यश्च वदान्यश्च जितामित्रो जितेन्द्रियः ।। ३ ।।
यावत्यो भूमिकणिका यावन्तो जलबिंदवः ।।
यावन्त्युडूनि गगने तावतीरददात्स गाः ।। ४ ।।
येनेष्टयज्ञदर्भैश्च भूमिर्बर्हिष्मती शुभा ।।
गोभूतिलहिरण्याद्यैस्तोषिता बहवो द्विजाः ।। ५ ।।
तेनादत्तानि दानानि न विद्यन्त इति श्रुतम्।।
तेनादत्तं जलं चैकं सुखलभ्यधिया नृप ।। ६ ।।
बोधितो ब्रह्मपुत्रेण वसिष्ठेन महात्मना ।।
अमौल्यं सर्वतो लभ्यं तद्दाता किं फलं लभेत् ।।७ ।।

दुर्बुद्ध्या हेतुवादैश्च न जलं दत्तवान्द्विजे ।।
अलभ्यदाने पुण्यं स्यादिति वाक्यं सुयुक्तिमत् ।। ८ ।।
स आनर्च द्विजान्व्यङ्गान्दरिद्रान्वृत्तिकर्शितान् ।।
नार्चयच्छ्रोत्रियान्विप्रांस्तत्त्वज्ञान्ब्रह्मवादिनः ।। ९ ।।
प्रख्यातान्पूजयिष्यंति सर्वे लोका महार्हणाः ।।
अनाथानामविद्यानां व्यंगानां च द्विजन्मनाम् ।।2.7.6.१०।।
दरिद्राणां गतिः का वा तस्मात्ते मे दयास्पदम् ।।
इति दुर्धीरपात्रेषु दत्तवान्किमपि स्वयम् ।। ११ ।।
तेन दोषेण महता घातकत्वं त्रिजन्मसु ।।
एकजन्मनि गृध्रत्वं श्वाऽभवत्सप्तजन्मसु ।।१२।।
पश्चान्नृपगृहे जातो भूपोऽयं गृहगोधिका ।।
श्रुतकीर्त्याख्यभूपस्य मिथिलाधिपतेर्नृप ।।१३।।
गृहद्वारप्रतोल्यां च वर्तते कीटकाशना ।।
सप्ताशीतिषु वर्षेषु स्थितं तेन दुरात्मना ।। १४ ।।
विदेहाधिपतेर्गेहे कदाचिदृषिसत्तमः ।।

श्रुतदेव इति ख्यातः श्रौतो मध्याह्न आगतः ।। १५ ।।
तं दृष्ट्वा सहसोत्थाय जातहर्षो नराधिपः ।।
मधुपर्कादिभिः पूज्य तस्य पादावनेजनीः ।। १६ ।।
अपो मूर्ध्ना वहन्क्षिप्रं तदोत्सिक्तैश्च बिंदुभिः ।।
दैवोपदिष्टकालेन प्रोक्षिता गृहगोधिका ।। १७ ।।
सद्यो जातस्मृतिरभूत्स्मृतकर्मादिदुःखिता ।।
त्राहित्राहीति चुक्रोश ब्राह्मणं गृहमागतम् ।। १८ ।।
तिर्यग्जंतुरवं श्रुत्वा ब्राह्मणो विस्मितोऽवदत् ।।
कुतः क्रोशसि गोधे त्वं दशेयं केन कर्मणा ।। १९ ।।
त्वं देवः पुरुषः कश्चिन्नृपो वाऽथ द्विजोऽथ वा ।।
कस्त्वं ब्रूहि महाभाग त्वामद्याहं समुद्धरे ।। 2.7.6.२० ।।
इत्युक्तः स नृपः प्राह श्रुतदेवं महामतिम् ।।
अहमिक्ष्वाकुकुलजो वेदशास्त्रविशारदः ।। २१ ।।
यावत्यो भूमिकणिका यावन्तस्तोयबिंदवः ।।
यावंत्युडूनि गगने तावतीरददं स्म गाः ।। २२ ।।

सर्वे यज्ञा मया चेष्टाः पूर्तान्याचरितानि मे ।।
दानन्यपि च दत्तानि धर्मराजस्त्वनुष्ठितः ।। २३ ।।
तथापि दुर्गतिर्जाता मम चोर्ध्वगतिं विना ।।
त्रिवारं चातकत्वं मे गृध्रत्वं चैकजन्मनि ।। २४ ।।
सप्तजन्मस्वलर्कत्वं प्राप्तं पूर्वं मया द्विज ।।
सिंचताऽनेन भूपेन त्वपः पादावनेजनीः ।। २५ ।।
बिंदवो दूरमुत्क्षिप्तास्तैः सिक्तोऽहं कथंचन ।।
तेन जन्मस्मृतिरभूत्सर्वपाप्मा हतश्च मे ।। २६ ।।
गोधा जन्मानि भाव्यानि ह्यष्टा विंशतिकानि मे ।
दृश्यन्ते दैवसृष्टानि बिभ्ये तैर्जन्मभिर्भृशम् ।। २७ ।।
न कारणं प्रपश्याभि तन्मे विस्तरतो वद ।।
इत्युक्तः स ऋषिः प्राह ज्ञात्वा विज्ञानचक्षुषा ।।२८।।
शृणु भूप प्रवक्ष्यामि तव दुर्योनिकारणम् ।।
न जलं तु त्वया दत्तं वैशाखे माधवप्रिये ।।२९।।
तज्जलं सुलभं मत्वा ह्यमूल्यमिति निश्चितम् ।।

नाध्वगानां द्विजातीनां घर्मकालेऽप्यजानता ।। 2.7.6.३० ।।
तथा पात्रं समुत्सृज्य ह्यपात्रे प्रतिदत्तवान् ।।
ज्वलन्तमग्निमुत्सृज्य नहि भस्मनि हुयते ।। ३१ ।।
बहुधा वर्णितस्याऽपि सौगन्ध्यादियुतस्य च ।।
कण्टकान्वितवृक्षस्य न कुर्वंति समर्चनम् ।।३२।।
विशिष्टानां पादपानामश्वत्थः सेव्यतां गतः ।।
तुलसीं तु समुत्सृज्य बृहती पूज्यते नु किम्।। ३३ ।।
अनाथत्वं पूज्यतायां न प्रयोजकतामियात् ।।
पंग्वाद्या येऽप्यनाथा हि दयापात्रं हि केवलम् ।। ३४ ।।

तपोनिष्ठा ज्ञाननिष्ठाः श्रुतिशास्त्रविशारदाः ।।
विष्णुरूपाः सदा पूज्या नेतरे तु कदाचन ।। ३५ ।।
तत्रापि ज्ञानिनोऽत्यर्थं विप्रा विष्णोः सदैव हि ।।
ज्ञानिनामपि भूपाल विष्णुरेव सदा प्रियः ।।
तस्माज्ज्ञानी सदा पूज्यः पूज्यात्पूज्यतरः स्मृतः।। ३६ ।।
अवज्ञा साधुवृत्तानामिहाऽमुत्र च दुःखदा ।।

सेवा वै महतां पुंसां पुमर्थानां हि कारणम् ।। ३७ ।।
कोटयोऽप्यन्धजातीनां न पश्यंति यथाऽयथम् ।।
एवं मन्दायुतानां तु संगतिर्नार्थदा भवेत् ।। ३८ ।।
नह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः ।।
ते पुनंत्युरुकालेन दर्शनादेव साधवः ।। ३९ ।।
न साधुसेवनात्क्वापि सीदन्ते तैः सुशिक्षिताः ।।
जन्ममृत्युजराचैर्वा सुधयाऽऽप्यायिता यथा ।। 2.7.6.४० ।।
न जलं तु त्वया दत्तं साधवो वा न सेविताः ।।
तेन ते दुर्गतिश्चेयं प्राप्ता चेक्ष्वाकुनंदन ।। ४१ ।।
वैशाखे मत्कृतं पुण्यं तुभ्यं दास्यामि शान्तये ।।
भूतं भव्यं भवद्येन कर्मजातं विजे ष्यसि ।। ४२ ।।
इत्युक्त्वाऽप उपस्पृश्य ददौ पुण्यमनुत्तमम् ।।४३ ।।
यदा दत्तं ब्राह्मणेन स्नानं चैकदिने कृतम् ।।
तेन ध्वस्ताऽखिलाघस्तु त्यक्त्वा तां गृहगोधिकाम् ।। ४४ ।।
दिव्यं विमानमारुह्य दिव्यस्रग्वस्त्रभूषणः ।।

पश्यतामेव भूतानां मैथिलस्य गृहांतरे ।। ४५ ।।
बद्धाञ्जलिपुटो भूत्वा परिक्रम्य प्रणम्य च ।।
अनुज्ञातो ययौ राजा स्तूयमानोऽमरैर्दिवम् ।। ४६ ।।
तत्र भुक्त्वा महाभोगान्वर्षायुतमतन्द्रितः ।।
स एव चेक्ष्वाकुकुले काकुत्स्थोऽभून्महाप्रभुः ।। ४७ ।।
सप्तद्वीपवतीपालो ब्रह्मण्यः साधुसंमतः ।।
देवेन्द्रस्य सखा विष्णोरंश एव महाप्रभुः ।। ४८ ।।
बोधितस्तु वसिष्ठेन वैशाखोक्तान्मनोरमान् ।।
अनुष्ठायाखिलान्धर्मांस्तेन ध्वस्ताखिलाऽशुभः ।। ४९।।
दिव्यं ज्ञानं समासाद्य विष्णोः सायुज्यमाप्तवान्।।
वैशाखः शुभदस्तस्मात्पुंभिः सर्वैरनुष्ठितः ।।2.7.6.५०।।
आयुर्यशःपुष्टिदोऽयं महापापौघनाशनः ।।
पुमर्थानां निदानं च विष्णुः प्रीणात्यनेन तु ।। ५१ ।।
चातुर्वर्ण्यनरैः सर्वैश्चतुराश्रमवर्तिभिः ।।
अनुष्ठेयो महाधर्मो वैशाखे माधवागमे ।। ५२ ।।

इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्ये नारदाम्बरीषसंवादे गृहगोधिकाख्यानं नाम षष्ठोऽध्यायः ।। ६ ।।

Roman transliteration

|| || nārada uvāca || ||
vaiśākhe'dhvagataptānāṃ tṛṣārtānāṃ mahīpate ||
jaladānamakurvāṇastirśayonimavāpnuyāt || 1 ||
atraivodāhara ntīmamitihāsaṃ purātanam ||
viprasya gṛhagodhāyāḥ saṃvādaṃ paramādbhutam || 2 ||
purā cekṣvākuvaṃśe'bhūddhemāṃga iti bhūmipaḥ ||
brahmaṇyaśca vadānyaśca jitāmitro jitendriyaḥ || 3 ||
yāvatyo bhūmikaṇikā yāvanto jalabiṃdavaḥ ||
yāvantyuḍūni gagane tāvatīradadātsa gāḥ || 4 ||
yeneṣṭayajñadarbhaiśca bhūmirbarhiṣmatī śubhā ||
gobhūtilahiraṇyādyaistoṣitā bahavo dvijāḥ || 5 ||
tenādattāni dānāni na vidyanta iti śrutam||
tenādattaṃ jalaṃ caikaṃ sukhalabhyadhiyā nṛpa || 6 ||
bodhito brahmaputreṇa vasiṣṭhena mahātmanā ||
amaulyaṃ sarvato labhyaṃ taddātā kiṃ phalaṃ labhet ||7 ||

durbuddhyā hetuvādaiśca na jalaṃ dattavāndvije ||
alabhyadāne puṇyaṃ syāditi vākyaṃ suyuktimat || 8 ||
sa ānarca dvijānvyaṅgāndaridrānvṛttikarśitān ||
nārcayacchrotriyānviprāṃstattvajñānbrahmavādinaḥ || 9 ||
prakhyātānpūjayiṣyaṃti sarve lokā mahārhaṇāḥ ||
anāthānāmavidyānāṃ vyaṃgānāṃ ca dvijanmanām ||2.7.6.10||
daridrāṇāṃ gatiḥ kā vā tasmātte me dayāspadam ||
iti durdhīrapātreṣu dattavānkimapi svayam || 11 ||
tena doṣeṇa mahatā cātakatvaṃ trijanmasu ||
ekajanmani gṛdhratvaṃ śvā'bhavatsaptajanmasu ||12||
paścānnṛpagṛhe jāto bhūpo'yaṃ gṛhagodhikā ||
śrutakīrtyākhyabhūpasya mithilādhipaternṛpa ||13||
gṛhadvārapratolyāṃ ca vartate kīṭakāśanā ||
saptāśītiṣu varṣeṣu sthitaṃ tena durātmanā || 14 ||
videhādhipatergehe kadācidṛṣisattamaḥ ||

śrutadeva iti khyātaḥ śrauto madhyāhna āgataḥ || 15 ||
taṃ dṛṣṭvā sahasotthāya jātaharṣo narādhipaḥ ||
madhuparkādibhiḥ pūjya tasya pādāvanejaniḥ || 16 ||
apo mūrdhnā vahankṣipraṃ tadotsiktaiśca biṃdubhiḥ ||
daivopadiṣṭakālena prokṣitā gṛhagodhikā || 17 ||
sadyo jātasmṛtirabhūtsmṛtakarmādiduḥkhitā ||
trāhitrāhīti cukrośa brāhmaṇaṃ gṛhamāgatam || 18 ||
tiryagjaṃturavaṃ śrutvā brāhmaṇo vismito'vadat ||
kutaḥ krośasi godhe tvaṃ daśeyaṃ kena karmaṇā || 19 ||
tvaṃ devaḥ puruṣaḥ kaścinnṛpo vā'tha dvijo'tha vā ||
kastvaṃ brūhi mahābhāga tvāmadyāhaṃ samuddhare || 2.7.6.20 ||
ityuktaḥ sa nṛpaḥ prāha śrutadevaṃ mahāmatim ||
ahamikṣvākukulajo vedaśāstraviśāradaḥ || 21 ||
yāvatyo bhūmikaṇikā yāvantastoyabiṃdavaḥ ||
yāvaṃtyuḍūni gagane tāvatīradadaṃ sma gāḥ || 22 ||

sarve yajñā mayā ceṣṭāḥ pūrtānyācaritāni me ||
dānanyapi ca dattāni dharmarājastvanuṣṭhitaḥ || 23 ||
tathāpi durgatirjātā mama cordhvagatiṃ vinā ||
trivāraṃ cātakatvaṃ me gṛdhratvaṃ caikajanmani || 24 ||

saptajanmasvalarkatvaṃ prāptaṃ pūrvaṃ mayā dvija ||
siṃcatā'nena bhūpena tvapaḥ pādāvanejanīḥ || 25 ||
biṃdavo dūramutkṣiptāstaiḥ sikto'haṃ kathaṃcana ||
tena janmasmṛtirabhūtsarvapāpmā hataśca me || 26 ||
godhā janmāni bhāvyāni hyaṣṭā viṃśatikāni me |
dṛśyante daivasṛṣṭāni bibhye tairjanmabhirbhṛśam || 27 ||
na kāraṇaṃ prapaśyābhi tanme vistarato vada ||
ityuktaḥ sa ṛṣiḥ prāha jñātvā vijñānacakṣuṣā ||28||
śṛṇu bhūpa pravakṣyāmi tava duryonikāraṇam ||
na jalaṃ tu tvayā dattaṃ vaiśākhe mādhavapriye ||29||
tajjalaṃ sulabhaṃ matvā hyamūlyamiti niścitam ||

nādhvagānāṃ dvijātīnāṃ gharmakāle'pyajānatā || 2.7.6.30 ||
tathā pātraṃ samutsṛjya hyapātre pratidattavān ||
jvalantamagnimutsṛjya nahi bhasmani hūyate || 31 ||
bahudhā varṇitasyā'pi saugandhyādiyutasya ca ||
kaṇṭakānvitavṛkṣasya na kurvaṃti samarcanam ||32||
viśiṣṭānāṃ pādapānāmaśvatthaḥ sevyatāṃ gataḥ ||
tulasīṃ tu samutsṛjya bṛhatī pūjyate nu kim|| 33 ||
anāthatvaṃ pūjyatāyāṃ na prayojakatāmiyāt ||
paṃgvādyā ye'pyanāthā hi dayāpātraṃ hi kevalam || 34 ||
taponiṣṭhā jñānaniṣṭhāḥ śrutiśāstraviśāradāḥ ||
viṣṇurūpāḥ sadā pūjyā netare tu kadācana || 35 ||
tatrāpi jñānino'tyarthaṃ viprā viṣṇoḥ sadaiva hi ||
jñāninmāmapi bhūpāla viṣṇureva sadā priyaḥ ||
tasmājjñānī sadā pūjyaḥ pūjyātpūjyataraḥ smṛtaḥ|| 36 ||
avajñā sādhuvṛttānāmihā'mutra ca duḥkhadā ||

sevā vai mahatāṃ puṃsāṃ pumarthānāṃ hi kāraṇam || 37 ||
koṭayo'pyandhajātīnāṃ na paśyaṃti yathā'yatham ||
evaṃ mandāyutānāṃ tu saṃgatirnārthadā bhavet || 38 ||
nahyammayāni tīrthāni na devā mṛcchilāmayāḥ ||
te punaṃtyurukālena darśanādeva sādhavaḥ || 39 ||
na sādhusevanātkvāpi sīdante taiḥ suśikṣitāḥ ||
janmamṛtyujarādyairvā sudhayā"pyāyitā yathā || 2.7.6.40 ||
na jalaṃ tu tvayā dattaṃ sādhavo vā na sevitāḥ ||
tena te durgatiśceyaṃ prāptā cekṣvākunaṃdana || 41 ||
vaiśākhe matkṛtaṃ puṇyaṃ tubhyaṃ dāsyāmi śāntaye ||
bhūtaṃ bhavyaṃ bhavadyena karmajātaṃ vije ṣyasi || 42 ||
ityuktvā'pa upaspṛśya dadau puṇyamanuttamam ||43 ||
yadā dattaṃ brāhmaṇena snānaṃ caikadine kṛtam ||
tena dhvastā'khilāghastu tyaktvā tāṃ gṛhagodhikām || 44 ||
divyaṃ vimānamāruhya divyasragvastrabhūṣaṇaḥ ||

paśyatāmeva bhūtānāṃ maithilasya gṛhāṃtare || 45 ||
baddhāñjalipuṭo bhūtvā parikramya praṇamya ca ||
anujñāto yayau rājā stūyamāno'marairdivam || 46 ||
tatra bhuktvā mahābhogānvarṣāyutamatandritaḥ ||
sa eva cekṣvākukule kākutstho'bhūnmahāprabhuḥ || 47 ||
saptadvīpavatīpālo brahmaṇyaḥ sādhusaṃmataḥ ||
devendrasya sakhā viṣṇoraṃśa eva mahāprabhuḥ || 48 ||
bodhitastu vasiṣṭhena vaiśākhoktānmanoramān ||
anuṣṭhāyākhilāndharmāṃstena dhvastākhilā'śubhaḥ || 49||

divyaṃ jñānaṃ samāsādya viṣṇoḥ sāyujyamāptavān||
vaiśākhaḥ śubhadastasmātpuṃbhiḥ sarvairanuṣṭhitaḥ ||2.7.6.50||
āyuryaśaḥpuṣṭido'yaṃ mahāpāpaughanāśanaḥ ||
pumarthānāṃ nidānaṃ ca viṣṇuḥ prīṇātyanena tu || 51 ||
cāturvarṇyanaraiḥ sarvaiścaturāśramavartibhiḥ ||
anuṣṭheyo mahādharmo vaiśākhe mādhavāgame || 52 ||

iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe vaiśākhamāsamāhātmye nāradāmbarīṣasaṃvāde gṛhagodhikākhyānaṃ nāma ṣaṣṭho'dhyāyaḥ || 6 ||

English translation

Nārada said :

1. O king, one who does not offer water in the month of Vaiśākha to those who are excessively thirsty and tired of journey over a long way, shall be born as an animal (in lower species).

2. In this connection they cite the following old story and a very wonderful dialogue between a Brāhmaṇa and a house-lizard.

3. Formerly in the family of Ikṣvāku , there was a king named Hemāṅga. [1] He was a benefactor of Brāhmaṇas . He was exceedingly munificent. He had conquered enemies and had all the sense-organs perfectly under his control.

4. He gifted away as many cows as there are particles in the earth, as there are drops of water (in seas etc.) and as there are stars in the sky.

5. The whole earth became splendid with plenty of Kuśa grass as they were left strewn by him after his Yajñas were over. Many Brāhmaṇas were propitiated by him with the donation of cows, lands, gingelly seeds, gold and other things.

6. It is well-known that there were no charitable gifts not made by him. Of course, water was the sole thing not given by him, O king, because he thought that it was easily available.

7-8. He was advised by Vasiṣṭha , the noble-souled son of Brahmā . Yet he argued, “What fruit can a donor acquire—a donor of a valueless thing which is available everywhere?” With this wrong notion and arguments in support thereof, he did not offer water to any Brāhmaṇa. His statement (apparently) well-founded was, “There shall be merit in giving what is not available.”

9. He worshipped Brāhmaṇas wanting in limbs, poor Brāhmaṇas and those devoid of means of livelihood. He did not adore those Brāhmaṇas who were well-versed in the Vedas , were knowers of truth and those who expounded Brahman .

10-11. ‘All people will worship well-reputed persons, offering them rich presents. Who will help the helpless ones—Brāhmaṇas without learning, those disabled ones without limbs and the poor ones? Hence they deserve sympathy.’ Thinking thus he, of his own accord, offered some (wealth) to undeserving persons (without the concurrence of his preceptor).

12-15. On account of this great sin the king became a Cātaka bird in the course of three births, a vulture in one birth, and a dog in the course of seven births. Afterwards he was born as a house-lizard in the abode of a king of Mithilā named Śrutakīrti . O king, he sustained himself by feeding on insects. That evil-minded one remained thus in the loft of the inner apartment for eighty-seven years.

Once an excellent sage named Śrutadeva , well-versed in the Vedas, came to the abode of the king of Videha at midday.

16-17. On seeing him the king was highly delighted. He got up promptly and adored him with Madhuparka and other things offered by way of reception. He sprinkled over his own head the water with which he washed his fed. As good luck would have it, the house-lizard too was sprinkled with a few drops.

18. Immediately the lizard could remember (previous births). Having remembered the previous Karmas , it became exceedingly distressed. It cried and prayed, “Save me, save me” to the Brāhmaṇa who had come to that abode.

19-20. The Brāhmaṇa was surprised on hearing the sound of a being of lower stratum. He asked: “O lizard, where are you crying from? What Karma has brought you to this condition? Are you a Deva , an ordinary man, a king or a Brāhmaṇa? Tell me who you are, O highly blessed one. To-day I shall redeem you.”

21-28a. On being asked thus the king spoke to Śrutadeva of great intellect: “I am born of the race of Ikṣvāku. I was an expert in the Vedas and scriptural texts. I had gifted away as many cows as there are particles in the earth or as there are drops of water (in seas etc.) or as there are stars in the sky. All the Yajñas were performed by me. I performed acts of public utility such as digging lakes, wells etc. Charitable gifts were given and the rites due for the month of Vaiśākha were performed. Still I have fallen in this miserable state to suffer instead of (being rewarded with) a higher status. Three times I was born as a Cātaka bird and once as a vulture. Previously, O Brāhmaṇa, birth as a dog had been gone through by me seven times. As this king sprinkled himself with the water after washing your feet, some drops fell on me accidentally. Thereby I have been reminded of the previous births. All the sins of mine have been dispelled. I have yet to take twenty-eight births as a house-lizard. They appear to have been ordained by fate. I am extremely afraid of the same. I do not see any reason therefor. Explain to me fully.”

28b-31. On being told thus that sage saw everything with his vision of perfect knowledge and said: “Listen, O king. I shall tell you the reason for your birth in the lower species of beings. Water was not offered by you in the month of Vaiśākha, of which Lord Viṣṇu is fond. Since water is easily available, you decided that it was worthless. Due to your ignorance even in summer season water was not offered by you to wayfarers and Brāhmaṇas. Further, you made charitable gifts to undeserving persons, ignoring deserving ones. Oblations are never offered on ash, after leaving aside blazing fire.

32-33. A tree may have different colours. It may possess sweet fragrance etc. But if it is overgrown with thorns, no one adores it. Among excellent trees Aśvattha has attained the status of one worthy of being resorted to. Is an egg-plant worshipped after setting aside a Tulasī plant?

34. Helplessness is no criterion for worship. Those helpless persons such as lame and disabled ones are merely to be pitied.

35. Those who strictly adhere to penance, those who possess perfect knowledge, those who are experts in the Vedas and scriptures are like Viṣṇu incarnate. They should be worshipped always and never the others.

36. There too, those Brāhmaṇas who are endowed with perfect knowledge are always great favourites of Viṣṇu. O king, Viṣṇu too is always loved by persons having perfect knowledge. Hence a man with knowledge is worthy of being adored. He is remembered as the greatest among those who are worthy of being worshipped.

37. Contempt of persons of excellent conduct leads to misery both here and hereafter. Service rendered to great men is the cause of achievement of the aims of life.

38. Even if crores of blind people (join together), they will not be able to see things as they really exist. In the same manner even an association of ten thousands of dull-witted persons cannot be fruitful in any manner.

39. Tīrthas are not mere waters; the deities are not mere clay or stone. As for good men, they sanctify merely by their sight but only after lapse of a great deal of time.

40. Those who are well trained by them do not become distressed, thanks to the service rendered lo good men, just as the persons nourished with nectar are not afflicted with births, deaths, old age etc.

41. O scion of the family of Ikṣvāku, water was not offered by you, nor were good men served. Therefore, this misfortune (birth in a low species) has befallen you.

42. For the purpose of quelling the evil and attaining peace, I shall give you all the merit acquired by me through the holy rites performed by me in Vaiśākha. Thereby you will get rid of all the evil fruits of the past, present and future Karmas."

43-46. After saying this and ceremoniously sipping water he donated the excellent merit. When (the merit of) the holy bath taken in the course of a day was gifted away by the Brāhmaṇa, that king had all his sins quelled. He cast off the body of the house-lizard. He had divine garlands, garments and ornaments. Even as all the living beings were watching, he stood with palms joined in reverence within the mansion of the king of Miṃilā. He circumambulated them and bowed down to them. On being permitted by them the king got into a divine aèrial chariot. Eulogized by the immortal ones he went to heaven.

47. There without any lethargy (lustily) he enjoyed great pleasures for ten thousand years. The great lord himself was reborn in the Ikṣvāku-race as Kākutstha . [2]

48. That great lord was a part of Viṣṇu. He was a friend of Devendra . He protected the entire earth consisting of seven continents. He was a patron of Brāhmaṇas and was honoured by good people.

49. Enlightened by Vasiṣṭha, he performed all the fine rites prescribed for (to be performed in) Vaiśākha. Thereby he got rid of all the inauspiciousness and evils.

50-52. After attaining divine knowledge he obtained salvation in the form of Sāyujya with Viṣṇu. Hence Vaiśākha is auspicious. If the rites are performed by all men, Vaiśākha bestows longevity, fame and affluence. It is destructive of masses of great sins. It is the cause of the achievement of all aims of life. Viṣṇu becomes pleased hereby.

In the month of Vaiśākha, during vernal season great holy rites are to be performed by all men of the four castes as well as four stages of life.

[1]: [1] : The story of King Hemāṅga illustrates how free offer of water in Vaiśākha is superior to all other gifts, Yajñas etc. and refusal to do it leads to terrible punishment. Neither PE nor Mbh record any such king. The names may be imaginary but they emphasize the importance of gifts of water.

[2]: [2] : Kākutstha: a descendant of Kakutstha. The author probably means Kakustha, son of Śaśāda (and not Kākutstha), as he was 'a friend of Indra'. VāP, 11.26.24-25 records how he helped Indra against Asuras—a feat eulogized by Kālidāsa in Raghuvaṃśa , VI.71. Kakustha's greatness is attributed to the fructification of the merit of Vaiśākha-Vrata performed in his past birth.

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 7

Salvation of a Piśāca (Goblin)

Chapter 161 of 221 · 37 detected Sanskrit verse markers

Sanskrit

।। नारद उवाच ।। ।।
राजा तदद्भुतं दृष्ट्वा मैथिलो धर्मवित्तमः ।।
कृताञ्जलिः सुखासीनं विस्मितो वाक्यमब्रवीत् ।। ।।१।।
।। मैथिल उवाच ।। ।।
दृष्टमेतन्महाश्चर्यं साधूनां चरितं तथा ।।
येन धर्मेण मुक्तोऽभूद्राजा चेक्ष्वाकुनन्दनः ।।२ ।।
तं धर्मं विस्तरेणैव श्रोतुं कौतूहलं हि मे ।।
मह्यं श्रद्धावते विद्वत्कृपया विस्तराद्वद ।। ३ ।।
इति राज्ञा सुसंपृष्टः श्रुतदेवो महामनाः ।।
साधुसाध्विति संभाष्य व्याजहार नृपोत्तमम् ।। ४ ।।
।। श्रुतदेव उवाच ।। ।।
सम्यग्व्यवसिता बुद्धिस्तव राजर्षिसत्तम ।।
वासुदेवप्रियान्धर्माञ्छ्रोतुं यस्मान्मतिस्तव ।। ५ ।।
बहुजन्मार्जितं पुण्यं विना कस्यापि देहिनः ।।
वासुदेवकथालापे मतिनैवोपजायते ।। ६ ।।

यूने राजाधिराजाय जातेयं मतिरीदृशी ।।
शुद्धं भागवतं मन्ये तेन त्वां साधुसत्तमम् ।। ७ ।।
तस्मात्तुभ्यं ब्रुवे सौम्य धर्मान्भागवताञ्छुभान् ।।
याञ्ज्ञात्वा मुच्यते जंतुर्जन्मसंसारबन्धनात्।। ८ ।।
यथा शौचं यथा स्नानं यथा सन्ध्या च तर्पणम् ।।
अग्निहोत्रं यथा श्राद्धं तथा वैशाखसत्क्रियाः ।। ९ ।।
वैशाखे माधवे धर्मानकृत्वा नोर्ध्वगो भवेत् ।।
न वैशाखसमो धर्मो धर्मजातेषु विद्यते ।। 2.7.7.१० ।।
संत्येव बहवो धर्माः प्रजाश्चाराजका इव ।।
उपद्रवैश्च लुप्यंति नात्र कार्या विचारणा ।। ११ ।।
सुलभाः सकला धर्माः कर्तुं वैशाखचोदिताः ।।
उदकुम्भं प्रपादानं पथिच्छायादिनिर्मितिः ।। १२ ।।
उपानत्पादुकादानं छत्रव्यजनयोस्तथा।।
तिलयुक्तमधोर्दानं गोरसानां श्रमापहम्।। १३ ।।
वापीकूपतडागादिकरणं पथिकाश्रयम्।।

नारिकेलेक्षुकर्पूरकस्तूरीदानमेव च ।।१४।।
गन्धानुलेपनं शय्या खट्वा दानं तथैव च ।।
तथा चूतफलं रम्यमुर्वारुक रसायनम् ।। १५ ।।
दानं दमनपुष्पाणां तथा सायं गुडोदकम् ।।
चित्राण्यन्नानि पूर्णायां दध्यन्नं प्रत्यहं तथा ।। १६ ।।
तांबूलस्य सदा दानं चैत्रदर्शे करीरकम् ।।
रवावनुदिते सूर्ये प्रातः स्नानं दिनेदिने ।। १७ ।।
मधुसूदनपूजा च कथायाः श्रवणं तथा ।।
अभ्यंगवर्जने चैव तथा वै पत्रभोजनम् ।।१८।।
मध्येमध्ये श्रमार्तानां वीजनं व्यजनेन च ।।
सुगंधैः कोमलैः पुष्पैः प्रत्यहं पूजनं हरेः ।।१९।।
फलं दध्यन्न नैवेद्यं धूपदीपौ दिनेदिने ।।
गोग्रासं वृषपत्नीनां द्विजपादावनेजनम् ।। 2.7.7.२० ।।
गुडनागरदानं च धात्रीपिष्टप्रदापनम् ।।
पथिकानां प्रश्रयं च दानं तन्दुल शाकयोः ।।

एते धर्माः प्रशस्ता हि वैशाखे माधवप्रिये ।। २१ ।।
तथा च विष्णौः कुसुमार्पणं हरेः पूजा च कालोचित पल्लवाद्यैः ।।
दध्यन्ननैवेद्यनिवेदनं च समस्तपापौघ विनाशहेतुः ।। २२ ।।
नारी पुष्पैर्माधवं नार्चयेद्या कालोत्पन्नैर्मन्दिरे वा गृहे वा ।।
पुत्रं सौख्यं क्वाऽपि नाप्नोति हंति चायुर्भर्तुः स्वात्मनो वा महात्मन् ।। २३ ।।
रमासहाये माधवे मासि विष्णौ परीक्षायै धर्मसेतोः प्रजानाम् ।।
गृहं याते मुनिभिर्दैवतैश्च काले पुष्पैर्नार्चयेद्यस्तु मूढः ।। २४ ।।
स मूढात्मा रौरवं प्राप्य पश्चाद्यायाद्योनिं राक्षसीं पञ्चवारम् ।।
जलं चान्नं सर्वदा देयमस्मिन्क्षुधार्तानां प्राणिनां प्राणहेतुः ।। २५ ।।
तिर्यग्जंतुर्जायते वार्यदानादन्नादानाज्जायते वै पिशाचः ।।
अन्नादाने चानुभूतां कथां ते ह्यहं वक्ष्ये चाद्भुतां भूमिपाल ।।२६।।
रेवातीरे मत्पिताऽभूत्पिशाचः स्वमांसाशी क्षुत्तृषाश्रांतगात्रः ।।
छायाहीने शाल्मलीवृक्षमूले ह्यन्नाभावान्नष्टचैतन्य एषः ।। २७ ।।
क्षुधा तृषा कर्मणा यस्य बह्वी सूक्ष्मं छिद्रं कण्ठनालस्य चाऽसीत् ।।
मांसं चान्तःकण्ठमध्ये निषण्णं कुर्यात्पीडां प्राणपर्यन्तमेव ।। २८ ।।

जलं दृष्ट्वा कालकूटप्रकल्पं कौप्यं शीतं वाऽपि कासारसंस्थम् ।।
तस्यास्तीरे चागतं दैवयोगाद्भ्रूयात्राकारणान्मार्गमध्ये ।। २९ ।।
दृष्ट्वाऽद्भुतं शाल्मली वृक्षमूले त्रुटवा त्रुट्वा भक्षयन्तं स्वमांसम् ।।
क्रोशन्तं तं बहुधा शोचमानं क्षुधातृषाव्याधितं कर्मभिः स्वैः ।। 2.7.7.३० ।।
स मां हन्तुं प्राद्रवत्पापकर्मा मत्तेजसा निहतो दुद्रुवे च ।।
तं चाऽब्रवं कृपया क्लिन्नचित्तो मा भैष्ट त्वं ह्यभयं मे हि दत्तम् ।। ३१ ।।
कस्त्वं तात ब्रूहि सद्योऽत्र हेतुं कृच्छ्रादस्मान्मोचये मा विषीद ।।
इत्युक्तो मां प्राह पुत्रं त्वजानन्पुरानर्ते भूवराख्ये पुरे च ।। ३२ ।।
नाम्ना मैत्रः सांकृतेर्गोत्रजोऽहं तपोविद्यादानयज्ञादिनिष्ठः ।।

मयाऽधीताध्यापिताः सर्वविद्याः कृतो मया सर्वतीर्थाऽवगाहः ।। ३३ ।।
दत्तं नाऽन्नं मासि वैशाखसंज्ञे लोभाद्भिक्षामात्रमप्येव काले ।।
शोचे चाऽहं प्राप्य पैशाचयोनिं नाऽन्यो हेतुः सत्यमेवोक्तमङ्ग ।। ३४ ।।
पुत्रोऽधुना वर्तते मद्गृहे च भूरिख्यातिः श्रुतदेवाऽभिधानः ।।
वाच्या तस्मै मद्दशा चाऽऽत्मजाय वैशाखान्नादानतोऽभूत्पिशाचः ।। ३५ ।।
दृष्टस्तीरे ते पिता नर्मदाया नोर्ध्वं गतो वर्तते वृक्षमूले ।।

खादन्मांसं स्वीयमेवाऽन्वखिद्यत्पितुर्मुक्त्यै मासि वैशाखसंज्ञे ।। ३६ ।।
प्रातः स्नात्वा पूजयित्वा च विष्णुं निर्व्याजान्मां तर्पयित्वा जलैश्च ।।
देयं चाऽन्नं द्विजवर्ये गुणाढ्ये मुक्तो यो वै याति विष्णोः पदं च ।।३७।।
इत्थं चोक्तं त्वत्पुरस्ताद्वदेति दया चैषा मत्कृते नाऽत्र शंका ।।
भद्रं भूयात्सर्वतो मंगलं ते श्रुत्वा चाऽहं भाषितं मे पितुश्च ।। ३८ ।।
दुःखात्कायं दंडवत्पातयित्वा भृशार्तोऽहं पादयोर्भूरिकालम् ।।
निदन्निदन्भूर्यहं बाष्पनेत्रः पुत्रोऽहं ते तात दैवाऽऽगतोऽहम् ।। ३९ ।।
कर्मभ्रष्टो भूसुराणां विनिन्द्यो नाऽभूद्यस्मात्क्लेशमोक्षः पितृणाम् ।।
आख्याहि त्वं कर्मणा केन मुक्तो भविता वै तत्करोमि द्विजेंद्र ।। 2.7.7.४० ।।
ततः प्राह प्रीतसर्वान्तरात्मा यात्रां कृत्वा शीघ्रमागत्य गेहम् ।।
प्राप्ते मासे मेषसंस्थे च भानौ निवेद्याऽन्नं विष्णवे त्वं गुणाढ्यम् ।। ४१ ।।
दानं देहि द्विजवर्ये महात्मंस्तस्मान्मोक्षो भविता सान्वयस्य ।।
पित्राऽऽदिष्टः कृतयात्रः स्वगेहे प्राप्याऽकरं माधवे चाऽन्नदानम् ।।४२।।
तस्मान्मुक्तो मत्पिता मां समेत्य यानारूढो ह्यभिनंद्याऽऽशिषा च ।।
गतो लोकं श्रीपतेर्दुर्विभाव्यं यस्मिन्गता न निवर्तंति भूयः ।।४३।।

तस्माद्दानं सर्वशास्त्रेषु चोक्तं तुभ्यं प्रोक्तं धर्मसारं सुधर्म्यम् ।।
किमन्यत्ते श्रोतुमिच्छा वदस्व श्रुत्वा सर्वं ते वदामीति सत्यम् ।। ४४ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्ये नारदाम्बरीषसंवादे पिशाचमोक्षप्राप्तिर्नाम सप्तमोऽध्यायः ।। ७ ।।

Roman transliteration

|| nārada uvāca || ||
rājā tadadbhutaṃ dṛṣṭvā maithilo dharmavittamaḥ ||
kṛtāñjaliḥ sukhāsīnaṃ vismito vākyamabravīt || ||1||
|| maithila uvāca || ||
dṛṣṭametanmahāścaryaṃ sādhūnāṃ caritaṃ tathā ||
yena dharmeṇa mukto'bhūdrājā cekṣvākunandanaḥ ||2 ||
taṃ dharmaṃ vistareṇaiva śrotuṃ kautūhalaṃ hi me ||
mahyaṃ śraddhāvate vidvatkṛpayā vistarādvada || 3 ||
iti rājñā susaṃpṛṣṭaḥ śrutadevo mahāmanāḥ ||
sādhusādhviti saṃbhāṣya vyājahāra nṛpottamam || 4 ||
|| śrutadeva uvāca || ||
samyagvyavasitā buddhistava rājarṣisattama ||
vāsudevapriyāndharmāñchrotuṃ yasmānmatistava || 5 ||
bahujanmārjitaṃ puṇyaṃ vinā kasyāpi dehinaḥ ||

vāsudevakathālāpe matinaivopajāyate || 6 ||

yūne rājādhirājāya jāteyaṃ matirīdṛśī ||
śuddhaṃ bhāgavataṃ manye tena tvāṃ sādhusattamam || 7 ||
tasmāttubhyaṃ bruve saumya dharmānbhāgavatāñcchubhān ||
yāñjñātvā mucyate jaṃturjanmasaṃsārabandhanāt|| 8 ||
yathā śaucaṃ yathā snānaṃ yathā sandhyā ca tarpaṇam ||
agnihotraṃ yathā śrāddhaṃ tathā vaiśākhasatkriyāḥ || 9 ||
vaiśākhe mādhave dharmānakṛtvā nordhvago bhavet ||
na vaiśākhasamo dharmo dharmajāteṣu vidyate || 2.7.7.10 ||
saṃtyeva bahavo dharmāḥ prajāścārājakā iva ||
upadravaiśca lupyaṃti nātra kāryā vicāraṇā || 11 ||
sulabhāḥ sakalā dharmāḥ kartuṃ vaiśākhacoditāḥ ||
udakumbhaṃ prapādānaṃ pathicchāyādinirmitiḥ || 12 ||
upānatpādukādānaṃ chatravyajanayostathā||
tilayuktamadhordānaṃ gorasānāṃ śramāpaham|| 13 ||
vāpīkūpataḍāgādikaraṇaṃ pathikāśrayam||

nārikelekṣukarpūrakastūrīdānameva ca ||14||
gandhānulepanaṃ śayyā khaṭvā dānaṃ tathaiva ca ||
tathā cūtaphalaṃ ramyamurvāruka rasāyanam || 15 ||
dānaṃ damanapuṣpāṇāṃ tathā sāyaṃ guḍodakam ||
citrānyannāni pūrṇāyāṃ dadhyannaṃ pratyahaṃ tathā || 16 ||
tāṃbūlasya sadā dānaṃ caitradarśe karīrakam ||
ravāvanudite sūrye prātaḥ snānaṃ dinedine || 17 ||
madhusūdanapūjā ca kathāyāḥ śravaṇaṃ tathā ||
abhyaṃgavarjane caiva tathā vai patrabhojanam ||18||
madhyemadhye śramārtānāṃ vījanaṃ vyajanena ca ||
sugaṃdhaiḥ komalaiḥ puṣpaiḥ pratyahaṃ pūjanaṃ hareḥ ||19||
phalaṃ dadhyanna naivedyaṃ dhūpadīpau dinedine ||
gograsaṃ vṛṣapatnīnāṃ dvijapādāvanejanam || 2.7.7.20 ||
guḍanāgaradānaṃ ca dhātrīpiṣṭapradāpanam ||
pathikānāṃ praśrayaṃ ca dānaṃ tandula śākayoḥ ||

ete dharmāḥ praśastā hi vaiśākhe mādhavapriye || 21 ||
tathā ca viṣṇauḥ kusumārpaṇaṃ hareḥ pūjā ca kālocita pallavādyaiḥ ||
dadhyannanaivedyanivedanaṃ ca samastapāpaugha vināśahetuḥ || 22 ||
nārī puṣpairmādhavaṃ nārcayedyā kālotpannairmandire vā gṛhe vā ||
putraṃ saukhyaṃ kvā'pi nāpnoti haṃti cāyurbhartuḥ svātmano vā mahātman || 23 ||
ramāsahāye mādhave māsi viṣṇau parīkṣāyai dharmasetoḥ prajānām ||
gṛhaṃ yāte munibhirdaivataiśca kāle puṣpairnārcayedyastu mūḍhaḥ || 24 ||
sa mūḍhātmā rauravaṃ prāpya paścādyāyādyoniṃ rākṣasīṃ pañcavāram ||
jalaṃ cānnaṃ sarvadā deyamasminkṣudhārtānāṃ prāṇināṃ prāṇahetuḥ || 25 ||
tiryagjaṃturjāyate vāryadānādannādānājjāyate vai piśācaḥ ||
annādāne cānubhūtāṃ kathāṃ te hyahaṃ vakṣye cādbhutāṃ bhūmipāla ||26||
revātīre matpitā'bhūtpiśācaḥ svamāṃsāśī kṣuttṛṣāśrāṃtagātraḥ ||
chāyāhīne śālmalīvṛkṣamūle hyannābhāvānnaṣṭacaitanya eṣaḥ || 27 ||
kṣudhā tṛṣā karmaṇā yasya bahvī sūkṣmaṃ chidraṃ kaṃṭhanālasya cā'sīt ||
māṃsaṃ cāntaḥkaṃṭhamadhye niṣaṃṇaṃ kuryātpīḍāṃ prāṇaparyantameva || 28 ||

jalaṃ dṛṣṭvā kālakūṭaprakalpaṃ kaupyaṃ śītaṃ vā'pi kāsārasaṃstham ||
tasyāstīre cāgataṃ daivayogādgaṅgāyātrākāraṇānmārgamadhye || 29 ||
dṛṣṭvā'dbhutaṃ śālmalī vṛkṣamūle truṭavā truṭvā bhakṣayantaṃ svamāṃsam ||

krośantaṃ taṃ bahudhā śocamānaṃ kṣudhātṛṣāvyādhitaṃ karmabhiḥ svaiḥ || 2.7.7.30 ||
sa māṃ hantuṃ prādravatpāpakarmā mattejasā nihato dudruve ca ||
taṃ cā'bravaṃ kṛpayā klinnacitto mā bhaiṣṭa tvaṃ hyabhayaṃ me hi dattam || 31 ||
kastvaṃ tāta brūhi sadyo'tra hetuṃ kṛcchrādasmānmocaye mā viṣīda ||
ityukto māṃ prāha putraṃ tvajānanpurānarte bhūvarākhye pure ca || 32 ||
nāmnā maitraḥ sāṃkṛtergotrajo'haṃ tapovidyādānayajñādiniṣṭhaḥ ||
mayā'dhītādhyāpitāḥ sarvavidyāḥ kṛto mayā sarvatīrthā'vagāhaḥ || 33 ||
dattaṃ nā'nnaṃ māsi vaiśākhasaṃjñe lobhādbhikṣāmātramapyeva kāle ||
śoce cā'haṃ prāpya paiśācayoniṃ nā'nyo hetuḥ satyamevoktamaṅga || 34 ||
putro'dhunā vartate madgṛhe ca bhūrikhyātiḥ śrutadevā'bhidhānaḥ ||
vācyā tasmai maddaśā cā''tmajāya vaiśākhānnādānato'bhūtpiśācaḥ || 35 ||
dṛṣṭastīre te pitā narmadāyā nordhvaṃ gato vartate vṛkṣamūle ||

khādanmāṃsaṃ svīyamevā'nvakhidyatpiturmuktyai māsi vaiśākhasaṃjñe || 36 ||
prātaḥ snātvā pūjayitvā ca viṣṇuṃ nirvyājānmāṃ tarpayitvā jalaiśca ||
deyaṃ cā'nnaṃ dvijavarye guṇāḍhye mukto yo vai yāti viṣṇoḥ padaṃ ca ||37||
itthaṃ coktaṃ tvatpurastādvadeti dayā caiṣā matkṛte nā'tra śaṃkā ||
bhadraṃ bhūyātsarvato maṃgalaṃ te śrutvā cā'haṃ bhāṣitaṃ me pituśca || 38 ||
duḥkhātkāyaṃ daṃḍavatpātayitvā bhṛśārto'haṃ pādayorbhūrikālam ||
nidannidanbhūryahaṃ bāṣpanetraḥ putro'haṃ te tāta daivā''gato'ham || 39 ||
karmabhraṣṭo bhūsurāṇāṃ vinindyo nā'bhūdyasmātkleśamokṣaḥ pitṝṇām ||
ākhyāhi tvaṃ karmaṇā kena mukto bhavitā vai tatkaromi dvijeṃdra || 2.7.7.40 ||
tataḥ prāha prītasarvāntarātmā yātrāṃ kṛtvā śighramāgatya geham ||
prāpte māse meṣasaṃsthe ca bhānau nivedyā'nnaṃ viṣṇave tvaṃ guṇāḍhyam || 41 ||
dānaṃ dehi dvijavarye mahātmaṃstasmānmokṣo bhavitā sānvayasya ||
pitrā''diṣṭaḥ kṛtayātraḥ svagehe prāpyā'karaṃ mādhave cā'nnadānam ||42||
tasmānmukto matpitā māṃ sametya yānārūḍho hyabhinaṃdyā''śiṣā ca ||
gato lokaṃ śrīpaterdurvibhāvyaṃ yasmingatā na nivartaṃti bhūyaḥ ||43||

tasmāddānaṃ sarvaśāstreṣu coktaṃ tubhyaṃ proktaṃ dharmasāraṃ sudharmyam ||
kimanyatte śrotumicchā vadasva śrutvā sarvaṃ te vadāmīti satyam || 44 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṃḍe vaiśākhamāsamāhātmye nāradāmbarīṣasaṃvāde piśācamokṣaprāptirnāma saptamo'dhyāyaḥ || 7 ||

English translation

Nārada said :

1. On seeing that miracle the king of Mithilā was very much surprised. With palms joined in reverence, the most excellent one among those conversant with Dharma (Virtue), spoke these words to (the sage) who was comfortably seated.

Maithila said :

2-3. This great miracle as well as the act of a saintly man has been witnessed. I am eager to hear in detail about that Dharma whereby this king, a scion of the family of Ikṣvāku , became a liberated soul. O learned one, I am endowed with faith. Kindly describe it in detail.

4. On being specifically asked thus by the king the noble-minded Śrutadeva said, “Good! Good!” and then addressed the excellent king thus:

Śrutadeva said :

5. O most excellent one among saintly kings, you are well-resolved. You have decided well, since you are inclined to hear about the holy rites well-liked by Vāsudeva .

6. Without merit acquired in the course of many births no embodied being can be interested to hear anecdotes of Vāsudeva.

7. (Even though) you are a young man and a king of kings, yet, your mind is inclined like this. Therefore, I consider you a pure Bhāgavata (a devotee of the Lord), the most excellent one among good people.

8. So I shall recount to you the holy Bhāgavata rites, O gentle Sir. By knowing (correctly understanding) these splendid rites a living being is liberated from the bondage of births and worldly existence.

9-10. The excellent holy rites of Vaiśākha are like various other rites such as those of cleanliness, holy bath, Sandhyā prayer, water libations, Śrāddha , Agnihotra .

Without performing the holy rites in the month of Vaiśākha in vernal season one cannot rise up (to heaven etc.). Among all holy rites there is nothing on a par with Vaiśākha.

11. There are many other rites. They are like subjects without a king, who are assailed by calamities (i.e., these rites being easily violable yield only adverse results). There is no doubt about it.

12-21. But those laid down for being performed in Vaiśākha are easy. They are: [1] offering of water pot, construction of Prapās (sheds for free distribution of water), construction of shady places etc. (for travellers) on the way, gifts of footwear, umbrellas and fans, gingelly seeds in honey, milk-products for the alleviation of fatigue, erection of shelters for pedestrians, digging of wells, lakes, tanks etc., gift of coconuts, sugarcane, camphor and musk, sweet scents and unguents, gift of beds and cots, tasty mango fruit, sharbat (sweet drink) made of lemon juice, gift of Damana (Artemisia indica) flowers, gift of treacle juice in the evening, varieties of cooked rice on the full-moon day and cooked rice mixed with curds everyday, gift of betel leaves, gift of water pot on the new-moon day of Caitra , early morning bath everyday before sunrise, worship of Madhusūdana etc., listening to the story of the Lord, avoidance of oil bath, taking food on leaves, fanning off and on those people who are weary, daily worship of Hari by means of tender fragrant flowers, Naivedya , offerings of fruits and cooked rice mixed with curds, offerings of incense and light everyday, morsels of grass to cows, washing of the feet of Brāhmaṇas , gift of dried ginger mixed with jaggery, gift of powdered Emblic officinalis, shelter to wayfarers and gift of rice and vegetables. These are the holy rites praised and recommended for the month of Vaiśākha which is liked by Mādhava .

22. Offering flowers to Viṣṇu , worshipping Hari by means of sprouts etc. peculair to the season, and offering cooked rice as Naivedya is the cause of the destruction of all the masses of sins.

23. O noble-souled one, if a woman does not worship Mādhava either in a temple or in her house with the flowers growing in that season, she will never obtain a son or happiness anywhere. She will end the life of her husband or of herself.

24-26. In order to test the bridge of Dharma of the subjects in the month of Vaiśākha Viṣṇu goes to their abodes accompanied by Ramā , Devas and the sages. If at that time any stupid fellow does not worship him with flowers, he is a deluded soul. He falls into the Raurava hell. Afterwards he is reborn in the wombs of demonesses five times.

In this (month) cooked rice and drinking water should be given always to those who are afflicted with hunger. It is the cause of sustaining the vital airs.

By not giving drinking water he is reborn as a creature of lower species. By not giving cooked rice he is reborn as an evil spirit. I shall tell you a strange experience that I had in connection with non-gifting of cooked rice or food.

27-28. My father was born as an evil spirit on the banks of Revā . [2] He ate his own flesh when he became utterly exhausted with hunger and thirst. Due to lack of food he became too weak to move about. He was staying at the root of a silk cotton tree devoid of any shade. On account of excessive hunger and thirst and due to his past Karma the opening of the food pipe in his throat was very small. Pieces of flesh sticking to his throat gave him a lot of pain threatening his very life.

29-32a. By chance, on my way to Gaṅgā , I reached the bank of that river. He looked upon the cool water of a well as well as of a lake like Kālakūṭa poison. At the root of the Śālmalī tree I witnessed the surprising thing of his eating his own flesh cutting it bit by bit and lamenting in diverse ways. He was afflicted with hunger, thirst and sickness on account of his own Karmas .

I pitied him but on seeing me, that spirit of sinful activities rushed at me to kill. He was restrained on account of my splendour. He began to run away. With my mind melting with pity I told him: “Do not be afraid. I have given you freedom from fear. O dear one, who are you? Tell me immediately the reason for this. I shall set you free from this difficult situation. Do not be distressed.”

32b-40. On being told thus, he said to me without knowing that I was his son: “Formerly I was in the city named Bhūvara (‘most excellent on the earth’) in the land of Ānarta (Northern Gujarat). My name was Maitra . I belonged to the Saṅkṛti Gotra . I regularly performed penance, Yajñas , charitable gifts etc. and I was learned too. All scriptures were learnt and taught by me. I took my holy baths in all the Tīrthas . Out of greediness food was not given by me in the month of Vaiśākha; not even alms were given at that time. I now bemoan my lot after being born a Piśāca (Evil Spirit). There is no other cause. Oh! I have told you the truth. Now my son named Śrutadeva is in my house. He is very famous. My plight should be reported to that son of mine: ‘Your father has become a Piśāca for not giving food in the month of Vaiśākha. He was seen on the banks of Narmada . He has not gone up (to heaven). He is still at the root of the tree. He eats his own flesh and laments over it. For the sake of liberating your father you must take early morning bath in the month of Vaiśākha. After worshipping Viṣṇu and offering water libations to me (your father) sincerely, cooked food should be given to an excellent Brāhmaṇa possessing good qualities. He shall then be liberated and go to the region of Viṣṇu.’” He further said, “Speak this to him; he shall have mercy on me. There is no doubt about it. Let there be welfare in every respect. Let there be auspiciousness in your case.”

On hearing the speech of my father, I became miserable. Excessively agitated, I prostrated before him at his feet for a long time. With tears in my eyes and cursing myself I said: “O my father, I am your son. I have come here by chance. Since my manes have not been liberated from distress, I have fallen off from my duties. I deserve the censure of Brāhmaṇas. Tell me. What is that holy rite whereby you will be liberated? O eminent Brāhmaṇa, I shall perform it.”

41-42. Then he whose mind was completely satisfied told me: “After performing your pilgrimage you should return home quickly. At the advent of the month when the Sun is in Aries, you should offer excellent cooked food as Naivedya to Viṣṇu. O noble-souled one, make some charitable gift to an excellent Brāhmaṇa. Thereby the whole family shall attain salvation.”

On being commanded by my father, I completed my pilgrimage and returned home. I made gift of food in the month of Vaiśākha.

43-44. Hence my father was liberated. He came to me and blessed me. Seated in an aerial chariot he went to the world of the Lord of Śrī—the world that cannot be easily seen and from which those who have gone there once do not return.

Thus the charitable gift that has been enjoined in all the scriptures has been recounted to you. It is the essence of all Dharmas . It is highly virtuous.

What else do you wish to hear? Tell me. On hearing it I shall tell you everything. This is the truth.

[1]: [1] : VV 12-21 enumerate the various Vratas to be performed in Vaiśākha.

[2]: [2] : VV 27-44 describe the story how a Brāhmaṇa Śrutadeva redeemed his own father from the state of Piśāca.

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 8

Dakṣa's Yajña; Pārvatī's Birth etc.

Chapter 162 of 221 · 95 detected Sanskrit verse markers

Sanskrit

।। मैथिल उवाच ।। ।।
ब्रह्मन्निक्ष्वाकुतनयो जलाऽदानाच्च चातकः ।।
त्रिवारमभवत्पश्चान्मद्गृहे गोधिका तथा ।। १ ।।
कर्मानुगुणमेतद्धि युक्तं तस्याकृतात्मनः ।।
सतामसेवनात्तस्य गृध्रत्वं सारमेयता ।। २ ।।
सप्तवारमिति प्रोक्तं तन्मे भाति च नोचितम् ।।
संतो न दूषितास्तेन न तथा कृपणा अपि ।। ३ ।।
तस्मादसेविनस्तस्य फलाऽभावो भवेद्ध्रुवम् ।।
नानर्थकरणाभावादिदं हि परपीडनम् ।। ४ ।।
अनिमित्तमिदं कस्मात्कुयोनित्वमवाप्तवान् ।।
तदेतं संशयं छिंधि शिष्यस्याऽऽत्मप्रियस्य च ।। ५ ।।
इति राज्ञा सुसंपृष्टः श्रुतदेवो महायशाः ।।
साधुसाध्विति संभाष्य वचो व्याहर्तुमादधे ।। ६ ।।
।। श्रुतदेव उवाच ।। ।।
शृणु राजन्प्रवक्ष्यामि यत्पृष्टं तु त्वयाऽनघ ।।

शिवायै च शिवेनोक्तं कैलासशिखरेऽमले ।। ७ ।।
सृष्ट्वेमान्सकलाँल्लोकान्पश्चात्तेषामवस्थितिम् ।।
आमुष्मिकीमैहिकीं च द्विविधां पर्यकल्पयत् ।। ८ ।।
हेतुत्रयं च प्रत्येकं हेतुस्थित्यै महाप्रभुः ।।
जलसेवा चान्नसेवा सेवा चैवौषधस्य च ।। ९ ।।
यत्र चैते महाभाग ह्यैहिकस्थिति हेतवः ।।
एवमामुष्मिके राजंस्त्रय एवेरिताः श्रुतौ ।। 2.7.8.१० ।।
साधुसेवा विष्णुसेवा सेवा धर्मपथस्य च ।।
पुरा सम्पादिता ह्येते परलोकस्य हेतवः ।। ११ ।।
गृहे संपादितं यद्वत्पाथेयं पद्धतौ यथा ।।
ऐहिका हेतवो राजन्सद्यः सं(?)पादितार्थदाः ।। १२ ।।
किं चेष्टमपि साधूनां मनसो यदि दुस्सहम् ।।
कुतश्चित्कारणाद्राजंस्तच्चानर्थाय कल्पते ।। १३ ।।
अप्रियं किमु वक्तव्यं दुःखहेतुरिति स्फुटम् ।।
अत्रैवोदाहरन्तीममितिहासं पुरातनम् ।।१४।।

पापघ्नं महदाश्चर्यं शृण्वतां रोमहर्षणम् ।।
यज्ञदीक्षामुपगतः पुरा दक्षः प्रजापतिः ।। १५ ।।
आह्वानार्थं भूतपतेरगमद्भजताचलम् ।।
तं दृष्ट्वा नोत्थितः शंभुस्तस्यैव हितकाम्यया ।। १६ ।।
सर्वामरगुरुश्चाऽहं छन्दोगम्यः सनातनः ।।
भृत्या ह्येते बलिहराश्चन्द्रेन्द्राद्याः सुरेश्वराः ।। १७ ।।
स्वामी भृत्याय नोत्तिष्ठेत्स्वभार्यायै पतिस्तथा ।।
गुरुः शिष्याय नोत्तिष्ठेदिति शास्त्रविदां मतम् ।।१८ ।।
न संबन्धो गुरुत्वे च कारणं त्विति वै श्रुतिः ।।
बलं ज्ञानं तपः शांतिर्यत्र चैवाऽधिकं भवेत् ।। १९ ।।
स गुरुश्चेतरेषां च नीचा ईयुश्च प्रेष्यताम् ।।
उत्तिष्ठन्ति च स्वाम्याद्या भृत्यादीन्यदि चाऽऽग्रहात् ।। 2.7.8.२० ।।
आयुर्वित्तं यशस्तेषां सद्यो नश्यति सन्ततिः ।।
तस्मादहं तु नोत्तिष्ठे प्रियोऽयं श्वशुरो मम ।। २१ ।।
इति तस्य हितान्वेषी नोच्चचालाऽऽसनाद्विभुः ।।

नोत्थितं तु मृडं दृष्ट्वा कुपितोऽभूत्प्रजापतिः ।। २२ ।।
अनिंदद्धुधा तस्मै पुरतो गिरिजापतेः ।।
अहो दर्पमहो दर्पं दरिद्रस्याऽकृतात्मनः ।। २३ ।।
यस्य वित्तं बहुवया वृषश्चर्मावशेषितः ।।
अत एव कपालास्थिधरः पाखण्डगोचरः ।। २४ ।।
वृथाऽहंकारिणो दैवं कुतो दास्यति मंगलम् ।।
लोके कृत्येन कर्माणि शुचीनीति विदो विदुः ।। २५ ।।
धत्ते दरिद्रः शीतार्तः पवित्रं च गजाजिनम् ।।
वेश्म श्मशानं यस्य स्याद्भुजंगः किल भूषणम् ।। २६ ।।
न धीरताऽपि च ज्ञानं वृकात्तस्मात्पलायिते ।।
भूतप्रेतपिशाचादि दुर्जनैः संगतोऽनिशम् ।। २७ ।।
न कुलं श्रूयते क्वाऽपि नाऽसौ वै साधुस म्मतः ।।
वृथा विश्रंभितः पूर्वं नारदेन दुरात्मना ।। २८ ।।
येनाऽहं बोधितः प्रादां कन्यां चैतां सतीं मम ।।
पृथग्धर्मगता चैषा सुखं वसतु तद्गृहे ।। २९ ।।

नास्माभिः श्लाघनीयोऽसौ मत्सुताऽपि कथंचन ।।
यथा कुलालकलशश्चंडालस्य वशं गतः ।। 2.7.8.३० ।।
इति दक्षो विमूढात्मा ह्युमां नाहुय तं मृडम्।।
बहुधा तं विनिर्भर्त्स्य तूष्णीमेव गृहं ययौ ।। ३१ ।।
यज्ञवाटं ततो गत्वा ऋत्विग्भिर्मुनिभिः सह।।
ईजे यज्ञविधानेन निंदन्नेव महाप्रभुम् ।। ३२ ।।
ब्रह्मविष्णू विहायैव सर्वे देवाः समागताः ।।
सिद्धचारणगन्धर्वा यक्षराक्षसकिन्नराः ।। ३३ ।।
तदा देवी सती पुण्या स्त्रीचाञ्चल्यात्प्रलोभिता ।।

उत्सुका चोत्सवं द्रष्टुं बन्धूंस्तत्र समागतान् ।। ३४ ।।
निवार्यमाणा रुद्रेण तरला स्त्रीस्वभावतः ।।
प्रत्युक्ताऽपि पुनश्चैव गन्तव्यमिति निश्चिता ।। ३५ ।।
स निन्दति सभामध्ये सदा मां वरवर्णिनि ।।
तच्चासह्यं च त्वं श्रुत्वा कायं सत्यं प्रहास्यसि ।। ३६ ।।
असह्यमपि सोढव्यं मयाऽपि गृहमिच्छता ।।

मया यथा कृतं देवि तथा त्वं नैव वर्तसे ।।३७।
तस्मान्मा गच्छ शालां वै न शुभं तु भवेद्ध्रुवम्।।
इत्येवं बोधिता देवी चापल्यं पुनरागमत् ।। ३८ ।।
निश्चक्राम सती गेहादेकाकी पादचारिणी ।।
तां दृष्ट्वा वृषभस्तूष्णीं पृष्ठे देवीमुवाह सः ।। ३९ ।।
कोटिशो भूतसंघाश्च ह्यनुजग्मुः सतीं तदा ।।
यज्ञवाटं तु सा गत्वा पत्नीशालां ययौ पुरा ।। 2.7.8.४० ।।
तूष्णीमास सतीं दृष्ट्वा खेदात्तस्माद्विनिर्गता ।।
पतिवाक्यं तु संस्मृत्य जगामोत्तरवेदिकाम् ।। ४१ ।।
पिता सभ्याश्च तां दृष्ट्वा स्थितास्तूष्णीं हताशिषः ।।
सा रुद्राहुतिपर्यंतं पश्यन्ती पितृचेष्टितम् ।।
त्यक्त्वा रुद्रं च जुह्वंतमुवाचाऽश्रुकुलेक्षणा ।। ४२ ।।
।। देव्युवाच ।। ।।
महदुल्लंघनं पुंसां न प्रायः श्रेयसे भवेत् ।।
लोककर्ता लोकभर्ता सर्वेषां प्रभुरव्ययः ।। ४३ ।।

एवंभूतस्य रुद्रस्य कथं नो दीयते हविः ।।
जातां न किं ते दुर्बुद्धिं हरंत्यन्ये समागताः ।। ४४ ।।
न चेदृशा महात्मानः किमेषां विमुखो विधिः ।। ४५ ।।
इत्येवं भाषमाणां तां पूषा देवो जहास ह ।।
श्मश्रूणां चालनं चक्रे भृगुर्हतशुभस्तथा ।। ४६ ।।
भुजपादोरुकक्षा णां स्फालनं चक्रिरे परे ।।
बहुधा निन्दनं चक्रे तत्पिता हतभाग्यवान् ।। ४७ ।।
तच्छ्रुत्वा रुद्रभार्या सा कोपाकुलितमानसा ।।
प्रायश्चित्तं श्रुतेः कर्तुं देहं तत्याज सा सती ।।
होमाग्नौ वेदिकामध्ये सर्वेषामेव पश्यताम् ।। ४८ ।।
हाहाकारो महानासीद्दुद्रुवुः प्रमथा द्रुतम् ।।
आचख्युर्देवदेवाय वृत्तान्तमखिलं तदा ।। ४९ ।।
तच्छ्रुत्वा सहसोत्थाय रुद्रः कालांतकोपमः ।।
जटामुत्पाट्य हस्तेन भूतले तामताडयत् ।। 2.7.8.५० ।।
ततोऽभवन्महाकायो वीरभद्रो महाबलः ।।

सहस्रबाहुरभवत्कालांतकसमप्रभः ।। ५१ ।।
बद्धांजलिपुटो भूत्वा व्याजहार हरं तदा ।।

मत्सृष्टिस्तु यदर्थं ते तदर्थं मा नियोजय ।। ५२ ।।
इत्युक्तः प्राह तं क्रुद्धो धूर्जटिश्च पुरः स्थितम् ।। ।।५३।।
हन त्वं निन्दकं दक्षं यदर्थे मत्प्रिया हता ।।
भूतसंघास्तु गच्छन्तु सहैतेन महाबलाः ।। ५४ ।।
इत्यादिष्टा भगवता ययुर्यज्ञसभां तदा ।।
जघ्नुः सर्वान्महावीरान्देवासुरनरादिकान् ।।५५।।
पूष्णश्च हसतो दंताञ्जटाभूश्च बभञ्ज ह ।।
श्मश्रूण्युत्पाटयांचक्रे भृगोस्तस्य दुरात्मनः ।।५६।।
यद्यदास्फालितं पूर्वं तत्तच्चिच्छेद वीर्यवान् ।।
ततो दक्षशिरो हर्तुं बहुद्योगं चकार ह ।। ५७ ।।
मुनिमंत्रप्रगुप्तं तु नैव कृंतति तद्बलात् ।।
हरो ज्ञात्वा तु चिच्छेद स्वयमेत्य दुरात्मनः ।। ५८ ।।
एवं मखगतान्हत्वा साऽनुगः स्वालयं ययौ ।।

हतावशिष्टाः केचित्तु ब्रह्माणं शरणं ययुः ।। ।। ५९ ।।
तैरन्वितो ययौ ब्रह्मा कैलासं तु शिवालयम् ।।
ततो रुद्रं सान्त्वयित्वा वचोभिर्विविधैरपि ।। 2.7.8.६० ।।
तेनैव सहितः प्रागाद्यज्ञवाटं महाप्रभुः ।।
तेनैवोज्जीवयामास सर्वान्यज्ञसमागतान् ।। ६१ ।।
ख्यात्यै प्रादादजमुखं दक्षस्य तु तदा शिवः ।।
अजश्मश्रूण्यदाच्छंभुर्भृगवे तु महात्मने ।। ६२ ।।
पूष्णश्च दंतान्न प्रादात्पिष्टादं च चकार ह ।।
तदज्ञानां व्यतिकरं केषांचिदपि वै शिवः ।। ६३ ।।
शिवमापुश्च ते सर्वे ब्रह्मणा च शिवेन च ।।
पुनः प्रवर्तितो यज्ञो यथापूर्वं महात्मनः ।। ६४ ।।
यज्ञान्ते सर्वदेवाश्च जग्मुस्ते स्वस्वमालयम् ।।
नैष्ठिकं ब्रह्मचर्यं तु कृत्वा रुद्रो महातपाः ।। ६५ ।।
तेपे गंगातटे रुद्रः पुन्नागतरुमूलगः ।।
दक्षात्मजा सती देवी त्यक्तदेहा पतिव्रता ।। ६६ ।।

जज्ञे हिमाद्रेर्मेनक्यां ववृधे तस्य वेश्मनि।।
एतस्मिन्नेव काले तु तारकाख्यो महासुरः ।। ६७ ।।
स तीव्रतपसाऽऽराध्य ब्रह्माणं परमेष्ठिनम् ।।
अवध्यत्वं वरं वव्रे देवासुरनरोरगैः ।। ६८ ।।
आयुधैरस्त्रसंघैश्च सर्वैरेव महाबलैः ।।
रुद्रपुत्रं विना दैत्य ह्यवध्यः सकलैरपि ।। ६९ ।।
इति तस्मै वरं प्रादाद्ब्रह्मा लोकपितामहः ।।
अस्त्रीकत्वादपुत्रत्वाद्रुद्रस्येति तथास्त्विति ।। 2.7.8.७० ।।
वरं गृहीत्वा स्वगृहं प्राप्य लोकान्बबाध ह ।।
दासा देवा मार्जनादौ दास्यो देव्यश्च तद्गृहे ।। ७१ ।।

ततस्तत्पीडिता देवा ब्रह्माणं शरणं ययुः ।।
तैः पीडां वर्णितां श्रुत्वा वेधाः प्राह सुरानिदम् ।। ७२ ।।
वरप्रदानकालेऽहं रुद्रपुत्रं विना सुराः ।।
नख्यैवध्य इति प्रादां वरं तस्मै दुरात्मने ।। ७३ ।।
पुरा सती रुद्रपत्नी सत्रे त्यक्तकलेवरा ।।

जाता हिमवतः पुत्री पार्वतीति च यां विदुः ।।७४।।
रुद्रो हिमवतः पृष्ठे तपश्चरति दुश्चरम् ।।
योजयध्वं च पार्वत्या रुद्रं लोकेश्वरं प्रभुम् ।। ।। ७५ ।।
पुनर्देवेन्द्रसदने संगतैरमरेश्वरैः ।।
धिषणेनाऽपि सम्मंत्र्य देवेंद्रः पाकशासनः ।। ७६ ।।
सस्मार च स कार्यार्थं नारदं स्मरमेव च ।।
तत्राऽऽगतौ ततस्तौ तु बलभिद्वाक्यमब्रवीत् ।। ७७ ।।
हिमवन्तं भवान्गत्वा वचसा तं निबोधय ।।
पुत्री तव प्राग्दक्षस्य हरपत्नी सुता सती ।। ।। ७८ ।।
तपश्चरति ते शृंगे वियुक्ता दशकन्यया ।।
मृडस्तस्य सपर्यायै विनियोजय तत्प्रियाम् ।। ७९ ।।
तस्यैव पत्नी भविता स एव भविता पतिः ।।
इत्याऽऽदिष्टो मघोना च नारदोपेत्य तं गिरिम् ।। 2.7.8.८० ।।
तथैव कारयामास देवेन्द्रेणोदितं यथा ।।
पश्चात्कामं समाहुय मघवानिद माह च ।। ८१ ।।

देवानां च हितार्थाय तथा मृडहिताय च ।।
वसन्तेन समायुक्तो गत्वा रुद्रतपोवनम् ।। ८२ ।।
गुणान्विजृम्भ यित्वा तु वासं तान्हृच्छयावहान् ।।
यदा सन्निहिता देवी पार्वती तु मृडस्य च ।। ८३ ।।
तदा प्रयुज्य त्वं वाणान्मोहयस्व महाप्रभुम् ।।
तयोस्तु संगमे जाते कार्यं नोऽद्धा भविष्यति ।। ८४ ।।
इत्यादिष्टः स्मरस्तूर्णं प्रतस्थे बाढमित्यथ ।।
सवसंतः सरतिकः सानुगस्तद्वनं ययौ ।। ८५ ।।
अकाले तु वसंतर्तुं जृंभयित्वा स्वशक्तितः ।।
तद्वने सर्वतो रम्ये मन्दाऽनिलनिषेविते ।। ८६ ।।
कदाचिद्देवदेवोऽपि पार्वत्याश्च सपर्यया ।।
प्रीतः स्वाङ्कं समारोप्य किंचिद्व्याहर्तुमारभत् ।। ८७ ।।
प्राणप्रिया सङ्गमस्य कालोऽयमिति निश्चितः ।।
पेशलं धनुरादाय स तस्थौ हरपृष्ठतः ।। ।। ८८ ।।
कृत्वा जवनिकां वृक्षं बाणमेकं मुमोच ह ।।

द्वितीयमपि संधाय चक्रे मोक्तुं महोद्यमम् ।। ८९ ।।
अथ क्षुब्धमना भूत्वा मृडश्चेंतामवाप ह ।।
न मे मनश्चलेत्क्वापि केन वा कश्मलीकृतम् ।। 2.7.8.९० ।।

इति चिन्ताकुलो वामे पार्श्वे कामं ददर्श ह ।।
क्रुद्धोन्मील्य ललाटाक्षं स्वाङ्काद्देवीमपास्य च ।। ९१ ।।
तस्याक्ष्णः समभूदग्निस्तीक्ष्णो लोकविभीषणः ।।
तेन दग्धोऽभवत्सद्यो मन्मथः सशरासनः ।। ९२ ।।
कार्यसिद्धिं च पश्यंतो दुद्रुवुश्चामरा दिवम् ।।
शंकमानाः स्वदण्डं च वसन्तो रतिरेव च ।। ९३ ।।
निमील्य लोचने भीता देवी दूरं प्रदुद्रुवे ।।
सन्निधानं स्त्रियो हर्तुं मृडोप्यंतरधीयत ।। ९४ ।।
रुद्रस्येष्टं प्रकुर्वाणो देवश्च मनसो हितम् ।।
लेभेऽनर्थमनिर्वृत्तं विप्रियं कुर्वतस्तु किम् ।। ९५ ।।
तस्मादिक्ष्वाकुतनयः साधूनामप्रियः सदा ।।
तस्मादात्महितां सेवां नाऽकरोन्मन्दधीः सताम् ।। ९६ ।।

अनुभूतं महद्दुःखं तस्माद्दुर्योनिरेव च ।।
तस्मात्कुर्यात्तु साधूनां सेवां सर्वार्थसाधिनीम् ।। ९७ ।।
रुद्रस्याऽप्रियकारित्वात्स्मरो भाविनि जन्मनि ।।
दुःखं तु बहुलं लेभे जन्मकाले महाप्रभुः ।। ९८ ।।
इतिहासमिमं पुण्यं ये शृण्वन्ति दिवानिशम् ।।
जन्ममृत्युजरादिभ्यो मुच्यंतेनाऽत्र संशयः ।। ९९ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्ये नारदाम्बरीषसंवादे दाक्षायण्यपमाने दक्षयज्ञविध्वंसपूर्वकपार्वती जन्मादिकामदहनवर्णनंनामाष्टमोऽध्यायः ।। ८ ।।

Roman transliteration

|| maithila uvāca || ||
brahmannikṣvākutanayo jalā'dānācca cātakaḥ ||
trivāramabhavatpaścānmadgṛhe godhikā tathā || 1 ||
karmānuguṇametaddhi yuktaṃ tasyākṛtātmanaḥ ||
satāmasevanāttasya gṛdhratvaṃ sārameyatā || 2 ||
saptavāramiti proktaṃ tanme bhāti ca nocitam ||
saṃto na dūṣitāstena na tathā kṛpaṇā api || 3 ||
tasmādasevinastasya phalā'bhāvo bhaveddhruvam ||
nānarthakaraṇābhāvādidaṃ hi parapīḍanam || 4 ||
animittamidaṃ kasmātkuyonitvamavāptavān ||
tadetaṃ saṃśayaṃ chiṃdhi śiṣyasyā"tmapriyasya ca || 5 ||
iti rājñā susaṃpṛṣṭaḥ śrutadevo mahāyaśāḥ ||
sādhusādhviti saṃbhāṣya vaco vyāhartumādadhe || 6 ||
|| śrutadeva uvāca || ||
śṛṇu rājanpravakṣyāmi yatpṛṣṭaṃ tu tvayā'nagha ||

śivāyai ca śivenoktaṃ kailāsaśikhare'male || 7 ||
sṛṣṭvemānsakalā~llokānpaścātteṣāmavasthitim ||
āmuṣmikīmaihikīṃ ca dvividhāṃ paryakalpayat || 8 ||
hetutrayaṃ ca pratyekaṃ hetusthityai mahāprabhuḥ ||
jalasevā cānnasevā sevā caivauṣadhasya ca || 9 ||
yatra caite mahābhāga hyaihikasthiti hetavaḥ ||

evamāmuṣmike rājaṃstraya everitāḥ śrutau || 2.7.8.10 ||
sādhusevā viṣṇusevā sevā dharmapathasya ca ||
purā sampāditā hyete paralokasya hetavaḥ || 11 ||
gṛhe saṃpāditaṃ yadvatpātheyaṃ paddhatau yathā ||
aihikā hetavo rājansadyaḥ saṃ(?)pāditārthadāḥ || 12 ||
kiṃ ceṣṭamapi sādhūnāṃ manaso yadi dussaham ||
kutaścitkāraṇādrājaṃstaccānarthāya kalpate || 13 ||
apriyaṃ kimu vaktavyaṃ duḥkhaheturiti sphuṭam ||
atraivodāharantīmamitihāsaṃ purātanam ||14||

pāpaghnaṃ mahadāścaryaṃ śṛṇvatāṃ romaharṣaṇam ||
yajñadīkṣāmupagataḥ purā dakṣaḥ prajāpatiḥ || 15 ||
āhvānārthaṃ bhūtapateragamadrajatācalam ||
taṃ dṛṣṭvā notthitaḥ śaṃbhustasyaiva hitakāmyayā || 16 ||
sarvāmaraguruścā'haṃ chandogamyaḥ sanātanaḥ ||
bhṛtyā hyete baliharāścandrendrādyāḥ sureśvarāḥ || 17 ||
svāmī bhṛtyāya nottiṣṭhetsvabhāryāyai patistathā ||
guruḥ śiṣyāya nottiṣṭhediti śāstravidāṃ matam ||18 ||
na saṃbandho gurutve ca kāraṇaṃ tviti vai śrutiḥ ||
balaṃ jñānaṃ tapaḥ śāṃtiryatra caivā'dhikaṃ bhavet || 19 ||
sa guruścetareṣāṃ ca nīcā īyuśca preṣyatām ||
uttiṣṭhanti ca svāmyādyā bhṛtyādīnyadi cā"grahāt || 2.7.8.20 ||
āyurvittaṃ yaśasteṣāṃ sadyo naśyati santatiḥ ||
tasmādahaṃ tu nottiṣṭhe priyo'yaṃ śvaśuro mama || 21 ||
iti tasya hitānveṣī noccacālā"sanādvibhuḥ ||

notthitaṃ tu mṛḍaṃ dṛṣṭvā kupito'bhūtprajāpatiḥ || 22 ||
aniṃdadbahudhā tasmai purato girijāpateḥ ||
aho darpamaho darpaṃ daridrasyā'kṛtātmanaḥ || 23 ||
yasya vittaṃ bahuvayā vṛṣaścarmāvaśeṣitaḥ ||
ata eva kapālāsthidharaḥ pākhaṇḍagocaraḥ || 24 ||
vṛthā'haṃkāriṇo daivaṃ kuto dāsyati maṃgalam ||
loke kṛtyena karmāṇi śucīnīti vido viduḥ || 25 ||
dhatte daridraḥ śītārtaḥ pavitraṃ ca gajājinam ||
veśma śmaśānaṃ yasya syādbhujaṃgaḥ kila bhūṣaṇam || 26 ||
na dhīratā'pi ca jñānaṃ vṛkāttasmātpalāyite ||
bhūtapretapiśācādi durjanaiḥ saṃgato'niśam || 27 ||
na kulaṃ śrūyate kvā'pi nā'sau vai sādhusa mmataḥ ||
vṛthā viśraṃbhitaḥ pūrvaṃ nāradena durātmanā || 28 ||
yenā'haṃ bodhitaḥ prādāṃ kanyāṃ caitāṃ satīṃ mama ||
pṛthagdharmagatā caiṣā sukhaṃ vasatu tadgṛhe || 29 ||

nāsmābhiḥ ślāghanīyo'sau matsutā'pi kathaṃcana ||
yathā kulālakalaśaścaṃḍālasya vaśaṃ gataḥ || 2.7.8.30 ||
iti dakṣo vimūḍhātmā hyumāṃ nāhūya taṃ mṛḍam||
bahudhā taṃ vinirbhartsya tūṣṇīmeva gṛhaṃ yayau || 31 ||
yajñavāṭaṃ tato gatvā ṛtvigbhirmunibhiḥ saha||
īje yajñavidhānena niṃdanneva mahāprabhum || 32 ||
brahmaviṣṇū vihāyaiva sarve devāḥ samāgatāḥ ||
siddhacāraṇagandharvā yakṣarākṣasakinnarāḥ || 33 ||
tadā devī satī puṇyā strīcāñcalyātpralobhitā ||
utsukā cotsavaṃ draṣṭuṃ bandhūṃstatra samāgatān || 34 ||
nivāryamāṇā rudreṇa taralā strīsvabhāvataḥ ||

pratyuktā'pi punaścaiva gantavyamiti niścitā || 35 ||
sa nindati sabhāmadhye sadā māṃ varavarṇini ||
taccāsahyaṃ ca tvaṃ śrutvā kāyaṃ satyaṃ prahāsyasi || 36 ||
asahyamapi soḍhavyaṃ mayā'pi gṛhamicchatā ||

mayā yathā kṛtaṃ devi tathā tvaṃ naiva vartase ||37|
tasmānmā gaccha śālāṃ vai na śubhaṃ tu bhaveddhruvam||
ityevaṃ bodhitā devī cāpalyaṃ punarāgamat || 38 ||
niścakrāma satī gehādekākī pādacāriṇī ||
tāṃ dṛṣṭvā vṛṣabhastūṣṇīṃ prṣṭhe devīmuvāha saḥ || 39 ||
koṭiśo bhūtasaṃghāśca hyanujagmuḥ satīṃ tadā ||
yajñavāṭaṃ tu sā gatvā patnīśālāṃ yayau purā || 2.7.8.40 ||
tūṣṇīmāsa satīṃ dṛṣṭvā khedāttasmādvinirgatā ||
pativākyaṃ tu saṃsmṛtya jagāmottaravedikām || 41 ||
pitā sabhyāśca tāṃ dṛṣṭvā sthitāstūṣṇīṃ hatāśiṣaḥ ||
sā rudrāhutiparyaṃtaṃ paśyantī pitṛceṣṭitam ||
tyaktvā rudraṃ ca juhvaṃtamuvācā'śrukulekṣaṇā || 42 ||
|| devyuvāca || ||
mahadullaṃghanaṃ puṃsāṃ na prāyaḥ śreyase bhavet ||
lokakartā lokabhartā sarveṣāṃ prabhuravyayaḥ || 43 ||

evaṃbhūtasya rudrasya kathaṃ no dīyate haviḥ ||
jātāṃ na kiṃ te durbuddhiṃ haraṃtyanye samāgatāḥ || 44 ||
na cedṛśā mahātmānaḥ kimeṣāṃ vimukho vidhiḥ || 45 ||
ityevaṃ bhāṣamāṇāṃ tāṃ pūṣā devo jahāsa ha ||
śmaśrūṇāṃ cālanaṃ cakre bhṛgurhataśubhastathā || 46 ||
bhujapādorukakṣā ṇāṃ sphālanaṃ cakrire pare ||
bahudhā nindanaṃ cakre tatpitā hatabhāgyavān || 47 ||
tacchrutvā rudrabhāryā sā kopākulitamānasā ||
prāyaścittaṃ śruteḥ kartuṃ dehaṃ tatyāja sā satī ||
homāgnau vedikāmadhye sarveṣāmeva paśyatām || 48 ||
hāhākāro mahānāsīddudruvuḥ pramathā drutam ||
ācakhyurdevadevāya vṛttāntamakhilaṃ tadā || 49 ||
tacchrutvā sahasotthāya rudraḥ kālāṃtakopamaḥ ||
jaṭāmutpāṭya hastena bhūtale tāmatāḍayat || 2.7.8.50 ||
tato'bhavanmahākāyo vīrabhadro mahābalaḥ ||

sahasrabāhurabhavatkālāṃtakasamaprabhaḥ || 51 ||
baddhāṃjalipuṭo bhūtvā vyājahāra haraṃ tadā ||
matsṛṣṭistu yadarthaṃ te tadarthaṃ mā niyojaya || 52 ||
ityuktaḥ prāha taṃ kruddho dhūrjaṭiśca puraḥ sthitam || ||53||
hana tvaṃ nindakaṃ dakṣaṃ yadarthe matpriyā hatā ||
bhūtasaṃghāstu gacchantu sahaitena mahābalāḥ || 54 ||
ityādiṣṭā bhagavatā yayuryajñasabhāṃ tadā ||
jaghnuḥ sarvānmahāvīrāndevāsuranarādikān ||55||
pūṣṇaśca hasato daṃtāñjaṭābhūśca babhañja ha ||
śmaśrūṇyutpāṭayāṃcakre bhṛgostasya durātmanaḥ ||56||
yadyadāsphālitaṃ pūrvaṃ tattacciccheda vīryavān ||
tato dakṣaśiro hartuṃ bahūdyogaṃ cakāra ha || 57 ||
munimaṃtrapraguptaṃ tu naiva kṛṃtati tadbalāt ||
haro jñātvā tu ciccheda svayametya durātmanaḥ || 58 ||
evaṃ makhagatānhatvā sā'nugaḥ svālayaṃ yayau ||

hatāvaśiṣṭāḥ kecittu brahmāṇaṃ śaraṇaṃ yayuḥ || || 59 ||
tairanvito yayau brahmā kailāsaṃ tu śivālayam ||
tato rudraṃ sāntvayitvā vacobhirvividhairapi || 2.7.8.60 ||
tenaiva sahitaḥ prāgādyajñavāṭaṃ mahāprabhuḥ ||
tenaivojjīvayāmāsa sarvānyajñasamāgatān || 61 ||
khyātyai prādādajamukhaṃ dakṣasya tu tadā śivaḥ ||
ajaśmaśrūṇyadācchaṃbhurbhṛgave tu mahātmane || 62 ||
pūṣṇaśca daṃtānna prādātpiṣṭādaṃ ca cakāra ha ||
tadaṅgānāṃ vyatikaraṃ keṣāṃcidapi vai śivaḥ || 63 ||
śivamāpuśca te sarve brahmaṇā ca śivena ca ||
punaḥ pravartito yajño yathāpūrvaṃ mahātmanaḥ || 64 ||
yajñānte sarvadevāśca jagmuste svasvamālayam ||
naiṣṭhikaṃ brahmacaryaṃ tu kṛtvā rudro mahātapāḥ || 65 ||
tepe gaṃgātaṭe rudraḥ punnāgatarumūlagaḥ ||
dakṣātmajā satī devī tyaktadehā pativratā || 66 ||

jajñe himādrermenakyāṃ vavṛdhe tasya veśmani||
etasminneva kāle tu tārakākhyo mahāsuraḥ || 67 ||
sa tīvratapasā"rādhya brahmāṇaṃ parameṣṭhinam ||
avadhyatvaṃ varaṃ vavre devāsuranaroragaiḥ || 68 ||
āyudhairastrasaṃghaiśca sarvaireva mahābalaiḥ ||
rudraputraṃ vinā daitya hyavadhyaḥ sakalairapi || 69 ||
iti tasmai varaṃ prādādbrahmā lokapitāmahaḥ ||
astrīkatvādaputratvādrudrasyeti tathāstviti || 2.7.8.70 ||
varaṃ gṛhītvā svagṛhaṃ prāpya lokānbabādha ha ||
dāsā devā mārjanādau dāsyo devyaśca tadgṛhe || 71 ||
tatastatpīḍitā devā brahmāṇaṃ śaraṇaṃ yayuḥ ||
taiḥ pīḍāṃ varṇitāṃ śrutvā vedhāḥ prāha surānidam || 72 ||
varapradānakāle'haṃ rudraputraṃ vinā surāḥ ||
nakhyaivadhya iti prādāṃ varaṃ tasmai durātmane || 73 ||
purā satī rudrapatnī satre tyaktakalevarā ||

jātā himavataḥ putrī pārvatīti ca yāṃ viduḥ ||74||
rudro himavataḥ pṛṣṭhe tapaścarati duścaram ||
yojayadhvaṃ ca pārvatyā rudraṃ lokeśvaraṃ prabhum || || 75 ||
punardevendrasadane saṃgatairamareśvaraiḥ ||
dhiṣaṇenā'pi sammaṃtrya deveṃdraḥ pākaśāsanaḥ || 76 ||
sasmāra ca sa kāryārthaṃ nāradaṃ smarameva ca ||
tatrā"gatau tatastau tu balabhidvākyamabravīt || 77 ||
himavantaṃ bhavāṃgatvā vacasā taṃ nibodhaya ||
putrī tava prāgdakṣasya harapatnī sutā satī || || 78 ||
tapaścarati te śṛṃge viyuktā daśakanyayā ||
mṛḍastasya saparyāyai viniyojaya tatpriyām || 79 ||
tasyaiva patnī bhavitā sa eva bhavitā patiḥ ||
ityā"diṣṭo maghonā ca nāradopetya taṃ girim || 2.7.8.80 ||
tathaiva kārayāmāsa devendreṇoditaṃ yathā ||
paścātkāmaṃ samāhūya maghavānida māha ca || 81 ||

devānāṃ ca hitārthāya tathā mṛḍahitāya ca ||
vasantena samāyukto gatvā rudratapovanam || 82 ||
guṇānviṅrmbha yitvā tu vāsaṃ tānhṛcchayāvahān ||
yadā sannihitā devī pārvatī tu mṛḍasya ca || 83 ||
tadā prayujya tvaṃ vāṇānmohayasva mahāprabhum ||
tayostu saṃgame jāte kāryaṃ no'ddhā bhaviṣyati || 84 ||

ityādiṣṭaḥ smarastūrṇaṃ pratasthe bāḍhamityatha ||
savasaṃtaḥ saratikaḥ sānugastadvanaṃ yayau || 85 ||
akāle tu vasaṃtartuṃ jṛṃbhayitvā svaśaktitaḥ ||
tadvane sarvato ramye mandā'nilaniṣevite || 86 ||
kadāciddevadevo'pi pārvatyāśca saparyayā ||
prītaḥ svāṅkaṃ samāropya kiṃcidvyāhartumārabhat || 87 ||
prāṇapriyā saṅgamasya kālo'yamiti niścitaḥ ||
peśalaṃ dhanurādāya sa tasthau haraprṣṭhataḥ || || 88 ||
kṛtvā javanikāṃ vṛkṣaṃ bāṇamekaṃ mumoca ha ||

dvitīyamapi saṃdhāya cakre moktuṃ mahodyamam || 89 ||
atha kṣubdhamanā bhūtvā mṛḍaściṃtāmavāpa ha ||
na me manaścaletkvāpi kena vā kaśmalīkṛtam || 2.7.8.90 ||
iti cintākulo vāme pārśve kāmaṃ dadarśa ha ||
kruddhonmīlya lalāṭākṣaṃ svāṅkāddevīmapāsya ca || 91 ||
tasyākṣṇaḥ samabhūdagnistīkṣṇo lokavibhīṣaṇaḥ ||
tena dagdho'bhavatsadyo manmathaḥ saśarāsanaḥ || 92 ||
kāryasiddhiṃ ca paśyaṃto dudruvuścāmarā divam ||
śaṃkamānāḥ svadaṇḍaṃ ca vasanto ratireva ca || 93 ||
nimīlya locane bhītā devī dūraṃ pradudruve ||
sannidhānaṃ striyo hartuṃ mṛḍopyaṃtaradhīyata || 94 ||
rudrasyeṣṭaṃ prakurvāṇo devaśca manaso hitam ||
lebhe'narthamanirvṛttaṃ vipriyaṃ kurvatastu kim || 95 ||
tasmādikṣvākutanayaḥ sādhūnāmapriyaḥ sadā ||
tasmādātmahitāṃ sevāṃ nā'karonmandadhīḥ satām || 96 ||

anubhūtaṃ mahadduḥkhaṃ tasmādduryonireva ca ||
tasmātkuryāttu sādhūnāṃ sevāṃ sarvārthasādhinīm || 97 ||
rudrasyā'priyakāritvātsmaro bhāvini janmani ||
duḥkhaṃ tu bahulaṃ lebhe janmakāle mahāprabhuḥ || 98 ||
itihāsamimaṃ puṇyaṃ ye śṛṇvanti divāniśam ||
janmamṛtyujarādibhyo mucyaṃtenā'tra saṃśayaḥ || 99 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe vaiśākhamāsamāhātmye
nāradāmbarīṣasaṃvāde dākṣāyaṇyapamāne dakṣayajñavidhvaṃsapūrvakapārvatī
janmādikāmadahanavarṇanaṃnāmāṣṭamo'dhyāyaḥ || 8 ||

English translation

Maithila said :

1-5. O Brāhmaṇa , since he did not offer water, the descendant of Ikṣvāku was reborn as a Cātaka three times. Afterwards he became a house-lizard in my abode.

Indeed this conforms to his Karma . He deserved it, since he did not do his duty. It was said (by you) that he was born as a vulture once and as a dog seven times. This appears to be improper to me. Good people were not injured or censured by him nor were pitiably helpless persons. Since he did not resort (to good people) he may certainly not have had the benefit thereof. Indeed his act did not amount to harassing others, because he had not caused harm to them.

How then was he born in a lower womb without any (genuine) cause? I am your disciple and a favourite as well. Dispel this doubt of mine.

6. On being asked thus by the king, Śrutadeva of great renown exclaimed “Good! Good!” and spoke these words:

Śrutadeva said :

7-11. O sinless king, I shall tell you what has been asked by you. The same was recounted to Pārvatī by Śiva on the spotless (pure) peak of Kailāsa .

After creating all these worlds, he evolved two ways of sustenance for them, viz. Aihikī (pertaining to this world), and Āmuṣmikī (pertaining to the other world).

Each of the two ways of sustenance has three factors. The Aihikī (this-worldly) consists of service through water, service through cooked food and service through medicine. Whatever these are, O highly fortunate one, they are the causes of sustenance in this world.

In the same manner, O king, three factors have been proclaimed in the Śruti , viz. service to good people, service to Viṣṇu and service to the path of virtue (Dharma). If these are acquired earlier (by anyone) they are the causes (of happiness) in the other world.

12. Just as the food prepared and got ready at the house serves one’s purpose during the journey on the way, so also the Aihikī (this-worldly) causes serve their purposes immediately.

13. But, if something desirable and desired by the pious people becomes unbearable for any reason whatsoever, O king, it causes harm and injury.

14. Is it to be specially mentioned then as to what is displeasing to them? It is clear that it will cause misery. In this context they cite this ancient anecdote as an illustration.

15-22. It causes the destruction of sins. It is exceedingly wonderful. It causes horripilation to those who listen.

Formerly Dakṣa , the patriarch, got himself initiated for Yajña . [1] He went to the silver mountain (Kailāsa) in order to invite the Lord of goblins (i.e. Śiva). Śaṃbhu with a desire for his (Dakṣa’s) own welfare did not get up on seeing him. (He thought thus:) ‘I am the sire of all immortal ones. I am eternal and am approachable only through the Vedas . These leading Suras including Indra and Candra (Moon) are my servants who offer tribute to me. A master should not get up (on seeing) a servant; the husband should not get up for his wife; the preceptor should not get up for his disciple. This is the opinion of those who are conversant with the scriptures. Śruti lays down this also that an alliance (by way of marriage) is no cause for seniority at all. He whose strength, knowledge, power of penance and calmness are greater, shall be the senior to the others. The lower ones shall be the servants. If the master and other (seniors) get up on seeing the servants and others, out of excess of affection, the longevity, wealth, fame and progeny of those people perish immediately. I, therefore, shall not stand up as my father-in-law is dear to me.’ Thinking thus with the welfare (of Dakṣa) in view, the Lord did not move at all from his seat. The Prajāpati became furious on seeing that Mṛḍa (Śiva) did not rise up (from his seat).

23-30. In front of the Lord of the Daughter of the Mountain, he censured him in many ways: “Alas, the haughtiness! Alas, the haughtiness of the unlettered indigent fellow! An old bull reduced to mere skin is his asset, wealth; that is why he holds the skull bone. He is approachable to heretics. How can fortune grant him auspiciousness as he is proud for nothing! In this world the knowers understand pious acts only through their performance.

This poor fellow who is afflicted with chillness, wears the sacred hide of elephant. His abode is cremation ground and his ornaments, they say, are serpents. He has neither courage nor knowledge. Both of them had fled from him who is on a par with a wolf. He is always in close intimacy and association with goblins, ghosts, evil spirits and other vicious beings. Nothing is heard about his ancestry. He is not honoured by good people. Formerly I was wrongly led to believe in him by the vicious-minded Nārada . Urged by him I had given my daughter Satī to him. She too has become one following a separate Dharma. Let her stay happily in his house. Neither this fellow nor my daughter are to be approved of in any respect like the pot of a potter that has reached the hands of a Cāṇḍāla ."

31. Thus Dakṣa of deluded soul did not invite Umā or Śiva. He scolded him in various ways and went home silently.

32. Thereafter, he went to the sacrificial chamber continuing to censure the great Lord. In the company of Ṛtviks and sages he performed the Yajña as per (sacrificial) procedure.

33. Excepting Brahma and Viṣṇu, all the Devas arrived there. Siddhas , Cāraṇas and Gandharvas , Yakṣas , Rākṣasas and Kinnaras too came there.

34. At that time, Satī, the gentle and meritorious lady, was tempted due to her womanish fickleness. She became eager to witness the festival and meet the kinsmen who had assembled there.

35. Though she was prevented by Rudra , though she had been dishonoured and insulted (by her father), she decided to go due to the fickle nature of a woman.

36-38. (She was prevented by Śiva thus:) "O lady of excellent complexion, he censures me in the open assembly always. It is unbearable. On hearing it, it is true, you will forsake your own body. Though it is unbearable, I too have to bear it because I wish to keep up the house (my family life?). O gentle lady, you are doing as I have done. Hence do not go to the sacrificial hall. Certainly nothing auspicious will befall you." Though urged thus, the goddess did not give up her fickleness.

39. Satī set out from the house alone on foot. On seeing her the Bull silently bore the goddess on his back.

40. Crores of groups of goblins followed Satī then. After going to the sacrificial chamber, she went at the outset to the apartments set apart for ladies.

41. (Everyone) kept quite on seeing Satī. With mental distress she set out from there. Recalling her husband's words, she went to the northern Altar.

42. On seeing her, her father and those who had assembled there stood silent without giving any blessing to her. She watched her father's performance of sacrifice till the time for Āhuti to Rudra. When her father proceeded dropping Rudra, she said with her eyes full of tears:

The goddess said :

43-47. Transgressing and insulting the great ones is not generally conducive to the welfare of persons. Rudra is the maker of the worlds. He is the administrator of the worlds. He is the immutable Lord of all. Still how is it that the Havis is not given to Rudra? Why? Why don't the others who have come here expose your evil intentions? Noble-souled ones do not behave thus. Is fate adverse to these?

As she spoke thus, Lord Pūṣan began to laugh. Bhṛgu whose auspiciousness had been destroyed, began to stir his moustache and beard. Others stroked their arms, legs, thighs and sides. Her unfortunate father censured her in various ways.

48-51. On hearing it, the wife of Rudra became extremely furious in her mind. In order to perform expiation for having heard it, Satī immolated her body in the sacrificial fire in the middle of the Altar, even as everyone stood looking on. There was a great hue and cry. The Pramathas ran immediately and reported all the details to the Lord of Devas.

On hearing it Rudra stood up suddenly. He became comparable to Kāla , the annihilates of the world. He plucked up his matted hair with his hand and dashed it against the floor. Therefrom arose the exceedingly powerful Vīrabhadra of huge body with a thousand arms. He assumed the refulgence of Kāla, the annihilator (of the universe).

52-55. With palms joined in reverence he spoke to Hara then: “Employ me in the task for which I have been created.” On being told thus, the infuriated Dhūrjaṭi (Śiva) spoke to Vīrabhadra who stood in front of him: “Do kill Dakṣa who has censured me and on account of whom my beloved wife killed herself. Let the groups of goblins and spirits of great strength go along with this (Vīrabhadra).”

On being commanded thus by the Lord, they all went to the sacrificial assembly. They struck all those great heroic Devas, Asuras , human beings and others.

56. Vīrabhadra who was born of the matted hair, broke the teeth of Pūṣan who had laughed. He uprooted the moustache of the vicious-minded Bhṛgu.

57. The powerful Vīrabhadra cut off the different limbs that had been stroked before. He exerted himself much in order to remove the head of Dakṣa.

58. As his head had been well-protected by the Mantras of the sages, it could not be cut off with force. Knowing it Hara himself came there and cut off the head of the wicked one.

59. After killing those who had come for the sacrifice, he went to his own abode along with his followers. Some who survived the slaughter, went and sought refuge in Brahmā .

60-61. Accompanied by them Brahmā went to Kailāsa, the abode of Śiva. With diverse kinds of words he pacified Rudra. The great Lord went along with him to the sacrificial chamber and resuscitated all those who had come to the sacrifice.

62. Then Śiva gave Khyāti the goat-head of Dakṣa(?). The goat-beard he gave to the noble-souled Bhṛgu.

63. He did not give back the teeth to Pūṣan but made him able to eat flour without teeth. Śiva straightened some of his limbs that had been distorted.

64-70. All of them attained welfare. The Yajña of the noble-souled one was begun again as before by Brahmā and Śiva. At the end of the Yajña, all the Devas went to their respective abodes. Rudra adopted a very severe vow of celibacy and performed a great penance. Rudra performed the great penance at the root of a Punnāga tree (Calophyllum inophyllum) on the banks of Gaṅgā .

The chaste goddess Satī, the daughter of Dakṣa, abandoned her body and was born again as the daughter of Menā and Himālaya . She grew up in his abode.

At this time the great Asura named Tāraka propitiated Brahmā Parameṣṭhin by means of severe penance. He chose the boon that he could not be killed by Devas, Asuras, human beings and serpents with weapons and all groups of missiles of great strength. Excepting a son of Rudra, the Daitya could not be killed by anyone. Such was the boon that Brahmā, the grandfather of the worlds, granted him saying “So be it”, because Rudra had (then) no son and no wife too.

71. Receiving the boon, the demon went back to his abode and began to harass the worlds. For the work of cleansing the floor etc. in his abode Devas became his servants and Deva women were his servant maids.

72. Then Devas who were harassed by him sought refuge in Brahmā. On hearing about their misery described by them, Vedhas (Brahmā) said this to Suras:

73-75. “O Suras, at the time of granting the boon I have given the wicked one the boon that he could not be killed by anyone except a son of Rudra. Formerly Satī, the wife of Rudra, abandoned her body in the sacrifice. She was reborn as the daughter of Himālaya. She is known as Pārvatī. Rudra is engaged in a severe penance on the top of Himālaya. Unite Rudra, the Lord of the worlds, with Pārvatī.”

76-77. Again, in the abode of Devendra , the Lord of Devas, the chastiser of Pāka had consultations with the leading Devas who had assembled there along with Dhiṣaṇa (Bṛhaspati). For the sake of his task he remembered Nārada and Smara . They came there and the enemy of Bala (i.e. Indra) spoke these words to him: [2]

78-81. “Kindly go to Himavān and enlighten him with your words: ‘Your daughter was formerly Satī, the daughter of Dakṣa and wife of Hara. Separated from him, she is engaged in penance on your peak along with ten girl companions. Mṛḍa is also engaged in penance on your peak. Employ his beloved one in the service of Mṛḍa. She will become definitely his wife. He alone will be her husband.’”

On being directed by Indra thus, Nārada approached the Mountain and did everything as directed by Devendra. Afterwards Indra called Kāma and spoke this to him:

82-84. “For the sake of the welfare of Devas and for the good of Mṛḍa too you go to the penance grove of Rudra accompanied by Vasanta (Spring Season). Manifest the features of Vasanta that cause flutter of love in the heart. When Goddess Pārvatī is near Mṛḍa, discharge your arrows and allure the great Lord (to her). When their union takes place our task shall become immediately fulfilled.”

85. On being commanded thus, Smara said, “So will it be” and immediately set off. He went to that forest along with Rati , Vasanta and his entire retinue.

86-89. By means of his power, he created an untimely spring season throughout that beautiful forest, served by a gentle breeze.

Once the Lord of Devas was delighted with Pārvatī’s service. He took her on his lap and began to speak to her something. Smara decided that it was the time for the Lord’s union with his beloved wife. He took up his beautiful and delicate bow and stood behind Hara. Making a tree as his screen (to hide himself behind) he discharged an arrow. He fitted a second one too and exerted himself to discharge it.

90. Becoming agitated in his mind, Mṛḍa began to think, ‘My mind will not waver thus at all. By whom has it been defiled?’

91-92. Worried thus, he turned and saw Kāma at his side. With great fury he opened his eye on the forehead and kept the goddess away from his lap. From his eye a blazing fire issued forth terrifying all the worlds. By it Manmatha was burned immediately along with his bow.

93-94. Observing the fulfilment (?) of their task and suspecting punishment to themselves, Devas, Vasanta and Rati fled to heaven.

The goddess became frightened. She closed her eyes and ran far off. In order to avoid the presence of a woman, Mṛḍa vanished from the scene.

95. Indra who was desirous of doing something pleasing to Rudra and at the same time what was conducive to his good, attained unfortunate result. One should expect the worse in the case of one who does something very displeasing!

96-99. Hence the descendant of Ikṣvāku, the dull-witted one, who was always unfavourable to saintly persons, did not perform the rite of serving good people which would have been conducive to his own welfare.

Great misery was experienced by him and further he was born in a lower stratum of beings. Hence one should render service to good people, which accomplishes all purposes.

Since he did something displeasing to Rudra, Smara experienced misery very much in his next birth (though he was) a great lord.

Those who listen day and night to this meritorious legend shall undoubtedly be liberated from births, deaths, old age etc.

[1]: [1] : The story of the destruction of Dakṣa's sacrifice after the self-immolation of his daughter (and Śiva's spouse) Satī, is told practically in every Purāṇa. Here the bias is towards the importance of Vaiśākha-Vratas . (See Mbh, Śānti , Chs. 283, 284; also PE 193 for other references.)

[2]: [2] : The story of burning of Kama, the god of Love, is another popular story told in Purāṇas. Bringing together Śiva and Pārvatī and shooting his arrow at him by Kama was a clever plan though unfortunately it was not successful.

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 9

The Birth of Kumāra

Chapter 163 of 221 · 91 detected Sanskrit verse markers

Sanskrit

।। ।। मैथिल उवाच ।। ।।
तस्य दग्धस्य कामस्य कस्माज्जन्माऽभवद्विभो ।।
किं दुःखमभवत्तस्मिन्कर्मणः सह लंघनात् ।। १ ।।
एतदाचक्ष्व मे ब्रह्मञ्च्छ्रोतु कौतूहलं हि मे ।।
।। श्रुतदेव उवाच ।। ।।
कुमारजन्म वक्ष्यामि श्रवणात्पापनाशनम् ।। २ ।।
यशस्यं पुत्रदं धर्म्यं सर्वरोगविनाशनम् ।।
शंभुना तु हते कामे तत्पत्नी रतिसंज्ञिका ।।३।।
मुमोह पुरतो दृष्ट्वा पतिं भस्मावशेषितम्।।
जातसंज्ञा मुहुर्तेन विललाप च चित्रधा ।। ४ ।।
यद्विलापाद्भनं चापि समदुःखमभूत्तदा ।।
तच्चिताग्नौ स्वकायं तु त्यक्तुकामा च माधवम्।। ५ ।।
पत्युः सखायं सस्मार कर्तुं तात्कालिकीं क्रियाम् ।।
स आगतश्चेतिं कर्तुं वीरपत्न्या महाप्रभुः ।। ६ ।।
स तु त्रस्तः सखीं दृष्ट्वा क्षणं मूर्च्छापरोऽभवत् ।।

रतिं तु सान्त्वयामास सान्त्वैर्बहुविधैरपि ।। ७ ।।
पुत्रतुल्योऽस्मि ते भद्रे स्थिते मयि च नाऽर्हसि ।।
कायं त्यक्तुं धर्महेतुमित्याद्यैर्बहुधाऽपि सा ।। ८ ।।
नैव स्थातुं मनश्चक्रे तेन संस्तभिता रतिः ।।
दृष्ट्वा दाढ्यं वसन्तोऽपि चितिं चक्रे सरित्तटे ।। ९ ।।
साऽवगाह्य द्युनद्यां च कृत्वा कार्याणि सर्वशः ।।
सन्नियम्येन्द्रियग्रामं निवेश्यात्मनि वै मनः ।। 2.7.9.१० ।।
चितिमारोढुमारेभे ततो जाताऽशरीरवाक् ।।
मा प्रवेशय कल्याणि वह्निं पतिपरायणा ।। ।। ११ ।।
भविष्यति च ते पत्युर्हराद्विष्णोश्च यादवात् ।।
जन्मद्वयं क्रमेणैव तत्र चोत्तरजन्मनि ।। १२ ।।
भैष्म्यां कृष्णान्महाविष्णोः प्रद्युम्नाख्यो भविष्यति ।।
वसिष्यसि त्वं च शापाद्ब्रह्मणः शंबरालये ।। १३ ।।
प्रद्युम्नाख्येन ते पत्या संगतिश्च भविष्यति ।।
इत्युक्त्वा विरामाऽथ वाणी चाऽऽकाशगोचरा ।। १४ ।।

श्रुत्वा तां तु निवृत्ताऽभून्मरणे कृतनिश्चया ।।
ततो देवाः समाजग्मुः स्वार्थे कामे हते हरात्।। १५ ।।
रत्या कृतं प्रपश्यन्तो गुर्विन्द्राग्निपुरोगमाः ।।
तां ते निवर्तयामासुर्वरेण महता सतीम् ।। १६ ।।
अनंगोऽपि भवेत्साऽङ्गो मृत एवाऽक्षिगो भवेत् ।।
इति तां तु विनिर्वर्त्य धर्मं चोपदिदेशिरे ।। १७ ।।
पूर्वकल्पे त्वयं राजा सुंदराख्यो महाप्रभुः ।।
त्वमेव पत्नी तत्राऽपि रजःसंकरकारिणी ।। १८ ।।
तेनेयञ्च दशाभूते कुर्विदानीं च निष्कृतीम् ।।
मंदाकिन्यां तु वैशाखे प्रातःस्नानं तदा कुरु ।। १९ ।।
मधुसूदनमभ्यर्च्य कथां दिव्यां तथा शृणु ।।
अशून्यशयनं नाम व्रतमारभ भामिनि ।। 2.7.9.२० ।।
धर्मेणाऽनेन ते भद्रे व्रतेनाऽपि च माधवे ।।
नूनं त भविता पत्युरुपलब्धिर्न संशयः ।। २१ ।।
इति तस्यै वरं दत्त्वा देवा जग्मुर्यथाऽऽगताः ।।

तथा कृच्छ्रान्निवृत्ता सा देवी कामसती तथा ।। २२ ।।
गंगाऽवगाहनं चक्रे मेषसंस्थे दिवाकरे ।।
अशून्यशयनं नाम व्रतं चाऽपि महामनाः ।। २३ ।।
तेन पुण्यप्रभावेन सद्यः कामोऽक्षिगोचरः ।।
अभूतस्यै महाराज लोके चावार्य वीर्यवान् ।। २४ ।।
पूर्वकल्पेऽप्ययमपि राजा धर्मपरायणः ।।
वैशाखोक्तान्महाधर्मान्नाकरोत्तेन वै स्मरः।।२५।।
देहहानिं प्रपेदेऽसौ पुत्रोऽपि परमात्मनः ।।
वृथा नीते तु वैशाखे मेषसंस्थे दिवाकरे ।। २६ ।।
अवस्थेयं च देवानां मनुष्याणां तु का कथा ।।
त्र्यंबकेऽतर्हिते पश्चान्निराशा गिरिकन्यका ।। २७ ।।
तूष्णीं स्थितां तदा भ्रांतां तां दृष्ट्वा हिमवान्गिरिः ।।
चकितः स्वगृहं निन्ये दोर्भ्यां तां परिरभ्य च ।। २८ ।।
रूपौदार्यगुणान्दृष्ट्वा हरस्यैव महात्मनः ।।
स एव मे पतिर्भूयादिति तन्निष्ठमानसा ।। २९ ।।

गंगोपकूलमापेदे तपस्तप्तुं धृतव्रता ।।
निवारिताऽपि सा देवी पित्रा मात्रा स्वकैर्जनैः ।। 2.7.9.३० ।।
अर्चयन्ती महालिंगं निराहारा जटाधरा ।।
दिव्यवर्षसहस्रान्ते प्रत्यक्षोऽभून्महेश्वरः ।। ३१ ।।
भूत्वा वर्ण्यपि सायाह्ने पर्णशालामुखे विभुः ।।
स्वनिष्ठमनसो दाढर्यं वाक्यैर्नानाविधैरपि ।। ३२ ।।
ज्ञात्वा वरादरं भद्रे वरयेति महाप्रभुः ।।
सा वव्रेऽथ पतिं रुद्रं त्वं भवेति वरानना ।।३३।।
स तथैव वरं दत्त्वा ऋषीन्सस्मार सप्त च ।।

आजग्मुस्तेऽपि मुनयः स्थिताः प्राञ्जलयः पुरः ।।३४।।
ऋषीणां ज्ञापयामास कन्यां प्रष्टुं हिमालयम् ।।
तथाऽऽदिष्टा भगवता कन्यार्थं हिमवद्गृहम् ।।३५।।
प्रापुर्विहायसा सर्वे द्योतयन्तो दिशो दश ।।
प्रत्युज्जगाम स गिरिः सप्तैतान्ब्रह्मवित्तमान् ।। ३६ ।।
संपूज्य विधिवत्सर्वान्सुखासीनानपृच्छत ।।

धन्योऽस्मि कृतकृत्योऽस्मि यद्भवतो गृहाऽऽगताः ।। ३७ ।।
भवदागमनं मन्ये मम जन्मफलं त्विति ।।
न कृत्यं विद्यतेऽस्माभिः पूर्णार्थानां महात्मनाम् ।। ३८ ।।
तथाऽपि ब्रूत कार्यं वो यत्कर्तव्यं मयाऽधुना ।।
इत्युक्तास्ते तथा प्रोचुर्हिमवंतं महागिरिम् ।। ३९ ।।
त्वया स्वसदृशं वाक्यमुक्तं गिरिपते दृढम् ।।
अस्मदागमने हेतुं वक्ष्यामस्ते महोदये ।। 2.7.9.४० ।।
कन्या ते पार्वती नाम पूर्वं दक्षात्मजा सती ।।
जाता तव कुमारी या यज्ञे त्यक्तकलेवरा ।। ४१ ।।
अस्याः पाणिग्रहे दक्षः शंभुर्नाऽन्यो जगत्त्रये ।।
देया सा शंभवे देवी भवताऽऽनंत्यमिच्छता ।। ४२ ।।
पूर्वजन्मसहस्रेषु भवता सुकृतं कृतम् ।।
इदानीं तव दिष्ट्या तु परिपाकमुपागतम् ।। ४३ ।।
तेषां तद्वचनं श्रुत्वा संहृष्टाऽऽत्मा महागिरिः ।।
व्याजहार पुनर्वाक्यं पुत्री वल्कलधारिणी ।। ४४ ।।

गंगातीरे निराहारा तपस्तपति दुश्चरम्।।
काङ्क्षमाणा पतिं शंभुं तस्या इष्टमिदं त्विति।।४५।।
दत्ता कन्या मया तस्मै त्र्यंबकाय महात्मने ।।
शीघ्रं गत्वा भवंतस्तु यत्र शम्भुर्महाप्रभुः ।। ४६ ।।
प्रीत्या हिमवता दत्तां गृहाणेति निवेद्य च ।।
भवंत एव कुर्वंतु चैतद्वैवाहिकीं क्रियाम् ।। ४७ ।।
इत्युक्तास्ते हिमवता तमामंत्र्य शिवं ययुः ।।
लक्ष्म्याद्या योषितः सर्वा विष्ण्वाद्या देवता अपि ।। ४८ ।।
षण्मातरोऽथ मुनयो द्रष्टुं जग्मुर्महोत्सवम् ।।
शिवः सर्वामरगणैर्मुनिभिर्मातृभिस्तथा ।। ४९ ।।
अन्वितो वृषभारूढः प्रमथानां गणैर्वृतः ।।
भेरीशंखमृदंगाद्यैः काहलीपटहादिकैः ।। ।। 2.7.9.५० ।।
ब्रह्मघोषैर्बंदिभिश्च प्राविशद्धिमवत्पुरीम् ।।
सुमुहुर्ते शुभे लग्ने शुभग्रहनिरीक्षिते ।। ५१ ।।
विवाहमकरोच्छैलः प्रहृष्टेनांतरात्मना ।।

महोत्सवस्तदा चाऽऽसीत्त्रिलोक्यां प्राणिनां नृप ।। ५२ ।।
महोत्सवे निवृत्ते तु शंकरो लोकशंकरः ।।

रेमे स्वच्छंदया देव्या लोकधर्माननुव्रतः।। ।। ५३ ।।
ऋद्धिमद्धिमवद्गेहे देवेंद्रभवनोपमे ।।
शर्वर्यां नंदिनीतीरे वनराजिषु शंकरः ।। ५४ ।।
मत्तालिद्विजसन्नादमयूररवमंडिते ।।
दिव्यवर्षसहस्राणि रेमे स्वच्छंदया विभुः ।। ५५ ।।
स्त्रीणामिंद्रवराभावात्तस्मिन्काले नृपोत्तम ।।
पुंसः संगात्पुनर्गर्भो नारीणां स्रवति ध्रुवम् ।। ५६ ।।
प्रत्यहं रमणाद्देव्यां नाभूद्गर्भो हराद्भुत ।।
देवानामभवच्चिन्ता पुत्रालाभाद्वराद्विभो ।। ५७ ।।
सर्वे संगत्य संमंत्र्य मिथ एवं बभाषिरे ।।
कामीवाऽभूद्रतौ नित्यं सक्तो देव्या हरः स्वराट् ।। ५८ ।।
नाऽस्माकं सिद्ध्यते कार्यं नित्यं गर्भस्य संस्रवात् ।।
पुना रतिर्यथा नाऽभूत्तथाऽस्माभिर्विधीयताम् ।। ५९ ।।

मिथ एवं तु संभाष्य व्यचिन्वन्क्षणमत्र ते ।।
अग्निं कृत्ये विनिश्चित्य ह्यूचुर्मानपुरःसरम् ।। 2.7.9.६० ।।
अग्ने मुखं त्वं देवानां त्वं बन्धुर्गतिरेव च ।।
इदानीमपि गच्छ त्वं रमते यत्र वै हरः ।। ६१ ।।
रत्यन्ते दर्शयाऽऽत्मानं पुना रतिर्यथा न वै ।।
त्वां दृष्ट्वा व्रीडिता देवी ततश्चापसरेद्ध्रुवम् ।। ६२ ।।
शिष्यो भूत्वा तु रत्यन्ते पृच्छ तत्त्वं स्मरान्तकम् ।।
तत्त्वसम्प्रश्नव्याजेन कालं बहु नय प्रभो ।। ६३ ।।
बहुकाले गते देवी कुमारं प्रसविष्यति ।।
देवैरेवं प्रार्थितोऽग्निरोमित्युक्त्वा हरं ययौ ।। ६४ ।।
वीर्योत्सर्गात्पूर्वमेव गतो वह्नी रतांतरे ।।
तं दृष्ट्वा व्रीडिता देवी विवस्त्रा विमना ययौ ।। ६५ ।।
रतिं विहाय त्वरया ततो रुद्रोऽतिकोपितः ।।
वह्निं प्राह गृहाणेदमभिसृष्टं तु दुर्मते ।। ६६ ।।
मद्वीर्यं दुःसहं पाप रतौ विघ्नस्त्वयाऽभवत् ।।

उत्सृजामि च मद्वीर्यं त्वन्मुखे हव्यवाहन ।। ६७ ।।
इत्युक्त्वोत्सृष्टवान्वीर्यं हव्यवाहमुखे हरः ।।
तद्धृत्वा दह्यमानः सन्स्वोदरे वीर्यमुल्बणम् ।। ६८ ।।
चिंतयानो ययौ धाम देवानां यज्ञपूरुषः ।।
कथंचित्प्राणतो मुक्तो देवेभ्यस्तन्न्यवेदयत् ।। ६९ ।।
देवा वह्नीरितं श्रुत्वा हर्षशोकौ समाययुः ।।
स्थितं वीर्यमिति ह्लादं कथं तु प्रसवो भवेत् ।। 2.7.9.७० ।।
इति दुःखं तदा चाऽऽसीद्वह्नेः कुक्षौ तु शांभवम् ।।
ववृधे तेज आक्षिप्तं दश मासा गतास्तदा ।। ७१ ।।
नाऽपश्यत्प्रसवोपायं बहुदुःखपरायणः ।।

देवान्वै शरणं प्राप गर्भमोचनहेतवे ।। ७२ ।।
ते देवा वह्निना साकं प्रापुर्गंगां यशस्विनीम् ।।
गंगा स्तोत्रेण ते स्तुत्या प्रार्थयामासुरंजसा ।। ७३ ।।
त्वं माता सर्वदेवानां त्वमेव जगतां पतिः ।।
देवतार्थं तु त्वं भद्रे धत्स्व तेजस्तु शांभवम् ।।७४।।

तद्वह्नेर्वर्द्धते गर्भो नास्त्रीत्वात्प्रसवोऽस्य च ।।
तस्मादेनं च नः सर्वान्समुद्धर दयां कुरु ।।७५ ।।
इत्येवं प्रार्थिता देवी तथास्त्विति वचोऽब्रवीत् ।।
देवास्तु वह्नये प्राहुर्मंत्रं गर्भविमोचनम् ।। ७६ ।।
तन्मंत्राद्गर्भमाकृष्य व्यसृजद्धव्यवाहनः ।।
गंगायां शांभवं तेजो भास्वल्लोकसुदुःसहम् ।। ७७ ।।
सा चोढ्वा कतिचिन्मासान्न शशाक ततः परम् ।।
निर्जला तत्प्रभावेण स्फुटद्भक्तकलेवरा ।। ७८ ।।
बहुदुःखाऽऽकुला देवी पातिव्रत्यप्रभावतः ।।
उज्जहार स्वोदरस्थं गर्भं लोकैकपावनी ।। ७९ ।।
शरकांडे तु चिक्षेप दह्यमानं समन्ततः ।।
शरकांडैस्तु संभिन्नः षोढा भिन्नो बभूव ह ।। 2.7.9.८० ।।
षट्कृऽत्तिकाः समाजग्मुर्ब्रह्मणा चोदितास्तदा ।।
शरकांडे विनिर्भिन्नं षोढा संधाय शांभवम् ।। ६१ ।।
षण्मुखं पुरुषं कृत्वा त्वेकदेहमिति स्फुटम् ।।

कृत्तिका विधिनाऽऽज्ञप्तास्तं तथा चक्रिरे दृढम् ।। ८२ ।।
तद्देहं पुरुषाकारं षण्मुखं शरकांडगम् ।।
अरक्ष्यमाणमेवासीच्छरकांडेषु वै चिरम् ।। ८३ ।।
एकदा वृषभाऽरूढौ पार्वतीपरमेश्वरौ ।।
श्रीशैलं गंतुमनसौ तत्स्थलं परिजग्मतुः ।। ८४ ।।
तदासीत्पार्वती देवी सद्यः स्नुतपयोधरा ।।
विस्मिता चावदद्बुद्ध स्नुतौ कस्मात्पयोधरौ ।। ८५ ।।
कारणं ब्रूहि विश्वात्मन्नित्युक्तस्तु हरोऽब्रवीत् ।।
शृणु देवि प्रवक्ष्यामि पुत्रोऽधो वर्तते तव ।। ८६ ।।
त्वयि वीर्यमनुत्सृष्टं प्रागेवाऽऽगाद्धविर्वहः ।।
तं दृष्ट्वा व्रीडिता त्वं वै प्रविष्टा च स्थलान्तरम् ।। ८७ ।।
मया कोपाद्वह्नि मुखे विसृष्टं वीर्यमुल्बणम् ।।
देवानां च प्रसादेन गंगायां व्यसृजद्विभुः ।। ८८ ।।
गंगा च दह्यमाना सा व्यक्षिपच्च शरान्तरं ।।
तत्र षोढा प्रभिन्नं तु मातृभिश्च दृढीकृतम् ।। ८९ ।।

पुरुषाकृतिमापेदे तं दृष्ट्वा ते स्तनौ सुतौ ।।
पालनीयं महावीर्यं विष्णुना समविक्रमम् ।। 2.7.9.९० ।।
अयमे वौरसः पुत्रस्तव भाति विनिश्चितम् ।।

तस्माद्गृहाण शीघ्रं त्वं तेनाऽऽख्यातिरतीव ते ।। ९१ ।।
इत्याऽऽज्ञप्ता शंभुना सा तमादायाऽर्भकं द्रुतम् ।।
अंकमारोप्य तं देवी पाययामास सा स्तनौ ।। ९२ ।।
देवेन मोहिता देवी पुत्रस्नेहपराऽभवत् ।।
पुनः कैलासमगमत्प्रभुणा सह शांकरी ।। ९३ ।।
लालयंती सुतं देवी संतोषं परमं ययौ ।।
एवं कुमारजननं वर्णितं ते मयाऽद्भुतम् ।। ९४ ।।
य इदं शृणुयान्नित्यं कुमारजननं शुभम् ।।
पुत्रपौत्राभिवृद्धिं तु लभते नाऽत्र संशयः ।। ९५ ।।
महद्दुःखं तु जनने हरस्याऽपि यतोऽभवत् ।।
प्रीत्यानुश्रुतवैशाखधर्मोऽप्यप्रतिमो भवेत् ।। ९६ ।।
तस्माद्वैशाखधर्मो हि सर्वाघौघविनाशनः ।।

अवैधव्यप्रदः पुण्यः सर्वसंपद्विधायकः ।।९७।।
अनंगोपि हि सांगत्वं यत्प्रभावात्समाप्तवान् ।।
अस्नात्वा चाप्यदत्त्वा च वैशाखो यस्य वै गतः ।।९८।।
अपि धर्मकृतो वाऽपि भवेद्दुःखपरंपरा ।।
सर्वधर्मो हितः स्याच्च यद्येकोऽयमनुष्ठितः ।। ९९ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्ये नारदांबरीषसंवादे कुमारोत्पत्तिकथनंनाम नवमोऽध्यायः ।। ९ ।।

Roman transliteration

|| || *maithila uvāca* || ||
tasya dagdhasya kāmasya kasmājjanmā'bhavadvibho ||
kiṃ duḥkhamabhavattasminkarmaṇaḥ saha laṃghanāt || *1* ||
etadācakṣva me brahmañcchrotu kautūhalaṃ hi me ||
|| *śrutadeva uvāca* || ||
kumārajanma vakṣyāmi śravaṇātpāpanāśanam || *2* ||
yaśasyaṃ putradaṃ dharmyaṃ sarvarogavināśanam ||
śaṃbhunā tu hate kāme tatpatnī ratisaṃjñikā ||*3*||
mumoha purato dṛṣṭvā patiṃ bhasmāvaśeṣitam||
jātasaṃjñā muhūrtena vilalāpa ca citradhā || *4* ||
yadvilāpādvanaṃ cāpi samaduḥkhamabhūttadā ||
taccitāgnau svakāyaṃ tu tyaktukāmā ca mādhavam|| *5* ||
patyuḥ sakhāyaṃ sasmāra kartuṃ tātkālikīṃ kriyām ||
sa āgataścitiṃ karttuṃ vīrapatnyā mahāprabhuḥ || *6* ||
sa tu trastaḥ sakhīṃ dṛṣṭvā kṣaṇaṃ mūrcchāparo'bhavat ||

ratiṃ tu sāntvayāmāsa sāntvairbahuvidhairapi || *7* ||
putratulyo'smi te bhadre sthite mayi ca nā'rhasi ||
kāyaṃ tyaktuṃ dharmahetumityādyairbahudhā'pi sā || *8* ||
naiva sthātuṃ manaścakre tena saṃstabhitā ratiḥ ||
dṛṣṭvā dārḍhyaṃ vasanto'pi citiṃ cakre sarittaṭe || *9* ||
sā'vagāhya dyunadyāṃ ca kṛtvā kāryāṇi sarvaśaḥ ||
sanniyamyendriyagrāmaṃ niveśyātmani vai manaḥ || *2.7.9.10* ||

citimāroḍhumārebhe tato jātā'śarīravāk ||
mā praveśaya kalyāṇi vahniṃ patiparāyaṇā || || 11 ||
bhaviṣyati ca te patyurharādviṣṇośca yādavāt ||
janmadvayaṃ krameṇaiva tatra cottarajanmani || 12 ||
bhaiṣmyāṃ kṛṣṇānmahāviṣṇoḥ pradyumnākhyo bhaviṣyati ||
vasiṣyasi tvaṃ ca śāpādbrahmaṇaḥ śaṃbarālaye || 13 ||
pradyumnākhyena te patyā saṃgatiśca bhaviṣyati ||
ityuktvā virarāmā'tha vāṇī cā"kāśagocarā || 14 ||

śrutvā tāṃ tu nivṛttā'bhūnmaraṇe kṛtaniścayā ||
tato devāḥ samājagmuḥ svārthe kāme hate harāt|| 15 ||
ratyā kṛtaṃ prapaśyanto gurvindrāgnipurogamāḥ ||
tāṃ te nivartayāmāsurvareṇa mahatā satīm || 16 ||
anaṃgo'pi bhavetsā'ṅgo mṛta evā'kṣigo bhavet ||
iti tāṃ tu vinirvartya dharmaṃ copadideśire || 17 ||
pūrvakalpe tvayaṃ rājā suṃdarākhyo mahāprabhuḥ ||
tvameva patnī tatrā'pi rajaḥsaṃkarakāriṇī || 18 ||
teneyañca daśābhūtte kurvidānīṃ ca niṣkṛtīm ||
maṃdākinyāṃ tu vaiśākhe prātaḥsnānaṃ tadā kuru || 19 ||
madhusūdanamabhyarcya kathāṃ divyāṃ tathā śṛṇu ||
aśūnyaśayanaṃ nāma vratamārabha bhāmini || 2.7.9.20 ||
dharmeṇā'nena te bhadre vratenā'pi ca mādhave ||
nūnaṃ ta bhavitā patyurupalabdhirna saṃśayaḥ || 21 ||
iti tasyai varaṃ dattvā devā jagmuryathā"gatāḥ ||

tathā kṛcchrānnivṛttā sā devī kāmasatī tathā || 22 ||
gaṃgā'vagāhanaṃ cakre meṣasaṃsthe divākare ||
aśūnyaśayanaṃ nāma vrataṃ cā'pi mahāmanāḥ || 23 ||
tena puṇyaprabhāvena sadyaḥ kāmo'kṣigocaraḥ ||
abhūttasyai mahārāja loke cāvārya vīryavān || 24 ||
pūrvakalpe'pyayamapi rājā dharmaparāyaṇaḥ ||
vaiśākhoktānmahādharmānnākarottena vai smaraḥ||25||
dehahāniṃ prapede'sau putro'pi paramātmanaḥ ||
vṛthā nīte tu vaiśākhe meṣasaṃsthe divākare || 26 ||
avastheyaṃ ca devānāṃ manuṣyāṇāṃ tu kā kathā ||
tryaṃbakeṃ'tarhite paścānnirāśā girikanyakā || 27 ||
tūṣṇīṃ sthitāṃ tadā bhrāṃtāṃ tāṃ dṛṣṭvā himavāngiriḥ ||
cakitaḥ svagṛhaṃ ninye dorbhyāṃ tāṃ parirabhya ca || 28 ||
rūpaudāryaguṇāndṛṣṭvā harasyaiva mahātmanaḥ ||
sa eva me patirbhūyāditi tanniṣṭhamānasā || 29 ||

gaṃgopakūlamāpede tapastaptuṃ dhṛtavratā ||
nivāritā'pi sā devī pitrā mātrā svakairjanaiḥ || 2.7.9.30 ||
arcayantī mahāliṃgaṃ nirāhārā jaṭādharā ||
divyavarṣasahasrānte pratyakṣo'bhūnmaheśvaraḥ || 31 ||
bhūtvā varṇyapi sāyāhne parṇaśālāmukhe vibhuḥ ||
svaniṣṭhamanaso dārḍhyaṃ vākyairnānāvidhairapi || 32 ||
jñātvā varādaraṃ bhadre varayeti mahāprabhuḥ ||
sā vavre'tha patiṃ rudraṃ tvaṃ bhaveti varānanā ||33||
sa tathaiva varaṃ dattvā ṛṣīnsasmāra sapta ca ||
ājagmuste'pi munayaḥ sthitāḥ prāñjalayaḥ puraḥ ||34||
ṛṣīṇāṃ jñāpayāmāsa kanyāṃ praṣṭuṃ himālayam ||
tathā"diṣṭā bhagavatā kanyārthaṃ himavadgṛham ||35||

prāpurvihāyasā sarve dyotayanto diśo daśa ||
pratyuj̈jagāma sa giriḥ saptaitānbrahmavittamān || 36 ||
saṃpūj̈ya vidhivatsarvānsukhāsīnānapṛcchata ||

dhanyo'smi kṛtakṛtyo'smi yadbhavato gṛhā"gatāḥ || 37 ||
bhavadāgamanaṃ manye mama janmaphalaṃ tviti ||
na kṛtyaṃ vidyate'smābhiḥ pūrṇārthānāṃ mahātmanām || 38 ||
tathā'pi brūta kāryaṃ vo yatkartavyaṃ mayā'dhunā ||
ityuktāste tathā procurhimavaṃtaṃ mahāgirim || 39 ||
tvayā svasadṛśaṃ vākyamuktaṃ giripate dṛḍham ||
asmadāgamane hetuṃ vakṣyāmaste mahodaye || 2.7.9.40 ||
kanyā te pārvatī nāma pūrvaṃ dakṣātmajā satī ||
jātā tava kumārī yā yajñe tyaktakalevarā || 41 ||
asyāḥ pāṇigrahe dakṣaḥ śaṃbhurnā'nyo jagattraye ||
deyā sā śaṃbhave devī bhavatā"naṃtyamicchatā || 42 ||
pūrvajanmasahasreṣu bhavatā sukṛtaṃ kṛtam ||
idānīṃ tava diṣṭyā tu paripākamupāgatam || 43 ||
teṣāṃ tadvacanaṃ śrutvā saṃhṛṣṭā"tmā mahāgiriḥ ||
vyājahāra punarvākyaṃ putrī valkaladhāriṇī || 44 ||

gaṃgātīre nirāhārā tapastapati duścaram||
kāṅkṣamāṇā patiṃ śaṃbhuṃ tasyā iṣṭamidaṃ tviti||45||
dattā kanyā mayā tasmai tryaṃbakāya mahātmane ||
śīghraṃ gatvā bhavaṃtastu yatra śambhurmahāprabhuḥ || 46 ||
prītyā himavatā dattāṃ gṛhāṇeti nivedya ca ||
bhavaṃta eva kurvaṃtu caitadvaivāhikīṃ kriyām || 47 ||
ityuktāste himavatā tamāmaṃtrya śivaṃ yayuḥ ||
lakṣmyādyā yoṣitaḥ sarvā viṣṇvādyā devatā api || 48 ||
ṣaṇmātaro'tha munayo draṣṭuṃ jagmurmahotsavam ||
śivaḥ sarvāmaragaṇairmunibhirmātṛbhistathā || 49 ||
anvito vṛṣabhārūḍhaḥ pramathānāṃ gaṇairvṛtaḥ ||
bheriśaṃkhamṛdaṃgādyaiḥ kāhalīpaṭahādikaiḥ || || 2.7.9.50 ||
brahmaghoṣairbaṃdibhiśca prāviśaddhimavatpurīm ||
sumuhūrte śubhe lagne śubhagrahanirīkṣite || 51 ||
vivāhamakarocchailaḥ prahṛṣṭenāṃtarātmanā ||

mahotsavastadā cā"sīttrilokyāṃ prāṇināṃ nṛpa || 52 ||
mahotsave nivṛtte tu śaṃkaro lokaśaṃkaraḥ ||
reme svacchaṃdayā devyā lokadharmānanuvrataḥ|| || 53 ||
ṛddhimaddhimavadgehe deveṃdrabhavanopame ||
śarvaryāṃ naṃdinītīre vanarājiṣu śaṃkaraḥ || 54 ||
mattālidvijasannādamayūraravamaṃḍite ||
divyavarṣasahasrāṇi reme svacchaṃdayā vibhuḥ || 55 ||
strīṇāmiṃdravarābhāvāttasminkāle nṛpottama ||
puṃsaḥ saṃgātpunargarbho nārīṇāṃ sravati dhuvam || 56 ||
pratyahaṃ ramaṇāddevyāṃ nābhūdgarbho harādbata ||
devānāmabhavaccintā putrālābhādvarādvibho || 57 ||
sarve saṃgatya saṃmaṃtrya mitha evaṃ babhāṣire ||
kāmīvā'bhūdratau nityaṃ sakto devyā haraḥ svarāṭ || 58 ||
nā'smākaṃ siddhyate kāryaṃ nityaṃ garbhasya saṃsravāt ||
punā ratiryathā nā'bhūttathā'smābhirvidhīyatām || 59 ||

mitha evaṃ tu saṃbhāṣya vyacinvankṣaṇamatra te ||
agniṃ kṛtye viniścitya hyücurmānapuraḥsaram || 2.7.9.60 ||
agne mukhaṃ tvaṃ devānāṃ tvaṃ bandhurgatireva ca ||
idānīmapi gaccha tvaṃ ramate yatra vai haraḥ || 61 ||
ratyante darśayā"tmānaṃ punā ratiryathā na vai ||
tvāṃ dṛṣṭvā vrīḍitā devī tataścāpasareddhruvam || 62 ||
śiṣyo bhūtvā tu ratyante pṛccha tattvaṃ smarāntakam ||
tattvasampraśnavyājena kālaṃ bahu naya prabho || 63 ||
bahukāle gate devī kumāraṃ prasaviṣyati ||
devairevaṃ prārthito'gniromityuktvā haraṃ yayau || 64 ||
vīryotsargātpūrvameva gato vahnī ratāṃntare ||
taṃ dṛṣṭvā vrīḍitā devī vivastrā vimanā yayau || 65 ||
rati vihāya tvarayā tato rudro'tikopitaḥ ||
vahniṃ prāha gṛhāṇedamabhisṛṣṭaṃ tu durmate || 66 ||
madvīryaṃ duḥsahaṃ pāpa ratau vighnastvayā'bhavat ||

utsṛjāmi ca madvīryaṃ tvanmukhe havyavāhana || 67 ||
ityuktvotsṛṣṭavānvīryaṃ havyavāhamukhe haraḥ ||
taddhṛtvā dahyamānaḥ sansvodare vīryamulbaṇam || 68 ||
ciṃtayāno yayau dhāma devānāṃ yajñapūruṣaḥ ||
kathaṃcitprāṇato mukto devebhyastannyavedayat || 69 ||
devā vahnīritaṃ śrutvā harṣaśokau samāyayuḥ ||
sthitaṃ vīryamiti hrādaṃ kathaṃ tu prasavo bhavet || 2.7.9.70 ||
iti duḥkhaṃ tadā cā"sīdvahneḥ kukṣau tu śāṃbhavam ||
vavṛdhe teja ākṣiptaṃ daśa māsā gatāstadā || 71 ||
nā'paśyatprasavopāyaṃ bahuduḥkhaparāyaṇaḥ ||
devānvai śaraṇaṃ prāpa garbhamocanahetave || 72 ||
te devā vahninā sākaṃ prāpurgaṃgāṃ yaśasvinīm ||
gaṃgā stotreṇa te stutyā prārthayāmāsuraṃjasā || 73 ||
tvaṃ mātā sarvadevānāṃ tvameva jagatāṃ patiḥ ||
devatārthaṃ tu tvaṃ bhadre dhatsva tejastu śāṃbhavam ||74||

tadvahnervarddhate garbho nāstrītvātprasavo'sya ca ||
tasmādenaṃ ca naḥ sarvānsamuddhara dayāṃ kuru ||75 ||
ityevaṃ prārthitā devī tathāstviti vaco'bravīt ||
devāstu vahnaye prāhurmaṃtraṃ garbhavimocanam || 76 ||
tanmaṃtrādgarbhamākṛṣya vyasṛjaddhavyavāhanaḥ ||
gaṃgāyāṃ śāṃbhavaṃ tejo bhāsvallokasuduḥsaham || 77 ||
sā coḍhvā katicinmāsānna śaśāka tataḥ param ||
nirjalā tatprabhāveṇa sphuṭadraktakalevarā || 78 ||
bahuduḥkhā"kulā devī pātivratyaprabhāvataḥ ||
ujjahāra svodarastaṃ garbhaṃ lokaikapāvanī || 79 ||
śarakāṃḍe tu cikṣepa dahyamānaṃ samantataḥ ||
śarakāṃḍaistu saṃbhinnaḥ ṣoḍhā bhinno babhūva ha || 2.7.9.80 ||
ṣaṭkṛ'ttikāḥ samājagmurbrahmaṇā coditāstadā ||
śarakāṃḍe vinirbhinnaṃ ṣoḍhā saṃdhāya śāṃbhavam || 61 ||
ṣaṇmukhaṃ puruṣaṃ kṛtvā tvekadehamiti sphuṭam ||

kṛttikā vidhinā"jñaptāstaṃ tathā cakrire dṛḍham || 82 ||
taddehaṃ puruṣākāraṃ ṣaṇmukhaṃ śarakāṃḍagam ||
arakṣyamāṇamevāsīccharakāṃḍeṣu vai ciram || 83 ||
ekadā vṛṣabhā'rūḍhau pārvatīparameśvarau ||
śrīśailaṃ gaṃtumanasau tatsthalaṃ parijagmatuḥ || 84 ||
tadāsītpārvatī devī sadyaḥ snutapayodharā ||

vismitā cāvadadrudraṃ snutau kasmātpayodharau || 85 ||
kāraṇaṃ brūhi viśvātmannityuktastu haro'bravīt ||
śṛṇu devi pravakṣyāmi putro'dho vartate tava || 86 ||
tvayi vīryamanutsṛṣṭaṃ prāgevā"gāddhavirvahaḥ ||
taṃ dṛṣṭvā vrīḍitā tvaṃ vai praviṣṭā ca sthalāntaram || 87 ||
mayā kopādvahni mukhe visṛṣṭaṃ vīryamulbaṇam ||
devānāṃ ca prasādena gaṃgāyāṃ vyasṛjadvibhuḥ || 88 ||
gaṃgā ca dahyamānā sā vyakṣipañca śarāntaraṃ ||
tatra ṣoḍhā prabhinnaṃ tu mātṛbhiśca dṛḍhīkṛtam || 89 ||

puruṣākṛtimāpede taṃ dṛṣṭvā te stanau sutau ||
pālanīyaṃ mahāvīryaṃ viṣṇunā samavikramam || 2.7.9.90 ||
ayame vaurasaḥ putrastava bhāti viniścitam ||
tasmādgṛhāṇa śighraṃ tvaṃ tenā"khyātiratīva te || 91 ||
ityā"jñaptā śaṃbhunā sā tamādāyā'rbhakaṃ drutam ||
aṃkamāropya taṃ devī pāyayāmāsa sā stanau || 92 ||
devena mohitā devī putrasnehaparā'bhavat ||
punaḥ kailāsamagamatprabhuṇā saha śāṃkarī || 93 ||
lālayaṃtī sutaṃ devī saṃtoṣaṃ paramaṃ yayau ||
evaṃ kumārajananaṃ varṇitaṃ te mayā'dbhutam || 94 ||
ya idaṃ śṛṇuyānnityaṃ kumārajananaṃ śubham ||
putrapautrābhivṛddhiṃ tu labhate nā'tra saṃśayaḥ || 95 ||
mahadduḥkhaṃ tu janane harasyā'pi yato'bhavat ||
prītyānuśrutavaiśākhadharmo'pyapratimo bhavet || 96 ||
tasmādvaiśākhadharmo hi sarvāghaughavināśanaḥ ||

avaidhavyapradaḥ puṇyaḥ sarvasaṃpadvidhāyakaḥ ||97||
anaṃgopi hi sāṃgatvaṃ yatprabhāvātsamāptavān ||
asnātvā cāpyadattvā ca vaiśākho yasya vai gataḥ ||98||
api dharmakṛto vā'pi bhavedduḥkhaparaṃparā ||
sarvadharmo hitaḥ syācca yadyeko'yamanuṣṭhitaḥ || 99 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe vaiśākhamāsamāhātmye nāradāṃbarīṣasaṃvāde kumārotpattikathanaṃnāma navamo'dhyāyaḥ || 9 ||

English translation

Note: The birth of Kārttikeya after the marriage of Śiva and Pārvatī is a favourite theme of all Purāṇa -writers. His birth is also the theme of Kālidāsa 's epic called Kumārasaṃbhava .

Maithila said :

1-2a. O holy Sir, how was Kāma who had been burned born again? What was the misery that he experienced as a result of his Karma , i.e. offending Rudra . O Brāhmaṇa , recount this to me. I have great eagerness to hear.

Śrutadeva said :

2b-4.1 shall narrate to you the birth of Kumāra , which, when listened to, is destructive of sins. It is conducive to fame and virtue. It grants sons and is destructive of all ailments.

When Kāma was killed by Śaṃbhu , his wife named Rati fainted on seeing her husband reduced to ash in front of herself. Within a Muhūrta she regained consciousness and lamented in various ways.

5-6. Due to her pitiable lamentation the forest too became equally miserable. She desired to cast off her body in the funeral pyre (of her lord). She remembered Mādhava (Spring), her husband's companion, in order to get the necessary work carried out. That great lord came in order to arrange for the funeral pyre on behalf of the wife of the hero.

7. On seeing his friend he became alarmed for a short while and was about to swoon. He then consoled Rati with many kinds of words of pacification.

8-9. "O gentle lady, I am like a son unto you. When I am present, it does not behove you to cast off your body which is the means of achieving Dharma ." In spite of these and oṃer words of pacification in diverse ways, she did not feel inclined to remain alive, though Rati was restrained by him (Vasanta). On seeing her firm decision, Vasanta arranged the funeral pyre on the banks of the river.

10-14. She took her plunge in the celestial river (i.e. Gaṅgā) and performed all the obsequies. She controlled all the sense-organs and concentrated her mind in the soul. She got ready to step on to the funeral pyre. Then an unembodied voice was heard: "O auspicious lady devoted to your husband, do not enter fire. Your husband will be reborn twice, once from Hara and later again from Viṣṇu in the form of a Yādava . There, in the latter case he will be born as Pradyumna , the son of Mahā -Viṣṇu Kṛṣṇa and Rukmiṇī . Due to the curse of Brahmā you will stay in the abode of Śaṃbara. You will become united with your husband named Pradyumna."

After saying this, the ethereal speech ceased.

15. On hearing that voice she who had decided to die, gave up her resolve.

When Kāma was killed by Hara while acting on their behalf, Devas too came there.

16. On observing Rati's act Suras led by Guru (Jupiter), Indra and Fire made that chaste lady desist from it by means of great boons.

17. "Though he is Anaṅga (bodyless, having been reduced to ash) he shall become Sāṅga (possessing a body) and though dead he shall be visualized." Thus they made her refrain from (committing suicide) and advised her about her righteous duties.

18-21. "In the previous Kalpa he was a king named Sundara ; he was a great lord. You alone were his wife then but caused a confused intermingling of Rajoguṇa (rajaḥsaṅkarakāriṇī ?). That was why this plight befell you. Perform expiatory rites now. In the month of Vaiśākha take early morning bath in Gaṅgā. [1] Worship the Slayer of Madhu and listen to ṭhe divine narrative. O beautiful lady, begin the Vrata named Aśūnyaśayana 2 ('non-vacant bed'). By means of this pious act and [2] through the Vrata of the Vaiśākha month you will certainly regain your husband. There is no doubt about this."

22-23. After granting her boons like these Devas went back in the manner they had come. That gentle lady, the chaste wife of Kāma, after surmounting the difficulty took her holy plunge in Gaṅgā when the Sun was in Aries. The noble-minded lady performed the Vrata of Aśūnyaśayana also.

24-27. By the power of that meritorious deed Kāma was immediately visualized by her, O great king. Kāma whose power was irresistible in the world was a king in the previous Kalpa. He was devoted to holy rites. But he did not perform the great holy rites laid down for the month of Vaiśākha. Therefore, Smara met with the destruction of his body, though he was the son of the Supreme Soul. If the monṃ of Vaiśākha when the Sun is in Aries is spent in vain, such is the plight of Devas even; still more so in

the case of human beings.

Afterwards, when the Three-eyed Lord vanished, the Daughter of Mountain became desperate.

28. On seeing her bewildered and sitting quiet, Mountain Himavān became agitated, embraced her with his pair of arms and took her to his abode.

29-31. Observing the handsome features, liberal-mindedness and oṃer qualities of the noble-souled Hara (the Daughter of Mountain) decided: “He alone shall be my husband.” [3] Her mind was fixed to him. Observing holy rites, she came to the banks of Gaṅgā in order to perform penance, although she was prevented from it by her father, mother and oṃer kinsmen. The goddess observed fast and kept matted hair and began to worship the great Liṅga . At the end of a thousand years according to the divine reckoning Maheśvara appeared before her.

32-34. The Lord assumed the form of a religious student and came to the entrance of the hut (one day) in the evening. By means of different kinds of words (of discussions) he knew the steadfastness of the mind of Pārvatī, which was fixed on him. The great Lord said, “O gentle lady, choose an excellent boon.” That lady of excellent countenance requested Rudra, “You be my husband.” After granting the same boon, he remembered the Seven Sages. They came and stood before him with palms joined in reverence.

35-39. The Lord directed the Sages to request Himālaya on his behalf for the hand of his daughter. Commanded thus by the Lord they proceeded towards the abode of Himavān for the sake of his daughter. They travelled by air brightening the ten quarters and reached the abode of Himavān. The Mountain welcomed all the Seven Sages, the most excellent ones among the knowers of Brahman . He duly worshipped all of them. When they were comfortably seated he addressed them: “I am blessed. (I feel) I have fulfilled all my tasks since you people have come to my abode. I consider your arrival as the beneficial fruit of my birth. Noble-souled men who have realized all their objectives have not left anything for us to do. Still, recount to me what is to be done by me now.” On being told thus they said to Himavān, the great Mountain:

40-43. “O Lord of Mountains, certainly a statement befitting yourself has been made by you. We shall mention the object of our arrival for your own prosperity. Your daughter named Pārvatī was formerly the daughter of Dakṣa , Satī (by name). After abandoning her body in the Yajña , she is reborn as your daughter. In all the three worlds none else but Śaṃbhu is competent to marry her. That goddess must be given (in marriage) to Śaṃbhu by you, if you wish for infinite benefit. In the course of thousands of your previous births good and meritorious deeds were performed by you. Fortunately now they have fructified.”

44-47. On hearing their words the great Mountain became highly delighted in his mind. He spoke these words again: “Wearing bark garments and observing fast my daughter is engaged in a very severe penance on the banks of Gaṅgā. She is desirous of getting Śaṃbhu as her husband. Hence this (proposal) will be liked by her. My daughter has been (already) given to that noble-souled Threeeyed Lord. O holy Sirs, kindly go quickly to the place where Śaṃbhu, the great Lord, is present. Report to him, ‘Accept (the daughter) lovingly offered by Himavān’. Let yourselves alone perform this marital rite.”

48-52. On being told thus by Himavān they took leave of him and went to Śiva. All the ladies including Lakṣmī and all the Devas including Viṣṇu, the six Mothers (viz. Brāhmī , Kaumārī , Vaiṣṇavī , Vārāhī , Indrāṇī , Cāmuṇḍā) went to witness the ceremony. Accompanied by all the groups of immortal ones, the sages and the Mothers and the groups of Pramathas , Śiva set out seated on his bull. There were various musical instruments such as Bherīs , Mṛdaṅgas , conchshells, trumpets, Paṭaha drums etc.

Bards recited poems. Sags chanted Vedic Mantras . [4] Thus Śiva entered the city of Himālaya. In an auspicious Muhūrta (auspicious hour) and in a splendid Lagna the Mountain celebrated the marriage with extremely delighted mind. O king, all the living beings in the three worlds were overjoyed.

53. When the festivities were over, Śaṅkara , the benefactor of the worlds, sported with the goddess as he pleased. He followed the ways of the world.

54-55. Śaṅkara had his sports in many places, e.g. in the luxurious, well-furnished abode of Himālaya, comparable to the abode of Devendra , on the banks of Nandinī and in the clusters of woods at night.

He sported in a park reverberating with the sounds of birds, peacocks and inebriated bees. The Lord thus sported as he pleased for a period of thousands of years according to divine reckoning.

56-59. At that time, O excellent king, women had not yet been granted boons by Indra. Hence subsequent intercourse with men caused miscarriage in women who had conceived earlier. Since Hara sported everyday, the goddess did not conceive at all. [5] Since no son could be begot by the Lord, Devas became worried. All of them joined together and consulted one another. “Hara, the Supreme Lord, is always attached to the goddess like a lustful one. Our task will not be fulfilled because of frequent miscarriage. Something should be done by us to prevent subsequent intercourse.”

60. After discussing thus together, they began to seek (an expert for their job). Having decided that Agni (Fire-god) was the proper one, they spoke to him with due deference:

61-64. “O Agni, you are the mouth of Devas, you are our kinsman and resort. Now itself you go to that place where Hara sports about. At the end of the intercourse show yourself up so that there will be no further intercourse. On seeing you the goddess will shy away and will certainly go away from that place.

At the end of the intercourse be his disciple and ask the Destroyer of Smara about some point. Under the pretext of asking questions about various things see that a great deal of time is taken, O lord. After the lapse of much time the goddess will deliver Kumāra.”

On being requested thus by Devas, Agni said “Yes” and went to Hara.

65-69. Even before the discharge of the semen virile in the middle of the intercourse itself, Agni went there. On seeing him the goddess who had no clothes on became ashamed and went away dejected, leaving off the sexual dalliance in a hurry. Thereupon Rudra became infuriated. He said to Agni, “Take this, O sinful and vicious one, my discharged and unbearable semen virile. There has been an interruption during the intercourse due to your presence. Hence, O Havyavāhana (‘Bearer of oblations’), I am discharging the semen virile into your mouth.”

After saying this, Hara released the semen virile into the mouth of Agni. Fire-god held that immensely powerful semen virile within his belly. He began to be burned thereby. Worried with this thought, he went to the abode of Devas. It was with very great difficulty that he could save his own life. He recounted it to the Devas.

70-72. On hearing what was said by Agni, the Devas experienced both delight and dejection. They were delighted because the semen virile had become established (into Fire-god). They were dejected because they did not know how to effect the delivery (of the child). The semen virile of Śaṃbhu within the belly of Agni grew up and ten months passed by. He did not know the means of delivering the child. Hence he became excessively unhappy. He sought refuge in the Devas for the release of the foetus.

73-75. Accompanied by Agni, those Devas went to the famous Gaṅgā. By means of eulogies and prayers they earnestly requested Gaṅgā: “You are the mother of all Devas. You alone are the sovereign of all the worlds. On behalf of Devas, O gentle lady, hold the semen virile of Śaṃbhu. The foetus grows and develops. But since Agni is not a woman, there has not been the delivery of the child. Hence redeem him as well as all of us. Take pity (on us).”

76. On being requested thus, the goddess spoke: “Let it be so.”

The Devas imparted the Mantra for the release of the foetus.

77-80. Thanks (to the efficacy) of that Mantra, Fire-god left off the refulgent semen virile of Śaṃbhu into Gaṅgā, the semen virile that was highly unbearable to all the worlds. She held it for a few months but could not continue beyond that on account of its great power. Her waters became dried up and her body became reddened. The goddess became exceedingly miserable. But thanks to the power of chastity, (Gaṅgā) the sole sanctifier of all the worlds cast off the foetus within her into a cluster of Sara reeds. It was highly blazing all round. It split into six due to the Śara reeds.

81-84. Urged by Brahmā, the six Kṛttikās came there. They unified the foetus of Śaṃbhu that had been split into six among the reeds. They made it one person with a single body but six faces. The Kṛttikās who had been commanded by Brahmā, did so perfectly well.

That body in the form of a man with six faces remained among the reeds unprotected for a long time.

Once Pārvatī and Parameśvara who were desirous of going to Śrīśaila riding on the Bull came to that spot. [6]

85-91. At that time milk began to ooze out suddenly from the breasts of Goddess Pārvatī. She became surprised and spoke to Rudra, “Why did the milk issue forth from the breasts? Tell me the cause thereof, O soul of the universe.”

On being asked thus Hara said: “Listen, O gentle lady, I shall tell you. Your son is present below. I had not discharged my semen virile into you. Before that Agni came there. On seeing him you became ashamed and went away to another place. In great fury the immensely powerful semen virile was discharged by me into the mouth of Agni. With the favour of Devas Fire-god cast it into Gaṅgā. She herself became burned and so Gaṅgā discharged it among the reeds. There it split into six and was unified and stabilized by the Mothers. It took the shape of a man. It was on seeing him that your breasts oozed out milk. He should be protected. He has great vigour. In exploits he is on a par with Viṣṇu. This alone appears to be your bosom-born son certainly. Hence take him quickly. You will become famous through him.”

92. On being commanded thus by Śaṃbhu, she held that child immediately on her lap. The goddess then fed the child at her breasts.

93-94. Enchanted by the Lord, the goddess had tender emotion for the son. Then the son of Śaṅkara went to Kailāsa along with the Lord. The goddess attained great pleasure and satisfaction in fondling her son. Thus the mysterious and miraculous birth of Kumāra has been described to you.

95-99. He who always listens to this birth of Kuṃāra, of great auspiciousness, undoubtedly obtains increase in the number of sons and grandsons. At his birth even Hara had to experience great sorrow. One who has listened to the holy rites of Vaiśākha lovingly, [7] shall become matchless. So Vaiśākha rites are destructive of all the masses of sins. It is meritorious. It yields life-long conjugal felicity. It brings about all riches. By its power even the unembodied god of Love (Kāma) became Sāṅga (endowed with all limbs). If one spends the Vaiśākha month without holy bath or charitable gifts, there

shall be a series of miseries even if he performed all other holy rites. If only this one is performed, all Dharmas shall be conducive to welfare.

[1]: [1] : This is how Vaiśākha-Vratas are brought in this episode both in place and out of place.

[2]: [2] : Aśūnya-Śayana-Vram : A Vaiṣṇava Vrata to be observed on the 2nd day of the dark half of Śrāvaṇa (for details see Matsya-Purāṇa , Ch. 67). It confers perpetual conjugal happiness.

[3]: [3] : The story of Pārvatī's performance of penance for Śiva, Śiva's interview with her, proposal of marriage to Himālaya, the marriage-ceremony of Śiva-Pārvatī have been favourite topics of Purāṇas and classical poets.

[4]: [4] : Auspicious Mantras like svasti na indro etc. of Puṇyāhavācana and others expressive of blessings.

[5]: [5] : This is why Agni was deputed to disturb the sexual intercourse of Śiva-Pārvatī. Unfortunately the plan flopped and Agni became pregnant. The story of transfer of foetus seems an explanation of why Skanda had six heads (Ṣaḍānana).

[6]: [6] : This explains the reunion of mother (Pārvatī) and the child Ṣaḍānana.

[7]: [7] : Vaiśākha-Vratas have a tenuous relation with the birth of Ṣaḍānana.

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 10

Glorification of the Gift of Umbrellas: The Story of Hemakānta

Chapter 164 of 221 · 74 detected Sanskrit verse markers

Sanskrit

।। मैथिल उवाच ।। ।।
यत्कामपत्नीचरितमशून्यशयनं व्रतम् ।।
देवोपदिष्टं तस्याऽस्य विधानं ब्रूहि भूसुर ।। १ ।।
किं दानं को विधिस्तस्य पूजनं किं फलं तथा ।।
एतदाचक्ष्व भूदेव श्रोतुं कौतूहलं हि मे ।। २ ।।
।। श्रुतदेव उवाच ।। ।।
शृणु भूयः प्रवक्ष्यामि व्रतं पापप्रणाशनम् ।।
अशून्यशयनं नाम रमायै हरिणोदितम् ।। ३ ।।
येन चीर्णेन देवेशो जीमूताऽऽभः प्रसीदति ।।
लक्ष्मीभर्ता जगन्नाथः समस्ताऽघौघनाशनः ।। ४ ।।
अकृत्वा यस्त्विदं राजन्व्रतं पातकनाशनम् ।।
गार्हस्थ्यमनुवर्तेत तस्येदं निष्फलं भवेत् ।। ५ ।।
श्रावणे शुक्लपक्षे तु द्वितीयायां महीपते ।।
अशून्यशयनाख्यं तद्ग्राह्यं व्रतमनुत्तमम् ।।६।।
चातुर्मास्ये तु संप्राप्ते हविष्याशी भवेन्नरः ।।

चतुर्भिः पारणं मासैः सम्यङ्निष्पाद्यते प्रभो ।।७।।
लक्ष्मीयुक्तो जगन्नाथः पूजनीयो जनार्दनः ।।
पारणे दिवसे प्राप्ते भक्ष्यं चैव चतुर्विधम्।। ८ ।।
उपायनं च दातव्यं ब्राह्मणाय कुटुंबिने ।।
सौवर्णीं राजतीं चापि मूर्तिं कुर्यान्मनोरमाम् ।। ९ ।।
पीताम्बरधरां दिव्यां वनमालाविभूषिताम् ।।
शुक्लपुष्पैः सुगंधैश्च पूजयेत्पुरुषोत्तमम् ।। 2.7.10.१० ।।
शय्यादानैर्वस्त्रदानैर्विप्राणां भोजनैस्तथा ।।
दम्पत्योर्भोजनैश्चैव दक्षिणाभिः प्रपूजयेत् ।। ११ ।।
एवं तु चतुरो मासान्पूजयित्वा जनार्दनम् ।।
मार्गशीर्षादिमासेषु पूजयेत्पूर्ववद्धरिम्।। १२ ।।
रक्तवर्णं हरिं ध्यायेद्रुक्मिणीसहितं तथा ।।
चैत्रादींश्चतुरो मासानेवं संपूजयेत्ततः ।। १३ ।।
भूम्या सह स्थितं देवमर्चयेद्भक्तिपूर्वकम् ।।
सनंदनाद्यैर्मुनिभिः स्तूयमानमकल्मषम् ।। १४ ।।

आषाढस्य च मासस्य द्वितीयायां समापयेत् ।।
अष्टाक्षरेण मंत्रेण जुहुयादनले शुभे ।। १५ ।।
मार्गशीर्षादिमासानां पारणे भूमिपालक ।।
जुहुयाद्विष्णुगायत्र्या चैत्रादीनां निबोधय ।। १६ ।।
पौरुषेण च मंत्रेण जुहुयादनले शुभे ।।
पञ्चामृतं पायसं च ह्यपूपं घृतपाचितम् ।। १७ ।।
एवं क्रमेण द्रव्याणि प्रतिमासु निबोधय ।।
सौवर्णी प्रतिमां दद्यात्लक्ष्मीनारायणस्य च ।। १८ ।।
सौवर्णी मध्यमे दद्यात्कृष्णस्य परमात्मनः ।।
राजतीं त्वंतिमे दद्याद्वराहस्य महात्मनः ।। १९ ।।
ब्राह्मणान्भोजयेत्पश्चान्नामभिः केशवादिभिः ।।
वस्त्रयुग्मैरलंकारैर्यथावित्तानुसारतः ।। 2.7.10.२० ।।
अर्चयित्वा ततो दद्यादपूपान्घृतपाचितान् ।।
उपायनार्थे विप्रेभ्यो द्वादशभ्यो निवेदयेत् ।। २१ ।।
आचार्याय ततो दद्यात्प्रतिमां पूर्वकल्पिताम् ।।

शय्यां संकल्पितां पूर्णां सर्वालंकारभूषिताम् ।। २२ ।।
तस्यामभ्यर्च्य विधिवल्लक्ष्मीनारायणं परम् ।।
कांस्यपात्रेण सहितामपूपैर्बहुभिस्तथा ।। २३ ।।
वस्त्रालंकारसहितां दक्षिणाभिस्तथैव च ।।
ब्राह्मणाय विशिष्टाय वैष्णवाय कुटुंबिने ।। ।। २४ ।।
दातव्या विधिवत्पूज्य ब्राह्मणांश्चापि भोजयेत् ।।
।। दानमन्त्रः ।। ।।
लक्ष्म्या अशून्यं शयनं यथा तव जनार्दन ।।२५।।
शय्या ममाप्यशून्या स्याद्दानेनाऽनेन केशव ।।
एवं सम्प्रार्थ्य देवेशं स्वयं भोजनमाचरेत् ।। २६ ।।
पुरुषो वा सती वाऽपि विधवा वा समाचरेत् ।।
अशून्यशयनार्थं च कर्तव्यं व्रतमुत्तमम् ।। २७ ।।
एवं तव मया ख्यातं विस्तरान्नृपसत्तम ।।
सुप्रसन्ने जगन्नाथे भवेयुर्विविधाः प्रजाः ।। २८ ।।
तस्मिंस्तुष्टे तु देवेशे देवानामपि दुर्लभाः ।।

तस्मात्सर्वप्रयत्नेन व्रतमेतत्समाचरेत् ।। २९ ।।
अवश्यं गन्तुकामेन तद्विष्णोः परमं पदम् ।।
एवमुक्तं मया सर्वं किमन्यच्छ्रोतुमिच्छसि ।। 2.7.10.३० ।।
इत्युक्तस्तेन राजर्षिः पुनरप्याह तं मुनिम् ।।
वैशाखे छत्रदानस्य माहात्म्यं विस्तराद्वद ।। ३१ ।।
शृण्वतोऽपि न तृप्तिर्मे वैशाखोक्ताञ्छुभावहान् ।। ३२ ।।
इति तद्वचनं श्रुत्वा यशस्यं पुण्यवर्द्धनम् ।।
प्रत्युवाच महाभागं श्रुतदेवो महायशाः ।।३३ ।।
।। श्रुतदेव उवाच ।। ।।

वैशाखे घर्मतप्तानां मानवानां महात्मनाम् ।।
ये कुर्वन्त्यातपत्राणं तेषां पुण्यमनंतकम् ।। ३४ ।।
अत्रैवोदाहरन्तीममिति हासं पुरातनम् ।।
वैशाखधर्ममुद्दिश्य पुरा कृतयुगे कृतम् ।। ३५ ।।
वङ्गदेशे पुरा कश्चिद्धेमकान्त इति श्रुतः ।।
कुशकेतोः सुतो धीमान्राजा शस्त्रभृतां वरः ।।

एकदा मृगयाऽऽसक्तो गहनं वनमाविशत् ।। ३६ ।।
तत्र नानाविधान्हत्वा मृगान्क्रोडादिकान्बहून्।।
श्रांतो मध्याह्नवेलायां मुनीनामाश्रमं ययौ ।। ३७ ।।
तदा शतर्चिनोनाम ऋषयः शंसितव्रताः ।।
समाधिस्था न जानन्ति बाह्यकृत्यं च किंचन ।। ३८ ।।
तान्दृष्ट्वा निश्चलान्विप्रान्क्रुद्धो हंतुं मनो दधे ।।
भूपं निवारयामास शिष्याणामयुतं तदा ।। ३९ ।।
दुर्बुद्ध शृणु नो वाक्यं गुरवस्तु समाधिगाः ।।
नो जानन्ति बहिःकृत्यं तस्मात्क्रोधं न चार्हसि ।। 2.7.10.४० ।।
ततः शिष्यानुवाचेदं वचनं क्रोधविह्वलः ।।
यूयं कुरुध्वमातिथ्यमध्वश्रांतस्य मे द्विजाः।। ४१ ।।
एवमुक्ताश्च भूपेन शिष्या ऊचुस्तदा नृपम् ।।
नाऽऽज्ञप्ता गुरुभिर्भूप वयं भिक्षाशिनः पुनः ।। ४२ ।।
गुरुतन्त्राः कथं कर्तुमातिथ्यं ते वयं क्षमाः ।।
प्रत्याख्यातो नृपः शिष्यैस्तान्हंतुं धनुराददे ।। ४३ ।।

मृगदस्युभयादिभ्यो बहुधा रक्षिता मया ।।
ते मामेवोपशिक्षंति मया दत्तप्रतिग्रहाः ।। ४४ ।।
एते मां न विजानंति कृतघ्ना भूरिमानिनः ।।
घ्नतोपि मे न दोषः स्यादेतान्वै ह्याततायिनः ।। ४५ ।।
एवं विक्रुद्धमानः सञ्छरान्मुंचञ्छरासनात् ।।
तान्विद्रुताननुद्रुत्य जघ्ने शिष्यशतत्रयम् ।।४६।।
दुद्रुवुर्भयतः सर्वे विहायाऽऽश्रममञ्जसा ।।
विद्राविते‍षु शिष्येषु बलादाश्रमसंस्थितान् ।। ४७ ।।
संभाराञ्जगृहुः शीघ्रं सैनिकाः पापबुद्धयः ।।
यथेष्टं भोजनं चक्रुर्नृपेणैवानुमोदिताः ।। ४८ ।।
ततः सेनाऽऽवृतो राजा पुरीमागाद्विनात्यये ।।
कुशकेतुस्ततः श्रुत्वा तनयस्य विचेष्टितम्।। ४९ ।।
पुरान्निर्यातयामास गर्हयन्गर्हयन्सुतम् ।।
राज्यानर्हं क्षमाहीनं स्वदेशादपि भूमिप ।। 2.7.10.५० ।।
पित्रा त्यक्तस्ततो राजा हेमकांतोऽतिविह्वलः ।।

वनं विवेश गहनं हत्याभिश्च सुपीडितः ।। ५१ ।।
बहुकालमवासीच्च गह्वरे निर्जने वने ।।

आहारं कल्पयामास व्याधधर्ममुपाश्रितः ।। ५२ ।।
न क्वाऽपि स्थितिमापेदे हत्ययाऽभिद्रुतो भृशम् ।।
अष्टाविंशतिवर्षाणि गतान्यस्य दुरात्मनः ।। ५३ ।।
तीर्थयात्राप्रसंगेन त्रितो नाम महामुनिः ।।
तस्मिन्नरण्ये वैशाखे रवौ मध्यंदिने गते ।। ५४ ।।
गच्छन्नातपविक्लांतस्तृषया चाऽपि पीडितः ।।
क्वचिद्वृक्षविहीने तु प्रदेशे मूर्च्छितोऽभवत् ।। ५५ ।।
दैवाद्दृष्ट्वा हेमकांतस्त्रितं नाम महामुनिम् ।।
तृषार्तं मूर्छितं श्रांतं कृपां चक्रे नृपाधमः ।।५६।।
ब्रह्मपत्रैस्तदा छत्रं कृत्वा चाऽऽतपवारणम्।।
मुनेर्जग्राह शिरसि ह्यलाबुस्थं जलं ददौ ।। ५७ ।।
लब्धसंज्ञोऽभवत्तेन ह्युपचारेण वै मुनिः ।।
पत्रच्छत्रं क्षत्रदत्तं गृहीत्वा गतविक्लमः ।। ५८ ।।

ग्रामं क्वचिच्छनैः प्राप्य किञ्चिदाप्यायितेन्द्रियः ।।
तेन पुण्यप्रभावेन ब्रह्महत्याशतत्रयम् ।। ५९ ।।
विनष्टमभवत्तस्य क्षणादेव महात्मनः ।।
ततो विस्मयमापन्नो हेमकान्तो महारथः ।।2.7.10.६०।।
बहुधा पीड्यमानस्य ब्रह्महत्याः कथं गताः ।।
केनाऽपि निष्कृता ह्येताः क्व गताः केन हेतुना ।।६१।।
इत्येवं चिन्तयामास ब्रह्महत्याविमोचनम्।।
एवं चाऽऽस्थिते राज्ञि यमदूता अथाऽऽगमन्।।६२।।
नेतुमेनं महात्मानं हेमकांतं वने स्थितम् ।।
ग्रहणीं जनयामासुः प्राणान्हर्तुं महात्मनः।।६३।।
तदा प्राणवियोगार्तः पुरुषांस्त्रीन्ददर्श ह ।।
यमदूतान्महाघोरानूर्ध्वकेशान्भयंकरान् ।। ६४ ।।
चिन्तयानः स्वकर्माणि तूष्णीमासीत्तदा नृपः ।।
छत्रदानप्रभावेन जाता विष्णुस्मृतिर्नृप ।। ६५ ।।
तेन स्मृतो महाविष्णुर्विष्वक्सेन स्वमंत्रिणम् ।।

उवाच तूर्णं त्वं गच्छ यमदूतान्निवारय ।।६६।।
वैशाखधर्मनिरतं हेमकांतं तु पालय ।।
निष्पापमेनं मद्भक्तं पित्रे देहि पुरं गतः ।। ६७ ।।
मदीरितेन वाक्येन कुशकेतुं च बोधय ।।
सर्वधर्म्मोज्झितो वापि ब्रह्मचर्यादिवर्जितः ।। ६८ ।।
वैशाखधर्मनिरतो मत्प्रियः स्यान्न संशयः।।
कृतागाश्चाऽपि त्वत्पुत्रो मुनित्राणपरायणः ।। ६९ ।।
वैशाखे छत्रदानेन निष्पापो नाऽत्र संशयः ।।
तेन पुण्यप्रभावेन शांतो दान्तश्चिरायुषः ।। 2.7.10.७० ।।
शौर्योदार्यगुणोपेतस्त्वत्समोऽयं गुणैरपि ।।

तस्मादेनं राज्यभारे संस्थापय महाबलम् ।। ७१ ।।
विष्णुनैव समाज्ञप्तमित्यादिश्य नृपोत्तमम् ।।
पितुर्वंशे हेमकांतं स्थाप्याऽऽयाहि च मां पुनः ।। ७२ ।।
इत्यादिष्टो भगवता विष्वक्सेनो महाबलः ।।
हेमकान्तं समासाद्य यमदूतान्निवार्य च ।। ७३ ।।

पाणिना शंतमेनैव पस्पर्शांगेषु भूमिपम् ।।
भगवद्भक्तसंस्पर्शाद्धतव्याधिः क्षणादभूत् ।। ७४ ।।
विष्वक्सेनस्ततस्तेन सह तस्य पुरीं ययौ ।।
तं दृष्ट्वा विस्मितो भूत्वा कुशकेतुर्महाप्रभुः ।। ७५ ।।
ननाम शिरसा भक्त्या दण्डवत्पतितो भुवि ।।
गृहं प्रवेशयामास पार्षदं परमात्मनः ।। ७६ ।।
स्तुत्वा च विविधैः स्तोत्रैः पूजयामास वैभवैः ।।
तस्मै प्रीतमनाः प्राह विष्वक्सेनो महाबलः ।। ।। ७७ ।।
हेमकान्तं समुद्दिश्य यदुक्तं विष्णुना पुरा ।।
तच्छ्रुत्वा कुशकेतुश्च पुत्रं राज्ये निवेश्य च ।। ७८ ।।
विष्वक्सेनाभ्यनुज्ञातः सभार्यो वनमाविशत् ।।
विष्वक्सेनो हेमकान्तमनुमंत्र्याभिपूज्य च ।। ७९ ।।
श्वेतद्वीपं ययौ धीमान्विष्णुपार्श्वे महामनाः ।।
हेमकांतस्ततो राजा वैशाखोक्ताञ्च्छुभावहान।।2.7.10.८०।।
विष्णुप्रीतिकरान्धर्मान्प्रतिवर्षं चकार ह ।।

ब्रह्मण्यो धर्ममार्गस्थः शान्तो दान्तो जितेन्द्रियः ।। ८१ ।।
दयालुः सर्वभूतेषु सर्वयज्ञेषु दीक्षितः ।।
प्रवृद्धः सर्वसम्पद्भिः पुत्रपौत्रादिभिर्वृतः ।। ८२ ।।
भुक्त्वा भोगान्समस्तांश्च विष्णुलोकमवाप्तवान् ।। ८३ ।।
नेक्षे तु वैशाखसमांश्च धर्मान्सुखप्रयत्नान्बहुपुण्यहेतून् ।।
पापेन्धनाद्यग्निनिभान्सुलभ्यान्धर्मादिमोक्षान्तपुमर्थहेतून् ।। ८४ ।।
इति श्रीस्कान्दे महापुराण एकाशीति साहस्र्यां संहितायां द्वितीये वैष्णवखंडे वैशाखमासमाहात्म्ये नारदाम्बरीषसंवादे छत्रदानप्रशंसने हेमकांतस्य ब्रह्महत्यादि पापशमनवर्णनं नाम दशमोऽध्यायः ।। १० ।।

Roman transliteration

|| maithila uvāca || ||
yatkāmapatnīcaritamaśūnyaśayanaṃ vratam ||
devopadiṣṭaṃ tasyā'sya vidhānaṃ brūhi bhūsura || 1 ||
kiṃ dānaṃ ko vidhistasya pūjanaṃ kiṃ phalaṃ tathā ||
etadācakṣva bhūdeva śrotuṃ kautūhalaṃ hi me || 2 ||
|| śrutadeva uvāca || ||
śṛṇu bhūyaḥ pravakṣyāmi vrataṃ pāpapraṇāśanam ||
aśūnyaśayanaṃ nāma ramāyai hariṇoditam || 3 ||
yena cīrṇena deveśo jīmūtā"bhaḥ prasīdati ||
lakṣmībhartā jagannāthaḥ samastā'ghaughanāśanaḥ || 4 ||

akṛtvā yastvidaṃ rājanvrataṃ pātakanāśanam ||
gārhasthyamanuvarteta tasyedaṃ niṣphalaṃ bhavet || 5 ||
śrāvaṇe śuklapakṣe tu dvitīyāyāṃ mahīpate ||
aśūnyaśayanākhyaṃ tadgrāhyaṃ vratamanuttamam ||6||
cāturmāsye tu saṃprāpte haviṣyāśī bhavennaraḥ ||

caturbhiḥ pāraṇaṃ māsaiḥ samyaṅniṣpādyate prabho ||7||
lakṣmīyukto jagannāthaḥ pūjanīyo janārdanaḥ ||
pāraṇe divase prāpte bhakṣyaṃ caiva caturvidham|| 8 ||
upāyanaṃ ca dātavyaṃ brāhmaṇāya kuṭuṃbine ||
sauvarṇīṃ rājatīṃ cāpi mūrtiṃ kuryānmanoramām || 9 ||
pītāmbaradharāṃ divyāṃ vanamālāvibhūṣitām ||
śuklapuṣpaiḥ sugaṃdhaiśca pūjayetpuruṣottamam || 2.7.10.10 ||
śayyādānairvastradānairviprāṇāṃ bhojanaistathā ||
dampatyorbhojanaiścaiva dakṣiṇābhiḥ prapūjayet || 11 ||
evaṃ tu caturo māsānpūjayitvā janārdanam ||
mārgaśīrṣādimāseṣu pūjayetpūrvavaddharim|| 12 ||
rakravarṇaṃ hariṃ dhyāyedrukmiṇīsahitaṃ tathā ||
caitrādīṃścaturo māsānevaṃ saṃpūjayettataḥ || 13 ||
bhūmyā saha sthitaṃ devamarcayedbhaktipūrvakam ||
sanaṃdanādyairmunibhiḥ stūyamānamakalmaṣam || 14 ||

āṣāḍhasya ca māsasya dvitīyāyāṃ samāpayet ||
aṣṭākṣareṇa maṃtreṇa juhuyādanale śubhe || 15 ||
mārgaśīrṣādimāsānāṃ pāraṇe bhūmipālaka ||
juhuyādviṣṇugāyatryā caitrādīnāṃ nibodhaya || 16 ||
pauruṣeṇa ca maṃtreṇa juhuyādanale śubhe ||
pañcāmṛtaṃ pāyasaṃ ca hyapūpaṃ ghṛtapācitam || 17 ||
evaṃ krameṇa dravyāṇi pratimāsu nibodhaya ||
sauvarṇī pratimāṃ dadyāllakṣmīnārāyaṇasya ca || 18 ||
sauvarṇīṃ madhyame dadyātkṛṣṇasya paramātmanaḥ ||
rājatīṃ tvaṃtime dadyādvarāhasya mahātmanaḥ || 19 ||
brāhmaṇānbhojayetpaścānnāmabhiḥ keśavādibhiḥ ||
vastrayugmairalaṃkārairyathāvittānusārataḥ || 2.7.10.20 ||
arcayitvā tato dadyādapūpāṅghṛtapācitān ||
upāyanārthe viprebhyo dvādaśabhyo nivedayet || 21 ||
ācāryāya tato dadyātpratimāṃ pūrvakalpitām ||

śayyāṃ saṃkalpitāṃ pūrṇāṃ sarvālaṃkārabhūṣitām || 22 ||
tasyāmabhyarcya vidhivallakṣmīnārāyaṇaṃ param ||
kāṃsyapātreṇa sahitāmapūpairbahubhistathā || 23 ||
vastrālaṃkārasahitāṃ dakṣiṇābhistathaiva ca ||
brāhmaṇāya viśiṣṭāya vaiṣṇavāya kuṭuṃbine || || 24 ||
dātavyā vidhivatpūjya brāhmaṇāṃścāpi bhojayet ||
|| dānamantraḥ || ||
lakṣmyā aśūnyaṃ śayanaṃ yathā tava janārdana ||25||
śayyā mamāpyaśūnyā syāddānenā'nena keśava ||
evaṃ samprārthya deveśaṃ svayaṃ bhojanamācaret || 26 ||
puruṣo vā satī vā'pi vidhavā vā samācaret ||
aśūnyaśayanārthaṃ ca kartavyaṃ vratamuttamam || 27 ||
evaṃ tava mayā khyātaṃ vistarānnṛpasattama ||
suprasanne jagannāthe bhaveyurvividhāḥ prajāḥ || 28 ||
tasmiṃstuṣṭe tu deveśe devānāmapi durlabhāḥ ||

tasmātsarvaprayatnena vratametatsamācaret || 29 ||
avaśyaṃ gantukāmena tadviṣṇoḥ paramaṃ padam ||
evamuktaṃ mayā sarvaṃ kimanyacchrotumicchasi || 2.7.10.30 ||
ityuktastena rājarṣiḥ punarapyāha taṃ munim ||
vaiśākhe chatradānasya māhātmyaṃ vistarādvada || 31 ||
śṛṇvato'pi na tṛptirme vaiśākhoktāñcchubhāvahān || 32 ||
iti tadvacanaṃ śrutvā yaśasyaṃ puṇyavarddhanam ||
pratyuvāca mahābhāgaṃ śrutadevo mahāyaśāḥ ||33 ||
|| śrutadeva uvāca || ||
vaiśākhe gharmataptānāṃ mānavānāṃ mahātmanām ||
ye kurvantyātapatrāṇaṃ teṣāṃ puṇyamanaṃtakam || 34 ||
atraivodāharantīmamiti hāsaṃ purātanam ||
vaiśākhadharmamuddiśya purā kṛtayuge kṛtam || 35 ||
vaṅgadeśe purā kaściddhemakānta iti śrutaḥ ||
kuśaketoḥ suto dhīmānrājā śastrabhṛtāṃ varaḥ ||

ekadā mṛgayā"sakto gahanaṃ vanamāviśat || 36 ||
tatra nānāvidhānhatvā mṛgānkroḍādikānbahūn||
śrāṃto madhyāhnavelāyāṃ munīnāmāśramaṃ yayau || 37 ||
tadā śatarcinonāma ṛṣayaḥ śaṃsitavratāḥ ||
samādhisthā na jānanti bāhyakṛtyaṃ ca kiṃcana || 38 ||
tāndṛṣṭvā niścalānviprānkruddho haṃtuṃ mano dadhe ||
bhūpaṃ nivārayāmāsa śiṣyāṇāmayutaṃ tadā || 39 ||
durbuddha śṛṇu no vākyaṃ guravastu samādhigāḥ ||
no jānanti bahiḥkṛtyaṃ tasmātkrodhaṃ na cārhasi || 2.7.10.40 ||
tataḥ śiṣyānuvācedaṃ vacanaṃ krodhavihvalaḥ ||
yūyaṃ kurudhvamātithyamadhvaśrāṃtasya me dvijāḥ|| 41 ||
evamuktāśca bhūpena śiṣyā ūcustadā nṛpam ||
nā"jñaptā gurubhirbhūpa vayaṃ bhikṣāśinaḥ punaḥ || 42 ||
gurutantrāḥ kathaṃ kartumātithyaṃ te vayaṃ kṣamāḥ ||
pratyākhyāto nṛpaḥ śiṣyaistānhaṃtuṃ dhanurādade || 43 ||

mṛgadasyubhayādibhyo bahudhā rakṣitā mayā ||
te māmevopaśikṣaṃti mayā dattapratigrahāḥ || 44 ||
ete māṃ na vijānaṃti kṛtaghnā bhūrimāninaḥ ||
ghnatopi me na doṣaḥ syādetānvai hyātatāyinaḥ || 45 ||
evaṃ vikruddhamānaḥ sañcharānmuṃcañccharāsanāt ||
tānvidrutānanudrutya jaghne śiṣyaśatatrayam ||46||
dudruvurbhayataḥ sarve vihāyā"śramamañjasā ||
vidrāviteṣu śiṣyeṣu balādāśramasaṃsthitān || 47 ||
saṃbhārāñjagṛhuḥ śīghraṃ sainikāḥ pāpabuddhayaḥ ||
yatheṣṭaṃ bhojanaṃ cakrurnṛpeṇaivānumoditāḥ || 48 ||
tataḥ senā"vṛto rājā purīmāgāddināṭyaye ||
kuśaketustataḥ śrutvā tanayasya viceṣṭitam|| 49 ||
purānniryātayāmāsa garhayangarhayansutam ||
rājyānarhaṃ kṣamāhīnaṃ svadeśādapi bhūmipa || 2.7.10.50 ||
pitrā tyaktastato rājā hemakāṃto'tivihvalaḥ ||

vanaṃ viveśa gahanaṃ hatyābhiśca supīḍitaḥ || 51 ||
bahukālamavāsīcca gahvare nirjane vane ||
āhāraṃ kalpayāmāsa vyādhadharmamupāśritaḥ || 52 ||
na kvā'pi sthitimāpede hatyayā'bhidruto bhṛśam ||
aṣṭāviṃśativarṣāṇi gatānyasya durātmanaḥ || 53 ||
tīrthayātrāprasaṃgena trito nāma mahāmuniḥ ||

tasminnaraṇye vaiśākhe ravau madhyaṃdine gate || 54 ||
gacchannātapaviklāṃtastṛṣayā cā'pi pīḍitaḥ ||
kvacidvṛkṣavihīne tu pradeśe mūrcchito'bhavat || 55 ||
daivāddṛṣṭvā hemakāṃtastritaṃ nāma mahāmunim ||
tṛṣārtaṃ mūrchitaṃ śrāṃtaṃ kṛpāṃ cakre nṛpādhamaḥ ||56||
brahmapatraistadā chatraṃ kṛtvā cā''tapavāraṇam||
munerjagrāha śirasi hyalābusthaṃ jalaṃ dadau || 57 ||
labdhasaṃjño'bhavattena hyupacāreṇa vai muniḥ ||
patracchatraṃ kṣatradattaṃ gṛhītvā gataviklamaḥ || 58 ||

grāmaṃ kvacicchanaiḥ prāpya kiñcidāpyāyitendriyaḥ ||
tena puṇyaprabhāvena brahmahatyāśatatrayam || 59 ||
vinaṣṭamabhavattasya kṣaṇādeva mahātmanaḥ ||
tato vismayamāpanno hemakānto mahārathaḥ ||2.7.10.60||
bahudhā pīḍyamānasya brahmahatyāḥ kathaṃ gatāḥ ||
kenā'pi niṣkṛtā hyetāḥ kva gatāḥ kena hetunā ||61||
ityevaṃ cintayāmāsa brahmahatyāvimocanam||
evaṃ cā'jñasthite rājñi yamadūtā athā''gaman||62||
netumenaṃ mahātmānaṃ hemakāṃtaṃ vane sthitam ||
grahaṇīṃ janayāmāsuḥ prāṇānhartuṃ mahātmanaḥ||63||
tadā prāṇaviyogārtaḥ puruṣāṃstrīndadarśa ha ||
yamadūtānmahāghorānūrdhvakeśānbhayaṃkarān || 64 ||
cintayānaḥ svakarmāṇi tūṣṇīmāsīttadā nṛpaḥ ||
chatradānaprabhāvena jātā viṣṇusmṛtirnṛpa || 65 ||
tena smṛto mahāviṣṇurviṣvaksena svamaṃtriṇam ||

uvāca tūrṇaṃ tvaṃ gaccha yamadūtānnivāraya ||66||
vaiśākhadharmaniratam hemakāṃtaṃ tu pālaya ||
niṣpāpamenaṃ madbhaktaṃ pitre dehi puraṃ gataḥ || 67 ||
madīritena vākyena kuśaketuṃ ca bodhaya ||
sarvadharmmojjhito vāpi brahmacaryādivarjitaḥ || 68 ||
vaiśākhadharmanirato matpriyaḥ syānna saṃśayaḥ||
kṛtāgāścā'pi tvatputro munitrāṇaparāyaṇaḥ || 69 ||
vaiśākhe chatradānena niṣpāpo nā'tra saṃśayaḥ ||
tena puṇyaprabhāvena śāṃto dāntaścirāyuṣaḥ || 2.7.10.70 ||
śauryodāryaguṇopetastvatsamo'yaṃ guṇairapi ||
tasmādenaṃ rājyabhāre saṃsthāpaya mahābalam || 71 ||
viṣṇunaiva samājñaptamityādiśya nṛpottamam ||
piturvaṃśe hemakāṃtaṃ sthāpyā''yāhi ca māṃ punaḥ || 72 ||
ityādiṣṭo bhagavatā viṣvakseno mahābalaḥ ||
hemakāntaṃ samāsādya yamadūtānnivārya ca || 73 ||

pāṇinā śaṃtamenaiva pasparśāṃgeṣu bhūmipam ||
bhagavadbhaktasaṃsparśāddhatavyādhiḥ kṣaṇādabhūt || 74 ||
viṣvaksenastatastena saha tasya purīṃ yayau ||
taṃ dṛṣṭvā vismito bhūtvā kuśaketurmahāprabhuḥ || 75 ||
nanāma śirasā bhaktyā daṇḍavatpatito bhuvi ||
gṛhaṃ praveśayāmāsa pārṣadaṃ paramātmanaḥ || 76 ||
stutvā ca vividhaiḥ stotraiḥ pūjayāmāsa vaibhavaiḥ ||
tasmai prītamanāḥ prāha viṣvakseno mahābalaḥ || || 77 ||
hemakāntaṃ samuddiśya yaduktaṃ viṣṇunā purā ||
tacchrutvā kuśaketuśca putraṃ rājye niveśya ca || 78 ||
viṣvaksenābhyanujñātaḥ sabhāryo vanamāviśat ||

viṣvakseno hemakāntamanumaṃtryābhipūjya ca || 79 ||
śvetadvīpaṃ yayau dhīmānviṣṇupārśve mahāmanāḥ ||
hemakāṃtastato rājā vaiśākhoktāñcchubhāvahāna||2.7.10.80||
viṣṇuprītikarāndharmānprativarṣaṃ cakāra ha ||

brahmaṇyo dharmamārgasthaḥ śānto dānto jitendriyaḥ || 81 ||
dayāluḥ sarvabhūteṣu sarvayajñeṣu dīkṣitaḥ ||
pravṛddhaḥ sarvasampadbhiḥ putrapautrādibhirvṛtaḥ || 82 ||
bhuktvā bhogānsamastāṃśca viṣṇulokamavāptavān || 83 ||
nekṣe tu vaiśākhasamāṃśca dharmānsukhaprayatnānbahupuṇyahetūn ||
pāpendhanādyagninibhānsulabhyāndharmādimokṣāntapumarthahetūn || 84 ||
iti śrīskānde mahāpurāṇa ekāśīti sāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṃḍe
vaiśākhamāsamāhātmye nāradāmbarīṣasaṃvāde chatradānapraśaṃsane hemakāṃtasya brahmahatyādi
pāpaśamanavarṇanaṃ nāma daśamo'dhyāyaḥ || 10 ||

English translation

Maithila said :

1-2. O Brāhmaṇa , describe in detail the procedure of Aśūnyaśayanavrata that was advised by Devas and performed by the wife of Kāma . What is the charitable gift thereof? What is the procedure? How is the worship to be performed? What is the benefit thereof? Describe this, O Brāhmaṇa. I am very eager to hear.

Śrutadeva said :

3. Listen once again. I shall recount the Vrata that is named Aśūnyaśayana that is destructive of all sins and that was recounted by Hari to Ramā . [1]

4. If that Vrata is performed, the Lord of Devas having the lustre of cloud, the Lord of the universe, the destroyer of all masses of sins, the husband of Lakṣmī , becomes pleased.

5. If a person does not perform this Vrata, O king, that is destructive of sins and continues to lead the life of a householder, that shall be fruitless unto him.

6-11. On the second day in the bright half of the month of Śrāvaṇa , o king, this excellent Vrata named Aśūnyaśayana should be taken up.

When the four months (of the rainy season) have arrived, men should regularly eat only the Haviṣya (food). O lord, the Pāraṇā should be completed in the course of the four months. Janārdana , the Lord of the universe, should be worshipped along with Lakṣmī. When the day of Pāraṇā arrives, four types of foodstuffs should be given as present to a Brāhmaṇa having a large family.

The Lord's idol should be beautiful and made of gold or silver. The Lord shall be clad in yellow garments and adorned with sylvan garlands. The idol should be exquisitely made. The devotee should worship Puruṣottama with sweet-smelling white flowers. The worship should be accompanied by gifts of beds, garments, feeding of Brāhmaṇas , feeding of couples and monetary gifts.

12. After worshipping Janārdana during the four months thus, the devotee should worship Hari as before, in the months beginning with Mārgaśīrṣa .

13. He should meditate on Hari, red in complexion, and accompanied by Rukmiṇī , Thus he should worship the Lord during four months beginning with Caitra .

14-15. Then he should devoutly worship the Lord stationed along with Bhūmi (Earth), the Lord devoid of sins and eulogized by Sanandana and other sages. He should conclude the worship on the second day in the month of Āṣāḍha . He should perform the Homa in the auspicious fire with the eight-syllabled Mantra (oṃ namo nārāyaṇāya).

16. In the Pāraṇā of the months beginning with Mārgaśīrṣa, O king, the devotee should perform Homa with Viṣṇu-Gāyatrī . [2] Note the procedure for the months beginning with Caitra.

17-19. He should perform Homa in the auspicious fire, with Pauruṣa (Sūkta) Mantra (RV X.90). (The Naivedyas) should be Pañcāmṛta , milk pudding and sweet pie cooked in ghee . The materials are to be given in this order. Note (the procedure) for the (gift of) idols. He should (in the beginning) give a golden idol of Lakṣmī-Nārāyaṇa . He should give a golden image of Kṛṣṇa , the Supreme Ātman , in the middle. He should give a silver idol of the noble-souled Varāha in the end.

20-21. He should then feed Brāhmaṇas with the names beginning with Keśava . After honouring them with pairs of clothes and ornaments in accordance with his financial position, he should adore them and offer sweet pies cooked in ghee as presents. He should offer these to twelve Brāhmaṇas.

22-25a. Then he should give the image fashioned in advance to the preceptor. The bed as planned before should be complete and embellished with all ornaments. The great deity Lakṣmī- Nārāyaṇa should be duly worshipped on it. That should be given to an excellent Brāhmaṇa, a Vaiṣṇava with a large family, along with a bell-metal vessel and many sweet pies. The present should be made along with garments and ornaments as well as monetary gifts. He should duly worship other Brāhmaṇas too and feed them.

The Mantra for the gift : [3]

25b-26. “Just as your bed, O Janārdana, is not devoid of Lakṣmī, so also, O Keśava, let my bed too be not vacant by the merit of this charitable gift.”

After requesting the Lord of Devas thus, he should take his food himself.

27-30. This Vrata can be performed by a man, a chaste woman or a widow. This excellent Vrata should be performed for the sake of Aśūnyaśayana (‘non-vacant bed’ i.e. life-long partnership of the spouse).

Thus, O excellent king, the Vrata has been recounted to you in detail. When Jagannātha is delighted, there shall be different kinds of progeny; when the Lord of Devas is pleased, those inaccessible to even Devas (can be acquired). Hence, by all means, one should perform this Vrata . It should be necessarily performed by one who is desirous of going to the great region of Viṣṇu . Thus everything has been described by me. What else do you wish to hear?

31-33. On being told thus by him the saintly king requested the sage once again: “Describe in detail the greatness of the gift of umbrellas in the month of Vaiśākha . I am not satiated by listening to the holy rites mentioned for the month of Vaiśākha. They are conducive to auspiciousness.”

On hearing these words of his that bring about fame and increase merit, Śrutadeva of great fame replied to (the king) of great fortune.

Śrutadeva said : [4]

34-35. Infinite is the merit of those persons who offer protection from sunshine to noble-souled men heated by the sun.

In this context they cite this traditional legend of yore pertaining to the holy rites of Vaiśākha. This is the incident that happened formerly in Kṛtayuga .

36. Formerly there was an intelligent king in Vaṅgadeśa, well-known as Hemakānta . He was the son of Kuśaketu. He was the most excellent one among those who bore weapons. Once, as he was much interested in hunting, he entered a deep forest.

37. There he killed different kinds of animals such as boars etc. At the time of midday he became completely exhausted. He went to hermitages of sages.

38. At that time the sages of good holy rites named Śatarcins were engaged in meditation. They were not at all aware of anything that was going on outside.

39. On seeing those Brāhmaṇas motionless, the king became furious and was inclined to kill them. At that time ten thousand disciples restrained the king.

40. “O evil-minded one, listen to our words. Our preceptors are engaged in meditation. They do not know anything that happens outside. Hence it does not behove you to be angry.”

41. Thereupon, excited with fury he spoke these words to the disciples: “O Brāhmaṇas, I am exhausted in my journey. Treat me with hospitality.”

42-43. On being told thus by the king, the disciples said to the king: “We have not been directed by our preceptors, O king. Further, we eat what we get by way of alms. We are dependent on our preceptors. How are we competent to entertain you?” (Thus) refused by the disciples, the king took up his bow in order to kill them.

44-48. ‘These have been saved by me in various ways from dangers due to animals, robbers etc. Now they who were given monetary gifts by me, try to teach me. These are ungrateful and excessively proud. They are (like) murderous assailants. Even if I kill them, there is no harm.’

Infuriated thus, he began to discharge arrows from his bow. When they fled, he chased them. Thus he killed three hundred disciples.

In their fright, they left the hermitage and fled away quickly. When the disciples were driven away, the evil-minded soldiers seized the various articles stocked in the hermitage forcibly and ate them up. In this they were encouraged by the king himself.

49-50. Thereafter the king returned to the city by the end of the day accompanied by his army.

On hearing about the action of his son, Kuśaketu reproached his son very strongly. As he was devoid of patience and unsuitable to the kingdom, the king banished him from the city as well as from his land itself, O king.

51-55. Banished by his father, king Hemakānta became excessively bewildered. He entered the thick forest and was very much afflicted by Hatyās (‘Sins of Slaughter’).

He stayed for a long time in the deep forest devoid of men. He followed the practice of hunters and maintained himself. He could not permanently stay anywhere because he was (hotly) pursued by the Hatyās continuously. Thus the vicious one passed twenty-eight years.

(Once) A great sage named Trita came to that forest in the course of his pilgrimage. It was the month of Vaiśākha and the time was midday with the sun blazing furiously.

As he went along, he was oppressed by the sun's heat and was extremely afflicted with thirst. He fell into a swoon in a place where there was no tree at all.

56. As good luck would have it, King Hemakānta saw the great sage named Trita. Being overwhelmed with fatigue, he had swooned. He was much distressed due to thirst. The base king took pity on him.

57. He made an umbrella with leaves of Palāśa tree (Butea frondosa) and warded off the sunshine by holding it above the head of the sage. He gave him some water kept in a gourd.

58-63. By this service the sage regained his consciouness. He held the umbrella made of leaves which was handed over to him by that Kṣatriya . Thereby he recovered from fatigue. He went to a certain village and got back the regular functioning of the sense-organs.

On account of the power of that meritorious deed the three hundred Brahmahatyās perished instantaneously. He became a noble-souled one.

Thereupon Hemakānta, the mighty warrior, became surprised. 'I have been afflicted in various ways. Where have those Brahmahatyās gone? How have they gone? Have they been dispelled by anyone? What is the cause thereof?'

He was thinking in this manner about his relief from Brahmahatyās. Even as the king stood thus ignorant of the cause thereof, the messengers of Yama came there in order to take away this high-souled Hemakānta who was staying in the forest. They made him sick with dysentery in order to take away the life of this noble-souled one.

64-72. Agitated due to the deathpangs, he saw three beings who were terrible with hair on their heads standing up erect. They were the messengers of Yama instilling fear in him.

Thinking about his (evil) deeds, the king remained silent then. As a result of the charitable gift of an umbrella. O king, he was reminded of Viṣṇu.

Recollected by him, Mahāviṣṇu said to his minister Viṣvaksena : "You go quickly and restrain the messengers of Yama. Protect Hemakānta who was engaged in the holy rite pertaining to Vaiśākha. Go to his city and hand over this devotee of mine free from sins to his father. Enlighten Kuśaketu through these words uttered by me: 'Whether one is devoid of all Dharmas , or bereft of celibacy etc.. if he is engaged in Vaiśākha Dharmas, he shall undoubtedly be my favourite. Though your son has committed grave offences, he was engaged in saving the sage. Since he has made a gift of an umbrella in the month of Vaiśākha, he is rid of his sins. There is no doubt about it. By the power of that meritorious deed he has become Śānta (quiescent), Dānta (self-controlled) and Cirāyuṣa (long-lived). He is endowed with the qualities of heroism, liberalmindedness etc. and is on a par with you in good qualities. Hence establish this powerful prince in the administration of the kingdom.' Command, that excellent king that he has been directed thus by Viṣṇu. Leave Hemakānta with his father and come back to me."

73-74. On being ordered thus by the Lord, Viṣvaksena, the mighty one, came near Hemakānta and restrained the messengers of Yama. With his propitious hand he touched the limbs of the king. By the power of the contact with the devotee of the Lord, he became rid of ail ailments in an instant.

75-78a. Viṣvaksena went to his city along with him. On seeing him, Kuśaketu, the great lord, became surprised. He bowed down his head devoutly and prostrated flat on the ground. He took the attendant

of the Supreme Being into his abode. He eulogized him with different kinds of prayers. He adored him with his great affluence. Delighted with him Viṣvaksena, the mighty one, told him everything that had been previously spoken to him by Viṣṇu in regard to Hemakānta.

78b-81a. On hearing it, Kuśaketu installed his son in the kingdom. Permitted by Viṣvaksena, he entered the forest along with his wife.

After taking leave of Hemakānta with due deference Viṣvaksena went to Śvetadvīpa . The intelligent and noble-minded Viṣvaksena returned to the side of Viṣṇu.

King Hemakānta thereafter performed all the holy rites pertaining to Vaiśākha causing auspiciousness and pleasing to Viṣṇu. He performed those holy rites every year.

81b-83. He was a favourite patron of Brāhmaṇas, strictly adhered to the path of virtue. He was quiescent. He subjugated all the sense-organs and the mind. He was merciful to all living beings. He was initiated in all Yajñas . He flourished with all affluence. He was surrounded by sons, grandsons etc. After enjoying all worldly pleasures he attained the world of Viṣṇu.

84. I do not see any other holy rite on a par with those pertaining to Vaiśākha. Effort in this regard is pleasant. They are the cause, of plentiful merit. They are like fire unto the fuel of sins. They are easily accessible. They are the giver of all aims of life beginning with Dharma and ending with Mokṣa .

[1]: [1] : VV 3-30 describe the details of the Aśūnya-Śayana-Vrata whereby a man or a woman is never separated from his/her spouse. Some of the details are a bit different from those described in MtP.

[2]: [2] : Viṣṇu-Gāyatrī Mantra:

[3]: [3] : Cf. the Dāna-mantra occurring in MtP:

[4]: [4] : VV 34-83 describe the story of prince Hemakānta to explain the efficacy of the donation of umbrellas in Vaiśākha.

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 11

The Anecdote of King Kīrtimān

Chapter 165 of 221 · 99 detected Sanskrit verse markers

Sanskrit

।। मैथिल उवाच ।। ।।
वैशाखधर्माः सुलभाः पुण्यराशिविधायकाः ।।
विष्णुप्रीतिकराः सद्यः पुमर्थानां तु हेतवः ।। १ ।।
न प्रख्याताः कथं लोके शाश्वताः श्रुतिचोदिताः ।।
प्रख्याता राजसा धर्मास्तामसा अपि भूरिशः ।। २ ।।
दुर्घटा वहुयत्नाश्च वहुद्रव्यव्ययावहाः ।।
केचिन्माघं प्रशंसन्ति चातुर्मास्यान्परे जगुः ।। ३ ।।
व्यतीपातादिधर्माश्च वर्णयन्तीह भूरिशः ।।
एतद्विवेकं विस्तार्य श्रोतुकामाय मे वद ।। ४ ।।
।। श्रुतदेव उवाच ।। ।।
शृणु भूप प्रवक्ष्यामि न प्रख्याता इमे कथम् ।।
इतरेषां च धर्माणां कथं ख्यातिश्च भूतले ।। ५ ।।
राजसास्तामसा भूमौ बहवः कामुका जनाः ।।
इच्छंत्यैहिकभोगांस्ते पुत्रपौत्रादिसंपदः ।। ६ ।।
क्वचित्कथंचन क्वाऽपि जनेष्वेकोऽतिकृच्छ्रतः ।।

स्वर्गाय यतते लोके तस्माद्यज्ञादिसत्क्रियाः ।। ७ ।।
कुरुतेऽतिप्रयत्नेन मोक्षं नोपासते नरः ।।
क्षुद्राशा भूरिकर्माणो जनाः काम्यानुपासते ।। ८ ।।
प्रख्याता राजसा धर्मास्तामसा अपि तेन वै ।।
न ख्याताः सात्त्विका धर्मा हरिप्रीतिकरा इमे ।। ९ ।।
निष्कामिका इमे धर्मा ह्यैहिकाऽऽमुष्मिकप्रदाः ।।
न जानन्ति जना मूढा मोहिता देवमायया ।। 2.7.11.१० ।।
यथाऽऽधिपत्ये संप्राप्ते सर्वसिद्धो मनोरथः ।।
मोहनार्थं स्थलं प्राप्तमाधिपत्येन हीयते ।। ११ ।।
कारणं च प्रवक्ष्यामि गोपने भूतलेऽजसा ।।
यद्वैशाखोक्तधर्माणां सात्त्विकानां नृणामिह ।। १२ ।।
सार्वभौमः पुरा काश्यामिक्ष्वाकुकुलभूषणः ।।
कीर्तिमानिति विख्यातो नृगपुत्रो महायशाः ।। १३ ।ऽ।
जितेंद्रियो जितक्रोधो ब्रह्मण्यो राजसत्तमः ।।
एकदा मृगयासक्तो वसिष्ठाश्रममाययौ ।। १४ ।।

गच्छन्मार्गे ददर्शाऽसौ वैशाखे घर्मनिष्ठुरे ।।
भूयोभूयः कार्यमाणाञ्छिष्यांस्तस्य महात्मनः ।। १५ ।।
क्वचित्प्रपां प्रकुर्वन्ति छायामण्डपमेव च ।।
तटप्रपातं निस्तीर्य वापीं कुर्वन्ति निर्मलाम् ।। १६।।
सूपविष्टान्क्वचिद्वृक्षे व्यजनैर्वीजयन्ति च ।।
क्वचिद्दद्युर्हीक्षुदण्डान्क्वचिद्भन्धान्क्वचित्फलम्।।१७।।
मध्याह्ने छत्रदानं च सायाह्ने पानकस्य च ।।
क्वचिद्यच्छंति ताम्बूलं नेत्रे कर्पूरलेपनम् ।। १८ ।।
सुच्छाये च वने केचित्सुसंमृष्टांऽगणेषु च ।।
केचिदास्तरयंत्यद्धा वालुकानि हितानि च।। १९ ।।
कुर्वन्त्यांदोलिकां राजन्वृक्षशाखावलंबिनीम् ।।
के यूयमिति पप्रच्छ वासिष्ठा इति तेऽब्रुवन् ।। 2.7.11.२० ।।
किमेतदिति पप्रच्छ धर्मा वैशाखचोदिताः ।।
पुमर्थहेतव इमे क्रियन्तेऽस्माभिरञ्जसा ।। २१ ।।
वसिष्ठस्याऽऽज्ञया चेति तेऽबुवन्नृपसत्तमम् ।।

एतदाचरणे पुंसां किं फलं कस्तु तुष्यति ।।२२।।
एतद्विस्तार्य मे ब्रूत यूयं सम्यग्यथाश्रुतम् ।।
इति राज्ञा तु संपृष्टाः प्रत्यूचुस्ते महीपतिम् ।। २३ ।।
गुरोराज्ञाक्रमेणैव कुर्वतां पथिसत्क्रियाः ।।
नास्माकमवकाशोऽत्र गुरुं पृच्छ यथोचितम् ।। २४ ।।
स वेत्ति तत्त्वतो नूनं धर्मानेतान्महायशाः ।।
इति शिष्यैर्वसिष्ठस्य प्रत्युक्तस्तु द्रुतं ययौ ।।२५।।
वसिष्ठस्याऽश्रमं पुण्यं विद्यायोगोपबृंहितम् ।।
समायान्तं नृपं वीक्ष्य वसिष्ठः प्रीतमानसः ।।२६।।
आतिथ्यं विधिवच्चक्रे सानुगस्य महात्मनः।।
सूपविष्टः कृताऽतिथ्यः प्रीतः पप्रच्छ तं गुरुम् ।। २७ ।।
।। राजोवाच ।। ।।
मार्गे दृष्टं महाश्चर्यं त्वच्छिष्यैश्च कृतं शुभम् ।।
मया पृष्टं च तैर्नोक्तं क्रियमाणं शुभावहम् ।। २८ ।।
नास्माकमवकाशोऽत्र ह्येतद्धर्मप्रशंसने ।।

कर्तव्या च क्रियाऽस्माभिर्गुरुणा या च चोदिता ।। २९ ।।
गुरुं गच्छेति तैरुक्त आगतोऽहं तवांतिकम् ।।
मृगयाऽऽसक्तचित्तेन श्रांतेनातिथ्यमिच्छता ।। 2.7.11.३० ।।
दृष्टं मार्गे त्विदं पुण्यं तव शिष्यैश्च कारितम् ।।
जिज्ञासाऽऽसीत्ततः श्रोतुं धर्मानेतान्मुनीश्वर ।। ३१ ।।
त्वमादिरादिमान्धर्मान्समाचरसि वै यतः ।।
तान्धर्माञ्च्छ्रोतुकामाय शिष्याय प्रणताय च ।। ३२ ।।
श्रद्दधानाय मे ब्रूहि विस्तरान्मुनिपुंगव ।।
इतीक्ष्वाकुकुलीनेन राज्ञा पृष्टो महायशाः ।। ३३ ।।

मनसा तोषमापेदे सम्यक्पृष्टोऽधुनाऽमुना ।।
अहो व्यवसिता बुद्धी राजस्तेऽद्य सुशिक्षिता ।। ३४ ।।
यस्माद्विष्णुकथायां च तद्धर्माचरणेऽपि च ।।
मतिरात्यंतिकी जाता सुकृतं फलितं तव ।। ३५ ।।
इति संभाष्य राजानं जातहर्षस्तमब्रवीत् ।।
शृणु भूप प्रवक्ष्यामि यत्पृष्टोऽहं त्वयाधुना ।। ३६ ।।

यस्य श्रवणमात्रेण मुच्यते सर्वकिल्बिषैः ।।
सर्वधर्मान्परित्यज्य वर्तते विषयात्मकः ।।३७।।
वैशाखस्ननिरतः स प्रियो मधुविद्विषः ।।
सांगान्धर्माननुष्ठाय वैशाखो येन नादृतः ।। ३८ ।।
स्नानदानार्चनैः पुण्यैस्तस्य दूरतरो हरिः ।।
अस्नाप्य चाऽप्यदत्त्वा च वैशाखो येन नीयते ।। ३९ ।।
कर्मणा स तु चण्डालो नाऽत्र कार्या विचारणा ।।
वैशाखोक्तैर्महाधर्मैर्येन चाऽऽराधितो हरिः ।। 2.7.11.४० ।।
तैश्च तोषं समायाति प्रददाति समीहितम् ।।
लक्ष्मीभर्त्ता जगन्नाथो ह्यशेषाघौघनाशनः ।। ४१ ।।
धर्मैः सूक्ष्मैश्च प्रीणाति न प्रयासैर्धनैरपि ।।
भक्त्या संपूजितो विष्णुः प्रददाति समीहितम् ।। ४२ ।।
तस्माद्वाजन्सदा भक्तिः कर्तव्या मधुविद्विषः ।।
जलेनाऽपि जगन्नाथः पूजितः क्लेशहा हरिः ।। ४३ ।।
परितोषं व्रजत्याशु तृषार्तः सलिलैर्यथा ।।

महदप्यल्पदं कर्म तथा ह्यल्पं च भूरिदम् ।। ४४ ।।
कर्मणाऽल्पत्वभूरित्वे न हेतू महदल्पके ।।
किन्तु कर्मस्वरूपं च गहना कर्मणो गतिः ।। ४५ ।।
वैशाखोक्ता इमे धर्माः स्वल्पाऽऽयासकृता अपि ।।
बहुव्ययविनाशाश्च विष्णोः प्रीतिकरा शुभाः ।। ४६ ।।
तस्मात्त्वमपि भूपाल वैशाखोक्तान्समाचर।।
त्वद्वाष्ट्रीयैर्जनैः सर्वैः कारयेमाञ्च्छुभावहान्।।४७।।
न करोति च यो धर्मान्वैशाखोक्तान्नराधमः ।।
बहुधा शिष्यमाणोऽपि स दण्ड्यस्तव भूपते ।।४८।।
इत्यावश्यकतां सम्यक्छास्त्रैर्व्युत्पाद्य तस्य च ।।
पश्चाद्वैशाखनिर्दिष्टान्धर्मान्प्रोवाच सर्वशः।।४९।।
श्रुत्वा तान्सकलान्धर्मान्गुरुं संपूज्य भक्तितः ।।
स राजा गृहमागत्य सर्वान्धर्मांश्चकार ह ।। 2.7.11.५० ।।
भक्तिमान्केशवे राजन्देवदेवे निरञ्जने ।।
नाऽन्यं पश्यति देवेशात्पद्मनाभान्महीपतिः ।। ५१ ।।

भेरीमुद्वाह्य मातंगं स्वराष्ट्रेऽघोषयद्भटैः ।।
अष्टवर्षाधिको मर्त्यो ह्यशीतिर्नहि पूर्यते ।। ५२ ।।

प्रातर्न स्नाति मेषस्थे सूर्ये सर्वोऽपि यो जनः ।।
स मे दंड्यश्च वध्यश्च निर्यास्यो विषयाद्ध्रुवम् ।। ५३ ।।
पिता वा यदि वा पुत्रो भार्या वाऽथ सुहृज्जनः ।।
वैशाखधर्महीनश्च निर्ग्राह्यो दस्युवन्मया ।। ५४ ।।
दातव्यं विप्रमुख्येभ्यः स्नात्वा प्रातर्जले शुभे ।।
प्रपादानादिधर्माश्च कुरुध्वं शक्तितोऽनघाः ।। ५५ ।।
विप्रं च धर्मवक्तारं ग्रामेग्रामे न्यवेशयत् ।।
पञ्चानामपि ग्रामाणामकरोदधिकारिणम् ।। ५६ ।।
दण्डार्थं त्यक्तधर्माणां दशवाजिनिषेवितम् ।।
एवं प्रवृत्तः सर्वत्र सार्वभौमस्य शासनात् ।। ५७ ।।
प्रवृद्धो धर्मवृक्षोयं सर्वदेशेषु विस्तरात् ।।
ये केचिन्निधनं यांति भूपालविषये नराः ।। ५८ ।।
प्रमादाच्च नृपश्रेष्ठ ते यांति हरिमन्दिरम् ।।

अवश्यं वैष्णवो लोकः प्राप्यते मानवैर्द्रुतम् ।। ५९ ।।
व्याजेनाऽपि सकृत्स्नातः प्रातर्मेषगते रवौ ।।
सर्वपापविनिर्मुक्तो याति विष्णोः परं पदम् ।। 2.7.11.६० ।।
न प्राप्नोति यमं धर्मं सकृद्वैशाखस्नानतः ।।
वैलेख्यमगमद्राजा रविसूनुस्तदा नृप ।। ६१ ।।
लेख्यकर्मणि विश्रान्तश्चित्रगुप्तोऽभवत्तदा ।।
मार्जितानि च लेख्यानि पुरा पापोद्भवानि च ।। ६२ ।।
गच्छद्भिर्वैष्णवं लोकं स्वकर्मस्थैर्जनैः क्षणात् ।।
शून्यास्तु नरकाः सर्वे पापिप्राणिविवर्जिताः ।। ६३ ।।
भग्नयानोऽभवन्मार्गो वैशाखस्य प्रभावतः ।।
सर्वेऽपि विमलाकारा जना यान्ति हरेः पदम् ।। ६४ ।।
दिवौकसां तु ये लोकाः शून्याः सर्वे तथाऽभवन् ।।
शून्ये त्रिविष्टपे जाते शून्येषु नर केषु च ।। ६५ ।।
नारदो धर्मराजानं गत्वा चेदमुवाच ह ।।
नाक्रन्दः श्रूयते राजन्प्राक्च्छ्रुतो नरके यथा ।। ६६ ।।

तथा न क्रियते लेख्यं किंचिद्दुष्कृतकर्मणाम्।।
चित्रगुप्तो मुनिरिव स्थितोऽयं मौनसंस्थितः ।। ६७ ।।
कारणं ब्रूहि राजेंद्र न यान्ति तव मन्दिरम् ।।
मनुष्याः पापकर्माणो मायादम्भविवर्धिताः ।। ६८ ।।
एवमुक्ते तु वचने नारदेन महात्मना ।।
प्राह वैवस्वतो राजा किंचिद्वैन्यसमन्वितः ।। ६९ ।।
योऽयं नारद भूपालः पृथिव्यां सांप्रतं स्थितः ।।
सोऽतिभक्तो हृषीकेशे पुराणपुरुषोत्तमे ।। 2.7.11.७० ।।
प्रबोधयति वैशाखधर्मे भेरीस्वनेन च ।।
अष्टवर्षाधिको मर्त्यो ह्यशीतिर्न हि पूर्यते ।। ७१ ।।

यो वै ह्यकृतवैशाखः स मे दण्ड्यो न संशयः ।।
तद्भयाद्धि जनाः सर्वे नोल्लंघंति कदाचन ।। ७२ ।।
गच्छंति वैष्णवं धाम कर्मणा तेन नारद ।।
वैशाखसेवनाल्लोका यास्यंति हरिमंदिरम् ।। ७३ ।।
तेन राज्ञा मुनिश्रेष्ठ मार्गो लुप्तो ममाऽधुना ।।

कृता हि नरकाः शून्या लोकाश्चापि दिवौकसाम् ।। ७४ ।।
विश्रांतो लेखको लेखे लिखितं मार्जितं जनैः ।।
वैशाखमासधर्मस्य माहात्म्यं त्वीदृशं मुने ।। ७५ ।।
ब्रह्महत्यादिपापानि विमुक्तानि जनैर्द्विज ।।
कृत्वा वैशाखकृत्यानि यांति विष्णोः परं पदम् ।। ७६ ।।
सोऽहं काष्ठसमो जातो न कश्चिन्मम गोचरः ।।
युद्धं कृत्वा तु तं हन्मि सर्वथाऽद्य महाबलम् ।। ७७ ।।
अकृत्वा स्वामिकार्यं तु निर्व्यापारो यदि स्थितः ।।
तस्य वित्तं समश्नाति स याति नरकं ध्रुवम् ।। ।। ७८ ।।
यदि देवादवध्योऽयं तदा ब्रह्माणमेत्य च ।।
निवेद्य तस्मै तत्सर्वं पश्चात्स्वस्थस्थितिर्भवम् ।। ७९ ।।
इत्युक्त्वा द्विजमामंत्र्य सानुगः प्रययौ भुवम् ।।
स कालो महिषारूढो दण्डमुद्यम्य भीषणम् ।। 2.7.11.८० ।।
मृत्युरोगजराद्यैश्च पार्षदैश्च महोत्कटः ।।
पञ्चाशत्कोटिसंख्याकैर्यमदूतैर्वृतस्ततः ।। ८१ ।।

स तूर्णं तस्य राजर्षे रुरोध सकलां पुरीम् ।।
शंखं दध्मौ महाघोरं सर्वलोकभयंकरम् ।। ८२ ।।
तच्छ्रुत्वा स तु राजर्षि र्ज्ञात्वा वैवस्वतं यमम् ।।
स सज्जीकृतसर्वस्वः पत्तनान्निर्ययौ रुषा ।। ८३ ।।
तयोर्युद्धमभूत्तत्र भीषणं रोमहर्षणम् ।।
मृत्युं कालं तथा रोगं यमं दूतपतिं तथा ।। ८४ ।।
जित्वा क्षणेन राजर्षिर्द्रावयामास रोषतः ।।
ततः क्रुद्धो यमो राजा स्वयमभ्येत्य तं रुषा ।। ८५ ।।
युयोध बहुभिर्बाणैः सिंहनादं चकार ह ।।
चकर्त राजा तस्याऽपि कार्मुकं विशिखैस्त्रिभिः ।। ८६ ।।
पुनश्चर्मासिमादाय यमो हंतुमथाऽऽगमत् ।।
तं दृष्ट्वा तु नृपः क्रुद्धः पुनश्छित्त्वाऽसिचर्मणी ।। ८७ ।।
निचखान ललाटे च शरं कालोरगप्रभम् ।।
यमस्तेनाऽऽहतः क्रुद्धस्ततो दंडमुपाददे ।।
ब्रह्मास्त्रेण च संमंत्र्य दण्डं तस्मै मुमोच ह ।। ८८ ।।

हाहाकारो महानासीज्जनानां पश्यतां तदा ।।
तदा विष्णुः स्वभक्तस्य रक्षायै प्राहिणोदरिं ।। ८९ ।।
विष्णुमुक्तं तदा चक्रं शीघ्रमागत्य तद्रणे ।।

यमदण्डेन संयुध्य तद्ब्रह्मास्त्रं निवार्य च ।।2.7.11.९०।।
यमं हंतुमथारेभे सहस्रारं महाद्भुतम् ।।
देवभक्तस्ततो भीतस्तदाऽस्तौच्यक्रमञ्जसा ।।९१।।
सहस्रार नमस्तेऽस्तु विष्णुपाणिविभूषण ।।
त्वं सर्वलोकरक्षायै हरिणा च धृतं पुरा ।। ९२ ।।
त्वां याचेऽद्य यमं त्रातुं विष्णुभक्तं महाबलम् ।। ९३ ।।
नृणां देवद्रुहां कालस्त्वमेव हि न चाऽपरः।।
तस्मादेनं यमं रक्ष कृपां कुरु जगत्पते ।। ९४ ।।
नृपेणैवं स्तुतं चक्रं यमं हित्वा नृपांतिकम् ।।
पुनर्ययौ महाराज देवानां पश्यतां दिवि ।। ९५ ।।
ततो यमोऽतिनिर्विण्णो ब्रह्मणः सदनं ययौ ।।
स ददर्श समासीनं मूर्तामूर्तजनैर्वृतम् ।।९६।।

ध्रुवाश्रयं जगद्बीजं सर्वलोकपितामहम्।।
उपास्यमानं विबुधैर्लोकपालैर्दिगीश्वरैः ।। ९७ ।।
इतिहासपुराणाद्यैर्देवैर्विग्रहसंस्थितैः ।।
मूर्तिमद्भिः समुद्रैश्च नदीभिश्च सरोवरैः ।। ९८ ।।
देहवद्भिस्तथा वृक्षैरश्वत्थाद्यैरशेषितैः ।।
वापीकूपतडागैश्च मूर्तिमद्भिश्च पर्वतैः ।। ९९ ।।
अहोरात्रैस्तथा पक्षैर्मासैः संवत्सरैस्तथा ।।
कलाकाष्ठा निमेषैश्च ऋतुभिश्चाऽयनैर्युगैः ।। 2.7.11.१०० ।।
संकल्पैश्च विकल्पैश्च निमिषोन्मेषणैस्तथा ।।
ऋक्षैर्योगैश्च करणैः पूर्णिमाभिः सुसंक्षयैः ।। १०१ ।।
सुखैर्दुःखैर्भयैश्चैव लाभाऽलाभैर्जयाजयैः।।
सत्त्वेन रजसा चैव तमसा च समन्वितम् ।।१०२।।
शांतमूढाऽतिप्रौढैश्च विकारैः प्राकृतैरपि ।।
वायुना देवदेवेन श्लेष्मपित्तादिभिर्वृतम् ।। १०३ ।।
तेषां मध्येऽविशत्सौरिः सव्रीडा च वधूर्यथा ।।

विलोकयन्धरापृष्ठं म्लानवक्त्रं व्यदर्शयत् ।।१०४।।
संप्रविष्टं यमं दृष्ट्वा सकाशस्थं सहानुगम् ।।
विस्मितास्ते मिथः प्रोचुः किमर्थं भास्करिस्त्विह ।। १०५ ।।
संप्राप्तो लोककर्तारं द्रष्टुं देवं पितामहम् ।।
निर्व्यापारः क्षणमपि योऽयं नास्ति रवेः सुतः ।। १०६ ।।
सोऽयमभ्यागतः कस्मात्कच्चित्क्षेमं दिवौकसाम् ।।
आश्चर्याऽतिशयोऽयं च संमार्जितपटस्त्वयम् ।।१०७।।
लेखकस्तमनुप्राप्तो दैन्येन महताऽन्वितः ।।
न कदाचित्पटो ह्यस्य मार्जितो धर्मभीरुणा ।।१०८।।
यन्न दृष्टं श्रुतं वाऽपि तदिहाऽद्य प्रपद्यते ।।
एवमुच्चरतां तेषां भूतानां भूतशासनः ।।

निष्पपाताऽग्रतो भूमौ ब्रह्मणो रविनंदनः ।।१०९।।
कृत्तमूलो यथा शाखी त्राहित्राहीति वै रुदन्।।
परिभूतोऽस्मि देवेश संमार्जितपटःकृतः ।।2.7.11.११०।।
त्वयि नाथे न विफलं पश्यामि कमलासन ।। १११ ।।

एवमुक्त्वा हि निश्चेष्टो बभूव नृपसत्तम ।।
ततः कोलाहलः शब्दः सभायां समजायत ।। ।। ११२ ।।
यो हि खेदयते मर्त्यान्सर्वान्स्थावरजंगमान् ।।
स वै रुदति दुःखार्तः कस्माद्वैवस्वतो यमः ।। १३४।।
जनसंतापकर्त्ता यः सोचिराद्यात्यशोभनम् ।।
नहि दुष्कृतकर्त्ता हि नरः प्राप्नोति शोभनम् ।। ११४ ।।
ततो निवारयामास वायुस्तेषां वचस्तदा ।।
लोकानां समवेतानां मतं ज्ञात्वा स वेधसः ।। ११५ ।।
निवार्य लोकान्मार्तंडि शनैरुत्थापयन्मरुत् ।।
भुजाभ्यां शालपीनाभ्यां लोकसूत्र उदारधीः ।।११६।।
विह्वलं तं परायत्तमासने संन्यवेशयत् ।।
आसनस्थमुवाचेदं व्योमसूनू रवेः सुतम् ।। ११७ ।।
केन त्वमभिभूतोऽसि केन स्थानान्निवारितः ।।
केनाऽयं मार्जितो देव पटो लेखपटस्तव ।।११८।।
ब्रूहि सर्वमशेषेण कुतो हैतोस्त्वमागतः ।।

यः प्रभुस्तात सर्वेषां स ते कर्ता ममाऽपि च ।।
अपि कस्माच्च मार्तंडे दुःखं हृदयसंस्थितम् ।।११९।।
स एवमुक्तः श्वसनेन सत्यमादित्यसूनुर्वचनं बभाषे ।।
विलोक्य वक्त्रं कुशकेतुसूनोः सगद्गदं चेदमहोऽतिदीनम् ।। 2.7.11.१२० ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्ये नारदाम्बरीषसंवादे कीर्तिमद्विजयवर्णनंनामैकादशोऽध्यायः ।। ११ ।।

Roman transliteration

|| maithila uvāca || ||
vaiśākhadharmāḥ sulabhāḥ puṇyarāśividhāyakāḥ ||
viṣṇuprītikarāḥ sadyaḥ pumarthānāṃ tu hetavaḥ || 1 ||
na prakhyātāḥ kathaṃ loke śāśvatāḥ śruticoditāḥ ||
prakhyātā rājasā dharmāstāmasā api bhūriśaḥ || 2 ||
durghaṭā vahuyatnāśca vahudravyavyayāvahāḥ ||
kecinmāghaṃ praśaṃsanti cāturmāsyānpare jaguḥ || 3 ||
vyatīpātādidharmāśca varṇayantīha bhūriśaḥ ||
etadvivekaṃ vistārya śrotukāmāya me vada || 4 ||
|| śrutadeva uvāca || ||
śṛṇu bhūpa pravakṣyāmi na prakhyātā ime katham ||
itareṣāṃ ca dharmāṇāṃ kathaṃ khyātiśca bhūtale || 5 ||
rājasāstāmasā bhūmau bahavaḥ kāmukā janāḥ ||
icchaṃtyaihikabhogāṃste putrapautrādisaṃpadaḥ || 6 ||

kvacitkathaṃcana kvā'pi janeṣveko'tikṛcchrataḥ ||

svargāya yatate loke tasmādyajñādisatkriyāḥ || 7 ||
kurute'tiprayatnena mokṣaṃ nopāsate naraḥ ||
kṣudrāśā bhūrikarmāṇo janāḥ kāmyānupāsate || 8 ||
prakhyātā rājasā dharmāstāmasā api tena vai ||
na khyātāḥ sāttvikā dharmā hariprītikarā ime || 9 ||
niṣkāmikā ime dharmā hyaihikā"muṣmikapradāḥ ||
na jānanti janā mūḍhā mohitā devamāyayā || 2.7.11.10 ||
yathā"dhipatye saṃprāpte sarvasiddho manorathaḥ ||
mohanārthaṃ sthalaṃ prāptamādhipatyena hīyate || 11 ||
kāraṇaṃ ca pravakṣyāmi gopane bhūtaleṃ'jasā ||
yadvaiśākhoktadharmāṇāṃ sāttvikānāṃ nṛṇāmiha || 12 ||
sārvabhaumaḥ purā kāśyāmikṣvākukulabhūṣaṇaḥ ||
kīrtimāniti vikhyāto nṛgaputro mahāyaśāḥ || 13 |"|
jiteṃdriyo jitakrodho brahmaṇyo rājasattamaḥ ||
ekadā mṛgayāsakto vasiṣṭhāśramamāyayau || 14 ||

gacchanmārge dadarśā'sau vaiśākhe gharmaniṣṭhure ||
bhūyobhūyaḥ kāryamāṇāñcchiṣyāṃstasya mahātmanaḥ || 15 ||
kvacitprapāṃ prakurvanti chāyāmaṇḍapameva ca ||
taṭaprapātaṃ nistīrya vāpīṃ kurvanti nirmalām || 16||
sūpaviṣṭānkvacidvṛkṣe vyajanairvījayanti ca ||
kvaciddadyurhīkṣudaṇḍānkvacidgandhānkvacitphalam||17||
madhyāhne chatradānaṃ ca sāyāhne pānakasya ca ||
kvacidyacchaṃti tāmbūlaṃ netre karpūralepanam || 18 ||
succhāye ca vane kecitsusaṃmṛṣṭāṃ'gaṇeṣu ca ||
kecidāstarayaṃtyaddhā vālukāni hitāni ca|| 19 ||
kurvantyāṃdolikāṃ rājanvṛkṣaśākhāvalaṃbinīm ||
ke yūyamiti papraccha vāsiṣṭhā iti te'bruvan || 2.7.11.20 ||
kimetaditi papraccha dharmā vaiśākhacoditāḥ ||
pumarthahetava ime kriyante'smābhirañjasā || 21 ||
vasiṣṭhasyā"jñayā ceti te'buvannṛpasattamam ||

etadācaraṇe puṃsāṃ kiṃ phalaṃ kastu tuṣyati ||22||
etadvistārya me brūta yūyaṃ samyagyathāśrutam ||
iti rājñā tu saṃpṛṣṭāḥ pratyūcuste mahīpatim || 23 ||
gurorājñākrameṇaiva kurvatāṃ pathisatkriyāḥ ||
nāsmākamavakāśo'tra guruṃ pṛccha yathocitam || 24 ||
sa vetti tattvato nūnaṃ dharmānetānmahāyaśāḥ ||
iti śiṣyairvasiṣṭhasya pratyuktastu drutaṃ yayau ||25||
vasiṣṭhasyā'śramaṃ puṇyaṃ vidyāyogopabṛṃhitam ||
samāyāntaṃ nṛpaṃ vīkṣya vasiṣṭhaḥ prītamānasaḥ ||26||
ātithyaṃ vidhivaccakre sānugasya mahātmanaḥ||
sūpaviṣṭaḥ kṛtā'tithyaḥ prītaḥ papraccha taṃ gurum || 27 ||
|| rājovāca || ||
mārge dṛṣṭaṃ mahāścaryaṃ tvacchiṣyaiśca kṛtaṃ śubham ||
mayā pṛṣṭaṃ ca tairnoktaṃ kriyamāṇaṃ śubhāvaham || 28 ||
nāsmākamavakāśo'tra hyetaddharmapraśaṃsane ||

kartabyā ca kriyā'smābhirguruṇā yā ca coditā || 29 ||
guruṃ gaccheti tairukta āgato'haṃ tavāṃtikam ||
mṛgayā"saktacittena śrāṃtenātithyamicchatā || 2.7.11.30 ||

dṛṣṭaṃ mārge tvidaṃ puṇyaṃ tava śiṣyaiśca kāritam ||
jijñāsā"sīttataḥ śrotuṃ dharmānetānmunīśvara || 31 ||
tvamādirādimāndharmānsamācarasi vai yataḥ ||
tāndharmāñcchrotukāmāya śiṣyāya praṇatāya ca || 32 ||
śraddadhānāya me brūhi vistarānmunipuṃgava ||
itīkṣvākukulīnena rājñā pṛṣṭo mahāyaśāḥ || 33 ||
manasā toṣamāpede samyakpṛṣṭo'dhunā'munā ||
aho vyavasitā buddhī rājaste'dya suśikṣitā || 34 ||
yasmādviṣṇukathāyāṃ ca taddharmācaraṇe'pi ca ||
matirātyaṃtikī jātā sukṛtaṃ phalitaṃ tava || 35 ||
iti saṃbhāṣya rājānaṃ jātaharṣastamabravīt ||
śṛṇu bhūpa pravakṣyāmi yatpṛṣṭo'haṃ tvayādhunā || 36 ||

yasya śravaṇamātreṇa mucyate sarvakilbiṣaiḥ ||
sarvadharmānparityajya vartate viṣayātmakaḥ ||37||
vaiśākhasnānaniratāḥ sa priyo madhuvidviṣaḥ ||
sāṃgāndharmānanuṣṭhāya vaiśākho yena nādṛtaḥ || 38 ||
snānadānārcanaiḥ puṇyaistasya dūrataro hariḥ ||
asnāpya cā'pyadattvā ca vaiśākho yena nīyate || 39 ||
karmaṇā sa tu caṇḍālo nā'tra kāryā vicāraṇā ||
vaiśākhoktairmahādharmairyena cā"rādhito hariḥ || 2.7.11.40 ||
taiśca toṣaṃ samāyāti pradadāti samīhitam ||
lakṣmībharttā jagannātho hyaśeṣāghaughanāśanaḥ || 41 ||
dharmaiḥ sūkṣmaiśca prīṇāti na prayāsairdhanairapi ||
bhaktyā saṃpūjito viṣṇuḥ pradadāti samīhitam || 42 ||
tasmādrājansadā bhaktiḥ kartavyā madhuvidviṣaḥ ||
jalenā'pi jagannāthaḥ pūjitaḥ kleśahā hariḥ || 43 ||
paritoṣaṃ vrajatyāśu tṛṣārtaḥ salilairyathā ||

mahadapyalpadaṃ karma tathā hyalpaṃ ca bhūridam || 44 ||
karmaṇā'lpatvabhūritve na hetū mahadalpake ||
kintu karmasvarūpaṃ ca gahanā karmaṇo gatiḥ || 45 ||
vaiśākhoktā ime dharmāḥ svalpā"yāsakṛtā api ||
bahuvyayavināśāśca viṣṇoḥ prītikarā śubhāḥ || 46 ||
tasmāttvamapi bhūpāla vaiśākhoktānsamācara||
tvadrāṣṭrīyairjanaiḥ sarvaiḥ kārayemāñcchubhāvahān||47||
na karoti ca yo dharmānvaiśākhoktānnarādhamaḥ ||
bahudhā śiṣyamāṇo'pi sa daṇḍyastava bhūpate ||48||
ityāvaśyakatāṃ samyakchāstrairvyutpādya tasya ca ||
paścādvaiśākhanirdiṣṭāndharmānprovāca sarvaśaḥ||49||
śrutvā tānsakalāndharmānguruṃ saṃpūjya bhaktitaḥ ||
sa rājā gṛhamāgatya sarvāndharmāṃścakāra ha || 2.7.11.50 ||
bhaktimānkeśave rājandevadeve nirañjane ||
nā'nyaṃ paśyati deveśātpadmanābhānmahīpatiḥ || 51 ||

bherīmudvāhya mātaṃgaṃ svarāṣṭre'ghoṣayadbhaṭaiḥ ||
aṣṭavarṣādhiko martyo hyaśītirnahi pūryate || 52 ||
prātarna snāti meṣasthe sūrye sarvo'pi yo janaḥ ||
sa me daṃḍyaśca vadhyaśca niryāsyo viṣayāddhruvam || 53 ||
pitā vā yadi vā putro bhāryā vā'tha suhṛjjanaḥ ||
vaiśākhadharmahīnaśca nirgrāhyo dasyuvanmayā || 54 ||
dātavyaṃ vipramukhyebhyaḥ snātvā prātarjale śubhe ||
prapādānādidharmāṃśca kurudhvaṃ śaktito'naghāḥ || 55 ||

vipraṃ ca dharmavaktāraṃ grāmegrāme nyaveśayat ||
pañcānāmapi grāmāṇāmakarodadhikāriṇam || 56 ||
daṇḍārthaṃ tyaktadharmāṇāṃ daśavājinişevitam ||
evaṃ pravṛttaḥ sarvatra sārvabhaumasya śāsanāt || 57 ||
pravṛddho dharmavṛkşoyaṃ sarvadeśeşu vistarāt ||
ye kecinnidhanaṃ yāṃti bhūpālavişaye narāḥ || 58 ||
pramādācca nṛpaśreştha te yāṃti harimandiram ||

avaśyaṃ vaişṇavo lokaḥ prāpyate mānavairdrutam || 59 ||
vyājenā'pi sakṛtsnātaḥ prātarmeşagate ravau ||
sarvapāpavinirmukto yāti vişṇoḥ paraṃ padam || 2.7.11.60 ||
na prāpnoti yamaṃ dharmaṃ sakṛdvaiśākhasnānataḥ ||
vailekhyamagamadrājā ravisūnustadā nṛpa || 61 ||
lekhyakarmaṇi viśrāntaścitragupto'bhavattadā ||
mārjitāni ca lekhyāni purā pāpodbhavāni ca || 62 ||
gacchadbhirvaişṇavaṃ lokaṃ svakarmasthairjanaiḥ kşaṇāt ||
śūnyāstu narakāḥ sarve pāpiprāṇivivarjitāḥ || 63 ||
bhagnayāno'bhavanmārgo vaiśākhasya prabhāvataḥ ||
sarve'pi vimalākārā janā yānti hareḥ padam || 64 ||
divaukasāṃ tu ye lokāḥ śūnyāḥ sarve tathā'bhavan ||
śūnye triviştape jāte śūnyeşu nara keşu ca || 65 ||
nārado dharmarājānaṃ gatvā cedamuvāca ha ||
nākrandaḥ śrūyate rājanprākcchruto narake yathā || 66 ||

tathā na kriyate lekhyaṃ kiṃcidduşkṛtakarmaṇām||
citragupto muniriva sthito'yaṃ maunasaṃsthitaḥ || 67 ||
kāraṇaṃ brūhi rājeṃdra na yānti tava mandiram ||
manuşyāḥ pāpakarmāṇo māyādambhavivardhitāḥ || 68 ||
evamukte tu vacane nāradena mahātmanā ||
prāha vaivasvato rājā kiṃciddainyasamanvitaḥ || 69 ||
yo'yaṃ nārada bhūpālaḥ pṛthivyāṃ sāṃprataṃ sthitaḥ ||
so'tibhakto hṛşīkeśe purāṇapuruşottame || 2.7.11.70 ||
prabodhayati vaiśākhadharme bherīsvanena ca ||
aşṭavarşādhiko martyo hyaśītirna hi pūryate || 71 ||
yo vai hyakṛtavaiśākhaḥ sa me daṇḍyo na saṃśayaḥ ||
tadbhayāddhi janāḥ sarve nollaṃghaṃti kadācana || 72 ||
gacchaṃti vaişṇavaṃ dhāma karmaṇā tena nārada ||
vaiśākhasevanāllokā yāsyaṃti harimaṃdiram || 73 ||
tena rājñā muniśreştha mārgo lupto mamā'dhunā ||

kṛtā hi narakāḥ śūnyā lokāścāpi divaukasām || 74 ||
viśrāṃto lekhako lekhe likhitaṃ mārjitaṃ janaiḥ ||
vaiśākhamāsadharmasya māhātmyaṃ tvīdṛśaṃ mune || 75 ||
brahmahatyādipāpāni vimuktāni janairdvija ||
kṛtvā vaiśākhakṛtyāni yāṃti viṣṇoḥ paraṃ padam || 76 ||
so'haṃ kāşṭhasamo jāto na kaścinmama gocaraḥ ||
yuddhaṃ kṛtvā tu taṃ hanmi sarvathā'dya mahābalam || 77 ||
akṛtvā svāmikāryaṃ tu nirvyāpāro yadi sthitaḥ ||
tasya vittaṃ samaśnāti sa yāti narakaṃ dhuvam || || 78 ||
yadi devādavadhyo'yaṃ tadā brahmāṇametya ca ||
nivedya tasmai tatsarvaṃ paścātsvasthasthitirbhavam || 79 ||
ityuktvā dvijamāmaṃtrya sānugaḥ prayayau bhuvam ||
sa kālo mahişārūḍho daṇḍamudyamya bhīşaṇam || 2.7.11.80 ||

mṛtyurogajarādyaiśca pārṣadaiśca mahotkaṭaḥ ||
pañcāśatkoṭisaṃkhyākairyamadūtairvṛtastataḥ || 81 ||

sa tūrṇaṃ tasya rājarṣe rurodha sakalāṃ purīm ||
śaṃkhaṃ dadhmau mahāghoraṃ sarvalokabhayaṃkaram || 82 ||
tacchutvā sa tu rājarṣi rjñātvā vaivasvataṃ yamam ||
sa sajjīkṛtasarvasvaḥ pattanānniryayau ruṣā || 83 ||
tayoryuddhamabhūttatra bhīṣaṇaṃ romaharṣaṇam ||
mṛtyuṃ kālaṃ tathā rogaṃ yamaṃ dūtapatiṃ tathā || 84 ||
jitvā kṣaṇena rājarṣirdrāvayāmāsa roṣataḥ ||
tataḥ kruddho yamo rājā svayamabhyetya taṃ ruṣā || 85 ||
yuyodha bahubhirbāṇaiḥ siṃhanādaṃ cakāra ha ||
cakarta rājā tasyā'pi kārmukaṃ viśikhaistribhiḥ || 86 ||
punaścarmāsimādāya yamo haṃtumathā"gamat ||
taṃ dṛṣṭvā tu nṛpaḥ kruddhaḥ punaśchittvā'sicarmaṇī || 87 ||
nicakhāna lalāṭe ca śaraṃ kāloragaprabham ||
yamastenā"hataḥ kruddhastato daṃḍamupādade ||
brahmāstreṇa ca saṃmaṃtrya daṇḍaṃ tasmai mumoca ha || 88 ||

hāhākāro mahānāsījjanānāṃ paśyatāṃ tadā ||
tadā viṣṇuḥ svabhaktasya rakṣāyai prāhiṇodari || 89 ||
viṣṇumuktaṃ tadā cakraṃ śīghramāgatya tadraṇe ||
yamadaṇḍena saṃyudhya tadbrahmāstraṃ nivārya ca ||2.7.11.90||
yamaṃ haṃtumathārebhe sahasrāraṃ mahādbhutam ||
devabhaktastato bhītastadā'stauccakramañjasā ||91||
sahasrāra namaste'stu viṣṇupāṇivibhūṣaṇa ||
tvaṃ sarvalokarakṣāyai hariṇā ca dhṛtaṃ purā || 92 ||
tvāṃ yāce'dya yamaṃ trātuṃ viṣṇubhaktaṃ mahābalam || 93 ||
nṛṇāṃ devadruhāṃ kālastvameva hi na cā'paraḥ||
tasmādenaṃ yamaṃ rakṣa kṛpāṃ kuru jagatpate || 94 ||
nṛpeṇaivaṃ stutaṃ cakraṃ yamaṃ hitvā nṛpāṃtikam ||
punaryayau mahārāja devānāṃ paśyatāṃ divi || 95 ||
tato yamo'tinirviṇṇo brahmaṇaḥ sadanaṃ yayau ||
sa dadarśa samāsīnaṃ mūrtāmūrtajanairvṛtam ||96||

dhuvāśrayaṃ jagadbījaṃ sarvalokapitāmaham||
upāsyamānaṃ vibudhairlokapālairdigīśvaraiḥ || 97 ||
itihāsapurāṇādyairdevairvigrahasaṃsthitaiḥ ||
mūrtimadbhiḥ samudraiśca nadībhiśca sarovaraiḥ || 98 ||
dehavadbhistathā vṛkṣairaśvatthādyairaśeṣitaiḥ ||
vāpīkūpataḍāgaiśca mūrtimadbhiśca parvataiḥ || 99 ||
ahorātraistathā pakṣairmāsaiḥ saṃvatsaraistathā ||
kalākāṣṭhā nimeṣaiśca ṛtubhiścā'yanairyugaiḥ || 2.7.11.100 ||
saṃkalpaiśca vikalpaiśca nimiṣonmeṣaṇaistathā ||
ṛkṣairyogaiśca karaṇaiḥ pūrṇimābhiḥ susaṃkṣayaiḥ || 101 ||
sukhairduḥkhairbhayaiścaiva lābhā'lābhairjayājayaiḥ||
sattvena rajasā caiva tamasā ca samanvitam ||102||
śāṃtamūḍhā'tiprauḍhaiśca vikāraiḥ prākṛtairapi ||
vāyunā devadevena śleṣmapittādibhirvṛtam || 103 ||
teṣāṃ madhye'viśatsauriḥ savrīḍā ca vadhūryathā ||

vilokayandharāprṣṭhaṃ mlānavaktraṃ vyadarśayat ||104||
saṃpraviṣṭaṃ yamaṃ dṛṣṭvā sakāśasthaṃ sahānugam ||

vismitāste mithaḥ procuḥ kimarthaṃ bhāskaristviha || 105 ||
saṃprāpto lokakartāraṃ draṣṭuṃ devaṃ pitāmaham ||
nirvyāpāraḥ kṣaṇamapi yo'yaṃ nāsti raveḥ sutaḥ || 106 ||
so'yamabhyāgataḥ kasmātkaccitkṣemaṃ divaukasām ||
āścaryā'tiśayo'yaṃ ca saṃmārjitapaṭastvayam ||107||
lekhakastamanuprāpto dainyena mahatā'nvitaḥ ||
na kadācitpaṭo hyasya mārjito dharmabhīruṇā ||108||
yanna dṛṣṭaṃ śrutaṃ vā'pi tadihā'dya prapadyate ||
evamuccaratāṃ teṣāṃ bhūtānāṃ bhūtaśāsanaḥ ||
niṣpapātā'grato bhūmau brahmaṇo ravinaṃdanaḥ ||109||
kṛttamūlo yathā śākhī trāhitrāhīti vai rudan||
paribhūto'smi deveśa saṃmārjitapaṭaḥkṛtaḥ ||2.7.11.110||
tvayi nāthe na viphalaṃ paśyāmi kamalāsana || 111 ||

evamuktvā hi niśceṣṭo babhūva nṛpasattama ||
tataḥ kolāhalaḥ śabdaḥ sabhāyāṃ samajāyata || || 112 ||
yo hi khedayate martyānsarvānsthāvarajaṃgamān ||
sa vai rudati duḥkhārtaḥ kasmādvaivasvato yamaḥ || 134||
janasaṃtāpakarttā yaḥ socirādyātyaśobhanam ||
nahi duṣkṛtakarttā hi naraḥ prāpnoti śobhanam || 114 ||
tato nivārayāmāsa vāyusteṣāṃ vacastadā ||
lokānāṃ samavetānāṃ mataṃ jñātvā sa vedhasaḥ || 115 ||
nivārya lokānmārtaṃḍi śanairutthāpayanmarut ||
bhujābhyāṃ śālapīnābhyāṃ lokasūtra udāradhīḥ ||116||
vihvalaṃ taṃ parāyattamāsane saṃnyaveśayat ||
āsanasthamuvācedaṃ vyomasūnū raveḥ sutam || 117 ||
kena tvamabhibhūto'si kena sthānānnivāritaḥ ||
kenā'yaṃ mārjito deva paṭo lekhapaṭastava ||118||
brūhi sarvamaśeṣeṇa kuto haitostvamāgataḥ ||

yaḥ prabhustāta sarveṣāṃ sa te kartā mamā'pi ca ||
api kasmācca mārtaṃḍe duḥkhaṃ hṛdayasaṃsthitam ||119||
sa evamuktaḥ śvasanena satyamādityasūnurvacanaṃ babhāṣe ||
vilokya vaktraṃ kuśaketusūnoḥ sagadgadaṃ cedamaho'tidīnam || 2.7.11.120 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṃḍe vaiśākhamāsamāhātmye nāradāmbarīṣasaṃvāde kīrtimadvijayavarṇanaṃnāmaikādaśo'dhyāyaḥ || 11 ||

English translation

Maithila said :

1. The holy rites pertaining to Vaiśākha are easily accomplishable. They bring about abundance of merits. They directly cause delight to Viṣṇu and are the means of realizing the great aims of life.

2. Why are they not well-known in the world in spite of their being eternal and laid down in the Śrutis , though many Dharmas of Rājasa and Tāmasa nature are very well-known?

3-4. They (i.e. the latter) are very difficult to perform and they involve a lot of effort. They require great expenditure. Some people praise the month of Māgha . Others praise the four months (of rainy season). They extol in various ways the Dharmas of Vyatīpāta etc. I am desirous of hearing about the distinction of these cases. Explain it in detail to me.

Śrutadeva said :

5. Listen, O king, I shall recount why these are not popular. I shall explain how the other rites are well-known in the world.

6-8. There are many people in the world of Rājasa and Tāmasa types (nature). They are lustful. They wish for worldly pleasures, sons, grandsons, riches etc. Somewhere and somehow you may find with great difficulty some people who may endeavour for heaven. Hence they perform good holy rites such as Yajña etc. with great effort. No man seeks and strives for salvation (Mokṣa). People with petty hopes and desires go in for desired benefits and engage themselves in great many holy rites.

9. Therefore, the Dharmas of Rājasa and Tāmasa types have become popular and well-known and not these Dharmas of Sāttvika nature, (though) they are pleasing to Hari .

10. These Dharmas of Niṣkāma (desireless) type are (certainly) the bestowers of worldly pleasures and heavenly benefits too. But the foolish people deluded by the Māyā of the Lord do not know that.

11-12. When one attains lordship, one's desires are entirely realized. If one succumbs to temptations, one is deprived of the lordship.

I shall tell the reason for keeping this a secret in the world scrupulously, in regard to the Dharmas pertaining to Vaiśāhha. They are of the Sāttvika type and are intended for men of Sāttvika type here.

13-15. Formerly there was an emperor in Kāśī well-known as Kīrtimān . He was an ornament unto the family of Ikṣvāku . He was an illustrious son of Nṛga . [1] He had conquered anger as well as the sense-organs. He was a patron of Brāhmaṇas . He was the most excellent one among all kings.

Once he was engaged in hunting and he came to the hermitage of Vasiṣṭha . The month was Vaiśākha, fierce on account of the oppressive heat (of the sun). While proceeding ahead, he saw on the way the disciples of that noble-souled sage constantly engaged in various activities.

16-20. In some places they were setting up Prapās (free-water stalls) and shady pavilions. Some were engaged in repairing tanks by stopping the breaches in the embankments. In other places, they were engaged in fanning some persons comfortably seated at the foot of trees. Some were seen offering sugarcane stumps in some places, sweet scents in some other places, and fruits in still other places. At midday they made the gifts of umbrellas and of Pānaka (sweet drinks) in the evening. In some places they offered betel-leaves and in some camphor ointments for the eyes. Some were seen spreading smooth sands in shady places in the forest and in the well-swept courtyards. O king, some were seen tying up swings suspended from branches of trees. (When) he asked them, "Who are you?", they replied, "We are Vāsiṣṭhas (i.e. disciples of Vasiṣṭha)."

21-23. "What is this?" ("What are you doing?"), He asked. They told the excellent king, "These are the holy rites laid down for the month of Vaiśākha. They are the means of attaining the aims of life. These rites are being performed by us scrupulously at the bidding of Vasiṣṭha."

The king then asked, "What is the benefit that men attain by performing these? Who is pleased (thereby)? Say this in detail in the manner you have heard."

On being asked thus by the king, they replied to him:

24-27. "We are carrying out the orders of our preceptor. We perform the various holy rites on the path. Hence we have no time (to spare). You would better ask our preceptor in a befitting manner. That sage of great renown understands these Dharmas thoroughly and correctly." On being replied thus by the

disciples of Vasiṣṭha, the king quickly proceeded to the meritorious hermitage of Vasiṣṭha well-known for imparting knowledge of various sciences and Yoga .

On seeing the king coming, Vasiṣṭha became pleased in his mind. He duly entertained the noble-souled king along with his retinue. After receiving the hospitality and having seated himself comfortably, the delighted king asked that preceptor:

The king said :

28-33a. On the way a great, wonderfully auspicious thing was observed by me. It was the splendid work performed by your disciples. I asked them about the auspicious rites which were being performed by them. Nothing was explained by them. They said, "We do not have sufficient leisure to explain these holy rites (adequately). We have to carry out the work as directed by our preceptor. You would better ask our preceptor."

When this was said by them, I have approached you. Since I am engaged in hunting, I have become tired. Desirous of some hospitality (I halted here). There this meritorious work performed by your disciples was seen by me on the way. O eminent sage, I have a great desire to know more of these holy rites. You are the first (sage) and inasmuch as you perform all the holy rites from the beginning, O eminent sage, explain them in detail to me. I am desirous of hearing about them. I am your humble disciple and I have faith (in these rites).

33b-36a. On being asked thus by the king belonging to the dynasty of Ikṣvāku, the sage of great reputation was very much pleased in his mind to note that he had been properly asked by him then. (He said) "O king, your intellect is well employed and well trained. Since your mind is enthusiastically interested in the talk about Viṣṇu and the performance of holy rites pertaining to him, your merit has come to fruition." After remarking thus with great delight, he spoke to the king thus:

36b-41a. "Listen, O king, I shall speak what I have been asked by you now. By listening to that, one is liberated from all sins. Granting that a person abandons all (other) holy rites and is completely engrossed in sensual pleasures, if he is engaged in the holy bath during the month of Vaiśākha, he becomes a favourite of Viṣṇu. Even if a person performs all other holy rites along with their ancillaries but Vaiśākha is not duly honoured by means of holy bath, charitable gifts, worships and other meritorious deeds, Hari is far way from him.

If Vaiśākha is passed without taking the holy bath and making charitable gifts, he becomes a Cāṇḍāla through this omission. There is no doubt about this.

If Hari is propitiated by means of the great holy rites laid down for the month of Vaiśākha, he becomes satisfied and grants whatever is desired.

41b-45. The Lord of the universe, the Consort of Lakṣmī is the destroyer of the entire mass of sins. He is pleased with the subtlest of holy rites and not with gross (physical) efforts or expenses in terms of money. If he is devoutly worshipped, Viṣṇu grants whatever is desired.

Hence, O king, devotion to Viṣṇu should always be practised. Even if he is adored with water, Hari, the Lord of the universe, dispels all pain and strain. He becomes satisfied like a thirsty man with water.

Even a great Karma may yield only a small benefit. Even a small Karma may yield a great benefit. The greatness or smallness of the Karma is not the cause of the greatness or smallness of the benefit (accrued). But the nature of the Karma (is the cause). The way of Karma is inscrutable. [2]

46. These holy rites prescribed for the month of Vaiśākha can be performed with very little effort. They are auspicious and pleasing to Viṣṇu. They prevent increase in expenses.

47. Hence, O king, you too perform the holy rites laid down for the month of Vaiśākha. Make all the people in your kingdom perform these auspicious rites.

48. The base one who does not perform the holy rites laid down for Vaiśākha should be rebuked in various ways, O king. (If he does not perform even then) he should be punished by you."

49. Thus (the sage) clearly explained to him the necessity of performing those holy rites by expounding the scriptural texts. Afterwards he described to him the nature, procedure etc. of the Vaiśākha holy rites completely.

50. After hearing everything about all the rites, he devoutly revered the preceptor. The king thereafter returned to his abode and performed all the rites.

51. O king, he was a great devotee of Keśava , the unsullied Lord of Devas . The king did not see (i.e. worship) anyone other than Viṣṇu (Padmanābha), the Lord of Devas.

52-55. A great Bherī -drum was placed on an elephant and this was proclaimed throughout his kingdom through soldiers: [3] "If anyone over the age of eight years and under eighty does not take early morning bath when the Sun is in Aries, all those people will be liable to be punished by me. They may be executed or banished from the kingdom surely. Even if it is (my) father or son or wife or an intimate friend, if he shuns (the performance of the holy rites in Vaiśākha), he should be bound over by me like a robber. After taking the holy bath in the splendid water, gifts should be made over to eminent Brāhmaṇas. O sinless ones, perform other holy rites too, such as establishing Prapās etc. in accordance with your capacity."

56. He appointed a Brāhmaṇa expounder of holy rites in every village. He appointed a special officer for every five villages.

57-60. That officer was entrusted with the duty of punishing those who had forsaken their Dharmas. He had at his disposal ten horses (i.e. ten soldiers from the cavalry).

The tree of Dharma and pious activity thus planted everywhere at the bidding of the emperor flourished in every land profusely. All those men who died in the realm of that king, went to Hari's abode, O excellent king.

O excellent king, even those who go to Hari's abode (temple) accidentally, go to Hari's abode (Vaikuṇṭha) after death. Certainly the world of Viṣṇu is attained by men quickly. One who takes a bath but once in the morning under some pretext when the Sun is in Aries, shall be rid of all sins and go to the great region of Viṣṇu.

61-64. By taking the holy bath in Vaiśākha even once one does not go to the world of Yama . O king, at that time the son of the Sun-god (i.e. Yama) had nothing to record. Then Citragupta got complete rest from his writing and accounting (of Karmas etc.). The previous records about the sins of people were erased quickly in a moment by the people who went to the world of Viṣṇu for their own (good) Karmas.

All the Narakas (Hells) became empty as they were devoid of sinful creatures. By the power of Vaiśākha the path (to hell) became devoid of all traffic. All people became free from impurities and of brilliant form and went to the region of Hari.

65-68. All the abodes of the heaven-dwellers became empty similarly. When the heaven became empty, when all the Narakas too became void, Nārada went to Dharmarāja and spoke thus: "O king, no

usual lamentation is heard in Naraka ; nothing is being written about the evil-doers. Citragupta is observing a vow of silence like a sage. Tell me the reason, O king, why men of evil actions, great imposters and tricksters do not come to your abode."

69. When these words were spoken by the noble-souled Nārada, the king, the son of Vivasvān (i.e. Yama) said thus somewhat helplessly:

70. "O Nārada, the king who is ruling the earth now, is a great devotee of Hṛṣīkeśa , the ancient excellent Puruṣa .

71-73. He enlightens the people in the holy rites of Vaiśākha by means of Bherī sound: 'He who is over eight years and under eighty and who does not perform holy rites of Vaiśākha will be undoubtedly punished by me.' Because they are so afraid, therefore all the people never transgress. By means of that Karma, O Nārada, they go to the abode of Viṣṇu. People will go to the abode of Hari by resorting to holy rites of Vaiśākha.

74-78. The path to my place has been destroyed by that king now, O excellent sage. All the Narakas have been evacuated. So also the worlds of heaven-dwellers. The accountant Citragupta has taken rest. What has been already written has been now erased by people. The greatness of the holy rites of the month of Vaiśākha is of such (efficacy), O sage. O Brāhmaṇa, people have been rid of the sins like that of slaughter of Brāhmaṇas. By performing their duties in the month of Vaiśākha, they go to the great region of Viṣṇu. I have now become a mere log of wood (unable to punish or bless people). I shall fight with him and kill him (though) he is very mighty in every respect. The (servant) who does not carry out the tasks of his master, who remains inactive but who yet receives his wages, certainly goes to Naraka.

79. If he is indestructible by a Deva , I will go to Brahmā , intimate to him everything and afterwards will be free from worry."

80-86. After saying this he took leave of the Brāhmaṇa. Kāla lifted up his terrible staff, rode on his buffalo and went to the earth along with his followers. [4] He was surrounded by his excessively fierce attendants like Mṛtyu , Roga , Jarā etc. and the messengers numbering fifty crores. He immediately besieged the entire capital of that saintly king. He then blew his exceedingly fierce conch that instilled fear in all the worlds.

On hearing it, that saintly king knew that it was Yama, the son of Vivasvān. He got ready with all preparations and angrily set out from the city.

The fight between those two was terrifying and caused hair stand on end. Within a trice that saintly king subdued Mṛtyu, Kāla, Roga, Yama and Dūtapati. He routed them in great anger. Thereupon the infuriated king Yama himself approached him and fought with him with many arrows. He roared like a lion. With three arrows the king cut off his bow.

87-91. Taking up his sword and shield, Yama came down to kill him. On seeing him, the king became furious. He cut off the sword and the shield and planted in his forehead an arrow that had the lustre of a black serpent. On being struck by it Yama became furious and took up his staff. He charged it with the Mantra of a Brahmā missile and discharged it towards him (the king). The onlookers shrieked "Alas!" At that time, for the sake of the protection of his own devotee, Viṣṇu hurled his Discus. The Discus hurled by Viṣṇu came to the battleground, quickly clashed with the staff of Yama and checked that Brāhma missile. The devotee of the Lord (i.e. the king) became frightened and immediately eulogized the Discus.

92-94. "O Thousand-spoked (Discus), the ornament of the hands of Viṣṇu, obeisance to you. Formerly you were held by Hari for the sake of protecting all the worlds. I beg of you today to protect Yama, the

highly powerful devotee of Viṣṇu. You alone are the deity of death unto men who are inimical to Devas. No one else. Hence, O lord of the universe, be merciful. Protect this Yama."

95. The Discus that was eulogized by the king thus left Yama and came near the king, O great king, even as the Devas stood watching in the firmament.

96-100. Then Yama who was exceedingly dejected went to the abode of God Brahmā. [5] There he saw the Grandfather of all the worlds seated, surrounded by embodied and unembodied beings. He is the support of Dhruva , the seed (creator) of the universe. He was attended upon by all the Devas, the Guardians of the Worlds and Lords of the Quarters, Itihāsas , Purāṇas and other (sacred texts) assuming the bodies of Devas, oceans, rivers and lakes in embodied forms, all the trees such as Aśvattha etc. having physical bodies, tanks, wells and lakes as well as mountains with physical forms, the units of time such as days, nights, fortnights, months, years, Kalās , Kāṣṭhās , Nimeṣas , seasons, Ayanas (transits of the Sun) and Yugas .

101-103. He was surrounded by Saṃkalpas (resolve), Vikalpas (doubts), winkings and openings of the eyes, stars, Yogas , Karaṇas (astrological positions), full moons, declinings and wanings of the moon, happiness, misery, fears, profits, losses, victories, defeats, Satīva, Rajas , and Tamas , Śānta (calm), Mūḍha (deluded), Atiprauḍha (mature), the effects of Prakṛti , Vāyu (Wind-god), the lord of Devas, phlegm, bile and others.

104-110a. In the middle of all these, Yama entered like a bashful bride. He was glancing at the floor and he exhibited a pale face. On seeing Yama entering and standing nearby along with his followers, all those beings became surprised. They said to one another:

"Why has Yama come here? Why has he come here to see Lord Brahmā, the creator of the worlds? This son of Ravi never remains inactive even for a moment. Why has he come? Are the Heaven-dwellers hale and happy? This is the greatest wonder that his scroll is without any writing. The writer also has come with him. He is also exceedingly dejected. His scroll is never kept without any writing (clean) because he is afraid of Dharma. What has never been seen or heard is present now."

Even as those beings were commenting thus, Yama, the chastiser of living beings, the son of Sun-god, fell on the ground in front of Brahmā like a tree uprooted. He cried, "Save me, save me!"

110b-112. "O Lord of Devas, I have been humiliated. My scroll has been rendered clean (without writing). O Lotus-seated One, when you are the Lord, I have never seen hitherto any defeat or failure."

After saying this, O excellent king, he became motionless. Thereupon a tumultuous sound arose in the assembly.

113-117. "Yama, the son of Vivasvān, who makes all mortals, mobile and immobile beings sad, is himself miserable now and he cries. Why does he cry? He who distresses people shall ere long meet with mishaps and calamities. A man who commits evil deeds does not gain auspiciousness." Then Wind-god prevented them from talking. Brahmā took note of the opinion of all those beings present there. Warding off the other people, Wind-god lifted up Yama slowly with his brawny arms as stout as Sāla trees. The liberal-minded Wind-god made him occupy his seat as he was utterly agitated and thoroughly helpless. Then Wind-god asked Yama as he sat on his seat:

118-120. "By whom have you been attacked? By whom have you been prevented from your office. O lord, by whom was this scroll wiped off? Tell me everything. What for have you come? O dear one, he who is the Lord of all is your maker and my maker too. Whence is this misery in your heart?" On being asked thus by Wind-god, Yama told him the truth and said these words. On seeing the face of the son of Kuśaketu his words were choked. He was greatly agitated.

[1]: [1] : Nṛga was the younger brother of Ikṣvāku. He was famous for performance of sacrifices and charity (Mbh, Vana 88.5-6; Anuśāsana 76.23). He was cursed to be a chameleon and was redeemed by Kṛṣṇa (Mbh, Anuśāsana 70. 2-28). But no son called Kīrtimān is attributed to him in Mbh and BhP.

[2]: [2] : The discussion in vv 41b-45 indicates that though Vratas in Vaiśākha appear easy, they are great in their efficacy.

[3]: [3] : VV 52-58 show the king's efforts to popularize (even by compulsion) the Vaiśākha Vratas.

[4]: [4] : Conquest of the god of Death (Yama) and his torturous realms (Narakas) is looked upon as the highest efficacy of a Vrata. It is attributed to Ekādaśī in NP and to Vaiśākha-Vratas here. It is a device of popularizing a Vrata, used here in vv 52 to the end of the Chapter and Chapters 12 and 13 later.

[5]: [5] : VV 96-103 describe the assembly of God Brahmā. It is supposed to be attended by even impersonal principles in their embodied forms.

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 12

Yama’s Lamentation

Chapter 166 of 221 · 31 detected Sanskrit verse markers

Sanskrit

।। यम उवाच ।। ।।
शृणु मे वचनं नाथ लोपितोऽहं पितामह ।।
मरणादधिकं मन्ये मत्पदस्य च खण्डनम् ।। १ ।।
नियोगी न नियोगं हि करोति कमलासन ।।
प्रभोर्वित्तं समश्नाति स भवेत्काष्ठकीटकः ।। २ ।।
योऽश्नाति लोभाद्वित्तानि प्रज्ञावांश्च महीपते ।।
स तिर्यग्योनि नरके याति कल्पशतत्रयम् ।। ३ ।।
निःस्पृहो नाऽऽचरेद्यस्तु नियोगं पद्मसंभव ।।
भुक्त्वा तु नरकान्घोरान्स पुमान्वायसो भवेत् ।। ४ ।।
आत्मकार्यपरो यस्तु स्वामिकार्यं विलुंपति ।।
भवेद्वेश्मनि पापात्मा आखुः कल्पशतत्रयम् ।। ५ ।।
नियोगी यश्च भूत्वा वै तिष्ठन्नित्यं स्ववेश्मनि ।।
शक्तस्तु कार्यकरणे मार्जारो जायते नरः ।। ६ ।।
सोऽहं देव तवादेशात्प्रजा धर्मेण साधये ।।
पुण्येन पुण्यकर्तारं पापं पापेन कर्मणा ।। ७ ।।

सम्यग्विचार्य मुनिभिर्धर्मशास्त्रान्वितैः प्रभो ।।
कल्पादौ वर्तमानस्य यातना दापयन्मम ।। ८ ।।
कर्तुं नियोगमेवं हि त्वदीयो नैव शक्नुयाम् ।।
राज्ञा कीर्तिमता भग्नो नियोगस्तव च क्षितौ ।। ९ ।।
भयादस्य जगन्नाथ पृथिवीं सागराम्बराम् ।।
वैशाखधर्मसहितां पालयन्वर्तते क्वचित् ।। 2.7.12.१० ।।
विहाय सर्वधर्मांश्च विहाय पितृपूजनम् ।।
विहायाऽग्निसपर्यां तु तीर्थ यात्रादिसत्क्रियाः ।। ११ ।।
योगसांख्यावुभौ त्यक्त्वा त्यक्त्वा प्राणनिरोधनम् ।।
त्यक्त्वा होमं च स्वाध्यायं कृत्वा पापानि भूरिशः ।। १२ ।।
प्रयान्ति वैष्णवं लोकं कृत्वा वैशाखसत्क्रियाः ।।
मनुजाः पितृभिः सार्द्धं तथैव च पितामहैः ।।१३।।
तेषामतीतपितरः पितृणां पितरस्तथा ।।
तथा मातामहा यांति तेषां वै जनकादयः ।। १४ ।।
तेषामपि च नेतारो जनित्रीणां च पूर्वजाः ।।

एतद्दुःखं पुनर्देव मम मस्तकभेदनम् ।।१५।।
प्रियायाः पितरो यान्ति मार्जयित्वा लिपिं मम ।।
पितॄणां बीजजो यस्तु धात्र्या कुक्षौ धृतो विभो ।। १६ ।।
यदंकेन कृतं कर्म तदेकेनैव भुज्यते ।।
तन्निरस्य कृतं सर्वं जानंस्त्वेकः कुले तु यः ।। १७ ।।
तारयेत्तावुभौ पक्षौ षड्विंशोपर्यलं विभो ।।
प्रियायाश्चाऽपि वै तात सर्वे वै कुक्षिसंभवाः ।। १८ ।।
तेऽपि सर्वे जगन्नाथ यान्ति विष्णोः परं पदम् ।।
न मे प्रयोजनं देव नियोगेनेदृशेन वै ।। १९ ।।
वैशाखधर्मनिरतः स मां त्यक्त्वा व्रजेद्धरिम् ।।
त्रिःसप्तकुलमुद्धृत्य त्यक्तपापोऽतिशोभनः ।। 2.7.12.२० ।।
स त्यक्त्वा मम मार्गं हि प्रयाति हरिमंदिरम् ।।
न यज्ञैस्तादृशैर्देव गतिं प्राप्नोति मानवः ।। २१ ।।
सर्वतीर्थैर्न दानाद्यैर्न तपोभिश्च न व्रतैः ।।
अपि वा सकलैर्धर्मैर्युक्तो नाऽप्नोति तां गतिम्।। २२ ।। ।

प्रयागपाताद्रणमध्यपाताद्भृगोश्च पातान्मरणाच्च काश्याम् ।।
न तां गतिं यांति जनाश्च सर्वे वैशाखनिष्ठेन च या प्रपद्यते ।। २३ ।।
प्रातः स्नात्वा देवपूजां च कृत्वा श्रुत्वा कथां मासमाहात्म्यसंज्ञाम् ।।
धर्मान्कृत्वा चोचितान्वैष्णवांश्च स वै भवेद्विष्णुलोकैकनाथः ।। २४ ।।
अप्रमाणमहं मन्ये लोकं विष्णोर्जगत्पतेः ।।
यो न पूर्येत कोट्योघैः सर्वतः कमलासन ।। २५ ।।
माधवावसथेनेह समस्तेन पितामहम् ।।
विकर्मस्थाऽविकर्मस्थाः शुचयोऽशुचयस्तथा ।।२६।।
कृत्वा वैशाखकृत्यानि लोका यान्ति नृपाऽऽज्ञया ।।
योऽस्माकं हि महच्छत्रुर्भवतां च विशेषतः।।२७।।
निग्राह्यो जगतां नाथ भवताऽसौ महीपतिः ।।
हित्वा हि सकलान्धर्मान्सकृद्वैशाखस्नानतः ।। २८ ।।
असंस्कृतजना यांति वैकुण्ठं हरिमंदिरम् ।।
अस्माभिस्तु कृतोपेक्षो लिणुपादैकसंश्रयः ।। २९ ।।
समस्तं नेष्यते लोकं पार्थिवो नात्र संशयः ।।

एष दण्डपटो ह्यद्य तव पद्भ्यां निवेदितः ।2.7.12.३०।।
लोकपालत्वमतुलमर्जितं तेन भूभुजा।।
किमपत्येन जातेन मातुः क्लेशंकरेण वै।।३१।।
यो न पातयते शत्रुं ज्येष्ठमासीव भास्करः ।।
वृथासुता हि युवतिर्जाता चेद्धि कुपुत्रिणी ।।३२।।
न तस्याः स्फुरते कीर्तिर्धनस्येव शतह्रदा ।।
यत्पितुर्नोद्धरेत्पापाद्विद्यया वा बलेन वा ।।३३।।
मातुर्जठरजो रोगः स प्रसूतो धरातले ।।
धर्मे चाऽर्थे च कामे च यत्प्रतीपो भवेत्सुतः ।। ३४ ।।

मातृहा ह्युच्यते सद्भिः स पुत्रः पुरुषाधमः ।।
तन्माता नृपपत्नी च लोकविख्यातसत्क्रिया ।। ३५ ।।
एकैव वीरसूर्लोके वीरः स नात्र संशयः ।।
यथा वै कीर्तिमाञ्जातो मल्लिपेर्मार्जनाय वै ।। ।। ३६ ।।
नेदं व्यवसितं देव केनचित्क्षत्रियेण हि ।।
पुराणेषु जगन्नाथ न श्रुतं पटमार्जनम् ।। ३७ ।।

सोऽहं न जानामि जगत्पतीश ऋते क्षितीशं हरितत्परं तम् ।।
प्रचोदयन्तं पटहं सुघोषाद्विलोपयानं मम वेश्ममार्गम् ।। ३८ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्ये नारदाम्बरीषसंवादे यमदुःखनिरूपणंनाम द्वादशोऽध्यायः ।। १२ ।।

Roman transliteration

|| yama uvāca || ||
śṛṇu me vacanaṃ nātha lopito'haṃ pitāmaha ||
maraṇādadhikaṃ manye matpadasya ca khaṇḍanam || 1 ||
niyogī na niyogaṃ hi karoti kamalāsana ||
prabhorvittaṃ samaśnāti sa bhavetkāṣṭhakīṭakaḥ || 2 ||
yo'śnāti lobhādvittāni prajñāvāṃśca mahīpate ||
sa tiryagyoni narake yāti kalpaśatatrayam || 3 ||
niḥspṛho nā"caredyastu niyogaṃ padmasaṃbhava ||
bhuktvā tu narakānghorānsa pumānvāyaso bhavet || 4 ||
ātmakāryaparo yastu svāmikāryaṃ viluṃpati ||
bhavedveśmani pāpātmā ākhuḥ kalpaśatatrayam || 5 ||
niyogī yaśca bhūtvā vai tiṣṭhannityaṃ svaveśmani ||
śaktastu kāryakaraṇe mārjāro jāyate naraḥ || 6 ||
so'haṃ deva tavādeśātprajā dharmeṇa sādhaye ||
puṇyena puṇyakartāraṃ pāpaṃ pāpena karmaṇā || 7 ||

samyagvicārya munibhirdharmaśāstrānvitaiḥ prabho ||
kalpādau vartamānasya yātanā dāpayanmama || 8 ||
kartuṃ niyogamevaṃ hi tvadīyo naiva śaknuyām ||
rājñā kīrtimatā bhagno niyogastava ca kṣitau || 9 ||
bhayādasya jagannātha pṛthivīṃ sāgarāmbarām ||
vaiśākhadharmasahitāṃ pālayanvartate kvacit || 2.7.12.10 ||
vihāya sarvadharmāṃśca vihāya pitṛpūjanam ||
vihāyā'gnisaparyāṃ tu tīrtha yātrādisatkriyāḥ || 11 ||
yogasāṃkhyāvubhau tyaktvā tyaktvā prāṇanirodhanam ||
tyaktvā homaṃ ca svādhyāyaṃ kṛtvā pāpāni bhūriśaḥ || 12 ||
prayānti vaiṣṇavaṃ lokaṃ kṛtvā vaiśākhasatkriyāḥ ||
manujāḥ pitṛbhiḥ sārddhaṃ tathaiva ca pitāmahaiḥ ||13||
teṣāmatītapitaraḥ pitṝṇāṃ pitarastathā ||
tathā mātāmahā yāṃti teṣāṃ vai janakādayaḥ || 14 ||
teṣāmapi ca netāro janitrīṇāṃ ca pūrvajāḥ ||

etadduḥkhaṃ punardeva mama mastakabhedanam ||15||
priyāyāḥ pitaro yānti mārjayitvā lipiṃ mama ||
pitṝṇāṃ bījajo yastu dhātryā kukṣau dhṛto vibho || 16 ||

yadaṃkena kṛtaṃ karma tadekenaiva bhujyate ||
tannirasya kṛtaṃ sarvaṃ jānaṃstvekaḥ kule tu yaḥ || 17 ||
tārayettāvubhau pakṣau ṣaḍviṃśoparyalaṃ vibho ||
priyāyāścā'pi vai tāta sarve vai kukṣisaṃbhavāḥ || 18 ||
te'pi sarve jagannātha yānti viṣṇoḥ paraṃ padam ||
na me prayojanaṃ deva niyogenedṛśena vai || 19 ||
vaiśākhadharmaniratah sa māṃ tyaktvā vrajeddharim ||
triḥsaptakulamuddhatya tyaktapāpo'tiśobhanaḥ || 2.7.12.20 ||
sa tyaktvā mama mārgaṃ hi prayāti harimaṃdiram ||
na yajñaistādṛśairdeva gatiṃ prāpnoti mānavaḥ || 21 ||
sarvatīrthairna dānādyairna tapobhiśca na vrataiḥ ||
api vā sakalairdharmairyukto nā'pnoti tāṃ gatim|| 22 || |

prayāgapātādraṇamadhyapātādbhṛgośca pātānmaraṇācca kāśyām ||
na tāṃ gatiṃ yāṃti janāśca sarve vaiśākhaniṣṭhena ca yā prapadyate || 23 ||
prātaḥ snātvā devapūjāṃ ca kṛtvā śrutvā kathāṃ māsamāhātmyasaṃjñām ||
dharmānkṛtvā cocitānvaiṣṇavāṃśca sa vai bhavedviṣṇulokaikanāthaḥ || 24 ||
apramāṇamahaṃ manye lokaṃ viṣṇorjagatpateḥ ||
yo na pūryeta koṭyoghaiḥ sarvataḥ kamalāsana || 25 ||
mādhavāvasatheneha samastena pitāmaham ||
vikarmasthā'vikarmasthāḥ śucayo'śucayastathā ||26||
kṛtvā vaiśākhakṛtyāni lokā yānti nṛpā"jñayā ||
yo'smākaṃ hi mahacchatrurbhavatāṃ ca viśeṣataḥ||27||
nigrāhyo jagatāṃ nātha bhavatā'sau mahīpatiḥ ||
hitvā hi sakalāndharmānsakṛdvaiśākhasnānataḥ || 28 ||
asaṃskṛtajanā yāṃti vaikuṇṭhaṃ harimaṃdiram ||
asmābhistu kṛtopekṣo liṇupādaikasaṃśrayaḥ || 29 ||
samastaṃ neṣyate lokaṃ pārthivo nātra saṃśayaḥ ||

eṣa daṇḍapaṭo hyadya tava padbhyāṃ niveditaḥ |2.7.12.30||
lokapālatvamatulamarjitaṃ tena bhūbhujā||
kimapatyena jātena mātuḥ kleśaṃkareṇa vai||31||
yo na pātayate śatruṃ jyeṣṭhamāsīva bhāskaraḥ ||
vṛthāsutā hi yuvatirjātā ceddhi kuputriṇī ||32||
na tasyāḥ sphurate kīrtirghanasyeva śatahradā ||
yatpiturnoddharetpāpādvidyayā vā balena vā ||33||
māturjaṭharajo rogaḥ sa prasūto dharātale ||
dharme cā'rthe ca kāme ca yatpratīpo bhavetsutaḥ || 34 ||
mātṛhā hyucyate sadbhiḥ sa putraḥ puruṣādhamaḥ ||
tanmātā nṛpapatnī ca lokavikhyātasatkriyā || 35 ||
ekaiva vīrasūrloke vīraḥ sa nātra saṃśayaḥ ||
yathā vai kīrtimāñjāto mallipermārjanāya vai || || 36 ||
nedaṃ vyavasitaṃ deva kenacitkṣatriyeṇa hi ||
purāṇeṣu jagannātha na śrutaṃ paṭamārjanam || 37 ||

so'haṃ na jānāmi jagatpatīśa ṛte kṣitīśaṃ haritatparaṃ tam ||
pracodayantaṃ paṭahaṃ sughoṣādvilopayānaṃ mama veśmamārgam || 38 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe vaiśākhamāsamāhātmye
nāradāmbarīṣasaṃvāde yamaduḥkhanirūpaṇaṃnāma dvādaśo'dhyāyaḥ || 12 ||

English translation

Yama said :

1-2. Listen to my words, O Grandfather (Brahmā). I have been ignored and deprived (of my job), I take the transgression of my office as worse than death. If an employee does not do his duty, O Lotus-seated One, and if he appropriates the money of his master, he shall become a worm in a log of wood.

3. An intelligent man who, out of greed, misappropriates the wealth (of the master), is reborn, O Lord of the earth, as a lower animal and falls into hell (where he remains) for a period of three hundred Kalpas .

4. If (the employee) is disinterested in his work and does not carry it out properly, O Lotus-born One, he suffers (the tortures of) terrible hells. The man is reborn then as a crow.

5. He who is devoted to his own selfish ends and spoils the work of his master, is a sinning soul. He is reborn as a domestic mouse and continues thus for three hundred Kalpas.

6. The employee who is capable of doing his work but (does not do it) and stays behind in his house is reborn as a cat.

7. O Lord, I keep the subjects under discipline on the basis of justice at your bidding—the meritorious through merit and the sinful through sinful act.

8. The sages equipped with (the knowledge of) Dharma Śāstras (Ethical Texts) discussed and thought in detail at the beginning of the Kalpa . They decided the tortures to be meted out by me (by way of punishment).

9. I belong to you. Still I am not able to carry out your behest. Your decree on the earth has been broken by King Kīrtimān .

10. I am afraid of him, O Lord of the universe. He is staying somewhere ruling the oceangirt earth with the help of holy rites of Vaiśākha .

11-13. People have abandoned all holy rites; they do not worship the ancestors; they have discarded holy service to the sacred fire; they do not perform such holy rites as pilgrimage to the Tīrthas ; they have abandoned both the paths, i.e., that of Karma and that of knowledge; they have ceased to practice control of the vital breath; they refrain from performing Homas and study of Vedas and they commit many sins. Still, they go to the world of Viṣṇu by performing the holy rites of Vaiśākha. Those men go there along with their fathers and grandfathers.

14-19. Not only that. All the dead forefathers, parents of the forefathers, their maternal grandfathers and their fathers and others go (to Viṣṇuloka).

They take along with them many others too including the ancestors of their mothers. There is a further headache, a further misery, O Lord.

The fathers of their beloved ones too go (to Viṣṇu's world) after wiping off my record (of their Karma). A son born of the seed of the forefathers held in her womb by a maid servant, O lord (also goes to Viṣṇu's world).

One does an act and the same one enjoys its fruit. But this rule is broken. One who knows everything, a person who has become omniscient in a family, redeems more than twenty-six generations of both the sides (that of the father and that of the mother). This is more than enough, O Lord. O dear one, all those born of their beloved ones, go to the highest region of Viṣṇu. I have nothing to do with this type

of job and service.

20. One who is engaged in the holy rites of Vaiśākha leaves me behind and goes to Hāri . He becomes highly refulgent after ridding himself of all sins. He uplifts and redeems twenty-one generations of his family.

21. He leaves off my path and goes to Hari 's abode. O Lord, no man obtains that goal by means of performing Yajñas .

22. One who is equipped with (the merits of) all the Tīrthas, charitable gifts etc., austerities, holy Vratas and entire range of pious and devout activities does not obtain that goal.

23. By dying in Prayāga , or in the middle of fighting in a battlefield or by falling off the precipice (Bhṛgupatana) or at Kāśī , people do not attain that goal which is attained by one strictly adhering to the holy rites of Vaiśākha.

24. By taking the early morning bath, by worshipping the Lord, by listening to the narrative called "The Greatness of the Month", and by performing the requisite holy rites pertaining to Viṣṇu, one shall become the sole lord of the world of Viṣṇu.

25. I consider the world of Viṣṇu, the Lord of the universe, limitless, O Lotus-seated One, because it is not yet filled up completely though flooded with crores and crores of people.

26-27. (Defective Text partially) By the entire abode of Mādhava the Grandfather (is ignored). Those who perform forbidden rites, those who perform only what is laid down (in the Vedas), the pure ones, the impure ones—all these perform the duties pertaining to Vaiśākha and they go to the world (of Viṣṇu) at the behest of the king who is our great enemy and more so of yours in particular.

28-3la. This king is to be curbed by you, O Lord of the worlds. Abandoning all other holy rites but by taking the Vaiśākha holy bath only once cultured people go to the abode of Hari, to Vaikuṇṭha . If this king whose sole resort is the feet of Viṣṇu is neglected by us, he will take the entire world (to Vaikuṇṭha), There is no doubt about it. This staff and record of Karinas is placed at your feet. The matchless guardianship of the worlds has been acquired by that king.

31b-35a. Of what avail is a child that is born causing pain to the mother, if it does not cause the downfall of the enemy (terribly hot) like the Sun in the month of Jyeṣṭha ? If a young woman gives birth to a worthless child, or has a wicked son, her fame does not spread like the lightning of the cloud.

If a child does not redeem the forefathers from sin through his learning or strength, he, delivered on the earth, is only a disease affecting the belly of his mother.

If a son behaves perversely in regard to the pursuit of virtue, wealth and love, that son is called a slayer of his mother by good men. He is the meanest of all men.

35b-38. The mother of this king and the wife of this king have become well-known in the world through their holy rites. There is only one woman in the world who has given birth to a real hero. There is no doubt about it (his being the hero) as this (king) Kīrtimān is born for wiping off my records.

O Lord, this has never (before) been attempted by any Kṣatriya . Wiping off of the records is never heard of in the Purāṇas , O Lord of the worlds.

Excepting that king who is devoted to Hari, I do not know anyone else, O Lord of the chiefs of the worlds, who encourages others through proclamations by beating Paṭaha drums and obstructs the

path to my place.

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 13

Yama is Consoled

Chapter 167 of 221 · 64 detected Sanskrit verse markers

Sanskrit

।। ।। ब्रह्मोवाच ।। ।।
किमाश्चर्यं त्वया दृष्टं किमर्थं खिद्यते भवान् ।।
सङ्गणेषु कृतस्तापः स तापो मरणांतिकः ।।१।।
तस्योच्चारणमात्रेण प्राप्यते परमं पदम् ।।
न गच्छंति हरेर्लोकं कथं भूपस्य शासनात् ।। २ ।।
एकोऽपि गोविन्दकृतः प्रणामः शताश्वमेधावभृथेन तुल्यः ।।
यज्ञस्य कर्त्ता पुनरेति जन्म हरेः प्रणामो न पुनर्भवाय ।। ३ ।।
कुरुक्षेत्रेण किं तस्य सरस्वत्या च किं तथा ।।
जिह्वाग्रे वर्तते यस्य हरिरित्यक्षरद्वयम् ।। ४ ।।
ब्राह्मणः श्वपचीं भुंजन्विशेषेण रजस्वलाम् ।।
यदि विष्णुं स मरणे स्मरेन्नाप्नोति तत्पदम् ।। ५ ।।
अभक्ष्यभक्षणाज्जातं विहायाघस्य संचयम् ।।
प्रयाति विष्णुसायुज्यं यतो विष्णुप्रिया स्मृतिः ।। ६ ।।
एवं विष्णुप्रियो मासो वैशाखो नाम वै यम ।।
यद्धर्मश्रवणादेव मुच्यते सर्वकिल्बिषैः ।। ७ ।।

यातीति किमु वक्तव्यं तस्यानुष्ठानतत्परः ।।
यस्मिन्संगीयते यो हि प्रीयते पुरुषोत्तमः ।। ८ ।।
कथं न याति च गतिं तस्याऽनुष्ठानत त्परः ।।
अस्माकं जगतां नाथो जनिता पुरुषोत्तमः ।। ९ ।।
तस्येष्टान्माधवे मासि धर्मानेतान्करोत्वयम् ।।
तस्य विष्णुः प्रसन्नात्मा सहाये सर्वदा स्थितः ।। 2.7.13.१० ।।
न तस्य भूपतेः सौरे समर्थस्त्वं च शिक्षणे ।।
न वासुदेवभक्तानामशुभं विद्यते क्वचित् ।।
जन्ममृत्युजराव्याधि भयं नैवोपजायते ।। ११ ।।
नियोगी स्वामिकार्येषु यावच्छक्ति समीहते ।।
तावता स कृतार्थः स्यान्नरकान्नैव गच्छति ।। १२ ।।
कार्ये शक्ति विनिष्क्रान्ते स्वामिने च निवेदयेत् ।।
अनृणस्तावता भृत्यो नियोगी सुखमश्नुते ।। १३ ।।
तस्मान्निवेदितार्थस्य न ऋणं न च पातकम् ।।
यत्ने कृते स्वकर्तव्ये नापराधोस्ति देहिनः ।। १४ ।।

तस्मादशक्यकार्येऽस्मिन्न विशोचितुमर्हसि ।। १५ ।।
इत्युक्तो ब्रह्मणा सौरिः पुनरत्यंतखिन्नधीः ।।
उवाच दीनया वाचा गलद्बाष्पाऽऽकुलेक्षणः ।। १६ ।।
प्राप्तं तात मया सर्वं त्वदंघ्रिभजनेन वै ।।
नाऽहं यास्ये पुनः कर्तुं नियोगं पद्मसंभव ।। १७ ।।
प्रशासति महावीर्ये भूपेऽस्मिन्भूमिमण्डले ।।
चालयित्वा स्वधर्माँश्च तमेकं भूपतिं विभो ।।१७।।
कृतकृत्योऽस्मि तनयो गयायां पिण्डदो यथा।।
कृपालो तदिदं कार्यं साधयस्व ममाव्ययम् ।। १९ ।।
विज्वरस्तु ततो भूयः शासनं ते करोम्यहम् ।।
श्रुत्वा ब्रह्मा यमेनोक्तं पुनश्चिंतापरायणः ।। ।। 2.7.13.२० ।।
तमुवाच पुनर्ब्रह्मा सांत्वयन्बहुधाप्यमुम् ।।
।। ब्रह्मोवाच ।। ।।
न निर्ग्राह्यस्त्वया राजा विष्णुधर्मपरायणः ।। २१ ।।
यदि च्छलयसे कोपाद्वच्छामो ह्यंतिकं हरेः ।।

निवेद्य सकलं तस्मै कर्म पश्चात्तदीरितम् ।। २२ ।।
स एव कर्त्ता लोकस्य धर्मस्य परिपालकः ।।
स च दण्डधरोऽस्माकं शास्ता कर्त्ता नियामकः ।।२३।।
न तदुक्तेऽस्ति प्रत्युक्तिरस्माकं विहिता वृष ।।
न राजोक्तेस्तु प्रत्युक्तिर्दृश्यते क्वाऽपि भूतले।। २४ ।।
इत्याश्वास्य यमं तेन साकं क्षीरांबुधिं ययौ ।।
ब्रह्मा तुष्टाव चिन्मात्रं निर्गुणं परमेश्वरम् ।। २५ ।।
सांख्ययोगैरद्वितीयमेकं तं पुरुषोत्तमम् ।।
आविरासीत्तदा विष्णुर्ब्रह्मणा संस्तुतो हरिः ।। २६ ।।
प्रणामं चक्रतुस्तस्मै यमो ब्रह्मा च सत्वरम् ।।
तावुवाच महाविष्णुर्मेघगंभीरया गिरा ।। ।। २७ ।।
कस्माद्युवामिहाऽऽयातौ किं दुःखं दनुजैरभूत् ।।
म्लानं यममुखं कस्मात्केन वा नतकंधरः ।। २८ ।।
एतद्वदस्व मे ब्रह्मन्नित्युक्तश्चाह कंजजः ।।
त्वद्वासवर्ये भूपाले भूमिं शासति वै नराः ।। २९ ।।

वैशाखधर्मनिरता यांति ते परमव्ययम् ।।
ततो यमपुरी शून्या तेन चाऽतीवदुःखितः ।। 2.7.13.३० ।।
तेन युद्धं चकाराऽसौ हंतुं दंडमथाऽदधे ।।
त्वच्चक्रेण पराभूतो ययावद्य ममान्तिकम् ।। ३१ ।।
न च शक्तो वयं दंडं त्वद्भक्तानां महात्मनाम् ।।
तस्मात्त्वामेव शरणं वयं प्राप्ता महाविभो ।। ३२ ।।
तस्माद्भूपं दंडयित्वा पालयैनं यमं स्वकम् ।।
इत्युक्तः प्रहसन्प्राह ब्रह्माणं यममेव च ।। ३३ ।।
लक्ष्मीं वाऽपि परित्यक्ष्ये प्राणान्देहमथाऽपि वा ।।

श्रीवत्सं कौस्तुभं मालां वैजयंतीमथाऽपि वा ।।३४।।
श्वेतद्वीपं च वैकुंठं क्षीरसागरमेव च।।
शेषं च गरुडं चैव न भक्तं त्यक्तुमुत्सहे ।। ३५ ।।
विस्सृज्य सकलान्भोगान्मदर्थे त्यक्तजीवितान् ।।
मदात्मकान्महाभागान्कथं तांस्त्यक्तुमुत्सहे ।। ३६ ।।
तस्मात्त्वद्दुःखशमने ह्युपायं कल्पयाम्यहम् ।।

तस्य चायुर्मया दत्तमयुतं भूपतेर्भुवि ।। ३७ ।।
गतान्यष्टौ सहस्राणि तत्रेदानीं नरांतक ।।
आयुःशेषे तेन नीते मत्सायुज्यं गतेऽपि च।।३८।।
भविष्यति ततो राजा वेनो नाम दुरात्मवान्।।
स लुंपति महाधर्मान्सर्वानेताञ्छ्रुतीरितान् ।।३९।।
तदा वैशाखधर्माश्च विच्छिन्ना स्युर्न संशयः ।।
स्वकृतेनैव पापेन वेनो दग्धो भविष्यति ।।2.7.13.४०।।
पश्चादहं पृथुर्भूत्वा पुनर्धर्मान्प्रवर्तये ।।
तदा जनेषु प्रख्याता न्वैशाखोक्तान्करोम्यहम् ।।४१।।
मद्भक्तो मद्गतप्राणो यस्तु विन्यस्तसंग्रहः ।।
एकः सहस्रे भविता तस्य प्रख्यापयेद्धि तान् ।। ४२ ।।
कश्चिदेव हि जानातु धर्मानेतान्क्षितौ मम ।।
ततस्ते भविता कार्यं मा विषीद नरांतक ।। ४३ ।।
दापयिष्यामि ते भागं मासेऽस्मिन्माधवेऽपि च ।।
नरैः सर्वैश्च वैशाखधर्मनिष्ठैर्महात्मभिः ।। ४४ ।।

भूपेनाऽपि च कालेन खेदं शमय तेन च ।।
वीर्यशुल्कं तु ते भागं शत्रोर्भुंक्ते बलाधिकात्।। ४५ ।।
गृह्णन्गृह्णन्स्वकं भागं न भागी दुःखमर्हति ।।
त्वामुद्दिश्य न कुर्वंति प्रत्यहं ये नरा भुवि ।।४६।।
स्नानं चार्घ्यं सोदकुंभं दध्यन्नं चांतिमे दिने ।।
वैशाखे सकलं कर्म तेषां च विफलं भवेत् ।। ४७ ।।
तस्मात्क्रोधं त्यज नृपे भागदे मत्परायणे ।।
ये के चाऽपि च कुर्वंति लोके ते भागदा नराः ।। ४८ ।।
वैशाखोक्ते महाधर्मे तेषां विघ्नं च मा कुरु ।।
मामेव ये यजंत्यद्धा त्वां हित्वा धर्मपालकम् ।। ४९ ।।
मदाज्ञया महाभाग तदा दंडं च त्वं कुरु ।।
नृपाद्भागं दापयितुं सुनंदं प्रेषयामि च ।।2.7.13.५० ।।
मच्छासनात्स वै गत्वा भागं ते दापयिष्यति ।।
तिष्ठत्येवं यमे स्वस्य सन्निधौ गरुडासनः ।। ५१ ।।
सुनन्दं प्रेषयामास नृपं बोधयितुं विभुः ।।

सोऽपि गत्वा बोधयित्वा पाश्वं च पुनरागमत् ।। ५२ ।।
इत्याश्वास्य यमं विष्णुस्तत्रैवान्तरधीयत ।।

यमं स्वयं सांत्वयित्वा समनुज्ञाप्य वेगतः ।। ५३ ।।
अतिविस्मयमापन्नो ययौ धाम सहानुगैः ।।
यमोऽपि स्वपुरीं प्रायात्किंचित्संहृष्टमानसः ।। ५४ ।।
पश्याद्विष्णोर्निदेशेन सुनन्दपरिबोधितः ।।
भागदाः सकला लोका ये वैशाखपरायणाः ।। ५५ ।।
धर्मराजं पुरस्कृत्य ये न कुर्वंति मानवाः ।।
तेषां हि स्वयमादत्ते पुण्यं वैशाखसंभवम् ।। ५६ ।।
कुर्याच्च प्रत्यहं स्नानं दद्यादर्घ्यं यमाय वै ।।
वैशाखे सकलं पुण्यमन्यथा विफलं भवेत् ।। ५७ ।।
सोदकुम्भं च दध्यन्नं पौर्णमास्यां च माधवे ।।
धर्मराजं समुद्दिश्य दातव्यं प्रथमं जनैः ।। ५८ ।।
पश्यात्पितॄन्समुद्दिश्य गुरुमुद्दिश्य वै नरः ।।
मधुसूदनमुद्दिश्य पश्याद्देवं जनार्दनम् ।। ५९ ।।

शीतलोदकदध्यन्नं तांबूलं च सदक्षिणम् ।।
सफलं कांस्यपात्रस्थं ब्राह्मणाय निवेदयेत् ।। 2.7.13.६० ।।
दद्याच्च प्रतिमां दिव्यां मधुसूदनदेवताम् ।।
मासधर्मप्रवक्त्रे च दद्याद्विप्राय सीदते ।। ६१ ।।
तमेव धर्मवक्तारं पूजयेद्विभवैः स्वकैः ।।
इत्यादिष्टः सुनन्देन तथा राजा चकार ह ।। ६२ ।।
स नीत्वा चायुषः शेषं भुक्त्वा भोगान्यथेप्सितान् ।।
पुत्रपौत्रादिभिर्युक्तो जगाम हरिमंदिरम् ।। ६३ ।।
वैकुण्ठस्थे नृपे तस्मिन्वेनो राजाऽधमोऽभवत् ।।
सर्वे धर्माश्च वैशाखधर्मा अपि विशेषतः ।। ६४ ।।
दुरात्मना च तेनैव लुप्ता एव बभूविरे ।।
न प्रख्याताः पुनर्भूमौ भूरिशो मोक्षहेतवः ।। ६५ ।।
यः कश्चिन्नैव जानाति वैशाखोक्तानिमाञ्च्छुभान् ।।
बहुजन्मार्जिते पुण्यपरिपाक उपागते ।। ।। ६६ ।।
वैशाखोक्तेषु धर्मेषु मतिरात्यन्तिकी भवेत् ।।

।। मैथिल उवाच ।। ।।
पूर्वमन्वंतरस्थो हि वेनो राजा दुरात्मवान् ।। ६७ ।।
अयं वैवस्वतस्थो हि राजा चेक्ष्वाकुनंदनः ।।
इति श्रुतं मया पूर्वमिदानीं चोच्यते त्वया ।। ६८ ।।
अयं वैकुण्ठगः पश्याद्वेनो राजा भविष्यति ।।
इत्येतं संशयं छिंधि श्रुतदेव महामते ।। ६९ ।।
।। श्रुतदेव उवाच ।। ।।
पुराणेषु च वैषम्यं युगकल्पव्यवस्थया ।।
न चाप्रामाण्यशंका ते कथाया व्यत्यये क्वचित् ।। 2.7.13.७० ।।
गते दैनंदिने कल्पे यथैषा शाश्वती शुभा ।।

मार्कण्डेयेन मे प्रोक्ता सा चोक्ता तव भूपते ।। ७१ ।।
तस्मान्न ख्यातिमायान्ति धर्मा वैशाखसंभवाः ।।
कश्चिदेव हि जानाति विरक्तो विष्णुतत्परः ।। ७२ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्ये नारदांबरीषसंवादे यमदुःखसांत्वनं नाम त्रयोदशोऽध्यायः ।। १३ ।।

Roman transliteration

|| || *brahmovāca* || ||
kimāścaryaṃ tvayā dṛṣṭaṃ kimarthaṃ khidyate bhavān ||
sadgaṇeṣu kṛtastāpaḥ sa tāpo maraṇāṃtikaḥ ||*1*||
tasyoccāraṇamātreṇa prāpyate paramaṃ padam ||
na gacchaṃti harerlokaṃ kathaṃ bhūpasya śāsanāt || *2* ||
eko'pi govindakṛtaḥ praṇāmaḥ śatāśvamedhāvabhṛthena tulyaḥ ||
yajñasya karttā punareti janma hareḥ praṇāmo na punarbhavāya || *3* ||
kurukṣetreṇa kiṃ tasya sarasvatyā ca kiṃ tathā ||
jihvāgre vartate yasya harirityakṣaradvayam || *4* ||
brāhmaṇaḥ śvapacīṃ bhuṃjanviśeṣeṇa rajasvalām ||
yadi viṣṇuṃ sa maraṇe smarennāpnoti tatpadam || *5* ||
abhakṣyabhakṣaṇājjātaṃ vihāyāghasya saṃcayam ||
prayāti viṣṇusāyujyaṃ yato viṣṇupriyā smṛtiḥ || *6* ||
evaṃ viṣṇupriyo māso vaiśākho nāma vai yama ||
yaddharmaśravaṇādeva mucyate sarvakilbiṣaiḥ || *7* ||

yātīti kimu vaktavyaṃ tasyānuṣṭhānatatparaḥ ||
yasminsaṃgīyate yo hi prīyate puruṣottamaḥ || *8* ||
kathaṃ na yāti ca gatiṃ tasyā'nuṣṭhānata tparaḥ ||
asmākaṃ jagatāṃ nātho janitā puruṣottamaḥ || *9* ||
tasyeṣṭānmādhave māsi dharmānetānkarotvayam ||
tasya viṣṇuḥ prasannātmā sahāye sarvadā sthitaḥ || *2.7.13.10* ||
na tasya bhūpateḥ saure samarthastvaṃ ca śikṣaṇe ||
na vāsudevabhaktānāmaśubhaṃ vidyate kvacit ||
janmamṛtyujarāvyādhi bhayaṃ naivopajāyate || *11* ||
niyogī svāmikāryeṣu yāvacchakti samīhate ||
tāvatā sa kṛtārthaḥ syānnarakānnaiva gacchati || *12* ||
kārye śakti viniṣkrānte svāmine ca nivedayet ||
anṛṇastāvatā bhṛtyo niyogī sukhamaśnute || *13* ||
tasmānniveditārthasya na ṛṇaṃ na ca pātakam ||
yatne kṛte svakartavye nāparādhosti dehinaḥ || *14* ||

tasmādaśakyakārye'sminna viśocitumarhasi || *15* ||
ityukto brahmaṇā saurih punaratyaṃtakhinnadhīḥ ||
uvāca dīnayā vācā galadvāṣpā"kulekṣaṇaḥ || *16* ||
prāptaṃ tāta mayā sarvaṃ tvadaṃghribhajanena vai ||
nā'haṃ yāsye punaḥ kartuṃ niyogaṃ padmasaṃbhava || *17* ||
praśāsati mahāvīrye bhūpe'sminbhūmimaṃḍale ||
cālayitvā svadharmāṃśca tamekaṃ bhūpatiṃ vibho ||*17*||
kṛtakṛtyo'smi tanayo gayāyāṃ piṃḍado yathā||
kṛpālo tadidaṃ kāryaṃ sādhayasva mamāvyayam || *19* ||
vijvarastu tato bhūyaḥ śāsanaṃ te karomyaham ||

śrutvā brahmā yamenoktaṃ punaściṃtāparāyaṇaḥ || || 2.7.13.20 ||
tamuvāca punarbrahmā sāṃtvayanbahudhāpyamum ||
|| brahmovāca || ||
na nirgrāhyastvayā rājā viṣṇudharmaparāyaṇaḥ || 21 ||
yadi cchalayase kopādgacchāmo hyaṃtikaṃ hareḥ ||

nivedya sakalaṃ tasmai karma paścāttadīritam || 22 ||
sa eva karttā lokasya dharmasya paripālakaḥ ||
sa ca daṇḍadharo'smākaṃ śāstā karttā niyāmakaḥ ||23||
na tadukte'sti pratyuktirasmākaṃ vihitā vṛṣa ||
na rājoktestu pratyuktirdṛśyate kvā'pi bhūtale|| 24 ||
ityāśvāsya yamaṃ tena sākaṃ kṣīrāṃbudhiṃ yayau ||
brahmā tuṣṭāva cinmātraṃ nirguṇaṃ parameśvaram || 25 ||
sāṃkhyayogairadvitīyamekaṃ taṃ puruṣottamam ||
āvirāsīttadā viṣṇurbrahmaṇā saṃstuto hariḥ || 26 ||
praṇāmaṃ cakratustasmai yamo brahmā ca satvaram ||
tāvuvāca mahāviṣṇurmeghagaṃbhīrayā girā || || 27 ||
kasmādyuvāmihā"yātau kiṃ duḥkhaṃ danujairabhūt ||
mlānaṃ yamamukhaṃ kasmātkena vā natakaṃdharaḥ || 28 ||
etadvadasva me brahmannityuktaścāha kaṃjajaḥ ||
tvaddāsavarye bhūpāle bhūmiṃ śāsati vai narāḥ || 29 ||

vaiśākhadharmaniratā yāṃti te paramavyayam ||
tato yamapurī śūnyā tena cā'tīvaduḥkhitaḥ || 2.7.13.30 ||
tena yuddhaṃ cakārā'sau haṃtuṃ daṃḍamathā'dade ||
tvaccakreṇa parābhūto yayāvadya mamāntikam || 31 ||
na ca śakto vayaṃ daṃḍaṃ tvadbhaktānāṃ mahātmanām ||
tasmāttvāmeva śaraṇaṃ vayaṃ prāptā mahāvibho || 32 ||
tasmādbhūpaṃ daṃḍayitvā pālayainaṃ yamaṃ svakam ||
ityuktaḥ prahasanprāha brahmāṇaṃ yamameva ca || 33 ||
lakṣmīṃ vā'pi parityakṣye prāṇāndehamathā'pi vā ||
śrīvatsaṃ kaustubhaṃ mālāṃ vaijayaṃtīmathā'pi vā ||34||
śvetadvīpaṃ ca vaikuṃṭhaṃ kṣīrasāgarameva ca||
śeṣaṃ ca garuḍaṃ caiva na bhaktaṃ tyaktumutsahe || 35 ||
vissṛjya sakalānbhogānmadarthe tyaktajīvitān ||
madātmakānmahābhāgānkathaṃ tāṃstyaktumutsahe || 36 ||
tasmāttvadduḥkhaśamane hyupāyaṃ kalpayāmyaham ||

tasya cāyurmayā dattamayutaṃ bhūpaterbhuvi || 37 ||
gatānyaṣṭau sahasrāṇi tatredānīṃ narāṃtaka ||
āyuḥśeṣe tena nīte matsāyujyaṃ gate'pi ca||38||
bhaviṣyati tato rājā veno nāma durātmavān||
sa luṃpati mahādharmānsarvānetāñchrutīritān ||39||
tadā vaiśākhadharmāśca vicchinnā syurna saṃśayaḥ ||
svakṛtenaiva pāpena veno dagdho bhaviṣyati ||2.7.13.40||
paścādahaṃ pṛthurbhūtvā punardharmānpravartaye ||
tadā janeṣu prakhyātānvaiśākhoktānkaromyaham ||41||
madbhakto madgataprāṇo yastu vinyastasaṃgrahaḥ ||
ekaḥ sahasre bhavitā tasya prakhyāpayeddhi tān || 42 ||
kaścideva hi jānātu dharmānetāṅkṣitau mama ||
tataste bhavitā kāryaṃ mā viṣīda narāṃtaka || 43 ||
dāpayiṣyāmi te bhāgaṃ māse'sminmādhave'pi ca ||
naraiḥ sarvaiśca vaiśākhadharmaniṣṭhairmahātmabhiḥ || 44 ||

bhūpenā'pi ca kālena khedaṃ śamaya tena ca ||
vīryaśulkaṃ tu te bhāgaṃ śatrorbhuṃkte balādhikāt|| 45 ||
gṛhṇangṛhṇansvakaṃ bhāgaṃ na bhāgī duḥkhamarhati ||
tvāmuddiśya na kurvaṃti pratyahaṃ ye narā bhuvi ||46||
snānaṃ cārghyaṃ sodakuṃbhaṃ dadhyannaṃ cāṃtime dine ||
vaiśākhe sakalaṃ karma teṣāṃ ca viphalaṃ bhavet || 47 ||
tasmātkrodhaṃ tyaja nṛpe bhāgade matparāyaṇe ||
ye ke cā'pi ca kurvaṃti loke te bhāgadā narāḥ || 48 ||
vaiśākhokte mahādharme teṣāṃ vighnaṃ ca mā kuru ||
māmeva ye yajaṃtyaddhā tvāṃ hitvā dharmapālakam || 49 ||
madājñayā mahābhāga tadā daṃḍaṃ ca tvaṃ kuru ||
nṛpādbhāgaṃ dāpayituṃ sunaṃdaṃ preṣayāmi ca ||2.7.13.50 ||
macchāsanātsa vai gatvā bhāgaṃ te dāpayiṣyati ||
tiṣṭhatyevaṃ yame svasya sannidhau garuḍāsanaḥ || 51 ||
sunandaṃ preṣayāmāsa nṛpaṃ bodhayituṃ vibhuḥ ||

so'pi gatvā bodhayitvā pārśvaṃ ca punarāgamat || 52 ||
ityāśvāsya yamaṃ viṣṇustatraivāṃtaradhīyata ||
yamaṃ svayaṃ sāṃtvayitvā samanujñāpya vegataḥ || 53 ||
ativismayamāpanno yayau dhāma sahānugaiḥ ||
yamo'pi svapurīṃ prāyātkiṃcitsaṃhṛṣṭamānasaḥ || 54 ||
paścādviṣṇornideśena sunandaparibodhitaḥ ||
bhāgadāḥ sakalā lokā ye vaiśākhaparāyaṇāḥ || 55 ||
dharmarājaṃ puraskṛtya ye na kurvaṃti mānavāḥ ||
teṣāṃ hi svayamādatte puṇyaṃ vaiśākhasaṃbhavam || 56 ||
kuryācca pratyahaṃ snānaṃ dadyādarghyaṃ yamāya vai ||
vaiśākhe sakalaṃ puṇyamanyathā viphalaṃ bhavet || 57 ||
sodakumbhaṃ ca dadhyannaṃ paurṇamāsyāṃ ca mādhave ||
dharmarājaṃ samuddiśya dātavyaṃ prathamaṃ janaiḥ || 58 ||
paścātpitṝnsamuddiśya gurumuddiśya vai naraḥ ||
madhusūdanamuddiśya paścāddevaṃ janārdanam || 59 ||

śītalodakadadhyannaṃ tāṃbūlaṃ ca sadakṣiṇam ||
saphalaṃ kāṃsyapātrasthaṃ brāhmaṇāya nivedayet || 2.7.13.60 ||
dadyācca pratimāṃ divyāṃ madhusūdanadevatām ||
māsadharmapravaktre ca dadyādviprāya sīdate || 61 ||
tameva dharmavaktāraṃ pūjayedvibhavaiḥ svakaiḥ ||
ityādiṣṭaḥ sunandena tathā rājā cakāra ha || 62 ||
sa nītvā cāyuṣaḥ śeṣaṃ bhuktvā bhogānyathepsitān ||
putrapautrādibhiryukto jagāma harimaṃdiram || 63 ||
vaikuṇṭhasthe nṛpe tasminveno rājā'dhamo'bhavat ||
sarve dharmāśca vaiśākhadharmā api viśeṣataḥ || 64 ||
durātmanā ca tenaiva luptā eva babhūvire ||
na prakhyātāḥ punarbhūmau bhūriśo mokṣahetavaḥ || 65 ||
yaḥ kaścinnaiva jānāti vaiśākhoktānimāñcchubhān ||
bahujanmārjite puṇyaparipāka upāgate || || 66 ||
vaiśākhokteṣu dharmeṣu matirātyantikī bhavet ||

|| maithila uvāca || ||
pūrvamanvaṃtarastho hi veno rājā durātmavān || 67 ||
ayaṃ vaivasvatastho hi rājā cekṣvākunaṃdanaḥ ||
iti śrutaṃ mayā pūrvamidānīṃ cocyate tvayā || 68 ||
ayaṃ vaikuṇṭhagaḥ paścādveno rājā bhaviṣyati ||
ityetaṃ saṃśayaṃ chiṃdhi śrutadeva mahāmate || 69 ||

|| śrutadeva uvāca || ||
purāṇeṣu ca vaiṣamyaṃ yugakalpavyavasthayā ||
na cāprāmāṇyaśaṃkā te kathāyā vyatyaye kvacit || 2.7.13.70 ||
gate dainaṃdine kalpe yathaiṣā śāśvatī śubhā ||
mārkaṇḍeyena me proktā sā coktā tava bhūpate || 71 ||
tasmānna khyātimāyānti dharmā vaiśākhasaṃbhavāḥ ||
kaścideva hi jānāti virakto viṣṇutatparaḥ || 72 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe vaiśākhamāsamāhātmye nāradāṃbarīṣasaṃvāde yamaduḥkhasāṃtvanaṃ nāma trayodaśo'dhyāyaḥ || 13 ||

English translation

Brahmā said :

1 -2. What is the miracle seen by you? Why do you feel excessively sad? Distress caused to saintly people will cause trouble to one till one's death.

Merely by uttering (the name of Hari) the greatest region is attained. Won't the people then go to the world of Hari at the bidding of the king? [1]

3. One obeisance offered to Govinda is on a par with the valedictory bath after a hundred horse-sacrifices. A person who performs a sacrifice undergoes rebirth, but obeisance offered to Hari prevents further birth.

4. Of what avail is Kurukṣetra and of what use is Sarasvatī to him, if the two syllables HA and RI are present at the tip of his tongue?

5. A Brāhmaṇa might have had sexual intercourse with a Cāṇḍāla woman, particularly when she is having her monthly course. Even then, if he remembers Viṣṇu at the time of death, he will attain his (Viṣṇu's) region.

6. Since, remembering him is liked by Viṣṇu, one attains Sāyujya with Viṣṇu in spite of a mass of sins produced as a result of eating forbidden food.

7. Such is the month named Vaiśākha as Viṣṇu is fond of it, O Yama . Even by listening to the holy rites thereof one is liberated from all sins.

8. Then, does it need to be particularly mentioned that one who is devoted to the performance of holy rites goes (to the world of Viṣṇu)? When one sings about (the greatness of Vaiśākha rites), Puruṣottama becomes pleased.

9. How then does a person who is devoted to the performance of holy rites not attain salvation? The Lord of the worlds, Puruṣottama, is our progenitor.

10. This (king) performs these holy rites in the month of Vaiśākha which he (the Lord) likes. (Hence) Viṣṇu is delighted with him. He always stands by him and assists him.

11. O Yama, you are not competent to punish him or teach him. Nothing inauspicious exists in the case of the devotees of Vāsudeva . They need not be afraid of births, deaths, old age and sickness.

12. An employee should eagerly engage himself in the tasks of his master to the maximum of his capacity. He should become contented with that much. He does not fall into Narakas .

13. When the task (entrusted to him) is beyond his capacity, the employee should inform his master. By that much the servant becomes free from indebtedness and attains happiness.

14. Once he has intimated (to the employer), he becomes free from indebtedness and sin. If endeavour is made in regard to his duty, the embodied one (i.e. employee) has no offence whatsoever.

15 Therefore it does not behove you to bewail when the task has become impossible.

16. On being told thus by Brahmā , Yama became further dejected. With his eyes bedimmed with flowing tears he spoke these words giving expression to his pitiable plight:

17-18a "O dear one, everything that I have acquired has been obtained by means of the worship of your feet. O Lotus-born Lord, I will not go to (my) duty once again as long as this excessively powerful king rules this earth.

18b-21a. O Lord, I shall get that king removed from his holy rites and then alone be contented like a son who has offered rice-balls (to his ancestors) at Gayā . O merciful one, enable me to attain this and fulfil my task without fail. Thereafter I shall be free from ailments once again and shall carry out your behest."

On hearing what was requested by Yama, Brahmā became worried once again. Consoling him in various ways, Brahmā spoke to him once again:

Brahmā said :

21b-24. The king who is devoted to Viṣṇu's holy rites cannot be restrained by you. If, out of anger, you wish to outwit him (wait), we shall (first) approach Hari and intimate everything to him. What he says thereafter, we shall carry out.

He alone is the maker of the world. He is the protector of Dharma . He alone is our guide, chastiser, maker and controller.

O Dharma, after he has said anything, there is nothing to say further; there is no scope for any argument. It is not proper for us to dispute further. On the earth too, nowhere do we find anyone arguing after the king has decisively ordered anything.

25-29a. Having consoled Yama thus, Brahmā went to the Ocean of Milk along with him. He eulogized Puruṣottama who is the Supreme Lord devoid of Guṇas (attributes) and is (of the form of) knowledge alone, who (can be attained) only through Sāṃkhya and Yoga , who is single and without a second.

Then Viṣṇu manifested himself before them, on being eulogized by Brahmā.

Yama and Brahmā hurriedly made obeisance to him. In words and tone as majestic as the rumbling sound of a cloud, Mahāviṣṇu spoke to them: "What for have you both come here? Is there any misery caused by demons? Why is the face of Yama pale and faded? Why is he stooping down his head? Explain this, O Brahmā."

On being told thus, the Lotus-born Lord said:

29b-33. "When the king, the most excellent one among your servants, is engaged in administering the kingdom, men who are devoted to the holy rites of Vaiśākha attain the immutable great region. Hence Yama's city has become vacant. Therefore, Yama is exceedingly sad. He fought with the king. In order to kill him, he raised his staff. But he has been defeated by your Discus. He therefore, came to me.

We are not competent to mete out punishment to your noble-souled devotees. Hence we have sought refuge in you alone, O great Lord. Chastise that king and protect Yama who is your own (favourite)."

On being told thus (the Lord) laughingly said to Brahmā and Yama:

34-37a. "I will forsake Lakṣmī , [2] my vital airs and body, Śrivatsa, Kaustubha , my garland named Vaijayantī , Śvetadvīpa , Vaikuṇṭha , the Milk Ocean, Śeṣa and even Garuḍa , but I am not at all interested in forsaking my devotee. How can I feel interested in abandoning my devotees who leave off all worldly pleasures for my sake? They are ready to abandon even their lives for my sake; the blessed ones identify themselves with me. So I shall find out other means of suppressing your misery.

37b-40. That king has been given by me a life span of ten thousand years on the earth. Of them eight thousand years have passed by, O annihilator of men. If the remaining part of his life is spent, he will attain Sāyujya with me. Thereafter, a vicious person named Vena [3] will become king. He will destroy all these holy rites laid down in the Śrutis . At that time the Vaiśākha holy rites too will become extinct. On account of the sins committed by him alone, Vena will perish.

41-43. Afterwards I will incarnate as Pṛthu [4] and spread the holy rites once again. Then I will popularize the rites of Vaiśākha among people. Only one in a thousand will be my true devotee who will dedicate his own vital airs to me and will renounce the desire to hoard more and more possessions. These holy rites will be current only among such men. One (among many) will come to be conversant with these holy rites of mine on the earth. Thereafter your task will be fulfilled, O annihilator of men. Do not be sad.

44-47.1 shall make all noble-souled men observing the Vaiśākha rites give you your share in this month of Vaiśākha. After some time I will make the king also (give you your share). Therefore, pacify your grief. One enjoys your share with heroism as the present, because you are an enemy superior in strength (?) One who continues to partake of his share does not feel miserable. Men should give Arghya unto you everyday at the time of their holy bath. On the last day of Vaiśākha they must, with you in view, offer a pot filled with water and cooked rice mixed with curds. [5] If they do not do so, all their observances of the holy rites of Vaiśākha shall be fruitless.

48-52. Hence eschew anger towards the king who is devoted to me. He will give you your share. Those men who give you your share and perform the great holy rites of Vaiśākha should not have any hindrance on account of you. If they manifestly worship only me and shun you, the protector of Dharmas , O blessed one, you will punish them at my bidding. I shall send Sunanda to make the king give you your share. At my behest, he will go and make him give your share."

Even as Yama stood waiting thus near him, the Garuḍa-vehicled Lord despatched Sunanda to enlighten the king to pay Yama's share. He went there, advised the king and came back once again near (the Lord).

53-54. Having consoled Yama thus, Viṣṇu vanished there itself. Brahmā also consoled Yama himself and allowed him (to go) quickly. He was extremely surprised and he went to his abode along with his followers. Somewhat delighted in his mind, Yama went back to his city.

55-57. Thereafter, urged by the directive of Viṣṇu and the advice tendered by Sunanda, all the people who observe holy rites of Vaiśākha give the share (unto Yama).

If men do not honour Dharmarāja (and offer the share), he himself takes away their merit accruing from Vaiśākha rites. Everyday in the month of Vaiśākha the devotee should take his holy bath and offer Arghya to Yama. If this is done there is merit; otherwise everything shall be futile.

58. At the outset a pot filled with water and cooked rice mixed with curds should be offered by people to Dharmarāja on the full-moon day in the month of Vaiśākha.

59-60. Afterwards the man should offer the same on behalf of the manes and his preceptor. Thereafter, he should offer the same to Lord Janārdana , the slayer of Madhu . Cold water, cooked rice mixed with curds, betel leaves, fruits and monetary gifts—all placed in a bell-metal vessel should be given to a Brāhmaṇa.

61-63. He should give a divine image of the deity Madhusūdana to a Brāhmaṇa who expounds the monthly holy rites and may happen to suffer due to poverty. The devotee should honour the same expounder of holy rites with all his riches.

Thus directed by Sunanda, the king did everything accordingly. He spent the remaining part of his life enjoying all worldly pleasures as he pleased. Accompanied by sons, grandsons and others

he went to Hari's abode.

64-67a. When that king went to Vaikuṇṭha, the base ruler Vena became king. All the holy rites, particularly the Vaiśākha rites, were destroyed by that vicious one. They lost their popularity on the earth once again. They were mostly the cause of salvation. No one knew these splendid holy rites laid down for the month of Vaiśākha.

The mind will become fervently inclined towards Vaiśākha holy rites only when the merits acquired in the course of many births fructify.

Maithila said :

67b-69. Indeed the vicious king Vena was present in the earlier Manvantara . This king, the scion of the family of Ikṣvāku , is present in this Vaivasvata Manvantara. This has been heard by me before. It is being described by you now also. He (Kīrtimān) has gone to Vaikuṇṭha; Vena will be the king afterwards. (How can this be?) O Śrutadeva of great intellect, clear this doubt. [6]

Śrutadeva replied :

70-72. There is conflict in Purāṇas only because of this difference in the arrangement of Yugas and Kalpas . You shall not have any doubt about its authenticity, if the story happens to involve (apparent) contradictions.

When the daily Kalpa has passed(?), this (story) is permanent and splendid. It was narrated to me by Mārkaṇḍeya and that has been recounted to you, O king.

Hence the Vaiśākha rites should not become popular. Only one (among many) will know it. He will be unattached (to the worldly pleasures). He will be devoted to Viṣṇu.

[1]: [1] : In consoling Yama in vv 2-15, God Brahmā extols the glory of Viṣṇu, his name Ha-Ri (v 4) and the efficacy of Vaiśākha-Vratas—the main objective of the Purāṇa-writer.

[2]: [2] : Popularization of devotion to Viṣṇu is the aim of this author. This firm promise of Viṣṇu is meant to contribute to it.

[3]: [3] : A notoriously vicious king of yore; born of Manu and Sunīthā; cursed to death by sages. The famous king Pṛthu, an incarnation of Viṣṇu, was churned out of Vena's right hand (Mbh, Śānti , Ch. 59; VP 1.13; also PE 844-45.) It is narrated as a prophecy.

[4]: [4] : Son of Vena. The first emperor coronated by Devas. He established Law, Order and Dharma and made arrangement for the livelihood of people of all castes and communities as symbolized by his milking of the Earth-Cow (VaP 1. 126-74).

[5]: [5] : This has become an integral part of daily Vaiśākha observances (see vv. 55-58).

[6]: [6] : Purāṇas have conflicting versions of the same story and the usual explanation is their occurrence in different Yugas and Kalpas (see vv 70-72).

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 14

Liberation of a Piśāca

Chapter 168 of 221 · 42 detected Sanskrit verse markers

Sanskrit

।। श्रुतदेव उवाच ।। ।।
यः प्रातः स्नाति वैशाखे मेषसंस्थे दिवाकरे ।।
मधुसूदनमभ्यर्च्य कथां श्रुत्वा हरेरिमाम् ।। १ ।।
स तु पापविनिर्मुक्तो याति विष्णोः परं पदम् ।।
वाच्यमानां कथां हित्वा योऽन्यां सेवेत मूढधीः ।।२ ।।
रौरवं नरकं प्राप्य पैशाचीं योनिमाप्नुयात् ।।
अत्रैवोदाहरन्तीममितिहासं पुरातनम् ।। ३ ।।
पापघ्नं पावनं धर्म्यं सद्यो वंद्यं पुरातनम् ।।
पुरा गोदावरीतीरे क्षेत्रे ब्रह्मेश्वरे शुभे ।। ४ ।।
दुर्वासशिष्यौ परमहंसौ ब्रह्मैकनिष्ठितौ ।।
सदैवोपनिषद्विद्यानिष्ठितौ निरपेक्षितौ ।। ५ ।।
भिक्षामात्राशिनौ पुण्यौ तौ गुहावासिनावुभौ ।।
सत्यनिष्ठतपोनिष्ठाविति ख्यातौ जगत्त्रये ।। ६ ।।
तयोर्मध्ये सत्यनिष्ठः सदा विष्णुकथापरः ।।
श्रोतृणामप्यभावे च व्याख्यातृणां तथा नृप ।। ७ ।।

तदा कर्मकला नित्याः करोत्यद्धा मुनीश्वरः ।।
श्रोता चेदस्ति यः कश्चित्तस्मै व्याख्या त्यहर्निशम् ।। ८ ।।
यदि व्याख्याति कश्चिद्वा पुण्यां विष्णुकथां शुभाम् ।।
तदा संकुच्य कर्माणि शृणोति श्रवणे रतः ।। ९ ।।
अतिदूरस्थतीर्थानि देवतायतनानि च ।।
हित्वा कथाविरोधीनि तथा कर्माणि भूरिशः ।। 2.7.14.१० ।।
शृणोति च कथां दिव्यां श्रोतृभ्यो वक्ति वै स्वयम् ।।
विना कथां न जानाति सेव्यमन्यन्नरेश्वर ।। ११ ।।
व्याख्याति च गृहे स्वस्य वक्ता रोगाद्युपद्रुतः ।।
कूपस्नानपरो भूत्वा शृणोत्येव कथां मुनिः ।। १२ ।।
कथायाश्च विरामे तु स्वकृत्यं साधयत्यलम् ।।
कथां वै शृण्वतः पुंसो जन्ममबन्धो न विद्यते ।। १३ ।।
सत्त्वशुद्धिस्ततो विष्णावरतिश्चैव गच्छति ।।
रतिश्च जायते विष्णौ सौहृदं चैव साधुषु ।। १४ ।।
नीरजं निर्गुणं ब्रह्म सद्यो हृद्यवरुध्यते ।।

ज्ञानहीनस्य वै पुंसः कर्म वै निष्फलं भवेत् ।। १५ ।।
बहुधा चरितं चाऽपि यथैवांधकदर्पणम् ।।
कर्माणि क्रियमाणानि बहुधा शोचितात्मभिः ।। १६ ।।
सत्त्वशुद्धौ भवंत्येव सत्त्वशुद्ध्या श्रुतिं व्रजेत् ।।
श्रुतेस्तु ज्ञानमासाद्य ज्ञात्वा ध्यानाय कल्पते ।। १७ ।।
बहुधा श्रवणं ध्यानं मननं श्रुतिचोदितम् ।।
यत्र विष्णुकथा नास्ति यत्र साधुजना नहि ।। १८ ।।
साक्षाङ्गंगातटं वाऽपि त्याज्यमेव न संशयः ।।
यद्देशे तुलसी नास्ति वैष्णवं धाम वा शुभम्।। १९ ।।
यत्र विष्णुकथा नास्ति मृतस्तत्र तमो व्रजेत् ।।
यद्ग्रामे वैष्णवं धाम नास्ति कृष्णमृगोऽपि वा ।।2.7.14.२०।।
यत्र विष्णुकथा नास्ति साधवो वा तदाश्रयाः ।।
मृतस्तत्र पुमान्क्षिप्रं श्वानयोनिशतं व्रजेत् ।।२१।।
विचार्योपनिषद्विद्यामिति निश्चित्य वै मुनिः ।।
सदा विष्णुकथाऽऽसक्तो विष्णुस्मृतिपरायणः ।। २२ ।।

न किंचिदधिकं जातु मन्यते श्रवणात्परम् ।।
इतरस्तु तपोनिष्ठः कर्मनिष्ठो दुराग्रही ।। २३ ।।
न व्याख्याति स्वयं वाऽपि न शृणोति च सत्कथाम् ।।
वाच्यमानां कथां हित्वा तीर्थस्नानाय गच्छति ।।२४ ।।
तीर्थेऽपि च प्रवृत्तायां कथायां भूमिपालक ।।
कर्मलोपभयाद्दूरं याति चांचल्यशक्तितः ।।२५।।
व्रजंति गृहकृत्यार्थं संगमात्परतो जनाः ।।
न श्रोतारो न वक्तारस्तस्य पार्श्वे तु कर्मिणः ।।२६।।
दुरात्मनस्तु दुर्बुद्धेः काल एवं क्षयं गते ।।
जिह्वां श्रुतिं च न क्वापि संप्राप्ता हि कथा विभोः ।।२७।।
अश्रोतृत्वादवक्तृत्वाद्दुर्बुद्धित्वाद्दुराग्रहात् ।।
पश्चात्पंचत्वमासाद्य सद्यो धर्मेण वै मुनिः ।। २८ ।।
पिशाचोऽभूच्छमीवृक्षे च्छिन्नकर्णाह्वयोऽबलः ।।
निराश्रयो निराहारः शुष्ककण्ठोष्ठतालुकः ।।२९।।
एवं वै खिद्यमानस्य समा दिव्यायुता गताः ।।

नापश्यत्स्वस्य त्रातारं निराहारोऽतिदुःखितः ।। 2.7.14.३० ।।
स्वकृतं चिंतयानश्च मत्तोन्मत्त इवाभ्रमत् ।।
क्षुधया पर्यटन्वाऽपि निर्वृतिं नाप मूढधीः ।। ३१ ।।
कृशानुसदृशो वायुरंगं स्पृष्ट्वा कृतात्मनः ।।
कालाग्नितुल्या आपश्च फलपुष्पादिकं विषम् ।। ३२ ।।
न क्वापि सुखमापेदे कर्मठो दीनधीरयम् ।।
एवं व्यवसिते तस्मिन्नरण्ये जनवर्जिते ।। ३३ ।।
कथया रहिते क्षेत्रे स्वाश्रये साधुवर्जिते ।।
दैवादायात्सत्यनिष्ठस्तदा पैठिनसीं पुरीम् ।। ३४ ।।

गच्छन्मार्गे ददर्शाऽसौ छिन्नकर्णं वहुव्यथम् ।।
दृष्ट्वाऽऽत्मानं द्रावयन्तं रुदंतं क्षुधयाऽऽतुरम् ।। ३५ ।।
मा भैषीरिति चाभाष्य कोऽसीत्याह मुनीश्वरः ।।
दशेदृशी च कस्मात्ते न ते दुःखमतः परम्।। ।। ३६ ।।
इत्याश्वस्तोऽमुना च्छिन्नकर्णः प्राहातिविह्वलः ।।
तपोनिष्ठो यतिरहं शिष्यो दुर्वाससः परम् ।। ३७ ।।

ब्रह्मेश्वरक्षेत्रवासी कर्मनिष्ठो दुराग्रही ।।
कर्मलोपभयान्मौढ्यान्मया दुर्बुद्धिना मुने ।। ३८ ।।
साधुभिर्वाच्यमानाऽपि नादृता विष्णुसत्कथा ।।
न व्याख्याता च श्रोतृभ्यः कथा कर्मनिकृतंनी ।। ३९ ।।
तेन कर्मविपाकेन महताऽहं मृतिं गतः ।।
छिन्नकर्णोऽभवं नाम्ना पिशाचो दुःखविह्वलः ।। 2.7.14.४० ।।
न पश्यामि च त्रातारं दुःखादस्मात्कथंचन ।।
तव दृष्टिपथं यातो दिष्टयाऽहं गतकल्मषः ।। ४१ ।।
अद्य मे देवतास्तुष्टा गुरवः साधवश्च ये ।।
हरिश्च मे प्रसन्नोऽभूद्यतस्ते दर्शनं मम ।। ४२ ।।
पपात पादयोर्भूमौ त्राहित्राहीति वै रुदन् ।।
ततस्तु कृपयाऽऽविष्टः सत्यनिष्ठो महायशाः ।।४३।।
दोर्भ्यामुत्थापयामास शंतमाभ्यां मुनीश्वरः ।।
ततस्त्वप उपस्पृश्य ददौ पुण्यमनुत्तमम् ।।४४।।
वैशाखमासमाहात्म्यश्रवणस्य मुहुर्तजम् ।।

तेन पुण्यप्रभावेन सद्यो ध्वस्ताखिलाशुभः ।। ४५ ।।
पिशाचदेहनिर्मुक्तो दिव्यदेहधरोऽभवत् ।।
दिव्यं विमानमारुह्य तं प्रणम्य महामुनिम् ।।४६।।
आमंत्र्य च परिक्रम्य ययौ विष्णोः परं पदम् ।।
सत्यनिष्ठस्ततो धीमान्ययौ पैठिनसीं पुरीम् ।। ४७ ।।
माहात्म्यश्रवणस्यैवं चिंतयानः पुनःपुनः ।।
।। श्रुतदेव उवाच ।। ।।
यत्र विष्णुकथा पुण्या शुभा लोकमलाऽपहा ।। ४८ ।।
तत्र सर्वाणि तीर्थानि क्षेत्राणि विविधानि च ।।
यत्र प्रवहते पुण्या शुभा विष्णुकथाऽऽपगा ।। ४९ ।।
तद्देशवासिनां मुक्तिः करसंस्था न संशयः ।। 2.7.14.५० ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे नारदाम्बरीषसंवादे कथाप्रशंसायां पिशाचमुक्तिप्राप्तिर्नाम चतुर्दशोऽध्यायः ।। १४ ।।

Roman transliteration

|| śrutadeva uvāca || ||
yaḥ prātaḥ snāti vaiśākhe meṣasaṃsthe divākare ||

madhusūdanamabhyarcya kathāṃ śrutvā harerimām || 1 ||
sa tu pāpavinirmukto yāti viṣṇoḥ paraṃ padam ||
vācyamānāṃ kathāṃ hitvā yo'nyāṃ seveta mūḍhadhīḥ ||2 ||
rauravaṃ narakaṃ prāpya paiśācīṃ yonimāpnuyāt ||
atraivodāharantīmamitihāsaṃ purātanam || 3 ||
pāpaghnaṃ pāvanaṃ dharmyaṃ sadyo vaṃdyaṃ purātanam ||
purā godāvarītīre kṣetre brahmeśvare śubhe || 4 ||
durvāsaśiṣyau paramahaṃsau brahmaikaniṣṭhitau ||
sadaivopaniṣadvidyāniṣṭhitau nirapekṣitau || 5 ||
bhikṣāmātrāśinau puṇyau tau guhāvāsināvubhau ||
satyaniṣṭhataponiṣṭhāviti khyātau jagattraye || 6 ||
tayormadhye satyaniṣṭhaḥ sadā viṣṇukathāparaḥ ||
śrotṝṇāmapyabhāve ca vyākhyātṝṇāṃ tathā nṛpa || 7 ||

tadā karmakalā nityāḥ karotyaddhā munīśvaraḥ ||
śrotā cedasti yaḥ kaścittasmai vyākhyā tyaharniśam || 8 ||
yadi vyākhyāti kaścidvā puṇyāṃ viṣṇukathāṃ śubhām ||
tadā saṃkucya karmāṇi śṛṇoti śravaṇe rataḥ || 9 ||
atidūrasthatīrthāni devatāyatanāni ca ||
hitvā kathāvirodhīni tathā karmāṇi bhūriśaḥ || 2.7.14.10 ||
śṛṇoti ca kathāṃ divyāṃ śrotṛbhyo vakti vai svayam ||
vinā kathāṃ na jānāti sevyamanyannareśvara || 11 ||
vyākhyāti ca gṛhe svasya vaktā rogādyupadrutaḥ ||
kūpasnānaparo bhūtvā śṛṇotyeva kathāṃ muniḥ || 12 ||
kathāyāśca virāme tu svakṛtyaṃ sādhayatyalam ||
kathāṃ vai śṛṇvataḥ puṃso janmamabandho na vidyate || 13 ||
sattvaśuddhistato viṣṇāvaratiścaiva gacchati ||
ratiśca jāyate viṣṇau sauhṛdaṃ caiva sādhuṣu || 14 ||
nīrajaṃ nirguṇaṃ brahma sadyo hṛdyavarudhyate ||

jñānahīnasya vai puṃsaḥ karma vai niṣphalaṃ bhavet || 15 ||
bahudhā caritaṃ cā'pi yathaivāṃdhakadarpaṇam ||
karmāṇi kriyamāṇāni bahudhā śocitātmabhiḥ || 16 ||
sattvaśuddhyai bhavaṃtyeva sattvaśuddhyā śrutiṃ vrajet ||
śrutestu jñānamāsādya jñātvā dhyānāya kalpate || 17 ||
bahudhā śravaṇaṃ dhyānaṃ mananaṃ śruticoditam ||
yatra viṣṇukathā nāsti yatra sādhujanā nahi || 18 ||
sākṣādgaṃgātaṭaṃ vā'pi tyājyameva na saṃśayaḥ ||
yaddeśe tulasī nāsti vaiṣṇavaṃ dhāma vā śubham|| 19 ||
yatra viṣṇukathā nāsti mṛtastatra tamo vrajet ||
yadgrāme vaiṣṇavaṃ dhāma nāsti kṛṣṇamṛgo'pi vā ||2.7.14.20||
yatra viṣṇukathā nāsti sādhavo vā tadāśrayāḥ ||
mṛtastatra pumānkṣipraṃ śvānayoniśataṃ vrajet ||21||
vicāryopaniṣadvidyāmiti niścitya vai muniḥ ||
sadā viṣṇukathā"sakto viṣṇusmṛtiparāyaṇaḥ || 22 ||

na kiṃcidadhikaṃ jātu manyate śravaṇātparam ||
itarastu taponiṣṭhaḥ karmaniṣṭho durāgrahī || 23 ||
na vyākhyāti svayaṃ vā'pi na śṛṇoti ca satkathām ||
vācyamānāṃ kathāṃ hitvā tīrthasnānāya gacchati ||24 ||
tīrthe'pi ca pravṛttāyāṃ kathāyāṃ bhūmipālaka ||
karmalopabhayāddūraṃ yāti cāṃcalyaśaktitaḥ ||25||
vrajaṃti gṛhakṛtyārthaṃ saṃgamātparato janāḥ ||

na śrotāro na vaktārastasya pārśve tu karmiṇaḥ ||26||
durātmanastu durbuddheḥ kāla evaṃ kṣayaṃ gate ||
jihvāṃ śrutiṃ ca na kvāpi saṃprāptā hi kathā vibhoḥ ||27||
aśrotṛtvādavaktṛtvāddurbuddhitvāddurāgrahāt ||
paścātpaṃcatvamāsādya sadyo dharmeṇa vai muniḥ || 28 ||
piśāco'bhūcchamīvṛkṣe cchinnakarṇāhvayo'balaḥ ||
nirāśrayo nirāhāraḥ śuṣkakaṇṭhoṣṭhatālukaḥ ||29||
evaṃ vai khidyamānasya samā divyāyutā gatāḥ ||

nāpaśyatsvasya trātāraṃ nirāhāro'tiduḥkhitaḥ || 2.7.14.30 ||
svakṛtaṃ ciṃtayānaśca mattonmatta ivābhramat ||
kṣudhayā paryaṭanvā'pi nirvṛtiṃ nāpa mūḍhadhīḥ || 31 ||
kṛśānusadṛśo vāyuraṃgaṃ spṛṣṭvā kṛtātmanaḥ ||
kālāgnitulyā āpaśca phalapuṣpādikaṃ viṣam || 32 ||
na kvāpi sukhamāpede karmaṭho dīnadhīrayam ||
evaṃ vyavasite tasminnaraṇye janavarjite || 33 ||
kathayā rahite kṣetre svāśraye sādhuvarjite ||
daivādāyātsatyaniṣṭhastadā paiṭhinasīṃ purīm || 34 ||
gacchanmārge dadarśā'sau chinnakarṇaṃ vahuvyatham ||
dṛṣṭvā"tmānaṃ drāvayantaṃ rudaṃtaṃ kṣudhayā"turam || 35 ||
mā bhaiṣīriti cābhāṣya ko'sītyāha munīśvaraḥ ||
daśedṛśī ca kasmātte na te duḥkhamataḥ param|| || 36 ||
ityāśvasto'munā cchinnakarṇaḥ prāhātivihvalaḥ ||
taponiṣṭho yatirahaṃ śiṣyo durvāsasaḥ param || 37 ||

brahmeśvarakṣetravāsī karmaniṣṭho durāgrahī ||
karmalopabhayānmauḍhyānmayā durbuddhinā mune || 38 ||
sādhubhirvācyamānā'pi nādṛtā viṣṇusatkathā ||
na vyākhyātā ca śrotṛbhyaḥ kathā karmanikṛtaṃnī || 39 ||
tena karmavipākena mahatā'haṃ mṛtiṃ gataḥ ||
chinnakarṇo'bhavaṃ nāmnā piśāco duḥkhavihvalaḥ || 2.7.14.40 ||
na paśyāmi ca trātāraṃ duḥkhādasmātkathaṃcana ||
tava dṛṣṭipathaṃ yāto diṣṭayā'haṃ gatakalmaṣaḥ || 41 ||
adya me devatāstuṣṭā guravaḥ sādhavaśca ye ||
hariśca me prasanno'bhūdyataste darśanaṃ mama || 42 ||
papāta pādayorbhūmau trāhitrāhīti vai rudan ||
tatastu kṛpayā"viṣṭaḥ satyaniṣṭho mahāyaśāḥ ||43||
dorbhyāmutthāpayāmāsa śaṃtamābhyāṃ munīśvaraḥ ||
tatastvapa upaspṛśya dadau puṇyamanuttamam ||44||
vaiśākhamāsamāhātmyaśravaṇasya muhūrtajam ||

tena puṇyaprabhāvena sadyo dhvastākhilāśubhaḥ || 45 ||
piśācadehanirmukto divyadehadharo'bhavat ||
divyaṃ vimānamāruhya taṃ praṇamya mahāmunim ||46||
āmaṃtrya ca parikramya yayau viṣṇoḥ paraṃ padam ||
satyaniṣṭhastato dhīmānyayau paiṭhinasīṃ purīm || 47 ||
māhātmyaśravaṇasyaivaṃ ciṃtayānaḥ punaḥpunaḥ ||
|| śrutadeva uvāca || ||
yatra viṣṇukathā puṇyā śubhā lokamalā'pahā || 48 ||
tatra sarvāṇi tīrthāni kṣetrāṇi vividhāni ca ||
yatra pravahate puṇyā śubhā viṣṇukathā"pagā || 49 ||
taddeśavāsināṃ muktiḥ karasaṃsthā na saṃśayaḥ || 2.7.14.50 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe nāradāmbarīṣasaṃvāde

kathāpraśaṃsāyāṃ piśācamuktiprāptirnāma caturdaśo'dhyāyaḥ || 14 ||

English translation

Note: The object of this chapter is to describe the importance of early bath in the month of Vaiśākha .

Śrutadeva said :

1-6. He who takes the holy bath in the morning in the month of Vaiśākha when the Sun is in Aries, worships Madhusūdana and listens to this story of Hari , shall be rid of all sins and go to the highest region of Viṣṇu .

He who leaves off (in the middle) when the story (of Viṣṇu) is being read and expounded and stupidly resorts to any other thing shall fall into Raurava Naraka and then he is born as a Piśāca (evil spirit). In this context they cite this ancient traditional legend as an illustration. This story is destructive of sins. It is holy and conducive to virtue. It is an ancient tale which should be respected forthwith.

Formerly, on the banks of Godāvarī in the splendid holy place of Brahmeśvara there lived two holy spiritual preceptors, the disciples of Durvāsas , well-known in all the three worlds as Satyaniṣṭha, and Taponiṣṭha . [1] They were firmly devoted to Supreme Brahman . They were always devoted to the Upaniṣadic teachings. They were indifferent (to worldly pleasures). They were meritorious. They subsisted only on what was received as alms. Both of them lived in a cave.

7-H. Of these two, Satyaniṣṭha was always devoted to the stories of Viṣṇu. Even if there were no listeners or expounders, the great sage used to carry on (leisurely) his daily round of duties. If there was even one listener, he used to expound to him (Viṣṇu's story) day and night.

If anyone expounded the auspicious and meritorious story of Viṣṇu, he used to curtail his religious rites and listen to the story, because he was interested in listening to the same.

He used to avoid going to pilgrim centres and sacred shrines situated very far off, because they conflicted with his interest in the stories (of Viṣṇu). He avoided performing most of the rites. He used to listen to the divine stories and to expound them to listeners himself. O king, excepting the stories (of God), he did not know anything else worthy of being resorted to.

12. If, being afflicted with sickness, an expounder (of Viṣṇu-sto-ries) happened to give discourse in his house (instead of in a public place like a temple), the sage resorted to bath at a well and was devoted to listen to the stories.

13-17. At the conclusion of the story, he used to perform his (religious and other) duties duly.

One who habitually listens to the holy stories does not get involved in bondage of births. He shall attain intrinsic purity. Absence of attachment to Viṣṇu will disappear. Attachment to Viṣṇu and friendship with saintly people shall be engendered. The attributeless Brahman free from Rajoguṇa will be retained in the heart immediately. Karma is futile in the case of a man devoid of perfect knowledge. Even if it is performed in diverse ways repeatedly, it will be like showing a mirror to a blind man.

Karma repeatedly performed by those whose hearts are absorbed in deep meditation shall definitely be conducive to the purity of nature.

Due to the purity of nature capacity to listen will improve. By listening one attains perfect knowledge and then he becomes competent to meditate.

18-23a. Śravaṇa (listening), Dhyāna (meditation) and Manana (reflection) have been laid down in the Vedas in many places.

If there is no (narration of) tales of Viṣṇu, if there are no good men, that place should undoubtedly be abandoned even if it be the banks of Gaṅgā itself.

If in any land there is no Tulasī plant, nor the auspicious abode of Viṣṇu, nor the (narration of) story of Viṣṇu, a person who dies there shall attain dense darkness (i.e. hell).

If in any village there is no abode (temple) of Viṣṇu, nor a black antelope, nor the story of Viṣṇu, nor saintly people knowing it, one who dies there shall immediately be reborn as a dog and continue thus for a hundred births.

The sage (Satyaniṣṭha) pored over the Upaniṣad Texts and pondered over the teachings therein and came to this decision. He was always attached to the tales of Viṣṇu; he was devoted to the memory of Viṣṇu. He did not consider anything superior to this listening.

23b-27. The other one, Taponiṣṭha, strictly adhered to the rituals. He was foolishly obstinate. He did not expound, nor listen to good tales (of Viṣṇu) himself. He left off even while the story was being expounded and set out for holy bath in Tīrthas .

At a Tīrtha too, when the tale was begun, O king, he used to go far off due to the fear of omission of holy rituals because of fickleness.

After coming into contact with him people used to go for doing their domestic activities. There were no listeners or expounders (of tales of Viṣṇu) at his side but only Karmins (those interested only in performing riturals— Karmas).

The time of that evil-minded, vicious (sage) passed off thus. The tale of the Lord did never reach his tongue or ear.

28-31. The sage later on died and immediately became a Piśāca (Evil Spirit) on account of his Adharma since he was not one who listened to or expounded (divine stories) and because he was vicious and pertinacious. He then occupied a Śamī tree. He was named Chinnakarṇa (one with ears cut: deaf). He was not strong. He had no support. He did not get anything to eat. His throat, lips and palate were parched. He underwent torture thus for more than ten thousand years according to divine reckoning. He did not see anyone ready to save him. He continued to be devoid of food. He was extremely miserable.

Thinking about what he had done he wandered like one inebriated and mad. Wandering here and there and oppressed with hunger, that evil spirit of deluded intellect did not attain peace and happiness.

32-34. Wind that blew against that spirit that had no control over itself, was like fire (scorching) his limbs. Water appeared (extremely hot) like fire of universal destruction. Fruits, flowers etc. appeared like poison. This Karmaṭha ('one who valued Karma very much') did not attain happiness anywhere. He was excessively dejected in mind.

When these things were like this in that forest devoid of people, in that spot devoid of (divine) tales and good men, in the place which he had resorted to, Satyaniṣṭha came then to the city of Paiṭhinasī. [2]

35-36. Going along the path he saw Chinnakarṇa who was subjected to a great deal of suffering. On seeing him crying due to hunger and appearing sick and depressed causing the melting of his heart, he

spoke to him, “Do not be afraid”. Then the great sage said: “Who are you? Why have you come to this plight? You will have no more suffering.”

37-42. On being consoled by him thus Chinnakarṇa who was exceedingly agitated said thus: “I am Taponiṣṭha, an ascetic and disciple of Durvāsas. I was a resident of the holy spot Brahmeśvara strictly devoted to Karma. I was foolishly pertinacious. Since I was afraid of break in my performance of rituals out of foolishness, O sage, the meritorious story of Viṣṇu that was being expounded by good men was not at all honoured by me, foolish that I was. The story that destroys Karma was not expounded to the listeners. As a result of the great fructification of those Karmas I met with death. I became a Piśāca, Chinnakarṇa by name. I am agitated and bewildered due to misery. I do not find any saviour to redeem me from this misery somehow. Fortunately I have been seen by you. I have become free from sins. Today deities are pleased with me. The preceptors, good men and Had too are delighted with me today, since I met you.”

43-48a. He then fell at his feet on the ground crying “Save me, save me.” Then Satyaniṣṭha of great fame was overwhelmed with pity. With his extremely pleasing and blissful pair of arms the great sage raised him up. Then water was ceremoniously sipped and the excellent merit that he had acquired in the course of a Muhūrta by listening to the greatness of the month of Vaiśākha was given to him. As a result of the power of that merit all his inauspiciousness was destroyed immediately. He was released from the form of Piśāca. He assumed a divine body. He got into a divine aerial chariot. After bowing down to that great sage, he took leave of him and circumambulated him. Then he went to the great region of Viṣṇu.

Thereafter, the intelligent Satyaniṣṭha went to the city of Paiṭhinasī repeatedly thinking about the efficacy of listening to the greatness (of the Vaiśākha rites).

Śrutadeva said :

48b-50. Where there is the meritorious and splendid story of Viṣṇu that dispels the impurities of the world, all the holy spots and Tīrthas of diverse kinds are present there. Where the holy river of the meritorious and splendid story of Viṣṇu flows, salvation is within the reach of the people staying in that land. There is no doubt about it.

[1]: [1] : Out of these Satyaniṣṭha realized by Upaniṣadic studies the importance of devotion to Viṣṇu and became less inclined to Karmakāṇḍa. He is a representative of the cult of Viṣṇu-bhakti (vv 7-22), while Taponiṣṭha as a staunch adherent to the path of Karma, did not care to hear Viṣṇu tales and thereby became a Piśāca (vv 23-31).

[2]: [2] : Paiṭhaṇ in Aurangabad Distt. of Maharashtra.

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 15

Story of a Ruler of Pāñcāladeśa

Chapter 169 of 221 · 83 detected Sanskrit verse markers

Sanskrit

।। श्रुतदेव उवाच ।। ।।
भूयः शृणुष्व भूपाल माहात्म्यं पापनाशनम् ।।
वैशाखस्य च मासस्य वल्लभस्य मधुद्विषः ।। १ ।।
पुरा पांचालदेशे तु राजा पुरुयशोऽभवत् ।।
तनयो भूरियशसः पुण्यशीलस्य धीमतः ।। २ ।।
पितर्युपरते भूप राज्यस्थो धर्मलालसः ।।
शौर्यौदार्यगुणोपेतो धनुर्विद्याविशारदः ।। ३ ।।
शशास पृथिवीं सर्वां स्वधर्मेण महामतिः ।।
पूर्वजन्मजलादानाद्दोषेण महता वृतः ।। ४ ।।
संपद्धानिमवापाऽसौ कालेन कियताऽनघ ।।
हया गजा मृतिं याता महद्रोगेण पीडिताः ।। ५ ।।
दुर्भिक्षमतुलं चासीन्निर्मानुष्यविधायकम् ।।
राज्यं कोशं तदा चाऽऽसीद्व्रजभुक्तकपित्थवत् ।। ६ ।।
बलहीनं नृपं ज्ञात्वा कोशराष्ट्रविवर्जितम् ।।
तं जेतुमेष समय इति निश्चितमानसाः ।। ७ ।।

आजग्मुः शतशो भूपा रिपवस्तस्य भूपतेः ।।
जिग्युर्युद्धेन तं भूपं पांचालविषयाधिपम् ।। ८ ।।
पराजितस्ततो राजा विवेश गिरिगह्वरे ।।
शिखिन्या भार्यया साकं धात्र्यादिगणसंयुतः ।। ९ ।।
अज्ञातपद्धतिश्चान्यैर्बहुदुःखसमाकुलः ।।
त्रिपंचाशत्समाश्चैव नीतास्तेन विलीयता ।। 2.7.15.१० ।।
चिन्तयामास भूपालः किमेतदिति भूरिशः ।।
कर्मणा जन्मशुद्धोऽहं मातृपितृहिते रतः ।। ११ ।।
गुरुभक्तः सदाक्षिण्यो ब्रह्मण्यो धर्मतत्परः ।।
दयावान्सर्वभूतेषु देवभक्तो जितेन्द्रियः।। १२ ।।
न भ्राता मे न पुत्रो मे न च मे सुहृदो हिताः ।।
दयापौरुषविख्याताः कुलीनस्याऽपि मे कुतः ।। १३ ।।
केन वा कर्मणा चाप्तं दारिद्र्यं भूरिदुःखदम् ।।
केन वाऽपजयो मेऽद्य केन वा वनवासिता ।। १४ ।।
इति चिन्ताकुलो राजा गुरुं सस्मार खिन्नधीः।।

याजोपयाजकौ नाम सर्वज्ञौ मुनिसत्तमौ ।। १५ ।।
आजग्मतुर्मुनीद्रौ तौ राज्ञाहुतौ महामती ।।
तौ दृष्ट्वा सहसोत्थाय राजा पांचालवल्लभः ।। १६ ।।
ननाम शिरसा भक्त्या प्रवासेनाऽतिपीडितः ।।
राजचिह्नविहीनश्च केनाप्यज्ञातपद्धतिः ।। १७ ।।
तूष्णीं तस्थौ मुहुर्तं हि पतित्वा भुवि पादयोः ।।
दोर्भ्यामुत्थापितस्ताभ्यां परिमृष्टाऽश्रुलोचनः ।। १८ ।।
विधिवत्पूजयामास वन्यैरेवाऽर्हणैः शुभैः ।।
सूपविष्टौ तु तौ विप्रौ पप्रच्छाऽऽनतकन्धरः ५११ ।।
ब्राह्मणौ वदतं दुःखकारणं च क्षितीशितुः ।।
कर्मणा जन्मशुद्धस्य पितृदेवप्रियस्य च ।। 2.7.15.२० ।।
पापभीरोः कृपालोश्च गुरुभक्तस्य मे कुतः ।।
दारिद्र्यं कोशहानिश्च रिपुभिश्च पराभवः ।। २१ ।।
कस्मादरण्यवासश्च कुत एकाकिता मम ।।
न पुत्रो न च मे भ्राता न हिताः सुहृदश्च मे ।। ।। २२ ।।

दुर्भिक्षं वा कुतश्चासीद्देशे मत्पालितेऽनघे ।।
एतद्विस्तार्य मे ब्रूतं कारणं मुनिपुंगवौ ।। २३ ।।
इत्युक्तौ तौ मुनिश्रेष्ठौ भूतेनात्यन्तदुःखिना ।।
प्रत्यूचतुर्महात्मानौ किंचिद्ध्यानपरायणौ ।। २४ ।।
।। याजोपयाजकावूचतुः ।। ।।
शृणु भूप प्रवक्ष्यावस्तव दुःखस्य कारणम् ।।
पुरा भूप महापापी व्याधस्त्वं दशजन्मसु ।।२५।।
निष्ठुरः सर्वलोकानां सदा हिंसापरायणः ।।
धर्मलेशाकरः क्वापि न दमो न च वै शमः ।।२६।।
न जिह्वा वक्ति नामानि विष्णोर्वापि कथंचन ।।
चेतः स्मरति गोविन्दचरणांबुरुहद्वयम् ।। २७ ।।
न प्रणामः कृतः क्वापि शिरसा परमात्मने ।।
नवजन्मानि ते भूप गतान्येवं दुरात्मनः ।। २८ ।।
दशमे जन्मनि प्राप्ते व्याधस्त्वं सह्य भूधरे ।।
निष्ठुरः सर्वलोकानां नराणां त्वं नरांतकः ।। २९ ।।

दयाहीनः शस्त्रजीवी सदा हिंसापरायणः ।।
निर्गुणः सकलत्रस्त्वं मार्गपीडाकरः शठः।। 2.7.15.३० ।।
प्रजानां गौडदेश्यानां राक्षसो मानुषाशनः ।।
एवं चाब्दान्यतीतानि नैजं हितमजानतः ।। ३१ ।।
बालापत्यमृगाणां च पक्षिणां च वधात्तव। ।।
दयाहीनस्य दुर्बुद्धेर्जन्मन्यस्मिन्नपुत्रता ।। ३२ ।।
विश्वासघातकत्वेन भ्रातरो नैव सोदराः ।।
मार्गपीडाकरत्वेन सुहृज्जनविवर्जितः ।। ३३ ।।
साधूनां च तिरस्काराच्छत्रुभिस्ते पराजयः ।।

कदाप्यदत्तदोषेण दारिद्यं पतितं गृहे ।। ३४ ।।
सदैवोद्वेगकारित्वात्प्रवासस्ते दुरासदः ।।
सर्वेषामप्रियत्वाच्च दुःखमत्यंतदुःसहम् ।। ३५ ।।
निराहारोप्यतः पूर्वं सदा क्रूरेण कर्मणा ।।
तस्माद्राज्यापहारस्ते जन्मन्यस्मिन्महामते ।। ३६ ।।
अथ ते सत्कुलीनत्वे हेतूंश्चापि ब्रवीम्यहम् ।।

यदाऽभूर्गौडदेशीयो ह्यंतिमे व्याधजन्मनि ।। ३७ ।।
स्वकर्मनिरते क्रूरे विपिने कण्टकाविले ।।
तिष्ठत्येवं दयाहीने सर्वभूतांतके पथि ।। ३८ ।।
वैश्यावाजग्मतुर्दिव्यौ धनाढ्यौ घर्मपीडितौ ।।
मुनिश्च कर्षणोनाम वेदवेदांगपारगः ।। ३९ ।।
जटाचीरधरः पुण्यः कमण्डलुपरिग्रहः ।।
तान्दृष्ट्वा धनुरादाय मार्गं रुद्ध्वा व्यवस्थितः ।। 2.7.15.४० ।।
अनुद्रुत्य शरी वैश्यौ कृत्वा छिन्नशरीरकौ ।।
तयोरेकं च त्वं हत्वा गृहीत्वाऽखिल तत्पणम् ।। ४१ ।।
अपरं हन्तुमुद्युक्ते स दुद्राव भयाद्द्रुतम् ।।
पणं गुल्मे विनिक्षिप्य भीतः प्राणपरीप्सकः ।। ।। ४२ ।।
कर्षणोऽपि मुनिः शीघ्रं व्याधान्मृतिविशंकया ।।
आतपे धावमानः संस्तृषाघर्मप्रपीडितः ।। ४३ ।।
मूर्च्छामाप गलत्स्वेदः संज्ञामात्रावशेषितः ।।
विहायैनं द्रुद्रुवे च वैश्यो जीवनतत्परः ।। ४४ ।।

त्वं तावनुद्रुतौ दृष्ट्वा मूर्छितं पथि भूसुरम् ।।
पणं कुत्र विनिक्षिप्तं कियद्दूरं गतो वणिक् ।। ४५ ।।
इति पृष्टं द्विजं श्रांतमुज्जीवयितुमुद्यतः ।।
फूत्कृत्वा कर्णयोस्तस्य नागरं स्मृतिकारणम् ।। ४६ ।।
पल्वलस्थोदकेनैव कृमिकर्दमसंयुजा ।।
नेत्रे संमृज्य श्रांतस्य पर्णैः संवीज्य तन्मुखे ।। ४७ ।।
ससंज्ञं च मुनिं कृत्वा त्वमात्थ स्वस्थमानसः ।।
मा शंका ते मुने कार्या मत्तः शस्त्रभृतो वने ।। ४८ ।।
निष्किंचनः सुखी लोके कुतस्ते भयमुल्बणम् ।।
भिन्नपात्रेण जीर्णेन न मे किंचिद्भविष्यति ।। ४९ ।।
एतावद्वद मे विद्वन्वणिक्कुत्र पलायितः ।।
कुत्र गुल्मे धनं क्षिप्तं तेन शीघ्रं पलायता ।। 2.7.15.५० ।।
अन्यथा त्वां हनिष्यामि यदि मिथ्या वदिष्यसि ।। ।।
।। कर्षण उवाच ।। ।।
धनं गुल्मे विनिक्षिप्तं मार्गादस्मात्पलायितः ।।५१।।

इति प्राह भयात्सोपि पृष्टः प्राणपरीप्सया।।
गच्छ विप्र सुखं मार्गं मत्तो भीतिं विहाय व ।। ५२ ।।

इतो विद्दूरे सलिलं तडागे वर्तते शुभम् ।।
तत्पीत्वा सलिलं पुण्यं गच्छ ग्रामं गतश्रमः ।। ५३ ।।
अधुनैवागमिष्यंति राजकीयाः पथा जनाः ।।
मत्पदान्वेषणे सक्ताः श्रुत्वा रावं वणिक्पतेः ।। ५४ ।।
तृषार्तमनुगंतुं मे न शक्यं त्वां ततो द्विज ।।
वीजयानेन पर्णेन घर्मः किंचिद्गमिष्यति ।। ५५ ।।
तस्मै दत्त्वा पलाशं च त्वमागा विपिनं पुनः ।।
तेन पुण्यप्रभावेन वैशाखे घर्मघर्घरे ।। ५६ ।।
स्वकार्यार्थं कृतेनापि मुनेस्त्राणाय पद्धतौ ।।
जन्मासीत्ते महापुण्ये राजवंशेऽतिविस्तृते ।। ५७ ।।
यदीच्छसि सुखं राज्यं धनधान्यादिसंपदः ।।
स्वर्गापवर्गौ यदि वा सायुज्यं वा हरेः पदम् ।। ५८ ।।
कुरु वैशाखधर्मांस्त्वं सर्वसौख्यमवाप्स्यसि ।।

मासोऽयं माधवो नाम तृतीया चाक्षयाह्वया ।। ५९ ।।
गां च सकृत्प्रसूताख्यां देहि विप्राय सीदते ।।
तेन ते कोशपूर्तिः स्याच्छय्यां देहि सुखं भवेत् ।। 2.7.15.६० ।।
कुरु च्छत्रप्रदानं च साम्राज्यं ते भविष्यति ।।
स्नानं कुरु यथान्यायं तथैवार्चय माधवम् ।। ६१ ।।
देहि त्वं प्रतिमां दिव्यां कृत्वा तेन जयो भवेत् ।।
आत्मतुल्यगुणान्पुत्रान्यदि कामयसे नृप ।। ६२ ।।
सर्वभूतहितार्थाय प्रपादानं च त्वं कुरु ।।
वैशाखोक्तानिमान्धर्मान्सम्यगाचर भूमिप ।। ६३ ।।
तेन ते सकला लोका वशं यांति न संशयः ।।
निष्कामकेन चित्तेन यदि धर्मान्करिष्यसि ।। ६४ ।।
वैशाखे पुण्यमासेऽस्मिन्प्रीतये मधुघातिनः ।।
प्रत्यक्षो भविता विष्णुस्तवनिर्मलचेतसः ।। ६५ ।।
येन चाचरिताः पुंसा धर्माह्येते शुभावहाः ।।
तेषां च ह्यक्षया लोकाः पुराणे कवयो विदुः।। ।। ६६ ।।

एतत्सर्वं तव प्रोक्तं यथादृष्टं यथाश्रुतम् ।।
इति राजानमामंत्र्य ब्राह्मणौ च पुरोधसौ ।। ६७ ।।
याजोपयाजकौनाम जग्मतुस्तौ यथागतौ ।।
ततो राजा महावीर्यः पुरोधोभ्यां च बोधितः ।। ६८ ।।
वैशाखधर्मात्सकलांश्चकार श्रद्धयाऽन्वितः ।।
यथोपदिष्टं च तथा मधुसूदनमर्चयत् ।। ६९ ।।
ततो लब्धप्रभावः सन्बंधुभिः सकलैर्वृतः ।।
पांचालनगरीं प्राप हतशेषबलान्वितः ।। 2.7.15.७० ।।
ततस्तु शत्रवो भूपा उपश्रुत्य च भूपतेः ।।
प्रवेशं च पुरस्याऽथ पुनराजग्मुरुद्धताः ।। ७१ ।।

तदा पांचालभूपेन नृपाणामभवद्रणम्।।
जिग्ये सर्वान्महाबाहुनेक एव महारथः ।। ७२ ।।
पलायितेषु भूपेषु नानादेशपथिष्वपि ।।
राज्ञां कोशगजानश्वान्स्वयं जग्राह वीर्यवान् ।। ७३ ।।
अश्वानां निर्बुदं चैव गजानां च त्रिकोटिकम् ।।

रथानामर्बुदं चैव दीर्घग्रीवायुतं तथा ।। ७४ ।।
रासभाणां त्रिलक्षाणि प्रापयामास तां पुरीम् ।।
वैशाखधर्ममाहात्म्यात्क्षणात्सर्वे च भूभृतः ।। ७५ ।।
करदा भग्नसंकल्पाः पादाक्रांता बभूविरे ।।
सुभिक्षमतुलं चासीत्पांचालविषयेषु च ।। ७६ ।।
एकच्छत्रमभूद्राज्यं प्रसादान्मधुघातिनः ।।
पुत्राः पंचाऽपि तस्यासञ्च्छौर्य्यौदार्यगुणान्विताः ।। ।। ७७ ।।
धृष्टकीर्तिर्धृष्टकेतुर्धृष्टद्युम्नस्तथाऽपरे ।।
विजयश्चित्रकेतुश्च मयूरध्वजसन्निभाः ।। ७८ ।।
अनुरक्ताः प्रजाश्चासन्धर्मेण प्रतिपालिताः ।।
वैशाखस्य प्रतापेन प्रत्ययस्तत्क्षणादभूत् ।। ७९ ।।
पुनश्चकार तान्धर्मान्पांचालनगरीश्वरः ।।
अकामुकेन चित्तेन प्रीतये मधुघातिनः ।। 2.7.15.८० ।।
धर्मेणानेन संतुष्टो भगवान्मधुसूदनः ।।
अक्षयायां तृतीयायां प्रत्यक्षः समजायत ।। ८१ ।।

तं दृष्ट्वा विस्मितो भूत्वा परमात्मानमच्युतम् ।।
नारायणं चतुर्बाहुं शंखचक्रगदाधरम् ।। ८२ ।।
पीतांबरधरं देवं वनमालाविभूषितम् ।।
सलक्ष्मीकं सानुगं च गरुडोपरि संस्थितम् ।। ८३ ।।
निरीक्ष्य दुःसहं तेजः सद्यो मीलितलोचनः ।।
उत्पतन्संपतन्हर्षान्मत्तोन्मत्त इव भ्रमन् ।। ।। ८४ ।।
पुलकांकितसर्वांगो गलद्बाष्पाकुलेक्षणः ।।
तुष्टाव परया भक्त्या प्रांजलिः प्रणतो भुवि ।। ८५ ।।
इति श्रीस्कांदे महा पुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वैशाखमास माहात्म्ये नारदाम्बरीषसंवादे पांचालदेशाधिपतेर्जयप्राप्ति दरिद्रनाशवर्णनं नाम पंचदशोऽध्यायः ।। १५ ।।

Roman transliteration

|| śrutadeva uvāca || ||
bhūyaḥ śṛṇuṣva bhūpāla māhātmyaṃ pāpanāśanam ||
vaiśākhasya ca māsasya vallabhasya madhudviṣaḥ || 1 ||
purā pāṃcāladeśe tu rājā puruyaśo'bhavat ||
tanayo bhūriyaśasaḥ puṇyaśīlasya dhīmataḥ || 2 ||
pitaryuparate bhūpa rājyastho dharmalālasaḥ ||
śauryaudāryaguṇopeto dhanurvidyāviśāradaḥ || 3 ||

śaśāsa pṛthivīṃ sarvāṃ svadharmeṇa mahāmatiḥ ||
pūrvajanmajalādānāddoṣeṇa mahatā vṛtaḥ || 4 ||
saṃpaddhānimavāpā'sau kālena kiyatā'nagha ||
hayā gajā mṛtiṃ yātā mahadrogeṇa pīḍitāḥ || 5 ||
durbhikṣamatulaṃ cāsīnnirmānuṣyavidhāyakam ||
rājyaṃ kośaṃ tadā cā"sīdgajabhuktakapitthavat || 6 ||
balahīnaṃ nṛpaṃ jñātvā kośarāṣṭravivarjitam ||
taṃ jetumeṣa samaya iti niścitamānasāḥ || 7 ||

ājagmuḥ śataśo bhūpā ripavastasya bhūpateḥ ||
jigyuryuddhena taṃ bhūpaṃ pāṃcālaviṣayādhipam || 8 ||
parājitastato rājā viveśa girigahvare ||
śikhinyā bhāryayā sākaṃ dhātryādigaṇasaṃyutaḥ || 9 ||
ajñātapaddhatiścānyairbahuduḥkhasamākulaḥ ||
tripaṃcāśatsamāścaiva nītāstena vilīyatā || 2.7.15.10 ||
cintayāmāsa bhūpālaḥ kimetaditi bhūriśaḥ ||
karmaṇā janmaśuddho'haṃ mātṛpitṛhite rataḥ || 11 ||
gurubhaktaḥ sadākṣiṇyo brahmaṇyo dharmatatparaḥ ||
dayāvānsarvabhūteṣu devabhakto jitendriyaḥ|| 12 ||
na bhrātā me na putro me na ca me suhṛdo hitāḥ ||
dayāpauruṣavikhyātāḥ kulīnasyā'pi me kutaḥ || 13 ||
kena vā karmaṇā cāptaṃ dāridryaṃ bhūriduḥkhadam ||
kena vā'pajayo me'dya kena vā vanavāsitā || 14 ||
iti cintākulo rājā guruṃ sasmāra khinnadhīḥ||

yājopayājakau nāma sarvajñau munisattamau || 15 ||
ājagmaturmunīdrau tau rājñāhūtau mahāmatī ||
tau dṛṣṭvā sahasotthāya rājā pāṃcālavallabhaḥ || 16 ||
nanāma śirasā bhaktyā pravāsenā'tipīḍitaḥ ||
rājacihnavihīnaśca kenāpyajñātapaddhatiḥ || 17 ||
tūṣṇīṃ tasthau muhūrtaṃ hi patitvā bhuvi pādayoḥ ||
dorbhyāmutthāpitastābhyāṃ parimṛṣṭā'śrulocanaḥ || 18 ||
vidhivatpūjayāmāsa vanyairevā'rhaṇaiḥ śubhaiḥ ||
sūpaviṣṭau tu tau viprau papracchā"natakandharaḥ 511 ||
brāhmaṇau vadataṃ duḥkhakāraṇaṃ ca kṣitīśituḥ ||
karmaṇā janmaśuddhasya pitṛdevapriyasya ca || 2.7.15.20 ||
pāpabhīroḥ kṛpālośca gurubhaktasya me kutaḥ ||
dāridryaṃ kośahāniśca ripubhiśca parābhavaḥ || 21 ||
kasmādaraṇyavāsaśca kuta ekākitā mama ||
na putro na ca me bhrātā na hitāḥ suhṛdaśca me || || 22 ||

durbhikṣaṃ vā kutaścāsīddeśe matpālite'nagha ||
etadvistārya me brūtaṃ kāraṇaṃ munipuṃgavau || 23 ||
ityuktau tau muniśreṣṭhau bhūtenātyantaduḥkhinā ||
pratyūcaturmahātmānau kiṃciddhyānaparāyaṇau || 24 ||
|| yājopayājakāvūcatuḥ || ||
śṛṇu bhūpa pravakṣyāvastava duḥkhasya kāraṇam ||
purā bhūpa mahāpāpī vyādhastvaṃ daśajanmasu ||25||
niṣṭhuraḥ sarvalokānāṃ sadā hiṃsāparāyaṇaḥ ||
dharmaleśākaraḥ kvāpi na damo na ca vai śamaḥ ||26||
na jihvā vakti nāmāni viṣṇorvāpi kathaṃcana ||
cetaḥ smarati govindacaraṇāṃburuhadvayam || 27 ||
na praṇāmaḥ kṛtaḥ kvāpi śirasā paramātmane ||

navajanmāni te bhūpa gatānyevaṃ durātmanaḥ || 28 ||
daśame janmani prāpte vyādhastvaṃ sahya bhūdhare ||
niṣṭhuraḥ sarvalokānāṃ narāṇāṃ tvaṃ narāṃtakaḥ || 29 ||

dayāhīnaḥ śastrajīvī sadā hiṃsāparāyaṇaḥ ||
nirguṇaḥ sakalatrastvaṃ mārgapīḍākaraḥ śaṭhaḥ|| 2.7.15.30 ||
prajānāṃ gauḍadeśyānāṃ rākṣaso mānuṣāśanaḥ ||
evaṃ cābdānyatītāni naiyaṃ hitamajānataḥ || 31 ||
bālāpatyamṛgāṇāṃ ca pakṣiṇāṃ ca vadhāttava| ||
dayāhīnasya durbuddherjanmanyasminnaputratā || 32 ||
viśvāsaghātakatvena bhrātaro naiva sodarāḥ ||
mārgapīḍākaratvena suhṛjjanavivarjitaḥ || 33 ||
sādhūnāṃ ca tiraskārācchatrubhiste parājayaḥ ||
kadāpyadattadoṣeṇa dāridyaṃ patitaṃ gṛhe || 34 ||
sadaivodvegakāritvātpravāsaste durāsadaḥ ||
sarveṣāmapriyatvācca duḥkhamatyaṃtaduḥsaham || 35 ||
nirāhāropyataḥ pūrvaṃ sadā krūreṇa karmaṇā ||
tasmādrājyāpahāraste janmanyasminmahāmate || 36 ||
atha te satkulīnatve hetūṃścāpi bravīmyaham ||

yadā'bhūrgauḍadeśīyo hyaṃtime vyādhajanmani || 37 ||
svakarmanirate krūre vipine kaṇṭakāvile ||
tiṣṭhatyevaṃ dayāhīne sarvabhūtāṃtake pathi || 38 ||
vaiśyāvājagmaturdivyau dhanāḍhyau gharmapīḍitau ||
muniśca karṣaṇonāma vedavedāṃgapāragaḥ || 39 ||
jaṭācīradharaḥ puṇyaḥ kamaṇḍalupariggrahaḥ ||
tāndṛṣṭvā dhanurādāya mārgaṃ ruddhvā vyavasthitaḥ || 2.7.15.40 ||
anudrutya śarī vaiśyau kṛtvā chinnaśarīrakau ||
tayorekaṃ ca tvaṃ hatvā gṛhītvā'khila tatpaṇam || 41 ||
aparaṃ hantumudyukte sa dudrāva bhayāddrutam ||
paṇaṃ gulme vinikṣipya bhītaḥ prāṇaparīpsakaḥ || || 42 ||
karṣaṇo'pi muniḥ śīghraṃ vyādhānmṛtiviśaṃkayā ||
ātape dhāvamānaḥ saṃstṛṣāgharmapraplāḍitaḥ || 43 ||
mūrcchāmāpa galatsvedaḥ saṃjñāmātrāvaśeṣitaḥ ||
vihāyainaṃ dudruve ca vaiśyo jīvanatatparaḥ || 44 ||

tvaṃ tāvanudrutau dṛṣṭvā mūrchitaṃ pathi bhūsuram ||
paṇaṃ kutra vinikṣiptaṃ kiyaddūraṃ gato vaṇik || 45 ||
iti pṛṣṭaṃ dvijaṃ śrāṃtamujjīvayitumudyataḥ ||
phūtkṛtvā karṇayostasya nāgaraṃ smṛtikāraṇam || 46 ||
palvalasthodakenaiva kṛmikardamasaṃyujā ||
netre saṃmṛjya śrāṃtasya parṇaiḥ saṃvījya tanmukhe || 47 ||
sasaṃjñaṃ ca muniṃ kṛtvā tvamāttha svasthamānasaḥ ||
mā śaṃkā te mune kāryā mattaḥ śastrabhṛto vane || 48 ||
niṣkiṃcanaḥ sukhī loke kutaste bhayamulbaṇam ||
bhinnapātreṇa jīrṇena na me kiṃcidbhaviṣyati || 49 ||
etāvadvada me vidvanvaṇikkutra palāyitaḥ ||
kutra gulme dhanaṃ kṣiptaṃ tena śīghraṃ palāyatā || 2.7.15.50 ||
anyathā tvāṃ haniṣyāmi yadi mithyā vadiṣyasi || ||
|| karṣaṇa uvāca || ||
dhanaṃ gulme vinikṣiptaṃ mārgādasmātpalāyitaḥ ||51||

iti prāha bhayātsopi pṛṣṭaḥ prāṇaparīpsayā||
gaccha vipra sukhaṃ mārgaṃ matto bhītiṃ vihāya va || 52 ||
ito vidūre salilaṃ taḍāge vartate śubham ||
tatpītvā salilaṃ puṇyaṃ gaccha grāmaṃ gataśramaḥ || 53 ||
adhunaivāgamiṣyaṃti rājakīyāḥ pathā janāḥ ||
matpadānveṣaṇe saktāḥ śrutvā rāvaṃ vaṇikpateḥ || 54 ||
tṛṣārtamanugaṃtuṃ me na śakyaṃ tvāṃ tato dvija ||
vījayānena parṇena gharmaḥ kiṃcidgamiṣyati || 55 ||
tasmai dattvā palāśaṃ ca tvamāgā vipinaṃ punaḥ ||
tena puṇyaprabhāvena vaiśākhe gharmagharghare || 56 ||
svakāryārthaṃ kṛtenāpi munestrāṇāya paddhatau ||
janmāsītte mahāpuṇye rājavaṃśe'tivistṛte || 57 ||
yadīcchasi sukhaṃ rājyaṃ dhanadhānyādisaṃpadaḥ ||
svargāpavargau yadi vā sāyujyaṃ vā hareḥ padam || 58 ||
kuru vaiśākhadharmāṃstvaṃ sarvasaukhyamavāpsyasi ||

māso'yaṃ mādhavo nāma tṛtīyā cākṣayāhvayā || 59 ||
gāṃ ca sakṛtprasūtākhyāṃ dehi viprāya sīdate ||
tena te kośapūrtiḥ syācchayyāṃ dehi sukhaṃ bhavet || 2.7.15.60 ||
kuru cchatrapradānaṃ ca sāmrājyaṃ te bhaviṣyati ||
snānaṃ kuru yathānyāyaṃ tathaivārcaya mādhavam || 61 ||
dehi tvaṃ pratimāṃ divyāṃ kṛtvā tena jayo bhavet ||
ātmatulyaguṇānputrānyadi kāmayase nṛpa || 62 ||
sarvabhūtahitārthāya prapādānaṃ ca tvaṃ kuru ||
vaiśākhoktānimāndharmānsamyagācara bhūmipa || 63 ||
tena te sakalā lokā vaśaṃ yāṃti na saṃśayaḥ ||
niṣkāmakena cittena yadi dharmānkariṣyasi || 64 ||
vaiśākhe puṇyamāse'sminprītaye madhughātinaḥ ||
pratyakṣo bhavitā viṣṇustavanirmalacetasaḥ || 65 ||
yena cācaritāḥ puṃsā dharmāhyete śubhāvahāḥ ||
teṣāṃ ca hyakṣayā lokāḥ purāṇe kavayo viduḥ|| || 66 ||

etatsarvaṃ tava proktaṃ yathādṛṣṭaṃ yathāśrutam ||
iti rājānamāmaṃtrya brāhmaṇau ca purodhasau || 67 ||
yājopayājakaunāma jagmatustau yathāgatau ||
tato rājā mahāvīryaḥ purodhobhyāṃ ca bodhitaḥ || 68 ||
vaiśākhadharmātsakalāṃścakāra śraddhayā'nvitaḥ ||
yathopadiṣṭaṃ ca tathā madhusūdanamarcayat || 69 ||
tato labdhaprabhāvaḥ sanbaṃdhubhiḥ sakalairvṛtaḥ ||
pāṃcālanagarīṃ prāpa hataśeṣabalānvitaḥ || 2.7.15.70 ||
tatastu śatravo bhūpā upaśrutya ca bhūpateḥ ||
praveśaṃ ca purasyā'tha punarājagmuruddhatāḥ || 71 ||
tadā pāṃcālabhūpena nṛpāṇāmabhavadraṇam||
jigye sarvānmahābāhūneka eva mahārathaḥ || 72 ||
palāyiteṣu bhūpeṣu nānādeśapathiṣvapi ||
rājñāṃ kośagajānaśvānsvayaṃ jagrāha vīryavān || 73 ||
aśvānāṃ nirbudaṃ caiva gajānāṃ ca trikoṭikam ||

rathānāmarbudaṃ caiva dīrghagrīvāyutaṃ tathā || 74 ||
rāsabhāṇāṃ trilakṣāṇi prāpayāmāsa tāṃ purīm ||
vaiśākhadharmamāhātmyātkṣaṇātsarve ca bhūbhṛtaḥ || 75 ||
karadā bhagnasaṃkalpāḥ pādākrāṃtā babhūvire ||
subhikṣamatulaṃ cāsītpāṃcālaviṣayeṣu ca || 76 ||
ekacchatramabhūdrājyaṃ prasādānmadhughātinaḥ ||

putrāḥ paṃcā'pi tasyāsañcchauryyaudāryaguṇānvitāḥ || || 77 ||
dhṛṣṭakīrtirdhṛṣṭaketurdhṛṣṭadyumnastathā'pare ||
vijayaścitraketuśca mayūradhvajasannibhāḥ || 78 ||
anuraktāḥ prajāścāsandharmeṇa pratipālitāḥ ||
vaiśākhasya pratāpena pratyayastatkṣaṇādabhūt || 79 ||
punaścakāra tāndharmānpāṃcālanagarīśvaraḥ ||
akāmukena cittena prītaye madhughātinaḥ || 2.7.15.80 ||
dharmeṇānena saṃtuṣṭo bhagavānmadhusūdanaḥ ||
akṣayāyāṃ tṛtīyāyāṃ pratyakṣaḥ samajāyata || 81 ||

taṃ dṛṣṭvā vismito bhūtvā paramātmānamacyutam ||
nārāyaṇaṃ caturbāhuṃ śaṃkhacakagadādharam || 82 ||
pītāṃbaradharaṃ devaṃ vanamālāvibhūṣitam ||
salakṣmīkaṃ sānugaṃ ca garuḍopari saṃsthitam || 83 ||
nirīkṣya duḥsahaṃ tejaḥ sadyo mīlitalocanaḥ ||
utpatansaṃpatanharṣānmattonmatta iva bhraman || || 84 ||
pulakāṃkitasarvāṃgo galadvāṣpākulekṣaṇaḥ ||
tuṣṭāva parayā bhaktyā prāṃjaliḥ praṇato bhuvi || 85 ||
iti śrīskāṃde mahā purāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe vaiśākhamāsa māhātmye nāradāmbarīṣasaṃvāde pāṃcāladeśādhipaterjayaprāpti daridranāśavarṇanaṃ nāma paṃcadaśo'dhyāyaḥ || 15 ||

English translation

Śrutadeva said :

1-5. Listen further, O king, to the sin-destroying supreme efficacy of the month of Vaiśākha , a great favourite of Viṣṇu .

Formerly in the land of Pāñcāla , there was a king named Puruyaśas . [1] He was son of Bhūriyaśas who was intelligent and righteous.

When his father passed away, O king, he was installed in the kingdom. He was eager to maintain Dharma . He was endowed with the qualities of heroism and liberal-mindedness. He was an expert in the science of archery. The highly intelligent king ruled the entire earth through his pious and righteous activities.

Since he had not offered water (to the needy) in the previous birth, he had incurred a great fault. [2] O sinless one, after a lapse of some time, he suffered a great loss of wealth. Horses and elephants met with deaṃ after being afflicted with a fatal disease.

6. A great famine of unprecedented fury swept the land and the entire realm was denuded of its population. The kingdom and treasury became empty like a wood-apple (tree) eaten up by an elephant.

7-9. On coming to know that the king had become weak and bereft of strong army, treasury and (stable) kingdom, hundreds of oṃer kings, the enemies of ṃis king, thought that that was the proper time to defeat him. They came in and conquered the overlord of Pāñcāla land in battle.

Defeated by them, the king resorted to mountain caves along with his wife Śikhinī and accompanied by nurses and other attendants.

10-14. Others could not know his whereabouts. He was agitated on account of various kinds of miseries. Remaining concealed thus, he spent fifty-three years.

The king pondered over the why and wherefore (of his condition) on many occasions. (He thought thus:)

'I am pure by birth and activity. I am engaged in the welfare of my parents. I am a sincere devotee of my preceptors. I am endowed with chivalry and courtesy. I am a benefactor of Brāhmaṇas . I am interested in Dharma. I am kind and considerate towards all living beings. I am a devotee of Devas and have conquered the sense-organs. Neither my brother nor my son nor my friends are my well-wishers now, although I am of noble birth and they are famous for their kindness and manliness. Why? For what Karma has poverty overtaken me? It gives me much misery. Why have I suffered defeat? What is the reason for my stay in the forest?'

15-19. Worried by these thoughts, the king remembered his preceptors. He was utterly dejected. Two excellent sages named Yāja and Upayājaka who were omniscient, highly intelligent, eminent sages and who were invited by the king, came there. On seeing them the lord of Pāñcāla got up promptly. With great devotion, he bent down his head. He had been excessively afflicted on account of his exile. He was devoid of all royal insignia. His whereabouts were not known to anyone. He stood silent for a short while and fell on the ground at their feet. With their hands they raised him up and wiped off the tears from his eyes. With the splendid materials available in the forest he duly worshipped them. Bowing down with humility he asked ṃose Brāhmaṇas when they were comfortably seated:

20-23. "O ye Brāhmaṇas, tell me the cause of my misery. I was lord of the earth. I am pure by birth and activity. I am a favourite of the manes and Devas. I am afraid of sins. I am compassionate. I am a devotee of my preceptors. Still, why am I beset with poverty, loss of treasury and humiliation at the hands of my enemies? What is the reason for my exile in the forest? What is the reason for my loneliness? I have no son. I have no brother. I have no well-wishers. I have no friends: Why was there a famine in the splendid land protected and administered by me? Explain this in detail. Tell me the reasons, O eminent sages."

24. On being asked thus by the king who was extremely miserable, those noble-souled excellent sages meditated for a short while and then replied:

Yāja and Upayājaka said :

25. Listen, O king. We shall tell you the cause of your misery. In all the previous ten births you were a highly sinful hunter. [3]

26. You were ruthless and always engaged in violently injuring all the people in the world. You did not perform even the slightest and smallest of holy rites at all. You had no control over the sense-organs or the mind.

27. Your tongue did not utter the names of Viṣṇu in any way. Your mind did not remember the lotus-like pair of feet of Govinda .

28. You never bowed down your head to the Supreme Ātman . Like this, O king, nine of your births passed by, when you continued to be vicious.

29. In the tenth birth you were a hunter on the Sahya mountain. You were pitiless towards all the people in the world. You were like the god of Death unto all men.

30. You were devoid of mercy. You lived by means of your weapons. You were always after violence and harmful activities. You had no good qualities at all. You were knavish and accompanied by your wife you harassed wayfarers.

31-36. You were like a man-eating Rākṣasa to the subjects belonging to Gauḍa land. [4] Thus years rolled by in your ignorance of what was conducive to your own welfare.

Since you had been mercilessly killing infants, children, animals and birds and were very vicious, no son was born to you in this birth. Since you had been treacherous previously, you have no uterine brothers. Since you had been harassing wayfarers, you are now devoid of friendly people. Since you had been disrespecting and reproaching good people, you have now been defeated by enemies. Poverty has beset you and your abode (family) on account of the sinful defect of having never given (anything to anyone). Since you had always caused agony and heart-bum (to others), you have had to undergo the unbearable sufferings of exile. Since you had displeased all, a misery exceedingly impossible to bear has beset you now. Your (present) inability to take food is also due to the same reason. Formerly you were very cruel in all your activities. Hence, O highly intelligent one, you have been deprived of your kingdom in the course of this birth.

37-42. I shall tell reasons also for your birth in a good and noble family.

When you were an inhabitant of the Gauḍa land during your ultimate birth as a hunter, you engaged in your own job of ruthless (killing of everyone) in the forest full of thorns. You stood on the path as the merciless annihilator of all living beings.

At that time two rich and brilliant Vaiśyas came that way. They were afflicted with heat. A sage named Karṣaṇa who had mastered the Vedas and the Vedāṅgas also had come. He had matted hair and was clad in bark garments. The meritorious sage had the sole possession of a waterpot. On seeing these, you took up your bow and stood there obstructing their paṃ. You rushed at the Vaiśyas and pierced their bodies with your arrows. You killed one of them and seized all his cash and other possessions. When you attempted to kill the other one, he hurriedly fled out of fear. He hid the cash and the valuable possessions in a hedge. Utterly frightened, he tried to save his life.

43-51a. Afraid that he would be killed by the hunter, the sage Karṣaṇa hurriedly ran in the hot sun. He was oppressed by heat and thirst. He perspired profusely and then swooned. He was only very slightly conscious. The Vaiśya , eager to save his life, left the sage and fled.

You pursued them. But on seeing the Brāhmaṇa unconscious on the path you wanted to ask him, “Where are the valuable possessions kept hidden? How far has the merchant gone?” In order to ask him about this, you attempted to revive the Brāhmaṇa who was too much tired. You blew into his ears and put powdered ginger to make him recollect properly. You wiped his eyes with the water from the puddle full of mud and worms. As he lay tired, you fanned his face with leaves. After making the sage conscious, you felt mentally relieved and spoke to him:

“Do not be afraid or suspicious of me in this forest, because I hold weapons. One who is poor and without any possessions is happy in this world. Wherefore need you be afraid so much? Nothing will I gain from an old broken pot. O learned one, say only this much. Where has that merchant fled? In which hedge is the valuable possession hidden by him as be fled hurriedly. I will kill you if you tell a lie.”

Karṣaṇa said :

51b-55. The wealth is hidden in (this) hedge. He fled by this path.

So said he out of fear and desire to save his life, when he was so questioned. (You told the Brāhmaṇa,) "Go happily along this path, O Brāhmaṇa. You need not be afraid of me at all. A little farther from here, there is excellent water in a lake. Drink that pure water and be relieved of your fatigue. Then go to the village. Now itself royal officials will be coming along this path. They will be engaged in tracing my footsteps after hearing the shrieks and shouts of the prominent merchant. It is not possible for me to accompany you, O Brāhmaṇa, although you are oppressed by thirst. Fan yourself with this leaf. The heat will subside a little."

56-57. You went away into the forest again after giving him the Palāśa (leaf-fan?) (Butea frondoza). This was your meritorious deed during the month of Vaiśākha with oppressive heat, though the same was performed for the sake of your own selfish ends. It resulted in saving the sage on the way. By the power of this merit you took birth in the highly meritorious and big royal family.

58-63. If you wish for happiness, kingdom, wealth, food-grains and other riches, heavenly pleasures, salvation, Sāyujya with Hari or the region of Hari, perform the holy rites prescribed for the month of Vaiśākha. You will obtain all sorts of happiness. This is the month named Vaiśākha. This is the third day called Akṣayā (i.e. Akṣaya-Tṛtīyā).

Fetch a cow that has delivered a calf only and give it to a Brāhmaṇa who is undergoing sufferings. Thereby your treasury will become filled up. Donate a bed; you will gain happiness. Make the gift of an umbrella; you will get back your empire. Take the holy bath in accordance with the injunctions. Similarly worship Mādhava . Get an excellent idol made and give it away. Thereby you will be victorious. If, O king, you desire to have sons having good qualities on a par with those of yours, make a gift of Prapās (free-water booths) for the sake of the welfare of all living beings. Scrupulously perform all these holy rites prescribed for the month of Vaiśākha.

64-68a. Thereby all the worlds will be under your control. There is no doubt about it.

If you perform these holy rites with a mind free from desires, in the meritorious month of Vaiśākha, for the gratification of the Slayer of Madhu , Viṣṇu will become visible to you as your mind is devoid of impurities.

The seers mentioned in the Purāṇas know that everlasting worlds will be attained by those people who have performed all these excellent holy rites. All this has been recounted to you as we have seen and heard.

After saying this the Brāhmaṇa priests Yāja and Upayājaka took leave of him and went away the way they came.

68b-70. Then the king of great prowess, enlightened by his preceptors, performed all the Vaiśākha rites with great faith. He worshipped the Slayer of Madhu in the manner he had been advised.

Thereupon he regained his power. Surrounded by all his kinsmen and accompanied by the survivors of the army, he reached the city of Pāñcāla.

71. His old enemies, the kings (of neighbouring realms), heard that this king had re-entered his city. Therefore, they haughtily came (to attack him).

72. A battle ensued between ṃose kings and the king of Pāñcāla. That great warrior single-handedly conquered all the mighty kings.

73. When those kings fled along the paths leading to different realms, this powerful king confiscated the treasuries, horses and elephants of those kings.

74-76. He brought to the city one hundred millions of horses, thirty millions of elephants, one hundred millions of chariots and ten thousand camels as well as three hundred thousand donkeys. Due to the greatness of the Vaiśākha rites all the kings were suddenly turned into payers of taxes. They were crushed under his feet and their plans were smashed and frustrated. There was unprecedented and matchless prosperity in the Pāñcāla land.

77. He held sway over all the realms brought under a single umbrella. With the favour of the Slayer of Madhu he begot five sons endowed with the qualities of heroism and liberal-mindedness.

78. They were Dhṛṣṭakīrti, Dhṛṣṭaketu , Dhṛṣṭadyumna , Vijaya and Citraketu . They were all on a par with Kārttikeya .

79. The subjects who were virtuously protected became lovingly attached to him. By the efficacy of Vaiśākha, he instantaneously gained the credence of all.

80. Again the lord of Pāñcālanagara performed those holy rites with a mind free from any desire whatsoever, for the gratification of the Slayer of Madhu.

81. Delighted with this holy rite, Lord Madhusūdana appeared before him on the Akṣaya Tṛtīyā day.

82. On seeing Acyuta , the Supreme Ātman, Nārāyaṇa with four arms holding the conch, discus, iron club etc. he became awe-struck.

83-85. The Lord clad in yellow robes was adorned with garlands of sylvan flowers. He was seated on Garuḍa along with all his followers as well as Goddess Lakṣmī .

On seeing the unbearable refulgence, he immediately closed his eyes. He began to dance with delight. He moved about and whirled like a mad and inebriate man. All his limbs were marked with horripilation. Tears welled up in his eyes. He prostrated on the ground. With palms joined in reverence he eulogized with great devotion.

[1]: [1] : Though no such king is traced in Purāṇic dynasties that ruled Pāñcāla, the object of the author is to emphasize the efficacy of Vaiśākha-Vrata. Pāñcāla is modem Rohilkhand (De 145).

[2]: [2] : Arrangement for distribution or supply of cool water in the hot month of Vaiśākha is a part of Vaiśākha-Vrata. The king failed to make it in his previous birth. Hence he met with calamities mentioned in vv 5-10.

[3]: [3] : Karmavāda is a basic belief in Hinduism (Buddhism & Jainism as well). The circumstances in this birth are explained as a result of acts in previous births. Such stories are found in Pāli and Ardhamāgadhī also (e.g. Jātaka Tales).

[4]: [4] : The association of the Sahya mountain with Gauḍadeśa (vide vv 37-42 also) can be explained if we accept a Southern Gauḍa on the bank of Kāverī mentioned in Padma Purāṇa (De 63).

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 16

The Pāñcāla King Attains Sāyujya

Chapter 170 of 221 · 47 detected Sanskrit verse markers

Sanskrit

।। ।। श्रुतदेव उवाच ।। ।।
तद्दर्शनाह्लादपरिप्लुताशयः सद्यः समुत्थाय ननाम मूर्ध्ना ।।
चिरं निरीक्ष्याऽऽकुललोचनो ह्यमुं विश्वात्मदेवं जगतामधीशम् ।। १ ।।
दधार पादाववनिज्य तज्जलं यत्पादजाऽऽब्रह्म जगत्पुनाति ।।
समर्चयामास महाविभूतिभिर्महार्हवस्त्राभरणानुलेपनैः ।। २ ।।
स्रग्धूपदीपामृतभक्षणादिभिस्त्वग्गात्रवित्तात्मसमर्पणेन ।।
तुष्टाव विष्णुं पुरुषं पुराणं नारायणं निर्गुणमद्वितीयम् ।। ३ ।।
निरंजनं विश्वसृजामधीशं वन्दे परं पद्मभवादिवंदितम् ।।
यन्मायया तत्त्वविदुत्तमा जना विमोहिता विश्वसृजामधीश्वरम् ।। ।। ४ ।।
मुह्यंति मायाचरितेषु मूढा गुणेषु चित्रं भगवद्विचेष्टितम् ।।
अनीह एतद्बहुधैक आत्मना सृजत्यवत्यत्ति न सज्जतेऽप्यथ ।। ५ ।।
समस्तदेवासुरसौख्यदुःखप्राप्त्यै भवान्पूर्णमनोरथोऽपि ।।
तत्राऽपि काले स्वजनाभिगुप्त्यै बिभर्षि सत्त्वं खलनिग्रहाय ।। ६ ।।
तमोगुणं राक्षस बन्धनाय रजोगुणं निर्गुण विश्वमूर्ते ।।
दिष्ट्या त्वदंघ्रिः प्रणताघनाशनस्तीर्थास्पदं हृदि धृतः सुविपक्वयोगैः ।। ७ ।।

उत्सिक्तभक्त्युपहताशय जीवभावाः प्रापुर्गतिं तव पदस्मृतिमात्रतो ये ।।
भवाख्यकालोरगपाशबन्धः पुनःपुनर्जन्मजरादिदुःखैः ।। ८ ।।
भ्रमामि योनिष्वहमाखुभक्ष्यवत्प्रवृद्धतर्षस्तव पादविस्मृतेः ।।
नूनं न दत्तं न च ते कथा श्रुता न साधवो जातु मयाऽपि सेविताः ।। ९ ।।
तेनारिभिर्ध्वस्तपरार्ध्यलक्ष्मीर्वनं प्रविष्टः स्वगुरुह्यघं स्मरन् ।।
स्मृतौ च तौ मां समुपेत्य दुःखात्संबोधयांचक्रतुरार्तबंधू ।। 2.7.16.१० ।।
वैशाखधर्मैः श्रुतिचोदितैः शुभैः स्वर्गापवर्गादि पुमर्थहेतुभिः ।।
तद्बोधतोऽहं कृतवान्समस्ताञ्च्छुभावहान्माधवमासधर्मान् ।। ११ ।।
तस्मादभून्मे परमः प्रसादस्तेनाखिलाः संपद ऊर्जिता इमाः ।।
नाग्निर्न सूर्यो न च चन्द्रतारका न भूर्जलं खं श्वसनोऽथ वाङ्मनः ।। १२ ।।
उपासितास्तेऽपि हरत्यघं चिराद्विपश्चितो घ्नन्ति मुहुर्तसेवया ।।
यान्मन्यसे त्वं भविनोऽपि भूरिशस्त्यक्तेषणांस्त्वत्पदन्यस्तचित्तान्।। १३ ।।
नमः स्वतंत्राय विचित्रकर्मणे नमः परस्मै सदनुग्रहाय ।।
त्वन्मायया मोहितोऽहं गुणेषु दारार्थरूपेषु भ्रमाम्यनर्थदृक् ।। १४ ।।
त्वत्पादपद्मे सति मूलनाशने समस्तपापापहरं सुनिर्मलम् ।।

सुखेच्छयानर्थनिदानभूतैः सुतात्मदारैर्ममताभियुक्तः ।। १५।।
न क्वापि निद्रां लभते न शर्म प्रवृद्धतर्षः पुनरेव तस्मिन् ।।
लब्ध्वा दुरापं नरदेवजन्म त्वं यत्नतः सर्वपुमर्थहेतुः ।।१६।।
पदारविन्दं न भजामि देव संमूढचेता विषयेषु लालसः ।।
करोमि कर्माणि सुनिष्ठितः सन्प्रवृद्धतर्षस्तदपेक्षया ददत् ।। १७ ।।
पुनश्च भूयामहमद्य भूयामित्येव चिन्ताशतलोलमानसः।।
तदैव जीवस्य भवेत्कृपा विभो दुरंतशक्तेस्तव विश्वमूर्ते ।। १८ ।।
समागमः स्यान्महतां हि पुंसां भवांबुधिर्येन हि गोष्पदायते ।।
सत्संगमो देव यदैव भूयात्तर्हीश देवे त्वयि जायते मतिः ।।१९।।
समस्तराज्यापगमं हि मन्ये ह्यनुग्रहं ते मयि जातमञ्जसा ।।
यथार्य ते ब्रह्मसुरासुराद्यैर्निवृततर्षैरपि हंसयूथैः ।। 2.7.16.२० ।।
इतः स्मराम्यच्युतमेव सादरं भवापहं पादसरोरुहं विभो ।।
अकिंचनप्रार्थ्यममन्दभाग्यदं न कामयेऽन्यत्तव पादपद्मात् ।। ।। २१ ।।
अतो न राज्यं न सुतादिकोशं देहेन शश्वत्पतता रजोभुवा ।।
भजामि नित्यं तदुपासितव्यं पादारविंदं मुनिभिर्विचिन्त्यम् ।। २२ ।।

प्रसीद देवेश जगन्निवास स्मृतिर्यथा स्यात्तव पादपद्मे ।।
सक्तिः सदा गच्छतु दारकोशपुत्रात्मचिह्नेषु गणेषु मे प्रभो।। २३ ।।
भूयान्मनः कृष्णपदारविन्दयोर्वचांसि ते दिव्यकथानुवर्णने ।।
नेत्रे ममेमे तव विग्रहेक्षणे श्रोत्रे कथायां रसना तदर्पिते ।। २४ ।।
घ्राणं च त्वपादसरोजसौरभे त्वद्भक्तगन्धादिविलेपने सकृत् ।।
स्यातां च हस्तौ तव मन्दिरे विभो संमार्ज्जनादौ मम नित्यदैव ।। २५ ।।
पादौ विभो क्षेत्रकथाऽनुसर्पणे मूर्धा च मे स्यात्तव वन्दनेऽनिशम् ।।
कामश्च मे स्यात्तव सत्कथायां बुद्धिश्च मे स्यात्तव चिंतनेऽनिशम् ।। २६ ।।
दिनानि मे स्युस्तव सत्कथोदयैरुद्गीयमानैर्मुनिभिर्गृहागतैः ।।
हीनः प्रसंगस्तव मे न भूयात्क्षणं निमेषार्द्धमथाऽपि विष्णो ।। २७ ।।
न पारमेष्ठ्यं न च सार्वभौमं न चापवर्गं स्पृहयामि विष्णो ।।
त्वत्पादसेवां च सदैव कामये प्रार्थ्यां श्रिया ब्रह्मभवादिभिः सुरैः ।। २८ ।।
इति राज्ञा स्तुतो विष्णुः प्रसन्नः कमलेक्षणः ।।
मेघगम्भीरया वाचा तमुवाच क्षितीश्वरम् ।। २९ ।।
।। श्रीभगवानुवाच ।। ।।

जाने त्वां दासवर्यं मे निष्कामुकमकल्मषम् ।।
अथाऽपि ते प्रदास्यामि वरं दैवतदुर्लभम् ।। 2.7.16.३० ।।
आयुष्यं चायुतं दिव्यं संपदश्च नरेश्वर ।।
भक्तिर्मयि दृढा भूयादन्ते सायुज्यमेव च ।। ३१ ।।
त्वया कृतेन स्तोत्रेण मां स्तुवन्ति च ये भुवि ।।
तेषां तुष्टः प्रदास्यामि भुक्तिं मुक्तिं न संशयः ।। ३२ ।।
तृतीयैषाऽक्षयानाम भुवि ख्याता भविष्यति ।।
यस्यां तव प्रसन्नोऽहं भुक्तिमुक्तिफलप्रदः ।। ३३ ।।
ये कुर्वंति नरा मूढाः स्नानदानादिकाः क्रिया ।।

व्याजेनाऽपि स्वभावाद्वा यांति मत्पदमव्ययम् ।। ३४ ।।
ये चाऽक्षयतृतीयायां पितॄनुद्दिश्य मानवाः ।।
श्राद्धं कुर्वंति तेषां वै तदानंत्याय कल्पते ।। ३५ ।।
न चानया तिथिर्लोके समा वा नाधिका भुवि।।
अस्यां कृतं स्वल्पमपि तदक्षय्यफलं भवेत् ।। ३६ ।।
यो गां दद्यान्नृपश्रेष्ठ ब्राह्मणाय कुटुंबिने ।।

सर्वसंपत्प्रवर्षाख्या भुक्तिमुक्तिः करे स्थिता ।। ३७ ।।
यो हि दद्यादनड्वाहं सर्वपापविनाशनम् ।।
कालमृत्युविमुक्तः सन्दीर्घायुष्यमवाप्नुयात् ।। ३८ ।।
वैशाखमासे यो धर्मान्कुरुते मत्प्रियावहान् ।।
तेषां मृत्युजराजन्मभयं पापं हराम्यहम् ।। ३९ ।।
यथा वैशाखधर्मैस्तु तुष्टः स्यां सकलैरपि ।।
मासधर्मैर्न तुष्टः स्यां मासो मे माधवः प्रियः ।। ।। 2.7.16.४० ।।
सर्वधमोज्झिता वापि ब्रह्मचर्यविवर्जिताः।।
वैशाखमासनिरता यांति मत्पदमव्ययम् ।।४१।।
यद्दुरापं तपोभिश्च सांख्ययोगैर्मखैरपि ।।
तद्धाम परमं यांति वैशाखनिरता नराः ।। ४२ ।।
अपि पापसहस्रं वा मासोऽयं हरतेऽनघ ।।
प्रायश्चित्तविहीनं वा मत्पादस्मरणं यथा ।।४३।।
गुरूपदिष्टः कांतारे वैशाखे निरतो भवान् ।।
समाराध्य जगन्नाथं तेनाप्तमखिलं नृप ।। ४४ ।।

धर्मेणानेन संप्रीतः प्रत्यक्षोऽहं भवामि ते ।।
भुक्त्वा भोगान्यथाकामान्देवैरपिसुदुर्लभान् ।। ४५ ।।
इति तस्मै वरं दत्त्वा देवदेवो जनार्दनः ।।
पश्यतामेव सर्वेषां तत्रैवांतरधीयत ।। ४६ ।।
ततो भूपालवर्योऽसौ बभूवात्यंतविस्मितः ।।
हृष्टपुष्टतनुर्भूप लब्धनष्टधनो यथा ।। ४७ ।।
ततः शशास पृथिवीं तच्चित्तस्तत्परायणः ।।
महद्भिर्बोधितो नित्यं गुरुभिश्च निरंतरम् ।। ४८ ।।
नान्यं प्रियतमं मेने वासुदेवमृते नृपः ।।
यत्संपर्कात्प्रिया आसन्दारामात्यसुतादयः ।। ४९ ।।
सर्वान्धर्मांश्चकाराऽसौ वैशाखोक्तान्पुनःपुनः ।।
तेन पुण्यप्रभावेन पुत्रपौत्रादिभिर्वृतः ।। 2.7.16.५० ।।
भुक्त्वा मनोरथान्सर्वान्देवानामपि दुर्लभान् ।।
अंते जगाम सायुज्यं विष्णोर्देवस्य चक्रिणः ।। ५१ ।।
य इदं परमाख्यानं शृण्वन्ति श्रावयंति च ।।

ते सर्वे पापनिर्मुक्ता यांति विष्णोः परं पदम् ।।५२।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्ये नारदाम्बरीषसंवादे

पांचालाधिपतेः सायुज्यप्राप्तिर्नाम षोडशोऽध्यायः ।। १६ ।।

Roman transliteration

|| || śrutadeva uvāca || ||
taddarśanāhlādapariplutāśayaḥ sadyaḥ samutthāya nanāma mūrdhnā ||
ciraṃ nirīkṣyā"kulalocano hyamuṃ viśvātmadevaṃ jagatāmadhīśam || 1 ||
dadhāra pādāvanijya tajjalaṃ yatpādajā"brahma jagatpunāti ||
samarcayāmāsa mahāvibhūtibhirmahārhavastrābharaṇānulepanaiḥ || 2 ||
sragdhūpadīpāmṛtabhakṣaṇādibhistvaggātravittātmasamarpaṇena ||
tuṣṭāva viṣṇuṃ puruṣaṃ purāṇaṃ nārāyaṇaṃ nirguṇamadvitīyam || 3 ||
niraṃjanaṃ viśvasṛjāmadhīśaṃ vande paraṃ padmabhavādivaṃditam ||
yanmāyayā tattvaviduttamā janā vimohitā viśvasṛjāmadhīśvaram || || 4 ||
muhyaṃti māyācariteṣu mūḍhā guṇeṣu citraṃ bhagavadviceṣṭitam ||
anīha etadbahudhaika ātmanā sṛjatyavatyatti na sajjate'pyatha || 5 ||
samastadevāsurasaukhyaduḥkhaprāptyai bhavānpūrṇamanoratho'pi ||
tatrā'pi kāle svajanābhiguptyai bibharṣi sattvaṃ khalanigrahāya || 6 ||
tamoguṇaṃ rākṣasa bandhanāya rajoguṇaṃ nirguṇa viśvamūrte ||
diṣṭyā tvadaṃghriḥ praṇatāghanāśanastīrthāspadaṃ hṛdi dhṛtaḥ suvipakvayogaiḥ || 7 ||

utsiktabhaktyupahṛtāśaya jīvabhāvāḥ prāpurgatiṃ tava padasmṛtimātrato ye ||
bhavākhyakāloragapāśabandhaḥ punaḥpunarjanmajarādiduḥkhaiḥ || 8 ||
bhramāmi yoniṣvahamākhubhakṣyavatpravṛddhatarṣastava pādavismṛteḥ ||
nūnaṃ na dattaṃ na ca te kathā śrutā na sādhavo jātu mayā'pi sevitāḥ || 9 ||
tenāribhirdhvastaparārdhyalakṣmīrvanaṃ praviṣṭaḥ svaguruhyagahaṃ smaran ||
smṛtau ca tau māṃ samupetya duḥkhātsaṃbodhayāṃcakraturārtabaṃdhū || 2.7.16.10 ||
vaiśākhadharmaiḥ śruticoditaiḥ śubhaiḥ svargāpavargādi pumarthahetubhiḥ ||
tadbodhato'haṃ kṛtavānsamastāñcchubhāvahānmādhavamāsadharmān || 11 ||
tasmādabhūnme paramaḥ prasādastenākhilāḥ saṃpada ūrjitā imāḥ ||
nāgnirna sūryo na ca candratārakā na bhūrjalaṃ khaṃ śvasano'tha vāṅmanaḥ || 12 ||
upāsītāste'pi haratyaghaṃ cirādvipaścito ghnanti muhūrtasevayā ||
yānmanyase tvaṃ bhavino'pi bhūriśastyakteṣaṇāṃstvatpadanyastacittān|| 13 ||
namaḥ svataṃtrāya vicitrakarmaṇe namaḥ parasmai sadanugrahāya ||
tvanmāyayā mohito'haṃ guṇeṣu dārārtharūpeṣu bhramāmyanarthadṛk || 14 ||
tvatpādapadme sati mūlanāśane samastapāpāpaharaṃ sunirmalam ||

sukhecchayānarthanidānabhūtaiḥ sutātmadārairmamatābhiyuktaḥ || 15||
na kvāpi nidrāṃ labhate na śarma pravṛddhatarṣaḥ punareva tasmin ||
labdhvā durāpaṃ naradevajanma tvaṃ yatnataḥ sarvapumarthahetuḥ ||16||
padāravindaṃ na bhajāmi deva saṃmūḍhacetā viṣayeṣu lālasaḥ ||
karomi karmāṇi suniṣṭhitaḥ sanpravṛddhatarṣastadapekṣayā dadat || 17 ||
punaśca bhūyāmahamadya bhūyāmityeva cintāśatalolamānasaḥ||
tadaiva jīvasya bhavetkṛpā vibho duraṃtaśaktestava viśvamūrte || 18 ||
samāgamaḥ syānmahatāṃ hi puṃsāṃ bhavāṃbudhiryena hi goṣpadāyate ||
satsaṃgamo deva yadaiva bhūyāttarhīśa deve tvayi jāyate matiḥ ||19||
samastarājyāpagamaṃ hi manye hyanugrahaṃ te mayi jātamañjasā ||
yathārya te brahmasurāsurādyairnivṛttatarṣairapi haṃsayūthaiḥ || 2.7.16.20 ||
itaḥ smarāmyacyutamevaṃ sādaraṃ bhavāpahaṃ pādasaroruhaṃ vibho ||
akiṃcanaprārthyamamandabhāgyadaṃ na kāmaye'nyattava pādapadmāt || || 21 ||
ato na rājyaṃ na sutādikośaṃ dehena śaśvatpatatā rajobhuvā ||
bhajāmi nityaṃ tadupāsitavyaṃ pādāraviṃdaṃ munibhirvicintyam || 22 ||

prasīda deveśa jagannivāsa smṛtiryathā syāttava pādapadme ||
saktiḥ sadā gacchatu dārakośaputrātmacihneṣu gaṇeṣu me prabho|| 23 ||
bhūyānmanaḥ kṛṣṇapadāravindayorvacāṃsi te divyakathānuvarṇane ||
netre mameme tava vigrahekṣaṇe śrotre kathāyāṃ rasanā tadarpite || 24 ||
ghrāṇaṃ ca tvapādasarojasaurabhe tvadbhaktagandhādivilepane sakṛt ||
syātāṃ ca hastau tava mandire vibho saṃmārjjanādau mama nityadaiva || 25 ||
pādau vibho kṣetrakathā'nusarpaṇe mūrdhā ca me syāttava vandane'niśam ||
kāmaśca me syāttava satkathāyāṃ buddhiśca me syāttava ciṃtane'niśam || 26 ||
dināni me syustava satkathodayairudgīyamānairmunibhirgṛhāgataiḥ ||
hīnaḥ prasaṃgastava me na bhūyātkṣaṇaṃ nimeṣārddhamathā'pi viṣṇo || 27 ||
na pārameṣṭhyaṃ na ca sārvabhaumaṃ na cāpavargaṃ spṛhayāmi viṣṇo ||
tvatpādasevāṃ ca sadaiva kāmaye prārthyāṃ śriyā brahmabhavādibhiḥ suraiḥ || 28 ||
iti rājñā stuto viṣṇuḥ prasannaḥ kamalekṣaṇaḥ ||
meghagambhīrayā vācā tamuvāca kṣitīśvaram || 29 ||
|| śrībhagavānuvāca || ||

jāne tvāṃ dāsavaryaṃ me niṣkāmukamakalmaṣam ||
athā'pi te pradāsyāmi varaṃ daivatadurlabham || 2.7.16.30 ||
āyuṣyaṃ cāyutaṃ divyaṃ saṃpadaśca nareśvara ||
bhaktirmayi dṛḍhā bhūyādante sāyujyameva ca || 31 ||
tvayā kṛtena stotreṇa māṃ stuvanti ca ye bhuvi ||
teṣāṃ tuṣṭaḥ pradāsyāmi bhuktiṃ muktiṃ na saṃśayaḥ || 32 ||
tṛtīyaiṣā'kṣayānāma bhuvi khyātā bhaviṣyati ||
yasyāṃ tava prasanno'haṃ bhuktimuktiphalapradaḥ || 33 ||
ye kurvaṃti narā mūḍhāḥ snānadānādikāḥ kriyā ||
vyājenā'pi svabhāvādvā yāṃti matpadamavyayam || 34 ||
ye cā'kṣayatṛtīyāyāṃ pitṝnuddiśya mānavāḥ ||
śrāddhaṃ kurvaṃti teṣāṃ vai tadānaṃtyāya kalpate || 35 ||
na cānayā tithirloke samā vā nādhikā bhuvi||
asyāṃ kṛtaṃ svalpamapi tadakṣayyaphalaṃ bhavet || 36 ||
yo gāṃ dadyānnṛpaśreṣṭha brāhmaṇāya kuṭuṃbine ||

sarvasaṃpatpravarṣākhyā bhuktimuktiḥ kare sthitā || 37 ||
yo hi dadyādanaḍvāhaṃ sarvapāpavināśanam ||
kālamṛtyuvimuktaḥ sandīrghāyuṣyamavāpnuyāt || 38 ||
vaiśākhamāse yo dharmānkurute matpriyāvahān ||
teṣāṃ mṛtyujarājanmabhayaṃ pāpaṃ harāmyaham || 39 ||
yathā vaiśākhadharmaistu tuṣṭaḥ syāṃ sakalairapi ||
māsadharmairna tuṣṭaḥ syāṃ māso me mādhavaḥ priyaḥ || || 2.7.16.40 ||
sarvadhamojjhitā vāpi brahmacaryavivarjitāḥ||
vaiśākhamāsaniratā yāṃti matpadamavyayam ||41||
yaddurāpaṃ tapobhiśca sāṃkhyayogairmakhairapi ||
taddhāma paramaṃ yāṃti vaiśākhaniratā narāḥ || 42 ||
api pāpasahasraṃ vā māso'yaṃ harate'nagha ||
prāyaścittavihīnaṃ vā matpādasmaraṇaṃ yathā ||43||
gurūpadiṣṭaḥ kāṃtāre vaiśākhe nirato bhavān ||
samārādhya jagannāthaṃ tenāptamakhilaṃ nṛpa || 44 ||

dharmeṇānena saṃprītaḥ pratyakṣo'haṃ bhavāmi te ||
bhuktvā bhogānyathākāmāndevairapisudurlabhān || 45 ||
iti tasmai varaṃ dattvā devadevo janārdanaḥ ||
paśyatāmeva sarveṣāṃ tatraivāṃtaradhīyata || 46 ||
tato bhūpālavaryo'sau babhūvātyaṃtavismitaḥ ||
hṛṣṭapuṣṭatanurbhūpa labdhanaṣṭadhano yathā || 47 ||

tataḥ śaśāsa pṛthivīṃ taccittastatparāyaṇaḥ ||
mahadbhirbodhito nityaṃ gurubhiśca niraṃtaram || 48 ||
nānyaṃ priyatamaṃ mene vāsudevamṛte nṛpaḥ ||
yatsaṃparkātpriyā āsandārāmātyasutādayaḥ || 49 ||
sarvāndharmāṃścakārā'sau vaiśākhoktānpunaḥpunaḥ ||
tena puṇyaprabhāvena putrapautrādibhirvṛtaḥ || 2.7.16.50 ||
bhuktvā manorathānsarvāndevānāmapi durlabhān ||
aṃte jagāma sāyujyaṃ viṣṇordevasya cakriṇaḥ || 51 ||
ya idaṃ paramākhyānaṃ śṛṇvanti śrāvayaṃti ca ||

te sarve pāpanirmuktā yāṃti viṣṇoḥ paraṃ padam ||52||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe vaiśākhamāsamāhātmye nāradāmvarīṣasaṃvāde pāṃcālādhipateḥ sāyujyaprāptirnāma ṣoḍaśo'dhyāyaḥ || 16 ||

English translation

Śrutadeva said :

1-3. With his mind flooded with the delight at his vision, the king got up immediately and bowed down his head . With his excited eyes he looked at the Supreme Lord of the worlds, the immanent soul of the universe, for a long time. He washed his feet and held that water on his head. Indeed the river that arises from his feet sanctifies the entire universe including Brahmā . He worshipped the Lord with plenty of materials , very costly and invaluable garments , ornaments and unguents, garlands , incense , lights and nectar-like foodstuffs etc. He dedicated unto the Lord his entire person, limbs , wealth and his very soul. He eulogized Viṣṇu , the ancient Puruṣa , Nārāyaṇa , devoid of Guṇas , one without a second:

4. “I salute the unsullied overlord of the makers of the universe, [1] the supreme one, saluted by the Lotus - born Lord and others. I salute the overlord of the creators of the universe, whose Māyā has deluded excellent men conversant with reality.

5. Wonderful indeed is the activity of the Lord. Stupid ones become deluded in the Guṇas activized by the Māyā. The one and only Lord devoid of desires and ambition creates by himself this (visible universe) in diverse forms , protects it and consumes it. He is not defiled thereby.

6-7. You are one who have completely realized your desires. Yet, for the sake of the acquisition of happiness by Devas and misery by all the Asuras (you do endeavour). In that connection, at the proper time, you adopt Sattva Guṇa for the sake of protecting your own people; for the sake of curbing the rogues and knaves you adopt Tamoguṇa and for the sake of binding the Rākṣasas you adopt Rajoguṇa , O Cosmic-formed One, devoid of Guṇas. Fortunately, your foot is destructive of the sins of those who bow down. When it is held in the heart by means of well-practised and (highly advanced) mature Yogic exercises , it becomes the abode of Tirthas .

8-10. Those who have matured well by means of devotion their emotional existence as individual souls , have attained salvation merely by remembering your feet.

But I am fettered by the noose of the deadly black serpent called worldly existence accompanied by the repeatedly recurring births , old age and other miseries. I wander from one species of beings to another because I have forgotten your feet. My yearning (for worldly pleasures) increases like that of a mouse on seeing the edible stuff (placed in front of it for trapping it). Certainly no charitable gift has

been given by me; nor your story has been heard. No honourable men of good disposition have ever been served by me. Therefore my vast fortune and glory was destroyed by enemies and I entered the forest . Recollecting my enormous sins, I remembered my preceptors. When they were remembered they approached me. They are the kinsmen of the distressed ones. They addressed me (and consoled me).

11. They enlightened me in the splendid Vaiśākha rites laid down in the Śrutis . They are the causes of attaining the aims of life such as heavenly pleasures, salvation etc. Induced by them I have performed all the holy rites pertaining to the month of Vaiśākha conducive to auspiciousness.

12-14. Hence, I have been enormously favoured. There have come all these excellent riches . Neither fire , nor the sun, nor the moon and the stars , nor the earth , nor water, nor ether , nor wind , neither speech nor mind (are like you). On being served they remove sin after a long time. Learned ones destroy (sins) when they are served only for a short while. But you consider these learned men Bhavins (men engrossed in worldly existence), though they have mostly eschewed their desires and kept their minds fixed in your feet.

Obeisance to the independent one of wonderfully variegated activities. Obeisance to the greatest one blessing the noble ones. Deluded by your Māyā, I have my vision riveted to meaningless objects. Hence I wander among the Guṇas in the form of wives and wealth.

15-19. I do so in spite of the fact that your lotus-like feet are the destroyer of the root cause, Avidyā . You are the dispeller of all the sins and are devoid of impurities. With a desire for happiness I am possessed of 'My-ness' with respect to sons and wives who are but the causes of calamities.

A person engrossed in worldly pursuits with increased thirst and desire for the same, does not get peaceful sleep or welfare. Though I have been born a king, which is rare, though you are the cause of the attainment of all aims of life involving effort , I do not worship your lotus-like feet because my mind is deluded and I am covetous of worldly pleasures. I perform my duties firmly and devotedly, but yearning for pleasures does increase proportionately.

'I shall become again (a more prosperous one); I shall today become one'—such and hundreds of similar thoughts make my mind waver. At that time, O Lord, let there be your mercy on the individual soul. O Lord of cosmic form, your power is limitless.

By your mercy there shall be the association of great men whereby the ocean of worldly existence becomes a small pit made by the hoofs of cows. Once there is the association with good people, O Lord, the mind is inclined towards you, the lord and master.

20. I consider, the removal of the entire kingdom (from my possession) has become a blessing to me, got easily from you because you are being approached by Brahmā, Suras and Asuras and hosts of honourable and saintly men, when they cease to have thirst and yearning (for worldly pleasures).

21. Hereafter, I shall remember only Acyuta with eagerness and respect. O Lord, your lotus-like feet are destructive of worldly existence. They are worthy of being prayed to by impoverished persons. They bestow a great deal of fortune. I do not desire anything other than your lotus-like feet.

22. Therefore I do not desire the kingdom, the treasury , sons etc. (I have noṃing to do) with the body that falls always (i.e. is transient) and that is the result of Rajoguṇa. I continuously worship those lotus-like feet which are fit to be pondered upon and adored by sages .

23. O Lord of Devas, O abode of the universe, be pleased so that I shall always remember your lotus-like feet. O my Lord, let my attachment for these groups cease, the groups symbolized by wives,

sons and wealth.

24-26. Let my mind be directed towards the lotus-like feet of Kṛṣṇa ; my speech to the narration of your divine story; these eyes of mine in viewing your form and image ; the ears in listening to your stories; and the tongue towards what has been offered to you (as Naivedya); my nose towards the fragrance of your lotus-like feet; my hands shall be engaged in applying the unguents etc. frequently on your devotees as well as in sweeping and other activities in your temple permanently. Let my feet be engaged in going to the holy spots of the Lord as well as to the places where the story of the Lord (is being recited). Let my head be engaged in saluting you constantly. Let my love be directed towards your holy story. Let my intellect be turned towards constant thought on you.

27. Let my days dawn with your stories being sung by sages who come to my abode. Let there not be even a moment or half of it devoid of episodes about you, O Viṣṇu.

28. I do not crave or yearn for the position of Brahmā or that of an emperor. I do not wish for salvation too, O Viṣṇu. I earnestly desire for perpetual service of your feet, which is requested for even by Śrī and Suras including Brahmā, Bhava etc."

29. On being eulogized by the king thus, the delighted lotus-eyed Viṣṇu spoke to that king in a voice as majestic as the sound of a cloud .

Śrī Bhagavān said :

30. I know that you are the most excellent one among my servants . You are free from desires and sins. Still I shall grant you a boon inaccessible even to Devas.

31. You will have a life of ten thousand years, O king, according to the reckoning of Devas. You will have riches. Your devotion to me shall be steady . In the end you will have Sāyujya .

32. There is no doubt about this that I will grant worldly pleasures and salvation to those who eulogize me with this prayer composed by you. I shall be delighted with them.

33. This Tṛtīyā (third lunar day) shall become well-known in the world by the name Akṣaya , [2] being the day on which I am delighted with you and have granted worldly pleasures and salvation.

34. Even ignorant men who perform such holy rites as ablution, charitable gifts etc. naturally or under some pretext, attain my immutable region .

35. If men perform Śrāddha rites with the manes in view on the Akṣayatṛtīyā day, that will be conducive to infinite benefit.

36. There is no other Tithi in the world equal or superior to this. Even if very little is done on this day, it shall have everlasting benefit.

37. If, O excellent king, anyone gives a cow to a Brāhmaṇa householder, worldly pleasures showering all sorts of riches as well as salvation shall be within his reach.

38. He who gives away a bullock , destructive of all sins, shall be liberated from death and he shall attain long life.

39. If persons perform holy rites causing pleasure to me in the month of Vaiśākha, I dispel the fear of death, birth and old age of those persons.

40. I am not delighted with the rites of all other months as much as with the Vaiśākha rites. The month of Vaiśākha is my most favourite month.

41. Those who have forsaken all other holy rites and those who are devoid of the vow of celibacy , attain my immutable region, if only they are engaged in holy rites pertaining to the month of Vaiśākha.

42. Men engaged in Vaiśākha rites attain that great abode which is very difficult to attain by means of sacrifices , austerities and Sāṅkhya and Yoga .

43. Just like the remembrance of my feet, O sinless one, this month removes even a thousand sins without expiatory rites.

44-46. You became engaged in the Vaiśākha rites on being advised by your preceptors in the forest and you propitiated the Lord of the universe. Thereby everything was obtained by you, O king. Pleased with this holy rite I have become visible to you. You shall enjoy all worldly pleasures, as you please. They are difficult to be obtained even by Devas.

After having granted boons to him ṃus, Janārdana , the Lord of Devas, vanished there itself even as all were watching.

47-51. Thereupon, this excellent king became extremely surprised, O king. Like one who has regained the wealth that was lost, he became delighted and strong in the body. Everyday he was enlightened by great men and his own preceptors.

He ruled the earth with his mind dwelling on him and with him as his greatest resort. The king did not love anyone better than Vāsudeva by whose contact alone wives, ministers , sons and others became pleasing to him. He performed all the holy rites laid down for the month of Vaiśākha again and again. As a result of the merit thereof, he was surrounded by sons, grandsons and others. He enjoyed all his desires inaccessible even to Devas. In the end he attained Sāyujya with the Lord holding the discus.

52. All those who listen to or expound this great narrative shall be rid of sins, and then attain the greatest region of Viṣṇu.

[1]: [1] : The eulogy of Viṣṇu is a blend of Upaniṣadic and Purāṇic concepts of the deity and the influence of Māyāvāda . The outpourings of the heart of a sincere Bhakta (devotee) in this prayer are touching .

[2]: [2] : VV 33-38 glorify the importance of Akṣaya Tṛtīyā day.

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 17

Story of Dantila and Kohala

Chapter 171 of 221 · 3 detected Sanskrit verse markers

Sanskrit

वाल्मीके:पूर्वजन्मस्य कथा
"श्रुतकीर्तिरुवाच।।
वैशाखधर्मानखिलानिहामुत्र फलप्रदा।।
भूयोऽपि शृण्वतश्चासीत्तृप्तिर्नाऽद्यापि मानद।।१।।
यत्र चाकैतवो धर्मो यत्र विष्णुकथा शुभाः।।
तच्छास्त्रं शृण्वतो नैव तृप्तिः कर्णरसायनम्।।२।।
पूर्वजन्मकृतं पुण्यं दिष्ट्या पारमुपागतम् ।।
आतिथ्यव्यपदेशेन यद्भवान्गृहमागतः।। ३ ।।
वचोऽमृतं मुखांभोजनिःसृतं परमाद्भुतम्।।
पीत्वा तृप्तः पारमेष्ठ्यं मोक्षं वा च न कामये।।४।।
तस्मात्तानेव धर्मान्मे भुक्तिमुक्तिप्रदायकान्।।
विष्णुप्रीतिकरान्दिव्यान्भूयो विस्तरतो वद।।५।।
इत्युक्तस्तु पुरा राज्ञा श्रुतदेवो महायशाः।।
संहृष्टाऽऽत्मा शुभान्धर्मान्पुनर्व्याहर्तुमारभत्।।६।।
"श्रुतदेव उवाच।।

शृणु राजन्प्रवक्ष्यामि कथां पापप्रणाशिनीम् ।।
वैशाखधर्मविषयां भावितां मुनिभिर्मुहुः।।७।।
पम्पातीरे द्विजः कश्चिच्छंखोनाम महायशाः।।**
गुरौ सिंहगते चागान्नर्दीं गोदावरीं शुभाम्।।८।।
तीर्त्वा भीमरथीं पुण्यां कान्तारे कण्टकाचले।।
निर्जले निर्जने घोरे वैशाखे तपकर्षितः।।९।।
वृक्षे चोपविवेशाऽसौ मध्याह्नसमये द्विजः ।।
तदा कश्चिद्दुराचारो व्याधश्चापधरः शठः।।2.7.17.१०।।
निर्घृणः*सर्वभूतेषु कालान्तक इवाऽपरः।।
तं कुण्डलधरं विप्रं दीक्षितं भास्करोपमम्।।११।।
दृष्ट्वा बद्ध्वा स जग्राह कुण्डलादिकमुग्रधीः।।
उपानहौ चच्छत्रं च अक्षमालां कमण्डलुम्।।१२।।
पश्चाद्विसृज्य तं विप्रं गच्छेत्याह विमूढधीः।। १३।।
ततः स गच्छन्पथि शर्कराऽऽविले सूर्यांशुतप्ते जलवर्जिते खरे।।
सन्तप्तपादस्तृणछादिते स्थले क्वचिच्च्यवारोपवसन्नूर्ध्वरेताः ।।१४।।

स वै द्रुतं सम्पतन्क्वापि तुष्यन्हाहेति वादी स जगाम तूर्णम्।।
दृष्ट्वा मुनिं खिद्यमानं पृथिव्यां मध्यं गते पूष्णि दया बभूव ।।१५।।
व्याधस्य धर्मविमुखस्य च पापबुद्धेस्तस्मै ददामि सुखदां खलु पादरक्षाम्।।१६।।
चौर्येणैव स्वधर्मेण या गृहीता वनान्तरे।।
तदीयमेव तत्सर्वं व्याधानां धर्मनिर्णयः।।
तस्मादुपानहौ दास्ये मुहुर्दुःखापनुत्तये।।१७।।
तेन श्रेयो भवेद्यच्च तद्भवेन्मम पापिनः।।
जीर्णे चोपानहौ द्वे च वर्तेते पादयोर्मम।।
न ताभ्यामस्ति मे कृत्यं तस्मात्ते वै ददाम्यहम्।। ।।१८।।
इति निश्चित्य मनसि तूर्णं गत्वा ददौ च ते।।
शर्करातप्तपादाय द्विजवर्याय सीदते ।।१९।।
उपानहौ गृहीत्वा ते निर्वृतिं च परां ययौ।।
सुखी भवेति तं व्याधमाशीर्भिरभिनन्द्य च।। 2.7.17.२०।।
नूनं सुपक्वपुण्योऽयं वैशाखे दत्तवानमू ।।
व्याधस्यापि च दुर्बुद्धेः प्रायो विष्णुः प्रसीदति।। २१।।*

सर्वस्याऽऽप्त्या च भूयोऽपि यत्सुखं तदभून्मम।।
ततोऽभिश्रुत्य तद्वाक्यं किमेतदिति विस्मितः।।२२।।
व्याजहार पुनर्विप्रं ब्रह्मिष्ठं ब्रह्मवादिनम् ।।
त्वदीयं तु मया दत्तं कथं पुण्यं भवेन्मम।।२३।।
प्रशंससि च वैशाखं हरिस्तुष्टो भवेदिति।।
एतदाचक्ष्व मे ब्रह्मन्को वैशाखस्तु को हरिः।। २४।।
को धर्मः किं फलं तस्य शुश्रूषोर्मे दयानिधे।।
इति व्याधवचः श्रुत्वा शंखस्तुष्टमना अभूत्।।२५।।
प्रशंसन्स च वैशाखं पुनर्विस्मितमानसः ।।
इदानीं दत्तवान्पादत्राणे मे लुब्धकः शठः।।२६।।
यद्दुर्बुद्धेश्च वैषम्यं जातं चित्रमहो वत।।
सर्वेषामेव धर्माणां फलं जन्मांतरेषु वै।।२७।।
वैशाखमासधर्माणां फलं सद्यः क्षणे नृणाम् ।।
पापाचारस्य दुर्बुद्धेर्व्याधस्यापि दुरात्मनः।।२८।।
दैवादुपानहोर्दानात्सत्त्वशुद्धिरभूदहो ।।

यच्च विष्णोः प्रियं कर्म यत्तत्सन्तोषनिर्मलम्।। २९।।
तदेव धर्ममित्या हुर्मन्वाद्या धर्मवित्तमाः।।
धर्मा माधवमासीयाः प्रिया विष्णोरतीव ते।। 2.7.17.३०।।
धर्मैर्माधवमासीयैर्यथा तुष्यति केशवः।।
न तथा सर्वदानैश्च तपोभिश्च महामखैः ।।३१।।
नानेन सदृशो धर्मः सर्वधर्मेषु विद्यते ।।
मा गयां यांतु मा गंगां मा प्रयागं तु पुष्करम् ।।३२।।
मा केदारं कुरुक्षेत्रं मा प्रभासं स्यमन्तकम् ।।
मा गोदा मा च कृष्णां च मा सेतुं मा मरुद्वृधम् ।।३३।।

वैशाखधर्ममाहात्म्यं शंसंती च कथाऽऽपगा।।
तत्र स्नातस्य वै विष्णुः सद्यो हृद्यवरुध्यते।।३४।।
मासे माधवसंज्ञेऽस्मिन्यस्त्वल्पेनैव साध्यते ।।
न तद्धुव्ययैर्दानैर्न धर्मैर्वाऽपि वै मखैः।।३५।।
मासोऽयं माधवोनाम* व्याध पुण्यविवर्द्धनः ।।
तस्मिन्मह्यं त्वया दत्ते पादुके तापनाशने ।।३६।।

तेन ते पूर्वकालीनं पुण्यं पाकमुपागतम्।।
तुष्टस्तु भगवान्प्रायः श्रेयो व्याधविधास्यति।।३७।।
अन्यथा ते कथं भूयाद्बुद्धिरेतादृशी शुभा ।।
मुनावेवं ब्रुवाणे च मृत्युना प्रेरितो बली ।।३८।।
सिंहो व्याघ्रवधार्थाय प्राद्रवत्क्रोधविह्वलः ।।
मध्ये दृष्ट्वा च मातङ्गं दैवाद्वेवेन कल्पितम् ।। ३९।।
तं हंतुमुद्यतोऽगच्छत्पदाक्रांतं व्यवस्थितम्।।
तयोर्युद्धमभूद्राजन्सिंहमातंगयोर्वने।। 2.7.17.४०।।
श्रान्तौ युद्धाच्च विरतौ निरीक्षन्तौ च तस्थतुः ।।
व्याधमुद्दिश्य यच्योक्तं मुनिना च महात्मना।।४१।।
समस्तपातकध्वंसि दैवाच्छुश्रुवतुश्च तौ ।।
तेनैव मासमाहात्म्यश्रवणेनामलाशयौ ।।४२।।
शापान्मुक्तौ च तौ देहात्सद्यो मुक्तौ दिवं गतौ ।।
दिव्यरूपधरौ दिव्यौ दिव्यगन्धानुलेपनौ ।।४३।।
दिव्यं विमानमारूढौ दिव्यनारीनिषेवितौ।।

सद्योऽवनतमूर्द्धानौ प्राञ्जली चोपतस्थतुः।।४४ ।।
मुनींद्रो धर्मवक्ता च व्याधमुद्दिश्य वै पथि ।।
तौ दृष्ट्वा विस्मितः प्राह कौ युवामिति निश्चलः ।।४५।।
दुर्योनौ तु कुतो जन्म युवयोर्वा कथं मृतिः ।।
अहेतोर्विपिने चाऽस्मिन्मिपरस्परवधोद्यतौ ।।४६।।
एतत्सर्वं सुविस्तार्य सम्यग्वदत मेऽनघौ।।
इत्युक्तौ मुनिना तेन वचः प्रत्यूचतुः पुनः।।४७।।
मतंगस्य मुनेः पुत्रौ दन्तिलः कोहलोऽपरः ।।
शापदोषेण तौ जातौ नाम्ना दन्तिलकोहलौ।। ४८।।
रूपयौवनसंपन्नौ सर्वविद्याविशारदौ।।
आवामुद्दिश्य प्रोवाच पिता धर्मार्थकोविदः।।४९।।
मतंगोनाम ब्रह्मर्षिः सर्वधर्मविदुत्तमः ।।
वैशाखे मासि तनयौ मधुसूदनवल्लभे।। 2.7.17.५०।।
प्रपां कुरुत मार्गे च जनान्वीजयतं क्षणम्।।
मार्गे छाया विधत्तां च भूर्यन्नं शीतलांबु च।।५१।।

कुरुतं स्नानमुषसि तथैवार्चयतं विभुम् ।।
कथां च शृणुतं नित्यं यया बन्धो निवर्तते।।५२।।

एवं च बहुभिर्वाक्यैर्बोधितावपि दुर्मती ।।
कुद्धोऽभवं ढन्तिलोऽहं मत्तोऽहं कोहलाह्वयः।। ५३।।
क्रुद्धः शशाप तौ सद्यः पिता धर्मेषु लालसः।। ५४।।
पुत्रं च धर्मविमुखं भार्यां चाऽप्रियवादिनीम् ।।
अब्रह्मण्यं च राजानंत्यजेत्सद्यो न चेत्पतेत्।५५।।
दाक्षिण्यादर्थलोभाद्वा संसर्गं ये प्रकुर्वते।।
ते सर्वे नरकं यांति यावदिंद्राश्चतुर्दश।।
इति ज्ञात्वा शशापावां मदक्रोधपरिप्लुतौ।।५६।।
कुद्धोऽयं ढंतिलो भूयात्सिंहः क्रोधपरिप्लुतः।।
मत्तस्तु कोहलो भूयान्मत्तो मातंगयूथपः।।५७।।
कृतानुतापौ पश्चात्तु प्रार्थयावो विमोचनम्।।
आवाभ्यां प्रार्थितो भूयो विशापं च ददौपिता।। ५८।।
युवां प्राप्य च दुर्योनिं कियत्कालान्तरेऽपि च ।।

संगमो भविता तत्र परस्परवधैषिणोः।।५९।।
तस्मिन्नेव हि समये संवादो व्याधशंखयोः ।।
वैशाखधर्मविषयो दैवाद्वां श्रवणेऽपि च।। 2.7.17.६०।।
गमिष्यति क्षणादेव तस्मान्मुक्तिर्भविष्यति ।।
शापान्मुक्तौ पूर्वमेव रूपमास्थाय पुत्रकौ।।६१ ।।
मामेव प्राप्य वसतं नान्यथा मे वचो भवेत्।।
इति शप्तौ च गुरुणा दुर्योनिं प्राप्य दुर्मती।।६२।।
प्राप्य दैवात्संगतिं च परस्परवधैषिणौ ।।
संवादं युवयोर्दिव्यं शुभं तं शुश्रुवावहे ।।६३।।
तेन सद्यो विमुक्तिश्च क्षणादेवाऽऽवयोरभूत्।।
इति सर्वं समाख्याय प्रणम्य च मुनीश्वरम्।।६४।।
समामंत्र्याभ्यनुज्ञातौ जग्मतुः पितुरंतिकम्।।
तदेवं संप्रदृश्याह मुनिर्व्याधं दयानिधिः ।।६५।।
पश्य वैशाखमाहात्म्यश्रवणस्य फलं महत् ।।
मुहुर्तश्रवणादेव तयोर्मुक्तिः करे स्थिता ।।६६।।

इति ब्रुवाणं मुनिपुंगवं तं दयानिधिं निःस्पृहमग्र्यबुद्धिम्।।
विशुद्धसत्त्वं सुकृतैकपात्रं स न्यस्तशस्त्रः पुनराह व्याधः।।६७।।

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्ये नारदाम्बरीषसंवादे ढंन्तिलकोहलमुक्तिप्राप्तिवृत्तान्तवर्णनं नाम सप्तदशोऽध्यायः।।१७।।

Roman transliteration

vālmīke:pūrvajanmasya kathā
"śrutakīrtiruvāca||
vaiśākhadharmānakhilānihāmutra phalapradā||

bhūyo'pi śṛṇvataścāsīttṛptirnā'dyāpi mānada||1||
yatra cākaitavo dharmo yatra viṣṇukathā śubhāḥ||
tacchāstraṃ śṛṇvato naiva tṛptiḥ karṇarasāyanam||2||
pūrvajanmakṛtaṃ puṇyaṃ diṣṭyā pāramupāgatam ||
ātithyavyapadeśena yadbhavāngṛhamāgataḥ|| 3 ||
vaco'mṛtaṃ mukhāṃbhojaniḥsṛtaṃ paramādbhutam||
pītvā tṛptaḥ pārameṣṭhyaṃ mokṣaṃ vā ca na kāmaye||4||
tasmāttāneva dharmānme bhuktimuktipradāyakān||
viṣṇuprītikarāndivyānbhūyo vistarato vada||5||
ityuktastu purā rājñā śrutadevo mahāyaśāḥ||
saṃhṛṣṭā"tmā śubhāndharmānpunarvyāhartumārabhat||6||
"śrutadeva uvāca||

śṛṇu rājanpravakṣyāmi kathāṃ pāpapraṇāśinīm ||
vaiśākhadharmaviṣayāṃ bhāvitāṃ munibhirmuhuḥ||7||
pampātīre dvijaḥ kaścicchaṃkhonāma mahāyaśāḥ||**
gurau siṃhagate cāgānnadīṃ godāvarīṃ śubhām||8||
tīrtvā bhīmarathīṃ puṇyāṃ kāntāre kaṇṭakācale||
nirjale nirjane ghore vaiśākhe tapakarṣitaḥ||9||
vṛkṣe copaviveśā'sau madhyāhnasamaye dvijaḥ ||
tadā kaściddurācāro vyādhaścāpadharaḥ śaṭhaḥ||2.7.17.10||
nirghṛṇaḥ*sarvabhūteṣu kālāntaka ivā'paraḥ||
taṃ kuṇḍaladharaṃ vipraṃ dīkṣitaṃ bhāskaropamam||11||
dṛṣṭvā baddhvā sa jagrāha kuṇḍalādikamugradhīḥ||
upānahau cacchatraṃ ca akṣamālāṃ kamaṇḍalum||12||
paścādvisṛjya taṃ vipraṃ gacchetyāha vimūḍhadhīḥ|| 13||
tataḥ sa gacchanpathi śarkarā"vile sūryāṃśutapte jalavarjite khare||
santaptapādastṛṇachādite sthale kvaciccacāropavasannūrdhvaretāḥ ||14||

sa vai drutaṃ sampatankvāpi tuṣyanhāheti vādī sa jagāma tūrṇam||
dṛṣṭvā muniṃ khidyamānaṃ pṛthivyāṃ madhyaṃ gate pūṣṇi dayā babhūva ||15||
vyādhasya dharmavimukhasya ca pāpabuddhestasmai dadāmi sukhadāṃ khalu pādarakṣām||16||
cauryeṇaiva svadharmeṇa yā gṛhītā vanāntare||
tadīyameva tatsarvaṃ vyādhānāṃ dharmanirṇayaḥ||
tasmādupānahau dāsye muhurduḥkhāpanuttaye||17||
tena śreyo bhavedyacca tadbhavenmama pāpinaḥ||
jīrṇe copānahau dve ca vartete pādayormama||
na tābhyāmasti me kṛtyaṃ tasmātte vai dadāmyaham|| ||18||
iti niścitya manasi tūrṇaṃ gatvā dadau ca te||
śarkarātaptapādāya dvijavaryāya sīdate ||19||
upānahau gṛhītvā te nirvṛtiṃ ca parāṃ yayau||
sukhī bhaveti taṃ vyādhamāśīrbhirabhinandya ca|| 2.7.17.20||
nūnaṃ supakvapuṇyo'yaṃ vaiśākhe dattavānamū ||
vyādhasyāpi ca durbuddheḥ prāyo viṣṇuḥ prasīdati|| 21||*

sarvasyā"ptyā ca bhūyo'pi yatsukhaṃ tadabhūnmama||
tato'bhiśrutya tadvākyaṃ kimetaditi vismitaḥ||22||
vyājahāra punarvipraṃ brahmiṣṭhaṃ brahmavādinam ||
tvadīyaṃ tu mayā dattaṃ kathaṃ puṇyaṃ bhavenmama||23||
praśaṃsasi ca vaiśākhaṃ haristuṣṭo bhaveditī||
etadācakṣva me brahmanko vaiśākhastu ko hariḥ|| 24||
ko dharmaḥ kiṃ phalaṃ tasya śuśrūṣorme dayānidhe||
iti vyādhavacaḥ śrutvā śaṃkhastuṣṭamanā abhūt||25||

praśaṃsansa ca vaiśākhaṃ punarvismitamānasaḥ ||
idānīṃ dattavānpādatrāṇe me lubdhakaḥ śaṭhaḥ||26||
yaddurbuddheśca vaiṣamyaṃ jātaṃ citramaho vata||
sarveṣāmeva dharmāṇāṃ phalaṃ janmāṃtareṣu vai||27||
vaiśākhamāsadharmāṇāṃ phalaṃ sadyaḥ kṣaṇe nṛṇām ||
pāpācārasya durbuddhervyādhasyāpi durātmanaḥ||28||
daivādupānahordānātsattvaśuddhirabhūdaho ||

yacca viṣṇoḥ priyaṃ karma yattatsantoṣanirmalam|| 29||
tadeva dharmamityā hurmanvādyā dharmavittamāḥ||
dharmā mādhavamāsīyāḥ priyā viṣṇoratīva te|| 2.7.17.30||
dharmairmādhavamāsīyairyathā tuṣyati keśavaḥ||
na tathā sarvadānaiśca tapobhiśca mahāmakhaiḥ ||31||
nānena sadṛśo dharmaḥ sarvadharmeṣu vidyate ||
mā gayāṃ yāṃtu mā gaṃgāṃ mā prayāgaṃ tu puṣkaram ||32||
mā kedāraṃ kurukṣetraṃ mā prabhāsaṃ syamantakam ||
mā godā mā ca kṛṣṇāṃ ca mā setuṃ mā maruduṛdham ||33||
vaiśākhadharmamāhātmyaṃ śaṃsaṃtī ca kathā"pagā||
tatra snātasya vai viṣṇuḥ sadyo hṛdyavarudhyate||34||
māse mādhavasaṃjñe'sminyastvalpenaiva sādhyate ||
na tadbahuvyayairdānairna dharmairvā'pi vai makhaiḥ||35||
māso'yaṃ mādhavonāma* vyādha puṇyavivarddhanaḥ ||
tasminmahyaṃ tvayā datte pāduke tāpanāśane ||36||

tena te pūrvakālīnaṃ puṇyaṃ pākamupāgatam||
tuṣṭastu bhagavānprāyaḥ śreyo vyādhavidhāsyati||37||
anyathā te kathaṃ bhūyādbuddhiretādṛśī śubhā ||
munāvevaṃ bruvāṇe ca mṛtyunā prerito balī ||38||
siṃho vyāghravadhārthāya prādravatkrodhavihvalaḥ ||
madhye dṛṣṭvā ca mātaṅgaṃ daivāddevena kalpitam || 39||
taṃ haṃtumudyato'gacchatpadākrāṃtaṃ vyavasthitam||
tayoryuddhamabhūdrājansiṃhamātaṃgayorvane|| 2.7.17.40||
śrāntau yuddhācca viratau nirīkṣantau ca tasthatuḥ ||
vyādhamuddiśya yaccoktaṃ muninā ca mahātmanā||41||
samastapātakadhvaṃsi daivācchuśruvatuśca tau ||
tenaiva māsamāhātmyaśravaṇenāmalāśayau ||42||
śāpānmuktau ca tau dehātsadyo muktau divaṃ gatau ||
divyarūpadharau divyau divyagandhānulepanau ||43||
divyaṃ vimānamārūḍhau divyanārīniṣevitau||

sadyo'vanatamūrddhānau prāñjalī copatasthatuḥ||44 ||
munīṃdro dharmavaktā ca vyādhamuddiśya vai pathi ||
tau dṛṣṭvā vismitaḥ prāha kau yuvāmiti niścalaḥ ||45||
duryonau tu kuto janma yuvayorvā kathaṃ mṛtiḥ ||
ahetorvipine cā'snmiparasparavadhodyatau ||46||
etatsarvaṃ suvistārya samyagvadata me'naghau||
ityuktau muninā tena vacaḥ pratyūcatuḥ punaḥ||47||
mataṃgasya muneḥ putrau dantilaḥ kohalo'paraḥ ||
śāpadoṣeṇa tau jātau nāmnā dantilakohalau|| 48||
rūpayauvanasaṃpannau sarvavidyāviśāradau||
āvāmuddiśya provāca pitā dharmārthakovidaḥ||49||
mataṃgonāma brahmarṣiḥ sarvadharmaviduttamaḥ ||
vaiśākhe māsi tanayau madhusūdanavallabhe|| 2.7.17.50||

prapāṃ kuruta mārge ca janānvījayataṃ kṣaṇam||
mārge chāyā vidhattāṃ ca bhūryannaṃ śītalāṃbu ca||51||

kurutaṃ snānamuṣasi tathaivārcayataṃ vibhum ||
kathāṃ ca śṛṇutaṃ nityaṃ yayā bandho nivartate||52||
evaṃ ca bahubhirvākyairbodhitāvapi durmatī ||
kuddho'bhavaṃ dantilo'haṃ matto'haṃ kohalāhvayaḥ|| 53||
kruddhaḥ śaśāpa tau sadyaḥ pitā dharmeṣu lālasaḥ|| 54||
putraṃ ca dharmavimukhaṃ bhāryāṃ cā'priyavādinīm ||
abrahmaṇyaṃ ca rājānaṃtyajetsadyo na cetpatet|55||
dākṣiṇyādarthalobhādvā saṃsargaṃ ye prakurvate||
te sarve narakaṃ yāṃti yāvadiṃdrāścaturdaśa||
iti jñātvā śaśāpāvāṃ madakrodhapariplutau||56||
kuddho'yaṃ daṃtilo bhūyātsiṃhaḥ krodhapariplutaḥ||
mattastu kohalo bhūyānmatto mātaṃgayūthapaḥ||57||
kṛtānutāpau paścāttu prārthayāvo vimocanam||
āvābhyāṃ prārthito bhūyo viśāpaṃ ca dadaupitā|| 58||
yuvāṃ prāpya ca duryoniṃ kiyatkālāntare'pi ca ||

saṃgamo bhavitā tatra parasparavadheṣiṇoḥ||59||
tasminneva hi samaye saṃvādo vyādhaśaṃkhayoḥ ||
vaiśākhadharmaviṣayo daivādvāṃ śravaṇe'pi ca|| 2.7.17.60||
gamiṣyati kṣaṇādeva tasmānmuktirbhaviṣyati ||
śāpānmuktau pūrvameva rūpamāsthāya putrakau||61 ||
māmeva prāpya vasataṃ nānyathā me vaco bhavet||
iti śaptau ca guruṇā duryoniṃ prāpya durmatī||62||
prāpya daivātsaṃgatiṃ ca parasparavadhaiṣiṇau ||
saṃvādaṃ yuvayordivyaṃ śubhaṃ taṃ śuśruvāvahe ||63||
tena sadyo vimuktiśca kṣaṇādevā"vayorabhūt||
iti sarvaṃ samākhyāya praṇamya ca munīśvaram||64||
samāmaṃtryābhyanujñātau jagmatuḥ pituraṃtikam||
tadevaṃ saṃpradṛśyāha munirvyādhaṃ dayānidhiḥ ||65||
paśya vaiśākhamāhātmyaśravaṇasya phalaṃ mahat ||
muhūrtaśravaṇādeva tayormuktiḥ kare sthitā ||66||

iti bruvāṇaṃ munipuṃgavaṃ taṃ dayānidhiṃ niḥspṛhamagryabuddhim||
viśuddhasattvaṃ sukṛtaikapātraṃ sa nyastaśastraḥ punarāha vyādhaḥ||67||

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iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe vaiśākhamāsamāhātmye nāradāmbarīṣasaṃvāde daṃntilakohalamuktiprāptivṛttāntavarṇanaṃ nāma saptadaśo'dhyāyaḥ||17||

English translation

Śrutakīrti said :

1. O bestower of honour, I am not fully satisfied on hearing about all holy rites of Vaiśākha that yield benefit both here and hereafter.

2. There is no satiety in listening to that sacred text that contains truthful instructions about Dharma and splendid and auspicious stories of Viṣṇu .

3. The meritorious deeds done (by me) in the previous births have fortunately matured, because you have come to my abode in the guise of a guest.

4. After having heard the exceedingly wonderful nectarine words issuing from your lotus-like mouth, I am fully contented. I do not desire the position of Brahmā or even salvation.

5. Hence recount in their fullest detail those holy rites that bestow worldly pleasures and liberation, rites that are exceedingly good and cause delight to Viṣṇu.

6. On being told thus formerly by the king, Śrutadeva of great renown, became delighted in his mind and began to recount the auspicious holy rites once again.

Śrutadeva said :

7. Listen, O king, I shall narrate the story that is destructive of sins. It has the Vaiśākha rites for its the me, which have been discussed frequently by sages.

8. On the banks of Paṃpā there was a certain Brāhmaṇa of great reputation named Śaṅkha . When Jupiter entered the Zodiac Leo, he came to the auspicious river Godāvarī . [1]

9-13. After crossing the holy Bhīmarathī he reached the forest Kaṇṭakācala. It was a place devoid of people and water. In the terrible month of Vaiśākha he became oppressed with the heat. At midday that Brāhmaṇa sat at the foot of a tree.

Then a certain roguish hunter of evil conduct came there holding a bow (in his hand). He was devoid of mercy for all living beings. He was like another Kāla , the annihilator.

The Brāhmaṇa who was initiated in holy rites wore rings in his ears. He was resplendent like the sun. On seeing the Brāhmaṇa, the hunter of fierce temperament bound him down and seized the ear-rings. He snatched off his sandals, umbrella, rosary of beads and waterpot. Afterwards he released the Brāhmaṇa saying, “Go away”. Such was the hunter of deluded intellect.

14. He went along the path full of pebbles, scorched by the sun, rough and ragged and devoid of water. His feet were oppressed by the heat. That Brāhmaṇa of sublimated sexual instinct walked slowly resting in places where grass grew and covered the ground.

15-19. At times he ran quickly; in some places he was relieved and happy and in some places sadly exclaimed, Hā! Hā! Thus he moved hurriedly.

On seeing the sage suffering ṃus when the sun was in the middle of the sky, the hunter who was averse to piety and evil in intention usually, pitied him to a certain extent. He thought thus, ‘I shall give him the comfortable footwear which I had taken away in the other forest. This has been righteously agreed by hunters that everything belongs to him alone who snatches by force and robs it. Therefore, I shall give away the sandals for the sake of lessening his suffering. If any merit comes from the act, let it be mine, of this sinner. These are two worn-out sandals on my feet. I have nothing to do with them. Therefore I shall give them away.’ He decided like this in his mind, went to him immediately and gave them to the excellent Brāhmaṇa whose feet had been scorched by the heated pebbles and who was much distressed.

20-25. By taking those sandals, the Brāhmaṇa attained great pleasure. “Be happy”, said he to the hunter and blessed him, “Indeed this (hunter) is one whose merit has become mature, because he made this gift in the monṃ of Vaiśākha. Viṣṇu becomes delighted even with a hunter of wicked nature. The happiness that I have now is as though that of having obtained everything.”

On hearing these words, the hunter became surprised. He spoke again to the Brāhmaṇa, the learned, pious expounder of Brahman , “What is yours has been given to you. How can it be meritorious unto me? You praise Vaiśākha and say, Hari becomes delighted. O Brāhmaṇa, tell me what is this Vaiśākha? Who is Hari? What is meant by Dharma? What is the benefit to one who is desirous of hearing, O storehouse of mercy?” On hearing these words of the hunter, Śaṅkha became delighted in his mind.

26-31. Surprised in his mind he praised Vaiśākha again. “Now this roguish hunter has given me the footwear and has acted contrarily to his usual evil-mindedness. It is surprising. All holy rites yield their fruit in the succeeding births, but holy rites of Vaiśākha yield benefit unto men immediately, in a moment.

The hunter is wicked in mind and evil in conduct. Fortunately by making the gift of the sandals he has attained purity of nature.

The rite that is pleasing to Viṣṇu, the rite that is devoid of impurities, the rite that gives satisfaction, that alone, according to Manu and others conversant with Dharma, is Dharma. Those holy rites of the Vaiśākha month are exceedingly pleasing to Viṣṇu.

Keśava is not satisfied with all kinds of gifts, austerities and great sacrifices as much as (he is) with the holy rites of the Vaiśākha month.

32-36. There is no other Dharma like this among all the Dharmas . People need not go to Gayā or to Gaṅgā , Prayāga or Puṣkara . They need not go to the holy spot of Kedāra , Prabhāsa or Syamantaka (Samantapañcaka [2]) at Kurukṣetra .

Do (i.e. you need) not go to Godāvarī or Kṛṣṇā or Setu (Rāmeśvara) or Marudvṛdha [3] . The holy river of (i.e. in the form of) the divine story, praising the greatness of Vaiśākha-Dharma, is very sacred. Viṣṇu is immediately held within the heart of one who takes his holy baṃ there.

In the month of Vaiśākha much is gained through (doing or offering) very little, that cannot be achieved through charitable gifts, sacrifices or other holy rites involving great expenses (at other times).

O hunter, this month named Mādhava (Vaiśākha) is conducive to the increase of merit. In ṃis month these sandals that destroy the distress resulting from heat (of the sun) have been given to me by you.

37-38a. Thereby your merit of the old times has become ripe. Generally, O hunter, the delighted Lord will cause welfare. Otherwise how can you have a splendid inclination of this type?”

38b-43a. Even as the sage was saying thus, a powerful lion urged by god of Death furiously rushed at a tiger to kill it. [4] But seeing an elephant brought there by fate, he attempted to kill him. The lion attacked him with his paw and stood ready (for fighting). O king, a battle ensued between the lion and the elephant in the forest. Having become tired, they stopped fighting and stood staring at each other.

Fortunately they heard what was said by the noble-souled sage to the hunter. It was destructive of all sins. By listening to the greatness of the month they became pure in heart. They were liberated from their sins. Leaving off their bodies, they went to heaven immediately.

43b-47. They had assumed divine forms. They were smeared with divine unguents. They were seated in a divine aerial chariot. They were served by divine damsels. Suddenly they stood with palms joined in reverence and head bowed down before the hunter. The great sage, the expounder of the holy rites, was surprised on seeing them. He stood motionless and said, “Who may you be? How did it happen that you were born in the lower species of animals? How did it happen that both of you died together?

With no apparent cause you were engaged in the attempt to kill each other. Describe in detail all these things, O sinless ones."

On being requested thus by that sage they replied as follows:

48-53. "We are sons of Sage Mataṅga [5] called Dantila and Kohala . It was on account of a curse that Dantila and Kohala were reborn (as lion etc.).

We were endowed with handsome features and prime of youth. We were experts in all lores. Our father, the Brāhmaṇa-sage named Mataṅga, an expert in the affairs of Dharma, the most excellent one among those conversant with all holy rites, spoke to us: 'O my sons, in the month of Vaiśākha which is a great favourite of Madhusūdana , erect (free) water-booths on the way, fan the people for a while, make shades on the way, give abundant food and cool water, take holy bath in the morning and worship the Lord. Listen to the story (of the Lord) too regularly, whereby the bondage (of Saṃsāra) will cease.'

Thus we were advised by means of various words of advice like these. Still we were vicious. I, Dantila, became angry. This one named Kohala became more furious than I and also haughty.

54-58. Our father who was very devoted to Dharma became angry and cursed us.

He followed this dictum: One should abandon immediately the son who is averse to righteousness, the wife who speaks displeasingly and the king who is averse to Vedic learning and Brāhmaṇas ; otherwise he will fall. [6] Out of courteousness or of covetousness for money, those who associate with them fall into hell and remain there for a period of fourteen Indras (a Manvantara). Therefore he cursed us who were overwhelmed with haughtiness and anger.

He said: 'This Dantila who has become angry and is carried away by fury shall be born as a lion. The haughty Kohala shall be a big elephant in rut.' We repented afterwards and requested for liberation. On being entreated by us, our father granted us redemption from the curse.

59-65. 'You will be born in the lower species. After a lapse of some time you will meet together and want to kill each oṃer. At that very time conversation between a hunter and (sage) Śaṅkha will reach your ears. Within a moment you will be liberated. After your redemption, after having assumed your previous forms, O my sons, come back to me and stay with me. My words will not be otherwise.'

Thus we, those two wicked ones, were cursed by our father. We were reborn as lower animals, met together fortunately, became desirous of slaying each other and heard your conversation that was excellent and auspicious. Thereby we were immediately liberated."

Thus they recounted everything, bowed down to the great sage and took leave of him. On being permitted by him, they went to their father. Pointing this out, the sage, the storehouse of mercy, said to the hunter:

66. "See the great benefit of listening to the greatness of Vaiśākha. By listening to it for a short while, liberation came within their reach."

67. While the sage was speaking thus, the hunter laid down his arms before the sage who was a storehouse of mercy, of excellent intellect, devoid of desires, of very pure nature and the sole receptacle of merit.

[1]: [1] : Hindus believe that when Jupiter enters Zodiac Leo, Gaṅgā visits Godāvarī and pilgrims flock to Godāvarī to have a bath therein, as it is a bath in Gaṅgā itself.

[2]: [2] : The pools of Kṣatriya blood collected by Paraśurāma for the Tarpaṇa of his Pitṛs (Mbh, Ādi 2.4-5; Vana 117.9-10). It became a holy Tīrtha by the blessing of Paraśurāma's Pitṛs (Mbh, Ādi 2.8-11). This is al Kurukṣetra. According to Mbh, Ādi 2.13-15, it came to be called Samanta-Pañcaka , as "it marked the end of all (Kṣatriyas) who assembled there (for war): sametānām anto yasmin tat samantam .

[3]: [3] : This river of the Nadi-Sūkta (RV X.HI.75.5) is probably modern Maruwardwan, a small rivulet in Kashmir flowing from North to South and joining Chenab near Kashtwar (A. Stein).

[4]: [4] : The following story illustrates the beneficial effect of hearing the description of Vaiśākha-dharmas .

[5]: [5] : This Sage Mataṅga is different from that mentioned in VR, the guru of Śabarī or the ones mentioned in Mbh, Vana 84.101 or Anuśāsana , Ch. 27.

[6]: [6] : A traditional Subhāṣita. A number of Subhāṣitas were orally handed down and are found in all Purāṇas. The sources of these stray verses are not traceable.

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 18

Previous Birth of the Hunter

Chapter 172 of 221 · 3 detected Sanskrit verse markers

Sanskrit

वाल्मिके:पूर्व जन्मस्य कथा
"व्याध उवाच।।
भवताऽनुगृहीतोऽस्मि मुने पापोऽतिदुष्टधीः।।
दयालवो महांतो हि स्वभावादेव साधवः।।१।।
क्व व्याधश्चाऽकुलीनोऽहं क्व च वा मतिरीदृशी।।
केवलं भवतामेव मन्येऽनुग्रहमुत्तमम्।।२।।
अथ साधो च शिष्योस्मि कृपापात्रोस्मि मानद।।
अनुग्राह्योऽस्मि पुत्रोऽस्मि कृपां कुरु दयानिधे।।३।।
यथा मे न पुनर्भूयादसन्मतिरनर्थदा।।
सद्भिस्तु संगतेः क्वापि नभूयो दुःखमश्नुते।।४।।
तस्माद्बोधय मां विप्र सूक्तैस्तैर्वृजिनापहैः ।।
येन चाद्धा तरिष्यंति संसाराब्धिं मुमुक्षवः।।५।।
साधूनां समचित्तानां तथा भूतदयावताम् ।।
न च हीनोत्तमः क्वापि नात्मीयो हि परस्तथा।।६।।
ऐकाग्र्येण विचिंत्याथ चित्तशुद्धिं च पृच्छति।।

सर्वदोषयुतो वापि सर्वधर्मोज्झितोऽपि वा।।७।।
कृतानुतापश्च यदा यदा पृच्छति वै गुरून्।।
तदैवोपदिशंत्यद्धा ज्ञानं संसारमोचकम्।।८।।
यथा गंगा मनुष्याणां पापनाशस्य भाविनी।।
तथा मन्दसमुद्धारस्वभावाः साधवः स्मृताः।।९।।
मा विचारय मां बोद्धुं दयालो भक्तवत्सल ।।
शुश्रूषुत्वान्नतत्वाच्च्य शुद्धत्वात्तव संगतेः।। 2.7.18.१०।।
इति व्याधवचः श्रुत्वा पुनर्विस्मितमानसः।।
साधुसाध्विति संभाष्य धर्मानेतानुवाच ह।।११।।
।।शंख-उवाच।।
विष्णुप्रीतिकरान्दिव्यान्संसाराब्धिविमोचकान् ।।
कुरु धर्मांश्च वैशाखे यदि व्याध शमिच्छसि।।१२।।
आतपो बाधते घोरो न च्छाया नांबु चात्र च।।
तस्मात्स्थलांतरं यावो यत्र च्छाया तु वर्तते।।१३।।
तत्र गत्वा जलं पीत्वा सुच्छायां च समाश्रितः।।

तत्र ते वर्णयिष्यामि माहात्म्यं पापनाशनम्।।१४।।
विष्णोर्माधवमासस्य यथादृष्टं यथाश्रुतम्।।
इत्युक्तो मुनिना तेन व्याधः प्राह कृताञ्जलिः।। १५।।
इतो विदूरे सलिलं वर्तते च सरोवरे ।।
कपित्थास्तत्र वै सन्तिफलभारेण पीडिताः।।१६।।
गच्छावस्तत्र संतुष्टिर्भविता नात्र संशयः।।
व्याधेनैवं समादिष्टस्तेन साकं ययौ मुनिः।।१७।।
कियद्दूरं ततो गत्वा ददर्शाग्रे सरोवरम् ।।
बक कारण्डवाकीर्णं चक्रवाकोपशोभितम् ।।१८।।
हंससारसक्रौंचाद्यैः समंतात्परिशोभितम् ।।
कीचकैश्च सुघोषैश्च कूजितं भ्रमरैरपि ।।१९।।
नक्रकच्छपमीनाद्यैर्वगाह्यं सुमनोहरम् ।।
कुमुदोत्पलकह्लार पुंडरीकादिभिर्महत्।। 2.7.18.२०।।
शतपत्रैः कोकनदैः समन्तात्परिशोभितम् ।।
पक्षिणां च कलारावैर्मुखर नयनोत्सवम् ।।२१।।

तटे कीचकगुल्मैश्च तथा वृक्षैश्च शोभितम् ।।
वटैः करंजैर्नीपैश्च चिंचिणीभिस्तथैव च ।।२२।।
निम्बप्लक्षप्रियालैश्च चम्पकैर्बकुलैः शुभैः।।
पुन्नागैस्तुम्बरैश्चैव कपित्थामलकैरपि ।।२३।।
निष्पेषणैश्च जम्बूभिः समंतात्परिशोभितम्।।
वन्यमातंगसारंग वराहमहिषादिभिः।।२४।।
शशैश्च शल्लकैश्चैव गवयैरुपशोभितम्।।
खड्गनाभिमृगाद्यैश्च व्याघ्रैः सिंहैर्वृकैरपि ।।२५।।
खरान्तकैश्च शरभैश्च मरीभिः सुमण्डितम् ।।
शाखाशाखान्तरं शीघ्रं प्लवमानैः प्लवंगमैः।।२६।।
मार्जरैश्चैव भल्लूकैर्भीषणं रुरुभिस्तथा।।
झिल्लीशब्दैश्च क्रेंकारैः कीचकानां रवैस्तथा।।२७।।
घोरवायुविनिर्घातदारुभारैः समन्वितम् ।।
एतादृशं सरो दिव्यं व्याधेनैव प्रदर्शितम् ।।२८।।
ददर्श मुनिशार्दूलस्तृषया बाधितो भृशम् ।।

स्नात्वा मध्याह्नवेलायां सरस्यस्मिन्मनोरमे।।२९।।
वाससी परिधायाऽथ कृत्वा माध्याह्निकीःक्रियाः।।
देवपूजां ततः कृत्वा भुक्त्वा फलमतन्द्रितः ।। 2.7.18.३०।।
व्याधोपनीतं सुस्वादु कपित्थं श्रमहारि च ।।
सुखोपविष्टः पप्रच्छ व्याधं धर्मरतं पुनः ।।३१।।
किं वक्तव्यं मया ह्यद्य तवादौ धर्मतत्पर ।।
धर्माश्च बहवः संति नानामार्गाः पृथग्विधाः।।३२।।
तत्र वैशाखमासोक्ताः सूक्ष्मा अपि महार्थदाः।।
सर्वेषामेव जन्तूनामिहाऽमुत्र फलप्रदाः।।३३।।

यत्प्रष्टव्यं मनसि ते यच्चादौ तच्च पृच्छताम्।।
इत्युक्तो मुनिना तेन व्याधः प्रांजलिरब्रवीत्।।३४।
।।व्याध उवाच।।
केन वा कर्मणा चाऽऽसीद्व्याधजन्म तमोमयम्।।
केन वा चेदृशी बुद्धिः संगतिर्वा महात्मनः।।३५।।
एतच्चान्यत्समाचक्ष्व यदि मां मन्यसे प्रभो।।

इत्युक्तः पुनरप्याह शंखो नाम महामुनिः।।३६।।
मेघगंभीरया वाचा स्मयमानमुखांबुजः।।
।।शंख उवाच।।
शाकले नगरे पूर्वं द्विजस्त्वं वेदपारगः ।।३७।।
स्तम्बो नाम महातेजास्तथा श्रीवत्सगोत्रजः।।
तवेष्टा गणिका काचिदासीत्तत्संगदोषतः।।३७।।
त्यक्त्वा नित्यक्रिया नित्यं शूद्रवद्गृहमागतः ।।
शून्याचारस्य दुष्टस्य परित्यक्तक्रियस्य च।।३९।।
ब्राह्मणी च तदा चाऽऽसीद्भार्या कांतिमती तव।।
सा त्वां पर्यचरत्सुभ्रूः सवेश्यं ब्राह्मणाधमम्।। 2.7.18.४०।।
उभयोः क्षालयंती च पादांस्त्वत्प्रियकारिणी।।
उभयोरप्यधः शेते उभयोर्वचने रता ।।४१।।
वेश्यया वार्यमाणाऽपि पातिव्रत्यव्रतस्थिता ।।
एवं शुश्रूषयंत्या हि भर्तारं वेश्यया सह ।।४२।।
जगाम सुमहान्कालो दुःखिताया महीतले।।

अपरस्मिन्दिने भर्ता माषं च मूलकान्वितम्।।४३।।
अभक्षयच्छूद्रधर्मान्निपावांस्तिलमिश्रितान् ।।
तदपथ्यमशित्वा तु वमंश्चैव विरेचयन्।।४४।।
अपथ्याद्दारुणो रोगो व्यजायत भगंदरः।।
स दह्यमानो रोगेण दिवारात्रं तु भूरिशः।।४५।।
यावदास्ते गृहे वित्तं तावद्वेश्या च संस्थिता।।
गृहीत्वा तस्य सा वित्तं पश्चान्नोवास मंदिरे।।४६।।
अन्यस्य पार्श्वमासाद्य गता घोरा सुनिर्घृणा ।।
ततः स दीनवचनो व्याधिबाधासुपीडितः ।।४७ ।।
उक्तवान्स रुदन्भार्यां रुजा व्याकुलमानसः।।
परिपालय मां देवि वेश्याऽऽसक्तं सुनिष्ठुरम्।।४८।
न मयोपकृतं किंचित्त्वयि सुंदरि पावनि ।।
को भार्यां प्रणतां पापो नानुमन्येत गर्हितः।।४९।।
स षंढो भविता भद्रे दश जन्मसु पंचसु ।।
दिवारात्रं महाभागे निमदितः साधुभिर्जनैः ।। 2.7.18.५०।।

पापयोनिमवाप्स्यामि त्वां साध्वीमवमन्य वै।।
अहं क्रोधेन दग्धोऽस्मि तवापमानजेन वै ।।५१।।

एवं ब्रुवाणं भर्तारं कृताञ्जलिपुटाऽब्रवीत्।।
न दैन्यं भवता कार्यं न व्रीडा कांत मां प्रति।। ५२।।
न चाऽपि त्वयि मे क्रोधो येन दग्धो वदस्यथ।।
पुरा कृतानि पापानि दुःखानीह भवंति हि।।५३।।
तानि या क्षमते साध्वी पुरुषो वा स उत्तमः।।
यन्मया पापया पापं कृतं वै पूर्वजन्मनि।।५४।।
तद्भुंजत्या न मे दुःखं न विषादः कथंचन ।।
इत्येवमुक्त्वा भर्तारं सा सुभ्रूस्तमपालयत् ।।५५।।
आनीय जनकाद्वित्तं बन्धुभ्यो वरवर्णिनी ।।
क्षीरोदवासिनं देवं भर्त्तारं सा त्वचिंतयत् ।।५६।।
शोधयन्ती दिवारात्रौ पुरीषं मूत्रमेव च ।।
नखेन कर्षती भर्तुः कृमीन्कष्टाच्छनैःशनैः।।५७।।
न सा स्वपिति रात्रौ तु न दिवा वरवर्णिनी ।।

भर्तुर्दुःखेन संतप्ता दुःखितेदमवोचत ।।५८।।
देवाश्च पातु भर्तारं पितरो ये च विश्रुताः ।।
कुर्वंतु रोगहीनं मे भर्त्तारं गतकल्मषम् ।।५९।।
चण्डिकायै प्रदास्यामि रक्तमांससमुद्भवम् ।।
सुष्ठवन्नं माहिषोपेतं भर्तुरारोग्यहेतवे।। 2.7.18.६०।।
मोदकान्कारयिष्यामि विघ्नेशाय महात्मने।।
मन्दवारे करिष्यामि चोपवासान्दशैव तु ।।६१।।
नोपभुंजामि मधुरं नोपभुंजामि वै घृतम् ।।
तैलाभ्यंगविहीनाहं स्थास्ये नैवात्र संशयः ।।६२।।
जीवताद्भोगहीनोऽयं भर्त्ता मे शरदां शतम्।।
एवं सा व्याहरद्देवी वासरे वासरे गते ।।६३।।
तदा चाऽऽगान्मुनिः कश्चिन्महात्मा देवलाह्वयः।।
वैशाखे मासि घर्मार्तः सायाह्ने तस्य वै गृहम्।। ६४।।
तदा वै भार्यया चोक्तं भिषग्वै गृहमागतः।।
तेन वै रोगहानिः स्यात्तस्याऽऽतिथ्य करोम्यहम्।। ६५।।

ज्ञात्वा त्वां धर्मविमुखं भिषग्व्याजेन वंचितः।।
पादावनेजनं कृत्वा तज्जलं मूर्ध्नि साक्षिपत्।। ६६।।
पानकं च ददौ तस्मै घर्मार्ताय महात्मने ।।
त्वयाऽनुमोदिता सायं घर्मतापनिवारकम् ।।६७।।
स प्रातरुदिते सूर्ये मुनिः प्रायाद्यथाऽऽगतः।।
अथ चाल्पेन कालेन सन्निपातोऽभवत्तव।।६८।।
त्रिकट्व्यां नीयमानायां भर्त्तांगुलिमखंडयत् ।।
उभयोर्दंतयोः श्लेषः सहसा समपद्यत ।।६९।।
तत्खंडमंगुलेर्वक्त्रे स्थितं भर्तुः सुकोमलम्।।
खण्डयित्वागुलिं भर्ता पञ्चत्वमगमत्तदा।। 2.7.18.७०।।

शय्यायां सुमनोज्ञायां स्मरंस्तां पुंश्चली शुभाम् ।।
मृतं विज्ञाय भर्त्तारं भार्या कांतिमती तव।।७१।।
विक्रीय चाऽपि वलयं गृहीत्वा चेन्धनं बहु ।।
चक्रे चितिं तेन साध्वी मध्ये कृत्वा पतिं तदा ।।७२।।
अवगुह्य भुजाभ्यां च पादौ चाश्लिष्य पादयोः।।

मुखे मुखं विनिक्षिप्य हृदयं हृदये तथा।।७३।।
जघने जघनं देवी ह्यात्मानं सन्निवेश्य च।।
दाहयामास कल्याणी भर्तृदेहं रुजान्वितम्।।
आत्मना सह कल्याणी ज्वलिते जातवेदसि।।७४।।
विमुच्य देहं सहसा जगाम पतिं समालिंग्य मुरारिलोकम्।।
पानीयदानेन च माधवेऽस्मिन्पादावनेजादपि योगिगम्यम्।।७५।।
त्वमंतकाले गणिकाविचिंतया देहं त्यक्त्वा मुक्तसमस्तकिल्बिषः।।
जन्म व्याध्यं प्राप्यसे घोररूपं हिंसासक्तः सर्वदोद्वेगकारी ।।७६।।
दत्ता त्वया पानकस्याऽपि दाने मासेऽनुज्ञा माधवे साधुजाने।।
व्याधो जातस्तेन जाता सुबुद्धिर्धर्मान्प्रष्टुं सर्वसौख्यैकहेतून् ।।७७।।
धृतं मूर्ध्ना पादशौचावशिष्टं जलं मुनेः सर्वपापापहारि।।
तेनेयं ते संगतिर्मे वनेऽस्मिन्यया भूयः संपदः सन्ततिश्च ।।७८।।
इत्येतत्सर्वमाख्यातं पूर्वजन्मनि यत्कृतम्।।
कर्म पुण्यं पापकं च दृष्टं दिव्येन चक्षुषा।।७९।।
गोप्यं वा ते प्रवक्ष्यामि यद्भवाञ्छ्रोतुमिच्छति।।

जाता ते चित्तशुद्धिर्वै स्वस्ति भूयान्महामते।। 2.7.18.८०।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्ये नारदाम्बरीष संवादे व्याधोपाख्याने व्याधस्य पूर्वजन्मकथनंनामाष्टादशोऽध्यायः।।१८।।

Roman transliteration

vālmike:pūrva janmasya kathā
"vyādha uvāca||
bhavatā'nugṛhīto'smi mune pāpo'tiduṣṭadhīḥ||
dayālavo mahāṃto hi svabhāvādeva sādhavaḥ||1||
kva vyādhaścā'kulīno'haṃ kva ca vā matirīdṛśī||
kevalaṃ bhavatāmeva manye'nugrahamuttamam||2||
atha sādho ca śiṣyosmi kṛpāpātrosmi mānada||
anugrāhyo'smi putro'smi kṛpāṃ kuru dayānidhe||3||
yathā me na punarbhūyādasanmatiranarthadā||
sadbhistu saṃgateḥ kvāpi nabhūyo duḥkhamaśnute||4||
tasmādbodhaya māṃ vipra sūktaistairvṛjināpahaiḥ ||
yena cāddhā tariṣyaṃti saṃsārābdhiṃ mumukṣavaḥ||5||
sādhūnāṃ samacittānāṃ tathā bhūtadayāvatām ||
na ca hīnottamaḥ kvāpi nātmīyo hi parastathā||6||
aikāgryeṇa viciṃtyātha cittaśuddhiṃ ca pṛcchati||

sarvadoṣayuto vāpi sarvadharmojjhito'pi vā||7||
kṛtānutāpaśca yadā yadā pṛcchati vai gurūn||
tadaivopadiśaṃtyaddhā jñānaṃ saṃsāramocakam||8||
yathā gaṃgā manuṣyāṇāṃ pāpanāśasya bhāvinī||
tathā mandasamuddhārasvabhāvāḥ sādhavaḥ smṛtāḥ||9||
mā vicāraya māṃ boddhuṃ dayālo bhaktavatsala ||
śuśrūṣutvānnatatvācca śuddhatvāttava saṃgateḥ|| 2.7.18.10||
iti vyādhavacaḥ śrutvā punarvismitamānasaḥ||
sādhusādhviti saṃbhāṣya dharmānetānuvāca ha||11||
||śaṃkha-uvāca||
viṣṇuprītikarāndivyānsaṃsārābdhivimocakān ||
kuru dharmāṃśca vaiśākhe yadi vyādha śamicchasi||12||
ātapo bādhate ghoro na cchāyā nāṃbu cātra ca||
tasmātsthalāṃtaraṃ yāvo yatra cchāyā tu vartate||13||
tatra gatvā jalaṃ pītvā succhāyāṃ ca samāśritaḥ||

tatra te varṇayiṣyāmi māhātmyaṃ pāpanāśanam||14||
viṣṇormādhavamāsasya yathādṛṣṭaṃ yathāśrutam||
ityukto muninā tena vyādhaḥ prāha kṛtāñjaliḥ|| 15||
ito vidūre salilaṃ vartate ca sarovare ||
kapitthāstatra vai santiphalabhāreṇa pīḍitāḥ||16||
gacchāvastatra saṃtuṣṭirbhavitā nātra saṃśayaḥ||
vyādhenaivaṃ samādiṣṭastena sākaṃ yayau muniḥ||17||
kiyaddūraṃ tato gatvā dadarśāgre sarovaram ||
baka kāraṇḍavākīrṇaṃ cakravākopaśobhitam ||18||
haṃsasārasakrauṃcādyaiḥ samaṃtātpariśobhitam ||
kīcakaiśca sughoṣaiśca kūjitaṃ bhramarairapi ||19||
nakrakacchapamīnādyairvagāhyaṃ sumanoharam ||
kumudotpalakahlāra puṃḍarīkādibhirmahat|| 2.7.18.20||
śatapatraiḥ kokanadaiḥ samantātpariśobhitam ||
pakṣiṇāṃ ca kalārāvairmukhara nayanotsavam ||21||

taṭe kīcakagulmaiśca tathā vṛkṣaiśca śobhitam ||
vaṭaiḥ karaṃjairnīpaiśca ciṃciṇībhistathaiva ca ||22||
nimbaplakṣapriyālaiśca campakairbakulaiḥ śubhaiḥ||
punnāgaistumbaraiścaiva kapitthāmalakairapi ||23||
niṣpeṣaṇaiśca jambūbhiḥ samaṃtātpariśobhitam||
vanyamātaṃgasāraṃga varāhamahiṣādibhiḥ||24||
śaśaiśca śallakaiścaiva gavayairupaśobhitam||
khaṅganābhimṛgādyaiśca vyāghraiḥ siṃhairvṛkairapi ||25||
kharāntakaiśca śarabhaiśca marībhiḥ sumaṇḍitam ||
śākhāśākhāntaraṃ śīghraṃ plavamānaiḥ plavaṃgamaiḥ||26||
mārjāraiścaiva bhallūkairbhīṣaṇaṃ rurubhistathā||
jhillīśabdaiśca kreṃkāraiḥ kīcakānāṃ ravaistathā||27||
ghoravāyuvinirghātadārubhāraiḥ samanvitam ||
etādṛśaṃ saro divyaṃ vyādhenaiva pradarśitam ||28||
dadarśa muniśārdūlastṛṣayā bādhito bhṛśam ||

snātvā madhyāhnavelāyāṃ sarasyasminmanorame||29||
vāsasī paridhāyā'tha kṛtvā mādhyāhnikīḥkriyāḥ||
devapūjāṃ tataḥ kṛtvā bhuktvā phalamatandritaḥ || 2.7.18.30||
vyādhopanītaṃ susvādu kapitthaṃ śramahāri ca ||
sukhopaviṣṭaḥ papraccha vyādhaṃ dharmarataṃ punaḥ ||31||
kiṃ vaktavyaṃ mayā hyadya tavādau dharmatatpara ||

dharmāśca bahavaḥ saṃti nānāmārgāḥ pṛthagvidhāḥ||32||
tatra vaiśākhamāsoktāḥ sūkṣmā api mahārthadāḥ||
sarveṣāmeva jantūnāmihā'mutra phalapradāḥ||33||
yatpraṣṭavyaṃ manasi te yaccādau tacca pṛcchatām||
ityukto muninā tena vyādhaḥ prāṃjalirabravīt||34|
||vyādha uvāca||
kena vā karmaṇā cā"sīdvyādhajanma tamomayam||
kena vā cedṛśī buddhiḥ saṃgatirvā mahātmanaḥ||35||
etaccānyatsamācakṣva yadi māṃ manyase prabho||

ityuktaḥ punarapyāha śaṃkho nāma mahāmuniḥ||36||
meghagaṃbhīrayā vācā smayamānamukhāṃbujaḥ||
||śaṃkha uvāca||
śākale nagare pūrvaṃ dvijastvaṃ vedapāragaḥ ||37||
stambo nāma mahātejāstathā śrīvatsagotrajaḥ||
taveṣṭā gaṇikā kācidāsīttatsaṃgadoṣataḥ||37||
tyaktvā nityakriyā nityaṃ śūdravadgṛhamāgataḥ ||
śūnyācārasya duṣṭasya parityaktakriyasya ca||39||
brāhmaṇī ca tadā cā"sīdbhāryā kāṃtimatī tava||
sā tvāṃ paryacaratsubhrūḥ saveśyaṃ brāhmaṇādhamam|| 2.7.18.40||
ubhayoḥ kṣālayaṃtī ca pādāṃstvatpriyakāriṇī||
ubhayorapyadhaḥ śete ubhayorvacane ratā ||41||
veśyayā vāryamāṇā'pi pātivratyavratasthitā ||
evaṃ śuśrūṣayaṃtyā hi bhartāraṃ veśyayā saha ||42||
jagāma sumahānkālo duḥkhitāyā mahītale||

aparasmindine bhartā māṣaṃ ca mūlakānvitam||43||
abhakṣayacchūdradharmānnipāvāṃstilamiśritān ||
tadapathyamaśitvā tu vamaṃścaiva virecayan||44||
apathyāddāruṇo rogo vyajāyata bhagaṃdaraḥ||
sa dahyamāno rogeṇa divārātraṃ tu bhūriśaḥ||45||
yāvadāste gṛhe vittaṃ tāvadveśyā ca saṃsthitā||
gṛhītvā tasya sā vittaṃ paścānnovāsa maṃdire||46||
anyasya pārśvamāsādya gatā ghorā sunirghṛṇā ||
tataḥ sa dīnavacano vyādhibādhāsupīḍitaḥ ||47 ||
uktavānsa rudanbhāryāṃ rujā vyākulamānasaḥ||
paripālaya māṃ devi veśyā"saktaṃ suniṣṭhuram||48|
na mayopakṛtaṃ kiṃcittvayi suṃdari pāvani ||
ko bhāryāṃ praṇatāṃ pāpo nānumanyeta garhitaḥ||49||
sa ṣaṃḍho bhavitā bhadre daśa janmasu paṃcasu ||
divārātraṃ mahābhāge nimaditaḥ sādhubhirjanaiḥ || 2.7.18.50||

pāpayonimavāpsyāmi tvāṃ sādhvīmavamanya vai||
ahaṃ krodhena dagdho'smi tavāpamānajena vai ||51||
evaṃ bruvāṇaṃ bhartāraṃ kṛtāñjaliputā'bravīt||
na dainyaṃ bhavatā kāryaṃ na vrīḍā kāṃta māṃ prati|| 52||
na cā'pi tvayi me krodho yena dagdho vadasyatha||
purā kṛtāni pāpāni duḥkhānīha bhavaṃti hi||53||
tāni yā kṣamate sādhvī puruṣo vā sa uttamaḥ||
yanmayā pāpayā pāpaṃ kṛtaṃ vai pūrvajanmani||54||
tadbhuṃjatyā na me duḥkhaṃ na viṣādaḥ kathaṃcana ||
ityevamuktvā bhartāraṃ sā subhrūstamapālayat ||55||
ānīya janakādvittaṃ bandhubhyo varavarṇinī ||

kṣīrodavāsinaṃ devaṃ bharttāraṃ sā tvaciṃtayat ||56||
śodhayantī divārātrau purīṣaṃ mūtrameva ca ||
nakhena karṣatī bharttuḥ kṛmīnkaṣṭācchanaiḥśanaiḥ||57||
na sā svapiti rātrau tu na divā varavarṇinī ||

bhartturduḥkhena saṃtaptā duḥkhitedamavocata ||58||
devāśca pātu bhartāraṃ pitaro ye ca viśrutāḥ ||
kurvaṃtu rogahīnaṃ me bharttāraṃ gatakalmaṣam ||59||
caṇḍikāyai pradāsyāmi raktamāṃsasamudbhavam ||
suṣṭhavannaṃ māhiṣopetaṃ bhartturārogyahetave|| 2.7.18.60||
modakānkārayiṣyāmi vighneśāya mahātmane||
mandavāre kariṣyāmi copavāsāndaśaiva tu ||61||
nopabhuṃjāmi madhuraṃ nopabhuṃjāmi vai ghṛtam ||
tailābhyaṃgavihīnāhaṃ sthāsye naivātra saṃśayaḥ ||62||
jīvatādrogahīno'yaṃ bharttā me śaradāṃ śatam||
evaṃ sā vyāharaddevī vāsare vāsare gate ||63||
tadā cā"gānmuniḥ kaścinmahātmā devalāhvayaḥ||
vaiśākhe māsi gharmārtaḥ sāyāhne tasya vai gṛham|| 64||
tadā vai bhāryayā coktaṃ bhiṣagvai gṛhamāgataḥ||
tena vai rogahāniḥ syāttasyā"tithya karomyaham|| 65||

jñātvā tvāṃ dharmavimukhaṃ bhiṣagvyājena vaṃcitaḥ||
pādāvanejanaṃ kṛtvā tajjalaṃ mūrdhni sākṣipat|| 66||
pānakaṃ ca dadau tasmai gharmārtāya mahātmane ||
tvayā'numoditā sāyaṃ gharmatāpanivārakam ||67||
sa prātarudite sūrye muniḥ prāyādyathā"gataḥ||
atha cālpena kālena sanniṣpāto'bhavattava||68||
trikaṭvyāṃ nīyamānāyāṃ bharttāṃgulimakhaṃḍayat ||
ubhayordaṃtayoḥ śleṣaḥ sahasā samapadyata ||69||
tatkhaṃḍamaṃgulervaktre sthitaṃ bhartuḥ sukomalam||
khaṇḍayitvāguliṃ bhartā pañcatvamagamattadā|| 2.7.18.70||
śayyāyāṃ sumanojñāyāṃ smaraṃstāṃ puṃścalī śubhām ||
mṛtaṃ vijñāya bharttāraṃ bhāryā kāṃtimatī tava||71||
vikrīya cā'pi valayaṃ gṛhītvā cendhanaṃ bahu ||
cakre citiṃ tena sādhvī madhye kṛtvā patiṃ tadā ||72||
avaguhya bhujābhyāṃ ca pādau cāśliṣya pādayoḥ||

mukhe mukhaṃ vinikṣipya hṛdayaṃ hṛdaye tathā||73||
jaghane jaghanaṃ devī hyātmānaṃ sanniveśya ca||
dāhayāmāsa kalyāṇī bhartṛdehaṃ rujānvitam||
ātmanā saha kalyāṇī jvalite jātavedasi||74||
vimucya dehaṃ sahasā jagāma patiṃ samāliṃgya murārilokam||
pānīyadānena ca mādhave'sminpādāvanejādapi yogigamyam||75||
tvamaṃtakāle gaṇikāviciṃtayā dehaṃ tyaktvā muktasamastakilbiṣaḥ||
janma vyādhyaṃ prāpyase ghorarūpaṃ hiṃsāsaktaḥ sarvadodvegakārī ||76||
dattā tvayā pānakasyā'pi dāne māse'nujñā mādhave sādhujāne||
vyādho jātastena jātā subuddhirdharmānprasṭuṃ sarvasaukhyaikahetūn ||77||
dhṛtaṃ mūrdhnā pādaśaucāvaśiṣṭaṃ jalaṃ muneḥ sarvapāpāpahāri||
teneyaṃ te saṃgatirme vane'sminyayā bhūyaḥ saṃpadaḥ santatiśca ||78||
ityetatsarvamākhyātaṃ pūrvajanmani yatkṛtam||
karma puṇyaṃ pāpakaṃ ca dṛṣṭaṃ divyena cakṣuṣā||79||
gopyaṃ vā te pravakṣyāmi yadbhavāñchrotumicchati||

jātā te cittaśuddhirvai svasti bhūyānmahāmate|| 2.7.18.80||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe vaiśākhamāsamāhātmye nāradāmbarīṣa saṃvāde vyādhopākhyāne vyādhasya pūrvajanmakathanaṃnāmāṣṭādaśo'dhyāyaḥ||18||

English translation

The hunter said :

1-4. I have been blessed by you, O sage, (though) I am a sinner and very wicked-minded. Indeed great men are compassionate and good by nature. Where am I, a hunter of ignoble birth? Where is the mind such as this (of yours)? (There is such a great difference between us!) I value only your excellent blessings.

O pious Sir, I am worthy of being guided and instructed by you. O bestower of honour, I am a deserving person to receive your mercy.

I should be blessed. I am your son. Be merciful, O storehouse of mercy, so that I will no longer have this vicious inclination that causes harmful and adverse results. By association with good people no one ever experiences any misery anywhere.

5. Hence, O Brāhmaṇa , enlighten me with such wise sayings as are destructive of sins, whereby those who are desirous of salvation certainly cross the ocean of worldly existence.

6. In the case of honourable and pious men of impartial mind, endowed with kindness and compassion for all living beings, no one is lowly and vulgar or high and excellent; no one is one's own or a stranger.

7-8. Whoever thinks with mental concentration and enquires about (the means of) mental purity and whoever repents even though he may be contaminated by all defects, and though he be deprived of all holy rites, whenever he enquires about this of his preceptors, they immediately impart to him the knowledge that certainly liberates one from the worldly existence.

9. Just as Gaṅgā is the cause of destruction of sins of men, so also pious and noble persons are proclaimed as the natural redeemers of the stupid and dull-witted people.

10. Do not hesitate in the matter of enlightening me, O compassionate one, favourably inclined towards your devotees, as I have a desire to hear (serve), have bowed down to you and have become pure due to the contact with you.

11. On hearing these words of the hunter, the sage became surprised in his mind once again. After exclaiming "Excellent! Excellent!" he spoke of these holy rites.

Śaṅkha said :

12. If you wish for welfare, O hunter, perform these holy rites in the month of Vaiśākha . They are excellent and cause delight to Viṣṇu . They liberate the devotees from the ocean of worldly existence.

13-15a. A fierce heat oppresses us here. There is neither shade nor water here. So we shall go to some other place where there is plenty of shade. After drinking water I shall resort to the shade. There I shall describe unto you the greatness (of the holy rites) destructive of sins. I shall recount the greatness of the month of Vaiśākha that pertains to Viṣṇu. I shall recount it in the manner as has been heard and seen (by me).

15b-17. On being told thus by the sage, the hunter said with palms joined in reverence: “A little away from here, there is water in an excellent lake. There are wood-apple trees there fully laden with fruit. We shall go there. There is no doubt about this that you will be satisfied.”

On being directed thus by the hunter, the sage went along with him.

18-24a. After going a little distance from there he saw the excellent lake. It was full of cranes and Kāraṇḍava ducks. It was rendered beautiful by ruddy geese. There were swans, Sārasa ducks, storks etc. all round rendering it very splendid. Bamboo-reeds with holes therein produced a loud and sweet musical note along with the humming of bees.

It was very charming with tortoises, crocodiles, fish etc. swimming about. It was a large lake abounding in lilies, blue lotuses, red lotuses, white lotuses etc.

There were hundred-petalled lotuses of the Kokanada variety all round, beautifying the lake splendidly. The sweet chirping sounds of the birds reverberated. The lake was one that afforded the pleasure of a festival unto the eyes.

There were hedges of bamboo reeds and many trees adorning the banks. It was rendered beautiful by various trees such as banyan trees, Karañja , Nīpa , tamarind, margosa , Plakṣa , Priyāla , Caṃpaka , Bakula , Punnāga , Tumbara , Kapittha , Āmalaka (Emblic myrobalan), Nīṣpeṣaṇa and Jambū (rose apple tree) all round.

24b-29a. There were many types of animals all round such as wild elephant, deer, boar, buffalo etc. There were hares, porcupines, blue oxen etc. beautifying the place. There were rhinoceroses, musk deer, antelopes etc., tigers, lions, wolves, the fabulous eight-footed Śarabhas that killed donkeys, Camarī deer, etc. adorning the forest all round.

There were monkeys leaping from branch to branch quickly. The place was rendered fearful by (wild) cats and bears as well as Ruru deer. There were the sounds of crickets, the ‘Kreṅ’ sounds of great harshness as well as the sounds of bamboo reeds. Agitated by violent gusts of winds, the trees produced great rustling sounds.

The tiger among sages, who was much oppressed by thirst, saw the lake of great excellence like this as pointed out by the hunter.

29b-34. He took his midday bath in this fascinating lake and wore his clothes once again. Then he performed religious rites prescribed for midday. After performing the worship of the Lord, he eagerly ate the very tasty wood-apple and other fruits brought by the hunter that dispelled his fatigue.

Thereafter, he seated himself comfortably and asked the hunter who was interested in Dharma : “O (hunter) interested in Dharma, what is it that has to be said by me at the outset to you now? There are many holy rites of several and separate kinds. Among them those holy rites that are specially laid down for the month of Vaiśākha, yield great benefits though they are subtle. They bestow benefits on all living beings both here and hereafter. What you have in your mind as worthy of being asked, ask it at the outset itself’.

On being told thus by that sage, the hunter said with palms joined in reverence:

The hunter said :

35-36. What was that Karma as a result of which (I got) this birth as a hunter full of Tamoguṇa? What is the reason for such an inclination as this? How did I come into contact with (you) the noble-souled

one? Relate this as well as other things, O holy lord, if you consider me worthy of the same.

On being requested thus, the great sage named Śaṅkha spoke once again in a majestic tone like that of a cloud. There was smile on his lotus-like face.

Śaṅkha said :

37-41. Formerly you were a Brāhmaṇa named Staṃba in the city of Śākala (modem Sialkote, Panjab). You had mastered the Vedas and were very brilliant. You were born of Śrīvatsa Gotra . You had a prostitute as your beloved. On account of the fault of associating with her, you had forsaken your daily rites. You returned home like a Śūdra . You were devoid of good conduct. You were vicious with all holy rites cast off.

You had a Brāhmaṇa wife named Kāntimatī . That beautiful lady served you along with that prostitute (though) you were a base Brāhmaṇa. In order to please you, she washed the feet of both of you. She obeyed the words of both of you. She slept below on the ground allowing both of you to sleep (on the cot).

42-48a. Though she was prevented by that prostitute (your Brāhmaṇa wife) adhered to her chaste activities. Serving her husband and the prostitute together, she continued to be miserable on the earth. A great deal of time elapsed thus.

One day the husband consumed the Māṣa pulse along with radish. Following the custom of Śūdras , he ate the Niṣpāva pulse mixed with gingelly seeds. Having consumed those unwholesome things, he suffered from vomiting and diarrhoea.

On account of the unwholesomeness of the food, he became a prey to the dreadful disease of fistula of anus. On account of that ailment it appeared as though he was being burned day and night.

As long as there was ample wealth in the house, the prostitute continued to stay there, but having deprived him of his wealth, she no longer stayed in his abode. The terrible, merciless courtesan went away and stayed with someone else. Afflicted very much with the ailment, with his mind agitated on account of the pain, he spoke to his wife cryingly in a pitiable tone:

48b-51. “Protect me, O gentle lady, ruthless though I was due to my attachment to a prostitute. O holy and beautiful lady, I have not at all helped you so far. O gentle lady, that despicable sinner who does not honour his wife who bows down to him, shall become a eunuch in the course of fifteen births. O highly fortunate lady, day and night I am censured by honourable and virtuous men. Since I have disrespected a chaste lady like you, I will be reborn of a sinful womb. I burn within myself with the anger arising from the dishonour done to you.”

52-55. When her husband said thus, she spoke these words with palms joined in reverence:

“You need not feel any wretchedness or shame, O my husband, on account of me. I do not entertain any anger towards you, whereby, you say, you bum within yourself. Sins committed previously turn into miseries. A chaste lady or man who brooks the same is the most excellent one. I am (must have been) a sinful woman. If I reap the fruit of sin committed by me in the previous birth, I feel no remorse or sorrow thereby.”

Saying thus she rendered all help to her husband.

56. The lady of excellent complexion brought money from her father and other kinsmen (in order to help him). She considered her husband (on a par with) the Lord (Viṣṇu) who resides in the Milk

Ocean.

57. By day as well as by night, she regularly washed the urine and excreta of her husband. With her nails, she pulled out slowly the worms (from the ulcer).

58. Neither at night nor during the day did the fair-complexioned lady get a wink of sleep. Sad and dejected on account of the misery of her husband, she said thus:

59-63. “May Devas and Manes who are well-known protect my husband. Let them absolve my husband of sins and free him from sickness. For the sake of the health of my husband, I shall offer to Caṇḍikā excellent and well-cooked food mixed with blood and flesh along with (products of) buffalo-milk. I shall get Moḍaka sweets prepared for the noble-souled Vighneśa (Gaṇeśa). I shall observe ten fasts on Saturdays. I will not take sweet things. I will not use ghee . I will not smear oil over my body, Undoubtedly I will remain thus. Let this husband of mine live for a hundred years free from ailments.”

That gentle lady said like this everyday as it rolled by.

64. Then a noble-souled sage named Devala came to his abode in the evening on a day in the month of Vaiśākha. He was distressed due to heat.

65. At that time your wife said: “The physician has come to our house. Therefore, the sickness will be removed. I shall be hospitable to him.”

66. Knowing that you were averse to pious activities, she tricked you and got him in under the pretext that he was a physician. Washing the feet of the sage, she sprinkled the water on your head.

67. Encouraged by you, she gave sweet drink to that noble-souled one, distressed with heat in the evening. It dispelled all the heat.

68. In the morning, when the sun arose, the sage went back on his way. Then within a short while you had an attack of Sannipāta (a combined derangement of all the humours of the body).

69-74. When she was administering the three pungent substances (ginger, black pepper and long pepper), the husband bit off her finger. The two teeth (upper and lower ones) suddenly came close together. The tender finger remained within the mouth of the husband. After biting the finger off, the husband died on the excellent bed thinking about the beautiful courtesan. On coming to know that her husband was dead, your wife Kāntimatī sold her bangles and bought fuel. The chaste lady made up a funeral pyre thereby, keeping (the dead body of) her husband in the middle. She embraced him with her hands, entwined the feet with his feet, placed her face against his face, kept her chest close to his chest and placed her pudenda over his. Thus placing herself on his body, that auspicious lady burned the sick body of her husband along with that of hers in the burning fire. [see notes below]

75. Embracing her husband, she forsook her body and went to the world of Murāri , due to the merit of giving sweet drink in this month of Vaiśākha, as well as that of washing the feet (of a sage). She attained the world worthy of being attained by Yogins .

76. You got rid of all your sins, but since you were engrossed in the thought of a courtesan at the time of death, you attained the birth as a hunter with a terrible form. You became interested in violence. You always caused heart-burn (to others).

77-78. Permission was given by you for the gift of the sweet drink in the month of Vaiśākha, O (hunter) with a chaste wife. Hence when you were born as a hunter, you had the good inclination of asking about holy rites that cause all happiness. You got your head sprinkled with ṭhe water with which the

feet of the sage were washed. It was conducive to the destruction of all sins. Therefore, you had the opportunity of contacting me in this forest now, and due to this you will have further riches etc.

79. Thus whatever was done by you in the previous birth has been recounted to you. Your meritorious and sinful Karmas have been seen by me through divine vision.

80. Whatever you wish to hear, I shall recount unto you even if it be a secret. Your mind has become purified, O highly intelligent one. Hail unto you!

Notes regarding Satī:

The self-immolation of the widow along with the dead body of the husband described here, is called Satī . This was a respectable practice in higher castes as recorded in various mediaeval inscriptions. Curiously enough the practice has no Vedic sanction. The two Mantras , RV X.18.8 and AV XVIII.3.1, mention some pre-Vedic custom when the widow, as a formality, used to lie by the side of the deceased husband on the funeral pyre and return to “life”. The first ‘historical’ reference to Satī , viz. queen Mādrī ’s self-immolation with king Pāṇḍu in Mbh, Ādi 116.31 is nullified by Mbh, Ādi 118.21-22 which states that the dead bodies of Pāṇḍu and Mādrī were brought to Hastināpura and were given a royal funeral on the same pyre. How Mādrī died is a matter of anybody’s conjecture. Her inability to fulfil Pāṇḍu’s last desire for sexual intercourse must have broken the heart of the pious lady. Old Gṛhya Sūtras , and old Smṛtis like Manu and Yājñavalkya do not support Satī . In the dark middle age of India (to which SkP belongs) the so-called Dharmaśāstra writers even distorted older texts to support widow-burning.

Thus Kamalākara Bhaṭṭa in Nirṇaya Sindhu quotes an imaginary Manu’s authority to advocate widow-burning as an alternative to life-long celibacy of a widow as follows:

On the contrary Medhātithi (9th cent. CE), the famous commentator of Manusmṛti , on Manu V.156 plainly states that ‘Dying after the husband is against the Vedas’ (śruti -virodho'yam).

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 19

The Curse of Wind-god

Chapter 173 of 221 · 15 detected Sanskrit verse markers

Sanskrit

।।व्याध उवाच।।
विष्णुमुद्दिश्य कर्तव्या धर्मा भागवताः शुभाः।।
तत्राऽपि माधवीयाश्च इत्युक्तं तु त्वया पुरा ।।१ ।।
स विष्णुः कीदृशो ब्रह्मन्किं वा तस्य हि लक्षणम्।।
किं मानं तस्य सद्भावैः कैर्ज्ञेयो भगवान्विभुः।।२ ।।
कीदृशा वैष्णवा धर्माः केनाऽसौ प्रीयते हरिः ।।
एतदाचक्ष्व मे ब्रह्मन्किंकराय महामते ।।३।।
इति पृष्टस्तु व्याधेन पुनः प्राह स वै द्विजः।।
प्रणम्य जगतामीशं नारायणमनामयम्।।४।।
शंख उवाच।।
शृणु व्याध प्रवक्ष्यामि विष्णुरूपमकल्मषम् ।।
यदचिन्त्यं विरिंच्याद्यैर्मुनिभिर्भावितात्मभिः ।।५।।
पूर्णशक्तिः पूर्णगुणो निर्दिष्टः सकलेश्वरः ।।
निर्गुणो निष्कलोऽनंतः सच्चिदानन्दविग्रहः ।।६।।
यदेतदखिलं विश्वं चराचरमनीदृशम्।।

साधिशंसाऽऽश्रयं यच्च यद्वशे नियतं स्थितम्।।७।।
अथ ते लक्षणं वच्मि ब्रह्मणः परमात्मनः।।
उत्पत्तिस्थितिसंहारा ह्यावृत्तिर्नियमस्तथा ।।८।।
प्रकाशौ बन्धमोक्षौ च वृत्तिर्यस्माद्भवंत्यमी ।।
स विष्णुर्ब्रह्मसंज्ञोऽसौ कवीनां संमतो विभुः।।९।।
साक्षाद्ब्रह्मेति तं प्राहुः पश्चाद्ब्रह्मादिकानपि ।।
ब्रह्मशब्दं सोपपदं ब्रह्मादिषु विदो विदुः।। 2.7.19.१०।।
नान्येषां ब्रह्मता क्वाऽपि तच्छक्त्येकांशभागिनाम्।।
तदेतच्छास्त्रगम्यं हि जन्माद्यस्य महाविभोः।।११।।
शास्त्रं च वेदाः स्मृतयः पुराणं वै तदात्मकम्।।
इतिहासः पंचरात्रं भारतं च महामते ।।१२।।
एतैरेव महाविष्णुर्ज्ञेयो नान्यैः कथंचन ।।
नावेदविदमुं विष्णुं मनुते च नरः क्वचित्।।१३।।
नेंद्रियैर्नानुमानैश्च न तर्कैः शक्यते विभुम्।।
ज्ञातुं नारायणं देवं वेदवेद्यं सनातनम् ।।१४।।

अस्यैव जन्मकर्माणि गुणाञ्ज्ञात्वा यथामति।।
मुच्यंते जीवसंघाश्च सदा तद्वशवर्तिनः ।।१५।।
क्रमाद्विष्णोश्च माहात्म्यं यथा सातिशयं भवेत्।।
एकैकस्मिन्स्थिता शक्तिर्देवर्षिपितृमातृके।।१६।।
प्रत्यक्षेणाऽऽगमेनापि तथैवाऽनुमयाऽपि च।।
आदौ नरोत्तमं विद्याद्बले ज्ञाने सुखे तथा।।१७।।
तस्माद्भूतं शतगुणं विद्याज्ज्ञानादिभिर्वृतम् ।।
भूतान्मनुष्यगंधर्वान्विद्याच्छतगुणाधिकान् ।।१८।।
तत्त्वाभिमानिनो देवास्तेभ्यो विद्याच्छताधिकान्।।
तत्त्वाभिमानिदेवेभ्यः सप्तैव ऋषयो वराः।।१९।।
सप्तर्षिभ्यो वरो ह्यग्निरग्नेः सूर्यादयस्तथा।।
सूर्याद्बृहस्पतिर्गुरोः प्राणः प्राणाद्विद्वो महाबलः।। 2.7.19.२०।।
इन्द्राच्च गिरिजा देवी देव्याः शंभुर्जगद्गुरुः।।
शंभोर्बुद्धिर्महादेवी बुद्धेः प्राणो बलाधिकः।।२१।।
न प्राणात्परमं किंचित्प्राणे सर्वं प्रतिष्ठितम्।।

प्राणाज्जातमिदं विश्वं प्राणात्मकमिदं जगत्।।२२।।
प्राणे प्रोतमिदं सर्वं प्राणादेव हि चेष्टते।।
सर्वाधारमिमं प्राहुः सूत्रं नीलांबुदप्रभम् ।।२३।।
लक्ष्मीकटाक्षमात्रेण प्राणस्यास्य स्थितिर्भवेत्।।
सा लक्ष्मीर्देवदेवस्य कृपालेशैकभाजिनी।।२४ ।।
न विष्णोः परमं किंचिन्न समो वा कथंचन।।
।। व्याध उवाच।।
कथं जीवेष्वयं प्राणःसूत्रनामाऽधिकोऽभवत्।।२५।।
निर्णयो वा कथं ह्यस्य प्राणाधिक्यं कथं विभो।।
एतदाचक्ष्व मे ब्रह्मन्कथं प्राणाद्विभुः परः।।२६।।
।।शंख उवाच ।।
शृणु व्याध प्रवक्ष्यामि यत्पृष्टो निर्णयस्तथा।।
प्राणाधिक्यं समुद्दिश्य जीवैश्च सकलैरपि।।२७।।
पुरा नारायणो देवः पद्मसृष्टौ सनातनः।।
सृष्ट्वा ब्रह्मादिकान्देवानिदं प्राह जनार्दनः ।।२८ ।।

साम्राज्येऽहं स्थापयेयं ब्रह्माणं वः पतिं प्रभुम्।।
यो युष्मास्वधिको देवो यौवराज्ये सुरेश्वराः।।२९।।
तं स्थापयत शीलाढ्यं शौर्यौदार्यगुणान्वितम्।।
इत्युक्ता विभुना देवाः सर्वे शक्रपुरोगमाः।।2.7.19.३०।।
एवं विवदिरेऽन्योन्यमहं भूयामहं त्विति।।
सर्वे विवदमानाश्च सूर्यं केचित्परं विदुः ।।३१।।
शक्रं केचित्परं कामं केचित्तूष्णीं तु तस्थिरे।।
ते निर्णयमपश्यंतः प्रष्टुं नारायणं ययुः ।।३२।।
नमस्कृत्य पुनः प्राहुः सर्वे प्रांजलयोऽमराः।।

विचारितं महाविष्णो सर्वैरस्माभिरंजसा।।३३।।
अस्मासु देवमधिकं नैव विद्मः कथंचन ।।
त्वमेव निर्णयं ब्रूहि देवाः संशयिनः खलु ।।३४।।
इति पृष्टोऽमरैः सर्वैः प्रहसन्निदमब्रवीत् ।।
देहादस्माच्च वैराजाद्यस्मिन्निष्क्रामति ह्ययम्।।३५।।
पतिष्यति प्रविष्टे तु यस्मिन्वै ह्युत्थितो भवेत्।।

स देवो ह्यधिको नूनं नापरस्तु कथंचन ।।३६।।
इत्युक्तास्ते ततः सर्वे तथास्त्विति वचोऽब्रुवन् ।।
निश्चक्राम जयंताह्वः पादात्पूर्वं सुरेश्वरः ।।३७।।
तदा पंगुममुं प्राहुर्न देहः पतितस्तदा ।।
शृण्वन्पिबन्वदञ्जिघ्रन्पश्यन्नास्तेऽचलन्नपि ।।३८।।
पश्चाद्ध्यद्विनिष्क्रांतो दक्षोनाम प्रजापतिः ।।
तदा षंढममुं प्राहुर्न देहः पतितस्तदा ।। ३९।।
शृण्वन्पिबन्वदञ्जिघ्रन्पश्यन्नास्ते चलन्नपि ।।
पश्चाद्धस्ताद्विनिष्क्रांत इन्द्रः सर्वामरेश्वरः ।। 2.7.19.४०।।
हस्तहीनममुं प्राहुर्न देहः पतितस्तदा ।।
शृण्वन्पिबन्वदञ्जिघ्रन्पश्यन्नास्ते चलन्नपि ।।४१।।
लोचनाभ्यां विनिष्क्रांतः सूर्यस्तेजस्विनां वरः।।
तदा काणममुं प्राहुर्न देहः पतितस्तदा ।।४२।।
शृण्वन्पिबन्वदञ्जिघ्रन्पश्यन्नास्ते चलन्नपि ।।
प्राणात्पश्चाद्विनिष्क्रांतौ नासत्यौ विश्वभेषजौ।।

अजिघ्राणममुं प्राहुर्न देहः पतितस्तदा ।।४३।।
शृण्वन्पिबन्वदन्नैव जिघ्रन्नास्तेऽचलन्नपि ।।
श्रोत्राद्दिशो विनिष्क्रांता न देहः पतितस्तदा।।
तदामुं बधिरं प्राहुर्मृतं नैव कथंचन।।४४।।
पिबन्वदन्नपि तदा ह्यशृण्वन्नचलन्नपि ।।
वरुणो रसनायास्तुविनिष्क्रांतस्ततः परम् ।।
तदाऽरसज्ञमेवाहुर्न देहः पतितस्तदा ।।४५।।
जीवंश्चलन्नदन्नास्ते तथा जानञ्छवसन्नपि ।।
ततो वाचो विनिष्क्रांतो वह्निर्वागीश्वरो विभुः।। ४६ ।।
तदा मूकममुं प्राहुर्न देहः पतितस्तदा ।।
जीवंश्चलन्नदन्नास्ते तथा जानञ्छवसन्नपि ।।४७।।
पश्चाद्रुद्धो विनिष्क्रांतो मनसो बोधनात्मकः।।
तदा जडममुं प्राहुर्न देहः पतितस्तदा ।।४८।।
जीवंश्चलन्नदन्नास्ते तथा जानञ्छवसन्नपि ।।
पश्चात्प्राणो विनिष्क्रांतो मृतमेनं तदा विदुः ।।

पुनरेवं तदा प्राहुर्देवा विस्मितमानसाः ।।४९।।
देहमुत्था पयेद्यस्तु पुनरेवं व्यवस्थितः ।।

स एव ह्यधिकोऽस्मासु युवराजा भविष्यति।। 2.7.19.५०।।
इत्येवं तु प्रतिश्रुत्य विविशुश्च यथाक्रमम् ।।
जयंतः प्राविशत्पादौ नोत्तस्थौ तत्कलेवरम् ।।५१।
गुह्यं च प्राविशद्दक्षो नोत्तस्थौ तत्कलेवरम् ।।
इन्द्रो हस्तौ विवेशाऽथ नोत्तस्थौ तत्कलेवरम्।। ।।५२।।
चक्षुः सूर्यः प्रविष्टोऽभून्नोत्तस्थौ तत्कलेवरम् ।।
दिशः श्रोत्रे प्रविविशुर्नोत्तस्थौ तत्कलेवरम्।।५३।।
वरुणः प्राविशज्जिह्वां नोत्तस्थौ तत्कलेवरम् ।।
नासां विविशतुर्दस्रौ नोत्तस्थौ तत्कलेवरम्।।५४ ।।
वह्निश्च प्राविशद्वाचं नोत्तस्थौ तत्कलेवरम् ।।
मनश्च प्राविशद्बुद्धो नोत्तस्थौ तत्कलेवरम् ।।५५।।
पश्चात्प्राणो विवेशासौ तदोत्तस्थौ कलेवरम् ।।
तदा देवा विनिश्चित्य प्राणं देवाधिकं विभुम्।। ५६ ।।

बले ज्ञाने च धैर्ये च वैराग्ये प्राणनेऽपि च।।
ततोऽभिषेचयांचक्रुर्यौवराज्ये महाप्रभुम् ।।५७।।
उत्कृष्टस्थितिहेतुत्वादुक्थमेकं तदा जगुः ।।
तस्मात्प्राणात्मकं विश्वं सर्वं स्थावरजंगमम्।।५८।।
अंशैः पूर्णैर्बलाढ्यैश्च पूर्णोऽयं जगतां पतिः।।५९।।
न प्राणहीनं जगदस्ति किंचित्प्राणेन हीनं न च वै समेधते ।।
न प्राणहीनं स्थितमत्र किंचित्प्राणेन हीनं न च किंचिदस्ति।।
तस्मात्प्राणः सर्वजीवाधिकोऽभूद्बलाधिकः सर्वजीवांतरात्मा ।। 2.7.19.६०।।
प्राणात्कोऽपि ह्यधिको वा समो वा शास्त्रे दृष्टः श्रुतपूर्वो न चाऽऽस्ते ।।६१ ।।
तत्तत्कार्यानुगः प्राणो ह्येको देवो ह्यनेकधा ।।
तस्मात्प्राणं वरं प्राहुः प्राणोपासनतत्पराः ।।
लीलयैव जगत्स्रष्टुं हन्तुं पालयितुं प्रभुः ।।६२।।
शेषाऽहिशिवशक्राद्याश्चेतनाश्च जडा अपि ।।
वासुदेवादृते कोऽपि नैनं परिभविष्यति ।।६३।।
सर्वदेवात्मकः प्राणः सर्वदेवमयो विभुः ।।

वासुदेवाऽनुगो नित्यं तथा विष्णुवशस्थितः।।६४।।
वासुदेवप्रतीपं तु न शृणोति न पश्यति ।।
देवाः प्रतीपं कुर्वंति रुद्राद्याः सुरेश्वराः ।।६५।।
प्रतीपं क्वाऽपि कुरुते न प्राणः सर्वगोचरः।।
तस्मात्प्राणो महाविष्णोर्बलमाहुर्मनीषिणः।।६६।।
एवं ज्ञात्वा महाविष्णोर्माहात्म्यं लक्षणं तथा ।।
पूर्वबन्धानुगं लिंगं जीर्णां त्वचमिवोरगः ।।६७।।
विसृज्य परमं याति नारायणमनामयम् ।।
श्रुत्वा शंखोदितं वाक्यं पुनर्व्यासः प्रसन्नधीः।।६८ ।।
प्रश्रयाऽवनतो भूत्वा पुनः पप्रच्छ तं मुनिम् ।।

ब्रह्मन्महानुभावस्य प्राणस्याऽस्य जगद्गुरोः ।।६९।।
न ख्यातो महिमा लोके कथं सर्वेश्वरस्य वै ।।
देवानां च मुनीनां च भूपानां च महात्मनाम् ।। 2.7.19.७०।।
महिमा श्रूयते लोके पुराणेषु सहस्रशः ।।
एतदाचक्ष्व मे ब्रह्मञ्छ्रोतुं कौतूहलं हि मे।।७१।।

।।शंख उवाच।।
पुरा प्राणो हरिं देवं नारायणमनामयम् ।।
अश्वमेधैर्यष्टुकामो गङ्गातीरं ययौ मुदा ।।७२।।
हलैश्चकार भूशुद्धिं नानामुनिगणैर्युतः ।।
अन्तर्वल्मीकलीनस्तु कण्वो नाम समाधिगः।।७३।
हलोत्कृष्टो विनिष्क्रांतः क्रोधादिदमुवाच ह ।।
दृष्ट्वा पुरः स्थितं प्राणं शशाप ह महाविभुम्।। ७४।।
अद्यप्रभृति न ख्यातिं महिमा भुवनत्रये ।।
तव प्राप्नोति देवेश भूलोके तु विशेषतः ।।७५।।
प्रख्यातास्ते भविष्यंति ह्यवतारा जगत्त्रये ।।
इत्युक्तो मुनिना तेन वायुः कोधात्तमब्रवीत्।।७६।
विनापराधं शप्तोऽस्मि तितिक्षुं मां निरागसम्।।
तस्मात्कण्व महाबाहो गुरुद्रोही भवाऽऽशु च।। ७७ ।।
लोके निन्दितवृत्तिश्च भवेत्याह सदागतिः ।।
ततः प्रभृति लोकेऽस्मिन्प्राणस्याऽस्य महाप्रभो।। ७८ ।।

न ख्यातो महिमा लोके भूलोके तु विशेषतः।।
शापात्कण्वो गुरुं जग्ध्वा सूर्यशिष्योऽभवत्तदा।। ७९ ।।
इत्येतत्कथितं सर्वं यत्पृष्टं तु त्वयाऽधुना ।।
यच्छ्रोतव्यमितो व्याध पृच्छ मां मा विचारय।। 2.7.19.८०।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्ये नारदाम्बरीषसंवादे वायुशापकथनंनामैकोनविंशोऽध्यायः ।।१९।।

Roman transliteration

||vyādha uvāca||
viṣṇumuddiśya kartavyā dharmā bhāgavatāḥ śubhāḥ||
tatrā'pi mādhavīyāśca ityuktaṃ tu tvayā purā ||1 ||
sa viṣṇuḥ kīdṛśo brahmankiṃ vā tasya hi lakṣaṇam||
kiṃ mānaṃ tasya sadbhāvaiḥ kairjñeyo bhagavānvibhuḥ||2 ||
kīdṛśā vaiṣṇavā dharmāḥ kenā'sau prīyate hariḥ ||
etadācakṣva me brahmankiṃkarāya mahāmate ||3||
iti pṛṣṭastu vyādhena punaḥ prāha sa vai dvijaḥ||
praṇamya jagatāmīśaṃ nārāyaṇamanāmayam||4||
śaṃkha uvāca||
śṛṇu vyādha pravakṣyāmi viṣṇurūpamakalmaṣam ||
yadacintyaṃ viriṃcyādyairmunibhirbhāvitātmabhiḥ ||5||
pūrṇaśaktiḥ pūrṇaguṇo nirdiṣṭaḥ sakaleśvaraḥ ||

nirguṇo niṣkalo'naṃtaḥ saccidānandavigrahaḥ ||6||
yadetadakhilaṃ viśvaṃ carācaramanīdṛśam||

sādhiśaṃsā"śrayaṃ yacca yadvaśe niyataṃ sthitam||7||
atha te lakṣaṇaṃ vacmi brahmaṇaḥ paramātmanaḥ||
utpattisthitisaṃhārā hyāvṛttirniyamastathā ||8||
prakāśau bandhamokṣau ca vṛttiryasmādbhavaṃtyamī ||
sa viṣṇurbrahmasaṃjño'sau kavīnāṃ saṃmato vibhuḥ||9||
sākṣādbrahmeti taṃ prāhuḥ paścādbrahmādikānapi ||
brahmaśabdaṃ sopapadaṃ brahmādiṣu vido viduḥ|| 2.7.19.10||
nānyeṣāṃ brahmatā kvā'pi tacchaktyekāṃśabhāginām||
tadetacchāstragamyaṃ hi janmādyasya mahāvibhoḥ||11||
śāstraṃ ca vedāḥ smṛtayaḥ purāṇaṃ vai tadātmakam||
itihāsaḥ paṃcarātraṃ bhārataṃ ca mahāmate ||12||
etaireva mahāviṣṇurjñeyo nānyaiḥ kathaṃcana ||
nāvedavidamuṃ viṣṇuṃ manute ca naraḥ kvacit||13||
neṃdriyairnānumānaiśca na tarkaiḥ śakyate vibhum||
jñātuṃ nārāyaṇaṃ devaṃ vedavedyaṃ sanātanam ||14||

asyaiva janmakarmāṇi guṇāñjñātvā yathāmati||
mucyaṃte jīvasaṃghāśca sadā tadvaśavartinaḥ ||15||
kramādviṣṇośca māhātmyaṃ yathā sātiśayaṃ bhavet||
ekaikasminsthitā śaktirdevarṣipitṛmātṛke||16||
pratyakṣeṇā"gamenāpi tathaivā'numayā'pi ca||
ādau narottamaṃ vidyādbale jñāne sukhe tathā||17||
tasmādbhūtaṃ śataguṇaṃ vidyājjñānādibhirvṛtam ||
bhūtānmanuṣyagaṃdharvānvidyācchataguṇādhikān ||18||
tattvābhimānino devāstebhyo vidyācchatādhikān||
tattvābhimānidevebhyaḥ saptaiva ṛṣayo varāḥ||19||
saptarṣibhyo varo hyagniragneḥ sūryādayastathā||
sūryādgururguroḥ prāṇaḥ prāṇādiṃdro mahābalaḥ|| 2.7.19.20||
indrācca girijā devī devyāḥ śaṃbhurjagadguruḥ||
śaṃbhorbuddhirmahādevī buddheḥ prāṇo balādhikaḥ||21||
na prāṇātparamaṃ kiṃcitprāṇe sarvaṃ pratiṣṭhitam||

prāṇājjātamidaṃ viśvaṃ prāṇātmakamidaṃ jagat||22||
prāṇe protamidaṃ sarvaṃ prāṇādeva hi ceṣṭate||
sarvādhāramimaṃ prāhuḥ sūtraṃ nīlāṃbudaprabham ||23||
lakṣmīkaṭākṣamātreṇa prāṇasyāsya sthitirbhavet||
sā lakṣmīrdevadevasya kṛpāleśaikabhājinī||24 ||
na viṣṇoḥ paramaṃ kiṃcinna samo vā kathaṃcana||
|| vyādha uvāca||
kathaṃ jīveṣvayaṃ prāṇaḥsūtranāmā'dhiko'bhavat||25||
nirṇayo vā kathaṃ hyasya prāṇādhikyaṃ kathaṃ vibho||
etadācakṣva me brahmankathaṃ prāṇādvibhuḥ paraḥ||26||
||śaṃkha uvāca ||
śṛṇu vyādha pravakṣyāmi yatpṛṣṭo nirṇayastathā||
prāṇādhikyaṃ samuddiśya jīvaiśca sakalairapi||27||
purā nārāyaṇo devaḥ padmasṛṣṭau sanātanaḥ||
sṛṣṭvā brahmādikāndevānidaṃ prāha janārdanaḥ ||28 ||

sāmrājye'haṃ sthāpayeyaṃ brahmāṇaṃ vaḥ patiṃ prabhum||
yo yuṣmāsvadhiko devo yauvarājye sureśvarāḥ||29||

taṃ sthāpayata śīlāḍhyaṃ śauryaudāryaguṇānvitam||
ityuktā vibhunā devāḥ sarve śakrapurogamāḥ||2.7.19.30||
evaṃ vivadire'nyonyamahaṃ bhūyāmahaṃ tviti||
sarve vivadamānāśca sūryaṃ kecitparaṃ viduḥ ||31||
śakraṃ kecitparaṃ kāmaṃ kecittūṣṇīṃ tu tasthire||
te nirṇayamapaśyaṃtaḥ praṣṭuṃ nārāyaṇaṃ yayuḥ ||32||
namaskṛtya punaḥ prāhuḥ sarve prāṃjalayo'marāḥ||
vicāritaṃ mahāviṣṇo sarvairasmābhiraṃjasā||33||
asmāsu devamadhikaṃ naiva vidmaḥ kathaṃcana ||
tvameva nirṇayaṃ brūhi devāḥ saṃśayinaḥ khalu ||34||
iti pṛṣṭo'maraiḥ sarvaiḥ prahasannidamabravīt ||
dehādasmācca vairājādyasminniṣkrāmati hyayam||35||
patiṣyati praviṣṭe tu yasminvai hyutthito bhavet||

sa devo hyadhiko nūnaṃ nāparastu kathaṃcana ||36||
ityuktāste tataḥ sarve tathāstviti vaco'bruvan ||
niścakrāma jayaṃtāhvaḥ pādātpūrvaṃ sureśvaraḥ ||37||
tadā paṃgumamuṃ prāhurna dehaḥ patitastadā ||
śṛṇvanpibanvadañjighranpaśyannāste'calannapi ||38||
paścādguhyādviniṣkrāṃto dakṣonāma prajāpatiḥ ||
tadā ṣaṃḍhamamuṃ prāhurna dehaḥ patitastadā || 39||
śṛṇvanpibanvadañjighranpaśyannāste calannapi ||
paścāddhastādviniṣkrāṃta indraḥ sarvāmareśvaraḥ || 2.7.19.40||
hastahīnamamuṃ prāhurna dehaḥ patitastadā ||
śṛṇvanpibanvadañjighranpaśyannāste calannapi ||41||
locanābhyāṃ viniṣkrāṃtaḥ sūryastejasvināṃ varaḥ||
tadā kāṇamamuṃ prāhurna dehaḥ patitastadā ||42||
śṛṇvanpibanvadañjighranpaśyannāste calannapi ||
prāṇātpaścādviniṣkrāṃtau nāsatyau viśvabheṣajau||

ajighrāṇamamuṃ prāhurna dehaḥ patitastadā ||43||
śṛṇvanpibanvadannaiva jighrannāste'calannapi ||
śrotrāddhiśo viniṣkrāṃtā na dehaḥ patitastadā||
tadāmuṃ badhiraṃ prāhurmṛtaṃ naiva kathaṃcana||44||
pibanvadannapi tadā hyaśṛṇvannacalannapi ||
varuṇo rasanāyāstuviniṣkrāṃtastataḥ param ||
tadā'rasajñamevāhurna dehaḥ patitastadā ||45||
jīvaṃścalannadannāste tathā jānañchavasannapi ||
tato vāco viniṣkrāṃto vahnirvāgīśvaro vibhuḥ|| 46 ||
tadā mūkamamuṃ prāhurna dehaḥ patitastadā ||
jīvaṃścalannadannāste tathā jānañchvasannapi ||47||
paścādrudro viniṣkrāṃto manaso bodhanātmakaḥ||
tadā jaḍamamuṃ prāhurna dehaḥ patitastadā ||48||
jīvaṃścalannadannāste tathā jānañchvasannapi ||
paścātprāṇo viniṣkrāṃto mṛtamenaṃ tadā viduḥ ||

punarevaṃ tadā prāhurdevā vismitamānasāḥ ||49||
dehamutthā payedyastu punarevaṃ vyavasthitaḥ ||
sa eva hyadhiko'smāsu yuvarājā bhaviṣyati|| 2.7.19.50||
ityevaṃ tu pratiśrutya viviśuśca yathākramam ||
jayaṃtaḥ prāviśatpādau nottasthau tatkalevaram ||51|
guhyaṃ ca prāviśaddakṣo nottasthau tatkalevaram ||
indro hastau viveśā'tha nottasthau tatkalevaram|| ||52||

cakṣuḥ sūryaḥ praviṣṭo'bhūnnottasthau tatkalevaram ||
diśaḥ śrotre praviviśurnottasthau tatkalevaram||53||
varuṇaḥ prāviśajihvāṃ nottasthau tatkalevaram ||
nāsāṃ viviśaturdasrau nottasthau tatkalevaram||54 ||
vahniśca prāviśadvācaṃ nottasthau tatkalevaram ||
manaśca prāviśadrudro nottasthau tatkalevaram ||55||
paścātprāṇo viveśāsau tadottasthau kalevaram ||
tadā devā viniścitya prāṇaṃ devādhikaṃ vibhum|| 56 ||

bale jñāne ca dhairye ca vairāgye prāṇane'pi ca||
tato'bhiṣecayāṃcakruryauvarājye mahāprabhum ||57||
utkṛṣṭasthitihetutvādukthamekaṃ tadā jaguḥ ||
tasmātprāṇātmakaṃ viśvaṃ sarvaṃ sthāvarajaṃgamam||58||
aṃśaiḥ pūrṇairbalāḍhyaiśca pūrṇo'yaṃ jagatāṃ patiḥ||59||
na prāṇahīnaṃ jagadasti kiṃcitprāṇena hīnaṃ na ca vai samedhate ||
na prāṇahīnaṃ sthitamatra kiṃcitprāṇena hīnaṃ na ca kiṃcidasti||
tasmātprāṇaḥ sarvajīvādhiko'bhūdbalādhikaḥ sarvajīvāṃtarātmā || 2.7.19.60||
prāṇātko'pi hyadhiko vā samo vā śāstre dṛṣṭaḥ śrutapūrvo na cā"ste ||61 ||
tattatkāryānugaḥ prāṇo hyeko devo hyanekadhā ||
tasmātprāṇaṃ varaṃ prāhuḥ prāṇopāsanatatparāḥ ||
līlayaiva jagatsraṣṭuṃ hantuṃ pālayituṃ prabhuḥ ||62||
śeṣā'hiśivaśakrādyāścetanāśca jaḍā api ||
vāsudevādṛte ko'pi nainaṃ paribhaviṣyati ||63||
sarvadevātmakaḥ prāṇaḥ sarvadevamayo vibhuḥ ||

vāsudevā'nugo nityaṃ tathā viṣṇuvaśasthitaḥ||64||
vāsudevapratīpaṃ tu na śṛṇoti na paśyati ||
devāḥ pratīpaṃ kurvaṃti rudrādyāḥ sureśvarāḥ ||65||
pratīpaṃ kvā'pi kurute na prāṇaḥ sarvagocaraḥ||
tasmātprāṇo mahāviṣṇorbalamāhurmanīṣiṇaḥ||66||
evaṃ jñātvā mahāviṣṇormāhātmyaṃ lakṣaṇaṃ tathā ||
pūrvabandhānugaṃ liṃgaṃ jīrṇāṃ tvacamivoragaḥ ||67||
visṛjya paramaṃ yāti nārāyaṇamanāmayam ||
śrutvā śaṃkhoditaṃ vākyaṃ punarvyādhaḥ prasannadhīḥ||68 ||
praśrayā'vanato bhūtvā punaḥ papraccha taṃ munim ||
brahmanmahānubhāvasya prāṇasyā'sya jagadguroḥ ||69||
na khyāto mahimā loke kathaṃ sarveśvarasya vai ||
devānāṃ ca munīnāṃ ca bhūpānāṃ ca mahātmanām || 2.7.19.70||
mahimā śrūyate loke purāṇeṣu sahasraśaḥ ||
etadācakṣva me brahmañchrotuṃ kautūhalaṃ hi me||71||

||śaṃkha uvāca||
purā prāṇo hariṃ devaṃ nārāyaṇamanāmayam ||
aśvamedhairyaṣṭukāmo gaṅgātīraṃ yayau mudā ||72||
halaiścakāra bhūśuddhiṃ nānāmunigaṇairyutaḥ ||
antarvalmīkalīnastu kaṇvo nāma samādhigaḥ||73|
halotkṛṣṭo viniṣkrāṃtaḥ krodhādidamuvāca ha ||
dṛṣṭvā puraḥ sthitaṃ prāṇaṃ śaśāpa ha mahāvibhum|| 74||
adyaprabhṛti na khyātiṃ mahimā bhuvanatraye ||
tava prāpnoti deveśa bhūloke tu viśeṣataḥ ||75||
prakhyātāste bhaviṣyaṃti hyavatārā jagattraye ||
ityukto muninā tena vāyuḥ kodhāttamabravīt||76|
vināparādhaṃ śapto'smi titikṣuṃ māṃ nirāgasam||

tasmātkaṇva mahābāho gurudrohī bhavā"śu ca|| 77 ||
loke ninditavṛttiśca bhavetyāha sadāgatiḥ ||
tataḥ prabhṛti loke'sminprāṇasyā'sya mahāprabho|| 78 ||

na khyāto mahimā loke bhūloke tu viśeṣataḥ||
śāpātkaṇvo guruṃ jagdhvā sūryaśiṣyo'bhavattadā|| 79 ||
ityetatkathitaṃ sarvaṃ yatpṛṣṭaṃ tu tvayā'dhunā ||
yacchrotavyamito vyādha pṛccha māṃ mā vicāraya|| 2.7.19.80||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe vaiśākhamāsamāhātmye nāradāmbarīṣasaṃvāde vāyuśāpakathanaṃnāmaikonaviṃśo'dhyāyaḥ ||19||

English translation

The hunter said :

1-3. Earlier this was said by you that the splendid holy rites of the Lord should be performed with Viṣṇu in view, and that the Vaiśākha rites are also among them. O Brāhmaṇa , of what nature is that Viṣṇu? What is (his) characteristic feature? What is the proof of his existence? By whom can this great Lord be known? Of what nature are the holy rites of Viṣṇu? By which (rite) is Hari pleased? O highly intelligent Brāhmaṇa, explain this to me, your servant.

4. On being asked by the Vyādha (hunter) thus, the Brāhmaṇa spoke once again after bowing down to Nārāyaṇa , the Lord of the worlds, free from ailments.

Śaṅkha said :

5. Listen, O hunter, I shall describe the form of Viṣṇu. It is spotless (devoid of sins). It cannot be (adequately) comprehended by Brahmā and others and by sages of pure, sanctified souls.

6. The Lord of all has been described as one with full powers and one full of good qualities. The Lord whose form consists of existence, knowledge and bliss, is devoid of attributes. It is devoid of Kalās (parts) and is infinite.

7. This entire universe consisting of mobile and immobile beings, has never been otherwise (i.e. this has continued to exist from the beginning). The Lord is the support of all the desires and hopes of this universe. The universe is always under the control of the Lord.

8-10. Now I shall tell the features of Brahman , the Supreme Soul, to you. He is called Viṣṇu; from him all these take place: origin, sustenance, annihilation, repetition, control, knowledge, bondage, salvation and livelihood. This Lord is termed Brahman too. He is honoured by the wise seers. They call him the veritable Brahman. Afterwards Brahmā and oṃers too (were called so). The word ‘ Brahma ’ along with its attributes is interpreted as Brahmā (the creator) etc. by persons who know it.

11. No one else has the status of Brahma because they have only a part of his power. The birth etc. of this great Lord can be known only through scriptural texts.

12. O highly intelligent one, the scriptural texts are Vedas , Smṛtis , Purāṇas which have Vedas and Smṛtis for their soul, Itihāsas (epics, legends and mythology), Pāñcarātra and Bhārata . [1]

13. Mahāviṣṇu can be known only through these and not through anything else at all. No man who is not conversant with the Vedas thinks (can think) about Viṣṇu anywhere.

14. Neither through the sense-organs nor through inferences, nor through arguments, is it possible to know Lord Nārāyaṇa, the eternal lord who can be known only through the Vedas.

15. Individual souls that are always under his control, become liberated by knowing his good qualities, manifestations and activities in accordance with their intellectual attainment.

16. The power of Viṣṇu is present in each of these: Devas , sages, Pitṛs and Mothers. It shall be comparatively more or less in each of these.

17. Through perception, verbal testimony and inference one should, at the outset, understand the Excellent Man in regard to strength, knowledge and happiness.

18. Bhūta (goblin?) is hundred times more than he. One should know that it is endowed with knowledge etc. One shall know that human beings and Gandharvas are hundred times superior to Bhūta .

19. One should know the Devas who identify themselves with the Tattvas as superior to them. The Seven Sages are more excellent than the Devas who identify themselves with the Tattvas.

20. Agni is more excellent than the Seven Sages. The Sun and others are superior to Agni. Guru is superior to the Sun. Prāṇa (Vital Air) is superior to Guru. Indra of great strength is superior to Prāṇa.

21. Goddess Girijā is superior to Indra. Śaṃbhu , the sire of the universe, is superior to the Goddess. Buddhi (Cosmic Intellect), the great goddess, is superior to (individual?) Buddhi and Prāṇa is superior in strength to Buddhi.

22. There is noṃing greater than Prāṇa. Everyṃing is established in Prāṇa. This universe is evolved out of Prāṇa. This universe has Prāṇa for its soul.

23. All this (visible world) is as if sewed to Prāṇa. It is active only through Prāṇa. They say that it is the support of everything and has the lustre of the blue cloud. It is the Sutra (that which makes everything function).

24. This Prāṇa is sustained merely by the side-glance of Lakṣmī . That Lakṣmī gets a portion of the mercy of the Lord of Devas.

25-26. There is nothing greater than Viṣṇu nor even on a par with him in any respect.

The hunter asked :

How did ṃis Prāṇa called Sutra become superior to individual souls? How can this be decisively said? O holy lord, how is the superiority of Prāṇa? Explain this also, O Brāhmaṇa, how the Lord is greater than Prāṇa.

Śaṅkha said :

27. Listen, O hunter. I shall recount to you what you have asked about the decision in regard to the superiority of Prāṇa in all the Jīvas (Individual Souls).

28. Formerly in the Pādmakalpa , Nārāyaṇa, the eternal Lord, Janārdana , created Devas beginning with Brahmā and said thus:

29-32. “O prominent Devas, I shall instal god Brahmā as your protector and master of this empire (universe). You appoint that Deva as a crown-prince who is superior to you, who is richly endowed with excellent moral character and possesses qualities of heroism, liberal-mindedness, etc.”

On being told thus by the Lord, all Devas with Śakra as the leader, began to contend with one another: “I shall become so. I shall become so”. All of them then began to argue. Some knew that the Sun-god was the greatest (god). Some said that Śakra (was the greatest) and some (said that) Kama (was the greatest). Some kept quite. Unable to come to a decision, they went to Nārāyaṇa with a view to seek his decision.

33-34. After bowing down to him, all the immortal ones said with palms joined in reverence:

“O Mahāviṣṇu, all of us have pondered over the matter clearly. We do not know at all what Deva is superior to all the others among us. You alone proclaim your decision, as the Devas are indeed in doubt.”

35-36. On being requested thus by all the immortal ones, the Lord laughingly said thus:

“This is the Vairāja body. When he goes out of it, it (the body) will fall. When it enters the body, it rises up. Hence this god is certainly superior to you all and none else at all.”

37-38. On being told thus, all of them said, “So be it”. At the outset, the leading Sura named Jayanta came out through the foot. Then they called it lame. The body did not fall. It continued to hear, drink, speak, smell and see though not (able) to walk.

39-43a. Then the patriarch named Dakṣa came out through the private part. Then they called it a eunuch. The body did not fall. It continued to hear, drink, speak, smell, see and move about.

Afterwards, Indra, the lord of all immortal ones, came out through the hand. They called it one devoid of hands. The body did not fall then. It continued to hear, drink, speak, smell, see and move about.

The Sun-god, the most excellent one among the refulgent bodies, came out through the eyes. Then, they called it “One-eyed” [2] (Blind?). The body did not fall. It continued to hear, drink, speak, smell and move but not see.

43b-44a. Afterwards Nāsatyas , the physicians of the universe, came out through the nostrils. They called it “One who did not smell”. The body did not fall. It continued to hear, drink, speak and move about but not smell.

44b. The Quarters came out through the ears. Then the body did not fall. They called it “deaf’ but not dead at all.

45. It continued to drink and speak but not hear or move about. Thereafter Varuṇa came out through the tongue. Then the body did not fall. They called it “One who cannot relish the taste.”

46-47. It continued to be alive, move about, eat, understand and breaṃe.

Then Vahni , the lord and presiding deity of speech, came out through the organ of speech. Then they called it “dumb”. But the body did not fall. It continued to be alive, move about, eat, understand and breathe.

48-49. Afterwards Rudra came out through the mind, Rudra of the nature of enlightener of the mind. Then they called it, Jaḍa (sluggish, dull). The body did not fall then. It continued to be alive, move about, eat, understand and breathe.

Afterwards Prāṇa (Vital Air) came out. Then they came to know him to be dead. The Devas who were surprised in their minds said thus:

50. “He who makes this body rise up, shall be the most excellent one among us . He will become the Crown Prince.”

51-52. Afterwards they came to an agreement among themselves thus. They entered the body in due order.

Jayanta entered the feet. That body did not rise up. Dakṣa entered the private parts. That body did not rise up. Indra entered the hands. That body did not rise up.

53. The Sun entered the eye. That dead body did not rise up. The Quarters entered the ears. That body did not rise up.

54. Varuṇa entered the tongue. That body did not rise up. The divine physicians (Aśvin Devas) entered the nose. That body did not rise up.

55. Fire-god entered the organ of speech. That body did not rise up. Rudra entered the mind. That body did not get up.

56-57. Afterwards Prāṇa entered. Then that dead body rose up.

Thereupon the Devas came to the decision that Prāṇa, the lord, is the most excellent one among all the Devas in strength, knowledge, courage, absence of attachment and in living. They crowned it Yuvarāja (Heir-Apparent).

58-60. They recited an Uktha (Sāman hymn) as he was the cause of excellent maintenance. Hence the entire universe has Prāṇa for its soul. The entire universe consisting of mobile and immobile beings is complete with all parts and wholes endowed with strength. It (Prāṇa) is complete (Supreme) lord of the worlds.

There is nothing in the universe devoid of Prāṇa. It (thing devoid of Prāṇa) has no existence. That which is devoid of Prāṇa does not flourish. There is no existence without Prāṇa. Nothing can subsist devoid of Prāṇa. Hence Prāṇa became superior to all Jīvas. It is more excellent in strength. It is the immanent soul of all Individual Souls.

61-62. Nothing superior to or on a par with Prāṇa has been seen or heard about before in the scriptural texts. Though Lord Prāṇa is one, it is diversified inasmuch as it follows the different effects. Hence they say that Prāṇa is the most excellent one. Those who are eager to worship Prāṇa say that Prāṇa is competent to create, sustain and annihilate the universe playfully.

63. Excepting Vāsudeva , no one is competent to assail or excel it, whether it be conscious like the serpent Śeṣa , Śiva , Śakra and others, or inert.

64. Prāṇa is identified with all the Devas. He is the soul of all the Devas. He is a perpetual follower of Vāsudeva. He is always under the control of Viṣṇu.

65-66. He neither hears nor sees anything opposed to Vāsudeva. The Devas, the leading Suras , including Rudra, Indra etc. do act in opposition to (Vāsudeva), but Prāṇa which is present in all, never opposes (Vāsudeva). Hence learned men say that Prāṇa is the strength of Viṣṇu.

67-71. After knowing ṃus the greatness and characteristics of Mahāviṣṇu, a devotee should cast off the subtle body like a serpent casting off the slough. The subtle body which follows the Pūrvabandha (Avidyā : Nescience) [3] is to be left off. He then attains Nārāyaṇa, free from illness.

On hearing the words uttered by Śaṅkha , the hunter became delighted in his mind. He bowed down with humility and asked that sage once again: “O Brāhmaṇa, the greatness of ṃis magnanimous Prāṇa, the sire of the universe, is not known in the world. How is it that the greatness of Devas, sages, kings and other noble-souled ones is heard about in the world and in the Purāṇas thousands of times? Tell me this, O Brāhmaṇa. I am very eager to hear.”

Śaṅkha said :

72. Formerly Prāṇa was desirous of performing horse-sacrifices in order to propitiate Nārāyaṇa, Hari, free from ailments. So he joyously went to the banks of Gaṅgā .

73-74. He sanctified the ground by means of ploughs, surrounded by various groups of sages. There was a sage named Kaṇva , hidden within an anthill in the course of his transcendental meditation. He was dug up by means of these ploughs. Coming up, he spoke furiously. He cursed Prāṇa, the great lord, as he saw him standing in front:

75-76. “O Lord of Devas, from now onwards your greatness will not be known in the three worlds , especially in the terrestrial worlds. Your incarnations will, however, become very well-known in all the three worlds.”

On being told thus by the sage, Wind-god (i.e. Prāṇa) spoke to him furiously:

77-78. “I have been cursed without any offence, though I am free from sin and I am competent to suffer adversities. Hence, O Kaṇva, you will become inimical to your preceptor at once.” Wind-god said this also: “Be one of censurable conduct in the world.” Ever since then the greatness of the great lord, Prāṇa, is not known in this world, particularly on the earth.

79-80. On account of the curse, Kaṇva [4] ate his preceptor and became a disciple of Sun-god.

Thus what has been asked by you has been entirely recounted. Whatever further has to be heard by you, O hunter, ask me. Do not hesitate.

[1]: [1] : These are the authoritative texts (Pramāṇa-granthas) for knowing Viṣṇu. The Brahma Sutra is not mentioned as it was too tough for common people. ‘ Itihāsa ’ and ‘ Bhārata ’ are separately stated, perhaps to emphasize the special importance of the latter.

[2]: [2] : ‘ Kāṇa ’ should be interpreted as ‘blind’ here as ‘one-eyed’ man can see. He is not totally blind. But here ‘complete blindness’ is stated as a result of the absence of Sun-god.

[3]: [3] : Pūrvabandhaḥ is explained as follows: Pūrva —beginningless; bandha —bondage. It is the characteristic of Avidyā . This concept is similar to Āṇava-mala of Kāśmīra Śaivism. But here it is the Liṅga-Śarīra which is characterized by Avidyā .

[4]: [4] : The author seems to have confused Yājñavalkya with Kaṇva. It was Yājñavalkya who renounced his first teacher Vaiśampāyana and became a disciple of the Sun-god and received from him the ‘White’ Yajurveda. Kaṇva on the contrary is a ‘seer’ of the 8th Maṇḍala of RV. Mbh also does not attribute such ‘teacher-eating’ to Kaṇva. Kaṇva’s being excavated from an anthill is not traced elsewhere.

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 20

The Bhāgavata Dharmas

Chapter 174 of 221 · 7 detected Sanskrit verse markers

Sanskrit

"वाल्मीके:पूर्वजन्मस्यकथा
"व्याध-उवाच।।
किं जीवा विभुना सृष्टाः कोटिशोऽथ सहस्रशः।।
दृश्यन्ते भिन्नकर्माणो नानामार्गाः सनातनाः।।१।।
नैकस्वभावा एते हि कुत एव महामते।।
सर्वं तत्पृच्छते मह्यं विस्तरात्तत्त्वतो वद ।।२।।
"शंख उवाच।
त्रिविधा जीवसंघा हि रजःसत्त्वतमोगुणाः।।
राजसा राजसं कर्म तामसास्तामसं तथा।।३।।
सात्त्विकाः सात्त्विकं कर्म कुर्वंत्येते यथाक्रमम्।।
क्वचिच्च गुणवैषम्यमेतेषां संसृतौ भवेत्।।४।।
तेनैवोच्चावचं कर्म कुर्वंतः फलभागिनः।।
क्वचित्सुखं क्वचिद्दुःखं क्वचिच्चोभयमेव च।।५।।
गुणानामेव वैषम्यात्प्राप्नुवन्ति नरा इमे।।
प्रकृतिस्था इमे जीवा बद्धा एतैर्गुणैस्त्रिभिः।।६।।

गुणकर्माऽनुरूपेण कर्मणां व्यत्ययः फलम् ।।
गुणानुगुण्यं भूयस्ते प्रकृतिं यान्त्यमी जनाः।।७।।
प्रकृतिस्थाः प्राकृतिका गुणकर्माऽभिमूर्छिताः ।।
गतिं प्राकृतिकीं यांति व्यत्ययः प्रकृतेर्न हि।।८।।
तामसा दुःखबहुलाः सदा तामसवृत्तयः ।।
निर्दया निष्ठुरा लोके सदा द्वेषैकजीविनः ।।९।।
राक्षसाद्याः पिशाचांतास्तामसीं यांति वै गतिम्।।
राजसा मिश्रमतयः कर्तारः पुण्यपापयोः ।। 2.7.20.१०।।
पुण्यात्स्वर्गं प्राप्नुवन्ति क्वचित्पापाच्च यातनाम्।।
अत एते मन्दभाग्या आवर्तंते पुनः पुनः।।११।।
धर्मशीला दयावन्तः श्रद्धावन्तोऽनसूयकाः।।
सात्त्विकाः सात्त्विकीं वृत्तिमनुतिष्ठंत आसते।।१२।।
ते चोर्ध्वं यांति विमला गुणापाये महौजसः।।
विभिन्नकर्मणां चातः पृथग्भावाः पृथग्विधाः।।१३।।
गुणकर्मानुरूपेण तेषां विष्णुर्महाप्रभुः ।।

कर्माणि कारयत्यद्धा स्वस्वरूपाप्तये विभुः।।१४।।
विष्णोर्वैषम्यनैर्घृण्ये पूर्णकामस्य वै नहि ।।
सृष्टिं स्थितिं हतिं चैव समामेव करोत्ययम्।।१५।।
स्वगुणादेव ते सर्वे कर्मणः फलभागिनः ।।
आरामोप्तान्यथा सर्वान्समं वर्षयति द्रुमान्।।१६।।
एककुल्याजला ह्यंग द्रुमाश्च प्रकृतिं गताः।।
नारामोप्तरि वैषम्यं नैर्घृण्यं वा कथंचन ।।१७।।
"व्याध उवाच।।
जनानां पूर्णभोगानां कदा मुक्तिर्भवेन्मुने ।।
सृष्टिकालेऽथवा ह्यंतकाले वा स्थापनस्य च।।१८।।
क्वचिच्च सृष्टिकालस्य संहारस्याऽपि वै स्थितेः।।
एतद्विस्तार्य मे ब्रह्मन्भगवच्चेष्टितं वद।।१९।। ।।
।।शंख उवाच।।
चतुर्युगसहस्राणि ब्रह्मणो दिनमुच्यते।।
रात्रिश्च तावती तस्य ह्यहोरात्रं दिनं भवेत्।। 2.7.20.२०।।

दशपञ्चदिनान्याहुः पक्षं मासो द्वयात्मकः।।
मासद्वयमृतुं प्राहुरयनं च ऋतुत्रयम् ।।२१।।
अयने द्वे वत्सरः स्यात्तादृक्च्छतसमा यदि।।
गच्छंति ब्रह्मणो ह्यस्य ब्रह्मकल्पं तदा विदुः।। २२।।
तावान्हि प्रलयः काल इति वेदविदां मतम् ।।
प्रलयस्त्रिविधः प्रोक्तो मानवो मानवात्यये ।।२३।।
दैनंदिनो द्वितीयो हि ब्रह्मणो दिवसात्यये ।।
ब्रह्मणोऽथ लये पश्चाद्ब्राह्मं च प्रलयं विदुः।।२४।
ब्रह्मणस्तु मुहुर्ते तु मनोस्तु प्रलयं विदुः ।।
प्रलयेषु व्यतीतेषु चतुर्दशसु वै क्रमात् ।।२५।।
दैनंदिनलयं प्राहुः प्रलयानां स्थितिं पुनः।।
त्रयाणामेव लोकानां लयो मन्वंतरे भवेत् ।।२६।।
चेतनानां तदा नाशो न लोकानां क्षयो भवेत्।।
उदकैरेव पूर्तिश्च यथा पूर्वं तथा पुनः ।।२७।।
मन्वंतरांते भूयातु चेतनानां पुनर्भवः ।।

दैनंदिनलये व्याध सर्वस्यापि क्षयो भवेत् ।।२८।।
सत्यलोकं विना सर्वे लोका नश्यंति साधिपाः।।
सचेतनाः साधिभूताः प्रसुप्ते चतुरानने ।।२९।।
तत्त्वाभिमानिनो देवाः केचिच्च मुनयस्तथा ।।
शिष्यंति सुप्ताः सर्वेऽपि सत्यलोकव्यवस्थिताः।। 2.7.20.३०।।
तिष्ठंति सुप्तिमापन्ना यावत्कल्पमतींद्रियाः ।।
पुनर्निशात्यये ब्रह्मा यथापूर्वमकल्पयत् ।।३१।।
ऋषीन्देवान्पितॄँल्लोकान्धर्मान्वर्णान्पृथक्पृथक् ।।
पुनर्दशावतारा हि विष्णोर्देवस्य चक्रिणः ।।३२।।

नियमेन भवंत्येते तथान्येऽपि च भूरिशः ।।
देवता ऋषयश्चैव आकल्पं च गिरां पतेः ।।३३।।
पुनरेवाऽभिवर्तंते ब्रह्मणा सह मुक्तिगाः।।
भूपाश्च साधवो ये च सिद्धिं प्राप्ताः परंगताः ।।३४।।
तेनैव चाभिवर्तंते सत्यलोकव्यवस्थिताः ।।
तद्राशिगाः पुनर्यांति तन्नाम्ना श्रुतिसंस्थिताः।।३५।।

तत्तद्भोत्रेषु जायंते तत्तत्कर्मरताः सदा ।।
दैत्यानामपि सर्वेषां यदा कलियुगात्ययः ।।३६।।
कलिना सह गच्छंति स्वां गतिं निरयालयाः।।
तेषां च राशिसंस्था ये तन्नामानोऽपरेऽपि च।।३७।।
जायन्ते कर्मणा स्वेन तत्तत्कर्मविधायकाः।।
सृष्टिकालं प्रवक्ष्यामि मुक्तिकालं तथैव च ।।३८।।
ब्रह्मादीनां च देवानां समाहितमना भव ।।
निमेषो देवदेवस्य ब्रह्मकल्पसमो मतः।।३९।।
तस्यावसाने चोन्मेषो देवदेवशिखामणेः।।
निमेषांऽते भवेदिच्छा स्रष्टुं लोकांश्च कुक्षिगान्।। 2.7.20.४०।।
सोऽपश्यत्स्वोदरे सर्वाञ्जीवसंघाननेकशः।।
सृज्यान्मुक्तानमृन्सर्वां लिंगभंगमुपागतान् ।।४१।।
सुप्ताः सृतिस्थाः सर्वेऽपि तमोगा अपि सर्वशः।।
पूर्वकल्पे लिंगभंगमापन्ना विधिपूर्वकाः ।।४२।।
मानवांता जीवकोशा जीवन्मुक्ताश्च मुक्तिगाः ।।

पूर्वकल्पे विमुक्ताश्च ब्रह्माद्या मानवांतकाः।।४३।।
ध्यानसंस्था हि तिष्ठंति विष्णुकुक्षिगता अपि ।।
उन्मेषस्यादिमे भागे चतुर्व्यूहात्मको विभुः।।४४।।
भूत्वा तु पूर्वसाद्भुण्याद्वासुदेवाच्च व्यूहगात् ।।
दत्त्वा तु ब्रह्मणो मुक्तिं सायुज्याख्यां महाविभुः ।।४५।।
दत्त्वा तदनु सायुज्यं तत्त्वज्ञानं महात्मनाम् ।।
सारूप्यं चैव केषांचित्सामीप्यं च तथा विभुः।। ४६।।
सालोक्यं च तथाऽन्येषां दत्त्वा देवो जनार्दनः ।।
अनिरुद्धवशे सर्वान्स्थितांल्लोकानलोकयत्।।४७।।
प्रद्युम्नस्य वशे दत्त्वा सृष्टिं कर्तुं मनो दधे।।
मायां जयां कृतिं शांतिमुपयेमे स्वयं हरिः।।४८।
चतुर्व्यूहैः पूर्णगुणैर्वासुदेवादिकैः क्रमात्।।
ताभिर्युक्तो महाविष्णुश्चतुर्व्यूहात्मको विभुः।।४९।।
भिन्नकर्माशयं लोकं पूर्णकामो व्यजीजनत्।।
उन्मेषांते पुनर्विष्णुर्योगमायां समाश्रितः ।। 2.7.20.५०।।

संकर्षणाद्व्यूहगाच्च हरत्येतच्चराचरम् ।।
तदेतत्सर्वमाख्यातं कार्यं चिंत्यं महात्मनः।।५१।।

यदचिंत्यं दुर्विभाव्यं ब्रह्माद्यैरपि योगिभिः।।
"व्याध उवाच।।
के वा भागवता धर्माः कैर्विष्णुश्च प्रसीदति।।५२।।
तानहं श्रोतुमिच्छामि सांप्रतं वद नो मुने।।
।।शंख उवाच।।
येन चित्तविशुद्धिः स्याद्यः सतामुपकारकः।।५३।।
तं विद्धि सात्त्विकं धर्मं यश्च केनाप्य निंदितः।।
श्रुतिस्मृत्युदितो यस्तु यदि निष्कामिको भवेत्।। ५४ ।।
यस्तु लोकाऽविरुद्धोऽपि तं धर्मं सात्त्विकंविदुः।।
चतुर्विधा हि ते धर्मा वर्णाश्रमविभागतः।।५५।।
नित्यनैमित्तिकाः काम्या इति ते च त्रिधा मताः।
ते सर्वे स्वस्वधर्माश्च यदा विष्णोः समर्पिताः।। ५६।।
तदा वै सात्त्विका ज्ञेया धर्मा भागवताः शुभाः।।

देवतांतरदैवत्याः सकामा राजसा मताः।।५७।।
यक्षरक्षःपिशाचादिदैवत्या लोकनिष्ठुराः।।
हिंसात्मका निंदिताश्च धर्मास्ते तामसाः स्मृताः।। ५८।।
सत्त्वस्थाः सात्त्विकान्धर्मान्विष्णुप्रीतिकराञ्च्छुभान्।
कुर्वंत्यनीहया नित्यं ते वै भागवताः स्मृताः।।५९।
येषां चित्तं सदा विष्णौ जिह्वायां नाम वै विभोः।
पादौ च हृदये येषां ते वै भागवताः स्मृताः।। 2.7.20.६०।।
सदाचार रता ये च सर्वेषामुपकारकाः ।।
सदैव ममताहीनास्ते वै भागवताः स्मृताः।।६१।।
येषां च शास्त्रे विश्वासो गुरौ साधुषु कर्मसु ।।
ये विष्णु भक्ताः सततं ते वै भागवताः स्मृताः ।। ६२।।
येषां हि संमता धर्माः शाश्वता विष्णुवल्लभाः।।
श्रुतिस्मृत्युदिता ये च ते धर्माः शाश्वता मताः।। ६३ ।।
अटनं सर्वदेशेषु वीक्षणं सर्वकर्मणाम् ।।
श्रवणं सर्वधर्माणां विषयाऽऽसक्तचेतसाम्।।६४।

अकिंचित्करमेतेषां षंढस्येव वरस्त्रियः ।।
साधूनां दर्शनेनैव मनो द्रवति वै सताम्।।६५।
चंद्रस्य कौमुदीसंगाच्चंद्रकांतशिला यथा ।।
क्वचित्सच्छास्त्रश्रवणाद्विषयै रहितं मनः ।।६६।।
तिष्ठत्येव सतां पुंसां तेजोरूपं ह्यकल्मषम् ।।
पद्मबन्धोः प्रभासंगात्सूर्यकांतशिला यथा ।।६७।।
निष्कामैर्हि जनैर्यैस्तु श्रद्धया समुपाश्रितः।।
यो विष्णुवल्लभो नित्यं धर्मो भागवतो मतः।। ६८।।
तैर्दृष्टा वहवो धर्मा इहाऽमुत्र फलप्रदाः।।
विष्णुप्रीतिकराः सूक्ष्माः सर्वदुःखविमोचकाः।।६९।।

दध्नः सारमिवोद्धृत्य धर्मं वैशाखसंभवम् ।।
रमायै भगवानाह क्षीराब्धौ हितकाम्यया ।। 2.7.20.७०।।
मार्गच्छायाविनिर्माणं प्रपादानं च वै तथा ।।
व्यजनैर्व्यजनं चैव प्रश्रयाणां समर्पणम् ।।७१।।
छत्रस्योपानहोर्दानं दानं कर्पूरगन्धयोः ।।

वापीकूपतडागानां निर्माणं विभवे सति ।।७२।।
सायाह्ने पानकस्यापि दानं तु कुसुमस्य च ।।
तांबूलदानं पापघ्नं गोरसानां विशेषतः ।।७३।।
लवणान्विततक्रस्य दानं श्रांताय वै पथि ।।
अभ्यंगकरणं चैव द्विजपादावनेजनम् ।।७४।।
कटकम्बलपर्यंकदानं गोदानमेव च।।
मधुयुक्ततिलानां च दानं पापविनाशनम् ।।७५।।
सायाह्ने चेक्षुदण्डानां दानमुर्वारुकस्य च ।।
रसायनप्रदानं च पितृनिर्वापणं तथा ।।७६।।
एते धर्मापि शिष्योक्ता मासेऽस्मिन्माधवप्रिये।।
प्रातः सूर्योदये स्नात्वा शृण्वद्भिजकुलेरितम्।।७७।।
नित्यकर्माणि कृत्वैवं मधुसूदनमर्चयेत् ।।
कथां माधवमासीयां शृणुयाच्च समाहितः।।७८।।
तैलाभ्यंगं वर्जयेच्च कांस्यपात्रे तु भोजनम् ।।
निषिद्धभक्षणं चैव वृथाऽऽलापं तु वर्जयेत् ।। ७९।।

अलाबुं गृंजरं चैव लशुनं तिलपिष्टकम्।।
आरनालं भिस्सटं च घृतकोशातकीं तथा।।2.7.20.८०।।
उपोदकीं कलिंगं च शिग्रुशाकं च वर्जयेत् ।।
निष्पावानि कुलित्थानि मसूराणि च वर्जयेत्।। ८१।।
वृंताकानि कलिंगानि कोद्रवाणि च वर्जयेत्।।
तंदुलीयकशाकं च कौसुम्भं मूलकं तथा।।८२।।
औदुंबरं बिल्वफलं तथा श्लेष्मा तकीफलम् ।।
सर्वथा वर्जयेद्विद्वान्मासेऽस्मिन्माधवप्रिये ।।८३।।
एतेष्वन्यतमं भुक्त्वा स चंडालो भवेद्ध्रुवम् ।।
तिर्यग्योनिशतं याति नात्र कार्या विचारणा।।८४।।
एवं मासव्रतं कुर्यात्प्रीतये मधुघातिनः।।
एवं व्रते समाप्ते तु प्रतिमां कारयेद्विभोः।।८५।।
मधुसूदनदैवत्यां सवस्त्रां च सदक्षिणाम् ।।
स्वर्चितां विभवैः सर्वैर्ब्राह्मणाय निवेदयेत् ।।८६।।
वैशाखसितद्वादश्यां दद्याद्दध्यन्नमंजसा ।।

सोदकुम्भं सतांबूलं सफलं च सदक्षिणम्।।८७।।
ददामि धर्मराजाय तेन प्रीणातु वै यमः।।
अपसव्यात्समुच्चार्य नामगोत्रे पितुस्ततः।।८८।।

दद्याद्दध्यन्नमक्षय्यं पितृणां तृप्तिहेतवे ।।
गुरुभ्यश्च तथा दद्यात्पश्चाद्दद्याच्च विष्णवे।।८९।।
शीतलोदकदध्यन्नं कांस्यपात्रस्थमुत्तमम्।।
सदक्षिणं सतांबूलं सभक्ष्यं च फलान्वितम् ।।2.7.20.९०।।
ददामि विष्णवे तुभ्यं विष्णुलोकजिगीषया ।।
इति दत्त्वा यथाशक्त्या गां च दद्यात्कुटुंबिने।। ९१।।
एवं मासव्रतं कुर्याद्यो दंभेन विवर्जितः।।
स सर्वैः पातकैर्हीनः कुलमुद्धृत्य वै शतम्।।९२।।
पश्यतामेव भूतानां भित्त्वा वै सूर्यमंडलम्।।
याति विष्णोः परं धाम योगिनामपि दुर्लभम्।।९३।।
व्याख्यात्येवं द्विजकुलवरे माधवीयांश्च।।
धर्मान्विष्ण्वादीष्टानतिमहितरान्व्याधपृष्टान्समस्तान् ।।९४।।

वटः सद्यः पश्यतामेव भूमौ पपाताहो पञ्चशाखी द्रुमोऽयम्।।
वृक्षात्तस्मात्कोटरे संस्थितो हि व्यालः कश्चिद्दीर्घदेही करालः।।
हित्वा देहं पापयोनिं च सद्यः स वै तस्थौ प्रांजलिर्नम्रमूर्धा ।।९५।।

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखंडे वैशाखमासमाहात्म्ये नारदाम्बरीषसंवादे भागवतधर्मकथनंनाम विंशोऽध्यायः ।।२०।।

Roman transliteration

"vālmīke:pūrvajanmasyakathā
"vyādha-uvāca||
kiṃ jīvā vibhunā sṛṣṭāḥ koṭiśo'tha sahasraśaḥ||
dṛśyante bhinnakarmāṇo nānāmārgāḥ sanātanāḥ||1||
naikasvabhāvā ete hi kuta eva mahāmate||
sarvaṃ tatpṛcchate mahyaṃ vistarāttattvato vada ||2||
"śaṃkha uvāca|
trividhā jīvasaṃghā hi rajaḥsattvatamoguṇāḥ||
rājasā rājasaṃ karma tāmasāstāmasaṃ tathā||3||
sāttvikāḥ sāttvikaṃ karma kurvaṃtyete yathākramam||
kvacicca guṇavaiṣamyameteṣāṃ saṃsṛtau bhavet||4||
tenaivoccāvacaṃ karma kurvaṃtaḥ phalabhāginaḥ||
kvacitsukhaṃ kvacidduḥkhaṃ kvaciccobhayameva ca||5||
guṇānāmeva vaiṣamyātprāpnuvanti narā ime||
prakṛtisthā ime jīvā baddhā etairguṇaistribhiḥ||6||

guṇakarmā'nurūpeṇa karmaṇāṃ vyatyayaḥ phalam ||
guṇānuguṇyaṃ bhūyaste prakṛtiṃ yāntyamī janāḥ||7||
prakṛtisthāḥ prākṛtikā guṇakarmā'bhimūrchitāḥ ||
gatiṃ prākṛtikīṃ yāṃti vyatyayaḥ prakṛterna hi||8||
tāmasā duḥkhabahulāḥ sadā tāmasavṛttayaḥ ||
nirdayā niṣṭhurā loke sadā dveṣaikajīvinaḥ ||9||
rākṣasādyāḥ piśācāṃtāstāmasīṃ yāṃti vai gatim||
rājasā miśramatayaḥ kartāraḥ puṇyapāpayoḥ || 2.7.20.10||

puṇyātsvargaṃ prāpnuvanti kvacitpāpācca yātanām||
ata ete mandabhāgyā āvartaṃte punaḥ punaḥ||11||
dharmaśīlā dayāvantaḥ śraddhāvanto'nasūyakāḥ||
sāttvikāḥ sāttvikīṃ vṛttimanutiṣṭhaṃta āsate||12||
te cordhvaṃ yāṃti vimalā guṇāpāye mahaujasaḥ||
vibhinnakarmaṇāṃ cātaḥ pṛthagbhāvāḥ pṛthagvidhāḥ||13||
guṇakarmānurūpeṇa teṣāṃ viṣṇurmahāprabhuḥ ||

karmāṇi kārayatyaddhā svasvarūpāptaye vibhuḥ||14||
viṣṇorvaiṣamyanairghṛṇye pūrṇakāmasya vai nahi ||
sṛṣṭiṃ sthitiṃ hṛtiṃ caiva samāmeva karotyayam||15||
svaguṇādeva te sarve karmaṇaḥ phalabhāginaḥ ||
ārāmoptānyathā sarvānsamaṃ varṣayati drumān||16||
ekakulyājalā hyaṃga drumāśca prakṛtiṃ gatāḥ||
nārāmoptari vaiṣamyaṃ nairghṛṇyaṃ vā kathaṃcana ||17||
"vyādha uvāca||
janānāṃ pūrṇabhogānāṃ kadā muktirbhavenmune ||
sṛṣṭikāle'thavā hyaṃtakāle vā sthāpanasya ca||18||
kvacicca sṛṣṭikālasya saṃhārasyā'pi vai sthiteḥ||
etadvistārya me brahmanbhagavacceṣṭitaṃ vada||19|| ||
||śaṃkha uvāca||
caturyugasahasrāṇi brahmaṇo dinamucyate||
rātriśca tāvatī tasya hyahorātraṃ dinaṃ bhavet|| 2.7.20.20||

daśapañcadinānyāhuḥ pakṣaṃ māso dvayātmakaḥ||
māsadvayamṛtuṃ prāhurayanaṃ ca ṛtutrayam ||21||
ayane dve vatsaraḥ syāttādṛkcchatasamā yadi||
gacchaṃti brahmaṇo hyasya brahmakalpaṃ tadā viduḥ|| 22||
tāvānhi pralayaḥ kāla iti vedavidāṃ matam ||
pralayastrividhaḥ prokto mānavo mānavātyaye ||23||
dainaṃdino dvitīyo hi brahmaṇo divasātyaye ||
brahmaṇo'tha laye paścādbrāhmaṃ ca pralayaṃ viduḥ||24|
brahmaṇastu muhūrte tu manostu pralayaṃ viduḥ ||
pralayeṣu vyatīteṣu caturdaśasu vai kramāt ||25||
dainaṃdinalayaṃ prāhuḥ pralayānāṃ sthitiṃ punaḥ||
trayāṇāmeva lokānāṃ layo manvaṃtare bhavet ||26||
cetanānāṃ tadā nāśo na lokānāṃ kṣayo bhavet||
udakaireva pūrtiśca yathā pūrvaṃ tathā punaḥ ||27||
manvaṃtarāṃte bhūyāttu cetanānāṃ punarbhavaḥ ||

dainaṃdinalaye vyādha sarvasyāpi kṣayo bhavet ||28||
satyalokaṃ vinā sarve lokā naśyaṃti sādhipāḥ||
sacetanāḥ sādhibhūtāḥ prasupte caturānane ||29||
tattvābhimānino devāḥ kecicca munayastathā ||
śiṣyaṃti suptāḥ sarve'pi satyalokavyavasthitāḥ|| 2.7.20.30||
tiṣṭhaṃti suptimāpannā yāvatkalpamatīṃdriyāḥ ||
punarniśātyaye brahmā yathāpūrvamakalpayat ||31||
ṛṣīndevānpitṝ~llokāndharmānvarṇānpṛthakpṛthak ||
punardaśāvatārā hi viṣṇordevasya cakriṇaḥ ||32||
niyamena bhavaṃtyete tathānye'pi ca bhūriśaḥ ||
devatā ṛṣayaścaiva ākalpaṃ ca girāṃ pateḥ ||33||
punarevā'bhivartaṃte brahmaṇā saha muktigāḥ||
bhūpāśca sādhavo ye ca siddhiṃ prāptāḥ paraṃgatāḥ ||34||

tenaiva cābhivartaṃte satyalokavyavasthitāḥ ||
tadrāśigāḥ punaryāṃti tannāmnā śrutisaṃsthitāḥ||35||

tattadgotreṣu jāyaṃte tattatkarmaratāḥ sadā ||
daityānāmapi sarveṣāṃ yadā kaliyugātyayaḥ ||36||
kalinā saha gacchaṃti svāṃ gatiṃ nirayālayāḥ||
teṣāṃ ca rāśisaṃsthā ye tannāmāno'pare'pi ca||37||
jāyante karmaṇā svena tattatkarmavidhāyakāḥ||
sṛṣṭikālaṃ pravakṣyāmi muktikālaṃ tathaiva ca ||38||
brahmādīnāṃ ca devānāṃ samāhitamanā bhava ||
nimeṣo devadevasya brahmakalpasamo mataḥ||39||
tasyāvasāne conmeṣo devadevaśikhāmaṇeḥ||
nimeṣāṃ'te bhavedicchā sraṣṭuṃ lokāṃśca kukṣigān|| 2.7.20.40||
so'paśyatsvodare sarvāñjīvasaṃghānanekaśaḥ||
sṛjyānmuktānamṛnsarvā~ liṃgabhaṃgamupāgatān ||41||
suptāḥ sṛtisthāḥ sarve'pi tamogā api sarvaśaḥ||
pūrvakalpe liṃgabhaṃgamāpannā vidhipūrvakāḥ ||42||
mānavāṃtā jīvakośā jīvanmuktāśca muktigāḥ ||

pūrvakalpe vimuktāśca brahmādyā mānavāṃtakāḥ||43||
dhyānasaṃsthā hi tiṣṭhaṃti viṣṇukukṣigatā api ||
unmeṣasyādime bhāge caturvyūhātmako vibhuḥ||44||
bhūtvā tu pūrvasādguṇyādvāsudevācca vyūhagāt ||
dattvā tu brahmaṇo muktiṃ sāyujyākhyāṃ mahāvibhuḥ ||45||
dattvā tadanu sāyujyaṃ tattvajñānaṃ mahātmanām ||
sārūpyaṃ caiva keṣāṃcitsāmīpyaṃ ca tathā vibhuḥ|| 46||
sālokyaṃ ca tathā'nyeṣāṃ dattvā devo janārdanaḥ ||
aniruddhavaśe sarvānsthitā~llokānalokayat||47||
pradyumnasya vaśe dattvā sṛṣṭiṃ kartuṃ mano dadhe||
māyāṃ jayāṃ kṛtiṃ śāṃtimupayeme svayaṃ hariḥ||48|
caturvyūhaiḥ pūrṇaguṇairvāsudevādikaiḥ kramāt||
tābhiryukto mahāviṣṇuścaturvyūhātmako vibhuḥ||49||
bhinnakarmāśayaṃ lokaṃ pūrṇakāmo vyajījanat||
unmeṣāṃte punarviṣṇuryogamāyāṃ samāśritaḥ || 2.7.20.50||

saṃkarṣaṇādvyūhagācca haratyetaccarācaram ||
tadetatsarvamākhyātaṃ kāryaṃ ciṃtyaṃ mahātmanaḥ||51||
yadaciṃtyaṃ durvibhāvyaṃ brahmādyairapi yogibhiḥ||
"vyādha uvāca||
ke vā bhāgavatā dharmāḥ kairviṣṇuśca prasīdati||52||
tānahaṃ śrotumicchāmi sāṃprataṃ vada no mune||
||śaṃkha uvāca||
yena cittaviśuddhiḥ syādyaḥ satāmupakārakaḥ||53||
taṃ viddhi sāttvikaṃ dharmaṃ yaśca kenāpya niṃditaḥ||
śrutismṛtyudito yastu yadi niṣkāmiko bhavet|| 54 ||
yastu lokā'viruddho'pi taṃ dharmaṃ sāttvikaṃviduḥ||
caturvidhā hi te dharmā varṇāśramavibhāgataḥ||55||
nityanaimittikāḥ kāmyā iti te ca tridhā matāḥ|
te sarve svasvadharmāśca yadā viṣṇoḥ samarpitāḥ|| 56||
tadā vai sāttvikā jñeyā dharmā bhāgavatāḥ śubhāḥ||

devatāṃtaradaivatyāḥ sakāmā rājasā matāḥ||57||
yakṣarakṣaḥpiśācādidaivatyā lokaniṣṭhurāḥ||

hiṃsātmakā niṃditāśca dharmāste tāmasāḥ smṛtāḥ|| 58||
sattvasthāḥ sāttvikāndharmānviṣṇuprītikarāñcchubhān|
kurvaṃtyanīhayā nityaṃ te vai bhāgavatāḥ smṛtāḥ||59|
yeṣāṃ cittaṃ sadā viṣṇau jihvāyāṃ nāma vai vibhoḥ|
pādau ca hṛdaye yeṣāṃ te vai bhāgavatāḥ smṛtāḥ|| 2.7.20.60||
sadācāra ratā ye ca sarveṣāmupakārakāḥ ||
sadaiva mamatāhīnāste vai bhāgavatāḥ smṛtāḥ||61||
yeṣāṃ ca śāstre viśvāso gurau sādhuṣu karmasu ||
ye viṣṇu bhaktāḥ satataṃ te vai bhāgavatāḥ smṛtāḥ || 62||
yeṣāṃ hi saṃmatā dharmāḥ śāśvatā viṣṇuvallabhāḥ||
śrutismṛtyuditā ye ca te dharmāḥ śāśvatā matāḥ|| 63 ||
aṭanaṃ sarvadeśeṣu vīkṣaṇaṃ sarvakarmaṇām ||
śravaṇaṃ sarvadharmāṇāṃ viṣayā"saktacetasām||64|

akiṃcitkarameteṣāṃ ṣaṃḍhasyeva varastriyaḥ ||
sādhūnāṃ darśanenaiva mano dravati vai satām||65|
caṃdrasya kaumudīsaṃgāccaṃdrakāṃtaśilā yathā ||
kvacitsacchāstraśravaṇādviṣayai rahitaṃ manaḥ ||66||
tiṣṭhatyeva satāṃ puṃsāṃ tejorūpaṃ hyakalmaṣam ||
padmabandhoḥ prabhāsaṃgātsūryakāṃtaśilā yathā ||67||
niṣkāmairhi janairyaistu śraddhayā samupāśritaḥ||
yo viṣṇuvallabho nityaṃ dharmo bhāgavato mataḥ|| 68||
tairdṛṣṭā vahavo dharmā ihā'mutra phalapradāḥ||
viṣṇuprītikarāḥ sūkṣmāḥ sarvaduḥkhavimocakāḥ||69||
dadhnaḥ sāramivoddhṛtya dharmaṃ vaiśākhasaṃbhavam ||
ramāyai bhagavānāha kṣīrābdhau hitakāmyayā || 2.7.20.70||
mārgacchāyāvinirmāṇaṃ prapādānaṃ ca vai tathā ||
vyajanairvyajanaṃ caiva praśrayāṇāṃ samarpaṇam ||71||
chatrasyopānahordānaṃ dānaṃ karpūragandhayoḥ ||

vāpīkūpataḍāgānāṃ nirmāṇaṃ vibhave sati ||72||
sāyāhne pānakasyāpi dānaṃ tu kusumasya ca ||
tāṃbūladānaṃ pāpaghnaṃ gorasānāṃ viśeṣataḥ ||73||
lavaṇānvitatakrasya dānaṃ śrāṃtāya vai pathi ||
abhyaṃgakaraṇaṃ caiva dvijapādāvanejanam ||74||
kaṭakambalaparyaṃkadānaṃ godānameva ca||
madhuyuktatilānāṃ ca dānaṃ pāpavināśanam ||75||
sāyāhne cekṣudaṇḍānāṃ dānamurvārukasya ca ||
rasāyanapradānaṃ ca pitṛnirvāpaṇaṃ tathā ||76||
ete dharmāpi śiṣyoktā māse'sminmādhavapriye||
prātaḥ sūryodaye snātvā śṛṇvandvijakuleritam||77||
nityakarmāṇi kṛtvaivaṃ madhusūdanamarcayet ||
kathāṃ mādhavamāsīyāṃ śṛṇuyācca samāhitaḥ||78||
tailābhyaṃgaṃ varjayecca kāṃsyapātre tu bhojanam ||
niṣiddhabhakṣaṇaṃ caiva vṛthā"lāpaṃ tu varjayet || 79||

alābuṃ gṛṃjaraṃ caiva laśunaṃ tilapiṣṭakam||
ārānālaṃ bhissaṭaṃ ca ghṛtakośātakīṃ tathā||2.7.20.80||
upodakīṃ kaliṃgaṃ ca śigruśākaṃ ca varjayet ||
niṣpāvāni kulitthāni masūrāṇi ca varjayet|| 81||
vṛṃtākāni kaliṃgāni kodravāṇi ca varjayet||
taṃdulīyakaśākaṃ ca kausumbhaṃ mūlakaṃ tathā||82||
auduṃbaraṃ bilvaphalaṃ tathā śleṣmā takīphalam ||

sarvathā varjayedvidvānmāse'sminmādhavapriye ||83||
eteṣvanyatamaṃ bhuktvā sa caṃḍālo bhaveddhruvam ||
tiryagyoniśataṃ yāti nātra kāryā vicāraṇā||84||
evaṃ māsavrataṃ kuryātprītaye madhughātinaḥ||
evaṃ vrate samāpte tu pratimāṃ kārayedvibhoḥ||85||
madhusūdanadaivatyāṃ savastrāṃ ca sadakṣiṇām ||
svarcitāṃ vibhavaiḥ sarvairbrāhmaṇāya nivedayet ||86||
vaiśākhasitadvādaśyāṃ dadyāddadhyannamaṃjasā ||

sodakumbhaṃ satāṃbūlaṃ saphalaṃ ca sadakṣiṇam||87||
dadāmi dharmarājāya tena prīṇātu vai yamaḥ||
apasavyātsamuccārya nāmagotre pitustataḥ||88||
dadyāddadhyannamakṣayyaṃ pitṝṇāṃ tṛptihetave ||
gurubhyaśca tathā dadyātpaścāddadyācca viṣṇave||89||
śītalodakadadhyannaṃ kāṃsyapātrasthamuttamam||
sadakṣiṇaṃ satāṃbūlaṃ sabhakṣyaṃ ca phalānvitam ||2.7.20.90||
dadāmi viṣṇave tubhyaṃ viṣṇulokajigīṣayā ||
iti dattvā yathāśaktyā gāṃ ca dadyātkuṭuṃbine|| 91||
evaṃ māsavrataṃ kuryādyo daṃbhena vivarjitaḥ||
sa sarvaiḥ pātakairhīnaḥ kulamuddhṛtya vai śatam||92||
paśyatāmeva bhūtānāṃ bhittvā vai sūryamaṃḍalam||
yāti viṣṇoḥ paraṃ dhāma yoginmāmapi durlabham||93||
vyākhyātyevaṃ dvijakulavare mādhavīyāṃśca||
dharmānviṣṇvādīṣṭānatimahitarānvyādhapṛṣṭānsamastān ||94||

vaṭaḥ sadyaḥ paśyatāmeva bhūmau papātāho pañacaśākhī drumo'yam||
vṛkṣāttasmātkoṭare saṃsthito hi vyālaḥ kaściddīrghadehī karālaḥ||
hitvā dehaṃ pāpayoniṃ ca sadyaḥ sa vai tasthau prāṃjalirnamramūrdhā ||95||

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iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṃḍe vaiśākhamāsamāhātmye nāradāmbarīṣasaṃvāde bhāgavatadharmakathanaṃnāma viṃśo'dhyāyaḥ ||20||

English translation

The hunter said :

1-2. Why were Jīvas (individual souls) created by the Lord in thousands and crores? They are seen engaged in different activities, diverse paths and pursuits. They are eternal. They are not of the same nature. Why is it so, O highly intelligent one? Describe everything in detail to me truthfully. I earnestly request for it.

Śaṅkha said :

3-6. Indeed the groups of Jīvas are of three types with Rajas , Sattva and Tamas as their Guṇas . [1] Those of Rajas perform Rājasa activities. Those of Tamas pursue Tāmasa activities and those of Sattva pursue Sāttvika activities.

Sometimes there occurs difference in Guṇas during their transmigration (from one birth to another). For this reason they do acts of higher and lower kinds and experience the fruits thereof.

In some cases they obtain happiness, in some instances they experience miseries and in some cases they get both (happiness and miseries). These they attain on account of difference in their (share of) Guṇas. Being bound by the three Guṇas, these Jīvas abide in Prakṛti .

7. The diversity in regard to the fruits of actions occurs in accordance with Guṇas and Karmas . Again these individuals (i.e. individual souls) attain Prakṛti and conformity to the Guṇas.

8. (Obscure) Those who abide in Prakṛti and those who follow it are excited (abhimūrchitāḥ ?) by Prakṛti and they attain Prakṛti as their goal. There is no question of opposition to Prakṛti.

9. The Tāmasas (those with dominant Tamoguṇa) mostly experience pain and misery. They have always Tāmasa pursuits and activities. They are merciless and cruel. They live in the world activated by hatred alone.

10-11. Beings beginning with Rākṣasas and ending with Piśācas attain the Tāmasa goal. Those with dominance of Rajas quality are of mixed temperament. They commit sins as well as meritorious deeds. They attain heaven as a result of meritorious deeds. They undergo sufferings in certain places due to sins. Hence these unfortunate ones repeatedly come and go (in this world).

12. Persons habituated to perform pious deeds, the merciful ones, those who are faithful and those who are devoid of jealousy are the Sāttvikas . They continue to follow the activities of Sattva type (of good nature).

13. Persons of great prowess and devoid of impurities, go upwards when the Guṇas are dispelled.

Thus different activities have different feelings and different modes.

14. Viṣṇu , the great Lord, makes them do acts in accordance with their inherent Guṇas and Karmas for the purpose of attaining his own form.

15. Since Viṣṇu is Pūrṇakāma ('one who has achieved all desires'), there is neither Vaiṣamya (inequality or partiality in the dispensation of fruit) nor Nairghṛṇya (ruthlessness) in him. He impartially performs the work of creation, sustenance and annihilation.

16-17. All of them obtain the fruits of their actions in accordance with their own Guṇa .

A cloud showers rain equally on all the trees planted in a garden; similarly the same canal supplies water to all the trees alike. Hence we cannot accuse the planter of the garden of partiality and ruthlessness in any manner whatsoever.

The hunter enquired :

18-19. When will the salvation of these persons who have completely experienced (the fruits of their Karmas) take effect, O sage? Will it be at the time of the creation or of the annihilation of the established order? Or does it occur at the juncture of creation and annihilation or during the steady state? Explain this in detail, O Brāhmaṇa , and describe to me the activities of the Lord.

Śaṅkha said :

20. A thousand sets of four Yugas make what is called a day of Brahmā . He has a night also of the same duration. The day and night together make one full day.

21. Fifteen such full days make a Pakṣa (fortnight). A month consists of two such Pakṣas . They call two months together as one Ṛtu (Season) and three such Ṛtus make one Ayana .

22. Two Ayanas make one Vatsara (year). If hundred such years pass by, it is known as one Kalpa of Brahmā.

23-24. According to the opinion of those conversant with the Vedas the duration of Pralaya is that much (like that of a Brāhma Kalpa).

Pralaya (Annihilation) is of three types: [2] (1) Mānava when a Manu 's period becomes complete; (2) Dainaṃdina (Daily) i.e. occurring at the end of a day of Brahmā; (3) Brāhma Pralaya occurring when Brahmā passes away.

25-29. Manu's Pralaya is known to take place at the end of a Muhūrta of Brahmā. When fourteen such Pralayas take place in due order, they call it Dainaṃdina Laya .

Now (I shall recount) the situation during the Pralayas. After a Manvantara only three worlds are destroyed. (The other) worlds are not destroyed. Only the sentient beings perish. The space shall be filled with waters. After a Manvantara is over and when another Manvantara starts, the sentient beings will be born once again. During Dainaṃdina Laya, O hunter, everything perishes. When the Four-faced Lord is asleep, all the worlds except Satyaloka perish along with their presiding deities. The sentient beings along with the elements face dissolution. All the inanimate beings too perish.

30-33. The presiding deities of the Elements and some sages are left out. All those established in Satyaloka remain asleep. They continue to sleep till the end of the Kalpa. They are beyond the pale of sense-organs. Again, at the end of the night, Brahmā creates everything as before. He creates the sages, the Devas , the Pitṛs , the worlds, the Dharmas and the different castes separately. Again the ten incarnations of the discus-bearing Lord Viṣṇu take place. All these are created invariably. The Devas and the sages live till the end of the Kalpa of the Lord of Sarasvatī (Brahmā).

34-39a. They are born again and they attain salvation along with Brahmā. Pious persons and honourable kings, those persons who had attained Siddhi , those who had reached the supreme stage and those who are established in Satyaloka, move about along with him. Those who belong to that group, go again and are born in the different Gotras with their respective names. They adhere to the Śrutis . They are always engaged in their different actions. In regard to all the Daityas (their salvation occurs) when Kali Yuga comes to a close.

Those who have hell as their abode, attain their goal along with Kali . Those who are established in their group and others with their names (?) are reborn according to their Karma and then perform their respective duties.

I shall now tell the time of creation and the time of salvation of the Devas including Brahmā. Listen with an attentive mind. [3]

39b-44a. One Wink of the Lord of Devas is considered to be equal to a Kalpa of Brahmā. At the end thereof occurs opening of the eyes of the Lord, the crest-jewel of Devas. At the end of the Wink, he will have the desire to create the worlds existing in his belly. He then glances at all those many groups of Jīvas within his belly, those Jīvas that are worthy of being created, those that are liberated and all those who have met with Liṅgabhaṅga (the break-up of the subtle body— Liṅgaśarīra ?)

Those who are asleep, all those who are on the path (sṛtisthāḥ ?) all those engulfed in darkness, those who had met with the break-up of the subtle body in the previous Kalpa beginning with Brahmā and ending with Manus , the individual souls, the living-liberated ones, those that have attained liberation,

those that were liberated in the previous Kalpa beginning with Brahmā and ending with Manus stay within the belly of Viṣṇu, still absorbed in meditation.

44b-50. During the earlier part of the period of 'opening of the eyes', the Lord assumes the four-fold manifestation (Vyūhas). On the basis of the previous accumulation of good qualities, he grants the Sāyujya type of salvation to Brahmā through a Vāsudeva , a manifestation of the Vyūha (obscure).

Thereafter he grants Sāyujya to the noble-souled ones conversant with reality. Then the Lord grants Sārūpya to some, Sāmīpya to others and Sālokya to still others. Thereafter Lord Janārdana espied all the worlds that had been under the control of (the manifestation called) Aniruddha . Handing them over to Pradyumna , he became inclined towards creation. Through the fourfold set of forms with the full complement of good qualities, Han, beginning with Vāsudeva himself married Māyā , Jāyākṛti and Śānti respectively. In collaboration with them, the Lord of the nature of the four-fold manifestation produced the world of diversified actions and temperament, though he himself is Pūrṇakāma ('one who has realized all the desires'). At the end of Unmeṣa ('opening of the eyes'), Viṣṇu once again resorted to Yogamāyā .

51-52a. Through Saṅkarṣaṇa who is a manifestation in the Vyūha, he destroys this (universe) consisting of mobile and immobile beings. Thus every activity of the Great Ātman that could be thought of, has been recounted. What cannot be ṃought of is very difficult to be imagined or conceived even by Yogins including Brahmā.

The hunter said :

52b-53a. What are the Bhāgavata (pertaining to the Lord) rites? What are those whereby Viṣṇu becomes pleased? I wish to hear about them now. O sage, describe them to me.

Śaṅkha said :

53b-55. Know that to be a Sāttvika Dharma [4] whereby there shall be purity of mind, which shall be helpful to good people and which is not at all censured by anyone.

They know that Dharma to be Sāttvika, the Dharma which is laid down in Śrutis and Smṛtis , provided it is not attended with ardent desires (for worldly pleasures) and is not antagonistic to worldly pursuits.

Those Dharmas are of four types according to the castes and the stages of life.

56-59. They are classified into three other groups, viz. Nityas (daily duties such as Sandhyā prayers etc.), Naimittikas (occasioned by astronomical positions and other causes) and Kāmyas (performed for the attainment of specific ends).

All those different duties (of the different castes) should be known as Sāttvika Dharmas when they are dedicated to Viṣṇu. They are the auspicious Bhāgavata Dharmas .

The holy rites with other presiding deities are considered to be Rājasas (of the Rājasa type).

The wicked and atrocious rites with Yakṣas , Rākṣasas, Piśācas etc. as the presiding deities, which are censured (by good people) and which involve violence and injury (to others) are known as Tāmasas (having Tamoguṇa as the basis).

Those are known as Bhāgavatas who strictly adhere to Sattva Guṇa and perform the auspicious Sāttvika Dharmas that cause delight unto Viṣṇu and who perform them regularly without any specific desire.

60. Those are indeed Bhāgavatas whose mind is always attached to Viṣṇu, in whose tongue the name of the Lord is present and in whose heart the feet of the Lord are enshrined.

61. Those who are engaged in good conduct, those who render help to all and those who are always free from Mamatā (sense of "my-ness", self-interest) are known as Bhāgavatas.

62. Those who have full faith in the scriptural texts, their preceptor, pious and honourable men and good activities, and those who are always devoted to Viṣṇu are known as Bhāgavatas.

63. The Dharmas esteemed by Bhāgavatas, those that are ever dear to Viṣṇu, and which are laid down in Śrutis and Smṛtis are considered eternal.

64-68. In regard to ṃose people whose mind is attracted by sensual pleasures, wandering over all the lands, seeing (performance) of all holy rites and listening to all Dharmas does not serve any purpose like an excellent young women in regard to a eunuch.

Merely by looking at pious and honourable men the mind of good people begins to melt like a slab of the moon-stone (Candrakāntaśilā) that comes into contact with the rays of the Moon.

In some places, by listening to excellent scriptural texts, the mind of good men being unaffected by sensual pleasures remains pure and refulgent like a sun-stone (Sūryakāntaśilā) due to contact with the rays of the Sun.

A Dharma always liked by Viṣṇu and faithfully resorted to by the people devoid of desires is considered to be a Bhāgavata Dharma .

69. Many holy rites observed by them yield benefit here and hereafter. They give delight to Viṣṇu. They are subtle and conducive to liberation from all miseries.

70. Just as one takes out the essence, butter, from curds, so also the Lord, residing in the Milk Ocean, has taken out the Dharma pertaining to Vaiśākha and recounted it to Ramā with a desire for the welfare of all.

71-75. The following are the holy rites destructive of sins: Making cool shady places along the roads, endowing free-water booths for distributing drinking water, fanning with hand fans, offering of utensils and furniture, gift of umbrella and shoes, gift of camphor and sweet scents, digging of tanks , wells and lakes if one has the money and other facilities, gift of sweet drinks in the evening, gift of flowers, gift of betel leaves and that of milk products are particularly destructive of sins. Gift of butter-milk with a pinch of salt to one who is weary on the way, applying oil to the body, washing of the feet of Brāhmaṇas , gift of mats, blankets and cots, gift of cows and of gingelly seeds mixed with honey are destructive of sins.

76-78. Giving sugarcane stumps in the evening, gift of sweet concoction from cucumber and medicine and offerings to manes: these are the holy activities particularly mentioned for this month which is a favourite month of Mādhava .

A devotee should take his holy bath early in the morning at sunrise. He should listen to the chanting (of the Vedic Mantras) done by Brāhmaṇas. He should then perform his daily round of duties and then worship Madhusūdana . With great concentration he should listen to the story pertaining to the month of Vaiśākha.

79-85. The devotee should avoid applying oil to the body; he should not take meal in a bell-metal vessel; he should not take forbidden food. He should not indulge in idle talk and gossip. He should abstain from eating bottle-gourd, garlic, carrot, gingelly seed-cake or eatables prepared from gingelly powder, gruel made by fermentation of boiled rice, burnt rice, Ghṛtakośātakī, Upodakī, Kaliṅga , Śiśuśāka, pterygosperma, potherb, Dolichos lablab, horsegram, Masūra pulse, eggplants, Wrightia antidysenteria, the grain eaten by poor people viz. Paspalum scrobiculatum, Amaranthus polygonoides, safflower prepared as potherb, radish, Ficus religiosa, Aegle marmelos, and Cordia latifolia. A wise devotee should avoid all these in this month much liked by Mādhava.

By eating any of these he shall definitely be reborn as a Cāṇḍāla and then in hundreds of animal wombs (species). There is no doubt about it. Thus the devotee should perform the Vrata for the whole month for propitiating the Slayer of Madhu . When the Vrata is concluded, the devotee should make an image of the Lord.

86. The image of Lord Madhusūdana should be given to a Brāhmaṇa along with clothes, monetary gifts etc. after duly being worshipped with all necessary offerings.

87-88a. On the twelfth day in the bright half of Vaiśākha the devotee should eagerly give curd-rice (boiled rice mixed with curds) along with a pot full of water, fruits, betel leaves and monetary gifts (saying) “I give this unto Dharmarāja . May Yama be pleased with it.”

88b-91. It should be given with the sacred thread worn over the right shoulder after uttering the name and Gotra of the fathers and manes. Thus the devotee should give rice mixed with curds for the sake of the pleasure of the manes. Similarly he should give to the preceptors too and afterwards to Viṣṇu.

“I give unto you, O Viṣnu, excellent cool water and rice mixed with curds. It is kept in a bell-metal vessel. It is offered along with betel leaves and monetary gifts, edible foodstuffs and fruits. I wish to go unto the world of Viṣṇu.”

After offering this he should give a cow in accordance with his capacity, to a person having a large family.

92-95. If a person performs this monthly Vrata with sincerity, he shall be rid of all his sins. He shall redeem a hundred generations of his family. Even as all living beings keep in looking at him, he shall pass beyond the sphere of the Sun and go to the highest abode of Viṣṇu inaccessible even to Yogins.

When the excellent Brāhmaṇa went on explaining thus the holy rites pertaining to Vaiśākha, recounted by Viṣṇu, asked by the hunter and (considered) exceedingly good, a banyan tree with five big branches fell down even as all of them were looking on. From that tree a very long cruel serpent that was hidden in a hollow left aside his body and sinful birth. He stood there with palms joined in reverence and with his head bowed down.

[1]: [1] : VV 3-17 discuss the theory of Karmavāda . Jīvas are characterized by their guṇas and they receive the fruits of the action according to their Guṇa and Karma . Hence God cannot be charged with partiality (Vaiṣamya) and ruthlessness (Nairghṛṇya). Lord Viṣṇu is Pūrṇakāma and treats all equally like a showering cloud or a flowing canal.

[2]: [2] : VV 24-38 describe the three types of Pralaya . It should be noted that Daily (Dainandina) Pralaya occurs at the end of Brahmā’s day and not of ours as is believed by some.

[3]: [3] : VV 39b-50 describe the process of creation of the world and also the exposition of the functions of four Vyūhas.

[4]: [4] : VV 53-92 define and describe Sāttvika Dharmas, who are Bhāgavatas and allied topics. The Vaiśākha Dharmas included here too, are stated in a nutshell (vv 71-92).

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 21

Birth of Vālmīki

Chapter 175 of 221 · 10 detected Sanskrit verse markers

Sanskrit

"वाल्मीके:पूर्वजन्मस्य कथा
"श्रुतदेव उवाच।।
ततस्तु विस्मितो भूत्वा शङ्खो व्याधसमन्वितः।।
को भवानिति तं प्राह दशैषा च कुतस्तव।।१।।
केन वा कर्मणा सौम्य मतिस्तव शुभावहा।।
अकस्मात्ते कथं मुक्तिरेतदाचक्ष्व विस्तरात्।।२।।
शङ्खेनैव तदा पृष्टो दण्डवत्पतितो भुवि।।
प्रश्रयाऽवनतो भूत्वा प्रांजलिर्वाक्यमब्रवीत्।।३।।
अहं पुरा द्विजः कश्चित्प्रयागे बहुभाषणः।।
रूपयौवनसंपन्नो विद्यामदसुगर्वितः।।४।।
धनाढ्यो बहुपुत्राढ्यः सदाऽहंकारदूषितः।।
कुसीदस्य मुनेः पुत्रो नाम्ना रोचन इत्यहम्।।५।।
आसनं शयनं निद्रा व्यवायोऽक्षपरिक्रियाः।।
लोकवार्ता कुसीदं वा व्यापारास्ते ममाऽभवन्।। ६।।
तन्तुमात्राणि कर्माणि लोकनिन्दाविशंकितः ।।

सदम्भश्च सदा कुर्वे न श्रद्धा मे कदाचन ।।७।।
दुर्बुद्धेर्मम दुष्टस्य कियत्कालो गतोऽभवत् ।।
तदा वैशाखमासेऽस्मिञ्जयंतोनाम वै द्विजः।।८।।
श्रावयामास तन्मासधर्मान्भागवतप्रियान्।।
तत्क्षेत्रे वासिनां पुण्यकर्मणां च द्विजन्मनाम्।।९।।
नारीनराः क्षत्रियाश्च वैश्याः शूद्राः सहस्रशः ।।
प्रातः स्नात्वा समभ्यर्च्य मधुसूदनमव्ययम्।। 2.7.21.१०।।
कथां शृण्वंति सततं जयन्तेन समीरिताम् ।।
शुचिभूत्वा मौनधरा वासुदेवकथारताः ।।११।।
वैशाखधर्मनिरता दंभालस्यविवर्जिताः ।।
तां सभां च प्रविष्टोऽहं कौतुकाच्च दिदृक्षया।। १२।।
सोष्णीषेण मया मूर्ध्ना नमस्कारोऽपि न कृतः।।
तांबूलं च मुखे कृत्वा कञ्चुकं च मया धृतम्।।१३।।
कथाविक्षेपमचरं लोकवार्ताभिरंजनात् ।।
सर्वेषां चित्तचांचल्यमभूद्वै लोकवार्तया ।।१४।।

क्वचिद्वासः प्रसार्याहं क्वचिन्निंदन्क्वचिद्धसन्।।
एवं कालो मयानीतः कथा यावत्समाप्यते।१५।
पश्चात्तेनैव दोषेण सद्योऽल्पायुर्विनष्टधीः ।।
सन्निपातेन पञ्चत्वं प्राप्तोऽहं च परे दिने।।१६।।
तप्तसीसजलैः पूर्णं निरयं च हलाहलम्।।
प्राप्य भुक्त्वा यातनां च मन्वन्तानि चतुर्दश।।१७।।
युक्तेष्वथ च लक्षेषु तथा चतुरशीतिभिः ।।
क्रमाद्योनिषु जातोऽहमिदानीं चावसन्द्रुमे।।१८।।
दशयोजनविस्तीर्णे शतयोजनमुन्नते।।
व्यालोऽहं तामसः क्रूरः सप्तयोजनकोटरे।।१९।।
भूत्वा वसामि विप्रर्षे कर्मणा बाधितः पुरा ।।
अयुतं च समा याता निराहारस्य कोटरे।। 2.7.21.२०।।
दैवात्तव मुखांभोजसमीरितकथामृतम् ।।
श्रुत्वा चक्षुर्द्वयेनाहं सद्यो ध्वस्ताशुभो मुने।।२१।।
व्यालयोनिं विसृज्याऽहं दिव्यरूपधरः पुमान्।।

प्रांजलिः प्रणतो भूत्वा पादौ ते शरणं गतः।।२२।।
कस्मिञ्जन्मनि त्वं बधुर्न जाने मुनिसत्तम ।।
न मयोपकृतं क्वाऽपि सानुकम्पः कुतः सताम् ।।२३।।
साधूनां समचित्तानां सदा भूतदयावताम् ।।
परोपकारप्रकृतिर्न चैषामन्यथा मतिः ।।२४।।
मामद्यानुगृहाण त्वं यथा धर्मे मतिर्भवेत् ।।
न भूयाद्विस्मृतिः क्वाऽपि विष्णोर्देवस्य चक्रिणः ।।२५।।
महतां साधुवृत्तानां संग तिश्च सदा भवेत्।।
दारिद्यमेकमेव स्यान्मदांधपरमांजनम् ।।२६।।
इति तं बहुधा स्तुत्वा प्रणम्य च पुनः पुनः।।
प्रांजलिः प्रणतस्तस्थौ तूष्णीमेव तदग्रतः।।२७।।
शंखो दोर्भ्यां समुत्थाप्य पूर्णप्रेमपरिप्लुतः।।
पस्पर्श पाणिना चांगं शंतमेन गताध्वसः ।।२८।।
चक्रे सोऽनुग्रहं तस्मिन्दिव्यरूपधरे द्विजे ।।
प्राह तं कृपयाऽऽविष्टो भाविवृत्तान्तमञ्जसा।। २९।।

द्विज त्वं मासमाहात्म्यश्रवणाच्च हरेरपि ।।
माहात्म्यश्रवणात्सद्यो विध्वस्ताऽखिलबंधनः।। 2.7.21.३०।।
अतिहाय कलंकं च क्रमाद्भूत्वा पुनर्भुवि ।।
दशार्णे विषमे पुण्ये भविता त्वं द्विजोत्तमः।।३१।
वेदशर्मेति विख्यातः सर्ववेदविशारदः।।
तत्र ते भविता जातिस्मृतिरात्यंतिकी शुभा।।३२।।
तथा स्मृतानुबन्धस्त्वं त्यक्तसर्वेषणः शुभः।।
करोषि सकलान्धर्मान्वैशाखोक्तान्हरिप्रियान् ।।३३।।
निर्द्वन्द्वो निःस्पृहोऽसंगो गुरु भक्तो जितेन्द्रियः।।

सदा विष्णुकथालापो भविता तत्र जन्मनि ।।३४।।
ततः सिद्धिं समाप्याथ विध्वस्ताऽखिलबन्धनः।।
प्राप्नोषि परमं धाम योगैरपि दुरासदम् ।।३५।।
मा भैषीः पुत्र भद्रं ते भविता मत्प्रसादतः।।
हास्याद्भयात्तथा क्रोधाद्द्वेषात्कामादथाऽपि वा।।३६।।
स्नेहाद्वा सकृदुच्चार्य विष्णोर्नामाऽघहारि च।।

पापिष्ठा अपि गच्छन्ति विष्णोर्धाम निरामयम्।।३७।।
किमु तच्छ्रद्धया युक्ता जितक्रोधा जितेन्द्रियाः।।
दयावन्तः कथां श्रुत्वा गच्छंतीति द्विजोत्तम ।।३८।।
केचित्केवलया भक्त्या कथालापैकतत्पराः।।
सर्वधर्म्मोज्झिता वाऽपि यांति विष्णोः परं पदम्।।३९।।
द्वेषादिना च भक्त्या वा केचिद्विष्णुमुपासते।।
तेऽपि यांति परं धाम पूतनेवासुहारिणी।। 2.7.21.४० ।।
महद्भिः संगतो नित्यं वाग्विसर्गस्तदाश्रयः।।
मुमुक्षूणां च कर्तव्यः स विधिः श्रुतिचोदितः।। ४१।।
स वाग्विसर्गो जनताऽघविप्लवो यस्मिन्प्रतिश्लोकमबद्धवत्यपि ।।
नामान्यनंतस्य यशोंकितानि यच्छृण्वन्ति गायन्ति गृणंति साधवः ।।४२।।
यः कष्टसेवां न च कांक्षते विभुर्न वासनं भूरि न रूपयौवने।।
स्मृतः सकृद्गच्छति धाम भास्वरं कं वा दयालुं शरणं व्रजेत ।।४३।।
तमेव शरणं याहि नारायणमनामयम् ।।
भक्तवत्सलमव्यक्तं चेतोगम्यं दयानिधिम् ।।४४।।

कुरु सर्वानिमान्धमान्वैशाखोक्तान्महामते ।।
तेन तुष्टो जगन्नाथः शर्म ते च विधास्यति।। ४५ ।।
इत्युक्त्वा विररामाथ व्याधं दृष्ट्वा सुविस्मितः।।
स दिव्यः पुरुषः प्राह पुनस्तं मुनिपुंगवम् ।।४६।
।। दिव्यपुरुष उवाच।।
धन्योस्म्यनुगृहीतोऽस्मि त्वया शंख दयालुना ।।
दिष्ट्या गता मे दुर्योनिर्यामि चैव परां गतिम्।।४७।।
इति तं च परिक्रम्य ह्यनुज्ञातो दिवं ययौ।।
ततः सायमभूद्ब्राजञ्छंखो व्याधेन तोषितः।। ४८।।
संध्यां सायन्तनीं कृत्वा रात्रिशेषं निनाय च।।
नानाख्यानैश्च भूपानां देवानां च महात्मनाम्।। ४९ ।।
लीलाभिरवताराणां दृष्टगो ष्ठिभिरेव च ।।
ब्राह्मे मुहुर्ते चोत्थाय पादौ प्रक्षाल्य वाग्यतः।। 2.7.21.५०।
ध्यायंश्च तारकं ब्रह्म कृत्वा शौचादिसत्क्रियाम्।।
वैशाखे मेषगे सूर्ये स्नात्वा प्राक्च भगोदयात्।। ५१।।

कृत्वा संध्यादिकं कर्म तथा संतर्प्य चाऽखिलान् ।।
व्याधमाहुय हृष्टात्मा मूर्ध्नि प्रोक्ष्य निरीक्ष्य च।। ५२।।

रामेति द्व्यक्षरं नाम ददौ वेदाधिकं शुभम् ।।
विष्णोरेकैकनामाऽपि सर्ववेदाधिकं मतम् ।।५३ ।।
तेभ्यश्चाऽनंतनामभ्योऽधिकं नाम्नां सहस्रकम्।।
तादृङ्नामसहस्रेण रामनाम समं मतम् ।।५४।।
तस्माद्रामेति तन्नाम जप व्याध निरंतरम् ।।
धर्मानेतान्कुरु व्याध यावदामरणांतिकम् ।।५५।।
ततस्ते भविता जन्म वल्मीकस्य ऋषेः कुले।।
वाल्मीकिरिति नाम्ना च भूमौ ख्यातिमवाप्स्यसि ।।५६।।
इति व्याधं समादिश्य प्रतस्थे दक्षिणां दिशम्।।
व्याधोऽपि तं परिक्रम्य प्रणम्य च पुनःपुनः।। ५७ ।।
किंचिद्दूरानुगो भूत्वा स रुदन्विरहातुरः ।।
यावद्दृष्टिपथं तावत्पश्यंस्तस्य गतिं पुनः।।५८।।
पुनर्निवृते कृच्छ्रात्तमेव हृदि चिंतयन् ।।

वनं निर्माय तन्मार्गे प्रपां कृत्वा सुनिर्मलाम्।। ५९ ।।
अतियोग्यानिमान्धर्मान्वैशाखोक्तांश्चकार ह।।
वन्यैः कपित्थपनसैर्जंबूचूतादिभिः फलैः ।। 2.7.21.६०।।
मार्गानां श्रमार्तानामाहारं परिकल्पयन्।।
उपानद्भिश्चंदनैश्च छत्रैश्च व्यजनैरपि ।।६१।।
वालुकास्तरणोपेतच्छायाभिश्च क्वचित्क्वचित्।।
आजहाराथ पांथानां श्रमं स्वेदोद्भवं तथा।।६२।।
प्रातः स्नात्वा दिवारात्रं जपन्नामेति वै मनुम्।।
व्याधजन्मनि नामाऽसौ वल्मीकस्य सुतोऽभवत्।। ६३।।
कृणुर्नाम मुनिः कश्चित्तस्मिन्नेव सरोवरे ।।
तपो वै दुस्तरं तेपे बाह्यव्यापारवर्जितः ।।६४।।
वल्मीकमभवद्देहे तस्य कालेन भूयसा ।।
वल्मीक इति तं प्राहुरतो वै मुनिपुंगवम् ।।६५।।
पश्चात्तपोविरामांते कृणौ स्मृतिपथं गते ।।
स्त्रियोऽनुस्मरतो राजन्स्खलितं चेंद्रियं मुनेः।।६६।।

जग्राह शैलुषी काचित्तस्यां जज्ञे वनेचरः।।
वाल्मीकिरिति विख्यातो भुवनेषु महायशाः।।६७।।
यो वै रामकथां दिव्यां स्वैः प्रबंधैर्मनोहरैः।
लोके प्रख्यापयामास कर्मबन्धनिकृंतनीम् ।।६८।।
।।श्रुतदेव उवाच ।।
पश्य वैशाखमाहात्म्यं भूपालाद्याऽपि भूतिदम्।।
व्याधोप्युपानहौ दत्त्वा ऋषित्वं प्राप दुर्लभम्।।६९।।
य इदं परमाख्यानं पापघ्नं रोमहर्षणम् ।।
शृणुयाच्छ्रावयेद्वाऽपि न भूयः स्तनपो भवेत्।। ७०।।

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्ये नारदाम्बरीषसंवादे व्याधोपाख्याने वाल्मीकेर्जन्मकथनन्नामैकविंशोऽध्यायः ।।२१।।

Roman transliteration

"vālmīke:pūrvajanmasya kathā
"śrutadeva uvāca||
tatastu vismito bhūtvā śaṅkho vyādhasamanvitaḥ||
ko bhavāniti taṃ prāha daśaiṣā ca kutastava||1||
kena vā karmaṇā saumya matistava śubhāvahā||
akasmātte kathaṃ muktiretadākaṣva vistarāt||2||
śaṅkhenaiva tadā pṛṣṭo daṇḍavatpatito bhuvi||
praśrayā'vanato bhūtvā prāṃjalirvākyamabravīt||3||
ahaṃ purā dvijaḥ kaścitprayāge bahubhāṣaṇaḥ||
rūpayauvanasaṃpanno vidyāmadasugarvitaḥ||4||
dhanāḍhyo bahuputrāḍhyaḥ sadā'haṃkāradūṣitaḥ||
kusīdasya muneḥ putro nāmnā rocana ityaham||5||
āsanaṃ śayanaṃ nidrā vyavāyo'kṣaparikriyāḥ||
lokavārtā kusīdaṃ vā vyāpārāste mamā'bhavan|| 6||
tantumātrāṇi karmāṇi lokanindāviśaṃkitaḥ ||

sadambhaśca sadā kurve na śraddhā me kadācana ||7||
durbuddhermama duṣṭasya kiyatkālo gato'bhavat ||
tadā vaiśākhamāse'smiñjayaṃtonāma vai dvijaḥ||8||
śrāvayāmāsa tanmāsadharmānbhāgavatapriyān||
tatkṣetre vāsināṃ puṇyakarmaṇāṃ ca dvijanmanām||9||
nārīnarāḥ kṣatriyāśca vaiśyāḥ śūdrāḥ sahasraśaḥ ||
prātaḥ snātvā samabhyarcya madhusūdanamavyayam|| 2.7.21.10||
kathāṃ śṛṇvaṃti satataṃ jayantena samīritām ||
śucibhūtvā maunadharā vāsudevakathāratāḥ ||11||
vaiśākhadharmaniratā daṃbhālasyavivarjitāḥ ||
tāṃ sabhāṃ ca praviṣṭo'haṃ kautukācca didṛkṣayā|| 12||
soṣṇīṣeṇa mayā mūrdhnā namaskāro'pi na kṛtaḥ||
tāṃbūlaṃ ca mukhe kṛtvā kañcukaṃ ca mayā dhṛtam||13||
kathāvikṣepamacaraṃ lokavārtābhiraṃjanāt ||
sarveṣāṃ cittacāṃcalyamabhūdvai lokavārtayā ||14||

kvacidvāsaḥ prasāryāhaṃ kvacinniṃdankvaciddhasan||
evaṃ kālo mayānītaḥ kathā yāvatsamāpyate|15|
paścāttenaiva doṣeṇa sadyo'lpāyurvinaṣṭadhīḥ ||
sannipātena pañcatvaṃ prāpto'haṃ ca pare dine||16||
taptasīsajalaiḥ pūrṇaṃ nirayaṃ ca halāhalam||
prāpya bhuktvā yātanāṃ ca manvantāni caturdaśa||17||
yukteṣvatha ca lakṣeṣu tathā caturaśītibhiḥ ||
kramādyoniṣu jāto'hamidānīṃ cāvasandrume||18||
daśayojanavistīrṇe śatayojanamunnate||
vyālo'haṃ tāmasaḥ krūraḥ saptayojanakoṭare||19||
bhūtvā vasāmi viprarṣe karmaṇā bādhitaḥ purā ||
ayutaṃ ca samā yātā nirāhārasya koṭare|| 2.7.21.20||
daivāttava mukhāṃbhojasamīritakathāmṛtam ||
śrutvā cakṣurdvayenāhaṃ sadyo dhvastāśubho mune||21||

vyālayoniṃ visṛjyā'haṃ divyarūpadharaḥ pumān||

prāṃjaliḥ praṇato bhūtvā pādau te śaraṇaṃ gataḥ||22||
kasmiñjanmani tvaṃ badhurna jāne munisattama ||
na mayopakṛtaṃ kvā'pi sānukampaḥ kutaḥ satām ||23||
sādhūnāṃ samacittānāṃ sadā bhūtadayāvatām ||
paropakāraprakṛtirna caiṣāmanyathā matiḥ ||24||
māmadyānugṛhāṇa tvaṃ yathā dharme matirbhavet ||
na bhūyādvismṛtiḥ kvā'pi viṣṇordevasya cakriṇaḥ ||25||
mahatāṃ sādhuvṛttānāṃ saṃga tiśca sadā bhavet||
dāridyamekameva syānmadāṃdhaparamāṃjanam ||26||
iti taṃ bahudhā stutvā praṇamya ca punaḥ punaḥ||
prāṃjaliḥ praṇatastasthau tūṣṇīmeva tadagrataḥ||27||
śaṃkho dorbhyāṃ samutthāpya pūrṇapremapariplutaḥ||
pasparśa pāṇinā cāṃgaṃ śaṃtamena gatādhvasaḥ ||28||
cakre so'nuhgrahaṃ tasmindivyarūpadhare dvije ||
prāha taṃ kṛpayā"viṣṭo bhāvivṛttāntamañjasā|| 29||

dvija tvaṃ māsamāhātmyaśravaṇācca harerapi ||
māhātmyaśravaṇātsadyo vidhvastā'khilabaṃdhanaḥ|| 2.7.21.30||
atihāya kalaṃkaṃ ca kramādgatvā punarbhuvi ||
daśārṇe viṣame puṇye bhavitā tvaṃ dvijottamaḥ||31|
vedaśarmeti vikhyātaḥ sarvavedaviśāradaḥ||
tatra te bhavitā jātismṛtirātyaṃtikī śubhā||32||
tathā smṛtānubandhastvaṃ tyaktasarveṣaṇaḥ śubhaḥ||
karoṣi sakalāndharmānvaiśākhoktānharipriyān ||33||
nirdvandvo niḥspṛho'saṃgo guru bhakto jitendriyaḥ||
sadā viṣṇukathālāpo bhavitā tatra janmani ||34||
tataḥ siddhiṃ samāpyātha vidhvastā'khilabandhanaḥ||
prāpnoṣi paramaṃ dhāma yogairapi durāsadam ||35||
mā bhaiṣīḥ putra bhadraṃ te bhavitā matprasādataḥ||
hāsyādbhayāttathā krodhāddveṣātkāmādathā'pi vā||36||
snehādvā sakṛduccārya viṣṇornāmā'ghahāri ca||

pāpiṣṭhā api gacchanti viṣṇordhāma nirāmayam||37||
kimu tacchraddhayā yuktā jitakrodhā jitendriyāḥ||
dayāvantaḥ kathāṃ śrutvā gacchaṃtīti dvijottama ||38||
kecitkevalayā bhaktyā kathālāpaikatatparāḥ||
sarvadharmmojjhitā vā'pi yāṃti viṣṇoḥ paraṃ padam||39||
dveṣādinā ca bhaktyā vā kecidviṣṇumupāsate||
te'pi yāṃti paraṃ dhāma pūtanevāsuhāriṇī|| 2.7.21.40 ||
mahadbhiḥ saṃgato nityaṃ vāgvisargastadāśrayaḥ||
mumukṣūṇāṃ ca kartavyaḥ sa vidhiḥ śruticoditaḥ|| 41||
sa vāgvisargo janatā'ghaviplavo yasminpratiślokamabaddhavatyapi ||
nāmānyanaṃtasya yaśoṃkitāni yacchṛṇvanti gāyanti gṛṇaṃti sādhavaḥ ||42||
yaḥ kaṣṭasevāṃ na ca kāṃkṣate vibhurna vāsanaṃ bhūri na rūpayauvane||
smṛtaḥ sakṛdgacchati dhāma bhāsvaraṃ kaṃ vā dayāluṃ śaraṇaṃ vrajeta ||43||
tameva śaraṇaṃ yāhi nārāyaṇamanāmayam ||
bhaktavatsalamavyaktaṃ cetogamyaṃ dayānidhim ||44||

kuru sarvānimāndhamānvaiśākhoktānmahāmate ||
tena tuṣṭo jagannāthaḥ śarma te ca vidhāsyati|| 45 ||
ityuktvā virarāmātha vyādhaṃ dṛṣṭvā suvismitaḥ||

sa divyaḥ puruṣaḥ prāha punastaṃ munipuṃgavam ||46|
|| divyapuruṣa uvāca||
dhanyosmyanugṛhīto'smi tvayā śaṃkha dayālunā ||
diṣṭyā gatā me duryoniryāmi caiva parāṃ gatim||47||
iti taṃ ca parikramya hyanujñāto divaṃ yayau||
tataḥ sāyamabhūdrājañcchaṃkho vyādhena toṣitaḥ|| 48||
saṃdhyāṃ sāyantanīṃ kṛtvā rātriśeṣaṃ ninīya ca||
nānākhyāneśca bhūpānāṃ devānāṃ ca mahātmanām|| 49 ||
līlābhiravatārāṇāṃ dṛṣṭago ṣṭhibhireva ca ||
brāhme muhūrte cotthāya pādau prakṣālya vāgyataḥ|| 2.7.21.50|
dhyāyaṃśca tārakaṃ brahma kṛtvā śaucādisatkriyām||
vaiśākhe meṣage sūrye snātvā prākca bhagodayāt|| 51||

kṛtvā saṃdhyādikaṃ karma tathā saṃtarpya cā'khilān ||
vyādhamāhūya hṛṣṭātmā mūrdhni prokṣya nirīkṣya ca|| 52||
rāmeti dvyakṣaraṃ nāma dadau vedādhikaṃ śubham ||
viṣṇorekaikanāmā'pi sarvavedādhikaṃ matam ||53 ||
tebhyaścā'naṃtanāmabhyo'dhikaṃ nāmnāṃ sahasrakam||
tādṛṇnāmasahasreṇa rāmanāma samaṃ matam ||54||
tasmādrāmeti tannāma japa vyādha niraṃtaram ||
dharmānetānkuru vyādha yāvadāmaraṇāṃtikam ||55||
tataste bhavitā janma valmīkasya ṛṣeḥ kule||
vālmīkiriti nāmnā ca bhūmau khyātimavāpsyasi ||56||
iti vyādhaṃ samādiśya pratasthe dakṣiṇāṃ diśam||
vyādho'pi taṃ parikramya praṇamya ca punaḥpunaḥ|| 57 ||
kiṃciddūrānugo bhūtvā sa rudanvirahāturaḥ ||
yāvaddṛṣṭipathaṃ tāvatpaśyaṃstasya gatiṃ punaḥ||58||
punarnivavṛte kṛcchrāttameva hṛdi ciṃtayan ||

vanaṃ nirmāya tanmārge prapāṃ kṛtvā sunirmalām|| 59 ||
atiyogyānimāndharmānvaiśākhoktāṃścakāra ha||
vanyaiḥ kapitthapanasairjaṃbūcūtādibhiḥ phalaiḥ || 2.7.21.60||
mārgānāṃ śramārtānāmāhāraṃ parikalpayan||
upānadbhiścaṃdanaiśca chatraiśca vyajanairapi ||61||
vālukāstaraṇopetacchāyābhiśca kvacitkvacit||
ājahārātha pāṃthānāṃ śramaṃ svedodbhavaṃ tathā||62||
prātaḥ snātvā divārātraṃ japanrāmeti vai manum||
vyādhajanmani nāmā'sau valmīkasya suto'bhavat|| 63||
kṛṇurnāma muniḥ kaścittasminneva sarovare ||
tapo vai dustaraṃ tepe bāhyavyāpāravarjitaḥ ||64||
valmīkamabhavaddehe tasya kālena bhūyasā ||
valmīka iti taṃ prāhurato vai munipuṃgavam ||65||
paścāttapovirāmāṃte kṛṇau smṛtipathaṃ gate ||
striyo'nusmarato rājanskhalitaṃ ceṃdriyaṃ muneḥ||66||

jagrāha śailuṣī kācittasyāṃ jajñe vanecaraḥ||
vālmīkiriti vikhyāto bhuvaneṣu mahāyaśāḥ||67||
yo vai rāmakathāṃ divyāṃ svaiḥ prabaṃdhairmanoharaiḥ|
loke prakhyāpayāmāsa karmabandhanikṛṃtanīm ||68||
||śrutadeva uvāca ||
paśya vaiśākhamāhātmyaṃ bhūpālādyā'pi bhūtidam||
vyādhopyupānahau dattvā ṛṣitvaṃ prāpa durlabham||69||
ya idaṃ paramākhyānaṃ pāpaghnaṃ romaharṣaṇam ||

śṛṇuyācchrāvayedvā'pi na bhūyaḥ stanapo bhavet|| 70||

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iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe vaiśākhamāsamāhātmye nāradāmbarīṣasaṃvāde vyādhopākhyāne vālmīkerjanmakathanannāmaikaviṃśo'dhyāyaḥ ||21||

English translation

Śrutadeva said :

1-3. Along with the hunter Śaṅkha became surprised. He asked him, “Who may you be? Whence have you been in this plight? O gentle Sir, what is that holy rite whereby your mind has become auspiciously inclined? How did you get liberated so suddenly? Tell this in detail.”

On being asked thus by Śaṅkha, he fell on the ground like a staff; with palms joined in reverence and bowing down his head with humility, he spoke these words:

4-6. (The redeemed serpent said [1] :) “Formerly I was a very talkative Brāhmaṇa in Prayāga . I was endowed with handsome features and prime of youth. I was very proud on account of my learning. I had abundant wealth and many sons. I had the defect of always behaving arrogantly. I was the son of Sage Kusīda , Rocana by name. These were my activities: Sitting quietly, lying down, sleeping, having sexual intercourse, gambling, gossiping and usury.

7. Being apprehensive of public censure, I used to perform hypocritically even the subtlest of traditional (religious) rites. But I never had any faith in them.

8-12. I, who was thus wicked and of perverted mind, passed a great deal of time. Once in the month of Vaiśākha , a Brāhmaṇa named Jayanta , expounded the holy rites enjoined for that month dear to the Lord.

Men and women among the meritorious Brāhmaṇas residing in that holy place, Kṣatriyas , Vaiśyas and thousands of Śūdras took bath early in the morning and worshipped the immutable Lord Madhusūdana . Thereafter, they used to listen to the story recounted by Jayanta. All of them were pure (in body and mind). They observed silence. They were interested in stories of Vāsudeva . They were devoutly engaged in the holy rites of Vaiśākha. They were devoid of hypocrisy and laziness. I entered that assembly out of curiosity and with a desire to see (what was going on there).

13-16. Wearing a turban, I did not bow down my head. I had betel-leaves still in my mouth. I did not take away the shirt that had been worn by me. Taking interest in gossip and rumour, I disturbed the (atmosphere of the) holy story. The mind of everyone became unsteady (and distracted) on account of the gossip.

Some time I stretched the clothes; some time I censured the people. I laughed loudly on some occasion. Thus the time was spent by me till the conclusion (of the discourse). Afterwards due to the same fault, I had a loss of memory immediately. I became short-lived. On the next day, I died as a result of the combined derangement of all the humours.

17-21. I fell into the hell Halāhala filled with molten lead and experienced the tortures therein for fourteen Manvantaras .

I was born in succession in all the eight million four hundred thousand species of living beings. Now I lived on this tree a hundred Yojanas high and ten Yojanas in girth. I lived here in a hollow seven

Yojanas long, as a cruel serpent of Tāmasa nature. Oppressed by that early (sinful and indecent) action (of mine), I have been staying here in the form of a serpent thus. Ten thousand years have elapsed since I began to live in this hollow without getting any food. Fortunately, I heard through my pair of eyes (which happened to be my ears too) the nectarlike story that issued from your lotus-like mouth. Hence, O sage, all my inauspiciousness has been destroyed.

22. I have discarded my form of a serpent and have become a person of divine form. With palms joined in reverence I bow down to you. I take refuge in your feet.

23-26. In which birth you were my kinsman, I do not know, O excellent sage. No one has been helped by me (so far). How could I be sympathetic to good people?

Honourable and pious men are of impartial mind. They are always compassionate towards all living beings. They are by nature ready to help others. Their mind is not otherwise. Bless me now, so that my mind will be inclined towards Dharma . One should never forget Viṣṇu , the Discus-bearing Lord. Let there be constant association with great men of saintly conduct. Let there be poverty alone, to act as the greatest collyrium (to dispel) the blindness due to arrogance."

27-29. Thus he eulogized him in various ways and bowed down to him again and again. With palms joined in reverence, he made obeisance to him and stood in front of him silently. Śaṅkha was completely overwhelmed with love. He lifted him up with both the hands and stroked his limbs with his highly auspicious hand, without any undue excitement. He blessed the Brāhmaṇa in divine form. With great kindness he spoke to him immediately, about the future events:

30. "O Brāhmaṇa, all your bondage has been destroyed immediately after listening to the greatness of the month as well as to that of Hari .

31. After wiping out the stigma, you will go back to the earth once again and be born again as an excellent Brāhmaṇa in the meritorious land of Daśārṇa .

32. You will be famous by the name Vedaśarmā . You will be an expert in all the Vedas . There you will have perfect and auspicious recollection of the previous births.

33. With the recollection of unbroken sequence (of events), you will become splendid. You will eschew all sorts of attachments to the mundane pleasures. You will perform all the holy rites laid down for the month of Vaiśākha which is so dear to Hari.

34. In that birth you will be free from the Dvandvas (mutually opposed pairs), devoid of desire, devoted to the preceptors, unattached to sensuous feelings and with all the sense-organs perfectly under control. You will be talking about the stories of Viṣṇu constantly.

35. Then you will attain Siddhi with all the bondages cut asunder. You will go to the greatest abode inaccessible even through Yogic practices.

36-38. Do not be afraid, dear son; with my favour you will secure welfare. If anyone utters at least once the sin-dispelling name of Viṣṇu for the sake of fun or out of fear, anger or hatred, with love, affection or great desire, even the greatest of sinners goes to the abode of Viṣṇu devoid of ailments. Then those who are endowed with faith and compassion, those who have subdued anger and the sense-organs will still certainly go there on hearing the story (of the Lord).

39. Even if they are devoid of all Dharmas , some attain the greatest region of Viṣṇu through devotion alone if they are engaged in talking about (or listening to) the story (of the Lord).

40. With a (feigned) devotion prompted by hatred etc., some attend upon and serve Viṣṇu. They too go to the greatest region like Pūtanā who destroyed (various) lives.

41. One should be constantly associated with great men and exchange words with them. It is an injunction laid down in the Vedas that this must be followed by those who are desirous of salvation.

42. This exchange of words causes destruction of the sins of common people. In the course of the utterance of the names of the infinite Lord during these exchanges of words, mistakes may happen in every verse. Still honourable and pious people hear, sing about and praise the names of the Lord associated with his fame.

43. (Defective Text) The Lord does not wish to give (his devotees) strain in the course of their service to himself; nor does he want them to waste their beauty and youth (?). On being remembered but once, he grants them his refulgent abode. Who will not seek refuge in one who is (so) merciful?

44. Seek refuge in the self-same Nārāyaṇa who is free from blames and defects, who is fond of his devotees, who (though) unmanifest can be realized through the mind and who is a storehouse of mercy.

45. Perform all these holy rites laid down for the month of Vaiśākha, O highly intelligent one. Delighted on account of it, the Lord of the universe will confer welfare upon you."

46. After saying this, the sage stopped. The man in divine form glanced at the hunter with great surprise and spoke once again to the eminent sage:

The Divine Person said :

47-48. I am contented. I am blessed by you, the compassionate one, O Śaṅkha. Fortunately my evil birth has ceased to be. I have attained the greatest goal.

After saying this he circumambulated the sage. On being permitted by him, he went to heaven.

Then the evening set in. O king, Śaṅkha was duly propitiated by the hunter.

49-54. He performed the evening Sandhyā rites and passed the remaining part of the night recounting the anecdotes of various kings, Devas and (other) noble-souled ones, as well as the Lord's graceful sports and discourses in the course of his (the Lord's) incarnations.

(On the next day) he got up in the Brāhma Muhūrta (i.e. before dawn), washed his feet and silently meditated on Brahman that redeems everyone from worldly turmoil. He then performed all his daily round of excellent duties beginning with bodily cleanliness. When in Vaiśākha, the Sun was in Aries, he look his bath before sunrise. He performed Sandhyā prayers and other holy rites and offered libations to all (the Pitṛs). Thereafter, with great delight in his mind he called the hunter and sprinkled the holy water on his head. Then he imparted to him the two-syllabled name Rāma which is more splendid than and superior to the Devas. (Then he said:)

"Everyone of the names of Viṣṇu is considered to be superior to all the Vedas. Of all the innumerable names, the thousand names called Viṣṇu- Sahasranāma are very superior. The name Rāma is on a par with ṃose ṃousand names.

55-59. Hence, O hunter, repeat that name Rāma continuously. Perform all these holy rites till death, O hunter. Thereby you will be reborn in the family of sage Valmīka . You will attain fame on the earth by the name Vālmīki ." [2]

Having instructed the hunter thus, he started towards the southern quarter. The hunter circumambulated him and bowed to him repeatedly. After following him for a short distance he halted there looking after him till he went out of (the range of) his sight. With pangs of separation, he began to cry. He returned with great difficulty, ṃinking about him alone in his heart.

He planted some trees and made a park on the way. A free-water booth was constructed free from all impurities. Then he performed all those very excellent holy rites laid down for the month of Vaiśākha.

60-63. With the fruits of wild wood-apples, jack-fruit, rose-apples and mangoes, he provided food for wayfarers who were overcome with fatigue. He removed the fatigue of the perspiring pedestrians by means of umbrellas and fans, footwears and sandal-pastes and cool shady places here and there spread with fine sand particles. He took his bath early in the morning and repeated the " Rāma " Mantra day and night. The hunter was reborn as the son of Valmīka.

64-68. There was a certain sage named Kṛṇu. He performed a very severe penance on the banks of that lake without any external movement. As great deal of time elapsed, an anthill covered his body. So they began to call him Valmīka when he ceased to perform the penance. When Kṛṇu began to recollect worldly affairs, the sage began to think about women, O king. Then he had a seminal discharge. A female dancer grasped it and the hunter was reborn of her. He became well-known in all the worlds as Vālmīki. It was he who made the story of Rāma popular in the world by means of his charming verses. The divine story of Rāma that dispelled the bondage of Karmas was thus popularized by him through his composition.

69. See, O king, the greatness of Vaiśākha that yields prosperity even today. Even a hunter attained the rare status of a sage by making the gift of footwears.

70. He who listens to or recounts this great narrative that makes hair stand on end (as a Sāttvika Bhāva) and that dispels sins shall not suck the breasts any more (i.e. will attain liberation).

[1]: [1] : The story of redemption of Rocana from the serpent-species by simply hearing the Vaiśākha Vratas is meant for the glorification of the Vaiśākha Vratas.

[2]: [2] : Our text gives a different version of the birth of Vālmīki. According to the current version, a Vyādha, robber of forest travellers, repents for his evil deeds when asked by Nārada to enquire if the members of his family would share his sins and met with their refusal to do so. The Vyādha requests Nārada to redeem him. Nārada gave him ' Rāma' mantra . The Vyādha was so engrossed in meditation on Rāma that an anthill grew around him. Hence he became known as Vālmīki (Valmīka : an anthill). He became famous as the author of Rāmāyaṇa. Our text makes the Vyādha to take birth from sage Valmīka, an epithet of sage Kṛṇu whose body was covered with an anthill. The son of Kṛṇu alias Valmīka became known as Vālmīki, the famous author of Rāmāyaṇa. The credit of all this is given to the efficacy of Vaiśākha Vratas (v 69).

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 22

Liberation of Pitṛs

Chapter 176 of 221 · 94 detected Sanskrit verse markers

Sanskrit

।। मैथिलेय उवाच ।। ।।
का ह्यस्मिंस्तिथयः पुण्या मासे वैशाखसंज्ञके ।।
कानि दानानि शस्तानि तासु तासु विशेषतः ।। १ ।।
काः प्रख्याताश्च वै लोक एतदाचक्ष्व विस्तरात् ।।
।। श्रुतदेव उवाच ।। ।।
त्रिंशच्च तिथयः पुण्या वैशाखे मेषगे रवौ ।। २ ।।
एकादश्यां कृतं पुण्यं कोटिकोटिगुणं भवेत् ।।
सर्वदानेषु यत्पुण्यं सर्वतीर्थेषु यत्फलम् ।। ३ ।।
समवाप्नोति वैशाख एकादश्यां जलाप्लुतः ।।
स्नानं दानं तपो होमो देवतार्चनसत्क्रियाः ।। ४ ।।
कथायाः श्रवणं चैव सद्यो मुक्तिविधायकम् ।।
रोगाद्युपहतो यस्तु दारिद्र्येणाऽपि पीडितः ।। ५ ।।
श्रुत्वा कथामिमां पुण्यां कृतकृत्यो भवेन्नरः ।।
अस्नात्वा चाप्यदत्त्वा च येन नीता इमाः शुभाः ।। ६ ।।
स गोघ्नश्च कृतघ्नश्च पितृघ्नश्च महान्स्मृ तः ।।

जलाशयाश्च स्वाधीनाः स्वाधीनं च कलेवरम् ।।७।।
माधवो मनसा सेव्यः कालश्च सुगुणोत्तमः ।।
साधवश्च दयावंतः को न सेवेत माधवम् ।। ८ ।।
दरिद्रैश्च धनाढ्यैश्च पंगुभिश्चांधकैस्तथा ।।
षंढैश्च विधवाभिश्च नारीभिश्च नरैस्तथा ।। ९ ।।
कुमारयुववृद्धैश्च रोगार्तैरपि भूमिप ।।
अतीवसुखसाध्यो हि धर्मो वैशाखगोचरः ।। 2.7.22.१० ।।
मासमेनमनुप्राप्य धर्मान्कुरु इमाञ्च्छुभान् ।।
को न यत्नं च कुरुते तस्मात्को न्वपरः शुभः ।। ११ ।।
योऽतीव सुलभान्धर्मान्न करोति नराऽधमः ।।
तस्यैव सुलभा लोका नारका नात्र संशयः ।। १२ ।।
अथातः संप्रवक्ष्यामि तस्मिन्मासे च कोत्तमा ।।
तां तिथिं सर्वपापघ्नीं दध्नः सारमिवोद्धृताम् ।।१३।।
चैत्रे मासि महापुण्ये मेषसंस्थे दिवाकरे ।।
पापघ्नी पितृदैवत्या गयाकोटिफलप्रदा ।। १४ ।।

अत्रैव श्रूयते पुण्या पितृगाथा पुरातनी ।।
शृणु तां सत्कथां राजन्सावर्णौ शासति क्षितिम् ।। १५ ।।
त्रिंशत्कलियुगस्यांते सर्वधर्मविवर्जिते ।।
आनर्ते तु द्विजः कश्चिद्धर्मवर्ण इति श्रुतः ।। १६ ।।
दृष्ट्वा कलियुगे राजञ्जनान्पापरतान्मुनिः ।।
तस्यैव प्रथमे पादे वर्णधर्मविवर्जिते ।।१७।।
स कदाचित्सत्रयागं मुनीनां तु महात्मनाम् ।।
अगमत्पुष्करे क्षेत्रे कुर्वतां मौनधारिणाम् ।।१८।।
तत्र चासन्पुण्यकथा ऋषीणां शास्त्रगोचराः।।
तत्र केचित्कलियुगं प्रशशंसुर्धृतव्रताः ।।१९।।
कृते यद्वत्सरात्साध्यं पुण्यं माधवतोषणम् ।।
त्रेतायां मासतः साध्यं द्वापरे पक्षतो नृप ।। 2.7.22.२० ।।
तस्माद्दशगुणं पुण्यं कलौ विष्णुस्मृतेर्भवेत् ।।
अत्यल्पमपि वै पुण्यं कलौ कोटिगुणं भवेत् ।। २१ ।।
दया पुण्यविहीने तु दानधर्मविवर्जिते ।।

दयादानं च कुरुते सकृदुच्चार्य वै हरिम् ।। २२ ।।
स एव चोर्ध्वगो नूनं दुर्भिक्षे चान्नदस्तथा ।।
एतत्प्रसंगावसरे नारदोऽभ्येत्य वै मुनिः ।। २३ ।।
करेणैकेन शिश्नं च जिह्वां चैकेन वै हसन् ।।
प्रगृह्योन्मत्तवत्तत्र ननर्त मुनिसत्तमः ।। २४ ।।
सभ्यास्तदा तमित्यूचुः किमेतदिति नारद ।।
प्रत्युवाच स तान्सर्वान्नृत्यं कुर्वन्हसन्सुधीः ।। २५४
संतोषाद्यदिह प्रोक्तं नृत्यद्भिर्भावितात्मभिः ।।
सिद्धा वयं न संदेहः पुण्योऽयं कलिरागतः ।। २६ ।।
तत्सत्यं न च संदेहो बहु स्वल्पेन साध्यते ।।
स्मरणात्तोषमायाति केशवः क्लेशनाशनः ।। २७ ।।
तथापि वः प्रवक्ष्यामि दुर्घटं च द्वयं ध्रुवम् ।।
शिश्नस्य निग्रहः पुत्रा जिह्वाया अपि नित्यशः ।। २८ ।।
द्वयं यद्धि भवेद्यस्य स एव स्याज्जनार्दनः ।।
भवद्भिर्नात्र स्थातव्यं तस्मात्कलियुगागमे ।। २९ ।।

पाखंडं भारतं हित्वा संचरध्वं यथासुखम् ।।
यत्र कुत्रापि देशेषु मनो यत्र प्रसीदति ।। 2.7.22.३० ।।
इति तद्वचनं श्रुत्वा मुनयः शंसितव्रताः ।।
सत्रं समाप्य सहसा ययुस्ते च यथासुखम् ।। ३१ ।।
धर्मवर्णोऽपि तच्छ्रुत्वा त्यक्तुं भूमिं मनो दधे ।।
स व्रतं चोर्ध्वतेजस्कं धृत्वा दण्डकमडलू ।। ३२ ।।
जटावल्कलधारी च भूत्वा चैवं ययौ पुनः ।।
कलौ युगे त्वनाचारान्द्रष्टुं विस्मितमानसः ।। ३३ ।।
तत्राऽपश्यज्जनान्घोरान्पापाचाररतान्खलान् ।।

पाखण्डिनो द्विजाः सर्वे शूद्राः प्रव्राजिनस्तथा ।। ३४ ।।
भर्तारं द्वेष्टि भार्या च शिष्यो द्वेष्टि गुरुं तथा ।।
भृत्यश्च स्वामिहंता च पुत्रः पितृवधे रतः ।। ३५ ।।
शूद्रप्राया द्विजाः सर्वे बस्तप्रायाश्च धेनवः ।।
गाथाप्रायास्तथा वेदाः क्रियासाम्याः शुभाः क्रियाः ।। ३६ ।।
भूतप्रेतपिशाचाद्याः फलदास्तत्र देवताः ।।

ता एव श्रद्धयाऽर्चंति जनाः पापरताः शिताः ।। ३७ ।।
सर्वे व्यवायनिरतास्तदर्थे त्यक्तजीविताः ।।
कूटसाक्ष्यप्रवक्तारः सदा कैतवमानसाः ।। ३८ ।।
मनस्येकं वचस्येकं कर्मण्येकं सदा कलौ ।।
सर्वेषां हैतुकी विद्या सा पूज्या नृपमंदिरे ।। ३९ ।।
गीताद्याश्च कला विद्या नृपाणां च प्रियावहाः ।।
हीनाश्च पूज्यतां यांति नोत्तमाश्च कलौ युगे ।। 2.7.22.४० ।।
श्रोत्रियाश्च द्विजाः सर्वे दरिद्राः स्युः कलौ युगे ।।
विष्णुभक्तिर्नराणां तु प्रायशो नैव वर्तते ।।४१।।
प्रायः पाखंडभूयिष्ठं पुण्यक्षेत्रं भविष्यति ।।
शूद्रा धर्मप्रवक्तारो जटिलास्तापसाः कलौ ।।४२।।
सर्वे चाल्पायुषो मर्त्या दयाहीना शठा जनाः ।।
सर्वे धर्मप्रवक्तारः सर्वे च ग्रहणोत्सवाः ।। ४३ ।।
स्वार्चनं चाऽपि हीच्छंति वृथा निन्दापरायणाः ।।
असूयानिरताः सर्वे प्रभोः स्वगृहमागते ।। ४४ ।।

भ्राता च भगिनीगंता पिता पुत्रीं च वै कलौ ।।
सर्वेऽपि शूद्रीनिरताः सर्वे वारांगनारताः ।। ४५ ।।
साधून्नैव विजानंति बहुपापांश्च मन्यते ।।
व्यक्तीकुर्वंति साधूनां दोषमेकं दुराग्रहाः ।। ४६ ।।
पापानां दोषजातानि गुणत्वेन वदन्ति हि ।।
दोषमेव प्रगृह्णंति कलौ तु विगुणा जनाः ।।४७।।
जलौका धर्मसंयुक्ता रक्तं पिवति नो पयः ।।
औषध्यः सत्त्वहीना हि ऋतून् व्यत्ययास्तथा ।। ४८ ।।
दुर्भिक्षं सर्वराष्ट्रेषु कन्या काले न सूयते ।।
नटनर्तकविद्यासु प्रीतिमन्तो नराः कलौ ।। ४९ ।।
वेदवेदांतविद्यासु निरता ये गुणाधिकाः ।।
भृत्यान्पश्यंति तान्मूढास्ते भ्रष्टाश्चाखिला नृप ।। 2.7.22.५० ।।
त्यक्तश्राद्धक्रियाः सर्वे त्यक्तवेदोदितक्रियाः ।।
जिह्वायां विष्णुनामानि न वर्तते कदाचन ।।
शृंगाररस निर्वाणास्तद्गीतान्येव ते जगुः ।।५१।।

न विष्णुसेवा न च शास्त्रवार्ता न यागदीक्षा न विचारलेशः ।।
न तीर्थयात्रा न च दानधर्माः कलौ जने क्वाऽपि बभूव चित्रम् ।। ५२ ।।

तान्दृष्ट्वा घर्मवर्णोऽपि सुभीतोऽत्यन्तविस्मितः ।।
वंशं पापात्क्षयं यांतं दृष्ट्वा द्वीपांतरं ययौ ।। ५३ ।।
स चरन्सर्वद्वीपेषु लोकेष्वेव तु सर्वशः ।।
पितृलोकं ययौ धीमान्कदाचित्कौतुकान्वितः ।। ५४ ।।
तत्राऽपश्यन्महाघोराञ्च्छ्राम्यमाणांश्च कर्मभिः ।।५५।।
धावतो रुदमानांश्च पततः पतितानपि ।।
तत्रापश्यच्चान्धकूपे पतितान्स्वान्पितृनधः ।। ५६ ।।
दूर्वाग्रलंबिनो दीनान्दूर्वाच्छेदे हि शंकितान् ।।
तदा प्राप्तः कोऽपि चाखुर्दूर्वामूलं तदाश्रयम् ।। ५७ ।।
तेन भागत्रयं चात्तमेको भागोवशेषितः ।।
तं दृष्ट्वा ते क्षीयमाणं मूलं दुःखेन कर्षिणः ।। ।। ५८ ।।
अधो दृष्ट्वा चांऽधकूपं तटपातादिभीषणम् ।।
दुरुत्तारं महाघोरं कर्मणाप्तं सुदुःखिताः ।। ५९ ।।

अग्रे चाऽपि दुरुत्तारमवलंबविवर्जितम् ।।
तान्द्रष्ट्वा विस्मितो भूत्वा दयालुर्वाक्यमब्रवीत् ।।2.7.22.६०।।
के यूयं पतिता ह्यस्मिन्केन दुस्तरकर्मणा ।।
कस्य गोत्रे समुत्पन्नाः कथं वो मुक्तिरूर्जिता ।। ६१ ।।
एतद्यूयं वदध्वं मे शर्म वोऽथ भविष्यति ।।
इत्येवमुदितास्तेन पितरोऽथ सुदुःखिताः ।। ६२ ।।
तमूचुः करुणां वाचं धर्मश्रुति पुरःसराः ।।
।। पितर ऊचुः ।। ।।
वयं श्रीवत्सगोत्रीया भुवि सन्तानवर्जिताः ।। ६३ ।।
पिंडश्राद्धविहीनाश्च तेन पच्यामहे वयम् ।।
निःसन्तानोऽपि नो वंशो जातः पापैः कलौ युगे ।।६४।।
नाऽस्माकं पिंडदश्चास्ति वंशे पापात्क्षयं गते।।
तेनांऽधकूपे पतनं निस्तंतूनां दुरात्मनाम् ।।६५।।
एको हि वर्तते वंशे धर्मवर्णो महायशाः ।।
स विरक्तश्चरन्नेको न गार्हस्थमुपेयिवान् ।। ६६ ।।

तंतुना तेन बिभ्रामो दूर्वानालावलंबिताः ।।
निस्तंतुत्वाच्च तन्मूलमाखुः खादति प्रत्यहम् ।। ६७ ।।
एकस्यैवाऽवशिष्टत्वात्किंचिन्नलोऽवशेषितः ।।
आखुना खाद्यमानश्च वर्तते सौम्य पश्यताम् ।। ।। ६८ ।।
तस्य चाऽऽयुःक्षये तात शेषमाखुर्हरिष्यति ।।
पश्चात्कूपे पतिष्यामो दुरुत्तारेंऽधतामसे ।। ६९ ।।
तस्मात्त्वं च भुवं गत्वा धर्मवर्णं प्रबोधय ।।
अस्मद्वाक्यैर्दयापात्रैर्गार्हस्थ्यं विमुखं मुनिम् ।। 2.7.22.७० ।।
पितरस्ते भृशाऽर्ता हि नरके पतिता मया ।।
अन्धकूपे दुरुत्तारे दृष्टा दूर्वावलंबिताः ।। ७१ ।।

सा दूर्वा वंशरूपा हि तन्मूलं सततं मुने ।।
कालाख्यो मूषकस्तस्य मूलं खादति प्रत्यहम् ।। ७२ ।।
वंशनाशोऽनुक्रमत एकस्त्वं त्ववशेषितः ।।
तेन मूलस्य दूर्वाया नष्टं भागत्रयं मुने ।।७३।।
एको भागोऽवशिष्टोऽत्र यतस्त्वं वर्तसे भुवि ।।

किंचित्खादति वै त्वाऽऽखुस्तव चाऽऽयुःक्षयक्रमात् ।। ७४ ।।
परेते त्वयि चाऽस्माकं तवाऽपि पतनं भवेत् ।।
कूप एवान्धतामिस्रे संतानेऽपि क्षयं गते ।। ७५ ।।
तस्माद्भार्हस्थ्यमासाद्य कुरु संततिवर्धनम्।।
तेनाऽस्माकं तवाऽपि स्याद्गतिरूर्ध्वा न संशयः ।। ७६।।
एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत् ।।
यजेत वाऽश्वमेधं च नीलं वा वृषमुत्सृजेत् ।। ७७ ।।
यद्येकोऽपि च वैशाखे माघे वा कार्तिकेऽपि च ।।
अस्मानुद्दिश्य वै स्नानं श्राद्धं दानं करिष्यति ।। ७८ ।।
तेन चोर्ध्वगतिर्भूयान्नरकादुद्धृतिश्च नः ।।
एको वा विष्णुभक्तः स्यादेको वा हरिवासरी ।। ७९ ।।
एको वा शृणुयाद्विष्णोः कथां पापविनाशनीम् ।।
तस्यातीतं कुलशतं भावि चाऽपि कुलं शतम् ।। 2.7.22.८० ।।
अपि पापवृतं क्वाऽपि नरकं नैव पश्यति ।।
किमन्यैर्बहुभिः पुत्रैर्दयाधर्मविवर्जितैः ।। ८१ ।।

ये जाता नार्चयंत्यद्धा विष्णुं नारायणं कुले ।।
नाऽपुत्रस्य हि लोकोऽस्ति सर्वमेतज्जना विदुः ।।८२।।
तत्राऽपि च दयायुक्तं तत्संतानं च दुर्लभम् ।।
इति तं बोधयित्वा तु वाक्यैरेतैश्च सूनृतैः ।। ८३ ।।
विरक्तस्योर्ध्वरेतस्य गार्हस्थ्ये त्वं मतिं कुरु ।।
पितॄणां वचनं श्रुत्वा धर्मवर्णोऽतिविस्मितः ।।८४।।
प्रणम्य प्रांजलिः प्राह रुदन्वै जातवेपथुः ।।
नाम्नाहं धर्मवर्णश्च युष्मद्वंश्यो दुराग्रही ।। ।। ८५ ।।
सत्रे श्रुत्वा तु वचनं नारदस्य महात्मनः ।।
जिह्वादाढ्यं गुह्यदाढ्यं न कस्याऽपि कलौ युगे ।। ८६ ।।
दृष्ट्वा भुवि च पापिष्ठांस्ताञ्जनानपि शंकितः ।।
भीतो दुर्जनसंगत्या चरन्द्वीपांतरे वसन् ।। ८७ ।।
पादास्त्रयो गता ह्यस्य कलेः पादेऽत्यकेऽपि च ।।
गताः सार्द्धत्रयो भागा इदानीं जनका इमे ।। ८८ ।।
नाऽहं वेद्मि भवद्दुःखं वृथा जन्म गतं मम ।।

यस्मिन्कुले त्वहं जात ऋणं पित्रोर्न वै हृतम् ।। ८९ ।।
किं तेन जातमात्रेण भूभारेणाऽत्र शत्रुणा ।।
यो जातो नार्चयेद्विष्णुं पितॄन्देवानृषींस्तथा ।। 2.7.22.९० ।।

युष्मदाज्ञां करिष्यामि मामाऽऽज्ञापयत क्षितौ ।।
यथा न कलिबाधा स्यात्तत्र संसारतोऽपि वा ।। ९१ ।।
कर्तव्यान्यपि कृत्यानि मया पुत्रेण भूतले ।।
इत्युक्तास्तेन वंश्येन धर्मवर्णेन धीमता ।।९२।।
किंचिदाश्वस्तमनस इदमूचुर्महीपते ।।
पुत्र पश्य दशामेतां पितृणां ते महात्मनाम् ।। ९३ ।।
संतत्यभावात्पततां दूर्वामात्रावलंबिनाम् ।।
त्वं गार्हस्थ्यमुपालभ्य संतत्यास्मान्समुद्धर ।। ९४ ।।
ये च विष्णुकथारक्ता ये स्मरंत्यनिशं हरिम् ।।
ये सदाचारनिरता न तान्वै बाधते कलिः ।। ।। ९५ ।।
शालिग्रामशिला यस्य गृहे तिष्ठति मानद ।।
अथवा भारतं गेहे न तं वै बाधते कलिः ।। ९६ ।।

यश्च वैशाखनिरतो माघस्नानपरश्च यः ।।
कार्तिके दीपदाता यो न तं वै बाधते कलिः ।।९७।।
प्रत्यहं शृणुयाद्यस्तु कथां विष्णोर्महात्मनः ।।
पापघ्नीं मोक्षदां दिव्यां न तं वै बाधते कलिः ।।९८।।
यद्गृहे वैश्वदेवश्च यद्गृहे तुलसी शुभा।।
यदंगणे शुभा गौश्च न तं वै बाधते कलिः।।९९।।
तस्मान्नो भीतिरस्तीह युगे पापात्मकेऽपि च ।।
शीघ्रं गच्छ भुवं पुत्र मासोऽयं माधवाह्वयः ।। 2.7.22.१०० ।।
सर्वेषामुपकाराय मेषसंस्थे दिवाकरे ।।
त्रिंशच्च तिथयः पुण्या मेषसंस्थे दिवाकरे ।। १०१ ।।
एकैकस्यां कृतं पुण्यं कोटिकोटिगुणं भवेत् ।।
तत्राऽपि चैत्रबहुलो दर्शो नृणां च मुक्तिदः ।। २ ।।
प्रियश्च पितृदेवानां सद्यो मुक्तिविधायकः ।।
ये वै पितॄन्समुद्दिश्य श्राद्धं कुर्वंति तद्दिने ।।३।।
सोदकुंभं पिंडदानं तदक्षय्यफलं लभेत् ।।

ये च कुर्वंति वै श्राद्धममायां च मधौ सुत ।। ४ ।।
तैः कृतं तु गयाक्षेत्रे श्राद्धं कोटिगुणं भवेत् ।।
यदि श्राद्धं मधौ दर्शे शाकेनाऽपि करोति च।। ५ ।।
कोटिश्राद्धं गयायां तु कृतं तेन न संशयः ।।
कुंभं च पानकैः पूर्णं कर्पूरागुरुवासितम् ।। ६ ।।
यो न दद्यान्मधौ दर्शे स पितृघ्नो न संशयः ।।
यो दद्याच्च मधौ दर्शे सपानीयं करीरकम् ।। ७ ।।
श्राद्धं च भक्तिसंयुक्तः कुरुते च कुलोद्धतिम् ।।
पितॄणां च तथा लोके नदी चाऽमृतवर्षिणी ।। ८ ।।
कुंभदानात्प्रसरति श्राद्धदानादिदायिनाम् ।।
अन्नसूपघृतापूपलेह्यपायसकर्दमान् ।। ९ ।।

तस्माज्झटिति त्वं गच्छ यदा वा ऽमा भविष्यति ।।
कुरु श्राद्धं पिंडदानं सोदकुम्भं महामते ।।2.7.22.११०।।
सर्वेषामुपकाराय गार्हस्थ्यं च समाश्रय ।।
धर्मार्थकामैः संतुष्टः प्राप्य संतानमुत्तमम् ।। ११ ।।

पुनश्च मुनिवृत्तिस्त्वं सुखं द्वीपे सुसंचर ।।
इत्यादिष्टः पितृभिश्च तूर्णं भूमिं ययौ मुनिः ।। १२ ।।
चैत्रे मासे मेषसंस्थे पुण्ये मासि दिवाकरे ।।
प्रातः स्नात्वा च संतर्ज्य पितृन्देवानृषींस्तथा ।। १३ ।।
सोदकुंभं तथा श्राद्धं कृत्वा पापविनाशनम् ।।
तेन दत्त्वा पितृणां च मुक्तिमावृत्तिवर्जिताम् ।। १४ ।।
स्वयं विवाहमकरोत्संततिं प्राप्य वै सतीम् ।।
लोके प्रख्यापयामास तां तिथिं पापनाशनीम् ।।१५।।
स्वयं पुनर्मुदा भक्त्या गन्धमादनमाययौ ।। १६ ।।
तस्मात्पुण्यतमा चैषा मधोर्दर्शाह्वया तिथिः।।
नानया सदृशी लोके तिथिर्दृष्टा श्रुताऽपि वा ।। ।। ११७ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्ये नारदाम्बरीषसंवादे कलिधर्मनिरूपणे पितृमुक्तिर्नाम द्वाविंशोऽध्यायः ।। २२ ।। ।। छ ।।

Roman transliteration

|| maithileya uvāca || ||
kā hyasmiṃstithayaḥ puṇyā māse vaiśākhasaṃjñake ||
kāni dānāni śastāni tāsu tāsu viśeṣataḥ || 1 ||
kāḥ prakhyātāśca vai loka etadācakṣva vistarāt ||
|| śrutadeva uvāca || ||
triṃśacca tithayaḥ puṇyā vaiśākhe meṣage ravau || 2 ||
ekādaśyāṃ kṛtaṃ puṇyaṃ koṭikoṭiguṇaṃ bhavet ||
sarvadāneṣu yatpuṇyaṃ sarvatīrtheṣu yatphalam || 3 ||
samavāpnoti vaiśākha ekādaśyāṃ jalāplutaḥ ||
snānaṃ dānaṃ tapo homo devatārcanasatkriyāḥ || 4 ||
kathāyāḥ śravaṇaṃ caiva sadyo muktividhāyakam ||
rogādyupahato yastu dāridryeṇā'pi pīḍitaḥ || 5 ||
śrutvā kathāmimāṃ puṇyāṃ kṛtakṛtyo bhavennaraḥ ||
asnātvā cāpyadattvā ca yena nītā imāḥ śubhāḥ || 6 ||
sa goghnaśca kṛtaghnaśca pitṛghnaśca mahānsmṛ taḥ ||

jalāśayāśca svādhīnāḥ svādhīnaṃ ca kalevaram ||7||
mādhavo manasā sevyaḥ kālaśca suguṇottamaḥ ||
sādhavaśca dayāvaṃtaḥ ko na seveta mādhavam || 8 ||
daridraiśca dhanāḍhyaiśca paṃgubhiścāṃdhakaistathā ||
ṣaṃḍhaiśca vidhavābhiśca nārībhiśca naraistathā || 9 ||
kumārayuvavṛddhaiśca rogārtairapi bhūmipa ||
atīvasukhasādhyo hi dharmo vaiśākhagocaraḥ || 2.7.22.10 ||
māsamenamanuprāpya dharmānkuru imāñcchubhān ||
ko na yatnaṃ ca kurute tasmātko nvaparaḥ śubhaḥ || 11 ||
yo'tīva sulabhāndharmānna karoti narā'dhamaḥ ||

tasyaiva sulabhā lokā nārakā nātra saṃśayaḥ || 12 ||
athātaḥ saṃpravakṣyāmi tasminmāse ca kottamā ||
tāṃ tithiṃ sarvapāpaghnīṃ dadhnaḥ sāramivoddhṛtām ||13||
caitre māsi mahāpuṇye meṣasaṃsthe divākare ||
pāpaghnī pitṛdaivatyā gayākoṭiphalapradā || 14 ||

atraiva śrūyate puṇyā pitṛgāthā purātanī ||
śṛṇu tāṃ satkathāṃ rājansāvarṇau śāsati kṣitim || 15 ||
triṃśatkaliyugasyāṃte sarvadharmavivarjite ||
ānarte tu dvijaḥ kaściddharmavarṇa iti śrutaḥ || 16 ||
dṛṣṭvā kaliyuge rājañjanānpāparatānmuniḥ ||
tasyaiva prathame pāde varṇadharmavivarjite ||17||
sa kadācitsatrayāgaṃ munīnāṃ tu mahātmanām ||
agamatpuṣkare kṣetre kurvatāṃ maunadhāriṇām ||18||
tatra cāsanpuṇyakathā ṛṣīṇāṃ śāstragocarāḥ||
tatra kecitkaliyugaṃ praśaśaṃsurdhṛtavratāḥ ||19||
kṛte yadvatsarātsādhyaṃ puṇyaṃ mādhavatoṣaṇam ||
tretāyāṃ māsataḥ sādhyaṃ dvāpare pakṣato nṛpa || 2.7.22.20 ||
tasmāddaśaguṇaṃ puṇyaṃ kalau viṣṇusmṛterbhavet ||
atyalpamapi vai puṇyaṃ kalau koṭiguṇaṃ bhavet || 21 ||
dayā puṇyavihīne tu dānadharmavivarjite ||

dayādānaṃ ca kurute sakṛduccārya vai harim || 22 ||
sa eva cordhvago nūnaṃ durbhikṣe cānnadastathā ||
etatprasaṃgāvasare nārado'bhyetya vai muniḥ || 23 ||
kareṇaikena śiśnaṃ ca jihvāṃ caikena vai hasan ||
pragṛhyonmattavattatra nanarta munisattamaḥ || 24 ||
sabhyāstadā tamityūcuḥ kimetaditi nārada ||
pratyuvāca sa tānsarvānnṛtyaṃ kurvanhasansudhīḥ || 254
saṃtoṣādyadiha proktaṃ nṛtyadbhirbhāvitātmabhiḥ ||
siddhā vayaṃ na saṃdehaḥ puṇyo'yaṃ kalirāgataḥ || 26 ||
tatsatyaṃ na ca saṃdeho bahu svalpena sādhyate ||
smaraṇāttoṣamāyāti keśavaḥ kleśanāśanaḥ || 27 ||
tathāpi vaḥ pravakṣyāmi durghaṭaṃ ca dvayaṃ dhuvam ||
śiśnasya nigrahaḥ putrā jihvāyā api nityaśaḥ || 28 ||
dvayaṃ yaddhi bhavedyasya sa eva syājjanārdanaḥ ||
bhavadbhirnātra sthātavyaṃ tasmātkaliyugāgame || 29 ||

pākhaṃḍaṃ bhārataṃ hitvā saṃcaradhvaṃ yathāsukham ||
yatra kutrāpi deśeṣu mano yatra prasīdati || 2.7.22.30 ||
iti tadvacanaṃ śrutvā munayaḥ śaṃsitavratāḥ ||
satraṃ samāpya sahasā yayuste ca yathāsukham || 31 ||
dharmavarṇo'pi tacchrutvā tyaktuṃ bhūmiṃ mano dadhe ||
sa vrataṃ cordhvatejaskaṃ dhṛtvā daṇḍakamaḍalū || 32 ||
jaṭāvalkaladhārī ca bhūtvā caivaṃ yayau punaḥ ||
kalau yuge tvanācārāndraṣṭuṃ vismitamānasaḥ || 33 ||
tatrā'paśyajjanānghorānpāpācāraratānkhalān ||
pākhaṇḍino dvijāḥ sarve śūdrāḥ pravrājinastathā || 34 ||
bhartāraṃ dveṣṭi bhāryā ca śiṣyo dveṣṭi guruṃ tathā ||
bhṛtyaśca svāmihaṃtā ca putraḥ pitṛvadhe rataḥ || 35 ||
śūdraprāyā dvijāḥ sarve bastaprāyāśca dhenavaḥ ||
gāthāprāyāstathā vedāḥ kriyāsāmyāḥ śubhāḥ kriyāḥ || 36 ||
bhūtapretapiśācādyāḥ phaladāstatra devatāḥ ||

tā eva śraddhayā'rcaṃti janāḥ pāparatāḥ śitāḥ || 37 ||
sarve vyavāyaniratāstadarthe tyaktajīvitāḥ ||
kūṭasākṣyapravaktāraḥ sadā kaitavamānasāḥ || 38 ||
manasyekaṃ vacasyekaṃ karmaṇyekaṃ sadā kalau ||
sarveṣāṃ haitukī vidyā sā pūjyā nṛpamaṃdire || 39 ||
gītādyāśca kalā vidyā nṛpāṇāṃ ca priyāvahāḥ ||
hīnāśca pūjyatāṃ yāṃti nottamāśca kalau yuge || 2.7.22.40 ||
śrotriyāśca dvijāḥ sarve daridrāḥ syuḥ kalau yuge ||
viṣṇubhaktirnarāṇāṃ tu prāyaśo naiva vartate ||41||
prāyaḥ pākhaṃḍabhūyiṣṭhaṃ puṇyakṣetraṃ bhaviṣyati ||
śūdrā dharmapravaktāro jaṭilāstāpasāḥ kalau ||42||
sarve cālpāyuṣo martyā dayāhīnā śaṭhā janāḥ ||
sarve dharmapravaktāraḥ sarve ca grahaṇotsavāḥ || 43 ||
svārcanaṃ cā'pi hīcchaṃti vṛthā nindāparāyaṇāḥ ||
asūyāniratāḥ sarve prabhoḥ svagṛhamāgate || 44 ||

bhrātā ca bhaginīgaṃtā pitā putrīṃ ca vai kalau ||
sarve'pi śūdrīniratāḥ sarve vārāṃganāratāḥ || 45 ||
sādhūnnaiva vijānaṃti bahupāpāṃśca manyate ||
vyaktīkurvaṃti sādhūnāṃ doṣamekaṃ durāgrahāḥ || 46 ||
pāpānāṃ doṣajātāni guṇatvena vadanti hi ||
doṣameva pragṛhṇaṃti kalau tu viguṇā janāḥ ||47||
jalaukā dharmasaṃyuktā raktaṃ pivati no payaḥ ||
auṣadhyaḥ sattvahīnā hi ṛtūn vyatyayāstathā || 48 ||
durbhikṣaṃ sarvarāṣṭreṣu kanyā kāle na sūyate ||
naṭanartakavidyāsu prītimanto narāḥ kalau || 49 ||
vedavedāṃtavidyāsu niratā ye guṇādhikāḥ ||
bhṛtyānpaśyaṃti tānmūḍhāste bhraṣṭāścākhilā nṛpa || 2.7.22.50 ||
tyaktaśrāddhakriyāḥ sarve tyaktavedoditakriyāḥ ||
jihvāyāṃ viṣṇunāmāni na vartaṃte kadācana ||
śṛṃgārarasa nirvāṇāstadgītānyeva te jaguḥ ||51||

na viṣṇusevā na ca śāstravārtā na yāgadīkṣā na vicāraleśaḥ ||
na tīrthayātrā na ca dānadharmāḥ kalau jane kvā'pi babhūva citram || 52 ||
tāndṛṣṭvā gharmavarṇo'pi subhīto'tyantavismitaḥ ||
vaṃśaṃ pāpātkṣayaṃ yāṃtaṃ dṛṣṭvā dvīpāṃtaraṃ yayau || 53 ||
sa caransarvadvīpeṣu lokeṣveva tu sarvaśaḥ ||
pitṛlokaṃ yayau dhīmānkadācitkautukānvitaḥ || 54 ||
tatrā'paśyanmahāghorāñcchrāmyamāṇāṃśca karmabhiḥ ||55||
dhāvato rudamānāṃśca patataḥ patitānapi ||
tatrāpaśyaccāndhakūpe patitānsvānpitṝnadhaḥ || 56 ||
dūrvāgralaṃbino dīnāndūrvācchede hi śaṃkitān ||
tadā prāptaḥ ko'pi cākhurdūrvāmūlaṃ tadāśrayam || 57 ||
tena bhāgatrayaṃ cāttameko bhāgovaśeṣitaḥ ||
taṃ dṛṣṭvā te kṣīyamāṇaṃ mūlaṃ duḥkhena karṣiṇaḥ || || 58 ||
adho dṛṣṭvā cāṃ'dhakūpaṃ taṭapātādibhīṣaṇam ||
duruttāraṃ mahāghoraṃ karmaṇāptaṃ suduḥkhitāḥ || 59 ||

agre cā'pi duruttāramavalaṃbavivarjitam ||
tāndraṣṭvā vismito bhūtvā dayālurvākyamabravīt ||2.7.22.60||
ke yūyaṃ patitā hyasminkena dustarakarmaṇā ||
kasya gotre samutpannāḥ kathaṃ vo muktirūrjitā || 61 ||
etadyūyaṃ vadadhvaṃ me śarma vo'tha bhaviṣyati ||
ityevamuditāstena pitaro'tha suduḥkhitāḥ || 62 ||

tamūcuḥ karuṇāṃ vācaṃ dharmaśruti puraḥsarāḥ ||
|| pitara ūcuḥ || ||
vayaṃ śrīvatsagotrīyā bhuvi santānavarjitāḥ || 63 ||
piṃḍaśrāddhavihīnāśca tena pacyāmahe vayam ||
niḥsantāno'pi no vaṃśo jātaḥ pāpaiḥ kalau yuge ||64||
nā'smākaṃ piṃḍadaścāsti vaṃśe pāpātkṣayaṃ gate||
tenāṃ'dhakūpe patanaṃ nistaṃtūnāṃ durātmanām ||65||
eko hi vartate vaṃśe dharmavarṇo mahāyaśāḥ ||
sa viraktaścaranneko na gārhasthamupeyivān || 66 ||

taṃtunā tena bibhrāmo dūrvānālāvalaṃbitāḥ ||
nistaṃtutvācca tanmūlamākhuḥ khādati pratyaham || 67 ||
ekasyaivā'vaśiṣṭatvātkiṃcinnalo'vaśeṣitaḥ ||
ākhunā khādyamānaśca vartate saumya paśyatām || || 68 ||
tasya cā"yuḥkṣaye tāta śeṣamākhurhariṣyati ||
paścātkūpe patiṣyāmo duruttāreṃ'dhatāmase || 69 ||
tasmāttvaṃ ca bhuvaṃ gatvā dharmavarṇaṃ prabodhaya ||
asmadvākyairdayāpātrairgārhasthyaṃ vimukhaṃ munim || 2.7.22.70 ||
pitaraste bhṛśā'rtā hi narake patitā mayā ||
andhakūpe duruttāre dṛṣṭā dūrvāvalaṃbitāḥ || 71 ||
sā dūrvā vaṃśarūpā hi tanmūlaṃ sataṭaṃ mune ||
kālākhyo mūṣakastasya mūlaṃ khādati pratyaham || 72 ||
vaṃśanāśo'nukramata ekastvaṃ tvavaśeṣitaḥ ||
tena mūlasya dūrvāyā naṣṭaṃ bhāgatrayaṃ mune ||73||
eko bhāgo'vaśiṣṭo'tra yatastvaṃ vartase bhuvi ||

kiṃcitkhādati vai tvā"khustava cā"yuḥkṣayakramāt || 74 ||
parete tvayi cā'smākaṃ tavā'pi patanaṃ bhavet ||
kūpa evāndhatāmisre saṃtāne'pi kṣayaṃ gate || 75 ||
tasmādgārhasthyamāsādya kuru saṃtativardhanam||
tenā'smākaṃ tavā'pi syādgatirūrdhvā na saṃśayaḥ || 76||
eṣṭavyā bahavaḥ putrā yadyeko'pi gayāṃ vrajet ||
yajeta vā'śvamedhaṃ ca nīlaṃ vā vṛṣamutsṛjet || 77 ||
yadyeko'pi ca vaiśākhe māghe vā kārtike'pi ca ||
asmānuddiśya vai snānaṃ śrāddhaṃ dānaṃ kariṣyati || 78 ||
tena cordhvagatirbhūyānnarakāduddhṛtiśca naḥ ||
eko vā viṣṇubhaktaḥ syādeko vā harivāsarī || 79 ||
eko vā śrṇuyādviṣṇoḥ kathāṃ pāpavināśanīm ||
tasyātītaṃ kulaśataṃ bhāvi cā'pi kulaṃ śatam || 2.7.22.80 ||
api pāpavṛtaṃ kvā'pi narakaṃ naiva paśyati ||
kimanyairbahubhiḥ putrairdayādharmavivarjitaiḥ || 81 ||

ye jātā nārcayaṃtyaddhā viṣṇuṃ nārāyaṇaṃ kule ||
nā'putrasya hi loko'sti sarvametajjanā viduḥ ||82||
tatrā'pi ca dayāyuktaṃ tatsaṃtānaṃ ca durlabham ||
iti taṃ bodhayitvā tu vākyairetaiśca sūnṛtaiḥ || 83 ||
viraktasyordhvaretasya gārhasthye tvaṃ matiṃ kuru ||
pitṝṇāṃ vacanaṃ śrutvā dharmavarṇo'tivismitaḥ ||84||
praṇamya prāṃjaliḥ prāha rudanvai jātavepathuḥ ||
nāmnāhaṃ dharmavarṇaśca yuṣmadvaṃśyo durāgrahī || || 85 ||
satre śrutvā tu vacanaṃ nāradasya mahātmanaḥ ||
jihvādārḍhyaṃ guhyadārḍhyaṃ na kasyā'pi kalau yuge || 86 ||
dṛṣṭvā bhuvi ca pāpiṣṭhāṃstāñjanānapi śaṃkitaḥ ||

bhīto durjanasaṃgatyā carandvīpāṃtare vasan || 87 ||
pādāstrayo gatā hyasya kaleḥ pādeṃ'tyake'pi ca ||
gatāḥ sārddhatrayo bhāgā idānīṃ janakā ime || 88 ||
nā'haṃ vedmi bhavadduḥkhaṃ vṛthā janma gataṃ mama ||

yasminkule tvahaṃ jāta ṛṇaṃ pitrorna vai hṛtam || 89 ||
kiṃ tena jātamātreṇa bhūbhāreṇā'tra śatruṇā ||
yo jāto nārcayedviṣṇuṃ pitṝndevānṛṣīṃstathā || 2.7.22.90 ||
yuṣmadājñāṃ kariṣyāmi māmā"jñāpayata kṣitau ||
yathā na kalibādhā syāttatra saṃsārato'pi vā || 91 ||
kartavyānyapi kṛtyāni mayā putreṇa bhūtale ||
ityuktāstena vaṃśyena dharmavarṇena dhīmatā ||92||
kiṃcidāśvastamanasa idamūcurmahīpate ||
putra paśya daśāmetāṃ pitṝṇāṃ te mahātmanām || 93 ||
saṃtatyabhāvātpatatāṃ dūrvāmātrāvalaṃbinām ||
tvaṃ gārhasthyamupālabhya saṃtatyāsmānsamuddhara || 94 ||
ye ca viṣṇukathāraktā ye smaraṃtyaniśaṃ harim ||
ye sadācāraniratā na tānvai bādhate kaliḥ || || 95 ||
śāligrāmaśilā yasya gṛhe tiṣṭhati mānada ||
athavā bhārataṃ gehe na taṃ vai bādhate kaliḥ || 96 ||

yaśca vaiśākhanirato māghasnānaparaśca yaḥ ||
kārtike dīpadātā yo na taṃ vai bādhate kaliḥ ||97||
pratyahaṃ śṛṇuyādyastu kathāṃ viṣṇormahātmanaḥ ||
pāpaghnīṃ mokṣadāṃ divyāṃ na taṃ vai bādhate kaliḥ ||98||
yadgṛhe vaiśvadevaśca yadgṛhe tulasī śubhā||
yadaṃgaṇe śubhā gauśca na taṃ vai bādhate kaliḥ||99||
tasmānno bhītirastīha yuge pāpātmake'pi ca ||
śīghraṃ gaccha bhuvaṃ putra māso'yaṃ mādhavāhvayaḥ || 2.7.22.100 ||
sarveṣāmupakārāya meṣasaṃsthe divākare ||
triṃśacca tithayaḥ puṇyā meṣasaṃsthe divākare || 101 ||
ekaikasyāṃ kṛtaṃ puṇyaṃ koṭikoṭiguṇaṃ bhavet ||
tatrā'pi caitrabahulo darśo nṛṇāṃ ca muktidaḥ || 2 ||
priyaśca pitṛdevānāṃ sadyo muktividhāyakaḥ ||
ye vai pitṝnsamuddiśya śrāddhaṃ kurvaṃti taddine ||3||
sodakuṃbhaṃ piṃḍadānaṃ tadakṣayyaphalaṃ labhet ||

ye ca kurvaṃti vai śrāddhamamāyāṃ ca madhau suta || 4 ||
taiḥ kṛtaṃ tu gayākṣetre śrāddhaṃ koṭiguṇaṃ bhavet ||
yadi śrāddhaṃ madhau darśe śākenā'pi karoti ca|| 5 ||
koṭiśrāddhaṃ gayāyāṃ tu kṛtaṃ tena na saṃśayaḥ ||
kuṃbhaṃ ca pānakaiḥ pūrṇaṃ karpūrāguruvāsitam || 6 ||
yo na dadyānmadhau darśe sa pitṛghno na saṃśayaḥ ||
yo dadyācca madhau darśe sapānīyaṃ karīrakam || 7 ||
śrāddhaṃ ca bhaktisaṃyuktaḥ kurute ca kuloddhatim ||
pitṝṇāṃ ca tathā loke nadī cā'mṛtavarṣiṇī || 8 ||
kuṃbhadānātprasarati śrāddhadānādidāyinām ||
annasūpaghṛtāpūpalehyapāyasakardamān || 9 ||
tasmājjhaṭiti tvaṃ gaccha yadā vā 'mā bhaviṣyati ||
kuru śrāddhaṃ piṃḍadānaṃ sodakumbhaṃ mahāmate ||2.7.22.110||
sarveṣāmupakārāya gārhasthyaṃ ca samāśraya ||
dharmārthakāmaiḥ saṃtuṣṭaḥ prāpya saṃtānamuttamam || 11 ||

punaśca munivṛttistvaṃ sukhaṃ dvīpe susaṃcara ||
ityādiṣṭaḥ pitṛbhiśca tūrṇaṃ bhūmiṃ yayau muniḥ || 12 ||
caitre māse meṣasaṃsthe puṇye māsi divākare ||
prātaḥ snātvā ca saṃtarjya pitṝndevānṛṣīṃstathā || 13 ||
sodakuṃbhaṃ tathā śrāddhaṃ kṛtvā pāpavināśanam ||
tena dattvā pitṝṇāṃ ca muktimāvṛttivarjitām || 14 ||
svayaṃ vivāhamakarotsaṃtatiṃ prāpya vai satīm ||
loke prakhyāpayāmāsa tāṃ tithiṃ pāpanāśanīm ||15||
svayaṃ punarmudā bhaktyā gandhamādanamāyayau || 16 ||
tasmātpuṇyatamā caiṣā madhordarśāhvayā tithiḥ||
nānayā sadṛśī loke tithirdṛṣṭā śrutā'pi vā || || 117 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe vaiśākhamāsamāhātmye nāradāmvarīṣasaṃvāde kalidharmanirūpaṇe pitṛmuktirnāma dvāviṃśo'dhyāyaḥ || 22 || || cha ||

English translation

Maithileya asked :

1-6a. What are the meritorious lunar days in the month of Vaiśākha ? What are the different charitable gifts recommended particularly in those Tithis ? What are those Tithis which are very popular in the world? Speak out in detail.

Śrutadeva said :

(All) the thirty Tithis are meritorious in Vaiśākha when the Sun is in Aries.

What is performed on the Ekādaśī (Eleventh) day is highly meritorious. It shall be crores and crores of times efficacious. He who takes a plunge in the water on the eleventh day attains the merit which is obtained by means of all charitable gifts and that benefit which is obtained in all the Tīrthas . Holy bath, charitable gift, penance, Homa , worship of the Deity, good holy rites and listening to the story: all these bring about salvation instantaneously. One who is afflicted with sickness etc., and assailed by poverty shall become contented and blessed by listening to this meritorious story.

6b-10. One who spends these auspicious days without taking bath and without charitable gifts is proclaimed as a big (sinner on a par with) a slayer of cows and parents or as an ungrateful fellow. Water reservoirs are within our reach. Our body is under our own control.

Mādhava is to be served mentally; the time is very excellent with very good qualities; and pious men are full of mercy. Who then does not serve Mādhava (the Lord, the month of Vaiśākha)?

Holy rites in Vaiśākha can be performed with the greatest ease by the poor, the rich, lame ones, blind ones, eunuchs, widows, men, women, teen-aged ones, youths, old people and those who are laid up with sickness.

11-15. At the advent of this month, perform all these auspicious rites. Who will not endeavour for this? Who is more auspicious than that man? One who does not perform these easy rites is a base man. There is no doubt about this that hells are easily within his reach.

Now I shall mention the Tithi that is the most excellent one in that month that dispels all sins. I shall mention the essence like butter that is taken from curds.

In the highly meritorious month of Caitra (?) when the Sun is in Aries, that Tithi has the Manes for its deity (new-moon day?). It is destructive of sins. It yields the benefit of crores of Gayās . In this connection an ancient story about Pitṛs is heard. Listen, O king, to that good story (which happened) when Sāvarṇi was ruling the earth.

16. At the end of the thirtieth Kaliyuga which is devoid of all Dharmas , there was a certain Brāhmaṇa well-known as Dharmavarṇa in the land of Ānarta .

17-18. The sage had already observed in the first quarter of that same Kaliyuga, O king, that the people were engrossed in sins. At that time of Kaliyuga which was devoid of Dharmas fixed for different castes, once he went to the holy place of Puṣkara where the noble-souled sages were engaged in a Sattra (sacrifice of a long duration) along with the observance of the vow of silence.

19. The sages held a discourse on scriptural topics. Some of them who were habituated to the performance of holy rites praised Kaliyuga.

20. The merit of propitiating Mādhava which could be accomplished in the course of one year in Kṛtayuga could be accomplished in a month in Tretāyuga , O king, and the same in a fortnight in Dvāparayuga .

21. Ten times that merit can be achieved through the remembrance of Viṣṇu in Kaliyuga. Even the least bit of meritorious deed in Kaliyuga will have crores of times the benefit.

22-24. In Kaliyuga which is devoid of mercy and meritorious deeds, which is bereft of charitable gifts and other holy rites, he who shows mercy and makes any gift after uttering the name of Hari but once, shall go up (to higher regions) certainly. So also the person who gives food during a famine.

While this topic was being discussed thus, Sage Nārada came there. He caught hold of his own penis with one hand and the tongue with the other and began to laugh like a madmen. The excellent sage began to dance too.

25-30. Those who were in the assembly asked him, “O Nārada, what is this?”

That highly intelligent sage replied to them all while continuing to dance and laugh: “On account of pleasure. Since it has been mentioned by you who have sanctified your own souls and who are dancing (?) There is no doubt about it. We are all (persons who have) realized souls. The meritorious Kali has arrived. It is true. There is no doubt about it that much is achieved through very little. Merely by remembering Keśava , the destroyer of pain, we can make him delighted.

Still I will have to tell you that two things cannot be accomplished definitely, dear sons, viz. curb on the penis (sex instinct) and check on the tongue permanently. If both of them are under the control of anyone, he shall become Janārdana . Hence, at the time of the advent of Kaliyuga, you all must not stay here. Leave off this heretic Bhārata [1] and go anywhere else as you please, to any of the lands where your mind feels delighted.”

31. On hearing these words of his, the honourable sages of holy rites concluded the Sattra and went away as they pleased.

32-36. On hearing them, Dharmavarṇa too felt inclined to abandon the country. He observed the holy rite conducive to increasing refulgence in order to survey the misdeeds in the Kali Age. He took up his staff and waterpot and proceeded wearing bark garments and matted hair.

With his mind struck with wonder, he saw cruel people and atrocious rogues indulging in the commission of sinful deeds. [2] All the Brāhmaṇas were heretic and the Śūdras became recluses. Wife

hated husband and disciple hated preceptor. Servant became the murderer of master and son was engaged in slaying father. All Brāhmaṇas mostly resembled Śūdras; all cows resembled goats; the Vedas became folklore and auspicious holy rites (prescribed in Vedas etc.) became degraded like ordinary everyday activities.

37. Evil spirits, ghosts and vampires became deities bestowing benefits. Cruel people engaged in sinful activities worshipped them alone sincerely.

38. All the people were eagerly engaged in sexual intercourse, willing to abandon even their lives for that purpose. They committed perjury. They were all deceitful in their minds.

39. In Kali Age, there was always one thing in the mind, another in the utterance and still another in their action. To everyone Vidyā (higher learning) became only a means for achieving some selfish interest. That became worthy of adoration even in royal palaces.

40. In Kali Age, the fine arts including music and allied arts came to be liked and specially patronized by kings. The lowly and the vulgar ones became greatly esteemed and not the excellent ones.

41. In Kali Yuga , all the Brāhmaṇas well-versed in the Vedas would become poverty-stricken. Devotion to Viṣṇu generally becomes conspicuous by its absence.

42. Every holy spot generally became prominent resort of heretics. Śūdras became expounders of Dharmas. They became ascetics with matted hair in Kali Age.

43. All men were short-lived. All the people became ruthless rogues. All professed to be expounders of Dharma and all felt festive gaiety in pilfering and plundering.

44-45. People wish that they should be worshipped by others. They are engaged in futile accusations and censures of others. If the lord and master were to visit one's house, others became jealous of it.

In Kali Age a brother may carnally approach his sister and a father, his own daughter. All people became enamoured of Śūdra women; all were fascinated by the charms of harlots.

46. People ignored good and honourable men. They honuoured those having committed many sins. Foolishly stubborn persons eagerly pointed out even a single defect of good men.

47. Defects and blemishes of sinners are spoken of as good qualities. In Kali (Age) all the people devoid of good qualities, take only defects into account.

48-51. People were endowed with the characteristic quality of the leech which drinks only blood and not milk, not even water. Medicines become devoid of (their) potency; the seasons have undergone reverse changes.

There is famine in all the kingdoms. No woman delivered children at the right time. In Kali Age, men take great pleasure and interest in the arts of actors and dancers.

Foolish and stupid persons looked upon honourable men as their servants—ṃose men who were superior in qualities and were engaged in the study of Vedas and Vedāntas .

People had abandoned Śrāddha rites. All the people left off the holy rites laid down in the Vedas. The names of Viṣṇu never occur on their tongues. The romantic sentiment of love gave them great bliss. They sang songs of erotic nature.

52. There was no service to Viṣṇu; no discussion of scriptural topics. There was no initiation for the purpose of sacrifices. There was not even the least consideration. No pilgrimage was undertaken; no

charitable gifts were given; and no holy rites were performed by people during Kali Age. It was something surprising.

53. On seeing those things, Dharmavarṇa became exceedingly surprised and very much frightened. On seeing the whole race heading towards destruction, he went to another continent.

54-56. After wandering over all the continents and worlds that intelligent (Brāhmaṇa) went once to the world of Pitṛs out of curiosity. There he saw his own Manes and ancestors in a terrible plight. Due to their Karmas , they were exhausted and weary. They ran about here and there. They cried and lamented. Some of them had fallen into a blinding dark well. Some were about to fall therein. [3]

57-60. They were miserably suspended at the tip of a Dūrvā grass. They were suspicious and afraid of its snapping and giving way at any moment. Then there came a mouse to the very root of the Dūrvā grass. Three-fourths of the root were already gnawed and only one part remained. On seeing the root gradually wearing off, they were miserable with agony.

When they looked down, they saw the blinding dark well exceedingly terrible because of the impending fall of the embankment. It was very difficult to be surmounted. It was exceedingly terrible. It was brought about by their own Karmas. They were (therefore) extremely miserable. The space ahead too was unsurmountable and devoid of any support.

On seeing them the compassionate Brāhmaṇa was wonder-struck and he spoke these words:

61-66. “Who may you be? What is that insurmountable Karma whereby you have fallen into this? In whose Gotra were you born? How will you get a sure liberation? Tell this and it will be conducive to your welfare.” On being told thus, those Manes became exceedingly miserable on account of those words. They spoke to him in pitiable tone and words, they who kept Dharma and Śrutis ahead (of everything else).

The Manes said :

We belong to Śrīvatsa Gotra. We are (almost) devoid of progeny on the earth. We are denied the Piṇḍas (rice-ball offerings) and Śrāddha rites. Therefore, we are scorched and agonized. It was on account of the sins that our race became issueless in this Kaliyuga. As the race has become extinct, there is no one to give us the Piṇḍas. Therefore, we, the wretched ones, devoid of progeny, are about to fall into the blinding dark well. There is only one in our race, Dharmavarṇa of great reputation. But he is unattached to worldly affairs. He is single (unmarried). He has not adopted the life of a householder.

67. Thanks to this (single) progeny, we somehow hold on, being supported by the single blade of Dūrvā grass. Since (he) has no progeny the mouse gnaws at its root everyday.

68. Since only one is remaining a bit of the blade of grass is left. O gentle Sir, look (how) it is being gnawed by the mouse.

69. At the end of his life, O dear one, the mouse will take away the rest of the grass too. Thereafter we should fall into the blinding darkness of the well that cannot be surmounted.

70. Hence go to the earth and enlighten Dharmavarṇa, the sage who is averse to a householder’s life, through our words, as we are worthy of his compassion:

71-75. “Your ancestors are extremely agonized. They have fallen into hell. They were seen by me suspended by a Dūrvā blade and about to fall into the insurmountable blinding darkness of the abysmal well. That Dūrvā is symbolic of this family. O sage, the mouse is Time and it gnaws at its root

everyday.

The family is gradually heading towards destruction. You alone are left. Hence, O sage, although three-fourths of the Dūrvā grass have perished, one part still remains, since you are present on the earth. As your life wanes away, the mouse goes on eating bit by bit. When you ultimately die, you and we will fall together in the deep well of blinding darkness as (the family) will be bereft of all progeny.

76. Hence adopt the life of a householder and raise a family. Thereby you and we shall undoubtedly have the uplift.

77-82. Many sons are to be sought after so that at least one of them may go to Gayā , or perform a horse-sacrifice or ritualistically discharge a dark-coloured bull.

Even if one of them performs on our behalf, holy bath, Śrāddha or charitable gifts in the month of Vaiśākha, Māgha or Kārttika , we shall be lifted up and be redeemed from hell. One of them will be a devotee of Viṣṇu. One of them may observe (fast etc.) on the day of Hari (i.e. on the eleventh lunar day). Or one of them may listen to the sin-destroying story of Viṣṇu. Thereby a hundred generations preceding him and a hundred generations following him will never see hell even if they are surrounded by sins.

Of what avail are many other sons devoid of compassion and holy rites, who, though born in the family, do not certainly worship Viṣṇu, Nārāyaṇa ?

All people know that a man devoid of a son does not attain good world. There too, that progeny which is endowed with mercifulness is very rare."

83-88. Enlighten him through these kind and sincere words. Though he is unattached to worldly affairs, make him inclined towards the life of a householder.

On hearing these words of the ancestors, Dharmavarṇa was exceedingly surprised and bewildered. He bowed down to them. He cried; he had a shivering sensation. With palms joined in reverence, he said: "I am a member of your family, Dharmavarṇa by name. I have been pertinacious. At the sacrificial chamber I heard the words of Nārada, the noble-souled (sage), that no one has control over the tongue or the organ of generation in Kaliyuga. On the earth, I saw those sinful people too. I became frightened and suspicious. Afraid of association with wicked people, I wandered over the world and stayed in other continents. Three quarters of Kaliyuga have passed off. Even in the last quarter, O Pitṛs, three and a half parts have passed off.

89-96. I am (was) not aware of your misery. My life has gone in vain. I did not pay off my debts to the Pitṛs of the family where I was bora. Of what avail is that son born to one, if that son is a burden unto the earth and an enemy unto one, if that son does not worship Viṣṇu, Pitṛs, Devas and sages? I shall carry out your behest. Command me so that there is no danger (evil influence) of Kali and there is no trouble due to worldly existence. Command me as to my duties in the world as a son."

On being told thus by the intelligent Dharmavarṇa who belonged to their own family, (the Pitṛs) became pacified to a little extent in their minds, O king, and they said thus:

"O son, see this plight of your noble-souled Pitṛs. They are about to fall due to the absence of progeny. They have the support of only the Dūrvā blade. You do adopt the life of a householder and redeem us by means of progeny. Those who are attached to the stories of Viṣṇu, those who remember Hari always, those who are engaged in good conduct, are not harassed by Kali. Kali does not afflict that person in whose house there is a Śāligrāma stone, O bestower of honour, or in whose house there is Mahābhārata .

97. Kali does not afflict that person who is engaged in holy rites of Vaiśākha, [4] who is devoted to holy bath in the month of Māgha and who offers lamps in the month of Kārttika.

98. Kali does not afflict that person who listens everyday to the story of Viṣṇu, the Supreme Ātman , the story that destroys sins, that is divine and that bestows salvation.

99. Kali does not oppress that person in whose house Vaiśvadeva sacrifice is performed, in whose house there is a splendid Tulasī plant and in whose courtyard there is a splendid cow, an auspicious cow.

100-102. Hence there is nothing to be afraid of in this Yuga , though it is full of sins. Do go to the earth quickly, O dear son. This month named Mādhava (Vaiśākha) is conducive to the help of everyone, when the Sun is in Aries. All the thirty lunar days, when the Sun is in Aries, are meritorious. A meritorious deed performed in each of these Tithis shall have crores and crores of times the merit. There too the Amāvāsyā (new-moon day) in the month of Caitra is a bestower of salvation on men.

103-108a. It is something that causes delight to Pitṛs and Devas. It brings about salvation immediately.

Those who perform Śrāddha on behalf of Pitṛs on that day, along with the offerings of rice-balls and a pot of water, will attain inexhaustible benefit.

O son, if Śrāddha is performed on the new-moon day in the month of Caitra, it is as good as Śrāddha performed in the sacred place of Gayā and the benefit will be crores of times more.

Even if the Śrāddha is performed on the new-moon day in the month of Caitra with mere greens, it is as good as a crore Śrāddhas are performed by him at Gayā. There is no doubt about it.

If a person does not offer a pot filled with sweet drinks rendered fragrant with camphor and agallochum on the new-moon day in the month of Caitra, he is a murderer of Pitṛs. There is no doubt about it.

He who offers a bamboo shoot along with sweet drinks on the new-moon day in the month of Caitra and performs Śrāddha rite with great devotion, causes uplift of the family.

108b-112. Thanks to the gift of the water-pot, a nectar-shedding river shall flow in the world of the Manes, with cooked rice, pulse, ghee , sweet pie, foodstuffs to be licked and sipped as well as milk-puddings forming the marshy bed of that river, in regard to those who offer Śrāddha, charitable gift etc.

Hence, do go quickly and when the new-moon day arrives, O highly intelligent one, perform the Śrāddha and the offerings of rice-balls along with a pot of water. Adopt the life of a householder for the purpose of helping all. Become satisfied in respect of Dharma, Artha and Kāma . Beget excellent progeny. Thereafter you shall adopt the life of ascetics and wander over all continents as you please.”

On being commanded thus by the Pitṛs, the sage hurriedly went to the earth.

113-115. In the meritorious month of Caitra when the Sun was in Aries, he took his holy bath in the morning. He performed water libations to Manes, Devas, and sages. He performed the Śrāddha rites with the offerings of water-pot destructive of sins. Thereby he brought about the salvation of the Pitṛs without return. He married a chaste woman and begot sons. He made that Tithi that is destructive of sins very famous in the world.

116-117. He himself then joyously went to Gandhamādana . Hence this Tithi named Darśa (new-moon day) in the month of Caitra, is exceedingly meritorious. No other Tithi equal to this is seen or heard.

[1]: [1] : The strange belief is that the influence of Yuga-System is limited to Bhārata.

[2]: [2] : For the gruesome picture of the Kali age compare Mbh, śānti 69.80-97; BdP I.ii.29.5-21; BhP XII.1-2; VP VI.1.

[3]: [3] : The birth of a son for the continuity of the family was looked upon as essential for providing food and water to the departed forefathers (vv 77-83). This figurative description of manes about to fall in abysmal depth is found in Mbh and other Purāṇas.

[4]: [4] : VV 97-102: Vaiśākha Vratas nullified the effects of Kali.

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 23

The Greatness of Akṣaya Tṛtīyā

Chapter 177 of 221 · 47 detected Sanskrit verse markers

Sanskrit

।। ।। श्रुतदेव उवाच ।। ।।
अथातः संप्रवक्ष्यामि माहात्म्यं पापनाशनम् ।।
अक्षय्यायास्तृतीयायाः सिते पक्षे च माधवे ।। १ ।।
ये कुर्वंति च तस्यां वै प्रातः स्नानं भगोदये ।।
ते सर्वे पापनिर्मुक्ता यांति विष्णोः परं पदम् ।। २ ।।
देवान्पितॄन्मुनीन्यस्तु कुर्यादुद्दिश्य तर्पणम् ।।
तेनाऽधीतं च तेनेष्टं तेन श्राद्धशतं कृतम् ।। ३ ।।
मधुसूदनमभ्यर्च्य कथां शृण्वंति ये नराः ।।
अक्षय्यायां तृतीयायां ते नरा मुक्तिभागिनः ।। ।। ४ ।।
ये दानं तत्र कुर्वंति मधुद्विट्प्रीतये शुभम् ।।
तदक्षय्यं फलत्येव मधुशासनशासनात् ।। ५ ।।
देवर्षिपितृदैवत्या तिथिरेषा महाशुभा ।।
त्रयाणां तृप्तिदात्री च कृते धर्मे सनातने ।। ६ ।।
प्रख्यातिश्च तिथेरस्याः केन चास्ति तदप्यहम्।।
वक्ष्यामि नृपशार्दूल सावधानमनाः शृणु ।। ।। ७ ।।

पुरा पुरंदरस्याऽऽसीद्युद्धं च बलिना सह ।।
देवानां चैव दैत्यानां द्वंद्वं युद्धमभूततः ।। ८ ।।
स निर्जित्य बलिं दैत्यं पातालतलवासिनम्।।
पुनर्भुवं समासाद्य चोतथ्यस्याऽऽश्रमं ययौ ।। ९ ।।
तत्रापश्यच्च तत्पत्नीं गुर्विणीं मंदगामिनीम्।।
चलच्छ्रोणितटाबद्ध कांचीदाम्ना सुमंडिताम् ।। 2.7.23.१० ।।
क्वणत्कंकणनिर्घोष जितमत्तालिकोकिलाम् ।।
वल्गुचित्रांबरां रामां मंजुवाचं शुचिस्मिताम् ।। ११ ।।
लसत्कुंभस्थलाभ्यां च कुचाभ्यामुपशोभिताम् ।।
हसत्पद्ममुखां दिव्यां नीलोत्पलसुलोचनाम्।। १२ ।।
केतक्युदरपांडुभ्यां गंडाभ्यां च मनोरमाम् ।।
श्रमोच्छ्वसंतीं दीनाक्षीं पर्णशालामुखे स्थिताम् ।। १३ ।।
स्वपतीं शयने क्वाऽपि तां दृष्ट्वा मोहमागतः ।।
बलात्कारेण बुभुजे गुर्विणीं पाकशासनः।।१४ ।।
गर्भस्थस्तु तदा पिंडः स्वस्य पातविशंकया ।।

छादयामास वै योनिं द्वारे पादेन दुःखितः ।। १५ ।।
ततश्चस्कन्द वीर्यं तद्धूमावेव बलिद्विषः ।।
गर्भस्थाय चुकोपासौ भगवान्पाकशासनः ।। १६ ।।
तं शशाप च गर्भस्थं रुषा ताम्रांतलोचनः ।।
जात्यन्धो भव दुर्बुद्धे माऽवमंस्था यतः पदा ।। १७ ।।
प्रच्छाद्य योनिद्वारं च ततो दीर्घतपाह्वयः ।।
पदा प्रस्कंदिताद्वीर्याज्जालतः समजायत ।। १७ ।।
पश्चादिंद्रो ययौ शीघ्रमृषेः शाप विशंकितः ।।
पलायंतं हरिं दृष्ट्वा जहसुर्बटवोऽखिलाः ।। १९ ।।
ततस्तु व्रीडितो भूत्वा ययौ मेरोर्गुहां शुभाम् ।।
तत्र लीनश्चचाराऽसौ दुस्तरं वै तपो महत् ।। 2.7.23.२० ।।
मेरौ विलीय वसति देवेन्द्रे लज्जयाऽन्विते ।।
गूढैर्विज्ञाय तां वार्तां दैतेया बलिपूर्वकाः ।। २१ ।।
सुरानाक्रम्य बुभुजुर्बलींद्रश्चामरावतीम् ।।
दिक्पालानां विभूतीश्च शंबराद्या बलीयसः ।। २२ ।।

बलाद्बुभुजिरे हीननाथे राष्ट्रे दिवौकसाम् ।।
रक्षितारमजानंतो देवाश्चाग्निपुरोगमाः ।। २३ ।।
पप्रच्छुर्धिषणं देवं देवाचार्यमकल्मषम् ।।
पप्रच्छुरिंद्रवृत्तांतं क्व स्वित्तिष्ठति नः प्रभुः ।। २४ ।।
दैत्याक्रांतमिदं राष्ट्रं हीननाथं दिवौकसाम् ।।
कुतो नाऽऽयाति देवोऽसौ भूयान्कालो गतो विभो ।। २५ ।।
तं यामो यत्र धिषण प्रार्थयामश्च तं विभुम् ।।
इति पृष्टस्तदा देवैर्धिषणस्तानुवाच ह ।। २६ ।।
रसातले बलिं जित्वा चोतथ्यस्याऽऽश्रमं ययौ ।।
भुक्त्वा पत्नीं च दाढर्ण्येन तच्छिष्यैरेव निन्दितः ।। २७ ।।
व्रीडितस्तु दिवं यातुं गुहां मेरोर्विवेश ह ।।
तत्रैवाऽऽस्ते शचीयुक्तः स्वकृतं चिन्तयन्विभुः ।। २८ ।।
इति तस्य वचः श्रुत्वा देवा अग्निपुरोगमाः ।।
गुहां मेरोर्ययुः शीघ्रं दृष्ट्वा प्रार्थयितुं विभुम् ।। २९ ।।
तत्र दृष्ट्वा गुहालीनं देवेन्द्रं पाकशासनम् ।।

तुष्टुवुर्विविधैः स्तोत्रैस्तद्वीर्यैर्लोकविश्रुतैः ।। 2.7.23.३० ।।
इंद्र तुभ्यं नमस्तेऽस्तु सर्वदेवाऽधिपाय ते ।।
वयं दैत्यैरर्दिताश्च त्वया हीना भृशार्दिताः ।। ३१ ।।
स्थानभ्रष्टाश्चरामोंऽग नानादेशेषु दुःखिताः ।।
तस्मादागत्य देवेन्द्र जहि शत्रूनरिंदम ।। ३२ ।।
इति स्तुतस्तदा देवैर्निश्चक्राम गुहामुखात् ।।
लज्जया ऽवनतो भूत्वा पश्यन्भूमिं च चक्षुषा ।। ३३ ।।
न किंचिदपि चोवाच दुःखाद्गद्गदभाषणः ।।
तऽऽज्ञात्वा धिषणः प्राह तं सुरेन्द्रं भयानकम् ।।३४।।

मा शंका ते सुरपते कर्माधीनमिदं जगत्।।
मानामानौ सुखं दुःखं लाभालाभौ जयाजयौ।। ३५।।
पूर्वकर्मानुरोधेन भवंत्येते न संशयः।।
जीवः कर्मानुगो दुःखं दिष्टं दैवेन कालतः।। ३६।।
प्राज्ञाः प्रायो न शोचंति न प्रहृष्यंति वै सुखात्।।
तस्मात्प्रारब्धतः प्राप्तं दुःखं चेदं तव प्रभो।। ।। ३७ ।।

तत्प्राप्य मघवन्दुःखं नैव शोचितुमर्हसि ।।
इत्युक्तो गुरुणा चाह मघवानमराधिपान् ।। ३८ ।।
।। इन्द्र उवाच ।।
परस्त्रीसंगदोषेण बलं वीर्यं यशोऽमलम् ।।
मंत्रशक्तिःशास्त्रशक्तिर्विद्याशक्तिश्च मानद ।। ३९ ।।
अभवन्नष्टवीर्यं मे तूष्णीं तेन वसाम्यहम् ।।
पाकशासनवाक्यं तु श्रुत्वा स्वाचार्यसंयुताः ।। 2.7.23.४० ।।
मंत्रयामासुरेकान्ते पुनस्तस्य बलाप्तये ।।
तदा गुरुश्च तान्प्राह करुणं च विदुत्तमः ।। ४१ ।।
बृहस्पतिरुवाच।।
मासो वैशाखनामाऽयं प्रियो वै मधुघातिनः।।
सर्वाश्च तिथयः पुण्या मासेऽस्मिन्माधवप्रिये।।४२।।
तत्राऽपि च सिते पक्षे मासेऽस्मिन्नक्षयाह्वया ।।
या तस्यां स्नानदानादि श्रद्धया च करोति वै ।।४३।।
तस्य पापसहस्राणि नश्यंत्येव न संशयः।।

अनवद्यं तथैश्वर्यं बलं धैर्यं भवंति च ।।४४।।
तस्मात्तस्यां तृतीयायां हरिणा बलविद्विषा ।।
स्नानदानादिसद्धर्मान्कारयामो हिताऽऽप्तये ।।४५।।
भविष्यति च सा शक्तिर्विद्याया मन्त्रशास्त्रयोः ।।
बलं धैर्यं यशश्चैव यथापूर्वं भविष्यति ।। ४६ ।।
इत्येवं तु विचार्याथ गुरुर्देवैः समाहितः ।।
इन्द्रेण कारयामास धर्मानेतान्हरिप्रियान्।। ४७ ।।
अक्षय्यायां तृतीयायां भुक्तिमुक्तिफलप्रदान् ।।
तेन पूर्ववदेवाऽऽसीद्बलं धैर्यादिकं विभोः ।। ।। ४८ ।।
परस्त्रीसंगदोषोऽपि सद्य एव व्यलीयत ।।
पश्याद्धताशुभः शक्रो राहोर्मुक्त इवोडुपः ।। ४९ ।।
देवतानां तथा मध्ये शुशुभे च हरिर्यथा ।।
पश्याद्देवैः समायुक्तो विनिर्जित्य तथाऽसुरान् ।। 2.7.23.५० ।।
तृतीयायाश्च माहात्म्याद्भाग्ययुक्तोऽमरावतीम् ।।
विवेश विभवैः सार्द्धं शंखतूर्यादिनिःस्वनैः ।। ५१ ।।

अनुज्ञाताश्च शक्रेण स्वधामानि ययुः सुराः ।।
ततस्ते यज्ञभागांश्च लेभिरे च यथा पुरा ।। ५२ ।।

पिंडभागांश्च पितरो यथापूर्वं प्रपेदिरे ।।
स्वाध्याये मुनयस्तुष्टा दैत्यानां च पराजयः ।। ५३ ।।
तदा प्रभृति लोकेऽस्मिंस्तृतीया चाऽक्षयाऽऽह्वया ।।
प्रख्याता सर्वलोकेषु देवर्षिपितृतुष्टिदा ।।५४।।
तस्मात्पुण्यतमा चैषा सर्वकर्मनिकृंतनी ।।
भुक्तिमुक्तिप्रदा नृणां तृतीया चाऽक्षयाऽऽह्वया ।। ५५ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्ये नारदाम्बरीषसंवादेऽक्षय्यतृतीयायाः श्रेष्ठत्वकथनं नाम त्रयोविंशोऽध्यायः ।।२३।।

Roman transliteration

|| || śrutadeva uvāca || ||
athātaḥ saṃpravakṣyāmi māhātmyaṃ pāpanāśanam ||
akṣayyāyāstṛtīyāyāḥ site pakṣe ca mādhave || 1 ||
ye kurvaṃti ca tasyāṃ vai prātaḥ snānaṃ bhagodaye ||
te sarve pāpanirmuktā yāṃti viṣṇoḥ paraṃ padam || 2 ||
devānpitṝnmunīnyastu kuryāduddiśya tarpaṇam ||
tenā'dhītaṃ ca teneṣṭaṃ tena śrāddhaśataṃ kṛtam || 3 ||
madhusūdanamabhyarcya kathāṃ śṛṇvaṃti ye narāḥ ||
akṣayyāyāṃ tṛtīyāyāṃ te narā muktibhāginaḥ || || 4 ||
ye dānaṃ tatra kurvaṃti madhudviṭprītaye śubham ||
tadakṣayyaṃ phalatyeva madhuśāsanaśāsanāt || 5 ||
devarṣipitṛdaivatyā tithireṣā mahāśubhā ||
trayāṇāṃ tṛptidātrī ca kṛte dharme sanātane || 6 ||
prakhyātiśca titherasyāḥ kena cāsti tadapyaham||
vakṣyāmi nṛpaśārdūla sāvadhānamanāḥ śṛṇu || || 7 ||

purā puraṃdarasyā"sīdyuddhaṃ ca balinā saha ||
devānāṃ caiva daityānāṃ dvaṃdvaṃ yuddhamabhūttataḥ || 8 ||
sa nirjitya baliṃ daityaṃ pātālatalavāsinam||
punarbhuvaṃ samāsādya cotathyasyā"śramaṃ yayau || 9 ||
tatrāpaśyacca tatpatnīṃ gurviṇīṃ maṃdagāminīm||
calacchroṇitaṭābaddha kāṃcīdāmnā sumaṃḍitām || 2.7.23.10 ||
kvaṇatkaṃkaṇanirghoṣa jitamattālikokilām ||
valgucitrāṃbarāṃ rāmāṃ maṃjuvācaṃ śucismitām || 11 ||
lasatkuṃbhasthalābhyāṃ ca kucābhyāmupaśobhitām ||
hasatpadmamukhāṃ divyāṃ nīlotpalasulocanām|| 12 ||
ketakyudarapāṃḍubhyāṃ gaṃḍābhyāṃ ca manoramām ||
śramocchvasaṃtīṃ dīnākṣīṃ parṇaśālāmukhe sthitām || 13 ||
svapatīṃ śayane kvā'pi tāṃ dṛṣṭvā mohamāgataḥ ||
balātkāreṇa bubhuje gurviṇīṃ pākaśāsanaḥ||14 ||
garbhasthastu tadā piṃḍaḥ svasya pātaviśaṃkayā ||

chādayāmāsa vai yoniṃ dvāre pādena duḥkhitaḥ || 15 ||
tataścaskanda vīryaṃ tadbhūmāveva balidviṣaḥ ||
garbhasthāya cukopāsau bhagavānpākaśāsanaḥ || 16 ||
taṃ śaśāpa ca garbhasthaṃ ruṣā tāmrāṃtalocanaḥ ||
jātyandho bhava durbuddhe mā'vamaṃsthā yataḥ padā || 17 ||
pracchādya yonidvāraṃ ca tato dīrghatapāhvayaḥ ||

padā praskaṃditādvīryājjālataḥ samajāyata || 17 ||
paścādiṃdro yayau śīghramṛṣeḥ śāpa viśaṃkitaḥ ||
palāyaṃtaṃ hariṃ dṛṣṭvā jahasurbaṭavo'khilāḥ || 19 ||
tatastu vrīḍito bhūtvā yayau merorguhāṃ śubhām ||
tatra līnaścacārā'sau dustaraṃ vai tapo mahat || 2.7.23.20 ||
merau vilīya vasati devendre lajjayā'nvite ||
gūḍhairvijñāya tāṃ vārtāṃ daiteyā balipūrvakāḥ || 21 ||
surānākramya bubhujurbalīṃdraścāmarāvatīm ||
dikpālānāṃ vibhūtīśca śaṃbarādyā balīyasaḥ || 22 ||

balādbubhujire hīnanāthe rāṣṭre divaukasām ||
rakṣitāramajānaṃto devāścāgnipurogamāḥ || 23 ||
papracchurdhiṣaṇaṃ devaṃ devācāryamakalmaṣam ||
papracchuriṃdravṛttāṃtaṃ kva svittiṣṭhati naḥ prabhuḥ || 24 ||
daityākrāṃtamidaṃ rāṣṭraṃ hīnanāthaṃ divaukasām ||
kuto nā"yāti devo'sau bhūyānkālo gato vibho || 25 ||
taṃ yāmo yatra dhiṣaṇa prārthayāmaśca taṃ vibhum ||
iti pṛṣṭastadā devairdhiṣaṇastānuvāca ha || 26 ||
rasātale baliṃ jitvā cotathyasyā"śramaṃ yayau ||
bhuktvā patnīṃ ca dārḍhyena tacchiṣyaireva ninditaḥ || 27 ||
vrīḍitastu divaṃ yātuṃ guhāṃ merorviveśa ha ||
tatraivā"ste śacīyuktaḥ svakṛtaṃ cintayanvibhuḥ || 28 ||
iti tasya vacaḥ śrutvā devā agnipurogamāḥ ||
guhāṃ meroryayuḥ śīghraṃ dṛṣṭvā prārthayituṃ vibhum || 29 ||
tatra dṛṣṭvā guhālīnaṃ devendraṃ pākaśāsanam ||

tuṣṭuvurvividhaiḥ stotraistadvīryairlokaviśrutaiḥ || 2.7.23.30 ||
iṃdra tubhyaṃ namaste'stu sarvadevā'dhipāya te ||
vayaṃ daityairarditāśca tvayā hīnā bhṛśārditāḥ || 31 ||
sthānabhraṣṭāścarāmoṃ'ga nānādeśeṣu duḥkhitāḥ ||
tasmādāgatya devendra jahi śatrūnariṃdama || 32 ||
iti stutastadā devairniścakrāma guhāmukhāt ||
lajjayā 'vanato bhūtvā paśyanbhūmiṃ ca cakṣuṣā || 33 ||
na kiṃcidapi covāca duḥkhādgadgadabhāṣaṇaḥ ||
ta"jñātvā dhiṣaṇaḥ prāha taṃ surendraṃ bhayānakam ||34||
mā śaṃkā te surapate karmādhīnamidaṃ jagat||
mānāmānau sukhaṃ duḥkhaṃ lābhālābhau jayājayau|| 35||
pūrvakarmānurodhena bhavaṃtyete na saṃśayaḥ||
jīvaḥ karmānugo duḥkhaṃ diṣṭaṃ daivena kālataḥ|| 36||
prājñāḥ prāyo na śocaṃti na prahṛṣyaṃti vai sukhāt||
tasmātprārabdhataḥ prāptaṃ duḥkhaṃ cedaṃ tava prabho|| || 37 ||

tatprāpya maghavanduḥkhaṃ naiva śocitumarhasi ||
ityukto guruṇā cāha maghavānamarādhipān || 38 ||
|| indra uvāca ||
parastrīsaṃgadoṣeṇa balaṃ vīryaṃ yaśo'malam ||
maṃtraśaktiḥśāstraśaktirvidyāśaktiśca mānada || 39 ||
abhavannaṣṭavīryaṃ me tūṣṇīṃ tena vasāmyaham ||
pākaśāsanavākyaṃ tu śrutvā svācāryasaṃyu'tāḥ || 2.7.23.40 ||
maṃtrayāmāsurekānte punastasya balāptaye ||
tadā guruśca tānprāha karuṇaṃ ca viduttamaḥ || 41 ||
bṛhaspatiruvāca||
māso vaiśākhanāmā'yaṃ priyo vai madhughātinaḥ||

sarvāśca tithayaḥ puṇyā māse'sminmādhavapriye||42||
tatrā'pi ca site pakṣe māse'sminnakṣayāhvayā ||
yā tasyāṃ snānadānādi śraddhayā ca karoti vai ||43||
tasya pāpasahasrāṇi naśyaṃtyeva na saṃśayaḥ||

anavadyaṃ tathaiśvaryaṃ balaṃ dhairyaṃ bhavaṃti ca ||44||
tasmāttasyāṃ tṛtīyāyāṃ hariṇā balavidviṣā ||
snānadānādisaddharmānkārayāmo hitā"ptaye ||45||
bhaviṣyati ca sā śaktirvidyāyā mantraśāstrayoḥ ||
balaṃ dhairyaṃ yaśaścaiva yathāpūrvaṃ bhaviṣyati || 46 ||
ityevaṃ tu vicāryātha gururdevaiḥ samāhitaḥ ||
indreṇa kārayāmāsa dharmānetānharipriyān|| 47 ||
akṣayyāyāṃ tṛtīyāyāṃ bhuktimuktiphalapradān ||
tena pūrvavadevā"sīdbalaṃ dhairyādikaṃ vibhoḥ || || 48 ||
parastrīsaṃgadoṣo'pi sadya eva vyalīyata ||
paścāddhatāśubhaḥ śakro rāhormukta ivoḍupaḥ || 49 ||
devatānāṃ tathā madhye śuśubhe ca hariryathā ||
paścāddevaiḥ samāyukto vinirjitya tathā'surān || 2.7.23.50 ||
tṛtīyāyāśca māhātmyādbhāgyayukto'marāvatīm ||
viveśa vibhavaiḥ sārddhaṃ śaṃkhatūryādiniḥsvanaiḥ || 51 ||

anujñātāśca śakreṇa svadhāmāni yayuḥ surāḥ ||
tataste yajñabhāgāṃśca lebhire ca yathā purā || 52 ||
piṃḍabhāgāṃśca pitaro yathāpūrvaṃ prapedire ||
svādhyāye munayastuṣṭā daityānāṃ ca parājayaḥ || 53 ||
tadā prabhṛti loke'smiṃstṛtīyā cā'kṣayā"hvayā ||
prakhyātā sarvalokeṣu devarṣipitṛtuṣṭidā ||54||
tasmātpuṇyatamā caiṣā sarvakarmanikṛṃtanī ||
bhuktimuktipradā nṛṇāṃ tṛtīyā cā'kṣayā"hvayā || 55 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe vaiśākhamāsamāhātmye nāradāmbarīṣasaṃvāde'kṣayyatṛtīyāyāḥ śreṣṭhatvakathanaṃ nāma trayoviṃśo'dhyāyaḥ ||23||

English translation

Śrutadeva said :

1-5 Now I shall narrate the sin-destroying special efficacy of Akṣayatṛtīyā occurring in the bright half of Vaiśākha .

All those who take the holy bath early in the morning at sunrise on that day, shall be rid of sins. They will go to the great region of Viṣṇu .

If a person offers water libation with the Devas , Pitṛs and sages in view, it is as good as the performance of Vedic studies, of sacrifices and of a hundred Śrāddhas by him.

Men who worship Madhusūdana and listen to the (divine) story on the Akṣayatṛtīyā day are partakers of salvation.

If people make charitable gifts on that day for the propitiation of the Slayer of Madhu , it will have auspicious and inexhaustible benefit at the bidding of the Slayer of Madhu (Viṣṇu).

6. This Tithi is exceedingly auspicious. It has Devas, sages and Pitṛs as its deities. It accords satisfaction unto all these three, when the eternal Dharma is performed (on this day).

7. I shall tell, O tiger among kings, the reason for which this Tithi has become famous. Listen to it with great mental concentration.

8. Formerly Purandara fought with Bali . Thereafter Devas and Daityas fought with each other.

9-14. After defeating Bali and forcing him to stay in the nether worlds, he (Indra) came to the earth once again. He went to the hermitage of (Bṛhaspati 's brother) Utathya . [1] There he saw his wife who was pregnant and hence could walk only very slowly. She was well adorned with a girdle tied to her tremulous hips. The sweet jingling sound of the bangles surpassed that of the inebriated bees and cuckoos. She had beautiful garments of various colours. The beautiful lady was sweet-voiced with beautiful smiles. Her pair of breasts resembled a pair of very fine pitchers. Her eyes were like blue lilies. When she laughed her face resembled a lotus. She appeared very charming with her pale cheeks resembling the interior of a Ketakī flower-bunch. On account of weariness she took deep breaths. Her eyes indicated her pitiable plight. She lay somewhere near the entrance to the hut. She was asleep on her bed. On seeing her, Indra became enamoured and raped her though she was pregnant. [2]

15. The foetus in the womb became miserable and feared that it might fall out. Hence, it closed the vaginal passage by means of its foot.

16. Thereupon, the seminal fluid of the enemy of Bali became scattered on the ground. Therefore Lord Indra became furious with the foetus.

17-19. With the edge of the eyes turned red like copper, he furiously cursed him: "O wicked one, become blind at the very birth, since you have insulted me by closing the vaginal passage." Thereafter, the son named Dīrghatapas was born. (Defective Text) Jālata (?) was born from the seminal fluid that was scattered (on the ground) by the foot. Afterwards Indra was afraid of the curse of the sage and he went away. All the religious students laughed on seeing Indra running.

20. Thereupon he became ashamed and went to a splendid cave of Meru . Remaining concealed there, he performed a great and fierce penance.

21-26. When Devendra resided on Meru, lying concealed there on account of shame, Bali and other Daityas came to know of it through spies. They attacked Suras and rejoiced at Amarāvatī . Bali became Indra. The powerful ones including Śambara enjoyed the prosperity and riches of the Guardians of the Quarters, when the kingdom of the heaven-dwellers became devoid of a lord. Unable to know where their protector was, Devas with Agni at their head asked holy Lord Dhiṣaṇa (i.e. Jupiter or Bṛhaspati), the sinless preceptor of Devas. They asked him about Indra: "Where does our lord stay? This kingdom of the heaven-dwellers is devoid of its leader (and hence) it is attacked by Daityas. Why does the lord not return? A great deal of time has elapsed. O holy lord, O Dhiṣaṇa, we shall go to him at the place where he is (now). We shall request him." On being asked thus by Devas, Dhiṣaṇa said to them:

27-28. "After conquering Bali in Rasātala (nether worlds), he went to the hermitage of Utathya. He forcibly enjoyed (the sage's) wife and was censured by his disciples. He is ashamed to come back to heaven. So he has entered a cave of Meru. The Lord continues to stay there accompanied by Śacī . He is thinking about his own (shameful) act."

29-30. On hearing these words of his, Devas with Agni as their leader, hurriedly went to the cave of Mountain Meru in order to see the lord and request him. On seeing Devendra, the chastiser of Pāka , remaining hidden in the cave they eulogized him by means of eulogies extolling his vigour and exploits as well, well-known in the worlds.

31. “O Indra, obeisance to you, the lord of all the Devas. We are harassed by the Daityas. Without you we are extremely afflicted and dejected.

32. We are dislodged from our abodes and we wander in different lands in great misery. Hence, O Devendra, come and kill the enemies, O suppressor of enemies.”

33. On being eulogized by Devas thus, he came through the entrance of the cave. Due to sense of shame, he had bent down his head and he remained gazing at the ground with his eyes.

34. He did not say anything, because his speech was choked on account of sadness. On coming to know of it, Dhiṣaṇa spoke to Surendra who was afraid:

35-38. “O lord of Suras, do not be afraid or suspicious. This universe depends upon Karma . Honour and dishonour, happiness and misery, profit and loss and victory and defeat—all these occur to one in accordance with the previous Karmas . There is no doubt about it. The individual soul closely follows the Karmas. Misery is accorded by fate in due course. Wise men do not bewail generally (when there is adversity). They are not elated when there is happiness. Hence, this misery has befallen you on account of the Karma that has started its fruition (effect), O lord. O Maghavan , having attained that misery, it does not behove you to lament over it.”

On being told thus by his preceptor, Indra spoke to the overlords of the Devas:

Indra said :

39-41. On account of the sexual contact with another man’s wife, my strength, vigour, pure reputation, the power of Mantras , the power of scriptural texts and the power of learning—all these have vanished. Hence I remain silent.

On hearing the words of Indra, all Devas accompanied by their preceptor had a confidential meeting to devise means to restore his power once again. Then Guru (Bṛhaspati), the most excellent one among those who are conversant with things, spoke in a piteous tone.

Bṛhaspati said :

42. This month is Vaiśākha by name. It is liked much by the Slayer of Madhu. In this month all the lunar days are meritorious. It is the most favourite month of Mādhava .

43-45. There too in the bright half of this month (the third day) named Akṣaya (is the most favourite). If anyone performs holy bath, charitable gift, etc. with faith, thousands of his sins do perish. There is no doubt about it. His prosperity will be free from blemishes. He will acquire strength and courage. Hence for the sake of attaining the benefit, we shall make Indra perform all the good holy rites such as holy bath, charitable gift etc. (on the Akṣaya Tṛtīyā day).

46. He will regain that power of Vidyā , Mantra and scriptural texts. He will have strength, courage and reputation as before.

47. After conferring thus along with the Devas, Guru (i.e. Jupiter) made Indra perform all these holy rites which delight Hari .

48. He made him perform all those holy rites which yield worldly pleasures, on the third lunar day named Akṣaya. Thereby the courage, strength etc. of the lord attained the previous level.

49. The sin of sexual contact with another man's wife disappeared immediately. Thereafter Śakra , whose inauspiciousness was destroyed, became like the Moon liberated from Rāhu .

50-55. Like Viṣṇu he shone amidst the Devas. Afterwards accompanied by Devas he defeated Asuras . It was due to the great potency of the Tṛtīyā that he entered Amarāvatī with all glory and a fanfare of conchs and musical instruments. Permitted by Śakra the Suras went to their respective abodes. Then they got back their shares in the Yajñas as before. Pitṛs got their shares of the rice-balls as before. The sages were contented with the study of the Vedas . The Daityas faced defeat.

Ever since then the Tṛtīyā named Akṣaya became famous in all the worlds. It bestowed satisfaction on the Devas, sages and Pitṛs. Hence this is highly meritorious. It destroys all Karmas. The Tṛtīyā named Akṣaya yields worldly pleasures and salvation to men.

[1]: [1] : The story of Indra's rape and subsequent hiding, Asuras' conquest of Svarga, Bṛhaspati's attribution of Indra's act to previous Karmas and request to Indra to rejoin his only post of Indra, is not known to Mbh, BhP and other Purāṇas. This story is found in this Purāṇa only and is meant for the glorification of Akṣaya Tṛtīyā. As a matter of fact, this Tithi is regarded meritorious as the Kṛtayuga began on this day and this Tithi secures permanency to actions performed on this day.

[2]: [2] : In VāP 11.37. 37-42, this shameful rape mentioned in v 14 here is attributed to Bṛhaspati who raped his brother Aśija's wife Mamatā, not that of Utathya. The foetus cursed to be blind by him is Dīrghatamas and not Dīrghatapas as given here. It may be noted that out of 96 incidents about Indra recorded in the Purāṇic Encyclopedia not a single one mentions this act with reference to Utathya's wife and his subsequent hiding in Mt. Meru

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 24

Salvation of a Bitch: Importance of Dvādaśī

Chapter 178 of 221 · 76 detected Sanskrit verse markers

Sanskrit

।। श्रुतदेव उवाच ।। ।।
तिथिष्वेतासु पुण्यासु द्वादशी सितपक्षिणी ।।
वैशाखमासे राजेंद्र सर्वाघौघविनाशिनी ।।१।।
किं दानैः किं तपोभिश्च किमुपोष्यैर्व्रतैश्च किम् ।।
किमिष्टैश्चैव पूर्तैश्च द्वादशी यैर्न सेविता ।। २ ।।
गंगायामुपरागे तु यो दद्याद्वोसहस्रकम् ।।
तत्फलं समवाप्नोति प्रातः स्नात्वा हरेर्दिने ।। ३ ।।
यद्दत्तं चाऽर्हते चाऽन्नं द्वादश्यां च सिते शुभे ।।
सिक्थेसिक्थे भवेत्तस्य कोटिब्राह्मणभोजनम्।। ।। ४ ।।
यो दद्यात्तिलपात्रं तु द्वादश्यां मधुसंयुतम् ।।
निर्धूताऽखिलबंधस्तु विष्णुलोके महीयते ।। ५ ।।
एकादश्यां सिते पक्षे कुर्य्याज्जागरणं हरेः ।।
स जीवन्नेव मुक्तः स्यात्तुष्टाः स्युः सर्वदेवताः ।। ६ ।।
कोटींदुसूर्यग्रहणे तीर्थान्युत्प्लाव्य यत्फलम् ।।
तत्फलं समवाप्नोति प्रातः स्नात्वा हरेर्दिने। ।।७।।

तुलस्याः कोमलैः पत्रैर्द्वादश्यां विष्णुमर्चयेत् ।।
समस्तकुलमुद्धृत्य विष्णुलोकाऽधिपो भवेत् ।।८।।
(क्षेपकः-तुलसीपत्रपुष्पैश्च वैशाखेऽश्वत्थपूजनम् ।।
पुष्पाद्यभावे धान्यैर्वा पूजयेन्मधुसूदनम् ।।१।।)
यमं पितॄन्गुरून्देवान्विष्णुमुद्दिश्य मानवः ।।
माधवे शुक्लद्वादश्यां सोदकुंभं सदक्षिणम्।। ९ ।।
दध्यन्नं चैव यो दद्यात्तस्य पुण्यफलं शृणु।।
प्रयागे प्रत्यहं चैव कुर्याद्यः कोटिभोजनम् ।। 2.7.24.१० ।।
यावत्संवत्सरं पुण्यं षड्रसान्नैर्मनोरमैः ।।
तत्फलं समवाप्नोति मधुशासनशासनात् ।।११।।
शालिग्रामशिलादानं यः कुर्याद्द्वादशीदिने ।।
वैशाखे शुक्लपक्षे तु सर्वपापैः प्रमुच्यते ।।१२।।
द्वादश्यां पयसा यस्तु स्नापयेन्मधुसूदनम् ।।
राजसूयाऽश्वमेधाभ्यां यत्फलं परिजायते ।। १३ ।।
त्रयोदश्यां यजेद्विष्णुं पयोदधिविमिश्रितैः ।।

शर्करामधुभिर्द्रव्यैर्मधुसूदनप्रीतये ।। १४ ।।
तत्फलं समवाप्नोति गंगायां नाऽत्र संशयः ।।
पंचामृतैश्च यो विष्णुं भक्त्या संस्नापयेद्विभुम् ।। ।। १५ ।।
स सर्वकुलमुद्धृत्य विष्णुलोके महीयते ।।
यो दद्यात्पानकं ह्यस्यां सायाह्ने प्रीतये हरेः ।। १६ ।।
जीर्णपापं जहात्याशु जीर्णां त्वचमिवोरगः ।।
सायाह्ने चैव यो दद्यादुर्वारुकरसायनम् ।।१७।।
भवेन्मुक्तः कर्मबंधादुर्वारुकरसायनात् ।।
इक्षुदण्डं चूतफलं दद्याद्द्राक्षाफलानि च ।।१८।।
न विच्छित्तिः संततेः स्यात्तस्य वै शतपूरुषम् ।।
यो दद्याद्गंधलेपं तु सायाह्ने द्वादशीदिने ।।१९।।
बाह्योपघातैः सकलैर्मुच्यते नाऽत्र संशयः ।।
यत्किंचित्कुरुते पुण्यं द्वादश्यां राजसत्तम।।2.7.24.२०।।
माधवे तु सिते पक्षे तदक्षय्यफलं भवेत् ।।
प्रख्यातिमस्या वक्ष्यामि येन जातेति भूमिप ।। २१ ।।

सर्वेषां सर्वपापघ्नीं सर्वमंगलदायिनीम् ।।
पुरा काश्मीरदेशे तु द्विजो देवव्रताऽऽह्वयः ।। २२ ।।
तस्याऽऽसीन्मालिनी नाम तनया चारुरूपिणी ।।
ददौ तां सत्यशीलाय विप्रवर्याय धीमते ।।२३।।
तामुद्वाह्य ययौ धीमान्स्वदेशं यवनाऽऽह्वयम् ।।
रूपयौवनसंपन्ना तस्य नैव प्रियाऽभवत्।। २४ ।।
सदा विद्वेषसंयुक्तस्तस्यां तिष्ठति निष्ठुरः।।
नाऽन्यस्य कस्यचिद्द्वेष्टि तां विना नृपते पतिः ।। २५ ।।
तस्मिन्सा क्रोधसंयुक्ता वशीकरणलंपटा।।
अपृच्छत्प्रमदा राजन्यास्त्यक्ताः पतिभिः पुरा ।।२६।।
ताभिरुक्ता तु सा भूप वश्यो भर्त्ता भविष्यति।।
अस्माकं प्रत्ययो जातो भर्तृत्यागावमानिनाम् ।।२७।।
प्रयुज्य भेषजं वश्यं नीता हि पतयः पुरा ।।
योगिनीं त्वं तु गच्छाऽद्य दास्यते भेषजं शुभम् ।। ।।२८।।
न विकल्पस्त्वया कार्यो भविता दासवत्पतिः ।।

योगिनीमंदिरे गत्वा तासां वाक्येन भूपते ।। २९ ।।
प्रसादमतुलं तस्या लेभे दुश्चारिणी सती।।
शतस्तंभसमायुक्तां कुटीं भेजे त्वरान्विता ।।2.7.24.३०।।
सुविस्तृतां सुवर्चस्कां तथैवाऽयातयामिकाम् ।।
प्रावृता दीर्घवस्त्रेण सन्निधिं तेन योगिनी ।। ३१ ।।
दीर्घाभिश्च सटाभिस्तु प्रावृता दीप्तिसंयुता ।।
परिचारसमोपेता वीक्षमाणा शनैःशनैः ।। ३२ ।।
अक्षसूत्रकरा सा तु जपंती प्रार्थिता तया ।।
ददौ वश्यकरं मंत्रं क्षोभकं प्रत्ययात्मकम् ।। ३३ ।।

ततः सा प्रणता भूत्वा ददाद्द्रव्यांऽगुलीयकम् ।।
वज्रमाणिक्यसंयुक्तमतिरक्तप्रभान्वितम् ।।३४।।
मृदुकांचनसंयुक्तं भानुरश्मिसमद्युति ।।
ततो दृष्ट्वा तु संतुष्टा पादस्थं चांगुलीयकम् ।।३५।।
हृदयं च तया ज्ञातं तत्पतेरवमानजम् ।।
तदोक्ता हि तया भूप तापस्याहितयुक्तया।।३६।।

चूर्णो रक्षान्वितो ह्येष सर्वभूतवशंकरः।।
चूर्णं भर्तरि संयुज्य रक्षां ग्रीवाश्रयां कुरु।।३७।।
भविष्यति पतिर्वश्यो नाऽन्यां यास्यति सुन्दरीम्।।
नाऽप्रियं वदति क्वाऽपि दुश्चारिण्यास्तवाऽपि च।।३८।।
चूर्णरक्षां गृहीत्वा सा प्राप भर्तृगृहं पुनः ।।
प्रदोषे पयसा युक्तश्चूर्णो भर्तरि योजितः ।। ३९ ।।
ग्रीवायां हि कृता रक्षा न विचारः कृतस्तया ।।
तदा स पीतचूर्णस्तु भर्त्ता नृपवरोत्तम ।। 2.7.24.४० ।।
तच्चूर्णात्क्षयरोगोऽभूत्पतिः क्षीणो दिनेदिने ।।
गुह्ये तु कृमयो जाता घोरा दुष्टव्रणोद्भवाः ।। ।। ४१ ।।
दिनैः कतिपयै राजन्पत्युर्नैव व्यवस्थितिः ।।
उवास स्वेच्छया साऽपि पुंश्चली दुष्टचारिणी ।। ४२ ।।
हततेजास्ततो भर्ता तामुवाचाऽऽकुलेन्द्रियः ।।
क्रन्दमानो दिवारात्रौ दासोऽस्मि तव शोभने ।। ४३ ।।
त्राहि मां शरणं प्राप्तं नेच्छेऽहमपरां स्त्रियम् ।।

तत्तस्य विदितं ज्ञात्वा भीता सा मेदिनीपते ।। ४४ ।।
अलंकारकृते पत्युर्जीवनेच्छुर्न वै हिता ।।
योगिनीं च ययौ शीघ्रं तस्यै सर्वं न्यवेदयत् ।। ४५ ।।
तया च भेषजं दत्तं द्वितीयं दाहशांतये ।।
दत्ते च भेषजे तस्मिन्स्वस्थोऽभूत्तत्क्षणात्पतिः ।। ४६ ।।
तिष्ठत्युपपतिर्गेहे गृहकृत्याऽपदेशतः ।।
सर्ववर्णसमुद्भूता जारास्तिष्ठंति वै गृहे ।। ४७ ।।
न किंचिद्वचने शक्तिर्भर्तुर्जाता कथंचन ।।
ततस्तेनैव दोषेण सर्वांगेषु च जज्ञिरे ।। ४८ ।।
कृमयश्चास्थिभेत्तारः कालांतकयमोपमाः ।।
तैर्नासाजिह्वयोश्चाऽऽसीच्छेदः कर्णद्वयस्य च ।।४९।।
स्तनयोश्चांगुलीनां च पंगुत्वं चाऽपि चाऽऽगतम् ।।
तेन पंचत्वमापन्ना गता नरकयातनाः ।। 2.7.24.५० ।।
ताम्रभांडे च सा दग्धाऽयुतानि दश पंच च ।।
श्वानयोनिषु संजाता शतवारं पुनःपुनः ।। ।। ५१ ।।

छिन्ननासा छिन्नकर्णा कृमिमूर्द्धा निरंतरम् ।।
छिन्नपुच्छा भग्नपादा ताडिता च गृहेगृहे ।। ५२ ।।

पश्चात्सौवीरदेशेषु पद्मबन्धोर्द्विजस्य च ।।
दास्या गृहे शुनी जाता बहुदुःखसमाकुला ।। ५३ ।।
छिन्नकर्णा छिन्ननासा छिन्नपुच्छांघ्रिरातुरा ।।
कृमिपूर्णशिरा नित्यं कृमियोनिश्च तिष्ठति ।। ५४ ।।
एवं त्रिंशद्गता वर्षा अस्मिञ्जन्मनि भूमिप ।।
दैवात्कर्मविपाकेन वैशाखे मेषगे रवौ ।। ५५ ।।
शुक्लपक्षे तु द्वादश्यां पद्मबंधोस्तनूद्भवः ।।
नद्यां स्नात्वा शुचिर्भूत्वा सार्द्रवस्त्रो गृहं ययौ ।। ५६ ।।
तुलसीवेदिकां प्राप्य पादाववनिजे निजौ ।।
वेदिकायामधो देशे सा शुनी स्वापमागता ।। ५७ ।।
प्राक्सूर्योदयवेलायां पादोदकपरिप्लुता ।।
सद्यो ध्वस्ताऽशुभा जाता जातिस्मृतिरभूत्क्षणात् ।। ५८ ।।
स्मृत्वा कर्म कृतं पूर्वं सा शुनी तापसं सदा ।।

चुक्रोश करुणा दीना मुने त्राहीति वै पुनः।।५९।।
स्वकर्म च मुनींद्राय स्मृत्वाचख्यौ भयाऽऽकुला।।
भर्तुर्विषप्रयोगं तु स्वस्य दुश्चरितं तथा ।।2.7.24.६०।।
याऽन्यापि युवती ब्रह्मन्भर्तुर्वश्यं समाचरेत् ।।
वृथाधर्मा दुराचारा पच्यते ताम्रभाजने ।।६१।।
भर्ता नाथो गुरुर्भर्ता भर्ता दैवतमुत्तमम् ।।
विक्रियां कृत्य साध्वी सा कथं सुखमवाप्नुयात् ।।६२।।
तिर्यग्योनिशतं याति कृमिकोटिशतानि च ।।
तस्माद्भूसुर कर्तव्यं स्त्रीभिर्भर्तुर्वचः सदा ।। ६३ ।।
साऽहं पश्ये पुनर्योनिं कुत्सितां यातनान्विताम् ।।
यदि नोद्धरसे ब्रह्मन्नद्य त्वद्दृष्टिसंमुखाम् ।।६४।।
तस्मादुद्धर मां ब्रह्मन्दुष्कृतां पापचारिणीम् ।।
सुकृतस्य प्रदानेन वैशाखे शुक्लपक्षके ।। ६५ ।।
या कृता तु त्वया ब्रह्मन्द्वादशी पुण्यवर्द्धिनी ।।
तस्यां त्वया कृतं पुण्यं स्नानदानान्नभोजनैः ।। ६६ ।।

दुश्चारिण्या अपि ब्रह्मंस्तेन मुक्तिर्भविष्यति ।।
यस्यां तु भूसुरः स्नातः स्वगृहे मनुजः किल ।। ६७ ।।
सर्वतीर्थफलावाप्तिं लभते नाऽत्र संशयः ।।
तप्तं दत्तं हुतं यत्र कृतं देवार्चनादि यत् ।।६८।।
तदक्षय्यफलं ज्ञेयं यत्कृतं द्वादशीदिने ।।
एवंविधफलं यत्स्यात्तद्देहि सकलं मम ।। ६९ ।।
द्वादश्यामुपवासेन त्रयोदश्यां तु पारणात् ।।
यत्फलं स्यात्तदप्यद्धा तेन मुक्तिर्भविष्यति।। ।। 2.7.24.७० ।।
दयां कुरु महाभाग दीनायां दीनवत्सल ।।
दीननाथो जगन्नाथो युष्मन्नाथो जनार्दनः ।। ७१ ।।

तदीयास्तादृशा एव यथा राजा तथा प्रजाः ।।
वैवस्वतपदध्वंसिन्परित्राहि सुदुःखिताम् ।। ७२ ।।
त्वद्वारवासिनीं दीनां शुनीं मां दीनवत्सल ।।
ब्रह्महत्यासहस्रं वा गोहत्यानां सहस्रकम् ।। ७३ ।।
अगम्यानां च कोटीश्च दहत्येव शुभा तिथिः ।।

तस्यां कृतं महापुण्यं मह्यं दत्त्वा महामुने ।। ७४ ।।
मामुद्धर समुद्विग्नां दीनां नाथ समुद्धर ।।
अन्ते तुभ्यं द्विजेद्राय नमउक्तिं वदाम्यहम् ।। ७५ ।।
इति तस्या वचः श्रुत्वा शुनीमाह मुनेः सुतः ।।
स्वकृतं जंतवोश्नंति सुखदुःखात्मकं शुनि ।। ७६ ।।
तस्मात्किमु त्वया कार्यं क्षुद्रया पापशीलया ।।
यया भर्ता वशं नीतो रक्षाचूर्णादिभिर्द्विजः ।। ७७ ।।
साधुभ्यो यत्कृतं पापं स्वस्य दुःखकरं भवेत् ।।
साधुभ्यो यत्कृत पुण्यं स्वस्य दुःखहरं भवेत् ।। ७८ ।।
उभयं भ्रंशतामेति पापेभ्यो यत्कृतं भवेत् ।।
शर्करामिश्रितं क्षीरं काद्रवेयनिवेदितम्।।७९।।
विषवृद्धिकरं दृष्टमेवं पापकरं भवेत ।।
वदत्येवं मुनिसुते शुनी दुःखैकरूपिणी ।। 2.7.24.८० ।।
पुनश्चुकोशोर्ध्वस्वरं तत्पित्रे बहुभाषिणी ।।
पद्मबन्धो परित्राहि शुनी तद्द्वारवासिनीम् ।। ८१ ।।

त्वदुच्छिष्टाशिनी नित्यं त्वं पाहीति पुनःपुनः ।।
स्त्रपोष्या ये हि वर्तते गृहस्थस्य महात्मनः ।। ।। ८२ ।।
तेषामुद्धरणं कार्यमिति वेदविदां मतम् ।।
चण्डाला वायसाश्चैव सारमेयाश्च नित्यशः ।। ८३ ।।
गृहस्थानां दयापात्रं प्रत्यहं बलिभोजिनः ।।
अशक्तं नोद्धरेत्पोष्यं रोगाद्युपहतं यदि ।। ८४ ।।
सोऽधः पतेन्न संदेह इति वेदविदां मतम् ।।८५।।
कर्तारमेकं जगतां हि कर्ता कृत्वात्मना पाति समस्तजंतून् ।।
दारादिरूपव्यपदेशतो हरिस्तस्मात्तदाज्ञा खलु पोष्यरक्षा ।। ८६ ।।
स्वपोष्यरक्षां परिहृत्य जंतुर्देवेन क्लृप्त्या यदि वर्ततेऽन्यधीः ।।
स देवद्रोग्धा सकलस्य हंता कीनाशलोकाननु संप्रयाति ।। ८७ ।।
कर्तव्यत्वाद्दयालुत्वादेतामुद्धर दुर्मतिम् ।।
इति तस्या वचः श्रुत्वा दुःखार्ताया गृहे सुतः ।।
निश्चक्राम गृहात्तूर्णं पद्मबंधुर्दयानिधिः ।। ८८ ।।
किमेतदिति तां प्राह पुत्रः सर्वं न्यवेदयत् ।।

स तु पुत्रवचः श्रुत्वा तमेवं प्राह विस्मितः ।। ८९ ।।
।। पद्मबन्धुरुवाच ।। ।।
ममात्मज कथं वाक्यमीदृशं व्याहृतं त्वया ।।

न साधूनामिदं वाक्यं भवतीह वरानन ।। 2.7.24.९० ।।
आत्मसौख्यकराः पापा भवंति परिभाविता ।।
पश्य पुत्र जनाः सर्वे परोपकरणाय वै ।। ९१ ।।
शशी सूर्योऽथ पवनो रजनी हुतभुग्जलम् ।।
चंदनं पादपाः संतः परोपकरणे स्थिताः ।। ९२ ।।
अस्थिदानं कृतं पुत्र कृपया हि दधीचिना ।।
देवानामुपकाराय ज्ञात्वा दैत्यान्महाबलान् ।। ९३ ।।
कपोताऽर्थे स्वमांसानि शिबिना भूभुजा पुरा ।।
प्रदत्तानि महाभाग श्येनाय क्षुधितानि वै ।। ९४ ।।
जीमूतवाहनो राजा पुराऽऽसीत्क्षितिमंडले ।।
तेनाऽपि जीवितं दत्तं गरुडाय महात्मने ।। ९५ ।।
तस्माद्दयालुना भाव्यं भूसुरेण विपश्चिता ।।

शुद्धे वर्षति देवस्तु किमशुद्धे न वर्षति ।। ९६ ।।
किन्न दीपयते चन्द्रश्चंडालानां गृहे सदा ।।
तस्मादहं शुनीमेतां याचंतीं च पुनः पुनः ।। ९७ ।।
उद्धरिष्ये निजैः पुण्यैः पंकमग्नां च गां यथा ।।
इति पुत्रं निराकृत्य प्रतिजज्ञे महामतिः ।। ९८ ।।
दत्तं दत्तं महापुण्यं द्वादशीदिनसंभवम् ।।
शुनि गच्छ हरेर्धाम निर्धूताऽखिलकल्मषा ।। ९९ ।।
तद्वाक्यात्सहसा भूप दिव्याऽऽभरणभूषिता ।।
विमुच्य देहं जीर्णं तु दिव्यरूपधरा शुभा ।। 2.7.24.१०० ।।
शताऽऽदित्यप्रभा जाता सावित्रीप्रतिमा यथा ।।
जगामाऽऽमंत्र्य तं विप्रं द्योतयन्ती दिशो दश ।।१।।
भुक्त्वा दिवि महाभोगान्पश्चाजाता महीतले ।।
नरनारायणाद्देवादुर्वशीनाम नामतः ।। २ ।।
वैशाखशुद्धद्वादश्याः प्रभावेण वरांगना ।।
देवानां च प्रिया जाता अप्सरस्त्वं च सा ययौ ।। ३ ।।

यद्योगिगम्यं हुतभुक्प्रकाशं वरं वरेण्यं परमार्थरूपम् ।।
यत्प्राप्य सन्तोऽपि हि यांति मोहं तत्प्राप रूपं च शुनी हि देवी ।।४।।
पश्चात्स पद्मबंधुर्हि तां तिथिं पुण्यवर्द्धिनीम् ।।
लोवेटीं ख्यापयामास मधुद्विट्प्राणवल्लभाम् ।।५।।
कोटींदुसूर्यग्रहणाधिका सा समस्तरूपाधिकपुण्यरूपा ।।
यज्ञैः समस्तैरतिरिच्यमाना द्विजेन ख्याता भुवनत्रये च ।। १०६ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्ये नारदाम्बरीषसंवादे शुनीमोक्षप्राप्तिर्नाम चतुर्विंशोऽध्यायः ।। २४ ।।

Roman transliteration

|| śrutadeva uvāca || ||
tithiṣvetāsu puṇyāsu dvādaśī sitapakṣiṇī ||
vaiśākhamāse rājeṃdra sarvāghaughavināśinī ||1||
kiṃ dānaiḥ kiṃ tapobhiśca kimupoṣyairvrataiśca kim ||
kimiṣṭaiścaiva pūrtaiśca dvādaśī yairna sevitā || 2 ||
gaṃgāyāmuparāge tu yo dadyādgosahasrakam ||
tatphalaṃ samavāpnoti prātaḥ snātvā harerdine || 3 ||
yaddattaṃ cā'rhate cā'nnaṃ dvādaśyāṃ ca site śubhe ||
sikthesikthe bhavettasya koṭibrāhmaṇabhojanam|| || 4 ||
yo dadyāttilapātraṃ tu dvādaśyāṃ madhusaṃyutam ||
nirdhūtā'khilabaṃdhastu viṣṇuloke mahīyate || 5 ||
ekādaśyāṃ site pakṣe kuryyājjāgaraṇaṃ hareḥ ||
sa jīvanneva muktaḥ syāttuṣṭāḥ syuḥ sarvadevatāḥ || 6 ||
koṭīṃdusūryagrahaṇe tīrthānyutplāvya yatphalam ||
tatphalaṃ samavāpnoti prātaḥ snātvā harerdine| ||7||

tulasyāḥ komalaiḥ patrairdvādaśyāṃ viṣṇumarcayet ||
samastakulamuddhṛtya viṣṇulokā'dhipo bhavet ||8||
(kṣepakaḥ-tulasīpatrapuṣpaiśca vaiśākhe'śvatthapūjanam ||
puṣpādyabhāve dhānyairvā pūjayenmadhusūdanam ||1||)
yamaṃ pitṝngurūndevānviṣṇumuddiśya mānavaḥ ||
mādhave śukladvādaśyāṃ sodakuṃbhaṃ sadakṣiṇam|| 9 ||
dadhyannaṃ caiva yo dadyāttasya puṇyaphalaṃ śṛṇu||
prayāge pratyahaṃ caiva kuryādyaḥ koṭibhojanam || 2.7.24.10 ||
yāvatsaṃvatsaraṃ puṇyaṃ ṣaḍrasānnairmanoramaiḥ ||
tatphalaṃ samavāpnoti madhuśāsanaśāsanāt ||11||
śāligrāmaśilādānaṃ yaḥ kuryāddvādaśīdine ||
vaiśākhe śuklapakṣe tu sarvapāpaiḥ pramucyate ||12||
dvādaśyāṃ payasā yastu snāpayenmadhusūdanam ||
rājasūyā'śvamedhābhyāṃ yatphalaṃ parijāyate || 13 ||
trayodaśyāṃ yajedviṣṇuṃ payodadhivimiśritaiḥ ||

śarkarāmadhubhirdravyairmadhusūdanaprītaye || 14 ||
tatphalaṃ samavāpnoti gaṃgāyāṃ nā'tra saṃśayaḥ ||
paṃcāmṛtaiśca yo viṣṇuṃ bhaktyā saṃsnāpayedvibhum || || 15 ||
sa sarvakulamuddhṛtya viṣṇuloke mahīyate ||
yo dadyātpānakaṃ hyasyāṃ sāyāhne prītaye hareḥ || 16 ||
jīrṇapāpaṃ jahātyāśu jīrṇāṃ tvacamivoragaḥ ||
sāyāhne caiva yo dadyādurvārukarasāyanam ||17||
bhavenmuktaḥ karmabaṃdhādurvārukarasāyanāt ||
ikṣudaṇḍaṃ cūtaphalaṃ dadyāddrākṣāphalāni ca ||18||
na vicchittiḥ saṃtateḥ syāttasya vai śatapūruṣam ||
yo dadyādgaṃdhalepaṃ tu sāyāhne dvādaśīdine ||19||
bāhyopaghātaiḥ sakalairmucyate nā'tra saṃśayaḥ ||
yatkiṃcitkurute puṇyaṃ dvādaśyāṃ rājasattama||2.7.24.20||
mādhave tu site pakṣe tadakṣayyaphalaṃ bhavet ||
prakhyātimasyā vakṣyāmi yena jāteti bhūmipa || 21 ||

sarveṣāṃ sarvapāpaghnīṃ sarvamaṃgaladāyinīm ||
purā kāśmīradeśe tu dvijo devavratā"hvayaḥ || 22 ||
tasyā"sīnmālinī nāma tanayā cārurūpiṇī ||
dadau tāṃ satyaśīlāya vipravaryāya dhīmate ||23||
tāmudvāhya yayau dhīmānsvadeśaṃ yavanā"hvayam ||
rūpayauvanasaṃpannā tasya naiva priyā'bhavat|| 24 ||

sadā vidveṣasaṃyuktastasyāṃ tiṣṭhati niṣṭhuraḥ||
nā'nyasya kasyaciddveṣṭi tāṃ vinā nṛpate patiḥ || 25 ||
tasminsā krodhasaṃyuktā vaśīkaraṇalaṃpaṭā||
apṛcchatpramadā rājanyāstyaktāḥ patibhiḥ purā ||26||
tābhiruktā tu sā bhūpa vaśyo bharttā bhaviṣyati||
asmākaṃ pratyayo jāto bhartṛtyāgāvamāninām ||27||
prayujya bheṣajaṃ vaśyaṃ nītā hi patayaḥ purā ||
yoginīṃ tvaṃ tu gacchā'dya dāsyate bheṣajaṃ śubham || ||28||
na vikalpastvayā kāryo bhavitā dāsavatpatiḥ ||

yoginīmaṃdire gatvā tāsāṃ vākyena bhūpate || 29 ||
prasādamatulaṃ tasyā lebhe duścāriṇī satī||
śatastaṃbhasamāyuktāṃ kuṭīṃ bheje tvarānvitā ||2.7.24.30||
suvistṛtāṃ suvarcaskāṃ tathaivā'yātayāmikām ||
prāvṛtā dīrghavastreṇa sannidhiṃ tena yoginī || 31 ||
dīrghābhiśca saṭābhistu prāvṛtā dīptisaṃyutā ||
paricārasamopetā vīkṣamāṇā śanaiḥśanaiḥ || 32 ||
akṣasūtrakarā sā tu japaṃtī prārthitā tayā ||
dadau vaśyakaraṃ maṃtraṃ kṣobhakaṃ pratyayātmakam || 33 ||
tataḥ sā praṇatā bhūtvā dadyāddravyāṃ'gulīyakam ||
vajramāṇikyasaṃyuktamatiraktaprabhānvitam ||34||
mṛdukāṃcanasaṃyuktaṃ bhānuraśmisamadyuti ||
tato dṛṣṭvā tu saṃtuṣṭā pādasthaṃ cāṃgulīyakam ||35||
hṛdayaṃ ca tayā jñātaṃ tatpateravamānajam ||
tadoktā hi tayā bhūpa tāpasyāhitayuktayā||36||

cūrṇo rakṣānvito hyeṣa sarvabhūtavaśaṃkaraḥ||
cūrṇaṃ bhartari saṃyujya rakṣāṃ grīvāśrayāṃ kuru||37||
bhaviṣyati patirvaśyo nā'nyāṃ yāsyati sundarīm||
nā'priyaṃ vadati kvā'pi duścāriṇyāstavā'pi ca||38||
cūrṇarakṣāṃ gṛhītvā sā prāpa bhartṛgṛhaṃ punaḥ ||
pradoṣe payasā yuktaścūrṇo bhartari yojitaḥ || 39 ||
grīvāyāṃ hi kṛtā rakṣā na vicāraḥ kṛtastayā ||
tadā sa pītacūrṇastu bharttā nṛpavarottama || 2.7.24.40 ||
taccūrṇātkṣayarogo'bhūtpatiḥ kṣīṇo dinedine ||
guhye tu kṛmayo jātā ghorā duṣṭavraṇodbhavāḥ || || 41 ||
dinaiḥ katipayai rājanpatyurnaiva vyavasthitiḥ ||
uvāsa svecchayā sā'pi puṃścalī duṣṭacāriṇī || 42 ||
hatatejāstato bhartā tāmuvācā''kulendriyaḥ ||
krandamāno divārātrau dāso'smi tava śobhane || 43 ||
trāhi māṃ śaraṇaṃ prāptaṃ necche'hamaparāṃ striyam ||

tattasya viditaṃ jñātvā bhītā sā medinīpate || 44 ||
alaṃkārakṛte patyurjīvanecchurna vai hitā ||
yoginīṃ ca yayau śīghraṃ tasyai sarvaṃ nyavedayat || 45 ||
tayā ca bheṣajaṃ dattaṃ dvitīyaṃ dāhaśāṃtaye ||
datte ca bheṣaje tasminsvastho'bhūttatkṣaṇātpatiḥ || 46 ||
tiṣṭhatyupapatirgehe gṛhakṛtyā'padeśataḥ ||
sarvavarṇasamudbhūtā jārāstiṣṭhaṃti vai gṛhe || 47 ||
na kiṃcidvacane śaktirbharturjātā kathaṃcana ||
tatastenaiva doṣeṇa sarvāṃgeṣu ca jajñire || 48 ||
kṛmayaścāsthibhettāraḥ kālāṃtakayamopamāḥ ||
tairnāsājihvayoścā''sīcchedaḥ karṇadvayasya ca ||49||

stanayoścāṃgulīnāṃ ca paṃgutvaṃ cā'pi cā"gatam ||
tena paṃcatvamāpannā gatā narakayātanāḥ || 2.7.24.50 ||
tāmrabhāṃḍe ca sā dagdhā'yutāni daśa paṃca ca ||
śvānayoniṣu saṃjātā śatavāraṃ punaḥpunaḥ || || 51 ||

chinnanāsā chinnakarṇā kṛmimūrddhā niraṃtaram ||
chinnapucchā bhagnapādā tāḍitā ca gṛhegṛhe || 52 ||
paścātsauvīradeśeṣu padmabandhordvijasya ca ||
dāsyā gṛhe śunī jātā bahuduḥkhasamākulā || 53 ||
chinnakarṇā chinnanāsā chinnapucchāṃghrirāturā ||
kṛmipūrṇaśirā nityaṃ kṛmiyoniśca tiṣṭhati || 54 ||
evaṃ triṃśadgatā varṣā asmiñjanmani bhūmipa ||
daivātkarmavipākena vaiśākhe meṣage ravau || 55 ||
śuklapakṣe tu dvādaśyāṃ padmabaṃdhostanūdbhavaḥ ||
nadyāṃ snātvā śucirbhūtvā sārdravastro gṛhaṃ yayau || 56 ||
tulasīvedikāṃ prāpya pādāvavanije nijau ||
vedikāyāmadho deśe sā śunī svāpamāgatā || 57 ||
prāksūryodayavelāyāṃ pādodakapariplutā ||
sadyo dhvastā'śubhā jātā jātismṛtirabhūtkṣaṇāt || 58 ||
smṛtvā karma kṛtaṃ pūrvaṃ sā śunī tāpasaṃ sadā ||

cukrośa karuṇā dīnā mune trāhīti vai punaḥ||59||
svakarma ca munīṃdrāya smṛtvācakhyau bhayā"kulā||
bharturviṣaprayogaṃ tu svasya duścaritaṃ tathā ||2.7.24.60||
yā'nyāpi yuvatī brahmanbharturvaśyaṃ samācaret ||
vṛthādharmā durācārā pacyate tāmrabhājane ||61||
bhartā nātho gururbhartā bhartā daivatamuttamam ||
vikriyāṃ kṛtya sādhvī sā kathaṃ sukhamavāpnuyāt ||62||
tiryagyoniśataṃ yāti kṛmikoṭiśatāni ca ||
tasmādbhūsura kartavyaṃ strībhirbharturvacaḥ sadā || 63 ||
sā'haṃ paśye punaryoniṃ kutsitāṃ yātanānvitām ||
yadi noddharase brahmannadya tvaddṛṣṭisaṃmukhām ||64||
tasmāduddhara māṃ brahmanduṣkṛtāṃ pāpacāriṇīm ||
sukṛtasya pradānena vaiśākhe śuklapakṣake || 65 ||
yā kṛtā tu tvayā brahmandvādaśī puṇyavarddhinī ||
tasyāṃ tvayā kṛtaṃ puṇyaṃ snānadānānnabhojanaiḥ || 66 ||

duścāriṇyā api brahmaṃstena muktirbhaviṣyati ||
yasyāṃ tu bhūsuraḥ snātaḥ svagṛhe manujaḥ kila || 67 ||
sarvatīrthaphalāvāptiṃ labhate nā'tra saṃśayaḥ ||
taptaṃ dattaṃ hutaṃ yatra kṛtaṃ devārcanādi yat ||68||
tadakṣayyaphalaṃ jñeyaṃ yatkṛtaṃ dvādaśīdine ||
evaṃvidhaphalaṃ yatsyāttaddehi sakalaṃ mama || 69 ||
dvādaśyāmupavāsena trayodaśyāṃ tu pāraṇāt ||
yatphalaṃ syāttadapyaddhā tena muktirbhaviṣyati|| || 2.7.24.70 ||
dayāṃ kuru mahābhāga dīnāyāṃ dīnavatsala ||
dīnānātho jagannātho yuṣmannātho janārdanaḥ || 71 ||
tadīyāstādṛśā eva yathā rājā tathā prajāḥ ||
vaivasvatapadadhvaṃsinparitrāhi suduḥkhitām || 72 ||
tvadvāravāsinīṃ dīnāṃ śunīṃ māṃ dīnavatsala ||
brahmahatyāsahasraṃ vā gohatyānāṃ sahasrakam || 73 ||
agamyānāṃ ca koṭiśca dahatyeva śubhā tithiḥ ||

tasyāṃ kṛtaṃ mahāpuṇyaṃ mahyaṃ dattvā mahāmune || 74 ||
māmuddhara samudvignāṃ dīnāṃ nātha samuddhara ||
ante tubhyaṃ dvijedrāya namauktiṃ vadāmyaham || 75 ||
iti tasyā vacaḥ śrutvā śunīmāha muneḥ sutaḥ ||
svakṛtaṃ jaṃtavośnaṃti sukhaduḥkhātmakaṃ śuni || 76 ||
tasmātkimu tvayā kāryaṃ kṣudrayā pāpaśīlayā ||
yayā bhartā vaśaṃ nīto rakṣācūrṇādibhirdvijaḥ || 77 ||
sādhubhyo yatkṛtaṃ pāpaṃ svasya duḥkhakaraṃ bhavet ||
sādhubhyo yatkṛta puṇyaṃ svasya duḥkhaharaṃ bhavet || 78 ||
ubhayaṃ bhraṃśatāmeti pāpebhyo yatkṛtaṃ bhavet ||
śarkarāmiśritaṃ kṣīraṃ kādraveyaniveditam||79||
viṣavṛddhikaraṃ dṛṣṭamevaṃ pāpakaraṃ bhaveta ||
vadatyevaṃ munisute śunī duḥkhaikarūpiṇī || 2.7.24.80 ||
punaścukośordhvasvaraṃ tatpitre bahubhāṣiṇī ||
padmabandho paritrāhi śunī taddvāravāsinīm || 81 ||

tvaducchiṣṭāśinī nityaṃ tvaṃ pāhīti punaḥpunaḥ ||
straposyā ye hi vartaṃte gṛhasthasya mahātmanaḥ || || 82 ||
teṣāmuddharaṇaṃ kāryamiti vedavidāṃ matam ||
caṇḍālā vāyasāścaiva sārameyāśca nityaśaḥ || 83 ||
gṛhasthānāṃ dayāpātraṃ pratyahaṃ balibhojinaḥ ||
aśaktaṃ noddharetposyaṃ rogādyupahataṃ yadi || 84 ||
so'dhaḥ patenna saṃdeha iti vedavidāṃ matam ||85||
kartāramekaṃ jagatāṃ hi kartā kṛtvātmanā pāti samastajaṃtūn ||
dārādirūpavyapadeśato haristasmāttadājñā khalu poṣyarakṣā || 86 ||
svaposyarakṣāṃ parihṛtya jaṃturdevena klṛptyā yadi vartate'nyadhīḥ ||
sa devadrogdhā sakalasya haṃtā kīnāśalokānanu saṃprayāti || 87 ||
kartavyatvāddayālutvādetāmuddhara durmatim ||
iti tasyā vacaḥ śrutvā duḥkhārtāyā gṛhe sutaḥ ||
niścakrāma gṛhāttūrṇaṃ padmabaṃdhurdayānidhiḥ || 88 ||
kimetaditi tāṃ prāha putraḥ sarvaṃ nyavedayat ||

sa tu putravacaḥ śrutvā tamevaṃ prāha vismitaḥ || 89 ||
|| padmabandhuruvāca || ||
mamātmaja kathaṃ vākyamīdṛśaṃ vyāhṛtaṃ tvayā ||
na sādhūnāmidaṃ vākyaṃ bhavatīha varānana || 2.7.24.90 ||
ātmasaukhyakarāḥ pāpā bhavaṃti paribhāvitā ||
paśya putra janāḥ sarve paropakaraṇāya vai || 91 ||
śaśī sūryo'tha pavano rajanī hutabhugjalam ||
caṃdanaṃ pādapāḥ saṃtaḥ paropakaraṇe sthitāḥ || 92 ||
asthidānaṃ kṛtaṃ putra kṛpayā hi dadhīcinā ||
devānāmupakārāya jñātvā daityānmahābalān || 93 ||
kapotā'rthe svamāṃsāni śibinā bhūbhujā purā ||
pradattāni mahābhāga śyenāya kṣudhitāni vai || 94 ||
jīmūtavāhano rājā purā"sītkṣitimaṃḍale ||
tenā'pi jīvitaṃ dattaṃ garuḍāya mahātmane || 95 ||
tasmāddayālunā bhāvyaṃ bhūsureṇa vipaścitā ||

śuddhe varṣati devastu kimaśuddhe na varṣati || 96 ||
kinna dīpayate candraścaṃḍālānāṃ gṛhe sadā ||
tasmādahaṃ śunīmetāṃ yācaṃtīṃ ca punaḥ punaḥ || 97 ||
uddhariṣye nijaiḥ puṇyaiḥ paṃkamagnāṃ ca gāṃ yathā ||
iti putraṃ nirākṛtya pratijajñe mahāmatiḥ || 98 ||
dattaṃ dattaṃ mahāpuṇyaṃ dvādaśīdinasaṃbhavam ||

śuni gaccha harerdhāma nirdhūtā'khilakalmaṣā || 99 ||
tadvākyātsahasā bhūpa divyā"bharaṇabhūṣitā ||
vimucya dehaṃ jīrṇaṃ tu divyarūpadharā śubhā || 2.7.24.100 ||
śatā"dityaprabhā jātā sāvitrīpratimā yathā ||
jagāmā"maṃtrya taṃ vipraṃ dyotayantī diśo daśa ||1||
bhuktvā divi mahābhogānpaścājātā mahītale ||
naranārāyaṇāddevādurvaśīnāma nāmataḥ || 2 ||
vaiśākhaśuddhadvādaśyāḥ prabhāveṇa varāṃganā ||
devānāṃ ca priyā jātā apsarastvaṃ ca sā yayau || 3 ||

yadyogigamyaṃ hutabhukprakāśaṃ varaṃ vareṇyaṃ paramārtharūpam ||
yatprāpya santo'pi hi yāṃti mohaṃ tatprāpa rūpaṃ ca śunī hi devī ||4||
paścātsa padmabaṃdhurhi tāṃ tithiṃ puṇyavarddhinīm ||
loveṭīṃ khyāpayāmāsa madhudviṭprāṇavallabhām ||5||
koṭīṃdusūryagrahaṇādhikā sā samastarūpādhikapuṇyarūpā ||
yajñaiḥ samastairatiricyamānā dvijena khyātā bhuvanatraye ca || 106 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe vaiśākhamāsamāhātmye nāradāmbarīṣasaṃvāde śunīmokṣaprāptirnāma caturviṃśo'dhyāyaḥ || 24 ||

English translation

Śrutadeva said :

1-5. Of these meritorious Tithis , [1] the twelfth day in the bright half of the month of Vaiśākha , O great king, is destructive of all masses of sins.

If Dvādaśī is not resorted to (i.e. observed religiously) by people, of what avail are charitable gifts, penances, observances of fasts, holy rites, sacrifices and rites of public utility such as digging of wells etc?

By taking the holy bath on the day of Hari in the morning, one obtains that benefit which is usually obtained by one who gifts away a thousand cows on the banks of Gaṅgā during an eclipse.

If cooked rice is given on the twelfth day in the auspicious bright half of Vaiśākha, each lump of the rice offered is equal in merit to feeding a crore of Brāhmaṇas .

One who gives a pot of gingelly seeds along with honey on the twelfth day, rids himself of all bondages and is honoured in the world of Viṣṇu .

6. One should perform the Jāgaraṇa ('keeping awake') of Hari on the eleventh day of the bright half. One shall then be a living-liberated soul. All the deities shall be delighted.

7. By taking the holy bath on Hari's day early in the morning, one obtains that benefit which is obtained by plunging into the Tīrthas during crores of lunar and solar eclipses.

8. One should worship Viṣṇu with tender leaves of Tulasī on the Dvādaśī day. One shall then redeem the entire family and become the lord of the world of Viṣṇu.

[Interpolation: Worship of Aśvattha tree with flowers and leaves of Tulasī (must be performed). If flowers etc. are not available, one shall worship Madhusūdana by means of grains.] [2]

9-11. Listen to the merit of that person who gives rice mixed with curds, a pot of water and appropriate monetary gifts on the twelfth day in the bright half of Vaiśākha. At the bidding of the Chastiser of Madhu (Viṣṇu), he obtains that merit which is obtained by one who feeds a crore of persons every year throughout with delicious dishes having all the six tastes.

12. One who makes the gift of a Śāligrāma stone on the twelfth day in the bright half of Vaiśākha is rid of all sins.

13. If the devotee bathed Madhusūdana with milk on the twelfth day, the merit obtained thereby is equal to that which is obtained by performing Rājasūya and horse-sacrifices.

14. For the propitiation of Madhusūdana, one should worship Viṣṇu on the thirteenth day with various materials such as sugar and honey mixed with milk and curds.

15-22a. (Thereby) he attains that result on the banks of Gaṅgā. There is no doubt about it (?)

One who devoutly bathes Lord Viṣṇu with Pañcāmṛta shall redeem the entire family. He is honoured in the world of Viṣṇu.

He who offers sweet drinks in the evening on this day for the pleasure of Hari, immediately casts off old sins like a serpent casting off old slough.

One who gives sweet concoction of cucumber in the evening shall become liberated from the bondage of Karmas thereby.

The devotee should give sugarcane, mango fruit and grapes; there will not be any break in his line up to a hundred generations.

He who gives sweet scents and unguents in the evening on the twelfth day, will be liberated from all external attacks. There is no doubt about this.

Whatever meritorious deed one performs on the twelfth day in the bright half of Vaiśākha, shall yield inexhaustible merit, O excellent king. [3] I shall tell how this has become popular, O king, how it is destructive of all sins, and how it bestows all auspiciousness.

22b-26. Formerly, in the land of Kāśmīra , there was a Brāhmaṇa named Devavrata . He had a very beautiful daughter named Mālinī . He gave her (in marriage) to Satyaśīla, an intelligent, excellent Brāhmaṇa. The intelligent one went to his own land named Yavana after marrying her. Though she was richly endowed with beauty and youth, he was not much enamoured of her. He was always cruel towards her and hated her, O king. The husband did not hate anyone except her. She became furious with him and was eager to win him over, O king. The young woman asked those ladies who had been abandoned by their husbands earlier.

27-32. She was told by them, O king: “Your husband shall definitely come under your control. We have been insulted by being forsaken by our husbands. It is our firm belief that (many) husbands were earlier brought under control by using medicinal potions etc. You do go to one Yoginī today. She will give you splendid medicine or drug. You need not at all entertain suspicions to the contrary. Your husband will begin to behave like a slave.” [4]

At their instance, the woman of evil deeds went to the abode of the Yoginī, O king, and obtained very great favour from her. She hurriedly went to her cottage that had a hundred columns. It was spacious and very brilliant. It was sufficiently large. The Yoginī had covered herself with a long cloth. Her matted locks of hair were very long. She was highly refulgent. There were many to attend upon her. She glanced at her slowly.

33-38. With a rosary in her hand, she was engaged in Japa . On being requested by the (Brāhmaṇa lady) the Yoginī gave her a magic spell that could agitate, that could create confidence and that could win over (anyone). Then she bowed down (to the Yoginī) and gave her a ring of great value that was studded with diamonds and rubies, that had a very brilliant red lustre, that was made of gold soft to the touch and that had the refulgence on a par with the rays of the sun.

On seeing the ring placed at her feet, the Yoginī became delighted. She could understand the reaction in her heart due to the disregard of her husband. The (Brāhmaṇa lady) was told ṃus, O king, by the ascetic woman engaged in her welfare: "This powder along with this amulet is powerful enough to captivate all living beings. Give the powder to your husband and wear the amulet round your neck. Your husband can be won over. He will not approach any other beautiful woman. He will not utter anything displeasing to you, even if you misbehave."

39-45. With the powder and the amulet she came back to her husband's house. At dusk, the powder was administered to her husband in milk. The amulet was tied round her neck. She did not feel worried thereafter. The husband (of the lady) who had drunk the milk along with the powder, O most excellent king, became afflicted with consumption due to that powder. He became tired and worn out day by day. Worms and germs grew in abundance in the awfully putrefying wounds. Within a few days the condition of the husband became exceedingly critical. But she lived as she was pleased with her vicious deeds and union with different men.

The husband whose natural lustre and brilliance perished and whose sense-organs became disordered continued to lament day and night. He said to her: "O splendid lady, I am your slave. I seek refuge in you. Save me. I do not at all wish for any other woman." On realizing his plight, she became afraid, O king. She desired that her husband should continue to live not because she wanted his welfare, but because she wanted him as her ornament. She immediately went to the Yoginī and said everything to her.

46. A second drug was handed over to her for quelling the burning sensation. When the drug was administered the husband got relief instantaneously and regained his normal health.

47-51. The paramour (of hers) stayed on in the house under the pretext of attending to some domestic work (of urgency). She had lovers belonging to all castes and creeds, all staying in the house itself. The husband was powerless to say anything (against her). Yet, the sin arising from her misdeeds produced germs in her body. They pierced her bones. They were like Kāla , the annihilator, and Yama , the controller. Holes were made by them in the nose, tongue and ears as well as in the breasts. The fingers became split. She became lame and ultimately she died. She met with hellish tortures. She was roasted and boiled in a copper cauldron for one hundred and fifty thousand years. She was then reborn repeatedly a hundred times as a bitch.

52. She always had some defect, e.g. the nose cut or the ears split. Her head became infested with worms always. Sometimes the tail was cut or a foot broken. She was flogged in every house.

53. Afterwards, she was born as a bitch in the house of the maidservant of Brāhmaṇa Padmabandhu in the land of Sauvīra . In this life too she suffered from many miseries.

54. She had her nose cut, ears split, eyes damaged and the tail amputated. She was greatly bewildered. The head became infested with worms and the vaginal passage too became infected and putrefied.

55-57. Thus, O king, thirty years passed by in this birth. As good luck would have it, as a result of her own Karma (the following events happened). On the twelfth day in the bright half of Vaiśākha month, when the Sun was in Aries, Padmabandhu's son took his baṃ in a river and went home with his clothes

fully drenched, with bodily and mental purity. He went near the raised platform for Tulasī plants and washed his feet. Beneath the platform the bitch lay asleep. [5]

58. In the morning, at the time of sunrise, she was bathed in the waters with which the feet were washed. Immediately all the inauspiciousness perished and she had the recollection of her previous births.

59-64. Recollecting the deeds committed by her previously, that bitch howled piteously saying "O sage, save me." Recollecting her evil actions she described them to the great ascetic. She was exceedingly frightened. She told him how she administered poison to her husband and what all wicked things she did. "O Brāhmaṇa, if any other young woman were to administer drug for winning over her husband she will be wicked in conduct. Her Dharma will be futile. She will be fried and cooked in (in the hell named Tāmrabhājana or) copper vessels (in the hells).

Husband is the leader and support; husband is the preceptor. Husband is the excellent deity. If she acts detrimentally (to her husband), how can a chaste woman attain happiness? She will be reborn hundred times among lower animals. She will be born hundreds of times and crores of times as a worm. Hence, O Brāhmaṇa, the behests of their husband must be carried out by women.

I too foresee despicable ill births full of tortures, O Brāhmaṇa, if you do not redeem me today even as I have come in front of you.

65-69. Hence uplift me, O Brāhmaṇa, though I have been a sinner full of misdeeds, by offering me your merits. You have performed many meritorious deeds on the twelfth day in the bright half of the month of Vaiśākha, increasing your good merits by means of holy baths, charitable gifts and feeding (learned men) with cooked rice. Though I have been wicked in conduct, o Brāhmaṇa, I will be liberated thereby. O Brāhmaṇa, one who takes holy bath on that day even in his own house, shall undoubtedly attain the benefits of all the Tīrthas. Penances, gifts, Homas and worship of Devas and other holy rites, if performed on the Dvādaśī day, shall have inexhaustible benefits. If you have any such benefit to your credit give it entirely to me.

70. Give me the merit that you have acquired by observing fast on the Dvādaśī day and Pāraṇā on the thirteenth day. Give that too to iṇe. Obviously, I will attain salvation thereby.

71-75. O highly fortunate one, take pity on me, the wretched one. You are sympathetic to the pitiable and the wretched. Janārdana is the lord of the poor; he is the lord of the universe. He is your lord. All those who belong to him are like him. As is the king, so are the subjects. O destroyer of the region (or hell) of Yama, save me. I am extremely miserable. I am a piteous bitch staying at your door. O sage, kind to the wretched, save me. This auspicious Tithi burns the sins of a thousand murders of Brāhmaṇas, a thousand slaughters of cows and crores of sexual intercourses with forbidden women. O great sage, give unto me the great merit that you have earned through what has been performed by you on that Tithi. Lift me up, I am in agony. O lord, save me. In the end, I offer you obeisance, O Brāhmaṇa. Obeisance to you, the eminent Brāhmaṇa."

76-80. On hearing these words of the bitch, the son of the sage spoke to her: "O bitch, all creatures experience both happiness and sorrow as a result of what they themselves have done. Hence what is there to be done by you, an insignificant creature? As a result of your sinful conduct, your husband, a Brāhmaṇa, was won over through the amulet, powdered drug etc.

A sin committed against good men shall cause misery to oneself. A meritorious deed performed in favour of honourable and good men shall be destructive of misery.

If both these are done against or in favour of sinners, they will cause only sin and misery like sweetened milk offered to a serpent which increases its poisonous nature."

When the son of the sage said thus, the bitch became extremely sad. She groaned loudly and howled once again in front of his father speaking as follows:

81-86. "O Padmabandhu, save the bitch that stays at your very door, that eats what is left over by you everyday. Save me. This is the opinion of those who are conversant with the Vedas , that those people should be redeemed and lifted up by a noble-souled householder, who are to be nurtured and fed by him. Cāṇḍālas , crows and dogs are always objects of compassion. They partake of the oblations everyday.

If he does not redeem a person who should be nurtured and fed, especially when the person is weak and afflicted with sickness etc., he will fall down. There is no doubt about it. This is the opinion of those who are conversant with the Vedas.

Hari, the maker of the worlds, has created another maker (i.e. Brahmā) and protects him himself. He protects all the creatures. In the same manner persons serving oneself known as wives etc. should be protected by persons in power. It is Hari's behest that dependents should be protected.

87-88a. If any living being neglects his duty of protecting his dependents and turns his attention elsewhere, whether by chance or intentionally, he is an enemy of the Lord. He is the murderer of everyone. He goes to the worlds of Yama. Since it is your duty and since you are merciful, redeem me who am in a miserable state."

88b-89. On hearing these words of that (bitch) who was distressed, the son remained in the house, but Padmabandhu, the storehouse of mercy, hurried out of the house. He asked her, "What is this?" The son recounted everything. On hearing the words of his son he was surprised very much. He said to him:

Padmabandhu said :

90. O my son, how is it that such words were uttered by you? These are not the words of good men, O son of excellent countenance.

91-92. Sinners who do everything for the sake of their own happiness are treated with contempt See, my son, all people (should work) for helping others. The moon, the sun, wind, night, fire, water, sandalwood, trees and good people—all these help others.

93. On coming to know that Daityas were exceedingly powerful, the gift of his own bones was made by Dadhīci mercifully for helping Devas.

94. O highly fortunate one, formerly his own flesh was given to a hungry hawk for the sake of (helping) a dove by king Śibi .

95. There was a king formerly on the earth named Jīmūtavāhana . His life was surrendered by him too for the noble-souled Garuḍa .

96-98. Hence a learned Brāhmaṇa must be merciful. Lord (Indra) showers rain on the pure ones. But does he not shower rain on the impure ones (too)? Does not the moon always illuminate the house of Cāṇḍālas too? Hence I will redeem this bitch who is repeatedly entreating by means of my own merits just as one lifts up a cow sinking into mire.

Thus the highly intelligent one promised after repudiating his son:

99-103. “The great merit arising from the Dvādaśī day is given, is given. O Bitch, go to the abode of Hari, rid of all your sins.”

At these words she suddenly cast off her old worn out body. She became a splendid (lady) having a divine form. She had the refulgence of a hundred suns comparable to Goddess Sāvitrī . She took leave of that Brāhmaṇa and went away brightening the ten quarters.

She enjoyed excellent pleasures in heaven and afterwards was born on the earth from Nara and Nārāyaṇa , the lord, under the name Urvaśī . [6]

By the power of the twelfth day in the bright half of Vaiśākha she became a favourite of Devas and attained the state of a celestial damsel.

104-106. The bitch became a goddess. She attained the form which can be attained by Yogins , has the refulgence of fire and is very excellent and worthy of being coveted, is the highest object of desire, having attained which even saints become deluded.

Afterwards Padmabandhu made that Tithi popular—that Tithi which increases merit and which is very dear to Viṣṇu. It is superior to a crore of lunar and solar eclipses; it is more meritorious than all the merits put together; it surpasses even all the Yajñas put together. Such a tithi was made famous in all the three worlds by that Brāhmaṇa.

[1]: [1] : In this Māhātmya, the Tithis specially described as meritorious are the new-moon day, Ekādaśī, Tṛtīyā and Dvādaśī. Hence the plural Tithiṣu . PdP adds Saptamī (7th day) to the list of these special days.

[2]: [2] : The interpolation is probably due to the influence of PdP where the worship of Aśvattha with flowers and Tulaṣī leaves is prescribed.

[3]: [3] : After describing the various pious, charitable acts to be performed on the Dvādaśī day of Vaiśākha, the author gives the story of a bitch to illustrate the greatness of Dvādaśī day.

[4]: [4] : Many women (and men as well) believe in such Tāntrikas and get themselves cheated like Mālinī in this story.

[5]: [5] : Redemptions from sins by coincidences is found to be a favourite device.

[6]: [6] : This new information regarding the previous birth of Urvaśī is untraced in VR and in Mbh and BhP. The tale is specially meant for the glorification of this Vaiśākha Vrata.

Sanskrit source · English chapter witness

Vaiśākhamāsa-māhātmya · Chapter 25

The Conclusion

Chapter 179 of 221 · 62 detected Sanskrit verse markers

Sanskrit

।। श्रुतदेव उवाच ।। ।।
यास्तिस्रस्तिथयः पुण्या अंतिमाः शुक्लपक्षके ।।
वैशाखमासि राजेंद्र पूर्णिमांताः शुभावहाः ।। १ ।।
अन्त्याः पुष्करिणीसंज्ञाः सर्वपापक्षयावहाः ।।
माधवे मासि यः पूर्णं स्नानं कर्तुं न च क्षमः ।। २ ।।
तिथिष्वेतासु स स्नायात्पूर्ण मेव फलं लभेत् ।।
सर्वे देवास्त्रयोदश्यां स्थित्वा जंतून्पुनंति हि ।। ३ ।।
पूर्णायाः पर्वतीर्थैश्च विष्णुना सह संस्थिताः ।।
चतुर्दश्यां सयज्ञाश्च देवा एतान्पुनंति हि ।। ४ ।।
ब्रह्मघ्नं वा सुरापं वा सर्वानेतान्पुनंति हि ।।
एकादश्यां पुरा जज्ञे वैशाख्याममृतं शुभम् ।। ५ ।।
द्वादश्यां पालितं तच्च विष्णुना प्रभविष्णुना ।।
त्रयोदश्यां सुधां देवान्पाययामास वै हरिः ।। ६ ।।
जघान च चतुर्दश्यां दैत्यान्देवविरोधिनः ।।
पूर्णायां सर्वदेवानां साम्राज्याऽऽप्तिर्बभूव ह ।। ७ ।।

ततो देवाः सुसंतुष्टा एतासां च वरं ददुः ।।
तिसृणां च तिथीनां वै प्रीत्योत्फुल्लविलोचनाः ।। ८ ।।
एता वैशाख मासस्य तिस्रश्च तिथयः शुभाः ।।
पुत्रपौत्रादिफलदा नराणां पापहानिदाः ।। ९ ।।
योऽस्मिन्मासे च संपूर्णे न स्नातो मनुजाधमः ।।
तिथित्रये तु स स्नात्वा पूर्णमेव फलं लभेत् ।। 2.7.25.१० ।।
तिथित्रयेप्यकुर्वाणः स्नानदानादिकं नरः ।।
चांडालीं योनिमासाद्य पश्चाद्रौरवमश्नुते ।। ११ ।।
उष्णोदकेन यः स्नाति माधवे च तिथित्रये ।।
रौरवं नरकं याति यावदिंद्राश्चतुर्दश ।।१२।।
पितृन्देवान्समुद्दिश्य दध्यन्नं न ददाति यः ।।
पैशाचीं योनिमासाद्य तिष्ठत्याभूतसंप्लवम् ।। १३ ।।
प्रवृत्तानां च कामानां माधवे नियमे कृते ।।
अवश्यं विष्णुसायुज्यं युज्यते नाऽत्र संशयः ।। १४ ।।
आमासं नियमासक्तः कुर्याद्यदि दिनत्रये ।।

तेन पूर्णफलं प्राप्य मोदते विष्णुमंदिरे ।। १५ ।।
यो वै देवान्पितॄन्विष्णुं गुरुमुद्दिश्य मानवः ।।
न स्नानादि करोत्यद्धाऽमुष्य शापप्रदा वयम् ।। १६ ।।
निःसंतानो निरायुश्च निःश्रेयस्को भवेदिति ।।
इति देवा वरं दत्त्वा स्वधामानि ययुः पुरा ।। १७ ।।
तस्मात्तिथित्रयं पुण्यं सर्वाघौघविनाशनम् ।।
अंत्यं पुष्करिणीसंज्ञं पुत्रपौत्रविवर्द्धनम् ।। १८ ।।
या नारी सुभगाऽऽपूपपायसं पूर्णिमादिने ।।
ब्राह्मणाय सकृद्दद्यात्कीर्तिमंतं सुतं लभेत् ।। १९ ।।
गीतापाठं तु यः कुर्यादंतिमे च दिनत्रये ।।
दिनेदिनेऽश्वमेधानां फलमेति न संशयः ।। 2.7.25.२० ।।
सहस्रनामपठनं यः कुर्य्याच्च दिनत्रये ।।
तस्य पुण्यफलं वक्तुं कः शक्तो दिवि वा भुवि ।। २१ ।।
सहस्रनामभिर्देवं पूर्णायां मधुसूदनम् ।।
पयसा स्नाप्य वै याति विष्णुलोकमकल्मषम् ।। २२ ।।

समस्तविभवैर्यस्तु पूजयेन्मधुसूदनम् ।।
न तस्य लोकाः क्षीयन्ते युग कल्पादि व्यत्यये ।। २३ ।।
अस्नात्वा चाप्यदत्त्वा च वैशाखश्च मतो यदि ।।
स ब्रह्महा गुरुघ्नश्च पितॄणां घातकस्तथा।। २४ ।।
श्लोकार्द्धं श्लोकपादं वा नित्यं भागवतोद्भवम् ।।
वैशाखे च पठन्मर्त्यो ब्रह्मत्वं चोपपद्यते ।। २५ ।।
यो वै भागवतं शास्त्रं शृणोत्येतद्दिनत्रये ।।
न पापैर्लिप्यते क्वाऽपि पद्मपत्रमिवांभसा ।। २६ ।।
देवत्वं मनुजैः प्राप्तं कैश्चित्सिद्धत्वमेव च ।।
कैश्चित्प्राप्तो ब्रह्मभावो दिनत्रयनिषेवणात् ।।२७।।
ब्रह्मज्ञानेन वै मुक्तिः प्रयागमरणेन वा ।।
अथवा मासि वैशाखे नियमेन जलाप्लुतेः ।। २८ ।।
नीलवृषं समुत्सृज्य वैशाख्यां च जलाप्लुतेः ।।
समस्तबंधनिर्मुक्तः पुमान्याति परं पदम् ।। २९ ।।
गां सवत्सां द्विजेंद्राय सीदते च कुटुम्बिने ।।

इहापमृत्युनिर्मुक्तः परत्र च परं व्रजेत् ।। 2.7.25.३० ।।
स्नानदानविहीनस्तु वैशाखी चैव यो नयेत् ।।
श्वानयोनिशतं प्राप्य विष्ठायां जायते कृमिः ।। ३१।।
तिस्रः कोट्योऽर्धकोटिश्च तीर्थानि भुवनत्रये ।।
संभूय मंत्रयांचक्रुः पापसंघातशंकिताः ।। ३२ ।।
जना अस्मासु पापिष्ठा विसृजन्ति स्वकं मलम् ।।
तदस्माकं कथं गच्छेदिति चिंतासमन्विताः ।।३३।।
तीर्थपादं हरिं जग्मुः शरण्यं शरणं विभुम् ।।
स्तुत्वा च बहुभिः स्तोत्रैः प्रार्थयामासुरंजसा ।। ३४ ।।

देवदेव जगन्नाथ सर्वाघौघविनाशन ।।
जना अस्मासु पापिष्ठाः स्नात्वा पापानि सर्वशः ।। ३५ ।।
विसृज्य त्वत्पदं यांति त्वदाज्ञाधारिणो भुवि ।।
अस्माकं चैव तत्पापं कथं गच्छेज्जनार्दन ।। ३६ ।।
तदुपायं वदास्माकं त्वत्पादशरणैषिणाम् ।।
इति तीर्थैः प्रार्थितस्तु भगवान्भूतभावनः ।। ३७ ।।

प्रहसन्प्राह तीर्थानि मेघगम्भीरया गिरा ।।
।। श्रीभगवानुवाच ।। ।।
सिते पक्षे मेषसूर्ये वैशाखान्तेदिनत्रये ।। ३८ ।।
सर्वतीर्थमये पुण्ये ममाऽपि प्राणवल्लभे ।।
यूयं भगोदयात्पूर्वं बहिःसंस्थजलाप्लुताः ।। ३९ ।।
विमुक्ताघाः पुण्यरूपा भवंत्वाशु सुनिर्मलाः ।।
भवद्भिश्च विमुक्ताघैर्ये न स्नाता दिनत्रये ।। 2.7.25.४० ।।
तेषु तिष्ठंतु तत्पापं जनैर्युष्माद्विरेचितम् ।।
इति तीर्थपदो विष्णुस्तीर्थानां च वरं ददौ ।। ४१ ।।
अनुज्ञाप्य च तान्योगात्तत्रैवांतरधीयत ।।
स्वधामानि पुनः प्राप्य तानि तीर्थानि नित्यशः ।। ४२ ।।
प्रतिवर्षं तु वैशाखे तथैवांत्यदिनत्रये ।।
तेनाघौघं विमुच्यैव यांति निर्मलता महो ।। ४३ ।।
ये तु स्नानं न कुर्वंति वैशाखांतदिनत्रये ।।
ते भवन्तु समस्तानां जनानां पातकाऽऽश्रयाः ।।४४।।

इति शापं च तीर्थानि ह्यस्नातानां वदन्ति च ।।
न तेन सदृशः पापो यो न स्नातो दिनत्रये ।। ४५ ।।
विचारितेषु शास्त्रेषु न दृष्टो न च वै श्रुतः ।।
तस्माद्दिनत्रये कार्यं स्नानदानार्चनादिकम् ।। ४६ ।।
अन्यथा नरकं याति यावदिंद्राश्चतुर्दश ।।
इत्येतत्सर्वमाख्यातं श्रुतकीर्ते महामते ।। ४७ ।।
पृष्टं वैशाखमाहात्म्यं यथा दृष्टं यथाश्रुतम् ।।
माहात्म्यस्य च लेखोऽयं माधवस्य च वर्णितः ।। ४८ ।।
कात्स्न्र्याद्वक्तुं च ब्रह्माऽपि नालं वर्षशतैरपि ।।
पुरा कैलासशिखरे पार्वत्यै शंकरः स्वयम् ।।४९।।
आह माधवमाहात्म्यं पृच्छंत्यै शतवत्सरम् ।।
तथापि नांतमगमदशक्तो विरराम ह ।।2.7.25.५०।।
को नु वर्णयितुं शक्तः कात्स्न्र्यान्माहात्म्यमुत्तमम् ।।
विना विष्णुं जगन्नाथं नारायणमनामयम् ।। ५१ ।।
पुरा सर्वेऽपि ऋषयो माहात्म्यं पापनाशनम् ।।

लेशस्य लेशं व्याचख्युर्जनानां हितकाम्यया ।। ५२ ।।
नांतः केनापि व्याख्यातो ह्यशक्तत्वान्महीपते ।।

त्वं च मासे तु वैशाखे कुरु दानादिसत्क्रियाः ।।५३।।
तेन भुक्तिं च मुक्तिं च संप्राप्नोषि न संशयः ।।
इति तं बोधयित्वा च मैथिलं जनकाह्वयम् ।। ५४ ।।
श्रुतदेवस्तमामंत्र्य गन्तुं चक्रे मनस्ततः ।।
जाताह्लादः स राजर्षिर्गलद्बाष्पाकुलेक्षणः ।। ५५ ।।
उत्सवं कारयामास स्वाभिवृद्ध्यै मनोरमम् ।।
ग्रामं प्रदक्षिणीकृत्य शिबिकामधिरोप्य तम् ।। ५६ ।।
चतुरंगबलैर्युक्तः स्वयं पृष्ठमथाऽन्वगात् ।।
पुनश्चांतःपुरं प्राप्य सकलैर्विभवैरपि ।। ५७ ।।
वस्त्रैराभरणैश्चैव गोभूतिलहिरण्यकैः ।।
प्रणम्य च परिक्रम्य तस्थौ प्रांजलिरग्रतः ।। ५८ ।।
ततः स तु महातेजाः श्रुतदेवो महायशाः ।।
सन्तुष्टः परमप्रीतो ययौ धाम स्वकं मुनिः ।। ५९ ।।

त्रयोदश्यां चतुर्दश्यां पौर्णमास्यां च माधवे ।।
स्नानं दानं पूजनं च कथाश्रवणमेव च ।। 2.7.25.६० ।।
वैशाखधर्मनिरतः स वै मोक्षमवाप्नुयात् ।।
धनशर्मा ब्राह्मणश्च प्रेताश्चैव यथा पुरा ।। ६१ ।।
।। नारद उवाच ।। ।।
इत्येतत्परमाख्यानमंबरीष तवोदितम् ।।
श्रवणात्सर्वपापघ्नं सर्वसंपद्विधायकम् ।। ६२ ।।
तेन भुक्तिं च मुक्तिं च ज्ञानं मोक्षं च विंदति ।।
इति तस्य वचः श्रुत्वा अंवरीषो महायशाः ।। ६३ ।।
प्रहृष्टांतरवृत्तिश्च बाह्यव्यापारवर्जितः ।।
प्रणनाम तथा मूर्ध्ना दण्डवत्पतितो भुवि ।। ६४ ।।
विभवैरखिलैश्चाऽपि पूजयामास तं पुनः ।।
संपूजितस्तमामंत्र्य नारदो भगवान्मुनिः ।। ६५ ।।
लोकांतरं ययौ धीमाञ्च्छापान्नैकत्र संस्थितिः ।।
अम्बरीषोऽपि राजर्षिर्नारदोक्तानिमाञ्च्छुभान् ।। ६६ ।।

धर्मान्कृत्वा विलीनोऽभूत्परे ब्रह्मणि निर्गुणे ।।
।। सूत उवाच ।। ।।
य इदं परमाख्यानं पापघ्नं पुण्यवर्धनम् ।। ६७ ।।
शृणुयाद्वा पठेद्वाऽपि स याति परमां गतिम् ।।
लिखितं पुस्तकं येषां गृहे तिष्ठति मानदाः ।। ६८ ।।
तेषां मुक्तिः करस्था हि किमु तच्छ्रवणात्मनाम् ।। ६९ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्ये नारदाम्बरीषसंवादे फलश्रुतिकथनंनाम पंचविंशोऽध्यायः ।। २५ ।। ।। छ ।। ।।
इति श्रीस्कान्दे महापुराणे द्वितीये वैष्णवखण्डे वैशाखमासमाहात्म्यं संपूर्णम् ।।
श्रीसीतारामचंद्रार्पणमस्तु।।

Roman transliteration

|| śrutadeva uvāca || ||
yāstisrastithayaḥ puṇyā aṃtimāḥ śuklapakṣake ||
vaiśākhamāsi rājeṃdra pūrṇimāṃtāḥ śubhāvahāḥ || 1 ||
antyāḥ puṣkariṇīsaṃjñāḥ sarvapāpakṣayāvahāḥ ||
mādhave māsi yaḥ pūrṇaṃ snānaṃ karttuṃ na ca kṣamaḥ || 2 ||
tithiṣvetāsu sa snāyātpūrṇa meva phalaṃ labhet ||
sarve devāstrayodaśyāṃ sthitvā jaṃtūnpunaṃti hi || 3 ||
pūrṇāyāḥ parvatīrthaiśca viṣṇunā saha saṃsthitāḥ ||
caturdaśyāṃ sayajñāśca devā etānpunaṃti hi || 4 ||
brahmaghnaṃ vā surāpaṃ vā sarvānetānpunaṃti hi ||
ekādaśyāṃ purā jajñe vaiśākhyāmamṛtaṃ śubham || 5 ||
dvādaśyāṃ pālitaṃ tacca viṣṇunā prabhaviṣṇunā ||
trayodaśyāṃ sudhāṃ devānpāyayāmāsa vai hariḥ || 6 ||
jaghāna ca caturdaśyāṃ daityāndevavirodhinaḥ ||
pūrṇāyāṃ sarvadevānāṃ sāmrājyā"ptirbabhūva ha || 7 ||

tato devāḥ susaṃtuṣṭā etāsāṃ ca varaṃ daduḥ ||
tisṛṇāṃ ca tithīnāṃ vai prītyotphullavilocanāḥ || 8 ||
etā vaiśākha māsasya tisraśca tithayaḥ śubhāḥ ||
putrapautrādiphaladā narāṇāṃ pāpahānidāḥ || 9 ||
yo'sminmāse ca saṃpūrṇe na snāto manujādhamaḥ ||
tithitraye tu sa snātvā pūrṇameva phalaṃ labhet || 2.7.25.10 ||
tithitrayepyakurvāṇaḥ snānadānādikaṃ naraḥ ||
cāṃḍālīṃ yonimāsādya paścādrauravamaśnute || 11 ||
uṣṇodakena yaḥ snāti mādhave ca tithitraye ||
rauravaṃ narakaṃ yāti yāvadiṃdrāścaturdaśa ||12||
pitṛndevānsamuddiśya dadhyannaṃ na dadāti yaḥ ||
paiśācīṃ yonimāsādya tiṣṭhatyābhūtasaṃplavam || 13 ||
pravṛttānāṃ ca kāmānāṃ mādhave niyame kṛte ||
avaśyaṃ viṣṇusāyujyaṃ yujyate nā'tra saṃśayaḥ || 14 ||
āmāsaṃ niyamāsaktaḥ kuryādyadi dinatraye ||

tena pūrṇaphalaṃ prāpya modate viṣṇumaṃdire || 15 ||
yo vai devānpitṝnviṣṇuṃ gurumuddiśya mānavaḥ ||
na snānādi karotyaddhā'muṣya śāpapradā vayam || 16 ||
niḥsaṃtāno nirāyuśca niḥśreyasko bhavediti ||
iti devā varaṃ dattvā svadhāmāni yayuḥ purā || 17 ||
tasmāttithitrayaṃ puṇyaṃ sarvāghaughavināśanam ||
aṃtyaṃ puṣkariṇīsaṃjñaṃ putrapautravivarddhanam || 18 ||
yā nārī subhagā"pūpapāyasaṃ pūrṇimādine ||
brāhmaṇāya sakṛddadyātkīrtimaṃtaṃ sutaṃ labhet || 19 ||
gītāpāṭhaṃ tu yaḥ kuryādaṃtime ca dinatraye ||
dinedine'śvamedhānāṃ phalameti na saṃśayaḥ || 2.7.25.20 ||
sahasranāmapaṭhanaṃ yaḥ kuryyācca dinatraye ||
tasya puṇyaphalaṃ vaktuṃ kaḥ śakto divi vā bhuvi || 21 ||
sahasranāmabhirdevaṃ pūrṇāyāṃ madhusūdanam ||
payasā snāpya vai yāti viṣṇulokamakalmaṣam || 22 ||

samastavibhavairyastu pūjayenmadhusūdanam ||
na tasya lokāḥ kṣīyante yuga kalpādi vyatyaye || 23 ||
asnātvā cāpyadattvā ca vaiśākhaśca mato yadi ||
sa brahmahā gurughnaśca pitṝṇāṃ ghātakastathā|| 24 ||

ślokārddhaṃ ślokapādaṃ vā nityaṃ bhāgavatodbhavam ||
vaiśākhe ca paṭhanmartyo brahmatvaṃ copapadyate || 25 ||
yo vai bhāgavataṃ śāstraṃ śṛṇotyetaddinatraye ||
na pāpairlipyate kvā'pi padmapatramivāṃbhasā || 26 ||
devatvaṃ manujaiḥ prāptaṃ kaiścitsiddhatvameva ca ||
kaiścitprāpto brahmabhāvo dinatrayaniṣevaṇāt ||27||
brahmajñānena vai muktiḥ prayāgamaraṇena vā ||
athavā māsi vaiśākhe niyamena jalāpluteḥ || 28 ||
nīlavṛṣaṃ samutsṛjya vaiśākhyāṃ ca jalāpluteḥ ||
samastabaṃdhanirmuktaḥ pumānyāti paraṃ padam || 29 ||
gāṃ savatsāṃ dvijeṃdrāya sīdate ca kuṭumbine ||

ihāpamṛtyunirmuktaḥ paratra ca paraṃ vrajet || 2.7.25.30 ||
snānadānavihīnastu vaiśākhī caiva yo nayet ||
śvānayoniśataṃ prāpya viṣṭhāyāṃ jāyate kṛmiḥ || 31||
tisraḥ koṭyo'rdhakoṭiśca tīrthāni bhuvanatraye ||
saṃbhūya maṃtrayāṃcakruḥ pāpasaṃghātaśaṃkitāḥ || 32 ||
janā asmāsu pāpiṣṭhā visṛjanti svakaṃ malam ||
tadasmākaṃ kathaṃ gacchediti ciṃtāsamanvitāḥ ||33||
tīrthapādaṃ hariṃ jagmuḥ śaraṇyaṃ śaraṇaṃ vibhum ||
stutvā ca bahubhiḥ stotraiḥ prārthayāmāsuraṃjasā || 34 ||
devadeva jagannātha sarvāghaughavināśana ||
janā asmāsu pāpiṣṭhāḥ snātvā pāpāni sarvaśaḥ || 35 ||
visṛjya tvatpadaṃ yāṃti tvadājñādhāriṇo bhuvi ||
asmākaṃ caiva tatpāpaṃ kathaṃ gacchejjanārdana || 36 ||
tadupāyaṃ vadāsmākaṃ tvatpādaśaraṇaiṣiṇāṃ ||
iti tīrthaiḥ prārthitastu bhagavānbhūtabhāvanaḥ || 37 ||

prahasanprāha tīrthāni meghagambhīrayā girā ||
|| śrībhagavānuvāca || ||
site pakṣe meṣasūrye vaiśākhāntedinatraye || 38 ||
sarvatīrthamaye puṇye mamā'pi prāṇavallabhe ||
yūyaṃ bhagodayātpūrvaṃ bahiḥsaṃsthajalāplutāḥ || 39 ||
vimuktāghāḥ puṇyarūpā bhavaṃtvāśu sunirmalāḥ ||
bhavadbhiśca vimuktāghairye na snātā dinatraye || 2.7.25.40 ||
teṣu tiṣṭhaṃtu tatpāpaṃ janairyuṣmadvirecitam ||
iti tīrthapado viṣṇustīrthānāṃ ca varaṃ dadau || 41 ||
anujñāpya ca tānyogāttatraivāṃtaradhīyata ||
svadhāmāni punaḥ prāpya tāni tīrthāni nityaśaḥ || 42 ||
prativarṣaṃ tu vaiśākhe tathaivāṃtyadinatraye ||
tenāghaughaṃ vimucyaiva yāṃti nirmalatā maho || 43 ||
ye tu snānaṃ na kurvaṃti vaiśākhāṃtadinatraye ||
te bhavantu samastānāṃ janānāṃ pātakā"śrayāḥ ||44||

iti śāpaṃ ca tīrthāni hyasnātānāṃ vadanti ca ||
na tena sadṛśaḥ pāpo yo na snāto dinatraye || 45 ||
vicāriteṣu śāstreṣu na dṛṣṭo na ca vai śrutaḥ ||
tasmāddinatraye kāryaṃ snānadānārcanādikam || 46 ||
anyathā narakaṃ yāti yāvadiṃdrāścaturdaśa ||
ityetatsarvamākhyātaṃ śrutakīrte mahāmate || 47 ||
pṛṣṭaṃ vaiśākhamāhātmyaṃ yathā dṛṣṭaṃ yathāśrutam ||
māhātmyasya ca lekho'yaṃ mādhavasya ca varṇitaḥ || 48 ||
kārtsnyādvaktuṃ ca brahmā'pi nālaṃ varṣaśatairapi ||

purā kailāsaśikhare pārvatyai śaṃkaraḥ svayam ||49||
āha mādhavamāhātmyaṃ pṛcchaṃtyai śatavatsaram ||
tathāpi nāṃtamagamadaśakto virarāma ha ||2.7.25.50||
ko nu varṇayituṃ śaktaḥ kārtsnyānmāhātmyamuttamam ||
vinā viṣṇuṃ jagannāthaṃ nārāyaṇamanāmayam || 51 ||
purā sarve'pi ṛṣayo māhātmyaṃ pāpanāśanam ||

leśasya leśaṃ vyācakhyurjanānāṃ hitakāmyayā || 52 ||
nāṃtaḥ kenāpi vyākhyāto hyaśaktatvānmahīpate ||
tvaṃ ca māse tu vaiśākhe kuru dānādisatkriyāḥ ||53||
tena bhuktiṃ ca muktiṃ ca saṃprāpnoṣi na saṃśayaḥ ||
iti taṃ bodhayitvā ca maithilaṃ janakāhvayam || 54 ||
śrutadevastamāmaṃtrya gantuṃ cakre manastataḥ ||
jātāhlādaḥ sa rājarṣirgaladvāṣpākulekṣaṇaḥ || 55 ||
utsavaṃ kārayāmāsa svābhivṛddhyai manoramam ||
grāmaṃ pradakṣiṇīkṛtya śibikāmadhiropya tam || 56 ||
caturaṃgabalairyuktaḥ svayaṃ pṛṣṭhamathā'nvagāt ||
punaścāṃtaḥpuraṃ prāpya sakalairvibhavairapi || 57 ||
vastrairābharaṇaiścaiva gobhūtilahiraṇyakaiḥ ||
praṇamya ca parikramya tasthau prāṃjaliragrataḥ || 58 ||
tataḥ sa tu mahātejāḥ śrutadevo mahāyaśāḥ ||
santuṣṭaḥ paramaprīto yayau dhāma svakaṃ muniḥ || 59 ||

trayodaśyāṃ caturdaśyāṃ paurṇamāsyāṃ ca mādhave ||
snānaṃ dānaṃ pūjanaṃ ca kathāśravaṇameva ca || 2.7.25.60 ||
vaiśākhadharmaniratāḥ sa vai mokṣamavāpnuyāt ||
dhanaśarmā brāhmaṇaśca pretāścaiva yathā purā || 61 ||
|| nārada uvāca || ||
ityetatparamākhyānamaṃbarīṣa tavoditam ||
śravaṇātsarvapāpaghnaṃ sarvasaṃpadvidhāyakam || 62 ||
tena bhuktiṃ ca muktiṃ ca jñānaṃ mokṣaṃ ca viṃdati ||
iti tasya vacaḥ śrutvā aṃvarīṣo mahāyaśāḥ || 63 ||
prahṛṣṭāṃtaravṛttiśca bāhyavyāpāravarjitaḥ ||
praṇanāma tathā mūrdhnā daṇḍavatpatito bhuvi || 64 ||
vibhavairakhilaiścā'pi pūjayāmāsa taṃ punaḥ ||
saṃpūjitastamāmaṃtrya nārado bhagavānmuniḥ || 65 ||
lokāṃtaraṃ yayau dhīmāñcchāpānnaikatra saṃsthitiḥ ||
ambarīṣo'pi rājarṣirnāradoktānimāñcchubhān || 66 ||

dharmānkṛtvā vilīno'bhūtpare brahmaṇi nirguṇe ||
|| sūta uvāca || ||
ya idaṃ paramākhyānaṃ pāpaghnaṃ puṇyavardhanam || 67 ||
śṛṇuyādvā paṭhedvā'pi sa yāti paramāṃ gatim ||
likhitaṃ pustakaṃ yeṣāṃ gṛhe tiṣṭhati mānadāḥ || 68 ||
teṣāṃ muktiḥ karasthā hi kimu tacchravaṇātmanām || 69 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe vaiśākhamāsamāhātmye
nāradāmbarīṣasaṃvāde phalaśrutikathanaṃnāma paṃcaviśo'dhyāyaḥ || 25 || || cha || ||
iti śrīskānde mahāpurāṇe dvitīye vaiṣṇavakhaṇḍe vaiśākhamāsamāhātmyaṃ saṃpūrṇam ||
śrīsītārāmacaṃdrārpaṇamastu||

English translation

Śrutadeva said :

1-4. The three meritorious Tithis , toward the end of the bright half, ending with the full-moon day, in the month of Vaiśākha , [1] are very auspicious.

The last Tithis are called Puṣkariṇī . They are destructive of all sins. If one is incompetent to take holy bath throughout the month of Vaiśākha, he should take bath in these Tithis. He will get the full benefit. All the Devas come on the Trayodaśī day and sanctify creatures.

On the full-moon day they appear here along with Viṣṇu and all the Tīrṃas. On the Caturdaśī day Devas sanctify these along with Yajñas .

5-8. They sanctify everyone whether (he be) a murderer of a Brāhmaṇa or a drink-addict. It was on the Ekādaśī day in the month of Vaiśākha that the splendid nectar appeared formerly. On the Dvādaśi day it was guarded by Viṣṇu, the powerful one. On the Trayodaśī day Had made the Devas drink the nectar. On the Caturdaśī the Lord killed the Daityas who were antagonistic to Devas. On the full-moon day the Devas regained their sovereignty. Thereupon, the exceedingly delighted Devas granted boons to these three Tithis. Out of delight their eyes beamed like full blown (lotuses).

9. These three Tithis of the month of Vaiśākha are very auspicious. They bestow sons, grandsons and other benefits on men. They are conducive to the destruction of sins.

10. A base man who does not take bath throughout this month, shall obtain the full benefit by taking the holy bath on these three Tithis.

11. A man who does not take the holy bath or does not perform the holy rites or make charitable gifts etc. during these three Tithis too, is reborn in the womb of a Cāṇḍāla woman and then falls into Raurava hell.

12. He who takes hot-water bath on the three days of Vaiśākha falls into Raurava hell and stays there as long as fourteen Indras rule.

13. He who does not offer cooked rice mixed with curds with Pitṛs in view, is reborn in Piśāca species and remains there till the annihilation of all living beings.

14. If a restraint is made on desires actively pursuing their objects in the month of Vaiśākha, he will certainly attain Sāyujya with Viṣṇu. There is no doubt about it.

15. If a person who is incompetent to observe restraints throughout the month does it on these three days, he attains the entire benefit and rejoices in the abode of Viṣṇu.

16-17. “If a man does not manifestly perform holy bath and other rites with Devas, Pitṛs, preceptor and Viṣṇu in view, we (i.e. the Devas) will curse him that he will be devoid of progeny, long life and welfare.”

The Devas granted these boons formerly and went to their respective abodes.

18. Hence the three Tithis are meritorious and destructive of all masses of sins. The group of the three last ones is called Puṣkariṇī and is conducive to the increase of sons and grandsons.

19. A woman endowed with good fortune who gives at least once sweet pie and milk pudding to a Brāhmaṇa on the full-moon day, shall obtain a renowned son.

20. If a person reads the Bhagavad-Gītā [2] during the last three days, he will obtain the benefits of (many) horse-sacrifices for each day. There is no doubt about this.

21. Who in heaven or on the earth is competent to recount the merit of that person who reads 'The Thousand Names' (Viṣṇu- sahasranāma) during the (last) three days?

22. By bathing Lord Madhusūdana with milk, (repeating) the thousand names (Viṣṇu-sahasranāma), one goes to the sinless world of Viṣṇu.

23. If a person worships Madhusūdana by means of all his riches, his worlds do not perish even during the annihilation at the close of the Yugas , Kalpas etc.

24. If the month of Vaiśākha passes by and a person does not take the holy bath or make charitable gifts, he is a slayer of a Brāhmaṇa, a murderer of his preceptor and slaughterer of the Pitṛs.

25. One who reads half of a verse or even one-fourth of a verse from Bhāgavata everyday during the month of Vaiśākha, attains the state of Brahman (i.e. salvation).

26. He who listens to the sacred text of Bhāgavata during these three days is not contaminated by sins like a leaf of lotus that is not affected by water.

27. By resorting to (i.e. observing Vaiśākha Vrata on) these three days the state of Devas has been attained by some men, the state of Siddhas by some and salvation by some.

28-30. Salvation is attained through knowledge of Brahman or through death at Prayāga or by taking the holy bath invariably throughout the month of Vaiśākha.

By letting loose a black bull and by taking the holy bath, a man is liberated from all bondages and attains the greatest region.

By giving a cow along with her calf to an eminent Brāhmaṇa who suffers on account of a large family, one will be rid of the danger of premature or accidental death here, and shall attain the greatest region hereafter.

31. One who is devoid of holy bath and charitable gifts on the full-moon day of the month of Vaiśākha takes rebirth as a dog hundred times. Thereafter, he is born as a worm in faeces.

32. All the thirty-five million Tīrthas in the three worlds gathered together for mutual discussion as they were afraid of masses of sins. [3]

33. "Sinful persons come and shed off their dirt in us. How can this accumulated dirt be got rid of?" This was their worry.

34-38a. They went to Lord Hari and sought refuge in him because he is worthy of being sought refuge in and because his very foot is the source of a Tīrtha . After eulogizing him with many hymns, they promptly requested him:

"O Lord of Devas, O Lord of the universe, O destroyer of all masses of sins, sinful persons take bath in us and cast off all their sins in us. They go to your region. They had been carrying out your behest on the earth. O Janārdana , how will our sin perish? We are desirous of your feet as our refuge and resort to them. Tell us the means thereof."

On being entreated thus, Lord Hari, the sanctifier of all living beings, laughingly spoke to those Tīrthas, in a voice resembling thunder in sonority.

Śrī Bhagavān said :

38b-43. During the three days towards the close of the bright half of the month of Vaiśākha when the Sun is in Aries, which is as dear to me as my vital airs, all of you do flood over the water that is present in the open air. It is meritorious and full of all the Tīrthas(?) Thereby you will be rid of those sins. You will have meritorious forms free from impurities. May the sins dropped into you all by people and then discharged by you all stay in those persons who do not take the holy baṃ during all those three days.

Thus Viṣṇu whose foot is the source of origin of Tīrthas, granted boons unto the Tīrthas.

After permitting them (to go), the Lord vanished there itself by means of his Yogic power. They went to their respective abodes. Every year during those last three days in Vaiśākha all those Tīrthas discharge the mass of their sins and become free from impurities.

44-50. "May those who do not take the holy bath during the last three days in Vaiśākha become the recipients of the sins of all the people." This is the curse that the Tīrthas give to those who do not take bath.

There is no other sinner on a par with one who does not take the holy bath in the course of the three days. Even after poring over all the scriptural texts, such a one is not seen or heard. Hence the rites of holy bath, charitable gifts, worship etc. must be performed on all the three days. Otherwise one falls into Naraka and stays there as long as fourteen Indras reign.

Thus everything has been recounted to you, O highly intelligent Śrutakīrti .

Everything that you had asked about the greatness of Vaiśākha has been recounted to you in accordance with what was seen and heard (by me). This treatise on the glory of Vaiśākha has been explained by Mādhava (himself).

Even Brahmā is not competent to recount it entirely even in hundreds of years.

Formerly on the top of Kailāsa Śaṅkara himself recounted the greatness of Vaiśākha to Pārvatī who asked him (about it). He recounted it for a period of a hundred years. Still the topic could not be exhausted. He stopped because he was not capable of proceeding further.

51. Excepting Viṣṇu, the Lord of the worlds, Nārāyaṇa who is free from ailments, who indeed can describe the excellent glory (of the month) in its entirety?

52-55a. Formerly with a desire for the welfare of all the people, all the sages wished to explain a small bit of the sin-destroying greatness. But no one reached the limit of explanation, as he was incapable, O king.

You also do perform charitable gifts and other holy rites in the month of Vaiśākha. Thereby you will obtain worldly pleasures and salvation. There is no doubt about it.

After enlightening thus the king of Mithilā named Janaka , Śrutadeva thought of taking leave of him and go.

55b-59. That saintly king shed tears of joy and his eyes became bedimmed thereby. For the sake of his own prosperity, he celebrated a grand festival of great charm.

He made the sage sit in a palanquin and circumambulate the entire village. He himself followed him accompanied by the army consisting of four divisions. They then returned to the inner apartments. The king placed before him all sorts of riches, garments, ornaments, cows, plots of land, gingelly seeds and gold. He circumambulated the sage, bowed down to him and stood in front of him with palms joined in reverence. Thereafter Śrutadeva of great refulgence and reputation, became exceedingly

delighted and contented. The sage then went back to his abode.

60-61. Holy bath, charitable gift, worship and listening to the story on the thirteenth and fourteenth as well as on the full-moon day—these are the holy rites. One who is devoted to holy rites of Vaiśākha shall attain salvation as in the case of Dhanaśarmā , [4] the Brāhmaṇa, and the Pretas before. [5]

Nārada said :

62-64. Thus, O Aṃbarīṣa , the great narrative has been recounted to you. By listening to it one can destroy all the sins. It brings about all riches. Thereby one obtains worldly pleasures and salvation and perfect knowledge.

On hearing his words Aṃbarīṣa of great renown became very pleased within. All his external activities ceased. He bowed down his head and fell on the ground like a log of wood.

65-67a. He adored him by means of all his riches. After being adored, Nārada , the sage, took leave of him and went to another world. The intelligent sage cannot stay in one place due to a curse.

Aṃbarīṣa, the saintly king, performed these splendid holy rites mentioned by Nārada. Thereby he got merged into the Supreme Brahman devoid of attributes.

Sūta said :

67b-69. He who listens to or reads this great story that destroys sins and increases merit attains the greatest goal. Salvation is within the reach of those persons in whose house a manuscript of this book exists, O bestowers of honour. What to speak of those who listen to it themselves!

:: End of Vaiśākhamāsa- Māhātmya ::

[1]: [1] : The author follows Pūrṇimānta māsa —the calendar in which the month ends with Pūrṇimā, full-moon day. Hence the importance of the last three ‘ Puṣkariṇī ’ Tithis , viz. 13th, 14th and 15th (full moon) of Vaiśākha. If one observes Vaiśākha Vratas on these Tithis, he gets full result of complete observance of this Vrata. Though verse 2 calls these collectively ‘Puṣkariṇī’, the name really designates only the full-moon day (v 18).

[2]: [2] : VV 20-26 show that the three Vaiṣṇavite Texts—Bhagavad Gītā, Viṣṇu-sahasranāma and Śrīmad Bhāgavata had a special place in Vaiṣṇavas life. Hence the special prescription of the reading etc. of these texts.

[3]: [3] : VV 32-47 exhort the need and importance of early bath in Tīrthas.

[4]: [4] : The story is given in Vaiśākha Māhātmya in PdP.

[5]: [5] : This is a reference to PdP, Pātāla Khaṇḍa 98.45-111. Dhanaśarmā, a Brāhmaṇa from Madhyadeśa, met three Piśācas. Being afraid and uttering Viṣṇu’s name he asked them who they were. Being pleased to hear the name of the god they told him their names Kṛtaghna (‘ungrateful one’), Vidaivata (‘God-less’), Avaiśākha (non-observer of Vaiśākha-Vrata). The last one who happened to be the father of Dhanaśarmā told him (Dhanaśarmā) to convey his message to his son (Dhanaśarmā) to observe holy bath, make religious gifts, worship and listen to Viṣṇu’s tales on these last three days of Vaiśākha and give the merit thereof to them. Dhanaśarmā did it and the Piśācas were redeemed. The last three days of Vaiśākha are associated with the following important episodes: 13th day: (i) Viṣṇu made Devas drink Amṛta. Devas regained their kingdom (v 7) (ii) Viṣṇu killed Hiraṇyākṣa. 14th day:

(i) Viṣṇu killed Devas' opponents. (ii) Viṣṇu killed demon Madhu. 15th Day: (i) Devas re-established in their kingdom. (ii) Viṣṇu uplifted the earth from the ocean.

Sanskrit source · English chapter witness

Ayodhyā-māhātmya · Chapter 1

The Greatness of Viṣṇuhari

Chapter 180 of 221 · 91 detected Sanskrit verse markers

Sanskrit

।। अयोध्यामाहात्म्यं प्रारभ्यते ।। ।।
जयति पराशरसूनुः सत्यवतीहृदयनंदनो व्यासः ।।
यस्यास्यकमलगलितं वाङ्मयममृतं जगत्पिबति ।। १ ।।
नारायणं नमस्कृत्य नरं चैव नरोत्तमम्।।
देवीं सरस्वतीं चैव ततो जयमुदीरयेत् ।। २ ।।
।। व्यास उवाच ।। ।।
हिमवद्वासिनः सर्वे मुनयो वेदपारगाः ।।
त्रिकालज्ञा महात्मानो नैमिषारण्यवासिनः ।। ३ ।।
येऽर्बुदारण्यनिरता दण्डकारण्यवासिनः ।।
महेन्द्राद्रिरता ये वै ये च विन्ध्यनिवासिनः ।। ४ ।।
जंबूवनरता ये च ये गोदावरिवासिनः ।।
वाराणसीश्रिता ये च मथुरावासिनस्तथा ।। ५ ।।
उज्जयिन्यां रता ये च प्रथमाश्रमवासिनः ।।
द्वारावतीश्रिता ये च बदर्य्याश्रयिणस्तथा।। ६ ।।
मायापुरीश्रिता ये च ये च कान्तीनिवासिनः ।।

एते चान्ये च मुनयः सशिष्या बहवोऽमलाः ।। ७ ।।
कुरुक्षेत्रे महाक्षेत्रे सत्रे द्वादशवार्षिके ।।
वर्तमाने च रामस्य क्षितीशस्य महात्मनः ।।
समागताः समाहुताः सर्वे ते मुनयोऽमलाः ।। ८ ।।
सर्वे ते शुद्धमनसो वेदवेदांगपारगाः ।।
तत्र स्नात्वा यथान्यायं कृत्वा कर्म जपादिकम् ।। ९ ।।
भारद्वाजं पुरस्कृत्य वेदवेदांगपारगम् ।।
आसनेषु विचित्रेषु बृष्यादिषु ह्यनुक्रमात् ।। 2.8.1.१० ।।
उपविष्टाः कथाश्चक्रुर्नानातीर्थाश्रितास्तदा ।।
कर्मांतरेषु सत्रस्य सुखासीनाः परस्परम् ।। ११ ।।
कथांतेषु ततस्तेषां मुनीनां भावितात्मनाम् ।।
आजगाम महातेजास्तत्र सूतो महामतिः ।। १२ ।।
व्यासशिष्यः पुराणज्ञो समः हर्षणसंज्ञकः ।।
तान्प्रणम्य यथान्यायं मुनीनुपविवेश सः ।।
उपविष्टो यथान्यायं मुनीनां वचनेन सः ।। १३ ।।

व्यासशिष्यं मुनिवरं सूतं वै रोमहर्षणम् ।।
तं पप्रच्छुर्मुनिवरा भारद्वाजादयोऽमलाः ।। १४ ।।
।। ऋषय ऊचुः ।। ।।
त्वत्तः श्रुता महाभाग नानातीर्थाश्रिताः कथाः ।।
सरहस्यानि सर्वाणि पुराणानि महामते ।। १५ ।।
सांप्रतं श्रोतुमिच्छामः सरहस्यं सनातनम् ।।
अयोध्याया महापुर्या महिमानं गुणोज्ज्वलम् ।। १६ ।।
कीदृशी सा सदा मेध्याऽयोध्या विष्णुप्रियापुरी ।।
आद्या सा गीयते वेदे पुरीणां मुक्तिदायिका ।। १७ ।।
संस्थानं कीदृशं तस्यास्तस्यां के च महीभुजः ।।
कानि तीर्थानि पुण्यानि माहात्म्यं तेषु कीदृशम् ।। १८ ।।
अयोध्यासेवनान्नृणां फलं स्यात्सूत कीदृशम् ।।
किं चरित्रं सूत तस्याः का नद्यः के च संगमाः ।।१९।।
तत्र स्नानेन किं पुण्यं दानेन च महामते ।।
तत्सर्वं श्रोतुमिच्छामस्त्वत्तः सूत गुणाधिक।। 2.8.1.२० ।।

एतत्सर्वं क्रमेणैव तथ्यं त्वं वेत्थ सांप्रतम्।।
अयोध्याया महापुर्य्या माहात्म्यं वक्तुमर्हसि ।। २१ ।।
।। सूत उवाच ।। ।।
व्यासप्रसादाज्जानामि पुराणानि तपोधनाः ।।
सेतिहासानि सर्वाणि सरहस्यानि तत्त्वतः ।। २२ ।।
तं प्रणम्य प्रवक्ष्यामि माहात्म्यं भवदग्रतः ।।
अयोध्याया महापुर्या यथावत्सरहस्यकम् ।। २३ ।।
विद्यावन्तं विपुलमतिदं वेदवेदांगवेद्यं श्रेष्ठं शान्तं शमितविषयं शुद्धतेजोविशालम् ।।
वेदव्यासं सततविनतं विश्ववेद्यैकयोनिं पाराशर्य्यं परमपुरुषं सर्वदाऽहं नमामि ।।२४।।
ॐ नमो भगवते तस्मै व्यासायामिततेजसे ।।
यस्य प्रसादाज्जानामि ह्ययोध्यामहिमामहम् ।।२५।।
शृण्वन्तु मुनयः सर्वे सावधानाः सशिष्यकाः ।।
माहात्म्यं कथयिष्यामि अयोध्याया महोदयम् ।। २६ ।।
उदीरितमगस्त्याय स्कन्देनाश्रावि नारदात् ।।
अगस्त्येन पुरा प्रोक्तं कृष्णद्वैपायनाय तत् ।।२७।।

कृष्णद्वैपायनाच्चैतन्मया प्राप्तं तपोधनाः ।।
तदहं वच्मि युष्मभ्यं श्रोतुकामेभ्य आदरात् ।। २८ ।।
नमामि परमात्मानं रामं राजीवलोचनम्।।
अतसीकुसुमश्यामं रावणांतकमव्ययम् ।।२९।।
अयोध्या सा परा मेध्या पुरी दुष्कृतिदुर्ल्लभा ।।
कस्य सेव्या च नाऽयोध्या यस्यां साक्षाद्धरिः स्वयम् ।। 2.8.1.३० ।।
सरयूतीरमासाद्य दिव्या परमशोभना ।।
अमरावतीनिभा प्रायः श्रिता बहुतपोधनैः ।।३१।।
हस्त्यश्वरथपत्त्याढ्या संपदुच्चा च संस्थिता ।।

प्राकाराढ्यप्रतोलीभिस्तोरणैः कांचनप्रभैः ।। ३२ ।।
सानूपवेषैः सर्वत्र सुविभक्तचतुष्टया ।।
अनेकभूमिप्रासादा बहुभित्तिसुविक्रिया ।।३३।।
पद्मोत्फुल्लशुभोदाभिर्वापीभिरुपशोभिता।।
देवतायतनैर्दिव्यैर्वेदघोषैश्च मण्डिता ।।३४ ।।
वीणावेणुमृदंगादिशब्दैरुत्कृष्टतां गता।

शालैस्तालैर्नालिकेरैः पनसामलकैस्तथा।। ३५।।
तथैवाम्रकपित्थाद्यैरशोकैरुपशोभिता ।।
आरामैर्विविधैर्युक्ता सर्वर्तुफलपादपैः।। ३६ ।।
मालतीजातिबकुलपाटलीनागचंपकैः ।।
करवीरैः कर्णिकारैः केतकीभिरलंकृता ।। ३७ ।।
निम्बजंवीरकदलीमातुलिंगमहाफलैः ।।
लसच्चंदनगंधाढ्यैर्नागरैरुपशोभिता ।।३८।।
देवतुल्यप्रभायुक्तैर्नृपपुत्रैश्च संयुता ।।
सुरूपाभिर्वरस्त्रीभिर्देवस्त्रीभिरिवावृता।। ३९।।
श्रेष्ठैः सत्कविभिर्युक्ता बृहस्पतिसमैर्द्विजैः।।
वणिग्जनैस्तथा पौरैः कल्पवृक्षैरिवावृता।। 2.8.1.४०।।
अश्वैरुच्चैःश्रवस्तुल्यैर्दंतिभिर्दिग्गजैरिव।।
इति नानाविधैर्भावैरुपेतेन्द्रपुरी समा।।४१ ।।
यस्यां जाता महीपालाः सूर्यवंशसमुद्भवाः।।
इक्ष्वाकुप्रमुखाः सर्वे प्रजापालनतत्पराः।। ४२।।

यस्यास्तीरे पुण्यतोया कूजद्भृंगविहंगमा ।।
सरयूर्नाम तटिनी मानसप्रभवोल्लसा ।।४३।।
धर्मद्रवपरीता सा घर्घरोत्तमसंगमा ।।
मुनीश्वराश्रिततटा जागर्ति जगदुच्छ्रिता ।। ४४ ।।
दक्षिणाच्चरणांगुष्ठान्निःसृता जाह्नवी हरेः ।।
वामांगुष्ठान्मुनिवराः सरयूर्निर्गता शुभा ।। ४५ ।।
तस्मादिमे पुण्यतमे नद्यौ देवनमस्कृते ।।
एतयोः स्नानमात्रेण ब्रह्महत्यां व्यपोहति ।। ४६ ।।
तामयोध्यामथ प्राप्तोऽगस्त्यः कुम्भोद्भवो मुनिः ।।
यात्रार्थं तीर्थमाहात्म्यं ज्ञात्वा स्कन्दप्रसादतः ।। ।। ४७ ।।
आगत्य तु इतः सोऽपि कृऽत्वा यात्रां क्रमेण च ।।
यथोक्तेन विधानेन स्नात्वा संतर्प्य तान्पितॄन् ।। ४८ ।।
पूजयित्वा यथान्यायं देवताः सकला अपि ।।
सर्वाण्यपि च तीर्थानि नमस्कृत्य यथाविधि ।।४९।।
कृतकृत्योर्ज्जितानन्दस्तीर्थमाहात्म्यदर्शनात् ।।

अभूदगस्त्यो रूपेण पुलकां चितविग्रहः ।। 2.8.1.५० ।।
स त्रिरात्रं स्थितस्तत्र यात्रां कृत्वा यथाविधि ।।

स्तुवन्नयोध्यामाहात्म्यं प्रतस्थे मुनिसत्तमः ।। ५१ ।।
तमायांतं विलोक्याशु बहुलानन्दसुन्दरम् ।।
कृष्णद्वैपायनो व्यासः पप्रच्छानंदकारणम् ।। ५२ ।।
।। व्यास उवाच ।। ।।
कुतः समागतो ब्रह्मन्सांप्रतं मुनिसत्तमः ।।
परमानंदसंदोहः समभूत्सांप्रतं तव ।। ५३ ।।
कस्मादानंदपोषोऽभूतव ब्रह्मन्वदस्व मे ।।
ममापि भवदानंदात्प्रमोदो हृदि जायते ।। ५४ ।। ।।
।। अगस्त्य उवाच ।। ।।
अहो महदथाश्चर्य्यं विस्मयो मुनिसत्तम ।।
दृष्ट्वा प्रभावं मेऽद्याभूदयोध्यायास्तपोधन ।। ५५ ।।
तस्मादानंदसंदोहः समभून्मम सांप्रतम् ।।
तच्छ्रुत्वागस्त्यवचनं व्यासः प्रोवाच तं मुनिम् ।। ५६ ।।

।। व्यास उवाच ।। ।।
भगवन्ब्रूहि तत्त्वेन विस्तरात्सरहस्यकम् ।।
अयोध्याया महापुर्या महिमानं गुणाधिकम् ।। ५७ ।।
कः क्रमस्तीर्थयात्रायाः कानि तीर्थानि को विधिः ।।
कि फलं स्नानतस्तत्र दानस्य च महामुने ।।
एतत्सर्वं समाचक्ष्व विस्तराद्वदतां वर ।। ५८ ।।
।। अगस्त्य उवाच ।। ।।
अहो धन्यतमा बुद्धिस्तव जाता तपोधन ।।
दृश्यते येन पृच्छा ते ह्ययोध्यामहिमाश्रिता ।। ५९ ।।
अकारो ब्रह्म च प्रोक्तं यकारो विष्णुरुच्यते ।।
धकारो रुद्ररूपश्च अयोध्यानाम राजते ।। 2.8.1.६० ।।
सर्वोपपातकैर्युक्तैर्ब्रह्महत्यादिपातकैः ।।
नायोध्या शक्यते यस्मात्तामयोध्यां ततो विदुः ।। ६१ ।।
विष्णोराद्या पुरी येयं क्षितिं न स्पृशति द्विज ।।
विष्णोः सुदर्शने चक्रे स्थिता पुण्यकरी क्षितौ ।। ६२ ।।

केन वर्णयितुं शक्यो महिमाऽस्यास्तपोधन ।।
यत्र साक्षात्स्वयं देवो विष्णुर्वसति सादरः ।। ६३ ।।
सहस्रधारामारभ्य योजनं पूर्वतो दिशि ।।
प्रतीचि दिशि तथैव योजनं समतोवधिः ।। ६४ ।।
दक्षिणोत्तरभागे तु सरयूतमसावधिः ।।
एतत्क्षेत्रस्य संस्थानं हरेरन्तर्गृहं स्थितम् ।।
मत्स्याकृतिरियं विप्र पुरी विष्णोरुदीरिता ।। ६५ ।।
पश्चिमे तस्य मूर्द्धा तु गोप्रतारासिता द्विज ।। ६६ ।।
पूर्वतः पृष्ठभागो हि दक्षिणोत्तरमध्यमः ।।
तस्यां पुर्य्यां महाभाग नाम्ना विष्णुर्हरिः स्वयम् ।।

पूर्वंदृष्टप्रभावोऽसौ प्राधान्येन वसत्यपि ।। ६७ ।।
।। व्यास उवाच ।। ।।
भगवन्किं प्रभावोऽसौ योऽयं विष्णुहरिस्त्वया ।।
कीर्तितो मुनिशार्दूल प्रसिद्धिं गतवान्कथम् ।।
एतत्सर्वं समाचक्ष्व विस्तरेण ममाग्रतः ।। ६८ ।।

।। ।। अगस्त्य उवाच ।। ।।
विष्णुशर्मेति विख्यातः पुराभूद्ब्राह्मणोत्तमः ।।
वेदवेदांगतत्त्वज्ञो धर्मकर्मसमाश्रितः ।। ६९ ।।
योगध्यानरतो नित्यं विष्णुभक्तिपरायणः ।।
स कदाचित्तीर्थयात्रां कुर्वन्वैष्णवसत्तमः ।।
अयोध्यामागतो विष्णुर्विष्णुःसाक्षाद्वसेदिति ।। 2.8.1.७० ।।
चिंतयन्मनसा वीरस्तपः कर्तुं समुद्यतः ।।
स वै तत्र तपस्तेपे शाकमूलफलाशनः ।। ७१ ।।
ग्रीष्मे पंचाग्निमध्यस्थो ह्यतपत्स महातपाः ।।
वार्षिके च निरालम्बो हेमन्ते च सरोवरे ।। ७२ ।।
स्नात्वा यथोक्तविधिना कृत्वा विष्णोस्तथार्चनम् ।।
वशीकृत्येन्द्रियग्रामं विशुद्धेनांतरात्मना ।। ७३ ।।
मनो विष्णौ समावेश्य विधाय प्राणसंयमम् ।।
ॐकारोच्चारणाद्धीमान्हृदि पद्मं विकासयन् ।। ७४ ।।
तन्मध्ये रविसोमाग्निमण्डलानि यथाविधि ।।

कल्पयित्वा हरिं मूर्तं यस्मिन्देशे सनातनम् ।। ७५ ।।
पीतांबरधरं विष्णुं शंखचक्रगदाधरम् ।।
तं च पुष्पैः समभ्यर्च्य मनस्तस्मिन्निवेश्य च ।। ७६ ।।
ब्रह्मरूपं हरिं ध्यायञ्जपन्वै द्वादशाक्षरम् ।।
वायुभक्षः स्थितस्तत्र विप्रस्त्रीन्वत्सरान्वसन् ।। ७७ ।।
ततो द्विजवरो ध्यात्वा स्तुतिं चक्रे हरेरिमाम् ।।
प्रणिपत्य जगन्नाथं चराचरगुरुं हरिम् ।।
विष्णुशर्माथ तुष्टाव नारायणमतंद्रितः ।। ७८ ।।
।। विष्णुशर्म्मोवाच ।। ।।
प्रसीद भगवन्विष्णो प्रसीद पुरुषोत्तम ।।
प्रसीद देवदेवेश प्रसीद कमलेक्षण ।। ७९ ।।
जय कृष्ण जयाचिंत्य जय विष्णो जयाव्यय ।।
जय यज्ञपते नाथ जय विष्णो पते विभो ।। 2.8.1.८० ।।
जय पापहरानंत जय जन्मज्वरापह ।।
नमः कमलनाभाय नमः कमलमालिने ।।८१।।

नमः सर्वेश भूतेश नमः कैटभसूदन ।।
नमस्त्रैलोक्यनाथाय जगन्मूल जगत्पते ।। ८२ ।।
नमो देवाधिदेवाय नमो नारायणाय वै ।।

नमः कृष्णाय रामाय नमश्चक्रायुधाय च ।। ८३ ।।
त्वं माता सर्वलोकानां त्वमेव जगतः पिता ।।
भयार्त्तानां सुहृन्मित्रं त्वं पिता त्वं पितामहः ।। ८४ ।।
त्वं हविस्त्वं वषट्कारस्त्वं प्रभुस्त्वं हुताशनः ।।
करणं कारणं कर्त्ता त्वमेव परमेश्वरः ।। ८५ ।।
शंखचक्रगदापाणे मां समुद्धर माधव ।। ८६ ।।
प्रसीद मंदरधर प्रसीद मधुसूदन ।।
प्रसीद कमलाकान्त प्रसीद भुवनाधिप ।। ८७ ।।
।। अगस्त्य उवाच ।। ।।
इत्येवं स्तुवतस्तस्य मनोभक्त्या महात्मनः ।।
आविर्बभूव विश्वात्मा विष्णुर्गरुडवाहनः ।। ८८ ।।
शंखचक्रगदापाणिः पीतांबरधरोऽच्युतः ।।

उवाच स प्रसन्नात्मा विष्णुशर्माणमव्ययः ।। ८९ ।।
।। श्रीभगवानुवाच ।। ।।
तुष्टोऽस्मि भवतो वत्स महता तपसाऽधुना ।।
स्तोत्रेणानेन सुमते नष्टपापोऽसि सांप्रतम् ।।2.8.1.९०।।
वरं वरय विप्रेन्द्र वरदोऽहं तवाग्रतः ।।
नाऽतप्ततपसा द्रष्टुं शक्यः केनाप्यहं द्विज ।। ९१ ।।
।। विष्णुशर्म्मोवाच ।। ।।
कृतकृत्योऽस्मि देवेश सांप्रतं तव दर्शनात् ।।
त्वद्भक्तिमचलामेकां मम देहि जगत्पते ।। ९२ ।।
।। ।। श्रीभगवानुवाच ।। ।।
भक्तिरस्त्वचला मे वै वैष्णवी मुक्तिदायिनी ।।
अत्रैवास्त्वचला मे वै जाह्नवी मुक्तिदायिनी ।। ९३ ।।
इदं स्थानं महाभाग त्वन्नाम्ना ख्यातिमेष्यति ।। ९४ ।।
।। अगस्त्य उवाच ।। ।।
इत्युक्त्वा देवदेवेशश्चक्रेणोत्खाय तत्स्थलम् ।।

जलं प्रकटयामास गांगं पातालमंडलात् ।। ९५ ।।
जलेन तेन भगवान्पवित्रेण दयांबुधिः ।।
नीरजस्तु भूमितलं क्षणाच्चक्रे कृपावशात् ।। ९६ ।।
चक्रतीर्थमिति ख्यातं ततः प्रभृति तद्द्विज ।।
जातं त्रैलोक्यविख्यातमघौघध्वंसकृच्छुभम् ।। ९७ ।।
तत्र स्नानेन दानेन विष्णुलोकं व्रजेन्नरः ।। ९८ ।।
ततः स भगवान्भूयो विष्णुशर्माणमच्युतः ।।
कृपया परया युक्त उवाच द्विजवत्सलः ।। ९९ ।।
।।श्रीभगवानुवाच ।। ।।
त्वन्नामपूर्विका विप्र मन्मूर्तिरिह तिष्ठतु ।।
विष्णुहरीति विख्याता भक्तानां मुक्तिदायिनी ।।2.8.1.१००।।

।। अगस्त्य उवाच ।। ।।
इति श्रुत्वा वचो विप्रो वासुदेवस्य बुद्धिमान्।।
स्वनामपूर्विकां मूर्तिं स्थापयामास चक्रिणः ।।१०१।।
ततः प्रभति विप्रेश शंखचक्रगदाधरः ।।

पीतवासाश्चतुर्बाहुर्नाम्ना विष्णुहरिः स्थितः।।१०२।।
कार्तिके शुक्लपक्षस्य प्रारभ्य दशमी तिथिम् ।।
पूर्णिमावधिं कृत्वा यात्रा सांवत्सरी भवेत् ।। १०३ ।।
चक्रतीर्थे नरः स्नात्वा सर्वपापैः प्रमुच्यते ।।
बहुवर्षसहस्राणि स्वर्गलोके महीयते ।। १०४ ।।
पितृनुद्दिश्य यस्तत्र पिंडान्निर्वापयिष्यति ।।
तृप्तास्तु पितरो यान्ति विष्णुलोकं न संशयः ।। १०५ ।।
चक्रतीर्थे नरः स्नात्वा दृष्ट्वा विष्णुहरिं विभुम् ।।
सर्वपापक्षयं प्राप्य नाकपृष्ठे महीयते ।। १०६ ।।
स्वशक्त्या तत्र दानानि दत्त्वा निष्कल्मषो नरः ।।
विष्णुलोके वसेद्धीमान्यावदिन्द्राश्चतुर्दश ।। १०७ ।।
अन्यदापि नरस्तत्र चक्रतीथे जितेंद्रियः ।।
दृष्ट्वा सकृद्धरिं देवं सर्वपापैः प्रमुच्यते ।। १०८ ।।
इति सकलगुणाब्धिर्ध्येयमूर्तिश्चेदात्मा हरिरिह परमूर्त्या तस्थिवान्मुक्तिहेतोः ।।
तमिह बहुलभक्त्या चक्रतीर्थाभिषेकी वसति सुकृतिमूर्त्तिर्योऽर्चयेद्विष्णुलोके ।। ।। १०९ ।।

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखंडेऽयोध्यामाहात्म्ये विष्णुहरिमाहात्म्यवर्णनंनाम प्रथमोऽध्यायः ।। १ ।।

Roman transliteration

|| ayodhyāmāhātmyaṃ prārabhyate || ||
jayati parāśarasūnuḥ satyavatīhṛdayanaṃdano vyāsaḥ ||
yasyāsyakamalagalitaṃ vāṅmayamamṛtaṃ jagatpibati || 1 ||
nārāyaṇaṃ namaskṛtya naraṃ caiva narottamam||
devīṃ sarasvatīṃ caiva tato jayamudīrayet || 2 ||
|| vyāsa uvāca || ||
himavadvāsinaḥ sarve munayo vedapāragāḥ ||
trikālajñā mahātmāno naimiṣāraṇyavāsinaḥ || 3 ||
ye'rbudāraṇyaniratā daṇḍakāraṇyavāsinaḥ ||
mahendrādriratā ye vai ye ca vindhyanivāsinaḥ || 4 ||
jaṃbūvanaratā ye ca ye godāvarivāsinaḥ ||
vārāṇasīśritā ye ca mathurāvāsinastathā || 5 ||
ujjayinyāṃ ratā ye ca prathamāśramavāsinaḥ ||
dvārāvatīśritā ye ca badaryyāśrayiṇastathā|| 6 ||
māyāpurīśritā ye ca ye ca kāntīnivāsinaḥ ||

ete cānye ca munayaḥ saśiṣyā bahavo'malāḥ || 7 ||
kurukṣetre mahākṣetre satre dvādaśavārṣike ||
vartamāne ca rāmasya kṣitīśasya mahātmanaḥ ||
samāgatāḥ samāhūtāḥ sarve te munayo'malāḥ || 8 ||

sarve te śuddhamanaso vedavedāṃgapāragāḥ ||
tatra snātvā yathānyāyaṃ kṛtvā karma japādikam || 9 ||
bhāradvājaṃ puraskṛtya vedavedāṃgapāragam ||
āsaneṣu vicitreṣu bṛṣyādiṣu hyanukramāt || 2.8.1.10 ||
upaviṣṭāḥ kathāścakrurnānātīrthāśritāstadā ||
karmāṃtareṣu satrasya sukhāsīnāḥ parasparam || 11 ||
kathāṃteṣu tatasteṣāṃ munīnāṃ bhāvitātmanām ||
ājagāma mahātejāstatra sūto mahāmatiḥ || 12 ||
vyāsaśiṣyaḥ purāṇajño samaḥ harṣaṇasaṃjñakaḥ ||
tānpraṇamya yathānyāyaṃ munīnupaviveśa saḥ ||
upaviṣṭo yathānyāyaṃ munīnāṃ vacanena saḥ || 13 ||

vyāsaśiṣyaṃ munivaraṃ sūtaṃ vai romaharṣaṇam ||
taṃ papracchurmunivarā bhāradvājādayo'malāḥ || 14 ||
|| ṛṣaya ūcuḥ || ||
tvattaḥ śrutā mahābhāga nānātīrthāśritāḥ kathāḥ ||
sarahasyāni sarvāṇi purāṇāni mahāmate || 15 ||
sāṃprataṃ śrotumicchāmaḥ sarahasyaṃ sanātanam ||
ayodhyāyā mahāpuryā mahimānaṃ guṇojjvalam || 16 ||
kīdṛśī sā sadā medhyā'yodhyā viṣṇupriyāpurī ||
ādyā sā gīyate vede purīṇāṃ muktidāyikā || 17 ||
saṃsthānaṃ kīdṛśaṃ tasyāstasyāṃ ke ca mahībhujaḥ ||
kāni tīrthāni puṇyāni māhātmyaṃ teṣu kīdṛśam || 18 ||
ayodhyāsevanānnṛṇāṃ phalaṃ syātsūta kīdṛśam ||
kiṃ caritraṃ sūta tasyāḥ kā nadyaḥ ke ca saṃgamāḥ ||19||
tatra snānena kiṃ puṇyaṃ dānena ca mahāmate ||
tatsarvaṃ śrotumicchāmastvattaḥ sūta guṇādhika|| 2.8.1.20 ||

etatsarvaṃ krameṇaiva tathyaṃ tvaṃ vettha sāṃpratam||
ayodhyāyā mahāpuryyā māhātmyaṃ vaktumarhasi || 21 ||
|| sūta uvāca || ||
vyāsaprasādājjānāmi purāṇāni tapodhanāḥ ||
setihāsāni sarvāṇi sarahasyāni tattvataḥ || 22 ||
taṃ praṇamya pravakṣyāmi māhātmyaṃ bhavadagrataḥ ||
ayodhyāyā mahāpuryā yathāvatsarahasyakam || 23 ||
vidyāvantaṃ vipulamatidaṃ vedavedāṃgavedyaṃ śreṣṭhaṃ śāntaṃ śamitaviṣayaṃ śuddhatejoviśālam ||
vedavyāsaṃ satatavinataṃ viśvavedyaikayoniṃ pārāśaryyaṃ paramapuruṣaṃ sarvadā'haṃ namāmi
||24||
oṃ namo bhagavate tasmai vyāsāyāmitatejase ||
yasya prasādājjānāmi hyayodhyāmahimāmaham ||25||
śṛṇvantu munayaḥ sarve sāvadhānāḥ saśiṣyakāḥ ||
māhātmyaṃ kathayiṣyāmi ayodhyāyā mahodayam || 26 ||
udīritamagastyāya skandenāśrāvi nāradāt ||
agastyena purā proktaṃ kṛṣṇadvaipāyanāya tat ||27||

kṛṣṇadvaipāyanāccaitanmayā prāptaṃ tapodhanāḥ ||
tadahaṃ vacmi yuṣmabhyaṃ śrotukāmebhya ādarāt || 28 ||
namāmi paramātmānaṃ rāmaṃ rājīvalocanam||
atasīkusumaśyāmaṃ rāvaṇāṃtakamavyayam ||29||
ayodhyā sā parā medhyā purī duṣkṛtidurllabhā ||
kasya sevyā ca nā'yodhyā yasyāṃ sākṣāddhariḥ svayam || 2.8.1.30 ||
sarayūtīramāsādya divyā paramaśobhanā ||
amarāvatīnibhā prāyaḥ śritā bahutapodhanaiḥ ||31||

hastyaśvarathapattyāḍhyā saṃpaduccā ca saṃsthitā ||
prākārāḍhyapratolībhistoraṇaiḥ kāṃcanaprabhaiḥ || 32 ||
sānūpaveṣaiḥ sarvatra suvibhaktacatuṣṭayā ||
anekabhūmiprāsādā bahubhittisuvikriyā ||33||
padmotphullaśubhodābhirvāpībhirupaśobhitā||
devatāyatanairdivyairvedaghoṣaiśca maṇḍitā ||34 ||
vīṇāveṇumṛdaṃgādiśabdairutkṛṣṭatāṃ gatā|

śālaistālairnālikeraiḥ panasāmalakaistathā|| 35||
tathaivāmrakapitthādyairaśokairupaśobhitā ||
ārāmairvividhairyuktā sarvartuphalapādapaiḥ|| 36 ||
mālatījātibakulapāṭalīnāgacaṃpakaiḥ ||
karavīraiḥ karṇikāraiḥ ketakībhiralaṃkṛtā || 37 ||
nimbajaṃbīrakadalīmātuliṃgamahāphalaiḥ ||
lasaccaṃdanagaṃdhāḍhyairnāgarairupaśobhitā ||38||
devatulyaprabhāyuktairnṛpaputraiśca saṃyutā ||
surūpābhirvarastrībhirdevastrībhirivāvṛtā|| 39||
śreṣṭhaiḥ satkavibhiryuktā bṛhaspatisamairdvijaiḥ||
vaṇigjanaistathā pauraiḥ kalpavṛkṣairivāvṛtā|| 2.8.1.40||
aśvairuccaiḥśravastulyairdaṃtibhirdiggajairiva||
iti nānāvidhairbhāvairupetendrapurī samā||41 ||
yasyāṃ jātā mahīpālāḥ sūryavaṃśasamudbhavāḥ||
ikṣvākupramukhāḥ sarve prajāpālanatatparāḥ|| 42||

yasyāstīre puṇyatoyā kūjadbhṛṃgavihaṃgamā ||
sarayūrnāma taṭinī mānasaprabhavollasā ||43||
dharmadravaparītā sā ghargharottamasaṃgamā ||
munīśvarāśritataṭā jāgarti jagaducchritā || 44 ||
dakṣiṇāccaraṇāṃguṣṭhānniḥsṛtā jāhnavī hareḥ ||
vāmāṃguṣṭhānmunivarāḥ sarayūrnirgatā śubhā || 45 ||
tasmādime puṇyatame nadyau devanamaskṛte ||
etayoḥ snānamātreṇa brahmahatyāṃ vyapohati || 46 ||
tāmayodhyāmatha prāpto'gastyaḥ kumbhodbhavo muniḥ ||
yātrārthaṃ tīrthamāhātmyaṃ jñātvā skandaprasādataḥ || || 47 ||
āgatya tu itaḥ so'pi kṛ'tvā yātrāṃ krameṇa ca ||
yathoktena vidhānena snātvā saṃtarpya tānpitṝn || 48 ||
pūjayitvā yathānyāyaṃ devatāḥ sakalā api ||
sarvāṇyapi ca tīrthāni namaskṛtya yathāvidhi ||49||
kṛtakṛtyorjjitānandastīrthamāhātmyadarśanāt ||

abhūdagastyo rūpeṇa pulakāṃ citavigrahaḥ || 2.8.1.50 ||
sa trirātraṃ sthitastatra yātrāṃ kṛtvā yathāvidhi ||
stuvannayodhyāmāhātmyaṃ pratasthe munisattamaḥ || 51 ||
tamāyāṃtaṃ vilokyāśu bahulānandasundaram ||
kṛṣṇadvaipāyano vyāsaḥ papracchānaṃdakāraṇam || 52 ||
|| vyāsa uvāca || ||
kutaḥ samāgato brahmansāṃprataṃ munisattamaḥ ||
paramānaṃdasaṃdohaḥ samabhūtsāṃprataṃ tava || 53 ||
kasmādānaṃdapoṣo'bhūttava brahmanvadasva me ||
mamāpi bhavadānaṃdātpramodo hṛdi jāyate || 54 || ||
|| agastya uvāca || ||
aho mahadathāścaryyaṃ vismayo munisattama ||
dṛṣṭvā prabhāvaṃ me'dyābhūdayodhyāyāstapodhana || 55 ||

tasmādānaṃdasaṃdohaḥ samabhūnmama sāṃpratam ||
tacchrutvāgastyavacanaṃ vyāsaḥ provāca taṃ munim || 56 ||

|| vyāsa uvāca || ||
bhagavanbrūhi tattvena vistarātsarahasyakam ||
ayodhyāyā mahāpuryā mahimānaṃ guṇādhikam || 57 ||
kaḥ kramastīrthayātrāyāḥ kāni tīrthāni ko vidhiḥ ||
ki phalaṃ snānatastatra dānasya ca mahāmune ||
etatsarvaṃ samācakṣva vistarādvadatāṃ vara || 58 ||
|| agastya uvāca || ||
aho dhanyatamā buddhistava jātā tapodhana ||
dṛśyate yena pṛcchā te hyayodhyāmahimāśritā || 59 ||
akāro brahma ca proktaṃ yakāro viṣṇurucyate ||
dhakāro rudrarūpaśca ayodhyānāma rājate || 2.8.1.60 ||
sarvopapātakairyuktairbrahmahatyādipātakaiḥ ||
nāyodhyā śakyate yasmāttāmayodhyāṃ tato viduḥ || 61 ||
viṣṇorādyā purī yeyaṃ kṣitiṃ na spṛśati dvija ||
viṣṇoḥ sudarśane cakre sthitā puṇyakarī kṣitau || 62 ||

kena varṇayituṃ śakyo mahimā'syāstapodhana ||
yatra sākṣātsvayaṃ devo viṣṇurvasati sādaraḥ || 63 ||
sahasradhārāmārabhya yojanaṃ pūrvato diśi ||
pratīci diśi tathaiva yojanaṃ samatovadhiḥ || 64 ||
dakṣiṇottarabhāge tu sarayūtamasāvadhiḥ ||
etatkṣetrasya saṃsthānaṃ harerantargṛhaṃ sthitam ||
matsyākṛtiriyaṃ vipra purī viṣṇorudīritā || 65 ||
paścime tasya mūrddhā tu gopratārāsitā dvija || 66 ||
pūrvataḥ pṛṣṭhabhāgo hi dakṣiṇottaramadhyamaḥ ||
tasyāṃ puryyāṃ mahābhāga nāmnā viṣṇurhariḥ svayam ||
pūrvaṃdṛṣṭaprabhāvo'sau prādhānyena vasatyapi || 67 ||
|| vyāsa uvāca || ||
bhagavankiṃ prabhāvo'sau yo'yaṃ viṣṇuharistvayā ||
kīrtito muniśārdūla prasiddhiṃ gatavānkatham ||
etatsarvaṃ samācakṣva vistareṇa mamāgrataḥ || 68 ||

|| || agastya uvāca || ||
viṣṇuśarmeti vikhyātaḥ purābhūdbrāhmaṇottamaḥ ||
vedavedāṃgatattvajño dharmakarmasamāśritaḥ || 69 ||
yogadhyānarato nityaṃ viṣṇubhaktiparāyaṇaḥ ||
sa kadācittīrthayātrāṃ kurvanvaiṣṇavasattamaḥ ||
ayodhyāmāgato viṣṇurviṣṇuḥsākṣādvasediti || 2.8.1.70 ||
ciṃtayanmanasā vīrastapaḥ kartuṃ samudyataḥ ||
sa vai tatra tapastepe śākamūlaphalāśanaḥ || 71 ||
grīṣme paṃcāgnimadhyastho hyatapatsa mahātapāḥ ||
vārṣike ca nirālambo hemante ca sarovare || 72 ||
snātvā yathoktavidhinā kṛtvā viṣṇostathārcanam ||
vaśīkṛtyendriyagrāmaṃ viśuddhenāṃtarātmanā || 73 ||
mano viṣṇau samāveśya vidhāya prāṇasaṃyamam ||
oṃkāroccāraṇāddhīmānhṛdi padmaṃ vikāsayan || 74 ||
tanmadhye ravisomāgnimaṇḍalāni yathāvidhi ||

kalpayitvā hariṃ mūrtaṃ yasmindeśe sanātanam || 75 ||
pītāṃbaradharaṃ viṣṇuṃ śaṃkhacakragadādharam ||

taṃ ca puṣpaiḥ samabhyarcya manastasminniveśya ca || 76 ||
brahmarūpaṃ hariṃ dhyāyañjapanvai dvādaśākṣaram ||
vāyubhakṣaḥ sthitastatra viprastrīnvatsarānvasan || 77 ||
tato dvijavaro dhyātvā stutiṃ cakre harerimām ||
praṇipatya jagannāthaṃ carācaraguruṃ harim ||
viṣṇuśarmātha tuṣṭāva nārāyaṇamataṃdritaḥ || 78 ||
|| viṣṇuśarmmovāca || ||
prasīda bhagavanviṣṇo prasīda puruṣottama ||
prasīda devadeveśa prasīda kamalekṣaṇa || 79 ||
jaya kṛṣṇa jayācimtya jaya viṣṇo jayāvyaya ||
jaya yajñapate nātha jaya viṣṇo pate vibho || 2.8.1.80 ||
jaya pāpaharānaṃta jaya janmajvarāpaha ||
namaḥ kamalanābhāya namaḥ kamalamāline ||81||

namaḥ sarveśa bhūteśa namaḥ kaiṭabhasūdana ||
namastrailokyanāthāya jaganmūla jagatpate || 82 ||
namo devādhidevāya namo nārāyaṇāya vai ||
namaḥ kṛṣṇāya rāmāya namaścakrāyudhāya ca || 83 ||
tvaṃ mātā sarvalokānāṃ tvameva jagataḥ pitā ||
bhayārttānāṃ suhṛnmitraṃ tvaṃ pitā tvaṃ pitāmahaḥ || 84 ||
tvaṃ havistvaṃ vaṣaṭkārastvaṃ prabhustvaṃ hutāśanaḥ ||
karaṇaṃ kāraṇaṃ karttā tvameva parameśvaraḥ || 85 ||
śaṃkhacakragadāpāṇe māṃ samuddhara mādhava || 86 ||
prasīda maṃdaradhara prasīda madhusūdana ||
prasīda kamalākānta prasīda bhuvanādhipa || 87 ||
|| agastya uvāca || ||
ityevaṃ stuvatastasya manobhaktyā mahātmanaḥ ||
āvirbabhūva viśvātmā viṣṇurgaruḍavāhanaḥ || 88 ||
śaṃkhacakragadāpāṇiḥ pītāṃbaradharo'cyutaḥ ||

uvāca sa prasannātmā viṣṇuśarmāṇamavyayaḥ || 89 ||
|| śrībhagavānuvāca || ||
tuṣṭo'smi bhavato vatsa mahatā tapasā'dhunā ||
stotreṇānena sumate naṣṭapāpo'si sāṃpratam ||2.8.1.90||
varaṃ varaya viprendra varado'haṃ tavāgrataḥ ||
nā'taptatapasā draṣṭuṃ śakyaḥ kenāpyahaṃ dvija || 91 ||
|| viṣṇuśarmmovāca || ||
kṛtakṛtyo'smi deveśa sāṃpratataṃ tava darśanāt ||
tvadbhaktimacalāmekāṃ mama dehi jagatpate || 92 ||
|| || śrībhagavānuvāca || ||
bhaktirastvacalā me vai vaiṣṇavī muktidāyinī ||
atraivāstvacalā me vai jāhnavī muktidāyinī || 93 ||
idaṃ sthānaṃ mahābhāga tvannāmnā khyātimeṣyati || 94 ||
|| agastya uvāca || ||
ityuktvā devadeveśaścakreṇotkhāya tatsthalam ||

jalaṃ prakaṭayāmāsa gāṃgaṃ pātālamaṃḍalāt || 95 ||
jalena tena bhagavānpavitreṇa dayāṃbudhiḥ ||
nīrajastu bhūmitalaṃ kṣaṇāccakre kṛpāvaśāt || 96 ||
cakratīrthamiti khyātaṃ tataḥ prabhṛti taddvija ||
jātaṃ trailokyavikhyātamaghaughadhvaṃsakṛcchubham || 97 ||
tatra snānena dānena viṣṇulokaṃ vrajennaraḥ || 98 ||
tataḥ sa bhagavānbhūyo viṣṇuśarmāṇamacyutaḥ ||

kṛpayā parayā yukta uvāca dvijavatsalaḥ || 99 ||
||śrībhagavānuvāca || ||
tvannāmapūrvikā vipra manmūrtiriha tiṣṭhatu ||
viṣṇuharīti vikhyātā bhaktānāṃ muktidāyinī ||2.8.1.100||
|| agastya uvāca || ||
iti śrutvā vaco vipro vāsudevasya buddhimān||
svanāmapūrvikāṃ mūrtiṃ sthāpayāmāsa cakriṇaḥ ||101||
tataḥ prabhati vipreśa śaṃkhacakragadādharaḥ ||

pītavāsāścaturbāhurnāmnā viṣṇuhariḥ sthitaḥ||102||
kārtike śuklapakṣasya prārabhya daśamī tithim ||
pūrṇimāmavadhiṃ kṛtvā yātrā sāṃvatsarī bhavet || 103 ||
cakratīrthe naraḥ snātvā sarvapāpaiḥ pramucyate ||
bahuvarṣasahasrāṇi svargaloke mahīyate || 104 ||
pitṝnuddiśya yastatra piṃḍānnirvāpayiṣyati ||
tṛptāstu pitaro yānti viṣṇulokaṃ na saṃśayaḥ || 105 ||
cakratīrthe naraḥ snātvā dṛṣṭvā viṣṇuhariṃ vibhum ||
sarvapāpakṣayaṃ prāpya nākapṛṣṭhe mahīyate || 106 ||
svaśaktyā tatra dānāni dattvā niṣkalmaṣo naraḥ ||
viṣṇuloke vaseddhīmānyāvadindrāścaturdaśa || 107 ||
anyadāpi narastatra cakratīthe jiteṃdriyaḥ ||
dṛṣṭvā sakṛddhariṃ devaṃ sarvapāpaiḥ pramucyate || 108 ||
iti sakalaguṇābdhirdhyeyamūrtiścidātmā haririha paramūrtyā tasthivānmuktihetoḥ ||
tamiha bahulabhaktyā cakratīrthābhiṣekī vasati sukṛtimūrttiryo'rcayedviṣṇuloke || || 109 ||

iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṃḍe'yodhyāmāhātmye viṣṇuharimāhātmyavarṇanaṃnāma prathamo'dhyāyaḥ || 1 ||

English translation

Obeisance to Śri Gaṇeśa

The narration of the glory of Ayodhyā is begun.

1. Victorious is Vyāsa , the son of Parāśara , the delighter of the heart of Satyavatī . The entire universe drinks the literary nectar issuing from the lotus-like mouth of (that sage).

2. After bowing to Nārāyaṇa , Nara , the excellent one among men, [1] and Goddess Sarasvatī , one should recite Jaya (the Purāṇa). [2]

Vyāsa said :

3-14. Rāma , the noble-souled king, performed a Sattra (sacrifice) lasting for twelve years in the great holy spot named Kurukṣetra [3] . Holy sages from various places had been invited and they had assembled there. All the sages who had mastered the Vedas and were the inhabitants of Himalayas , the residents of Naimiṣa forest [4] (had come there with their disciples).

(Sages) who were great souls, knowers of all the three times (i.e. past, present and future), those who resided in Arbuda (Mt. Abu) forest, Daṇḍaka forest, Mahendra mountain, Vindhya mountain, Jaṃbū forest, banks of Godāvarī , Vārāṇasī , the residents of Mathurā , celibate ones, those dwelling at Ujjayinī , those who had resorted to Dvārakā and Badarikāśrama , the residents of Māyāpurī (Haridwar) and Kānti (Kāñcī)—all these and many other sages devoid of impurities had come there

along with their disciples.

All of them were pure in mind. They had mastered Vedas and Vedāṅgas . After their holy bath they performed Japa and other holy rites duly with Bhāradvāja (? Bharadvāja), the master of Vedas and Vedāṅgas as their leader, they occupied different kinds of seats such as Bṛṣī etc. in their due order.

They discussed different kinds of Tīrthas during the intervals between two holy rites. Seated comfortably they talked to one another freely.

Towards the end of the discussions of those sages of purified souls, Sūta [5] , the highly intelligent sage of great refulgence, came there. His name was Romāharṣaṇa. He was a disciple of Vyāsa. He was conversant with the Purāṇas .

After making obeisance to those sages in their proper order and after being permitted by the sages, he too sat down. The pure and excellent sages, Bhāradvāja (?) and others, asked the excellent sage, Sūta Romaharṣaṇa :

The sages said :

15. O highly fortunate one, many stories concerning different Tīrthas have been heard from you. O highly intelligent one, all the Purāṇas along with their esoteric teachings have been heard (by us).

16. Now we wish to hear about the greatness of the great city of Ayodhyā which is splendid due to its good qualities, along with its eternal secrets.

17. Of what type is the perpetually pure city of Ayodhyā which is so dear to Viṣṇu —a city praised in the Vedas as the first [6] among all cities which are bestowers of liberation from Saṃsāra ?

18. What is the situation of that city? Who were the kings there? What are the meritorious Tīrthas (there)? What is their importance?

19. What sort of benefit is obtained by men by resorting to Ayodhyā? O Sūta, what is its history? What are the rivers and the confluences (there)?

20-21. What is the merit acquired by taking the holy bath therein and of making charitable gifts there, O highly intelligent one? O Sūta, superior to everyone in merits, we wish to hear all these from you. We wish to hear everything in due order. You know all the facts about them. It behoves you now to recount the greatness of the great city Ayodhyā.

Sūta said :

22. O ascetics, I know all the Purāṇas along with the legendary anecdotes and the esoteric doctrines truly with the favour of Vyāsa.

23. After bowing down to him, I shall recount to you all, the glory of the great city of Ayodhyā as it actually exists along with all the secrets.

24. I always bow down to the great man Vedavyāsa , son of Parāśara, the excellent and calm-minded sage who is endowed with learning, is bestower of noble and great intellect, can be understood through Vedas and Vedāṅgas, has subdued all (desires for) sensual pleasures, who has pure and extensive refulgence, is always modest and whose sole origin is (Lord Viṣṇu) who is to be venerated by all.

25. Oṃ, obeisance to that holy lord Vyāsa of unmeasured splendour, with whose favour I know this glory of Ayodhyā.

26-28. May all the sages with their disciples hear with attention. I shall recount the splendid glory of the city of Ayodhyā. It was heard by Skanda from Nārada . Then it was narrated to Agastya . Formerly it was recounted to Kṛṣṇa Dvaipāyana by Agastya.

O ascetics, it was obtained from Kṛṣṇa Dvaipāyana by me. With great respect I shall recount it to you all who are desirous of hearing.

29. I bow down to the immutable Rāma, the Supreme Brahman whose eyes resemble lotus, who is as dark-blue as a flower of flax (in complexion) and who killed Rāvaṇa .

30. Great and holy is the city of Ayodhyā which is inaccessible to perpetrators of evil deeds. Who would not like to visit Ayodhyā wherein Lord Hari himself resided?

31. This divine and extremely splendid city is on the banks of the river Sarayū . [7] It is on a par with Amarāvatī (the capital of Indra) and is resorted to by many ascetics.

32-34. It is full of elephants, horses, chariots and foot-soldiers. It tops (all cities) in its richness and prosperity. It has numerous broad roads and great rampart walls and golden arched gateways resembling mountain-ridges and peaks. The squares and crossroads are well planned and neatly maintained. There are many-storeyed palaces with numerous (artistic) alterations and modifications in the walls. It is rendered splendid by many tanks with excellent water abounding in full-blown lotuses. It is well-adorned with shrines of deities possessing divine splendour and is resounded with the sounds of the chanting of the Vedas (which can be heard everywhere).

35-36. The sounds of lutes, flutes , Mṛdaṅga drums etc. make it very excellent. It has different kinds of parks and gardens abounding in trees bearing fruits in all the seasons. There are Śāla trees (Vatica robusta), palmyras, coconuts, jack trees, Indian gooseberry trees, mango trees, wood-apple trees, Aśoka and other trees.

37-38. There are many flowering plants such as jasmine, Jāti (another variety of jasmine), Bakula (Mimisops elengi), Pāṭalī (trumpet flowers), Nāga (variety of citron), Caṃpaka (Michelia campaka), Karavīra (oleander), Karṇikāra (Cathartocarpus fistula), Ketakī (Pandamus odoratissimus) etc. There are great fruit bearing trees like Niṃba (margosa), Jambīra (a variety of citron), Kadalī (plantain) and Mātuliṅga (pomegranate). There are Nāgaras (Cyperus pertenuis) having the fragrance of sandalwood.

39-42. It has many kinds of citizens of high accomplishments such as princes having the refulgence of Devas , excellent women of great beauty who are on a par with celestial damsels, eminent poets of great excellence, Brāhmaṇas equal to Bṛhaspati (in intelligence), merchants and other citizens who are like the Kalpa -trees.

Horses there are on a par with Uccaiḥśravas and elephants are like the elephants guarding the cardinal points. Thus in various ways and features that city is equal to the city of Indra.

It was here that the kings of the Solar race with Ikṣvāku as the foremost one, were born. All of them were exclusively devoted to protection of the subjects.

43. The city is built on the banks of the river Sarayū whose waters are meritorious. Its banks are echoed with hummings of bees and chirpings of birds. It is a sparklingly clear and beautiful river with Mānasa lake as its source.

44. It is full of holy water. The touch of this river is as excellent as that of Gaṅgā . Great sages have resorted to its banks. It is wakeful and watchful. It is the loftiest in the world (in sanctity).

45. Gaṅgā issued forth from the big toe of the right foot of Hari, O excellent sages, and the splendid Sarayū issued forth from the big toe of his left foot.

46. Hence these two rivers are exceedingly meritorious and are bowed to by Devas. Merely by taking the holy bath in these two rivers one gets rid of the sin of the murder of a Brāhmaṇa .

47. Agastya, the pot-born sage, knew the efficacy of this Tīrtha with the favour of Skanda. Thereafter the sage went to Ayodhyā on a pilgrimage.

48-50. He performed the rites of the pilgrimage in due order. He took the holy bath in accordance with the injunctions and offered libations to the Pitṛs . He performed the worship of all the deities in the prescribed manner. He made obeisance to all the Tīrthas duly. Having seen the glory of the Tīrtha directly, he derived a great deal of happiness strengthened with the feeling of having fulfilled his duty. Agastya experienced the emotion of ecstatic delight (with hair standing on end all over his body).

51. The excellent sage stayed there for three nights. Having completed the pilgrimage duly, he praised the great city of Ayodhyā and started from there.

52. On seeing him beaming with excess of delight, Kṛṣṇadvaipāyana Vyāsa asked him what the cause of his great delight was.

Vyāsa said :

53-54. O great Brāhmaṇa, whence are you coming back? O excellent sage, you are experiencing abundance of supreme bliss now. What is the reason for which this extreme delight has occurred to you? O Brāhmaṇa, speak it to me. Seeing your delight, my heart too feels exceedingly delighted.

Agastya said :

55-56. Oh! It is a great wonder. It is highly surprising, O excellent sage. On seeing the glory of Ayodhyā, O ascetic, I have attained this excessive bliss today.

On hearing the words of Agastya, Vyāsa said to that sage:

Vyāsa said :

57-58. O holy lord, tell me accurately and in detail, the greatness and glory of the great city Ayodhyā along with its secrets and its superior qualities. What is the procedure of the pilgrimage? What are the Tīrthas? What is the method of performing the Yātrā ? What is the benefit of the holy bath therein? O great sage, what is the benefit of the charitable gift (given there)? Recount all this in detail, O excellent one among eloquent persons.

Agastya replied :

59. Oh! Blessed indeed is your intellect, O ascetic, for you are enquiring about the glory of Ayodhyā.

60. The letter " A " indicates Brahman (Brahmā ?); Viṣṇu is meant by the letter " YA ". The letter " DHA " is a form of Rudra . Thus shines the name Ayodhyā. [8]

61. Since this city is not reached by all (major) sins like the murder of a Brāhmaṇa etc. along with minor sins, it (the city) is known as Ayodhyā. (i.e. The city is beyond the pale of sins.)

62. O Brāhmaṇa, this is the first city of Viṣṇu. It does not touch the earth. This city that causes merit on the earth is stationed on Sudarśana , the Discus of Viṣṇu.

63. By whom can the glory of this (city) be (adequately) described, O ascetic? It is here that Lord Viṣṇu himself dwells respectfully.

64-67. The holy place is situated thus [9] : Beginning from Sahasradhārā, a distance of a Yojana constitutes the eastern part. Similarly in the west too, the limit is Samata (?) up to one Yojana. In the southern and the northern parts Sarayū and Tamasā form the boundary. This is the situation of the holy place. This is the place wherein stands the sanctum sanctorum of Hari. This city of Viṣṇu is said to have the shape of a fish. Its head is in the west between Gopratāra and Asita , O Brāhmaṇa. Its back is in the east and its middle portion lies from north to south. In this city, O highly fortunate one, the Lord designated as Viṣṇu-Hari dwells. His power is already well-known.

Vyāsa said :

68. O holy lord, what is the power of this Lord who is glorified by you as Viṣṇu-Hari? [10] O tiger among sages, how did he become famous? Describe all this in detail to me.

Agastya said :

69-78. Formerly there was an excellent Brāhmaṇa well-known by the name Viṣṇu Śarmā . He was a knower of the essence of Vedas and Vedāṅgas; he was devoted to pious and holy rites. He regularly practised Yoga and meditation. He was engrossed in devotion to Viṣṇu. That excellent Vaiṣṇava came to Ayodhyā once in the course of his pilgrimage.

The heroic Brāhmaṇa Viṣṇu (Śarmā) thought that Viṣṇu must be present there directly and personally. (For that purpose) he began to perform penance. He started his austerities with green roots and fruits forming his diet.

During summer he performed penance seated in the midst of five fires. During rainy season he had nothing to protect him (to ward off the rain). During early winter he used to take his holy bath in the excellent lake and perform the worship of Viṣṇu according to the injunctions. He brought under his control all the sense-organs and kept his mind free from impurities.

He fixed his mind on Viṣṇu and restrained his vital airs. He repeatedly uttered “OṂ” and made the lotus of his heart blossom. Within it he imagined the circles (spheres) of the Sun, Moon and Fire-god duly. There he conceived the eternal Lord Hari in a personified (embodied) form. He conceived the Lord as one wearing yellow robes and holding a conch, discus and iron club. He worshipped the Lord with flowers and dedicated his mind unto him. He meditated on Hari in the form of Brahman and repeated the twelve-syllabled Mantra . The Brāhmaṇa stayed there for three years.

Thereafter the excellent Brāhmaṇa bowed down to Hari, the lord of the universe, the sire of mobile and immobile beings, and meditated on him. Viṣṇu Śarmā eulogized Hari Nārāyaṇa alertly.

Viṣṇu Śarmā said :

79-83. Be pleased, O Lord Viṣṇu; be pleased, O Puruṣottama ; be pleased, O lord of the chiefs of Devas; be pleased, O lotuseyed one. Be victorious, O Kṛṣṇa; be victorious, O inconceivable one; be victorious, O Viṣṇu; O immutable one; be victorious, O lord of Yajñas ; be victorious, O Lord Viṣṇu; O lord, the all-powerful one.

Be victorious, O infinite one; O dispeller of sins, be victorious; O dispeller of the ailment of births. Obeisance to the lotus-navelled one; obeisance to the lord with lotus garlands; obeisance, O lord of all, O lord of all living beings; obeisance, O slayer of Kaiṭabha ; obeisance to the lord of the three worlds ; O root of the universe, O lord of the universe. Obeisance to the overlord of Devas; obeisance to Nārāyaṇa. Obeisance to Kṛṣṇa, to Rāma. Obeisance to the lord with the discus as his weapon.

84-87. You are the mother of all the worlds. You alone are the father of the universe. You are the sincere friend of those who are frightened and distressed; you are the father, you are the grandfather. You are Havis . You are Vaṣaṭkāra ; you are the master. You are the Fire-god. You alone are the instrument, cause and the creator; you alone are the greatest lord.

O Mādhava , wielding the conch, discus and iron club in the hands, redeem me. Be pleased, O supporter of the Mandara mountain; be pleased, O slayer of Madhu ; be pleased, O lover of Kamalā ; be pleased, O lord of the worlds.

Agastya said :

88-91. As he eulogized with great devotion in his mind, Viṣṇu, the soul of the universe appeared before that noble-souled (Brāhmaṇa). He was seated on Garuḍa , holding the conch, discus and iron club in his hands and wearing yellow robes.

Acyuta , the immutable one, who was delighted in his mind said to Viṣṇu Śarmā:

Śrī Bhagavān said :

O dear one, I am pleased with your great penance now. O (Brāhmaṇa) of excellent intellect, all your sins have perished now on account of this prayer. Choose your boon, O eminent Brāhmaṇa. I cannot be seen by anyone who has not performed penance.

Viṣṇu Śarmā said :

92-94. I am contented and blessed, O Lord of Devas, with your vision now. O Lord of the universe, grant me unshakeable devotion to you.

Śrī Bhagavān said :

May your steadfast devotion to me be the bestower of salvation. May your Vaiṣṇava devotion to me be firm. Let the river Jāhnavī , the bestower of salvation, be present here itself. O highly fortunate one, this holy spot will become renowned with your name.

Agastya said :

95-98. After saying thus, the Lord of the chiefs of Devas dug that spot with his discus and made the water of Gaṅgā manifest itself from the sphere of the nether worlds.

The Lord, the storehouse of mercy, made the ground free from sin in a trice mercifully, by means of that sacred water. Ever since then, O Brāhmaṇa, that became renowned as Cakratīrtha. [11] That became a splendid Tīrtha destroying mass of sins and renowned in all the three worlds. By taking the holy bath there, and making charitable gifts, one shall go to the world of Viṣṇu.

99. Then Lord Viṣṇu, Acyuta, who is friendly and favourable to Brāhmaṇas, became filled with great compassion and said to Viṣṇu Śarmā:

Śrī Bhagavān said :

100. Let my idol stay here, O Brāhmaṇa, with your name prefixed. It shall be well-known as Viṣṇuhari. It shall be the bestower of salvation.

Agastya said :

101-105. On hearing these words of Vāsudeva the intelligent Brāhmaṇa installed an idol of the Discus-bearing Lord with bis own name prefixed. Ever since then, O chief one among Brāhmaṇas, the Lord stationed himself there under the name Viṣṇuhari, holding the conch, discus and iron club in his hands and wearing yellow garments.

The annual festival will begin from the tenth day of the bright half of the month of Kārttika and conclude on the full-moon day. By taking his holy bath in Cakratīrtha a man is liberated from all sins. He is honoured in heaven for many thousands years. If people offer rice-balls, with Pitṛs in view, the Pitṛs shall become contented. They will go to the world of Viṣṇu. There is no doubt about it.

106-109. By taking holy bath in Cakratīrtha and by visiting Lord Viṣṇuhari, one shall get all the sins destroyed and shall be honoured in heaven.

The man who is freed from sins shall make charitable gifts in accordance with his capacity. That intelligent man shall stay in the world of Viṣṇu as long as fourteen Indras reign.

On other occasions too men can take bath in Cakratīrtha. By controlling the sense-organs and seeing Lord Had but once, one is liberated from all sins.

Thus Hari who is the ocean of all good qualities, whose image must be meditated upon and who is the conscious soul, has stayed there in his great idol for the sake of salvation (of all).

One who worships him with great devotion and takes the holy bath in Cakratīrtha shall dwell in the world of Viṣṇu. He will be an embodiment of meritorious deeds.

[1]: [1] : Narottama may mean Vyāsa also— Commentary .

[2]: [2] : This benedictory verse shows that the author wrote this independent work on a par with Mbh. ‘ Jaya ’ originally was restricted to Bhārata but was later used to indicate a Purāṇa or a Pūraṇic work like a Māhātmya of a Tīrtha.

[3]: [3] : Kurukṣetra; Thaneswar and the area including Sonepat, Panipat, Karnal in Haryana. It was a land situated between Sarasvatī on the north and Dṛṣadvatī on the south (Mbh, Vana 83.204-205). Like Naimiṣāraṇya, Kurukṣetra is associated with Sattras (sacrifices of long duration). The Māhātmya-writer is innocent of the geographical limits of Rāma’s kingdom. So he makes Rāma, a performer of a Sattra at Kurukṣetra. VR ends with Yuddha-Kāṇḍa (the Uttara Kāṇḍa is spurious). VR up to the end of Yuddha Kāṇḍa does not give the credit of such a sacrifice to Rāma.

[4]: [4] : Naimiṣa Forest: Generally taken as Nimsar, near the Nimsar Station of the former Oudh-Rohilkhand railway (De 135). But V.V. Mirashi has shown it to be somewhere in Sultanpur District, some 40 miles from Ayodhyā (Purāṇa X.I.14). VāP 1.1.10.12 records a Naimiṣa forest at Kurukṣetra where Adhisīma Kṛṣṇa performed a Sattra.

[5]: [5] : Sūta: It is the name of the subcaste of the Purāṇa-narrator Romaharṣaṇa. A Sūta is an offspring of a Brāhmaṇa female and a Kṣatriya male (Manu X. 11; Yājñavalkya 1.93). He was not eligible for Vedic Studies but could recite Itihāsa and Purāṇa. At the time of Kauṭilya, the reciter of a Purāṇa, “Paurāṇika”, had a higher status as a sage (Arthaśāstra III.7). Later Purāṇa-writers (like the present writer) confirmed his status. Romaharṣaṇa is probably his title due to the thrilling effect of his oratory.

[6]: [6] : Vide Note 1 on p. 139. The verse listing these cities is as follows:

[7]: [7] : Sarayū: The river rises in Kumaun mountains and came to be called Sarayū after its confluence with the Kālinadī (De 182). But Mbh (Ādi 169.20-21) regards that it is one of the seven streams of Gaṅgā from Himalayas. Later in Anuśāsana 155.23-24, the Mānasa lake is said to be its source.

[8]: [8] : A Purāṇic etymology attributing meaning to every syllable of A-yo-dhyā .

[9]: [9] : Boundaries of Purāṇic Ayodhyā.

[10]: [10] : The story is meant to explain the name of the deity ‘Viṣṇu-Hari’ which was so-called as it was installed by Viṣṇu Śarmā, vv 101-105.

[11]: [11] : Cakratīrtha: De 43 records one Cakratīrtha at (1) Kurukṣetra, (2) Prabhāsa, (3) Tryambaka, (4) Vārāṇasī and (5) Rāmeśvara but none at Ayodhyā. Kane adds Āmelaka-grāma, Kāśmīr, Mathurā, Asthipura (HD IV, 742) but none at Ayodhyā. But the author gives us the details and the importance of the Cakratīrtha at Ayodhyā. As in other places, this Cakratīrtha was created by Viṣṇu’s discus. The annual celebration of this deity takes place from the 10th Tithi to the 15th Tithi (full-moon day) of the bright half of Kārttika.

Sanskrit source · English chapter witness

Ayodhyā-māhātmya · Chapter 2

Brahmakuṇḍa and Sahasradhārā

Chapter 181 of 221 · 80 detected Sanskrit verse markers

Sanskrit

।। सूत उवाच ।। ।।
अगस्त्यमुनिरित्युक्त्वा चक्रतीर्थाश्रयां कथाम् ।।
विभोर्विष्णुहरेश्चापि पुनराह द्विजोत्तमाः ।। १ ।।
।। ।। अगस्त्य उवाच ।। ।।
पुरा ब्रह्मा जगत्स्रष्टा विज्ञाय हरिमच्युतम् ।।
अयोध्यावासिनं देवं तत्र चक्रे स्थितिं स्वयम् ।। २ ।।
आगत्य कृतवांस्तत्र यात्रां ब्रह्मा यथाविधि ।।
यज्ञं च विधिवच्चक्रे नानासंभारसंयुतम् ।। ३ ।।
ततः स कृतवांस्तत्र ब्रह्मा लोकपितामहः ।।
कुण्डं स्वनाम्ना विपुलं नानादेवसमन्वितम् ।। ४ ।।
विस्तीर्णजलकल्लोलकलितं कलुषापहम् ।।
कुमुदोत्पलकह्लारपुंडरीककुलाकुलम् ।। ५ ।।
हंससारसचक्राह्व विहंगममनोहरम् ।।
तटांतविटपोल्लासि पतत्त्रिगणसंकुलम् ।। ६ ।।
तत्र कुण्डे सुराः सर्वे स्नाताः शुद्धिसमन्विताः ।।

बभूवुरद्धा विगतरजस्का विमलत्विषः ।। ७ ।।
तदाश्चर्य्यं महद्दृष्ट्वा ते सर्वे सहसा सुराः ।।
ब्रह्माणं प्रणिपत्योचुर्भक्त्या प्रांजलयस्तदा ।। ८ ।।
।। देवा ऊचुः ।। ।।
भगवन्ब्रूहि तत्त्वेन माहात्म्यं कमलासन ।।
अस्य कुण्डस्य सकलं खातस्य विमलत्विषः ।। ९ ।।
अत्र स्नानेन सर्वेषामस्माकं विगतं रजः ।।
महदाश्चर्यमेतस्य दृष्ट्वा कुंडस्य विस्मिताः ।।
सर्वे वयं सुरश्रेष्ठ कृपया त्वमतो वद ।। 2.8.2.१० ।।
।। ब्रह्मोवाच ।। ।।
शृण्वन्तु सर्वे त्रिदशाः सावधानाः सविस्मयाः ।।
कुण्डस्यैतस्य माहात्म्यं नानाफलसमन्वितम् ।। ११ ।।
अत्र स्नानेन विधिवत्पापात्मानोऽपि जंतवः ।।
विमानं हंससंयुक्तमास्थाय रुचिरांबराः ।।
निवसंति ब्रह्मलोके यावदाभूतसंप्लवम् ।। १२ ।।

अत्र दानेन होमेन यथाशक्त्या सुरोत्तमाः ।।
तुलाश्वमेधयोः पुण्यं प्राप्नुयुर्मुनिसत्तम ।। १३ ।।
ममास्मिन्सरसि श्रीमाञ्जायते स्नानतो नरः ।।
तस्मादत्र विधानेन स्नानं दानं जपादिकम् ।। १४ ।।
सर्वयज्ञसमं स्याद्वै महापातकनाशनम्।।
ब्रह्मकुण्डमिति ख्यातिमितो यास्यत्यनुत्तमाम्।।१५।।
अस्मिन्कुण्डे च सांनिध्यं भविष्यति सदा मम ।।
कार्त्तिके शुक्लपक्षस्य चतुर्दश्यां सुरोत्तमाः ।। १६ ।।
यात्रा भविष्यति सदा सुराः सांवत्सरी मम ।।
शुभप्रदा महापापराशिनाशकरी तदा ।। १७ ।।
स्वर्णं चैव सदा देयं वासांसि विविधानि च ।।
निजशक्त्या प्रकर्तव्या सुरास्तृप्तिर्द्विजन्मनाम्।।१८।।
।। अगस्त्य उवाच ।। ।।
इत्युक्त्वा देवदेवोऽयं ब्रह्मा लोकपितामहः ।।
अन्तर्दधे सुरैः सार्द्धं तीर्थं दृष्ट्वा तपोधन ।। १९ ।।

तदाप्रभृति तत्कुण्डं विख्यातं परमं भुवि ।।
चक्रतीर्थाच्च पूर्वस्यां दिशि कुण्डं स्थितं महत् ।। 2.8.2.२० ।।
।। ।। सूत उवाच ।। ।।
इत्युक्त्वा स तपोराशिरगस्त्यः कुंभसंभवः ।।
पुनः पृष्टो मुनिवरो व्यासायावीवदत्कथाम् ।। २१ ।।
।। अगस्त्य उवाच ।। ।।
अन्यच्छृणु महाभाग तीर्थं दुष्कृतिदुर्ल्लभम् ।।
ऋणमोचनसंज्ञं तु सरयूतीरसंगतम् ।। २२ ।।
ब्रह्मकुण्डान्मुनिवर धनुःसप्तशतेन च ।।
पूर्वोत्तरदिशाभागे संस्थितं सरयूजले ।। २३ ।।
तत्र पूर्वं मुनिवरो लोमशो नाम नामतः ।।
तीर्थयात्राप्रसंगेन स्नानं चक्रे विधानतः ।। २४ ।।
ततः स ऋणनिर्मुक्तो बभूव गतकल्मषः ।।
तदाश्चर्यं महद्दृष्ट्वा मुनीन्सानन्दमब्रवीत् ।। २५ ।।
पश्यन्त्वेतस्य महतो गुणांस्तीर्थवरस्य वै ।।

भुजावूर्ध्वं तथा कृत्वा हर्षेणाहाऽश्रुलोचनः ।। २६ ।।
।। लोमश उवाच ।। ।।
ऋणमोचनसंज्ञं तु तीर्थमेतदनुत्तमम् ।।
यत्र स्नानेन जंतूनामृणनिर्यातनं भवेत् ।। २७ ।।
ऐहिकं पारलौकिक्यं यदृणत्रितयं नृणाम् ।।
तत्सर्वं स्नानमात्रेण तीर्थेऽस्मिन्नश्यति क्षणात् ।।।। २८ ।।
सर्वतीर्थोत्तमं चैतत्सद्यः प्रत्ययकारकम् ।।
मया चास्य फलं सम्यगनुभूतमृणादिह ।। २९ ।।
तस्मादत्र विधानेन स्नानं दानं च शक्तितः ।।

कर्त्तव्यं श्रद्धया युक्तैः सर्वदा फलकांक्षिभिः ।। 2.8.2.३० ।।
स्नातव्यं च सुवर्णं च देयं वस्त्रादि शक्तितः ।। ३१ ।।
।। ।। अगस्त्य उवाच ।। ।।
इत्युक्त्वा तीर्थमाहात्म्यं लोमशो मुनिसत्तमः ।।
अन्तर्दधे मुनिश्रेष्ठः स्तुवंस्तीर्थगुणान्मुदा ।। ३२ ।।
इत्येतत्कथितं विप्र ऋणमोचनसंज्ञकम् ।।

यत्र स्नानेन जन्तूनामृणं नश्यति तत्क्षणात् ।।
ऋणमोचनतीर्थं तु पूर्वतः सरयूजले ।। ३३ ।।
धनुर्द्विंशत्या तीर्थं च पापमोचनसंज्ञकम्।।
सर्वपापविशुद्धात्मा तत्र स्नानेन मानवः ।।
जायते तत्क्षणादेव नात्र कार्या विचारणा ।। ३४ ।।
मया तत्र मुनिश्रेष्ठ दृष्टं माहात्म्यमुत्तमम् ।। ३५ ।।
पांचालदेशसंभूतो नाम्ना नरहरिर्द्विजः ।।
असत्संगप्रभावेन पापात्मा समजायत ।। ३६ ।।
नाना विधानि पापानि ब्रह्महत्यादिकानि च ।।
कृतवान्पापिसंगेन त्रयीमार्गविनिन्दकः ।। ३७ ।।
स कदाचित्साधुसंगात्तीर्थयात्राप्रसंगतः ।।
अयोध्यामागतो विप्र महापातककृद्द्विजः ।। ३८ ।।
पापमोचनतीर्थे तु स्नातः सत्संगतो द्विजः ।।
पापराशिर्विनष्टोऽस्य निष्पापः समभूत्क्षणात् ।। ३९ ।।
दिवः पपात तन्मूर्ध्नि पुष्पवृष्टिर्मुनीश्वर ।।

दिव्यं विमानमारुह्य विष्णुलोके गतो द्विजः ।। 2.8.2.४० ।।
तद्दृष्ट्वा महदाश्चर्यं मया च द्विजपुंगव ।।
श्रद्धया परया तत्र कृतं स्नानं विशेषतः ।।४१।।
माघकृष्णचतुर्दश्यां तत्र स्नानं विशेषतः ।।
दानं च मनुजैः कार्य्यं सर्वपापविशुद्धये ।।४२।।
अन्यदा(?) तु कृते स्नाने सर्वपापक्षयो भवेत् ।। ४३ ।।
पापमोचनतीर्थे तु पूर्वं तु सरयूजले ।।
धनुःशतप्रमाणेन वर्त्तते तीर्थमुत्तमम् ।। ४४ ।।
सहस्रधारासंज्ञं तु सर्वकिल्बिषनाशनम् ।।
यस्मिन्रामाज्ञया वीरो लक्ष्मणः परवीरहा ।।
प्राणानुत्सृज्य योगेन ययौ शेषात्मतां पुरा ।। ४५ ।।
सार्द्धंहस्तत्रयेणैव प्रमाणं धनुषो विदुः ।।
चतुर्भिर्हस्तकैः संख्या दण्ड इत्यभिधीयते ।। ४६ ।।
।। सूत उवाच ।। ।।
इत्थं तदा समाकर्ण्य कुम्भयोनिमुनेस्तदा ।।

कृष्णद्वैपायनो व्यासः पुनः पप्रच्छ कौतुकात् ।। ४७ ।।
।। व्यास उवाच ।। ।।

सहस्रधारामाहात्म्यं विस्तराद्वद सुव्रत ।।
शृण्वंस्तीर्थस्य माहात्म्यं न तृप्यति मनो मम ।। ४८ ।।
।। अगस्त्य उवाच ।। ।।
सावधानः शृणु मुने कथां कथयतो मम ।।
सहस्रधारातीर्थस्य समुत्पत्तिं महोदयात् ।। ४९ ।।
पुरा रामो रघुपतिर्देवकार्यं विधाय वै ।।
कालेन सह संगम्य मंत्रं चक्रे नरेश्वरः ।। 2.8.2.५० ।।
आवां मन्त्रयमाणौ हि यः पश्येदन्तिकागतः।।४९।।
मया त्याज्यो भवेत्क्षिप्रमित्थं चक्रे स संविदम् ।।५१।।
तस्मिन्मंत्रयमाणे हि द्वारे तिष्ठति लक्ष्मणे ।।
आगतः स तपोराशिर्दुर्वासास्तेजसां निधिः ।। ५२ ।।
आगत्य लक्ष्मणं शीघ्रं प्रीत्योवाच क्षुधाऽऽकुलः।। ५३ ।।
।। दुर्वासा उवाच ।। ।।

सौमित्रे गच्छ शीघ्रं त्वं रामाग्रे मां निवेदय ।।
कार्यार्थिनमिदं वाक्यं नान्यथा कर्तुमर्हसि ।। ५४ ।।
।। अगस्त्य उवाच ।। ।।
शापाद्भीतः स सौमित्रिर्द्रुतं गत्वा तयोः पुरः ।।
मुनिं निवेदयामास रामाग्रे दर्शनार्थिनम् ।।
दुर्वाससं तपोराशिमत्रिनन्दनमागतम् ।। ५५ ।।
रामोऽपि कालमामंत्र्य प्रस्थाप्य च बहिर्ययौ ।।
दृष्ट्वा मुनिं तं प्रणतः संभोज्य प्रभुरादरात् ।। ५६ ।।
दुर्वाससं मुनिवरं प्रस्थाप्य स्वयमादरात् ।।
सत्यभंगभयाद्भीरो लक्ष्मणं त्यक्तवांस्तदा ।। ५७ ।।
लक्ष्मणोऽपि तदा वीरः कुर्वन्नवितथं वचः ।।
भ्रातुर्ज्येष्ठस्य सुमतिः सरयूतीरमाययौ ।। ५८ ।।
तत्र गत्वाथ च स्नात्वा ध्यानमास्थाय सत्वरम् ।।
चिदात्मनि मनः शान्तं संगम्यावस्थितस्तदा ।। ५९ ।।
ततः प्रादुरभूतत्र सहस्रफणमण्डितः ।।

शेषश्चक्षुःश्रवाः श्रेष्ठः क्षितिं भित्त्वा सहस्रधा ।।
सुरलोकात्सुरेन्द्रोऽपि समागादमरैः सह ।। 2.8.2.६० ।।
ततः शेषात्मतां यातं लक्ष्मणं सत्यसंगरम् ।।
उवाच मधुरं शक्रः सुराणां तत्र पश्यताम् ।। ६१ ।।
।। ।। इन्द्र उवाच ।। ।।
लक्ष्मणोत्तिष्ठ शीघ्रं त्वमारोह स्वपदं स्वकम् ।।
देवकार्यं कृतं वीर त्वया रिपुनिषूदन ।। ६२ ।।
वैष्णवं परमं स्थानं प्राप्नुहि त्वं सनातनम् ।।
भवन्मूर्तिः समायातः शेषोऽपि विलसत्फणः ।। ६३ ।।
सहस्रधा क्षितिं भित्त्वा सहस्रफणमण्डलैः ।।

क्षितेः सहस्रच्छिद्रेषु यस्माद्धित्त्वा समुद्गताः ।। ६४ ।।
फणसाहस्रमणिभिर्दग्धाः शेषस्य सुव्रत ।।
तस्मादेतन्महातीर्थं सरयूतीरगं शुभम् ।।
ख्यातं सहस्रधारेति भविष्यति न संशयः ।। ६५ ।।
एतत्क्षेत्रप्रमाणं तु धनुषां पञ्चविंशतिः ।।

अत्र स्नानेन दानेन श्राद्धेन श्रद्धयान्वितः ।।
सर्वपापविशुद्धात्मा विष्णुलोकं व्रजेन्नरः ।। ६६ ।।
अत्र स्नातो नरो धीमाञ्छेषं संपूज्य चाव्ययम् ।।
तीर्थं संपूज्य विधिवद्विष्णुलोकमवाप्नुयात् ।। ६७ ।।
तस्मादत्र प्रकर्तव्यं स्नानं विधिपुरःसरम् ।।
शेषरूपाहिवद्धोयाः पूज्या विप्रा विशेषतः ।। ६८ ।।
स्वर्णं चान्नं च वासांसि देयानि श्रद्धयान्वितैः ।।
स्नानं दानं हरेः पूजा सर्वमक्षयतां व्रजेत् ।। ६९ ।।
तस्मादेतन्महातीर्थं सर्वकामफलप्रदम् ।।
क्षितौ भविष्यति सदा नात्र कार्या विचारणा ।। 2.8.2.७० ।।
श्रावणे शुद्धपक्षस्य या तिथिः पञ्चमी भवेत् ।।
तस्यामत्र प्रकर्तव्यो नागानुद्दिश्य यत्नतः ।। ७१ ।।
उत्सवो विपुलः सद्भिः शेषपूजापुरःसरम् ।।
उत्सवे तु कृते तत्र तीर्थे महति मानवैः ।। ७२ ।।
सन्तोष्य च द्विजान्भक्त्या नागपूजापुरस्सरम् ।।

सन्तुष्टाः फणिनः सर्वे पीडयन्ति न मानुषान् ।। ७३ ।।
वैशाखमासे ये स्नानं कुर्वंत्यत्र समाहिताः ।।
न तेषां पुनरावृत्तिः कल्पकोटिशतैरपि ।। ७४ ।।
तस्मादत्र प्रकर्तव्यं माधवे यत्नतो नरैः ।।
स्नानं दानं हरिः पूज्यो ब्राह्मणाश्च विशेषतः ।।
तीर्थे कृतेऽत्र मनुजैः सर्वकामफलप्रदः ।। ७५ ।।
विष्णुमुद्दिश्य यो दद्यात्सालंकारां पयस्विनीम् ।।
सवत्सामत्र सत्तीर्थे सत्पात्राय द्विजन्मने ।। ७६ ।।
तस्य वासो भवेन्नित्य विष्णुलोके सनातने ।।
अक्षयं स्वर्गमाप्नोति तीर्थ स्नानेन मानवः ।। ७७ ।।
अत्र पूज्यौ विशेषेण नरैः श्रद्धासमन्वितः ।।
वैशाखे मास्यलंकारैर्वस्त्रैश्च द्विजदंपती ।। ७८ ।।
लक्ष्मीनारायणप्रीत्यै लक्ष्मीप्रात्यै विशेषतः ।।
वैशाखे मासि तीर्थानि पृथिवीसंस्थितानि वै ।। ७९ ।।
सर्वाण्यपि च संगत्य स्थास्यंत्यत्र न संशयः ।।

तस्मादत्र विशेषेण वैशाखे स्नानतो नृणाम् ।।
सर्वतीर्थावगाहस्य भविष्यति फलं महत् ।। 2.8.2.८० ।।
।। अगस्त्य उवाच ।। ।।

इत्युक्त्वा मुनिराजेंद्रो लक्ष्मणं सुरसं गतम् ।।
शेषं संस्थाप्य तत्तीर्थे भूभारहरणक्षमम् ।।
लक्ष्मणं यानमारोप्य प्रतस्थे दिवमादरात् ।। ८१ ।।
तदाप्रभृति तत्तीर्थं विख्यातिं परमां ययौ ।।
वैशाखे मासि तीर्थस्य माहात्म्यं परमं स्मृतम् ।। ८२ ।।
पञ्चम्यामपि शुक्लायां श्रावणस्य विशेषतः ।।
अन्यदा पर्वणि श्रेष्ठं विशेषं स्नानमाचरेत् ।।
सहस्रधारातीर्थे च नरः स्वर्गमवाप्नुयात्।। ८३ ।।
विधिवदिह हि धीमान्स्नानदानानि तीर्थे नरवर इह शक्त्या यः करोत्यादरेण ।।
स इह विपुलभोगान्निर्मलात्मा च भक्त्या भजति भुजगशायिश्रीपतेरात्मनैक्यम् ।। ८४ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डेऽयोध्यामाहात्म्ये ब्रह्मकुण्डसहस्रधारातीर्थमाहात्म्यवर्णनंनाम द्वितीयोऽध्यायः ।। २ ।।

Roman transliteration

|| sūta uvāca || ||
agastyamunirityuktvā cakratīrthāśrayāṃ kathām ||
vibhorviṣṇuhareścāpi punarāha dvijottamāḥ || 1 ||
|| || agastya uvāca || ||
purā brahmā jagatsraṣṭā viÿñāya harimacyutam ||
ayodhyāvāsinaṃ devaṃ tatra cakre sthitiṃ svayam || 2 ||
āgatya kṛtavāṃstatra yātrāṃ brahmā yathāvidhi ||
yajñaṃ ca vidhivaccakre nānāsaṃbhārasaṃyutam || 3 ||
tataḥ sa kṛtavāṃstatra brahmā lokapitāmahaḥ ||
kuṇḍaṃ svanāmnā vipulaṃ nānādevasamanvitam || 4 ||
vistīrṇajalakallolakalitaṃ kaluṣāpaham ||
kumudotpalakahlārapuṃḍarīkakulākulam || 5 ||
haṃsasārasacakrāhva vihaṃgamamanoharam ||
taṭāṃtaviṭapollāsi patattrigaṇasaṃkulam || 6 ||
tatra kuṇḍe surāḥ sarve snātāḥ śuddhisamanvitāḥ ||

babhūvuraddhā vigatarajaskā vimalatviṣaḥ || 7 ||
tadāścaryyaṃ mahaddṛṣṭvā te sarve sahasā surāḥ ||
brahmāṇaṃ praṇipatyocurbhaktyā prāṃjalayastadā || 8 ||
|| devā ūcuḥ || ||
bhagavanbrūhi tattvena māhātmyaṃ kamalāsana ||
asya kuṇḍasya sakalaṃ khātasya vimalatviṣaḥ || 9 ||
atra snānena sarveṣāmasmākaṃ vigataṃ rajaḥ ||
mahadāścaryametasya dṛṣṭvā kuṃḍasya vismitāḥ ||
sarve vayaṃ suraśreṣṭha kṛpayā tvamato vada || 2.8.2.10 ||
|| brahmovāca || ||
śṛṇvantu sarve tridaśāḥ sāvadhānāḥ savismayāḥ ||
kuṇḍasyaitasya māhātmyaṃ nānāphalasamanvitam || 11 ||
atra snānena vidhivatpāpātmāno'pi jaṃtavaḥ ||
vimānaṃ haṃsasaṃyuktamāsthāya rucirāṃbarāḥ ||
nivasaṃti brahmaloke yāvadābhūtasaṃplavam || 12 ||

atra dānena homena yathāśaktyā surottamāḥ ||
tulāśvamedhayoḥ puṇyaṃ prāpnuyurmunisattama || 13 ||
mamāsminsarasi śrīmāñjāyate snānato naraḥ ||
tasmādatra vidhānena snānaṃ dānaṃ japādikam || 14 ||
sarvayajñasamaṃ syādvai mahāpātakanāśanam||
brahmakuṇḍamiti khyātimito yāsyatyanuttamām||15||
asminkuṇḍe ca sāṃnidhyaṃ bhaviṣyati sadā mama ||
kārttike śuklapakṣasya caturdaśyāṃ surottamāḥ || 16 ||
yātrā bhaviṣyati sadā surāḥ sāṃvatsarī mama ||
śubhapradā mahāpāparāśināśakarī tadā || 17 ||
svarṇaṃ caiva sadā deyaṃ vāsāṃsi vividhāni ca ||
nijaśaktyā prakartavyā surāstṛptirdvijanmanām||18||
|| agastya uvāca || ||
ityuktvā devadevo'yaṃ brahmā lokapitāmahaḥ ||
antardadhe suraiḥ sārddhaṃ tīrthaṃ dṛṣṭvā tapodhana || 19 ||

tadāprabhṛti tatkuṇḍaṃ vikhyātaṃ paramaṃ bhuvi ||
cakratīrthācca pūrvasyāṃ diśi kuṇḍaṃ sthitaṃ mahat || 2.8.2.20 ||
|| || sūta uvāca || ||
ityuktvā sa taporāśiragastyaḥ kuṃbhasaṃbhavaḥ ||
punaḥ pṛṣṭo munivaro vyāsāyāvīvadatkathām || 21 ||
|| agastya uvāca || ||
anyacchṛṇu mahābhāga tīrthaṃ duṣkṛtidurllabham ||
ṛṇamocanasaṃjñaṃ tu sarayūtīrasaṃgatam || 22 ||
brahmakuṇḍānmunivara dhanuḥsaptaśatena ca ||
pūrvottaradiśābhāge saṃsthitaṃ sarayūjale || 23 ||
tatra pūrvaṃ munivaro lomaśo nāma nāmataḥ ||
tīrthayātrāprasaṃgena snānaṃ cakre vidhānataḥ || 24 ||
tataḥ sa ṛṇanirmukto babhūva gatakalmaṣaḥ ||
tadāścaryaṃ mahaddṛṣṭvā munīnsānandamabravīt || 25 ||
paśyantvetasya mahato guṇāṃstīrthavarasya vai ||

bhujāvūrdhvaṃ tathā kṛtvā harṣeṇāhā'śrulocanaḥ || 26 ||
|| lomaśa uvāca || ||
ṛṇamocanasaṃjñaṃ tu tīrthametadanuttamam ||
yatra snānena jaṃtūnāmṛṇaniryātanaṃ bhavet || 27 ||
aihikaṃ pāralaukikyaṃ yadṛṇatritayaṃ nṛṇām ||
tatsarvaṃ snānamātreṇa tīrthe'sminnaśyati kṣaṇāt |||| 28 ||
sarvatīrthottamaṃ caitatsadyaḥ pratyayakārakam ||
mayā cāsya phalaṃ samyaganubhūtamṛṇādiha || 29 ||
tasmādatra vidhānena snānaṃ dānaṃ ca śaktitaḥ ||
karttavyaṃ śraddhayā yuktaiḥ sarvadā phalakāṃkṣibhiḥ || 2.8.2.30 ||
snātavyaṃ ca suvarṇaṃ ca deyaṃ vastrādi śaktitaḥ || 31 ||
|| || agastya uvāca || ||
ityuktvā tīrthamāhātmyaṃ lomaśo munisattamaḥ ||
antardadhe muniśreṣṭhaḥ stuvaṃstīrthaguṇānmudā || 32 ||
ityetatkathitaṃ vipra ṛṇamocanasaṃjñakam ||

yatra snānena jantūnāmṛṇaṃ naśyati tatkṣaṇāt ||
ṛṇamocanatīrthaṃ tu pūrvataḥ sarayūjale || 33 ||
dhanurdviśatyā tīrthaṃ ca pāpamocanasaṃjñakam||
sarvapāpaviśuddhātmā tatra snānena mānavaḥ ||
jāyate tatkṣaṇādeva nātra kāryā vicāraṇā || 34 ||
mayā tatra muniśreṣṭha dṛṣṭaṃ māhātmyamuttamam || 35 ||

pāṃcāladeśasaṃbhūto nāmnā naraharirdvijaḥ ||
asatsaṃgaprabhāvena pāpātmā samajāyata || 36 ||
nānā vidhāni pāpāni brahmahatyādikāni ca ||
kṛtavānpāpisaṃgena trayīmārgavinindakaḥ || 37 ||
sa kadācitsādhusaṃgāttīrthayātrāprasaṃgataḥ ||
ayodhyāmāgato vipra mahāpātakakṛddvijaḥ || 38 ||
pāpamocanatīrthe tu snātaḥ satsaṃgato dvijaḥ ||
pāparāśirvinaṣṭo'sya niṣpāpaḥ samabhūtkṣaṇāt || 39 ||
divaḥ papāta tanmūrdhni puṣpavṛṣṭirmunīśvara ||

divyaṃ vimānamāruhya viṣṇuloke gato dvijaḥ || 2.8.2.40 ||
taddṛṣṭvā mahadāścaryaṃ mayā ca dvijapuṃgava ||
śraddhayā parayā tatra kṛtaṃ snānaṃ viśeṣataḥ ||41||
māghakṛṣṇacaturdaśyāṃ tatra snānaṃ viśeṣataḥ ||
dānaṃ ca manujaiḥ kāryyaṃ sarvapāpaviśuddhaye ||42||
anyadā(?) tu kṛte snāne sarvapāpakṣayo bhavet || 43 ||
pāpamocanatīrthe tu pūrvaṃ tu sarayūjale ||
dhanuḥśatapramāṇena varttate tīrthamuttamam || 44 ||
sahasradhārāsaṃjñaṃ tu sarvakilbiṣanāśanam ||
yasminrāmājñayā vīro lakṣmaṇaḥ paravīrahā ||
prāṇānutsṛjya yogena yayau śeṣātmatāṃ purā || 45 ||
sārddhaṃhastatrayeṇaiva pramāṇaṃ dhanuṣo viduḥ ||
caturbhirhastakaiḥ saṃkhyā daṇḍa ityabhidhīyate || 46 ||
|| sūta uvāca || ||
itthaṃ tadā samākarṇya kumbhayonimunestadā ||

kṛṣṇadvaipāyano vyāsaḥ punaḥ papraccha kautukāt || 47 ||
|| vyāsa uvāca || ||
sahasradhārāmāhātmyaṃ vistarādvada suvrata ||
śṛṇvaṃstīrthasya māhātmyaṃ na tṛpyati mano mama || 48 ||
|| agastya uvāca || ||
sāvadhānaḥ śṛṇu mune kathāṃ kathayato mama ||
sahasradhārātīrthasya samutpattiṃ mahodayāt || 49 ||
purā rāmo raghupatirdevakāryaṃ vidhāya vai ||
kālena saha saṃgamya maṃtraṃ cakre nareśvaraḥ || 2.8.2.50 ||
āvāṃ mantrayamāṇau hi yaḥ paśyedantikāgataḥ||49||
mayā tyājyo bhavetkṣipramitthaṃ cakre sa saṃvidam ||51||
tasminmaṃtrayamāṇe hi dvāre tiṣṭhati lakṣmaṇe ||
āgataḥ sa taporāśirdurvāsāstejasāṃ nidhiḥ || 52 ||
āgatya lakṣmaṇaṃ śīghraṃ prītyovāca kṣudhā"kulaḥ|| 53 ||
|| durvāsā uvāca || ||

saumitre gaccha śīghraṃ tvaṃ rāmāgre māṃ nivedaya ||
kāryārthinamidaṃ vākyaṃ nānyathā kartumarhasi || 54 ||
|| agastya uvāca || ||
śāpādbhītaḥ sa saumitrirdrutaṃ gatvā tayoḥ puraḥ ||
muniṃ nivedayāmāsa rāmāgre darśanārthinam ||
durvāsasaṃ taporāśimatrinandanamāgatam || 55 ||
rāmo'pi kālamāmaṃtrya prasthāpya ca bahiryayau ||
dṛṣṭvā muniṃ taṃ praṇataḥ saṃbhojya prabhurādarāt || 56 ||
durvāsasaṃ munivaraṃ prasthāpya svayamādarāt ||
satyabhaṃgabhayādvīro lakṣmaṇaṃ tyaktavāṃstadā || 57 ||
lakṣmaṇo'pi tadā vīraḥ kurvannavitathaṃ vacaḥ ||

bhrāturjyeṣṭhasya sumatiḥ sarayūtīramāyayau || 58 ||
tatra gatvātha ca snātvā dhyānamāsthāya satvaram ||
cidātmani manaḥ śāntaṃ saṃgamyāvasthitastadā || 59 ||
tataḥ prādurabhūttatra sahasraphaṇamaṇḍitaḥ ||

śeṣaścakṣuḥśravāḥ śreṣṭhaḥ kṣitiṃ bhittvā sahasradhā ||
suralokātsurendro'pi samāgādamaraiḥ saha || 2.8.2.60 ||
tataḥ śeṣātmatāṃ yātaṃ lakṣmaṇaṃ satyasaṃgaram ||
uvāca madhuraṃ śakraḥ surāṇāṃ tatra paśyatām || 61 ||
|| || indra uvāca || ||
lakṣmaṇottiṣṭha śīghraṃ tvamāroha svapadaṃ svakam ||
devakāryaṃ kṛtaṃ vīra tvayā ripuniṣūdana || 62 ||
vaiṣṇavaṃ paramaṃ sthānaṃ prāpnuhi tvaṃ sanātanam ||
bhavanmūrtiḥ samāyātaḥ śeṣo'pi vilasatphaṇaḥ || 63 ||
sahasradhā kṣitiṃ bhittvā sahasraphaṇamaṇḍalaiḥ ||
kṣiteḥ sahasracchidreṣu yasmādbhittvā samudgatāḥ || 64 ||
phaṇasāhasramaṇibhirdagdhāḥ śeṣasya suvrata ||
tasmādetanmahātīrthaṃ sarayūtīragaṃ śubham ||
khyātaṃ sahasradhāreti bhaviṣyati na saṃśayaḥ || 65 ||
etatkṣetrapramāṇaṃ tu dhanuṣāṃ pañcaviṃśatiḥ ||

atra snānena dānena śrāddhena śraddhayānvitaḥ ||
sarvapāpaviśuddhātmā viṣṇulokaṃ vrajennaraḥ || 66 ||
atra snāto naro dhīmāñcheṣaṃ saṃpūjya cāvyayam ||
tīrthaṃ saṃpūjya vidhivadviṣṇulokamavāpnuyāt || 67 ||
tasmādatra prakartavyaṃ snānaṃ vidhipuraḥsaram ||
śeṣarūpāhivaddhyeyāḥ pūjyā viprā viśeṣataḥ || 68 ||
svarṇaṃ cānnaṃ ca vāsāṃsi deyāni śraddhayānvitaiḥ ||
snānaṃ dānaṃ hareḥ pūjā sarvamakṣayatāṃ vrajet || 69 ||
tasmādetanmahātīrthaṃ sarvakāmaphalapradam ||
kṣitau bhaviṣyati sadā nātra kāryā vicāraṇā || 2.8.2.70 ||
śrāvaṇe śuddhapakṣasya yā tithiḥ pañcamī bhavet ||
tasyāmatra prakartavyo nāgānuddiśya yatnataḥ || 71 ||
utsavo vipulaḥ sadbhiḥ śeṣapūjāpuraḥsaram ||
utsave tu kṛte tatra tīrthe mahati mānavaiḥ || 72 ||
santoṣya ca dvijānbhaktyā nāgapūjāpurassaram ||

santuṣṭāḥ phaṇinaḥ sarve pīḍayanti na mānuṣān || 73 ||
vaiśākhamāse ye snānaṃ kurvaṃtyatra samāhitāḥ ||
na teṣāṃ punarāvṛttiḥ kalpakoṭiśatairapi || 74 ||
tasmādatra prakartavyaṃ mādhave yatnato naraiḥ ||
snānaṃ dānaṃ hariḥ pūjyo brāhmaṇāśca viśeṣataḥ ||
tīrthe kṛte'tra manujaiḥ sarvakāmaphalapradaḥ || 75 ||
viṣṇumuddiśya yo dadyātsālaṃkārāṃ payasvinīm ||
savatsāmatra sattīrthe satpātrāya dvijanmane || 76 ||
tasya vāso bhavennitya viṣṇuloke sanātane ||
akṣayaṃ svargamāpnoti tīrtha snānena mānavaḥ || 77 ||
atra pūjyau viśeṣeṇa naraiḥ śraddhāsamanvitaḥ ||
vaiśākhe māsyalaṃkārairvastraiśca dvijadaṃpatī || 78 ||
lakṣmīnārāyaṇaprītyai lakṣmīprātyai viśeṣataḥ ||
vaiśākhe māsi tīrthāni pṛthivīsaṃsthitāni vai || 79 ||
sarvāṇyapi ca saṃgatya sthāsyaṃtyatra na saṃśayaḥ ||

tasmādatra viśeṣeṇa vaiśākhe snānato nṛṇām ||
sarvatīrthāvagāhasya bhaviṣyati phalaṃ mahat || 2.8.2.80 ||
|| agastya uvāca || ||
ityuktvā munirājeṃdro lakṣmaṇaṃ surasaṃ gatam ||
śeṣaṃ saṃsthāpya tattīrthe bhūbhāraharaṇakṣamam ||
lakṣmaṇaṃ yānamāropya pratasthe divamādarāt || 81 ||
tadāprabhṛti tattīrthaṃ vikhyātiṃ paramāṃ yayau ||
vaiśākhe māsi tīrthasya māhātmyaṃ paramaṃ smṛtam || 82 ||
pañcamyāmapi śuklāyāṃ śrāvaṇasya viśeṣataḥ ||
anyadā parvaṇi śreṣṭhaṃ viśeṣaṃ snānamācaret ||
sahasradhārātīrthe ca naraḥ svargamavāpnuyāt|| 83 ||
vidhivadiha hi dhīmānsnānadānāni tīrthe naravara iha śaktyā yaḥ karotyādareṇa ||
sa iha vipulabhogānnirmalātmā ca bhaktyā bhajati bhujagaśāyiśrīpaterātmanaikyam || 84 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṃḍe'yodhyāmāhātmye brahmakuṃḍasahasradhārātīrthamāhātmyavarṇanaṃnāma dvitīyo'dhyāyaḥ || 2 ||

English translation

Sūta said :

1. After recounting the story pertaining to Cakratīrtha thus, O excellent Brāhmaṇas , Sage Agastya began to narrate further the story of Lord Viṣṇuhari.

Agastya said :

2. After coming to know that Lord Hari , Acyuta , had become resident of Ayodhyā formerly, Brahmā , the creator of the universe, stationed himself too there.

3. After his arrival there Brahmā duly performed the pilgrimage. And after collecting the different requisites (of a sacrifice) he performed a sacrifice according to the injunctions.

4. Thereafter, Brahmā, the grandfather of the worlds, made a Kuṇḍa known after his name. [1] It was large and frequented by many deities.

5-6. It is a sacred pit that is destructive of sins. It is large; its water is full of ripples. It abounds in lilies, blue lotuses, red lotuses and white lotuses. It is very charming with swans, cranes, ruddy geese and other (water) birds. It is full of various other birds gracefully perching on the branches of the trees on the banks.

7-8. On taking their holy bath in that Kuṇḍa all the Suras became endowed with great purity. All their impurities disappeared and they attained refulgence. On seeing this great miracle all those Suras devoutly bowed down to Brahmā and said thus with palms joined in reverence:

The Devas said :

9-10. O Lotus-seated Lord, recount the entire glory of this Kuṇḍa accurately. It has been dug (by you) and its refulgence is free from impurities. By taking a holy bath herein all our impurities have gone away. We are surprised on observing this miracle, O excellent one among Suras. Hence do recount (it).

Brahmā said :

11-12. May all the Suras listen attentively to the efficacy of this Kuṇḍa along with the different kinds of benefit accruing therefrom. Listen to it, ye Suras who are (obviously) surprised. By taking the holy bath here in accordance with the injunctions even sinful creatures will be clad in fascinating robes. They will occupy an aerial chariot fitted with swans and go to the world of Brahmā. They will stay there till all the living beings are annihilated.

13. (Corrupt reading) O excellent suras, acquire merit here by performing charity, Homa , Tulādāna and Aśvamedha according to your capacity.

14-18. By taking the holy bath in this lake of mine, a man becomes glorious. Hence, if holy bath, charitable gifts, Japas etc. are performed here in accordance with the injunctions, they shall be on a par with all Yajñas and be destructive of all sins.

This holy pit shall attain renown of great excellence as Brahmakuṇḍa . I will always be present in this Kuṇḍa.

On the fourteenth day in the bright half of the month of Kārttika , O excellent Suras, the annual festival of mine shall always be celebrated. It is conducive to auspiciousness and is destructive of heaps of great sins.

Gold should be gifted always with various kinds of clothes, O Suras. Brāhmaṇas should be propitiated in accordance with one's capacity.

Agastya said :

19-20. After saying thus, Brahmā, the lord of Devas , the grandfather of the worlds, glanced at the Tīrtha (once more) and vanished along with the Suras, O ascetic. Ever since then that Kuṇḍa became exceedingly famous on the earth. That great Kuṇḍa is situated to the east of Cakratīrtha.

Sūta said :

21. After saying this, Agastya, the pot-born sage, who had accumulated a mass of penances was asked once again. The great sage thereupon continued to recount the story to Vyāsa .

Agastya said :

22. Listen to the efficacy of another Tīrtha, O highly fortunate one. It is a Tīrtha very difficult of access to persons of evil actions. It is called Ṛṇamocana [2] ('Liberator from indebtedness') and it is adjacent to the banks of Sarayū .

23. O excellent sage, it is situated in the waters of Sarayū seven hundred Dhanus (i.e. about 700 metres) to the north-east of Brahmakuṇḍa.

24. Formerly, the excellent sage named Lomaśa came there during his pilgrimage. He performed the rite of holy bath in accordance with the injunctions.

25. Thereby he became free from indebtedness and got rid of his sins. On observing this great miracle, he gladly spoke to the sages.

26-31. Tears welled up in his eyes. He lifted up his arms and spoke out with great delight:

Lomaśa said :

May (the sages) see the merits of this great Tīrtha, the most excellent one among all the Tīrthas . This is the most excellent Tīrtha named Ṛṇamocana. By taking the holy bath here living beings will be able to repay all their debts of this world as well as of the world hereafter, the three-fold debt of men. All these perish instantaneously on taking bath in this Tīrtha.

This is the most excellent of all the Tīrthas. It immediately furnishes proof worthy of belief. Its benefit has been perfectly experienced by me. (I have got rid) of my indebtedness. Hence holy bath and charitable gifts must be made here in accordance with one's capacity and in accordance with the injunctions, by persons endowed with faith and desirous of benefits. They must take bath and give away gold, clothes etc. according to (their) capacity.

Agastya said :

32. After mentioning the great efficacy of the Tīrtha thus, Lomaśa, the excellent one among sages, vanished while joyously eulogizing the Tīrtha.

33-35. Thus, O Brāhmaṇas, the Tīrtha named Ṛṇamocana has been described. By taking a holy bath therein the indebtedness of living beings perishes instantaneously. The Tīrtha called Ṛṇamocana is in the water of Sarayū in the East.

Within a distance of twenty Dhanus (1 Dhanu =3½ Hastas) therefrom is the Tīrtha named Pāpamocana [3] . By taking holy bath therein one gets his soul rid of all sins instantaneously. No doubt need be entertained in this respect. O excellent sage, the great glory (of the Tīrtha) has been witnessed by me.

36. There was a Brāhmaṇa in the land of Pāñcāla , named Narahari. As a result of contact with bad people, he became a sinner.

37. On account of his association with sinners he became one who censured the path of Vedas . He committed different kinds of sins such as that of murder of a Brāhmaṇa etc.

38-43. Once he happened to be in contact with some good people engaged in pilgrimage. O Brāhmaṇa, that Brāhmaṇa, the perpetrator of great sins, came to Ayodhyā along with them.

Since he was in the company of good people, he took bath in the Tīrtha called Pāpamocana. The mass of his sins perished. He became free from sins in a moment. A shower of flowers fell on his head from heaven, O eminent sage. The Brāhmaṇa rode in a divine aerial chariot and went to the world of Viṣṇu .

After noticing this great miracle, O eminent Brāhmaṇa, the holy bath was specially undertaken by me with great faith. For the sake of dispelling all the sins the holy bath should be particularly undertaken on the fourteenth day in the dark half of the month of Māgha by men. Charitable gift too should be made. (Even) on other occasions, if the bath is performed, all the sins will be dispelled.

44-46. To the east of Pāpamocanatīrtha and about a hundred Dhanus from it there is another excellent Tīrtha named Sahasradhārā. [4] It is destructive of all sins. It was in this, that, at the behest of Rāma , the heroic Lakṣmaṇa , the slayer of enemy warriors, cast off his life by Yogic process and regained his original form of Śeṣa .

They know that the length of a Dhanu is equal to three and a half Hastas. Four Hastas constitute one unit that is called Daṇḍa .

Sūta said :

47. On hearing these words of the Pot-born Sage, Kṛṣṇa Dvaipāyana Vyāsa asked him again out of curiosity.

Vyāsa said :

48. O sage of good excellent holy rites, narrate in detail the greatness of Sahasradhārā. My mind is not fully satiated by listening to the glory of the Tīrtha.

Agastya said :

49. Even as I recount the story, O sage, listen to it with rapt attention. I shall recount the origin of the Tīrtha Sahasradhārā, the story of which is conducive to great prosperity.

50. Formerly, Rāma, the leader of Raghus , completed the task of Devas. The great king met Kāla and began to discuss some matters with him.

51. He made the stipulation: “If anyone comes near us and sees us taking counsel together, he is to be punished by me immediately.”

52-53. While they were discussing and Lakṣmaṇa was standing at the entrance, Durvāsas , the great ascetic and storehouse of refulgence, came there. On his arrival, he immediately spoke to Lakṣmaṇa lovingly, as he was famished and agitated.

Durvāsas said :

54. O son of Sumitrā , go quickly and report to Rāma that I am here on a job. It does not behove you to disobey this (request of mine).

Agastya said :

55. As he was afraid of his curse, the son of Sumitrā hurried to their presence. He informed Rāma that Sāge Durvāsas, son of Atri , had come and sought an audience with him (Rāma).

56-58 Rāma took leave of Kāla and sent him off. Coming out he met the sage and bowed down to him with great respect. The Lord fed the excellent Sage Durvāsas himself and bade farewell to him. Afraid of violating his own vow, the heroic Rāma abandoned Lakṣmaṇa then.

Lakṣmaṇa, the great warrior, wanted to make the words of his elder brother true. The hero of great intellect came to the banks of Sarayū.

59-61. He went there, took his holy bath, resorted to meditation immediately and fixed his tranquil mind on the Soul of Perfect Consciousness. He stayed there thus.

Thereupon Śeṣa, the excellent Serpent, adorned with a thousand hoods, pierced the ground in a thousand places and appeared before him. Surendra from the world of Suras came there along with the immortal beings. Then, even as the Suras remained there watching, Śakra spoke these sweet words to Lakṣmaṇa of truthful words, who got merged into Śeṣa.

Indra said :

62-68. O Lakṣmaṇa, get up. Quickly go up to your own position. O heroic slayer of enemies, the task of the Devas has been accomplished by you. Attain the great eternal abode of Viṣṇu. Your own original form, Śeṣa, has come with his graceful hoods.

He pierced the earth in thousand places by means of his thousand hoods. Since they have come up by piercing a thousand holes in the earth, O prince of good holy rites, since the places were burnt (i.e. brightly lit up) by the crest jewels on the thousand hoods of Śeṣa, this splendid Tīrtha on the banks of Sarayū shall become well-known as Sahasradhārā. There is no doubt about it.

The extent of this holy spot is twenty-five Dhanus. By taking holy bath here and giving charitable gifts as well as by performing Śrāddha with sincerity one shall get rid of all sins in his soul and shall go to the world of Viṣṇu.

The man who takes his bath here, intelligently worships Śeṣa, the immutable one, and duly adores the Tīrtha, shall attain the world of Viṣṇu.

Therefore, the rite of taking the holy baṃ here should be performed in accordance with the injunctions. Brāhmaṇas should be particularly worshipped and meditated upon as serpents in the form of Śeṣa.

69-73. Gold, cooked rice and clothes should be given by persons endowed with sincerity and faith. Holy bath, charitable gift and the worship of Hari—everything shall have infinite (merit). Hence this Tīrtha shall become a great Tīrtha always bestowing all desired objects on the earth. There is no doubt about this.

On the fifth day in the bright half of the month of Śrāvaṇa a grand festival with serpents in view, with the worship of Śeṣa as the main function, should be celebrated with great effort by good people. If the festival is celebrated in that great Tīrtha by men, if Brāhmaṇas are devoutly propitiated along with the worship of serpents, all the serpents will become delighted and will never harass men.

74. Those who take holy bath here with concentration and mental purity in the month of Vaiśākha , will never return to the earth even in hundreds and crores of Kalpas .

75-80. Hence in the month of Vaiśākha, holy bath, charitable gift, worship of Hari and propitiation particularly of Brāhmaṇas should be performed by men with great effort. If these are done by men, the holy spot bestows all desired benefits.

If, with Viṣṇu in view anyone were to give a milch cow along with her calf and befitting ornaments to a deserving Brāhmaṇa in this excellent Tīrtha, his residence shall be in the eternal world of Viṣṇu. By the holy bath in the Tīrtha a man shall enjoy infinite bliss in heaven.

Here in the month of Vaiśākha a Brāhmaṇa couple should be particularly adored with ornaments and clothes, by men endowed with faith, for the purpose of propitiating Lakṣmī-Nārāyaṇa and particularly for the attainment of fortune.

In the month of Vaiśākha, all the Tīrthas situated on the earth join together and stay here. There is no doubt about this. Hence by taking holy bath particularly in the month of Vaiśākha here, one will get the great benefit of taking the holy plunge in all the Tīrthas.

Agastya said :

81-84. After saying this, O eminent sage, Indra installed Śeṣa,

i.e. Lakṣmaṇa who got merged into Śeṣa and who was capable of removing the burden of the earth, in that holy Tīrtha. He made Lakṣmaṇa sit in his vehicle and started for heaven.

Ever since then that Tīrtha attained great fame. The glory of the Tīrtha in the month of Vaiśākha is said to be very great, particularly on the fifth day in the bright half of the month of Śrāvaṇa. On other occasions such as Parvan days, one should take special holy bath in Sahasradhārā Tīrtha. The man shall attain heaven.

The intelligent and excellent man who duly performs holy bath and charitable gifts in the Tīrtha in accordance with his capacity, shall become a purified soul. He shall enjoy immense pleasures. By devotion he attains union with Śrīpati who sleeps on the serpent (Śeṣa).

[1]: [1] : VV 2-18 describe Brahma-Kuṇḍa. It is to the east of Cakratīrtha. It was created by God Brahmā after performing a sacrifice. The annual festival at the Kuṇḍa is celebrated on the 14th Tithi of the bright half of Kārttīka (vv. 16-17).

[2]: [2] : VV 22-23 describe Ṛṇamocana Tīrtha. It is to the north-east of Brahmakuṇḍa at a distance of 700 Dhanus (1 Dhanu = 3 1/2 Hastas) but it lies in the waters of Sarayū. The association of the name of Sage Lomaśa adds to the importance of the Tīrtha.

[3]: [3] : VV 33-43 describe Pāpamocana Tīrtha (a Tīrtha absolvent of sins). It is at a distance of 200 Dhanus to the east of Ṛṇamocana Tīrtha. It lies in the current (water) of Sarayū but adjacent to the bank itself. Its annual festival is held on the 14th day in the dark half of Māgha.

[4]: [4] : VV 44 ff describe the greatness of Sahasradhārā Tīrtha. Sahasradhārā Tīrtha is associated with the end of Lakṣmaṇa's life at Rāma's behest, for disobedience of his order of not admitting anyone during Rāma's conference with Kāla, a story given currency by the author of the Uttara Kāṇḍa—a supplement to Rāmāyaṇa. Lakṣmaṇa was an incarnation of the thousand-hooded serpent Śeṣa. When Śeṣa came up for Lakṣmaṇa's absorption in him, he made one thousand apertures (bores) in the earth (vv 64-65). Hence it is called Sahasradhārā. It lies at a distance of 100 Dhanus to the east of Pāpamocana Tīrtha. It is in the waters of Sarayū and is 25 Dhanus in area. The annual festival of the Tīrtha is celebrated on the 5th day in the bright half of Śrāvaṇa (observed as Nāgapañcamī elsewhere in India). Bath etc. in the month of Vaiśākha is also recommended.

Sanskrit source · English chapter witness

Ayodhyā-māhātmya · Chapter 3

The Tīrthas: Svargadvāra, etc.

Chapter 182 of 221 · 76 detected Sanskrit verse markers

Sanskrit

।। सूत उवाच ।। ।।
इति श्रुत्वा वचो धीमानादरात्कुंभजन्मनः ।।
प्रोवाच मधुरं वाक्यं कृष्णद्वैपायनो मुनिः ।। १ ।।
।। व्यास उवाच ।। ।।
भगवन्नद्भुतमिदं तीर्थमाहात्म्यमुत्तमम्।।
श्रुत्वा त्वत्तो मम मनः परमानंदमाययौ ।। २ ।।
अन्यत्तीर्थवरं ब्रूहि तत्त्वेन मम शृण्वतः ।।
न तृप्तिरस्ति मनसः शृण्वतो मम सुव्रत ।। ३ ।।
।। ।। अगस्त्य उवाच ।। ।।
शृणु विप्र प्रवक्ष्यामि तीर्थमन्यदनुत्तमम् ।।
स्वर्गद्वारमिति ख्यातं सर्वपापहरं सदा ।। ४ ।।
स्वर्गद्वारस्य माहात्म्यं विस्तराद्वक्तुमीश्वरः ।।
नहि कश्चिदतो वत्स संक्षेपाच्छृणु सुव्रत ।। ५ ।।
सहस्रधारामारभ्य पूर्वतः सरयूजले ।।
षट्त्रिंशदधिका प्रोक्ता धनुषां षट्शती मितिः ।। ६ ।।

स्वर्गद्वारस्य विस्तारः पुराणज्ञैर्विशारदैः ।।
स्वर्गद्वारसमं तीर्थं न भूतं न भविष्यति ।। ७ ।।
सत्यंसत्यं पुनः सत्यं नासत्यं मम भाषितम्।।
स्वर्गद्वारसमं तीर्थं नास्ति ब्रह्माण्डगोलके ।। ८ ।।
हित्वा दिव्यानि भौमानि तीर्थानि सकलान्यपि ।।
प्रातरागत्य तिष्ठन्ति तत्र संश्रित्य सुव्रत ।। ९ ।।
तस्मादत्र प्रकर्तव्यं प्रातः स्नानं विशेषतः ।।
सर्वतीर्थावगाहस्य फलमात्मन ईप्सता ।। 2.8.3.१० ।।
त्यजंति प्राणिनः प्राणान्स्वर्गद्वारांतरे द्विज ।।
प्रयांति परमं स्थानं विष्णोस्ते नात्र संशयः ।। ११ ।।
मुक्तिद्वारमिदं पश्य स्वर्गप्राप्तिकरं नृणाम् ।।
स्वर्गद्वारमिति ख्यातं तस्मात्तीर्थमनुत्तमम् ।। १२ ।।
स्वर्गद्वारं सुदुष्प्राप्यं देवैरपि न संशयः ।।
यद्यत्कामयते तत्र तत्तदाप्नोति मानवः ।। १३ ।।
स्वर्गद्वारे परा सिद्धिः स्वर्गद्वारे परा गतिः ।।

जप्तं दत्तं हुतं दृष्टं तपस्तप्तं कृतं च यत् ।।
ध्यानमध्ययनं सर्वं दानं भवति चाक्षयम् ।। १४ ।।
जन्मांतरसहस्रेण यत्पापं पूर्वसंचितम्।।
स्वर्गद्वारप्रविष्टस्य तत्सर्वं व्रजति क्षयम् ।। १५ ।।
ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा वै वर्णसंकराः।।
कृमिम्लेच्छाश्च ये चान्ये संकीर्णाः पापयोनयः।१६।।
कीटाः पिपीलिकाश्चैव ये चान्ये मृगपक्षिणः।।
कालेन निधनं प्राप्ताः स्वर्गद्वारे शृणु द्विज ।।१७।।
कौमोदकीकराः सर्वे पक्षिणो गरुडध्वजाः ।।
शुभे विष्णुपुरे विष्णुर्जायते तत्र मानवाः ।। १८ ।।
अकामो वा सकामो वा अपि तीर्थगतोपि वा ।।
स्वर्गद्वारे त्यजन्प्राणान्विष्णुलोके महीयते ।। १९ ।।
मुनयो देवताः सिद्धाः साध्या यक्षा मरुद्गणाः ।।
यज्ञोपवीतमात्रेण विभागं चक्रिरे तु ये ।। 2.8.3.२० ।।
मध्याह्नेऽत्र प्रकुर्वंति सान्निध्यं देवतागणाः ।।

तस्मात्तत्र प्रकुर्वंति मध्याह्ने स्नानमादरात् ।। २१ ।।
कुर्वंत्यनशनं ये तु स्वर्गद्वारे जितेंद्रियाः ।।
प्रयांति परमं स्थानं ये च मासोपवासिनः ।। २२ ।।
अन्नदानरता ते च रत्नदा भूमिदा नराः ।।
गोवस्त्रदाश्च विप्रेभ्यो यांति ते भवनं हरेः ।।२३।।
यत्र सिद्धा महात्मानो मुनयः पितरस्तथा ।।
स्वर्गं प्रयांति ते सर्वे स्वर्गद्वारं ततः स्मृतम् ।। २४ ।।
चतुर्द्धा च तनुं कृत्वा देवदेवो हरिः स्वयम् ।।
अत्र वै रमते नित्यं भ्रातृभिः सह राघवः ।। २५ ।।
ब्रह्मलोकं परित्यज्य चतुर्वक्त्रः सनातनः ।।
अत्रैव रमते नित्यं देवैः सह पितामहः ।। २६ ।।
कैलासनिलयावासी शिवस्तत्रैव संस्थितः ।। २७ ।।
मेरुमन्दरमात्रोऽपि राशिः पापस्य कर्मणः ।।
स्वर्गद्वारं समासाद्य स सर्वो व्रजति क्षयम् ।। २८ ।।
या गतिर्ज्ञानतपसां या गतिर्यज्ञयाजिनाम्।।

स्वर्गद्वारे मृतानां तु सा गतिर्विहिता शुभा ।। २९ ।।
ऋषिदेवासुरगणैर्जपहोमपरायणैः ।।
यतिभिर्मोक्षकामैश्च स्वर्गद्वारो निषेव्यते ।। 2.8.3.३० ।।
षष्टिवर्षसहस्राणि काशीवासेषु यत्फलम् ।।
तत्फलं निमिषार्द्धेन कलौ दाशरथीं पुरीम् ।। ३१ ।।
या गतिर्योगयुक्तानां वाराणस्यां तनुत्यजाम्।।
सा गतिः स्नानमात्रेण सरय्वां हरिवासरे ।। ३२ ।।
स्वर्गद्वारे मृतः कश्चिन्नरकं नैव पश्यति ।।
केशवानुगृहीता हि सर्वे यांति परां गतिम् ।। ३३ ।।

भूलोके चांतरिक्षे च दिवि तीर्थानि यानि वै ।।
अतीत्य वर्तते तानि तीर्थान्येतद्द्विजोत्तम ।। ३४ ।।
विष्णुभक्तिं समासाद्य रमन्ते तु सुनिश्चिताः ।।
संहृत्य शक्तितः कामं विषयेषु हि संस्थितम् ।।३५ ।।
शक्तितः सर्वतो युक्त्वा शक्तिस्तपसि संस्थिता ।।
न तेषां पुनरावृत्तिः कल्पकोटिशतैरपि ।। ३६ ।।

हन्यमानोऽपि यो विद्वान्वसेच्छस्त्रशतैरपि ।।
स याति परमं स्थानं यत्र गत्वा न शोचति ।।३७।।
स्वर्गद्वारे वियुज्येत स याति परमां गतिम् ।।
उत्तरं दक्षिणं वापि अयनं न विकल्पयेत् ।। ३८ ।।
सर्वस्तेषां शुभः कालः स्वर्गद्वारं श्रयंति ये ।।
स्नानमात्रेण पापानि विलयं यांति देहिनाम् ।। ३९ ।।
यावत्पापानि देहेन ये कुर्वंति जनाः क्षितौ ।।
अयोध्या परमं स्थानं तेषामीरितमादरात् ।। ।। 2.8.3.४० ।।
ज्येष्ठे मासि सिते पक्षे पंचदश्यां विशेषतः ।।
तस्य सांवत्सरी यात्रा देवैश्चन्द्रहरेः स्मृता ।। ४१ ।।
तस्मिन्नुद्यापनं चन्द्रसहस्रं व्रतयोगिभिः ।।
कार्यं प्रयत्नतो विप्र सर्वयज्ञफलाधिकम्।। ४२ ।।
तस्मिन्कृते महापापक्षयात्स्वर्गो भवेन्नृणाम् ।। ४३।।
।। श्रीव्यास उवाच ।। ।।
भगवन्ब्रूहि तत्त्वेन तस्य चन्द्रहरेः शुभाम्।।

उत्पत्तिं च तथा चंद्रव्रतस्योद्यापने विधिम् ।। ४४ ।।
।। अगस्त्य उवाच ।। ।।
अयोध्यानिलयं विष्णुं नत्वा शीतांशुरुत्सुकः ।।
आगच्छत्तीर्थमाहात्म्यं साक्षात्कर्तुं सुधानिधिः ।।
अत्रागत्य च चन्द्रोऽथ तीर्थयात्रां चकार सः ।। ४५ ।।
क्रमेण विधिपूर्वं च नानाश्चर्यसमन्वितः ।।
समाराध्य ततो विष्णुं तपसा दुश्चरेण वै ।। ४६ ।।
तत्प्रसादं समासाद्य स्वाभिधानपुरस्सरम् ।।
हरिं संस्थापयामास तेन चंद्रहरिः स्मृतः ।। ४७ ।।
वासुदेवप्रसादेन तत्स्थानं जातमद्भुतम् ।।
तद्धि गुह्यतमं स्थानं वासुदेवस्य सुव्रत ।। ४८ ।।
सर्वेषामिव भूतानां भर्तुर्मोक्षस्य सर्वदा ।।
अस्मिन्सिद्धाः सदा विप्र गोविंदव्रतमास्थिताः ।। ४९ ।।
नानालिंगधरा नित्यं विष्णुलोकाभिकांक्षिणः ।।
अभ्यस्यंति परं योगं मुक्तात्मानो जितेंद्रियाः ।।2.8.3.५०।।

यथा धर्ममवाप्नोति अन्यत्र न तथा क्वचित् ।।
दानं व्रतं तथा होमः सर्वमक्षयतां व्रजेत ।।५१।।

सर्वकामफलप्राप्तिर्जायते प्राणिनां सदा ।।
तस्मादत्र विधातव्यं प्राणिभिर्यत्नतः क्रमात् ।।
दानादिकं विप्रपूजा दंपत्योश्च विशेषतः ।। ५२ ।।
सर्वयज्ञाधिकफलं सर्वतीर्थावगाहनम् ।।
सर्वदेवावलोकस्य यत्पुण्यं जायते नृणाम् ।। ५३ ।।
तत्सर्वं जायते पुण्यं प्राणिनामस्य दर्शनात् ।।
तस्मादेतन्महाक्षेत्रं पुराणादिषु गीयते ।। ५४ ।।
उद्यापनविधिश्चात्र नृभिर्द्विजपुरस्सरम् ।।
अग्रे चंद्रहरेश्चन्द्र सहस्रव्रतसंज्ञकः ।। ५५ ।।
गते वर्षद्वये सार्द्धे पंचपक्षे दिनद्वये ।।
दिवसस्याऽष्टमे भागे पतत्येकोऽधिमासकः ।। ५६ ।।
त्र्यधिके वा अशीत्यब्दे चतुर्मासयुते ततः ।।
भवेच्चन्द्रसहस्रं तु तावज्जीवति यो नरः ।।

उद्यापनं प्रकर्त्तव्यं तेन यात्रा प्रयत्नतः ।। ५७ ।।
यत्पुण्यं परमं प्रोक्तं सततं यज्ञयाजिनाम्।।
सत्यवादिषु यत्पुण्यं यत्पुण्यं हेमदायिनि ।।
तत्पुण्यं लभते विप्र सहस्राब्दस्य जीविभिः ।। ५८ ।।
सर्वसौख्यप्रदं तादृक्पुण्यव्रतमिहोच्यते ।। ५९ ।।
चतुर्दश्यां शुचिः स्नात्वा दन्तधावनपूर्वकम् ।।
चरितब्रह्मचर्य्यश्च जितवाक्कायमानसः ।।
पौर्णमास्यां तथा कृत्वा चंद्रपूजां च कारयेत् ।। 2.8.3.६० ।।
पूर्वं च मातरः पूज्या गौर्यादिकक्रमेण च ।।
ऋत्विजः पूजयेद्भक्त्या वृद्धिश्राद्धपुरस्सरम् ।। ६१ ।।
प्रयतैः प्रतिमा कार्या चंद्रमंडलसन्निभा ।।
सहस्रसंख्या ह्यथवा तदर्द्धं वा तदर्द्धकम् ।।
निजवित्तानुमानेन तदर्धेन तदर्द्धिकम् ।। ६२ ।।
ततः श्रद्धानुमानाद्वा कार्या वित्तानुमानतः ।।
अथवा षोडश शुभा विधातव्याः प्रयत्नतः ।। ६३ ।।

चंद्रपूजां ततः कुर्यादागमोक्तविधानतः ।।
माषैः षोडशभिः कार्या प्रत्येकं प्रतिमा शुभा ।। ६४ ।।
सोममंत्रेण होमस्तु कार्यो वित्तानुमानतः ।।
प्रतिमास्थापनं कुर्यात्सोममंत्रमुदीरयेत् ।। ६५ ।।
सोमोत्पत्तिं सोमसूक्तं पाठयेच्च प्रयत्नतः ।।
चंद्रपूजां ततः कुर्यादागमोक्तविधानतः ।। ६६ ।।
चंद्रन्यासं कलान्यासं कारयेन्मंडले जलम् ।।
एकादशेंद्रियन्यासं तथैव विधिपूर्वकम् ।। ६७ ।।
चंद्रबिंबनिभं कार्य्यं मंडलं शुभतंडुलैः।।
मध्ये च कलशः स्थाप्यो गव्येन पयसाप्लुतः ।। ६८ ।।

चतुरस्रेषु संपूर्णान्कलशान्स्थापयेद्बहिः ।।
मंडले चंद्रपूजा च कर्तव्या नामभिः क्रमात् ।। ६९ ।।
हिमांशवे नमश्चैव सोमचंद्राय वै नमः ।। ५४ ।।
चंद्राय विधवे नित्यं नमः कुमुदबंधवे ।। 2.8.3.७० ।।
सुधांशवे च सोमाय ओषधीशाय वै नमः ।।

नमोऽब्जाय मृगांकाय कलानां निधये नमः ।। ७१ ।।
नमो नक्षत्रनाथाय शर्वरीपतये नमः ।।
जैवातृकाय सततं द्विजराजाय वै नमः ।। ७२ ।।
एवं षोडशभिश्चंद्रः स्तोतव्यो नामभिः क्रमात् ।। ७३ ।।
ततो वै प्रयतो दद्याद्विधिवन्मंत्रपूर्वकम् ।।
शंखतोयं समादाय सपुष्पं फलचंदनम् ।। ७४ ।।
नमस्ते मासमासांते जायमान पुनःपुनः ।।
गृहाणार्घ्यं शशांक त्वं रोहिण्या सहितो मम ।।७५।।
एवं संपूज्य विधिवच्छशिनं प्रणतो भवेत् ।।
षोडशान्ये च कलशा दुग्धपूर्णाः सरत्नकाः ।।७६।।
सवस्त्राच्छादनाः शांत्यै दातव्यास्ते द्विजन्मने ।।
अभिषेकं ततः कुर्यात्पायसेन जलेन तु ।। ७७ ।।
ऋत्विजां मनसस्तुष्टिः कार्या वित्तानुमानतः ।।
ब्राह्मणं भोजयेत्तत्र सकुटुंबं विशेषतः ।। ७८ ।।
पूजनीयौ प्रयत्नेन वस्त्रैश्च द्विजदंपती ।।

कर्तव्यं च ततो भूरिदक्षिणादानमुत्तमम् ।। ७९ ।।
प्रतिमाश्च प्रदातव्या द्विजेभ्यो धेनुपूर्विकाः ।।
सुवर्णं रजतं वस्त्रं तथान्नं च विशेषतः ।।
दातव्यं चंद्रसुप्रीत्यै हर्षादेवं द्विजन्मने ।। 2.8.3.८० ।।
उपवासविधानेन दिनशेषं नयेत्सुधीः ।।
अनंतरे च दिवसे कुर्याद्भगवदर्चनम् ।।
बांधवैः सह भुञ्जीत नियमं च विसर्ज्जयेत् ।। ८१ ।।
एवं च कुरुते चंद्रसहस्रं व्रतमुत्तमम् ।।
ब्रह्मघ्नोऽपि सुरापोऽपि स्तेयी च गुरुतल्पगः ।।
व्रतेनानेन शुद्धात्मा चंद्रलोकं व्रजेन्नरः ।। ८२ ।।
यादृशश्च भवेद्विप्र प्रियो नारायणस्य च ।।
एवं करोति नियतं कृतकृत्यो भवेन्नरः ।। ८३ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डेऽयोध्यामाहात्म्ये चन्द्रसहस्रव्रतोद्यापनविधिवर्णनं नाम तृतीयोऽध्यायः ।। ३ ।।

Roman transliteration

|| sūta uvāca || ||
iti śrutvā vaco dhīmānādarātkuṃbhajanmanaḥ ||

provāca madhuraṃ vākyaṃ kṛṣṇadvaipāyano muniḥ || 1 ||
|| vyāsa uvāca || ||
bhagavannadbhutamidaṃ tīrthamāhātmyamuttamam||
śrutvā tvatto mama manaḥ paramānaṃdamāyayau || 2 ||
anyattīrthavaraṃ brūhi tattvena mama śṛṇvataḥ ||
na tṛptirasti manasaḥ śṛṇvato mama suvrata || 3 ||
|| || agastya uvāca || ||
śṛṇu vipra pravakṣyāmi tīrthamanyadanuttamam ||
svargadvāramiti khyātaṃ sarvapāpaharaṃ sadā || 4 ||
svargadvārasya māhātmyaṃ vistarādvaktumīśvaraḥ ||
nahi kaścidato vatsa saṃkṣepācchṛṇu suvrata || 5 ||
sahasradhārāmārabhya pūrvataḥ sarayūjale ||
ṣaṭtriṃśadadhikā proktā dhanuṣāṃ ṣaṭśatī mitiḥ || 6 ||

svargadvārasya vistāraḥ purāṇajñairviśāradaiḥ ||
svargadvārasamaṃ tīrthaṃ na bhūtaṃ na bhaviṣyati || 7 ||
satyaṃsatyaṃ punaḥ satyaṃ nāsatyaṃ mama bhāṣitam||
svargadvārasamaṃ tīrthaṃ nāsti brahmāṇḍagolake || 8 ||
hitvā divyāni bhaumāni tīrthāni sakalānyapi ||
prātarāgatya tiṣṭhanti tatra saṃśritya suvrata || 9 ||
tasmādatra prakartavyaṃ prātaḥ snānaṃ viśeṣataḥ ||
sarvatīrthāvagāhasya phalamātmana īpsatā || 2.8.3.10 ||
tyajaṃti prāṇinaḥ prāṇānsvargadvārāṃtare dvija ||
prayāṃti paramaṃ sthānaṃ viṣṇoste nātra saṃśayaḥ || 11 ||
muktidvāramidaṃ paśya svargaprāptikaraṃ nṛṇām ||
svargadvāramiti khyātaṃ tasmāttīrthamanuttamam || 12 ||
svargadvāraṃ suduṣprāpyaṃ devairapi na saṃśayaḥ ||
yadyatkāmayate tatra tattadāpnoti mānavaḥ || 13 ||
svargadvāre parā siddhiḥ svargadvāre parā gatiḥ ||

japtaṃ dattaṃ hutaṃ dṛṣṭaṃ tapastaptaṃ kṛtaṃ ca yat ||
dhyānamadhyayanaṃ sarvaṃ dānaṃ bhavati cākṣayam || 14 ||
janmāṃtarasahasreṇa yatpāpaṃ pūrvasaṃcitam||
svargadvārapraviṣṭasya tatsarvaṃ vrajati kṣayam || 15 ||
brāhmaṇāḥ kṣatriyā vaiśyāḥ śūdrā vai varṇasaṃkarāḥ||
kṛmimlecchāśca ye cānye saṃkīrṇāḥ pāpayonayaḥ|16||
kīṭāḥ pipīlikāścaiva ye cānye mṛgapakṣiṇaḥ||
kālena nidhanaṃ prāptāḥ svargadvāre śṛṇu dvija ||17||
kaumodakīkarāḥ sarve pakṣiṇo garuḍadhvajāḥ ||
śubhe viṣṇupure viṣṇurjāyate tatra mānavāḥ || 18 ||
akāmo vā sakāmo vā api tīrthagatopi vā ||
svargadvāre tyajanprāṇānviṣṇuloke mahīyate || 19 ||
munayo devatāḥ siddhāḥ sādhyā yakṣā marudgaṇāḥ ||
yajñopavītamātreṇa vibhāgaṃ cakrire tu ye || 2.8.3.20 ||
madhyāhne'tra prakurvaṃti sānnidhyaṃ devatāgaṇāḥ ||

tasmāttatra prakurvaṃti madhyāhne snānamādarāt || 21 ||
kurvaṃtyanaśanaṃ ye tu svargadvāre jiteṃdriyāḥ ||
prayāṃti paramaṃ sthānaṃ ye ca māsopavāsinaḥ || 22 ||
annadānaratā te ca ratnadā bhūmidā narāḥ ||
govastradāśca viprebhyo yāṃti te bhavanaṃ hareḥ ||23||
yatra siddhā mahātmāno munayaḥ pitarastathā ||
svargaṃ prayāṃti te sarve svargadvāraṃ tataḥ smṛtam || 24 ||

caturddhā ca tanuṃ kṛtvā devadevo hariḥ svayam ||
atra vai ramate nityaṃ bhrātṛbhiḥ saha rāghavaḥ || 25 ||
brahmalokaṃ parityajya caturvaktraḥ sanātanaḥ ||
atraiva ramate nityaṃ devaiḥ saha pitāmahaḥ || 26 ||
kailāsanilayāvāsī śivastatraiva saṃsthitaḥ || 27 ||
merumandaramātro'pi rāśiḥ pāpasya karmaṇaḥ ||
svargadvāraṃ samāsādya sa sarvo vrajati kṣayam || 28 ||
yā gatirjñānatapasāṃ yā gatiryajñayājinām||

svargadvāre mṛtānāṃ tu sā gatirvihitā śubhā || 29 ||
ṛṣidevāsuragaṇairjapahomaparāyaṇaiḥ ||
yatibhirmokṣakāmaiśca svargadvāro niṣevyate || 2.8.3.30 ||
ṣaṣṭivarṣasahasrāṇi kāśīvāseṣu yatphalam ||
tatphalaṃ nimiṣārddhena kalau dāśarathīṃ purīm || 31 ||
yā gatiryogayuktānāṃ vārāṇasyāṃ tanutyajām||
sā gatiḥ snānamātreṇa sarayvāṃ harivāsare || 32 ||
svargadvāre mṛtaḥ kaścinnarakaṃ naiva paśyati ||
keśavānugṛhītā hi sarve yāṃti parāṃ gatim || 33 ||
bhūloke cāṃtarikṣe ca divi tīrthāni yāni vai ||
atītya vartate tāni tīrthānyetaddvijottama || 34 ||
viṣṇubhaktiṃ samāsādya ramante tu suniścitāḥ ||
saṃhṛtya śaktitaḥ kāmaṃ viṣayeṣu hi saṃsthitam ||35 ||
śaktitaḥ sarvato yuktvā śaktistapasi saṃsthitā ||
na teṣāṃ punarāvṛttiḥ kalpakoṭiśatairapi || 36 ||

hanyamāno'pi yo vidvānvasecchastraśatairapi ||
sa yāti paramaṃ sthānaṃ yatra gatvā na śocati ||37||
svargadvāre viyujyeta sa yāti paramāṃ gatim ||
uttaraṃ dakṣiṇaṃ vāpi ayanaṃ na vikalpayet || 38 ||
sarvasteṣāṃ śubhaḥ kālaḥ svargadvāraṃ śrayaṃti ye ||
snānamātreṇa pāpāni vilayaṃ yāṃti dehinām || 39 ||
yāvatpāpāni dehena ye kurvaṃti janāḥ kṣitau ||
ayodhyā paramaṃ sthānaṃ teṣāmīritamādarāt || || 2.8.3.40 ||
jyeṣṭhe māsi site pakṣe paṃcadaśyāṃ viśeṣataḥ ||
tasya sāṃvatsarī yātrā devaiścandrahareḥ smṛtā || 41 ||
tasminnudyāpanaṃ candrasahasraṃ vratayogibhiḥ ||
kāryaṃ prayatnato vipra sarvayajñaphalādhikam|| 42 ||
tasminkṛte mahāpāpakṣayātsvargo bhavennṛṇām || 43||
|| śrīvyāsa uvāca || ||
bhagavanbrūhi tattvena tasya candrahareḥ śubhām||

utpattiṃ ca tathā caṃdravratasyodyāpane vidhim || 44 ||
|| agastya uvāca || ||
ayodhyānilayaṃ viṣṇuṃ natvā śītāṃśurutsukaḥ ||
āgacchattīrthamāhātmyaṃ sākṣātkartuṃ sudhānidhiḥ ||
atrāgatya ca candro'tha tīrthayātrāṃ cakāra saḥ || 45 ||
krameṇa vidhipūrvaṃ ca nānāścaryasamanvitaḥ ||
samārādhya tato viṣṇuṃ tapasā duścareṇa vai || 46 ||
tatprasādaṃ samāsādya svābhidhānapurassaram ||
hariṃ saṃsthāpayāmāsa tena caṃdrahariḥ smṛtaḥ || 47 ||
vāsudevaprasādena tatsthānaṃ jātamadbhutam ||
taddhi guhyatamaṃ sthānaṃ vāsudevasya suvrata || 48 ||
sarveṣāmiva bhūtānāṃ bharturmokṣasya sarvadā ||

asminsiddhāḥ sadā vipra goviṃdavratamāsthitāḥ || 49 ||
nānāliṃgadharā nityaṃ viṣṇulokābhikāṃkṣiṇaḥ ||
abhyasyaṃti paraṃ yogaṃ muktātmāno jiteṃdriyāḥ ||2.8.3.50||

yathā dharmamavāpnoti anyatra na tathā kvacit ||
dānaṃ vrataṃ tathā homaḥ sarvamakṣayatāṃ vrajeta ||51||
sarvakāmaphalaprāptirjāyate prāṇināṃ sadā ||
tasmādatra vidhātavyaṃ prāṇibhiryatnataḥ kramāt ||
dānādikaṃ viprapūjā daṃpatyośca viśeṣataḥ || 52 ||
sarvayajñādhikaphalaṃ sarvatīrthāvagāhanam ||
sarvadevāvalokasya yatpuṇyaṃ jāyate nṛṇām || 53 ||
tatsarvaṃ jāyate puṇyaṃ prāṇināmasya darśanāt ||
tasmādetanmahākṣetraṃ purāṇādiṣu gīyate || 54 ||
udyāpanavidhiścātra nṛbhirdvijapurassaram ||
agre caṃdrahareścandra sahasravratasaṃjñakaḥ || 55 ||
gate varṣadvaye sārddhe paṃcapakṣe dinadvaye ||
divasasyā'ṣṭame bhāge patatyeko'dhimāsakaḥ || 56 ||
tryadhike vā aśītyabde caturmāsayute tataḥ ||
bhaveccandrasahasraṃ tu tāvajjīvati yo naraḥ ||

udyāpanaṃ prakarttavyaṃ tena yātrā prayatnataḥ || 57 ||
yatpuṇyaṃ paramaṃ proktaṃ satataṃ yajñayājinām||
satyavādiṣu yatpuṇyaṃ yatpuṇyaṃ hemadāyini ||
tatpuṇyaṃ labhate vipra sahasrābdasya jīvibhiḥ || 58 ||
sarvasaukhyapradaṃ tādṛkpuṇyavratamihocyate || 59 ||
caturdaśyāṃ śuciḥ snātvā dantadhāvanapūrvakam ||
caritabrahmacaryyaśca jitavākkāyamānasaḥ ||
paurṇamāsyāṃ tathā kṛtvā caṃdrapūjāṃ ca kārayet || 2.8.3.60 ||
pūrvaṃ ca mātaraḥ pūjyā gauryādikrameṇa ca ||
ṛtvijaḥ pūjayedbhaktyā vṛddhiśrāddhapurassaram || 61 ||
prayataiḥ pratimā kāryā caṃdramaṃḍalasannibhā ||
sahasrasaṃkhyā hyathavā tadarddhaṃ vā tadarddhakam ||
nijavittānumānena tadardhena tadarddhikam || 62 ||
tataḥ śraddhānumānādvā kāryā vittānumānataḥ ||
athavā ṣoḍaśa śubhā vidhātavyāḥ prayatnataḥ || 63 ||

caṃdrapūjāṃ tataḥ kuryādāgamoktavidhānataḥ ||
māṣaiḥ ṣoḍaśabhiḥ kāryā pratyekaṃ pratimā śubhā || 64 ||
somamaṃtreṇa homastu kāryo vittānumānataḥ ||
pratimāsthāpanaṃ kuryātsomamaṃtramudīrayet || 65 ||
somotpattiṃ somasūktaṃ pāṭhayecca prayatnataḥ ||
caṃdrapūjāṃ tataḥ kuryādāgamoktavidhānataḥ || 66 ||
caṃdranyāsaṃ kalānyāsaṃ kārayenmaṃḍale jalam ||
ekādaśeṃdriyanyāsaṃ tathaiva vidhipūrvakam || 67 ||
caṃdrabiṃbanibhaṃ kāryyaṃ maṃḍalaṃ śubhataṃḍulaiḥ||
madhye ca kalaśaḥ sthāpyo gavyena payasāplutaḥ || 68 ||
caturasreṣu saṃpūrṇānkalaśānsthāpayedbahiḥ ||
maṃḍale caṃdrapūjā ca kartavyā nāmabhiḥ kramāt || 69 ||
himāṃśave namaścaiva somacaṃdrāya vai namaḥ || 54 ||
caṃdrāya vidhave nityaṃ namaḥ kumudabaṃdhave || 2.8.3.70 ||
sudhāṃśave ca somāya oṣadhīśāya vai namaḥ ||

namo'bjāya mṛgāṃkāya kalānāṃ nidhaye namaḥ || 71 ||
namo nakṣatranāthāya śarvarīpataye namaḥ ||
jaivātṛkāya satataṃ dvijarājāya vai namaḥ || 72 ||
evaṃ ṣoḍaśabhiścaṃdraḥ stotavyo nāmabhiḥ kramāt || 73 ||
tato vai prayato dadyādvidhivanmaṃtrapūrvakam ||
śaṃkhatoyaṃ samādāya sapuṣpaṃ phalacaṃdanam || 74 ||
namaste māsamāsāṃte jāyamāna punaḥpunaḥ ||
gṛhāṇārghyaṃ śaśāṃka tvaṃ rohiṇyā sahito mama ||75||
evaṃ saṃpūjya vidhivacchaśinaṃ praṇato bhavet ||
ṣoḍaśānye ca kalaśā dugdhapūrṇāḥ saratnakāḥ ||76||
savastrācchādanāḥ śāṃtyai dātavyāste dvijanmane ||
abhiṣekaṃ tataḥ kuryātpāyasena jalena tu || 77 ||
ṛtvijāṃ manasastuṣṭiḥ kāryā vittānumānataḥ ||
brāhmaṇaṃ bhojayettatra sakuṭuṃbaṃ viśeṣataḥ || 78 ||
pūjanīyau prayatnena vastraiśca dvijadaṃpatī ||

kartavyaṃ ca tato bhūridakṣiṇādānamuttamam || 79 ||
pratimāśca pradātavyā dvijebhyo dhenupūrvikāḥ ||
suvarṇaṃ rajataṃ vastraṃ tathānnaṃ ca viśeṣataḥ ||
dātavyaṃ caṃdrasuprītyai harṣādevaṃ dvijanmane || 2.8.3.80 ||
upavāsavidhānena dinaśeṣaṃ nayetsudhīḥ ||
anaṃtare ca divase kuryādbhagavadarcanam ||
bāṃdhavaiḥ saha bhuñjīta niyamaṃ ca visarjjayet || 81 ||
evaṃ ca kurute caṃdrasahasraṃ vratamuttamam ||
brahmaghno'pi surāpo'pi steyī ca gurutalpagaḥ ||
vratenānena śuddhātmā caṃdralokaṃ vrajennaraḥ || 82 ||
yādṛśaśca bhavedvipra priyo nārāyaṇasya ca ||
evaṃ karoti niyataṃ kṛtakṛtyo bhavennaraḥ || 83 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe'yodhyāmāhātmye candrasahasravratodyāpanavidhivarṇanaṃ nāma tṛtīyo'dhyāyaḥ || 3 ||

English translation

Summary: The Tīrthas : Svargadvāra : Candrahari: Conclusion of Candra Sahasra Vrata .

Sūta said :

1-3. On hearing these words of the Pot-born Sage with great respect, the intelligent sage Kṛṣṇadvaipāyana spoke these sweet words:

Vyāsa said :

O holy lord, the glory of this Tīrtha is excellent. On hearing this from you my mind has attained supreme delight. Describe accurately another excellent Tīrtha even as I listen. On listening to you, O sage of good holy rites, my mind is not fully satisfied.

Agastya said :

4. It is always destructive of all sins. Listen, O Brāhmaṇa , I shall describe another excellent Tīrtha well-known as Svargadvāra. [1]

5. There is none who is competent to describe in detail the glory of Svargadvāra. Hence, O dear one of good holy rites, listen to a brief (description).

6-7. According to experts, the knowers of Purāṇas , Svargadvāra has an extent of six hundred thirty-six Dhanus to the east of Sahasradhārā in the waters of Sarayū .

8. (I aver it thrice) that it is true, it is the truth. My speech is not untrue. There is no other Tīrtha on a par with Svargadvāra in (the whole of) the sphere of the Cosmic Egg (Brahmāṇḍagolaka).

9. All the celestial and terrestrial Tīrthas leave off their (respective places) in the morning and gather together and stay there as their resort, O sage of good holy rites.

10. Hence the holy bath here should be particularly taken in the morning by a person who desires to get the benefit of the holy plunge in all the Tīrthas for himself.

11. The living beings that cast off their lives inside Svargadvāra, O Brāhmaṇa, go to the supreme abode of Viṣṇu . There is no doubt about it.

12. See that this is the entrance to salvation. It is conducive to the attainment of heaven by men. Hence this excellent Tīrtha has become famous as Svargadvāra.

13. Svargadvāra is exceedingly difficult of access even to the Devas . There is no doubt about it that whatever a man desires there, he obtains it.

14. The highest achievement lies in Svargadvāra. The highest goal lies in Svargadvāra. The Japa performed, the charitable gift offered, the Homa done, the things seen, the penance performed there and the meditation, the Vedic study, done there—all shall have everlasting benefit.

15. All the sin accumulated during thousands of his previous births perishes (completely) (ṃe very moment) one enters Svargadvāra.

16-22. Brāhmaṇas , Kṣatriyas , Vaiśyas , Śūdras , mixed castes, worms, barbarians, all sorts of inferior classes of men, insects, ants, animals and birds—that attain death in Svargadvāra in due course of time, shall become persons (equipped) with Kaumodakī (the iron-club of Viṣṇu) in their hands. All the birds will become the Garuḍa -emblemed Lords. Men will become Viṣṇus in the splendid city of Viṣṇu.

Whether he has any desire or has no desire at all, if one goes to the Tīrtha Svargadvāra and forsakes his life, he will be honoured in the world of Viṣṇu.

Sages, Deities, Siddhas , Sādhyas , Yakṣas , groups of Maruts , those who make divisions in the Tīrtha (Com.) only by means of the sacred thread (?) and the groups of Devas are present here at midday. Hence they consider the midday bath with great respect.

Those who have conquered their sense-organs and observe fast at Svargadvāra and those who observe fast for a month go to the supreme abode.

23. Those who are engaged in giving cooked rice, those who give jewels, those men who gift plots of lands, those who distribute (as gift) cows and clothes to Brāhmaṇas—all these go to the abode of Hari .

24. Siddhas, noble-souled sages, Pitṛs —all these go to heaven through this Tīrtha. Hence this is said to be Svargadvāra (‘gateway to Heaven’).

25. Had himself, the Lord of Devas who has split his person into four and sports about here (as Rāma), stays happily along with his brothers.

26. The Four-faced eternal Lord, the grandfather of the worlds, has forsaken the world of Brahmā and he sports about here along with Devas.

27. Śiva , the permanent resident of Kailāsa , is also stationed there (at Svargadvāra) itself.

28. A mass of sins as huge as Meru or Mandara (mountain) becomes completely destroyed on reaching Svargadvāra.

29. The goal that is attained through perfect knowledge and penances and the goal that is obtained by the people who perform Yajñas , that auspicious goal is decreed for ṃose who die in Svargadvāra.

30. Svargadvāra is resorted to by multitude of sages, Devas and Asuras , engaged in Japa and Homa and also by ascetics desirous of salvation.

31. If in Kaliyuga anyone stays in the city of Rāma, the son of Daśaratha , even for (a period of) half a wink, he obtains that benefit which is obtained by staying at Kāśī for sixty thousand years.

32. Merely by taking the holy bath in Sarayū on Hari's day (i.e. the eleventh lunar day) one attains that goal which is obtained by those endowed with Yogic practice and those who cast off their lives in Vārāṇasī .

33. No one who dies in Svargadvāra sees hell. Blessed by Keśava all of them attain the greatest goal.

34-38. O excellent Brāhmaṇa, this Tīrtha excels all the Tīrthas (which exist) on the earth, in firmament and in heaven.

If people adopt devotion to Viṣṇu and confidently rejoice therein, if they restrain in accordance with their capacity their lustful ardour for sensual objects, if they gather together all their power and engage themselves in penance, they will never return even in hundreds and crores of Kalpas .

Even if a learned man who stays here is killed with hundreds of weapons, he goes to that great region. After going to that place no one bewails.

If anyone dies in Svargadvāra, he attains the greatest goal. There is no question at all whether the period of death is during the Northern Transit of the Sun or the Southern Transit.

39. All times are auspicious to those who resort to Svargadvāra. Merely by taking bath here sins of embodied beings perish.

40. To all the people on the earth who commit whatever amount of sins with their bodies, Ayodhyā has been mentioned as the greatest abode (for the purpose of removing them).

41. It is laid down by Devas that the annual festival of Lord Candrahari is to be celebrated especially on the fifteenth day in the bright half of the month of Jyeṣṭha .

42. On that day the Udyāpana rite (concluding rite) should be performed by those who have observed the holy vow called Candrasahasra. O Brāhmaṇa, it should be performed with scrupulous care. It is conducive to a benefit that is superior to the benefit of all Yajñas.

43. If that is performed, men will obtain heavenly abode because the great sins perish (thereby).

Śrī Vyāsa requested :

44. O holy lord, recount (to me) accurately the highly auspicious origin of Candrahari and also the procedure of the concluding rite (Udyāpana) of the holy vow called Candravrata .

Agastya said :

45-47. After bowing down to Viṣṇu, the resident of Ayodhyā, Moon-god, the storehouse of nectar, was eager to witness personally the glory of the Tīrtha. After coming here Moon-god performed the pilgrimage.

Capable of performing different kinds of miraculous acts, he propitiated Viṣṇu in accordance with the injunctions and in the proper order and by means of penance very difficult to perform.

He obtained his (Lord's) favour. He installed Hari with his own name prefixed (as ' Candra-Hari '). Therefore he (the lord) is known as Candrahari. [2]

48-51. With the favour of Vāsudeva that spot became a miraculous one. Indeed, O sage of good holy rites, that spot of Vāsudeva, the lord of all living beings, became an exceedingly secret (sacred) spot for the purpose of attaining salvation.

In this (holy spot), O Brāhmaṇa, Siddhas have always observed the holy vow of Govinda .

They hold different types of symbols. They are desirous of the world of Viṣṇu. Those (Yogins) who have subdued their sense-organs and are liberated souls, practice the highest type of Yoga (here).

In other places one does not secure as much merit as in this Tīrtha. Charitable gifts, Vratas and Homas —all these shall become infinite in benefit.

52. Living beings always attain their cherished desires and benefits (here). Hence charitable gifts etc., the worship of Brāhmaṇas and particularly of couples, should be performed here by all living beings with great effort and in due order.

53-54. By visiting this, living beings attain all that benefit and the merit which men obtain by visiting all the Deities, by taking the holy bath in all the Tīrthas and by performing all the Yajñas of superior benefits. Hence this is extolled as a great holy spot in Purāṇas etc.

55. The rite of Udyāpana should be performed here with the guidance of Brāhmaṇas in the presence of Candrahari. The Vrata is called Candrasahasra Vrata. [3]

56-57. (According to the reckoning of the Lunar months) when two years, six months, five (?) fortnights and two and one-eighth days pass by there is one intercalary month.

When eighty-three years and four months definitely pass there will be a thousand Moons. [4] If a man lives up to that age he should celebrate the Udyāpana (of this Vrata) and (perform) the pilgrimage with effort.

58. The merit that is declared (as acquired by) performers of continuous sacrifices, by the (life-long) speakers of the truth and donors of gold, that merit is acquired by persons who live (long enough to see a thousand moons).

[The Procedure of Udyāpana]:—

59-64. A meritorious Vrata like that which yields all happiness is described here. On the fourteenth day the devotee should clean his teeth, take his holy bath and remain pure. He should observe restraint in speech, body and mind and take to the vow of celibacy. He should do the same on the full-moon day also and then perform the worship of the Moon.

At the outset the Mothers should be worshipped in the order of Gaurī and others. He should then devoutly worship the Ṛtviks and perform Vṛddhi Śrāddha . The pure devotees should get the replicas

of the lunar sphere made. They should be a thousand in number, half of it or one-fourth of it, or in accordance with one's own means it may be still half of it or even one-fourth of it. Thereafter the worship should be performed as one's own faith and means permit.

Or sixteen auspicious replicas should be made carefully. Thereafter he should perform the worship of Moon-god in accordance with the injunctions of the Āgamas . Everyone of the auspicious replicas should be made of sixteen Māṣas (of gold etc.).

65. The Homa should be performed with the Soma Mantras in accordance with one's riches. He should install the images and recite the Soma Mantras.

66. He should read out (the portion of the story narrating) the origin of Soma and recite the Somasūkta carefully. Thereafter he shall perform the worship of Candra (Moon) in accordance with the injunctions of the Āgamas.

67. He should perform the Nyāsa (symbolical assignment of the part of the body to the deity) rite of the Moon and of the Kalās (digits) in the disc of the Moon. Similarly he shall perform the Nyāsa rite of the eleven organs (including organs of sense and of action) duly. There shall be water kept in the mystic diagram.

68-73. The mystic diagram should resemble the lunar disc. It should be made with auspicious rice grains. The Kalaśa (Pot) shall be placed in the middle and it should be filled with cow's milk. In the four comers of the square outside, the devotee should place the full Kalaśas .

The worship of the Moon should be performed in the Maṇḍala (mystic diagram) in the order of the names:

"Obeisance to Himāṃśu. Obeisance to Śomacandra. Obeisance to Candra, to Vidhu always; obeisance to Kumuda - bandhu ('the kinsman of lilies'); obeisance to Soma, to Sudhāṃśu ('Nectar-rayed'); obeisance to Oṣadhīśa ('lord of medicinal herbs'); obeisance to Abja ('born of water'); to Mṛgāṅka ('one marked by the image of a deer'); obeisance to the storehouse of Kalās ('digits'); obeisance to Nakṣatranātha ('lord of the stars'); obeisance to Śarvarīpati ('lord of the night'); to Jaivātṛka ('me long-lived one'); perpetual obeisance to Dvijarāja ('king of the twice-born')".

Thus the Moon should be worshipped by means of the sixteen names in order.

74. Then the pure devotee should duly offer the water of a conchshell along with the requisite Mantra . He should take the conchshell water along with flowers, fruits and sandal-paste.

75-79. "Obeisance to you, O Śaśāṅka ('having the hare for a mark') who are born again and again at the end of every month; do accept my Arghya along with Rohiṇī ."

After duly worshipping Moon-god, the devotee should bow down to him. Sixteen other Kalaśas filled with milk and covered with cloths along with jewels should be given to a Brāhmaṇa for the sake of peace.

Then he should perform the rite of ablution by means of milk and water. The minds of the Ṛtviks should be propitiated in accordance with one's riches. He should feed a Brāhmaṇa, particularly one with a (large) family. A Brāhmaṇa couple should be worshipped then by means of clothes with great care. Thereafter ample and excellent monetary gift should be made.

80-83. The replicas should be given to Brāhmaṇas along with cows, gold, silver, clothes and cooked rice in particular. All these should be gladly given to a Brāhmaṇa for the propitiation of Moon-goḍ.

The intelligent devotee should spend the rest of the day by observing fast. On the next day he should perform the worship of the Lord. He should take food along with kinsmen. He need not observe the restraints further.

If a person performs this excellent Candra-sahasra-vrata , even if he is a Brāhmaṇa-slayer, drink-addict, thief, or a defiler of the preceptor's bed, he shall become a purified soul by this Vrata.

The man shall go to the world of the Moon. Whatever he was before, O Brāhmaṇa, he shall become a favourite of Nārāyaṇa . If a man performs the Vrata like this regularly, he shall become blessed and contented.

[1]: [1] : This Tīrtha is to the east of Sahasradhārā in the waters of Sarayū. It is 636 Dhanus in extent.

[2]: [2] : The deity called Candra-Hari was installed by Candra (v 47). Its annual festival is celebrated on the 15th day of the bright half of Jyeṣṭha.

[3]: [3] : VV 55-83 describe the Udyāpana (conclusion) of the Candra-Sahasra-Vrata . It is to be done after seeing one thousand full moons i.e. after 83 years and 4 months (v 57). Though it is called a Vrata , it is a Śānti . The procedure given in this Purāṇa is different from what is current now-a-days. Vayovasthābhidha-Śānti-Samuccaya (collection of śantis —pacificatory rites at certain stages of life) by Nārāyaṇa Śāstri Ānjarlekar (K.B. Davale Pub. Bombay) pp. 46-51 give the following procedure for this: Sahasra-Candra . It is to be performed after the completion of 79 (Lunar) years. The main deity is the Moon to whom 1008 or 108 (or according to one's capacity) ghee oblations are to be offered with the Mantra ' navo navo bhavati '. The next Adhidevatā is Tryambaka whom 108 or 28 (or as per one's capacity) ghee oblations are to be offered with the Mantra tryambakaṃ yajāmahe ; the next deity to be propitiated is Sun-god (Kāla-svarūpa sūrya) to whom 28 or 8 (or as per one's capacity) ghee-oblations are to be offered with the Mantra ākṛṣṇena . Lastly the Nakṣatra-devatā, the star or Nakṣatra under which the Yajamāna is born is to be propitiated with 28 or 8 ghee oblations.

[4]: [4] : According to calculation of the Solar Year this reconciles the previous statement.

Sanskrit source · English chapter witness

Ayodhyā-māhātmya · Chapter 4

The Greatness of Dharmahari

Chapter 183 of 221 · 67 detected Sanskrit verse markers

Sanskrit

।। अगस्त्य उवाच ।। ।।
तस्माच्चंद्रहरिस्थानादाग्नेय्यां दिशि संस्थितः ।।
देवो धर्महरिर्न्नाम कलिकल्मषनाशकः ।। १ ।।
वेदवेदाङ्गतत्त्वज्ञः स्वकर्मपरिनिष्ठितः ।।
पुरा समागतो धर्मस्तीर्थयात्राचिकीर्षया ।। २ ।।
आगत्य च चकारोच्चैर्यात्रां तत्रादरेण सः ।।
दृष्ट्वा माहात्म्यमतुलमयोध्यायाः सविस्मयः ।। ३ ।।
विधाय स्वभुजावूर्ध्वौ विप्रोऽवोचन्मुदान्वितः ।।
अहो रम्यमिदं तीर्थमहो माहात्म्यमुत्तमम् ।। ४ ।।
अयोध्यासदृशी कापि दृश्यते नापरा पुरी ।।
या न स्पृशति वसुधां विष्णुचक्रस्थिताऽनिशम् ।।।। ५ ।।
यस्यां स्थितो हरिः साक्षात्सेयं केनोपमीयते ।।
अहो तीर्थानि सर्वाणि विष्णुलोकप्रदानि वै ।। ६ ।।
अहो विष्णुरहो तीर्थमयोध्याऽहो महापुरी ।।
अहो माहात्म्यमतुलं किं न श्लाघ्यमिहास्थितम् ।। ७ ।।

इत्युक्त्वा तत्र बहुशो ननर्त प्रमदाकुलः ।।
धर्मो माहात्म्यमालोक्य अयोध्याया विशेषतः ।। ८ ।।
तं तथा नर्तमानं वै धर्मं दृष्ट्वा कृपान्वितः ।।
आविर्बभूव भगवान्पीतवासा हरिः स्वयम् ।।
तं प्रणम्य च धर्मोऽथ तुष्टाव हरिमादरात् ।। ९ ।।
।। धर्म उवाच ।। ।।
नमः क्षीराब्धिवासाय नमः पर्यंकशायिने ।।
नमः शंकरसंस्पृष्टदिव्यपादाय विष्णवे ।। 2.8.4.१० ।।
भक्त्यार्च्चितसुपादाय नमोऽजादिप्रियाय ते ।।
शुभांगाय सुनेत्राय माधवाय नमो नमः ।। ११ ।।
नमोऽरविन्दपादाय पद्मनाभाय वै नमः ।।
नमः क्षीराब्धिकल्लोलस्पृष्टगात्राय शार्ङ्गिणे ।। १२ ।।
ॐ नमो योगनिद्राय योगर्क्षेभावितात्मने ।।
ताक्ष्यासनाय देवाय गोविन्दाय नमोनमः ।। १३ ।।
सुकेशाय सुनासाय सुललाटाय चक्रिणे ।।

सुवस्त्राय सुवर्णाय श्रीधराय नमोनमः ।। १४ ।।
सुबाहवे नमस्तुभ्यं चारुजंघाय ते नमः ।।
सुवासाय सुदिव्याय सुविद्याय गदाभृते ।। १५ ।।
केशवाय च शांताय वामनाय नमोनमः ।।
धर्मप्रियाय देवाय नमस्ते पीतवाससे ।। १६ ।।
।। अगस्त्य उवाच ।। ।।
इति स्तुतो जगन्नाथो धर्मेण श्रीपतिर्मुदा ।।
उवाच स हृषीकेशः प्रीतो धर्ममुदारधीः ।। १७ ।।
।। श्रीभगवानुवाच ।। ।।
तुष्टोऽहं भवतो धर्म स्तोत्रेणानेन सुव्रत ।।
वरं वरय धर्मज्ञ यस्ते स्यान्मनसः प्रियः ।। १८ ।।
स्तोत्रेणानेन यः स्तौति मानवो मामतन्द्रितः ।।
सर्वान्कामानवाप्नोति पूजितः श्रीयुतःसदा।। १९ ।।
।। धर्म उवाच ।। ।।
यदि तुष्टोसि भगवन्देवदेव जगत्पते ।।

त्वामहं स्थापयाम्यत्र निजनाम्ना जगद्गुरो ।। 2.8.4.२० ।।
।। अगस्त्य उवाच ।। ।।
एवमस्त्विति संप्रोच्याभवद्धर्महरिर्विभुः ।।
स्मरणादेव मुच्येत नरो धर्महरेर्विभोः ।। २१ ।।
सरयूसलिले स्नात्वा सुचिंताकुलमानसः ।।
देवं धर्महरिं पश्येत्सर्वपापैः प्रमुच्यते ।। २२ ।।
अत्र दानं तथा होमं जपो ब्राह्मणभोजनम् ।।
सर्वमक्षयतां याति विष्णुलोके निवासकृत् ।। २३ ।।
अज्ञानाज्ज्ञानतो वापि यत्किंचिद्दुष्कृतं भवेत् ।।
प्रायश्चित्तं विधातव्यं तन्नाशाय प्रयत्नतः ।। २४ ।।
प्रायश्चित्तेन विधिना पापं तस्य प्रणश्यति।।
तस्मादत्र प्रकर्त्तव्यं प्रायश्चित्तं विधानतः ।। २५ ।।
अज्ञानाज्ज्ञानतो वापि राजादेर्निग्रहात्तथा ।।
नित्यकर्मनिवृत्तिः स्याद्यस्य पुंसोऽवशात्मनः ।।
तेनाप्यत्र विधातव्यं प्रायश्चित्तं प्रयत्नतः ।। २६ ।।

अत्र साक्षात्स्वयं देवो विष्णुर्वसति सादरः ।।
तस्माद्वर्णयितुं शक्यो महिमा न हि मानवैः ।। २७ ।।
आषाढे शुक्ल पक्षस्य एकादश्यां द्विजोत्तम ।।
तस्य सांवत्सरी यात्रा कर्तव्या तु विधानतः ।। २८ ।।
स्वर्गद्वारे नरः स्नात्वा दृष्ट्वा धर्महरिं विभुम् ।।
सर्वपापविशुद्धात्मा विष्णुलोके वसेत्सदा ।। २९ ।।
तस्माद्दक्षिणदिग्भागे स्वर्णस्य खनिरुत्तमा ।।
यत्र चक्रे स्वर्णवृष्टिं कुबेरो रघुजाद्भयात् ।। 2.8.4.३० ।। ।।
।। व्यास उवाच ।। ।।

भगवन्ब्रूहि तत्त्वज्ञ स्वर्णवृष्टिरभूत्कथम् ।।
कुबेरस्य कथं भीतिरुत्पन्ना रघुभूपतेः ।। ३१ ।।
एतत्सर्वं समाचक्ष्व विस्तरान्मम सुव्रत ।।
श्रुत्वा कथारहस्यानि न तृप्यति मनो मम ।। ३२ ।।
।। अगस्त्य उवाच ।। ।।
शृणु विप्र प्रवक्ष्यामि स्वर्णस्योत्पत्तिमुत्तमाम् ।।

यस्य श्रवणतो नृणां जायते विस्मयो महान् ।। ३३ ।।
आसीत्पुरा रघुपतिरिक्ष्वाकुकुलवर्द्धनः ।।
रघुर्निजभुजोदारवीर्यशासितभूतलः ।। ३४ ।।
प्रतापतापितारातिवर्गव्याख्यातसद्यशाः ।।
प्रजाः पालयता सम्यक्तेननीतिमता सता ।।३५।।
यशःपूरेण समलिप्ता दिशो दश सितत्विषा ।।
स चक्रे प्रौढविभवसाधनां विजयक्रमात् ।। ३६ ।।
नानादेशान्समाक्रम्य चतुरंगबलान्वितः ।।
भूतानि वशमानीय वसु जग्राह दण्डतः।।३७।।
उत्कृष्टान्नृपतीन्वीरो दंडयित्वा बलाधिकान् ।।
रत्नानि विविधान्याशु जग्राहातिबलस्तदा ।।३८।।
स विजित्य दिशः सर्वा गृहीत्वा रत्नसंचयम्।।
अयोध्यामागतो राजा राजधानीं च तां शुभाम्।। ३९ ।।
तत्रागत्य च काकुत्स्थो यज्ञायोत्सुकमानसः ।।
चकार निर्मलां बुद्धिं निजवंशोचितक्रियाम।।2.8.4.४०।।

वसिष्ठं मुनिमाज्ञाय वामदेवं च कश्यपम् ।। ४१ ।।
अन्यानपि मुनिश्रेष्ठान्नानातीर्थसमाश्रितान् ।।
समानयद्विनीतेन द्विजवर्येण भूपतिः ।। ४२ ।।
दृष्ट्वा स्थितान्स तान्सर्वान्प्रदीप्तानिव पावकान् ।।
तानागतान्विदित्वाथ रघुः परपुरंजयः ।।
निश्चक्राम यथान्यायं स्वयमेव महायशाः ।। ४३ ।।
ततो विनीतवत्सर्वान्काकुत्स्थो द्विजसत्तमान् ।।
उवाच धर्मयुक्तं च वचनं यज्ञसिद्धये ।। ४४ ।।
।। रविरुवाच ।।
मुनयः सर्व एवैते यूयं शृणुत मद्वचः ।।
यज्ञं विधातुमिच्छामि तत्राज्ञां दातुमर्हथ ।। ४५ ।।
सांप्रतं मामको यज्ञो युक्तः स्यान्मुनिसत्तमाः ।।
एतद्विचार्य्य तत्त्वेन ब्रूत यूयं मुनीश्वराः ।। ।। ४६ ।।
।। मुनय ऊचुः ।। ।।
राजन्विश्वजिदाख्यातो यज्ञानां यज्ञ उत्तमः ।।

सांप्रतं कुरु तं यत्नान्मा विलंबं वृथा कृथाः ।। ४७ ।। ।।
।। अगस्त्य उवाच ।।

नृपश्चक्रे ततो यज्ञं विश्वदिग्जयसंज्ञितम् ।।
नानासंभारमधुरं कृतसर्वस्वदक्षिणम् ।। ४८ ।।
नानाविधेन दानेन मुनिसंतोषहर्षकृत् ।।
सर्वस्वमेव प्रददौ द्विजेभ्यो बहुमानतः ।।४९।।
तेषु विश्वेषु यातेषु पूजितेषु गृहान्स्वकान् ।।
बन्धुष्वपि च तुष्टेषु मुनिषु प्रणतेषु च ।। 2.8.4.५० ।।
तेन यज्ञेन विधिवद्विहितेन नरेश्वरः ।।
शुशुभे शोभनाचारः स्वर्गे देवेंद्रवत्क्षणात् ।। ५१ ।।
तत्रांतरे समभ्यायान्मुनिर्यमवतां वरः ।।
विश्वामित्रमुनेरंतेवासी कौत्स इति स्मृतः ।। ५२ ।।
दक्षिणार्थं गुरोर्द्धीमान्पावितुं तं नरेश्वरम् ।।
चतुर्दशसुवर्णानां कोटीराहर सत्वरम् ।। ।। ५३ ।।
मद्दक्षिणेति गुरुणा निर्बन्धाद्याचितो रुषा ।।

आगतः स मुनिः कौत्सस्ततो याचितुमादरात् ।।
रघुं भूपालतिलकं दत्तसर्वस्वदक्षिणम् ।। ।। ५४ ।।
तमागतमभिप्रेत्य रघुरादरतस्तदा ।।
उत्थाय पूजयामास विधिवत्स परंतपः ।।
सपर्य्यासीत्तस्य सर्वा मृत्पात्रविहितक्रिया ।। ५५ ।।
पूजासंभारमालोक्य तादृशं तं मुनीश्वरः ।।
विस्मितोऽभून्निरानन्दो दक्षिणाऽऽशां परित्यजन् ।।
उवाच मधुरं वाक्यं वाक्यज्ञानविशारदः ।। ।। ५६ ।।
।। कौत्स उवाच ।। ।।
राजन्नभ्युदयस्तेऽस्तु गच्छाम्यन्यत्र सांप्रतम् ।। ५७ ।।
गुर्वर्थाहरणायैव दत्तसर्वस्वदक्षिणम् ।।
त्वां न याचे धनाभावादतोऽन्यत्र व्रजाम्यहम् ।। ५८ ।।
।। अगस्त्य उवाच ।। ।।
इत्युक्तस्तेन मुनिना रघुः परपुरंजयः ।।
क्षणं ध्यात्वाऽब्रवीदेनं विनयाद्विहितांजलिः ।। ५९ ।।

।। रघुरुवाच ।। ।।
भगवंस्तिष्ठ मे हर्म्ये दिनमेकं मुनिव्रत ।।
यावद्यतिष्ये भगवन्भवदर्थार्थमुच्चकैः ।। 2.8.4.६० ।।
।। अगस्त्य उवाच ।। ।।
इत्युक्त्वा परमोदारवचो मुनिमुदारधीः ।।
प्रतस्थे च रघुस्तत्र कुबेरविजिगीषया ।। ६१ ।।
तमायांतं कुबेरोऽथ विज्ञाप्य वचनोदितैः ।।
प्रसन्नमनसं चक्रे वृष्टिं स्वर्णस्य चाक्षयाम् ।। ६२ ।।
स्वर्णवृष्टिरभूद्यत्र सा स्वर्णखनिरुत्तमा ।।
स मुनिं दर्शयामास खनिं तेन निवेदिताम्।। ६३ ।।

तस्मै समर्पयामास तां रघुः खनिमुत्तमाम् ।।
मुनीन्द्रोऽपि गृहीत्वाशु ततो गुर्वर्थमादरात् ।। ६४ ।।
राज्ञे निवेदयामास सर्वमन्यद्व्रणाधिकः ।।
वरानथ ददौ तुष्टः कौत्सो मतिमतां वरः ।। ६५ ।।
।। कौत्स उवाच ।। ।।

राजँल्लभस्व सत्पुत्रं निजवंशगुणान्वितम् ।।
इयं स्वर्णखनिस्तूर्णं मनोभीष्टफलप्रदा ।। ६६ ।।
भूयादत्र परं तीर्थं सर्वपापहरं सदा ।।
अत्र स्नानेन दानेन नृणां लक्ष्मीः प्रजायते ।। ६७ ।।
वैशाखे शुक्लद्वादश्यां यात्रा सांवत्सरी स्मृता ।।
नानाभीष्टफलप्राप्तिर्भूयान्मद्वचसा नृणाम् ।। ६८ ।।
।। अगस्त्य उवाच ।। ।।
इति दत्त्वा वरान्राज्ञे कौत्सः संतुष्टमानसः ।।
प्रतस्थे निजकार्यार्थे गुरोराश्रममुत्सुकः ।। ६९ ।।
राजा स कृतकृत्योऽथ शेषं संगृह्य तद्धनम्।।
द्विजेभ्यो विधिवद्दत्त्वा पालयामास वै प्रजाः ।। 2.8.4.७० ।।
एवं स्वर्णखनेर्जातं माहात्म्यं च मुनीश्वरात् ।। ७१ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डेऽयोध्यामाहात्म्ये धर्महरिस्वर्णखनिमाहात्म्यवर्णनंनाम चतुर्थोऽध्यायः ।। ४ ।।

Roman transliteration

|| agastya uvāca || ||
tasmāccaṃdraharisthānādāgneyyāṃ diśi saṃsthitaḥ ||
devo dharmaharirnnāma kalikalmaṣanāśakaḥ || 1 ||
vedavedāṅgatattvajñaḥ svakarmapariniṣṭhitaḥ ||
purā samāgato dharmastīrthayātrācikīrṣayā || 2 ||
āgatya ca cakāroccairyātrāṃ tatrādareṇa saḥ ||
dṛṣṭvā māhātmyamatulamayodhyāyāḥ savismayaḥ || 3 ||
vidhāya svabhujāvūrdhvau vipro'vocanmudānvitaḥ ||
aho ramyamidaṃ tīrthamaho māhātmyamuttamam || 4 ||
ayodhyāsadṛśī kāpi dṛśyate nāparā purī ||
yā na spṛśati vasudhāṃ viṣṇucakrasthitā'niśam |||| 5 ||
yasyāṃ sthito hariḥ sākṣātseyaṃ kenopamīyate ||
aho tīrthāni sarvāṇi viṣṇulokapradāni vai || 6 ||
aho viṣṇuraho tīrthamayodhyā'ho mahāpurī ||
aho māhātmyamatulaṃ kiṃ na ślāghyamihāsthitam || 7 ||

ityuktvā tatra bahuśo nanarta pramadākulaḥ ||
dharmo māhātmyamālokya ayodhyāyā viśeṣataḥ || 8 ||
taṃ tathā nartamānaṃ vai dharmaṃ dṛṣṭvā kṛpānvitaḥ ||
āvirbabhūva bhagavānpītavāsā hariḥ svayam ||
taṃ praṇamya ca dharmo'tha tuṣṭāva harimādarāt || 9 ||
|| dharma uvāca || ||
namaḥ kṣīrābdhivāsāya namaḥ paryaṃkaśāyine ||

namaḥ śaṃkarasaṃsprṣṭadivyapādāya viṣṇave || 2.8.4.10 ||
bhaktyārccitasupādāya namo'jādipriyāya te ||
śubhāṃgāya sunetrāya mādhavāya namo namaḥ || 11 ||
namo'ravindapādāya padmanābhāya vai namaḥ ||
namaḥ kṣīrābdhikallolasprṣṭagātrāya śārṅgiṇe || 12 ||
oṃ namo yoganidrāya yogarkṣairbhāvitātmane ||
tārkṣyāsanāya devāya govindāya namonamaḥ || 13 ||
sukeśāya sunāsāya sulalāṭāya cakriṇe ||

suvastrāya suvarṇāya śrīdharāya namonamaḥ || 14 ||
subāhave namastubhyaṃ cārujaṃghāya te namaḥ ||
suvāsāya sudivyāya suvidyāya gadābhṛte || 15 ||
keśavāya ca śāṃtāya vāmanāya namonamaḥ ||
dharmapriyāya devāya namaste pītavāsase || 16 ||
|| agastya uvāca || ||
iti stuto jagannātho dharmeṇa śrīpatirmudā ||
uvāca sa hṛṣīkeśaḥ prīto dharmamudāradhīḥ || 17 ||
|| śrībhagavānuvāca || ||
tuṣṭo'haṃ bhavato dharma stotreṇānena suvrata ||
varaṃ varaya dharmajña yaste syānmanasaḥ priyaḥ || 18 ||
stotreṇānena yaḥ stauti mānavo māmatandritaḥ ||
sarvānkāmānavāpnoti pūjitaḥ śrīyutaḥsadā|| 19 ||
|| dharma uvāca || ||
yadi tuṣṭosi bhagavandevadeva jagatpate ||

tvāmahaṃ sthāpayāmyatra nijanāmnā jagadguro || 2.8.4.20 ||
|| agastya uvāca || ||
evamastviti saṃprocyābhavaddharmaharirvibhuḥ ||
smaraṇādeva mucyeta naro dharmaharervibhoḥ || 21 ||
sarayūsalile snātvā suciṃtākulamānasaḥ ||
devaṃ dharmahariṃ paśyetsarvapāpaiḥ pramucyate || 22 ||
atra dānaṃ tathā homaṃ japo brāhmaṇabhojanam ||
sarvamakṣayatāṃ yāti viṣṇuloke nivāsakṛt || 23 ||
ajñānājjñānato vāpi yatkiṃciddusḳrtaṃ bhavet ||
prāyaścittaṃ vidhātavyaṃ tannāśāya prayatnataḥ || 24 ||
prāyaścittena vidhinā pāpaṃ tasya praṇaśyati||
tasmādatra prakarttavyaṃ prāyaścittaṃ vidhānataḥ || 25 ||
ajñānājjñānato vāpi rājādernigrahāttathā ||
nityakarmanivṛttiḥ syādyasya puṃso'vaśātmanaḥ ||
tenāpyatra vidhātavyaṃ prāyaścittaṃ prayatnataḥ || 26 ||

atra sākṣātsvayaṃ devo viṣṇurvasati sādaraḥ ||
tasmādvarṇayituṃ śakyo mahimā na hi mānavaiḥ || 27 ||
āṣāḍhe śukla pakṣasya ekādaśyāṃ dvijottama ||
tasya sāṃvatsarī yātrā kartavyā tu vidhānataḥ || 28 ||
svargadvāre naraḥ snātvā dṛṣṭvā dharmahariṃ vibhum ||
sarvapāpaviśuddhātmā viṣṇuloke vasetsadā || 29 ||
tasmāddakṣiṇadigbhāge svarṇasya khaniruttamā ||
yatra cakre svarṇavṛṣṭiṃ kubero raghujādbhayāt || 2.8.4.30 || ||
|| vyāsa uvāca || ||
bhagavanbrūhi tattvajña svarṇavṛṣṭirabhūtkatham ||
kuberasya kathaṃ bhītirutpannā raghubhūpateḥ || 31 ||
etatsarvaṃ samācakṣva vistarānmama suvrata ||

śrutvā kathārahasyāni na tṛpyati mano mama || 32 ||
|| agastya uvāca || ||
śṛṇu vipra pravakṣyāmi svarṇasyotpattimuttamām ||

yasya śravaṇato nṛṇāṃ jāyate vismayo mahān || 33 ||
āsītpurā raghupatirikṣvākukulavarddhanaḥ ||
raghurnijabhujodāravīryaśāsitabhūtalaḥ || 34 ||
pratāpatāpitārātivargavyākhyātasadyaśāḥ ||
prajāḥ pālayatā samyaktenanītimatā satā ||35||
yaśaḥpūreṇa samaliptā diśo daśa sitatviṣā ||
sa cakre prauḍhavibhavasādhanāṃ vijayakramāt || 36 ||
nānādeśānsamākramya caturaṃgabalānvitaḥ ||
bhūtāni vaśamānīya vasu jagrāha daṇḍataḥ||37||
utkṛṣṭānnṛpatīnvīro daṃḍayitvā balādhikān ||
ratnāni vividhānyāśu jagrāhātibalastadā ||38||
sa vijitya diśaḥ sarvā gṛhītvā ratnasaṃcayam||
ayodhyāmāgato rājā rājadhānīṃ ca tāṃ śubhām|| 39 ||
tatrāgatya ca kākutstho yajñāyotsukamānasaḥ ||
cakāra nirmalāṃ buddhiṃ nijavaṃśocitakriyāma||2.8.4.40||

vasiṣṭhaṃ munimājñāya vāmadevaṃ ca kaśyapam || 41 ||
anyānapi muniśreṣṭhānnānātīrthasamāśritān ||
samānayadvinītena dvijavaryeṇa bhūpatiḥ || 42 ||
dṛṣṭvā sthitānsa tānsarvānpradīptāniva pāvakān ||
tānāgatānviditvātha raghuḥ parapuraṃjayaḥ ||
niścakrāma yathānyāyaṃ svayameva mahāyaśāḥ || 43 ||
tato vinītavatsarvānkākutstho dvijasattamān ||
uvāca dharmayuktaṃ ca vacanaṃ yajñasiddhaye || 44 ||
|| raviruvāca ||
munayaḥ sarva evaite yūyaṃ śṛṇuta madvacaḥ ||
yajñaṃ vidhātumicchāmi tatrājñāṃ dātumarhatha || 45 ||
sāṃprataṃ māmako yajño yuktaḥ syānmunisattamāḥ ||
etadvicāryya tattvena brūta yūyaṃ munīśvarāḥ || || 46 ||
|| munaya ūcuḥ || ||
rājanviśvajidākhyāto yajñānāṃ yajña uttamaḥ ||

sāṃprataṃ kuru taṃ yatnānmā vilaṃbaṃ vṛthā kṛthāḥ || 47 || ||
|| agastya uvāca ||
nṛpaścakre tato yajñaṃ viśvadigjayasaṃjñitam ||
nānāsaṃbhāramadhuraṃ kṛtasarvasvadakṣiṇam || 48 ||
nānāvidhena dānena munisaṃtoṣaharṣakṛt ||
sarvasvameva pradadau dvijebhyo bahumānataḥ ||49||
teṣu viśveṣu yāteṣu pūjiteṣu gṛhānsvakān ||
bandhuṣvapi ca tuṣṭeṣu muniṣu praṇateṣu ca || 2.8.4.50 ||
tena yajñena vidhivadvihitena nareśvaraḥ ||
śuśubhe śobhanācāraḥ svarge deveṃdravatkṣaṇāt || 51 ||
tatrāṃtare samabhyāyānmuniryamavatāṃ varaḥ ||
viśvāmitramuneraṃtevāsī kautsa iti smṛtaḥ || 52 ||
dakṣiṇārthaṃ gurorddhīmānpāvituṃ taṃ nareśvaram ||
caturdaśasuvarṇānāṃ koṭīrāhara satvaram || || 53 ||
maddakṣiṇeti guruṇā nirbandhādyācito ruṣā ||

āgataḥ sa muniḥ kautsastato yācitumādarāt ||
raghuṃ bhūpālatilakaṃ dattasarvasvadakṣiṇam || || 54 ||
tamāgatamabhipretya raghurādaratastadā ||
utthāya pūjayāmāsa vidhivatsa paraṃtapaḥ ||
saparyyāsīttasya sarvā mṛtpātravihitakriyā || 55 ||
pūjāsaṃbhāramālokya tādṛśaṃ taṃ muniśvaraḥ ||
vismito'bhūnnirānando dakṣiṇā"śāṃ parityajan ||
uvāca madhuraṃ vākyaṃ vākyajñānaviśāradaḥ || || 56 ||
|| kautsa uvāca || ||
rājannabhyudayaste'stu gacchāmyanyatra sāṃpratam || 57 ||
gurvarthāharaṇāyaiva dattasarvasvadakṣiṇam ||
tvāṃ na yāce dhanābhāvādato'nyatra vrajāmyaham || 58 ||
|| agastya uvāca || ||
ityuktastena muninā raghuḥ parapuraṃjayaḥ ||
kṣaṇaṃ dhyātvā'bravīdenaṃ vinayādvihitāṃjaliḥ || 59 ||

|| raghuruvāca || ||
bhagavaṃstiṣṭha me harmye dinamekaṃ munivrata ||
yāvadyatiṣye bhagavanbhavadarthārthamuccakaiḥ || 2.8.4.60 ||
|| agastya uvāca || ||
ityuktvā paramodāravaco munimudāradhīḥ ||
pratasthe ca raghustatra kuberavijigīṣayā || 61 ||
tamāyāṃtaṃ kubero'tha vijñāpya vacanoditaiḥ ||
prasannamanasaṃ cakre vṛṣṭiṃ svarṇasya cākṣayām || 62 ||
svarṇavṛṣṭirabhūdyatra sā svarṇakhaniruttamā ||
sa muniṃ darśayāmāsa khaniṃ tena niveditām|| 63 ||
tasmai samarpayāmāsa tāṃ raghuḥ khanimuttamām ||
munīndro'pi gṛhītvāśu tato gurvarthamādarāt || 64 ||
rājñe nivedayāmāsa sarvamanyadguṇādhikaḥ ||
varānatha dadau tuṣṭaḥ kautso matimatāṃ varaḥ || 65 ||
|| kautsa uvāca || ||

rāja~llabhasva satputraṃ nijavaṃśaguṇānvitam ||
iyaṃ svarṇakhanistūrṇaṃ manobhīṣṭaphalapradā || 66 ||
bhūyādatra paraṃ tīrthaṃ sarvapāpaharaṃ sadā ||
atra snānena dānena nṛṇāṃ lakṣmīḥ prajāyate || 67 ||
vaiśākhe śukladvādaśyāṃ yātrā sāṃvatsarī smṛtā ||
nānābhīṣṭaphalaprāptirbhūyānmadvacasā nṛṇām || 68 ||
|| agastya uvāca || ||
iti dattvā varānrājñe kautsaḥ saṃtuṣṭamānasaḥ ||
pratasthe nijakāryārthe gurorāśramamutsukaḥ || 69 ||
rājā sa kṛtakṛtyo'tha śeṣaṃ saṃgṛhya taddhanam||
dvijebhyo vidhivaddattvā pālayāmāsa vai prajāḥ || 2.8.4.70 ||
evaṃ svarṇakhanerjātaṃ māhātmyaṃ ca munīśvarāt || 71 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe'yodhyāmāhātmye dharmaharisvarṇakhanimāhātmyavarṇanaṃnāma caturtho'dhyāyaḥ || 4 ||

English translation

Note: This deity [viz., Dharmahari] is to the south-east of Candra - Hari . It got its name from its founder (installer) Brāhmaṇa Dharma who propitiated Viṣṇu and was allowed to prefix his name to Viṣṇu's idol. Its annual festival is celebrated on the eleventh day of the bright half of Āṣāḍha .

Agastya said :

1. From the holy spot of Candrahari in the south-eastern direction, there is the deity by name Dharmahari who is the destroyer of the sins of Kali Age.

2. Formerly a Brāhmaṇa named Dharma who was conversant with the principles of the Vedas and Vedāṅgas and who scrupulously adhered to his duties, came here on a pilgrimage.

3. After arriving he conducted an extensive pilgrimage with great respect here. He was surprised on noticing the matchless glory of Ayodhyā .

4. Lifting up his arms, the Brāhmaṇa proclaimed joyously: “Oh! How very beautiful is this Tīrtha ! Oh! How excellent is its glory!

5. No other city like Ayodhyā is seen. Being always stationed on the Discus of Viṣṇu, it never touches the earth.

6. As Hari Himself is stationed in it, with which (city) can it be compared? Oh! All the Tīrthas (here) are the bestowers of the world of Viṣṇu.

7. Oh, Viṣṇu! Oh, Tīrtha! Oh, great city of Ayodhyā! Oh, matchless glory! Which one stationed here is not worthy of praise? Everything hereof is extremely praiseworthy.”

8-9. After saying this, Dharma was overwhelmed with rapturous delight and danced there in various ways after observing particularly the glory of Ayodhyā.

On seeing Dharma dancing thus the yellow-robed Lord Hari who became kind and compassionate, manifested himself before him. Dharma bowed down to Hari and eulogized him with great respect.

Dharma said :

10. Obeisance to the Lord residing in the Ocean of Milk. Bow to the Lord lying on a couch (of Śeṣa). Obeisance to Viṣṇu whose divine feet are touched by Śaṅkara .

11. Obeisance to the Lord whose excellent feet are devoutly worshipped. Hail to you, the favourite one of Aja (Brahmā) and others! Repeated obeisance to Mādhava of splendid limbs and excellent eyes.

12. Obeisance to the Lord with lotus-like feet; to the lotus-navelled one; obeisance to the Śārṅga -bearing one whose body is touched by the waves of the Ocean of Milk.

13. Oṃ, salute to the Lord having Yogic Slumber; to the Lord whose Ātman is meditated upon by leading Yogins . Repeated obeisance to the Lord seated on Garuḍa , and to Govinda .

14. Obeisance, obeisance to Śrīdhara who has excellent tresses, nose and forehead; to the discus-bearing Lord who has good robes and good complexion.

15. Obeisance to you with good mighty arms. Bow to you having fascinating shanks. (Hail) to the Lord having good residence and learning; (obeisance) to the exceedingly divine macebearing Lord.

16. Obeisance, obeisance to Keśava , the quiescent one, to Vāmana . Obeisance to you fond of Dharma; to the Lord having yellow robes.

Agastya said :

17. On being eulogized thus by Dharma, the liberal-minded Hṛṣīkeśa , the delighted Lord of Śrī, the Lord of the universe joyously spoke to Dharma, these words:

Śrī Bhagavān said :

18-19. O Dharma of good holy rites, I am delighted by this prayer of yours. O (Brāhmaṇa) conversant with Dharma, choose a boon, whatever appeals to your mind. The man who with alertness eulogizes me by means of this prayer attains all cherished desires. He is worshipped and is always endowed with glory and prosperity.

Dharma said :

20. O Lord, if you are pleased, O Lord of Devas , O Lord of the universe, I shall install you (here) with my name (prefixed), O Sire of the universe.

Agastya said :

21. After saying “Let it be so”, the Lord became Dharmahari. Merely by remembering Lord Dharmahari a man becomes liberated.

22. The devotee should take his bath in the waters of Sarayū with his mind full of pious thoughts and witness Lord Dharmahari. He shall then be liberated from all sins.

23. The rites of charitable gifts, Homa , Japa and the feeding of Brāhmaṇas performed here shall become infinite in benefit and are conducive to the attainment of residence in the world of Viṣṇu.

24. In case any evil has been committed knowingly or unknowingly, expiatory rites should be performed scrupulously for dispelling it.

25. By the due performance of the expiatory rite his sin perishes. Hence expiatory rites must be performed here in accordance with the injunctions.

26. If there is any break or omission of the daily routine of religious rites knowingly or unknowingly, or on account of being restrained by the king or others, in case a man is under duress, the expiatory rites should be performed by him with great care.

27. Here Lord Viṣṇu himself resides with great love. Hence the greatness (of this) cannot be described by human beings.

28. On the eleventh day in the bright half of Āṣāḍha, his annual festival is to be celebrated in accordance with the injunctions, O excellent Brāhmaṇa.

29. By taking the holy bath in Svargadvāra and by visiting Lord Dharmahari, the devotee shall be rid of all his sins and shall always dwell in the world of Viṣṇu.

30. To the south of this is an excellent mine of gold. [1] It was here that Kubera caused a great downpour of gold because he became afraid of Raghu .

Vyāsa said :

31. O illustrious one, O knower of truth, tell me how the shower of gold took place? Why was Kubera frightened of King Raghu?

32. Narrate all this in detail, O (sage) of good holy rites. By listening to the (holy) tales and (divine) secrets my mind is not satiated.

Agastya said :

33. Listen, O Brāhmaṇa, I shall tell you about the excellent origin of the gold. Hearing about it (i.e. the showering) causes great surprise to people.

34. Formerly there was a king (named) Raghu who caused the race of Ikṣvāku to flourish. He administered the entire world with excellent vigour and prowess of his own arms.

35-40. By means of his exalted prowess he had harassed his enemies who then (sang songs of) praise of his good reputation. As he protected his subjects very well and justly, his spotlessly pure glory spread in all the ten quarters.

By means of his conquest he accumulated a great lot of riches. He invaded different countries with fully equipped four divisions of his army. He won over all living beings and levied taxes and tributes through the threat of punishment.

The heroic king subjugated great kings with power and influence. Then he seized from them different kinds of precious stones. Powerful that he was, he conquered all the quarters and gathered together heaps of gems. Then the king returned to his splendid capital Ayodhyā.

After his return to his capital city, the descendant of Kakutstha became eager to perform a Yajña . He had the pure and pious idea of performing a good holy rite befitting his family.

41-42. Realizing (his duty), the king, through his well disciplined and excellent Brāhmaṇa (adviser) brought Vasiṣṭha , Vāmadeva , Kaśyapa and other excellent sages who had been living in different holy places.

43. Having learnt that they had arrived and on seeing them all staying like (so many) blazing fires, Raghu, the highly glorious conqueror of the capital towns of enemies, came out (of his palace) duly, as required by the rules of propriety.

44. The humble descendant of Kakutstha uttered the following pious words about his eagerness to perform a Yajña to those excellent Brāhmaṇas.

Raghu said :

45-46. O all ye sages, listen to my words. I wish to perform a Yajña. It behoves you all to accord me permission for the same. O excellent sages, which Yajña will be befitting me now? Ye leading sages, ponder over this and tell me exactly.

The sages said :

47. O king, the Yajña known as Viśvajit is the most excellent of all Yajñas . Perform that Yajña with great effort. Do not delay it unnecessarily.

Agastya said :

48-51. Thereupon, the king performed the Yajña called Viśvadigjaya . It was very fascinating because of the various requisites that had been gathered together. His entire possessions were offered by him as monetary gifts.

The sages were rendered highly delighted and contented with different kinds of charitable gifts. With great reverence and respect, he gave everything he possessed to the brāhmaṇas.

When all of them had returned to their abodes after being duly adored, when the kinsmen had been rendered contented and when the sages were duly bowed to, that king of auspicious conduct instantaneously became resplendent like Devendra in heaven on account of the due performance of that sacrifice.

52. In the meantime, there came a sage known as Kautsa . He was a disciple of Sage Viśvāmitra and was the most excellent one among those who had self-control.

53-54. He came there to sanctify that king (by making him donate money) for the sake of the fee to be given to the preceptor.

The intelligent sage Kautsa came there to respectfully beg (the king) for the (payment of) fee to the preceptor who had angrily told him (Kautsa) thus when he (the preceptor) was repeatedly requested (to specify the fee to be given to him). (Viśvāmitra had said:) “Bring me immediately fourteen crores of gold pieces. That is my fee.” Kautsa came there to request Raghu, the ornament of kings, who had (unfortunately) already given his entire wealth as monetary gifts.

55-58. On seeing that he had come, Raghu, the scorcher of enemies, got up promptly and duly worshipped him. During his reception service, he used only earthen pots for the sake of the holy rites.

On seeing the collection of the requisites of such a nature for the worship, the eminent sage was dismayed. Without any joy he abandoned the hopes of getting the amount of fee and yet he spoke sweetly because he was an expert in making appropriate statements.

Kautsa said :

O king, may you be prosperous. I am now going elsewhere for fetching the fee to be given to the preceptor. I do not intend to request you as you have donated everything of yours as religious gift (and yourself) lack in funds. I am, therefore, going elsewhere.

Agastya said :

59. On being told thus by the sage, Raghu, the conqueror of enemies’ cities, meditated for a short while. With his palms joined together in reverence and humility, he spoke to him thus:

Raghu said :

60. O holy lord, kindly do stay in my palace for a day. I shall seriously endeavour for the sake of getting some money for you. Agastya said :

61. After saying these words of great liberal-mindedness, Raghu of exalted intellect, started with a desire for conquering Kubera.

62. As he was approaching, Kubera made him delighted in mind by conveying his oral message (regarding shower of gold) and offered him an endless downpour of gold.

63-65. The place where the shower of gold occurred is the excellent Svarṇakhani. He pointed out to the sage the mine thus offered by him (Kubera). Raghu dedicated that excellent mine to him. The eminent sage of superior good qualities accepted it, but took only what should be given to the preceptor. Everything else he respectfully returned to the king. The delighted Kautsa, the most excellent one among intelligent persons, granted him boons too.

Kautsa said :

66-68. O king, may you get a very good son possessing all the good qualities of your own family. This Svarṇakhani shall immediately bestow the desired benefits on you.

There will be a great Tīrtha here. It shall always dispel all sins. By taking holy bath here and making charitable gifts men shall obtain fortune and glory.

It is to be remembered that the annual festival should be celebrated on the twelfth day in the bright half of the month of Vaiśākha . At my instance, men will obtain all the different things desired by them.

Agastya said :

69-71. After granting boons thus to the king, Kautsa who was delighted in his mind, set off for his own task towards the hermitage of his preceptor eagerly.

The contented king took the remaining amount. He gave gifts unto Brāhmaṇas duly and protected the subjects.

Thus the Svarṇakhani became celebrated on account of the eminent sage (Kautsa).

[1]: [1] : The place where Kubera showered gold for Raghu is called ‘Svarṇa-khani’. That is to the south of Dharma-Hari. The story of sage Kautsa and his donor King Raghu is given in vv. 31-71. This generosity of King Raghu is beautifully described by Kālidāsa in Raghuvaṃśa .

Sanskrit source · English chapter witness

Ayodhyā-māhātmya · Chapter 5

The Efficacy of Tilodakī

Chapter 184 of 221 · 29 detected Sanskrit verse markers

Sanskrit

।। व्यास उवाच ।। ।।
भगवन्ब्रूहि तत्त्वेन कथं निर्बंधतो मुनिः ।।
विश्वामित्रो निजं शिष्यं कौत्सं क्रोधेन तादृशम् ।। १ ।।
दुष्प्राप्यमर्थं यत्नेन बहु प्रार्थितवांस्तदा ।।
एतत्सर्वं च कथय मयि यद्यस्ति ते कृपा ।। २ ।।
।। अगस्त्य उवाच ।। ।।
शृणु द्विज कथामेतां सावधानेंद्रियः स्वयम् ।।
विश्वामित्रो मुनिश्रेष्ठः स दिव्यज्ञानलोचनः ।। ३ ।।
निजाश्रमे तपो दुर्गं चकार प्रयतो व्रती ।।
एकदा तमथो द्रष्टुं दुर्वासा मुनिरागतः ।। ४ ।।
आगत्य च क्षुधाक्रांत उच्चैः प्रोवाच स द्विजः ।।
भोजनं दीयतां मह्यं क्षुधापीडितचेतसे ।।
पायसं शुचि चोष्णं च शीघ्रं क्षुधार्त्तिने द्विज ।। ५ ।।
इति श्रुत्वा वचः क्षिप्रं विश्वामित्रः प्रयत्नतः ।।
स्थाल्यां पायसमादाय तं समर्प्य ततः स्वयम्।। ६ ।।

तदादायोत्थितं दृष्ट्वा दुर्वासास्तं विलोकयन् ।।
उवाच मधुरं वाक्यं मुनिं लक्षणतत्परः ।। ७ ।।
क्षणं सहस्व विप्रेन्द्र यावत्स्नात्वा व्रजाम्यहम् ।।
तिष्ठतिष्ठ क्षणं तिष्ठ आगच्छाम्येष साप्रतम् ।। ८ ।।
इत्युक्त्वा स जगामैव दुर्वासाः स्वाश्रमं तदा ।। ९ ।।
विश्वामित्रस्तपोनिष्ठस्तदा सानुरिवाऽचलः ।।
दिव्यं वर्षसहस्रं स तस्थौ स्थिरमतिस्तदा ।। 2.8.5.१० ।।
तस्य शुश्रूषणपरो मुनिः कौत्सो यतव्रतः ।।
बभूव परमोदारमतिर्विगतमत्सरः ।। ११ ।।
पुनरागत्य स मुनिर्दुर्वासा गतकल्मषः ।।
भुक्त्वा च पायसं सद्यः स जगाम निजाश्रमम् ।। १२ ।।
तस्मिन्गते मुनिवरे विश्वामित्रस्तपोनिधिः ।।
कौत्सं विद्यावतां श्रेष्ठं विससर्ज गृहान्प्रति ।। १३ ।।
स विसृष्टो गुरुं प्राह दक्षिणा प्रार्थ्यतामिति ।।
विश्वामित्रस्तु तं प्राह किं दास्यसि दक्षिणाम् ।।

दक्षिणा तव शुश्रूषा गृहं व्रज यतव्रत ।। १४ ।।
पुनःपुनर्गुरुं प्राह शिष्यो निर्बन्धवान्यदा ।।
तदा गुरुर्गुरुक्रुद्धः शिष्यं प्राह च निष्ठुरम् ।। १५ ।।
सुवर्णस्य सुवर्णस्य चतुर्दश समाहर ।।
कोटीर्मे दक्षिणा विप्र पश्चाद्गच्छ गृहं प्रति ।। १६ ।।
इत्युक्तो गुरुणा कौत्सो विचार्य समुपागमत् ।।
काकुत्स्थं दिग्विजेतारं ययाचे गुरुदक्षिणाम्।। १७ ।।
इत्युक्तं ते मुनिवर त्वया पृष्टं हि यत्पुनः ।।
अतोऽन्यच्छृणु ते वच्मि तीर्थकारणमुत्तमम् ।। १८ ।।
तस्माद्दक्षिणदिग्भागे संभेदः सिद्धसेवितः ।।
तिलोदकीसरय्वोश्च संगत्या भुवि संश्रुतः ।। १९ ।।
तत्र स्नात्वा महाभाग भवन्ति विरजा नराः ।।
दशानामश्वमेधानां कृतानां यत्फलं भवेत् ।।
तदाप्नोति स धर्मात्मा तत्र स्नात्वा यतव्रतः ।। 2.8.5.२० ।।
स्वर्णादिकं च यो दद्याद्ब्राह्मणे वेदपारगे ।।

शुभां गतिमवाप्नोति अग्निवच्चैव दीप्यते ।। २१ ।।
तिलोदकीसरय्वोश्च संगमे लोकविश्रुते ।।
दत्त्वान्नं च विधानेन न स भूयोऽभिजायते ।। २२ ।।
उपवासं च यः कृत्वा विप्रान्संतर्पयेन्नरः ।।
सौत्रामणेश्च यज्ञस्य फलमाप्नोति मानवः ।। २३ ।।
एकाहारस्तु यस्तिष्ठेन्मासं तत्र यतव्रतः ।।
यावज्जीवकृतं पापं सहसा तस्य नश्यति ।। २४ ।।
नभस्य कृष्णामावस्यां यात्रा सांवत्सरी भवेत् ।।
रामेण निर्मिता पूर्वं नदी सिंधुरिवापरा ।। २५ ।।
सिंधुजानां तुरंगाणां जलपानाय सुव्रत ।।
तिलवच्छ्याममुदकं यतस्तस्यां सदा बभौ ।। २६ ।।
तिलोदकीति विख्याता पुण्यतोया सदा नदी ।।
संगमादन्यतो यस्यां तिलोदक्यां शुचिव्रतः ।।
स्नातो विमुच्यते पापैः सप्तजन्मार्जितैरपि ।। २७ ।।
तस्मात्तिलोदकीस्नानं सर्वपापहरं मुने ।।

कर्त्तव्यं सुप्रयत्नेन प्राणिभिर्धर्मकांक्षिभिः ।।
स्नानं दानं व्रतं होमं सर्वमक्षयतां व्रजेत् ।। २८।।
इति विविधविधानैस्तीर्थयात्रांक्रमेण प्रथितगुणविकासः प्राप्तपुण्योविधाय ।।
हरिमुपहृतभावः पूजयन्सर्वतीर्थं व्रजति परमधाम न्यस्तपापः कथञ्चित् ।। २९ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डेऽयोयामाहात्म्ये तिलोदर्काप्रभाववर्णनंनाम पञ्चमोऽध्यायः ।। ५ ।।

Roman transliteration

|| vyāsa uvāca || ||
bhagavanbrūhi tattvena kathaṃ nirbaṃdhato muniḥ ||
viśvāmitro nijaṃ śiṣyaṃ kautsaṃ krodhena tādṛśam || 1 ||
duṣprāpyamarthaṃ yatnena bahu prārthitavāṃstadā ||
etatsarvaṃ ca kathaya mayi yadyasti te kṛpā || 2 ||
|| agastya uvāca || ||
śṛṇu dvija kathāmetāṃ sāvadhāneṃdriyaḥ svayam ||
viśvāmitro muniśreṣṭhaḥ sa divyajñānalocanaḥ || 3 ||
nijāśrame tapo durgaṃ cakāra prayato vratī ||
ekadā tamatho draṣṭuṃ durvāsā munirāgataḥ || 4 ||
āgatya ca kṣudhākrāṃta uccaiḥ provāca sa dvijaḥ ||
bhojanaṃ dīyatāṃ mahyaṃ kṣudhāpīḍitacetase ||
pāyasaṃ śuci coṣṇaṃ ca śīghraṃ kṣudhārttine dvija || 5 ||
iti śrutvā vacaḥ kṣipraṃ viśvāmitraḥ prayatnataḥ ||
sthālyāṃ pāyasamādāya taṃ samarpya tataḥ svayam|| 6 ||

tadādāyotthitaṃ dṛṣṭvā durvāsāstaṃ vilokayan ||
uvāca madhuraṃ vākyaṃ muniṃ lakṣaṇatatparaḥ || 7 ||
kṣaṇaṃ sahasva viprendra yāvatsnātvā vrajāmyaham ||
tiṣṭhatiṣṭha kṣaṇaṃ tiṣṭha āgacchāmyeṣa sāpratam || 8 ||
ityuktvā sa jagāmaiva durvāsāḥ svāśramaṃ tadā || 9 ||
viśvāmitrastaponiṣṭhastadā sānurivā'calaḥ ||
divyaṃ varṣasahasraṃ sa tasthau sthiramatistadā || 2.8.5.10 ||
tasya śuśrūṣaṇaparo muniḥ kautso yatavrataḥ ||
babhūva paramodāramatirvigatamatsaraḥ || 11 ||
punarāgatya sa munirdurvāsā gatakalmaṣaḥ ||
bhuktvā ca pāyasaṃ sadyaḥ sa jagāma nijāśramam || 12 ||
tasmingate munivare viśvāmitrastaponidhiḥ ||
kautsaṃ vidyāvatāṃ śreṣṭhaṃ visasarja gṛhānprati || 13 ||
sa visṛṣṭo guruṃ prāha dakṣiṇā prārthyatāmiti ||
viśvāmitrastu taṃ prāha kiṃ dāsyasi dakṣiṇām ||

dakṣiṇā tava śuśrūṣā gṛhaṃ vraja yatavrata || 14 ||
punaḥpunarguruṃ prāha śiṣyo nirbandhavānyadā ||
tadā gururgurukruddhaḥ śiṣyaṃ prāha ca niṣṭhuram || 15 ||
suvarṇasya suvarṇasya caturdaśa samāhara ||
koṭīrme dakṣiṇā vipra paścādgaccha gṛhaṃ prati || 16 ||
ityukto guruṇā kautso vicārya samupāgamat ||
kākutsthaṃ digvijetāraṃ yayāce gurudakṣiṇām|| 17 ||
ityuktaṃ te munivara tvayā pṛṣṭaṃ hi yatpunaḥ ||
ato'nyacchṛṇu te vacmi tīrthakāraṇamuttamam || 18 ||
tasmāddakṣiṇadigbhāge saṃbhedaḥ siddhasevitaḥ ||
tilodakīsarayvośca saṃgatyā bhuvi saṃśrutaḥ || 19 ||
tatra snātvā mahābhāga bhavanti virajā narāḥ ||
daśānāmaśvamedhānāṃ kṛtānāṃ yatphalaṃ bhavet ||
tadāpnoti sa dharmātmā tatra snātvā yatavrataḥ || 2.8.5.20 ||
svarṇādikaṃ ca yo dadyādbrāhmaṇe vedapārage ||

śubhāṃ gatimavāpnoti agnivaccaiva dīpyate || 21 ||
tilodakīsarayvośca saṃgame lokaviśrute ||
dattvānnaṃ ca vidhānena na sa bhūyo'bhijāyate || 22 ||
upavāsaṃ ca yaḥ kṛtvā viprānsaṃtarpayennaraḥ ||
sautrāmaṇeśca yajñasya phalamāpnoti mānavaḥ || 23 ||
ekāhārastu yastiṣṭhenmāsaṃ tatra yatavrataḥ ||

yāvajjīvakṛtaṃ pāpaṃ sahasā tasya naśyati || 24 ||
nabhasya kṛṣṇāmāvasyāṃ yātrā sāṃvatsarī bhavet ||
rāmeṇa nirmitā pūrvaṃ nadī siṃdhurivāparā || 25 ||
siṃdhujānāṃ turaṃgāṇāṃ jalapānāya suvrata ||
tilavacchyāmamudakaṃ yatastasyāṃ sadā babhau || 26 ||
tilodakīti vikhyātā puṇyatoyā sadā nadī ||
saṃgamādanyato yasyāṃ tilodakyāṃ śucivrataḥ ||
snāto vimucyate pāpaiḥ saptajanmārjitairapi || 27 ||
tasmāttilodakīsnānaṃ sarvapāpaharaṃ mune ||

karttavyaṃ suprayatnena prāṇibhirdharmakāṃkṣibhiḥ ||
snānaṃ dānaṃ vrataṃ homaṃ sarvamakṣayatāṃ vrajet || 28||
iti vividhavidhānaistīrthayātrāṃkrameṇa prathitaguṇavikāsaḥ prāptapuṇyovidhāya ||
harimupahṛtabhāvaḥ pūjayansarvatīrthaṃ vrajati paramadhāma nyastapāpaḥ kathañcit || 29 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe'yoyāmāhātmye tilodarkāprabhāvavarṇanaṃnāma pañcamo'dhyāyaḥ || 5 ||

English translation

Vyāsa said :

1-2. O holy lord, tell me exactly how (and why) Sage Viśvāmitra , on being repeatedly requested and pressed, angrily asked his own disciple Kautsa to bring such a huge amount that was very difficult to get even with the greatest endeavour. If you have any kindness for me, narrate to me the entire episode. [1]

Agastya said :

3-9. O Brāhmaṇa , listen with the concentration of all sense-organs on this story.

Once Viśvāmitra, the most excellent of all sages, endowed with the divine vision born of knowledge, performed a very difficult penance. He observed Vratas with great purity. Once Sage Durvāsas came there to see him. On arrival that Brāhmaṇa (Durvāsas) who was afflicted with hunger cried loudly: “I am thoroughly afflicted with hunger. Let food be served to me. I am famished; give me quickly hot pudding of pure milk, O Brāhmaṇa.”

On hearing these words, Viśvāmitra immediately (prepared the pudding) with great effort. He took the pudding in a pot and was about to give it to Durvāsas. On seeing him rising, holding the pudding in his hand, Durvāsas who was given to play his characteristic (pranks), spoke these sweet words to the sage:

“O eminent Brāhmaṇa, wait for a moment so that I shall take my bath and return. Stay for a moment; stay, do stay. I shall come presently.”

After saying this, Durvāsas went away to his hermitage then.

10-14. Viśvāmitra, the ascetic, remained motionless like a mountain for a thousand years in accordance with the divine reckoning. He stood there steadfast in mind.

Sage Kautsa devoted to holy rites remained there serving him. He was of great liberal mind, free from jealousy. Durvāsas devoid of sins came back once again, consumed the milk pudding and went away to his own hermitage.

When that excellent sage had gone, Viśvāmitra, the storehouse of penance, discharged Kautsa, the most excellent one among the learned, and permitted him to go home (to take to the householder's life).

On being discharged, he said to the preceptor, "Let the fee be asked for." Viśvāmitra said to him: "What fee will you give? Your service itself is my fee. Go back to your house, O sage devoted to holy rites."

15-18. The disciple said this again and again to the preceptor and repeatedly pressed him. Then the preceptor became exceedingly furious and spoke these harsh words to the disciple:

"Bring me fourteen crores of gold pieces of excellent colour as my fee, O Brāhmaṇa, and go home thereafter."

On being told thus by his preceptor, Kautsa pondered over it and approached the descendant of Kakutstha , the conqueror of the quarters. He requested him for the preceptor's fee.

Thus, O excellent sage, what has been asked by you has been recounted.

Once again, listen to another Tīrtha , the excellent cause (of welfare).

19-23. To the south of this holy spot is the confluence that is resorted to by Siddhas . It is well-known on the earth due to the confluence of Tilodakī and Sarayū . [2]

By taking a holy bath there, O highly fortunate one, men become free from sins. A righteous-souled one, devoted to holy rites, should, by taking the holy bath there, attain that benefit which is obtained if ten horse-sacrifices are performed.

He who gives gold etc. to a Brāhmaṇa who has mastered the Vedas obtains the auspicious goal. He shines like fire.

By giving cooked rice in accordance with the injunctions at the confluence of Tilodakī and Sarayū, that is well-known in the worlds, one is not reborn.

One who observes fast and propitiates Brāhmaṇas obtains the fruit of Sautrāmaṇi Yajña .

24. If a person stays there for a month while regularly performing holy rites and taking a single meal per day, all the sins committed by him throughout his life shall perish instantaneously.

25-28. On the new-moon day, in the month of Nabhasya (Bhādrapada) the annual festival is to be celebrated. Formerly this river was created by Rāma , as if it is another Sindhu . O sage of good holy rites, it was intended for the drinking purposes of the horses from Sindhu territory. Since the water therein shines always dark like gingelly seeds, it has come to be famous as Tilodakī. This river is of meritorious water always. If a person takes his holy bath in Tilodakī anywhere other than at the confluence, he is liberated from sins accruing in the course of seven births.

Hence the bath in the Tilodakī is destructive of all sins, O sage. It should be carefully undertaken by all living beings desirous of piety. Bath, gifts, Vrata and Homa here shall have infinite merit.

29. A person who performs pilgrimage in accordance with the different injunctions and acquires merit shall go to the greatest abode. His good qualities will develop gradually. He should worship Hari in all the Tīrthas with dedicated feelings. Somehow he shall get rid of all his sins.

[1]: [1] : VV 1-18 describe why Viśvāmitra demanded such an exorbitant Dakṣiṇā from his favourite pupil Kautsa.

[2]: [2] : VV 19-29 describe the greatness of the confluence of Sarayū and Tilodakī—a river created by Rāma for horses from Sindhu (v 26). The confluence is to the south of Svarṇa-khani. Its annual festival is celebrated on the new-moon day of Bhādrapada.

Sanskrit source · English chapter witness

Ayodhyā-māhātmya · Chapter 6

The Greatness of Svargadvāra and Gopratāra

Chapter 185 of 221 · 202 detected Sanskrit verse markers

Sanskrit

।। अगस्त्य उवाच ।। ।।
तस्मात्संगमतो विप्र पश्चिमे दिक्तटे स्थितम् ।।
सीताकुण्डमितिख्यातं सर्वकामफलप्रदम् ।। १ ।।
यत्र स्नात्वा नरो विप्र सर्वपापैः प्रमुच्यते ।।
सीतया किल तत्कुण्डं स्वयमेव विनिर्मितम् ।।
रामेण वरदानाच्च महाफलनिधीकृतम् ।। २ ।।
।। श्रीराम उवाच ।। ।।
शृणु सीते प्रवक्ष्यामि माहात्म्यं भुवि यादृशम् ।।
त्वत्कुण्डस्यास्य सुभगे त्वत्प्रीत्या कथयाम्यहम्।। ३ ।।
अत्र स्नानं च दानं च जपो होमस्तपोऽथवा।।
सर्वमक्षयतां याति विधानेन शुचिस्मिते ।। ४ ।।
मार्गकृष्णचतुर्दश्यां तत्र स्नानं विशेषतः ।।
सर्वपापहरं देवि सर्वदा स्नायिनां नृणाम् ।। ५ ।।
इति रामो वरं प्रादात्सीतायै च प्रजाप्रियः ।।
तदाप्रभृति सर्वत्र तत्तीर्थं भुवि वर्त्तते ।। ६ ।।

सीताकुण्डमिति ख्यातं जनानां परमाद्भुतम् ।।
तस्मिंस्तीर्थे नरः स्नात्वा नूनं राममवाप्नुयात् ।। ७ ।।
तत्र स्नानेन दानेन तपसा च विशेषतः ।।
गन्धैर्माल्यैर्धूपदीपैर्न्नानाविभवविस्तरैः ।।
रामं संपूज्य सीतां च मुक्तः स्यान्नात्र संशयः ।। ८ ।।
मार्गे मासि च स्नातव्यं गर्भवासो न जायते ।।
अन्यदापि नरः स्नात्वा विष्णुलोकं स गच्छति ।। ९ ।।
विभोर्विष्णुहरेर्विप्र रम्ये पश्चिमदिक्तटे ।।
देवश्चक्रहरिर्नाम सर्वाभीष्टफलप्रदः ।। 2.8.6.१० ।।
तस्य चक्रहरेर्विप्र महिमा न हि मानवैः ।।
शक्यो वर्णयितुं धीरैरपि बुद्धिमतां वरैः।।११।।
ततः पश्चिमदिग्भागे नाम्ना पुण्यं हरिस्मृति ।।
विष्णोरायतनं ख्यातं परमार्थफलप्रदम्।।
यस्य दर्शनमात्रेण सर्वपापैः प्रमुच्यते ।। १२ ।।
तयोर्दर्शनतो यांति तेषां पापानि देहिनाम् ।।

तानि पापानि यावंति कुर्वते भुवि ये नराः ।। १३ ।।
पुरा देवासुरे जाते संग्रामे भृशदारुणे ।।
दैत्यैर्वरमदोत्सिक्तैर्देवा युधि पराजिताः ।। १४ ।।
तेषां पलायमानानां देवानामग्रणीर्हरः ।।
संस्तभ्य चैव तान्सर्वान्पुरस्कृत्यांबुजासनम् ।। १५ ।।
क्षीरोदशायिनं विष्णुं शेषपर्य्यंकशायिनम् ।।
लक्ष्म्योपविष्टं पार्श्वे च चरणांबुजहस्तया ।। १६ ।।
नारदाद्यैर्मुनिवरैरुद्गीतगुणगौरवम् ।।
गरुडेन पुरःस्थेनानिशमंजलिना स्तुतम् ।। १७ ।।
क्षीराब्धिजलकल्लोलमदबिन्द्वंकिताम्बरम् ।।
तारकोत्करविस्फारतारहारविराजितम् ।। ।। १८ ।।
पीतांबरमतिस्मेरविकाशद्भावभावितम् ।।
बिभ्रतं कुण्डलं स्थूलं कर्णाभ्यां मौक्तिकोज्ज्वलम् ।। १९ ।।
रत्नवल्लीमिव स्वच्छां श्वेतद्वीपनिवासिनीम् ।।
किरीटं पद्मरागाणां वलयं दधतं परम् ।। 2.8.6.२० ।।

मित्रस्य राहुवित्रासनिवर्त्तनमिवापरम् ।।
सकौस्तुभप्रभाचक्रं बिभ्राणं प्रवलारुणम् ।। २१ ।।
परां चतुर्मुखोत्पत्तिकल्पसंकल्पनामिव ।।
शरणं स जगामाशु विनीतात्मा स्तुवन्निति ।। २२ ।।
तस्मिन्नवसरे शंभुः सर्वदेवगणैः सह ।।
तुष्टाव प्रयतो भूत्वा विष्णुं जिष्णुं सुरद्विषाम् ।। २३ ।।
।। ईश्वर उवाच ।। ।।
संसारार्णवसंतारसुपर्णसुखदायिने ।।
मोह तीव्रतमो हारि चन्द्राय हरये नमः ।। २४ ।।
स्फुरत्संविन्मणिशिखां चित्तसंगतिचंद्रिकाम् ।।
प्रपद्ये भगवद्भक्तिमानसोद्यानवाहिनीम् ।। २५ ।।
हेलोल्लसत्समुत्साहशक्तिं व्याप्तजगत्त्रयाम् ।।
या पूर्वकोटिर्भावानां सत्त्वानां वैष्णवीति वा ।। २६ ।।
पवनांदोलितांभोजदलपर्वांतवर्त्तिनाम् ।।
पततामिव जन्तूनां स्थैर्यमेका हरिस्मृतिः ।। २७ ।।

नमः सूर्य्यात्मने तुभ्यं संवित्किरणमालिने ।।
हृत्कुशेशयकोषश्रीसमुन्मेषविधायिने ।। २८ ।।
नमस्तस्मै यमवते योगिनां गतये सदा ।।
परमेशाय वै पारे महसां तमसां तथा ।। २९ ।।
यज्ञाय भुक्तहविष ऋग्यजुःसामरूपिणे ।।
नमः सरस्वतीगीतदिव्यसद्गुणशालिने ।। 2.8.6.३० ।।
शांताय धर्मनिधये क्षेत्रज्ञायामृतात्मने ।।
शिष्ययोगप्रतिष्ठाय नमो जीवैकहेतवे ।।
घोराय मायाविधये सहस्रशिरसे नमः ।। ३१ ।।

योगनिद्रात्मने नाभिपद्मोद्भूतजगत्सृजे ।।
नमः सलिलरूपाय कारणाय जगत्स्थितेः ।। ३२ ।।
कार्यमेयाय बलिने जीवाय परमात्मने ।।
गोप्त्रे प्राणाय भूतानां नमो विश्वाय वेधसे ।। ३३ ।।
दृप्ताय सिंहवपुषे दैत्यसंहारकारिणे ।।
वीर्यायानंतमनसे जगद्भावभृते नमः ।। ३४ ।।

संसारकारणाज्ञानमहासंतमसच्छिदे ।।
अचिन्त्यधाम्ने गुह्याय रुद्रायात्युद्विजे नमः ।। ३५ ।।
शान्ताय शान्तकल्लोलकैवल्यपददायिने ।।
सर्वभावातिरिक्ताय नमः सर्वमयात्मने ।। ३६ ।।
इन्दीवरदलश्यामं स्फूर्जत्किंजल्कविभ्रमम्।।
बिभ्राणं कौस्तुभं विष्णुं नौमि नेत्ररसायनम् ।। ३७ ।।
।। अगस्त्य उवाच ।। ।।
इति स्तुतः प्रसन्नात्मा वरदो गरुडध्वजः ।।
ववर्ष दृष्टिसुधया सर्वान्देवान्कृपान्वितः ।।
उवाच मधुरं वाक्यं प्रश्रयावनतान्सुरान् ।। ।। ३८ ।।
।। श्रीभगवानुवाच ।। ।।
जानामि विबुधाः सर्वमभिप्रायं समाधितः ।।
दैतेयैर्विक्रमाक्रान्तं पदं समरदर्पितैः ।। ३९ ।।
सबलैर्बलहीनानां प्रतापो विजितः परैः ।।
सांप्रतं तु विधास्यामि तपो युष्मद्बलाय वै ।। 2.8.6.४० ।।

अयोध्यानगरे गत्वा करिष्ये तप उत्तमम् ।।
गुप्तो भूत्वा भवत्तेजोविवृद्ध्यै दैत्यशान्तये ।। ४१ ।।
भवन्तोऽपि तपस्तीव्रं कुर्वंत्वमलमानसाः ।।
अयोध्यां प्राप्यतां देवा दैत्यनाशाय सत्वरम् ।। ४२ ।। ।।
।। अगस्त्य उवाच ।। ।।
इत्युक्त्वांतर्दधे देवान्देवो गरुडवाहनः ।।
अयोध्यामागतः क्षिप्रं चकार तप उत्तमम् ।। ४३ ।।
गुप्तो भूत्वा यदा विद्वन्सुरतेजोभिवृद्धये ।।
तेन गुप्तहरिर्नाम देवो विख्यातिमागतः ।। ४४ ।।
आगतस्य हरेः पूर्वं यत्र हस्ततलाच्च्युतम् ।।
सुदर्शनाख्यं तच्चक्रं तेन चक्रहरिः स्मृतः ।। ४५ ।।
तयोर्दर्शनमात्रेण सर्वपापैः प्रमुच्यते ।।
हरस्तेन प्रभावेण देवाः प्रबलतेजसः ।। ४६ ।।
जित्वा दैत्यान्रणैः सर्वान्संप्राप्य स्वपदान्यथ ।।
रेजिरे विपुलानंदैरसुरानार्दयंस्ततः ।। ४७ ।।

ततः सर्वे समेत्याशु बृहस्पतिपुरस्सराः ।।
देवाः सर्वेऽनमन्मौलिमालार्च्चित पदाम्बुजम् ।।

हरिं द्रष्टुमथागच्छन्नयोध्यायां समुत्सुकाः ।। ४८ ।।
आगत्य च ततः श्रुत्वा नानाविधगुणादरम् ।।
भावैः पुण्यैः समभ्यर्च्य नत्वा प्रांजलयस्तदा ।।
हरिमेकाग्रमनसा ध्यायन्तो ध्याननिष्ठिताः ।। ४९ ।।
तानागतान्समालोक्य पदभक्त्या कृतानतीन् ।।
प्रसन्नः प्राह विश्वात्मा पीतवासा जनार्दनः ।। 2.8.6.५० ।।
।। श्रीभगवानुवाच ।। ।।
भोभो देवा भवन्तश्च चिराद्दिष्टयाद्यसंगताः ।।
अधुना भवतामिच्छां कां करोमि सुरा अहम् ।।
तद्ब्रूत त्वरिता मह्यं किं विलंबेन निर्भयाः ।। ५१ ।।
देवा ऊचुः ।। ।।
भगवन्देवदेवेश त्वया संप्रति सर्वशः ।।
सर्वं समभवत्कार्यं निष्पन्नं वै जगत्पते ।। ५२ ।।

तथापि सर्वदा भाव्यं नित्यं देव त्वया विभो ।।
अस्मद्रक्षार्थमत्रैव विजितेन्द्रियवर्त्मना ।।५३।।
एवमेव सदा कार्यं शत्रुपक्षविनाशनम् ।।५४।।
।। श्रीभगवानुवाच ।। ।।
एवमेतत्करिष्यामि भवतामरिसंजयम् ।।
श्रीमतां तेजसो वृद्धिं करिष्यामि सदासुराः ।।
कथेयं च सदा ख्यातिं लोके यास्यति चोत्तमाम् ।। ५५ ।।
अयं नाम्ना गुप्तहरिर्देवो भुवनविश्रुतः ।।
मदीयं परमं गुह्यं स्थानं ख्यातिं समेष्यति ।।५६ ।।
अत्र यः प्राणिनां श्रेष्ठः पूजायज्ञजपादिकम् ।।
करोति परया भक्त्या स याति परमां गतिम्।। ५७।।
अत्र यः कुरुते दानं यथाशक्त्या जितेन्द्रियः ।।
स स्वर्गमतुलं प्राप्य न शोचति कदाचन ।। ५८ ।।
अत्र मत्प्रीतये देवाः प्राणिभिर्धर्मकांक्षिभिः ।।
दातव्या गौः प्रयत्नेन सवत्सा विधिपूर्वकम् ।। ।। ५९ ।।

स्वर्णशृंगी रौप्यखुरी वस्त्रद्वयसमावृता ।।
कांस्योपदोहना ताम्रपृष्ठी बहुगुणान्विता।। 2.8.6.६०।।
रत्नपुच्छा दुग्धवती घंटाभरणभूषिता ।।
अर्चिता गंधपुष्पाद्यैः सुप्रसन्नाऽमृतप्रजा ।। ६१ ।।
द्विजाय वेदविज्ञाय गुणिने निर्मलात्मने ।।
विष्णुभक्ताय विदुषे आनृशंस्यरताय च ।। ६२ ।।
ब्राह्मणाय च गौर्देया सर्वत्रसुखमश्नुते ।।
न देया द्विजमात्राय दातारं सोऽवपातयेत् ।। ६३ ।।
मत्प्रीतयेऽत्र दातव्या निर्मलेनांतरात्मना ।। ६४ ।।
स्नातं यैश्च विशुद्ध्यर्थमत्र मद्भक्तितत्परैः ।।

तेषां स्वर्गतयो नित्यं मुक्तिः करतले स्थिता ।। ६५ ।।
तथा चक्रहरेः पीठे मत्प्रीत्यै दानमुत्तमम् ।।
जपहोमादिकं चापि कर्त्तव्यं यत्नतो नरैः ।। ६६ ।।
भवन्तोऽपि विधानेन यात्रां कुर्वंतु सत्तमाः ।।
अस्माद्भुप्तहरेः स्थानान्निकटे संगमे शुभे ।। ६७ ।।

प्रत्यग्भागे गोप्रताराद्योजनत्रयसंमिते ।।
घर्घरांबुतरंगिण्या सरयूः संगता यतः ।। ६८ ।।
अत्र स्नात्वा विधानेन द्रष्टव्योऽत्र प्रयत्नतः ।।
देवो गुप्तहरिर्नाम सर्वकामार्थसिद्धिदः ।। ६९ ।।
।। अगस्त्य उवाच ।। ।।
इत्युक्त्वांतर्दधे देवः पीताम्बरधरोऽच्युतः ।।
देवा अपि विधानेन कृत्वा यात्रां प्रयत्नतः ।।
अयोध्यायां स्थिता नित्यं हरेर्गुणविमोहिताः ।। 2.8.6.७० ।।
तदाप्रभृति विप्रेंद्र तत्स्थानं भुवि पप्रथे ।।
कार्तिक्यां तु विशेषेण यात्रा सांवत्सरी भवेत् ।। ७१ ।।
विभोर्गुप्तहरेस्तत्र संगमस्नानपूर्विका ।।
गोप्रतारे च तीर्थेऽस्मिन्सरयूघर्घराश्रिते ।।
स्नात्वा देवोऽर्चनीयोऽयं सर्वकामफलप्रदः ।। ७२ ।।
तथा चक्रहरेर्यात्रा कर्त्तव्या सुप्रयत्नतः ।।
मार्गशार्षस्य विशदे पक्षे हरितिथौ नरैः ।। ७३ ।।

एवं यः कुरुते यात्रां विष्णुलोके स मोदते ।।७४ ।।
।। श्रीसूत उवाच ।। ।।
एवमुक्त्वा तु विरते मुनौ कलशजन्मनि ।।
कृष्णद्वैपायनो व्यासः पुनराह सविस्मयः ।। ७५ ।।
।। व्यास उवाच ।। ।।
अत्याश्चर्य्यमयीं ब्रह्मन्कथामेतां तपोधन ।।
उक्तवानसि येनैतत्साश्चर्य्यं मम मानसम् ।। ७६ ।।
विस्तरेण मम ब्रूहि माहात्म्यं परमाद्भुतम् ।। ७७ ।।
शृणु संगममाहात्म्यं विप्रेंद्र परमाद्भुतम् ।।
स्कन्ददेवाच्छुतं सम्यक्कथयामि तथा तव ।। ७८ ।।
दशकोटिसहस्राणि दशकोटिशतानि च ।।
तीर्थानि सरयूनद्या घर्घरोदकसंगमे ।।
निवसंति सदा विप्र स्कन्दादवगतं मया ।।७९ ।।
देवतानां सुराणां च सिद्धानां योगिनां तथा ।।
ब्रह्मविष्णुशिवानां च सान्निध्यं सर्वदा स्थितम् ।। 2.8.6.८० ।।

तस्मिन्संगमसलिले नरः स्नात्वा समाहितः ।।
संतर्प्य पितृदेवांश्च दत्त्वा दानं स्वशक्तितः ।। ८१ ।।
हुत्वा वैष्णवमंत्रेण शुचिर्यत्फलमाप्नुयात् ।।

तदिहैकमना विप्र शृणु यत्कथयामि ते ।। ८२ ।।
अश्वमेधसहस्रस्य वाजपेयशतस्य च ।।
कुरुक्षेत्रे महाक्षेत्रे राहुग्रस्ते दिवाकरे ।। ८३ ।।
सुवर्णदाने यत्पुण्यमहन्यहनि तद्भवेत् ।। ८४ ।।
अमावास्यां पौर्णमास्यां द्वादश्योरुभयोरपि ।।
अयने च व्यतीपाते स्नानं वैष्णवलोकदम् ।। ८५ ।।
तिष्ठेद्युगसहस्रं तु पादेनैकेन यः पुमान् ।।
विधिवत्संगमे स्नायात्पौष्यां तदविशेषतः ।। ८६ ।।
लंबतेऽवाक्छिरा यस्तु युगानामयुतं पुमान् ।।
स्नातानां शुचिभिस्तोयैः संगमे प्रयतात्मनाम् ।। ८७ ।।
व्युष्टिर्भवति या पुंसां न सा क्रतुशतैरपि ।। ८८ ।।
पौषे मासि विशेषेण स्नानं बहुफलप्रदम् ।। ८९ ।।

पौषे मासि विशेषेण यः कुर्यात्स्नानमादृतः ।।
ब्राह्मणः क्षत्रियो वैश्यः शूद्रो वा वर्णसंकरः ।।
स याति ब्रह्मणः स्थानं पुनरावृत्तिवर्जितम् ।।2.8.6.९० ।।
पौषे मासे तु यो दद्याद्घृताढ्यं दीपमुत्तमम् ।।
विधिवच्छ्रद्धया विप्र शृणु तस्यापि यत्फलम् ।।९१।।
नानाजन्मार्जितं पापं स्वल्पं बह्वपि वा भवेत् ।।
तत्सर्वं नश्यति क्षिप्रं तोयस्थं लवणं यथा ।। ।। ९२ ।।
आयुरारोग्यमैश्वर्यं संततीः सौख्यमुत्तमम् ।।
प्राप्नोति फलदं नित्यं दीपदः पुण्यभाङ्नरः ।। ९३ ।।
यस्तु शुक्लत्रयोदश्यां पौषेऽत्र प्रयतो व्रती ।।
जागरं कुरुते धीरः स गच्छेद्भवनं हरेः ।। ९४ ।।
जागरं विदधद्रात्रौ दीपं दत्त्वा तु सर्वशः ।।
होमं च कारयेद्विप्रो नियतात्मा शुचिव्रतः ।। ९५ ।।
वैष्णवो विष्णुपूजां च कुर्वञ्छृण्वन्हरेः कथाम् ।।
गीतवादित्रनृत्यैश्च विष्णुतोषणकारकैः ।।

कथाभिः पुण्ययुक्ताभिर्जागृयाच्छर्वरीं नरः ।। ९६ ।।
ततः प्रभाते विमले स्नात्वा विधिवदादरात् ।।
विष्णुं संपूज्य विप्रांश्च देयं स्वर्णादि शक्तितः ।। ९७ ।।
स्वर्णं चान्नं च वासांसि यो दद्याच्छ्रद्धयाऽन्वितः ।।
संगमे विधिवद्विद्वान्स याति परमां गतिम् ।। ९८ ।।
वर्षेवर्षे तु कर्तव्यो जागरः पुण्यतत्परैः ।। ९९ ।।
हरिः पूज्यो द्विजाः सम्यक्संतोष्याः शक्तितो नरैः ।।
तेन विष्णोः परा तुष्टिः पापानि विफलानि च ।।
भवंति निर्विषाः सर्पा यथा ताक्ष्यर्स्य दर्शनात् ।। ।। 2.8.6.१०० ।।
तत्र स्नातो दिवं याति अत्र स्नातः सुखी भवेत ।। १०१ ।।
त्रिषु लोकेषु ये केचित्प्राणिनः सर्व एव ते ।।

तर्प्यमाणाः परां तृप्तिं यांति संगमजैर्जलैः ।। १०२ ।।
भूतानामिह सर्वेषां दुःखोपहतचेतसाम् ।।
गतिमन्वेषमाणानां न संगमसमा गतिः ।। १०३ ।।
सप्तावरान्सप्तपरान्पुरुषश्चात्मनासह ।।

पुंसस्तारयते सर्वान्संगमे स्नानमाचरन् ।। १०४ ।।
जात्यंधैरिह ते तुल्यास्तथा पंगुभिरेव च ।।
समेत्यात्र च न स्नान्ति सरयूघर्घरसंगमे ।। १०५ ।।
वर्णानां ब्राह्मणो यद्वत्तथा तीर्थेषु संगमः ।।
सरयूघर्घरायोगे वैष्णवस्थो नरः सदा ।। १०६ ।।
अत्र स्नानेन दानेन यथा शक्त्या जितेंद्रियः ।।
होमेन विधिपुक्तेन नरः स्वर्गमवाप्नुयात् ।। १०७ ।।
नरो वा यदि वा नारी विधिवत्स्नानमाचरेत् ।।
स्वर्गलोकनिवासो हि भवेत्तस्य न संशयः ।। १०८ ।।
यथा वह्निर्दहेत्सर्वं शुष्कमार्द्रमथापि वा ।।
भस्मीभवंति पापानि तत्समागममज्जनात् ।। १०९ ।।
एकतः सर्वतीर्थानि नानाविधिफलानि वै ।।
सरयूघर्घरोत्पन्नसंगमस्त्वधिको भवेत् ।। 2.8.6.११० ।।
सर्वतीर्थावगाहस्य फलं यादृक्स्मृतं श्रुतौ ।।
तादृक्फलं नृणां सम्यग्भवेत्संगममज्जनात् ।। १११ ।।

गोप्रताराभिधं तीर्थमपरं वर्ततेऽनघ ।।
सन्निधौ संगमस्यैव महापातकनाशनम् ।। ११२ ।।
यत्र स्नानेन दानेन न शोचति नरः क्वचित् ।।
गोप्रतारसमं तीर्थं न भूतं न भविष्यति ।। ११३ ।।
वाराणस्यां यथा विद्वन्वर्तते मणिकर्णिका ।।
उज्जयिन्यां यथा विप्र महाकालनिकेतनम् ।। ११४ ।।
नैमिषे चक्रवापी तु यथा तीर्थतमा स्मृता ।।
अयोध्यायां तथा विप्र गोप्रताराभिधं महत् ।। ११५ ।।
यत्र रामाज्ञया विद्वन्साकेतनगरीजनाः ।।
अवापुः स्वर्गमतुलं निमज्ज्य परमांभसि ।। ११६ ।।
।। व्यास उवाच ।। ।।
अवापुस्ते कथं स्वर्गं साकेतनगरीजनाः ।।
कथं च राघवो विद्वन्नेतत्कथय सुव्रत ।। ११७ ।।
।। अगस्त्य उवाच ।। ।।
सावधानः शृणु मुने कथामेतां सुविस्तरात् ।।

यथाजगाम रामोऽसौ स्वर्गं स च पुरीजनः ।। ११८ ।।
पुरा रामो विधायैव देवकार्य्यमतंद्रितः ।।
स्वर्गं गंतुं मनश्चक्रे भ्रातृभ्यां सह वीरधीः ।। ११९ ।।
ततो निशम्य चारेण वानराः कामरूपिणः ।।

ऋक्षगोपुच्छरक्षांसि समुत्पेतुरनेकशः ।। 2.8.6.१२० ।।
देवगंधर्वपुत्राश्च ऋषिपुत्राश्च वानराः ।।
रामक्षयं विदित्वा तु सर्व एव समागताः ।। १२१ ।।
ते राममनुगत्योचुः सर्वे वानरयूथपाः ।।
तवानुगमने राजन्संप्राप्ताः स्म इहानघ ।। १२२ ।।
यदि राम विनास्माभिर्गच्छेस्त्वं पुरुषर्षभ ।।
सर्वे खलु हताः स्याम दण्डेन महता नृप ।। १२३ ।।
श्रुत्वा तु वचनं तेषामृक्षवानररक्षसाम्।।
विभीषणमुवाचाथ राघवस्तत्क्षणं गिरा ।। २२४ ।।
यावत्प्रजा धरिष्यंति तावदेव विभीषण ।।
कारयस्व महद्राज्यं लंकां त्वं पालयिष्यसि ।। १२५ ।।

शाधि राज्यं च खल्वेतन्नान्यथा मे वचः कुरु ।।
प्रजास्त्वं रक्ष धर्मेण नोत्तरं वक्तुमर्हसि ।। १२६।।
एवमुक्त्वा तु काकुत्स्थो हनुमंतमथाब्रवीत् ।।
वायुपुत्र चिरं जीव मा प्रतिज्ञां वृथा कृथाः ।। १२७ ।।
यावल्लोका वदिष्यंति मत्कथां वानरर्षभ ।।
तावत्त्वं धारय प्राणान्प्रतिज्ञां प्रतिपालयन् ।। १२८ ।।
मैन्दश्च द्विविदश्चैव अमृतप्राशनावुभौ ।।
यावल्लोका धरिष्यंति तावदेतौ धरिष्यतः ।। १२९ ।।
पुत्रपौत्राश्च येऽस्माकं तान्रक्षन्त्विह वानराः ।।
एवमुक्त्वा तु काकुत्स्थः सर्वानथ च वानरान् ।।
मया सार्धं प्रयातेति तदा तान्राघवोऽब्रवीत् ।। 2.8.6.१३० ।।
प्रभातायां तु शर्वर्य्यां पृथुवक्षा महाभुजः ।।
रामः कमलपत्राक्षः पुरोधसमथाब्रवीत् ।। १३१ ।।
अग्निहोत्राणि यांत्वग्रे दीप्यमानानि सर्वशः ।।
वाजपेयातिरात्राणि निर्यातु च ममाग्रतः ।। १३२ ।।

ततो वसिष्ठस्तेजस्वी सर्वं निश्चित्य चेतसा ।।
चकार विधिवत्कर्म महाप्रास्थानिकं विधिम् ।। १३३ ।।
ततः क्षौमाम्बरधरो ब्रह्मचर्यसमन्वितः ।।
कुशानादाय पाणिभ्यां महाप्रस्थानमुद्यतः ।। ।। १३४ ।।
न व्याहरच्छुभं किंचिदशुभं वा नरेश्वरः ।।
निष्क्रम्य नगरात्तस्मात्सागरादिव चंद्रमाः ।। १३५ ।।
रामस्य सव्यपार्श्वे तु सपद्मा श्रीः समाश्रिता ।।
दक्षिणे ह्रीर्विशालाक्षी व्यवसायस्तथाग्रतः ।। १३६ ।।
नानाविधायुधान्यत्र धनुर्ज्याप्रभृतीनि च ।।
अनुव्रजंति काकुत्स्थं सर्वे पुरुष विग्रहाः ।। १३७ ।।
वेदो ब्राह्मणरूपेण सावित्री सव्यदक्षिणे ।।
ॐकारोऽथ वषड्कारः सर्वे रामं तदाऽव्रजन् ।। १३८ ।।

ऋषयश्च महात्मानः सर्वे चैव महीधराः ।।
अनुगच्छन्ति काकुत्स्थं स्वर्गद्वारमुपस्थितम् ।। १३९ ।।
तथानुयांति काकुत्स्थमंतःपुरगताः स्त्रियः ।।

सवृद्धाबालदासीकाः सपर्षद्वृवाररक्षकाः ।। 2.8.6.१४० ।।
सान्तःपुरश्च भरतः शत्रुघ्नसहितो ययौ ।।
रामं व्रजंतमागम्य रघुवंशमनुव्रताः ।। १४१ ।।
ततो विप्रा महात्मानः साग्निहोत्राः समंततः ।।
सपुत्रदाराः काकुत्स्थमनुगच्छति सर्वशः ।। १४२ ।।
मंत्रिणो भृत्ययुक्ताश्च सपुत्राः सहबांधवाः ।।
सर्वे ते सानुगाश्चैव ह्यनु गच्छंति राघवम् ।। १४३ ।।
ततः सर्वाः प्रकृतयो हृष्टपुष्टजनावृताः ।।
गच्छंतमनुगच्छंतिराघवं गुणरंजिताः ।। १४४ ।।
तथा प्रजाश्च सकलाः सपुत्राश्च सवबांधवाः ।।
राघवस्यानुगाश्चासन्दृष्ट्वा विगतकल्मषम् ।। १४५ ।।
स्नाताः शुक्लाम्बरधराः सर्वे प्रयतमानसाः ।।
कृत्वा किलकिलाशब्दमनुयाताश्च राघवम् ।। १४६ ।।
न कश्चित्तत्र दीनोऽभून्न भीतो नातिदुःखितः ।।
प्रहृष्टा मुदिताः सर्वे वभूवुः परमाद्भुताः ।। १४७ ।।

द्रष्टुकामाश्च निर्वाणं राज्ञो जनपदास्तथा ।।
संप्राप्तास्तेऽपि दृष्ट्वैव नभोमार्गेण चक्रिणम् ।। १४८ ।।
ऋक्षवानररक्षांसि जनाश्च पुरवासिनः ।।
आगत्य परया भक्त्या पृष्ठतः समुपाययुः ।। १४९ ।।
तानि भूतानि नगरे ह्यन्तर्धानगतान्यपि ।।
राघवं तेऽप्यनुययुः स्वर्गद्वारमुपस्थितम् ।। 2.8.6.१५० ।।
यानि पश्यंति काकुत्स्थं स्थावराणि चराणि च ।।
सत्त्वानि स्वर्गगमने मतिं कुर्वंति तान्यपि ।। १५१ ।।
नासीत्सत्त्वमयोध्यायां सुसूक्ष्ममपि किंचन ।।
यद्राघवं नानुयाति स्वर्गद्वारमुपस्थितम् ।। १५२ ।।
अथार्द्धयोजनं गत्वा नदीं पश्चान्मुखो ययौ ।।
सरयूं पुण्यसलिलां ददर्श रघुनंदनः।। १५३ ।।
अथ तस्मिन्मुहुर्ते तु ब्रह्मा लोकपितामहः ।।
सर्वैः परिवृतो देवैर्ऋषिभिश्च महात्मभिः ।।
आययौ तत्र काकुत्स्थं स्वर्गद्वारमुपस्थितम् ।। १५४ ।।

विमानशतकोटीभिर्दिव्याभिः सर्वतो वृतः ।।
दीपयन्सर्वतो व्योम ज्योतिर्भूतमनुत्तमम् ।। १५५ ।।
स्वयंप्रभैश्च तेजोभिर्महद्भिः पुण्यकर्मभिः ।।
पुण्या वाता ववुस्तत्र गन्धवंतः सुखप्रदाः ।। १५६ ।।
सपुण्यपुष्पवर्षं च वाययुक्तं महाजवम् ।।

गन्धर्वैरप्सरोभिश्च तस्मिन्सूर्यउपस्थितः ।।१५७ ।।
शरयूसलिलं रामः पद्भ्यां स समुपास्पृशत् ।।
ततो ब्रह्मा सुरैर्युक्तः स्तोतुं समुपचक्रमे ।।१५८।।
त्वं हि लोकपतिर्देव न त्वां जानाति कश्चन ।।
अहं ते वै विशालाक्ष भूतपूर्वपरिग्रहः ।। १५९ ।।
त्वमचिंत्यं महद्भूतमक्षयं लोकसंग्रहे ।।
यामिच्छसि महावीर्य तां तनुं प्रविश स्वकाम् ।। 2.8.6.१६० ।।
पितामहस्य वचनादिदमेवाविशत्स्वयम् ।।
सुदिव्यं वैष्णवं तेजः संसारं स सहानुजः ।।
ततो विष्णुतनुन्देवाः पूजयन्तः सुरोत्तमम् ।। १६१ ।।

साध्या मरुद्गणाश्चैव सेन्द्राः साग्निपुरोगमाः ।।
ये च दिव्या ऋषिगणा गन्धर्वाप्सरसस्तथा ।।
सुपर्णा नागयक्षाश्च दैत्यदानवराक्षसाः ।। १६२ ।।
देवाः प्रहृष्टा मुदिताः सर्वे पूर्णमनोरथाः ।।
साधुसाध्विति ते सर्वे त्रिदिवस्था बभाषिरे ।। १६३ ।।
अथ विष्णुर्महातेजाः पितामहमुवाच ह ।।
एषां लोकं जनौघानां दातुमर्हसि सुव्रत ।। १६४ ।।
इमे तु सर्वे मत्स्नेहादायाताः सर्वमानवाः ।।
भक्ताश्च भक्तिमन्तश्च त्यक्तात्मानोऽपि सर्वशः ।। १६५ ।।
तच्छ्रुत्वा विष्णुकथितं सर्वलोकेश्वरोऽब्रवीत् ।।
लोकं सन्तानिकं नाम संस्थास्यंति हि मानवाः ।। १६६ ।।
स्वर्गद्वारेऽत्र वै तीर्थे राममेवानुचिन्तयन् ।।
प्राणांस्त्यजति भक्त्या वै स संतानं परं लभेत् ।। १६७ ।।
सर्वे संतानिकंनाम ब्रह्मलोकादनन्तरम् ।।
वानराश्च स्वकां योनिं राक्षसाश्चापि राक्षसीम्।।१६८।।

यस्या विनिःसृता ये वै सुरासुरतनूद्भवाः ।।
आदित्यतनयश्चैव सुग्रीवः सूर्यमण्डलम् ।। १६९ ।।
ऋषयो नागयक्षाश्च प्रयास्यन्ति स्वकारणम् ।।
तथा ब्रुवति देवेशे गोप्रतारमुपस्थितम् ।। 2.8.6.१७० ।।
तज्जलं सरयूं भेजे परिपूर्णं ततो जलम् ।।
अवगाह्य जलं सर्वे प्राणांस्त्यक्त्वा प्रहृष्टवत् ।। १७१ ।।
मानुषं देहमुत्सृज्य ते विमानान्यथारुहन् ।।
तिर्यग्योनिगता ये च प्रविश्य सरयूं तदा ।। १७२ ।।
देहत्यागं च ते तत्र कृत्वा दिव्यवपुर्द्धराः ।।
तथान्यान्यपि सत्त्वानि स्थावराणि चराणि च ।। १७३ ।।
प्राप्य चोत्तमदेहं वै देवलोकमुपागमन् ।।
तस्मिंस्तत्र समापन्ने वानरा ऋक्षराक्षसाः ।।
तेऽपि प्रविविशुः सर्वे देहान्निक्षिप्य वै तदा ।। १७४ ।।

तदा स्वर्गं गताः सर्वे स्मृत्वा लोकगुरुं विभुम् ।।
जगाम त्रिदशैः सार्द्धं रामो हृष्टो महामतिः ।। १७५ ।।

अतस्तद्गोप्रताराख्यं तीर्थं विख्यातिमागतम् ।।
गोप्रतारे परो मोक्षो नान्यतीर्थेषु विद्यते ।। १७६ ।।
जन्मान्तरशतैर्विप्र योगोऽयं यदि लभ्यते ।।
मुक्तिर्भवति तत्त्वेकजन्मना लभ्यते न वा ।। १७७ ।।
गोप्रतारे न सन्देहो हरिर्भक्त्या सुनिष्ठितः ।।
एकेन जन्मनान्योऽपि योगमोक्षं च विन्दति ।। १७८ ।।
गोप्रतारे नरो विद्वान्योऽपि स्नाति सुनिश्चितः ।।
विशत्यसौ परं स्थानं योगिनामपि दुर्लभम् ।। ।। १७९ ।।
कार्तिक्यां च विशेषेण स्नातव्यं विजितेन्द्रियैः ।।
कार्तिके मासि विप्रर्षे सर्वे देवाः सवासवाः ।।
स्नातुमायान्त्ययोध्यायां गोप्रतारे विशेषतः ।। 2.8.6.१८० ।।
गोप्रतारसमं तीर्थं न भूतं न भविष्यति ।।
यत्र प्रयागराजोऽपि स्नातुमायाति कार्तिके ।। १८१ ।।
निष्पापः कलुषं त्यक्त्वा शुक्लांगः सितकंचुकः ।।
शुद्ध्यर्थं साधुकामोऽसौ प्रयागे मुनिसत्तमः ।। १८२ ।।

यानि कानि च तीर्थानि भूमौ दिव्यानि सुव्रत ।।
कार्तिक्यां तानि सर्वाणि गोप्रतारे वसन्ति वै ।। १८३ ।।
गोप्रतारे जपो होमः स्नानं दानं च शक्तितः ।।
सर्वमक्षयतां याति श्रद्धया नियमव्रतम् ।। १८४ ।।
कार्तिके प्राप्य तद्यन्ति तीर्थानि सकलान्यपि ।।
गोप्रतारं गमिष्यामः पापं त्यक्तुमितीच्छया ।। १८५ ।।
गोप्रतारे कृतं स्नानं सर्वपापप्रणाशनम् ।।
गोप्रतारे नरः स्नात्वा दृष्ट्वा गुप्तहरिं विभुम् ।।
सर्वपापैः प्रमुच्येत नात्र कार्या विचारणा ।। १८६ ।।
विष्णुमुद्दिश्य विप्राणां पूजनं च विशेषतः ।।
कर्त्तव्यं श्रद्धया युक्तैः स्नानपूर्वं यतव्रतैः ।। १८७ ।।
पयस्विनी च गौर्देया सालंकारा च शक्तितः ।।
विप्राय वेदविदुषे नियमव्रतशालिने ।।
ब्राह्मणायातिशुचये विष्णुप्रीत्यै यतात्मना ।। १६८ ।।
अन्नं बहुविधं हेम वासांसि विविधानि च ।।

दातव्यानि हरेः प्राप्त्यै भक्त्या परमया युतैः ।। १८९ ।।
सूर्यग्रहे कुरुक्षेत्रे नर्मदायां शशिग्रहे ।।
तुलादानस्य यत्पुण्यं तदत्र दीपदानतः ।। 2.8.6.१९० ।।
घृतेन दीपको यस्य तिलतैले न वा पुनः ।।
ज्वलते मुनिशार्दूल हयमेधेन तस्य किम् ।। १९१ ।।
तेनेष्टं क्रतुभिः सर्वैः कृतं तीर्थावगाहनम् ।।

दीपदानं कृतं येन कार्त्तिके केशवाग्रतः ।। १९२ ।।
नानाविधानि तीर्थानि भुक्तिमुक्तिप्रदानि च ।।
गोप्रतारस्य तान्यत्र कलां नार्हंति षोडशीम् ।। १९३ ।।
स्वर्णमल्पं च यो दद्याद्ब्राह्मणे वेदपारगे ।।
शुभां गतिमवाप्नोति ह्यग्निवच्चैव दीप्यते ।।१९४।।
गोप्रताराभिधे तीर्थे त्रिलोकीविश्रुते द्विज ।।
दत्त्वान्नं च विधानेन न स भूयोऽभिजायते ।। १९५ ।।
तत्र स्नानं तु यः कुर्याद्विप्रान्संतर्पयेन्नरः ।।
सौत्रामणेश्च यज्ञस्य फलं प्राप्नोति मानवः ।। १९६ ।।

एकाहारस्तु यस्तिष्ठेन्मासं तत्र यतव्रतः ।।
यावज्जीवकृतं पापं सहसा तस्य नश्यति ।। १९७ ।।
अग्निप्रवेशं ये कुर्युर्गोप्रतारे विधानतः ।।
ते विशंति पदं विष्णोर्निःसंदग्धं तपोधन ।। १९८ ।।
कुर्वंत्यनशनं येऽत्र विष्णुभक्त्या सुनिश्चिताः ।।
न तेषां पुनरावृत्तिः कल्पकोटिशतैरपि ।। १९९ ।।
अर्चयेद्यस्तु गोविंदं गोप्रतारे हि मानवः ।।
दशसौवर्णिकं पुण्यं गोप्रतारे प्रकथ्यते ।। 2.8.6.२०० ।।
अग्निहोत्रफलो धूपो गोविंदस्य समर्पितः ।।
भूमिदानेन सदृशं गंधदानफलं स्मृतम् ।। २०१ ।।
अत्यद्भुतमिदं विद्वन्स्थानमेतत्प्रकीर्तितम् ।।
कार्त्तिक्यां तु विशेषेण अत्र स्नात्वा शुचिव्रतः ।। २०२ ।।
स्वर्गद्वारे नरः स्नात्वा दशस्वर्णफलं लभेत् ।।
स्वर्णदः स्वर्गवासी च यो दद्याच्छ्रद्धयान्वितः ।। २०३ ।।
सुतीर्थे पर्वणि श्रेष्ठे दशस्वर्णफलप्रदे ।।

ज्येष्ठशुक्लचतुर्दश्यां रात्रौ जागरणं चरेत् ।। २०४ ।।
उपोषितः शुचिः स्नातो विष्णुपूजनतत्परः ।।
दीपं दद्यात्प्रयत्नेन नानाफलविधायिनम् ।। २०५ ।।
तावद्भ्रंजति पुण्यानि स्वर्गे मर्त्ये रसातले ।।
यावद्दद्याज्जले दीपं कार्त्तिके केशवाग्रतः ।। २०६ ।।
पौर्णमास्यां प्रभाते तु स्नात्वा निर्मलमानसः ।।
हरिं संपूज्य विधिवद्विधाय श्राद्धमादरात् ।। २०७ ।।
दत्त्वान्नं च यथाशक्त्या संतोष्य ब्राह्मणांस्ततः ।।
वस्त्रादिभिरलंकारैः संपूज्य द्विजदंपती ।। २०८ ।।
विभुं गुप्तहरिं दृष्ट्वा संपूज्य तु विशेषतः ।।
नमस्कृत्यानु तत्तीर्थं शुचिस्तद्गतमानसः ।। २०९ ।।
स्वर्गद्वारे च विधिवन्मध्याह्ने स्नानमाचरेत् ।।
सर्वपापविशुद्धात्मा विष्णुलोके महीयते ।। 2.8.6.२१० ।।
इति परमविधानैर्गोप्रतारे विधाय प्रथितसुकृतमूर्त्तिः स्नानमुच्चैः प्रयत्नात् ।।

कलितनिखिलपापः पूजयित्वादरेणाच्युतममलविकाशो विष्णुसायुज्यमेति ।। २११ ।।

इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डेऽयोध्यामाहात्म्ये स्वर्गद्वारगोप्रतारतीर्थमाहात्म्यवर्णनंनाम षष्ठोऽध्यायः ।। ६ ।।

Roman transliteration

|| agastya uvāca || ||
tasmātsaṃgamato vipra paścime diktaṭe sthitam ||
sītākuṇḍamitikhyātaṃ sarvakāmaphalapradam || 1 ||
yatra snātvā naro vipra sarvapāpaiḥ pramucyate ||
sītayā kila tatkuṇḍaṃ svayameva vinirmitam ||
rāmeṇa varadānācca mahāphalanidhīkṛtam || 2 ||
|| śrīrāma uvāca || ||
śṛṇu sīte pravakṣyāmi māhātmyaṃ bhuvi yādṛśam ||
tvatkuṇḍasyāsya subhage tvatprītyā kathayāmyaham|| 3 ||
atra snānaṃ ca dānaṃ ca japo homastapo'thavā||
sarvamakṣayatāṃ yāti vidhānena śucismite || 4 ||
mārgakṛṣṇacaturdaśyāṃ tatra snānaṃ viśeṣataḥ ||
sarvapāpaharaṃ devi sarvadā snāyināṃ nṛṇām || 5 ||
iti rāmo varaṃ prādātsītāyai ca prajāpriyaḥ ||
tadāprabhṛti sarvatra tattīrthaṃ bhuvi varttate || 6 ||

sītākuṇḍamiti khyātaṃ janānāṃ paramādbhutam ||
tasmiṃstīrthe naraḥ snātvā nūnaṃ rāmamavāpnuyāt || 7 ||
tatra snānena dānena tapasā ca viśeṣataḥ ||
gandhairmālyairdhūpadīpairnnānāvibhavavistaraiḥ ||
rāmaṃ saṃpūjya sītāṃ ca muktaḥ syānnātra saṃśayaḥ || 8 ||
mārge māsi ca snātavyaṃ garbhavāso na jāyate ||
anyadāpi naraḥ snātvā viṣṇulokaṃ sa gacchati || 9 ||
vibhorviṣṇuharervipra ramye paścimadiktaṭe ||
devaścakraharirnāma sarvābhīṣṭaphalapradaḥ || 2.8.6.10 ||
tasya cakraharervipra mahimā na hi mānavaiḥ ||
śakyo varṇayituṃ dhīrairapi buddhimatāṃ varaiḥ||11||
tataḥ paścimadigbhāge nāmnā puṇyaṃ harismṛti ||
viṣṇorāyatanaṃ khyātaṃ paramārthaphalapradam||
yasya darśanamātreṇa sarvapāpaiḥ pramucyate || 12 ||
tayordarśanato yāṃti teṣāṃ pāpāni dehinām ||

tāni pāpāni yāvaṃti kurvate bhuvi ye narāḥ || 13 ||
purā devāsure jāte saṃgrāme bhṛśadāruṇe ||
daityairvaramadotsiktairdevā yudhi parājitāḥ || 14 ||
teṣāṃ palāyamānānāṃ devānāmagraṇīrharaḥ ||
saṃstabhya caiva tānsarvānpuraskṛtyāṃbujāsanam || 15 ||
kṣīrodaśāyinaṃ viṣṇuṃ śeṣaparyyaṃkaśāyinam ||
lakṣmyopaviṣṭaṃ pārśve ca caraṇāṃbujahastayā || 16 ||
nāradādyairmunivarairudgītagugauravam ||
garuḍena puraḥsthenāniśamaṃjalinā stutam || 17 ||
kṣīrābdhijalakallolamadabindvaṃkitāmbaram ||
tārakotkaravisphāratārahāravirājitam || || 18 ||
pītāṃbaramatismeravikāśadbhāvabhāvitam ||

bibhrataṃ kuṇḍalaṃ sthūlaṃ karṇābhyāṃ mauktikojjvalam || 19 ||
ratnavallīmiva svacchāṃ śvetadvīpanivāsinīm ||
kirīṭaṃ padmarāgāṇāṃ valayaṃ dadhataṃ param || 2.8.6.20 ||

mitrasya rāhuvitrāsanivarttanamivāparam ||
sakaustubhaprabhācakraṃ bibhrāṇaṃ pravalāruṇam || 21 ||
parāṃ caturmukhotpattikalpasaṃkalpanāmiva ||
śaraṇaṃ sa jagāmāśu vinītātmā stuvanniti || 22 ||
tasminnavasare śaṃbhuḥ sarvadevagaṇaiḥ saha ||
tuṣṭāva prayato bhūtvā viṣṇuṃ jiṣṇuṃ suradviṣām || 23 ||
|| īśvara uvāca || ||
saṃsārārṇavasaṃtārasuparṇasukhadāyine ||
moha tīvratamo hāri candrāya haraye namaḥ || 24 ||
sphuratsaṃvinmaṇiśikhāṃ cittasaṃgaticaṃdrikām ||
prapadye bhagavadbhaktimānasodyānavāhinīm || 25 ||
helollasatsamutsāhaśaktiṃ vyāptajagattrayām ||
yā pūrvakoṭirbhāvānāṃ sattvānāṃ vaiṣṇavīti vā || 26 ||
pavanāṃdolitāṃbhojadalaparvāṃtavarttinām ||
patatāmiva jantūnāṃ sthairyamekā harismṛtiḥ || 27 ||

namaḥ sūryyātmane tubhyaṃ saṃvitkiraṇamāline ||
hṛtkuśeśayakoṣaśrīsamunmeṣavidhāyine || 28 ||
namastasmai yamavate yogināṃ gataye sadā ||
parameśāya vai pāre mahasāṃ tamasāṃ tathā || 29 ||
yajñāya bhuktahaviṣa ṛgyajuḥsāmarūpiṇe ||
namaḥ sarasvatīgītadivyasadgaṇaśāline || 2.8.6.30 ||
śāṃtāya dharmanidhaye kṣetrajñāyāmṛtātmane ||
śiṣyayogapratiṣṭhāya namo jīvaikahetave ||
ghorāya māyāvidhaye sahasraśirase namaḥ || 31 ||
yoganidrātmane nābhipadmodbhūtajagatsṛje ||
namaḥ salilarūpāya kāraṇāya jagatsthiteḥ || 32 ||
kāryameyāya baline jīvāya paramātmane ||
goptre prāṇāya bhūtānāṃ namo viśvāya vedhase || 33 ||
dṛptāya siṃhavapuṣe daityasaṃhārakāriṇe ||
vīryāyānaṃtamanase jagadbhāvabhṛte namaḥ || 34 ||

saṃsārakāraṇājñānamahāsaṃtamasacchide ||
acintyadhāmne guhyāya rudrāyātyudvije namaḥ || 35 ||
śāntāya śāntakallolakaivalyapadadāyine ||
sarvabhāvātiriktāya namaḥ sarvamayātmane || 36 ||
indīvaradalaśyāmaṃ sphūrjatkiṃjalkavibhramam||
bibhrāṇaṃ kaustubhaṃ viṣṇuṃ naumi netrarasāyanam || 37 ||
|| agastya uvāca || ||
iti stutaḥ prasannātmā varado garuḍadhvajaḥ ||
vavarṣa dṛṣṭisudhayā sarvāndevānkṛpānvitaḥ ||
uvāca madhuraṃ vākyaṃ praśrayāvanatānsurān || || 38 ||
|| śrībhagavānuvāca || ||
jānāmi vibudhāḥ sarvamabhiprāyaṃ samādhitaḥ ||
daiteyairvikramākrāntaṃ padaṃ samaradarpitaiḥ || 39 ||
sabalairbalahīnānāṃ pratāpo vijitaḥ paraiḥ ||
sāṃprataṃ tu vidhāsyāmi tapo yuṣmadbalāya vai || 2.8.6.40 ||

ayodhyānagare gatvā kariṣye tapa uttamam ||
gupto bhūtvā bhavattejovivṛddhyai daityaśāntaye || 41 ||
bhavanto'pi tapastīvraṃ kurvaṃtvamalamānasāḥ ||
ayodhyāṃ prāpyatāṃ devā daityanāśāya satvaram || 42 || ||
|| agastya uvāca || ||
ityuktvāṃtardadhe devāndevo garuḍavāhanaḥ ||
ayodhyāmāgataḥ kṣipraṃ cakāra tapa uttamam || 43 ||
gupto bhūtvā yadā vidvansuratejobhivṛddhaye ||
tena guptaharirnāma devo vikhyātimāgataḥ || 44 ||
āgatasya hareḥ pūrvaṃ yatra hastatalāccyutam ||
sudarśanākhyaṃ taccakraṃ tena cakrahariḥ smṛtaḥ || 45 ||
tayordarśanamātreṇa sarvapāpaiḥ pramucyate ||
harastena prabhāveṇa devāḥ prabalatejasaḥ || 46 ||
jitvā daityānraṇaiḥ sarvānsaṃprāpya svapadānyatha ||
rejire vipulānaṃdairasurānārdayaṃstataḥ || 47 ||

tataḥ sarve sametyāśu bṛhaspatipurassarāḥ ||
devāḥ sarve'namanmaulimālārccita padāmbujam ||
hariṃ draṣṭumathāgacchannayodhyāyāṃ samutsukāḥ || 48 ||
āgatya ca tataḥ śrutvā nānāvidhaguṇādaram ||
bhāvaiḥ puṇyaiḥ samabhyarcya natvā prāṃjalayastadā ||
harimekāgramanasā dhyāyanto dhyānaniṣṭhitāḥ || 49 ||
tānāgatānsamālokya padabhaktyā kṛtānatīn ||
prasannaḥ prāha viśvātmā pītavāsā janārdanaḥ || 2.8.6.50 ||
|| śrībhagavānuvāca || ||
bhobho devā bhavantaśca cirāddiṣṭayādyasaṃgatāḥ ||
adhunā bhavatāmicchāṃ kāṃ karomi surā aham ||
tadbrūta tvaritā mahyaṃ kiṃ vilaṃbena nirbhayāḥ || 51 ||
devā ūcuḥ || ||
bhagavandevadeveśa tvayā saṃprati sarvaśaḥ ||
sarvaṃ samabhavatkāryaṃ niṣpannaṃ vai jagatpate || 52 ||

tathāpi sarvadā bhāvyaṃ nityaṃ deva tvayā vibho ||
asmadrakṣārthamatraiva vijitendriyavartmanā ||53||
evameva sadā kāryaṃ śatrupakṣavināśanam ||54||
|| śrībhagavānuvāca || ||
evametatkariṣyāmi bhavatāmarisaṃjayam ||
śrīmatāṃ tejaso vṛddhiṃ kariṣyāmi sadāsurāḥ ||
katheyaṃ ca sadā khyātiṃ loke yāsyati cottamām || 55 ||
ayaṃ nāmnā guptaharirdevo bhuvanaviśrutaḥ ||
madīyaṃ paramaṃ guhyaṃ sthānaṃ khyātiṃ sameṣyati ||56 ||
atra yaḥ prāṇināṃ śreṣṭhaḥ pūjāyajñajapādikam ||
karoti parayā bhaktyā sa yāti paramāṃ gatim|| 57||
atra yaḥ kurute dānaṃ yathāśaktyā jitendriyaḥ ||
sa svargamatulaṃ prāpya na śocati kadācana || 58 ||
atra matprītaye devāḥ prāṇibhirdharmakāṃkṣibhiḥ ||
dātavyā gauḥ prayatnena savatsā vidhipūrvakam || || 59 ||

svarṇaśṛṃgī raupyakhurī vastradvayasamāvṛtā ||
kāṃsyopadohanā tāmraprṛṣṭhī bahuguṇānvitā|| 2.8.6.60||
ratnapucchā dugdhavatī ghaṃṭābharaṇabhūṣitā ||
arcitā gaṃdhapuṣpādyaiḥ suprasannā'mṛtaprajā || 61 ||
dvijāya vedavijñāya guṇine nirmalātmane ||
viṣṇubhaktāya viduṣe ānṛśaṃsyaratāya ca || 62 ||

brāhmaṇāya ca gaurdeyā sarvatrasukhamaśnute ||
na deyā dvijamātrāya dātāraṃ so'vapātayet || 63 ||
matprītaye'tra dātavyā nirmalenāṃtarātmanā || 64 ||
snātaṃ yaiśca viśuddhyarthamatra madbhaktitatparaiḥ ||
teṣāṃ svargatayo nityaṃ muktiḥ karatale sthitā || 65 ||
tathā cakrahareḥ pīṭhe matprītyai dānamuttamam ||
japahomādikaṃ cāpi karttavyaṃ yatnato naraiḥ || 66 ||
bhavanto'pi vidhānena yātrāṃ kurvaṃtu sattamāḥ ||
asmādguptahareḥ sthānānnikaṭe saṃgame śubhe || 67 ||

pratyagbhāge gopratārādyojanatrayasaṃmite ||
ghargharāṃbutaraṃgiṇyā sarayūḥ saṃgatā yataḥ || 68 ||
atra snātvā vidhānena draṣṭavyo'tra prayatnataḥ ||
devo guptaharirnāma sarvakāmārthasiddhidaḥ || 69 ||
|| agastya uvāca || ||
ityuktvāṃtardadhe devaḥ pītāmbaradharo'cyutaḥ ||
devā api vidhānena kṛtvā yātrāṃ prayatnataḥ ||
ayodhyāyāṃ sthitā nityaṃ harerguṇavimohitāḥ || 2.8.6.70 ||
tadāprabhṛti vipreṃdra tatsthānaṃ bhuvi paprathe ||
kārtikyāṃ tu viśeṣeṇa yātrā sāṃvatsarī bhavet || 71 ||
vibhorguptaharestatra saṃgamasnānapūrvikā ||
gopratāre ca tīrthe'sminsarayūghargharāśrite ||
snātvā devo'rcanīyo'yaṃ sarvakāmaphalapradaḥ || 72 ||
tathā cakrahareryātrā karttavyā suprayatnataḥ ||
mārgaśārṣasya viśade pakṣe haritithau naraiḥ || 73 ||

evaṃ yaḥ kurute yātrāṃ viṣṇuloke sa modate ||74 ||
|| śrīsūta uvāca || ||
evamuktvā tu virate munau kalaśajanmani ||
kṛṣṇadvaipāyano vyāsaḥ punarāha savismayaḥ || 75 ||
|| vyāsa uvāca || ||
atyāścaryyamayīṃ brahmankathāmetāṃ tapodhana ||
uktavānasi yenaitatsāścaryyaṃ mama mānasam || 76 ||
vistareṇa mama brūhi māhātmyaṃ paramādbhutam || 77 ||
śṛṇu saṃgamamāhātmyaṃ vipreṃdra paramādbhutam ||
skandadevācchrutaṃ samyakkathayāmi tathā tava || 78 ||
daśakoṭisahasrāṇi daśakoṭiśatāni ca ||
tīrthāni sarayūnadyā ghargharodakasaṃgame ||
nivasaṃti sadā vipra skandādavagataṃ mayā ||79 ||
devatānāṃ surāṇāṃ ca siddhānāṃ yoginām tathā ||
brahmaviṣṇuśivānāṃ ca sānnidhyaṃ sarvadā sthitam || 2.8.6.80 ||

tasminsaṃgamasalile naraḥ snātvā samāhitaḥ ||
saṃtarpya pitṛdevāṃśca dattvā dānaṃ svaśaktitaḥ || 81 ||
hutvā vaiṣṇavamaṃtreṇa śuciryatphalamāpnuyāt ||
tadihaikamanā vipra śṛṇu yatkathayāmi te || 82 ||
aśvamedhasahasrasya vājapeyaśatasya ca ||
kurukṣetre mahākṣetre rāhugraste divākare || 83 ||
suvarṇadāne yatpuṇyamahanyahani tadbhavet || 84 ||
amāvāsyāṃ paurṇamāsyāṃ dvādaśyorubhayorapi ||
ayane ca vyatīpāte snānaṃ vaiṣṇavalokadam || 85 ||
tiṣṭhedyugasahasraṃ tu pādenaikena yaḥ pumān ||
vidhivatsaṃgame snāyātpauṣyāṃ tadaviśeṣataḥ || 86 ||

laṃbate'vākchirā yastu yugānāmayutaṃ pumān ||
snātānāṃ śucibhistoyaiḥ saṃgame prayatātmanām || 87 ||
vyuṣṭirbhavati yā puṃsāṃ na sā kratuśatairapi || 88 ||
pauṣe māsi viśeṣeṇa snānaṃ bahuphalapradam || 89 ||

pauṣe māsi viśeṣeṇa yaḥ kuryātsnānamādṛtaḥ ||
brāhmaṇaḥ kṣatriyo vaiśyaḥ śūdro vā varṇasaṃkaraḥ ||
sa yāti brahmaṇaḥ sthānaṃ punarāvṛttivarjitam ||2.8.6.90 ||
pauṣe māse tu yo dadyādghṛtāḍhyaṃ dīpamuttamam ||
vidhivacchraddhayā vipra śṛṇu tasyāpi yatphalam ||91||
nānājanmārjitaṃ pāpaṃ svalpaṃ bahvapi vā bhavet ||
tatsarvaṃ naśyati kṣipraṃ toyasthaṃ lavaṇaṃ yathā || || 92 ||
āyurārogyamaiśvaryaṃ saṃtatīḥ saukhyamuttamam ||
prāpnoti phaladaṃ nityaṃ dīpadaḥ puṇyabhāṅnaraḥ || 93 ||
yastu śuklatrayodaśyāṃ pauṣe'tra prayato vratī ||
jāgaraṃ kurute dhīraḥ sa gacchedbhavanaṃ hareḥ || 94 ||
jāgaraṃ vidadhadrātrau dīpaṃ dattvā tu sarvaśaḥ ||
homaṃ ca kārayedvipro niyatātmā śucivrataḥ || 95 ||
vaiṣṇavo viṣṇupūjāṃ ca kurvañchṛṇvanhareḥ kathām ||
gītavāditranṛtyaiśca viṣṇutoṣaṇakārakaiḥ ||

kathābhiḥ puṇyayuktābhirjāgryāccharvarīṃ naraḥ || 96 ||
tataḥ prabhāte vimale snātvā vidhivadādarāt ||
viṣṇuṃ saṃpūjya viprāṃśca deyaṃ svarṇādi śaktitaḥ || 97 ||
svarṇaṃ cānnaṃ ca vāsāṃsi yo dadyācchraddhayā'nvitaḥ ||
saṃgame vidhivadvidvānsa yāti paramāṃ gatim || 98 ||
varṣevarṣe tu kartavyo jāgaraḥ puṇyatatparaiḥ || 99 ||
hariḥ pūjyo dvijāḥ samyaksaṃtoṣyāḥ śaktito naraiḥ ||
tena viṣṇoḥ parā tuṣṭiḥ pāpāni viphalāni ca ||
bhavaṃti nirviṣāḥ sarpā yathā tārkṣyasya darśanāt || || 2.8.6.100 ||
tatra snāto divaṃ yāti atra snātaḥ sukhī bhaveta || 101 ||
triṣu lokeṣu ye kecitprāṇinaḥ sarva eva te ||
tarpyamāṇāḥ parāṃ tṛptiṃ yāṃti saṃgamajairjalaiḥ || 102 ||
bhūtānāmiha sarveṣāṃ duḥkhopahatacetasām ||
gatimanveṣamāṇānāṃ na saṃgamasamā gatiḥ || 103 ||
saptāvarānsaptaparānpuruṣaścātmanāsaha ||

puṃsastārayate sarvānsaṃgame snānamācaran || 104 ||
jātyaṃdhairiha te tulyāstathā paṃgubhireva ca ||
sametyātra ca na snānti sarayūghargharasaṃgame || 105 ||
varṇānāṃ brāhmaṇo yadvattathā tīrtheṣu saṃgamaḥ ||
sarayūgharagharāyoge vaiṣṇavastho naraḥ sadā || 106 ||
atra snānena dānena yathā śaktyā jiteṃdriyaḥ ||
homena vidhipuktena naraḥ svargamavāpnuyāt || 107 ||
naro vā yadi vā nārī vidhivatsnānamācaret ||
svargalokanivāso hi bhavettasya na saṃśayaḥ || 108 ||
yathā vahnirdahetsarvaṃ śuṣkamārdramathāpi vā ||
bhasmībhavaṃti pāpāni tatsamāgamamajjanāt || 109 ||
ekataḥ sarvatīrthāni nānāvidhiphalāni vai ||
sarayūgharotpannasaṃgamastvadhiko bhavet || 2.8.6.110 ||
sarvatīrthāvagāhasya phalaṃ yādṛksmṛtaṃ śrutau ||
tādṛkphalaṃ nṛṇāṃ samyagbhavetsaṃgamamajjanāt || 111 ||

gopratārābhidhaṃ tīrthamaparaṃ vartate'nagha ||
sannidhau saṃgamasyaiva mahāpātakanāśanam || 112 ||
yatra snānena dānena na śocati naraḥ kvacit ||
gopratārasamaṃ tīrthaṃ na bhūtaṃ na bhaviṣyati || 113 ||
vārāṇasyāṃ yathā vidvanvarttate maṇikarṇikā ||
ujjayinyāṃ yathā vipra mahākālaniketanam || 114 ||
naimiṣe cakravāpī tu yathā tīrthatamā smṛtā ||
ayodhyāyāṃ tathā vipra gopratārābhidhaṃ mahat || 115 ||
yatra rāmājñayā vidvansāketanagarījanāḥ ||
avāpuḥ svargamatulaṃ nimajjya paramāṃbhasi || 116 ||
|| vyāsa uvāca || ||
avāpuste kathaṃ svargaṃ sāketanagarījanāḥ ||
kathaṃ ca rāghavo vidvannetatkathaya suvrata || 117 ||
|| agastya uvāca || ||
sāvadhānaḥ śṛṇu mune kathāmetāṃ suvistarāt ||

yathājagāma rāmo'sau svargaṃ sa ca purījanaḥ || 118 ||
purā rāmo vidhāyaiva devakāryyamataṃdritaḥ ||
svargaṃ gaṃtuṃ manaścakre bhrātṛbhyāṃ saha vīradhīḥ || 119 ||
tato niśamya cāreṇa vānarāḥ kāmarūpiṇaḥ ||
ṛkṣagopuccharakṣāṃsi samutpeturanekaśaḥ || 2.8.6.120 ||
devagaṃdharvaputrāśca ṛṣiputrāśca vānarāḥ ||
rāmakṣayaṃ viditvā tu sarva eva samāgatāḥ || 121 ||
te rāmamanugatyocuḥ sarve vānarayūthapāḥ ||
tavānugamane rājansaṃprāptāḥ sma ihānagha || 122 ||
yadi rāma vināsmābhirgacchestvaṃ puruṣarṣabha ||
sarve khalu hatāḥ syāma daṇḍena mahatā nṛpa || 123 ||
śrutvā tu vacanaṃ teṣāmṛkṣavānararakṣasām||
vibhīṣaṇamuvācātha rāghavastatkṣaṇaṃ girā || 224 ||
yāvatprajā dhariṣyaṃti tāvadeva vibhīṣaṇa ||
kārayasva mahadrājyaṃ laṃkāṃ tvaṃ pālayiṣyasi || 125 ||

śādhi rājyaṃ ca khalvetannānyathā me vacaḥ kuru ||
prajāstvaṃ rakṣa dharmeṇa nottaraṃ vaktumarhasi || 126||
evamuktvā tu kākutstho hanumaṃtamathābravīt ||
vāyuputra ciraṃ jīva mā pratijñāṃ vṛthā kṛthāḥ || 127 ||
yāvallokā vadiṣyaṃti matkathāṃ vānararṣabha ||
tāvattvaṃ dhāraya prāṇānpratijñāṃ pratipālayan || 128 ||
maindaśca dvividaścaiva amṛtaprāśanāvubhau ||
yāvallokā dhariṣyaṃti tāvadetau dhariṣyataḥ || 129 ||
putrapautrāśca ye'smākaṃ tānrakṣantviha vānarāḥ ||
evamuktvā tu kākutsthaḥ sarvānatha ca vānarān ||
mayā sārdhaṃ prayāteti tadā tānrāghavo'bravīt || 2.8.6.130 ||
prabhātāyāṃ tu śarvaryyāṃ pṛthuvakṣā mahābhujaḥ ||
rāmaḥ kamalapatrākṣaḥ purodhasamathābravīt || 131 ||
agnihotrāṇi yāṃtvagre dīpyamānāni sarvaśaḥ ||
vājapeyātirātrāṇi niryātu ca mamāgrataḥ || 132 ||

tato vasiṣṭhastejasvī sarvaṃ niścitya cetasā ||
cakāra vidhivatkarma mahāprāsthānikaṃ vidhim || 133 ||
tataḥ kṣaumāmbaradharo brahmacaryasamanvitaḥ ||
kuśānādāya pāṇibhyāṃ mahāprasthānamudyataḥ || || 134 ||
na vyāharacchubhaṃ kiṃcidaśubhaṃ vā nareśvaraḥ ||
niṣkramya nagarāttasmātsāgarādiva caṃdramāḥ || 135 ||

rāmasya savyapārśve tu sapadmā śrīḥ samāśritā ||
dakṣiṇe hrīrviśālākṣī vyavasāyastathāgrataḥ || 136 ||
nānāvidhāyudhānyatra dhanurjyāprabhṛtīni ca ||
anuvrajaṃti kākutsthaṃ sarve puruṣa vigrahāḥ || 137 ||
vedo brāhmaṇarūpeṇa sāvitrī savyadakṣiṇe ||
oṃkāro'tha vaṣaṅkāraḥ sarve rāmaṃ tadā'vrajan || 138 ||
ṛṣayaśca mahātmānaḥ sarve caiva mahīdharāḥ ||
anugacchanti kākutsthaṃ svargadvāramupasthitam || 139 ||
tathānuyāṃti kākutsthamaṃtaḥpuragatāḥ striyaḥ ||

savṛddhābāladāsīkāḥ saparṣaddvārarakṣakāḥ || 2.8.6.140 ||
sāntaḥpuraśca bharataḥ śatrughnasahito yayau ||
rāmaṃ vrajaṃtamāgamya raghuvaṃśamanuvratāḥ || 141 ||
tato viprā mahātmānaḥ sāgnihotrāḥ samaṃtataḥ ||
saputradārāḥ kākutsthamanugacchati sarvaśaḥ || 142 ||
maṃtriṇo bhṛtyayuktāśca saputrāḥ sahabāṃdhavāḥ ||
sarve te sānugāścaiva hyanu gacchaṃti rāghavam || 143 ||
tataḥ sarvāḥ prakṛtayo hṛṣṭapuṣṭajanāvṛtāḥ ||
gacchaṃtamanugacchaṃtirāghavaṃ guṇaraṃjitāḥ || 144 ||
tathā prajāśca sakalāḥ saputrāśca savabāṃdhavāḥ ||
rāghavasyānugāścāsandṛṣṭvā vigatakalmaṣam || 145 ||
snātāḥ śuklāmbaradharāḥ sarve prayatamānasāḥ ||
kṛtvā kilakilāśabdamanuyātāśca rāghavam || 146 ||
na kaścittatra dīno'bhūnna bhīto nātiduḥkhitaḥ ||
prahṛṣṭā muditāḥ sarve vabhūvuḥ paramādbhutāḥ || 147 ||

draṣṭukāmāśca nirvāṇaṃ rājño janapadāstathā ||
saṃprāptāste'pi dṛṣṭvaiva nabhomārgeṇa cakriṇam || 148 ||
ṛkṣavānararakṣāṃsi janāśca puravāsinaḥ ||
āgatya parayā bhaktyā pṛṣṭhataḥ samupāyayuḥ || 149 ||
tāni bhūtāni nagare hyantardhānagatānyapi ||
rāghavaṃ te'pyanuyayuḥ svargadvāramupasthitam || 2.8.6.150 ||
yāni paśyaṃti kākutsthaṃ sthāvarāṇi carāṇi ca ||
sattvāni svargagamane matiṃ kurvaṃti tānyapi || 151 ||
nāsītsattvamayodhyāyāṃ susūkṣmamapi kiṃcana ||
yadrāghavaṃ nānuyāti svargadvāramupasthitam || 152 ||
athārddhayojanaṃ gatvā nadīṃ paścānmukho yayau ||
sarayūṃ puṇyasalilāṃ dadarśa raghunaṃdanaḥ|| 153 ||
atha tasminmuhūrte tu brahmā lokapitāmahaḥ ||
sarvaiḥ parivṛto devairṛṣibhiśca mahātmabhiḥ ||
āyayau tatra kākutsthaṃ svargadvāramupasthitam || 154 ||

vimānaśatakoṭībhirdivyābhiḥ sarvato vṛtaḥ ||
dīpayansarvato vyoma jyotirbhūtamanuttamam || 155 ||
svayaṃprabhaiśca tejobhirmahadbhiḥ puṇyakarmabhiḥ ||
puṇyā vātā vavustatra gandhavaṃtaḥ sukhapradāḥ || 156 ||
sapuṇyapuṣpavarṣaṃ ca vāyuyuktaṃ mahājavam ||
gandharvairapsarobhiśca tasminsūryaupasthitaḥ ||157 ||
śarayūsalilaṃ rāmaḥ padbhyāṃ sa samupāspṛśat ||
tato brahmā surairyuktaḥ stotuṃ samupacakrame ||158||
tvaṃ hi lokapatirdeva na tvāṃ jānāti kaścana ||
ahaṃ te vai viśālākṣa bhūtapūrvaparigrahaḥ || 159 ||
tvamaciṃtyaṃ mahadbhūtamakṣayaṃ lokasaṃgrahe ||

yāmicchasi mahāvīrya tāṃ tanuṃ praviśa svakām || 2.8.6.160 ||
pitāmahasya vacanādidamevāviśatsvayam ||
sudivyaṃ vaiṣṇavaṃ tejaḥ saṃsāraṃ sa sahānujaḥ ||
tato viṣṇutanundevāḥ pūjayantaḥ surottamam || 161 ||

sādhyā marudgaṇāścaiva sendrāḥ sāgnipurogamāḥ ||
ye ca divyā ṛṣigaṇā gandharvāpsarasastathā ||
suparṇā nāgayakṣāśca daityadānavarākṣasāḥ || 162 ||
devāḥ prahṛṣṭā muditāḥ sarve pūrṇamanorathāḥ ||
sādhusādhviti te sarve tridivasthā babhāṣire || 163 ||
atha viṣṇurmahātejāḥ pitāmahamuvāca ha ||
eṣāṃ lokaṃ janaughānāṃ dātumarhasi suvrata || 164 ||
ime tu sarve matsnehādāyātāḥ sarvamānavāḥ ||
bhaktāśca bhaktimantaśca tyaktātmāno'pi sarvaśaḥ || 165 ||
tacchrutvā viṣṇukathitaṃ sarvalokeśvaro'bravīt ||
lokaṃ santānikaṃ nāma saṃsthāsyaṃti hi mānavāḥ || 166 ||
svargadvāre'tra vai tīrthe rāmamevānucintayan ||
prāṇāṃstyajati bhaktyā vai sa saṃtānaṃ paraṃ labhet || 167 ||
sarve saṃtānikaṃnāma brahmalokādanantaram ||
vānarāśca svakāṃ yoniṃ rākṣasāścāpi rākṣasīm||168||

yasyā viniḥsṛtā ye vai surāsuratanūdbhavāḥ ||
ādityatanayaścaiva sugrīvaḥ sūryamaṇḍalam || 169 ||
ṛṣayo nāgayakṣāśca prayāsyanti svakāraṇam ||
tathā bruvati deveśe gopratāramupasthitam || 2.8.6.170 ||
tajjalaṃ sarayūṃ bheje paripūrṇaṃ tato jalam ||
avagāhya jalaṃ sarve prāṇāṃstyaktvā prahṛṣṭavat || 171 ||
mānuṣaṃ dehamutsṛjya te vimānānyathāruhan ||
tiryagyonigatā ye ca praviśya sarayūṃ tadā || 172 ||
dehatyāgaṃ ca te tatra kṛtvā divyavapurddharāḥ ||
tathānyānyapi sattvāni sthāvarāṇi carāṇi ca || 173 ||
prāpya cottamadehaṃ vai devalokamupāgaman ||
tasmiṃstatra samāpanne vānarā ṛkṣarākṣasāḥ ||
te'pi praviviśuḥ sarve dehānnikṣipya vai tadā || 174 ||
tadā svargaṃ gatāḥ sarve smṛtvā lokaguruṃ vibhum ||
jagāma tridaśaiḥ sārddhaṃ rāmo hṛṣṭo mahāmatiḥ || 175 ||

atastadgopratārākhyaṃ tīrthaṃ vikhyātimāgatam ||
gopratāre paro mokṣo nānyatīrtheṣu vidyate || 176 ||
janmāntaraśatairvipra yogo'yaṃ yadi labhyate ||
muktirbhavati tattvekajanmanā labhyate na vā || 177 ||
gopratāre na sandeho harirbhaktyā suniṣṭhitaḥ ||
ekena janmanānyo'pi yogamokṣaṃ ca vindati || 178 ||
gopratāre naro vidvānyo'pi snāti suniścitaḥ ||
viśatyasau paraṃ sthānaṃ yogināmapi durlabham || || 179 ||
kārtikyāṃ ca viśeṣeṇa snātavyaṃ vijitendriyaiḥ ||
kārtike māsi viprarṣe sarve devāḥ savāsavāḥ ||
snātumāyāntyayodhyāyāṃ gopratāre viśeṣataḥ || 2.8.6.180 ||
gopratārasamaṃ tīrthaṃ na bhūtaṃ na bhaviṣyati ||
yatra prayāgarājo'pi snātumāyāti kārtike || 181 ||
niṣpāpaḥ kaluṣaṃ tyaktvā śuklāṃgaḥ sitakaṃcukaḥ ||
śuddhyarthaṃ sādhukāmo'sau prayāge munisattamaḥ || 182 ||

yāni kāni ca tīrthāni bhūmau divyāni suvrata ||
kārtikyāṃ tāni sarvāṇi gopratāre vasanti vai || 183 ||
gopratāre japo homaḥ snānaṃ dānaṃ ca śaktitaḥ ||
sarvamakṣayatāṃ yāti śraddhayā niyamavratam || 184 ||
kārtike prāpya tadyanti tīrthāni sakalānyapi ||
gopratāraṃ gamiṣyāmaḥ pāpaṃ tyaktumitīcchayā || 185 ||
gopratāre kṛtaṃ snānaṃ sarvapāpapraṇāśanam ||
gopratāre naraḥ snātvā dṛṣṭvā guptahariṃ vibhum ||
sarvapāpaiḥ pramucyeta nātra kāryā vicāraṇā || 186 ||
viṣṇumuddiśya viprāṇāṃ pūjanaṃ ca viśeṣataḥ ||
karttavyaṃ śraddhayā yuktaiḥ snānapūrvaṃ yatavrataiḥ || 187 ||
payasvinī ca gaurdeyā sālaṃkārā ca śaktitaḥ ||
viprāya vedaviduṣe niyamavrataśāline ||
brāhmaṇāyātiśucaye viṣṇuprītyai yatātmanā || 168 ||
annaṃ bahuvidhaṃ hema vāsāṃsi vividhāni ca ||

dātavyāni hareḥ prāptyai bhaktyā paramayā yutaiḥ || 189 ||
sūryagrahe kurukṣetre narmadāyāṃ śaśigrahe ||
tulādānasya yatpuṇyaṃ tadatra dīpadānataḥ || 2.8.6.190 ||
ghṛtena dīpako yasya tilataile na vā punaḥ ||
jvalate muniśārdūla hayamedhena tasya kim || 191 ||
teneṣṭaṃ kratubhiḥ sarvaiḥ kṛtaṃ tīrthāvagāhanam ||
dīpadānaṃ kṛtaṃ yena kārttike keśavāgrataḥ || 192 ||
nānāvidhāni tīrthāni bhuktimuktipradāni ca ||
gopratārasya tānyatra kalāṃ nārhaṃti ṣoḍaśīm || 193 ||
svarṇamalpaṃ ca yo dadyādbrāhmaṇe vedapārage ||
śubhāṃ gatimavāpnoti hyagnivaccaiva dīpyate ||194||
gopratārābhidhe tīrthe trilokīviśrute dvija ||
dattvānnaṃ ca vidhānena na sa bhūyo'bhijāyate || 195 ||
tatra snānaṃ tu yaḥ kuryādviprānsaṃtarpayennaraḥ ||
sautrāmaṇeśca yajñasya phalaṃ prāpnoti mānavaḥ || 196 ||

ekāhārastu yastiṣṭhenmāsaṃ tatra yatavrataḥ ||
yāvajjīvakṛtaṃ pāpaṃ sahasā tasya naśyati || 197 ||
agnipraveśaṃ ye kuryurgopratāre vidhānataḥ ||
te viśaṃti padaṃ viṣṇorniḥsaṃdagdhaṃ tapodhana || 198 ||
kurvaṃtyanaśanaṃ ye'tra viṣṇubhaktyā suniścitāḥ ||
na teṣāṃ punarāvṛttiḥ kalpakoṭiśatairapi || 199 ||
arcayedyastu goviṃdaṃ gopratāre hi mānavaḥ ||
daśasauvarṇikaṃ puṇyaṃ gopratāre prakathyate || 2.8.6.200 ||
agnihotraphalo dhūpo goviṃdasya samarpitaḥ ||
bhūmidānena sadṛśaṃ gaṃdhadānaphalaṃ smṛtam || 201 ||
atyadbhutamidaṃ vidvansthānametatprakīrtitam ||
kārttikyāṃ tu viśeṣeṇa atra snātvā śucivrataḥ || 202 ||
svargadvāre naraḥ snātvā daśasvarṇaphalaṃ labhet ||
svarṇadaḥ svargavāsī ca yo dadyācchraddhayānvitaḥ || 203 ||
sutīrthe parvaṇi śreṣṭhe daśasvarṇaphalaprade ||

jyeṣṭhaśuklacaturdaśyāṃ rātrau jāgaraṇaṃ caret || 204 ||
upoṣitaḥ śuciḥ snāto viṣṇupūjanatatparaḥ ||
dīpaṃ dadyātprayatnena nānāphalavidhāyinam || 205 ||
tāvadgarjaṃti puṇyāni svarge martye rasātale ||
yāvaddadyājjale dīpaṃ kārttike keśavāgrataḥ || 206 ||
paurṇamāsyāṃ prabhāte tu snātvā nirmalamānasaḥ ||

hariṃ saṃpūjya vidhivadvidhāya śrāddhamādarāt || 207 ||
dattvānnaṃ ca yathāśaktyā saṃtoṣya brāhmaṇāṃstataḥ ||
vastrādibhiralaṃkāraiḥ saṃpūjya dvijadaṃpatī || 208 ||
vibhuṃ guptahariṃ dṛṣṭvā saṃpūjya tu viśeṣataḥ ||
namaskṛtyānu tattīrthaṃ śucistadgatamānasaḥ || 209 ||
svargadvāre ca vidhivanmadhyāhne snānamācaret ||
sarvapāpaviśuddhātmā viṣṇuloke mahīyate || 2.8.6.210 ||
iti paramavidhānairgopratāre vidhāya prathitasukṛtamūrttiḥ snānamuccaiḥ prayatnāt ||
kalitanikhilapāpaḥ pūjayitvādareṇācyutamamalavikāśo viṣṇusāyujyameti || 211 ||

iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe'yodhyāmāhātmye svargadvāragopratāratīrthamāhātmyavarṇanaṃnāma ṣaṣṭho'dhyāyaḥ || 6 ||

English translation

Agastya said :

1-2. To the west of that confluence (of Sarayū and Tilodakī) is situated the holy pit called Sītā Kuṇḍa . [1] It is well-known as the bestower of all desired benefits, O Brāhmaṇa . By taking his holy bath there, O Brāhmaṇa, a man is absolved of all sins. That Kuṇḍa is made by Sītā herself. By the boons granted by Rāma it has been rendered highly meritorious.

Śrī Rāma said :

3-7. Listen, O Sītā, I shall tell you, of what nature the glory of your Kuṇḍa shall be. O lady of great felicity, I shall mention it out of pleasure for you. A holy bath, charitable gifts, Japa , Homa and penance—all these performed here in accordance with the injunctions will be infinite in merit, O lady of pure smiles. Particularly, a holy bath on the fourteenth day in the dark half of the month of Mārgaśīrṣa is always destructive of all sins of all those who take the holy bath.

This was the boon granted to Sītā by Rāma who was fond of his subjects.

Ever since then that Kuṇḍa became well-known on the earth as Sītākuṇḍa. It causes great wonder to the people. By taking holy bath in that Kuṇḍa a man shall certainly attain Rāma.

8-9. If one takes the holy bath, makes charitable gifts and particularly performs penance, if he worships Rāma and Sītā with scents, garlands, incense, lights and different kinds of elaborate and luxurious offerings and services, he shall become liberated. There is no doubt about this.

The holy bath must be performed in the month of Mārgaśīrṣa. Thereby one will no longer stay within any womb (i.e. will be liberated). If a man takes the holy bath at any other time, he goes to the world of Viṣṇu .

10. To the west of (the spot of) Lord Viṣṇuhari, [2] O Brāhmaṇa, is the Lord named Cakrahari, the bestower of all desired benefits.

11. The great power of that Cakrahari cannot be described by men, even by the most intelligent and skilful among them, O Brāhmaṇa.

12. To the west thereof is the meritorious shrine of Viṣṇu well-known by the name Harismṛti. It is the bestower of the best fruit in the form of salvation. Merely by the sight of that Lord one is liberated from

all sins.

13. By seeing these two all the sins of embodied beings—all the sins which men commit on the earth, perish.

14. Formerly, [3] when an exceedingly terrible battle was fought between Devas and Asuras , the former were vanquished by the latter who were puffed up with pride on account of their attainment of boons.

15-23. As the Devas fled, their leader Hara stopped them all. Keeping the Lotus-seated Lord at the head all of them sought refuge in Viṣṇu who lay in the Ocean of Milk on his couch of Śeṣa . Lakṣmī was seated at his side with her hands (stroking) the Lord's lotus-like feet.

The great good qualities of the Lord were being praised by excellent sages including Nārada . He was eulogized uninterruptedly by Garuḍa who stood in front of him with palms joined in reverence.

His robes were marked by the waves of the Milk Ocean as though with drops of ichor (?) He shone with a large garland of stars appearing like a garland of pearls.

He wore yellow robes. He was full of smiles and appeared resplendent with the manifestation of his kindly nature. He had large ear-rings in his ears refulgent with pearls.

He appeared to have round him a bright creeper studded with jewels growing in the Śvetadvīpa . He had on (his head) a crown with rings of rubies.

He wore (on his chest) a halo of refulgence along with that of the Kaustubha that dispelled the fear of the Sun-god that there was another Rāhu . It was dark-red in colour. Thereby it appeared as though he contemplated on the production of another Four-faced Lord.

With humility in his mind (Śiva) sought refuge in him and eulogized him. At that time, with all purity (of mind), Śaṃbhu in the company of all the groups of Devas eulogized Viṣṇu, the conqueror of the enemies of Suras .

Īśvara said :

24. O Lord, you take (devotees) across the ocean of worldly existence; obeisance to you, the Lord who give happiness to Suparṇa (Garuḍa). Obeisance to Hari , the moon that dispels the intense darkness of delusion.

25. I resort to the sparkling lustre of the jewel of perfect knowledge, the moonlight associated with the mind, the river that flows in the garden of the mind full of devotion to the Lord.

26. (I resort to) the power of enthusiasm that shines playfully, that pervades through all the three worlds and that is the initial stage of all living beings and animals. It is the Vaiṣṇavī power.

27. To the creatures that are about to fall—the creatures that stay at the border as it were of the petals of the lotus tossed about by wind, the sole cause of stability is Harismṛti ('Remembrance of Hari').

28. Obeisance to you of the nature of the Sun-god having the cluster of rays of perfect knowledge. Obeisance to the Lord that causes opening of the glorious lotus of heart.

29. Obeisance to that perpetual goal of Yogins , to the Lord of restraints. Obeisance to the great Lord who is beyond the lustre and darkness.

30. Obeisance to Yajña ; to the Lord who partakes of Havis ; to the Lord of the form of Ṛk, Yajus and Sāman . Obeisance to the Lord who possesses divine good qualities praised by Sarasvatī .

31. Obeisance to the quiescent one; to the storehouse of Dharma . Bow to the Kṣetrajña (Soul) of the nature of nectar. Salute to the Lord who has established the path of Yoga among disciples. Bow to the sole cause of Jīvas (individual souls); obeisance to the terrible maker of Māyā ; obeisance to one with a thousand heads.

32. Obeisance to the Ātman engaged in Yogic slumber. Salute to the Lord from whose navel the lotus (the seat) of the Creator of the universe has originated; obeisance to one (who is) the cause in the form of water, and (who is the cause) of the sustenance of the universe.

33. Obeisance to the powerful one who can be inferred only through the effects; obeisance to the Jīva , to the Supreme Ātman; to the protector of all living beings; to the vital air of living beings; obeisance to the universe, to the creator.

34. Obeisance to the Lord in the physical form of the proud lion; to the cause of the annihilation of Daityas ; salute to the Lord favourable to heroes; to the Lord of infinitely deep mind; obeisance to the Lord adopting the form of the universe.

35-37. Obeisance to the Lord who cuts off (and dispels) the great darkness of ignorance (which is) the cause of the worldly existence; salute to the Lord of unimaginable refulgence; to the Lord occupying the cave (of the heart); to Rudra . Obeisance to the great reviver.

Obeisance to the quiescent one; to the bestower of salvation wherein the billows (mental disturbances) have quietened down; obeisance to one who is apart and distinct from all other living beings; obeisance to the Ātman identical with everything.

I bow down to Viṣṇu who is dark-complexioned like a blue lotus, who has the graceful charm of the refulgent filament, who wears the Kaustubha jewel and who is elixir unto the eyes.

Agastya said :

38. On being eulogized thus, the Garuḍa-emblemed Lord, the bestower of boons, became delighted in his mind. The compassionate Lord showered his nectarine glances on all the Devas. He spoke these sweet words to the Suras who bowed down their heads with great humility.

Śrī Bhagavān said :

39. o Devas, I know everything that you think by means of meditation. I know that your region has been attacked with violent force by the Daityas who are proud (of their ability) to fight.

40. The valour of those deficient in strength has been subdued by the enemies of greater strength and power. Now I shall perform penance for the purpose of getting you more strength.

41. I shall go to the city of Ayodhyā and perform an excellent penance. I shall remain unmanifest there and perform the penance in order to increase your refulgence and to suppress the Daityas.

42. With minds devoid of impurities, you too do perform severe penance after going to Ayodhyā quickly. O Devas, perform the penance for the destruction of the Daityas.

Agastya said :

43. After saying this to the Devas, the Garuḍa-vehicled Lord vanished. He arrived at Ayodhyā immediately and performed the excellent penance.

44. Since he performed the penance after becoming hidden, for the purpose of increasing the refulgence of Suras, the Lord became famous by the name Guptahari.

45. (The Lord) at the place where at the outset the Discus named Sudarśana fell down from the hand of Hari who arrived there is known as Cakrahari.

46-47. Merely by visiting these two one is liberated from all sins.

By the power of Hari Devas became exceedingly refulgent. They defeated all the Daityas in battle and regained their own original positions. They assailed the Asuras and became brilliant with excessive pleasure.

48. Then all of them gaṃered togeṃer immediately. With Bṛhaspati at their head, all the Devas eagerly came to Ayodhyā to visit Hari. They bowed down to Hari whose lotus-like feet were adored with the garlands from their crowns.

49-50. They arrived and listened respectfully to the different good qualities (of the Lord that were praised in songs). They worshipped him with meritorious feelings (of devotion). They bowed down to Hari with hands folded respectfully and meditated on him with full concentration of mind.

They stood there with palms joined in reverence. On seeing them arrive and bow down, the yellow-robed Janārdana , the immanent soul of the universe, became delighted and said:

Śrī Bhagavān said :

51. O Devas, after a long time you have come within the range of my vision. What wish of yours, O Suras, shall I fulfil now. Tell me quickly; O fearless ones, why do you delay?

The Devas said :

52-57. O Lord, O Lord of the chiefs of Devas, O Lord of the universe, all the tasks have become fulfilled on account of you now. Yet, O Lord, you must be here always for the sake of our protection. You should be present here itself, in the manner of one who has conquered the sense-organs. In the very same way you must bring about destruction of partisans of the enemy.

Śrī Bhagavān said :

Thus I shall bring about the conquest over your enemies. O Suras, I shall enhance your refulgence forever. This story shall attain excellent renown. This Lord shall become well-known all over the worlds by the name Guptahari. My place of concealment will become famous.

A most excellent one among living beings who very devoutly performs worship, Yajña, Japa etc. here, attains the greatest goal.

58-62. A person who has conquered his sense-organs and who makes charitable gifts according to his capacity, attains matchless position in heaven. He will never be grief-stricken.

O Devas, in order to please me, a cow and her calf should be carefully given away in this place in accordance with the injunctions by all living beings desirous of merit. The cow should have gold caps

on its horns and silver (covering) on the hoops. A pair of cloth coverings should be given (along with the cow). A milking vessel made of bell metal should be given. The cow should be of red-coloured back and should possess many good features. Jewels must be tied to the tail. The cow should be one still yielding milk. She must be adorned with bells and ornaments and be worshipped with scents, flowers etc. She must be gay by nature. No progeny of her should have been dead. The cow should be given to a Brāhmaṇa well conversant with the Vedas , endowed with all good qualities, and of a soul free from impurities. He should be a learned devotee of Viṣṇu and be very kind-hearted.

63-69. The cow should be given to a Brāhmaṇa of the above description. The donor gets happiness everywhere. She should not be given to a mere Brāhmaṇa by caste (devoid of these qualities). He may cause the downfall of the donor.

In order to propitiate me, she shall be given here with a conscience free from impurities.

Those who take holy bath for the sake of purity in this place, those who are engaged in devotional activities for me, will find salvation within their reach (as if on their palm). They will have heavenly goal forever.

For the sake of propitiating me, excellent charitable gift should be made at the pedestal of Cakrahari. Japa, Homa etc. should be scrupulously performed by men. All of you, O excellent ones, celebrate the festival too in accordance with the injunctions.

Very near this spot of Guptahari, there is the splendid confluence. It is three Yojanas (3x12=36 Kins.) from Gopratāra to the west. It is there that Sarayū joins the waters of the river Ghargharā (mod. Ghāgrā or Gogrā).

After taking a holy bath here in accordance with the injunctions the Lord should be visited enthusiastically, the Lord named Guptahari, the bestower of all desired objects.

Agastya said :

70-74. After saying this, the yellow-robed Acyuta , the Lord vanished. The Devas celebrated the festival in accordance with the injunctions with great care. Fascinated by the excellent qualities of Hari they permanently settled at Ayodhyā.

Ever since then, O eminent Brāhmaṇa, that holy spot became well-known all over the earth. There shall be a special annual festival on the Kārttikī (full-moon day in the month of Kārttika) for Lord Guptahari after a regular holy bath at the confluence.

After taking bath at this Tīrtha , i.e. Gopratāra, which is on (the confluence of Sarayū and Ghargharā, the Lord should be worshipped. He is the bestower of all desired benefits.

The annual festival of Cakrahari should be scrupulously performed by men on the eleventh day in the bright half of the month of Mārgaśīrṣa. He who celebrates this festival rejoices in the world of Viṣṇu.

Śrī Sūta said :

75. When the Pot-born Sage stopped after telling this, Vyāsa , Kṛṣṇadvaipāyana , said again with surprise.

Vyāsa said : [4]

76-77. O Brāhmaṇa, O ascetic, you have narrated this exceedingly wonderful story whereby my mind has become full of surprise. Tell me in detail the greatness of this.

Agastya said :

78. Listen, O eminent Brāhmaṇa, to the glory of the confluence. It is highly surprising. It has been heard by me from Lord Skanda . I shall recount it to you correctly.

79. I have learnt from Skanda that there are thousands and hundreds of crores of Tīrthas at the confluence of Sarayū and Gharghara.

80. There is perpetual presence of the deities, Suras, Siddhas and Yogins as well as Brahmā , Viṣṇu and Śiva.

81-85. O Brāhmaṇa, listen with single-minded attention. I shall tell you the benefit that one attains by taking the holy bath with mental purity in the waters of that confluence, by offering libations to Piṭrs and Devas, by making charitable gifts in accordance with one's capacity and by performing Homas with the Vaiṣṇava Mantras .

He will have the same benefit as one gets through a thousand horse-sacrifices and a hundred Vājapeyas or the same merit as one gets by making gifts of gold everyday or by performing holy rites in the great holy place of Kurukṣetra when the Sun is swallowed by Rāhu (i.e. at the time of a solar eclipse).

The holy bath taken on the new-moon day, full-moon day, on both the twelfth days, on the day of Ayana and during Vyatīpāta , yields the benefit of attaining the world of Viṣṇu.

86. If a person stands on a single foot for a thousand Yugas (and performs penance) and if a person duly takes his holy bath in the confluence on the full-moon day in the month of Pauṣa , the benefit of both is equal.

87. If a man hangs (himself) upside down for ten thousand Yugas (for performing penance), (he gets the same benefit as) those who purify their souls by means of the pure waters at the confluence.

88. The benefit derived by those who take their holy bath in the confluence cannot be attained by men even by means of hundreds of sacrifices.

89. Particularly the holy bath taken in the month of Pauṣa yields much benefit.

90. Whoever takes the special holy bath in the month of Pauṣa with great faith—whether he is a Brāhmaṇa, a Kṣatriya , a Vaiśya , a Śūdra or a man of mixed caste, he goes to the abode of Brahmā with no possibility of returning to the earth.

91. O Brāhmaṇa, listen to the benefit of that person who faithfully and duly offers an excellent lamp fed with ghee in the month of Pauṣa.

92. The sin acquired by him in the course of different births, whether small or big, shall perish entirely like salt dropped in water.

93. One who offers light (lamps) attains excellent happiness and benefit, long life, health, prosperity, progeny etc. (and is endowed with merits).

94-95. One who undertakes Vratas here with great purity on the thirteenth day in the bright half of the month of Pauṣa, a wise man who performs Jāgara (i.e. keeps awake at night) shall go to the abode of

Han. A Brāhmaṇa who, while keeping awake at night, has subdued his sense-organs and has undertaken pious observances should perform Homa after offering light.

96. A devotee of Viṣṇu should keep awake performing the worship of Viṣṇu, listening to the story of Hari, presenting vocal and instrumental music and dances causing pleasure to Viṣṇu or (listening to or narrating) meritorious stories and anecdotes of Viṣṇu.

97. When the day dawns with bright light, he should duly take bath with great reverence and worship Viṣṇu and Brāhmaṇas . Gold etc. should be given in accordance with his capacity (to Brāhmaṇas).

98. The learned devotee equipped with faith, who gives gold, cooked rice and clothes at the confluence duly attains the greatest goal (i.e. Mokṣa).

99. The rite of Jāgara should be performed every year by persons engaged in meritorious rites.

100-101. Hari should be worshipped. Brāhmaṇas should be well-propitiated by men in accordance with their capacity. Thereby Viṣṇu will be delighted much. All the sins will be dispelled and rendered ineffective like serpents becoming bereft of poison at the sight of Garuḍa. One who takes bath there goes to heaven. One who takes bath here shall become happy.

102. All the living beings in the three worlds, on being propitiated, attain the greatest delight by means of the waters of the confluence.

103. To all living beings tormented by miseries and seeking relief, there is no other goal on a par with the confluence.

104. One who takes the holy bath in the confluence redeems himself, seven generations succeeding and seven preceding him.

105. Those who do not come here and take bath in the confluence of Sarayū and Ghargharā are similar to those who are born blind and those who are lame.

106. Among Tīrthas the confluence is (the highest) like Brāhmaṇas among the different castes. In contact with the confluence of Sarayū and Ghargharā, a man is always like one who is a resident of Vaikuṇṭha .

107. A man who has subdued his sense-organs will attain heaven by taking a holy bath, by making charitable gifts according to his (financial) capacity, and by a Homa performed duly (as per injunction) here (at the confluence).

108. Whether the devotee is a man or a woman, he or she should duly take the holy bath. Undoubtedly the benefit shall be residence in the heavenly world.

109. Just as fire burns everything, whether dry or wet, so also the holy plunge in that confluence reduces all sorts of sins to ash.

110. If all the Tīrthas and the benefits of all kinds of sacred pursuits are placed in one (pan) and (ṃe benefits from) the confluence of Sarayū and Ghargharā (on the other), the latter will be found to be heavier.

111. By taking the holy plunge in the confluence men will derive such benefit as is proclaimed in the Śrutis as the benefit of taking the holy bath in all the Tīrthas.

112. O sinless one, there is another Tīrtha named Gopratāra near the confluence itself. It is destructive of great sins.

113. There has never been nor will there ever be a Tīrtha on a par with Gopratāra. By taking the holy plunge therein and by making charitable gifts no man shall ever be grief-stricken.

114-115. Just as Maṇikarṇikā at Vārāṇasī , O learned one, or the shrine of Mahākāla at Ujjayinī , O Brāhmaṇa, or Cakravāpī at Naimiṣa are proclaimed as the holiest of Tīrthas, so also, O Brāhmaṇa, the Tīrtha named Gopratāra is a great Tīrtha at Ayodhyā.

116. It was here, O learned one, that at the bidding of Rāma, all the people of the city Sāketa (Ayodhyā) drowned themselves in the great waters and attained the matchless bliss of heaven.

Vyāsa enquired :

117. How did the citizens of Sāketa attain heaven? How did Rāma go to heaven, O learned one? O sage of good holy rites, narrate this.

Agastya replied :

118. Listen, O sage, with attention to this detailed narrative as to how Rāma and the citizens went to heaven. [5]

119. Formerly Rāma completed the task of Devas with great care. Then Rāma of heroic intelligence decided to go to heaven along with two of his brothers (i.e. Bharata and Śatrughna).

120. Through spies the monkeys who could assume any form they wished, heard about it. Many kinds of monkeys, the Ṛkṣas , Gopucchas and Rakṣas came jumping.

121. These monkeys were the children of Devas, Gandharvas and sages. Coming to know about (the imminent) passing away of Rāma, all those monkeys arrived there.

122-123.They approached Rāma. All the leaders of the herds of monkeys said: “O sinless king, we have all come here to follow you. O Rāma, the great ruler of men, if you go without us, it will be as though we are struck dead with a huge stick, O king.”

124. On hearing the words of those bears, monkeys and demons, Rāghava instantaneously spoke these words to Vibhīṣaṇa :

125-126. “As long as there are subjects alive (i.e. to the end of the world), O Vibhīṣaṇa, rule the great kingdom. You will protect Laṅkā . Rule your kingdom. Do not make my words otherwise. (Do not disobey me.) Protect your subjects righteously. It does not behove you to tell me anything subsequently (against my behest).”

127-130a. After saying this, the descendant of Kakutstha said to Hanumān : “O son of Wind-god, live long. Do not belie (your) vow. As long as the people recount my story, O great monkey, you do sustain your life keeping up your vow. Mainda and Dvivida had both of them partaken of nectar. As long as the worlds hold on, they too will live. May these monkeys protect our sons and grandsons here.”

130bc. After saying this Rāghava, the descendant of Kakutstha, spoke thus to all (ṃe other) monkeys: “You do come along with me.”

131. When the night dawned, Rāma of broad chest, great arms and eyes like the petals of a lotus, spoke to his priest:

132. “Let all the (sacred fires of) Agnihotra sacrifices go ahead shining brilliantly. Let the Vājapeyas and the Atirātras go ahead of me.”

133. Then the brilliant Vasiṣṭha inwardly decided everything and duly arranged for all the rites of the Great Departure (Mahāprasthāna).

134. Then the king clad in silken robes, who had adopted the vow of celibacy, taking Darbha grass in his hands, prepared him self for the Great Departure.

135-136. The king uttered no auspicious or inauspicious words. Like the moon coming out of the ocean he came out of the city. Śrī with a lotus was on the left side of the king, while the largeeyed Hari accompanied him on the right side. Vyavasāya (Enterprise) went ahead.

137. Different kinds of weapons beginning with the bow, the bowstring etc. followed Kākutstha (Rāma). All of them had human forms.

138. In the form of a Brāhmaṇa, the Veda went behind Rāma on the left side and Sāvitrī on the right side. Oṃkāra and Vaṣaṭkāra too followed Rāma.

139. The noble-souled sages and all the Mountains followed Rāma who had reached Svargadvāra .

140. All the women of the inner apartment followed the descendant of Kakutstha, including old ladies, children, slaves, attendants and sentries.

141. Accompanied by the women of their inner apartment, Bharata with Śatrughna also proceeded along with him. Following Rāma who went ahead the entire race of Raghu proceeded ahead.

142. Thereafter the noble-souled Brāhmaṇas with the Agnihotra sacrifices all round and accompanied by their wives and sons followed Kākutstha.

143. The ministers with their servants, sons and kinsmen, all of them with their followers, went after Rāghava.

144. Then all the members of the administration, of graceful manners and good qualities and surrounded by delighted and well-nourished people followed Rāma as he proceeded ahead.

145-146. All the subjects along with their sons and kinsmen became the followers of Rāghava. After seeing him devoid of sins, they were clad in white clothes after their bath. All of them were of controlled minds. They followed Rāghava making tumultuous sounds expressive of joy.

147. No one was distressed or dejected, frightened or miserable. All of them were very delighted and gay and very much wonderstruck.

148-150. The bears, monkeys and the Rākṣasas , the people of the city and those residing in outlying rural districts were eager to witness the Nirvāṇa (‘Passing-away’) of the king. They saw him going by the aerial path. After their arrival, they followed him with great devotion. Those living beings in the city that had already vanished from sight, followed Rāghava who arrived at Svargadvāra.

151. All those living beings, whether mobile or immobile, that Saw Kākutstha, became inclined to go to heaven.

152. There was no living being, even the subtlest one in Ayodhyā, which did not follow Rāghava who had reached Svargadvāra.

153. After going half a Yojana , Rāma proceeded ahead facing the West. He saw the river Sarayū of meritorious waters.

154. At that auspicious hour, Brahmā, the grandfather of the worlds, came there to Kākutstha who had approached Svargadvāra. He (Brahmā) was accompanied by all the Devas and noble-souled sages.

155-158. All round him there were hundreds and crores of divine aerial chariots that brightened the firmament. There was an excellent fiery brilliance due to the self-luminous great persons of meritorious activities.

Auspicious, sweet-smelling and pleasant breezes blew. There was a splendid shower of flowers along with a gust of wind of great velocity. At that time Sun-god also came along with Gandharvas and Apsarās . Rāma touched the waters of Sarayū with his feet. Thereafter Brahmā began to eulogize along with the Devas.

159-163. “Indeed you are the lord of the worlds. No one knows you. But I am, O wide-eyed lord, one who has been accepted by you before. You are the great Being unimaginable and everlasting. O lord of great vigour, enter that body of yours which you have wished to adopt for the purpose of sustaining the worlds.”

At the instance of the grandfather of the worlds, the lord, along with his younger brothers, entered the exceedingly divine fiery world of Viṣṇu.

Thereafter the Devas worshipped the excellent one among the Devas, adopting the form of Viṣṇu.

Sādhyas , the groups of Maruts along with Indra with Agni as their leader, the celestial groups of sages, Gaṇḍharvas, celestial damsels, Suparṇas , Nāgas , Yakṣas , Daityas, Dānavas and Rākṣasas—all of them realized their desires completely. Devas were highly delighted. All of them stationed in heaven exclaimed, “Excellent! Excellent!”

164-170a. Then Viṣṇu of great refulgence spoke to Brahmā [6] : “O lord of good holy rites, it behoves you to give a (separate) world to these crowds of people. All these men have come here because of their affection for me. They are devotees full of sincere love. They have abandoned themselves completely.”

On hearing this utterance of Viṣṇu, the lord of all the worlds (Brahmā) spoke: “These men will occupy the world named Santānika. He who meditates on Rāma alone devoutly and abandons his life in this Tīrtha of Svargadvāra, shall attain the great world of Santāna which is beyond the world of Brahmā.

The monkeys will attain the source of their origin. The Rākṣasas will reoccupy the Rākṣasa form. All of them who were born of the bodies of Suras and Asuras will regain the same i.e. the bodies from which they originated. Sugrīva , the son of Sun-god, will attain the solar disc. The sages, the Nāgas and the Yakṣas will go back to their origin.”

170b-176. When the lord of Devas said thus, the waters of Gopratāra reached Sarayū. All the places were filled with water completely. All of them plunged into the waters joyously and cast off their lives.

Men abandoned their human bodies and got into aerial chariots. The beings of lower strata of animals entered Sarayū, abandoned their bodies and assumed divine bodies. So also, in the case of other beings, both mobile and immobile. After attaining excellent bodies, they came to the world of Devas.

When that had been achieved, the monkeys, the bears and the Rākṣasas cast off their bodies and entered (the celestial world).

Remembering the Lord, the sire of the worlds, they entered heaven. The delighted, highly wise Rāma went there along with the Devas. Hence that Tīrtha named Gopratāra became famous. [7] The greatest salvation is had only at Gopratāra and not in other Tīrthas.

177-178. (In the other Tīrthas) O Brāhmaṇa, if Yoga is achieved through hundreds of births, salvation may or may not be achieved in the course of one birth. But there is no doubt at all in the case of Gopratāra. A person well equipped with devotion to Hari attains Yoga and salvation in the course of a single birth.

179. A learned man, whoever he may be, who take his holy bath in Gopratāra, certainly enters the greatest abode that is difficult of access even to Yogins.

180. Particularly on the Kārttikī day, persons who have conquered the sense-organs should definitely take their holy bath. O Brāhmaṇa-sage, all the Devas including Indra come to Ayodhyā for bathing especially in Gopratāra, in the month of Kārttika.

181. A Tīrtha on a par with Gopratāra has never been there before nor will there ever be. Even Prayāgarāja (the king of all Tīrthas) comes here in the month of Kārttika for the purpose of the holy bath.

182. (Defective Text [8]) (On taking its holy bath here) Prayāga becomes sinless after abandoning (i.e. absolving himself of) all sins. His body becomes white (clean) and the garment too is white (spotless). In the matter of purification, he will realize his desire, O excellent sage.

183. Whatever Tīrthas there are, whether in heaven or on the earth, O sage of good holy rites, all of them stay in Gopratāra in the month of Kārttika.

184-185. Japa, Homa, holy bath and charitable gift according to one's capacity in the Gopratāra Tīrtha yield infinite bliss. With faith and holy vow and observances all the Tīrthas go over to Gopratāra in Kārttika with the wish 'Let us go to Gopratāra in order to dispose of our sins.'

186. The holy bath undertaken in Gopratāra is destructive of all sins. By taking the holy bath in Gopratāra and by visiting Lord Guptahari, one is rid of all sins. There is no doubt about this.

187. After taking the holy bath the worship of Brāhmaṇas with Viṣṇu in view (i.e. regarding them as Viṣṇu) should be particularly performed by persons endowed with faith as well as by those of controlled holy rites.

188. A milch cow should be given to a Brāhmaṇa well-versed in Vedic knowledge . The cow should be adorned according to one's capacity. The Brāhmaṇa should be very pure. He must observe holy rites regularly. She (i.e. the cow) shall be given by one who has controlled himself for the purpose of propitiating Viṣṇu.

189. Many kinds of cooked rice, gold, and clothes of various kinds should be given by persons endowed with great devotion for attaining Hari.

190. By offering lights here one will obtain that benefit (merit) which is obtained in Kurukṣetra by giving Tulādāna at the time of a solar eclipse and on (the bank of) Narmadā at the time of a lunar eclipse.

191. If the light offered by one burns brightly with ghee or gingelly oil, O tiger among sages, of what avail is horse-sacrifice unto him?

192. If light is offered by one in front of Keśava , in the month of Kārttika, it is as good as having performed all Kratus and having taken the holy plunge in all the Tīrthas.

193. The different kinds of Tīrthas that yield worldly pleasures and salvation, are not worth even a sixteenth part of Gopratāra Tīrtha.

194. One who gives a small bit of gold to a Brāhmaṇa well-versed in the Vedas attains the auspicious goal. He blazes brilliantly like fire.

195. By giving cooked rice in accordance with injunctions at the Tīrtha called Gopratāra which is well-known in the three worlds, one (i.e. the donor) is not reborn.

196. A man who takes his holy bath there and who propitiates Brāhmaṇas attains the benefit of Sautrāmaṇi Yajña.

197. If a person observes holy rites with restraints and spends a month taking only a single meal everyday, all the sins committed by him in the course of the whole life, perish instantaneously.

198. People who immolate themselves in fire in accordance with the injunctions at Gopratāra, O ascetic, undoubtedly enter the region of Viṣṇu.

199. If people observe fast (unto death) here decisively, urged by devotion to Viṣṇu, they will never return to the earth even in hundreds and crores of Kalpas .

200. If a person worships Govīnda in Gopratāra, it is said that he has acquired the merit of (gifting away) ten gold pieces.

201. The incense offered to Govinda yields the merit of Agnihotra. The merit of giving scents and perfumes is said to be equal to that of gifting plots of land.

202-203. O learned one, this holy spot is exceedingly miraculous. It is highly glorified. Particularly in the month of Kārttika, if a person takes bis holy bath here or in Svargadvāra with pure holy rites, he obtains the merit of donating ten gold pieces. The donor of gold who gives away with faith shall be a resident of heaven.

204. One should perform the rite of Jāgaraṇa during the night on the fourteenth day in the bright half of the month of Jyeṣṭha during holy Parvan days in this excellent Tīrtha which yields the benefit of donating ten gold pieces.

205. He should observe fast and be pure after the holy bath. He should be devoted to the worship of Viṣṇu. He should carefully offer light that gives different kinds of merit.

206. The merits in heaven, in the terrestrial world, and in the nether worlds roar only as long as light is not offered in the water in front of Keśava in the month of Kārttika.

207. On the full-moon day, the devotee should take bath early in the morning with mind devoid of impurities. He should duly worship Hari and perform Śrāddha with great reverence.

208. He should offer cooked rice according to his capacity and propitiate Brāhmaṇas. He should honour a Brāhmaṇa couple by means of ornaments, garments etc.

209. He shall then visit Lord Guptahari and worship him in particular. Thereafter, he should bow down to him as well as the Tīrtha with the mind fixed on the deity with purity.

210. Then he shall take holy bath duly in Svargadvāra at midday. He shall be rid of all sins and shall be honoured in the world of Viṣṇu.

211. Thus, the devotee should take the holy bath in accordance with the highly important injunctions in Gopratāra with great care. Thereby his form of meritorious deeds shall be well-known. By worshipping Acyuta he shall eliminate all the sins. Due to his reverence he shall have pure refulgence and attain Sāyujya with Viṣṇu.

[1]: [1] : VV 1 -9 describe the importance of Sītā Kuṇḍa. It is to the west of the confluence of Sarayū and Tilodakī. Its annual festival is celebrated on the 14th day in the dark half of Mārgaśīrṣa.

[2]: [2] : The deities in this Māhātmya always have the suffix Han. VV 10-11 mention Cakra-Hari as situated to the west of Viṣṇu-Hari.

[3]: [3] : VV 14-56 explain why the deity came to be called Gupta-Hari. As usual the scenario of the defeat of Devas, Viṣṇu's prayer etc. is given here. As Viṣṇu secretly performed a penance at Ayodhyā for Devas, the deity became known a "Gupta-Hari" (v 44) and the place where Viṣṇu's discus Sudarśana rested was called Cakra-Hari (v 45). The annual festival is celebrated on the 11th day of the bright half of Mārgaśīrṣa.

[4]: [4] : VV 76-116 describe the glory of Gopratāraka Tīrtha which is located on the confluence of Sarayū and Ghargharā or modem Ghāgrā (v 72). Its special month of bath is Pauṣa. The special historical (?) importance is that at the behest of Rāma, all the citizens of Ayodhyā drowned themselves in waters here and went to heaven (v 116).

[5]: [5] : VV 118-161 describe how Rāma, after instructing his closest associates like Hanumān and Vibhīṣaṇa, entered Sarayū finally. This Tīrtha naturally came to be known as Svargadvāra ('Gateway to Heaven').

[6]: [6] : VV 164-175 describe the creation of a special heaven called Santānika for the people, monkeys etc. who followed Rāma in the Sarayū waters.

[7]: [7] : VV 176 ff describe the glory of Gopratāra Tīrtha. The procedure of performing the Yātrā of Svargadvāra is also described. Near the temple of Guptāra Mahādeva, a place is pointed out where Rāma ended his life (De 71).

[8]: [8] : ' Prayāge ' in this verse may be amended as Prayāgo. In Devanāgarī script " ge " (ge) and " go " (go) being so similar, printers must have just missed the difference.

Sanskrit source · English chapter witness

Ayodhyā-māhātmya · Chapter 7

Bṛhaspati, Rukmiṇī and Other Kuṇḍas

Chapter 186 of 221 · 122 detected Sanskrit verse markers

Sanskrit

।। अगस्त्य उवाच ।। ।।
तीर्थमन्यत्प्रवक्ष्यामि क्षीरोदकमिति स्मृतम् ।।
सीताकुण्डाच्च वायव्ये वर्त्तते गुणसुन्दरम् ।।
पुण्यैकनिचयस्थानं सर्वदुःखविनाशनम् ।। १ ।।
पुरा दशरथो राजा पुत्रेष्टिनाम नामतः ।।
चकार विधिवद्यज्ञं पुत्रार्थं यत्र चादरात् ।। २ ।।
क्रतुं समापयामास सानन्दो भूरिदक्षिणम् ।।
यज्ञान्ते क्रतुभुक्तत्र मूर्तिमान्समदृश्यत ।। ३ ।।
हस्ते कृत्वा हेमपात्रं हविःपूर्णमनुत्तमम् ।।
तस्मिन्हविषि संकीर्णं वैष्णवं तेज उत्तमम् ।।
चतुर्विधं विभज्यैव पत्नीभ्यो दत्तवान्नृपः ।। ४ ।।
यत्र तत्क्षीरसंप्राप्तिर्जाता परमदुर्लभा ।।
क्षीरोदकमिति ख्यातं तत्स्थानं पापनाशनम् ।।
उदकेनाभिव्यक्तं च उत्तमं च फलप्रदम् ।। ५ ।।
तत्र स्नात्वा नरो धीमान्विजितेन्द्रिय आदरात् ।।

सर्वान्कामानवाप्नोति पुत्रांश्च सुबहुश्रुतान् ।। ६ ।।
आश्विने शुक्लपक्षस्य एकादश्यां जितव्रतः ।।
तत्र स्नात्वा विधानेन दत्त्वा शक्त्या द्विजन्मने ।। ७ ।।
विष्णुं संपूज्य विधिवत्सर्वान्कामानवाप्नुयात् ।।
पुत्रानवाप्नुयाद्विद्धि धर्मांश्च विधिवन्नरः ।। ८ ।।
तस्मात्क्षीरोदकस्थानान्नैर्ऋते दिग्दले श्रितम् ।।
ख्यातं बृहस्पतेः कुण्डमुद्दंडाचंडमंडितम् ।। ९ ।।
सर्वपापप्रशमनं पुण्यामृततरंगितम् ।।
यत्र साक्षात्सुरगुरुर्निवासं किल निर्ममे ।। 2.8.7.१० ।।
यज्ञं च विधिवच्चक्रे बृहस्पतिरुदारधीः ।।
नानामुनिगणैर्युक्तं रम्यं बहुफलप्रदम् ।।
सुपर्णच्छायसंपन्नं कुण्डं तत्पापिदुर्ल्लभम् ।। ११ ।।
इन्द्राद्यो ऽपि विबुधा यत्र स्नात्वा प्रयत्नतः ।।
मनोभीष्टफलं प्राप्ताः सौंदर्यौदार्यतुंदिलाः ।। १२ ।।
यत्र स्नानेन दानेन नरो मुच्येत किल्बिषात् ।। १३ ।।

भाद्रे शुक्ले तु पंचम्यां यात्रा तत्र फलप्रदा ।।
अन्यदापि गुरोवरि स्नानं बहुफलप्रदम् ।। १४ ।।
बृहस्पतेस्तथा विष्णोः पूजां तत्र य आचरेत् ।।
सर्वपापविनिर्मुक्तो विष्णुलोके स मोदते ।। १५ ।।
भवेद्बृहस्पतेः पीडा यस्य गोचरवेधतः ।।
तेनात्र विधिवत्स्नानं कार्यं संकल्पपूर्वकम् ।। १६ ।।
होमं कृत्वा गुरोर्मूर्तिः सुवर्णेन विनिर्मिता ।।
स्थित्वा जले प्रदेया वै पीतांबरसमन्विता ।। १७ ।।
वेदज्ञायातिशुचये स्नात्वा पीडापनुत्तये ।।
होमं च कारयेत्तत्र ग्रहजाप्यविधानतः ।। १८ ।।
एवं कृते न संदेहो ग्रहपीडा प्रणश्यति ।। १९ ।।
तद्दक्षिणे मुनिश्रेष्ठ रुक्मिणीकुण्डमुत्तमम् ।।
चकार यत्स्वयं देवी रुक्मिणी कृष्णवल्लभा ।। 2.8.7.२० ।।
तत्र विष्णुः स्वयं चक्रे निवासं सलिले तदा ।।
वरप्रदानात्स्नेहेन भार्यायाः प्रगुणीकृतम् ।। २१ ।।

तत्र स्नानं तथा दानं होमं वैष्णवमंत्रकम् ।।
द्विजपूजां विष्णुपूजां कुर्वीत प्रयतो नरः ।। २२ ।।
तत्र सांवत्सरी यात्रा कर्त्तव्या सुप्रयत्नतः ।।
ऊर्जकृष्णनवम्यां च सर्वपापापनुत्तये ।। ।। २३ ।।
पुत्रवाञ्जायते वन्ध्यो यात्रां कृत्वा न संशयः ।।
नारीभिर्वा नरैर्वापि कर्त्तव्यं स्नानमादरात् ।। २४ ।।
भुक्त्वा भोगान्समग्रांश्च विष्णुलोके स मोदते ।।
लक्ष्मीकामनया तत्र स्नातव्यं च विशेषतः ।। २५ ।।
सर्वकाममवाप्नोति तत्र स्नानेन मानवः ।।
रुक्मिणीश्रीपतिप्रीत्यै दातव्यं च स्वशक्तितः ।। २६ ।।
कर्त्तव्या विधिवत्पूजा ब्राह्मणानां विशेषतः ।।
ध्येयो लक्ष्मीपतिस्तत्र शंखचक्रगदाधरः ।। २७ ।।
पीतांबरधरः स्रग्वी नारदादिभिरीडितः ।।
तार्क्ष्यासनो मुकुटवान्महेन्द्रादिविभूषितः ।। २८ ।।
सर्वकामफलावाप्त्यै वक्षोलक्षितकौस्तुभः ।।

अतसीकुसुमश्यामः कमलामललोचनः ।। २९ ।।
एवं कृते न संदेहः सर्वान्कामानवाप्नुयात् ।।
इह लोके सुखं भुक्त्वा हरिलोके स मोदते ।। 2.8.7.३० ।।
अतः परं प्रवक्ष्यामि तीर्थमन्यदघापहम् ।।
कलिकिल्विषसंहारकारकं प्रत्ययात्मकम् ।। ३१ ।।
परं पवित्रमतुलं सर्वकामार्थसिद्धिदम् ।।
धनयक्षइतिख्यातं परं प्रत्ययकारकम् ।। ३२ ।।
रुक्मिणीकुण्डवायव्यदिग्दले संस्मृतं शुभम् ।।
हरिश्चन्द्रस्य राजर्षेरासीत्तत्र धनं महत् ।। ३३ ।।

तस्य रक्षार्थमत्यर्थं रक्षितो यक्षउच्चकैः ।।
विश्वामित्रो मुनिः पूर्वं यदा चैव पराजयत् ।। ३४ ।।
हरिश्चंद्रं नरपतिं राज्यसूयकरं परम् ।।
राज्यं जग्राह सकलं चतुरंगबलान्वितम् ।। ।। ३५ ।।
तद्वशेऽदाच्च स मुनिर्धनं सकलमुत्तमम् ।।
तद्रक्षायै प्रयत्नेन यक्षं स्थापितवानसौ ।। ३६ ।।

प्रमंथुर इति ख्यातं प्रमोदानन्दमंदिरम् ।।
रक्षां विदधतस्तस्य बहुयत्नेन सर्वशः ।। ३७ ।।
तुतोष स मुनिर्द्धीमान्कदाचिद्विजितेन्द्रियः ।।
उवाच मधुरं वाक्यं प्रीत्या परमया युतः ।। ३८ ।।
।। विश्वामित्र उवाच ।।
वरं वरय धर्मज्ञ क्षिप्रमेव विमत्सरः।।
भक्त्या परमया धीर संतुष्टोऽस्मि विशेषतः।।३९।।
।।यक्ष उवाच ।।।।
वरं प्रयच्छसि यदि विप्रवर्य मदीप्सितम्।।
ममांगमतिदुर्गंधि शापाच्च नृपतेरभूत्।।
सुगन्धयितुं ब्रह्मर्षे तत्प्रसीद मुनीश्वर ।।2.8.7.४०।।
।। अगस्त्य उवाच ।। ।।
एवमुक्ते तु यक्षेण मुनिर्ध्यानस्थलोचनः।।
तं विविच्यानया भक्त्या अभिषेकं चकार सः।।४१।।
तीर्थोदकेन विधिवत्कृत्वा संकल्पमादरात्।।

ततः सोऽभूत्क्षणेनैव सुगन्धोत्तरविग्रहः ।। ४२ ।।
तथाभूतः स मधुरं प्रोवाच प्रांजलिस्ततः ।।
पुनः पुरः स्थितो धीमान्विनयावनतस्तदा ।।४३।।
।। यक्ष उवाच ।। ।।
त्वत्कृपाभिरहं धीर जातः सुरभिविग्रहः।।
एतत्स्थानं यथा ख्यातिं याति सर्वज्ञ तत्कुरु ।। ४४ ।।
त्वत्प्रसादेन विप्रर्षे तथा यत्नं विधेहि वै ।। ४५ ।।
।। अगस्त्य उवाच ।। ।।
एवमुक्तः क्षणं ध्यात्वा मुनिः स्तिमितलोचनः ।।
यक्षं प्रति प्रसन्नात्मा ह्युवाच श्लक्ष्णया गिरा ।। ४६ ।।
।। विश्वामित्र उवाच ।। ।।
प्रसिद्धिमतुलां यक्ष एतत्स्थानं गमिष्यति ।।
धनयक्ष इति ख्यातिमेतत्तीर्थं गमिष्यति ।। ४७ ।।
सौंदर्य्यदं शरीरस्य परं प्रत्ययकारकम् ।।
यत्र स्नात्वा विधानेन दौर्गंध्यं त्यजति क्षणात् ।।

तत्र स्नानं प्रयत्नेन कर्त्तव्यं पुण्यकांक्षिभिः ।। ४८ ।।
दानं श्रद्धास्वशक्तिभ्यां लक्ष्मीपूजा विशेषतः ।।

तत्र स्नानेन दानेन लक्ष्मीप्रीत्यै विशेषतः ।। ४९ ।।
पूजया तु निधीनां च नवानामपि सुव्रत ।।
इह लोके सुखं भुक्त्वा परलोके स मोदते ।। 2.8.7.५० ।।
महापद्मस्तथा पद्मः शंखो मकरकच्छपौ ।।
मुकुन्दकुंदनीलाश्च खर्वश्च निधयो नव ।। ५१ ।।
एतेषामपि कुण्डेऽत्र संनिधिर्भविताऽनघ ।।
एतेषां तु विशेषेण पूजा बहुफलप्रदा।।५२।।
जलमध्ये प्रकर्त्तव्यं निधिलक्ष्मीप्रपूजनम्।।५३।।
अन्नं बहुविधं देयं वासांसि विविधानि च।।५४।।
सुवर्णादि यथाशक्त्या वित्तशाठ्यं विवर्जयेत् ।।
गुप्तं दानं प्रयत्नेन कर्त्तव्यं सुप्रयत्नतः ।।५५।।
फलानि च सुवर्णानि देयानि च विशेषतः ।।५६।।
कृष्णपक्षे चतुर्दश्यां स्नानं बहुफलप्रदम् ।।

श्रद्धया परया युक्तैः कर्त्तव्यं श्रद्धयाधिकम् ।। ५७ ।।
माघे कृष्णचतुर्दश्यां यात्रा सांवत्सरी भवेत् ।।
तत्र स्नानं पितॄणान्तु तर्पणं च विशेषतः ।। ५८ ।।
आब्रह्मस्तम्बपर्यंतं जगतृप्यत्विति ब्रुवन् ।।
अपसव्येन विधिवत्तर्प्पयेदंजलित्रयम् ।। ५९ ।।
एवं कुर्वन्नरो यक्ष न मुह्यति कदाचन ।।
अत्र स्नातो दिवं याति अत्र स्नातः सुखी भवेत् ।।2.8.7.६०।।
अत्र स्नातेन ते यक्ष कर्त्तव्यं पूजनं पुरः ।।
त्वत्पूजनेन विधिवन्नृणां पापक्षयो भवेत् ।। ६१ ।।
नमः प्रमथराजेति पूजामन्त्र उदाहृतः ।।
तीर्थमध्ये प्रकर्त्तव्यं पूजनं श्रवणादिकम् ।। ६२ ।।
निधिलक्ष्म्यो तथा यक्ष तव पूजा विशेषतः ।।
एवं यः कुरुते धीरः सर्वान्कामानवाप्नुयात् ।।६३।।
धनार्थी धनमाप्नोति पुत्रार्थी पुत्रमाप्नुयात् ।।
मोक्षार्थी मोक्षमाप्नोति तत्किं न यदिहाप्यते ।। ६४ ।।

यस्तु मोहान्नरो यक्ष स्नानं न कुरुते किल ।।
तस्य सांवत्सरं पुण्यं त्वं ग्रहीष्यसि सर्वशः ।। ६५ ।।
इति दत्त्वा वरांस्तस्मै विश्वामित्रो मुनीश्वरः।।
अन्तर्दधे मुनिवरस्तदा स च तपोनिधिः ।।६६।।
तदाप्रभृति तत्स्थानं परमां ख्यातिमाययौ ।।
तस्य तीर्थस्य सकला भूमिः स्वर्णविनिर्मिता ।।६७ ।।
दिव्यरत्नौघखचिता समंतादुपशोभिता ।।
एवं यः कुरुते विद्वन्स याति परमां गतिम् ।। ६८ ।।
धनयक्षादुत्तरस्मिन्दिग्भागे संस्थितं द्विज ।।
वसिष्ठकुण्डं विख्यातं सर्वपापापहं सदा ।। ६९ ।।

वसिष्ठस्य सदा तत्र निवासः सुतपोनिधेः ।।
अरुन्धती सदा यस्य वर्तते निर्मलव्रता ।। 2.8.7.७० ।।
अत्र स्नानं विशेषेण श्राद्धपूर्वमतंद्रितः ।।
यः कुर्यात्प्रयतो धीमांस्तस्य पुण्यमनुत्तमम् ।। ७१ ।।
वामदेवस्य तत्रैव संनिधिर्वर्ततेऽनघ ।।

वशिष्ठवामदेवौ तु पूजनीयौ प्रयत्नतः ।। ७२ ।।
पतिव्रता पूजनीयाऽरुन्धती च विशेषतः ।।
स्नातव्यं विधिना सम्यग्दातव्यं च स्वशक्तितः ।। ७३ ।।
सर्वकामफलप्राप्तिर्जायते नात्र संशयः ।।
अत्र यः कुरुते स्नानं स वशिष्ठसमो भवेत् ।। ७४ ।।
भाद्रे मासि सिते पक्षे पंचम्यां नियतव्रतः ।।
तस्य सांवत्सरी यात्रा कर्त्तव्या विधिपूर्विका ।। ७५ ।।
विष्णुपूजा प्रयत्नेन कर्तव्या श्रद्धयात्र वै ।।
सर्वपापविशुद्धात्मा विष्णुलोके महीयते ।। ७६ ।।
वसिष्ठकुण्डाद्विप्रेंद्र प्रत्यग्दिग्दलमाश्रितम् ।।
विख्यातं सागरं कुण्डं सर्वकामार्थसिद्धिदम् ।।
यत्र स्नानेन दानेन सर्वकामानवाप्नुयात् ।। ७७ ।।
पौर्णमास्यां समुद्रस्य स्नानाद्यत्पुण्यमाप्नुयात् ।।
तत्पुण्यं पर्वणि स्नातो नरश्चाक्षयमाप्नुयात् ।। ७८ ।।
तस्मादत्र विधानेन स्नातव्यं पुत्रकांक्षया ।।

आश्विने पौर्णमास्यां तु विशेषात्स्नानमाचरेत् ।। ७९ ।।
एवं कुर्वन्नरो विद्वान्सर्वपापैः प्रमुच्यते ।।
अत्र स्नात्वा नरो दत्त्वा यथाशक्त्या दिवं व्रजेत् ।। 2.8.7.८० ।।
सागरान्नैर्ऋते भागे योगिनीकुण्डमुत्तमम् ।।
यत्राऽऽसते चतुःषष्टियोगिन्यो जलसंस्थिताः ।। ८१ ।।
सर्वार्थसिद्धिदाः पुंसां स्त्रीणां चैव विशेषतः ।।
परसिद्धिप्रदाः सर्वाः सर्वकामफलप्रदाः ।। ८२ ।।
आश्विने शुक्लपक्षस्य अष्टम्यां च विशेषतः ।।
स्नातव्यं च प्रयत्नेन योगिनीप्रीतये नृभिः ।। ८३ ।।
अत्र स्नानं तथा दानं सर्वं सफलतां व्रजेत् ।।
यक्षिणीप्रभृतयः सिद्धा भवंत्यत्र न संशयः ।। ।। ८४ ।।
योगिनीकुंडतः पूर्वमुर्वशीकुण्डमुत्तमम् ।।
यत्र स्नातो नरो विद्वन्नुर्वशीं दिवि संश्रयेत् ।। ८५ ।।
पुरा किल मुनिर्धीरो रैभ्यो नाम तपोधनः ।।
चचार हिमवत्पार्श्वे निराहारो जितेन्द्रियः ।। ८६ ।।

तत्तपो विपुलं दृष्ट्वा भीतः सुरपतिस्ततः ।।
उर्वशीं प्रेषयामास तपोविघ्नाय चादरात् ।। ८७ ।।
ततः सा प्रेषिता तेनाजगाम गजगामिनी ।।

उवास हिमवत्पार्श्वे रैभ्याश्रममनुत्तमम् ।। ८८ ।।
वनफुल्ललताकुञ्जे मञ्जुकूजद्विहंगमे ।।
किन्नरीकेलिसंगीतस्तिमितांगकुरंगके ।। ८९ ।।
पुन्नागकेशराशोकच्छिन्नकिजल्कपिंजरे ।।
कल्पिते कांचनगिरौ द्वितीय इव वेधसा ।। 2.8.7.९० ।।
सा बभौ कांतिसर्वस्वकोशः कुसुमधन्वनः ।।
उर्वश्यनल्पसामान्यलावण्यामृतवाहिनी ।। ९१ ।।
अंगप्रभासुवर्णेन सितमौक्तिकशोभिता ।।
तारुण्यरुचिरत्वेन तारुण्येन विभूषिता ।। ९२ ।।
विलोमलोचनापांगतरंगधवलत्विषा ।।
नवपल्लवसच्छायं कल्पयन्ती निजाधरम् ।। ९३ ।।
कर्णोपलम्बिसंघुष्यद्भृङ्गाढ्यचूतमञ्जरी ।।

सुधागर्भसमुद्भूता पारिजातलता यथा ।। ९४ ।।
तनुमध्या पृथुश्रोणिर्वर्णोद्भिन्नपयोधरा ।।
निःशाणितशरस्येव शक्तिः कुसुमधन्वनः ।। ९५ ।।
अपश्यदाश्रमे तस्मिन्मुनिरायतलोचनाम् ।।
नयनानलदाहेन विदग्धेन मनोभुवा ।। ९६ ।।
त्रिनेत्रवंचनायैव कल्पितां ललनातनुम् ।।
तामाश्रमलतापुष्पकांचीरचितकुण्डलाम् ।। ९७ ।।
विलोक्य तां विशालाक्षीं मुनिर्व्याकुलितेन्द्रियः ।।
बभूव रोषसंतप्तः शशाप च बहु ज्वलन् ।।९८।।
।। रैभ्य उवाच ।। ।।
कुरूपतां व्रज क्षिप्रं या त्वं सौंदर्यगर्विता ।।
समागता तपोविघ्नहेतवे मम सन्निधौ ।। ९९ ।।
।। अगस्त्य उवाच ।। ।।
इति शप्ता रुषा तेन मुनिना सा शुभेक्षणा ।।
उवाच वनिता भूत्वा प्रांजलिर्मुनिमादरात् ।।।। 2.8.7.१०० ।।

।। उर्वश्युवाच ।। ।।
भगवन्मे प्रसीद त्वं पराधीना यतस्त्वहम् ।।
त्वच्छापस्य कथं मुक्तिर्भविता नियतव्रत ।। १०१ ।।
।। रैभ्य उवाच ।। ।।
अयोध्यायामस्ति तीर्थं पावनं परमं महत् ।।
तत्र स्नानं कुरुष्वाद्य सौंदर्यं परमाप्नुहि ।। १०२ ।।
त्वन्नाम्नैव च विख्यातिं तोयं यास्यति तद्ध्रुवम् ।। १०३ ।।
।। अगस्त्य उवाच ।। ।।
एवं सा विप्रवचसा विदधे सर्वमादरात् ।।
सुन्दरी साऽभवत्क्षिप्रं तत्स्थानं ख्यातिमाययौ ।।१०४।।
अत्र स्नानं मुनिश्रेष्ठ यः कुर्याद्विधिवज्जनः ।।

सौंदर्यं परमं तस्य भवेत्तत्र न संशयः ।।१०५।।
भाद्रे शुक्लतृतीयायां यात्रा सांवत्सरी भवेत् ।।
विष्णुरत्र जनैः पूज्यः सर्वकामार्थसिद्धये ।। १०६ ।।
एवं कुर्वन्नरो विद्वान्विष्णुलोके वसेत्सदा ।।

नरो वा यदि वा नारी सर्वान्कामानवाप्नुयात् ।। ।।१०७।।
घोषार्ककुंडं परममुर्वशीकुंडदक्षिणे ।।
वर्तते मुनिशार्दूल सर्वपापापहं सदा ।।१०८।।
यत्र स्नानेन दानेन सूर्यलोके महीयते ।।
एतत्तीर्थस्य सदृशं नापरं विद्यते क्वचित् ।। १०९ ।।
व्रणी कुष्ठी दरिद्री वा दुःखाक्रांतोऽपि यो नरः ।।
करोति विधिवत्स्नानं सर्वान्कामानवाप्नुयात् ।। 2.8.7.११० ।।
रविवारे विशेषेण कर्त्तव्यं स्नानमादरात् ।।
भाद्रे मासि तथा माघे शुक्लषष्ठ्यां प्रयत्नतः ।। १११ ।।
कर्त्तव्यं विधिवत्स्नानं सूर्यलोकाभिकांक्षया ।।
पौषे मासि तथा स्नानं सूर्यवारे विशेषतः ।। ११२ ।।
सप्तम्यां रवियुक्तायां स्नानं बहुफलप्रदम् ।।
घोषाभिधोऽभवत्पूर्वं सूर्यवंशे नरेश्वरः ।। ११३ ।।
समुद्रमेखलामेकः पृथिवीं समपालयत् ।।
यस्य कीर्त्या प्रकाशंते त्रिलोकीमंडलानि वै ।। ११४ ।।

यः प्रतापात्स्फुरन्भाति प्रभाकर इवापरः ।।
प्रचंडतरदोर्दंडखंडितारातिमंडलः ।। ११५ ।।
स कदाचित्प्रजापालो मंत्रिविन्यस्तभूतलः ।।
बभ्राम मृगयासक्तो वनेऽतिगहनद्रुमे ।। ११६ ।।
स राजा पूर्वजन्मोत्थपापैरशुभसूचकैः ।।
कृमिव्याप्तकरांभोजः सुन्दरोपि गतस्मयः ।। ११७ ।।
मृगयायामभूद्देकः कदाचित्पर्यटन्वने ।।
वराहसिंहहरिणान्निघ्नन्गच्छन्तितस्ततः ।। ११८ ।।
तृषाक्रान्तो म्लानतनुः सरोऽपश्यत्पुरो नृपः ।।
ददर्श तत्र च मुनीन्स्नानसंध्यादितत्परान् ।। ११९ ।।
ततो विधिवदाचम्य स्नानं चक्रे नरेश्वरः ।।
ततो दिव्यशरीरोऽभूदानंदामलमानसः ।। 2.8.7.१२० ।।
मुनिभिस्तीर्थमाज्ञाय चक्रे सूर्य्यस्तुतिं प्रियाम् ।। १२१ ।। ।।
।। राजोवाच ।। ।।
भगवन्देवदेवेश नमस्तुभ्यं चिदात्मने ।।

नमः सवित्रे सूर्याय जगदानंददायिने ।। १२२ ।।
प्रभागेहाय देवाय त्रयीभूताय ते नमः ।।
विवस्वते नमस्तुभ्यं योगज्ञाय सदात्मने ।।१२३।।
पराय परमेशाय त्रिलोकीतिमिरच्छिदे ।।

अचिन्त्याय सदा तुभ्यं नमो भास्करतेजसे ।। ।। १२४ ।।
योगप्रियाय योगाय योगज्ञाय सदा नमः ।।
ॐकाराय वषट्काररूपिणे ज्ञानरूपिणे ।। १२५ ।।
यज्ञाय यज्ञमानाय हविषे ऋत्विजे नमः ।।
रोगघ्नाय स्वरूपाय कमलानंददायिने ।। १२६ ।।
अतिसौम्यातितीक्ष्णाय सुराणां पतये नमः ।।
सत्राशाय नमस्तुभ्यं भक्तत्राय प्रियात्मने ।। १२७ ।।
प्रकाशकाय सततं लोकानां हितकारिणे ।।
प्रसीद प्रणतायाद्य मह्यं भक्तिकृते स्वयम् ।। १२८ ।।
।। अगस्त्य उवाच ।। ।।
इत्येवं ब्रुवतस्तस्य स प्रसन्नो रविः स्वयम् ।।

आविर्बभूव सहसा भक्तस्य प्रियकाम्यया ।।
उवाच मधुरं वाक्यं प्रश्रयानतमूर्द्धजम् ।। १२९ ।। ।।
।। रविरुवाच ।। ।।
वरं वरय राजेंद्र प्रसन्नोऽस्मि तवाग्रतः ।।
ददामि तद्वरं तेऽद्य यत्त्वया मनसेप्सितम् ।। 2.8.7.१३० ।।
।। राजोवाच ।। ।।
भगवन्भास्करानंत प्रयच्छसि वरं यदि ।।
मन्नाम्ना कृतमूर्त्तिस्ते तिष्ठत्वत्र सदा विभो ।। १३१ ।।
।। रविरुवाच ।। ।।
एवमस्तु मनुष्येंद्र तव वांछा मनोहरा ।।
एतत्स्तोत्रं त्वयोक्तं मे ये पठिष्यंति मानवाः ।। १३२ ।।
तेभ्यस्तुष्टः प्रदास्यामि सर्वान्कामान्नरेश्वर ।।
एतत्स्थानं परां ख्यातिं त्वन्नाम्ना यास्यति क्षितौ ।। १३३ ।।
सर्वान्कामानवाप्नोति योऽत्र स्नानं समाचरेत्।।
मद्भक्तेन सदा राजन्कर्त्तव्यं स्नानमत्र वै ।। १३४ ।।

यंयं काममिहेच्छेत ततं काममवाप्नुयात् ।। १३५ ।।
।। अगस्त्य उवाच ।। ।।
इति दत्त्वा वरं देवः कृपया परया युतः ।।
भास्वान्सहस्रकिरणस्तदान्तर्द्धानमाययौ ।। १३६ ।।
राजा भास्करदेहोत्थां रविमूर्त्तिमनुत्तमाम् ।।
तत्र संस्थापयामास पूजयामास च स्वयम् ।। १३७ ।।
घोषार्ककुण्डं तन्नाम्ना तत्र ख्यातिं जगाम ह ।।
यत्र स्नानान्नरो राजन्सूर्य्यलोके वसेत्सदा ।। १३८ ।।
इति रुचिरविधानैस्तूर्णमादित्यमूर्त्तिं विमलपरमभक्त्या पूजयित्वाऽऽदरेण ।।
तदमृतमयकुण्डे स्नानमादौ विधाय प्रचुरविमलकीर्तिः सूर्यलोके वसेत्सः ।। १३९ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डेऽयोध्यामाहात्म्ये
बृहस्पतिकुण्डरुक्मिणीकुण्डधनयक्षतीर्थ वसिष्ठकुण्डसागरकुण्ड योगिनीकुण्डोर्वशीकुण्डघोषार्ककुंड माहात्म्यवर्णनंनाम

सप्तमोऽध्यायः ।। ७ ।। ।। छ ।।

Roman transliteration

|| *agastya uvāca* || ||
tīrthamanyatpravakṣyāmi kṣīrodakamiti smṛtam ||
sītākuṇḍācca vāyavye varttate guṇasundaram ||
puṇyaikanicayasthānaṃ sarvaduḥkhavināśanam || *1* ||
purā daśaratho rājā putreṣṭināma nāmataḥ ||
cakāra vidhivadyajñaṃ putrārthaṃ yatra cādarāt || *2* ||
kratuṃ samāpayāmāsa sānando bhūridakṣiṇam ||
yajñānte kratubhuktatra mūrtimānsamadṛśyata || *3* ||
haste kṛtvā hemapātraṃ haviḥpūrṇamanuttamam ||
tasminhaviṣi saṃkīrṇaṃ vaiṣṇavaṃ teja uttamam ||
caturvidhaṃ vibhajyaiva patnībhyo dattavānnṛpaḥ || *4* ||
yatra tatkṣīrasaṃprāptirjātā paramadurlabhā ||
kṣīrodakamiti khyātaṃ tatsthānaṃ pāpanāśanam ||
udakenābhivyaktaṃ ca uttamaṃ ca phalapradam || *5* ||
tatra snātvā naro dhīmānvijitendriya ādarāt ||

sarvānkāmānavāpnoti putrāṃśca subahuśrutān || *6* ||
āśvine śuklapakṣasya ekādaśyāṃ jitavrataḥ ||
tatra snātvā vidhānena dattvā śaktyā dvijanmane || *7* ||
viṣṇuṃ saṃpūjya vidhivatsarvānkāmānavāpnuyāt ||
putrānavāpnuyādviddhi dharmāṃśca vidhivannaraḥ || *8* ||
tasmātkṣīrodakasthānānnairṛte digdale śritam ||
khyātaṃ bṛhaspateḥ kuṇḍamuddaṃḍācaṃḍamaṃḍitam || *9* ||
sarvapāpapraśamanaṃ puṇyāmṛtataraṃgitam ||
yatra sākṣātsuragururnivāsaṃ kila nirmame || *2.8.7.10* ||
yajñaṃ ca vidhivaccakre bṛhaspatirudāradhīḥ ||
nānāmunigaṇairyuktaṃ ramyaṃ bahuphalapradam ||
suparṇacchāyasaṃpannaṃ kuṇḍaṃ tatpāpidurllabham || *11* ||
indrādayo'pi vibudhā yatra snātvā prayatnataḥ ||
manobhīṣṭaphalaṃ prāptāḥ sauṃdaryaudāryatuṃdilāḥ || *12* ||
yatra snānena dānena naro mucyeta kilbiṣāt || *13* ||

bhādre śukle tu paṃcamyāṃ yātrā tatra phalapradā ||
anyadāpi gurorvāre snānaṃ bahuphalapradam || *14* ||
bṛhaspatestathā viṣṇoḥ pūjāṃ tatra ya ācaret ||
sarvapāpavinirmukto viṣṇuloke sa modate || *15* ||
bhavedbṛhaspateḥ pīḍā yasya gocaravedhataḥ ||
tenātra vidhivatsnānaṃ kāryaṃ saṃkalpapūrvakam || *16* ||
homaṃ kṛtvā gurormūrtiḥ suvarṇena vinirmitā ||
sthitvā jale pradeyā vai pītāṃbarasamanvitā || *17* ||
vedajñāyātiśucaye snātvā pīḍāpanuttaye ||
homaṃ ca kārayettatra grahajāpyavidhānataḥ || *18* ||
evaṃ kṛte na saṃdeho grahapīḍā praṇaśyati || *19* ||
taddakṣiṇe muniśreṣṭha rukmiṇīkuṇḍamuttamam ||
cakāra yatsvayaṃ devī rukmiṇī kṛṣṇavallabhā || *2.8.7.20* ||
tatra viṣṇuḥ svayaṃ cakre nivāsaṃ salile tadā ||
varapradānātsnehena bhāryāyāḥ praguṇīkṛtam || *21* ||

tatra snānaṃ tathā dānaṃ homaṃ vaiṣṇavamaṃtrakam ||
dvijapūjāṃ viṣṇupūjāṃ kurvīta prayato naraḥ || 22 ||
tatra sāṃvatsarī yātrā karttavyā suprayatnataḥ ||
ūrjakṛṣṇanavamyāṃ ca sarvapāpāpanuttaye || || 23 ||
putravāñjāyate vandhyo yātrāṃ kṛtvā na saṃśayaḥ ||
nārībhirvā narairvāpi karttavyaṃ snānamādarāt || 24 ||
bhuktvā bhogānsamagrāṃśca viṣṇuloke sa modate ||
lakṣmīkāmanayā tatra snātavyaṃ ca viśeṣataḥ || 25 ||
sarvakāmamavāpnoti tatra snānena mānavaḥ ||
rukmiṇīśrīpatiprītyai dātavyaṃ ca svaśaktitaḥ || 26 ||
karttavyā vidhivatpūjā brāhmaṇānāṃ viśeṣataḥ ||
dhyeyo lakṣmīpatistatra śaṃkhacakragadādharaḥ || 27 ||
pītāṃbaradharaḥ sragvī nāradādibhirīḍitaḥ ||
tārkṣyāsano mukuṭavānmahendrādivibhūṣitaḥ || 28 ||
sarvakāmaphalāvāptyai vakṣolakṣitakaustubhaḥ ||

atasīkusumaśyāmaḥ kamalāmalalocanaḥ || 29 ||
evaṃ kṛte na saṃdehaḥ sarvānkāmānavāpnuyāt ||
iha loke sukhaṃ bhuktvā hariloke sa modate || 2.8.7.30 ||
ataḥ paraṃ pravakṣyāmi tīrthamanyadaghāpaham ||
kalikilviṣasaṃhārakārakaṃ pratyayātmakam || 31 ||
paraṃ pavitramatulaṃ sarvakāmārthasiddhidam ||
dhanayakṣaitikhyātaṃ paraṃ pratyayakārakam || 32 ||
rukmiṇīkuṇḍavāyavyadigdale saṃsmṛtaṃ śubham ||
hariścandrasya rājarṣerāsīttatra dhanaṃ mahat || 33 ||
tasya rakṣārthamatyarthaṃ rakṣito yakṣauccakaiḥ ||
viśvāmitro muniḥ pūrvaṃ yadā caiva parājayat || 34 ||
hariścaṃdraṃ narapatiṃ rājyasūyakaraṃ param ||
rājyaṃ jagrāha sakalaṃ caturaṃgabalānvitam || || 35 ||
tadvaśe'dācca sa munirdhanaṃ sakalamuttamam ||
tadrakṣāyai prayatnena yakṣaṃ sthāpitavānasau || 36 ||

pramaṃthura iti khyātaṃ pramodānandamaṃdiram ||
rakṣāṃ vidadhatastasya bahuyatnena sarvaśaḥ || 37 ||
tutoṣa sa munirddhīmānkadācidvijitendriyaḥ ||
uvāca madhuraṃ vākyaṃ prītyā paramayā yutaḥ || 38 ||
|| viśvāmitra uvāca ||
varaṃ varaya dharmajña kṣiprameva vimatsaraḥ||
bhaktyā paramayā dhīra saṃtuṣṭo'smi viśeṣataḥ||39||
||yakṣa uvāca ||||
varaṃ prayacchasi yadi vipravarya madīpsitam||
mamāṃgamatidurgaṃdhi śāpācca nṛpaterabhūt||
suganḍhayituṃ brahmarṣe tatprasīda munīśvara ||2.8.7.40||
|| agastya uvāca || ||
evamukte tu yakṣeṇa munirdhyānasthalocanaḥ||
taṃ vivicyānayā bhaktyā abhiṣekaṃ cakāra saḥ||41||
tīrthodakena vidhivatkṛtvā saṃkalpamādarāt||

tataḥ so'bhūtkṣaṇenaiva sugandhottaravigrahaḥ || 42 ||
tathābhūtaḥ sa madhuraṃ provāca prāṃjalistataḥ ||
punaḥ puraḥ sthito dhīmānvinayāvanatastadā ||43||
|| yakṣa uvāca || ||
tvatkṛpābhirahaṃ dhīra jātaḥ surabhivigrahaḥ||
etatsthānaṃ yathā khyātiṃ yāti sarvajña tatkuru || 44 ||

tvatprasādena viprarṣe tathā yatnaṃ vidhehi vai || 45 ||
|| agastya uvāca || ||
evamuktaḥ kṣaṇaṃ dhyātvā muniḥ stimitalocanaḥ ||
yakṣaṃ prati prasannātmā hyuvāca ślakṣṇayā girā || 46 ||
|| viśvāmitra uvāca || ||
prasiddhimatulāṃ yakṣa etatsthānaṃ gamiṣyati ||
dhanayakṣa iti khyātimetattīrthaṃ gamiṣyati || 47 ||
sauṃdaryyadaṃ śarīrasya paraṃ pratyayakārakam ||
yatra snātvā vidhānena daurgaṃdhyaṃ tyajati kṣaṇāt ||

tatra snānaṃ prayatnena karttavyaṃ puṇyakāṃkṣibhiḥ || 48 ||
dānaṃ śraddhāsvaśaktibhyāṃ lakṣmīpūjā viśeṣataḥ ||
tatra snānena dānena lakṣmīprītyai viśeṣataḥ || 49 ||
pūjayā tu nidhīnāṃ ca navānāmapi suvrata ||
iha loke sukhaṃ bhuktvā paraloke sa modate || 2.8.7.50 ||
mahāpadmastathā padmaḥ śaṃkho makarakacchapau ||
mukundakuṃdanīlāśca kharvaśca nidhayo nava || 51 ||
eteṣāmapi kuṇḍe'tra saṃnidhirbhavitā'nagha ||
eteṣāṃ tu viśeṣeṇa pūjā bahuphalapradā||52||
jalamadhye prakarttavyaṃ nidhilakṣmīprapūjanam||53||
annaṃ bahuvidhaṃ deyaṃ vāsāṃsi vividhāni ca||54||
suvarṇādi yathāśaktyā vittaśāṭhyaṃ vivarjayet ||
guptaṃ dānaṃ prayatnena karttavyaṃ suprayatnataḥ ||55||
phalāni ca suvarṇāni deyāni ca viśeṣataḥ ||56||
kṛṣṇapakṣe caturdaśyāṃ snānaṃ bahuphalapradam ||

śraddhayā parayā yuktaiḥ karttavyaṃ śraddhayādhikam || 57 ||
māghe kṛṣṇacaturdaśyāṃ yātrā sāṃvatsarī bhavet ||
tatra snānaṃ pitṝṇāntu tarpaṇaṃ ca viśeṣataḥ || 58 ||
ābrahmastambaparyaṃtaṃ jagattṛpyatviti bruvan ||
apasavyena vidhivattarppayedaṃjalitrayam || 59 ||
evaṃ kurvannaro yakṣa na muhyati kadācana ||
atra snāto divaṃ yāti atra snātaḥ sukhī bhavet ||2.8.7.60||
atra snātena te yakṣa karttavyaṃ pūjanaṃ puraḥ ||
tvatpūjanena vidhivannṛṇāṃ pāpakṣayo bhavet || 61 ||
namaḥ pramatharājeti pūjāmantra udāhṛtaḥ ||
tīrthamadhye prakarttavyaṃ pūjanaṃ śravaṇādikam || 62 ||
nidhilakṣmyo tathā yakṣa tava pūjā viśeṣataḥ ||
evaṃ yaḥ kurute dhīraḥ sarvānkāmānavāpnuyāt ||63||
dhanārthī dhanamāpnoti putrārthī putramāpnuyāt ||
mokṣārthī mokṣamāpnoti tatkiṃ na yadihāpyate || 64 ||

yastu mohānnaro yakṣa snānaṃ na kurute kila ||
tasya sāṃvatsaraṃ puṇyaṃ tvaṃ grahīṣyasi sarvaśaḥ || 65 ||
iti dattvā varāṃstasmai viśvāmitro munīśvaraḥ||
antardadhe munivarastadā sa ca taponidhiḥ ||66||
tadāprabhṛti tatsthānaṃ paramāṃ khyātimāyayau ||
tasya tīrthasya sakalā bhūmiḥ svarṇavinirmitā ||67||
divyaratnaughakhacitā samaṃtādupaśobhitā ||
evaṃ yaḥ kurute vidvansa yāti paramāṃ gatim || 68 ||
dhanayakṣāduttarasmindigbhāge saṃsthitaṃ dvija ||
vasiṣṭhakuṇḍaṃ vikhyātaṃ sarvapāpāpahaṃ sadā || 69 ||
vasiṣṭhasya sadā tatra nivāsaḥ sutaponidheḥ ||

arundhatī sadā yasya vartate nirmalavratā || 2.8.7.70 ||
atra snānaṃ viśeṣeṇa śrāddhapūrvamataṃdritaḥ ||
yaḥ kuryātprayato dhīmāṃstasya puṇyamanuttamam || 71 ||
vāmadevasya tatraiva saṃnidhirvartate'nagha ||

vaśiṣṭhavāmadevau tu pūjanīyau prayatnataḥ || 72 ||
pativratā pūjanīyā'rundhatī ca viśeṣataḥ ||
snātavyaṃ vidhinā samyagdātavyaṃ ca svaśaktitaḥ || 73 ||
sarvakāmaphalaprāptirjāyate nātra saṃśayaḥ ||
atra yaḥ kurute snānaṃ sa vaśiṣṭhasamo bhavet || 74 ||
bhādre māsi site pakṣe paṃcamyāṃ niyatavrataḥ ||
tasya sāṃvatsarī yātrā karttavyā vidhipūrvikā || 75 ||
viṣṇupūjā prayatnena kartavyā śraddhayātra vai ||
sarvapāpaviśuddhātmā viṣṇuloke mahīyate || 76 ||
vasiṣṭhakuṇḍādvipreṃdra pratyagdigdalamāśritam ||
vikhyātaṃ sāgaraṃ kuṇḍaṃ sarvakāmārthasiddhidam ||
yatra snānena dānena sarvakāmānavāpnuyāt || 77 ||
paurṇamāsyāṃ samudrasya snānādyatpuṇyamāpnuyāt ||
tatpuṇyaṃ parvaṇi snāto naraścākṣayamāpnuyāt || 78 ||
tasmādatra vidhānena snātavyaṃ putrakāṃkṣayā ||

āśvine paurṇamāsyāṃ tu viśeṣātsnānamācaret || 79 ||
evaṃ kurvannaro vidvānsarvapāpaiḥ pramucyate ||
atra snātvā naro dattvā yathāśaktyā divaṃ vrajet || 2.8.7.80 ||
sāgarānnairṛte bhāge yoginīkuṇḍamuttamam ||
yatrā"sate catuḥṣaṣṭiyoginyo jalasaṃsthitāḥ || 81 ||
sarvārthasiddhidāḥ puṃsāṃ strīṇāṃ caiva viśeṣataḥ ||
parasiddhipradāḥ sarvāḥ sarvakāmaphalapradāḥ || 82 ||
āśvine śuklapakṣasya aṣṭamyāṃ ca viśeṣataḥ ||
snātavyaṃ ca prayatnena yoginīprītaye nṛbhiḥ || 83 ||
atra snānaṃ tathā dānaṃ sarvaṃ saphalatāṃ vrajet ||
yakṣiṇīprabhṛtayaḥ siddhā bhavaṃtyatra na saṃśayaḥ || || 84 ||
yoginīkuṃḍataḥ pūrvamurvaśīkuṇḍamuttamam ||
yatra snāto naro vidvannurvaśīṃ divi saṃśrayet || 85 ||
purā kila munirdhīro raibhyo nāma tapodhanaḥ ||
cacāra himavatpārśve nirāhāro jitendriyaḥ || 86 ||

tattapo vipulaṃ dṛṣṭvā bhītaḥ surapatistataḥ ||
urvaśīṃ preṣayāmāsa tapovighnāya cādarāt || 87 ||
tataḥ sā preṣitā tenājagāma gajagāminī ||
uvāsa himavatpārśve raibhyāśramamanuttamam || 88 ||
vanaphullalatākuñje mañjukūjadvihaṃgame ||
kinnarīkelisaṃgītastimitāṃgakuraṃgake || 89 ||
punnāgakeśarāśokacchinnakijalkapiṃjare ||
kalpite kāṃcanagirau dvitīya iva vedhasā || 2.8.7.90 ||
sā babhau kāṃtisarvasvakośaḥ kusumadhanvanaḥ ||
urvaśyanalpasāmānyalāvaṇyāmṛtavāhinī || 91 ||
aṃgaprabhāsuvarṇena sitamauktikaśobhitā ||
tāruṇyaruciratvena tāruṇyena vibhūṣitā || 92 ||
vilomalocanāpāṃgataraṃgadhavalatviṣā ||
navapallavasacchāyaṃ kalpayantī nijādharam || 93 ||
karṇopalambisaṃghuṣyadbhṛṅgāḍhyacūtamañjarī ||

sudhāgarbhasamudbhūtā pārijātalatā yathā || 94 ||
tanumadhyā pṛthuśroṇirvarṇodbhinnapayodharā ||
niḥśāṇitaśarasyeva śaktiḥ kusumadhanvanaḥ || 95 ||
apaśyadāśrame tasminmunirāyatalocanām ||
nayanānaladāhena vidagdhena manobhuvā || 96 ||
trinetravaṃcanāyaiva kalpitāṃ lalanātanum ||
tāmāśramalatāpuṣpakāṃcīracitakuṇḍalām || 97 ||
vilokya tāṃ viśālākṣīṃ munirvyākulitendriyaḥ ||
babhūva roṣasaṃtaptaḥ śaśāpa ca bahu jvalan ||98||
|| raibhya uvāca || ||
kurūpatāṃ vraja kṣipraṃ yā tvaṃ sauṃdaryagarvitā ||
samāgatā tapovighnahetave mama sannidhau || 99 ||
|| agastya uvāca || ||
iti śaptā ruṣā tena muninā sā śubhekṣaṇā ||
uvāca vanitā bhūtvā prāṃjalirmunimādarāt |||| 2.8.7.100 ||

|| urvaśyuvāca || ||
bhagavanme prasīda tvaṃ parādhīnā yatastvaham ||
tvacchāpasya kathaṃ muktirbhavitā niyatavrata || 101 ||
|| raibhya uvāca || ||
ayodhyāyāmasti tīrthaṃ pāvanaṃ paramaṃ mahat ||
tatra snānaṃ kuruṣvādya sauṃdaryaṃ paramāpnuhi || 102 ||
tvannāmnaiva ca vikhyātiṃ toyaṃ yāsyati taddhruvam || 103 ||
|| agastya uvāca || ||
evaṃ sā vipravacasā vidadhe sarvamādarāt ||
sundarī sā'bhavatkṣipraṃ tatsthānaṃ khyātimāyayau ||104||
atra snānaṃ muniśreṣṭha yaḥ kuryādvidhivajjanaḥ ||
sauṃdaryaṃ paramaṃ tasya bhavettatra na saṃśayaḥ ||105||
bhādre śuklatṛtīyāyāṃ yātrā sāṃvatsarī bhavet ||
viṣṇuratra janaiḥ pūjyaḥ sarvakāmārthasiddhaye || 106 ||
evaṃ kurvannaro vidvānviṣṇuloke vasetsadā ||

naro vā yadi vā nārī sarvānkāmānavāpnuyāt || ||107||
ghoṣārkakuṃḍaṃ paramamurvaśīkuṃḍadakṣiṇe ||
vartate muniśārdūla sarvapāpāpahaṃ sadā ||108||
yatra snānena dānena sūryaloke mahīyate ||
etattīrthasya sadṛśaṃ nāparaṃ vidyate kvacit || 109 ||
vraṇī kuṣṭhī daridrī vā duḥkhākrāṃto'pi yo naraḥ ||
karoti vidhivatsnānaṃ sarvānkāmānavāpnuyāt || 2.8.7.110 ||
ravivāre viśeṣeṇa karttavyaṃ snānamādarāt ||
bhādre māsi tathā māghe śuklaṣaṣṭhyāṃ prayatnataḥ || 111 ||
karttavyaṃ vidhivatsnānaṃ sūryalokābhikāṃkṣayā ||
pauṣe māsi tathā snānaṃ sūryavāre viśeṣataḥ || 112 ||
saptamyāṃ raviyuktāyāṃ snānaṃ bahuphalapradam ||
ghoṣābhidho'bhavatpūrvaṃ sūryavaṃśe nareśvaraḥ || 113 ||
samudramekhalāmekaḥ pṛthivīṃ samapālayat ||
yasya kīrtyā prakāśaṃte trilokīmaṃḍalāni vai || 114 ||

yaḥ pratāpātsphuranbhāti prabhākara ivāparaḥ ||
pracaṃḍataradordaṃḍakhaṃḍitārātimaṃḍalaḥ || 115 ||
sa kadācitprajāpālo maṃttrivinyastabhūtalaḥ ||
babhrāma mṛgayāsakto vane'tigahanadrume || 116 ||
sa rājā pūrvajanmotthapāpairaśubhasūcakaiḥ ||
kṛmivyāptakarāṃbhojaḥ sundaropi gatasmayaḥ || 117 ||

mṛgayāyāmabhūdekaḥ kadācitparyaṭanvane ||
varāhasiṃhahariṇānnighnangacchannitastataḥ || 118 ||
tṛṣākrānto mlānatanuḥ saro'paśyatpuro nṛpaḥ ||
dadarśa tatra ca munīnsnānasaṃdhyāditatparān || 119 ||
tato vidhivadācamya snānaṃ cakre nareśvaraḥ ||
tato divyaśarīro'bhūdānaṃdāmalamānasaḥ || 2.8.7.120 ||
munibhistīrthamājñāya cakre sūryyastutiṃ priyām || 121 || ||
|| rājovāca || ||
bhagavandevadeveśa namastubhyaṃ cidātmane ||

namaḥ savitre sūryāya jagadānaṃdadāyine || 122 ||
prabhāgehāya devāya trayībhūtāya te namaḥ ||
vivasvate namastubhyaṃ yogajñāya sadātmane ||123||
parāya parameśāya trilokītimiracchide ||
acintyāya sadā tubhyaṃ namo bhāskaratejase || || 124 ||
yogapriyāya yogāya yogajñāya sadā namaḥ ||
oṃkārāya vaṣaṭkārarūpiṇe jñānarūpiṇe || 125 ||
yajñāya yajñamānāya haviṣe ṛtvije namaḥ ||
rogaghnāya svarūpāya kamalānaṃdadāyine || 126 ||
atisaumyātitīkṣṇāya surāṇāṃ pataye namaḥ ||
satrāśāya namastubhyaṃ bhaktatrāya priyātmane || 127 ||
prakāśakāya sataṭaṃ lokānāṃ hitakāriṇe ||
prasīda praṇatāyādya mahyaṃ bhaktikṛte svayam || 128 ||
|| agastya uvāca || ||
ityevaṃ bruvatastasya sa prasanno raviḥ svayam ||

āvirbabhūva sahasā bhaktasya priyakāmyayā ||
uvāca madhuraṃ vākyaṃ praśrayānatamūrddhajam || 129 || ||
|| raviruvāca || ||
varaṃ varaya rājeṃdra prasanno'smi tavāgrataḥ ||
dadāmi tadvaraṃ te'dya yattvayā manasepsitam || 2.8.7.130 ||
|| rājovāca || ||
bhagavanbhāskarānaṃta prayacchasi varaṃ yadi ||
mannāmnā kṛtamūrttiste tiṣṭhatvatra sadā vibho || 131 ||
|| raviruvāca || ||
evamastu manuṣyeṃdra tava vāṃchā manoharā ||
etatstotraṃ tvayoktaṃ me ye paṭhiṣyaṃti mānavāḥ || 132 ||
tebhyastuṣṭaḥ pradāsyāmi sarvānkāmānnareśvara ||
etatsthānaṃ parāṃ khyātiṃ tvannāmnā yāsyati kṣitau || 133 ||
sarvānkāmānavāpnoti yo'tra snānaṃ samācaret||
madbhaktena sadā rājankarttavyaṃ snānamatra vai || 134 ||

yaṃyaṃ kāmamiheccheta taṃtaṃ kāmamavāpnuyāt || 135 ||
|| agastya uvāca || ||
iti dattvā varaṃ devaḥ kṛpayā parayā yutaḥ ||
bhāsvānsahasrakiraṇastadāntarddhānamāyayau || 136 ||
rājā bhāskaradehotthāṃ ravimūrttimanuttamām ||
tatra saṃsthāpayāmāsa pūjayāmāsa ca svayam || 137 ||
ghoṣārkakuṇḍaṃ tannāmnā tatra khyātiṃ jagāma ha ||
yatra snānānnaro rājansūryyaloke vasetsadā || 138 ||
iti ruciravidhānaistūrṇamādityamūrttiṃ vimalaparamabhaktyā pūjayitvā"dareṇa ||
tadaṃrtamayakuṇḍe snānamādau vidhāya pracuravimalakīrtiḥ sūryaloke vasetsaḥ || 139 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe'yodhyāmāhātmye

bṛhaspatikuṇḍarukminīkuṇḍadhanayakṣatīrtha vasiṣṭhakuṇḍasāgarakuṇḍa yoginīkuṇḍorvaśīkuṇḍaghoṣārkakuṃḍa māhātmyavarṇanaṃnāma saptamo'dhyāyaḥ || 7 || || cha ||

English translation

Agastya said :

1. I shall describe anoṃer Tīrtha which is known as Kṣīrodaka. [1] This Tīrtha is fascinating on account of its good qualities. It is situated to the north-west of Sītākuṇḍa. It is the abode of the mass of merits. It is destructive of all miseries.

2. It is at this place that formerly King Daśaratha performed a sacrifice named Putreṣṭi . It was for the sake of a son that he performed the Yajña with great faith in accordance with the injunctions.

3. With great pleasure, he concluded the sacrifice wherein monetary gifts were profusely and liberally distributed. At the close of the Yajña Kratubhuk (i.e. the Lord who accepts the offerings in sacrifice) appeared in an embodied form.

4. In his hand he held a gold vessel of great excellence filled with Havis . The excellent Vaiṣṇava refulgence had been mixed with that Havis . The king divided it into four parts and gave them to his wives.

5. The place where the milk which was very difficult to get was obtained, has become well-known as Kṣīrodaka. It is destructive of all sins. It became manifest with water (watery form). It is excellent and is a bestower of benefits.

6. By taking a holy bath there with great reverence, a wise man who has conquered his sense-organs, obtains all his desires and gets famous sons.

7-8. On the eleventh day in the bright half of the month of Āśvina , one should successfully perform the holy rite. He shall take his holy bath in accordance with the injunctions and offer charitable gifts to a Brāhmaṇa according to his capacity. By performing the worship of Viṣṇu duly as prescribed, he shall realize all his desires. He shall obtain sons too. Know that the man will duly obtain religious merits too.

9-10. There is a Tīrtha situated to the south-west of Kṣīrodaka Tīrtha. It is well-known as Bṛhaspati Kuṇḍa . [2] It is decorated in an extraordinary manner (?) It subdues all sins. It is full of nectarine ripples of merits. It was here that the preceptor of Suras built his residence himself.

11. Accompanied by many groups of sages, the liberal-minded Bṛhaspati duly performed a Yajña there. That Kuṇḍa is beautiful and it bestows many benefits. The Kuṇḍa which has plenty of shade from the splendid leaves (of many trees) is inaccessible to sinners.

12. Devas including Indra took their holy bath there with care, and obtained the benefit inwardly desired by them, namely, excessive beauty and liberal-mindedness.

13. By taking the holy bath here and by making charitable gifts a man is liberated from sins.

14. The annual festival is to be celebrated on the fifth day in the bright half of the month of Bhādrapada . It is beneficial on other occasions too. A holy bath on Thursday yields much benefit.

15. He who performs the worship of Bṛhaspati as well as Viṣṇu at that place, becomes liberated from all sins. He rejoices in the world of Viṣṇu.

16. The holy bath in accordance with the injunctions along with Saṅkalpa (ritualistic resolve) should be performed by that person who is afflicted due to the Gocara and Vedha of Bṛhaspati (Jupiter).

17-19. That person should perform Homa and then, standing in water, should give an idol of Bṛhaspati made of gold, to an extremely pure Brāhmaṇa conversant with the Vedas . The idol shall be given along with a yellow garment, after the holy bath, for the purpose of alleviating the affliction. The Homa should be performed in accordance with the injunctions for the Japa of the Planets. If this is performed thus the affliction caused by the Planet disppears. There is no doubt about it.

20. The excellent Rukmiṇī Kuṇḍa [3] is to the south of it. The gentle lady Rukmiṇī, the beloved of Kṛṣṇa herself, built it.

21. Viṣṇu himself stays there in the water. Out of love for his wife, he granted a boon and made it well-arranged and effective.

22. With purity, a man should perform holy bath, Homa with Vaiṣṇava Mantras , charitable gift, worship of Brāhmaṇas and that of Viṣṇu there.

23. The annual festival is to be celebrated carefully with special effort on the ninth day in the dark half of the month of Kārttika , for the purpose of dispelling all sins.

24. By celebrating the annual festival even an impotent man begets a son. There is no doubt about it. The holy bath should be respectfully undertaken by a man or a woman.

25. After enjoying all kinds of worldly pleasures, they rejoice in the world of Viṣṇu. Particularly, if one desires fortune and glory, one should undertake the holy bath.

26. By taking the holy bath a man obtains all desires. For the propitiation of Rukmiṇī and Śrīpati charitable gifts must be given according to one's capacity.

27-30. Brāhmaṇas should be particularly worshipped in accordance with the injunctions. The Lord of Lakṣmī should be meditated upon in this manner: He holds the conch, discus and iron club. He wears a yellow garment and garlands. He is eulogized by Nārada and others. He is seated on Garuḍa . He wears a crown (on his head). He is adorned by Mahendra and others. Kaustubha jewel can be seen on his chest. He is dark in complexion like a linseed flower. His eyes free from impurities resemble a lotus. For the purpose of acquiring all desires and benefits he is to be meditated upon thus.

If everything is performed thus, one shall realize all one's desires. There is no doubt about it. After enjoying pleasures in this world, he rejoices in the world of Hari .

31-32. Henceforth, I shall recount another Tīrtha that dispels sins. It causes the annihilation of all the sins and defects of Kali . It inspires faith. It is exceedingly sacred. It is matchless and bestows all desired objects. It is well-known as Dhanayakṣa. [4] It instils great confidence.

33-38. The Tīrtha is situated to the north-west of Rukmiṇī Kuṇḍa. It is very auspicious. There was abundant wealth of the saintly king Hariścandra . A formidable Yakṣa had been posted there for guarding the vast wealth.

Formerly Viśvāmitra , the sage, had defeated king Hariścandra, the performer of a great Rājasūya sacrifice. The sage confiscated the entire kingdom including the army consisting of four divisions (i.e. Elephants, Chariots, Cavalry and Infantry). The sage entrusted the entire wealth to the care of the Yakṣa. He was named Pramanthura. He was a jolly good fellow. As he guarded the wealth with very great care and effort, the intelligent sage became satisfied. The sage who had conquered his sense-organs spoke these sweet words with great pleasure:

Viśvāmitra said :

39-40. Choose your boon, O (Yakṣa) conversant with Dharma , without any greed. Do it quickly. O intelligent one, I am particularly delighted with your great devotion.

Yakṣa said :

O excellent Brāhmaṇa, if you wish to grant me a boon as desired by me, then O great sage, O Brāhmaṇa-sage, be pleased to render my body sweet-smelling. It has become obnoxious in odour due to the curse of the king.

Agastya said :

41-43. When the Yakṣa spoke thus, the sage closed his eyes in meditation. He discerned him to be one deserving this on account of his great devotion. He bathed him with the Tīrtha water duly after respectfully performing the rite of Saṅkalpa . Within a moment he became one whose body was rendered very fragrant. Having become transformed like that, the intelligent Yakṣa stood in front of him bowing down his head with humility. He spoke these sweet words with palms joined in reverence:

Yakṣa said :

44-46. Thanks to your mercifulness. I have become possessor of a fragrant body, O clever sage. Do something so that this holy spot may be well-known, O omniscient one. O Brāhmaṇa-sage, do exert yourself so that with your favour it shall become famous.

Agastya said :

On being told thus, the sage thought for a short while with closed and motionless eyes. Being delighted with the Yakṣa, he spoke to him in a gentle tone:

Viśvāmitra said :

47. O Yakṣa, this holy spot will attain matchless renown. This Tīrtha will become well-known as Dhanayakṣa.

48. It will bestow bodily beauty. It will instil faith and confidence. By taking the holy bath in accordance with the injunction (here), one will get rid of foul smell. Holy bath here should be carefully taken by those who are desirous of merit.

49-50. Charitable gift should be given as per one's faith as well as financial capacity. Worship of Lakṣmī should be particularly performed. By means of holy bath and charitable gift (one should strive) for the propitiation of Lakṣmī in particular. O Yakṣa of good holy rites, by the worship of the nine Nidhis (Treasures) too (this shall be achieved). He will enjoy happiness in this world and rejoice in the other world.

51-57. These are the nine Nidhis : Mahāpadma , Padma , Śaṅkha , Makara , Kacchapa , Mukunda , Kunda , Nīla and Kharva .

O sinless one, these Nidhis will also be present in this Kuṇḍa. A special worship of these yields much benefit. The worship of Goddess Lakṣmī and of the Nidhis should be performed in the middle of water. Many kinds of cooked rice and different kinds of clothes should be given. Gold etc. should be given according to one's capacity, but one should not be too miserly in spending money for this purpose. The charitable gift should be distributed scrupulously and secretly. Fruits and gold pieces should be given in particular. The holy bath taken on the fourteenth day in the dark half (of the month) yields much benefit. It should be performed with more intense faith by persons endowed with great faith.

58-60. The annual festival is to be celebrated on the fourteenth day in the dark half of the month of Māgha . Holy bath should be taken and libations to the Manes must be particularly offered. The devotee should say like this: "May the universe including Brahmā at the top and a blade of grass at the bottom be pleased". Saying thus he should offer three handfuls of water as libations duly with the sacred thread over the right shoulder. One who does like this, O Yakṣa, never becomes deluded. One who takes bath here goes to heaven. One who takes bath here shall be happy.

61. O Yakṣa, at the outset your worship must be performed by a person who takes his bath. By your worship in accordance with the injunction the sins of men will perish.

62. The Mantra for the worship is like this: "Obeisance, O lord of Pramathas ." The worship, Śravaṇa (listening) etc. should be performed in the middle of the Tīrtha.

63. The worship of Nidhis and Lakṣmī and particularly your worship, O Yakṣa (shall be performed so). The clever one who does like this shall attain all the desired objects.

64-65.One who seeks wealth shall obtain wealth; one who seeks sons shall beget a son; one who seeks salvation shall attain salvation. What is that which is not obtained here?

O Yakṣa, if anyone, out of delusion, does not take the holy bath here, you will take away his full one year's merit.

66-68. After granting him boons like this, Viśvāmitra, the great sage, a storehouse of penance, vanished then.

Ever since then, that holy spot attained great fame. The entire ground of that holy spot is made of gold. It is studded with plenty of divine jewels. It is rendered splendid all round. O learned one, he who does like this attains the greatest goal.

69. To the north of Dhanayakṣa, O Brāhmaṇa, is situated the well-known Vasiṣṭha Kuṇḍa [5] that is destructive of all sins always.

70. Vasiṣṭha, the excellent storehouse of penance, resides there always. Arundhatī , of pure holy rites, is always near him.

71. If any intelligent man of great purity takes holy bath there especially along with offering Śrāddha , his merit is very excellent.

72. Vāmadeva too is present there, O sinless one. Vasiṣṭha and Vāmaḍeva are to be worshipped with great care.

73. Arundhatī, the chaste lady, is to be specially worshipped. Holy bath must be taken duly and charitable gift must be made according to one's capacity.

74. There is no doubt about this that he will obtain all the desired benefits. He who takes holy bath here, shall become equal to Vasiṣṭha.

75. The annual festival is to be celebrated on the fifth day in the bright half of the month of Bhādrapada by a person with self-control as his Vrata . The festival should be celebrated in accordance with the procedure.

76. The worship of Viṣṇu should be performed here scrupulously and faithfully. He (i.e. the worshipper) shall be rid of all sins and be sanctified and honoured in the world of Viṣṇu.

77. Stationed to the west of Vasiṣṭhakuṇḍa, O eminent Brāhmaṇa, is the well-reputed Sāgara Kuṇḍa [6] , the bestower of all desires, good things and accomplishments. By taking the holy bath here and by making charitable gifts one shall obtain all desires.

78. One who takes holy bath here on Parvan days, shall attain that imperishable merit which one attains through the holy bath in the sea on a full-moon day.

79. Hence holy bath must be taken here in accordance with the injunctions by those who desire a son. The special holy bath should be taken on the full-moon day in the month of Āśvina.

80. A man who does like this, O learned one, is liberated from all sins. By taking the holy bath here and by making charitable gifts according to one's capacity, a man shall go to heaven.

81. To the south-west of Sāgara is situated the excellent Yoginī Kuṇḍa where the sixty-four Yoginīs stationed in the waters are present.

82. They are the bestowers of all objects on men and on women in particular. All of them accord the greatest Siddhis ; they bestow all desires and benefits.

83. Holy bath should be carefully and particularly taken by men for propitiation of the Yoginīs on the eighth day in the bright half of the month of Āśvina.

84. Holy baṃ and charitable gifts—all shall be fruitful here. Yakṣiṇīs and others can be won over here. There is no doubt about it.

85. To the east of Yoginīkuṇḍa is the excellent Urvaśīkuṇḍa [7] . A man who takes his holy bath here, O learned one, shall attain Urvaśī in heaven.

86-87. Formerly, it is said, a clever sage named Raibhya , an ascetic, performed a great penance on the slopes of Himavān , abstaining from food and curbing his sense-organs. On seeing the elaborate penance the Lord of Suras became frightened. Zealously he despatched Urvaśī for causing obstacles in his penance.

88. On being sent by him, that lady with stately, elephent-like gait stayed near the excellent hermitage of Raibhya on the slopes of Himavān.

89-90. She (sported about) among the bowers of creepers and bushes of full-blown flowers in the forest, where birds chirped sweetly, where deer stood motionless on hearing the songs playfully sung by Kinnarīs and which had golden colour on account of the filaments and blossoms shaken and separated from Punnāga (Calophyllum inophyllum), Keśara (Rottleria tinctoria) and Aśoka . It appeared as though a second Meru mountain had been created by Brahmā. There Urvaśī shone like a receptacle of all the splendour that the Lord of Love with the flowery bow possessed.

91. She was (as it were) a nectarine river of very extra-ordinary beauty.

92. She appeared to be shining with the lustre of white pearls on account of the excellent complexion and refulgence of her limbs. She was embellished with youthful sweetness and youth.

93-98. As she turned her gaze backwards, her side-glances shed forth white lustre. With this she made her lips resemble fresh sprouts. A bunch of mango blossoms wherein bees were humming was hanging from each of her ears. She was (on the whole) like a Pārijāta creeper growing out of divine nectar. Her waist was slender. She had broad hips and fully developed breasts. Her complexion was fair. She was as though a spear (in the hands) of the god of Love who had sharpened his arrows on a whetstone.

The sage saw that lady of large eyes within that hermitage. It appeared that in order to deceive the Three-eyed Lord the god of Love who had been burned in the fire of the eye (of Śiva) had created the physical form of a maiden. On seeing that large-eyed lady who had tucked a creeper of the hermitage into her girdle and the flowers thereof into her ear-rings, the sense-organs of the sage became stirred and excited. He became extremely furious. Blazing with anger he cursed her.

Raibhya said :

99. Become exceedingly ugly, O woman, too proud of your beauty. It is for the purpose of causing obstacles in my penance that you have come near me.

Agastya said :

100. On being cursed thus angrily by that sage that woman of splendid eyes joined her palms in reverence and spoke to the sage respectfully:

Urvaśī said :

101. O holy lord, be pleased with me because I had been only a tool in the hands of others, fully dependent upon them. O sage of steady vows, how can I get redemption from your curse?

Raibhya said :

102-103. In Ayodhyā there is an extremely great and holy Tīrtha. Do take your holy bath therein and regain your great beauty. Certainly that Tīrtha will acquire fame after your name.

Agastya said :

104-107. At the instance of that Brāhmaṇa, she performed everyṃing with great faith. She became a beautiful woman once again immediately. That holy spot became very famous.

If any person duly takes holy bath here, O excellent sage, he/ she will acquire great charm and beauty. There is no doubt about it.

The annual festival shall be on the third day in the bright half of the month of Bhādrapada.Viṣṇu should be worshipped by the people here for the attainment of all desired objects.

A learned man who does like this shall always live in the world of Viṣṇu. The man or the woman shall attain all desires.

108-110. To the south of Urvaśīkuṇḍa, O tiger among sages, is Ghoṣārka Kuṇḍa [8] , a great Tīrtha that destroys ail the sins forever. By taking the holy bath here and making charitable gifts one is honoured in the world of Sun. There is no other Tīrtha anywhere on a par with this Tīrtha.

A man with festering sores and wounds, an impoverished person, a leper or one overwhelmed with misery shall attain all desires, if he takes the holy bath duly.

111-113a. The holy bath should with faith be performed particularly on Sundays. If desirous of going to the world of Sun-god, a holy bath should be performed on the sixth day in the bright half of the month of Bhādrapada or Māgha. The bath should be taken duly and carefully. The holy bath in the month of Pauṣa , particularly on Sundays, is highly beneficial. The holy bath on the seventh day coinciding with a Sunday, is excessively beneficial.

113b-115. Formerly there was a king in the solar race named Ghoṣa . He was the sole emperor of the entire earth girdled by the ocean. Due to his fame the spheres of the three worlds shone brilliantly. Remarkably refulgent due to his valour he appeared like another Sun. He had vanquished hordes of enemies by means of his powerful brawny arms.

116-121. Once that ruler entrusted the ministers with the administration of the earth. Interested in hunting, he wandered in the forest where many trees had grown thickly together. Though that king was handsome, yet his lotus-like hands became infested with worms due to the sins of the previous births indicating inauspiciousness. He was devoid of all pride. He happened to be hunting alone. Once while he wandered about here and there in the forest killing deer, boars and lions, he became oppressed with thirst. His body became utterly tired and emaciated. In front of him, the king saw a lake and sages engaged in taking holy bath and saying the Sandhyā prayers etc. Thereupon, the king duly performed the Ācamana rite and took the holy bath. Presently he assumed a divine body. His mind was filled with delight and free from impurities. He knew from the sages that it was a Tīrtha. He then recited the prayer pleasing to Sun.

The king said :

122. O lord, O lord of the chiefs of Devas, obeisance to you; to the lord in the form of consciousness. Obeisance to Savitṛ , to Sūrya who gives delight to the universe.

123. Obeisance to the lord, to the abode of refulgence. Obeisance to you, identical with the three (Vedas). Obeisance to you; to Vivasvān ; to the lord conversant with Yoga ; to the lord in the form of Sat (existence).

124. Obeisance to the gratest [greatest?] one; to the great lord; to the dispeller of darkness of the three worlds; to the unthinkable lord; obeisance to you always having brilliant refulgence.

125. Obeisance to one fond of Yoga; obeisance to Yoga; obeisance to the one conversant with Yoga always; obeisance to Oṃkāra ; to the one in the form of Vaṣaṭkāra ; to the one, embodiment of perfect knowledge.

126. Obeisance to Yajña; to the lord with Yajña as the measuring unit; obeisance to Havis ; obeisance to the Ṛtvik ; obeisance to the destroyer of sickness; obeisance to the one of good form; to the one who accords delight to lotuses.

127. Hail to the excessively gentle; to the one extremely fierce! Obeisance to the lord of Suras; salute to you partaking of the Satras (sacrifices); to the protector of devotees; to the one fond of the Ātman .

128. Obeisance to the perpetual brightener of the worlds; to the one who causes welfare to the worlds. Be pleased with me. I have bowed down to you now. I am devoted to you.

Agastya said :

129. Even as he said thus Sun-god became himself pleased with the king. With a desire to do something pleasing to his devotee (Sun-god) promptly appeared before him. As the king bowed down his head with humility, he spoke these sweet words:

Sun-god said :

130. O great king, choose a boon. I am pleased with you. Here I am in front of you. I shall grant you the boon that is mentally desired by you.

The king said :

131. O lord, O infinite one, O Sun-god, if you wish to grant me a boon, may an image of yours named after me stand here permanently.

Sun said :

132-135. Let it be so, O lord of men. Your desire is a fascinating one. I will be pleased with those men who read this prayer composed and recited by you. O king, I shall give them all that they desire. This holy spot will become extremely renowned in the world after your name. One who takes the holy bath here, obtains all desires. The holy bath here shall always be undertaken by a devotee of mine. Whatever he desires he shall obtain it.

Agastya said :

136. After granting this boon, the lord who was endowed with great compassion, Sun-god with a thousand rays, vanished.

137. The king installed an idol of Sun-god, that issued forth from the disc of the Sun. He himself worshipped that excellent idol.

138. That Kuṇḍa became well-known as Ghoṣārkakuṇḍa after the name of the king. By taking holy bath there a man shall shine and reside in the world of Sun always.

139. Thus, in accordance with the good injunctions the devotee should worship the idol of Sun with great devotion, free from impurities and with great respect. At the outset he shall take his holy bath in the nectarine Kuṇḍa. (Thereby) he shall attain wide reputation free from impurities. He shall reside in the world of Sun.

[1]: [1] : VV 1-8 describe the Tīttha Kṣīrodaka on the north-west of Sītā Kuṇḍa. Daśaratha performed the Putra -Kāmeṣṭi sacrifice here and got a gold vessel full of milk from Fire-god . Hence the name Kṣīrodaka. The special day for this Tīrtha is the 11th day in the bright half of Āśvina.

[2]: [2] : VV 9-19 describe the efficacy of Bṛhaspati Kuṇḍa. It lies to the south-west of the above-mentioned Kuṇḍa. Its annual festival is celebrated on the 5th day in the bright half of Bhādrapada.

[3]: [3] : VV 20-30 describe Rukmiṇī Kuṇḍa lying to the south of Bṛhaspati Kuṇḍa. Its special day is the 9th day in the dark half of Kārttika (v 23).

[4]: [4] : VV 31-68 describe the Tīrtha called Dhana -Yakṣa. Its special day is the 14th day in the dark half of Māgha.

[5]: [5] : VV 69-76 describe Vasiṣṭha Kuṇḍa which lies to the north of the above Kuṇḍa. Its annual festival is celebrated on the 5th day in the bright half of Bhādrapada.

[6]: [6] : To the west of Vasiṣṭha Kuṇḍa is Sāgara Kuṇḍa (vv 77-80) and to the southwest of it lies Yoginī Kuṇḍa (vv 81-84).

[7]: [7] : VV 85-107 give an interesting story about how the celestial damsel Urvaśī approached Sage Raibhya (different from Sage Raìbhya of Mbb) to disturb his penance and was cursed to be ugly. Her beauty was restored at what is known as Urvaśī Kuṇḍa. Her annual festival is celebrated on the 3rd day of the bright half of Bhādrapada.

[8]: [8] : VV 108-139 describe how (the mythical) King Ghoṣa was cured of his festering wound by his bath in this Tīrtha and he installed Sun-god here, bearing the joint name of himself and Sun-god (Ghoṣārka).

Sanskrit source · English chapter witness

Ayodhyā-māhātmya · Chapter 8

Ratikuṇḍa and other Holy Tīrthas

Chapter 187 of 221 · 107 detected Sanskrit verse markers

Sanskrit

।। अगस्त्य उवाच ।। ।।
घोषार्कतीर्थाद्विप्रर्षे पश्चिमे दिक्तटे स्थितम् ।।
रतिकुण्डमिति ख्यातं सर्वपापहरं सदा ।। १ ।।
यत्र स्नानेन दानेन परां कांतिमवाप्नुयात् ।।
तत्पश्चिमदिशाभागे कुसुमायुधनामकम् ।। २ ।।
कुंडं प्रसिद्धमतुलं सर्वकामार्थसिद्धये ।।
यत्र स्नानेन दानेन कन्दर्पसदृशाकृतिम् ।।
लभते ना विधानेन मुने नास्त्यत्र संशयः ।। ३ ।।
रतिकुंडे तथा विप्र कुसुमायुधकुण्डके ।।
श्रद्धया कुरुते स्नानं स सौख्यपरमो भवेत् ।। ४ ।।
कुण्डद्वयेऽत्र मिथुनं यत्स्नानं कुरुते किल ।।
रतिकामाविव ख्यातौ सदा तौ सुंदरौ तदा ।। ५ ।।
तस्मादत्र विधानेन स्नातव्यं धर्मकांक्षिभिः ।।
दानं देयं यथाशक्त्या रतिकंदर्पतुष्टये ।। ६ ।।
भवेतां नियतं तस्य संतुष्टौ रतिमन्मथौ ।।

माघे विशदपंचम्यां यत्र स्नानं शुभप्रदम् ।। ७ ।।
रतिकुंडे पुरः स्नात्वा पश्चात्कंदर्प्पकुंडके ।।
स्नातव्यं तद्विने विप्र मिथुनेन प्रयत्नतः ।। ८ ।।
रतिकंदर्प्पयोः पूजा विधातव्या विशेषतः ।।
वस्त्रादिभिरलंकारैः संपूज्यौ द्विजदंपती ।। ९ ।।
सर्वान्कामानवाप्नोति नात्र कार्या विचारणा ।। 2.8.8.१० ।।
चंदनागुरुकर्पूरकस्तूरीकुंकुमादिभिः ।।
वासोभिर्विविधैः पुष्पैः पूजयेद्द्विजदम्पती ।। ११ ।।
एवं कृते न संदेहो रतिकंदर्पतुष्टये ।।
तद्व्रजेन्मिश्रुनं विप्र रतिकंदर्प्पतुल्यताम् ।। १२ ।।
कुसुमायुधकुंडात्तु प्रतीच्यां दिशि संस्थितम् ।।
मन्त्रेश्वर इति ख्यातं तत्स्थानं भुवि दुर्लभम् ।। १३ ।।
तत्र तीर्थे नरः स्नात्वा दृष्ट्वा मन्त्रेश्वरं विभुम् ।।
न तेषां पुनरावृत्तिः कल्पकोटिशतैरपि ।। १४ ।।
पुरा रामो देवकार्यं विधायामलकर्मकृत् ।।

कालेन सह संगम्य मन्त्रं चक्रे नरेश्वरः ।। १५ ।।
स्वर्गं प्रति प्रयाणाय यत्र स्नातौ जितेंद्रियः ।।
तत्रैव स्थापितं लिंगं मन्त्रेश्वर इति श्रुतम् ।। १६ ।।
तदुत्तरे सरो रम्यं कुमुदोत्पलमंडितम् ।।
तत्र स्नानं तथा दानं नानाफलदमुत्तमम् ।। १७।।
चैत्रशुक्लचतुर्दश्यां यात्रा सांवत्सरी स्मृता ।।
तत्र स्नानेन दानेन ब्राह्मणानां च पूजनात् ।।
अक्षयं स्वर्गमाप्नोति तत्र कार्या विचारणा ।। १६ ।।
मंत्रेश्वरस्य महिमा नहि केनापि शक्यते ।।
सम्यग्वर्णयितुं विप्र य उत्तमफलप्रदः ।।
मंत्रेश्वरसमं लिंगं न भूतं न भविष्यति ।। १९ ।।
सुगंधिपुष्पधूपादिकुसुमाद्यनुलेपनैः ।।
पूजनीयः प्रयत्नेन सर्वकामार्थसिद्धिदः ।। 2.8.8.२० ।।
एवं कृते न संदेहो मुक्तिस्तस्य करे स्थिता ।।
तत्रैवोत्तरभागे तु शीतला वर्ततेऽनघ ।। २१ ।।

तां संपूज्य नरो विद्वान्सर्वपापैः प्रमुच्यते ।।
सर्वदा पूजनं तस्याः सोमवारे विशेषतः ।।
कर्त्तव्यं सुप्रयत्नेन नृभिः सर्वार्थसिद्धये ।। २२ ।।
विस्फोटकादिकभये नरैश्च समुपस्थिते ।।
कर्तव्यं पूजनं सम्यग्रोगादिभयनाशनम् ।। २३ ।।
तदुत्तरे तु तत्रैव देवी वन्दीति विश्रुता ।।
यस्याः स्मरणमात्रेण निगडादिभयं नहि ।।२४।।
राज्ञा क्रुद्धेन ये बद्धाः शृंखलानिगडादिभिः ।।
बन्दी संस्मृत्य देवीं तु मुक्ताः स्युस्तत्क्षणाद्धि ते ।।२५।।
यात्रा तस्याः प्रयत्नेन कर्तव्या यत्नतो नरैः ।।
मंगले हि विशेषेण सर्वकामार्थसिद्धिदा ।।२६।।
गंधैः पुष्पैस्तथा धूपैर्दीपैरपि च सुव्रत ।।
नैवेद्यैर्विविधैर्वापि पूजनीया प्रयत्नतः ।। २७ ।।
बन्दीप्रीत्यै मुनिश्रेष्ठ देयं ब्राह्मणभोजनम् ।।
एवं कृते न संदेहः सर्वान्कामानवाप्नुयात् ।। २८ ।।

तदुत्तरस्मिंस्तत्रैव चुडकी भुवि कीर्तिता ।।
वर्तते परमा सिद्धिरूपिणी स्मरणान्नृणाम् ।। २९ ।।
सुसंदिग्धेषु कार्येषु भये च समुपस्थिते ।।
यस्याः स्मरणतो नृणां सर्वसिद्धिः प्रजायते ।। 2.8.8.३० ।।
अग्रे तस्याः सदा कार्या नृभिरंगुष्ठतो ध्वनिः ।।
दीपदानं प्रयत्नेन कर्त्तव्यं नियतात्मभिः ।। ३१ ।।
सर्वाभीष्टप्रदं नृणां दीपदानं प्रशस्यते ।।
चतुर्दश्यां चतुर्दश्यां तस्या यात्रा विनिर्मिता ।। ३२ ।।
ततः पूर्वदिशाभागे वर्तते तीर्थमुत्तमम् ।।

महारत्न इति ख्यातं सर्वतीर्थोत्तमोत्तमम् ।। ३३ ।।
यत्र स्नानेन दानेन पूजया च द्विजन्मनाम् ।।
सर्वकर्मार्थसिद्धिः स्यान्नात्र कार्या विचारणा ।। ३४ ।।
भाद्रे कृष्णचतुर्दश्यां यात्रा सांवत्सरी स्मृता ।।
यात्राऽऽस्ते किल मुख्याऽस्य महारत्ना इति श्रुता ।। ३५ ।।
महारत्न इति ख्यातं तस्मात्तीर्थमनुत्तमम् ।।

तत्र दानं प्रकर्त्तव्यं द्विजसंतोषकारकम् ।। ३६ ।।
नारीभिरपि विप्रर्षे कर्त्तव्यो जागरोत्सवः ।।
वीर्यसौभाग्यसंपन्नसर्वसौख्याय सर्वदा ।।
तत्र स्नानं प्रयत्नेन कर्त्तव्यं श्रद्धया नरैः ।। ३७ ।।
ततो नैर्ऋत्यदिग्भागे दुर्भराख्यं सरा शुभम् ।।
वर्तते सुकृतोदारं महाभरसरस्तथा ।। ३८ ।।
तत्र स्नानादवाप्नोति सदा स्वर्गपदं नरः ।।
धनं बहुविधं देयं वासांसि विविधानि च ।। ।। ३९ ।।
शिवपूजा प्रकर्त्तव्या स्नात्वा कुण्डद्वये नरैः ।।
नानाविधेन भावेन भक्त्या परमया युतैः ।। 2.8.8.४० ।।
गन्धादिभिः शुभैः पुष्पैरर्च्चनीयो महेश्वरः ।।
नीलकंठोंऽधकारातिराराध्यो योगिनामपि ।। ४१ ।।
इति ध्यात्वा शिवं सार्द्धं निष्पापं प्रयतो नरः ।।
सर्वकामानवाप्याशु शिवलोके वसेत्सदा ।। ४२ ।।
एवं कृत्वा नरो विप्र सर्वपापैः प्रमुच्यते ।।

महाभरे वरे तीर्थे तथा दुर्भरसंज्ञके ।। ४३ ।।
भाद्रकृष्णचतुर्दश्यां यः कुर्य्याच्छ्रद्धयाऽन्वितः ।।
शिवपूजां च विधिवद्द्विजपूजां विशेषतः ।। ४४ ।।
यः करोति नरो भक्त्या शिवलोके स संवसेत् ।।
एवं कुर्वन्नरो विद्वान्न मुह्यति कदाचन ।। ४५ ।।
विष्णुरुद्रौ च तस्यातिसुप्रसन्नौ सनातनौ ।।
तयोः स्मरणमात्रेण सर्वपापैः प्रमुच्यते ।। ४६ ।।
अतः किं बहुनोक्तेन विप्रतीर्थमनुत्तमम् ।।
सर्वपापौघशमनं सर्वाभीष्टकरं सदा ।। ४७ ।।
अतः परं प्रवक्ष्यामि तीर्थमन्यच्छुभावहम् ।।
यत्र यात्रा तथा दानं विना भाग्यं न संभवेत् ।। ४८ ।।
ईशाने दुर्भरस्थानान्महाविद्याभिधं महत् ।।
तस्य दर्शनतो नृणां सिद्धयः स्युः करे स्थिताः ।। ४९ ।।
तदग्रे सरसि स्नात्वा महाविद्यां तु यो नरः ।।
पश्यति श्रद्धया भक्त्या स याति परमां गतिम् ।। 2.8.8.५० ।।

सिद्धपीठं तथा ख्यातं सम्यक्प्रत्ययकारकम् ।।
तत्र पूजा विधातव्या भक्त्या परमया द्विज ।। ५१ ।।

मंत्रं यः श्रद्धया विप्र शैवं शाक्तमथापि वा ।।
गाणपत्यं वैष्णवं वा तत्र यः प्रयतो नरः ।। ५२ ।।
एकाग्रमानसो विद्वन्नाराध्यावर्तयेत्सदा ।।
तस्य सिद्धिर्भवेन्नित्यं चमत्कारो भवेद्द्विज ।। ५३ ।।
तस्मादत्र प्रकर्तव्यं जपादिकमतंद्रितैः ।।
अष्टम्यां च नवम्यां च यात्रा स्यात्प्रतिमासिकी ।। ५४ ।।
देयान्यन्नानि बहुशो नानाविधफलानि च ।।
क्षीरेण स्नपनं कार्यं पूजनीया प्रयत्नतः ।। ५५ ।।
उच्चाटनादीन्यपि च मोहनादि विशेषतः ।।
अत्र स्थाने विशेषेण दुष्टमन्त्रोऽपि सिध्यति ।। ५६ ।।
सिद्धस्थाने परं मोक्षं वशीकरणमुत्तमम् ।।
जपो होमस्तथा दानं सर्वमक्षयतां व्रजेत् ।। ५७ ।।
आश्विने शुक्लपक्षस्य नवरात्रिषु सुव्रत ।।

यत्र गत्वा नरो विप्र सर्वपापैः प्रमुच्यते ।। ५८ ।।
यदा पूर्वं विनिर्जित्य रावणं लोकरावणम् ।।
समागतो रघुपतिः सीतालक्ष्मणसंयुतः ।। ५९ ।।
यत्र गत्वा पदा वीरो भरतो रामकांक्षया ।।
स्थितः सानुचरः श्रीमाञ्छ्रिया परमया युतः ।। 2.8.8.६० ।।
तत्रागमत्सुरगवी प्रादुर्भूता स्रवत्स्तनी ।।
तत्स्तनेभ्यः प्रसुस्राव दुग्धं बहुगुणाधिकम् ।। ६१ ।।
तद्भूमिपतितं दुग्धं दृष्ट्वा वानरराक्षसाः ।।
विस्मयं परमं जग्मुः प्रपपुस्ते चराचरम् ।। ६२ ।।
किमेतदिति राजेंद्र तानुवाच रघूद्वहः ।।
वसिष्ठो वेत्ति तत्सर्वं पृच्छामस्तं मुनिं वयम् ।। ६३ ।।
इत्युक्तास्तु ततः सर्वे वसिष्ठप्रमुखे स्थिताः ।।
ते पप्रच्छुः प्रांजलयः कृत्वा चाग्रेसरं नृपम् ।। ६४ ।।
वसिष्ठोऽपि क्षणं ध्यात्वा तमुवाच निराकुलम् ।।
राघवं प्रति संबोध्य सर्वेषामग्रतो मुनिः ।। ६५ ।।

।। ।। वसिष्ठ उवाच ।। ।।
शृणु राम महाबाहो कामधेनुरियं शुभा ।।
समागता तव स्नेहात्प्रस्रवंती स्तनात्पयः ।। ६६ ।।
दुग्धमध्ये समुद्भूतो रुद्रस्त्वां द्रष्टुमागतः ।।
निष्पन्नकार्य्यं देवानां निर्जितारातिमुत्तमम् ।। ६७ ।।
इमं संपूजय क्षिप्रमेतत्कुण्डस्य सन्निधौ ।।
शीघ्रं त्वमपि यत्नेन पूजयेमं शिवं शुभम् ।।
दुग्धेश्वरमिति ख्यातं क्षीरकुण्डे पवित्रकम् ।। ६८ ।।
।। अगस्त्य उवाच ।। ।।
ततो रघुपतिः श्रीमान्वसिष्ठोक्तविधानतः ।।

पूजयामास तल्लिंगं दुग्धेश्वरमिति स्मृतम् ।।६९।।
सीतया सत्कृतं यस्मात्तत्कुण्डं क्षीरसंगमम् ।।
सीताकुंडमिति ख्यातिं जगामानुपमां ततः।।2.8.8.७० ।।
सीताकुण्डे नराः स्नात्वा दृष्ट्वा दुग्धेश्वरं प्रभुम् ।।
सर्वपापैः प्रमुच्यंते नात्र कार्या विचारणा ।।७१।।

अत्र स्नानं जपो होमो दानं चाक्षयतां व्रजेत् ।।
सीताकुंडे तु संपूज्य सीतारामौ सलक्ष्मणौ ।।७२।।
दुग्धेश्वरं च संपूज्य सर्वान्कामानवाप्नुयात् ।।
ज्येष्ठे मासि चतुर्दश्यां यात्रा सांवत्सरी स्मृता।।७३।।
एवं यो विधिवत्कुर्याद्दयाधर्मविशारदः ।।
स याति परमं स्थानं यत्र गत्वा न शोचति ।। ७४ ।।
तत्र पूर्वदिशाभागे सुग्रीवरचितं महत् ।।
तीर्थं तपोनिधेस्तत्र वर्तते सन्निधौ शुभम् ।। ७५ ।।
यत्र स्नात्वा च दत्त्वा च रामं संपूज्य यत्नतः ।।
तस्मिन्नेव दिने तत्र सर्वान्कामानवाप्नुयात् ।। ७६ ।।
तत्प्रत्यग्दिशि वै स्थानं हनुमत्कुण्डमित्यपि ।।
तस्य पश्चिमतो विप्र विभीषणसरः दूरर ।। ७७ ।।
तयोः स्नानेन दानेन रामसंपूजनेन च ।।
सर्वान्कामानवाप्नोति तस्मिन्नेव विधानतः ।।
इयं सा परमा मेध्याऽयोध्या धर्मनिधिः स्मृता ।। ७८ ।।

इत्युक्तास्तु ततः सर्वे वसिष्ठमुनिमादरात् ।।
पप्रच्छुर्विनयात्क्षिप्रं विभीषणपुरःसराः ।।
कथयस्व तपोराशे कथामेतां सुदुर्लभाम् ।। ७९ ।।
अयोध्यायाः परं विप्र माहात्म्यं कथयंति यत् ।।
तत्सर्वं कथय क्षिप्रं श्रुत्वा माहात्म्यमुत्तमम् ।। 2.8.8.८० ।।
यथा यात्रां विधास्यामः क्रमेण च विधानतः ।।
तदस्मासु कृपां कृत्वा कथयस्व तपोनिधे ।। ८१ ।।
।। वसिष्ठ उवाच ।। ।।
शृण्वन्तु मुनयः सर्वे अयोध्यामहिमाद्भुतम् ।।
यच्छ्रुत्वा सर्वपापेभ्यो मुच्यते नात्र संशय ।। ।। ८२ ।।
इदं गुह्यतरं क्षेत्रमयोध्याभिधमुत्तमम् ।।
सर्वेषामेव भूतानां हेतुर्मोक्षस्यः सर्वदा ।। ८३ ।।
अस्मिन्सिद्धाः सदा देवा वैष्णवं व्रतमास्थिताः ।।
नानालिंगधरा नित्यं विष्णुलोकाभिकांक्षिणः ।। ८४ ।।
अभ्यस्यंति परं योगं युक्तप्राणा जितेन्द्रियाः ।।

नानावृक्षसमाकीर्णे नानाविहगवासिनि ।। ८५ ।।
कमलोत्पलशोभाढ्ये सरोभिः समलंकृते ।।
अप्सरोगणसंकीर्णे सर्वदा सेविते शुभे ।। ८६ ।।

रोचते हि सदा वासः क्षेत्रे नित्यं हरेरिह ।।
मन्यमाना विष्णुभक्ता विष्णौ सर्वेऽर्पितक्रियाः।।८७।।
यथा मोक्षमिहायांति नान्यत्र हि तथा क्वचित् ।।
अतः श्रेष्ठतमं क्षेत्रं यस्माच्च वसतिहरेः ।।
महाक्षेत्रमिदं यस्मादयोध्याभिधमुत्तमम् ।। ८८ ।।
नैमिषे च कुरुक्षेत्रे गंगाद्वारे च पुष्करे ।।
स्नानात्संसेवनाद्वापि न मोक्षः प्राप्यते तथा ।। ८९ ।।
इह संप्राप्यते यद्वत्तत एव विशिष्यते ।।
प्रयागे वा भवेन्मोक्ष इह वा हरिसंश्रयात् ।।
सर्वस्मादपि तीर्थाग्र्यादिदमेव महत्कृतम् ।। 2.8.8.९० ।।
अव्यक्तलिंगैर्मुनिभिः सर्वैः सिद्धैर्महर्षिभिः ।।
इह संप्राप्यते मोक्षो दुर्ल्लभोऽन्यत्र यो मतः ।। ।। ९१ ।।

तेभ्यः प्रयच्छति हरिर्योगमैश्वर्य्यमुत्तमम् ।।
आत्मनश्चैव सायुज्यमीप्सितं स्थानमुत्तमम् ।। ९२ ।।
ब्रह्मा देवर्षिभिः सार्द्धं श्रीश्च वायुर्दिवाकरः ।।
देवराजस्तथा शक्रो ये चान्येऽपि दिवौकसः ।। ९३ ।।
उपासते महात्मानः सर्वत्र हरिमादरात् ।।
अन्येपि योगिनः सिद्धाः क्षेत्ररूपा महाव्रताः ।।
अनन्यमनसो भूत्वा सर्वदोपासते हरिम् ।। ९४ ।।
विषयासक्तचित्तोऽपि त्यक्तधर्मरतिर्नरः ।।
इह क्षेत्रे मृतः सोपि संसारी न पुनर्भवेत् ।। ९५ ।।
ये पुनर्निगमाधीनाः सत्रस्था विजितेंद्रियाः ।।
व्रतिनश्च निरारंभाः सर्वे ते हरिभाविताः ।। ९६ ।।
देहभंगं समापद्य धीमंतः संगवर्जिताः ।।
गतास्ते च परं मोक्षं प्रसादात्सर्वदा हरेः ।। ९७ ।।
जन्मान्तरसहस्रेषु युञ्जन्योगी न चाप्नुयात् ।।
तमिहैव परं मोक्षं मरणादपि गच्छति ।। ९८ ।।

एतत्संक्षेपतो वच्मि क्षेत्रस्य महिमाद्भुतम् ।।
एतदेव परं स्थानमेतदेव परं पदम् ।।
एतादृङ्नापरं स्थानं पुनरन्यत्र दृश्यते ।। ९९ ।।
अत्र गत्वा प्रयत्नेन यात्रा पुण्याभिकांक्षिभिः ।।
कर्तव्या विधिवद्धीराः क्रमेण श्रद्धयान्वितैः ।। ।। 2.8.8.१०० ।।
प्रथमेऽहनि कर्त्तव्य उपवासो यतात्मभिः ।।
नियमेन ततः स्नानं दानं चैव स्वशक्तितः ।। १०१ ।।
उपावृत्तस्तु पापेभ्यो यस्य वासो गुणैः सह ।।
उपवासः स विज्ञेयः सर्वभोगविवर्जितः ।। १०२ ।।
उपवासं विधायासौ चक्रतीर्थे नरः कृती ।।
उपवासदिने स्नायाद्दद्याच्चैव स्वशक्तितः ।। १०३ ।।

विप्रं संपूज्य विधिवत्पश्येद्विष्णुहरिं विभुम् ।।
स्वर्गद्वारे नरः स्नात्वा विष्णुं संपूज्य यत्नतः ।। १०४ ।।
क्षौरं च कारयेत्तत्र व्रती धर्माभिधे ततः ।।
पापमोचनके स्नानमृणमोचनके ततः ।। १०५ ।।

स्नात्वा सहस्रधारायां शेषं संपूज्य यत्नतः ।।
दृष्ट्वा चंद्रहरिं देवं ततो धर्महरिं विभुम्।। १०६ ।।
ततश्चक्रहरिं दृष्ट्वा दद्याच्चैव स्वशक्तितः ।।
ब्रह्मकुण्डे नरः स्नात्वा सर्वकामार्थसिद्धये ।।
महाविद्यासमीपे तु रात्रौ जागरणं चरेत् ।। १०७ ।।
ततः प्रभाते विमले पुनरुत्थाय सद्व्रती ।।
स्वर्गद्वारे प्रयत्नेन विधिवत्स्नानमाचरेत् ।। १०८ ।।
श्राद्धं च विधिवत्कृत्वा दत्त्वा चैव स्वशक्तितः।।
विष्णुं संपूज्य विधिवद्विप्रानपि पुनःपुनः ।।१०९।।
दंपती च प्रयत्नेन पूज्यौ वस्त्रादिभिस्तथा ।।
श्रद्धया परया युक्तैर्दातव्या भूरिदक्षिणा ।। 2.8.8.११० ।।
विप्रान्संपूज्य विधिवद्भुंजीत प्रयतो नरः ।। १११ ।।
अन्येद्युरपि चोत्थाय श्रद्धया परया युतः ।।
रुक्मिणीप्रभृतीन्यत्र पश्येत्तीर्थानि च क्रमात् ।। ११२ ।।
तत्रतत्र नरः स्नात्वा दत्त्वा चैव स्वशक्तितः ।।

विष्णुं संपूज्य यत्नेन मनोवाक्कायनिर्मलः ।। ११३ ।।
यात्रां समापयेत्सम्यङ्नियतात्मा शुचिव्रतः ।।
यत्र क्वापि मृतो धीरः परं मोक्षमवाप्नुयात् ।। ११४ ।।
।। अगस्त्य उवाच ।। ।।
वसिष्ठोक्तमिति श्रुत्वा कृत्वा चैव यथाविधि ।।
विभीषणपुरोगास्ते बभूवुर्निर्मलास्तदा ।। ११५ ।।
इति बहुलविधानैस्तीर्थयात्रां विधाय प्रचुरसुकृतपूर्णास्ते च सुग्रीवमुख्याः ।।
गतमलिनसुदेहाः स्वर्गचर्याप्रयत्नादुपगुणितगुणौघास्ते बभूवुः समस्ताः ।। ११६ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखंडेऽयोध्यामाहात्म्ये
महारत्नतीर्थदुर्भरमहाभरतीर्थमहाविद्यातीर्थ सिद्धपीठक्षीरेश्वरसीताकुण्ड सुग्रीवतीर्थहनुमत्कुण्ड
विभीषणसरस्तीर्थायोध्यायात्राविधिक्रमवर्णनंनामाष्टमोऽध्यायः ।। ८ ।।

Roman transliteration

|| agastya uvāca || ||
ghoṣārkatīrthādviprarṣe paścime diktaṭe sthitam ||
ratikuṇḍamiti khyātaṃ sarvapāpaharaṃ sadā || 1 ||
yatra snānena dānena parāṃ kāṃtimavāpnuyāt ||
tatpaścimadiśābhāge kusumāyudhanāmakam || 2 ||
kuṃḍaṃ prasiddhamatulaṃ sarvakāmārthasiddhaye ||
yatra snānena dānena kandarpasadṛśākṛtim ||

labhate nā vidhānena mune nāstyatra saṃśayaḥ || 3 ||
ratikuṃḍe tathā vipra kusumāyudhakuṇḍake ||
śraddhayā kurute snānaṃ sa saukhyaparamo bhavet || 4 ||
kuṇḍadvaye'tra mithunaṃ yatsnānaṃ kurute kila ||
ratikāmāviva khyātau sadā tau suṃdarau tadā || 5 ||
tasmādatra vidhānena snātavyaṃ dharmakāṃkṣibhiḥ ||
dānaṃ deyaṃ yathāśaktyā ratikaṃdarpatuṣṭaye || 6 ||
bhavetāṃ niyataṃ tasya saṃtuṣṭau ratimanmathau ||

māghe viśadapaṃcamyāṃ yatra snānaṃ śubhapradam || 7 ||
ratikuṃḍe puraḥ snātvā paścātkaṃdarppakuṃḍake ||
snātavyaṃ taddine vipra mithunena prayatnataḥ || 8 ||
ratikaṃdarppayoḥ pūjā vidhātavyā viśeṣataḥ ||
vastrādibhiralaṃkāraiḥ saṃpūjyau dvijadaṃpatī || 9 ||
sarvānkāmānavāpnoti nātra kāryā vicāraṇā || 2.8.8.10 ||
caṃdanāgurukarpūrakastūrīkuṃkumādibhiḥ ||
vāsobhirvividhaiḥ puṣpaiḥ pūjayeddvijadampatī || 11 ||
evaṃ kṛte na saṃdeho ratikaṃdarpatuṣṭaye ||
tadvrajenmiśrunaṃ vipra ratikaṃdarppatulyatām || 12 ||
kusumāyudhakuṃḍāttu pratīcyāṃ diśi saṃsthitam ||
mantreśvara iti khyātaṃ tatsthānaṃ bhuvi durlabham || 13 ||
tatra tīrthe naraḥ snātvā dṛṣṭvā mantreśvaraṃ vibhum ||
na teṣāṃ punarāvṛttiḥ kalpakoṭiśatairapi || 14 ||
purā rāmo devakāryaṃ vidhāyāmalakarmakṛt ||

kālena saha saṃgamya mantraṃ cakre nareśvaraḥ || 15 ||
svargaṃ prati prayāṇāya yatra snātau jiteṃdriyaḥ ||
tatraiva sthāpitaṃ liṃgaṃ mantreśvara iti śrutam || 16 ||
taduttare saro ramyaṃ kumudotpalamaṃḍitam ||
tatra snānaṃ tathā dānaṃ nānāphaladamuttamam || 17||
caitraśuklacaturdaśyāṃ yātrā sāṃvatsarī smṛtā ||
tatra snānena dānena brāhmaṇānāṃ ca pūjanāt ||
akṣayaṃ svargamāpnoti tatra kāryā vicāraṇā || 16 ||
maṃtreśvarasya mahimā nahi kenāpi śakyate ||
samyagvarṇayituṃ vipra ya uttamaphalapradaḥ ||
maṃtreśvarasamaṃ liṃgaṃ na bhūtaṃ na bhaviṣyati || 19 ||
sugaṃdhipuṣpadhūpādikusumādyanulepanaiḥ ||
pūjanīyaḥ prayatnena sarvakāmārthasiddhidaḥ || 2.8.8.20 ||
evaṃ kṛte na saṃdeho muktistasya kare sthitā ||
tatraivottarabhāge tu śītalā vartate'nagha || 21 ||

tāṃ saṃpūjya naro vidvānsarvapāpaiḥ pramucyate ||
sarvadā pūjanaṃ tasyāḥ somavāre viśeṣataḥ ||
karttavyaṃ suprayatnena nṛbhiḥ sarvārthasiddhaye || 22 ||
visphoṭakādikabhaye naraiśca samupasthite ||
kartavyaṃ pūjanaṃ samyagrogādibhayanāśanam || 23 ||
taduttare tu tatraiva devī vandīti viśrutā ||
yasyāḥ smaraṇamātreṇa nigaḍādibhayaṃ nahi ||24||
rājñā kruddhena ye baddhāḥ śṛṃkhalānigaḍādibhiḥ ||
bandī saṃsmṛtya devīṃ tu muktāḥ syustatkṣaṇāddhi te ||25||
yātrā tasyāḥ prayatnena kartavyā yatnato naraiḥ ||
maṃgale hi viśeṣeṇa sarvakāmārthasiddhidā ||26||
gaṃdhaiḥ puṣpaistathā dhūpairdīpairapi ca suvrata ||

naivedyairvividhairvāpi pūjanīyā prayatnataḥ || 27 ||
bandīprītyai muniśreṣṭha deyaṃ brāhmaṇabhojanam ||
evaṃ kṛte na saṃdehaḥ sarvānkāmānavāpnuyāt || 28 ||

taduttarasmiṃstatraiva cuḍakī bhuvi kīrtitā ||
vartate paramā siddhirūpiṇī smaraṇānnṛṇām || 29 ||
susaṃdigdheṣu kāryeṣu bhaye ca samupasthite ||
yasyāḥ smaraṇato nṝṇāṃ sarvasiddhiḥ prajāyate || 2.8.8.30 ||
agre tasyāḥ sadā kāryā nṛbhiraṃguṣṭhato dhvaniḥ ||
dīpadānaṃ prayatnena karttavyaṃ niyatātmabhiḥ || 31 ||
sarvābhīṣṭapradaṃ nṝṇāṃ dīpadānaṃ praśasyate ||
caturdaśyāṃ caturdaśyāṃ tasyā yātrā vinirmitā || 32 ||
tataḥ pūrvadiśābhāge varttate tīrthamuttamam ||
mahāratna iti khyātaṃ sarvatīrthottamottamam || 33 ||
yatra snānena dānena pūjayā ca dvijanmanām ||
sarvakarmārthasiddhiḥ syānnātra kāryā vicāraṇā || 34 ||
bhādre kṛṣṇacaturdaśyāṃ yātrā sāṃvatsarī smṛtā ||
yātrā''ste kila mukhyā'sya mahāratnā iti śrutā || 35 ||
mahāratna iti khyātaṃ tasmāttīrthamanuttamam ||

tatra dānaṃ prakarttavyaṃ dvijasaṃtoṣakārakam || 36 ||
nārībhirapi viprarṣe karttavyo jāgarotsavaḥ ||
vīryasaubhāgyasaṃpannasarvasaukhyāya sarvadā ||
tatra snānaṃ prayatnena karttavyaṃ śraddhayā naraiḥ || 37 ||
tato naiṛtyadigbhāge durbharākhyaṃ sarā śubham ||
vartate sukṛtodāraṃ mahābharasarastathā || 38 ||
tatra snānādavāpnoti sadā svargapadaṃ naraḥ ||
dhanaṃ bahuvidhaṃ deyaṃ vāsāṃsi vividhāni ca || || 39 ||
śivapūjā prakarttavyā snātvā kuṇḍadvaye naraiḥ ||
nānāvidhena bhāvena bhaktyā paramayā yutaiḥ || 2.8.8.40 ||
gandhādibhiḥ śubhaiḥ puṣpairarccanīyo maheśvaraḥ ||
nīlakaṃṭhoṃ'dhakārātirārādhyo yoginmāmapi || 41 ||
iti dhyātvā śivaṃ sārddhaṃ niṣpāpaṃ prayato naraḥ ||
sarvakāmānavāpyāśu śivaloke vasetsadā || 42 ||
evaṃ kṛtvā naro vipra sarvapāpaiḥ pramucyate ||

mahābhare vare tīrthe tathā durbharasaṃjñake || 43 ||
bhādrakṛṣṇacaturdaśyāṃ yaḥ kuryyācchraddhayā'nvitaḥ ||
śivapūjāṃ ca vidhivaddvijapūjāṃ viśeṣataḥ || 44 ||
yaḥ karoti naro bhaktyā śivaloke sa saṃvaset ||
evaṃ kurvannaro vidvānna muhyati kadācana || 45 ||
viṣṇurudrau ca tasyātisuprasannau sanātanau ||
tayoḥ smaraṇamātreṇa sarvapāpaiḥ pramucyate || 46 ||
ataḥ kiṃ bahunoktena vipratīrthamanuttamam ||
sarvapāpaughaśamanaṃ sarvābhīṣṭakaraṃ sadā || 47 ||
ataḥ paraṃ pravakṣyāmi tīrthamanyacchubhāvaham ||
yatra yātrā tathā dānaṃ vinā bhāgyaṃ na saṃbhavet || 48 ||
īśāne durbharasthānānmahāvidyābhidhaṃ mahat ||
tasya darśanato nṝṇāṃ siddhayaḥ syuḥ kare sthitāḥ || 49 ||
tadagre sarasi snātvā mahāvidyāṃ tu yo naraḥ ||
paśyati śraddhayā bhaktyā sa yāti paramāṃ gatim || 2.8.8.50 ||

siddhapīṭhaṃ tathā khyātaṃ samyakpratyayakārakam ||
tatra pūjā vidhātavyā bhaktyā paramayā dvija || 51 ||
maṃtraṃ yaḥ śraddhayā vipra śaivaṃ śāktamathāpi vā ||
gāṇapatyaṃ vaiṣṇavaṃ vā tatra yaḥ prayato naraḥ || 52 ||
ekāgramānaso vidvannārādhyāvartayetsadā ||
tasya siddhirbhavennityaṃ camatkāro bhaveddvija || 53 ||
tasmādatra prakartavyaṃ japādikamataṃdritaiḥ ||
aṣṭamyāṃ ca navamyāṃ ca yātrā syātpratimāsikī || 54 ||
deyānyannāni bahuśo nānāvidhaphalāni ca ||
kṣīreṇa snapanaṃ kāryaṃ pūjanīyā prayatnataḥ || 55 ||
uccāṭanādīnyapi ca mohanādi viśeṣataḥ ||
atra sthāne viśeṣeṇa duṣṭamantro'pi sidhyati || 56 ||
siddhasthāne paraṃ mokṣaṃ vaśīkaraṇamuttamam ||
japo homastathā dānaṃ sarvamakṣayatāṃ vrajet || 57 ||
āśvine śuklapakṣasya navarātriṣu suvrata ||

yatra gatvā naro vipra sarvapāpaiḥ pramucyate || 58 ||
yadā pūrvaṃ vinirjitya rāvaṇaṃ lokarāvaṇam ||
samāgato raghupatiḥ sītālakṣmaṇasaṃyutaḥ || 59 ||
yatra gatvā padā vīro bharato rāmakāṃkṣayā ||
sthitaḥ sānucaraḥ śrīmāñchriyā paramayā yutaḥ || 2.8.8.60 ||
tatrāgamatsuragavī prādurbhūtā sravatstanī ||
tatstanebhyaḥ prasusrāva dugdhaṃ bahuguṇādhikam || 61 ||
tadbhūmipatitaṃ dugdhaṃ dṛṣṭvā vānararākṣasāḥ ||
vismayaṃ paramaṃ jagmuḥ prapapuste carācaram || 62 ||
kimetaditi rājeṃdra tānuvāca raghūdvahaḥ ||
vasiṣṭho vetti tatsarvaṃ pṛcchāmastaṃ muniṃ vayam || 63 ||
ityuktāstu tataḥ sarve vasiṣṭhapramukhe sthitāḥ ||
te papracchuḥ prāṃjalayaḥ kṛtvā cāgresaraṃ nṛpam || 64 ||
vasiṣṭho'pi kṣaṇaṃ dhyātvā tamuvāca nirākulam ||
rāghavaṃ prati saṃbodhya sarveṣāmagrato muniḥ || 65 ||

|| || vasiṣṭha uvāca || ||
śṛṇu rāma mahābāho kāmadhenuriyaṃ śubhā ||
samāgatā tava snehātprasravaṃtī stanātpayaḥ || 66 ||
dugdhamadhye samudbhūto rudrastvāṃ draṣṭumāgataḥ ||
niṣpannakāryyaṃ devānāṃ nirjitārātimuttamam || 67 ||
imaṃ saṃpūjaya kṣiprametatkuṃḍasya sannidhau ||
śīghraṃ tvamapi yatnena pūjayemaṃ śivaṃ śubham ||
dugdheśvaramiti khyātaṃ kṣīrakuṃḍe pavitrakam || 68 ||
|| agastya uvāca || ||
tato raghupatiḥ śrīmānvasiṣṭhoktavidhānataḥ ||
pūjayāmāsa talliṃgaṃ dugdheśvaramiti smṛtam ||69||
sītayā satkṛtaṃ yasmāttatkuṃḍaṃ kṣīrasaṃgamam ||
sītākuṃḍamiti khyātiṃ jagāmānupamāṃ tataḥ||2.8.8.70 ||
sītākuṃḍe narāḥ snātvā dṛṣṭvā dugdheśvaraṃ prabhum ||
sarvapāpaiḥ pramucyaṃte nātra kāryā vicāraṇā ||71||

atra snānaṃ japo homo dānaṃ cākṣayatāṃ vrajet ||
sītākuṃḍe tu saṃpūjya sītārāmau salakṣmaṇau ||72||
dugdheśvaraṃ ca saṃpūjya sarvānkāmānavāpnuyāt ||
jyeṣṭhe māsi caturdaśyāṃ yātrā sāṃvatsarī smṛtā||73||
evaṃ yo vidhivatkuryāddayādharmaviśāradaḥ ||
sa yāti paramaṃ sthānaṃ yatra gatvā na śocati || 74 ||

tatra pūrvadiśābhāge sugrīvaracitaṃ mahat ||
tīrthaṃ taponidhestatra vartate sannidhau śubham || 75 ||
yatra snātvā ca dattvā ca rāmaṃ saṃpūjya yatnataḥ ||
tasminneva dine tatra sarvānkāmānavāpnuyāt || 76 ||
tatpratyagdiśi vai sthānaṃ hanumatkuṇḍamityapi ||
tasya paścimato vipra vibhīṣaṇasaraḥ dūrara || 77 ||
tayoḥ snānena dānena rāmasaṃpūjanena ca ||
sarvānkāmānavāpnoti tasminneva vidhānataḥ ||
iyaṃ sā paramā medhyā'yodhyā dharmanidhiḥ smṛtā || 78 ||

ityuktāstu tataḥ sarve vasiṣṭhamunimādarāt ||
papracchurvinayātkṣipraṃ vibhīṣaṇapuraḥsarāḥ ||
kathayasva taporāśe kathāmetāṃ sudurlabhām || 79 ||
ayodhyāyāḥ paraṃ vipra māhātmyaṃ kathayaṃti yat ||
tatsarvaṃ kathaya kṣipraṃ śrutvā māhātmyamuttamam || 2.8.8.80 ||
yathā yātrāṃ vidhāsyāmaḥ krameṇa ca vidhānataḥ ||
tadasmāsu kṛpāṃ kṛtvā kathayasva taponidhe || 81 ||
|| vasiṣṭha uvāca || ||
śṛṇvantu munayaḥ sarve ayodhyāmahimādbhutam ||
yacchrutvā sarvapāpebhyo mucyate nātra saṃśaya || || 82 ||
idaṃ guhyataraṃ kṣetramayodhyābhidhamuttamam ||
sarveṣāmeva bhūtānāṃ heturmokṣasyaḥ sarvadā || 83 ||
asminsiddhāḥ sadā devā vaiṣṇavaṃ vratamāsthitāḥ ||
nānāliṃgadharā nityaṃ viṣṇulokābhikāṃkṣiṇaḥ || 84 ||
abhyasyaṃti paraṃ yogaṃ yuktaprāṇā jitendriyāḥ ||

nānāvṛkṣasamākīrṇe nānāvihagavāsini || 85 ||
kamalotpalaśobhāḍhye sarobhiḥ samalaṃkṛte ||
apsarogaṇasaṃkīrṇe sarvadā sevite śubhe || 86 ||
rocate hi sadā vāsaḥ kṣetre nityaṃ hareriha ||
manyamānā viṣṇubhaktā viṣṇau sarve'rpitakriyāḥ||87||
yathā mokṣamihāyāṃti nānyatra hi tathā kvacit ||
ataḥ śreṣṭhatamaṃ kṣetraṃ yasmācca vasatirhareḥ ||
mahākṣetramidaṃ yasmādayodhyābhidhamuttamam || 88 ||
naimiṣe ca kurukṣetre gaṃgādvāre ca puṣkare ||
snānātsaṃsevanādvāpi na mokṣaḥ prāpyate tathā || 89 ||
iha saṃprāpyate yadvattata eva viśiṣyate ||
prayāge vā bhavenmokṣa iha vā harisaṃśrayāt ||
sarvasmādapi tīrthāgryādidameva mahatkṛtam || 2.8.8.90 ||
avyaktaliṃgairmunibhiḥ sarvaiḥ siddhairmaharṣibhiḥ ||
iha saṃprāpyate mokṣo durllabho'nyatra yo mataḥ || || 91 ||

tebhyaḥ prayacchati hariryogamaiśvaryyamuttamam ||
ātmanaścaiva sāyuṇyamīpsitaṃ sthānamuttamam || 92 ||
brahmā devarṣibhiḥ sārddhaṃ śrīśca vāyurdivākaraḥ ||
devarājastathā śakro ye cānye'pi divaukasaḥ || 93 ||
upāsate mahātmānaḥ sarvatra harimādarāt ||
anyepi yoginaḥ siddhāḥ kṣetrarūpā mahāvratāḥ ||
ananyamanaso bhūtvā sarvadopāsate harim || 94 ||
viṣayāsaktacitto'pi tyaktadharmaratirnaraḥ ||
iha kṣetre mṛtaḥ sopi saṃsārī na punarbhavet || 95 ||
ye punarnigamādhīnāḥ satrasthā vijiteṃdriyāḥ ||
vratinaśca nirāraṃbhāḥ sarve te haribhāvitāḥ || 96 ||

dehabhaṃgaṃ samāpadya dhīmaṃtaḥ saṃgavarjitāḥ ||
gatāste ca paraṃ mokṣaṃ prasādātsarvadā hareḥ || 97 ||
janmāntarasahasreṣu yuñjanyogī na cāpnuyāt ||
tamihaiva paraṃ mokṣaṃ maraṇādapi gacchati || 98 ||

etatsaṃkṣepato vacmi kṣetrasya mahimādbhutam ||
etadeva paraṃ sthānametadeva paraṃ padam ||
etādṛṅnāparaṃ sthānaṃ punaranyatra dṛśyate || 99 ||
atra gatvā prayatnena yātrā puṇyābhikāṃkṣibhiḥ ||
kartavyā vidhivaddhīrāḥ krameṇa śraddhayānvitaiḥ || || 2.8.8.100 ||
prathame'hani karttavya upavāso yatātmabhiḥ ||
niyamena tataḥ snānaṃ dānaṃ caiva svaśaktitaḥ || 101 ||
upāvṛttastu pāpebhyo yasya vāso guṇaiḥ saha ||
upavāsaḥ sa vijñeyaḥ sarvabhogavivarjitaḥ || 102 ||
upavāsaṃ vidhāyāsau cakratīrthe naraḥ kṛtī ||
upavāsadine snāyāddadyāccaiva svaśaktitaḥ || 103 ||
vipraṃ saṃpūjya vidhivatpaśyedviṣṇuhariṃ vibhum ||
svargadvāre naraḥ snātvā viṣṇuṃ saṃpūjya yatnataḥ || 104 ||
kṣauraṃ ca kārayettatra vratī dharmābhidhe tataḥ ||
pāpamocanake snānamṛṇamocanake tataḥ || 105 ||

snātvā sahasradhārāyāṃ śeṣaṃ saṃpūjya yatnataḥ ||
dṛṣṭvā caṃdrahariṃ devaṃ tato dharmahariṃ vibhum|| 106 ||
tataścakrahariṃ dṛṣṭvā dadyāccaiva svaśaktitaḥ ||
brahmakuṃḍe naraḥ snātvā sarvakāmārthasiddhaye ||
mahāvidyāsamīpe tu rātrau jāgaraṇaṃ caret || 107 ||
tataḥ prabhāte vimale punarutthāya sadvratī ||
svargadvāre prayatnena vidhivatsnānamācaret || 108 ||
śrāddhaṃ ca vidhivatkṛtvā dattvā caiva svaśaktitaḥ||
viṣṇuṃ saṃpūjya vidhivadviprānapi punaḥpunaḥ ||109||
daṃpatī ca prayatnena pūjyau vastrādibhistathā ||
śraddhayā parayā yuktairdātavyā bhūridakṣiṇā || 2.8.8.110 ||
viprānsaṃpūjya vidhivadbhuṃjīta prayato naraḥ || 111 ||
anyedyurapi cotthāya śraddhayā parayā yutaḥ ||
rukmiṇīprabhṛtīnyatra paśyettīrthāni ca kramāt || 112 ||
tatratatra naraḥ snātvā dattvā caiva svaśaktitaḥ ||

viṣṇuṃ saṃpūjya yatnena manovākkāyanirmalaḥ || 113 ||
yātrāṃ samāpayetsamyaṅniyatātmā śucivrataḥ ||
yatra kvāpi mṛto dhīraḥ paraṃ mokṣamavāpnuyāt || 114 ||
|| agastya uvāca || ||
vasiṣṭhoktamiti śrutvā kṛtvā caiva yathāvidhi ||
vibhīṣaṇapurogāste babhūvurnirmalāstadā || 115 ||
iti bahulavidhānaistīrthayātrāṃ vidhāya pracurasukṛtapūrṇāste ca sugrīvamukhyāḥ ||
gatamalinasudehāḥ svargacaryāprayatnādupaguṇitaguṇaughāste babhūvuḥ samastāḥ || 116 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṃḍe'yodhyāmāhātmye
mahāratnatīrthadurbharamahābharatīrthamahāvidyātīrtha siddhapīṭhakṣīreśvarasītākuṃḍa
sugrīvatīrthahanumatkuṃḍa vibhīṣaṇasarastīrthāyodhyāyātrāvidhikramavarṇanaṃnāmāṣṭamo'dhyāyaḥ
|| 8 ||

English translation

Agastya said :

1-6. To the west of Ghoṣārkatīrtha, O Brāhmaṇa -sage, is situated a Tīrtha well-known as Rati Kuṇḍa . [1] It is destructive of all sins always. By taking holy bath here and by making charitable gifts, one shall attain excellent splendour.

To the west of that is situated a Tīrtha named Kusumāyudha Kuṇḍa. This is matchless and famous. It is conducive to the attainment of all desired objects. By taking holy bath here and by making charitable gifts in accordance with the injunctions a man obtains physical form on a par with that of the god of Love. O sage, there is no doubt about it.

One who faithfully takes holy bath, O Brāhmaṇa, in Ratikuṇḍa as well as Kusumāyudhakuṇḍa, shall attain the highest happiness.

Couples who take holy bath in both the Kuṇḍas will become famous like Rati and Kama . They will be handsome and charming permanently.

Hence holy bath in accordance with the injunctions should be taken by those who desire Dharma . Charitable gifts should be given in accordance with one's capacity for the propitiation of Rati and Kāma .

7-10. Rati and Kāma shall invariably be pleased with them. Holy bath taken here on the fifth day in the bright half of Māgha bestows auspiciousness.

Couples must first take their bath in Ratikuṇḍa and afterwards in Kandarpakuṇḍa on that day very scrupulously, O Brāhmaṇa. The worship of Rati and Kandarpa should be specially performed. A Brāhmaṇa couple should be honoured with ornaments, garments etc. The devotee shall attain all desires. There is no doubt about this.

11. The devotee should worship the Brāhmaṇa couple with sandal-paste, agallochum, camphor, musk, saffron etc., with different kinds of clothes and with flowers.

12. When this is performed for the propitiation of Rati and Kandarpa, there is no doubt, O Brāhmaṇa, that the couple shall be on a par with Rati and Kandarpa.

13-14. A holy spot well-known as Mantreśvara [2] is situated to the west of Kusumāyudhakuṇḍa. It is very rarely accessible. If persons take their bath in that Tīrtha and visit Lord Mantreśvara, they will never return (to the earth) even in hundreds and crores of Kalpas .

15-18. Formerly Rāma of pure holy rites completed the task of the Devas . Then the king had consultation with Kāla in regard to going back to heaven. Where the Lord who had conquered the sense-organs took his bath, he installed a Liṅga well-known as Mantreśvara.

To the north of it there is a beautiful lake adorned with lilies and blue lotuses. Taking holy bath there and making charitable gifts bestows various benefits. It is very excellent.

The annual festival is to be celebrated on the fourteenth day in the bright half of the month of Cakra . By taking the holy bath, by making charitable gifts and by worshipping Brāhmaṇas , one attains infinite bliss in heaven. There is no doubt about this.

19-2la. The greatness of Mantreśvara cannot be adequately described by anyone, O Brāhmaṇa. The Lord is the bestower of excellent benefit. A Liṅga on par with Mantreśvara has never existed before nor will there be another.

The deity should be worshipped carefully by means of fragrant flowers, incense etc., unguents and other things. It is the bestower of all desired objects. If everything is performed thus, undoutbtedly, salvation is within his reach.

21b-22. To the north of this, O sinless one, is the Goddess Śītalā [3] stationed. By worshipping that goddess a learned man is liberated from all sins. The goddess can be worshipped always but particularly on Mondays the worship is to be performed by men with great care for the attainment of all objects.

23. When there is fear of the outbreak of smallpox etc. her worship is to be performed by men. It is destructive of the eruption of the disease etc.

24-28. There itself, to the north of it, is the goddess well-known as Bandī . Merely by remembering her, one is rid of the fear of being fettered.

Those who are bound with chains by an infuriated king, shall become liberated instantaneously on remembering Goddess Bandī.

A festival should be celebrated in her honour strenuously by men particularly on Tuesdays. It bestows all desired objects.

She is to be ardently and carefully worshipped by means of perfumes, flowers, incenses, lights and food offerings of various kinds, O sage of holy rites. In order to propitiate Bandī, O excellent sage, Brāhmaṇas should be fed. If this is done, one shall attain all desires. There is no doubt about it.

29-32. There itself, to the north of it, is the goddess well-known on the earth as Cuḍakī. By remembering her, men can achieve great Siddhis .

When success in undertakings is doubtful, when there is an imminent fear, men shall remember her. They will achieve everything.

In front of her, men should make the sound of snapping the fingers and the thumb. Lights should be offered carefully by persons of controlled selves. The offering of lamps is honoured. It bestows all desired objects on men. Her festival is to be celebrated on ail Caturdaśī days.

33. To the east thereof is an excellent Tīrtha well-known as Mahāratna. It is the most excellent of all splendid Tīrthas .

34. By taking holy bath here, by making charitable gifts and by worshipping Brāhmaṇas, there shall be the attainment of all desired objects. There is no doubt about it.

35-37. The annual festival is to be celebrated on the fourteenth day in the dark half of the month of Bhādrapada .

It is learnt that the main festival is well-known as Mahāratna. Hence the excellent Tīrtha is well-known as Mahāratna. There, charitable gifts giving satisfaction to Brāhmaṇas should be made. The festival of Jāgaraṇa (keeping awake) should always be celebrated, O Brāhmaṇa-sage, by women too for the sake of valour, good fortune, prosperity and all sorts of happiness. Holy bath should be taken faithfully and carefully by men.

38-42. To the south-west of it are the two auspicious lakes Durbhara and Mahābhara. They are liberal in bestowing auspicious merits.

By taking a holy bath there a man always attains the region of heaven. Many kinds of wealth and garments should be given away (at those Tīrthas). Worship of Śiva should be performed by men after

taking bath in both the lakes. One should be endowed with ardent devotion and different kinds of (noble) sentiments.

Maheśvara , the blue-throated lord, should be worshipped with splendid flowers, sweet scents etc. The Enemy of Andhaka is worthy of being propitiated by even Yogins .

After meditating on Śiva thus, along with (Goddess Pārvatī), a pure man devoid of sins attains all desires immediately. He shall reside always in the world of Śiva.

43. By doing this, O Brāhmaṇa, a man is liberated from all sins.

44-45. At the excellent Tīrtha called Mahābhara and at Durbhara, on the fourteenth day in the dark half of Bhādrapada, one should devoutly and according to injunctions, perform the worship of Śiva and especially of Brāhmaṇas.

A man who performs this with devotion happily resides in Śiva's world. A person who does it thus is never deluded.

46-47. The eternal Lords Viṣṇu and Rudra become greatly pleased with him. Merely by remembering these two one is liberated from all sins.

Therefore, of what avail is much talk? O Brāhmaṇa, this Tīrtha is excellent; it suppresses all sins. It always brings about all the desired objects.

48. Henceforth I shall recount another auspicious Tīrtha, where without good fortune it is impossible to celebrate festivals or to make charitable gifts.

49-50. To the north-east of the holy spot of Durbhara there is a great Tīrtha named Mahāvidyā . (Merely) by visiting it Siddhis will be within the reach of men. After taking holy bath in the lake in front of the deity, a man who visits Mahāvidyā with faith and devotion shall attain the greatest goal.

51. Similarly Siddhapīṭha is very well-known. It inspires confidence and faith. O Brāhmaṇa, worship should be performed there with great devotion.

52-56. The pure devotee should, with concentration of mind, always practise and repeat with faith any Mantra which may be Śaiva , Śākta (pertaining to Śakti), Gāṇapatya or Vaiṣṇava . O learned Brāhmaṇa, he shall achieve permanent Siddhi . It will be an astonishing show.

Hence Japa etc. should be performed without any lethargy. There should be had monthly festivals on the eighth and ninth days. Various kinds of fruits and cooked rice in plenty should be given away. The deity should be bathed with milk. It should be ardently worshipped.

At this place even wicked black magical mantras especially Uccāṭana (spells for eliminating the enemy) and Mohana (spells for deluding the enemy) become perfected and mastered.

57. At the place called Siddhasthāna, the mastering of Mokṣa is the best. Japa, Homa , charitable gifts (everything) shall be of infinite benefit.

58. O Brāhmaṇa, O sage of auspicious rites, a man who goes there during the nine days in the bright half of the month of Āśvina is liberated from all sins.

59-65. After conquering Rāvaṇa who had made the worlds cry aloud, the leading scion of the family of Raghu returned in the company of Sītā and Lakṣmaṇa . In order to receive Rāma, Bharata went to this place on foot. Endowed with good fortune and accompanied by his followers (Bharata) had halted here.

The divine cow appeared there with milk flowing from her udders in profuse quantity. On seeing the milk falling on the ground, the monkeys and the Rākṣasas were struck with wonder. They asked Rāma (the lord of) mobile and immobile beings: “O great king, what is this?” The great scion of the family of Raghu said to them: “ Vasiṣṭha knows everything. We shall ask that sage.” On being told thus, all of them with the king as their leader, stood in front of Vasiṣṭha and asked him with palms joined in reverence. Vasiṣṭha meditated for a short while. Addressing Rāma in front of all, the sage said to him calmly:

Vasiṣṭha said :

66-68. Listen, O mighty Rāma. This is the auspicious Kāmadhenu . Out of affection for you, she has come down here with milk flowing from her udders.

In the middle of the flowing milk Rudra has come up. He has come to see you, the excellent (warrior) who have conquered the enemy and who have fulfilled the task of Devas. Worship him quickly near this Kuṇḍa. Without any delay worship this auspicious Śiva ardently. In this Kṣīrakuṇḍa he is the holy deity well-known as Dugdheśvara.

Agastya said :

69. Then the glorious scion of the family of Raghu worshipped that Liṅga, known as Dugḍheśvara, in accordance with the injunctions of Vasiṣṭha.

70-73. Since that Kuṇḍa where the milk flowed, was honoured by Sītā, that Kuṇḍa attained a matchless reputation as ‘Sītākuṇḍa’ from that time onwards.

Men who take their holy bath in Sītākuṇḍa and visit Lord Dugdheśvara are liberated from all sins. There is no doubt about this. Holy bath taken, Japa, Homa performed and charitable gifts offered here shall bestow infinite merit.

By worshipping Sītā and Rāma at Sītākuṇḍa along with Lakṣmaṇa and by worshipping Dugdheśvara one shall attain all desires. The annual festival is to be celebrated on the fourteenth day in the month of Jyeṣṭha .

74-78. One who is very righteous and merciful and performs the rites like this duly, goes to the greatest abode, after reaching which one does not become grief-stricken.

There on the eastern side is the great Tīrtha of Taponidhi (‘Storehouse of penance’) made by Sugrīva . It is an auspicious Tīrtha that is situated nearby. One who takes the holy bath there, makes charitable gifts and carefully worships Rāma, shall attain all desires on that very day.

To the west of it is the holy spot Hanumatkuṇḍa. To the west of it, O Brāhmaṇa, is the splendid lake named Vibhīṣaṇa Saras . By taking a holy bath in both of them, by making charitable gifts and by worshipping Rāma there itself in accordance with the injunctions, one obtains (fulfilment of) all desires.

This is that extremely pure Ayodhyā . It is known as Dharmanidhi (‘Storehouse of piety’).

79-81. On being told thus [4] all of them with Vibhīṣaṇa as their leader humbly asked sage Vasiṣṭha with great respect: “O sage, O storehouse of great penance, recount this rare story. Describe the glory of Ayodhyā, so that after hearing the excellent greatness, we will be able to undertake the pilgrimage in accordance with the injunctions. Take pity on us, O storehouse of penance, and recount it.”

Vasiṣṭha said :

82. May all the sages listen to the wonderful glory of Ayodhyā [5] . On listening to it, one is rid of all sins. There is no doubt about it.

83. This exceedingly great, secret, holy spot named Ayodhyā is very excellent. It always causes salvation to all living beings.

84. In this (holy spot), Siddhas and Devas have adopted the Vaiṣṇava Vrata . They regularly wear different kinds of symbols and are desirous of the world of Viṣṇu.

85-88. They practise the great Yoga . They have just controlled the Prāṇas (vital airs); they have subdued their sense-organs. This holy spot is full of different kinds of trees and is the abode of many kinds of birds. It is beautified by many lakes full of the beauty and splendour of lotuses and lilies. It is frequented by groups of celestial damsels. This is the holy spot of Hari . This great place (city) named Ayodhyā is an excellent holy spot.

89-91. By taking holy bath or by residing in Naimiṣa , Kurukṣetra , Gaṅgādvāra and Puṣkara salvation is not attained (as easily as) it is obtained here. For that reason it surpasses all other holy spots. Either at Prayāga or here, one will attain salvation by resorting to Hari. This alone is known as greater than all other excellent Tīrthas.

Salvation which is considered difficult to have is obtained in this holy spot by all Siddhas, great sages and ascetics of unmanifest symbols.

92-94. Hari grants them Yogic power and excellent glory and even Sāyujya with himself. This excellent holy spot is desired (by all).

Brahmā accompanied by celestial sages, Śrī, Vāyu (Wind-god), Divākara (Sun-god), the Lord of Devas (i.e. Indra) known as Śakra and other heaven-dwellers—all these noble souls worship Hari everywhere with great respect. Other Yogins, Siddhas of great holy rites identical with the holy spot, worship Hari with their minds not diverted to anyone else.

95. Even a person whose mind is attracted towards sensual objects, even a man who has forgotten everything about piety and holiness, does not resume worldly existence after dying in this holy spot.

96. Those who are dependent on Nigamas (Vedas), those who abide by Sattras (sacrificial sessions), those who have conquered the sense-organs, those who observe holy rites without undertaking any other activities—all these are sanctified by Hari.

97. With the favour of Hari these intelligent ones devoid of attachment attain the greatest salvation after the disintegration (i.e. death) of the physical body.

98. A Yogin practising for thousands of births may not attain the great salvation. That salvation is obtained by dying here.

99. I shall succinctly describe the wonderful glory of this holy spot. This alone is the greatest holy spot. This alone is the greatest region. No other holy spot like this is seen elsewhere.

100. Persons desirous of merits should go to this holy spot on pilgrimage. O intelligent ones, the pilgrimage has to be performed by persons with great faith in accordance with the injunctions and in due order.

101-103. On the first day Upavāsa (holy fast) must be performed by a person of controlled self. Thereafter he should undertake holy bath and then (give) charitable gifts according to his capacity. The term Upavāsa means this: One who has abstained from sins has his Vāsa (residence) with good qualities. That is the correct interpretation of the word Upavāsa . Hence it means avoidance of all sensual enjoyments.

After observing the fast the man of good holy rites should take the holy bath and make charitable gifts according to his capacity.

104-107. One should perform all these in due order: After worshipping a Brāhmaṇa duly, he should visit Lord Viṣṇuhari. Then he should take bath at Svargadvāra and worship Viṣṇu with concentration. Then the devotee observing the Vrata shall have a shave in the holy spot named Dharma. Thereafter, he should take baths in Pāpamocanaka and Ṛṇamocanaka Tīrtha. Then he should visit Lord Candrahari and Lord Dharmahari. After visiting Cakrahari he should make charitable gifts according to his capacity. Then the devotee takes his holy bath in Brahmakuṇḍa for the purpose of achieving all desired objects. Then he should perform the Jāgaraṇa rite at night in the vicinity of Mahāvidyā.

108. When the day dawns clearly, the person observing the good holy rites should get up and duly take his holy bath at Svargadvāra carefully.

109-110. After performing the Śrāddha rite duly and making charitable gifts according to his capacity, the devotee should duly worship Viṣṇu and the Brāhmaṇas repeatedly. A couple should also be worshipped and honoured with garments etc. Plenty of monetary gifts too should be offered by persons endowed with great faith.

111-114. After honouring the Brāhmaṇas duly, the pure man should himself take his food. On the next day the devotee endowed with great faith, should get up (early in the morning) and visit Rukmiṇī Tīrtha and other Tīrthas in the proper order. In the different places the man should take his holy bath and make charitable gifts according to his capacity. Then he should worship Viṣṇu carefully. He shall be free from mental, verbal and physical impurities. Thus, with the self fully controlled, the devotee of pure holy rites should conclude his pilgrimage successfully. If at any place he may happen to die (during the performance of pilgrimage) he shall attain the great salvation.

Agastya said :

115-116. After listening to these words spoken by Vasiṣṭha thus those Rākṣasas and others with Vibhīṣaṇa as their leader performed everything in accordance with the injunctions. Then they became free from impurities.

Thus the (Monkeys etc.) with Sugrīva as their chief performed the pilgrimage in accordance with the detailed injunctions. They acquired plenty of merit. Due to their endeavour to go back to heaven all the dirt in their bodies vanished. They attained excellent bodies. All or them attained the full complement of good qualities.

[1]: [1] : VV 1-12 describe Rati Kuṇḍa and Kusumāyudha Kuṇḍa which lie to the west of Ghoṣārka Tīrtha. Its special day is the 5th day in the bright half of Māgha (known as Vasanta-Pañcamī).

[2]: [2] : VV 13-20a give the importance of Mantreśvara installed by Rāma after his consultation with Kāla. Its special day is the 14th day in the bright half of Caitra.

[3]: [3] : There are minor sacred spots and deities described like Śītalā, the deity of Smallpox (vv 21b-23), Bandī, the releaser of prisoners (vv 24-28), Cuḍakī (vv 29-37), Mahāratna (vv 35-37),

Durbhara and Mahābhara (vv 38-47).

[4]: [4] : All the verses from v 71 sītākuṇḍe narāḥ snātvā “Men who take their bath in Sītākuṇḍa” up to this verse constitute presumably Vasiṣṭha’s speech.

[5]: [5] : After describing minor Tīrthas, the author stresses the importance of Ayodhyā and outlines the pilgrimage to Ayodhyā in vv 82-116.

Sanskrit source · English chapter witness

Ayodhyā-māhātmya · Chapter 9

The Glory of Various Tīrthas

Chapter 188 of 221 · 58 detected Sanskrit verse markers

Sanskrit

।। अगस्त्य उवाच ।। ।।
जटाकुण्डत आग्नेयदिग्दल संश्रितं महत् ।।
गयाकूपमिति ख्यातं सर्वाभीष्टफलप्रदम् ।। १ ।।
यत्र स्नात्वा च दत्त्वा च यथाशक्त्या जितेंद्रियः ।।
सर्वकाममवाप्नोति श्राद्धं कृत्वा द्विजोत्तमः ।। २ ।।
नरकस्थाश्च ये केचित्पितरश्च पितामहाः ।।
विष्णुलोके तु गच्छन्ति तस्मिञ्च्छ्राद्धे कृते तु वै ।। ३ ।।
तस्मिञ्छ्राद्धे कृते विप्र पितृणामनृणो भवेत् ।।
शक्तिभिः पिंडदानं तु सयवैः पायसेन च ।। ४ ।।
कर्त्तव्यमृषिनिर्दिष्टं पिण्याकेन गुडेन वा ।।
श्राद्धं तत्तीर्थके प्रोक्तं पितृणां तुष्टिकारकम् ।। ५ ।।
तत्र श्राद्धं प्रकर्त्तव्यं नरैः श्रद्धासमन्वितैः ।।
तुष्यंति पितरस्तेषां तुष्टाः स्युः सर्वदेवताः ।। ६ ।।
तुष्टेषु पितृषु श्रीमाञ्जायतेपुत्रवाँस्तथा ।।
श्राद्धेन पितरस्तुष्टाः प्रयच्छंति सुतान्बहुन् ।। ७ ।।

श्रियं च विपुलान्भोगाञ्छ्राद्धकृद्धयो न संशयः ।।
तस्मादत्र विधानेन विधातव्यं प्रयत्नतः ।। ८ ।।
श्राद्धं श्रद्धायुतैः सम्यगभीष्टफलकांक्षिभिः ।।
गयाकूपे विशेषेण पितृणां दत्तमक्षयम् ।। ९ ।।
सोमवारेण संयुक्ता अमावास्या यदा भवेत् ।।
तत्रानंतफलं श्राद्धं पितृणां दत्तमक्षयम् ।। 2.8.9.१० ।।
अन्यदा सोमवारेण तत्र श्राद्धं विधानतः ।।
पितृसंतोषदं नित्यं तत्र दत्ताक्षयो भवेत् ।। ११ ।।
तत्र पूर्वदिशाभागे तीर्थं सर्वोत्तमोत्तमम् ।।
पिशाचमोचनंनाम विद्यते च फलप्रदम् ।। १२ ।।
तत्र स्नात्वा च दत्त्वा च पिशाचो नैव जायते ।।
तत्र स्नानं तथा दानं श्राद्धं चैव विशेषतः ।।
कर्त्तव्यं च प्रयत्नेन नरैः श्रद्धासमन्वितैः ।। १३ ।।
मार्गशीर्षे शुक्लपक्षे चतुर्दश्यां विशेषतः ।।
स्नानं तत्र प्रकर्त्तव्यं पिशाचत्वविमुक्तये ।। १४ ।।

तत्संनिधौ पूर्वभागे मानसंनाम नामतः ।।
तीर्थं पुण्यनिवासाग्र्यं स्नातव्यं च विशेषतः ।।
तत्र स्नानेन दानेन सर्वान्कामानवाप्नुयात् ।। १५ ।।
नानाविधानि पापानि मेरुतुल्यानि वै पुनः ।।
तत्र स्नानात्क्षयं यांति नात्र कार्या विचारणा ।। १६ ।।
यत्किञ्चिद्विद्यते पापं मानसं कायिकं तथा ।।
वाचिकं च तथा पापं स्नानतो विलयं व्रजेत् ।। १७ ।।
प्रौष्ठपद्यां सदा कार्य्या पौर्णमास्यां विशेषतः ।।
यात्रा तस्य नृभिर्विप्र पुण्यवद्भिः क्रियापरैः ।। १८ ।।
तस्माद्दक्षिणदिग्भागे वर्त्तते सुकृतैकभूः ।।
तमसानाम तटिनी महापातकनाशिनी ।। १९ ।।
यत्र स्नानं तथा दानं सर्वपापहरं सदा ।।
यस्यास्तटे तथा रम्ये सर्वदा फलदायके ।। 2.8.9.२० ।।
नानाविधानि स्थानानि मुनीनां भावितात्मनाम् ।।
माण्डव्यस्य मुनेः स्थानं वर्त्तते पापनाशनम् ।। २१ ।।

यस्यास्तीरे मुनिश्रेष्ठ सर्वत्र सुमनोहरम् ।।
तस्याश्रमपदं रम्यं नानावृक्षमनोहरम् ।। २२ ।।
यस्मात्स्थानात्समुद्भूता तमसा सुतरंगिणी ।।
तद्वनं पुण्यमधिकं पावनं पदमुत्तमम् ।। २३ ।।
यस्य दर्शनतो नृणां सर्वपापक्षयो भवेत् ।। २४ ।।
प्रफुल्लनानाविधगुल्मशोभितं लताप्रतानावनतं मनोहरम् ।।
विरूढपुष्पैः परितः प्रियंगुभिः सुषुष्पितैः कण्टकितैश्च केतकैः ।। २५ ।।
तमालगुल्मैर्निचितं सुगंधिभिः सकर्णिकारैर्बकुलैश्च सर्वतः ।।
अशोकपुन्नागवरैः सुपुष्पितैर्द्विरेफमालाकुल पुष्पसंचयैः ।। २६ ।।
क्वचित्प्रफुल्लांबुजरेणुभूषितैर्विहंगमैश्चारुफलप्रचारिभिः ।।
विनादितं सारसमुत्कुलादिभिः प्रमत्तदात्यूहकुलैश्च वल्गुभिः ।। ।। २७ ।।
क्वचिच्च चक्राह्वरवोपनादितं क्वचिच्च कादम्बकदम्बकैर्युतम् ।।
क्वचिच्च कारण्डवनादनादितं क्वचिच्च मत्तालिकुलाकुलीकृतम् ।। २८ ।।
मदाकुलाभिर्भ्रमरीभिरान्निषेवितं चारुसुगंधिपुष्पवत् ।।
क्वचिच्च पुष्पैः सहकारवृक्षैर्लतोपगूढैस्तिलकद्रुमैश्च ।। २९ ।।

प्रहृष्टनानाविधपक्षिसेवितं प्रमत्तहारीतकुलोपनादितम् ।।
समंततः सुन्दरदर्शनीयतां समुद्वहत्तद्वनमुल्लसन्महत् ।। 2.8.9.३० ।।
निबिडनिचुलनीलं नीलकण्ठाभिरामं मदमुदितविहंगीवृन्दनादाभिरामम्।।
कुसुमिततरुशाखालीनमत्तद्विरेफंनवकिसलयशोभाशोभितं सत्फलाढ्यम् ।। ३१ ।।
इत्यादिबहुशोभाढ्यं सर्वदिक्षु मनोहरम् ।।
यत्र मांडव्यमुनिना तपस्तप्तं महत्किल ।।
यत्प्रभावादभूतीर्थं पावनं तत्सदा महत् ।। ३२ ।।
तत्पूर्वं गौतमस्यर्षेराश्रमं पावनं महत् ।।
तत्पूर्वं च्यवनस्यर्षेः पराशरमुनेरिदम् ।।

प्रथमं ते मुनिश्रेष्ठ पितुः किल तपोनिधेः ।। ३३ ।।
नानाविधानि तीर्थानि चाश्रमाश्चैव सर्वशः ।।
वर्तंते तापसानां च यस्यास्तीरे समंततः ।। ३४ ।।
तमसानाम सा ज्ञेया वर्तते तटिनी शुभा ।।
यज्ञयूपान्समुत्खाय शोभिता बहुशोऽभितः ।। ३५ ।।
तत्र स्नानेन दानेन श्राद्धेन च विशेषतः ।।

सर्वकामार्थसिद्धिः स्यान्नात्र कार्या विचारणा ।। ३६ ।।
मार्गशीर्षे शुक्लपक्षे पञ्चदश्यां विशेषतः ।।
स्नानं तस्य फलप्राप्तिदायकं सर्वदा नृणाम्।। ३७ ।।
तस्मादत्र प्रकर्तव्यं स्नानं निर्मलमानसैः ।।
प्रयत्नतो मुनिश्रेष्ठ सर्वकामार्थसिद्धिदम् ।। ३८ ।।
अतः परं प्रवक्ष्यामि तमसापरमं शुभम्।।
सीताकुंडमितिख्यातं श्रीदुग्धेश्वरसन्निधौ ।। ३९ ।।
भाद्रे शुक्लचतुर्थ्यां तु तस्य यात्रा शुभावहा ।।
सर्वकामार्थसिद्ध्यर्थं पूज्यो विप्रेश्वरस्तथा ।।
तस्य स्मरणमात्रेण सर्वविघ्नविनाशनम् ।। 2.8.9.४० ।।
तस्माद्दक्षिणदिग्भागे भैरवो नाम नामतः ।।
यं दृष्ट्वा सर्वपापेभ्यो मुच्यते नात्र संशयः ।। ४१ ।।
रक्षितो वासुदेवेन क्षेत्ररक्षार्थमादरात् ।।
तस्य पूजा विधातव्या प्रयत्नेन यथाविधि ।।
मनोभीष्टफलप्राप्तिर्भैरवस्य सदाऽऽदरात् ।। ४२ ।।

मार्गशीर्षस्य कृष्णायामष्टम्यां तस्य निर्मिता ।।
यात्रा सांवत्सरी तत्र सर्वकामार्थसिद्धये ।। ४३ ।।
पशूपहारसंभूति कर्तव्यं पूजनं जनैः ।।
सर्वकामफलप्राप्तिर्जायते नात्र संशयः ।। ४४ ।।
निर्विघ्नं तीर्थवसतिर्भैरवस्य प्रसादतः ।।
जायते तेन कर्तव्या पूजा तस्य प्रयत्नतः ।। ४५ ।।
एतस्मिन्नुत्तरे भागे रम्यं भरतकुण्डकम् ।।
यत्र स्नात्वा नरः पापैर्मुच्यते नात्र संशयः ।। ४६ ।।
तत्र स्नानं तथा दानं सर्वमक्षयतां व्रजेत् ।।
अन्नं बहुविधं देयं वासांसि विविधान्यपि ।। ४७ ।।
यत्नतो देवताः पूज्या वस्त्रादिभिरलंकृतैः ।।
नंदिग्रामे वसन्पूर्वं भरतो रघुवंशजः ।। ४८ ।।
रामचन्द्रं हृदि ध्यायन्निर्मलात्मा जितेन्द्रियः ।।
ततः स्थित्वा प्रजाः सर्वा ररक्ष क्षितिवल्लभः ।। ४९ ।।
तत्र चक्रे महत्कुण्डं भरतो नाम भूपतिः ।।

राममूर्तिं च संस्थाप्य चचार विजितेन्द्रियः ।। 2.8.9.५० ।।
तत्कुंडे सुमहत्पुण्यं नानापुण्यसमन्वितम् ।।

कुमुदोत्पलकह्लारपुण्डरीकसमन्वितम् ।। ५१ ।।
हंससारसचक्राह्व विहंगमविराजितम् ।।
उद्यानपादपच्छायासच्छाययममलं सदा ।। ५२ ।।
तत्र स्नानं महापुण्यं प्रमोदानन्दनिर्मलम् ।।
तत्र स्नानं तथा श्राद्धं पितृनुद्दिश्य कुर्वतः ।।
पितरस्तस्य तुष्यंति तुष्टाः स्युः सर्वदेवताः ।। ५३ ।।
स्वर्णं चान्नं विधानेन दातव्यं च द्विजन्मने ।।
श्रद्धापूर्वकमेतत्तु कर्तव्यं प्रयतैर्नरैः ।। ५४ ।।
तत्पश्चिमदिशाभागे जटाकुण्डमनुत्तमम् ।।
यत्र रामादिभिः सर्वैर्जटाः परिहृता निजाः ।। ५५ ।।
जटाकुण्डमिति ख्यातं सर्वतीर्थोत्तमोत्तमम्।।
यत्र स्नानेन दानेन सर्वान्कामानवाप्नुयात् ।। ५६।।
पूर्वकुण्डेषु संपूज्यो भरतः श्रीसमन्वितः ।।

जटाकुण्डेषु संपूज्यौ ससीतौ रामलक्ष्मणौ ।।
चैत्रकृष्णचतुर्दश्यां यात्रा सांवत्सरी भवेत् ।। ५७ ।।
इति परमविधानैः पूजयेद्रामसीते तदनु भरतकुण्डे लक्ष्मणं च प्रपूज्य ।।
विधिवदमृतकुण्डे ह्वंह्वंसमज्जनेन वसति सुकृतिमूर्तिर्वैष्णवे तत्र लोके ।। ५८ ।।
इति श्रीस्कांदे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डेऽयोध्यामाहात्म्ये गयाकूप पिशाचमोचन मानसतीर्थ तमसानदी माण्डव्याद्याश्रम सीताकुण्ड दुग्धेश्वर भैरवभारतकुण्ड जटाकुण्ड माहात्म्यवर्णनंनाम नवमोऽध्यायः ।। ९ ।। ।। छ ।। ।। ।।

Roman transliteration

|| agastya uvāca || ||
jaṭākuṇḍata āgneyadigdala saṃśritaṃ mahat ||
gayākūpamiti khyātaṃ sarvābhīṣṭaphalapradam || 1 ||
yatra snātvā ca dattvā ca yathāśaktyā jiteṃdriyaḥ ||
sarvakāmamavāpnoti śrāddhaṃ kṛtvā dvijottamaḥ || 2 ||
narakasthāśca ye kecitpitaraśca pitāmahāḥ ||
viṣṇuloke tu gacchanti tasmiñcchrāddhe kṛte tu vai || 3 ||
tasmiñchrāddhe kṛte vipra pitṝṇāmanṛṇo bhavet ||
śaktibhiḥ piṃḍadānaṃ tu sayavaiḥ pāyasena ca || 4 ||
karttavyamṛṣinirdiṣṭaṃ piṇyākena guḍena vā ||
śrāddhaṃ tattīrthake proktaṃ pitṝṇāṃ tuṣṭikārakam || 5 ||
tatra śrāddhaṃ prakarttavyaṃ naraiḥ śraddhāsamanvitaiḥ ||
tuṣyaṃti pitarasteṣāṃ tuṣṭāḥ syuḥ sarvadevatāḥ || 6 ||
tuṣṭeṣu pitṛṣu śrīmāñjāyateputravā~stathā ||
śrāddhena pitarastuṣṭāḥ prayacchaṃti sutānbahūn || 7 ||

śriyaṃ ca vipulānbhogāñchrāddhakṛdbhayo na saṃśayaḥ ||
tasmādatra vidhānena vidhātavyaṃ prayatnataḥ || 8 ||
śrāddhaṃ śraddhāyutaiḥ samyagabhīṣṭaphalakāṃkṣibhiḥ ||
gayākūpe viśeṣeṇa pitṝṇāṃ dattamakṣayam || 9 ||
somavāreṇa saṃyuktā amāvāsyā yadā bhavet ||
tatrānaṃtaphalaṃ śrāddhaṃ pitṝṇāṃ dattamakṣayam || 2.8.9.10 ||

anyadā somavāreṇa tatra śrāddhaṃ vidhānataḥ ||
pitṛsaṃtoṣadaṃ nityaṃ tatra dattākṣayo bhavet || 11 ||
tatra pūrvadiśābhāge tīrthaṃ sarvottamottamam ||
piśācamocanaṃnāma vidyate ca phalapradam || 12 ||
tatra snātvā ca dattvā ca piśāco naiva jāyate ||
tatra snānaṃ tathā dānaṃ śrāddhaṃ caiva viśeṣataḥ ||
karttavyaṃ ca prayatnena naraiḥ śraddhāsamanvitaiḥ || 13 ||
mārgaśīrṣe śuklapakṣe caturdaśyāṃ viśeṣataḥ ||
snānaṃ tatra prakarttavyaṃ piśācatvavimuktaye || 14 ||

tatsaṃnidhau pūrvabhāge mānasaṃnāma nāmataḥ ||
tīrthaṃ puṇyanivāsāgryaṃ snātavyaṃ ca viśeṣataḥ ||
tatra snānena dānena sarvānkāmānavāpnuyāt || 15 ||
nānāvidhāni pāpāni merutulyāni vai punaḥ ||
tatra snānātkṣayaṃ yāṃti nātra kāryā vicāraṇā || 16 ||
yatkiñcidvidyate pāpaṃ mānasaṃ kāyikaṃ tathā ||
vācikaṃ ca tathā pāpaṃ snānato vilayaṃ vrajet || 17 ||
prauṣṭhapadyāṃ sadā kāryyā paurṇamāsyāṃ viśeṣataḥ ||
yātrā tasya nṛbhirvipra puṇyavadbhiḥ kriyāparaiḥ || 18 ||
tasmāddakṣiṇadigbhāge varttate sukṛtaikabhūḥ ||
tamasānāma taṭinī mahāpātakanāśinī || 19 ||
yatra snānaṃ tathā dānaṃ sarvapāpaharaṃ sadā ||
yasyāstaṭe tathā ramye sarvadā phaladāyake || 2.8.9.20 ||
nānāvidhāni sthānāni munīnāṃ bhāvitātmanām ||
māṇḍavyasya muneḥ sthānaṃ varttate pāpanāśanam || 21 ||

yasyāstīre muniśreṣṭha sarvatra sumanoharam ||
tasyāśramapadaṃ ramyaṃ nānāvṛkṣamanoharam || 22 ||
yasmātsthānātsamudbhūtā tamasā sutaraṃgiṇī ||
tadvanaṃ puṇyamadhikaṃ pāvanaṃ padamuttamam || 23 ||
yasya darśanato nṝṇāṃ sarvapāpakṣayo bhavet || 24 ||
praphullanānāvidhagulmaśobhitaṃ latāpratānāvanataṃ manoharam ||
virūḍhapuṣpaiḥ paritaḥ priyaṃgubhiḥ suṣuṣpitaiḥ kaṇṭakitaiśca ketakaiḥ || 25 ||
tamālagulmairnicitaṃ sugaṃdhibhiḥ sakarṇikārairbakulaiśca sarvataḥ ||
aśokapunnāgavaraiḥ supuṣpitairdvirephamālākula puṣpasaṃcayaiḥ || 26 ||
kvacitpraphullāṃbujareṇubhūṣitairvihaṃgamaiścāruphalapracāribhiḥ ||
vināditaṃ sārasamutkulādibhiḥ pramattadātyūhakulaiśca valgubhiḥ || || 27 ||
kvacicca cakrāhvaravopanāditaṃ kvacicca kādambakadambakairyutam ||
kvacicca kāraṇḍavanādanāditaṃ kvacicca mattālikulākulīkṛtam || 28 ||
madākulābhirbhramarībhirārānniṣevitaṃ cārusugaṃdhipuṣpavat ||
kvacicca puṣpaiḥ sahakāravṛkṣairlatopagūḍhaistilakadrumaiśca || 29 ||

prahṛṣṭanānāvidhapakṣisevitaṃ pramattahārītakulopanāditam ||
samaṃtataḥ sundaradarśanīyatāṃ samudvahattadvanamullasanmahat || 2.8.9.30 ||
nibiḍaniculanīlaṃ nīlakaṇṭhābhirāmaṃ madamuditavihaṃgīvṛndanādābhirāmam||
kusumitataruśākhālīnamattadvirephaṃnavakisalayaśobhāśobhitaṃ satphalāḍhyam || 31 ||
ityādibahuśobhāḍhyaṃ sarvadikṣu manoharam ||
yatra māṃḍavyamuninā tapastaptaṃ mahatkila ||
yatprabhāvādabhūttīrthaṃ pāvanaṃ tatsadā mahat || 32 ||
tatpūrvaṃ gautamasyarṣerāśramaṃ pāvanaṃ mahat ||
tatpūrvaṃ cyavanasyarṣeḥ parāśaramuneridam ||
prathamaṃ te muniśreṣṭha pituḥ kila taponidheḥ || 33 ||
nānāvidhāni tīrthāni cāśramāścaiva sarvaśaḥ ||

vartaṃte tāpasānāṃ ca yasyāstīre samaṃtataḥ || 34 ||
tamasānāma sā jñeyā vartate taṭinī śubhā ||
yajñayūpānsamutkhāya śobhitā bahuśo'bhitaḥ || 35 ||
tatra snānena dānena śrāddhena ca viśeṣataḥ ||

sarvakāmārthasiddhiḥ syānnātra kāryā vicāraṇā || 36 ||
mārgaśīrṣe śuklapakṣe pañcadaśyāṃ viśeṣataḥ ||
snānaṃ tasya phalaprāptidāyakaṃ sarvadā nṛṇām|| 37 ||
tasmādatra prakartavyaṃ snānaṃ nirmalamānasaiḥ ||
prayatnato muniśreṣṭha sarvakāmārthasiddhidam || 38 ||
ataḥ paraṃ pravakṣyāmi tamasāparamaṃ śubham||
sītākuṃḍamitikhyātaṃ śrīdugdheśvarasannidhau || 39 ||
bhādre śuklacaturthyāṃ tu tasya yātrā śubhāvahā ||
sarvakāmārthasiddhyarthaṃ pūjyo vipreśvarastathā ||
tasya smaraṇamātreṇa sarvavighnavināśanam || 2.8.9.40 ||
tasmāddakṣiṇadigbhāge bhairavo nāma nāmataḥ ||
yaṃ dṛṣṭvā sarvapāpebhyo mucyate nātra saṃśayaḥ || 41 ||
rakṣito vāsudevena kṣetrarakṣārthamādarāt ||
tasya pūjā vidhātavyā prayatnena yathāvidhi ||
manobhīṣṭaphalaprāptirbhairavasya sadā"darāt || 42 ||

mārgaśīrṣasya kṛṣṇāyāmaṣṭamyāṃ tasya nirmitā ||
yātrā sāṃvatsarī tatra sarvakāmārthasiddhaye || 43 ||
paśūpahārasaṃbhūti kartavyaṃ pūjanaṃ janaiḥ ||
sarvakāmaphalaprāptirjāyate nātra saṃśayaḥ || 44 ||
nirvighnaṃ tīrthavasatirbhairavasya prasādataḥ ||
jāyate tena kartavyā pūjā tasya prayatnataḥ || 45 ||
etasminnuttare bhāge ramyaṃ bharatakuṃḍakam ||
yatra snātvā naraḥ pāpairmucyate nātra saṃśayaḥ || 46 ||
tatra snānaṃ tathā dānaṃ sarvamakṣayatāṃ vrajet ||
annaṃ bahuvidhaṃ deyaṃ vāsāṃsi vividhānyapi || 47 ||
yatnato devatāḥ pūjyā vastrādibhiralaṃkṛtaiḥ ||
naṃdigrāme vasanpūrvaṃ bharato raghuvaṃśajaḥ || 48 ||
rāmacandraṃ hṛdi dhyāyannirmalātmā jitendriyaḥ ||
tataḥ sthitvā prajāḥ sarvā rarakṣa kṣitivallabhaḥ || 49 ||
tatra cakre mahatkuṃḍaṃ bharato nāma bhūpatiḥ ||

rāmamūrtiṃ ca saṃsthāpya cacāra vijitendriyaḥ || 2.8.9.50 ||
tatkuṃḍe sumahatpuṇyaṃ nānāpuṇyasamanvitam ||
kumudotpalakahlārapuṃḍarīkasamanvitam || 51 ||
haṃsasārasacakrāhva vihaṃgamavirājitam ||
udyānapādapacchāyāsacchāyamamalaṃ sadā || 52 ||
tatra snānaṃ mahāpuṇyaṃ pramodānandanirmalam ||
tatra snānaṃ tathā śrāddhaṃ pitṝnuddiśya kurvataḥ ||
pitarastasya tuṣyaṃti tuṣṭāḥ syuḥ sarvadevatāḥ || 53 ||
svarṇaṃ cānnaṃ vidhānena dātavyaṃ ca dvijanmane ||
śraddhāpūrvakametattu kartavyaṃ prayatairnaraiḥ || 54 ||
tatpaścimadiśābhāge jaṭākuṃḍamanuttamam ||
yatra rāmādibhiḥ sarvairjaṭāḥ parihṛtā nijāḥ || 55 ||
jaṭākuṃḍamiti khyātaṃ sarvatīrthottamottamam||
yatra snānena dānena sarvānkāmānavāpnuyāt || 56||
pūrvakuṃḍeṣu saṃpūjyo bharataḥ śrīsamanvitaḥ ||

jaṭākuṇḍeṣu saṃpūjyau sasītau rāmalakṣmaṇau ||
caitrakṛṣṇacaturdaśyāṃ yātrā sāṃvatsarī bhavet || 57 ||
iti paramavidhānaiḥ pūjayedrāmasīte tadanu bharatakuṇḍe lakṣmaṇaṃ ca prapūjya ||
vidhivadamṛtakuṇḍe dvaṃdvaṃsamajjanena vasati sukṛtimūrtirvaiṣṇave tatra loke || 58 ||
iti śrīskāṃde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe'yodhyāmāhātmye gayākūpa piśācamocana mānasatīrtha tamasānadī māṇḍavyādyāśrama sītākuṇḍa dugdheśvara bhairavabhāratakuṇḍa jaṭākuṇḍa māhātmyavarṇanaṃnāma navamo'dhyāyaḥ || 9 || || cha || || ||

English translation

Note: This chapter gives succinctly the importance of remaining Tīrthas such as Gayā Kūpa (vv 1-11), Piśācamocana (vv 12-14), Mānasa (vv 15-18), the river Tamasā (and traditional yet fine description of its natural beauty) and the hermitage of Māṇḍavya (vv 19-38), Sītā Kuṇḍa , Bhairava , Bharata (and his residence at Nandigrāma) (vv 46-54), Jaṭā Kuṇḍa where Rāma and Lakṣmaṇa got their matted hair removed (vv 55-58). The annual festival thereof is celebrated on the 14th day in the dark half of Caitra .

Agastya said :

1. To the south-east of Jaṭākuṇḍa is situated the great Tīrtha well-known as Gayākūpa. It bestows everything desired.

2. By taking the holy bath there, by giving charitable gifts according to his capacity and by performing Śrāddha -rite, an excellent Brāhmaṇa obtains everything he desires.

3. The manes (fathers and grandfathers), who may be in hells, go to the world of Viṣṇu when that Śrāddha is performed.

4-5. One shall become free from indebtedness to the Pitṛs , O Brāhmaṇa, when that Śrāddha is performed. The offering of rice-balls should be in accordance with one's capacity. It has been directed by the Sages that a Śrāddha should be performed with barley grains, milk pudding, oil cake or jaggery in that Tīrtha. It is said that it causes satisfaction to the Pitṛs.

6. Śrāddha should be performed there by men endowed with faith. Their Pitṛs will be delighted. All the deities (too) will be delighted.

7-10. When the Pitṛs are satisfied, the devotee becomes prosperous and blessed with sons. The Pitṛs propitiated by means of Śrāddha grant many sons, prosperity and glory and abundant worldly pleasures to those who perform Śrāddha. There is no doubt about this.

Hence Śrāddha should be performed here ardently and in accordance with the injunctions by persons endowed with faith, who wish to gain cherished benefits. Particularly the Śrāddha offered to the Pitṛs at Gayākūpa becomes infinite in benefit.

When the new-moon day coincides with Monday, the Śrāddha should be performed to the Pitṛs. The Śrāddha offered thus has infinite benefit.

11. Even on other Mondays Śrāddha can be performed in accordance with the injunctions. It gives satisfaction to the Pitṛs. What is offered will yield infinite benefit.

12. To the east of this is the Tīrtha called Piśācamocana which is the most excellent among the excellent ones. It bestows benefits.

13-14. If one takes bath there and makes charitable gifts, one never becomes a Piśāca . Holy bath, charitable gift and Śrāddha should be particularly performed there with great effort by men endowed with faith.

The holy bath should be taken especially on the fourteenth day in the bright half of the month of Mārgaśīrṣa for getting rid of Piśācahood.

15. Very near it, to the eastern side, is the Tīrtha named Mānasa. It is the foremost among residences of meritorious persons. There the holy bath must be specially taken. One attains all desired benefits by taking the holy bath and by making charitable gifts.

16. Different kinds of sins, even if they were to be as huge as Meru , vanish due to the holy bath there.

17. Whatever sin, whether mental, verbal or physical, exists in one, shall become dissolved on account of the holy bath.

18. The (annual) festival of this Tīrtha should be particularly celebrated on the full-moon day in the month of Prauṣṭhapada (Bhādrapada) by men of meritorious nature engaged in holy rites.

19. To the south of it is the river named Tamasā (mod. Tonse), the sole source of merit. It is destructive of great sins.

20-23. The holy bath and charitable rites performed here are always destructive of all sins.

There are many types of holy abodes of sages of purified souls on its banks that are beautiful and always yield fruits. There is the holy abode of Sage Māṇḍavya. It is destructive of sins. It is on its banks, O excellent sage. It is very fascinating everywhere. His penance-grove is very beautiful and very charming on account of the different kinds of trees. That forest from which the excellent river Tamasā originates is highly meritorious and holy. It is an excellent region.

24-28. By visiting it men will get all their sins destroyed. The penance-grove is rendered splendid, due to the various hedges and bushes in full bloom. It is very charming. A spreading network of creepers droops down. There are Priyaṅgu (Aglaia odorata) trees all round with plenty of flowers. There are Ketaka trees (Pandamus odoratissimus) in full bloom with many thorns. It is full of hedges of Tamāla trees (Indian cinnamon) of great fragrance, Karṇikāras (Pterospermum acerifolium), Bakulas (Mimusops elengi), Aśokas and excellent Punnāgas (Calophyllum inophyllum) all in full bloom. Bees hover round these flowers in great swarms. In some places the penance grove is resonant with (the sounds of) birds embellished with the pollen-dust of full-blown lotuses and moving about among the luscious fruits. In some places the sounds of aquatic birds, water fowls, beautiful gallinules in great inebriation and such other birds are heard. In some places the sounds of ruddy geese are heard; in some places flocks of Kadamba (a dark-grey-winged variety of geese) birds are seen; in some places, the sounds of Kāraṇḍava ducks are heard and in some places the sounds of overjoyed and excited swarms of bees fill the air.

29-32. It is frequented by the excited and overjoyed bees. It abounds in beautiful and fragrant flowers. In some places there are mango trees with plenty of blossoms and Tilaka (Symplocos racemosa) trees overgrown with creepers. It is frequented by delighted birds of different kinds and it is filled with the sounds of the flocks of Hārīta pigeons. Thus that penance grove has a charming look and it shines remarkably.

It appears blue with the dense growth of Nicula (Barringtonia acutangula) trees; it is beautiful with peacocks; it is pleasant on account of the chirping sounds of flocks of female birds inebriated and joyous. The overjoyed and excited bees settle down among the branches of the trees in full bloom. It is

exceedingly splendid with the beauty of the fresh sprouts and tender shoots. It is rich in excellent fruits. Thus it possesses excessive splendour; it is charming and pleasant in every direction; it is the place where Sage Māṇḍavya performed his great penance. Due to the power of that sage this great Tīrtha is always pure and sacred.

33-36. To the east of it is the great holy hermitage of Sage Gautama . To further east is the hermitage of Sage Cyavana . This first hermitage, O excellent one among sages, is that of Sage Parāśara , your father, a storehouse of penance.

There are different kinds of Tīrthas and hermitages all round belonging to great ascetics on the banks of the river Tamasā. That river Tamasā, it should be known, is very auspicious and remarkably splendid all round with a number of sacrificial posts fixed therein. By taking the holy bath there, by making charitable gifts and by performing Śrāddha rites in particular, one shall achieve all desired objects. There is no doubt about it.

37. The holy bath taken there particularly on the fifteenth day in the bright half of the month of Mārgaśīrṣa is always conducive to the attainment of benefits by men.

38. Hence, O excellent sage, holy bath should be taken ardently by persons with minds devoid of impurities. It bestows all desired objects.

39. Henceforth, I shall recount another great and auspicious Tīrtha on Tamasā. It is well-known as Sītākuṇḍa. It is in the vicinity of Śrī Dugdheśvara.

40. The annual auspicious festival is celebrated on the fourth day in the bright half of the month of Bhādrapada. For the purpose of attaining all desired objects, Vighneśvara is to be worshipped. All obstacles will be destroyed merely by remembering him.

41. To the south of it is the deity named Bhairava, on seeing whom one is absolved of all sins. There is no doubt about it.

42-44. He is protected by Vāsudeva and kept there honourably for the sake of guarding the holy spot. His worship should be performed duly and with great effort. By showing great reverence to Bhairava, one will obtain all the benefits desired mentally.

The annual festival is to be celebrated on the eighth day in the dark half of the month of Mārgaśīrṣa there for the purpose of attaining all desired objects. Worship along with the offering of an animal should be performed by people. There is no doubt about this that they will attain all desired objects.

45. It is with the favour of Bhairava that the residence in a Tīrtha is free from obstacles. Hence his worship must be performed with great care.

46. To the north of this is the beautiful Bharatakuṇḍa. By taking holy bath here a man is liberated from all sins. There is no doubt about it.

47-53. The holy bath performed and charitable gift offered there shall have infinite benefit. Different kinds of cooked rice should be given. So also different kinds of clothes. The deities are to be worshipped with great care by means of ornaments, clothes etc. Formerly Bharata, the scion of the family of Raghu , the pure soul with fully conquered sense-organs, stayed in Nandigrāma [1] and meditated upon Rāmacandra . Seated there alone, he, dear to the earth, protected all the subjects.

The king named Bharata made a big Kuṇḍa. After installing Rāma's image, that prince of subdued sense-organs performed (the worship). There is a great merit in that Kuṇḍa. It is associated with various meritorious activities. There are various flowers such as lilies, blue lotuses, white lotuses and

red lotuses. It shines with various birds such as swans, Sārasa ducks, and ruddy geese. It is very pure with plenty of shade from the trees of the garden. The holy bath taken there is highly meritorious. It is devoid of impurities and is full of gaiety and bliss. If the devotee performs holy Śrāddha rites and bath with the Pitṛs in view, the Pitṛs become pleased with him. All the deities will be pleased with him.

54-58. Gold and cooked rice should be given in accordance with the injunctions to Brāhmaṇas . This must be performed with great faith by piously disposed men. To the west of it is the excellent Jaṭākuṇḍa where Rāma and others dropped and removed their matted hairs. Thus Jaṭākuṇḍa is well-known as the most excellent of all excellent Tīrthas. By taking the holy bath here and by making charitable gifts, one attains all desires. In the previous (? eastern) Kuṇḍas Bharata should be worshipped along with Śrī. In the Jaṭākuṇḍa Rāma and Lakṣmaṇa should be worshipped along with Sītā. The annual festival shall be on the fourteenth day in the dark half of Caitra.

Thus in accordance with the great injunctions one shall worship Rāma and Sītā (first), then in Bharatakuṇḍa one shall worship Lakṣmaṇa. The couple should take the holy plunge in the Amṛtakuṇḍa duly. Thereby the devotee dwells in the world of Viṣṇu as an embodiment of meritorious deeds.

[1]: [1] : Mod. Nundgaon close to Bharata Kuṇḍa, 8 miles from Fyzabad (De 138).

Sanskrit source · English chapter witness

Ayodhyā-māhātmya · Chapter 10

Pilgrimage to Ayodhyā

Chapter 189 of 221 · 84 detected Sanskrit verse markers

Sanskrit

।। अगस्त्य उवाच ।। ।।
निराहारो नरो भूत्वा क्षीराहारोऽपि वा पुनः ।।
अजितं पूजयेद्विप्र तस्य सिद्धिः करे स्थिता ।। १ ।।
महोत्सवस्तु कर्तव्यो गीतवादित्रसंयुतः ।।
एवं यः कुरुते धीमान्सर्वान्कामानवाप्नुयात् ।। २ ।।
एतस्मादुत्तरे विद्वन्वीरस्य शुभसूचकम् ।।
स्थानं मत्तगजेन्द्रस्य वर्तते नियतव्रत ।। ३ ।।
तदग्रे सरसि स्नात्वा वसेत्तत्र सुनिश्चितम् ।।
पूर्णा सिद्धिमवाप्नोति यामवाप्य न शोचति ।। ४ ।।
अयोध्यारक्षको वीरः सर्वकामार्थसिद्धिदः ।।
नवरात्रिषु पंचम्यां यात्रा सांवत्सरी भवेत् ।। ५ ।।
गंधपुष्पादिधूपादि नैवेद्यादिविधानतः ।।
पूजनीयः प्रयत्नेन सर्वकामार्थसिद्धिदः ।।
यंयं काममिहेच्छेत तंतं काममवाप्नुयात् ।। ६ ।।
एतस्माद्दक्षिणेभागे सुरसानाम राक्षसी ।।

विष्णुभक्ता सदा विप्र वर्तते सिद्धिदायिका ।। ७ ।।
तां संपूज्य नरो भक्त्या सर्वान्कामानवाप्नुयात् ।। ८ ।।
लंकास्थानादिहानीता रामेणोत्कृष्टकर्मणा ।।
अयोध्यायां स्थापिता सा रक्षार्थं नियतव्रतैः ।। ९ ।।
संपूज्य विधिवत्तस्या दर्शनं कार्यमादरात् ।।
सर्वकामार्थसिद्ध्यर्थमुत्सवोऽपि शुभप्रदः ।।
कर्त्तव्यः सुप्रयत्नेन गीतवादित्रसंयुतैः ।। 2.8.10.१० ।।
नवरात्रे तृतीयायां यात्रा सांवत्सरी भवेत् ।।
सर्वदा सुखसंतानसिद्धये परमार्थदा ।।
नानासंगीतवादित्रनृत्योत्सवमनोहरा ।। ११ ।।
एवं कृते न संदेहः सर्वदा रक्षितो भवेत् ।। १२ ।।
एतत्पश्चिमदिग्भागे वर्तते परमो मुने ।।
पिंडारक इति ख्यातो वीरः परमपौरुषः ।।
पूजनीयः प्रयत्नेन गंधपुष्पाक्षतादिभिः ।। १३ ।।
यस्य पूजावशान्नृणां सिद्धयः करसंश्रिताः ।।

तस्य पूजाविधानेन कर्तव्यं पूजनं नरैः ।। १४ ।।
सरयूसलिले स्नात्वा पिंडारकं च पूजयेत् ।।
पापिनां मोहकर्त्तारं मतिदं कृतिनां सदा ।। १५ ।।
तस्य यात्रा विधातव्या सपुष्या नवरात्रिषु ।।
तत्पश्चिमदिशाभागे विघ्नेशं किल पूजयेत् ।। १६ ।।
यस्य दर्शनतो नृणां विघ्नलेशो न विद्यते ।।
तस्माद्विघ्नेश्वरः पूज्यः सर्वकामफलप्रदः ।। १७ ।।
तस्मात्स्थानत ऐशाने रामजन्म प्रवर्त्तते ।।
जन्मस्थानमिदं प्रोक्तं मोक्षादिफलसाधनम् ।। १८ ।।
विघ्नेश्वरात्पूर्वभागे वासिष्ठादुत्तरे तथा ।।
लौमशात्पश्चिमे भागे जन्मस्थानं ततः स्मृतम् ।। १९ ।।
यद्दृष्ट्वा च मनुष्यस्य गर्भवासजयो भवेत् ।।
विना दानेन तपसा विना तीर्थैर्विना मखैः ।। 2.8.10.२० ।।
नवमीदिवसे प्राप्ते व्रतधारी हि मानवः ।।
स्नानदानप्रभावेण मुच्यते जन्मबन्धनात् ।। २१ ।।

कपिलागोसहस्राणि यो ददाति दिनेदिने ।।
तत्फलं समवाप्नोति जन्मभूमेः प्रदर्शनात् ।। २२ ।।
आश्रमे वसतां पुंसां तापसानां च यत्फलम् ।।
राजसूयसहस्राणि प्रतिवर्षाग्निहोत्रतः ।। २३ ।।
नियमस्थं नरं दृष्ट्वा जन्मस्थाने विशेषतः ।।
मातापित्रोर्गुरूणां च भक्तिमुद्वहतां सताम् ।। २४ ।।
तत्फलं समवाप्नोति जन्मभूमेः प्रदर्शनात् ।। २५ ।।
।। अथ सरयूवर्णनम् ।। ।।
पितृणामक्षया तृप्तिर्गयाश्राद्धाधिकं फलम् ।। २६ ।।
मन्वंतरसहस्रैस्तु काशीवासेषु यत्फलम् .।।
तत्फलं समवाप्नोति सरयूदर्शने कृते ।। २७ ।।
गयाश्राद्धं च ये कृत्वा पुरुषोत्तम दर्शनम् ।।
कुर्वंति तत्फलं प्रोक्तं कलौ दाशरथीं पुरीम् ।। २८ ।।
मथुरायां कल्पमेकं वसते मानवो यदि ।।
तत्फलं समवाप्नोति सरयूदर्शने कृते ।।।। २९ ।।

पुष्करेषु प्रयागेषु माघे वा कार्त्तिके तथा ।।
तत्फलं समवाप्नोति सरयूदर्शने कृते ।। 2.8.10.३० ।।
कल्पकोटिसहस्राणि ह्यवन्तीवासतो हि यत् ।।
तत्फलं समवाप्नोति सरयूदर्शने कृते ।। ३१ ।।
षष्टिवर्षसहस्राणि भागीरथ्यवगाहजम् ।।
तत्फलं निमिषार्द्धेन कलौ दाशरथीं पुरीम् ।। ।। ३२ ।।
निमिषं निमिषार्द्धं वा प्राणिनां रामचिन्तनम् ।।
संसारकारणाज्ञाननाशकं जायते ध्रुवम् ।। ३३ ।।
यत्र कुत्र स्थितो यस्तु ह्ययोध्यां मनसा स्मरेत्।।

न तस्य पुनरावृत्तिः कल्पांतरशतैरपि ।। ३४ ।।
जलरूपेण ब्रह्मैव सरयूर्मोक्षदा सदा ।।
नैवात्र कर्मणो भोगो रामरूपो भवेन्नरः ।। ।। ३५ ।।
पशुपक्षिमृगाश्चैव ये चान्ये पापयोनयः ।।
तेऽपि मुक्ता दिवं यांति श्रीरामवचनं यथा ।। ३६ ।।
इत्युक्त्वा विरते तस्मिन्मुनौ कलशजन्मनि ।।

कृष्णद्वैपायनव्यासः पुनरूचे तपोधनः ।। ३७ ।।
दुर्लभा सर्वजन्तूनां कथा विस्तरतः क्रमात् ।।
यात्राक्रमोऽपि च मया श्रुत आगच्छतां नृणाम्।। ३८ ।।
इदानीं श्रोतुमिच्छामि क्षेत्रस्थानं यथाविधि ।।
यात्राक्रमं मुनिश्रेष्ठ सम्यक्त्वस्तपोधन ।। ३९ ।।
फलं ब्रूहि क्रमेणैव विस्तरात्पृच्छतो मम ।।
यद्यस्ति मयि ते विद्वन्कृपा कारुणिकोत्तम ।। 2.8.10.४० ।।
यथा श्रुत्वा क्रमेणैव यात्रां विश्वविदां वर ।।
करोमि त्वत्प्रसादेन तथा कुरु यतव्रत ।। ४१ ।।
।। अगस्त्य उवाच ।। ।।
शृणु वक्ष्यामि तत्त्वेन यात्राक्रममथादितः ।।
अयोध्यां सप्ततीर्थानां यथावदनुपूर्वशः ।। ।। ४२ ।।
मनोवाक्कायशुद्धेन निर्दोषेणांतरात्मना ।।
मानसेषु सुतीर्थेषु स्नात्वा किल जितेंद्रियः ।।
यः करोति विधिं सम्यक्स तीर्थफलमश्नुते ।। ।। ४३ ।।

।। व्यास उवाच ।। ।।
मानसान्येव तीर्थानि कथयस्व तपोधन ।।
येषु स्नातवतां नृणां विशुद्धिर्मनसो भवेत् ।। ४४ ।।
।। ।। अगस्त्य उवाच ।। ।।
शृणु तीर्थानि गदतो मानसानि ममानघ ।।
येषु सम्यङ्नरः स्नात्वा प्रयाति परमां गतिम् ।। ४५ ।।
सत्यतीर्थं क्षमातीर्थं तीर्थमिंद्रियनिग्रहः ।।
सर्वभूतदयातीर्थं तीर्थानां सत्यवादिता ।। ४६ ।।
ज्ञानतीर्थं तपस्तीर्थं कथितं तीर्थसप्तकम् ।।
सर्वभूतदयातीर्थे विशुद्धिर्मनसो भवेत्।। ४७ ।।
न तोयपूतदेहस्य स्नानमित्यभिधीयते ।।
स स्नातो यस्य वै पुंसः सुविशुद्धं मनो मतम् ।।
भौमानामपि तीर्थानां पुण्यत्वे कारणं शृणु ।। ४८ ।।
यथा शरीरस्योद्देशाः केचिन्मध्योत्तमाः स्मृताः ।।
तथा पृथिव्यामुद्देशाः केचित्पुण्यतमाः स्मृताः ।। ४९ ।।

तस्माद्भौमेषु तीर्थेषु मानसेषु च संवसेत्।।
उभयेषु च यः स्नाति स याति परमां गतिम् ।। 2.8.10.५० ।।

तस्मात्त्वमपि विप्रेंद्र विशुद्धेनांतरात्मना ।।
यात्रां कुरु प्रयत्नेन यात्रा वै नोदिता मया ।।
तं तु वक्ष्यामि विप्रेंद्र तीर्थयात्राविधिं क्रमात् ।। ५१ ।।
जायन्ते च जलेष्वेव म्रियंते च जलौकसः ।।
न च गच्छंति ते स्वर्गमशुद्धमनसो मलाः ।। ५२ ।।
विषयेष्वनिशं रागो मनसो मल उच्यते ।।
तेष्वेव हि न संगम्य नैर्मल्यं समुदाहृतम् ।। ५३ ।।
चित्तमन्तर्गतं दुष्टं तीर्थस्नानं न शुध्यति ।।
शतशोऽपि जलैर्धौते सुराभाण्डमपावनम् ।। ५४ ।।
दानमिज्या तपः शौचं तीर्थसेवा श्रुतिस्तथा ।।
सर्वाण्येतानि तीर्थानि यदि भावेन निर्मलः ।। ५५ ।।
निगृहीतेंद्रियग्रामो यत्रैव वसते नरः ।।
तत्र तस्य कुरुक्षेत्रं नैमिषं पुष्करं तथा ।। ५६ ।।

एतत्ते कथितं विप्र मानसं तीर्थलक्षणम् ।।
स्नाते यस्मिन्क्रियाः सर्वाः सफलाः स्युः क्रियावताम् ।। ५७ ।।
प्रातरुत्थाय मतिमान्संगमे स्नानमाचरेत् ।।
विभुं विष्णुहरिं दृष्ट्वा स्नायाद्वै ब्रह्मकुण्डके ।। ५८ ।।
चक्रतीर्थे नरः स्नात्वा दृष्ट्वा चक्रहरिं विभुम् ।।
ततो धर्महरिं दृष्ट्वा सर्वपापैः प्रमुच्यते ।। ५९ ।।
एकादश्यामेकादश्यामियं यात्रा शुभावहा ।।
प्रातरुत्थाय मतिमान्स्वर्गद्वारजलप्लुतः ।। 2.8.10.६० ।।
विधाय नित्यजं कर्म अयोध्यां च विलोकयेत् ।।
सरयूं तु ततो दृष्ट्वा पश्येन्मत्तगजं ततः ।। ६१ ।।
बंदीं च शीतलां चैव वटुकं च विलोकयेत् ।।
तदग्रसरसि स्नात्वा महाविद्यां विलोकयेत् ।। ६२ ।।
पिण्डारकं ततो दृष्ट्वा ततो भैरवदर्शनम्।।
अष्टम्यां च चतुर्दश्यामेषा यात्रा फलप्रदा ।। ६३।।
अंगारकचतुर्थ्यां तु पूर्वोक्ता देवता अपि ।।

विघ्नेशं च ततः पश्येत्सर्वकामार्थसिद्धये।। ६४ ।।
प्रातरुत्थाय मतिमान्ब्रह्मकुण्डजले प्लुतः ।।
विष्णुं विष्णुहरिं दृष्ट्वा मनोवाक्कायशुद्धिमान्।।।।६५।।
मंत्रेश्वरं ततो दृष्ट्वा महाविद्यां विलोकयेत् ।।
अयोध्यां च ततो दृष्ट्वा सर्वकामार्थसिद्धये।।६६।।
स्वर्गद्वारे नरः स्नात्वा सचैलो विजितेंद्रियः ।।
नानाविधानि पापानि बहुजन्मकृतानि च ।।
सचैलस्नानतो यांति तस्मात्सचैलमाचरेत् ।। ६७ ।।
एषा वै गदिता यात्रा सर्वपापहरा शुभा ।। ।। ६८ ।।
य एवं कुरुते यात्रां नित्यं शुभफलप्रदाम् ।।

न तस्य पुनरावृत्तिः कल्पकोटिशतैरपि ।। ६९ ।।
तस्मात्त्वमपि विप्रेंद्रः अयोध्यां व्रज मा चिरम् ।।
तत्र गत्वा क्रमेणैव यात्रां कुरु यतेंद्रियः ।। 2.8.10.७० ।।
अयोध्या परमं स्थानमयोध्या परमं महत् ।।
अयोध्यायाः समा काचित्पुरी नैव प्रदृश्यते ।। ७१ ।।

अयोध्या परमं स्थानं विष्णुचक्रे प्रतिष्ठितम् ।। ७२ ।।
इत्येतत्कथितं विप्र मया पृष्टं हि यत्त्वया ।।
समाश्रय मुने तां त्वमनुजानीहि मामतः ।। ७३ ।।
।। सूत उवाच ।। ।।
इत्येतदुक्त्वा विरते मुनौ कलशजन्मनि ।।
उवाच मधुरं वाक्यं व्यासः स तपसां निधिः ।। ७४ ।।
।। ।। व्यास उवाच ।। ।।
धन्योऽस्म्यनुगृहीतोऽस्मि कृतकृत्योऽस्म्यहं मुने ।।
सत्यं शौचं श्रुतं विप्र सुशीलं च क्षमार्जवम् ।।
सर्वं च निष्फलं तस्य अयोध्यां नागतो यदि ।। ७५ ।।
यस्मिन्मयि प्रसन्नेन त्वयोक्तो धर्मनिर्णयः ।।
इदानीमपि गच्छामि ह्ययोध्यां निर्मलां पुरीम्।।
त्वमपि व्रज विप्रेंद्र स्वमाश्रमपदं निजम् ।। ७६ ।।
।। सूत उवाच ।। ।।
इत्यैवमुक्त्वा क्रमशो यात्राविधिमनुत्तमम्।।

जगाम तपसां राशिरगस्त्यः कुंभसंभवः ।। ७७ ।।
स्वमाश्रमपदं धीरो विस्मयोत्फुल्ललोचनः ।।
व्यासोऽपि महसां राशिर्जगाम विजितेन्द्रियः ।। ७८ ।।
अयोध्यामागतो विप्रः सर्वकामार्थसिद्धये ।।
आगत्यैतद्विधानेन कृत्वा यात्रां यथाक्रमम् ।। ७९ ।।
दृष्ट्वा महाश्चर्यकरं कारणं तीर्थमुत्तमम् ।।
आनंदतुंदिलस्तत्र सम्यगाचम्य बुद्धिमान्।। 2.8.10.८० ।।
ततो जगाम विप्रेंद्रः स्वमाश्रमपदं मुनिः ।।
व्यासेन कथितं मह्यं माहात्म्यं क्रमशस्तदा ।। ८१ ।।
मया श्रुत्वा च माहात्म्यं यात्रां कृत्वा विधानतः ।।
कुरुक्षेत्रे समागत्य भवदग्रे निरूपितम् ।। ८२ ।।
इदं माहात्म्यमतुलं यः पठेत्प्रयतो नरः ।।
श्रद्धया यश्च शृणुयात्स याति परमां गतिम् ।। ८३ ।।
तस्मादेतत्प्रयत्नेन श्रोतव्यं च जनैः सदा ।।
द्विजपूजा विष्णुपूजा विधातव्या प्रयत्नतः ।। ८४ ।।

दातव्यं च सुवर्णादि यथाशक्त्या द्विजन्मने ।।
पुत्रार्थी लभते पुत्रान्धर्म्मार्थी धर्ममाप्नुयात् ।। ८५।।
अतिविपुलविधानैर्वर्णितं धर्म्यमाद्यं कलयति परभक्त्या क्षेत्रमाहात्म्यमेतत् ।।

य इह मनुजवर्यः श्रीसनाथः स सम्यग्व्रजति हरिनिवासं सर्वभोगांश्च भुक्त्वा ।। ८६ ।।
यः पाठकस्यापि कदाचिदेव ददाति वित्तं च यथात्मशक्त्या ।।
पात्राणि वस्त्राणि मनोहराणि रौप्यं सुवर्णं च गवीः स मुच्येत् ।। ८७ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये
वैष्णवखण्डेऽयोध्यामाहात्म्येऽगस्त्यव्याससंवादेऽयोध्यायात्राविधिक्रमवर्णनंनाम दशमोऽध्यायः ।। १० ।। ।। छ ।।
इति श्रीस्कान्दे महापुराणे द्वितीये वैष्णवखण्डेऽयोध्यामाहात्म्यं सम्पूर्णम् ।। (२-८)

Roman transliteration

|| agastya uvāca || ||
nirāhāro naro bhūtvā kṣīrāhāro'pi vā punaḥ ||
ajitaṃ pūjayedvipra tasya siddhiḥ kare sthitā || 1 ||
mahotsavastu kartavyo gītavāditrasaṃyutaḥ ||
evaṃ yaḥ kurute dhīmānsarvānkāmānavāpnuyāt || 2 ||
etasmāduttare vidvanvīrasya śubhasūcakam ||
sthānaṃ mattagajendrasya vartate niyatavrata || 3 ||
tadagre sarasi snātvā vasettatra suniścitam ||
pūrṇā siddhimavāpnoti yāmavāpya na śocati || 4 ||
ayodhyārakṣako vīraḥ sarvakāmārthasiddhidaḥ ||
navarātriṣu paṃcamyāṃ yātrā sāṃvatsarī bhavet || 5 ||
gaṃdhapuṣpādidhūpādi naivedyādividhānataḥ ||
pūjanīyaḥ prayatnena sarvakāmārthasiddhidaḥ ||
yaṃyaṃ kāmamihecheta taṃtaṃ kāmamavāpnuyāt || 6 ||
etasmāddkṣiṇebhāge surasānāma rākṣasī ||

viṣṇubhaktā sadā vipra vartate siddhidāyikā || 7 ||
tāṃ saṃpūjya naro bhaktyā sarvānkāmānavāpnuyāt || 8 ||
laṃkāsthānādihānītā rāmeṇotkṛṣṭakarmaṇā ||
ayodhyāyāṃ sthāpitā sā rakṣārthaṃ niyatavrataiḥ || 9 ||
saṃpūjya vidhivattasyā darśanaṃ kāryamādarāt ||
sarvakāmārthasiddhyarthamutsavo'pi śubhapradaḥ ||
karttavyaḥ suprayatnena gītavāditrasaṃyutaiḥ || 2.8.10.10 ||
navarātre tṛtīyāyāṃ yātrā sāṃvatsarī bhavet ||
sarvadā sukhasaṃtānasiddhaye paramārthadā ||
nānāsaṃgītavāditranṛtyotsavamanoharā || 11 ||
evaṃ kṛte na saṃdehaḥ sarvadā rakṣito bhavet || 12 ||
etatpaścimadigbhāge vartate paramo mune ||
piṃḍāraka iti khyāto vīraḥ paramapauruṣaḥ ||
pūjanīyaḥ prayatnena gaṃdhapuṣpākṣatādibhiḥ || 13 ||
yasya pūjāvaśānnṝṇāṃ siddhayaḥ karasaṃśritāḥ ||

tasya pūjāvidhānena kartavyaṃ pūjanaṃ naraiḥ || 14 ||
sarayūsalile snātvā piṃḍārakaṃ ca pūjayet ||
pāpināṃ mohakarttāraṃ matidaṃ kṛtināṃ sadā || 15 ||
tasya yātrā vidhātavyā sapuṣyā navarātriṣu ||
tatpaścimadiśābhāge vighneśaṃ kila pūjayet || 16 ||
yasya darśanato nṝṇāṃ vighnaleśo na vidyate ||
tasmādvighneśvaraḥ pūjyaḥ sarvakāmaphalapradaḥ || 17 ||
tasmātsthānata aiśāne rāmajanma pravarttate ||
janmasthānamidaṃ proktaṃ mokṣādiphalasādhanam || 18 ||

vighneśvarātpūrvabhāge vāsiṣṭhāduttare tathā ||
laumaśātpaścime bhāge janmasthānaṃ tataḥ smṛtam || 19 ||
yaddṛṣṭvā ca manuṣyasya garbhavāsajayo bhavet ||
vinā dānena tapasā vinā tīrthairvinā makhaiḥ || 2.8.10.20 ||
navamīdivase prāpte vratadhārī hi mānavaḥ ||
snānadānaprabhāveṇa mucyate janmabandhanāt || 21 ||

kapilāgosahasrāṇi yo dadāti dinedine ||
tatphalaṃ samavāpnoti janmabhūmeḥ pradarśanāt || 22 ||
āśrame vasatāṃ puṃsāṃ tāpasānāṃ ca yatphalam ||
rājasūyasahasrāṇi prativarṣāgnihotrataḥ || 23 ||
niyamasthaṃ naraṃ dṛṣṭvā janmasthāne viśeṣataḥ ||
mātāpitrorgurūṇāṃ ca bhaktimudvahatāṃ satām || 24 ||
tatphalaṃ samavāpnoti janmabhūmeḥ pradarśanāt || 25 ||
|| atha sarayūvarṇanam || ||
pitṝṇāmakṣayā tṛptirgayāśrāddhādhikaṃ phalam || 26 ||
manvaṃtarasahasraistu kāśīvāseṣu yatphalam .||
tatphalaṃ samavāpnoti sarayūdarśane kṛte || 27 ||
gayāśrāddhaṃ ca ye kṛtvā puruṣottama darśanam ||
kurvaṃti tatphalaṃ proktaṃ kalau dāśarathīṃ purīm || 28 ||
mathurāyāṃ kalpamekaṃ vasate mānavo yadi ||
tatphalaṃ samavāpnoti sarayūdarśane kṛte |||| 29 ||

puṣkareṣu prayāgeṣu māghe vā kārttike tathā ||
tatphalaṃ samavāpnoti sarayūdarśane kṛte || 2.8.10.30 ||
kalpakoṭisahasrāṇi hyavantīvāsato hi yat ||
tatphalaṃ samavāpnoti sarayūdarśane kṛte || 31 ||
ṣaṣṭivarṣasahasrāṇi bhāgīrathyavagāhajam ||
tatphalaṃ nimiṣārddhena kalau dāśarathīṃ purīm || || 32 ||
nimiṣaṃ nimiṣārddhaṃ vā prāṇināṃ rāmacintanam ||
saṃsārakāraṇājñānanāśakaṃ jāyate dhuvam || 33 ||
yatra kutra sthito yastu hyayodhyāṃ manasā smaret||
na tasya punarāvṛttiḥ kalpāṃtaraśatairapi || 34 ||
jalarūpeṇa brahmaiva sarayūrmokṣadā sadā ||
naivātra karmaṇo bhogo rāmarūpo bhavennaraḥ || || 35 ||
paśupakṣimṛgāścaiva ye cānye pāpayonayaḥ ||
te'pi muktā divaṃ yāṃti śrīrāmavacanaṃ yathā || 36 ||
ityuktvā virate tasminmunau kalaśajanmani ||

kṛṣṇadvaipāyanavyāsaḥ punarūce tapodhanaḥ || 37 ||
durlabhā sarvajantūnāṃ kathā vistarataḥ kramāt ||
yātrākramo'pi ca mayā śruta āgacchatāṃ nṛṇām|| 38 ||
idānīṃ śrotumicchāmi kṣetrasthānaṃ yathāvidhi ||
yātrākramaṃ muniśreṣṭha samyaktvastapodhana || 39 ||
phalaṃ brūhi krameṇaiva vistarātpṛcchato mama ||
yadyasti mayi te vidvankṛpā kāruṇikottama || 2.8.10.40 ||
yathā śrutvā krameṇaiva yātrāṃ viśvavidāṃ vara ||
karomi tvatprasādena tathā kuru yatavrata || 41 ||
|| agastya uvāca || ||
śṛṇu vakṣyāmi tattvena yātrākramamathāditaḥ ||
ayodhyāṃ saptatīrthānāṃ yathāvadanupūrvaśaḥ || || 42 ||
manovākkāyaśuddhena nirdoṣeṇāṃtarātmanā ||
mānaseṣu sutīrtheṣu snātvā kila jiteṃdriyaḥ ||

yaḥ karoti vidhiṃ samyaksa tīrthaphalamaśnute || || 43 ||

|| vyāsa uvāca || ||
mānasānyeva tīrthāni kathayasva tapodhana ||
yeṣu snātavatāṃ nṝṇāṃ viśuddhirmanaso bhavet || 44 ||
|| || agastya uvāca || ||
śṛṇu tīrthāni gadato mānasāni mamānagha ||
yeṣu samyaṅnaraḥ snātvā prayāti paramāṃ gatim || 45 ||
satyatīrthaṃ kṣamātīrthaṃ tīrthamiṃdriyanigrahaḥ ||
sarvabhūtadayātīrthaṃ tīrthānāṃ satyavāditā || 46 ||
jñānatīrthaṃ tapastīrthaṃ kathitaṃ tīrthasaptakam ||
sarvabhūtadayātīrthe viśuddhirmanaso bhavet|| 47 ||
na toyapūtadehasya snānamityabhidhīyate ||
sa snāto yasya vai puṃsaḥ suviśuddhaṃ mano matam ||
bhaumānāmapi tīrthānāṃ puṇyatve kāraṇaṃ śṛṇu || 48 ||
yathā śarīrasyoddeśāḥ kecinmadhyottamāḥ smṛtāḥ ||
tathā pṛthivyāmuddeśāḥ kecitpuṇyatamāḥ smṛtāḥ || 49 ||

tasmādbhaumeṣu tīrtheṣu mānaseṣu ca saṃvaset||
ubhayeṣu ca yaḥ snāti sa yāti paramāṃ gatim || 2.8.10.50 ||
tasmāttvamapi vipreṃdra viśuddhenāṃtarātmanā ||
yātrāṃ kuru prayatnena yātrā vai noditā mayā ||
taṃ tu vakṣyāmi vipreṃdra tīrthayātrāvidhiṃ kramāt || 51 ||
jāyante ca jaleṣveva mriyaṃte ca jalaukasaḥ ||
na ca gacchaṃti te svargamaśuddhamanaso malāḥ || 52 ||
viṣayeṣvaniśaṃ rāgo manaso mala ucyate ||
teṣveva hi na saṃgamya nairmalyaṃ samudāhṛtam || 53 ||
cittamantargataṃ duṣtaṃ tīrthasnānaṃ na śudhyati ||
śataśo'pi jalairdhaute surābhāṃḍamapāvanam || 54 ||
dānamijyā tapaḥ śaucaṃ tīrthasevā śrutistathā ||
sarvāṃyetāni tīrthāni yadi bhāvena nirmalaḥ || 55 ||
nigṛhīteṃdriyagrāmo yatraiva vasate naraḥ ||
tatra tasya kurukṣetraṃ naimiṣaṃ puṣkaraṃ tathā || 56 ||

etatte kathitaṃ vipra mānasaṃ tīrthalakṣaṇam ||
snāte yasminkriyāḥ sarvāḥ saphalāḥ syuḥ kriyāvatām || 57 ||
prātarutthāya matimānsaṃgame snānamācaret ||
vibhuṃ viṣṇuhariṃ dṛṣṭvā snāyādvai brahmakuṃḍake || 58 ||
cakratīrthe naraḥ snātvā dṛṣṭvā cakrahariṃ vibhum ||
tato dharmahariṃ dṛṣṭvā sarvapāpaiḥ pramucyate || 59 ||
ekādaśyāmekādaśyāmiyaṃ yātrā śubhāvahā ||
prātarutthāya matimānsvargadvārajalaplutaḥ || 2.8.10.60 ||
vidhāya nityajaṃ karma ayodhyāṃ ca vilokayet ||
sarayūṃ tu tato dṛṣṭvā paśyenmattagajaṃ tataḥ || 61 ||
baṃdīṃ ca śītalāṃ caiva vaṭukaṃ ca vilokayet ||
tadagrasarasi snātvā mahāvidyāṃ vilokayet || 62 ||
piṃḍārakaṃ tato dṛṣṭvā tato bhairavadarśanam||
aṣṭamyāṃ ca caturdaśyāmeṣā yātrā phalapradā || 63||
aṃgārakacaturthyāṃ tu pūrvoktā devatā api ||

vighneśaṃ ca tataḥ paśyetsarvakāmārthasiddhaye|| 64 ||
prātarutthāya matimānbrahmakuṃḍajale plutaḥ ||
viṣṇuṃ viṣṇuhariṃ dṛṣṭvā manovākkāyaśuddhimān||||65||

maṃtreśvaraṃ tato dṛṣṭvā mahāvidyāṃ vilokayet ||
ayodhyāṃ ca tato dṛṣṭvā sarvakāmārthasiddhaye||66||
svargadvāre naraḥ snātvā sacailo vijiteṃdriyaḥ ||
nānāvidhāni pāpāni bahujanmakṛtāni ca ||
sacailasnānato yāṃti tasmātsacailamācaret || 67 ||
eṣā vai gaditā yātrā sarvapāpaharā śubhā || || 68 ||
ya evaṃ kurute yātrāṃ nityaṃ śubhaphalapradāṃ ||
na tasya punarāvṛttiḥ kalpakoṭiśatairapi || 69 ||
tasmāttvamapi vipreṃdraḥ ayodhyāṃ vraja mā ciram ||
tatra gatvā krameṇaiva yātrāṃ kuru yateṃdriyaḥ || 2.8.10.70 ||
ayodhyā paramaṃ sthānamayodhyā paramaṃ mahat ||
ayodhyāyāḥ samā kācitpurī naiva pradṛśyate || 71 ||

ayodhyā paramaṃ sthānaṃ viṣṇucakre pratiṣṭhitam || 72 ||
ityetatkathitaṃ vipra mayā pṛṣṭaṃ hi yattvayā ||
samāśraya mune tāṃ tvamanujānīhi māmataḥ || 73 ||
|| sūta uvāca || ||
ityetaduktvā virate munau kalaśajanmani ||
uvāca madhuraṃ vākyaṃ vyāsaḥ sa tapasāṃ nidhiḥ || 74 ||
|| || vyāsa uvāca || ||
dhanyo'smyanugṛhīto'smi kṛtakṛtyo'smyahaṃ mune ||
satyaṃ śaucaṃ śrutaṃ vipra suśīlaṃ ca kṣamārjavam ||
sarvaṃ ca niṣphalaṃ tasya ayodhyāṃ nāgato yadi || 75 ||
yasminmayi prasannena tvayokto dharmanirṇayaḥ ||
idānīmapi gacchāmi hyayodhyāṃ nirmalāṃ purīm||
tvamapi vraja vipreṃdra svamāśramapadaṃ nijam || 76 ||
|| sūta uvāca || ||
ityaivamuktvā kramaśo yātrāvidhimanuttamam||

jagāma tapasāṃ rāśiragastyaḥ kuṃbhasaṃbhavaḥ || 77 ||
svamāśramapadaṃ dhīro vismayotphullalocanaḥ ||
vyāso'pi mahasāṃ rāśirjagāma vijitendriyaḥ || 78 ||
ayodhyāmāgato vipraḥ sarvakāmārthasiddhaye ||
āgatyaitadvidhānena kṛtvā yātrāṃ yathākramam || 79 ||
dṛṣṭvā mahāścaryakaraṃ kāraṇaṃ tīrthamuttamam ||
ānaṃdatuṃdilastatra samyagācamya buddhimān|| 2.8.10.80 ||
tato jagāma vipreṃdraḥ svamāśramapadaṃ muniḥ ||
vyāsena kathitaṃ mahyaṃ māhātmyaṃ kramaśastadā || 81 ||
mayā śrutvā ca māhātmyaṃ yātrāṃ kṛtvā vidhānataḥ ||
kurukṣetre samāgatya bhavadagre nirūpitam || 82 ||
idaṃ māhātmyamatulaṃ yaḥ paṭhetprayato naraḥ ||
śraddhayā yaśca śṛṇuyātsa yāti paramāṃ gatim || 83 ||
tasmādetatprayatnena śrotavyaṃ ca janaiḥ sadā ||
dvijapūjā viṣṇupūjā vidhātavyā prayatnataḥ || 84 ||

dātavyaṃ ca suvarṇādi yathāśaktyā dvijanmane ||
putrārthī labhate putrāndharmmārthī dharmamāpnuyāt || 85||
ativipulavidhānairvarṇitaṃ dharmyamādyaṃ kalayati parabhaktyā kṣetramāhātmyametat ||
ya iha manujavaryaḥ śrīsanāthaḥ sa samyagvrajati harinivāsaṃ sarvabhogāṃśca bhuktvā || 86 ||
yaḥ pāṭhakasyāpi kadācideva dadāti vittaṃ ca yathātmaśaktyā ||
pātrāṇi vastrāṇi manoharāṇi raupyaṃ suvarṇaṃ ca gavīḥ sa mucyet || 87 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye
vaiṣṇavakhaṇḍe'yodhyāmāhātmye'gastyavyāsasaṃvāde'yodhyāyātrāvidhikramavarṇanaṃnāma

daśamo'dhyāyaḥ || 10 || || cha ||
iti śrīskānde mahāpurāṇe dvitīye vaiṣṇavakhaṇḍe'yodhyāmāhātmyaṃ sampūrṇam || (2-8)

English translation

Note: Although the outline of the pilgrimage to Ayodhyā is given in Ch. 8 vv 102-116, a detailed treatment is given in this chapter in vv 1-73.

Agastya said :

1-2. The devotee should worship Ajita (Viṣṇu) by abstaining from food or taking in only milk. Siddhi (spiritual achievement) comes within his hands (power).

The great festival should be celebrated with vocal and instrumental music. An intelligent devotee who does like this and performs the rites in this manner, shall attain all desires.

3-6. To the north of this is the auspicious Tīrtha of Vīra , the great elephant in rut, O sage regularly performing holy rites.

After taking the holy bath, the devotee should stay there in front of it determinedly. He attains the complete Siddhi on realizing which he does not bemoan or regret.

Vīra (Hero, the elephant deity here) is the defender of Ayodhyā and bestower of all desired objects. The annual festival shall be celebrated on the Pañcamī (fifth) day during Navarātris (Festival of nine days in Āśvina). The deity should be worshipped cerefully by means of scents, incense, flowers etc. and food offerings in accordance with the injunctions. The deity shall be the bestower of all desired objects. Whatever he may desire, he shall attain.

7. To the south of this is the demoness named Surasā . O Brāhmaṇa , she is a perpetual devotee of Viṣṇu. She is a bestower of Siddhis .

8-12. By devoutly worshipping her one shall realize all desires. She was brought from her abode in Laṅkā by Rāma of magnificent activities. She was installed in Ayodhyā for the sake of its defence. People must observe vows and restraints, worship her duly and visit her with great respect. The festival for the sake of realizing all desired objects, bestows auspiciousness. It should be celebrated with great effort by means of vocal and instrumental music.

The annual festival shall be celebrated on Tṛtīyā (third day) during the Navarātris. It is conducive to the attainment of happiness and progeny. It bestows great objects. It shall be made pleasant by means of songs, musical instruments and dances. If everything is done thus, one shall be well-protected always. There is no doubt about this.

13-16a. In the western direction to this is installed a very great warrior of excellent heroism called Piṇḍāraka . He is to be worshipped with great effort by means of scents, flowers, raw rice-grains etc. As a result of this worship Siddhis shall be within the reach of men. The worship of that deity should be performed by men in accordance with the injunctions of worship. The devotee shall take his holy bath in the waters of Sarayū and then worship Piṇḍāraka who deludes sinners and bestows good intellect on men of good deeds always.

The (annual) festival should be celebrated during Navarātris with great luxury.

16b-17. To the west of it, the devotee should worship Vighneśvara by seeing whom not even the least obstacle remains (in the affairs) of men. Hence Vigneśvara, the bestower of all desired benefits, should be worshipped.

18-19. To the north-east of that spot is the place of the birth of Rāma. This holy spot of the birth is, it is said, the means of achieving salvation etc. It is said that the place of birth is situated to the east of Vighneśvara, to the north of Vāsiṣṭha and to the west of Laumaśa.

20. Only by visiting it a man can get rid of staying (frequently) in a womb (i.e. rebirth). There is no necessity for making charitable gifts, performing a penance or sacrifices or undertaking pilgrimages to holy spots.

21. On the Navamī day the man should observe the holy vow. By the power of the holy bath and charitable gifts, he is liberated from the bondage of births.

22. By visiting the place of birth one attains that benefit which is obtained by one who gives thousands of tawny-coloured cows everyday.

23-25. By seeing the place of birth one attains the merit of ascetics performing penance in hermitage, of thousands of Rājasūya sacrifices and Agnihotra sacrifices performed every year. By seeing a man observing the holy rite particularly in the place of birth he obtains the merit of the holy men endowed with devotion to mother and father as well as preceptors.

[Now the description of Sarayū]:—

26-27. It gives infinite satisfaction to the Pitṛs , the devotee gets more merit than that of Gayāśrāḍdha, if Sarayū is visited. One gets that merit thereby which is obtained by staying in Kāśī for thousands of Manvantaras .

28. By (visiting) the city of the Son of Daśaratha (i.e. Rāma) in Kali Yuga , it is said, one gets that merit which is obtained by persons who perform Gayāśrāddha and then visit Puruṣottama (Jagannāthapurī).

29. If Sarayū is visited, one attains that benefit which a man obtains when he stays in Mathurā for the period of a Kalpa .

30. If Sarayū is visited, one obtains that merit which is obtained in Puṣkara and Prayāga in the month of Māgha or Kārttika .

31. If Sarayū is seen, one obtains that merit which is obtained by means of stay in Avantī for thousands and crores of Kalpas .

32. By visiting the city of Daśaratha's Son in Kaliyuga (even) for half a moment one obtains the merit of taking a holy plunge in Gaṅgā for sixty thousand years.

33. If living beings contemplate on Rāma for a moment or half a moment, it becomes the destroyer of ignorance which is the cause of the worldly existence.

34. Wherever one may stay, if one mentally remembers Ayodhyā, there is no question of his returning (to the earth) even in the course of hundreds of Kalpas.

35. Sarayū is Brahman itself in the form of water. It always bestows salvation. There is no question of experiencing the effects of Karma here. The man assumes the form of Rāma.

36. Beasts, birds, and animals and all those living beings of inferior species, become liberated and they go to heaven in accordance with the words of Śrīrāma .

37. After saying thus the Pot-born Sage stopped. Then Vyāsa , Kṛṣṇa-Dvaipāyana , the ascetic, said once again:

38. “The detailed story in the proper order is not accessible to all the living beings. I have heard the procedure (and the proper order) from the men who come from there.

39. Now I wish to hear about the places of pilgrimage in accordance with the injunctions. O excellent sage, I wish to hear the proper order and procedure of the pilgrimage clearly from you, O ascetic.

40. Even as I ask you for it, describe the benefit in detail and in due order, O learned one, O most excellent one among merciful person, if you have any pity for me.

41. O sage observing regular vows, the most excellent one among those who know the entire universe, do it so that with your favour I can also undertake the pilgrimage.”

Agastya said :

42-43. Listen. I shall describe accurately the procedure for the pilgrimage, from the beginning, to Ayodhyā and to the seven Tīrthas in the proper manner and in due order. A pilgrim must be pure mentally, verbally and physically. His conscience must be free from impurities. With the sense-organs under control, he should take the holy baths in the Mānasa (Mental) Tīrthas. He who performs the rite perfectly well like this, attains the merit of visiting the Tīrtha.

Vyāsa said :

44. O ascetic, recount the Mānasa Tīrthas where the mind of those men who take the holy bath becomes pure.

Agastya said :

45. O sinless one, listen as I narrate to you the Mental Tīrthas, by taking a proper bath in which a man attains the highest goal.

46-47. They are: Satyatīrtha (Truthfulness), Kṣamātīrtha (Forbearance), Indriya - nigraha (Restraint of the sense-organs), Sarva - Bhūta - dayā Tīrtha (Mercifulness to all living beings), the most excellent Tīrtha of Satyavāditā (Speaking the truth), Jñānatīrtha (Knowledge) and Tapastīrtha (Penance). Thus the seven Tīrthas have been recounted. The mind will become pure in the Tīrtha of mercifulness to all living beings.

48. Purification of the body alone by means of water is not implied by the word Snāna (holy bath). If the mind of a man is pure he is said to have (really) taken Snāna .

Listen to the criterion for the meritoriousness of the terrestrial Tīrthas.

49. Just as some parts of the body are known as excellent, middling etc. so also there are some places on the earth that are proclaimed as exceedingly meritorious.

50. Therefore, one should have his stay in the terrestiral Tīrthas as well as mental Tīrthas. He who takes his holy bath in both, attains the greatest goal.

51. Hence you too, O leading Brāhmaṇa, undertake the pilgrimage with a pure conscience. Adopt it with great effort. (But) the pilgrimage has not yet been described by me. O eminent Brāhmaṇa, I shall

describe the procedure for the pilgrimage in due order.

52. Aquatic beings are born in waters and they die in waters. They are impure in mind. They do not become free from impurities. They do not go to heaven.

53. Unceasing attachment to the objects of sensuous pleasures is called the dirt or impurity of the mind. If the mind refrains from coming into close contact with them, it is called its freedom from impurities.

54. If the mind is internally defiled, holy bath in a Tīrtha does not purify one. A liquor pot is unholy even if it is washed with water hundreds of times.

55. Charitable gifts, sacrifice, penance, cleanliness, pilgrim age to Tīrthas, Vedas —all these are holy Tīrthas if the devotee is mentally and emotionally pure.

56. A man who has restrained the group of his sense-organs may stay anywhere. That place is Kurukṣetra , Naimiṣa and Puṣkara for him.

57. Thus, O Brāhmaṇa, the characteristic features of a Mental Tīrtha have been recounted to you. If one takes bath therein all one's holy rites shall be fruitful.

58. An intelligent devotee should get up very early in the morning and take bath in the confluence. After visiting Lord Viṣṇuhari he should take bath in Brahmakuṇḍa .

59. After taking the holy bath in Cakratīrtha, visiting first Lord Cakrahari and then Dharmahari, a man shall be liberated from all sins.

60-62. The pilgrimage undertaken on every Ekādaśī (eleventh) day is conducive to auspiciousness. The intelligent devotee shall get up early in the morning and take his plunge in the waters of Svargadvāra . After performing his daily round of duties he shall visit Ayodhyā. After viewing Sarayū he should visit the Elephant in Rut (i.e. Vīra). He should then see Bandī , Śītalā and Baṭuka . After taking his holy bath in the lake in front of him he shall see Mahāvidyā .

63. After visiting Piṇḍāraka he should see Bhairava . This pilgrimage on the eighth and fourteenth days (of Lunar months) bestows merit.

64. On the Aṅgāraka Caturthī (fourth) day the devotee should visit the deities mentioned before and then visit Vighneśvara for the purpose of attaining all desired objects.

65-68. The intelligent devotee should get up early in the morning and take his plunge in the waters of Brahmakuṇḍa. After visiting Viṣṇu and Viṣṇuhari, he should, with mental, verbal and physical purity, see Mantreśvara and then Mahāvidyā. Then he should visit Ayodhyā for the purpose of attaining all desired objects.

The devotee who has conquered his sense-organs should take bath along with the clothes on. Due to the holy bath along with the clothes one has on, different kinds of sins committed in the course of many births perish. Hence one should take holy bath with the clothes on. Thus the auspicious pilgrimage that dispels all sins, has been recounted.

69. Even in the course of hundreds and crores of Kalpas one does not return (to the earth), if one performs regularly the pilgrimage that bestows auspicious benefits.

70. Hence you too, O eminent Brāhmaṇa, go to Ayodhyā. Do not delay. After going there undertake the pilgrimage with perfect restraint on the sense-organs.

71. Ayodhyā is the greatest holy place. Ayodhyā is exceedingly great. No other city like Ayodhyā is seen.

72-73. Ayodhyā is the greatest holy place established on the discus of Viṣṇu. Thus what was asked by you has been recounted, O Brāhmaṇa, by me. Resort, O sage, to that and allow me (to proceed) from here.

Sūta said :

74. After saying these things when the Pot-born Sage stopped, Vyāsa, the storehouse of penance, spoke these sweet words:

Vyāsa said :

75-76. I am blessed. I am contented, O sage, I have done my duty. Truthfulness, cleanliness, learning, good conduct, forbearance, straightforwardness—all these are in vain if one does not go to Ayodhyā. Since you who were pleased with me have pronounced the right judgement, I shall go to the pure city of Ayodhyā even now. O great Brāhmaṇa, you too do go back to your own hermitage.

Sūta said : [1]

77-78. After describing the excellent procedure for the pilgrimage in due order, the pot-born sage, Agastya , the mass of penance, went to his penance-grove. The intelligent mass of splendour, Vyāsa, who had conquered his sense-organs, went to Ayodhyā with his eyes beaming with surprise and pleasure like a lotus in full bloom. The Brāhmaṇa went to Ayodhyā for the purpose of attaining all desired objects.

79-82. After proceeding to Ayodhyā he performed the pilgrimage in accordance with the injunctions in due order. On seeing the excellent Tīrtha, the performer of wonderful miracles, he became exceedingly delighted. The intelligent sage ceremoniously sipped the water therein. Then the sage, the great Brāhmaṇa, went to his penance-grove.

The glory was recounted to me by Vyāsa in the due order. I listened to the glory and undertook the pilgrimage in accordance with the injunctions. After conning to Kurukṣetra it has been recounted and reviewed before you.

83. The pure man who reads this matchless glory and listens to this with faith, attains the great goal.

84. Hence this should be listened to with great care always by people. The worship of Brāhmaṇas and Viṣṇu should be performed scrupulously.

85. Gold etc. should be given in accordance with one's capacity to a Brāhmaṇa. He who seeks sons will get sons. He who seeks Dharma will get Dharma.

86. This has been described along with detailed injunctions. It is conducive to Dharma. An excellent man who comprehends this glory of the holy place with great devotion, shall be endowed with prosperity. He goes to the abode of Hari after enjoying all pleasures.

87. He who gives to the expounder of the Purāṇa some time money according to his capacity, vessels, clothes of great beauty and charm, silver, gold and cows shall be liberated.

:: End of Ayodhyā- Māhātmya ::

[1]: [1] : In vv 77-87 Sūta concludes the present Māhātmya with its Phalaśruti .

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 1

Query by Sāvarṇi

Chapter 190 of 221 · 24 detected Sanskrit verse markers

Sanskrit

।। शौनक उवाच ।। ।।
जीवानां श्रेयसे सौते बहुधा साधनानि ते ।।
धर्मो ज्ञानं च वैराग्यं योगादीन्युदितानि नः ।। १ ।।
इतिहासैर्बहुविधैर्विस्पष्टार्थानि तानि च ।।
सर्वाण्यपि महाबुद्धे श्रुतान्यस्माभिरादरात् ।। २ ।।
सर्वेषां मनुजानां तु दुष्कराण्येव तानि तु ।।
बाहुल्याच्चान्तरायाणां तत्सिद्धिरपि दुर्ल्लभा ।। ३ ।।
प्रयत्नेनाति महता पुरुषैर्द्धैर्य्यशालिभिः ।।
साधितान्यपि सिध्यन्ति तानि कालेन भूयसा ।। ४ ।।
अतो भवान्द्विजातीनामाश्रमाणां च सर्वशः ।।
ब्रवीतु सुकरोपायं स्त्रीशूद्रादेरपीह नः ।। ५ ।।
कृतेन येनाप्यल्पेन येन केनापि देहिना ।।
अन्तरायैरविहतं महदेव फलं भवेत् ।। ६ ।।
मोक्षस्य साधनं तादृक्सुविचार्य्य महामते ।।
हिताय सर्वजीवानां कृपया वक्तुमर्हसि ।। ७ ।।

प्रसादाद्बलदेवस्य व्यासस्य जनकस्य च ।।
जानासि सर्वमेव त्वं तन्नो ब्रूहि बुभुत्सतः ।। ८ ।।
सौतिरुवाच ।।
महर्षिरपि सावर्णिरेवमेव हि शौनक ।।
विनीतः स्कन्दमप्राक्षीत्पुनः शङ्करनन्दनम् ।। ९ ।।
सावर्णिरुवाच ।।
श्रुता नानाविधा धर्म्माः साङ्ख्यज्ञानं च नैकधा ।।
योगादीनि त्वदुक्तानि साधनानि मया गुह ।। 2.9.1.१० ।।
सुदुष्कराणि मन्येऽहं तानि त्वस्मादृशां किल ।।
महतामपि चान्येषां कृच्छ्रसाध्यानि वै चिरात् ।। ११ ।।
अतो वर्णाश्रमवतां श्रेयस्कृत्सुकरं च यत् ।।
साधनं तच्छ्रेष्ठतमं वक्तुमर्हसि मेऽधुना ।। १२ ।।
सौतिरुवाच ।।
इति पृष्टो मुनीन्द्रेण तेन जिज्ञासुना गुहः ।।
वासुदेवं हृदि ध्यायन्कार्त्तिकेयः स ऊचिवान् ।। १३ ।।

स्कन्द उवाच ।। शृणु ब्रह्मन्प्रवक्ष्येऽहं श्रुतं पितृमुखान्मया ।।
सर्वेषामपि जीवानां सुकरं मोक्षसाधनम् ।। १४ ।।
देवताप्रीणनसमं स्वेष्टसिद्धिमभीप्सताम् ।।
नास्त्यन्यसाधनं किञ्चिद्वर्णाश्रमवतामिह ।। १५ ।।
अप्यल्पं सुकृतं कर्म्म देवसंबन्धतः कृतम् ।।
फलं ददाति निर्विघ्नं महदेव हि तन्नृणाम् ।। १६ ।।
दैवं पित्र्यं स्वधर्म्मश्च काम्यं कर्म्मापि यच्च तत् ।।
देवतायास्तु संबन्धात्सद्यः स्यादिष्टसिद्धिदम् ।। १७ ।।
साङ्ख्ययोग विरागादि प्रागुक्तं यच्च दुष्करम् ।।
तदपि स्याद्धि सुकरमनेनैवाशु सिद्धिदम् ।। १८ ।।
देवस्याराधनेनैव यतः सिद्ध्यति वाञ्छितम् ।।
अतः सर्वैर्य्यथाशक्ति प्रीत्याराध्यः स मानवैः ।। १९ ।।
सावर्णिरुवाच।।
देवा वहुविधा प्रोक्तास्त्वया षण्मुख मे पुरा ।।
नानाविधा वर्णिताश्च तदाराधनरीतयः।।2.9.1.२०।।

तत्फलानि च सर्वाणि त्वयोक्तानि पृथक्पृथक् ।।
स्वर्गादिप्राप्तिमुख्यानि कालग्रस्तानि तानि तु ।।२१।।
निवृत्तिधर्म्मिणां ब्रह्मा ह्युपास्तेय्योंगिनां गुह ।।
जनादिलोकाप्तिफलं द्विपरार्द्धान्तनश्वरम्।।२२।।
दुष्कराणीह संसाध्य कर्म्माणि पुरुकृच्छ्रतः।।
क्षयिष्णुफललाभश्चेत्तर्हि किं तदुपार्जनैः।।२३।।
कालेन नाश्यते येषां वपुः स्थानबलादिकम्।।
तेषां न रोचते मह्यमुपासाऽत्र दिवौकसाम्।।२४।।
यः स्वयं निर्भयोऽन्येषां भयहर्त्ता सनातनः ।।
नित्यधामाऽक्षयफलप्रदाता भक्तवत्सलः ।। २५ ।।
यस्य प्रसादात्सर्वेषां सर्व एव मनोरथाः ।।
सिद्ध्येयुश्चाञ्जसैवाऽत्र तं देवं वद मे गुह ।। २६ ।।
तदाराधनरीतिं च सुकरां शिष्टसंमताम् ।।
ब्रूहि सर्वां विशेषेण जिज्ञासामीदमञ्जसा ।। २७ ।।
सौतिरुवाच ।।

इत्थं महर्षिणा तेन संपृष्टो भगवान्गुहः ।।
सुप्रसन्न उवाचेदं मानयंस्तमुदारधीः ।। २८ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये सावर्णिप्रश्नो नाम प्रथमोऽध्यायः ।। १ ।।

Roman transliteration

|| śaunaka uvāca || ||
jīvānāṃ śreyase saute bahudhā sādhanāni te ||
dharmo jñānaṃ ca vairāgyaṃ yogādīnyuditāni naḥ || 1 ||

itihāsairbahuvidhairvispaṣṭārthāni tāni ca ||
sarvāṇyapi mahābuddhe śrutānyasmābhirādarāt || 2 ||
sarveṣāṃ manujānāṃ tu duṣkarāṇyeva tāni tu ||
bāhulyāccāntarāyāṇāṃ tatsiddhirapi durllabhā || 3 ||
prayatnenāti mahatā puruṣaiddheṃryyaśālibhiḥ ||
sādhitānyapi sidhyanti tāni kālena bhūyasā || 4 ||
ato bhavāndvijātīnāmāśramāṇāṃ ca sarvaśaḥ ||
bravītu sukaropāyaṃ strīśūdrāderapīha naḥ || 5 ||
kṛtena yenāpyalpena yena kenāpi dehinā ||
antarāyairavihataṃ mahadeva phalaṃ bhavet || 6 ||
mokṣasya sādhanaṃ tādṛksuvicāryya mahāmate ||
hitāya sarvajīvānāṃ kṛpayā vaktumarhasi || 7 ||

prasādādbaladevasya vyāsasya janakasya ca ||
jānāsi sarvameva tvaṃ tanno brūhi bubhutsataḥ || 8 ||
sautiruvāca ||
maharṣirapi sāvarṇirevameva hi śaunaka ||
vinītaḥ skandamaprākṣītpunaḥ śaṅkaranandanam || 9 ||
sāvarṇiruvāca ||
śrutā nānāvidhā dharmmāḥ sāṅkhyajñānaṃ ca naikadhā ||
yogādīni tvaduktāni sādhanāni mayā guha || 2.9.1.10 ||
suduṣkarāṇi manye'haṃ tāni tvasmādṛśāṃ kila ||
mahatāmapi cānyeṣāṃ kṛcchrasādhyāni vai cirāt || 11 ||
ato varṇāśramavatāṃ śreyaskṛtsukaraṃ ca yat ||
sādhanaṃ tacchreṣṭhatamaṃ vaktumarhasi me'dhunā || 12 ||
sautiruvāca ||
iti pṛṣṭo munīndreṇa tena jijñāsunā guhaḥ ||
vāsudevaṃ hṛdi dhyāyankārttikeyaḥ sa ūcivān || 13 ||

skanda uvāca || śṛṇu brahmanpravakṣye'haṃ śrutaṃ pitṛmukhānmayā ||
sarveṣāmapi jīvānāṃ sukaraṃ mokṣasādhanam || 14 ||
devatāprīṇanasamaṃ sveṣṭasiddhimabhīpsatām ||
nāstyanyasādhanaṃ kiñcidvarṇāśramavatāmiha || 15 ||
apyalpaṃ sukṛtaṃ karmma devasaṃbandhataḥ kṛtam ||
phalaṃ dadāti nirvighnaṃ mahadeva hi tannṛṇām || 16 ||
daivaṃ pitryaṃ svadharmmaśca kāmyaṃ karmmāpi yacca tat ||
devatāyāstu saṃbandhātsadyaḥ syādiṣṭasiddhidam || 17 ||
sāṅkhyayoga virāgādi prāguktaṃ yacca duṣkaram ||
tadapi syāddhi sukaramanenaivāśu siddhidam || 18 ||
devasyārādhanenaiva yataḥ siddhyati vāñchitam ||
ataḥ sarvairyyathāśakti prītyārādhyaḥ sa mānavaiḥ || 19 ||
sāvarṇiruvāca||
devā vahuvidhā proktāstvayā ṣaṇmukha me purā ||
nānāvidhā varṇitāśca tadārādhanarītayaḥ||2.9.1.20||

tatphalāni ca sarvāṇi tvayoktāni pṛthakpṛthak ||
svargādiprāptimukhyāni kālagrastāni tāni tu ||21||
nivṛttidharmmināṃ brahmā hyupāsteryyoginām guha ||
janādilokāptiphalaṃ dviparārddhāntanaśvaram||22||
duṣkarāṇīha saṃsādhya karmmāṇi purukṛcchrataḥ||
kṣayiṣṇuphalalābhaścettarhi kiṃ tadupārjanaiḥ||23||
kālena nāśyate yeṣāṃ vapuḥ sthānabalādikam||
teṣāṃ na rocate mahyamupāsā'tra divaukasām||24||

yaḥ svayaṃ nirbhayo'nyeṣāṃ bhayaharttā sanātanaḥ ||
nityadhāmā'kṣayaphalapradātā bhaktavatsalaḥ || 25 ||
yasya prasādātsarveṣāṃ sarva eva manorathāḥ ||
siddhyeyuścāñjasaivā'tra taṃ devaṃ vada me guha || 26 ||
tadārādhanarītiṃ ca sukarāṃ śiṣṭasaṃmatām ||
brūhi sarvāṃ viśeṣeṇa jijñāsāmīdamañjasā || 27 ||
sautiruvāca ||

itthaṃ maharṣiṇā tena saṃprṣṭo bhagavānguhaḥ ||
suprasanna uvācedaṃ mānayaṃstamudāradhiḥ || 28 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye sāvarṇipraśno nāma prathamo'dhyāyaḥ || 1 ||

English translation

Note: Sāvarṇi is a sage who propitiated God Śiva in Kṛta Yuga and got the boon of being immortal. He was a great author (Mbh, Anu 14.103-104). Sāvarṇi, the future Manu is not intended here.

Reverential Salutations to Śrī Kṛṣṇa

Henceforth the glory of Śrī Vāsudeva is begun .

Śaunaka [1] said :

1. O Sauti , [2] means conducive to the beatitude of living beings such as Dharma (duties pertaining to the different castes and stages of life), knowledge, aversion to worldly desires, Yoga and others, have been mentioned in various ways by you to us.

2. (These were explained) with various kinds of legends and traditional accounts, clarifying them with great perspicuity. O highly intelligent one! All of them have been respectfully and attentively heard by us.

3. But they are very difficult to be performed by all human beings. Moreover, achievement of success in them is very difficult to be had on account of numerous intervening impediments (while performing them).

4. It is after a pretty long time that those (means) give results if they are pursued with great perseverance by men of great fortitude.

5. Hence may Your Honour proclaim to us the means easy to all twice-born persons belonging to different castes (classes) and stages of life, as well as to women and even Śūdras (and other low castes) here.

6. (The means should be so easy that) by making the slightest effort any embodied being could accomplish the great Fruit (Mokṣa) without facing any impediments.

7. O highly intelligent one, after deèply deliberating and considering over that sort of means of (accomplishing) Mokṣa, it behoves you to explain it kindly for the good of all living beings.

8. Through the grace of Baladeva , Vyāsa and Janaka you know everything. Be pleased to narrate it to us who are eagerṅnd desirous (of knowing it).

Sauti replied :

9. O Śaunaka , the great sage Sāvarṇi had humbly asked Skanda , the son of Śaṅkara , this very question.

Sāvarṇi enquired :

10. O Guha , various kinds of Dharmas , knowledge of Sāṅkhya and means like Yoga (as) explained by you on many occasions, have been heard by me.

11. I certainly regard them too difficult to pursue in case of people like me. Even for others who are great and capable, they can be pursued with great difficulty and yield results after a long period of time.

12. Hence, now it behoves you to tell me that most excellent means which is easy to pursue for people of different classes and stages of life and leads to their spiritual good (Mokṣa).

Sauti said :

13. When Guha was thus asked by that eminent sage desirous of knowledge, Kārttikeya (Skanda) meditated on Vāsudeva in his heart, and spoke out.

Skanda said :

14. Listen, O Brāhmaṇa , I shall now relate to you what has been heard by me from my father's mouth, the means of attaining Mokṣa, easy for all living beings.

15. To persons belonging to all castes and stages of life, who are eagerly desirous of accomplishing their own cherished objects, there is no other means at all in ṃis world comparable to the gratification of deities.

16. Even if the slightest meritorious act or service is rendered with reference to deities, it confers the great fruit (of the act, probably liberation) on men without any difficulty or impediment.

17. It is due to its association with deities that performance of (ritualistic) acts pertaining to deities, manes, one's own (specific) duty or an act with some end in view, quickly yields accomplishment of what one wishes for.

18. It is due to this that whatever (practice or act) such as Sāṅkhya, Yoga, Vairāgya (indifference to worldly objects) etc. has been previously declared as difficult becomes easy to accomplish immediately.

19. Inasmuch as cherished objectives are achieved only by the propitiation of God, he should be propitiated with love and devotion, to the best of one's capacity, by all men.

Sāvarṇi enquired :

20. O Six-faced Lord, formerly various types of gods have been told by you to me. Various methods of propitiating them have been described by you.

21. All the various kinds of fruits, the chief of which is the attainment of heaven etc., (of those propitiations) have been proclaimed by you. But they are swallowed up (terminated) by Time.

22. O Guha, the fruit such as the attainment of Jana (Loka) and other higher worlds resulting from the propitiation of Brahmā by Yogins who abstain from worldly activities, is also impermanent and transitory, as it lasts for two Parārdhas (100 years of Brahmā) only.

23. What is the propriety of acquiring those fruits with very great difficulties by acts very difficult to perform, if the fruits obtained be perishable?

24. I do not like the propitiation of deities whose body, position and power etc. are perishable in course of time.

25. He who himself is free from fear and eternal is the remover of fear of oṃers. He has a permanent abode and is the donor of eternal fruit and affectionate to his devotees.

26. O Guha, tell me of that god with whose grace all the desires of all (people) will be easily accomplished in this very world.

27. Tell me truly the method of propitiating him which is easy to follow and approved by honourable persons. I am eagerly desirous of knowing this immediately.

Sauti said :

28. Lord Guha who was ṃus accosted by the great sage (Sāvarṇi) became highly pleased. The noble-minded god respectfully spoke this to him.

[1]: [1] : Śaunaka : A sage of Bhṛgu family, son of Śunaka, author of numerous works like Ṛk-Prātiśākhya, teacher of Āśvalāyana. His leadership in the sacrificial session for 12 years in Naimiṣa forest during which Sauti narrated Mbh (Mbh, Ādi 1.19), made him the traditional interlocutor of practically all Purāṇic works at this sacrificial session in Naimiṣa forest.

[2]: [2] : Sauti : Ugraśravas, son of Sūta Romaharṣaṇa, the narrator of Mbh to Śaunaka (Mbh, Adi 1.5). He is the traditional narrator of Purāṇic works to Śaunaka.

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 2

Meeting of Nārāyaṇa and Nārada

Chapter 191 of 221 · 31 detected Sanskrit verse markers

Sanskrit

।। स्कन्द उवाच ।।
महान्तं प्रश्नवित्प्रश्नं पृच्छसि त्वमि हाऽनघ ।।
नास्योत्तरं वर्षशतैर्वक्तुं शक्यं स्वतर्कतः ।।
ऋते देवप्रसादाद्वै ब्रह्मञ्ज्ञानिवरैरपि ।। १ ।।
वासुदेवप्रसादातु मया ज्ञातं वदामि ते ।।
अनाख्येयं न ते किञ्चिद्धर्मनिष्ठाय सन्मते ।। २ ।।
एवमेव हि पप्रच्छ निवृत्ते भारते रणे ।।
अजातशत्रुर्नृपतिर्भीष्मं धर्म्मविदांवरम् ।। ३ ।।
शयितं शरशय्यायां ध्यानप्राप्ताच्युतेन च ।।
प्राप्तमैकात्म्यमव्यग्रं निगमागमपारगम् ।। ४ ।।
युधिष्ठिर उवाच ।।
चतुर्षु तात वर्णेषु चतुर्ष्वप्याश्रमेषु यः ।।
इच्छेच्चतुर्वर्गसिद्धिं देवतां कां यजेत सः।।५।।
निर्विघ्नेन च का सिद्धिः कथं स्यादल्पकालतः ।।
कथं चाप्यल्पसुकृती पदवीं महतीमियात्।।

एतं मे संशयं छिन्धि सर्वज्ञस्त्वं पितामह।।६।।
स्कन्द उवाच ।।
एवं धर्म्मात्मना तेन पृष्टः शान्तनवो मुने।।
किञ्चिज्जहास वीक्ष्यैव श्रीकृष्ण मुखपङ्कजम् ।। ७ ।।
दृशा स प्रेरितस्तेन नरनारायणोदितम् ।।
श्रीवासुदेवमाहात्म्यं पितुः श्रुतमुवाच तम् ।। ८ ।।
ततः श्रुत्वा नारदोपि कुरुक्षेत्रं गतः पुनः ।।
कैलास एत्य तत्प्राह पितरं मे स चापि माम् ।। ९ ।।
तत्तेऽहं संप्रवक्ष्यामि निश्छद्म परिपृच्छते ।।
महासदसि निर्णीतं मुनिवर्याऽपसंशयम्।।2.9.2.१०।।
वासुदेवः परं ब्रह्म श्रीकृष्णः पुरुषोत्तमः ।।
देवोऽकामैः सकामैश्च पूज्यो मुक्तैर्नरैरपि ।। ११ ।।
द्विजातीनां चाश्रमाणां स्त्रीशूद्रादेश्च सर्वथा ।।
स्वस्वधर्मैरेष एव तोषणीयोस्ति भक्तितः ।। १२ ।।
तस्मात्कर्माखिलमपि दैवं पित्र्यं च सर्वदा ।।

तत्प्रीत्या एव कर्त्तव्यं वेदोक्तं च यथोचितम् ।। १३ ।।
सुखाप्तये नृभियद्यत्कर्माऽत्र क्रियते शुभम् ।।
अपि स्वनुष्ठितं तच्चेत्कृष्णसंबन्धवर्जितम् ।।
तदा क्षयिष्ण्वल्पफलं ज्ञेयं तच्च गुणात्मकम्।। १४ ।।
फलवैगुण्यकृत्तच्चाऽशुभदेशादियोगतः ।।
बहुविघ्नं च तन्नृणां नैव वाञ्छितसिद्धिदम् ।। १५ ।।
कर्मैतदेव श्रीकृष्णप्रीणनाय क्रियेत चेत् ।।
तत्संबन्धेन तर्ह्येतद्भवेत्सर्वं हि निर्गुणम् ।। १६ ।।
स्ववाञ्छितादप्यधिकं ददाति फलमक्षयम् ।।
असद्देशादिसंबन्धात्तद्वैगुण्यभवेन्न च ।।१७।।
विघ्नस्तु कोपि ब्रह्मर्षे प्रतापाच्चक्रपाणिनः ।।
तस्मिन्न प्रभवेत्क्वापि तत्स्यादीप्सितसिद्धिदम् ।।१८।।
यद्यप्यल्पं स्वसुकृतं तथापि परमात्मनः ।।
साक्षात्संबन्धतो ब्रह्मन्भवत्येव महत्तरम् ।। १९ ।।
यथा स्फुलिङ्गमात्रोपि वन्यकाष्ठौघयोगतः ।।

अनिवार्यो भवेद्दावस्तथैतद्धरियोगतः ।। 2.9.2.२० ।।
प्रवृत्ते वा निवृत्ते वा तस्माद्धर्मे स्थितैर्नरैः ।।
उपास्तव्यो वासुदेवस्तत्सम्यक्सिद्धिमीप्सुभिः ।। २१ ।।
अत्राप्युदाहरन्तीममितिहासं पुरातनम्।।
नारदस्य च संवादमृषेर्नारायणस्य च ।। २२ ।।
यो वासुदेवो भगवान्नित्यं ब्रह्मपुरे स्थितः ।।
दाक्षायण्यामाविरासीद्धर्माल्लोकहिताय सः ।। २३ ।।
कृते युगे द्विजवर पुरा स्वायम्भुवान्तरे ।।
नरो नारायणश्चेति द्विरूपः प्रादुरास सः ।। २४ ।।
धर्माश्रमात्तपस्तप्तुं क्षेमायैव नृणां भुवि ।।
नरनारायणौ तौ च बदर्याश्रममीयतुः ।।२५।।
तत्राद्यौ लोकनाथौ तौ कृशौ धमनिसंततौ ।।
तेपाते तेजसा स्वेन दुर्निरीक्ष्यौ सुरैरपि ।। २६ ।।
यस्य प्रसादं कुर्वाते स वै तौ द्रष्टुमर्हति ।।
शक्यते नान्यथा द्रष्टुमपि तद्धामवासिभिः ।। २७ ।।

एकदा नारदो योगी ताभ्यामेव दिदृक्षितः ।।
अन्तरात्मतया चान्तर्हृदयेपि प्रचोदितः ।। २८ ।।
मेरोर्महागिरेः शृङ्गात्सद्यो गगनवर्त्मना ।।
तं देशमागमद्ब्रह्मन्बदर्याश्रमसंज्ञितम् ।। २९ ।।
तयोराह्निकवेलायामागतस्तत्र स द्रुतम् ।।
आद्याश्रमक्रियासक्तौ तौ ददर्श च दूरतः ।। 2.9.2.३० ।।
दृष्ट्वैवेश्वरचर्यां ता तस्य कौतूहलं त्वभूत् ।।
अहो एतौ जगत्पूज्यावीश्वरौ सर्वदेहिनाम् ।।
एतौ हि परमं ब्रह्म काऽनयोराह्निकी क्रिया ।। ३१ ।।

पितरौ सर्वभूतानां देवतानां च दैवतम् ।।
कां देवतां तु यजतः पितॄन्वैतौ महामती ।। ३२ ।।
इति संचिन्त्य मनसा भक्तो नारायणस्य सः ।।
तत्समीपमुपेत्याऽथ तस्थौ नत्वा कृताञ्जलिः ।। ३३ ।।
कृते दैवे च पित्र्ये च ततस्ताभ्यां निरीक्षितः ।।
पूजितश्चैव विधिना शास्त्रदृष्टेन सोऽनघ ।। ३४ ।।

तद्दृष्ट्वा महदाश्चर्य्यमपूर्वं विधिविस्तरम्।।
उपोपविष्टः सुप्रीतो नारदोभूच्च विस्मितः ।। ३५ ।।
नारायणं संनिरीक्ष्य प्रयतेनान्तरात्मना ।।
नमस्कृत्य च तं देवमिदं वचनमब्रवीत् ।। ३६ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्य आत्यन्तिकश्रेयःसाधननिरूपणे नारायणनारदसमागमो नाम द्वितीयोऽध्यायः ।। २ ।।

Roman transliteration

|| skanda uvāca ||
mahāntaṃ praśnavitpraśnaṃ pṛcchasi tvami hā'nagha ||
nāsyottaraṃ varṣaśatairvaktuṃ śakyaṃ svatarkataḥ ||
ṛte devaprasādādvai brahmañjñānivarairapi || 1 ||
vāsudevaprasādāttu mayā jñātaṃ vadāmi te ||
anākhyeyaṃ na te kiñciddharmaniṣṭhāya sanmate || 2 ||
evameva hi papraccha nivṛtte bhārate raṇe ||
ajātaśatrurnṛpatirbhīṣmaṃ dharmmavidāṃvaram || 3 ||
śayitaṃ śaraśayyāyāṃ dhyānaprāptācyutena ca ||
prāptamaikātmyamavyagraṃ nigamāgamapāragam || 4 ||
yudhiṣṭhira uvāca ||
caturṣu tāta varṇeṣu caturṣvapyāśrameṣu yaḥ ||
iccheccaturvargasiddhiṃ devatāṃ kāṃ yajeta saḥ||5||
nirvighrena ca kā siddhiḥ kathaṃ syādalpakālataḥ ||
kathaṃ cāpyalpasukṛtī padavīṃ mahatīmiyāt||

etaṃ me saṃśayaṃ chindhi sarvajñastvaṃ pitāmaha||6||
skanda uvāca ||
evaṃ dharmmātmanā tena pṛṣṭaḥ śāntanavo mune||
kiñcijjahāsa vīkṣyaiva śrīkṛṣṇa mukhapaṅkajam || 7 ||
dṛśā sa preritastena naranārāyaṇoditam ||
śrīvāsudevamāhātmyaṃ pituḥ śrutamuvāca tam || 8 ||
tataḥ śrutvā nāradopi kurukṣetraṃ gataḥ punaḥ ||
kailāsa etya tatprāha pitaraṃ me sa cāpi mām || 9 ||
tatte'haṃ saṃpravakṣyāmi niśchadma paripṛcchate ||
mahāsadasi nirṇītaṃ munivaryā'pasaṃśayam||2.9.2.10||
vāsudevaḥ paraṃ brahma śrīkṛṣṇaḥ puruṣottamaḥ ||
devo'kāmaiḥ sakāmaiśca pūjyo muktairnarairapi || 11 ||
dvijātīnāṃ cāśramāṇāṃ strīśūdrādeśca sarvathā ||
svasvadharmaireṣa eva toṣaṇīyosti bhaktitaḥ || 12 ||
tasmātkarmākhilamapi daivaṃ pitryaṃ ca sarvadā ||

tatprītyā eva karttavyaṃ vedoktaṃ ca yathocitam || 13 ||
sukhāptaye nṛbhiyadyatkarmā'tra kriyate śubham ||
api svanuṣṭhitaṃ taccetkṛṣṇasaṃbandhavarjitam ||
tadā kṣayiṣṇvalpaphalaṃ jñeyaṃ tacca guṇātmakam|| 14 ||
phalavaiguṇyakṛttaccā'śubhadeśādiyogataḥ ||
bahuvighnaṃ ca tannṝṇāṃ naiva vāñchitasiddhidam || 15 ||
karmaitadeva śrīkṛṣṇaprīṇanāya kriyeta cet ||
tatsaṃbandhena tarhyetadbhavetsarvaṃ hi nirguṇam || 16 ||
svavāñchitādapyadhikaṃ dadāti phalamakṣayam ||
asaddeśādisaṃbandhāttadvaiguṇyabhavenna ca ||17||
vighnastu kopi brahmarṣe pratāpāccakrapāṇinaḥ ||
tasminna prabhavetkvāpi tatsyādīpsitasiddhidam ||18||
yadyapyalpaṃ svasukṛtaṃ tathāpi paramātmanaḥ ||
sākṣātsaṃbandhato brahmanbhavatyeva mahattaram || 19 ||
yathā sphuliṅgamātropi vanyakāṣṭhaughayogataḥ ||

anivāryo bhaveddāvastathaitaddhariyogataḥ || 2.9.2.20 ||
pravṛtte vā nivṛtte vā tasmāddharme sthitairnnaraiḥ ||
upāstavyo vāsudevastatsamyaksiddhimīpsubhiḥ || 21 ||
atrāpyudāharantīmamitihāsaṃ purātanam||
nāradasya ca saṃvādamṛṣernārāyaṇasya ca || 22 ||
yo vāsudevo bhagavānnityaṃ brahmapure sthitaḥ ||
dākṣāyaṇyāmāvirāsīddharmāllokahitāya saḥ || 23 ||
kṛte yuge dvijavara purā svāyambhuvāntare ||
naro nārāyaṇaśceti dvirūpaḥ prādurāsa saḥ || 24 ||
dharmāśramāttapastaptuṃ kṣemāyaiva nṛṇāṃ bhuvi ||
naranārāyaṇau tau ca badaryāśramamīyatuḥ ||25||
tatrādyau lokanāthau tau kṛśau dhamanisaṃtatau ||
tepāte tejasā svena durnirīkṣyau surairapi || 26 ||
yasya prasādaṃ kurvāte sa vai tau draṣṭumarhati ||
śakyate nānyathā draṣṭumapi taddhāmavāsibhiḥ || 27 ||

ekadā nārado yogī tābhyāmeva didṛkṣitaḥ ||
antarātmatayā cāntarhṛdayepi pracoditaḥ || 28 ||
merormahāgireḥ śṛṅgātsadyo gaganavartmanā ||
taṃ deśamāgamadbrahmanbadaryāśramasaṃjñitam || 29 ||
tayorāhnikavelāyāmāgatastatra sa drutam ||
ādyāśramakriyāsaktau tau dadarśa ca dūrataḥ || 2.9.2.30 ||
dṛṣṭvaiveśvaracaryāṃ tā tasya kautūhalaṃ tvabhūt ||
aho etau jagatpūjyāvīśvarau sarvadehinām ||
etau hi paramaṃ brahma kā'nayorāhnikī kriyā || 31 ||
pitarau sarvabhūtānāṃ devatānāṃ ca daivatam ||
kāṃ devatāṃ tu yajataḥ pitṝnvaitau mahāmatī || 32 ||
iti saṃcintya manasā bhakto nārāyaṇasya saḥ ||
tatsamīpamupetyā'tha tasthau natvā kṛtāñjaliḥ || 33 ||
kṛte daive ca pitrye ca tatastābhyāṃ nirīkṣitaḥ ||
pūjitaścaiva vidhinā śāstradṛṣṭena so'nagha || 34 ||

taddṛṣṭvā mahadāścaryyamapūrvaṃ vidhivistaram||
upopaviṣṭaḥ suprīto nāradobhūcca vismitaḥ || 35 ||
nārāyaṇaṃ saṃnirīkṣya prayatenāntarātmanā ||
namaskṛtya ca taṃ devamidaṃ vacanamabravīt || 36 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmya
ātyantikaśreyaḥsādhananirūpaṇe nārāyaṇanāradasamāgamo nāma dvitīyo'dhyāyaḥ || 2 ||

English translation

Skanda asked :

1. O you expert in making enquiries, O sinless one, you are asking a very great (difficult) question, a reply to which cannot be found in hundreds of years even by great knowers of Brahman , by one's own reasoning, except through the grace of God.

2. I shall tell you what became known to me through the favour of Vāsudeva . There is nothing that should not be told to a person devoted to Dharma , O pious-minded one.

3-4. When the battle of Bhārata was over, the King (Yudhiṣṭhira) having no enemy yet born, asked Bhīṣma who was superior among the knowers of Dharma this very question. He (Bhīṣma) was lying on the bed of arrows. He had attained undisturbed spiritual identity with Acyuta (Kṛṣṇa) through meditation. He was expert born in Vedas and Āgamas .

Yudhiṣṭhira said :

5. If one desires attainment of the four (main) objectives of life (i.e. Dharma, Wealth, Pleasure and Liberation), what deity should be worshipped by one among the four castes (Brāhmaṇa , Kṣatriya , Vaiśya and Śūdra) and in any of the four stages of life (i.e. Brahmacarya , Gṛhastha , Vānaprastha and Sannyāsa), O (grand)father?

6. What Siddhi (accomplishment) can be obtained without any obstacles? How can it be achieved within a short time? How can a person of a meagre store of merits attain a great position? O grandfather, you are omniscient. Please remove ṃis doubt (problem) of mine.

Skanda said :

1. When asked thus by that pious-souled Yudhiṣṭhira, Bhīṣma, the son of Śantanu , looked at the lotus-face of Lord Kṛṣṇa and smiled gently, O sage.

8. Directed to speak by a gesture of his eyes by him (Kṛṣṇa), he narrated the greatness of Vāsudeva as proclaimed by Nara and Nārāyaṇa , as was heard from (his) father.

9. Having heard it, even Nārada went again to Kurukṣetra . He

came back to Kailāsa , and narrated it to Father, who in turn told it to me.

10. O guileless one, I shall communicate fully that to you, who (devoutly) enquire about it. O excellent sage, it is decided in a great assembly, and is devoid of all doubts.

11. Vāsudeva, the Supreme Brahman, Śrīkṛṣṇa , the Supreme Man, the God, should be worshipped by men irrespective of their entertainment of desires for objects, or desirelessness, and even by liberated persons.

12. In every way, he is to be pleased with devotion, by means of performance of one's respective Dharmas (specific religious duties), by twice-born castes in'their stages of life, and by women, Śūdra and other lower castes.

13. Therefore, all religious and ritualistic acts pertaining to gods and manes should always be done out of love (and devotion) for him in the proper manner, as prescribed in the Vedas.

14-15. Whatever auspicious act is performed by men here for the sake of attainment of happiness—even if it is properly done (in the Śāstric way)—if that act be devoid of its relation with Kṛṣṇa, it should be known as perishable and conducive to little fruit. It lacks excellence of fruit, and due to factors like inauspiciousness of place etc., it is full of defects. It is never conducive to the attainment of men's cherished objects.

16-17. Verily, that act is righteous, if it is performed for pleasing Śrīkṛṣṇa. If rel??? [related?] to him, then thereby everything becomes free from restrictions. It gives imperishable fruit, much more than that desired by oneself. It does not at all become defective in qualities by its contact with impure place etc.

18. O Brāhmaṇa-sage, no impediment can frustrate that (pious) act, from any quarter, through the power of the Discus-bearing Lord. It gives success in the attainment of the object desired by him.

19. Even if one's own merit be scanty, through direct contact with the Supreme Soul, it (merit) gains considerable strength, O Brāhmaṇa.

20. Just as fire, though merely a spark, becomes uncontrollable forest-conflagration through its contact with heaps of wild (dry) wood, so it happens in ṃis case through its contact with Hari .

21. Therefore, persons desirous of proper achievements (of their objectives), should propitiate Vāsudeva, irrespective of their being established in Dharma of the type of active worldly life, or of the (non-worldly) contemplative devotional type.

22. Here, they cite this ancient legend in the form a dialogue between Nārada and Sage Nārāyaṇa.

23. Lord Vāsudeva who is eternally abiding in Brahmaloka , manifested himself through the daughter of Dakṣa from sage Dharma, for the welfare of the world.

24. O excellent Brāhmaṇa, formerly in the Svāyaṃbhuva Manvantara in Kṛta Yuga , he manifested himself in the twin form of Nara and Nārāyaṇa.

25. For performance of penance only for the welfare of men, they proceeded from the hermitage of their father Dharma and both Nara and Nārāyaṇa came to the hermitage of Badarī .

26. There, both the Lords of the world, emaciated with their veins lined like cords, shine with their own refulgence (so much so), that they were difficult to look at even by gods.

27. He, on whom they confer their blessing, deserves (i.e. is capable) to see them. Otherwise, it is not possible to see them, even for residents of their place.

28. On one occasion Nārada, the Yogī , who was desired by them to be seen, was strongly urged to do so in his heart, by their inner soul (will power).

29. From the peak of the great Mount Meru he immediately came by aerial path to the place called Badaryāśrama (the hermitage of Badarī), O Brāhmaṇa.

30. He quickly came there at the time of their performance of daily religious duties. He saw them from afar engaged in the religious duties of the first stage of life (i.e. Brahmacaryāśrama).

31-31. As soon as he saw the performance of religious duties by those Lords, a great curiosity arose in his mind: 'Wonderful! Both of these great Lords are adorable to all embodied beings. These are veritable Supreme Brahman. What could be their daily religious routine. They are the faṃers (progenitors) of all beings, the deity of all gods. What deity or manes could these highly intelligent ones might be worshipping!'

33. Thinking thus in his mind, that devotee of Nārāyaṇa came near him, paid obeisance to him, stood with palms folded in reverence.

34. When their duties (worship etc.) to gods and manes were over, he was seen by them. He was worshipped as per Śāstric injunctions, O sinless one.

35. Having seen that unprecedented, greatly wonderful procedure (of reception), the highly pleased Nārada who was sitting near, became wonder-struck.

36. After having observed Nārāyaṇa properly, with his piously disposed inner soul, he bowed down to him and addressed these words to the Lord.

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 3

Śrī Vāsudeva to Be Worshipped by All

Chapter 192 of 221 · 35 detected Sanskrit verse markers

Sanskrit

।। नारद उवाच ।।
वेदेषु सपुराणेषु सांगोपांगेषु गीयसे ।।
त्वमेव शाश्वतो धाता नियन्तामृतमच्युत ।।
त्वं विधाता च सततं त्वयि सर्वमिदं जगत् ।। १ ।।
चत्वारो ह्याश्रमा देव सर्वे वर्णाश्च कर्मभिः ।।
यजन्ते त्वामहरहर्न्नानामूर्त्तिसमास्थितम् ।। २ ।।
पिता माता च सर्वस्य दैवतं त्वं हि शाश्वतम् ।।
कं त्वं च यजसे देवं पितरं वा न विद्महे ।। ३ ।।
श्रीनारायण उवाच ।।
नैतद्रहस्यं वक्तव्यमात्मगुह्यमथापि ते ।।
मयि भक्तिमते ब्रह्मन्प्रवक्ष्यामि यथातथम् ।। ४ ।।
सत्यं ज्ञानमनन्तं यो ब्रह्मेति श्रुतिवर्णितः ।।
त्रिगुणव्यतिरिक्तश्च पुरुषो दिव्यविग्रहः ।।५।।
महापुरुष इत्युक्तो वासुदेवश्च यः प्रभुः ।।
नारायण ऋषिर्विष्णुः कृष्णश्च भगवानिति ।।६।।

एकः स एव देवो नौ पितरौ चेति विद्धि भोः ।।
आवाभ्यां पूज्यतेऽसौ हि दैवे पित्र्ये च कल्पिते ।।७।।
नास्ति तस्मात्परतरः पिता देवोऽथ वा द्विज ।।]
आत्मा हि नौ स विज्ञेयः कृष्णो ब्रह्मपुरेश्वरः ।।८।।
तेनैषा प्रथिता ब्रह्मन्मर्यादा लोकभावनी।।
दैवं पित्र्यं च कर्तव्यमिति लोकहितैषिणा ।। ९।।
प्रवृत्तं च निवृत्तं च द्वेधा कर्मास्ति वैदिकम् ।।
यथाधिकारं विहितं पुरुषार्थोपलब्धये ।।2.9.3.१०।।
तन्त्रवेदोक्तविधिना स्वोचितस्त्रीपरिग्रहः ।।
वित्तार्जनं च न्यायेन द्रव्ययज्ञाः सकामनाः ।। ११ ।।
वासो ग्रामे च नगरे पूर्तमिष्टं च कर्म यत् ।।
प्रवृत्तं ततु सकलमशान्तिकृदुदीरितम् ।। १२ ।।
स्त्रीद्रव्ययोः परित्यागः कामलोभक्रुधां तथा ।।
वनवासश्च वैराग्यं तपः क्षान्तिः शमो दमः ।। १३ ।।
ब्रह्मयज्ञा योगयज्ञा ज्ञानयज्ञाश्च सर्वशः ।।

जपयज्ञाश्चेति मुने निवृत्तं कर्म कीर्तितम् ।। १४ ।।
त्रिलोक्यां गतयो धर्मं प्रवृत्तमनुतिष्ठताम् ।।
स्वर्गलोकावधि मुने मनुष्याणां भवन्ति वै।। १५ ।।
इन्द्रचन्द्राग्निलोकादौ स्वस्वपुण्यफलं च ते ।।
भोगैश्वर्यं वहुविधमभीष्टं भुञ्जते खलु ।। १६ ।।
यावत्पुण्यं तावदेव भुक्त्वा तते सुराऽस्ततः ।।
क्षीणे तु सुकृते भूयः पतन्ति विवशा भुवि ।। १७ ।।
भोगैश्वर्यादिनाशो हि कालवेगेन जायते ।।
अनिच्छतामपि मुने तेषां पुण्यक्षये सति ।। १८ ।।
आधिकारिकदेवानामपि ब्रह्मदिने मुहुः ।।
इष्टभोगैश्वर्यनाशो जायते कालरंहसा ।।१९।।
निवृत्तधर्मनिष्ठा ये योगिनश्च तपस्विनः ।।
जनादीन्यान्ति लोकांस्त्रींस्ते तु त्रैलोक्यतो बहिः ।।2.9.3.२०।।
तत्तल्लोकैश्वर्यभोगान्भुञ्जते ते निजेप्सितान् ।।
दैनन्दिनेपि प्रलये वर्तन्ते ते यथासुखम् ।। २१ ।।

ब्रह्मणो द्विपरार्द्धान्ते तद्भोगैश्वर्यसंपदः ।।
नश्यन्ति कालशक्त्यैव लोकास्तेषां च नारद ।। २२ ।।
अथैतद्विविधं कर्म गुणात्मकमपि द्विज ।।
कृतं चेद्विष्णुसंबद्धं निर्गुणं स्यात्तदा तु तत् ।। २३ ।।
तत्फलं चाक्षयं स्याद्धि स्वेष्टादप्यधिकं नृणाम् ।।
भक्तास्ते भगवद्धाम यान्त्यष्टावृत्तितः परम् ।। २४ ।।
अतो विवेकिनो नित्यं विष्णुभक्त्यन्विताः क्रियाः ।।
प्रवृत्ता वा निवृत्ता वा कुर्वते सकला अपि ।। २५ ।।
ब्रह्मा स्थाणुर्मनुर्दक्षो भृगुर्धर्मस्तथा यमः ।।
मरीचिरङ्गिराश्चात्रिः पुलस्त्यः पुलहः क्रतुः ।। २६ ।।
वैभ्राजश्च वसिष्ठश्च विवस्वान्सोम एव च ।।
कश्यपः कर्दमाद्याश्च प्रजानां पतयो मुने ।। २७ ।।
देवाश्च ऋषयः सर्वे सर्वे वर्णास्तथाश्रमाः ।।
पूजयन्ति तमेवेशं प्रवृत्तं धर्ममास्थिताः ।। २८ ।।
सनः सनत्सुजातश्च सनकः स सनन्दनः ।।

सनत्कुमारः कपिल आरुणिश्च सनातनः ।। २९ ।।
ऋभुर्यतिश्च हंसाद्या मुनयो नैष्ठिकव्रताः ।।
तमेव पूजयन्तीशं निवृत्तं धर्ममास्थिताः ।। 2.9.3.३० ।।
वासुदेवस्याङ्गतया भावयित्वा सुरान्पितॄन् ।।
अहिंसपूजाविधिना यजन्ते चान्वहं हि ते ।। ३१ ।।
यथाधिकारमेते हि तेन यत्र नियोजिताः ।।
प्रवृत्ते वा निवृत्ते वा धर्मे ते पालयन्ति तम् ।।
तस्य देवस्य मर्यादां न क्रामन्त्युभयेपि ते ।। ३२ ।।
चतुर्वर्गे तेषु यस्य यद्यदिष्टतमं भवेत् ।।

तत्तत्संपूरयत्येव सर्व शक्तिपतिः प्रभुः ।। ३३ ।।
भक्त्या कृतस्याप्यल्पस्य भगवान्पुण्यकर्मणः ।।
प्रीतो ददात्येव फलं महदक्षयमीप्सितम् ।। ३४ ।।
तेषु तद्भक्तितो लोके ये त्वेकान्तित्वमास्थिताः ।।
वासुदेवं विनान्यत्र संक्षीणाशेषवासनाः ।। ३५ ।।
देहान्ते ते तु संप्राप्य तस्य धाम तमःपरम् ।।

देहैरप्राकृतैरेव प्रेम्णा परिचरन्ति तम् ।। ३६ ।।
अन्ये तु भक्ताः कालेन तदुपासनदार्ढ्यतः ।।
वासनानां क्षये जाते यान्त्येकान्तिकवद्धि तम् ।। ३७ ।।
येन केनापि भावेन तेन संबध्यते तु यः ।।
संसृतिं न प्रयात्येव स तु क्वाप्यन्यजीववत् ।। ३८ ।।
कर्मयोगस्य संसिद्धिर्ज्ञानयोगस्य चेप्सिता ।।
तस्याश्रयादेव नृणां निर्विघ्नं भवति द्रुतम्।। ३९ ।।
तस्मात्स एव भगवान्सर्वैरपि जनैरिह ।।
स्वाभीष्टफलसिद्ध्यर्थं प्रीत्योपास्यो यथाविधि ।। 2.9.3.४० ।।
ब्रह्मैक्यमाप्ता निर्विघ्ना अपि ब्रह्मशिवादयः ।।
श्रीविष्णोः कुर्वते भक्तिं सन्तीत्थं तन्महागुणाः ।। ४१ ।।
इति गुह्यसमुद्देशस्तव नारद कीर्त्तितः ।।
अतिप्रेम्णा हि सततं मयि भक्तिमतोऽखिलः ।। ४२ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये श्रीवासुदेवसर्वोपास्यत्वनिरूपणं नाम तृतीयोऽध्यायः ।। ३ ।।

Roman transliteration

|| nārada uvāca ||
vedeṣu sapurāṇeṣu sāṃgopāṃgeṣu gīyase ||
tvameva śāśvato dhātā niyantāmṛtamacyuta ||
tvaṃ vidhātā ca satataṃ tvayi sarvamidaṃ jagat || 1 ||
catvāro hyāśramā deva sarve varṇāśca karmabhiḥ ||
yajante tvāmaharaharnnānāmūrttisamāsthitam || 2 ||
pitā mātā ca sarvasya daivataṃ tvaṃ hi śāśvatam ||
kaṃ tvaṃ ca yajase devaṃ pitaraṃ vā na vidmahe || 3 ||
śrīnārāyaṇa uvāca ||
naitadrahasyaṃ vaktavyamātmaguhyamathāpi te ||
mayi bhaktimate brahmanpravakṣyāmi yathātatham || 4 ||
satyaṃ jñānamanantaṃ yo brahmeti śrutivarṇitaḥ ||
triguṇavyatiriktaśca puruṣo divyavigrahaḥ ||5||
mahāpuruṣa ityukto vāsudevaśca yaḥ prabhuḥ ||
nārāyaṇa ṛṣirviṣṇuḥ kṛṣṇaśca bhagavāniti ||6||

ekaḥ sa eva devo nau pitarau ceti viddhi bhoḥ ||
āvābhyāṃ pūjyate'sau hi daive pitrye ca kalpite ||7||
nāsti tasmātparataraḥ pitā devo'tha vā dvija ||]
ātmā hi nau sa vijñeyaḥ kṛṣṇo brahmapureśvaraḥ ||8||

tenaiṣā prathitā brahmanmaryādā lokabhāvanī||
daivaṃ pitryaṃ ca kartavyamiti lokahitaiṣiṇā || 9||
pravṛttaṃ ca nivṛttaṃ ca dvedhā karmāsti vaidikam ||
yathādhikāraṃ vihitaṃ puruṣārthopalabdhaye ||2.9.3.10||
tantravedoktavidhinā svocitastrīparigrahaḥ ||
vittārjanaṃ ca nyāyena dravyayajñāḥ sakāmanāḥ || 11 ||
vāso grāme ca nagare pūrtamiṣṭaṃ ca karma yat ||
pravṛttaṃ tattu sakalamaśāntikṛdudīritam || 12 ||
strīdravyayoḥ parityāgaḥ kāmalobhakrudhāṃ tathā ||
vanavāsaśca vairāgyaṃ tapaḥ kṣāntiḥ śamo damaḥ || 13 ||
brahmayajñā yogayajñā jñānayajñāśca sarvaśaḥ ||

japayajñāśceti mune nivṛttaṃ karma kīrtitam || 14 ||
trilokyāṃ gatayo dharmaṃ pravṛttamanutiṣṭhatām ||
svargalokāvadhi mune manuṣyāṇāṃ bhavanti vai|| 15 ||
indracandrāgnilokādau svasvapuṇyaphalaṃ ca te ||
bhogaiśvaryaṃ vahuvidhamabhīṣṭaṃ bhuñjate khalu || 16 ||
yāvatpuṇyaṃ tāvadeva bhuktvā tatte surā'stataḥ ||
kṣīṇe tu sukṛte bhūyaḥ patanti vivaśā bhuvi || 17 ||
bhogaiśvaryādināśo hi kālavegena jāyate ||
anicchatāmapi mune teṣāṃ puṇyakṣaye sati || 18 ||
ādhikārikadevānāmapi brahmadine muhuḥ ||
iṣṭabhogaiśvaryanāśo jāyate kālaraṃhasā ||19||
nivṛttadharmaniṣṭhā ye yoginaśca tapasvinaḥ ||
janādīnyānti lokāṃstrīṃste tu trailokyato bahiḥ ||2.9.3.20||
tattallokaiśvaryabhogānbhuñjate te nijepsitān ||
dainandinepi pralaye varttante te yathāsukham || 21 ||

brahmaṇo dviparārddhānte tadbhogaiśvaryasaṃpadaḥ ||
naśyanti kālaśaktyaiva lokāsteṣāṃ ca nārada || 22 ||
athaitadvividhaṃ karma guṇātmakamapi dvija ||
kṛtaṃ cedviṣṇusaṃbaddhaṃ nirguṇaṃ syāttadā tu tat || 23 ||
tatphalaṃ cākṣayaṃ syāddhi sveṣṭādapyadhikaṃ nṛṇām ||
bhaktāste bhagavaddhāma yāntyaṣṭāvṛttitaḥ param || 24 ||
ato vivekino nityaṃ viṣṇubhaktyanvitāḥ kriyāḥ ||
pravṛttā vā nivṛttā vā kurvate sakalā api || 25 ||
brahmā sthāṇurmanurddakṣo bhṛgurddharmastathā yamaḥ ||
marīciraṅgirāścātriḥ pulastyaḥ pulahaḥ kratuḥ || 26 ||
vaibhrājaśca vasiṣṭhaśca vivasvānsoma eva ca ||
kaśyapaḥ karddamādyāśca prajānāṃ patayo mune || 27 ||
devāśca ṛṣayaḥ sarve sarve varṇāstathāśramāḥ ||
pūjayanti tameveśaṃ pravṛttaṃ dharmamāsthitāḥ || 28 ||
sanaḥ sanatsujātaśca sanakaḥ sa sanandanaḥ ||

sanatkumāraḥ kapila āruṇiśca sanātanaḥ || 29 ||
ṛbhuryatiśca haṃsādyā munayo naiṣṭhikavratāḥ ||
tameva pūjayantiśaṃ nivṛttaṃ dharmamāsthitāḥ || 2.9.3.30 ||
vāsudevasyāṅgatayā bhāvayitvā surānpitṝn ||
ahiṃsapūjāvidhinā yajante cānvahaṃ hi te || 31 ||
yathādhikāramete hi tena yatra niyojitāḥ ||
pravṛtte vā nivṛtte vā dharme te pālayanti tam ||
tasya devasya maryādāṃ na krāmantyubhayepi te || 32 ||
caturvarge teṣu yasya yadyadiṣṭatamaṃ bhavet ||

tattatsaṃpūrayatyeva sarva śaktipatiḥ prabhuḥ || 33 ||
bhaktyā kṛtasyāpyalpasya bhagavānpuṇyakarmaṇaḥ ||
prīto dadātyeva phalaṃ mahadakṣayamīpsitam || 34 ||
teṣu tadbhaktito loke ye tvekāntitvamāsthitāḥ ||
vāsudevaṃ vinānyatra saṃkṣīṇāśeṣavāsanāḥ || 35 ||
dehānte te tu saṃprāpya tasya dhāma tamaḥparam ||

dehairaprākṛtaireva premṇā paricaranti tam || 36 ||
anye tu bhaktāḥ kālena tadupāsanadārḍhyataḥ ||
vāsanānāṃ kṣaye jāte yāntyekāntikavaddhi tam || 37 ||
yena kenāpi bhāvena tena saṃbadhyate tu yaḥ ||
saṃsṛtiṃ na prayātyeva sa tu kvāpyanyajīvavat || 38 ||
karmayogasya saṃsiddhirjñānayogasya cepsitā ||
tasyāśrayādeva nṛṇāṃ nirvighnaṃ bhavati drutam|| 39 ||
tasmātsa eva bhagavānsavarraipi janairiha ||
svābhīṣṭaphalasiddhyarthaṃ prītyopāsyo yathāvidhi || 2.9.3.40 ||
brahmaikyamāptā nirvighnā api brahmaśivādayaḥ ||
śrīviṣṇoḥ kurvate bhaktiṃ santītthaṃ tanmahāguṇāḥ || 41 ||
iti guhyasamuddeśastava nārada kīrttitaḥ ||
atipremṇā hi satataṃ mayi bhaktimato'khilaḥ || 42 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye śrīvāsudevasarvopāsyatvanirūpaṇaṃ nāma tṛtīyo'dhyāyaḥ || 3 ||

English translation

Nārada said :

1. You are being praised in Vedas along with Purāṇas in all their divisions and sub-divisions. O Acyuta , you arc the eternal creator, controller. You are the creator and this entire world is always within you (i.e. you arc all-pervasive).

2. O Lord, (persons belonging to) the four stages of life, (people of) all castes, everyday adore with (worshipful, ritualistic) acts, you who are abiding in various forms.

3. You are the father, the mother and the eternal God unto all. We do not know whom you worship as father or god.

Nārāyaṇa replied :

4. This esoteric matter should be kept secret with one's own self. Still, O Brāhmaṇa , I shall accurately explain to you who are devoted unto me.

5-7. Know him only to be our God and parent, who is described in Vedas as the Truth, Knowledge, Infinite Brahman , the Person transcendent to the three guṇas , the person of divine personality who is called the Supreme Man, Vāsudeva , the Master, Nārāyaṇa , Ṛṣi (Sage), Viṣṇu , Kṛṣṇa and the Lord. He is worshipped by us both, regarding him as God and Parent.

8. O Brāhmaṇa, there is no one superior to him as Father (Protector) or God. Kṛṣṇa, the Lord of Brahma-pura (- loka) should be known as our soul.

9. He has proclaimed this limit for promoting the welfare of the world, viz. performance of duties pertaining to gods and ancestors.

10. Vedic Karma is of two types—one Pravṛtta i.e. pertaining to the active duties (of worldly life), and the other, Nivṛtta or abstaining from worldly life. For realizing the objectives in life, it is prescribed according to the capacity of men.

11-12. (Karmas under Pravṛtta category are as follows:)

Marrying a woman suitable to oneself by procedure prescribed in Tantra and/or Veda ; earning of wealth in a just way; sacrifices involving expenditure of money, but performed with a desired objective; stay in a village or a town; works of personal piety and works of public utility,—all this is Pravṛtta , which is said to be not contributory to peace.

13-14. (Karmas under the Nivṛtta category are as follows:)

Renuciation of wife, wealth, sex, greed and anger; stay in a forest; indifference to worldly objects; penance; forbearance; equanimity; self-control; recitation of the Vedas; Yoga - yajña ; Jñāna -yajña; muttering a mantra or prayer as sacrifice—all this has been mentioned as Nivṛtta Karma .

15. The movement of the souls of men who perform the Pravṛtta dharma is up to heaven in the three worlds .

16. As a fruit of their respective merits, they certainly enjoy various kinds of coveted lordly pleasures in the abodes of Indra , Candra , Agni and others.

17. Having enjoyed pleasures so long as the (balance of) merits lasts, those gods helplessly fall down to the earth again, when (the store of) their merit is exhausted. [1]

18. O sage, when their (stock of) merit is exhausted, their enjoyment and prosperity dwindle fast with the passage of time, even if they are unwilling.

19. Even in the case of Devas who are established there as authority, the destruction of their desired enjoyment and lordship frequently takes place with the speed of Time during Brahmā 's day.

20. Yogins , the performers of penance who have firm devotion in Nivṛtta Dharma go to Jana and other three worlds beyond (our) three worlds (viz. the earth, the nether world and heaven).

21. As desired by them, they enjoy the pleasures and lordship afforded in those respective worlds. They live equally in happiness, during the daily type of Pralaya (world destruction).

22. At the end of two Parārdhas (i.e. one hundred) years of God Brahmā, their worlds as well as their prosperity, pleasures and lordliness, perish with the speed of Time, O Nārada .

23. Now this two-fold Karma, though possessed of Guṇas, becomes devoid of Guṇas, if performed with reference to (i.e. dedicating it to) Viṣṇu.

24. Its fruit is imperishable. It is much more than what is desired by men. Those devotees go to the supreme abode of the Lord from eight (various) modes of life.

25. Hence people with (right) discrimination always do all the acts, whether of the Pravṛtta or Nivṛtta type, (remaining imbued) always with devotion to Viṣṇu.

26-28. O sage, Brahmā, Śiva , Manu , Dakṣa , Bhṛgu , Dharma, Yama , Marīci , Aṅgiras , Atri , Pulastya , Pulaha , Kratu , Vaibhrāja , Vasiṣṭha , Sun-god, Moon-god, Patriarchs like Kaśyapa , Kardama and

others, all gods, sages, all castes, and (persons belonging to) all stages of life—all those who have resorted to Pravṛtta Dharma (should) worship that very Lord.

29-30. Sana , Sanatsujāta , Sanaka , Sanandana , Sanatkumāra , Kapila , Āruṇi , Sanātana , Ṛbhu , Yati and sages like Haṃsa who are steady performers of vows—all these who arc established in Nivṛtta Dharma , worship that very Lord.

31. Considering gods and ancestors as parts of the person of Vāsudeva, they everyday worship them with the mode of worship free from injury to beings.

32. Wherever these are posted by him according to their powers, whether it is Pravṛtta type of Dharma or Nivṛtta type, they abide by it. In both the cases they never transgress the bounds of morality and propriety set by the Lord.

33. That Almighty Lord fully supplies whatever is most desired by any of them in the four classes.

34. The Lord, being pleased, gives the great, cherished imperishable fruit (i.e. Mokṣa), for even a slight meritorious act done (unto him) with devotion.

35-36. Out of them, those who, out of devotion to him in the world, are established in devotion solely unto him, and all whose longings for objects other than Vāsudeva are thoroughly exhausted, at the end of their life attain to his domain which is beyond darkness. With their divine bodies they wait upon him with love.

37. Other devotees whose longings and false notions come to an end in due course, by firmness of devotional service also go to him like Ekāntika devotees (i.e. devotees who are exclusively attached to a single deity, Viṣṇu).

38. He who is associated with him in whatever manner or capacity, never returns to Saṃsāra anywhere like other living beings.

39. It is due solely to taking resort to him that the attainment of the fruit of Karma Yoga or Jñāna Yoga is quickly accomplished without any impediment.

40. Hence, that very Lord should be propitiated with love and devotion as per proper procedure by all people for the accomplishment of the fruit desired by oneself.

41. Gods Brahmā, Śiva and others attained oneness (and merger) with Brahman without any impediment. The great virtues of the Lord accrue unto him who performs worship of Śrī Viṣṇu.

42. As you entertain constant devotion unto me, O Nārada, I have spoken to you with deep affection, the whole of this esoteric doctrine.

[1]: [1] : Cf. BG XI.47.

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 4

Śveta-Dvīpa

Chapter 193 of 221 · 29 detected Sanskrit verse markers

Sanskrit

।। स्कन्द उवाच ।।
स एवमुक्तोत्मविदां वरिष्ठो नारायणेनोत्तमपूरुषेण ।।
जगाद वाक्यं जगतां गरिष्ठं तमच्युतं लोकहिताधिवासम् ।। १ ।।
नारद उवाच ।।
श्रुतं मया देव समं त्वयोक्तमृष्याकृतिच्छादितभूरिधाम्ना ।।
तवैव लीला सकलेयमीश सर्वेश्वरस्येति विदामि चित्ते ।। २ ।।
त्वद्दर्शनेनैव हि पूर्णकामो भवामि भूमन्स्वहृदीप्सितेन ।।
तथाप्यहं तत्तव पूर्वरूपं प्रभो दिदृक्षामि हि कौतुकं मे ।। ३ ।।
श्रीनारायण उवाच ।।
न तत्स्वरूपं मम दानयज्ञयोगैश्च वैदेस्तपसापि दृश्यम् ।।
एकान्तिकैर्भक्तवरैस्तु भक्त्या ह्यनन्यया नारद दृश्यते तत् ।। ४ ।।
भक्तिस्तव त्वस्ति मयि ह्यनन्या ज्ञानं च वैराग्ययुतं स्वधर्मः ।।
अतश्च तद्दर्शनमाप्स्यसि त्वं सुरेश्वराद्यैरपि यद्दुरापम् ।। ५ ।।
त्वदीयभक्त्याऽतितरा प्रसन्नस्त्वाज्ञापयाम्यद्य तदीक्षणाय ।।
सितान्तरीपं व्रज तत्र तेऽयं मनोरथः सेत्स्यति विप्रवर्य ।। ६ ।।

स्कन्द उवाच ।।
श्रुत्वेति वाचं परमेष्ठिपुत्रः सोप्यर्च्ययित्वा तमृषिं पुराणम् ।।
खमुत्पपातोत्तमयोगयुक्तस्ततोधिमेरौ सहसा निपेते ।। ७ ।।
तस्यावतस्थे च मुनिर्मुहुर्त्तमेकान्तमासाद्य गिरेः स शृंगे ।।
आलोकयन्नुत्तरपश्चिमेन ददर्श चात्यद्भुतमन्तरीपम् ।। ८ ।।
क्षीरोदधेरुत्तरतो हि द्वीपः श्वेतः स नाम्ना प्रथितो विशालः ।।
देदीप्यमानो विततेन सर्वतो ज्योतिश्चयेनातिसि तेन नित्यम् ।। ९ ।।
आम्रैरनेकैरसनैरशोकैराम्रातकैर्निम्बकदम्बनीपैः ।।
बिल्वैर्मधूकैः सुरदारुभिश्च प्लक्षैर्वटैः किंशुकचन्दनैश्च ।। 2.9.4.१० ।।
सर्ज्जैश्च शालैः पनसैस्तमालैर्मुनिद्रुमैः केतकचम्पकैश्च ।।
कुन्दैश्च जातीसुरमल्लिकाभिद्रुमैर्वृतः पुष्पफलावनम्रैः ।। ११ ।।
कल्पद्रुमाणां बहुभिश्च वृन्दैः सुवर्णरम्भाक्रमुकालिभिश्च ।।
महद्भिरुद्यानवरैरनेकैः सरित्सरोभिर्विकचाम्बुजैश्च ।।
हंसादिभिः पक्षिवरैः सुशब्दैर्गणैर्मृगाणां रुचिरैश्चलद्भिः ।। १२ ।।
सर्वेपि जीवाः किल यत्र मुक्ता वसन्ति च स्थावरजङ्गमाश्च ।।

तं वीक्षमाणेन च तेन दृष्टा भक्तोत्तमाः श्रीपुरुषोत्तमस्य ।। १३ ।।
अतीन्द्रिया निर्गतसर्वपापा निष्यन्दहीनाश्च सुगन्धिनश्च ।।
द्विबाहवः केपि चतुर्भुजाश्च श्वेताश्च केचिन्नवनीरदाभाः।। ।। १४ ।।
पद्मच्छदाक्षाः सममानगात्राः सुरूपदिव्यावयवाः सुसाराः ।।
विकीर्णकेशाश्च सदा किशोरा सद्भिश्च चिह्नैर्न्निखिलैरुपेताः ।। १५ ।।
सरोजरेखाङ्कितपाणिपादाः षड्भूर्मिहीना मिहिरातितेजसः ।।
सितांशुका ध्यानपराश्च सौम्याः कालोपि येभ्यो भयमेति नित्यम्।। १६ ।।
सावर्णिरुवाच ।।
अतीन्द्रिया निरातङ्का अनिष्यन्दाः सुगन्धिनः ।। के ते नराः कथं जातास्तादृशाः का च तद्गतिः ।। १७ ।।
श्वेतद्वीपः पयोम्भोधौ वर्त्तते हि धरातले ।। तद्वासिनामपि कथं प्रोक्ताऽतीन्द्रियता त्वया ।।१८।।
ये ब्रह्मण्यक्षरे धाम्नि सच्चिदानन्दरूपिणि।। स्थिताः स्युश्चेन्मया मुक्तास्ते तथा स्युर्न्नहीतरे ।। १९ ।।
एतं मे संशयं छिन्धि परं कौतूहलं हि मे ।। त्वं हि सर्वकथाभिज्ञस्ततस्त्वामाश्रितोस्मयहम् ।। 2.9.4.२० ।।
स्कन्द उवाच ।।
एकान्तोपासनेनैव प्राक्कल्पेषु रमापतेः ।। ये ब्रह्मभावं संप्राप्ता अजरामरतां गताः ।। २१ ।।
अक्षराख्याः पुमांसस्ते श्वेतद्वीपेऽत्र धामनि ।। सेवितुं वासुदेवं तं स्थिता देवर्षिणेक्षिताः ।।२२ ।।

प्राप्ते प्रलयकाले तु पुनश्चाक्षरधामनि ।। स्थास्यन्ति ते स्वतन्त्राश्च कालमायाभयोज्झिताः ।। २३ ।।
अत्रापि पुरुषा ये तु मायाजाता अतः क्षराः ।। तेपि सद्भिः साधनैर्वै जायन्ते तादृशाः किल ।। २४ ।।
अहिंसया च तपसा स्वधर्मेण विरागतः ।। वासुदेवस्य माहात्म्यज्ञानेनैवात्मनिष्ठया ।। २५।।
भक्त्या परमया नित्यं प्रसङ्गेन महात्मनाम् ।। हरिसेवाविहीनानां मुक्तीनामप्यनिच्छया ।। २६ ।।
सिद्धीनामणिमादीनां सर्वासां चाप्यकांक्षया ।। अन्योन्यं श्रुतिकीर्तिभ्यां श्रीहरेर्जन्मकर्मणाम् ।।
भवन्ति तादृशा नूनं पुरुषा मुनिसत्तम ।। २७ ।।
जगत्सर्गे जायमानेप्येते कालवशात्क्वचित् ।। न जायन्ते स्वतंत्रत्वान्न नश्यन्ति लयेऽन्यवत् ।। २८ ।।
अत्र ते कथयिष्यामि कथां पौराणिकीं मुने ।। यथात्रत्योपि मनुजस्तथा भावमुपेयिवान्।। २९ ।।
विस्तीर्णेषा कथा ब्रह्मञ्छ्रुता मे पितृसन्निधौ ।। सैषाद्य तव वक्तव्या कथासारो हि स स्मृतः ।। 2.9.4.३० ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये श्वेतद्वीपमुक्तवर्णनं नाम चतुर्थोऽध्यायः ।। ४ ।।

Roman transliteration

|| skanda uvāca ||
sa evamuktotmavidāṃ variṣṭho nārāyaṇenottamapūruṣeṇa ||
jagāda vākyaṃ jagatāṃ gariṣṭhaṃ tamacyutaṃ lokahitādhivāsam || 1 ||
nārada uvāca ||
śrutaṃ mayā deva samaṃ tvayoktamṛṣyākṛticchāditabhūridhāmnā ||
tavaiva līlā sakaleyamīśa sarveśvarasyeti vidāmi citte || 2 ||
tvaddarśanenaiva hi pūrṇakāmo bhavāmi bhūmansvahṛdīpsitena ||
tathāpyahaṃ tattava pūrvarūpaṃ prabho didṛkṣāmi hi kautukaṃ me || 3 ||
śrīnārāyaṇa uvāca ||
na tatsvarūpaṃ mama dānayajñayogaiśca vaidestapasāpi dṛśyam ||
ekāntikairbhaktavaraistu bhaktyā hyananyayā nārada dṛśyate tat || 4 ||
bhaktistava tvasti mayi hyananyā jñānaṃ ca vairāgyayutaṃ svadharmaḥ ||
ataśca taddarśanamāpsyasi tvaṃ sureśvarādyairapi yaddurāpam || 5 ||
tvadīyabhaktyā'titarā prasannastvājñāpayāmyadya tadīkṣaṇāya ||
sitāntarīpaṃ vraja tatra te'yaṃ manorathaḥ setsyati vipravarya || 6 ||

skanda uvāca ||
śrutveti vācaṃ parameṣṭhiputraḥ sopyarccayitvā tamṛṣiṃ purāṇam ||
khamutpapātottamayogayuktastatodhimerau sahasā nipete || 7 ||
tasyāvatasthe ca munirmuhūrttamekāntamāsādya gireḥ sa śṛṇge ||
ālokayannuttarapaścimena dadarśa cātyadbhutamantarīpam || 8 ||
kṣīrodadheruttarato hi dvīpaḥ śvetaḥ sa nāmnā prathito viśālaḥ ||
dedīpyamāno vitatena sarvato jyotiścayenātisi tena nityam || 9 ||
āmrairanekairasanairaśokairāmrātakairnimbakadambanīpaiḥ ||
bilvairmadhūkaiḥ suradārubhiśca plakṣairvaṭaiḥ kiṃśukacandanaiśca || 2.9.4.10 ||
sarjjaiśca śālaiḥ panasaistamālairmunidrumaiḥ ketakacampakaiśca ||
kundaiśca jātīsuramallikābhidrumairvṛtaḥ puṣpaphalāvanamraiḥ || 11 ||
kalpadrumāṇāṃ bahubhiśca vṛndaiḥ suvarṇarambhākramukālibhiśca ||
mahadbhirudyānavarairanekaiḥ saritsarobhirvikacāmbujaiśca ||
haṃsādibhiḥ pakṣivaraiḥ suśabdairgaṇairmṛgāṇāṃ ruciraiścaladbhiḥ || 12 ||
sarvepi jīvāḥ kila yatra muktā vasanti ca sthāvarajaṅgamāśca ||

taṃ vīkṣamāṇena ca tena dṛṣṭā bhaktottamāḥ śrīpuruṣottamasya || 13 ||
atīndriyā nirgatasarvapāpā niṣyandahīnāśca sugandhinaśca ||
dvibāhavaḥ kepi caturbhujāśca śvetāśca kecinnavanīradābhāḥ|| || 14 ||
padmacchadākṣāḥ samamānagātrāḥ surūpadivyāvayavāḥ susārāḥ ||
vikīrṇakeśāśca sadā kiśorā sadbhiśca cihnairnnikhilairupetāḥ || 15 ||
sarojarekhāṅkitapāṇipādāḥ ṣaḍūrmihīnā mihirātitejasaḥ ||
sitāṃśukā dhyānaparāśca saumyāḥ kālopi yebhyo bhayameti nityam|| 16 ||
sāvarṇiruvāca ||
atīndriyā nirātaṅkā aniṣyandāḥ sugandhinaḥ || ke te narāḥ kathaṃ jātāstādṛśāḥ kā ca tadgatiḥ || 17 ||
śvetadvīpaḥ payombhodhau varttate hi dharātale || tadvāsināmapi kathaṃ proktā'tīndriyatā tvayā ||18||
ye brahmaṇyakṣare dhāmni saccidānandarūpiṇi|| sthitāḥ syuścinmayā muktāste tathā syurnnahītare || 19 ||
etaṃ me saṃśayaṃ chindhi paraṃ kautūhalaṃ hi me || tvaṃ hi
sarvakathābhijñastatastvāmāśritosmayaham || 2.9.4.20 ||
skanda uvāca ||
ekāntopāsanenaiva prākkalpeṣu ramāpateḥ || ye brahmabhāvaṃ saṃprāptā ajarāmaratāṃ gatāḥ || 21 ||
akṣarākhyāḥ pumāṃsaste śvetadvīpe'tra dhāmani || sevituṃ vāsudevaṃ taṃ sthitā devarṣiṇekṣitāḥ ||22 ||

prāpte pralayakāle tu punaścākṣaradhāmani || sthāsyanti te svatantrāśca kālamāyābhayojjhitāḥ || 23 ||
atrāpi puruṣā ye tu māyājātā ataḥ kṣarāḥ || tepi sadbhiḥ sādhanairvai jāyante tādṛśāḥ kila || 24 ||
ahiṃsayā ca tapasā svadharmeṇa virāgataḥ || vāsudevasya māhātmyajñānenaivātmaniṣṭhayā || 25||
bhaktyā paramayā nityaṃ prasaṅgena mahātmanām || harisevāvihīnānāṃ muktīnāmapyanicchayā || 26 ||
siddhīnāmaṇimādīnāṃ sarvāsāṃ cāpyakāṃkṣayā || anyonyaṃ śrutikīrtibhyāṃ śrīhararjanmakarmaṇām ||
bhavanti tādṛśā nūnaṃ puruṣā munisattama || 27 ||
jagatsarge jāyamānepyete kālavaśātkvacit || na jāyante svataṃtratvānna naśyanti laye'nyavat || 28 ||
atra te kathayiṣyāmi kathāṃ paurāṇikīṃ mune || yathātratyopi manujastathā bhāvamupeyivān|| 29 ||
vistīrṇaiṣā kathā brahmañchrutā me pitṛsannidhau || saiṣādya tava vaktavyā kathāsāro hi sa smṛtaḥ || 2.9.4.30 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye śvetadvīpamuktavarṇanaṃ nāma caturtho'dhyāyaḥ || 4 ||

English translation

Skanda said :

1. He (Nārada) who was the greatest one among persons possessing knowledge of the soul, and who was thus spoken to by the Superme Person Nārāyaṇa , addressed the following words to that Acyuta , the greatest one among the worlds, the very abode of the welfare of the world.

Nārada said :

2. O Lord, whatever has been spoken by you, who have concealed your immense lustre within the form of a sage, has been heard by me completely. But I know in my mind that all this is the sport of you only, who are the Lord of all.

3. O Bhūman (Viṣṇu), I shall have all my wishes fulfilled by your sight only, which is earnestly desired by my heart. I, however, have a strong desire to see your previous (original) form. O Lord, I am curious (to see it),

Śrī Nārāyaṇa said :

4. That form of mine is not possible to be seen by acts of charity or religious gifts, performance of sacrifices, or practice of Yoga , or by study or recitation of the Vedas , or performance of penance, O Nārada. [1] It can be seen only by complete, undivided devotion unto me, by excellent devotees exclusively attached to me.

5. Your devotion unto me is undivided; your knowledge is strengthened with disinterestedness to worldly pleasures. That is your Dharma . Hence, you will have that vision which is very difficult to have even by deities including the Lord of gods.

6. I am extremely pleased with your devotion. Today, I assure you that vision. Go to Śveta-Dvīpa (lit. White Island). This desire of yours will be accomplished there, O excellent Brāhmaṇa .

7. Having heard the words, Nārada, the son of Brahmā , worshipped that ancient sage (Nārāyaṇa). On an excellent auspicious astrological yoga (astral combination), he flew up in the sky. He at once descended on (a peak of) Meru .

8. Finding a quiet solitary place, the sage stayed for a while on the peak of the mountain. While looking in the north-western direction, he saw an extremely wonderful island.

9. To the northern side of the Milk Ocean (Kṣīrodadhi), there is a famous vast island known as White Island (Śveta - Dvīpa). It is ever-refulgent, radiating very bright, white mass of light spread all over its extent.

10-11. It was surrounded and covered over with innumerable mango trees, Terminalia tomentosa trees, Hogplumes (Spondias mangifera), Neem, Nauclea cadamba , Ixora Bandhucca (Species of Aśoka) Bilva (Bassia latifolia), divine trees, Ficus infectoria , Banyan trees, Kiṃśuka and sandal trees, Vatica robusta , Sāla trees, Bread-fruit trees, Tamāla (Agati grandiflora), Ketakas , Caṃpaka , Kunda trees, Jasmine trees, divine Jasminutn zambac trees—all of which were bent down with (the weight of) flowers and fruits.

12. It was covered with many clusters of wish-yielding trees, and with rows of golden banana trees and betel-nut trees. It was full of innumerable great and excellent parks and gardens, rivers and lakes, full of blooming lotuses and sweetly warbling excellent birds like swans and others, and with excellent fleeing deer.

13. There all living beings, both movable and immovable, lead a liberated life.

While he was observing, excellent devotees of the Supreme Lord were seen by him.

14-16. They were beyond the ken of sense-organs. [2] They were devoid of all sins and (bodily) discharges. They were sweet-smelling. They were two-handed and some of them were four-handed. Some were white, while others were like new clouds in complexion. Their eyes were like petals of lotuses. Their limbs were symmetrical. They were extremely powerful with beautiful heavenly limbs. Their hair were scattered. They were ever youthful and were characterised with all auspicious marks. Their palms and soles were marked with (the outlines of) lotus. They were devoid of six defects of life (hunger, thirst, decay, death, grief and illusion). They surpassed the Sun in lustre. They were clad in white. They were gentle and absorbed in meditation. Even the god of Death was always afraid of them.

Sāvarṇi said :

17. Who are those men who are beyond the range of sense-organs, free from diseases and discharges of the body, full of sweet fragrance? How are persons of such category born? What is their destiny?

18. Śveta-dvīpa is on the surface of this earth, (though) in an ocean of waters. How did you proclaim the state of being beyond the (ken of) sense-organs, in case of the inhabitants of Śveta-dvīpa?

19. Only those who are established in the imperishable Brahman of the form of existence, consciousness and bliss, full of (identical with) pure thought (Brahman), are the liberated ones and not others.

20. Be pleased to remove this doubt of mine. I have got great eagerness (to know). As you are expert in all sorts of discourses, I have resorted to you.

Skanda replied :

21-22. Those persons called imperishable ones (Akṣara) who, through their undivided propitiation solely of the consort of Ramā (i.e. Viṣṇu) during previous Kalpas , attained the state of Brahman and have attained agelessness and immortality, stay in this domain of Śvetadvīpa for serving Vāsudeva and are being watched by gods and sages.

23. When the time of world-destruction arrives, they will stay as independent beings in the eternal domain (Akṣara- dhāman), free from the fear of Kāla (Death, Time) and Māyā .

24. Even here, those persons as well, who are born of Māyā and hence are perishable, verily become similar to those (Akṣara Puruṣas) through pious adorations.

25-27. O excellent sage, persons really become like those (Akṣara Puruṣas) through (practice of) non-violence, penance, (by abiding) by one's specific duties, through non-attachment to worldly objects, knowledge of the glory of Vāsudeva and steadiness in (devotion to) the Ātman , supreme devotion (to the Lord), and contacts with the noble-souled ones, even though (originally) they are devoid of service to Hari , have no desire for liberation, and are covetous of all super-natural powers like Aṇimā , but by hearing and describing to each other the birth and great deeds of Śrī Hari (they become so).

28. Even when the creation of the universe is under way, these are not born through the force of Time anywhere. Due to their independence they do not perish like others at the time of world-destruction.

29. Now, I shall narrate to you an ancient legend, O sage, whereby a person belonging to this world, reached that stage.

30. O Brāhmaṇa, the legend that I heard from my father was a long one. It is to be narrated to you today. It is only the summary of it that is remembered.

[1]: [1] : Cf BG XI.47.

[2]: [2] : Cf. Mbh, Śānti 335.8-12 for the description of residents of Śveta-dvīpa. The Purāṇa-writer has idealized Śveta-dvīpa as compared with its description in Mbh. This Dvīpa is located on the earth but the residents are Akṣara-Puruṣas . This Dvīpa is a gateway lo Goloka and Vaikuṇṭha (infra Ch. 7.36-37).

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 5

Uparicara Vasu, a Pious King

Chapter 194 of 221 · 28 detected Sanskrit verse markers

Sanskrit

।। स्कन्द उवाच ।।
आसीद्राजोपरिचरो वसुनामा पुरा मुने ।।
भूभर्तुरायोस्तनयः ख्यातश्चासावमावसुः ।।
आखण्डलसखो भक्तिं प्राप्तो नारायणे प्रभौ ।। १ ।।
धार्मिकः पितृभक्तश्च पितृन्देवांश्च तर्पयन् ।।
सदाचाररतो दक्षः क्षमावाननसूयकः ।। २ ।।
सर्वोपकारकः शान्तो ब्रह्मचर्यरतः शुचिः ।।
अक्रोधनश्च मितभुङ्मृदुर्निर्व्यसनो मुनिः ।। ३ ।।
निर्द्वन्द्वो निर्विकारश्च निर्मानो धीर आत्मवित् ।।
निर्ह्रम्भो मानदो योगी तपस्वी विजितेन्द्रियः ।। ४ ।।
धनपुत्रकलत्रेषु विरक्तः स्वजनादिषु ।।
नारायणमनुं भक्त्या स जजापान्वहं नृपः ।। ५ ।।
तस्मै तुष्टोऽथ भगवान्वासुदेवः स्वयं ददौ ।।
साम्राज्यं सोऽथ नासक्तस्तत्र भेजे तमादरात् ।। ६ ।।
तत्रोक्तेन विधानेन पञ्चकालसमाहितः ।।

पूजयामास देवेशं तच्छेषेण सुरान्पितॄन्।।७।।
तेषां शेषेण विप्राश्च संविभज्याश्रितांश्च सः ।।
शेषान्नभुक्सत्यपरः सर्वभूतेष्वहिंसकः।। ।। ८ ।।
भक्षणे दोषमविदत्प्राणिमात्रामिषस्य तु ।।
महापातकवद्राजा स्वप्रजाश्च तथाऽवदत् ।। ९।।
सर्वभावेन भेजेऽसौ देवदेवं जनार्दनम् ।।
अनादिमध्यनिधनं लोककर्त्तारमव्ययम्।।2.9.5.१०।।
श्रीवासुदेवपदयोः स च चकार मनः स्थिरम् ।।
श्रोत्रे च नित्यं भगवत्कथायाः श्रवणे नृपः ।।११ १।।
नयने स्वे मुकुन्दस्य तद्भक्तानां च दर्शने।।
गुणगाने हरेर्वाणीं चक्रे भूमिपतिः स तु।।१२।।
नारायणांघ्रिसंस्पृष्ट तुलसीपुष्पसौरभे।।
प्राणं चकार च नृपो नान्यगन्धेषु कर्हिचित्।। १३ ।।
श्रीशोपभुक्तवस्त्रादि स्पर्शने च त्वचं निजाम्।।
चकार रसनामन्ने नारायणनिवेदिते।। १४ ।।

भगवन्मन्दिरक्षेत्रसदन्तिकगतौतथा।।
चकार चरणौ राजा सेवायां च करौ हरेः।।१५।।
उत्तमांगं च चक्रेऽसौ विष्णुपादाभिवन्दने।।
सख्यं चकार परमं महाभागवतेषु सः।।१६।।
एकोपि न क्षणस्तस्य विना भक्तिं रमापतेः ।।
जगाम किल राजर्षेस्तदीय व्रतचारिणः ।।१७ ।।
महद्भिरेव संभारैर्विष्णोर्ज्जन्मदिनोत्सवान् ।।
चक्रे तदर्थमुद्यानमंदिरोपवनानि च ।। १८ ।।
इत्थं नारायणे भक्तिं वहतो ब्राह्मणोत्तम ।।
एकशय्यासनं तस्य दत्तवान्देवराट् स्वयम् ।। १९ ।।
वैजयन्तीं ददौ मालां तस्मा इन्द्रोऽतिशोभनाम् ।।
अम्लानपङ्कजमयीं तथा रत्नानि भूरिशः ।। 2.9.5.२० ।।
आत्मा राज्यं धनं चैव कलत्रं वाहनादि च ।।
यत्तद्भगवतः सर्वमिति तत्प्रेक्षितं सदा ।। २१ ।।
काम्या नैमित्तिकाजस्रं यज्ञियाः परमाः क्रियाः ।।

सर्वाः सात्वतमास्थाय विधिं चक्रे समाहितः ।। २२ ।।
पञ्चरात्रविदो मुख्यास्तस्य गेहे महात्मनः ।।
प्रायणं भगवत्प्रत्तं भुञ्जतेस्माग्रतो द्विजाः ।। २३ ।।
तस्य प्रशासतो राज्यं धर्मेणाऽमित्रघातिनः ।।
नानृता वाक्समभवन्मनो दुष्टं न चाऽभवत् ।।
न च कायेन कृतवान्स पापं परमण्वपि ।। २४ ।।
पञ्चरात्रं महातन्त्रं भगवद्भक्तिपुष्टये ।।
शुश्रावानुदिनं राजा भगवद्भक्तवक्त्रतः ।। २५ ।।
धर्मं संस्थापयञ्छुद्धं रञ्जयन्सकलाः प्रजाः ।।
पालयामास पृथिवीं दिवमाखण्डलो यथा ।। २६ ।।
अपि सप्तविधस्तस्य राज्ये पललभक्षकः ।।
पुमान्कोप्यभवन्नैव न च पाषण्डवेषिणः ।। २७ ।।
असाध्यो योषितश्चैव पुरुषाः पारदारिकाः ।।
न श्रुतास्तस्य राज्ये च धर्मसंकरकारिणः ।। २८ ।।
एकादशविधं मद्यं त्रिविधां च सुरामपि ।।

नाजिघ्रदपि कोपीह तस्मिन्राज्यं प्रशासति ।। २९ ।।
एवंगुणः स तु क्वापि पक्षपाताद्दिवौकसाम् ।।
मिथ्यालापाद्दिवो भ्रष्टः प्रविवेश महीतलम् ।। 2.9.5.३० ।।
अन्तर्भूमिगतश्चासौ सततं धर्मवत्सलः ।।
नारायणपरो भूत्वा तन्मंत्रमजपत्स्थिरः ।। ३१ ।।
तस्यैव च प्रसादेन पुनरेवोत्थितस्तु सः ।।
दिवं प्राप्य सुखं तत्र मनोभीष्टं समन्वभूत् ।। ३२ ।।
पुनश्चेदिपतिर्भूत्वा भुव्यसौ पितृशापतः ।।
पञ्चरात्रोक्तविधिना भेजे हरिमतन्द्रितः ।। ३३ ।।

स्वर्गलोकं ततः प्रापद्दिव्यदेहेन भूपतिः ।।
उपासनां च तत्रत्यैः परमर्षिगणैः सह ।। ३४।।
दृढीकुर्वन्भगवतः कञ्चित्कालमुवास तत् ।।
परं पदमथ प्रापद्वासुदेवस्य निर्भयम्।।३५।।
।। ।। इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्य उपरिचरवसुसङ्वर्णनं नाम पंचमोऽध्यायः ।। ५ ।।

Roman transliteration

|| skanda uvāca ||
āsīdrājoparicaro vasunāmā purā mune ||
bhūbhartturāyostanayaḥ khyātaścāsāvamāvasuḥ ||
ākhaṇḍalasakho bhaktiṃ prāpto nārāyaṇe prabhau || 1 ||
dhārmikaḥ pitṛbhaktaśca pitṝndevāṃśca tarpayan ||
sadācārarato dakṣaḥ kṣamāvānanasūyakaḥ || 2 ||
sarvopakārakaḥ śānto brahmacaryarataḥ śuciḥ ||
akrodhanaśca mitabhuṅmṛdurnirvyasano muniḥ || 3 ||
nirdvandvo nirvikāraśca nirmāno dhīra ātmavit ||
nirddambho mānado yogī tapasvī vijitendriyaḥ || 4 ||
dhanaputrakalatreṣu viraktaḥ svajanādiṣu ||
nārāyaṇamanuṃ bhaktyā sa jajāpānvahaṃ nṛpaḥ || 5 ||
tasmai tuṣṭo'tha bhagavānvāsudevaḥ svayaṃ dadau ||
sāmrājyaṃ so'tha nāsaktastatra bheje tamādarāt || 6 ||
tatroktena vidhānena pañcakālasamāhitaḥ ||

pūjayāmāsa deveśaṃ taccheṣeṇa surānpitṝn||7||
teṣāṃ śeṣeṇa viprāśca saṃvibhajyāśritāṃśca saḥ ||
śeṣānnabhuksatyaparaḥ sarvabhūteṣvahiṃsakaḥ|| || 8 ||
bhakṣaṇe doṣamavidatprāṇimātrāmiṣasya tu ||
mahāpātakavadrājā svaprajāśca tathā'vadat || 9||
sarvabhāvena bheje'sau devadevaṃ janārdanam ||
anādimadhyanidhanaṃ lokakarttāramavyayam||2.9.5.10||
śrīvāsudevapadayoḥ sa cakāra manaḥ sthiram ||
śrotre ca nityaṃ bhagavatkathāyāḥ śravaṇe nṛpaḥ ||1 1||
nayane sve mukundasya tadbhaktānāṃ ca darśane||
guṇagāne harervāṇīṃ cakre bhūmipatiḥ sa tu||12||
nārāyaṇāṃghrisaṃspṛṣṭa tulasīpuṣpasaurabhe||
prāṇaṃ cakāra ca nṛpo nānyagandheṣu karhicit|| 13 ||
śrīśopabhuktavastrādi sparśane ca tvacaṃ nijām||
cakāra rasanāmanne nārāyaṇanivedite|| 14 ||

bhagavanmandirakṣetrasadantikagatautathā||
cakāra caraṇau rājā sevāyāṃ ca karau hareḥ||15||
uttamāṃgaṃ ca cakre'sau viṣṇupādābhivandane||
sakhyaṃ cakāra paramaṃ mahābhāgavateṣu saḥ||16||
ekopi na kṣaṇastasya vinā bhaktiṃ ramāpateḥ ||
jagāma kila rājarṣestadīya vratacāriṇaḥ ||17 ||
mahadbhireva saṃbhārairviṣṇorjjanmadinotsavān ||
cakre tadarthamudyānamaṃdiropavanāni ca || 18 ||
itthaṃ nārāyaṇe bhaktiṃ vahato brāhmaṇottama ||

ekaśayyāsanaṃ tasya dattavāndevarāṭ svayam || 19 ||
vaijayantīṃ dadau mālāṃ tasmā indro'tiśobhanām ||
amlānapaṅkajamayīṃ tathā ratnāni bhūriśaḥ || 2.9.5.20 ||
ātmā rājyaṃ dhanaṃ caiva kalatraṃ vāhanādi ca ||
yattadbhagavataḥ sarvamiti tatprekṣitaṃ sadā || 21 ||
kāmyā naimittikājasraṃ yajñiyāḥ paramāḥ kriyāḥ ||

sarvāḥ sātvatamāsthāya vidhiṃ cakre samāhitaḥ || 22 ||
pañcarātravido mukhyāstasya gehe mahātmanaḥ ||
prāyaṇaṃ bhagavatprattaṃ bhuñjatesmāgrato dvijāḥ || 23 ||
tasya praśāsato rājyaṃ dharmeṇā'mitraghātinaḥ ||
nānṛtā vāksamabhavanmano duṣṭaṃ na cā'bhavat ||
na ca kāyena kṛtavānsa pāpaṃ paramaṇvapi || 24 ||
pañcarātraṃ mahātantraṃ bhagavadbhaktipuṣṭaye ||
śuśrāvānudinaṃ rājā bhagavadbhaktavaktrataḥ || 25 ||
dharmaṃ saṃsthāpayañchuddhaṃ rañjayansakalāḥ prajāḥ ||
pālayāmāsa pṛthivīṃ divamākhaṇḍalo yathā || 26 ||
api saptavidhastasya rājye palalabhakṣakaḥ ||
pumānkopyabhavannaiva na ca pāṣaṇḍaveṣiṇaḥ || 27 ||
asādhyo yoṣitaścaiva puruṣāḥ pāradārikāḥ ||
na śrutāstasya rājye ca dharmasaṃkarakāriṇaḥ || 28 ||
ekādaśavidhaṃ madyaṃ trividhāṃ ca surāmapi ||

nājighradapi kopīha tasminrājyaṃ praśāsati || 29 ||
evaṃguṇaḥ sa tu kvāpi pakṣapātāddivaukasām ||
mithyālāpāddivo bhraṣṭaḥ praviveśa mahītalam || 2.9.5.30 ||
antarbhūmigataścāsau satataṃ dharmavatsalaḥ ||
nārāyaṇaparo bhūtvā tanmaṇtramajapatsthiraḥ || 31 ||
tasyaiva ca prasādena punarevotthitastu saḥ ||
divaṃ prāpya sukhaṃ tatra manobhīṣṭaṃ samanvabhūt || 32 ||
punaścedipatirbhūtvā bhuvyasau pitṛśāpataḥ ||
pañcarātroktavidhinā bheje harimatandritaḥ || 33 ||
svargalokaṃ tataḥ prāpaddivyadehena bhūpatiḥ ||
upāsanāṃ ca tatratyaiḥ paramarṣigaṇaiḥ saha || 34||
dṛḍhīkurvanbhagavataḥ kañcitkālamuvāsa tat ||
paraṃ padamatha prāpadvāsudevasya nirbhayam||35||
|| || iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīvāsudevamāhātmya uparicaravasusadguṇavarṇanaṃ nāma paṃcamo'dhyāyaḥ || 5 ||

English translation

Note: Uparicara Vasu was a pious king of Cedi , a great devotee of Viṣṇu . Indra was so intimate with him that he shared his seat and bed with him (Mbh, Śānti 335.17-26). Indra gave him his unfading Vaijayantī garland and a heavenly car and so he always moved in the sky and hence came to be known as Upari-cara (Mbh, Ādi 63.13-17). Other details of his life are given in this and the subsequent chapters.

Skanda said :

1. O sage, formerly there was a king called Uparicara Vasu (lit. ‘Vasu who always moved in higher regions’). He was the son of King Āyu [1] and was well-known as Amāvasu . He was a friend of Indra.

He got (interested in) devotion unto Lord Nārāyaṇa .

2. He was religious, devoted to his father and propitiated gods and manes. He was engaged in pious conduct, alert and diligent. He was tolerant and envious of none.

3. He rendered assistance to all. He was quiescent, interested in the study of the Vedas (or celibacy), pure, not irascible, moderate in his meals, gentle, free from bad habits, an ascetic.

4. He was unaffacted by pleasure-pain etc., free from passion, bereft of pride, resolute (and self-possessed), and knower of the Self. He was devoid of hypocrisy, gave respect to others. (He was) a Yogī , a performer of penance. He had completely subdued his sense-organs.

5. He was unattached to wealth, sons, wife and other relatives. The king everyday performed devoutly the Japa of Nārāyaṇa.

6. Being pleased with him, Lord Vāsudeva offered him an empire, [2] but he was not interested in it, but propitiated him (Vāsudeva) only respectfully.

7-8. With due attention he used to perform five times the worship of the Lord, according to procedure prescribed in the (Vaiṣṇava) Tantra (prob. Pāñcarātra Āgama). He worshipped gods and manes. He shared what remained (of the previous worship) with Brāhmaṇas and his dependents. And he subsisted on the remaining food. He was devoted to truth and was non-violent towards all living beings.

9. The king knew that consuming flesh of animals was a great sin, and declared so to his subjects.

10. He resorted with all heart to Janārdana , god of goḍs, who has no beginning, middle and end, the imperishable creator of the world.

11-15. The king always concentrated his mind at the feet of Śrī Vāsudeva, [3] and his ears in listening to the story of the Lord. He (devoted) his eyes to the vision of Mukunda , as well as of his devotees. The Lord of the land (king) devoted his speech in praising the qualities of Hari . The king used his nose in smelling the fragrance of Tulasī leaves and flowers, which had touched the feet of Nārāyaṇa, and not any other kind of perfume. He (concentrated) on the touch of the garments enjoyed (used) by the Lord of Śrī (Viṣṇu) to his skin (body). He used his tongue (to take in and enjoy) the food offered to Nārāyaṇa. The king used his feet to go to the sacred precincts of the temple of the Lord, and his hands for th service of Hari.

16. He used his head (the best part of the body) for paying obeisance to the feet of Viṣṇu. He formed intimate friendship with great devotees of the Lord.

17. Not a single moment of the royal sage, who observed the vow of devotion to Viṣṇu, was wasted without (performance of) devotion to the Lord of Ramā .

18. He celebrated with great preparations (and pomp), the festivals of the birth etc. of Viṣṇu. He constructed for this purpose temples, gardens and parks.

19. O excellent Brāhmaṇa , while he was carrying on with such devotion unto Nārāyaṇa, the king of gods (Indra) offered him, of his own accord, participation in his own bed and seat.

20. Indra gave him the most beautiful garland known as Vaijayantī, made of unfading lotuses. Hé also gave him precious stones and jewels in abundance.

21. Everything, his own self, kingdom, wealth, queen, vehicles, were always looked upon by him as belonging to the Lord.

22. With full concentration of mind and devoutly he resorted to the Sātvata form of procedure, and regularly performed all great sacrificial acts, both with desired objects in view, and as demanded by the occasion.

23. In the mansion of that noble soul, prominent Brāhmaṇas, experts in the Pāñcarātra doctrine, generally used to enjoy food offered to the Lord.

24. While the destroyer of enemies ruled in the righteous way, no untruth was uttered (by him), nor did (his) mind get corrupt, not did he commit the slightest sin physically.

25. For the sake of enhancing his devotion unto the Lord the king daily heard the great Tantra called Pāñcarātra from the mouth of devotees of the Lord.

26. Establishing pure religion and gratifying his subjects, the king protected the earth like Indra taking care of heaven.

27. In his kingdom there was no person of the seven varieties of flesh-eaters (Rākṣasas) nor were there any wearing the garb of atheists.

28. In his kingdom adulterous women and men seducing the wives of others, or perpetrators of promiscuous, irreligious acts (such as intercaste marriages) were not even heard of.

29. While he ruled his kingdom, nobody even smelt the fragrance of eleven kinds of madya (inebriating drinks) [4] , nor three kinds of Surā (spirituous liquors) [5] (a kind of beer—MW).

30. Though he was endowed with these qualities, on a certain occasion he fell down from heaven and entered the bowels of the earth for speaking an untruth out of partiality for the heaven-dwellers (gods).

31. Even while he was within the bowels of the earth, the king, a lover of piety, remained devoted to Nārāyaṇa and was steady in performing the Japa (muttering the name) of the Lord.

32. Through His grace, he was lifted up again (elevated), from the place. After having attained heaven, he enjoyed pleasures as desired by his mind.

33. Through the curse of his manes, he became the king of Cedi (Bundelkhand and a part of Madhya Pradesh in India) on the earth. He performed devotion unto Hari delightfully and alertly in the Pāñcarātra way.

34-35. He then attained heaven. With his divine body the king increased his propitiation of the Lord and great sages and staying there for some time, he attained to the abode of the Lord which is free from all fears.

[1]: [1] : This Vasu was Āyu's descendant and not son. His father's name was Kṛti. (PE, pp 808-809).

[2]: [2] : According to Mbh, Adi 63.2, Indra gave him the kingdom of Cedi and not Vāsudeva.

[3]: [3] : VV 11-18 describe how Vasu was an Ekāntin devotee of Vāsudeva. These verses explain in a way how to perform such exclusive type of devotion.

[4]: [4] : The following verse gives a list of wines of 11 kinds. Wine was then prepared from grapes, date-palm, palm-trees, coconuts, sugar-canes etc. and each product was regarded as a separate kind of wine.

[5]: [5] : The three kinds of Surā are those prepared from honey, gur (raw sugar) and flour (mādhvī gauḍī ca paiṣṭī ca trividhā surā)

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 6

Fall of Uparicara Vasu

Chapter 195 of 221 · 43 detected Sanskrit verse markers

Sanskrit

।। सावर्णिरुवाच ।।
स हि भक्तो भगवत आसीद्राजा महान्वसुः ।।
किं मिथ्याऽभ्यवदद्येन दिवो भूविवरं गतः ।। १ ।।
केनोद्धृतः पुनर्भूमेः शप्तोऽसौ पितृभिः कुतः ।।
कथं मुक्तस्ततो भूप इत्येतत्स्कन्द मे वद् ।। २ ।।
स्कन्द उवाच ।।
शृणु ब्रह्मन्कथामेतां वसोर्वास वरोचिषः ।।
यस्याः श्रवणतः सद्यः सर्वपापक्षयो भवेत् ।। ३ ।।
स्वायम्भुवान्तरे पूर्वमिन्द्रो विश्वजिदाह्वयः ।।
आरारम्भे महायज्ञमश्वमेधाभिधं मुने ।। ४ ।।
निबद्धाः पशवोऽजाद्याः क्रोशन्तस्तत्र भूरिशः ।।
सर्वे देवगणाश्चापि रसलुब्धास्तदासत ।। ५ ।।
क्षेमाय सर्वलोकानां विचरन्तो यदृच्छया ।।
महर्षय उपाजग्मुस्तत्र भास्करवर्च्चसः ।। ६।।
संमानिता सुरगणैः पाद्यार्घ्यस्वागतादिभिः ।।

ते बृहन्मुनयोऽपश्यन्मेध्यांस्तान्क्रोशतः पशून् ।। ७ ।।
सात्त्विकानामपि च तं देवानां यज्ञविस्तरम् ।।
हिंसामयं समालोक्य तेऽत्याश्चर्यं हि लेभिरे ।। ८ ।।
धर्मव्यतिक्रमं दृष्ट्वा कृपया ते द्विजोत्तमाः ।।
महेन्द्रप्रमुखानूचुर्देवान्धर्मधियस्ततः ।। ९ ।।
महर्षय ऊचुः ।।
देवैश्च ऋषिभिः साकं महेन्द्राऽस्मद्वचः शृणु ।।
यथास्थितं धर्मतत्त्वं वदामो हि सनातनम् ।। 2.9.6.१० ।।
यूयं जगत्सर्गकाले ब्रह्मणा परमेष्ठिना ।।
सत्त्वेन निर्मिताः स्थो वै चतुष्पाद्धर्मधारकाः ।। ११ ।।
रजसा तमसा चासौ मनूंश्चैव नराधिपान् ।।
असुराणां चाधिपतीनसृजद्धर्मधारिणः ।। १२ ।।
सर्वेषामथ युष्माकं यज्ञादिविधिबोधकम् ।।
ससर्ज श्रेयसे वेदं सर्वाभीष्टफलप्रदम् ।। १३ ।।
अहिंसैव परो धर्मस्तत्र वेदेऽस्ति कीर्तितः ।।

साक्षात्पशुवधो यज्ञे नहि वेदस्य संमतः ।। १४ ।।
चतुष्पादस्य धर्मस्य स्थापने ह्येव सर्वथा ।।
तात्पर्यमस्ति वेदस्य न तु नाशेऽस्य हिंसया ।। १५ ।।
रजस्तमोदोषवशात्तथाप्यसुरपा नृपाः ।।
मेध्येनाजेन यष्टव्यमित्यादौ मतिजाड्यतः ।।
छागादिमर्थं बुबुधुर्व्रीह्यादिं तु न ते विदुः ।। १६ ।।
सात्त्विकानां तु युष्माकं वेदस्यार्थो यथा स्थितः ।।
ग्रहीतव्योन्यथा नैव तादृशी च क्रियोचिता ।। १७ ।।
यादृशो हि गुणो यस्य स्वभावस्तस्य तादृशः ।।
स्वस्वभावानुसारेण प्रवृत्तिः स्याच्च कर्मणि ।। १८ ।।
सात्त्विकानां हि वो देवः साक्षाद्विष्णू रमापतिः ।।
अहिंसयज्ञेऽस्ति ततोऽधिकारस्तस्य तुष्टये ।। १९ ।।
प्रत्यक्षपशुमालभ्य यज्ञस्याचरणं तु यत् ।।
धर्मः स विपरीतो वै युष्माकं सुरसत्तमाः ।। 2.9.6.२० ।।
रजस्तमोगुणवशादासुरीं संपदं श्रिताः ।।

युष्माकं याजका ह्येते सन्त्यवेदविदो यथा ।। २१।।
तत्सङ्गादेव युष्माकं साम्प्रतं व्यत्ययो मतेः ।।
जातस्तेनेदृशं कर्म प्रारब्धमिति निश्चितम् ।। २२ ।।
राजसानां तामसानामासुराणां तथा नृणाम् ।।
यथागुणं भैरवाद्या उपास्याः सन्ति देवताः ।। २३ ।।
स्वगुणानुगुणात्मीयदेवतातुष्टये भुवि ।।
हिंस्रयज्ञविधानं यत्तेषामेवोचितं हि तत् ।। २४ ।।
तत्रापि विष्णुभक्ता ये दैत्यरक्षोनरादयः ।।
तेषामप्युचितो नास्ति हिंस्रयज्ञः कुतस्तु वः ।। २५ ।।
यज्ञशेषो हि सर्वेषां यज्ञकर्मानुतिष्ठताम् ।।
अनुज्ञातो भक्षणार्थं निगमेनैव वर्तते ।। २६ ।।
सात्त्विकानां देवतानां सुरामांसाशनं क्वचित् ।।
अस्माभिस्त्वीक्षितं नैव न श्रुतं च सतां मुखात् ।। २७ ।।
तस्माद्व्रीहिभिरेवासौ यज्ञः क्षीरेण सर्पिषा ।।
मेध्यैरन्नरसैश्चाऽन्यैः कार्यो न पशुहिंसया ।। २८ ।।

तत्रापि बीजैर्यष्टव्यमजसंज्ञामुपागतैः ।।
त्रिवर्षकालमुषितैर्न्न येषां पुनरुद्भमः ।। २९ ।।
अद्रोहश्चायलोभश्च दमो भूतदया तपः ।।
ब्रह्मचर्यं तथा सत्यमदम्भश्च क्षमा धृतिः ।। 2.9.6.३० ।।
सनातनस्य धर्मस्य रूपमेतदुदीरितम् ।।
तदतिक्रम्य यो वर्तेद्धर्मघ्नः स पतत्यधः ।। ३१ ।।
।। स्कन्द उवाच ।।
इत्थं वेदरहस्यज्ञैर्महामुनिभिरादरात् ।।
बोधिता अपि सन्नीत्या स्वप्रतिज्ञाविघाततः ।।

तद्वाक्यं जगृहुर्नैव तत्प्रामाण्यविदोपि ते ।। ३२ ।।
महद्व्यतिक्रमात्तर्हि मानक्रोधमदादयः ।।
विविशुस्तेष्वधर्मस्य वंश्याश्छिद्रगवेषिणः ।। ३३ ।।
अजश्छागो न बीजानीत्यादि वादिषु तेष्वथ ।।
विमनस्स्वृषिवर्येषु पुनस्तान्बोधयत्सु च ।। ३४ ।।
राजोपरिचरः श्रीमांस्तत्रैवागाद्यदृच्छया ।।

तेजसा द्योतयन्नाशा इन्द्रस्य परमः सखा ।। ३५ ।।
तं दृष्ट्वा सहसायान्तं वसुं ते त्वन्तरिक्षगम् ।।
ऊचुर्द्विजातयो देवानेष च्छेत्स्यति संशयम् ।। ३६ ।।
एष भूमिपतिः पूर्वं महायज्ञान्सहस्रशः ।।
चक्रे सात्वततन्त्रोक्तविधिनारण्यकेन च ।। ३७ ।।
येषु साक्षात्पशुवधः कस्मिंश्चिदपि नाऽभवत् ।।
न दक्षिणानुकल्पश्च नाप्रत्यक्षसुरार्च्चनम् ।। ३८ ।।
अहिंसाधर्मरक्षाभ्यां ख्यातोसौ सर्वतो नृपः ।।
अग्रणीर्विष्णुभक्तानामेकपत्नीमहाव्रतः ।। ३९ ।।
ईदृशो धार्मिकवरः सत्यसन्धश्च वेदवित् ।।
कथंचिन्नान्यथा ब्रूयाद्वाक्यमेष महान्वसुः ।। 2.9.6.४० ।।
एवं ते संविदं कृत्वा विबुधा ऋषयस्तथा ।।
अपृच्छन्सहसाऽभ्येत्य वसुं राजानमुत्सुकाः ।। ४१ ।।
देवमहर्षय ऊचुः ।।
भो राजन्केन यष्टव्यं पशुना होस्विदौषधैः ।।

एतं नः संशयं छिन्धि प्रमाणं नो भवान्मतः ।। ४२ ।।
स्कन्द उवाच ।।
स तान्कृताञ्जलिर्भूत्वा परिपप्रच्छ वै वसुः ।।
कस्य वः को मतः पक्षो ब्रूत सत्यं समाहिताः ।। ४३ ।।
महर्षय ऊचुः ।।
धान्यैर्यष्टव्यमित्येव पक्षोऽस्माकं नराधिप ।।
देवानां तु पशुः पक्षो मतं राजन्वदात्मनः ।। ४४ ।।
स्कन्द उवाच ।।
देवानां तु मतं ज्ञात्वा वसुस्तत्पक्षसंश्रयात् ।।
छागादिपशुनैवेज्यमित्युवाच वचस्तदा ।। ४५ ।।
एवं हि मानिनां पक्षमसन्तं स उपाश्रितः ।।
धर्मज्ञोप्यवदन्मिथ्या वेदं हिंसापरं नृपः ।।४६।।
तस्मिन्नैव क्षणे राजा वाग्दोषादन्तरिक्षतः ।।
अधः पपात सहसा भूमिं च प्रविवेश सः।।
महतीं विपदं प्राप भूमिमध्यगतो नृपः।।

स्मृतिस्त्वेनं न प्रजहौ तदा नारायणाश्रयात्।।४८।।
मोचयित्वा पशून्त्सर्वांस्ततस्ते त्रिदिवौकसः ।।

हिंसाभीता दिवं जग्मुः स्वाश्रमांश्च महर्षयः।।४९।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णव खण्डे श्रीवासुदेवमाहात्म्ये वेदस्यहिंसापरत्वोक्त्या उपरिचरवसोरधःपातवर्णनं नाम षष्ठोऽध्यायः ।।६।।

Roman transliteration

|| sāvarṇiruvāca ||
sa hi bhakto bhagavata āsīdrājā mahānvasuḥ ||
kiṃ mithyā'bhyavadadyena divo bhūvivaraṃ gataḥ || 1 ||
kenoddhṛtaḥ punarbhūmeḥ śapto'sau pitṛbhiḥ kutaḥ ||
kathaṃ muktastato bhūpa ityetatskanda me vad || 2 ||
skanda uvāca ||
śṛṇu brahmankathāmetāṃ vasorvāsa varociṣaḥ ||
yasyāḥ śravaṇataḥ sadyaḥ sarvapāpakṣayo bhavet || 3 ||
svāyambhuvāntare pūrvamindro viśvajidāhvayaḥ ||
āraṃbhe mahāyajñamaśvamedhābhidhaṃ mune || 4 ||
nibaddhāḥ paśavo'jādyāḥ krośantastatra bhūriśaḥ ||
sarve devagaṇāścāpi rasalubdhāstadāsata || 5 ||
kṣemāya sarvalokānāṃ vicaranto yadṛcchayā ||
maharṣaya upājagmustatra bhāskaravarccasaḥ || 6||
saṃmānitā suragaṇaiḥ pādyārghyasvāgatādibhiḥ ||

te bṛhanmunayo'paśyanmedhyāṃstānkrośataḥ paśūn || 7 ||
sāttvikānāmapi ca taṃ devānāṃ yajñavistaram ||
hiṃsāmayaṃ samālokya te'tyāścaryaṃ hi lebhire || 8 ||
dharmavyatikramaṃ dṛṣṭvā kṛpayā te dvijottamāḥ ||
mahendrapramukhānūcurdevāndharmadhiyastataḥ || 9 ||
maharṣaya ūcuḥ ||
devaiśca ṛṣibhiḥ sākaṃ mahendrā'smadvacaḥ śṛṇu ||
yathāsthitaṃ dharmatattvaṃ vadāmo hi sanātanam || 2.9.6.10 ||
yūyaṃ jagatsargakāle brahmaṇā parameṣṭhinā ||
sattvena nirmitāḥ stho vai catuṣpāddharmadhārakāḥ || 11 ||
rajasā tamasā cāsau manūṃścaiva narādhipān ||
asurāṇāṃ cādhipatīnasṛjaddharmadhāriṇaḥ || 12 ||
sarveṣāmatha yuṣmākaṃ yajñādividhibodhakam ||
sasarja śreyase vedaṃ sarvābhīṣṭaphalapradam || 13 ||
ahiṃsaiva paro dharmastatra vede'sti kīrttitaḥ ||

sākṣātpaśuvadho yajñe nahi vedasya saṃmataḥ || 14 ||
catuṣpādasya dharmasya sthāpane hyeva sarvathā ||
tātparyamasti vedasya na tu nāśe'sya hiṃsayā || 15 ||
rajastamodoṣavaśāttathāpyasurapā nṛpāḥ ||
medhyenājena yaṣṭavyamityādau matijāḍyataḥ ||
chāgādimarthaṃ bubudhurvrīhyādiṃ tu na te viduḥ || 16 ||
sāttvikānāṃ tu yuṣmākaṃ vedasyārtho yathā sthitaḥ ||
grahītavyonyathā naiva tādṛśī ca kriyocitā || 17 ||
yādṛśo hi guṇo yasya svabhāvastasya tādṛśaḥ ||
svasvabhāvānusāreṇa pravṛttiḥ syācca karmaṇi || 18 ||
sāttvikānāṃ hi vo devaḥ sākṣādviṣṇū ramāpatiḥ ||
ahiṃsayajñe'sti tato'dhikārastasya tuṣṭaye || 19 ||
pratyakṣapaśumālabhya yajñasyācaraṇaṃ tu yat ||

dharmaḥ sa viparīto vai yuṣmākaṃ surasattamāḥ || 2.9.6.20 ||
rajastamoguṇavaśādāsurīṃ saṃpadaṃ śritāḥ ||

yuṣmākaṃ yājakā hyete santyavedavido yathā || 21||
tatsaṅgādeva yuṣmākaṃ sāmprataṃ vyatyayo mateḥ ||
jātastenedṛśaṃ karma prārabdhamiti niścitam || 22 ||
rājasānāṃ tāmasānāmāsurāṇāṃ tathā nṛṇām ||
yathāguṇaṃ bhairavādyā upāsyāḥ santi devatāḥ || 23 ||
svaguṇānuguṇātmīyadevatātuṣṭaye bhuvi ||
hiṃsrayajñavidhānaṃ yatteṣāmevocitaṃ hi tat || 24 ||
tatrāpi viṣṇubhaktā ye daityarakṣonarādayaḥ ||
teṣāmapyucito nāsti hiṃsrayajñaḥ kutastu vaḥ || 25 ||
yajñaśeṣo hi sarveṣāṃ yajñakarmānutiṣṭhatām ||
anujñāto bhakṣaṇārthaṃ nigamenaiva vartate || 26 ||
sāttvikānāṃ devatānāṃ surāmāṃsāśanaṃ kvacit ||
asmābhistvīkṣitaṃ naiva na śrutaṃ ca satāṃ mukhāt || 27 ||
tasmādvrīhibhirevāsau yajñaḥ kṣīreṇa sarpiṣā ||
medhyairannarasaiścā'nyaiḥ kāryo na paśuhiṃsayā || 28 ||

tatrāpi bījairyaṣṭavyamajasaṃjñāmupāgataiḥ ||
trivarṣakālamuṣitairnna yeṣāṃ punarudgamaḥ || 29 ||
adrohaścāyalobhaśca damo bhūtadayā tapaḥ ||
brahmacaryaṃ tathā satyamadambhaśca kṣamā dhṛtiḥ || 2.9.6.30 ||
sanātanasya dharmasya rūpametadudīritam ||
tadatikramya yo varteddharmaghnaḥ sa patatyadhaḥ || 31 ||
|| skanda uvāca ||
itthaṃ vedarahasyajñairmahāmunibhirādarāt ||
bodhitā api sannītyā svapratijñāvighātataḥ ||
tadvākyaṃ jagṛhurnaiva tatprāmāṇyavidopi te || 32 ||
mahadvyatikramāttarhi mānakrodhamadādayaḥ ||
viviśusteṣvadharmasya vaṃśyāśchidragaveṣiṇaḥ || 33 ||
ajaśchāgo na bījānītyādi vādiṣu teṣvatha ||
vimanassvṛṣivaryeṣu punastānbodhayatsu ca || 34 ||
rājoparicaraḥ śrīmāṃstatraivāgādyadṛcchayā ||

tejasā dyotayannāśā indrasya paramaḥ sakhā || 35 ||
taṃ dṛṣṭvā sahasāyāntaṃ vasuṃ te tvantarikṣagam ||
ūcurdvijātayo devāneṣa cchetsyati saṃśayam || 36 ||
eṣa bhūmipatiḥ pūrvaṃ mahāyajñānsahasraśaḥ ||
cakre sātvatatantroktavidhināraṇyakena ca || 37 ||
yeṣu sākṣātpaśuvadhaḥ kasmiṃścidapi nā'bhavat ||
na dakṣiṇānukalpaśca nāpratyakṣasurārccanam || 38 ||
ahiṃsādharmarakṣābhyāṃ khyātosau sarvato nṛpaḥ ||
agraṇīrviṣṇubhaktānāmekapatnīmahāvrataḥ || 39 ||
īdṛśo dhārmikavaraḥ satyasandhaśca vedavit ||
kathaṃcinnānyathā brūyādvākyameṣa mahānvasuḥ || 2.9.6.40 ||
evaṃ te saṃvidaṃ kṛtvā vibudhā ṛṣayastathā ||
aprcchansahasā'bhyetya vasuṃ rājānamutsukāḥ || 41 ||
devamaharṣaya ūcuḥ ||
bho rājankena yaṣṭavyaṃ paśunā hosvidauṣadhaiḥ ||

etaṃ naḥ saṃśayaṃ chindhi pramāṇaṃ no bhavānmataḥ || 42 ||
skanda uvāca ||

sa tāṅkṛtāñjalirbhūtvā paripapraccha vai vasuḥ ||
kasya vaḥ ko mataḥ pakṣo brūta satyaṃ samāhitāḥ || 43 ||
maharṣaya ūcuḥ ||
dhānyairyaṣṭavyamityeva pakṣo'smākaṃ narādhipa ||
devānāṃ tu paśuḥ pakṣo mataṃ rājanvadātmanaḥ || 44 ||
skanda uvāca ||
devānāṃ tu mataṃ jñātvā vasustatpakṣasaṃśrayāt ||
chāgādipaśunaivejyamityuvāca vacastadā || 45 ||
evaṃ hi mānināṃ pakṣamasantaṃ sa upāśritaḥ ||
dharmajñopyavadanmithyā vedaṃ hiṃsāparaṃ nṛpaḥ ||46||
tasminnaiva kṣaṇe rājā vāgdoṣādantarikṣataḥ ||
adhaḥ papāta sahasā bhūmiṃ ca praviveśa saḥ||
mahatīṃ vipadaṃ prāpa bhūmimadhyagato nṛpaḥ||

smṛtistvenaṃ na prajahau tadā nārāyaṇāśrayāt||48||
mocayitvā paśūntsarvāṃstataste tridivaukasaḥ ||
hiṃsābhītā divaṃ jagmuḥ svāśramāṃśca maharṣayaḥ||49||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇava khaṇḍe śrīvāsudevamāhātmye vedasyahiṃsāparatvoktyā uparicaravasoradhaḥpātavarṇanaṃ nāma ṣaṣṭho'dhyāyaḥ ||6||

English translation

Sāvarṇi said :

1. That King Vasu was a great devotee of the Lord. What lie (deceitful statement) did he utter, whereby he went down from heaven to the bowels of the earth?

2. Who lifted him up again on the earth? Why was he cursed by his faṃers. How was the king redeemed then? O Skanda , please narrate it to me.

Skanda replied :

3. O Brāhmaṇa , listen to the story of Vasu who had the brilliance of God Indra . By hearing it, there will be instantaneous destruction of all sins.

4. Formerly, in the Svāyaṃbhuva Manvantara , Indra, by name Viśvajit , began a great sacrifice called Aśvamedha , O sage.

5. Beasts like goats and others were tied there and they were bleating frequently. All the multitudes of Devas were desirous of the taste (of their flesh).

6. By a lucky chance great sages having the refulgence of the sun, came there in the course of their touring of the world for the welfare of the people.

7. They were respectfully received with Pādya , Arghya and other items of (formal) welcome. Those sages saw the multitude of bleating sacrificial beasts.

8. Seeing the violence involved in the paraphernalia of the sacrifice to gods who were of Sāttvika nature, they were extremely wonder-struck.

9. Observing the travesty of Dharma , those paraphernalia, the Brāhmaṇas of virtuous mind, out of compassion, asked the Devas, among whom Mahendra was prominent:

The great sages said :

10. O Mahendra, listen to our speech along with Devas and sages. We declare the essence of the eternal Dhrama as it stands.

11. At the time of the creation of the world, you were created by the great god Brahmā out of Sattva , and you are the upholders of Dharma standing on all the four feet.

12. By means of Rajas and Tamas , he created Manus , kings, rulers of Asuras , the supporters of Dharma.

13. For the guidance of you all regarding the procedure of performance of sacrifice etc., he created the Veda , the conferer of all the desired fruits for the welfare of all.

14. There, in the Veda, Ahiṃsā (non-violence) alone has been glorified as the supreme Dharma. The direct killing of a beast is not definitely approved by the Veda.

15. The Veda has the aim of establishing the Dharma of four feet, and not of the destruction of Dharma by committing violence.

16. Kings, rulers of Asuras, however, due to the fault of Rajas and Tamas, and dullness of intellect, take ‘a he-goat’ etc. as the meaning of “ Aja ” in the injunction “sacrifice should be performed with a sacrificial Aja .” They did not know Vrīhi (rice) etc. (which is its meaning).

17. In your case, who are created out of Sattvaguṇa , the true meaning of the Vedas should be accepted. Otherwise, that kind of performance (involving violence) is not at all proper.

18. The nature of a person conforms to his Guṇa . One’s attitude in the performance of a ritual conforms to one’s own nature.

19. To you who are Sāttvikas the god is directly Viṣṇu , the consort of Ramā . For his gratification one is authorised to perform a Yajña which does not involve any violence.

20. The performance of a sacrifice by actually killing a beast, is contrary to Dharma in your case, O excellent Suras .

21. These performers of sacrifice on your behalf have resorted to Asura type of performance due to their being subjected to Rajas and Tamas Guṇas . They are ignorant of Vedas.

22. It is due to your association with them that such perversity has token place just now. Certainly, it is due to this, that ṃis performance has been commenced by you.

23. For Asuras and human beings, characterised by Rajas and Tamas Guṇas, there are deities like Bhairava and oṃers, worthy of being propitiated according to the Guṇas (of the devotees).

24. In this world, for the gratification of one’s deity of suitable guṇa, conforming to one’s own (i.e. devotee’s) guṇa, the performance of sacrifice involving violence is enjoined for them.

25. Even out of them, for the Daityas , Rākṣasas and human beings who are devotees of Viṣṇu, Yajña involving violence is not proper. How can it be so, in your case?

26. It is only in accordance with (the injunction of) the Veda that the remnants of the sacrifice are permitted to be eaten by all who have performed the sacrifice.

27. Consumption of liquor and eating of flesh by Sāttvika deities is neither seen by us nor heard from the mouths of saintly people anywhere.

28. Hence this sacrifice should be performed with rice, milk, ghee and other foodstuffs fit for being used in sacrifices, and not with the killing of beasts.

29. Even out of them (the grain of rice etc.), (sacrifices should be performed) with seeds which have attained the state of A-ja by their being ṃree years old and from which there occur no germination again. [1]

30-31. It has been proclaimed that non-injury, non-covetousness, self-control, mercifulness to beings, penance, celibacy, truth, non-hypocrisy, forbearance and courage, constitute the form (and content) of the eternal Dharma. [2] He who transgress it, is the destroyer of Dharma and falls.

32. Though they were thus respectfully advised in good moral conduct by the great sages, the knowers of the secrets of the Veda, they (Devas), though acknowledging their authority, did not accept their advice due to its being against their avowed declaration.

33. Self-conceit, wrath, arrogance and other 'descendants' of Adharma , keen to find out (moral) deficiences, entered into them, due to their disregard for the great (sages).

34-35. Now, while they (Devas) were arguing that the term ' Aja ' means 'a goat' and not 'seeds', and while the disconsolate great sages were again admonishing them, the glorious King Upāricara (Vasu) came there by chance. That intimate friend of Indra was illuminating the quarters by his brilliance.

36. Having seen Vasu passing through the atmosphere coming there all of a sudden, the Brāhmaṇas told the Devas: "He will remove your doubts".

37-40. "This lord of the earth formerly performed ṃousands of great sacrifices according to the procedure laid down in the Sātvata Tantra and in Āraṇyakas , in any of which (sacrifice) killing of (sacrificial) beasts never took place. There was no adoption of a substitute for sacrificial fees. Nor was there even indirect homage paid to spirituous liquor. The king is known everywhere for his protection of Ahiṃsā (non-violence) and Dharma. He is the leader (i.e. most prominent one) among the devotees of Viṣṇu. He is an observer of the vow of having one wife only. How will this great Vasu, who is such a great religious person, speaker of the truth and expert in the knowledge of the Vedas, speak a word other than the truth?"

41. Having reached such an agreement in opinion (about Vasu), Devas and sages who were eager, immediately approached King Vasu and asked him:

Devas and great sages asked :

42. O king, with what should a sacrifice be performed—with a (sacrificial) beast or with plants, herbs (their products such as grains)? Since Your Honour have been regarded as an authority, please completely remove this doubt of ours.

Skanda said :

43. Vasu folded his palms in reverence and enquired: “Tell me with due deliberation, the truth as to what view is approved by whom.”

The great sages said :

44. O ruler of peoples, our view is that a sacrifice is to be performed with grains. But the opinion of Devas is (that it should be performed) with a beast. O king, please tell us your view (in the matter).

Skanda said :

45. Having known the opinion of Devas, Vasu due to his support of their views then told that sacrifices are to be performed with beasts like goats.

46. He ṃus supported the view of those who believed in the wrong and evil. Though he was the knower of Dharma, the king spoke the untruth, which was violatory to the Veda.

47. At that very moment the king fell down from the sky due to his faulty (untrue) speech, and immediately entered the earth.

48. The king lying in the bowels of the earth experienced great distress. But due to his refuge in Nārāyaṇa , his memory did not fail (abandon) him.

49. The Devas, residents of Svarga , then set at liberty all the beasts, and being afraid of (perpetrating) violence to living beings, went to heaven and the great sages to their (respective) hermitages.

Notes regarding animal sacrifice:

The story of the fall of Uparicara Vasu for deciding in favour of hiṃsā (killing animals) in a sacrifice is repeated in Vāyu 1.57.89-114; MtP 152; Mbh, Śānti 337.13-16. It shows the spread of the influence of Ahiṃsā. The original procedure of this Yajña prescribes animal-slaughter (vide HD II.ii. pp 1229-1236 for the procedure of Aśvamedha).

The Purāṇa -writer’s tirade against this in vv 14-20 and affirmation that hiṃsā in sacrifice is against Dharma, shows the social change of attitudes to Hiṃsā in the name of religion. Though the present Purāṇa advocates Pāñcarātra doctrine, it differs from the strange belief of Pāñcarātra which advocates animal slaughter in sacrifice on the ground that as the animal attains better world, it is not Hiṃsā but protection (rakṣaṇa).

A great Vaiṣṇava advocate of Pāñcarātra like Rāmānuja states in this connection:

No comment is necessary!

[1]: [1] : Cf Vayu 1.57.100-101.

[2]: [2] : Cf Vāyu 1.57.116.

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 7

Uparicara Vasu Attains Liberation

Chapter 196 of 221 · 40 detected Sanskrit verse markers

Sanskrit

।। स्कन्द उवाच ।।
भूमध्यगः स राजाऽथ स्वकृतं कर्म गर्हयन् ।।
अनुतप्यमानश्च भृशं मानयंस्ताबृहन्मुनीन् ।।
जजाप भगवन्मन्त्रं त्र्यक्षरं मनसा सदा ।। १ ।।
तत्रापि परया भक्त्या पञ्चकालं स्वचेतसा ।।
अयजद्धरिं सुरपतिं भूमेर्विवर आदरात् ।। २ ।।
ततोऽस्य तुष्टो भगवान्वासुदेवो जगत्पतिः ।। आपद्यपि यथाकालं यथाशास्त्रं स्वमर्चतः ।। ३ ।।
वरदो भगवान्विष्णुः समीपस्थं द्विजोत्तमम् ।। गरुत्मन्तं महावेगमाबभाषे स्वयं ततः ।। ४ ।।
श्रीभगवानुवाच ।।
द्विजोत्तम महाभाग गम्यतां वचनान्मम ।।
सम्प्राड्राजा वसुर्नाम धर्मात्मा मां समाश्रितः ।। ५ ।।
ब्रह्मातिक्रमदोषेण प्रविष्टो वसुधातलम् ।।
तन्माननां कृता तेन तद्वच्छाद्य तदन्तिकम् ।। ६ ।।
भूमेर्विवरसंगुप्तं गरुडैनं ममाज्ञया ।।
अधश्चरं नृपश्रेष्ठं खेचरं कुरु मा चिरम् ।। ७ ।।

स्कन्द उवाच ।।
गरुत्मानथ विक्षिप्य पक्षौ मारुतवेगवान् ।।
विवेश विवरं भूम्या यत्रास्ते वाग्यतो वसुः ।। ८ ।।
तत एनं समुत्क्षिप्य स्वचञ्च्वा विनता सुतः ।।
उत्पपात नभस्तूर्णं तत्र चैनममुञ्चत ।। ९ ।।
तस्मिन्मुहुर्ते संजज्ञे राजोपरिचरः पुनः ।।
सशरीरो गतः स्वर्गं परमं सुखमाप्तवान् ।। 2.9.7.१० ।।
एवं तेनापि ब्रह्मर्षे वाग्दोषात्सदवज्ञया ।।
प्राप्ता गतिरयज्वार्हा धर्मज्ञेन महात्मना ।। ११ ।।
केवलं पुरुषस्तेन सेवितो हरिरीश्वरः ।।
ततः शीघ्रं जहौ पापं स्वर्गलोकमवाप च ।। १२ ।।
भुञ्जानो विविधं सौख्यं मनोभीष्टं च तत्र सः ।।
उवासान्यो यथा शक्रो गीयमानयशाः सुरैः ।। १३ ।।
तमेकदा विमानेन चरन्तं सूर्यसन्निभम् ।।
अद्रिकाप्सरसा युक्तमच्छोदा समवैक्षत ।। १४ ।।

सा हि सोमपदस्थानां पितृणां मानसी सुता ।।
अग्निष्वात्ताभिधानानाममूर्तानां महात्मनाम् ।। १५ ।।
अमूर्तत्वात्पितॄन्स्वान्सा न जानन्ती शुचिस्मिता ।।
तं वसुं पितरं मेने स च तामात्मजामिव ।। १६ ।।
तौ ततः पितरः शेपुर्भावं दृष्ट्वेदृशं तयोः ।।
कन्ये त्वमस्य नृपतेर्भुवि कन्या भविष्यसि ।। १७ ।।
वसो त्वं मानुषो भूत्वा सुतामेनां स्वयोषिति ।।
अस्यामेवाप्सरायां त्वं जनयिष्यसि निश्चितम् ।। १८ ।।
इत्थं तौ पितृभिः शप्तौ शापमोक्षाय तास्ततः ।।
प्रार्थयामासतुर्न्नत्वा तदोचुस्ते कृपालवः ।। १९ ।।
अवश्यमित्थं भावित्वाद्युवाभ्यामुपलम्भितः ।।
शापोऽयं तत्र युवयोः श्रेय एव भविष्यति ।। 2.9.7.२० ।।
अष्टाविंशे द्वापरे तु वसो त्वं भुवि भूपतेः ।।
कृतयज्ञस्य तनयो भवितासि महात्मनः ।। २१ ।।
तत्रापि च यथेदानीं तथा त्वं सकलैर्गुणैः ।।

जुष्टश्च खचरो भाव्यो महाभागवताग्रणीः ।। २२ ।।
पञ्चरात्रोक्तविधिना विष्णुमभ्यर्च्य भक्तितः ।।
तच्छेषेण सुरांश्चास्मानर्चयिष्यसि सप्रजः ।। २३ ।।
ततस्त्वं दिव्यदेहेन स्वर्गलोकमवाप्स्यसि ।।
दिव्यान्भोगांस्तत्र भुक्त्वा प्राप्स्यसे वैष्णवं पदम् ।। ।। २४ ।।
अच्छोदे त्वमपि क्षोण्यां नाम्ना कालीति विश्रुता ।।
स्वांशेन मत्स्यदेहायामद्रिकायां जनिष्यसे ।। २५ ।।
पराशरात्तत्र सुतं कन्येव प्राप्स्यसे हरिम् ।।
प्रसादादेव तस्य त्वं भुक्तिं मुक्तिं च लप्स्यसे ।। २६ ।।
स्कन्द उवाच ।।
इत्थं स पितृभिः शप्तोऽनुगृहीतश्च भूपतिः ।।
कृतयज्ञादिह जनिं प्राप्याऽभूद्विश्रुतो गुणैः ।। २७ ।।
यथा पूर्वं कृष्णभक्तो दैवपित्र्यविधानवित् ।।
सख्ये तस्मै महेन्द्रश्च प्रादात्प्रचुरसंपदः ।। २८ ।।
श्वेतद्वीपे वासुदेवात्प्राप्तो यो विजयध्वजः ।।

पुरा स्वेनारिनाशार्थं तस्मा इन्द्रस्तमप्यदात् ।।२९।।
अन्तरिक्षगती राजा भौमान्भोगान्सुदुर्लभान् ।।
भुक्त्वान्ते स्वर्गलोकं च दिव्यदेहेन लब्धवान् ।। 2.9.7.३० ।।
प्राक्पुण्यशेषस्य फलं भुञ्जन्स्वमनसेप्सितान्।।
तत्र भोगान्बहुविधांस्तीव्रं वैराग्यमाप्तवान् ।। ३१ ।।
मेरोः शृङ्गेऽथ विजने शुचिः कृतदृढासनः ।।
दध्यौ स्वहृदयाम्भोजे स्वेष्टदेवं रमापतिम् ।। ३२ ।।
त्यक्त्वा देववपुः सोऽथ योगधारणया मुनिः ।।
ततः सूक्ष्मशरीरेण प्राप भास्करमण्डलम् ।।

यदाहुर्नैष्ठिकानां च मुक्तिद्वारं हि योगिनाम् ।। ३३ ।।
तत्तेजोदग्धसूक्ष्माङ्गः सच्चिद्रूपोऽतिनिर्मलः।।
स बभूव महाभागः संक्षीणाशेषवासनः।।३४।।
ततस्तन्मण्डलगतैरातिवाहिकदैवतैः।।
स निन्ये वैष्णवं धाम श्वेतद्वीपाख्यमद्भुतम् ।। ३५ ।।
स हि द्वीपो भुविस्थोपि भवत्यप्राकृतो मुने ।।

हरिभक्तजनावासः प्राप्य एकान्तभक्तिभिः ।। ३६ ।।
स गोलोकब्रह्मपुरवैकुण्ठानां च सुव्रत ।।
द्वारभूतोस्ति भक्तानां तल्लिप्सूनां महात्मनाम् ।। ३७ ।।
यस्य यद्धाम्न इच्छा स्याद्भजतस्तं तदेव हि ।।
प्रापयन्ति श्वेतमुक्ता मुने प्रागुक्तलक्षणाः ।। ३८ ।।
दिव्यदेहोऽभवत्तत्र धाम्न्यऽसौ श्वेतमुक्तवत् ।।
प्राप्य गोलोकधामाऽथ परमानन्दमाप्तवान् ।। ३९ ।।
इत्थमेकान्तिकेनैव धर्मेणाराधयन्ति ये ।।
नारायणं परं ब्रह्म श्वेतमुक्ता भवंति ते ।। 2.9.7.४० ।।
एतत्ते सर्वमाख्यातं पृष्टवान्यद्भवान्मुने ।।
स्थितिरेकांतभक्तानां श्वेतधाम्नश्च लक्षणम् ।। ४१ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्य उपीरचरवसुमोक्षनिरूपणं नाम सप्तमोऽध्यायः ।। ७ ।।

Roman transliteration

|| skanda uvāca ||
bhūmadhyagaḥ sa rājā'tha svakṛtaṃ karma garhayan ||
anutapyamānaśca bhṛśaṃ mānayaṃstābṛhanmunīn ||
jajāpa bhagavanmantraṃ tryakṣaraṃ manasā sadā || 1 ||
tatrāpi parayā bhaktyā pañcakālaṃ svacetasā ||
ayajaddhariṃ surapatiṃ bhūmervivara ādarāt || 2 ||
tato'sya tuṣṭo bhagavānvāsudevo jagatpatiḥ || āpadyapi yathākālaṃ yathāśāstraṃ svamarcataḥ || 3 ||
varado bhagavānviṣṇuḥ samīpasthaṃ dvijottamam || garutmantaṃ mahāvegamābabhāṣe svayaṃ tataḥ || 4 ||
śrībhagavānuvāca ||
dvijottama mahābhāga gamyatāṃ vacanānmama ||
samrāḍrājā vasurnāma dharmātmā māṃ samāśritaḥ || 5 ||
brahmātikramadoṣeṇa praviṣṭo vasudhātalam ||
tanmānanā kṛtā tena tadgacchādya tadantikam || 6 ||
bhūmervivarasaṃguptaṃ garuḍainaṃ mamājñayā ||
adhaścaraṃ nṛpaśreṣṭhaṃ khecaraṃ kuru mā ciram || 7 ||

skanda uvāca ||
garutmānatha vikṣipya pakṣau mārutavegavān ||
viveśa vivaraṃ bhūmyā yatrāste vāgyato vasuḥ || 8 ||
tata enaṃ samutkṣipya svacañcvā vinatā sutaḥ ||
utpapāta nabhastūrṇaṃ tatra cainamamuñcata || 9 ||
tasminmuhūrtte saṃjajñe rājoparicaraḥ punaḥ ||

śaśarīro gataḥ svargaṃ paramaṃ sukhamāptavān || 2.9.7.10 ||
evaṃ tenāpi brahmarṣe vāgdoṣātsadavajñayā ||
prāptā gatirayajvārhā dharmajñena mahātmanā || 11 ||
kevalaṃ puruṣastena sevito harirīśvaraḥ ||
tataḥ śīghraṃ jahau pāpaṃ svargalokamavāpa ca || 12 ||
bhuñjāno vividhaṃ saukhyaṃ manobhīṣṭaṃ ca tatra saḥ ||
uvāsānyo yathā śakro gīyamānayaśāḥ suraiḥ || 13 ||
tamekadā vimānena carantaṃ sūryasannibham ||
adrikāpsarasā yuktamacchodā samavaikṣata || 14 ||

sā hi somapadasthānāṃ pitṝṇāṃ mānasī sutā ||
agniṣvāttābhidhānānāmamūrttānāṃ mahātmanām || 15 ||
amūrttatvātpitṝnsvānsā na jānantī śucismitā ||
taṃ vasuṃ pitaraṃ mene sa ca tāmātmajāmiva || 16 ||
tau tataḥ pitaraḥ śepurbhāvaṃ dṛṣṭvedṛśaṃ tayoḥ ||
kanye tvamasya nṛpaterbhuvi kanyā bhaviṣyasi || 17 ||
vaso tvaṃ mānuṣo bhūtvā sutāmenāṃ svayoṣiti ||
asyāmevāpsarāyāṃ tvaṃ janayiṣyasi niścitam || 18 ||
itthaṃ tau pitṛbhiḥ śaptau śāpamokṣāya tāstataḥ ||
prārthayāmāsaturnnatvā tadocuste kṛpālavaḥ || 19 ||
avaśyamitthaṃ bhāvitvādyuvābhyāmupalambhitaḥ ||
śāpo'yaṃ tatra yuvayoḥ śreya eva bhaviṣyati || 2.9.7.20 ||
aṣṭāviṃśe dvāpare tu vaso tvaṃ bhuvi bhūpateḥ ||
kṛtayajñasya tanayo bhavitāsi mahātmanaḥ || 21 ||
tatrāpi ca yathedānīṃ tathā tvaṃ sakalairguṇaiḥ ||

juṣṭaśca khacaro bhāvyo mahābhāgavatāgraṇīḥ || 22 ||
pañcarātroktavidhinā viṣṇumabhyarcya bhaktitaḥ ||
taccheṣeṇa surāṃścāsmānarcayiṣyasi saprajaḥ || 23 ||
tatastvaṃ divyadehena svargalokamavāpsyasi ||
divyānbhogāṃstatra bhuktvā prāpsyase vaiṣṇavaṃ padam || || 24 ||
acchode tvamapi kṣoṇyāṃ nāmnā kālīti viśrutā ||
svāṃśena matsyadehāyāmadrikāyāṃ janiṣyase || 25 ||
parāśarāttatra sutaṃ kanyeva prāpsyase harim ||
prasādādeva tasya tvaṃ bhuktiṃ muktiṃ ca lapsyase || 26 ||
skanda uvāca ||
itthaṃ sa pitṛbhiḥ śapto'nugṛhītaśca bhūpatiḥ ||
kṛtayajñādiha janiṃ prāpyā'bhūdviśruto guṇaiḥ || 27 ||
yathā pūrvaṃ kṛṣṇabhakto daivapitryavidhānavit ||
sakhye tasmai mahendraśca prādātpracurasaṃpadaḥ || 28 ||
śvetadvīpe vāsudevātprāpto yo vijayadhvajaḥ ||

purā svenāriṇāśārthaṃ tasmā indrastamapyadāt ||29||
antarikṣagatī rājā bhaumānbhogānsudurlabhān ||
bhuktvānte svargalokaṃ ca divyadehena labdhavān || 2.9.7.30 ||
prākpuṇyaśeṣasya phalaṃ bhuñjansvamanasepsitān||
tatra bhogānbahuvidhāṃstīvraṃ vairāgyamāptavān || 31 ||
meroḥ śṛṅge'tha vijane śuciḥ kṛtadṛḍhāsanaḥ ||
dadhyau svahṛdayāmbhoje sveṣṭadevaṃ ramāpatim || 32 ||
tyaktvā devavapuḥ so'tha yogadhāraṇayā muniḥ ||
tataḥ sūkṣmaśarīreṇa prāpa bhāskaramaṇḍalam ||
yadāhurnaiṣṭhikānāṃ ca muktidvāraṃ hi yoginām || 33 ||
tattejodagdhasūkṣmāṅgaḥ saccidūpo'tinirmalaḥ||

sa babhūva mahābhāgaḥ saṃkṣīṇāśeṣavāsanaḥ||34||
tatastanmaṇḍalagatairātivāhikadaivataiḥ||
sa ninye vaiṣṇavaṃ dhāma śvetadvīpākhyamadbhutam || 35 ||
sa hi dvīpo bhuvisthopi bhavatyaprākṛto mune ||

haribhaktajanāvāsaḥ prāpya ekāntabhaktibhiḥ || 36 ||
sa golokabrahmapuravaikuṇṭhānāṃ ca suvrata ||
dvārabhūtosti bhaktānāṃ tallipsūnāṃ mahātmanām || 37 ||
yasya yaddhāmna icchā syādbhajatastaṃ tadeva hi ||
prāpayanti śvetamuktā mune prāguktalakṣaṇāḥ || 38 ||
divyadeho'bhavattatra dhāmnya'sau śvetamuktavat ||
prāpya golokadhāmā'tha paramānandamāptavān || 39 ||
itthamekāntikenaiva dharmeṇārādhayanti ye ||
nārāyaṇaṃ paraṃ brahma śvetamuktā bhavaṃti te || 2.9.7.40 ||
etatte sarvamākhyātaṃ prṣṭavānyadbhavānmune ||
sthitirekāṃtabhaktānāṃ śvetadhāmnaśca lakṣaṇam || 41 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmya upīracaravasumokṣanirūpaṇaṃ nāma saptamo'dhyāyaḥ || 7 ||

English translation

Skanda said :

1. Then the king who was in the bowels of the earth, censured his own act (of giving a false judgement). He deeply repented and paid respect to those great sages. In his mind he muttered the three-syllabled Mantra of the Lord.

2. There, even in the chasm of the earth, the king respectfully and with great devotion, mentally worshipped Hari , the Lord of Devas , five times a day.

3. Then, Lord Vāsudeva , the protector of the world, was pleased with him (Vasu) who, even in adverse circumstances, worshipped him at the proper time and in accordance with the Śāstric injunctions.

4. Lord Viṣṇu , the conferer of boons, spoke of his own accord to Garuḍa , the best of birds, and of great velocity, who was standing near him.

The Lord said :

5-7. O highly fortunate, excellent bird, go by my order. King Vasu, the paramount sovereign of men, a pious soul who has resorted to me, has entered the nether worlds due to his fault of transgressing the Veda (Vedic injunction regarding sacrifices). Respectful prayer has been made by him. Therefore, approach him today, O Garuḍa. By my order make the king capable of moving through the sky—the king who is concealed in the chasm of the earth and is able only to move beneath (the earth). Don't delay.

Skanda said :

8. Then Garuḍa, of the speed of wind, spread out his wings and entered the chasm of the earth, where Vasu of controlled speech was staying.

9. The son of Vinatā (Garuḍa) lifted him up with his beak and immediately flew up in the sky and left him there.

10. At that very moment, the king regained consciousness and again became one moving in higher regions. Along with his (physical) body he went to Svarga and got the supreme bliss.

11. O Brāhmaṇa -sage, in this way, on account of his disrespect for the truth (or saintly people), by his sinful transgressive speech, a state undeserving to performers of sacrifices was attained by that noble-souled knower of Dharma .

12. Only Lord Hari, the Supreme Man, was served by him (through devotion). Thereby, he got absolved of sins quickly, and obtained (stay in) Svarga.

13. There, he enjoyed different kinds of pleasures as desired by him. He lived there like another Indra , with his praises sung by Suras .

14. On one occasion, Acchodā saw him moving in an aerial car, bright like the sun, accompanied by a divine damsel called Adrikā . [1]

15. She was the mental daughter of the noble-souled, formless manes called Agniśvātta, who dwell in the domain of Soma .

16. The lady of pure smiles did not know her own ancestors due to their formlessness. She thought (king) Vasu as being her father. He too regarded her as his own daughter.

17-18. Seeing their mutual feelings of such (filial) nature, the manes cursed them: “O daughter, you will be the veritable daughter of this king on the earth.

O Vasu, it is definite that you will be (born as) a human being on the earth and give birth to this (daughter of ours) as your daughter from this very divine lady as your wife.

19. Both of them who were thus cursed by the manes (Pitṛs), bowed down to them, and prayed to them for absolving them from the curse. Then those compassionate ones spoke:

20. “It was due to the inevitability of such events that this curse was incurred by you. But that will contribute to welfare of you both.

21. O Vasu, in the twenty-eighth Dvāpara Yuga , you will be the son of noble-souled King Kṛtayajña on the earth.

22. Even there (on the earth), you will be endowed with all your present qualities, capable of moving in the sky, a leader of the great devotees of the Lord.

23. Having devoutly worshipped Viṣṇu as per procedure of the Pāñcarātra , you, along with your progeny, will worship Devas and us (Pitṛs) with the remnants (of Viṣṇu worship).

24. Then you will attain Svarga with a divine body. Having enjoyed heavenly pleasures, you will get to the domain of Viṣṇu.

25. O Acchodā, you too will be born with a part of yours from Adrikā in the form of a (female) fish. You will be well-known on the earth as Kālī .

26. There, in your girlhood (in an unmarried state), you will have Hari as your son from Parāśara . Through his grace alone you will get enjoyment in life and liberation (after death).”

Skanda said :

27. The king who was both imprecated and blessed by the Pitṛs, having been born of Kṛtayajña on the earth, became famous on account of his virtues.

28. As before (in his previous life), that knower of the procedure of worship of Devas and Pitṛs was a devotee of Kṛṣṇa . The great Indra gave his friend (Vasu) abundant wealth.

29. Indra gave him even the Flag of Victory (Vijayadhvaja) which was formerly obtained by him from Vāsudeva in Śveta-dvīpa , for destroying his enemies.

30. The king who could move about in the sky enjoyed very rare earthly pleasures. In the end he attained the celestial world (endowed) with a heavenly body.

31. Asa fruit of the balance of his meritorious acts in his previous birth, he enjoyed various kinds of pleasures as desired by his mind. He (then) developed intense aversion to worldly pleasures.

32. In a solitary place, on a peak of Meru , being pure, and sitting firmly on his seat, he meditated in the lotus of his heart on the consort of Ramā , the god worshipped by him with sacrifices.

33. Abandoning that celestial body, the sage, by his Yogic concentration of the mind, reached the disc of the Sun with his subtle body—the disc which is called the gate to salvation to perfectly firm Yogins .

34. His subtle body was burnt down by solar heat and lustre. He became extremely pure and of (i.e. endowed with) a body consisting of existence and consciousness. That blessed one became one whose ail residual traces of actions were wiped out.

35. Then by deities faster than wind, who are in the disc (of the sun), he was taken to the wonderful abode of Viṣṇu, called Śveta - dvīpa .

36 37. O sage, though the island is on the earth, it is extraordinary. After having reached this residence of the devotees of Hari by exclusive devotion to the Lord, it serves as a gateway to Goloka , Brahmapura , Vaikuṇṭha to those noble-souled devotees desiring to get to them.

38. O sage, those released from Śveta-dvīpa whose characteristics have been described before, resort to that particular domain for which they cherish a desire.

39. He became endowed with a divine body in that domain when released from Śveta-dvīpa. After reaching the world called Goloka, he obtained supreme delight.

40. In ṃis way, those who propitiate Nārāyaṇa , the Supreme Brahman , by the Ekāntika Dharma (undivided devotion solely to Viṣṇu) become the liberated ones from Śveta.

41. Thus I have explained, O sage, whatever was asked by you regarding the state of the devotees exclusively attached to the Lord (Ekāntabhakta) and the description of Śveta-dvīpa.

[1]: [1] : Pre-birth has been a popular motif in ancient Indian stories to explain the events of the present times. The Jātaka Tales (Buddhist and Jaina) are examples of the use of this motif in non-Bhahmanical literature. Brahmanical Purāṇas abound in such tales. The present episode explains the birth of Vyāsa from Parāśara in unmarried state to Satyavatī and her marriage with Śantanu. The curse of Agniśvātta parents to their daughter Acchodā is used as a motif to explain a “future inevitable event” viz. Vyāsa’s birth from Satyavatī in an unmarried state. In Mbh, Ādi 63.58 Adrikā became a fish by Brahma’s curse and not by that of Agniśvāttas, the parents of Acchodā.

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 8

Curse to Devendra

Chapter 197 of 221 · 29 detected Sanskrit verse markers

Sanskrit

सावर्णिरुवाच ।।
महर्षिवारितैर्द्वैवैस्त्यक्ते हिंसामये मखे ।।
पुनः कथं संप्रवृत्ता मखाः सर्वत्र तादृशाः ।। १ ।।
देवेष्वृषिषु भूपेषु प्राचीनाधुनिकेषु च ।।
सनातनः शुद्धधर्मो विपर्यासं कथं गतः ।। २ ।।
अत्र मे संशयो भूयान्संजातोऽद्य षडानन ।।
त्वं सर्वशास्त्रतत्त्वज्ञस्तमपाकर्तुमर्हसि ।। ३ ।।
स्कन्द उवाच ।।
कालो बलीयान्बलिनां भिद्यन्ते तेन बुद्धयः ।।
कामक्रोधरसास्वादलोभमानवतां मुने ।। ४ ।।
अतिक्रमेण महतां यथार्थहितभाषिणाम् ।।
क्रोधमानवशात्पुंसां नश्यन्त्येव च सद्धियः ।। ५ ।।
अकार्यमपि ते कर्तुं तदानीं तु बुधा अपि ।।
प्रवर्तन्तेऽनुतप्यन्ते बम्भ्रम्यन्तेऽथ संसृतौ ।। ६ ।।
कामादिभिर्विहीना ये सात्वताः क्षीणवासनाः ।।

तेषां तु बुद्धिभेदाय क्वापि कालो न शक्नुते ।।७।।
अनाश्रितस्तु सद्धर्मं पुमान्कश्चन कर्हिचित् ।।
संसृतेर्मुच्यते नैव सत्यमेतद्वचो मम ।। ८ ।।
प्रवृत्तिं हिंस्रयज्ञादेरथ ते द्विजसत्तम ।।
कथयामि यथा पूर्वं मयाऽश्रावि पितुर्मुखात् ।।९।।
अत्राप्युदाहरन्तीममितिहासं पुरातनम् ।।
नारायणस्य माहात्म्यं यत्र लक्ष्म्याश्च कीर्तितम् ।। 2.9.8.१० ।।
मुनीनां बृहतां तेषामतिक्रमणदोषतः ।।
इन्द्रस्यासीद्विश्वजितः सद्बुद्धिविलयो मुने ।। ११ ।।
दुर्वासाः शंकरस्यांशस्तपस्वी मुनिरेकदा ।।
चरन्यदृच्छया लोकान्पुष्पभद्रां नदीं ययौ ।। १२ ।।
जलक्रीडार्थमायांतीं स्वर्गात्तत्र सखीवृताम् ।।
विद्याधरस्य सुमतेरङ्गनां स समैक्षत ।। १३ ।।
स्वर्गङ्गाहेमकमलैर्ग्रथितामतिसौरभाम् ।।
दधतीं दक्षिणे पाणौ स्रजं मदकलाभिधाम् ।। १४ ।।

तामवेक्ष्य मुनिस्तस्याः समीपमुपगम्य सः ।।
उन्मत्तवद्ययाचे तां स्रजं विद्याधरीधृताम्।। ।। १५ ।।
सापि प्रणम्य तं सद्यो माहात्म्यं तस्य जानती ।।
तत्कंठे धारयामास मालां तां परमादरात् ।। १६ ।।
ततः प्रीतमना गच्छन्गायन्नुन्मत्तवन्मुनिः ।।
ददर्श पथि देवेन्द्रमायान्तं तां महानदीम् ।। १७ ।।
अप्सरोभिश्च गन्धर्वैः सतालं मधुरस्वरम् ।।
उपगीयमानविजयमधिरूढं गजाधिपम् ।। १८ ।।
रम्भामधुरसंगीतश्रवणानन्दनिर्वृतम् ।।
तन्मुखाब्जस्थिरदृशं छत्रचामरशोभितम् ।। १९ ।।
अनवेक्षमाणमात्मानं तं दृष्ट्वा सोऽत्रिनन्दनः ।।
स्वकण्ठस्थां स्रजं तस्मिंश्चिक्षेपोन्मत्तवद्धसन् ।। 2.9.8.२० ।।
इन्द्रोप्यधर्मसर्गेण समाविष्टः पुरैव यत् ।।
ततस्तदा कामवशस्तां न्यधाद्वज्रकुम्भयोः ।।
तत्सौरभाकृष्टचेताः करीन्द्रः शुण्डयाऽकृषत् ।। २१ ।।

करात्सा पतिता भूमौ तां च गच्छन्करी पदा ।।
ममर्द्द पश्यतस्तस्य महर्षेस्तपसां निधेः ।। २२ ।।
ततः क्रुद्धः स दुर्वासाः प्रलयाग्न्यरुणेक्षणः ।।
प्राहेन्द्रं मत्त दुष्टात्मन्स्तब्धोसि कामलम्पट ।। २३ ।।
श्रियो धाम स्रजं प्रीत्या मद्दत्तां नाभिनन्दसि ।।
प्रणाममपि रे मूढ न करोषि त्वमुन्मदः ।। २४ ।।
न वीक्षसे मामपि त्वं त्वादृङ्नृतैकशिक्षकम् ।।
त्रैलोक्यराज्यप्राप्तान्ध्यः सम्यक्त्वां शिक्षयेऽधुना ।।२५।।
यस्याः प्रसादात्त्रैलोक्यराज्यसौख्यं त्वमाप्तवान् ।।
सैव श्रीः सत्रिलोकं त्वां हित्वा लीनाऽस्तु सागरे ।। २६ ।।
वज्रपातोपमं वाक्यं तन्निशम्यैव तत्क्षणम् ।।
गजादुत्प्लुत्य विमदस्तदंघ्र्योर्न्यपतद्धरि ।। २७ ।।
प्रार्थयामास च मुहुः प्रणमंस्तं सवेपथुः ।।
प्रसादं मयि दासे त्वं कृपालो कर्तुमर्हसि ।। २८ ।।
तं प्राहाऽथ स रे शक्र नाहं वै गौतमो मुनिः ।।

अक्षमासारसर्वस्वं दुर्वाससमवेहि माम् ।। २९ ।।
अन्ये ते मुनयो दुष्टास्तावकास्तेऽनुवर्त्तिनः ।।
अहं तु त्वादृशान्कीटान्गणये नैव निःस्पृहः ।। 2.9.8.३० ।।
ज्वलज्जटाकलापाच्च भ्रुकुटीकुटिलेक्षणात् ।।
को वा न बिभियान्मत्तो ब्रह्माण्डे पापकर्मकृत् ।। ३१ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये देवेन्द्रशापो नामाऽष्टमोऽध्यायः ।। ८ ।।

Roman transliteration

sāvarṇiruvāca ||
maharṣivāritairddevaistyakte hiṃsāmaye makhe ||
punaḥ kathaṃ saṃpravṛttā makhāḥ sarvatra tādṛśāḥ || 1 ||
deveṣvṛṣiṣu bhūpeṣu prācīnādhunikeṣu ca ||
sanātanaḥ śuddhadharmo viparyāsaṃ kathaṃ gataḥ || 2 ||
atra me saṃśayo bhūyānsaṃjāto'dya ṣaḍānana ||
tvaṃ sarvaśāstratattvajñastamapākarttumarhasi || 3 ||
skanda uvāca ||
kālo balīyānbalināṃ bhidyante tena buddhayaḥ ||
kāmakrodharasāsvādalobhamānavatāṃ mune || 4 ||
atikrameṇa mahatāṃ yathārthahitabhāṣiṇām ||
krodhamānavaśātpuṃsāṃ naśyantyeva ca saddhiyaḥ || 5 ||
akāryamapi te kartuṃ tadānīṃ tu budhā api ||
pravarttante'nutapyante bambhramyante'tha saṃsṛtau || 6 ||
kāmādibhirvihīnā ye sātvatāḥ kṣīṇavāsanāḥ ||

teṣāṃ tu buddhibhedāya kvāpi kālo na śaknute ||7||
anāśritastu saddharmaṃ pumānkaścana karhicit ||
saṃsṛtermmucyate naiva satyametadvaco mama || 8 ||
pravṛttiṃ hiṃsrayajñāderatha te dvijasattama ||
kathayāmi yathā pūrvaṃ mayā'śrāvi piturmukhāt ||9||
atrāpyudāharantīmamitihāsaṃ purātanam ||
nārāyaṇasya māhātmyaṃ yatra lakṣmyāśca kīrtitam || 2.9.8.10 ||
munīnāṃ bṛhatāṃ teṣāmatikramaṇadoṣataḥ ||
indrasyāsīdviśvajitaḥ sadbuddhivilayo mune || 11 ||
durvāsāḥ śaṃkarasyāṃśastapasvī munirekadā ||
caranyadṛcchayā lokānpuṣpabhadrāṃ nadīṃ yayau || 12 ||
jalakrīḍārthamāyāṃtīṃ svargāttatra sakhīvṛtām ||
vidyādharasya sumateraṅganāṃ sa samaikṣata || 13 ||
svargaṅgāhemakamalairgrathitāmatisaurabhām ||
dadhatīṃ dakṣiṇe pāṇau srajaṃ madakalābhidhām || 14 ||

tāmavekṣya munistasyāḥ samīpamupagamya saḥ ||
unmattavadyayāce tāṃ srajaṃ vidyādharīdhṛtām|| || 15 ||
sāpi praṇamya taṃ sadyo māhātmyaṃ tasya jānatī ||
tatkaṃṭhe dhārayāmāsa mālāṃ tāṃ paramādarāt || 16 ||
tataḥ prītamanā gacchangāyannunmattavanmuniḥ ||
dadarśa pathi devendramāyāntaṃ tāṃ mahānadīm || 17 ||
apsarobhiśca gandharvaiḥ satālaṃ madhurasvaram ||
upagīyamānavijayamadhirūḍhaṃ gajādhipam || 18 ||
rambhāmadhurasaṃgītaśravaṇānandanirvṛtam ||
tanmukhābjasthiradṛśaṃ chatracāmaraśobhitam || 19 ||
anavekṣamāṇamātmānaṃ taṃ dṛṣṭvā so'trinandanaḥ ||
svakaṃṭhasthāṃ srajaṃ tasmiṃścikṣeponmattavaddhasan || 2.9.8.20 ||
indropyadharmasargeṇa samāviṣṭaḥ puraiva yat ||
tatastadā kāmavaśastāṃ nyadhādgajakumbhayoḥ ||
tatsaurabhākṛṣṭacetāḥ karīndraḥ śuṇḍayā'kṛṣat || 21 ||

karātsā patitā bhūmau tāṃ ca gacchankarī padā ||
mamardda paśyatastasya maharṣestapasāṃ nidheḥ || 22 ||
tataḥ kruddhaḥ sa durvāsāḥ pralayāgnyaruṇekṣaṇaḥ ||
prāhendraṃ matta duṣṭātmanstabdhosi kāmalampaṭa || 23 ||
śriyo dhāma srajaṃ prītyā maddattāṃ nābhinandasi ||
praṇāmamapi re mūḍha na karoṣi tvamunmadaḥ || 24 ||

na vīkṣase māmapi tvaṃ tvādṛṅmattaikaśikṣakam ||
trailokyarājyaprāptāndhyaḥ samyaktvāṃ śikṣaye'dhunā ||25||
yasyāḥ prasādāttrailokyarājyasaukhyaṃ tvamāptavān ||
saiva śrīḥ satrilokaṃ tvāṃ hitvā līnā'stu sāgare || 26 ||
vajrapātopamaṃ vākyaṃ tanniśamyaiva tatkṣaṇam ||
gajādutplutya vimadastadaṃghryornyapataddhari || 27 ||
prārthayāmāsa ca muhuḥ praṇamaṃstaṃ savepathuḥ ||
prasādaṃ mayi dāse tvaṃ kṛpālo kartumarhasi || 28 ||
taṃ prāhā'tha sa re śakra nāhaṃ vai gautamo muniḥ ||

akṣamāsārasarvasvaṃ durvāsasamavehi mām || 29 ||
anye te munayo duṣṭāstāvakāste'nuvarttinaḥ ||
ahaṃ tu tvādṛśāṅkīṭāṅgaṇaye naiva niḥspṛhaḥ || 2.9.8.30 ||
jvalajjaṭākalāpācca bhrukuṭīkuṭilekṣaṇāt ||
ko vā na bibhiyānmatto brahmāṇḍe pāpakarmakṛt || 31 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye devendraśāpo nāmā'ṣṭamo'dhyāyaḥ || 8 ||

English translation

Note: In this chapter also the curse-motif is used to explain Indra 's loss of fortune. The episode is mentioned in BhP and Brahmāṇḍa P. (Purāṇa Index II.106). The object here is to explain why Yajñas involving Hiṃsā came in vogue even after that punishment to Uparicara Vasu .

Sāvarṇi enquired :

1. How is it that sacrifices (involving Hiṃsā) became prevalent again after sacrifices involving injury to animals were given up by Devas at the request of great sages?

2 How is it that the eternal pure Dharma became perverse among ancient and modern Devas, sages and kings?

3. O Six-faced God! A great doubt has been engendered today in me. You are a knower of the truth of all Śāstras . It behoves you to remove that doubt.

Skanda replied :

4. Time (Kāla) is mighty. The minds of the powerful ones who are possessed of desire, anger, taste for liquor, avarice, pride are penetrated by Kāla.

5. Good ideas of men become spoiled by being subjected to anger and pride owing to the transgression of (the advice of) the great ones who speak true and beneficial (words).

6. Even ṃough they are wise, they are intent on doing a criminal act, repent and continuously wander in Saṃsāra .

7. But even Kāla (god of Death, Time) is not able to create aberrations in the mind of those who are devotees of Kṛṣṇa and are devoid of (illicit) desire for pleasure etc., and whose instinctive tendencies have all ceased.

8. I speak the truth that any person who does not resort to proper Dharma (path of virtue), shall never be liberated from Saṃsāra.

9. O most excellent Brāhmaṇa ! I shall now narrate to you, the beginning of sacrifices involving violence, as I have heard it from the mouth of my father (Śiva).

10. Here they cite as an illustration this ancient legend in which Nārāyaṇa and Lakṣmī are glorified.

11. Due to his fault of transgressing great sages, the power of mentally perceiving rightly what is good, was lost by Indra called Viśvajit , O sage.

12. Sage Durvāsas , a part of god Śaṅkara , a performer of penance, once happened to go to the river Puṣpabhadrā during his course of wanderings in the worlds.

13. There he saw the wife of a Vidyādhara named Sumati surrounded by her friends. She came down from heaven for water sports.

14. She was called Madakalā ('one singing softly as if intoxicated'). She was holding in her right hand a very fragrant garland of golden lotuses from the Heavenly Gaṅgā .

15. Seeing her, the sage approached her. Like an intoxicated person, he requested for the garland held by the Vidyādhara lady.

16. Knowing his greatness, she immediately bowed down to him, and out of great respect, she made him wear the garland round his neck.

17. Being highly pleased in mind, the sage went away singing like an inebriated person. On his way, he saw Devendra coming to the great river.

18. His victories were being praised in sweet musical voice by divine damsels and musicians (Gandharvas). He was riding a royal elephant.

19. He saw Indra who was lost in the ecstasy of hearing the sweet (vocal) music of Raṃbhā, whose eyes were fixed on her lotus-like face and looked splendid, embellished as he was with (royal) umbrella and chowries , but he was not looking at him (Durvāsas).

20. Seeing him, the son of Atri (i.e Durvāsas), laughing like an intoxicated person, hurled at him the garland he was wearing round his neck.

21. Indra who was already possessed (as it were), due to his contact with Adharma (unrighteousness), was then overcome with passion, placed it on the temples of the elephant. The royal elephant, with his mind attracted by the fragrance, pulled it down with his trunk.

22. From his trank it fell down on the ground. The elephant crushed it under his feet while he was walking—all this happened while the great sage, a storehouse of penance, was looking on.

23-26. Then the infuriated Durvāsas, with his eyes red like the fire appearing at the time of world-destruction, spoke to Indra:

"O intoxicated wicked-souled one, addicted to licentious pleasures, you are arrogant. You do not welcome the garland, the abode of Goddess Śrī, given by me out of love (for you). You intoxicated fellow do not pay me obeisance, O fool. You do not take cognizance even of me who am the only person who (can) teach a lesson to an arrogant and inebriated fellow like you. You have become blind by getting the kingdom of the three worlds . Now I shall teach you properly. Goddess Śrī, with whose favour you are enjoying the kingdom of the three worlds, has abandoned you along with the three

worlds and is submerged in the sea."

27. As soon as he heard his (Durvāsas') words terrible like a stroke of thunderbolt, he at once jumped down from the elephant. With his pride humbled, Hari (Indra) fell at his feet.

28. Trembling and bowing down again and again, he prayed: "Compassionate as you are, it behoves you to show favour unto me."

29-31. He (Durvāsas) spoke out, "O Śakra , I am not verily a sage (like) Gautama . 1 Know me to be Durvāsas who is the very essence of non-forbearance and wrath. Other sages spoiled by you are your followers. But I, a desireless sage, have no regard for worms like you. Is there a sinner in the whole of the universe who is not afraid of me, of my brilliant mass of matted hair, and my (angry) sight with curved eyebrows?"

Gautama did not spare Indra for his affair with his wife Ahalyā . He did curse Indra whereby he became goat-testicled (VR I. 49.2-10).

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 9

Genesis of Yajñas involving Hiṃsā

Chapter 198 of 221 · 29 detected Sanskrit verse markers

Sanskrit

स्कन्द उवाच ।।
भाविधर्मविपर्यासकालवेगवशोऽथ सः ।।
नाहं क्षमिष्य इत्युक्त्वा कैलासं प्रययौ मुने ।। १ ।।
त्रैलोक्याच्छ्रीरपि तदा समुद्रेन्तर्द्धिमाययौ ।।
इन्द्रं विहायाप्सरसः सर्वशः श्रियमन्वयुः ।। २ ।।
तपः शौचं दया सत्यं पादः सद्धर्मऋद्धयः ।।
सिद्धयश्च बलं सत्त्वं सर्वतः श्रियमन्वयुः ।। ३ ।।
गजादीनि च यानानि स्वर्णाद्याभूषणानि च ।।
चिक्षिपुर्मणिरत्नानि धातूपकरणानि च ।। ४ ।।
अन्नान्यौषधयः स्नेहाः कालेनाल्पेन चिक्षियुः ।।
न क्षीरं धेनुमहिषीप्रमुखानां स्तनेष्वऽभूत् ।। ५ ।।
नवापि निधयो नष्टाः कुबेरस्यापि मन्दिरात ।।
इन्द्रः सहामरगणैरासीत्तापससन्निभः ।। ६ ।।
सर्वाणि भोगद्रव्याणि नाशमीयुस्त्रिलोकतः ।।
देवा दैत्या मनुष्याश्च सर्वे दारिद्यपीडिताः ।। ७ ।।

कान्त्या हीनस्ततश्चन्द्रः प्रापाम्बुत्वं महोदधौ।।
अनावृष्टिर्महत्यासीद्धान्यबीजक्षयंकरी ।। ८ ।।
क्वान्नं क्वान्नेति जल्पन्तः क्षुत्क्षामाश्च निरोजसः ।।
त्यक्त्वा ग्रामान्पुरश्चोषुर्वनेषु च नगेषु च ।।९।।
क्षुधार्त्तास्ते पशून्हत्वा ग्राम्यानारण्यकांस्तथा ।।
पक्त्वाऽपक्त्वापि वा केचित्तेषां मांसान्यभुञ्जत ।। 2.9.9.१० ।।
विद्वांसो मुनयश्चाऽथ ये वै सद्धर्मचारिणः ।।
म्रियमाणाः क्षुधाऽथापि नाश्नन्त पलानि तु ।। ११ ।।
तदा तु वृद्धा ऋषयस्तान्दृष्ट्वाऽनशनादृतान् ।।
मनुभिः सह वेदोक्तमापद्धर्ममबोधयन् ।। १२ ।।
मुनयः प्रायशस्तत्र क्षुधा व्याकुलितेन्द्रियाः ।।
परोक्षवादवेदार्थान्विपरीतान्प्रपेदिरे ।। १३ ।।
अर्थं चाजादिशब्दानां मुख्यं छागादिमेव ते ।।
बुबुधुश्चाऽथ ते प्राहुर्यज्ञान् कुरुत भो द्विजाः ।। १४ ।।
या वेदविहिता हिंसा न सा हिंसास्ति दोषदा ।।

उद्दिश्य देवान्पितॄंश्च ततो घ्नत पशून्छुभान्।। १५ ।।
प्रोक्षितं देवताभ्यश्च पितृभ्यश्च निवेदितम् ।।
भुञ्जत स्वेप्सितं मांसं स्वार्थं तु घ्नत मा पशून् ।।१६।।
ततो देवर्षिभूपाला नराश्च स्वस्वशक्तितः ।।
चक्रुस्तैर्बोधिता यज्ञानृते ह्येकान्तिकान्हरेः।।१७।।
गोमेधमश्वमेधं च नरमेधमुखान्मखान् ।।
चक्रुर्यज्ञावशिष्टानि मांसानि बुभुजुश्च ते।।१८।।
विनष्टायाः श्रियः प्राप्त्यै केचिद्यज्ञांश्च चक्रिरे ।।
स्त्रीपुत्रमंदिराद्यर्थं केचिच्च स्वीयवृत्तये ।। १९।।
महायज्ञेष्वशक्तास्तु पितॄनुदिश्य भूरिशः ।।
निहत्य श्राद्धेषु पशून्मांसान्यादंस्तथाऽऽदयन् ।। 2.9.9.२० ।।
केचित्सरित्समुद्राणां तीरेष्वेवावसञ्जनाः ।।
मत्स्याञ्जालैरुपादाय तदाहारा बभूविरे ।।२१।।
स्वगृहागतशिष्टेभ्यः पशूनेव निहत्य च ।।
निवेदयामासुरेते गोछागप्रमुखान्मुने ।। २२ ।।

सजातीयविवाहानां नियमश्च तदा क्वचित् ।।
नाभवद्धर्मसांकर्याद्वित्तवेश्माद्यभावतः ।।२३।।।।
ब्राह्मणाः क्षत्रियादीनां क्षत्राद्या ब्रह्मणां सुताः ।।
उपयेमिरे कालगत्या स्वस्ववंशविवृद्धये ।। २४ ।।
इत्थं हिंसामया यज्ञाः संप्रवृत्ता महापदि ।।
धर्मस्त्वाभासमात्रोऽस्थात्स्वयं तु श्रियमन्वगात् ।। २५ ।।
अधर्मः सान्वयो लोकांस्त्रीनपि व्याप्य सर्वतः ।।
अवर्द्धताऽल्पकालेन दुर्निवार्यो बुधैरपि ।। २६ ।।
दरिद्राणामथैतेषामपत्यानि तु भूरिशः ।।
तेषां च वंशविस्तारो महाँल्लोकेष्ववर्द्धत ।। २७ ।।
विद्वांसस्तत्र ये जातास्ते तु धर्मं तमेव हि ।।
मेनिरे मुख्यमेवाऽथ ग्रन्थांश्चक्रुश्च तादृशान् ।। २८ ।।
ते परम्परया ग्रन्थाः प्रामाण्यं प्रतिपेदिरे ।।
आद्ये त्रेतायुगे हीत्थमासीद्धर्मस्य विप्लवः ।। २९ ।।
ततःप्रभृति लोकेषु यज्ञादौ पशुहिंसनम् ।।

बभूव सत्ये तु युगे धर्म आसीत्सनातनः ।। 2.9.9.३० ।।
कालेन महता सोपि सह देवैः सुराधिपः ।।
आराध्य संपदं प्राप वासुदेवं प्रभुं मुने ।। ३१ ।।
ततो धर्मनिकेतस्य श्रीपतेः कृपया हरेः ।।
यथापूर्वं च सद्धर्मस्त्रिलोक्यां संप्रवर्त्तत ।। ३२ ।।
तत्रापि केचिन्मुनयो नृपा देवाश्च मानुषाः ।।
कामक्रोधरसास्वादलोभोपहतसद्धियः ।।
तमापद्धर्ममद्यापि प्राधान्येनैव मन्वते ।। ३३ ।।
एकान्तिनो भागवता जितकामादयस्तु ये ।।

आपद्यपि न तेऽगृह्णंस्तं तदा किमुताऽन्यदा ।। ३४ ।।
इत्थं ब्रह्मन्नादिकल्पे हिंस्रयज्ञप्रवर्त्तनम् ।।
यथासीत्तन्मयाख्यातमापत्कालवशाद्भुवि ।। ३५ ।। ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये हिंस्रयज्ञप्रवृत्तिहेतुनिरूपणं नाम नवमोऽध्यायः ।। ९ ।।

Roman transliteration

skanda uvāca ||
bhāvidharmaviparyāsakālavegavaśo'tha saḥ ||
nāhaṃ kṣamiṣya ityuktvā kailāsaṃ prayayau mune || 1 ||
trailokyācchrīrapi tadā samudrentarddhimāyayau ||
indraṃ vihāyāpsarasaḥ sarvaśaḥ śriyamanvayuḥ || 2 ||
tapaḥ śaucaṃ dayā satyaṃ pādaḥ saddharmaṛddhayaḥ ||
siddhayaśca balaṃ sattvaṃ sarvataḥ śriyamanvayuḥ || 3 ||
gajādīni ca yānāni svarṇādyābhūṣaṇāni ca ||
cikṣipurmaṇiratnāni dhātūpakaraṇāni ca || 4 ||
annānyauṣadhayaḥ snehāḥ kālenālpena cikṣiyuḥ ||
na kṣīraṃ dhenumahiṣīpramukhānāṃ staneṣva'bhūt || 5 ||
navāpi nidhayo naṣṭāḥ kuberasyāpi mandirāta ||
indraḥ sahāmaragaṇairāsīttāpasasannibhaḥ || 6 ||
sarvāṇi bhogadravyāṇi nāśamīyustrilokataḥ ||
devā daityā manuṣyāśca sarve dāridyapīḍitāḥ || 7 ||

kāntyā hīnastataścandraḥ prāpāmbutvaṃ mahodadhau||
anāvṛṣṭirmahatyāsīddhānyabījakṣayaṃkarī || 8 ||
kvānnaṃ kvānneti jalpantaḥ kṣutkṣāmāśca nirojasaḥ ||
tyaktvā grāmānpuraścoṣurvaneṣu ca nageṣu ca ||9||
kṣudhārttāste paśūnhatvā grāmyānāraṇyakāṃstathā ||
paktvā'paktvāpi vā kecitteṣāṃ māṃsānyabhuñjata || 2.9.9.10 ||
vidvāṃso munayaścā'tha ye vai saddharmacāriṇaḥ ||
mriyamāṇāḥ kṣudhā'thāpi nāśnanta palalāni tu || 11 ||
tadā tu vṛddhā ṛṣayastāndṛṣṭvā'naśanādṛtān ||
manubhiḥ saha vedoktamāpaddharmamabodhayan || 12 ||
munayaḥ prāyaśastatra kṣudhā vyākulitendriyāḥ ||
parokṣavādavedārthānviparītānprapedire || 13 ||
arthaṃ cājādiśabdānāṃ mukhyaṃ chāgādimeva te ||
bubudhuścā'tha te prāhuryajñān kuruta bho dvijāḥ || 14 ||
yā vedavihitā hiṃsā na sā hiṃsāsti doṣadā ||

uddiśya devānpitṝṃśca tato ghnata paśūñchubhān|| 15 ||
prokṣitaṃ devatābhyaśca pitṛbhyaśca niveditam ||
bhuñjata svepsitaṃ māṃsaṃ svārthaṃ tu ghnata mā paśūn ||16||
tato devarṣibhūpālā narāśca svasvaśaktitaḥ ||
cakrustairbodhitā yajñānṛte hyekāntikānhareḥ||17||
gomedhamaśvamedhaṃ ca naramedhamukhānmakhān ||
cakruryajñāvaśiṣṭāni māṃsāni bubhujuśca te||18||
vinaṣṭāyāḥ śriyaḥ prāptyai kecidyajñāṃśca cakrire ||
strīputramaṃdirādyarthaṃ kecicca svīyavṛttaye || 19||
mahāyajñeṣvaśaktāstu pitṝnudiśya bhūriśaḥ ||

nihatya śrāddheṣu paśūnmāṃsānyādaṃstathā"dayan || 2.9.9.20 ||
kecitsaritsamudrāṇāṃ tīreṣvevāvasañjanāḥ ||
matsyāñjālairupādāya tadāhārā babhūvire ||21||
svagṛhāgataśiṣṭebhyaḥ paśūneva nihatya ca ||
nivedayāmāsurete gochāgapramukhānmune || 22 ||

sajātīyavivāhānāṃ niyamaśca tadā kvacit ||
nābhavaddharmasāṃkaryādvittaveśmādyabhāvataḥ ||23||||
brāhmaṇāḥ kṣatriyādīnāṃ kṣatrādyā brahmaṇāṃ sutāḥ ||
upayemire kālagatyā svasvavaṃśavivṛddhaye || 24 ||
itthaṃ hiṃsāmayā yajñāḥ saṃpravṛttā mahāpadi ||
dharmastvābhāsamātro'sthātsvayaṃ tu śriyamanvagāt || 25 ||
adharmaḥ sānvayo lokāṃstrīnapi vyāpya sarvataḥ ||
avarddhatā'lpakālena durnivāryo budhairapi || 26 ||
daridrāṇāmathaiteṣāmapatyāni tu bhūriśaḥ ||
teṣāṃ ca vaṃśavistāro mahā~llokeṣvavarddhata || 27 ||
vidvāṃsastatra ye jātāste tu dharmaṃ tameva hi ||
menire mukhyamevā'tha granthāṃścakruśca tādṛśān || 28 ||
te paramparayā granthāḥ prāmāṇyaṃ pratipedire ||
ādye tretāyuge hītthamāsīddharmasya viplavaḥ || 29 ||
tataḥprabhṛti lokeṣu yajñādau paśuhiṃsanam ||

babhūva satye tu yuge dharma āsītsanātanaḥ || 2.9.9.30 ||
kālena mahatā sopi saha devaiḥ surādhipaḥ ||
ārādhya saṃpadaṃ prāpa vāsudevaṃ prabhuṃ mune || 31 ||
tato dharmaniketasya śrīpateḥ kṛpayā hareḥ ||
yathāpūrvaṃ ca saddharmastrilokyāṃ saṃpravarttata || 32 ||
tatrāpi kecinmunayo nṛpā devāśca mānuṣāḥ ||
kāmakrodharasāsvādalobhopahatasaddhiyaḥ ||
tamāpaddharmamadyāpi prādhānyenaiva manvate || 33 ||
ekāntino bhāgavatā jitakāmādayastu ye ||
āpadyapi na te'gṛhṇaṃstaṃ tadā kimutā'nyadā || 34 ||
itthaṃ brahmannādikalpe hiṃsrayajñapravarttanam ||
yathāsīttanmayākhyātamāpatkālavaśādbhuvi || 35 || ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye hiṃsrayajñapravṛttihetunirūpaṇaṃ nāma navamo'dhyāyaḥ || 9 ||

English translation

Skanda said :

1. O sage, under the influence of Time leading to the perversity of Dharma in future, he (Durvāsas) said, “I will not forgive” and went to Kailāsa .

2. Goddess Śrī also then disappeared from the three worlds into the sea. All the celestial damsels in a body left Indra and followed Śrī.

3. Penance, Purity, Mercy, Truth, Pāda (?), True Dharma, Prosperity, Supernatural Powers, Strength, Sattva (quality of goodness)—all of them followed Śrī.

4. Vehicles, elephants and others, ornaments of gold etc., precious stones etc. and metal implements decreased.

5. Within a short time foods, plants, herbs, oils, greasy substances became scanty. No milk was generated in the udders of milk-giving beasts of which cows, she-buffaloes were prominent.

6. From the mansion of Kubera , even the nine treasures [1] disappeared. Indra along with multitudes of Devas became like ascetics.

7. All materials of enjoyment came to an end in all the three worlds. Devas, Daityas and human beings were afflicted with poverty.

8. The moon became devoid of its lovely brightness, and became like water in the ocean. There was a terrific drought which ruined completely seeds and grains of corn.

9. Repeatedly crying out 'Where is food,?' men emaciated with hunger and bereft of strength, left villages and towns and resorted to forests and mountains.

10. Being overwhelmed with hunger, some of them killed animals, both wild and domesticated, and ate their flesh, either cooked or uncooked.

11. Learned men and sages who followed the true Dharma did not eat flesh, even though they were being starved to death.

12. Seeing them taking to fasting and starvation, old sages along with Manu taught them Dharma to be followed in adversity as proclaimed by the Vedas .

Most of the sages whose sense-organs had become confused due to hunger gave perverse interpretation of the Vedas.

13-15. They took a word like Aja to means as a goat and exhorted, "O Brāhmaṇas , perform (animal) sacrifices. The violence (Hiṃsā) prescribed by the Vedas is not a fault or violence resulting in sin [2] . Therefore, kill auspicious (sacrificial) beasts in the name of Devas and Pitṛs . Enjoy the flesh (of any animal) desired by you after it is consecrated with sprinkling of water and dedicated to deities and manes as Naivedya . But do not kill animals for your own sake."

16. Then Devas, sages, kings and men who were thus taught by them performed according to their capacities sacrifices, except those who were solely devoted to Hari .

17-18. They performed sacrifices like Go- medha (bull-sacrifice), Aśvamedha (horse-sacrifice) and sacrifices of which human-sacrifice [3] was prominent and enjoyed the flesh that was left over after the sacrifice.

19. Some performed sacrifices for wealth that is lost. Some performed for obtaining women (wives), sons and house and some for (the prosperity of) their profession.

20. Those who were unable to perform great sacrifices, killed on various occasions animals intending them for their Pitṛs (manes) in Śrāddhas and ate them and made others do so.

21. Some people living on the shores of seas or banks of rivers, caught fishes with nets and became eaters of them (fish).

22. O sage, by killing animals of which cows (bulls) and goats were prominent for the sake of distinguished guests, they served it to them.

23. At that time, in the absence of wealth, houses etc., and due to promiscuous mixture of Dharmas , no rule of marriage between individuals belonging to the same caste was observed.

24. In accordance with the damands [demands?] of times (and new trends), for the sake of enlargement and continuity of one's race, Brāhmaṇas married daughters of Kṣatriyas (and oṃer castes) and Kṣatriyas and others married daughters of Brāhmaṇas.

25. Thus in that great calamity, sacrifices involving Hiṃsā were commenced. Dharma itself followed Goddess Śrī (to the bottom of the sea), while a semblance of Dharma remained.

26. Adharma along with its consequents pervaded all the three worlds and thrived within a short time. It was extremely difficult to be checked by the wise and learned people.

27. There were numerous children produced by those poverty-stricken people and the extensions of their families increased greatly in the world.

28. Those who became learned among them regarded it (i.e. Adharma, the then prevalent practices) as the real Dharma, and wrote treatises accordingly.

29. Those treatises became authoritative in due course by the power of tradition. In the first Tretā Yuga Dharma took such an evil turn.

30. Then onwards, killing of animals in Yajña (sacrifices) and on other (religious) occasions gained currency. It was only in Satya (Kṛta) Yuga that there prevailed the eternal Dharma.

31. After a long time, Indra, the Lord of Devas, along with Devas, propitiated Lord Vāsudeva and regained his prosperity, O sage.

32. Then through the grace of Hari, the Lord of Śrī and the seat (refuge) of Dharma, the real Dharma spread about in the three worlds.

33. Still there are some Devas, sages, and men whose good minds are adversely affected by sex, anger, greed and relish for (non-vegetarian) taste, who regard the Āpad-dharma (i.e. practices allowable in time of distress) as the main Dharma.

34. Devotees of the Lord, who have conquered their passions, and who are solely devoted to the Lord, do not take to them (those practices) even while under duress. What to say of other occasions!

35. Thus, O brāhmaṇa , I have narrated to you how in the first Kalpa , sacrifices involving Hiṃsā (violence) became prevalent.

[1]: [1] : The following are the nine treasures of Kubera: Padma, Mahāpadma, Śaṅkha, Makara, Kacchapa, Mukunda, Nanda, Nīla, and Kharva. They are also personified as the attendants of Kubera or Lakṣmī.

[2]: [2] : This has been the stance of Mīmāṃsakas, Pāñcarātrikas i.e. Vaiṣṇavas like Rāmānuja.

[3]: [3] : The Purāṇa-author seems to be ignorant of the fact that human-beings were never killed in the so-called Nara-medha . Western scholar like A.B. Keith and others have specially pointed out that this Nṛ-Yajña or Manuṣya-Yajña is 'Honouring Guests'. For details vide Kane, HD, H.ii, Ch.XXI, pp. 749-56.

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 10

The Grace of Śrī Vāsudeva

Chapter 199 of 221 · 38 detected Sanskrit verse markers

Sanskrit

सावर्णिरुवाच ।।
कथं प्राप्ता पुनः स्कन्द श्रीरिन्द्रेण गताम्बुधिम् ।। एतां कथय मे सर्वां कथां नारायणाश्रयाम् ।। १ ।।
स्कन्द उवाच ।।
श्रिया विहीनो देवेन्द्रः श्रीहीनैरपि दानवैः ।।
पराजितो हृतस्थानो नष्टाशेषपरिच्छदः ।। २ ।।
गिरिगह्वरकुञ्जेषु काननेषु ततस्ततः ।।
परिबभ्राम सहितो दिगीशैर्वरुणादिभिः ।। ३ ।।
वल्कलाजिन वस्त्राश्च पशुपक्ष्यामिषाशनाः ।।
देवा दैत्या नरा नागास्तुल्याचारपरिच्छदाः ।।४।।
पात्राणि मृन्मयान्येव सर्वेषामपि वेश्मसु ।।
आसन्वराकाः सर्वेपि पिशाच्य इव च स्त्रियः ।। ५ ।।
आदावभूदनावृष्टिर्भुवि द्वादशवार्षिकी ।।
ततो वर्षे क्वचिद्वृष्टिरासीत्स्वल्पा क्वचिन्न च ।। ६ ।।
इत्थं दारिद्र्यदुःखानां तेषां वर्षशतं गतम् ।।
बलिष्ठारब्धकर्माणस्तेऽतिदुःखेपि नो मृताः ।। ७ ।।

अजीवन्त मृतप्राया नरकेष्विव नारकाः ।।
यतन्तोपि श्रियः प्राप्त्यै यज्ञाद्यैर्न्नाऽलभन्त ताम् ।। ८ ।।
ततः सहस्रवर्षान्ते मेरौ शरणमाययुः ।।
शापाद्दुर्वाससो देवाः सर्वे दुर्वाससो विधिम् ।। ९ ।।
प्रणम्य तस्मै दुःखं स्वं वासवाद्या न्यवेदयन् ।।
आदावेव हि सोऽज्ञासीत्सर्वज्ञत्वात्सुरापदम् ।। 2.9.10.१० ।।
उपालभ्य ततश्चेन्द्रं विरिञ्चः सहशंकरः ।।
तद्दुःखवारणा कल्पो विष्णुमैच्छत्प्रसादितुम् ।। ११ ।।
आराधयिष्यंस्तपसा ततोऽसौ तं तपःप्रियम् ।।
सर्वदेवगणोपेत उपायात्क्षीरसागरम् ।। १२ ।।
तस्योत्तरे तटे रम्ये सर्वे तेऽनशनव्रताः ।।
एकपादस्थिता ऊर्द्ध्वबाहवश्चक्रिरे तपः ।। १३ ।।
केशवं हृदि ते दध्युः सर्वक्लेशविनाशनम् ।।
लक्ष्मीपतिं वासुदेवमेकाग्रकृतमानसाः ।। १४ ।।
शताब्दान्ते ततो विष्णुः श्रीकृष्णो भगवान्स्वयम् ।।

अत्यापन्नेषु दीनेषु कृपां देवेषु सोऽकरोत्।। ।। १५ ।।
अदृश्यमूर्तिरात्मज्ञैरपि भूरितपस्विभिः ।।
तत्राविरासीत्कृपया नियुताहस्करद्युतिः ।। १६ ।।
तेजोमण्डलमेवादौ सहसा स्फुरितं महत् ।।
ददृशुर्विबुधाः सर्वे सितं घनमनौपमम् ।। १७ ।।
ब्रह्मा शिवश्च तन्मध्ये ददृशाते रमापतिम् ।।
घनश्यामं चतुर्बाहुं गदाब्जाब्जारिधारिणम् ।। १८ ।।
किरीटकाञ्चीकटककुण्डलादिविभूषितम् ।।
पीतकौशेयवसनं दिव्यसुन्दरविग्रहम् ।। १९ ।।
हर्षविह्वलितान्मानौ दण्डवत्तौ प्रणेमतुः ।।
तदिच्छयाऽथ देवाश्च दृष्ट्वा तं च मुदाऽऽनमन् ।। 2.9.10.२० ।।
बभूवुरतिहृष्टास्ते निधिं प्राप्याऽधना इव ।।
बद्धाञ्जलिपुटाः सर्वे भक्त्या तं तुष्टुवुः सुराः ।। २१ ।।
देवा ऊचुः ।।
ॐनमो भगवते तुभ्यं वासुदेवाय धीमहि ।।

प्रद्युम्नायानिरुद्धाय नमः संकर्षणाय च ।। २२ ।।
ॐकारब्रह्मरूपाय त्रेधाविष्कृतमूर्तये ।।
ब्रह्माण्डसर्गस्थित्यन्तहेतवे निर्गुणाय च ।। २३ ।।
नयनानन्दरूपाय प्रणतक्लेशनाशिने ।।
केशवाय नमस्तुभ्यं स्वतंत्रेश्वरमूर्तये ।। २४ ।।
मोदिताशेषभक्ताय कालमायादिमोहिने ।।
सदानंदाय कृष्णाय नमः सद्धर्मवर्तिने।। ।। २५ ।।
भवाम्बुधिनिमग्रानामुद्धृतिक्षमकीर्तये ।।
दर्शनीयस्वरूपाय घनश्यामाय ते नमः ।। २६ ।।
गदाब्जदरचक्राणि बिभ्रते दीर्घबाहुभिः ।।
सुरगोविप्रधर्माणां गोप्त्रे तुभ्यं नमोनमः ।। २७ ।।
वरेण्याय प्रपन्नानामभीष्टवरदायिने ।।
निगमागमवेद्याय वेदगर्भाय ते नमः ।।२८ ।।
तेजोमण्डलमध्यस्थ दिव्यसुन्दरमूर्तये ।।
नमामो विष्णवे तुभ्यं परात्परतराय च।।२९।।

वाणीमनोविप्रकृष्टमहिम्नेऽक्षररूपिणे।।
सर्वान्तर्यामिणे तुभ्यं बृहते च नमोनमः ।। 2.9.10.३० ।।
सुखदोसि त्वमेवैकः स्वाश्रितानामतो वयम् ।।
महापदधिकक्लिष्टाः शरणं त्वामुपागताः ।। ३१ ।।
देवाधिदेवभक्तस्य तव दुर्वाससो वयम् ।।
अतिक्रमाच्छ्रिया हीनाः प्राप्ताः स्मो दुर्दशामिमाम् ।। ३२ ।।
वासोन्नपानस्थानादिहीनान्धर्मोपि नः प्रभो ।।
त्यक्त्वा सह श्रिया यातस्तान्पातुं त्वमसीश्वरः ।। ३३ ।।
यतो वयं च धर्मश्च त्वदीया इति विश्रुताः ।।

यथापूर्वं सुखीकर्तुं त्वमेवार्हस्यतो हि नः ।। ३४ ।।
स्कन्द उवाच ।।
इति संप्रार्थितो देवैर्भगवान्स दयानिधिः ।।
उवाचानन्दयन्वाचा मेघगम्भीरया सुरान् ।। ३५ ।।
श्रीभगवानुवाच ।।
विदितं मे सुराः सर्वं कष्टं वः सदतिक्रमात् ।।

उपायं कुरुताद्यैव वच्मि यत्तन्निवृत्तये ।। ३६ ।।
ओषधीरम्बुधौ सर्वाः क्षिप्त्वा मन्दरभूभृता ।।
नागराजवरत्रेण मंथध्वमसुरैः सह ।। ३७ ।।
आदौ संधाय दनुजैः कुरुताम्बुधिमन्थनम् ।।
साहायं वः करिष्यामि खेदः कार्यो न तत्र वः ।। ३८ ।।
अमृतं च श्रियो दृष्टिं प्राप्य पूर्वाधिकौजसः ।।
भवितारो मद्बिमुखा दैत्यास्तु क्लेशभागिनः ।। ३९ ।।
स्कन्द उवाच ।।
इत्युक्त्वांतर्दधे विष्णुर्भक्तसङ्कटनाशनः ।।
देवास्तस्मै नमस्कृत्य तदुक्तं कर्तुमारभन् ।। 2.9.10.४० ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णव खण्डे श्रीवासुदेवमाहात्म्ये श्रीवासुदेवप्रसादनिरूपणं नाम दशमोऽध्यायः ।।१०।।

Roman transliteration

sāvarṇiruvāca ||
kathaṃ prāptā punaḥ skanda śrīrindreṇa gatāmbudhim || etāṃ kathaya me sarvāṃ kathāṃ nārāyaṇāśrayām || 1 ||
skanda uvāca ||
śriyā vihīno devendraḥ śrīhīnairapi dānavaiḥ ||
parājito hṛtasthāno naṣṭāśeṣaparicchadaḥ || 2 ||
girigahvarakuñjeṣu kānaneṣu tatastataḥ ||
paribabhrāma sahito digīśairvaruṇādibhiḥ || 3 ||
valkalājina vastrāśca paśupakṣyāmiṣāśanāḥ ||
devā daityā narā nāgāstulyācāraparicchadāḥ ||4||
pātrāṇi mṛnmayānyeva sarveṣāmapi veśmasu ||
āsanvarākāḥ sarvepi piśācya iva ca striyaḥ || 5 ||
ādāvabhūdanāvṛṣṭirbhuvi dvādaśavārṣikī ||
tato varṣe kvacidvṛṣṭirāsītsvalpā kvacinna ca || 6 ||
itthaṃ dāridryaduḥkhānāṃ teṣāṃ varṣaśataṃ gatam ||
baliṣṭhārabdhakarmāṇaste'tiduḥkhepi no mṛtāḥ || 7 ||

ajīvanta mṛtaprāyā narakeṣviva nārakāḥ ||
yatantopi śriyaḥ prāptyai yajñādyairnnā'labhanta tām || 8 ||
tataḥ sahasravarṣānte merau śaraṇamāyayuḥ ||
śāpāddurvāsaso devāḥ sarve durvāsaso vidhim || 9 ||
praṇamya tasmai duḥkhaṃ svaṃ vāsavādyā nyavedayan ||
ādāveva hi so'jñāsītsarvajñatvātsurāpadam || 2.9.10.10 ||
upālabhya tataścendraṃ viriñcaḥ sahaśaṃkaraḥ ||

taddukhkhavāraṇā kalpo viṣṇumaicchatprasāditum || 11 ||
ārādhayiṣyaṃstapasā tato'sau taṃ tapaḥpriyam ||
sarvadevagaṇopeta upāyātkṣīrasāgaram || 12 ||
tasyottare taṭe ramye sarve te'naśanavratāḥ ||
ekapādasthitā ūrddhvabāhavaścakrire tapaḥ || 13 ||
keśavaṃ hṛdi te dadhyuḥ sarvakleśavināśanam ||
lakṣmīpatiṃ vāsudevamekāgrakṛtamānasāḥ || 14 ||
śatābdānte tato viṣṇuḥ śrīkṛṣṇo bhagavānsvayam ||

atyāpanneṣu dīneṣu kṛpāṃ deveṣu so'karot|| || 15 ||
adṛśyamūrtirātmajñairapi bhūritapasvibhiḥ ||
tatrāvirāsītkṛpayā niyutāhaskaradyutiḥ || 16 ||
tejomaṇḍalamevādau sahasā sphuritaṃ mahat ||
dadṛśurvibudhāḥ sarve sitaṃ ghanamanaupamam || 17 ||
brahmā śivaśca tanmadhye dadṛśāte ramāpatim ||
ghanaśyāmaṃ caturbāhuṃ gadābjābjāridhāriṇam || 18 ||
kirīṭakāñcīkaṭakakuṇḍalādivibhūṣitam ||
pītakauśeyavasanaṃ divyasundaravigraham || 19 ||
harṣavihvalitānmānau daṇḍavattau praṇematuḥ ||
tadicchayā'tha devāśca dṛṣṭvā taṃ ca mudā"naman || 2.9.10.20 ||
babhūvuratihṛṣṭāste nidhiṃ prāpyā'dhanā iva ||
baddhāñjalipuṭāḥ sarve bhaktyā taṃ tuṣṭuvuḥ surāḥ || 21 ||
devā ūcuḥ ||
oṃnamo bhagavate tubhyaṃ vāsudevāya dhīmahi ||

pradyumnāyāniruddhāya namaḥ saṃkarṣaṇāya ca || 22 ||
oṃkārabrahmarūpāya tredhāviṣkṛtamūrtaye ||
brahmāṇḍasargasthityantahetave nirguṇāya ca || 23 ||
nayanānandarūpāya praṇatakleśanāśine ||
keśavāya namastubhyaṃ svataṃtreśvaramūrtaye || 24 ||
moditāśeṣabhaktāya kālamāyādimohine ||
sadānaṃdāya kṛṣṇāya namaḥ saddharmavarttine|| || 25 ||
bhavāmbudhinimagrānāmuddhṛtikṣamakīrtaye ||
darśanīyasvarūpāya ghanaśyāmāya te namaḥ || 26 ||
gadābjadaracakrāṇi bibhrate dīrghabāhubhiḥ ||
suragovipradharmāṇāṃ goptre tubhyaṃ namonamaḥ || 27 ||
vareṇyāya prapannānāmabhīṣṭavaradāyine ||
nigamāgamavedyāya vedagarbhāya te namaḥ ||28 ||
tejomaṇḍalamadhyastha divyasundaramūrtaye ||
namāmo viṣṇave tubhyaṃ parātparatarāya ca||29||

vāṇīmanoviprakṛṣṭamahimne'kṣararūpiṇe||
sarvāntaryāmiṇe tubhyaṃ bṛhate ca namonamaḥ || 2.9.10.30 ||
sukhadosi tvamevaikaḥ svāśritānāmato vayam ||
mahāpadadhikakliṣṭāḥ śaraṇaṃ tvāmupāgatāḥ || 31 ||
devādhidevabhaktasya tava durvāsaso vayam ||
atikramācchriyā hīnāḥ prāptāḥ smo durdaśāmimām || 32 ||
vāsonnapānasthānādihīnāndharmopi naḥ prabho ||
tyaktvā saha śriyā yātastānpātuṃ tvamasīśvaraḥ || 33 ||
yato vayaṃ ca dharmaśca tvadīyā iti viśrutāḥ ||
yathāpūrvaṃ sukhīkarttuṃ tvamevārhasyato hi naḥ || 34 ||
skanda uvāca ||
iti saṃprārthito devairbhagavānsa dayānidhiḥ ||

uvācānandayanvācā meghagambhīrayā surān || 35 ||
śrībhagavānuvāca ||
viditaṃ me surāḥ sarvaṃ kaṣṭaṃ vaḥ sadatikramāt ||

upāyaṃ kurutādyaiva vacmi yattannivṛttaye || 36 ||
oṣadhīrambudhau sarvāḥ kṣiptvā mandarabhūbhṛtā ||
nāgarājavaratreṇa maṃthadhvamasuraiḥ saha || 37 ||
ādau saṃdhāya danujaiḥ kurutāmbudhimanthanam ||
sāhāyaṃ vaḥ kariṣyāmi khedaḥ kāryo na tatra vaḥ || 38 ||
amṛtaṃ ca śriyo dṛṣṭiṃ prāpya pūrvādhikaujasaḥ ||
bhavitāro madvimukhā daityāstu kleśabhāginaḥ || 39 ||
skanda uvāca ||
ityuktvāṃtardadhe viṣṇurbhaktasaṅkaṭanāśanaḥ ||
devāstasmai namaskṛtya taduktaṃ kartumārabhan || 2.9.10.40 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇava khaṇḍe śrīvāsudevamāhātmye śrīvāsudevaprasādanirūpaṇaṃ nāma daśamo'dhyāyaḥ ||10||

English translation

Sāvarṇi said :

1. O Skanda , how was Goddess Śrī, who was submerged in the sea, regained by Indra ? Tell me the whole episode associated with Nārāyaṇa .

Skanda said :

2. Devendra who was devoid of Śrī was defeated by Dānavas who themselves were bereft of Śrī. He was deprived of his position and all the retinue.

3. Along with the Lords of (different) quarters like Varuṇa and others he wandered in different mountains, valleys, places overgrown with creepers and forests.

4. They wore garments made of barks and skins. They consumed the flesh of animals and birds. The behaviour and garments of Devas , Daityas , men and reptiles (Nāgas) were all alike.

5. In all their homes the utensils were made of earth only. Women (wives) of all of them were wretched and miserable like female Piśācas (ogresses).

6. At first there was total absence of rainfall for twelve years on the earth. Then during the course of a year there were few showers at some places, while there was none elsewhere.

7. In this way they passed one hundred years in poverty and suffering. But due to their powerful destiny they did not die even in extreme misery.

8. They lived like hellish beings in hells but were almost dead. Even though they tried to gain Śrī by performing sacrifice etc., they did not succeed.

9. Then at the end of one thousand years Devas who were beggarly-attired due to the curse of Durvāsas , sought refuge in God Brahmā .

10. Devas including Indra and others, paid obeisance to him and narrated the tale of their misery. But due to his omniscience he already knew the plight of the Suras .

11. God Brahmā, along with Śaṅkara who was capable of warding off his misery, censured Indra and expressed the desire (to Indra) to propitiate Viṣṇu .

12. By his penance he (Indra) propitiated him, to whom penance was dear. Then he, accompanied with all categories of Devas, went to the Milk-Ocean.

13. On the beautiful northern shore of that ocean, they who had taken the vow of fasting, performed penance, standing on one leg with arms raised up.

14. With their minds concentrated, they meditated in their heart on Keśava , Vāsudeva , the consort of Lakṣmī , the destroyer of all troubles and miseries.

15. At the end of a hundred years Lord Viṣṇu, Śrī Kṛṣṇa himself, showed favour unto the poor Devas who were extremely miserable.

16. He whose form was invisible even to self-knowing performers of great penance, manifested himself out of grace with the brilliance of a million suns.

17. At first, a very brilliant disc of refulgence suddenly flashed forth. All the Devas saw that unparalleled white cloud.

18. God Brahmā and Śiva espied within it the Four-armed Lord of Ramā , of bluish-dark complexion like a cloud, holding in his hands a mace, a conch, a lotus and a discus.

19. He was adorned with a crown, a girdle, bracelets of gold, earrings etc. He was wearing yellow silken garment and his person was divinely beautiful.

20. With their minds overwhelmed with ecstasy, both of them prostrated themselves like a staff. Devas seeing him through his desire (to be seen by them), bowed down to him with joy.

21. Like a penniless person getting a treasure-trove, they became overjoyed. With their palms folded in reverence, all the Devas devoutly praised him.

Devas prayed :

22. Oṃ, obeisance to you, O venerable Lord Vāsudeva. We meditate upon you. Bow to you, Pradyumna , Aniruddha , Saṅkarṣaṇa (i.e. all the Vyūhas of Vāsudeva).

23. (Obeisance to you) of the form of Oṃkāra , Brahman who have manifested your threefold form, the cause of the creation, maintenance and destruction of the Cosmic Egg, one devoid of (three) Guṇas .

24. (Bow to you) whose form gives delight to the eyes, the destroyer of the troubles of those who how down to you; obeisance to you Keśava, the form of the supreme being.

25. Bow to (you) Kṛṣṇa who give delight to all his devotees, the fascinator (deluder) of Kāla , Māyā and others, who are forever delightful, who abide by the proper Dharma .

26. Obeisance to you who are famous as being capable of saving persons who are submerged in the ocean of worldly existence, to one of beautiful form, dark like a cloud.

27. Repeated obeisance to the wielder of the mace, lotus, conchshell and discus with your long arms, the protector of Devas, cows, Brāhmaṇas and of Dharma.

28. Bow to the most excellent one, the bestower of desired boons to those who seek refuge, one worthy of being known through Vedas and Āgamas , and who are the essence of all Vedas.

29. We pay obeisance to you, O Viṣṇu, whose resplendent, beautiful form exists within a halo of light, who are greater than the greatest.

30. Repeated obeisance to you, the great one, whose greatness is far beyond the ken of speech and mind, who are of imperishable form, who abide within the hearts of all.

31. You alone are the one who give happiness to those who resort to you. Hence we who are deeply troubled by great adversity, have sought refuge in you.

32. Due to our offensive behaviour towards Durvāsas, a devotee of the God of Gods, we became bereft of Śrī and have been reduced to this wretched plight.

33. O Lord, abandoning us who are devoid of clothes, food, drink, residence etc., even Dharma went away along with Śrī. You are the Supreme Lord to protect us.

34. Inasmuch as it is well-known that we as well as Dharma are yours, it behoves you to restore us to happiness as before.

Skanda said :

35. The Lord, the store of mercy, who was thus implored by Devas, addressed the Suras, delighting them with a voice deep like the rumbling of a cloud.

The Lord said :

36. All the misery suffered by you on account of your offensive behaviour towards the good (sage Durvāsas) is known to me. I shall advise you a remedy for removing it, upon which you act this very day.

37. After throwing all medicinal plants in the sea, you, along with Asuras , churn it with Mount Mandara (as the churning rod) and (Vāsuki), the king of cobras, as the strap (to churn it).

38. First enter into an agreement with Dānavas, and then begin the churning of the ocean. I shall help you. You need not get depressed.

39. After getting the Nectar and the (favourable) glance of Śrī, you wilt be much more brilliant than before. Daityas who are averse to me, will be the sufferers.

Skanda said :

40. After saying this, Viṣṇu, destroyer of the distress of his devotees, vanished. Devas bowed down to him and began to act according to what he had said.

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 11

Churning for the Nectar: Birth of the Poison Kālakūṭa

Chapter 200 of 221 · 40 detected Sanskrit verse markers

Sanskrit

।। स्कन्द उवाच ।।
ब्रह्मरुद्रौ महेन्द्रादीन्संधानायाऽसुरैः सह।।
आज्ञाप्य जग्मतुः स्वंस्वं धाम देवा रसां मुने ।। १ ।।
समयोचितभाषाविद्वासवो नीतियुक्तिभिः ।।
प्रलोभ्य फलभागेन सन्धिं चक्रेऽसुरैः सह ।। ।। २ ।।
ततो देवासुरगणा मिलिता वारिधेस्तटे ।।
महौषधीरुपानीय बहुशो निदधुर्द्रुतम् ।। ३ ।।
मन्दराद्रिमुपेत्याऽथ नानौषधिविराजितम् ।।
मूलादुत्पाट्य ते सर्वे नेतुमब्धिं समुद्यताः ।। ४ ।।
एकादशसहस्राणि योजनानां भुवि स्थितम् ।।
नोद्धर्तुमशकंस्ते तं तदानीं तुष्टुवुर्हरिम् ।। ५ ।।
एतद्विदित्वा भगवान्संकर्षणमहीश्वरम् ।।
अजिह्मपत्तमुद्धर्तुं बद्धमूलं महीधरम् ।। ६ ।।
फूत्कारमात्रेणैकेन स तु सद्यस्तमीश्वरः ।।
बहिश्चिक्षेप तत्स्थानाद्योजनद्वितयान्तरे ।। ७ ।।

अत्याश्चर्यं तदालोक्य हृष्टाः सर्वे सुरासुराः ।।
तदन्तिकमुपाजग्मुर्द्धावन्तश्च कृतारवाः ।। ८ ।।
बलिनो यत्नवन्तोपि परिघोपमबाहवः ।।
उद्धृत्य नेतुं नो शेकुर्विषण्णा विफलश्रमाः ।। ९ ।।
ज्ञात्वा सुरगणान्खिन्नान्भगवान्सर्वदर्शनः ।।
ताक्ष्यमाज्ञापयामास नेतुं तमुदधिं द्रुतम् ।। 2.9.11.१० ।।
सहावरणमप्यण्डं लीलया धर्त्तुमीश्वरः ।।
मनोवेगः स तत्रेत्य निजत्रोट्यैव तं गिरिम् ।।
उत्पाट्य सागरतटे निधाय हरिमाययौ ।। ११ ।।
ततः संहृष्टमनसः सर्वे कश्यपनन्दनाः ।।
वासुकिं चाह्वयामासुः सुधाभागप्रतिज्ञया ।। १२ ।।
स तत्रागादथो सर्वे तेऽब्धिं मन्थितुमुद्यताः ।।
तानपान्निधिरागत्य मूर्त्तिमानब्रवीद्वचः ।। १३ ।।
यदि दास्यथ मे यूयममृतांशं सुरासुराः ।।
सोढास्मि विपुलं तर्हि मन्दरभ्रमणाद्भनम् ।। १४ ।।

तथेति ते प्रतिज्ञाय क्षिप्त्वादावोषधीलताः ।।
परिविव्युर्न्नागराजं तस्मिन्काञ्चनपर्वते ।। १५ ।।
ततो देवा हृदि हरिं सस्मरुः कार्यसिद्धये ।।
स्मृतमात्रः स तत्राऽगादच्युतः सर्वदर्शनः ।। १६ ।।
तमालोक्यामरगणा मुदिताः फणिनां पतेः ।।
पुरोभागं गृहीत्वैव तस्थुस्तेनानुमोदिताः ।। १७ ।।
देवतापक्षपातित्वं सूचयन्स्वस्य च प्रभुः ।।
यत्र देवास्तत्र तस्थौ ततो दैत्यास्तु चुक्रुधुः ।। १८ ।।
तपोविद्यावयोज्येष्ठा अधोभागममङ्गलम् ।।
कथं तिरश्चो गृह्णीमो नेदृङ्मूर्खा वयं त्विति ।। १९ ।।
सह देवैस्ततो विष्णुः स्वयं तान्मानयन्निव ।।
प्रहस्य दत्त्वा प्राग्भागं सुरान्पुच्छमजिग्रहत् ।। 2.9.11.२० ।।
महाहिविषफूत्कारदाहादमररक्षणम् ।।
चरित्रमेतच्छ्रीभर्तुरिति दैत्या न ते विदुः ।। २१ ।।
तत उत्तोलयामासुः स्वर्णसान्वालिभास्वरम् ।।

मन्दरं काश्यपेयास्ते चर्मिकाबद्धकच्छकाः ।। २२ ।।
द्वाविंशतिसहस्राणि योजनानां तमुच्छ्रितम् ।।
अम्भोनिधौ निदधिरे क्रोशन्तोत्यर्थमुत्सुकाः ।। २३ ।।
धार्यमाणोप्यनाधारस्तैरद्रिरतिगौरवात् ।।
ययावधस्तलं सद्यस्तदासंस्तेऽतिविह्वलाः ।। २४ ।।
तदा स भगवान्साक्षात्सर्वथा भक्तकार्यकृत् ।।
स्तूयमानोमरैरद्रिमुद्बभ्रे कमठाकृतिः ।। २५ ।।
उत्थितं तमवेक्ष्याशु सर्वे फुल्लहृदाननाः ।।
बभूवुश्च स्थिरः सोऽभूत्कूर्मपृष्ठेतिविस्तृते ।। २६ ।।
ततो ममन्थुस्तरसा यावद्बलमपांनिधिम् ।।
श्रमफूत्कारवदना देवादयोऽदयम् ।। २७ ।।
भ्राम्यमाणाततस्त्वद्रेर्बहवोन्यपतन्द्रुमाः ।।
ऊर्द्ध्वद्रुघर्षजो वह्निस्तत्स्थ सिंहादिमादहत् ।। २८ ।।
तत्र नाना जलचरा विनिपिष्टा महाद्रिणा ।।
विलयं समुपाजग्मुः शतशः क्षीरवारिधौ ।। २९ ।।

सांवर्त्तकमहामेघसङ्घगर्ज्जितवन्महान् ।।
आसीन्मंथननादश्च प्रतिध्वनिविवर्द्धितः ।। 2.9.11.३० ।।
अत्याकर्षणखिन्नाङ्गवासुकर्म्मुखकृत्कृतैः ।।
हतौजसोऽतिखिन्नाश्च दैत्या निङ्गालवद्बभुः ।। ३१ ।।
अविषह्यं विषाग्निं च मर्षन्ति बहुधा मुहुः ।।
लम्बन्ते स्माहिराजस्य सहस्रं वदनान्यधः ।। ३२ ।।
दधार सहसा तानि भगवन्प्रेरितो विभुः ।।
संकर्षणो महातेजाः सहमानो विषानलम् ।। ३३ ।।
सहस्रमेकं वर्षाणां मथ्यमानात्पयोनिधेः ।।

हालाहलं विषमभूद्भुत्सर्पद्विदिशो दिशः ।। ३४ ।।
यदाहुः कालकूटाख्यं सर्वलोकातिदाहकम् ।।
तेन दन्दह्यमानाङ्गास्ते तु चक्रुः पलायनम् ।। ३५ ।।
ततो ब्रह्मा प्रजेशाश्च देवाः सर्वेप्युमापतिम् ।।
प्रार्थयंस्तस्य पानार्थं स्तुवन्तः स्तुतिभिर्मुने ।।३६।।
भगवानथ तं प्राह सुराणामग्रजो भवान् ।।

भवतीत्यग्रजं वार्द्धेर्गृहाणेदं विषं शिव ।। ३७ ।।
देवानां स भयं दृष्ट्वा करुणश्चाज्ञया हरेः ।।
आकर्षद्योगकलया विषं पाणितलेऽखिलम् ।। ३८ ।।
पपौ तत्कण्ठमध्ये च शोषयामास तत्क्षणम् ।।
नीलकण्ठ इति ख्यातः शंकराख्यश्च पऽभवत्।। ३९ ।।
पास्यतस्तस्य पाणेर्ये पतिता भुविबिन्दवः ।।
तान्नागा वृश्चिकाद्याश्च जगृहुः काश्चनौषधीः ।। 2.9.11.४० ।। ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्येऽमृतमन्थने विषोत्पत्तिर्नामैकादशोऽध्यायः ।। ११ ।।

Roman transliteration

|| skanda uvāca ||
brahmarudrau mahendrādīnsaṃdhānāyā'suraiḥ saha||
ājñāpya jagmatuḥ svaṃsvaṃ dhāma devā rasāṃ mune || 1 ||
samayocitabhāṣāvidvāsavo nītiyuktibhiḥ ||
pralobhya phalabhāgena sandhiṃ cakre'suraiḥ saha || || 2 ||
tato devāsuragaṇā militā vāridhestaṭe ||
mahauṣadhīrupānīya bahuśo nidadhurdrutam || 3 ||
mandarādrimupetyā'tha nānauṣadhivirājitam ||
mūlādutpāṭya te sarve netumabdhiṃ samudyatāḥ || 4 ||
ekādaśasahasrāṇi yojanānāṃ bhuvi sthitam ||
noddhartumaśakaṃste taṃ tadānīṃ tuṣṭuvurharim || 5 ||
etadviditvā bhagavānsaṃkarṣaṇamahīśvaram ||
ajñāpattamuddhartuṃ baddhamūlaṃ mahīdharam || 6 ||
phūtkāramātreṇaikena sa tu sadyastamīśvaraḥ ||
bahiścikṣepa tatsthānādyojanadvitayāntare || 7 ||

atyāścaryaṃ tadālokya hṛṣṭāḥ sarve surāsurāḥ ||
tadantikamupājagmurddhāvantaśca kṛtāravāḥ || 8 ||
balino yatnavantopi parighopamabāhavaḥ ||
uddhṛtya netuṃ no śekurviṣaṇṇā viphalaśramāḥ || 9 ||
jñātvā suraganānkhinnānbhagavānsarvadarśanaḥ ||
tārkṣyamājñāpayāmāsa netuṃ tamudadhiṃ drutam || 2.9.11.10 ||
sahāvaraṇamapyaṇḍaṃ līlayā dharttumīśvaraḥ ||
manovegaḥ sa tatretya nijatroṭyaiva taṃ girim ||
utpāṭya sāgarataṭe nidhāya harimāyayau || 11 ||
tataḥ saṃhṛṣṭamanasaḥ sarve kaśyapanandanāḥ ||
vāsukiṃ cāhvayāmāsuḥ sudhābhāgapratijñayā || 12 ||
sa tatrāgādatho sarve te'bdhiṃ manthitumudyatāḥ ||

tānapānnidhirāgatya mūrttimānabravīdvacaḥ || 13 ||
yadi dāsyatha me yūyamamṛtāṃśaṃ surāsurāḥ ||
soḍhāsmi vipulaṃ tarhi mandarabhramaṇārddanam || 14 ||

tatheti te pratijñāya kṣiptvādāvoṣadhīlatāḥ ||
parivivyurnnāgarājaṃ tasminkāñcanaparvate || 15 ||
tato devā hṛdi hariṃ sasmaruḥ kāryasiddhaye ||
smṛtamātraḥ sa tatrā'gādacyutaḥ sarvadarśanaḥ || 16 ||
tamālokyāmaragaṇā muditāḥ phaṇināṃ pateḥ ||
purobhāgaṃ gṛhītvaiva tasthustenānumoditāḥ || 17 ||
devatāpakṣapātitvaṃ sūcayansvasya ca prabhuḥ ||
yatra devāstatra tasthau tato daityāstu cukrudhuḥ || 18 ||
tapovidyāvayojyeṣṭhā adhobhāgamamaṅgalam ||
kathaṃ tiraśco gṛhṇīmo nedṛṅmūrkhā vayaṃ tviti || 19 ||
saha devaistato viṣṇuḥ svayaṃ tānmānayanniva ||
prahasya dattvā prāgbhāgaṃ surānpucchamajigrahat || 2.9.11.20 ||
mahāhiviṣaphūtkāradāhādamararakṣaṇam ||
caritrametacchrībharturiti daityā na te viduḥ || 21 ||
tata uttolayāmāsuḥ svarṇasānvālibhāsvaram ||

mandaraṃ kāśyapeyāste carmikābaddhakacchakāḥ || 22 ||
dvāviṃśatisahasrāṇi yojanānāṃ tamucchritam ||
ambhonidhau nidadhire krośantotyarthamutsukāḥ || 23 ||
dhāryamāṇopyanādhārastairadriratigauravāt ||
yayāvadhastalaṃ sadyastadāsaṃste'tivihvalāḥ || 24 ||
tadā sa bhagavānsākṣātsarvathā bhaktakāryakṛt ||
stūyamānomarairadrimuddaghre kamaṭhākṛtiḥ || 25 ||
utthitaṃ tamavekṣyāśu sarve phullahṛdānanāḥ ||
babhūvuśca sthiraḥ so'bhūtkūrmapṛṣṭhetivistṛte || 26 ||
tato mamanthustarasā yāvadbalamapāṃnidhim ||
śramaphūtkāravadanā devādayo'dayam || 27 ||
bhrāmyamāṇāttatastvadrerbahavonyapatandumāḥ ||
ūrddhvadrugharṣajo vahnistatstha siṃhādimādahat || 28 ||
tatra nānā jalacarā vinipiṣṭā mahādriṇā ||
vilayaṃ samupājagmuḥ śataśaḥ kṣīravāridhau || 29 ||

sāṃvarttakamahāmeghasaṅghagarjjitavanmahān ||
āsīnmaṃthananādaśca pratidhvanivivarddhitaḥ || 2.9.11.30 ||
atyākarṣaṇakhinnāṅgavāsukarmmukhakṛtkṛtaiḥ ||
hataujaso'tikhinnāśca daityā niṅgālavadbabhuḥ || 31 ||
aviṣahyaṃ viṣāgniṃ ca marṣanti bahudhā muhuḥ ||
lambante smāhirājasya sahasraṃ vadanānyadhaḥ || 32 ||
dadhāra sahasā tāni bhagavanprerito vibhuḥ ||
saṃkarṣaṇo mahātejāḥ sahamāno viṣānalam || 33 ||
sahasramekaṃ varṣāṇāṃ mathyamānātpayonidheḥ ||
hālāhalaṃ viṣamabhūdutsarpadvidiśo diśaḥ || 34 ||
yadāhuḥ kālakūṭākhyaṃ sarvalokātidāhakam ||
tena dandahyamānāṅgāste tu cakruḥ palāyanam || 35 ||
tato brahmā prajeśāśca devāḥ sarvepyumāpatim ||
prārthayaṃstasya pānārthaṃ stuvantaḥ stutibhirmune ||36||
bhagavānatha taṃ prāha surāṇāmagrajo bhavān ||

bhavatītyagrajaṃ vārddhergṛhāṇedaṃ viṣaṃ śiva || 37 ||
devānāṃ sa bhayaṃ dṛṣṭvā karuṇaścājñayā hareḥ ||
ākarṣadyogakalayā viṣaṃ pāṇitale'khilam || 38 ||
papau tatkaṇṭhamadhye ca śoṣayāmāsa tatkṣaṇam ||
nīlakaṇṭha iti khyātaḥ śaṃkarākhyaśca pa'bhavat|| 39 ||
pāsyatastasya pāṇerye patitā bhuvibindavaḥ ||
tānnāgā vṛścikādyāśca jagṛhuḥ kāścanauṣadhīḥ || 2.9.11.40 || ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīvāsudevamāhātmye'mṛtamanthane viṣotpattirnāmaikādaśo'dhyāyaḥ || 11 ||

English translation

Note: The belief in the existence of an immortality-giving liquid medicine and how it was churned out of the sea by Devas and Asuras and how the Asuras were cheated by Viṣṇu in a female form is found in most Purāṇas and Mbh.

Skanda said :

1. Having ordered Mahendra and others ot have consultation with Asuras, Gods Brahmā and Rudra went to their respective residence. And Devas went to the earth.

2. Indra who was expert in making speech suitable for bringing about an understanding, tempted them (i.e. Asuras) with the offer of a share in the fruit (of the joint effort) with (arguments of) skilful stratagems of policy and entered into an agreement with the Asuras.

3. Then multitudes of Devas and Asuras gathered on the shore of the sea. Bringing huge quantities of medicinal plants of great potency they quickly deposited them in the sea.

4. Then they approached Mount Mandara [1] which looked splendid with various kinds of medicinal plants. All of them got eagerly engaged in uprooting it from its bottom.

5. As they could not uproot it, since it had roots eleven thousand Yojanas deep in the earth, they praised Hari .

6. Knowing it, the Lord ordered Saṅkarṣaṇa , the Lord of the earth, to extract the mountain which was firmly rooted.

7. Immediately with one hissing only, the Lord hurled it from that place to a distance of two Yojanas.

8. Seeing the extremely wonderous feat, all Suras and Asuras were highly delighted. Shouting loudly, they went a-running and reached near it.

9. Powerful and endowed with arms like iron bars for locking doors, they could not lift it up to carry, though they tried their best. Due to the fruitlessness of their labour, they became sad.

10. The Lord who sees everything, knew that all the multitudes of Devas were dejected. He ordered Garuḍa to take it immediately to the sea.

11. He (Garuḍa) who was powerful enough to hold (lift) the Cosmic Egg along with its sheaths, and whose speed was like that of mind, came there and with his beak he lifted the mountain, deposited it near the sea and returned to Hari.

12. Then all the sons of Kaśyapa (i.e. Suras and Asuras) with delighted minds visited Vāsuki with a solemn promise to give share in the Nectar.

13. Then all of them went to the sea. They became ready to churn it, when the sea presented himself in person and spoke as follows:

14. “O Suras and Asuras! If you will give me some share of the Nectar I shall bear the torments of the churning with Mandara.”

15. Promising him to do so, they first ṃrew in it medicinal plants and creepers, and wound the king of Nāgas (Cobras) round that golden mountain.

16. Then Devas remembered Hari in their hearts for (getting) success in the undertaking. Acyuta who sees everything came there the moment they remembered him.

17. The multitude of Devas became glad at his sight. They stood there holding the front part (i.e. mouth) of the Lord of snakes, with the Lord’s approval.

18-19. Showing his partiality to Devas, the Lord stood where the Devas were standing. But then the Daityas became enraged. “We are senior in penance, learning and age (to Devas). How should we hold the inauspicious (dirty) lower part of this (i.e. serpent)? We are not such fools.”

20. (As if) showing respect to them, Viṣṇu, along with Devas laughed loudly and giving the front part (mouṃ, to Asuras), made Suras hold the tail (of Vāsuki).

21. The Daityas did not know that his act of the Lord of Śrī was (for) the protection of the immortal ones (Devas) from the heat of the poisonous hissing of the great snake.

22. Then, the sons of Kaśyapa (Devas and Asuras) with their ends of lower garments tucked into the waistband and fastened with leather straps, raised up the golden-peaked Mandara resplendently dark like a big black bee.

23. Shouting loudly and extremely eager, they placed that mountain of twenty-two thousand Yojanas in height, into the sea.

24. The mountain, though held up by them, had no support below. Due to its extremely heavy weight, it went down to the bottom (of the sea). And they were greatly agitated.

25. Then the Lord himself who always carries out the tasks of his devotees, was praised by Devas. The Lord in the form of a tortoise lifted it (the mountain) from below.

26. As soon as they saw it lifted up, the hearts and faces of them all bloomed with joy. The mountain became stable on the very extensive back of the tortoise.

27. Then the Devas and others with all their power, churned the ocean very fast with incessant hissing sound of exhaustion coming out of their mouth.

28. While the mountain was being whirled (round and round), many trees fell down and the fire generated from their friction burnt down lions and oṃers.

29. Many aquatic animals were pounded down by the great mountain and met death by hundreds in the Milk-Ocean.

30. The roaring sound of the churning was loud like deep ṃunder-ing sound of a multitude of Saṃvartaka clouds (appearing at the destruction of the world). And it (i.e. roaring sound) was

intensified with its echo.

31. By hissing and puffing out of the mouth of Vāsuki, whose body was distressed and exhausted by powerful pulling, the Daityas became bereft of power and extremely exhausted and shone like burning coals.

32. They constantly suffered (from) the unbearable poisonous fire. The thousand mouths of the king of serpents dropped down through fatigue.

33. Lord Saṅkarṣaṇa (Śeṣa) of great lustre bore the poisonous fire and at once held them (i.e. the mouths of Vāsuki) up as directed by the Lord (Viṣṇu).

34. From the ocean that was being churned for one thousand years, there came out the poison Halāhala [2] spreading to all the quarters and sub-quarters.

35. They (Suras and Asuras) whose bodies were constantly scorched by the poison called Kālakūṭa which burns down the three worlds , ran, away.

36. Then God Brahmā, Devas, Protectors of Prajās , all of them praised Śiva , the consort of Umā, praying to him for drinking up the poison.

37. The Lord told him, “you were born first and are the senior-most of the Devas. This poison is born first out of the ocean. Hence you take it.”

38. The merciful Śiva, seeing the fright of Devas and due to the order of Hari, sucked up, by his yogic power, the whole of the poison on his palm.

39. He drank it up and absorbed it in his throat. Hence he became known as blue-throated and a beneficent god.

40. The drops that fell from his hand while drinking the poison, were taken up by serpents, scorpions and some medicinal plants.

[1]: [1] : A hill in the Banka sub-division of Bhagalpur District, two or three miles from Bamsi and thirty miles south of Bhagalpur. It is an isolated hill about seven hundred feet high with a groove all around in the middle to indicate the impression of the coil of Vāsuki around it while churning the ocean. But the marks of chiselling show the artificiality (De 124) Mbh, Vana 139.5-6, Droṇa 87.33 locates it near Kailāsa.

[2]: [2] : Also known as Kālakūṭa, the creation of this deadly poison while chuming the ocean and its subsequent swallowing by Śiva is described in many Purāṇas and Mbh.

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 12

Churning of the Ocean: Birth of Fourteen Precious Jewels

Chapter 201 of 221 · 28 detected Sanskrit verse markers

Sanskrit

।। स्कन्द उवाच ।।
ततो हृष्टाः काश्यपेया मन्थस्थानमुपेत्य ते ।।
पुनर्वर्षसहस्रं च मन्थन्ति स्म पयोनिधिम् ।। १ ।।
मथ्यमानात्तथा सिन्धोः सर्वेस्तैरपि किञ्चन ।।
नासीच्च शिथिला आसन्मंथितारः श्वसन्मुखाः ।। २ ।।
वासुकिश्च महासर्पः प्राणवैक्लव्यमाप्तवान् ।।
मन्थकाले मन्दरोपि नैकत्रासीत्स्थिरस्थितिः ।। ३।।
सर्वान्दृष्ट्वा निरुत्साहान्प्रद्युम्नो विण्वनुज्ञया ।।
देवासुराहिराजेषु प्रविश्य बलमादधौ ।। ४ ।।
अनिरुद्धोपि तर्ह्येव तमाक्रम्य नगाधिपम्।।
सहस्रबाहुभिस्तस्थौ महाचल इवाऽपरः ।। ५ ।।
ततो ममन्थुस्तरसा संप्राप्तपरमोजसः ।।
सविस्मया महाब्धिं ते सुरासुरगणा मुदा ।। ६ ।।
नारायणानुभावेन नापुर्ह्येवादयः श्रमम् ।।
शुशुभे मन्थनं तच्च सममाकर्षणात्तदा ।। ७ ।।

मथ्यमाने महाम्भोधौ सुस्रुवुः परितस्तदा ।।
महाद्रुमाणां निर्यासा बहवश्चौषधीरसाः ।। ८ ।।
तथाभूतादम्बुनिधेराविरासीत्कलानिधिः ।।
कान्त्यौषधीनामध्यक्षः सर्वासां य उदीर्यते ।। ९ ।।
ततो गवामधिष्ठात्री सर्वासामपि कामधुक् ।।
हविर्द्धान्यभवद्धेनुः शीतांशुसदृशद्युतिः ।। 2.9.12.१० ।।
अश्वः श्वेतोऽथाविरासीद्धयानामधिदेवता ।।
ऐरावतश्च नागेन्द्रश्चतुर्दन्तः शशिप्रभः ।। ११ ।।
पारिजातो दिव्यतरुस्तरुराजस्ततोऽभवत् ।।
मणिरत्नं कौस्तुभाख्यं पद्मरागमभूत्ततः ।। १२ ।।
ततोऽभवन्नप्सरसो रूपलावण्यभूमयः ।।
सुरा देवी ततो जज्ञे सर्वमादकदेवता ।। १३ ।।
आसीदथ धनुः शार्ङ्गं सर्वशस्त्राधिदैवतम् ।।
वाद्याधिदैवतं शंखः पाञ्चजन्यस्ततोऽभवत् ।। १४ ।।
तत्र चन्द्रः पारिजातस्तथैवाप्सरसां गणः ।।

आदित्यपथमाश्रित्य तस्थुरेते तु तत्क्षणम् ।। १५ ।।
वारुणीमश्वराजं च दैत्येशा जगृहुर्द्रुतम् ।।
ऐरावतं देवराजो जग्राहानुमताद्धरेः ।। १६ ।।
कौस्तुभश्च धनुः शंखो विष्णुमेव प्रपेदिरे ।।
हविर्द्धानीं तु ते सर्वे तापसेभ्यो ददुस्तदा ।। १७ ।।
मथ्यमानात्पुनः सिन्धोः साक्षाच्छ्रीरभवत्स्वयम् ।।
आनन्दयन्ती स्वदृशा त्रिलोकीं हतवर्चसम् ।। १८ ।।
तां ग्रहीतुं तु सर्वेपि सुरासुरनरादयः ।।
ऐच्छंस्तस्याः प्रतापात्तु शेकेन्त्येतुं न कश्चन ।। १९ ।।
ततस्तां पद्महस्तत्वाच्छ्रीं विदित्वैव वासवः ।।
आनन्दं परमं प्राप ब्रह्माद्या ये च तद्विदः ।।2.9.12.२०।।
तावत्तत्राम्बुधिः साक्षादेत्य तां हैम आसने।।
कन्या ममेयमित्युक्त्वा गृहीत्वाङ्क उपाविशत्।।२१।।
पुनरब्धेर्मथ्यमानादधिकं बलिभिश्च तैः ।।
सुधार्थिभिर्द्धैर्यवद्भिरपि नैवाभवत्सुधा ।। २२ ।।

तदा शिथिलयत्नास्ते निराशा अमृतोद्भवे ।।
प्रम्लानवक्त्राः खिन्नाश्च बभूवुः काश्यपा मुने ।। २३ ।।
दृष्ट्वा तथाविधांस्तांश्च भगवान्करुणानिधिः ।।
उद्युक्तोभूत्स्वयं ब्रह्मन्मन्थनाय हसन्विभुः ।। २४ ।।
रत्नकाञ्चीदृढाबद्धकक्षपीताम्बरद्युतिः ।।
द्वाभ्यां द्वाभ्यामहिं मध्ये दोर्भ्यामुभयतोग्रहीत् ।। २५ ।।
धृताहिवदना दैत्यास्तस्थुरेकत एव ते ।।
एकतो धृततत्पुच्छा देवास्तस्थुस्तदाखिलाः ।। २६ ।।
तन्मध्यगश्च भगवान्ममन्थाब्धिं स लीलया ।।
ददानो नयनानन्द चञ्चत्करविभूषणः ।। २७ ।।
ब्रह्मा सहर्षिप्रवरैरन्तरिक्षस्थितस्तदा ।।
अवाकिरत्तं कुसुमैः कुर्वञ्जयजयध्वनिम् ।। २८ ।।
मथ्यमानात्ततः सिन्धोर्ज्जज्ञे धन्वन्तरिः पुमान् ।।
विष्णोरंशेन गौरांगः सुधाकुम्भं करे दधत् ।। २९ ।।
घृतादीनां हि सर्वेषां रसानां सारमुत्तमम् ।।

अमृतं तद्गृहीत्वाऽसौ श्रियोन्तिकमुपाययौ ।। 2.9.12.३० ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्येऽमृतमन्थने चतुर्दशरत्नोत्पत्तिर्नाम द्वादशोऽध्यायः ।। १२ ।।

Roman transliteration

|| skanda uvāca ||
tato hṛṣṭāḥ kāśyapeyā manthasthānamupetya te ||
punarvarṣasahasraṃ ca manthanti sma payonidhim || 1 ||
mathyamānāttathā sindhoḥ sarvestairapi kiñcana ||
nāsīcca śithilā āsanmaṃthitāraḥ śvasanmukhāḥ || 2 ||

vāsukiśca mahāsarpaḥ prāṇavaiklavyamāptavān ||
manthakāle mandaropi naikatrāsītsthirasthitiḥ || 3||
sarvāndṛṣṭvā nirutsāhānpradyumno viṇvanuṇñayā ||
devāsurāhirāje̱su praviśya balamādadhau || 4 ||
aniruddhopi tarhyeva tamākramya nagādhi̱pam||
sahasrabāhubhistasthau mahācala ivā'paraḥ || 5 ||
tato mamanthustarasā saṃprāptaparamojasaḥ ||
savismayā mahābdhiṃ te surāsuraganā mudā || 6 ||
nārāyaṇānubhāvena nāpurddevādayaḥ śramam ||
śuśubhe manthanaṃ tacca samamākarṣaṇāttadā || 7 ||

mathyamāne mahāmbhodhau susruvuḥ paritastadā ||
mahādrumāṇāṃ niryāsā bahavaścauṣadhīrasāḥ || 8 ||
tathābhūtādambunidherāvirāsītkalānidhiḥ ||
kāntyauṣadhīnāmadhyakṣaḥ sarvāsāṃ ya udīryate || 9 ||
tato gavāmadhiṣṭhātrī sarvāsāmapi kāmadhuk ||
havirddhānyabhavaddhenuḥ śītāṃśusadṛśadyutiḥ || 2.9.12.10 ||
aśvaḥ śveto'thāvirāsīddhayānāmadhidevatā ||
airāvataśca nāgendraścaturddantaḥ śaśiprabhaḥ || 11 ||
pārijāto divyatarustarurājastato'bhavat ||
maṇiratnaṃ kaustubhākhyaṃ padmarāgamabhūttataḥ || 12 ||
tato'bhavannapsaraso rūpalāvaṇyabhūmayaḥ ||
surā devī tato jajñe sarvamādakadevatā || 13 ||
āsīdatha dhanuḥ śārṅgaṃ sarvaśastrādhidaivatam ||
vādyādhidaivataṃ śaṃkhaḥ pāñcajanyastato'bhavat || 14 ||
tatra candraḥ pārijātastathaivāpsarasāṃ gaṇaḥ ||

ādityapathamāśritya tasthurete tu tatkṣaṇam || 15 ||
vāruṇīmaśvarājaṃ ca daityeśā jagṛhurdrutam ||
airāvataṃ devarājo jagrāhānumatāddhareḥ || 16 ||
kaustubhaśca dhanuḥ śaṃkho viṣṇumeva prapedire ||
havirddhānīṃ tu te sarve tāpasebhyo dadustadā || 17 ||
mathyamānātpunaḥ sindhoḥ sākṣācchrīrabhavatsvayam ||
ānandayantī svadṛśā trilokīṃ hatavarcasam || 18 ||
tāṃ grahītuṃ tu sarvepi surāsuranarādayaḥ ||
aicchaṃstasyāḥ pratāpāttu śekentyetuṃ na kaścana || 19 ||
tatastāṃ padmahastatvācchrīṃ viditvaiva vāsavaḥ ||
ānandaṃ paramaṃ prāpa brahmādyā ye ca tadvidaḥ ||2.9.12.20||
tāvattatrāmbudhiḥ sākṣādetya tāṃ haima āsane||
kanyā mameyamityuktvā gṛhītvāṅka upāviśat||21||
punarabdhermathyamānādadhikaṃ balibhiśca taiḥ ||
sudhārthibhirddhairyavadbhirapi naivābhavatsudhā || 22 ||

tadā śithilayatnāste nirāśā amṛtodbhave ||
pramlānavaktrāḥ khinnāśca babhūvuḥ kāśyapā mune || 23 ||
dṛṣṭvā tathāvidhāṃstāṃśca bhagavānkaruṇānidhiḥ ||
udyuktobhūtsvayaṃ brahmanmanthanāya hasanvibhuḥ || 24 ||
ratnakāñcīdṛḍhābaddhakakṣapītāmbaradyutiḥ ||
dvābhyāṃ dvābhyāmahiṃ madhye dorbhyāmubhayatograhīt || 25 ||
dhṛtāhivadanā daityāstasthurekata eva te ||
ekato dhṛtatatpucchā devāstasthustadākhilāḥ || 26 ||
tanmadhyagaśca bhagavānmamanthābdhiṃ sa līlayā ||
dadāno nayanānanda cañcatkaravibhūṣaṇaḥ || 27 ||

brahmā saharṣipravarairantarikṣasthitastadā ||
avākirattaṃ kusumaiḥ kurvañjayajayadhvanim || 28 ||
mathyamānāttataḥ sindhorjjajñe dhanvantariḥ pumān ||
viṣṇoraṃśena gaurāṃgaḥ sudhākumbhaṃ kare dadhat || 29 ||
ghṛtādīnāṃ hi sarveṣāṃ rasānāṃ sāramuttamam ||

amṛtaṃ tadgṛhītvā'sau śriyontikamupāyayau || 2.9.12.30 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīvāsudevamāhātmye'mṛtamanthane caturdaśaratnotpattirnāma dvādaśo'dhyāyaḥ || 12 ||

English translation

Skanda said :

1. Then the sons of Kaśyapa became delighted (as the poison was drunk up). They gaṃered at the place of churning. They again went on churning the Ocean for a thousand years.

2. While the Ocean was being churned by all of them, there emerged nothing. The participants in churning gasping for breath with their mouths, became slack (through fatigue).

3. The great serpent Vāsuki experienced feebleness and frailty of life. At the time of churning Mandara also could not keep up a stable condition.

4. Seeing them all bereft of strength, Pradyumna , [1] authorized by Viṣṇu , entered the Devas , Asuras and the king of serpents (Vāsuki) and infused strength in them.

5. Even Aniruddha approached the king of mountains and with his thousand arms, stood like another big mountain.

6. Being wonder-struck at the restoration of extreme energy, the multitude of Suras and Asuras joyously and energetically churned the great Ocean.

7. At the gesture of Nārāyaṇa , Devas and others did not experience any fatigue. With the rhythmic pulling the churning (operation) looked splendid.

8. While the big Ocean was ṃus stirred and shaken up, the exudation and extracts of medicinal plants flowed into it all round.

9. From the reservoir of water which was in that stage (of being churned), there emerged the Moon who is called the presiding deity of loveliness and medicinal herbs.

10. Then the Cow Havirdhānī , the presiding deity of all cows, the yielder of the wishes of all, with a lustre like the moon, emerged.

11. Then a white horse, the presiding deity of all horses, manifested. Airāvata , the king of elephants, endowed with four tusks and of moon-like lustre came out.

12. Then came out the heavenly tree Pārijāta , the king of all trees. Then the excellent gem, the lotus-hued ruby called Kaustubha , emerged.

13. Then were born (i.e. came out) Apsaras (i.e. celestial damsels) who were the receptacles of beauty. Then was born Goddess Wine, the goddess that inebriates all.

14. Then came out the Śārṅga bow, the presiding deity of all weapons. Then emerged Pāñcajanya , [2] the conch, the supreme deity of all musical instruments.

15. Then the Moon-god, Pārijāta as well as the bevy of celestial damsels resorting to the solar path, stood there instantaneously.

16. The leaders of Daityas immediately took hold of the king of horses and Vāruṇī , while Indra , the king of Devas took Airāvata with the consent of Hari .

17. The (gem) Kaustubha, the (Śārṅga) bow and the conch (Pāñcajanya) went over to Viṣṇu only. All of them gave Havirdhānī (cow) to sages.

18. While the Ocean was being churned again, Śrī herself directly manifested herself delighting with her glance the three worlds , surpassing the splendour of all.

19. All Suras, Asuras, men desired to get hold of her but nobody could approach her brilliance and power.

20. Knowing her to be Śrī, by her holding a lotus in her hand, Vāsava and God Brahmā and others, who knew her, were highly delighted.

21. The Ocean himself in person immediately came there and saying ‘This is my daughter’, took her in his lap, and occupied a golden seat.

22. While the Ocean was being churned by those powerful and firm (determined) seekers of the Nectar, the Nectar did not come out.

23. Then being disappointed regarding the emergence of the Nectar, they became slack in their efforts. O sage, the sons of Kaśyapa (i.e. Devas and Daityas) of faded faces became dejected.

24. Seeing them in that state, the Lord, the storehouse of compassion, the all-pervading Lord laughed and himself became ready to churn.

25. He was resplendent with the yellow garment, the end knot of which was tightly fastened with a jewelled girdle. He caught hold of the serpent in the middle by his (two pairs) of hands.

26. Daityas who caught hold of the mouth of the serpent stood on one side and all the Devas who held the tail of the serpent stood on the other side.

27. The Lord who stood between them sportively churned the Ocean, giving delight to the eyes (of all) with ornaments of his hands becoming (brightly) visible.

28. God Brahmā staying in the firmament along with prominent sages, showered him with flowers, uttering the sound (words) “Be victorious; be victorious.”

29. Then, from the Ocean that was churned was born a man Dhanvantari with a part of Viṣṇu. He was fair in complexion, was holding in his hand a pitcher containing Sudhā (Nectar).

30. Taking with him Amṛta (Nectar) which was the best essence of all ghee and other juices of plants and medicines, he went near Śrī.

[1]: [1] : This being a Pāñcarātra work, inclusion of help from the different Vyūhas, Pradyumna and Aniruddha, is brought in. Mbh and other Purāṇas do not mention them, as for them the persons named as Vyūhas were Yādava heroes at the end of Dvāpara.

[2]: [2] : BhP X differs. Kṛṣṇa killed the aquatic damon [demon?] Pañcaja or Pañcajana who abducted the son of Sāndīpani (Kṛṣṇa's preceptor). After killing Pañcajana, Kṛṣṇa took away the conch in which Pañcajana lived. (PE 548)

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 13

Gods Drink the Nectar

Chapter 202 of 221 · 25 detected Sanskrit verse markers

Sanskrit

।। स्कन्द उवाच ।।
उत्प्रेक्षन्तो जायमानं मंथितारोऽथ तेऽखिलाः ।।
आयांतं ददृशुर्दूरादन्ति धन्वन्तरिं श्रियः ।। १ ।।
सुधाभृतं हेमकुम्भं दृष्ट्वा चाऽस्य करे धृतम् ।।
असुराः सहसा ब्रह्मन्नुत्प्लुत्य जगृहुश्च तम् ।।२।।
तत्रापि बलिनो ये ते गृहीत्वा दुद्रुवुस्ततः ।।
तान्दुर्बला न्यषेधन्त नीतिवाक्यैरनुद्रुताः ।। ३ ।।
अहो नैवमधर्मो वः कार्यो धर्मपरायणैः ।।
समश्रमेभ्यो देवेभ्यो दत्त्वा पेयं न चान्यथा ।।४।।
अनादृत्येति तद्वाक्यं ययुर्दूरं त्वरान्विताः ।।
तत्रापि तेषामन्योन्यं कराकृष्टिर्महत्यभूत्।।५।।
अहं पूर्वमहं पूर्वं न त्वं न त्वं पिबाम्यहम् ।।
इत्थं विवदमानास्ते नापुस्तत्प्राशनक्षणम् ।। ६ ।।
अथ देवा म्लानवक्त्रा दृष्ट्वा दैत्यैर्हृता सुधाम् ।।
अशक्तास्तत्प्रतीकारे शरणं प्रापुरच्युतम् ।। ७ ।।

पाहिपाहि जगन्नाथ नष्टं सर्वस्वमेव नः ।।
दैत्यैर्हृता सुधा सर्वा का गतिर्न्नो भविष्यति ।।८।।
सुधापानादृतेप्येते हन्तुमस्मानलं क्षमाः ।।
पीतेऽमृते तु तैरद्य किं करिष्यामहे वयम् ।। ९ ।।
स्कन्द उवाच ।।
निशम्य दैन्यं देवानां भगवान्भक्तकार्यकृत् ।।
मा भैष्टेति सुरानुक्त्वा सुधामादित्सदासुरात् ।। 2.9.13.१० ।।
स्त्रीरूपमद्भुतं धृत्वा सर्वलोकविमोहनम् ।।
दैत्यान्तिकमुपागत्य चक्रे कन्दुकखेलनम् ।। ११ ।।
ते तु तद्रूपमालोक्य मोहिताः कामविह्वलाः ।।
त्यक्त्वा परस्परोन्मर्दं तामुपेत्याब्रुवन्वचः ।। १२ ।।
सुधाकुम्भमिमं भद्रे गृहीत्वा त्वं विभज्य नः ।।
सर्वान्पायय सुश्रोणि वयं कश्यपसूनवः ।। १३ ।।
इत्युक्त्वा तं ददुस्तस्मै तेऽनिच्छन्त्या अपि स्त्रियै ।।
सा प्राह मम विश्रम्भो न कार्यः स्वैरिणी ह्यहम् ।।१४।।

अकार्यं वः कृतं ह्येतद्विभजिष्ये निजेच्छया।।
इत्युक्ता अपि ते मूढा यथेष्टं कुर्विति ब्रुवन्।।१५।।
ततस्तदाज्ञया सर्वे देवा दैत्याश्च वासुकिः ।।
निषेदुः पंक्तिशस्तत्र स्वस्वमण्डलमाश्रिताः ।। १६ ।।
पंक्तिबंधोद्यतेष्वेषु मोहिनी सा तु दूरतः ।।
सम्मुखं देवपंक्तीनां हेमासन उपाविशत् ।।१७।।
स्वांतिके चामृतघटं निधाय स्त्रैणलीलया ।।
इतस्ततो वीक्षमाणा तस्थौ निःस्पृहवत्क्षणम् ।।१८।।
विप्रचित्तिमुखास्तर्हि ये वै दानवयूथपाः ।।
संदिग्धचित्ता मोहिन्यामासन्देवांतिकस्थितेः ।। १९ ।।
शनैरुपेत्य तद्दृष्टिं वञ्चयित्वा सुधाघटम् ।।
जह्रुः पुनर्दुरात्मानो रहो गत्वा पिपासवः ।। 2.9.13.२० ।।
नरनारायणौ तत्र मुनिभिः सह चागतौ ।।
आस्तां तौ ददृशाते तान्दानवान्हरतोऽमृतम् ।। २१ ।।
नारायणेनेरितोऽथ नरस्तान्सहसारुणत् ।।

बलादाच्छिद्य तत्कुम्भं मोहिन्यै स ददौ द्रुतम् ।। २२ ।।
ततो नरं हन्तुकामा आत्तशस्त्रास्तु दानवाः ।।
आपतन्पंक्तिविक्षेपो ह्यसुराणामभून्महान् ।। २३ ।।
तदा नरोपि भगवान्देवदैत्यनरैरपि ।।
अजेयो निर्भयो ह्येकः साकं तैर्युयुधे बली ।। २४ ।।
एतस्मिन्नन्तरे देवान्पंक्तिस्थान्मोहिनीवपुः ।।
अपाययत्सुधां विष्णुः सर्वशो लघुचङ्क्रमः ।। २५ ।।
तत्रापि दानवो राहुः सूर्याचन्द्रमसान्तरे ।।
प्रविश्य देवतापंक्तावुपाविशदलक्षितः ।। २६ ।।
तत्रागतायां मोहिन्यां सिञ्चन्त्यां तन्मुखे सुधाम् ।।
दृशाऽसूसुचतां तस्यै पुष्पवन्तावुभौ च तम् ।। २७ ।।
स्मृत्यागतेन चक्रेण तर्ह्येवाऽस्य च सामृतम् ।।
शिरश्चिच्छेदातिमहन्मायायोषिद्वपुः प्रभुः ।। २८ ।।
तच्छैलशृङ्गप्रतिमं ग्रसल्लोकान्नदद्भृशम् ।।
ग्रहत्वे स्थापयामास लोकानां शान्तये हरिः ।। २९ ।।

देवान्सुधां पाययित्वा जगृहे पौरुषीं तनुम् ।।
भगवानथ देवास्तु युयुधुः सह दानवैः ।। 2.9.13.३० ।।
उदन्वतस्तटे युद्धं देवानामसुरैः सह ।।
सुधापानातिबलिनामासीद्विष्णुसहायिनाम् ।। ३१ ।।
तस्मिंस्तु तुमुले युद्धे नरेणेन्द्रादिभिश्च ते ।।
निहन्यमाना असुराः पलाय्य विविशू रसाम् ।। ३२ ।।
सूर्यश्चास्तं गतस्तावत्सर्वे देवगणास्ततः ।।
श्रियोन्तिकमुपाजग्मुस्तद्दर्शनमहोत्सवाः ।। ३३ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये देवतामृतपानवर्णनं नाम

त्रयोदशोऽध्यायः ।।१३।।

Roman transliteration

|| *skanda uvāca* ||
utprekṣanto jāyamānaṃ maṃthitāro'tha te'khilāḥ ||
āyāṃtaṃ dadṛśurddūrādanti dhanvantariṃ śriyaḥ || *1* ||
sudhābhṛtaṃ hemakumbhaṃ dṛṣṭvā cā'sya kare dhṛtam ||
asurāḥ sahasā brahmannutplutya jagṛhuśca tam ||*2*||
tatrāpi balino ye te gṛhītvā dudruvustataḥ ||
tāndurbalā nyaṣedhanta nītivākyairanudrutāḥ || *3* ||
aho naivamadharmo vaḥ kāryo dharmaparāyaṇaiḥ ||
samaśramebhyo devebhyo dattvā peyaṃ na cānyathā ||*4*||
anādṛtyeti tadvākyaṃ yayurdūraṃ tvarānvitāḥ ||
tatrāpi teṣāmanyonyaṃ karākṛṣṭirmahatyabhūt||*5*||
ahaṃ pūrvamahaṃ pūrvaṃ na tvaṃ na tvaṃ pibāmyaham ||
itthaṃ vivadamānāste nāpustatprāśanakṣaṇam || *6* ||
atha devā mlānavaktrā dṛṣṭvā daityairhṛtā sudhām ||
aśaktāstatpratīkāre śaraṇaṃ prāpuracyutam || *7* ||

pāhipāhi jagannātha naṣṭaṃ sarvasvameva naḥ ||
daityairhṛtā sudhā sarvā kā gatirnno bhaviṣyati ||*8*||
sudhāpānādṛtepyete hantumasmānalaṃ kṣamāḥ ||
pīte'mṛte tu tairadya kiṃ kariṣyāmahe vayam || *9* ||
skanda uvāca ||
niśamya dainyaṃ devānāṃ bhagavānbhaktakāryakṛt ||
mā bhaiṣṭeti surānuktvā sudhāmāditsadāsurāt || *2.9.13.10* ||
strīrūpamadbhutaṃ dhṛtvā sarvalokavimohanam ||
daityāntikamupāgatya cakre kandukakhelanam || *11* ||
te tu tadrūpamālokya mohitāḥ kāmavihvalāḥ ||
tyaktvā parasparonmarddaṃ tāmupetyābruvanvacaḥ || *12* ||
sudhākumbhamimaṃ bhadre gṛhītvā tvaṃ vibhajya naḥ ||
sarvānpāyaya suśroṇi vayaṃ kaśyapasūnavaḥ || *13* ||
ityuktvā taṃ dadustasmai te'nicchantyā api striyai ||
sā prāha mama viśrambho na kāryaḥ svairiṇī hyaham ||*14*||

akāryaṃ vaḥ kṛtaṃ hyetadvibhajiṣye nijecchayā||
ityuktā api te mūḍhā yatheṣṭaṃ kurviti bruvan||*15*||
tatastadājñayā sarve devā daityāśca vāsukiḥ ||
niṣeduḥ paṃktiśastatra svasvamaṇḍalamāśritāḥ || *16* ||
paṃktibaṃdhodyateṣveṣu mohinī sā tu dūrataḥ ||
sammukhaṃ devapaṃktīnāṃ hemāsana upāviśat ||*17*||
svāṃtike cāmṛtaghaṭaṃ nidhāya straiṇalīlayā ||
itastato vīkṣamāṇā tasthau niḥspṛhavatkṣaṇam ||*18*||
vipracittimukhāstarhi ye vai dānavayūthapāḥ ||
saṃdigdhacittā mohinyāmāsandevāṃtikasthiteḥ || *19* ||
śanairupetya taddṛṣṭiṃ vañcayitvā sudhāghaṭam ||
jahruḥ punardūrātmāno raho gatvā pipāsavaḥ || *2.9.13.20* ||
naranārāyaṇau tatra munibhiḥ saha cāgatau ||
āstāṃ tau dadṛśāte tāndānavānharato'mṛtam || *21* ||
nārāyaṇenerito'tha narastānsahasāruṇat ||

balādācchidya tatkumbhaṃ mohinyai sa dadau drutam || 22 ||
tato naraṃ hantukāmā āttaśastrāstu dānavāḥ ||
āpatanpaṃktivikṣepo hyasurāṇāmabhūnmahān || 23 ||
tadā naropi bhagavāndevadaityanararirapi ||
ajeyo nirbhayo hyekaḥ sākaṃ tairyuyudhe balī || 24 ||
etasminnantare devānpaṃktisthānmohinīvapuḥ ||
apāyayatsudhāṃ viṣṇuḥ sarvaśo laghucaṅkramaḥ || 25 ||
tatrāpi dānavo rāhuḥ sūryācandramasāntare ||
praviśya devatāpaṃktāvupāviśadalakṣitaḥ || 26 ||
tatrāgatāyāṃ mohinyāṃ siñcantyāṃ tanmukhe sudhām ||
dṛśā'sūsucatāṃ tasyai puṣpavantāvubhau ca tam || 27 ||
smṛtyāgatena cakreṇa tarhyevā'sya ca sāmṛtam ||
śiraścicchedātimahanmāyāyoṣidvapuḥ prabhuḥ || 28 ||
tacchailaśṛṅgapratimaṃ grasallokānnadadbhṛśam ||
grahatve sthāpayāmāsa lokānāṃ śāntaye hariḥ || 29 ||

devānsudhāṃ pāyayitvā jagṛhe pauruṣīṃ tanum ||
bhagavānatha devāstu yuyudhuḥ saha dānavaiḥ || 2.9.13.30 ||
udanvatastaṭe yuddhaṃ devānāmasuraiḥ saha ||
sudhāpānātibalināmāsīdviṣṇusahāyinām || 31 ||
tasmiṃstu tumule yuddhe nareṇendrādibhiśca te ||
nihanyamānā asurāḥ palāyya viviśū rasām || 32 ||
sūryaścāstaṃ gatastāvatsarve devagaṇāstataḥ ||
śriyontikamupājagmustaddarśanamahotsavāḥ || 33 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye devatāmṛtapānavarṇanaṃ nāma trayodaśo'dhyāyaḥ ||13||

English translation

Skaṇḍa said :

1. All the participants in churning who were seeing the emergence of Dhanvantari (with the pitcher of Amṛta), saw from a distance Dhanvantari coming near Śrī.

2. Seeing the gold pitcher containing Nectar being held in his hand, the Asuras suddenly pounced on it, and snatched it away, O Brāhmaṇa .

3. Out of them, those who were powerful (enough) seized it, and ran off with it. The weaker ones, running after them, protested in the name of decorum and manner of proper behaviours (as follows):

4. “Oh! Such unrighteous and wicked deed should not be committed by righteous-mided persons. It (the Nectar) should be drunk after giving it to Devas , the equal partners in the labour (of churning out Nectar) and not otherwise.”

5. Disregarding that speech (appeal), they quickly ran far away. Even there, they were forcibly pulling each other’s hands (for securing the Nectar).

6. While they were proclaiming and crying about “I am the first and not you”, “I am the first, not you”, “I shall drink it (first)”, they did not get the opportunity to drink.

7. Then, on seeing the Nectar snatched away by the Daityas , Devas became pale-faced. Being incapable of preventing them, they sought refuge in Acyuta .

8-9. “Protect us, O Lord of the world; do protect us. All our possessions are destroyed. AH the Nectar has been taken away by Daityas. What shall be our fate? Even without imbibing Nectar, they are sufficiently capable of killing us. If the Nectar is drunk by them today, what shall we do?”

Skanda said :

10. Having heard the pitiable condition of the Devas, the Lord who performs the tasks of his devotees, told the Suras , “Don’t be afraid” and was intent to take back the Nectar from Asuras.

11. After assuming a marvellously beautiful feminine form that enchanted all the world, he approached the Daityas and played with a ball. [1]

12. Seeing that beautiful form, they were fascinated and were overwhelmed with the passion of love. Giving up their mutual struggle, they approached and spoke:

13. “O blessed lady! Take this pitcher of Nectar and distribute it amongst us. We are the sons of Kaśyapa ; O lady with beautiful buttocks, make us all drink it (Nectar).”

14-15. Requesting her thus, they handed it over to the lady who was reluctant. She spoke, “No faith should be entertained in me, as I am a self-willed (i.e. wanton) woman. You have done an improper act. I shall, however, distribute it as per my will.” Though she told them so, those stupid ones said, “Do as you please”.

16. Then in compliance of her order, Devas, Daityas, Vāsuki sat there in rows, each keeping with his particular group.

17. While they were arranging themselves into groups, Mohinī sat on a golden seat at a distance, facing the rows of gods.

18. Keeping the pitcher of Nectar near her, she, casting her glances here and there in a woman’s sportive way, sat for a moment like an indifferent, impartial person.

19. The leaders of Dānava group, of whom Vipracitti was prominent, were suspicious in their minds about Mohinī and hence they seated themselves near the Devas.

20. Approaching quietly and evading deceitfully her glance, the wicked-souled ones carried away the pitcher of Nectar again and were desirous of drinking it in a secret place.

21. Nara and Nārāyaṇa came there accompanied by sages. Both of them saw the Dānavas stealing away the Nectar.

22. Instructed by Nārāyaṇa, Nara at once stopped them. [2] Snatching away per force that pitcher, he quickly handed it over to Mohinī.

23. Then with a desire to kill Nara, Dānavas took up their arms and attacked him. There was thus a great disorder in the ranks of Asuras.

24. Thereupon, the powerful Lord Nara, the fearless one, unconquerable by Devas, Daityas and human beings, single-handedly fought with them.

25. In the meanwhile Viṣṇu who had assumed the form of Mohinī went about quickly and made all the Devas who were sitting in rows, drink the Nectar.

26. Even then Rāhu , a Dānava, entered (the unoccupied place) in between the Sun and the Moon and sat in the row of the Devas, without being noticed by anyone.

27. When Mohinī came sprinkling the Nectar in his (Rāhu's) mouth, both the Sun and the Moon indicated it to her by the glance of their eyes.

28. Therefore, the Lord who had assumed the highly illusory form of a woman, cut down his head containing Nectar (within his mouth) by his discus, which came there as soon as remembered.

29. Hari established it (Rāhu's head) in the planetary position, for the peace of the people, as that mountain-like head was swallowing people while shouting loudly.

30. After having made Suras drink the Necṭar, he assumed his male body. The Lord and the Devas fought with Dānavas.

31. On the shore of the Ocean there took place the battle of Devas who grew extremely powerful by imbibing Nectar, and were helped by Viṣṇu, with Asuras.

32. In that tumultuous battle, the Asuras who were being killed by Nara, Indra and others, fled away and entered the earth (nether world).

33. When the Sun set, all the multitudes of Devas came near Śrī and had a great joy at her sight.

[1]: [1] : This is Mohinī, the 13th incarnation of Viṣṇu, who deluded the Asuras, refusing them their share in Amṛta and distributing it among Devas.

[2]: [2] : According to Mbh, Ādi 19.19-31, Nara helped Devas in fighting against Asuras after Devas drank Amṛta. Post-Amṛta-drinking fight by Nara is also mentioned in v 32 below.

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 14

The Marriage Festival of Lakṣmī and Nārāyaṇa

Chapter 203 of 221 · 61 detected Sanskrit verse markers

Sanskrit

।। स्कन्द उवाच ।।
ब्रह्मा प्रजेश्वराः शम्भुर्मनवश्च महर्षयः ।।
आदित्यवसुरुद्राश्च सिद्धगन्धर्वचारणाः ।। १ ।।
साध्याश्च मरुतश्चैव विश्वेदेवा दिगीश्वराः ।।
दस्रौ वह्निश्चन्द्रमाश्च स्वयं धर्मः प्रजापतिः ।। २ ।।
सुपर्णः किन्नराश्चैव ये चान्ये गणदेवताः ।।
शेपाद्या वैष्णवा नागा देवपत्न्यश्च सर्वशः ।। ३ ।।
सावित्री पार्वती चैव पृथिवी च सरस्वती ।।
शची गौरी शिवा संज्ञा ऋद्धिः स्वाहा च रोहिणी ।।
धूमोर्णा चादितिर्द्धर्मपत्न्यो मूर्तिदयादयः ।। ४ ।।
अरुन्धती शाण्डिली च लोपामुद्रा तथैव च ।।
अनसूयादयः साध्व्य ऋषिपत्न्यश्च सर्वशः ।। ५ ।।
गङ्गा सरस्वती रेवा यमुना तपती तथा ।।
चन्द्रभागा विपाशा च शतद्रुर्देविका तथा ।। ६ ।।
गोदावरी च सरयूः कावेरी कौशिकी तथा ।।

कृष्णा वेणी भीमरथा ताम्रपर्णी महानदी ।। ७ ।।
कृतमाला वितस्ता च निर्विन्ध्या सुरसा तथा।।
चर्मण्वती पयोष्णी च विश्वाद्या नद्य आययुः ।। ८ ।।
रम्भा घृताची विश्वाची मेनका च तिलोत्तमा ।।
उर्वशीप्रमुखास्तत्र सर्वाप्सरस आययुः ।।९ ।।
वैकुण्ठवासिनः सर्वे तथा गोलोकवासिनः ।।
पार्षदप्रवरा विष्णोस्तत्राजग्मुः प्रहर्षिताः ।। 2.9.14.१० ।।
अणिमाद्याः सिद्धयोऽष्टौ शंखपद्मादयो नव ।।
निधयो मूर्तिमन्तश्च समाजग्मुः श्रियोन्तिके ।। ११ ।।
पूर्णः शारदचन्द्रोपि तदानीं प्रीतये श्रियाः ।।
नैशं तमोऽहरत्सर्वं बभूवुर्निर्मला दिशः ।। १२ ।।
ततोऽभिषेकमारेभे तस्या ब्रह्माज्ञया वृषा ।।
मण्डपं रचयामास सद्यस्त्वष्टातिशोभनम् ।। १३ ।।
रत्नस्तम्भसहस्राणामायताभिश्च पंक्तिभिः ।।
चित्रैरनेकैरुल्लोचैः शोभितं कदलीद्रुमैः ।। १४ ।।

सुगन्धिपुष्पनम्राभिर्दिव्यकल्पद्रुमालिभिः ।।
जुष्टं नानाविधैरन्यैर्दर्शनीयं मनोहरम् ।। १५ ।।
कोटिशो रत्नदीपानां पंक्तिभिः शुद्धरोचिषाम् ।।
भ्राजमानं तोरणैश्च मुक्ताहारैश्च लम्बिभिः ।। १६ ।।
रत्नसिंहासने तत्र गीतवाद्यपुरस्सरम् ।।
उपावेश्य श्रियं चक्रुरभिषेकं महर्षयः ।। १७ ।।
ऐरावतः पुण्डरीको वामनः कुमुदोञ्जनः ।।
पुष्पदन्तः सार्वभौमः सुप्रतीकश्च दिग्गजाः ।। १८ ।।
कुर्वन्तो बृंहितान्येते हेमकुम्भोद्धृतैः शुभैः ।।
चतुःसिन्धुसमानीतैरभ्यषिञ्चन्त वारिभिः ।। १९ ।।
मूर्तिमत्यो महानद्यस्तत्राजहुर्जलानि च ।।
मंत्रानुच्चारयंति स्म मूर्ता वेदाः सहर्षिभिः ।। 2.9.14.२० ।।
जगुः सुकण्ठा गंधर्वा ननृतुश्चाप्सरोगणाः ।।
वाद्यानि वादयामासुरन्ये देवगणास्तदा ।। २१ ।।
महानभूतदानंदस्त्रिलोक्यां सर्वदेहिनाम् ।।

श्रीसूक्तादि द्विजाः पेठुर्जगुर्गीतानि च स्त्रियः ।। ।। २२ ।।
कांस्यतालमृदङ्गांश्च पणवानकगोमुखान् ।।
वादयामासुरम्भोदा दिवि दुंदुभयोऽनदन् ।। २३ ।।
आसीत्कुसुमवृष्टिश्च साकं जयरवैस्तदा ।।
आसंस्तत्परिचर्यायां धर्मपत्न्यश्च सिद्धयः ।। २४ ।।
सुस्नातायै ततस्तस्यै कौशेये पीतवाससी ।।
ददावनर्घ्ये जलधी रत्नभूषाश्च भूरिशः ।। २५ ।।
उपवेशोचितं तस्या इंद्र आसनमाहरत् ।।
विश्वकर्मा कङ्कणानि ददौ सद्रत्नमुद्रिकाः ।। २६ ।।
सुधाकरस्तु तद्भ्राता नासाभूषणमुत्तमम् ।।
ददौ तस्यै केशभूषा सद्रत्ननिचिता तथा ।। २७ ।।
पद्मजन्मा ददौ पद्मं मुक्ताहारं सरस्वती ।।
नागाश्च शेषप्रमुखास्तस्यै रत्नेंद्रकुण्डले ।। २८ ।।
अञ्जनं कुङ्कुमं चादाद्दुर्गा सोभाग्यलक्षणम् ।।
ललाटिकां च सावित्री शची ताम्बूलपात्रिकाम् ।। २९ ।।

वसंतः कौसुमान्हारान्कण्ठसूत्रं च शंकरः ।।
वैजयंतीं स्रजं पाशी कुबेरो रत्नदर्पणम् ।। 2.9.14.३० ।।
अनर्घ्यां कंचुकीं वह्निर्यमोऽदाद्व्यजनं शुभम् ।।
ददुस्तस्यै चापरेपि भूषास्तत्समयोचिताः ।। ३१ ।।
ततः स्वलंकृतां कन्यां कस्मै दद्यामिमामिति ।।
सिंधुः पप्रच्छ ब्रह्माणं तदोवाच स सर्ववित् ।।३२ ।।
कन्या तवेयमम्भोधे माता मम शिवस्य च ।।
देवानामथ सर्वेषां लोकानामस्ति निश्चितम् ।। ३३ ।।
नारायणं वासुदेवं परं ब्रह्माखिलेश्वरम् ।।

पुरुषोत्तममेवैकं विनास्या नापरः पतिः ।। ३४ ।।
अतः साक्षाद्भगवते त्रैलोक्यसुखहेतवे ।।
आगतायोपविष्टाय देह्यस्मै विधिनाम्बुधे ।। ३५ ।।
कुरुष्व जन्मसाफल्यं पावयित्वा निजं कुलम् ।।
समुद्धर भवाम्भोधेर्दत्त्वेमां परमात्मने ।।३६।।
एकस्त्वं सप्तभी रूपैः सप्तद्वीप विभागतः ।।

विश्रुतोऽथ विधायैतन्महतीं कीर्त्तिमाप्स्यसि ।।३७।।
इत्युक्तो ब्रह्मणा हृष्टः समुद्रः पुलकाञ्चितः ।।
मन्यमानो निजं धन्यमदित्सद्विष्णवे सुताम् ।।३८।।
ततः सहैव विधिना स संप्रार्थ्य तमीश्वरम् ।।
वाग्दानादि विधायैव चक्रे वैवाहिकं विधिम् ।।३९।।
धन्वंतरिश्चन्द्रमाश्च वासवाद्याश्च देवताः ।।
आसन्समुद्रस्य पक्षे तत्र वैवाहिकोत्सवे ।।2.9.14.४०।।
वस्त्राभरणयानादि दाने भोजनकर्मणि ।।
सन्मानने च जन्यानां मुख्या आसंस्त एव हि ।। ४१ ।।
लक्ष्म्याश्च मांगल्यविधौ मुख्यास्तत्र तु योषितः ।।
आसन्गंगादयो नद्यः शच्याद्याश्च सुरांगनाः ।। ४२ ।।
मेनाद्या नगपत्न्यश्च सिद्धयश्चाणिमादयः ।।
चन्द्रपत्नी तथा कान्तिः सर्वाश्चाप्सरसो मुने ।। ४३ ।।
नारायणस्याथ विभोर्लीलां वैवाहिकीं विधिः ।।
शोभयन्पितरौ चक्रे मूर्तिधर्मौ विचार्य च ।। ४४ ।।

धर्मोऽसौ जगदाधार पूज्यश्चाखिलदेहिनाम् ।।
पिताऽस्य भवितुं योग्यो ह्यस्मिंश्च प्रीतिमान्भृशम् ।। ४५ ।।
इयं च मूर्तिः प्रख्याता सर्वसद्गुणजन्मभूः ।।
दाक्षायणी धर्मपत्नी माता भवितुमर्हति ।। ४६ ।।
ततो धर्मस्यापि पक्षे मुख्याः कार्येष्विमेऽभवन् ।।
नन्दीश्वरगणेशाभ्यां सहितः शंकरो मुने ।। ४७ ।।
महर्षयो मरीच्याद्याः प्रजेशा नारदो मुनिः ।।
वैनतेयश्च नन्दाद्याः श्रीदामाद्याश्च पार्षदाः ।। ४८ ।।
दुर्गा च वेदसूर्वाणी स्त्रीषु मुख्या बभूविरे ।।
ऋषिपत्न्योऽनसूयाद्या धर्मपत्न्यश्च सर्वशः ।। ४९ ।।
सह वेदादिभिर्ब्रह्मा त्वासीदुभयपक्षयोः ।।
ब्राह्मणा वैदिका ये च विवाहविधिकोविदाः ।। 2.9.14.५० ।।
अथाब्धिः सर्वसंभाराञ्छ्रिया एव प्रसादतः ।।
सद्यः संपादयामास जनयन्देवविस्मयम् ।। ५१ ।।
यद्यत्संकल्पयामास हृदि तत्तदुपाहृतम् ।।

सद्यः स्वांतिक एवैक्षत्ततोभूदतिहर्षितः ।। ५२ ।।
मध्ये तु मण्डपस्यासावग्निस्थापनवेदिकाम् ।।

कारयामास विधिवद्ब्राह्मणैर्वेदवेदिभिः ।। ५३ ।।
अलंचकार तां वेदिं गन्धपुष्पाक्षतादिभिः ।।
नानाविधैः शुभै रङ्गैः साङ्कुरैः करकैस्तथा ।। ५४ ।।
ततो महामङ्गलवाद्यघोषैः समन्त्रकं संस्नपितो मुनीन्द्रैः ।।
अनर्घ्यवासांसि च रत्नभूषा दधार विष्णुर्मुकुटं च दिव्यम्।। ५५ ।।
वादित्रनिध्वाननिनादिताशं नृत्यत्सुरस्त्रीकलगीतशोभनम् ।।
तं मण्डपं सोऽथ सुरैः स्तुवद्भिः सहेत्य हैमे निषसाद पीठे ।। ५६ ।।
प्रक्षालयामास तदङ्घ्रिपङ्कजं स्वप्रेष्ठपत्न्या जलधिः सगंगया ।।
भृङ्गारसिक्तोत्तमवारिधारया तदम्बु शीर्ष्णा च दधार सान्वयः ।।।। ५७ ।।
ततः पठन्मंगलमुच्चकैः श्रियं प्रादापयच्चाम्बुधिनाऽच्युताय ।।
प्रज्वाल्य वह्निं विधिना विधाता साकं बृहद्भिर्मुनिभिर्जुहाव ।। ५८ ।।
प्रदाय तस्मै तनयां मनोज्ञां तत्पादपद्मैकनिबद्धदृष्टिम् ।।
वासांसि रत्नाभरणानि चादाद्भूयांसि भूम्ने स समं दुहित्रा ।। ५९ ।।

हुतस्य तस्याऽथ हुताशनस्य प्रदक्षिणां चापि सह श्रियैव ।।
चकार चेतांसि निजेक्षकाणां स्त्रीणां च पुंसां च हरन्हरिः सः ।। 2.9.14.६० ।।
एकासने तौ सह सन्निविष्टौ ब्रह्माण्डमातापितरौ मनोज्ञौ ।।
संपूजयामासुरनर्घ्यवस्त्रविभूषणैर्देवगणाः सयोषाः ।। ६१ ।।
तदा च गीतानि सुमंगलानि श्रियश्च विष्णोर्गुणवर्णनानि ।।
दुर्गादयश्चाऽथ पुलोमजाद्या देव्यो जगुः सस्मितचारुवक्त्राः ।। ६२ ।।
द्विधा विभक्तानि सुरांगनानां वृन्दान्युपाविश्य च सम्मुखानि ।।
तद्दम्पतिप्रेक्षणकौतुकानि तथा जगुः प्रेमभरेण तानि ।। ६३ ।।
यथा तदाकर्ण्य सुराः समस्ता महर्षयश्चाऽखिलयोषितोपि ।।
स्वांतस्तमैक्षंत सह श्रियेशं स्फुरंतमासन्ननु चित्रवच्च।।६४ ।।
प्रणम्य भक्त्या च वराक्षतादि समर्घ्य ताभ्यां विबुधा मुदैव ।।
पृथक्पृथक्तुष्टुवुरूर्जिताभिर्वाग्भिश्च तौ प्राञ्जलयो विनीताः ।। ६५ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये
लक्ष्मीनारायणविवाहोत्सवनिरूपणं नाम चतुर्दशोऽध्यायः ।। १४ ।।

Roman transliteration

|| skanda uvāca ||
brahmā prajeśvarāḥ śambhurmanavaśca maharṣayaḥ ||
ādityavasurudrāśca siddhagandharvacāraṇāḥ || 1 ||
sādhyāśca marutaścaiva viśvedevā digīśvarāḥ ||
dasrau vahniścandramāśca svayaṃ dharmaḥ prajāpatiḥ || 2 ||
suparṇaḥ kinnarāścaiva ye cānye gaṇadevatāḥ ||
śepādyā vaiṣṇavā nāgā devapatnyaśca sarvaśaḥ || 3 ||
sāvitrī pārvatī caiva pṛthivī ca sarasvatī ||
śacī gaurī śivā saṃjñā ṛddhiḥ svāhā ca rohiṇī ||
dhūmorṇā cāditirddharmapatnyo mūrtidayādayaḥ || 4 ||
arundhatī śāṇḍilī ca lopāmudrā tathaiva ca ||
anasūyādayaḥ sādhvya ṛpipatnyaśca sarvaśaḥ || 5 ||

gaṅgā sarasvatī revā yamunā tapatī tathā ||
candrabhāgā vipāśā ca śatadrurdevikā tathā || 6 ||
godāvarī ca sarayūḥ kāverī kauśikī tathā ||

kṛṣṇā veṇī bhīmarathā tāmraparṇī mahānadī || 7 ||
kṛtamālā vitastā ca nirvindhyā surasā tathā||
carmaṇvatī payoṣṇī ca viśvādyā nadya āyayuḥ || 8 ||
rambhā ghṛtācī viśvācī menakā ca tilottamā ||
urvaśīpramukhāstatra sarvāpsarasa āyayuḥ ||9 ||
vaikuṇṭhavāsinaḥ sarve tathā golokavāsinaḥ ||
pārṣadapravarā viṣṇostatrājagmuḥ praharṣitāḥ || 2.9.14.10 ||
aṇimādyāḥ siddhayo'ṣṭau śaṃkhapadmādayo nava ||
nidhayo mūrtimantaśca samājagmuḥ śriyontike || 11 ||
pūrṇaḥ śāradacandropi tadānīṃ prītaye śriyāḥ ||
naiśaṃ tamo'haratsarvaṃ babhūvurnirmalā diśaḥ || 12 ||
tato'bhiṣekamārebhe tasyā brahmājñayā vṛṣā ||
maṇḍapaṃ racayāmāsa sadyastvaṣṭātiśobhanam || 13 ||
ratnastambhasahasrāṇāmāyatābhiśca paṃktibhiḥ ||
citrairanekairullocaiḥ śobhitaṃ kadalīdrumaiḥ || 14 ||

sugandhipuṣpanamrābhirdivyakalpadrumālibhiḥ ||
juṣṭaṃ nānāvidhairaṅgairdarśanīyaṃ manoharam || 15 ||
koṭiśo ratnadīpānāṃ paṃktibhiḥ śuddharociṣām ||
bhrājamānaṃ toraṇaiśca muktāhāraiśca lambibhiḥ || 16 ||
ratnasiṃhāsane tatra gītavādyapurassaram ||
upāveśya śriyaṃ cakrurabhiṣekaṃ maharṣayaḥ || 17 ||
airāvataḥ puṇḍarīko vāmanaḥ kumudoñjanaḥ ||
puṣpadantaḥ sārvabhaumaḥ supratīkaśca diggajāḥ || 18 ||
kurvanto bṛṃhitānyete hemakumbhoddhṛtaiḥ śubhaiḥ ||
catuḥsindhusamānītairabhyaṣiñcanta vāribhiḥ || 19 ||
mūrtimatyo mahānadyastatrājahurjalāni ca ||
maṃtrāṇuccārayaṃti sma mūrtā vedāḥ saharṣibhiḥ || 2.9.14.20 ||
jaguḥ sukaṇṭhā gaṃdharvā nanṛtuścāpsarogaṇāḥ ||
vādyāni vādayāmāsuranye devagaṇāstadā || 21 ||
mahānabhūttadānaṃdastrilokyāṃ sarvadehinām ||

śrīsūktādi dvijāḥ peṭhurjagurgītāni ca striyaḥ || || 22 ||
kāṃsyatālamṛdaṅgāṃśca paṇavānakagomukhān ||
vādayāmāsurambhodā divi duṃdubhayo'nadan || 23 ||
āsītkusumavṛṣṭiśca sākaṃ jayaravaistadā ||
āsaṃstatparicaryāyāṃ dharmapatnyaśca siddhayaḥ || 24 ||
susnātāyai tatastasyai kauśeye pītavāsasī ||
dadāvanarghye jaladhī ratnabhūṣāśca bhūriśaḥ || 25 ||
upaveśocitaṃ tasyā iṃdra āsanamāharat ||
viśvakarmā kaṅkaṇāni dadau sadratnamudrikāḥ || 26 ||
sudhākarastu tadbhrātā nāsābhūṣaṇamuttamam ||
dadau tasyai keśabhūṣā sadratnanicitā tathā || 27 ||
padmajanmā dadau padmaṃ muktāhāraṃ sarasvatī ||
nāgāśca śeṣapramukhāstasyai ratneṃdrakuṇḍale || 28 ||
añjanaṃ kuṅkumaṃ cādāddurgā sobhāgyalakṣaṇam ||
lalāṭikāṃ ca sāvitrī śacī tāmbūlapātrikām || 29 ||

vasaṃtaḥ kausumānhārānkaṇṭhasūtraṃ ca śaṃkaraḥ ||
vaijayaṃtīṃ srajaṃ pāśī kubero ratnadarpaṇam || 2.9.14.30 ||
anarghyāṃ kaṃcukīṃ vahniryamo'dādvyajanaṃ śubham ||
dadustasyai cāparepi bhūṣāstatsamayocitāḥ || 31 ||
tataḥ svalaṃkṛtāṃ kanyāṃ kasmai dadyāmimāmiti ||
siṃdhuḥ papraccha brahmāṇaṃ tadovāca sa sarvavit ||32 ||
kanyā taveyamambhodhe mātā mama śivasya ca ||
devānāmatha sarveṣāṃ lokānāmasti niścitam || 33 ||
nārāyaṇaṃ vāsudevaṃ paraṃ brahmākhileśvaram ||
puruṣottamamevaikaṃ vināsyā nāparaḥ patiḥ || 34 ||
ataḥ sākṣādbhagavate trailokyasukhahetave ||
āgatāyopaviṣṭāya dehyasmai vidhināmbudhe || 35 ||
kuruṣva janmasāphalyaṃ pāvayitvā nijaṃ kulam ||
samuddhara bhavāmbhodherdattvemāṃ paramātmane ||36||
ekastvaṃ saptabhī rūpaiḥ saptadvīpa vibhāgataḥ ||

viśruto'tha vidhāyaitanmahatīṃ kīrttimāpsyasi ||37||
ityukto brahmaṇā hṛṣṭaḥ samudraḥ pulakāñcitaḥ ||
manyamāno nijaṃ dhanyamaditsadviṣṇave sutām ||38||
tataḥ sahaiva vidhinā sa saṃprārthya tamīśvaram ||
vāgdānādi vidhāyaiva cakre vaivāhikaṃ vidhim ||39||
dhanvaṃtariścandramāśca vāsavādyāśca devatāḥ ||
āsansamudrasya pakṣe tatra vaivāhikotsave ||2.9.14.40||
vastrābharaṇayānādi dāne bhojanakarmaṇi ||
sanmānane ca janyānāṃ mukhyā āsaṃsta eva hi || 41 ||
lakṣmyāśca māṃgalyavidhau mukhyāstatra tu yoṣitaḥ ||
āsangaṃgādayo nadyaḥ śacyādyāśca surāṃganāḥ || 42 ||
menādyā nagapatnyaśca siddhayaścāṇimādayaḥ ||
candrapatnī tathā kāntiḥ sarvāścāpsaraso mune || 43 ||
nārāyaṇasyātha vibhorlīlāṃ vaivāhikīṃ vidhiḥ ||
śobhayanpitarau cakre mūrtidharmau vicārya ca || 44 ||

dharmo'sau jagadādhāra pūjyaścākhiladehinām ||
pitā'sya bhavituṃ yogyo hyasmiṃśca prītimānbhṛśam || 45 ||
iyaṃ ca mūrttiḥ prakhyātā sarvasadguṇajanmabhūḥ ||
dākṣāyaṇī dharmapatnī mātā bhavitumarhati || 46 ||
tato dharmasyāpi pakṣe mukhyāḥ kāryeṣvime'bhavan ||
nandīśvaragaṇeśābhyāṃ sahitaḥ śaṃkaro mune || 47 ||
maharṣayo marīcyādyāḥ prajeśā nārado muniḥ ||
vainateyaśca nandādyāḥ śrīdāmādyāśca pārṣadāḥ || 48 ||
durgā ca vedasūrvāṇī strīṣu mukhyā babhūvire ||
ṛṣipatnyo'nasūyādyā dharmapatnyaśca sarvaśaḥ || 49 ||
saha vedādibhirbrahmā tvāsīdubhayapakṣayoḥ ||
brāhmaṇā vaidikā ye ca vivāhavidhikovidāḥ || 2.9.14.50 ||
athābdhiḥ sarvasaṃbhārāñchriyā eva prasādataḥ ||
sadyaḥ saṃpādayāmāsa janayandevavismayam || 51 ||
yadyatsaṃkalpayāmāsa hṛdi tattadupāhṛtam ||

sadyaḥ svāṃtika evaikṣattatobhūdatiharṣitaḥ || 52 ||
madhye tu maṇḍapasyāsāvagnisthāpanavedikām ||
kārayāmāsa vidhivadbrāhmaṇairvedavedibhiḥ || 53 ||
alaṃcakāra tāṃ vediṃ gandhapuṣpākṣatādibhiḥ ||
nānāvidhaiḥ śubhai raṅgaiḥ sāṅkuraiḥ karakaistathā || 54 ||
tato mahāmaṅgalavādyaghoṣaiḥ samantrakaṃ saṃsnapito munīndraiḥ ||

anarghyavāsāṃsi ca ratnabhūṣā dadhāra viṣṇurmukuṭaṃ ca divyam|| 55 ||
vāditranidhvānaninādितāśaṃ nṛtyatsurastrīkalagītaśobhanam ||
taṃ maṇḍapaṃ so'tha suraiḥ stuvadbhiḥ sahetya haime niṣasāda pīṭhe || 56 ||
prakṣālayāmāsa tadaṅghripaṅkajaṃ svapreṣṭhapatnyā jaladhiḥ sagaṃgayā ||
bhṛṅgārasiktottamavāridhārayā tadambu śirṣṇā ca dadhāra sānvayaḥ |||| 57 ||
tataḥ paṭhanmaṃgalamuccakaiḥ śriyaṃ prādāpayaccāmbudhinā'cyutāya ||
prajvālya vahniṃ vidhinā vidhātā sākaṃ bṛhadbhirmunibhirjuhāva || 58 ||
pradāya tasmai tanayāṃ manojñāṃ tatpādapadmaikanibaddhadṛṣṭim ||
vāsāṃsi ratnābharaṇāni cādādbhūyāṃsi bhūmne sa samaṃ duhitrā || 59 ||

hutasya tasyā'tha hutāśanasya pradakṣiṇāṃ cāpi saha śriyaiva ||
cakāra cetāṃsi nijekṣakāṇāṃ strīṇāṃ ca puṃsāṃ ca haranhariḥ saḥ || 2.9.14.60 ||
ekāsane tau saha sanniviṣṭau brahmāṇḍamātāpitarau manojñau ||
saṃpūjayāmāsuranarghyavastravibhūṣaṇairdevagaṇāḥ sayoṣāḥ || 61 ||
tadā ca gītāni sumaṃgalāni śriyaśca viṣṇorguṇavarṇanāni ||
durgādayaścā'tha pulomajādyā devyo jaguḥ sasmitacāruvaktrāḥ || 62 ||
dvidhā vibhaktāni surāṃganānāṃ vṛndānyupāviśya ca sammukhāni ||
taddampatiprekṣaṇakautukāni tathā jaguḥ premabhareṇa tāni || 63 ||
yathā tadākarṇya surāḥ samastā maharṣayaścā'khilayoṣitopi ||
svāṃtastamaikṣaṃta saha śriyeśaṃ sphuraṃtamāsannanu citravacca||64 ||
praṇamya bhaktyā ca varākṣatādi samarpya tābhyāṃ vibudhā mudaiva ||
pṛthakpṛthaktuṣṭuvurūrjitābhirvāgbhiśca tau prāñjalayo vinītāḥ || 65 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye lakṣmīnārāyaṇavivāhotsavanirūpaṇaṃ nāma caturdaśo'dhyāyaḥ || 14 ||

English translation

Skanda said :

1-8. There came (for the marriage-ceremony of Lakṣmī and Nārāyaṇa) the following:

God Brahmā ; the Lords of created being; Śambhu ; Manus ; great sages; (twelve) Ādityas ; (eight) Vasus ; (eleven) Rudras ; Siddhas ; Gandharvas ; Cāraṇas ; Sādhyas ; (forty-nine) Maruts ; (the group of ten gods called) Viśvedevas ; presiding deities of quarters; the two Aśvins ; the Fire-god ; the Moon; Dharma ; the Prajāpati himself; Garuḍa ; Kinnaras and other groups of gods; serpent-devotees of Viṣṇu ; of whom Śeṣa was the first, wives of all the Devas (such as) Sāvitrī , Pārvatī , Pṛthivī , Sarasvatī , Śacī , Gaurī , Śivā , Saṃjñā , Ṛddhi , Svāhā , Rohiṇī , Dhūmorṇā (wife of Yama), Aditi and the lawful wives like Mūrti , Dayā and others; Arundhatī , Śāṇḍilī , Lopāmudrā , Anasūyā and other pious wives of sages; (Rivers like) Gaṅgā , Sarasvatī, Revā , Yamuna , Tapatī (Tapti in north Maharashtra), Candrabhāgā (Chinab), Vipāśā (Bias), Śatadru (Sutlej), Devikā (Devā ? or Gogrā), Godāvarī , Kāverī , Kauśikī (Kosī), Kṛṣṇā , Veṇī , Bhīmarathī , the great river Tāmraparṇī , Kṛtamālā (Vaiga near Madura , Tamil Nadu), Vitastā (Jhelum), Nirvindhyā (Kālī -Sindh in Mālvā), Surasā , Carmaṇvatī (Chambal), Payoṣṇī (Pain Gaṅgā), Viśvā and others.

9. All celestial damsels, of whom Raṃbhā, Ghṛtācī , Viśvācī , Menakā , Tilottamā , and Urvaśī were prominent ones came there.

10. All the residents of Vaikuṇṭha as well as all the inhabitants of Goloka and important attendants of Viṣṇu came there with great delight.

11. All the eight supernatural powers beginning with Aṇimā (Levitation), and nine treasures beginning with Śaṅkha , Padma in their corporal forms came near Śrī.

12. At that time, for the pleasure of Śrī, full autumnal moon removed all the darkness of the night and the quarters became resplendent.

13. In compliance of the order of God Brahmā, Indra began (the preparations for) her ablution. Tvaṣṭā immediately constructed a very beautiful hall (created for the ceremonial occasion).

14-15. It was furnished with long rows of thousands of pillars decked with jewels. It was beautified with innumerable wonderful canopies and with plantain trees. It was adorned with rows of heavenly wish-yielding trees bent down with sweet fragrant flowers. It was beautiful and fascinating in its various parts.

16. It was shining brilliantly with crores of rows of bejewelled lamps of resplendent light. It appeared bright with arches (beautified) with suspended pearl-laces.

17. Seating Śrī on a bejewelled throne there, great sages performed her ablution, preceded by vocal and instrumental music.

18-19. Airāvata , Puṇḍarīka , Vāmana , Kumuda , Añjana , Puṣpadanta , Sārvabhauma , Supratīka —these elephants presiding over eight cardinal points, making a roaring sound, raised up auspicious gold pitchers and showered her with waters [1] brought from seas in four quarters.

20. Great rivers in their embodied forms brought waters. Vedas , assuming personal forms, recited Mantras along with sages.

21. Sweet-voiced Gandharvas sang. Bevies of the celestial damsels danced. Other groups of Devas played on musical instruments.

22. There was a great joy all over the three worlds to all embodied beings. Brāhmaṇas recited Vedic Sūktas of which Śrīsūkta (i.e. RV 1.165) was the first. Ladies sang songs.

23. Clouds played upon musical instruments such as instruments of bell metal for beating time. Tabors (Mṛdaṅga drums), instruments called Gomukha , Paṇava , large military drums called Ānaka , Dundubhi drums resounded in heaven.

24. There was a shower of saffron accompanied with shouts of victory. For her personal service were the lawful wives (of sages) and supernatural powers (in person).

25. The Ocean gave two yellow-coloured silken garments and abundant invaluable bejewelled ornaments to her who had taken that auspicious bath.

26. Indra brought to her a seat worthy of being occupied by her. Viśvakarmā gave her bangles and rings set with excellent jewels.

27. The Moon, her brother, offered her an excellent ornament for the nose (nose ring), and also gave her ornaments set with excellent jewels for her hair.

28. The Lotus-born (God Brahmā) gave her a lotus and Sarasvatī presented her a pearl necklace. Nāgas of whom Śeṣa was prominent bestowed on her two ear-rings set with the best of jewels.

29. Durgā gave her collyrium and saffron symbolic of good fortune (securing the favour, firm devotion and long life of the husband). Sāvitrī gave her an ornament to be worn on the forehead, Śacī gave her a betel-box.

30. The season Spring presented her a flower-garland. Śaṅkara gave her a necklace. God Varuṇa gave her the garland Vaijayantī . Kubera bestowed upon her a bejewelled mirror.

31. The Fire-god gave her an invaluable bodice, while Yama bestowed an auspicious umbrella. Others presented her ornaments suitable for the occasion.

32. Then the Ocean asked God Brahmā, “To whom should I offer this daughter endowed with excellent ornaments?” The omniscient Lord then replied:

33-37. “O storehouse of waters! This your daughter is the mother of mine as well as that of Śiva . It is definite that she is the mother of all Devas and the worlds. She has no other husband than Nārāyaṇa, Vāsudeva , the Supreme Brahman , the Lord of all, the excellent Puruṣa . Therefore, O Ocean, for the felicity of the three worlds give her in marriage with proper (religious) procedure to the Lord who has arrived here in person and taken his seat. By giving her (in marriage) to the Supreme Soul, make your life successful by making your family pure and lift it up from the ocean of Saṃsāra . (Though) you are one, you are known in the world by your seven forms due to the division by seven Dvīpas (continents). By doing this (i.e. offering in marriage), you will obtain great fame.”

38. Addressed thus by God Brahmā, the Ocean who was delighted and had the hair standing on end, regarded himself as blessed and gave his daughter to Viṣṇu.

39. Then after requesting the Lord as per procedure, he performed betrothal (Vāgdāna) and other details. He thus completed the sacred precepts pertaining to marriage-ceremony.

40. In the marriage celebrations, Dhanvantari , the Moon-god, Indra and other deities were on the side of the Ocean-god there.

41. They were the chief ones in bestowing (things like) clothes, ornaments, vehicles, serving of meals and rendering honours to the relatives of the bridegroom.

42-43. In the auspicious rite of the marriage-ceremony of Lakṣmī, the following were the prominent ladies: river-goddesses of which Gaṅgā was the first; spouses of Devas beginning with Śacī; wives of Mountain(-gods) like Menā (the wife of Himālaya); Supernatural powers beginning with Aṇimā; Kānti , the lovely wife the Moon-god; and all celestial nymphs, O sage.

44. Then God Brahmā performed the sportive marriage-ceremony of Nārāyaṇa suitable to and in consideration of his parents Dharma and Mūrti.

45-46. “This Dharma is the support of the world. He is adorable to all embodied beings. He is worthy of being his father. He is excessively in love with him.

This Mūrti who is well-known as the source of origin of all virtues, this daughter of Dakṣa , the lawful wife (of Dharma) deserves to be (Nārāyaṇa’s) mother.”

47-48. Then, even on the side of Dharma, participating in the marriage duties these were the prominent ones, O sage: (ṃey were) God Śaṅkara accompanied by Nandīśvara and Gaṇeśa , great sages including Marīci , the lords of subjects (Prajāpatis), the sage Nārada , Vainateya (Garuḍa) and attendants including Nanda and Śrīdāmā.

49. Durgā, the deity of speech (Vāṇī) who is the mother of Vedas, wives of sages including Anasūyā and all Dharmapatnīs (lawful wives) were the prominent ones among the ladies.

50. God Brahmā along with Vedas and others, and Brāhmaṇas who were expert in the Vedas and the procedures of the marriage-ceremony, were on both the sides.

51. Then, the Ocean, with the favour of Śrī, immediately procured all the requisites, causing wonderment to Devas.

52. He saw that whatever he intended (to have) in his mind, it was instantaneously brought near him. He was, therefore, highly delighted.

53. In the middle of that (marriage) hall, he caused (the construction of) the altar for establishing the (holy) fire (in it) by Brāhmaṇas learned in the Vedas.

54. He decorated the altar with sandal-paste, flowers, (unbroken) grains of rice etc., and with auspicious colours and water-pots containing sprouts.

55. Then Viṣṇu who was bathed by prominent sages chanting Mantras accompanied by the loud tumultuous sound of auspicious musical instruments, wore invaluable clothes, bejewelled ornaments and a splendid celestial crown.

56. With all the quarters reverberating with the sound of the musical instruments and the sweet songs of dancing celestial ladies he came along with eulogizing Suras to the ceremonial hall and sat on a seat of gold.

57. The Ocean along with his dearest wife Gaṅgā washed his (i.e. Viṣṇu's) lotus-feet with the stream of excellent water flowing from the spout of a golden pitcher (of a particular shape), and carried that water over his head along with (the heads of) those of the members of his family (by sprinkling it over them).

58. Then reciting loudly the auspicious verses (relevant to the occasion), God Brahmā made the Ocean-god give (in marriage) Śrī to Acyuta . Enkindling the sacred fire as per injunctions, he offered oblations (to the marital fire) along with sages.

59. After giving him his beautiful daughter who had fixed her sight only on his lotus-feet, he presented the great being numerous rich garments and bejewelled ornaments along with the daughter.

60. Then Hari circumambulated the duly oblated sacrificial fire along with Śrī, attracting awhile the minds of men and women onlookers.

61. The multitudes of gods, along with their wives, worshipped with reverence, the beautiful parents of the universe occupying the same seat, presenting to them invaluable garments and ornaments.

62. Goddesses including Durgā and others and wives of Devas including Śacī, whose beautiful faces were beaming with smiles, sang auspicious songs describing the excellences of Viṣṇu.

63-64. The multitudes of the wives of Devas seated in two groups facing each other, sang with great love and devotion, festive nuptial songs at the sight of the couple in such a way as on hearing them all Suras, great sages, all womenfolk saw the Lord along with Śrī shining within themselves, and they sat (still and motionless) as if drawn in a picture.

65. Paying obeisance with devotion and offering ceremonial akṣata (unbroken grains of rice) etc., the Devas joyously eulogized them individually, with excellent words, humbly folding their palms with reverence.

[1]: [1] : Icons showing Lakṣmī being bathed by elephants are found since the Śuṅga period (N.P. Joshi, Bhāratīya Mūrti Śāstra , p.219). Here the Purāṇa employs eight elephants instead of two usually found in these old icons.

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 15

Eulogy of Lakṣmī-Nārāyaṇa

Chapter 204 of 221 · 52 detected Sanskrit verse markers

Sanskrit

।। ब्रह्मोवाच ।।
विचार्य्याऽहं वेदान्मुहुरुपगतो निश्चयमिमं रमारामे भक्तिस्त्वयि दृढतरा यर्ह्यसुभृताम् ।।
भवेत्तर्ह्यैवैषां क्षयविरहिता भोगनिकरास्तथा स्युर्लोका वै परमपुरुषात्यंतिकगतिः ।। ।। १ ।।
अजानन्तस्त्वित्थं भृतरजतमस्कानपि हरे भजन्त्यस्मान्देवान्बहुविधतपोर्च्चासरणिभिः ।।
त एवोक्ता मूढाः क्षयरहितसौख्यं न कुहचिल्लभन्तेऽतस्त्वां वै निजहृदि दधे केशवमहम् ।।२।।
शंकर उवाच ।।
त्रयी सांख्यवेदांतयोगाः पुराणं तथा पञ्चरात्रं प्रभो धर्मशास्त्रम् ।।
तवैवातिमाहात्म्यमेकस्य नित्यं प्रकारैरनेकैर्हि गायंति भक्त्या ।।३।।
त्वदेवेश शास्त्राणि चैतानि भूम्नो बभूवुस्त्वदेकाश्रयाण्यादिकल्पे।।
रमासेव्यपादाम्बुजं शास्त्रयोनिं तमाद्यं भवन्तं भजे वासुदेवम् ।। ४ ।।
धर्म उवाच ।।
कथा त्वदीया भवपाशमोचनी सुधैव तापत्रयतप्तदेहिनाम् ।।
अनेकजन्माघचयापहारिणी तनोति भक्तिं वयुनं तवाञ्जसा ।। ५ ।।
सदैव सा कर्णपथेन हृद्धरी विशत्वनन्ताभिध सम्मुखोद्गता ।।
मम त्वदन्या हरताच्च वासना दयाब्धये ते प्रभविष्णवे नमः ।। ६ ।।

प्रजापतय ऊचुः ।।
धन्या एते कल्पवृक्षा यदीयां छायामेतामाश्रितस्त्वं सहश्रीः ।।
धन्यः कर्ता मण्डपस्यास्य ते वै धन्यैषा भूर्यत्र पीठं तवेश ।। ७ ।।
धन्यो लोके नूनमेषोम्बुराशिः साक्षात्तुभ्यं येन दत्ता स्वकन्या ।।
धन्याश्चैते त्वां वयं वीक्षमाणा धन्येशानं श्रीपतिं त्वां नताः स्मः ।। ८ ।।
मनव ऊचुः ।।
धर्मः खलु स हि परमो धर्मेभ्यो माधव सकलेभ्योपि ।।
भक्तिर्भवति यतो वै धर्मभुवि त्वयि हि निरवद्या ।। ९ ।।
धर्मात्मानं भगवन्धर्मधुरीणं च धर्मपातारम् ।।
सर्वातिप्रियधर्मं नुमस्त्वां धर्मसंभूतिम् ।। 2.9.15.१० ।।
ऋषय ऊचुः ।।
भक्त्या हीनस्त्वद्विमुखो वयुनार्थी श्राम्यन्भूयोप्यस्य न सिद्धिं समुपैति ।।
तर्ह्यासक्तः कर्मणि काम्ये तु कुतोसौ सौख्यं यायादक्षयमानन्दमहाब्धे ।। ११ ।।
भक्त्या नित्यं त्वामत एव वयं वै श्रद्धायुक्ता धर्मतपोनिगमाद्यैः ।।
मायातीतं कालनियन्तारमुदारं ध्यायामः श्रीकान्तपरात्परमेकम् ।। १२ ।।

इन्द्र उवाच ।।
भगवन्नुरुदुःखिता वयं ननु दुर्वासस एव हेलनात् ।।
न भवन्तमृतेऽवितुं हि नो विधिरुद्रप्रमुखा इमेऽशकन् ।। १३ ।।
विगताखिलसंपदो निरन्नाः समभावं भुवि पामरैरुपेताः ।।
भवतैव वयं हतापदः स्मः सपदि श्रीहरये नमोस्तु तुभ्यम् ।। १४ ।।
अग्निरुवाच ।।
गीर्वाणदानवनराद्युपजीवनान्नं यन्निर्मितं हि भवतैव ततो बुधास्तु ।।
यज्ञेषु तेन यजनं तव कुर्वतेऽथो त्वच्छेषमन्यदिविषद्भ्य उपानयन्ति ।। १५ ।।
काम्येषु कर्मसु रता अपि याज्ञिकास्ते तत्कर्मबन्धनत आशु विमुच्य यान्ति ।।
ब्राह्मीं गतिं तदितरे तु भवन्ति चौराः श्रीयज्ञपूरुषमहं प्रणमामि तं त्वाम् ।। १६ ।।
मरुत ऊचुः ।।
भक्ता एकान्तिकास्तेऽक्षरपरमपदे सेवया ते तु हीनं वासैश्वर्यादि नेच्छन्त्यतिशयितसुखं नापि कैवल्यमोक्षम् ।।
तद्युक्तं त्वात्मनोपि श्वपचकुलजनुर्मानयन्त्युत्तमं वै तं त्वामेकान्तधर्माश्रयणमुपगताः श्रीमहापूरुषं स्मः ।। १७ ।।
सिद्धा ऊचुः ।।
नैकब्रह्माण्डसर्गादिकारणं त्वामकारणम् ।।

तत्स्थं तद्व्यतिरिक्तं च नियन्तारं नमामहे।। ।। १८ ।।
रुद्रा ऊचुः ।। मायायाः सर्वमोहिन्या मोहनं मोहवर्जितम् ।।
महाकालस्यापि कालं त्वां नमः पुरुषोत्तमम् ।। १९ ।।
आदित्या ऊचुः ।।
प्रकाशिता येन वयं जगन्ति प्रकाशयामो भवता रमेश ।।
स्वयंप्रकाशं तमुरुप्रकाशं प्रकाशमूर्त्तिं प्रणता भवन्तम् ।। 2.9.15.२० ।।
साध्या ऊचुः ।।
शास्ता नृपाणां च महोरगाणां दैत्याधिपानां च सुराधिपानाम् ।।
त्वं वै मनूनां च प्रजापतीनां राजाधिराजाय नमोस्तु तुभ्यम् ।। ।। २१ ।।
वसव ऊचुः ।।
भवति भुवि यदायदाऽसुरांशैः प्रथितसनातनधर्मधार्मिकाणाम् ।।
कदनमुरु तदातदा स्वयं ते ह्यवतरते प्रणमाम धर्मगोप्त्रे ।। २२ ।।
चारणा ऊचुः ।।
चरित्रं शुभं ते धृतानेकमूर्तेः प्रबन्धैरनेकैर्हि गायन्ति भक्ताः ।।
यदु श्रोतृवक्तॄन्पुनात्येव सद्यो वयं तं नताः पुण्यकीर्त्तिं भवन्तम् ।। २३ ।।

गन्धर्वाप्सरस ऊचुः ।।
ये कथास्ते विहायान्यगाथाः प्रभो कीर्त्तयन्तेऽथ शृण्वन्ति वा ते जनाः ।।
दुःखिताः स्युश्च संसारपाशैः सितास्तं नताः स्मः शरण्यं भवन्तं वयम् ।। २४ ।।
समुद्र उवाच ।।
अजित तवाऽथ तावकजनस्य मुदाऽल्पमपि द्रविण जलान्नवस्त्रनमनान्यतमेन सकृत् ।।
चरति ह सेवनं स पदवीं महतीं महतां व्रजति जनोल्पकोपि तमहं प्रणतः करुणम् ।। २५ ।।
पार्षदा ऊचुः ।।
पितरो त्वमसि स्वजनस्त्वमसि त्वमसीष्टगुरुः सुहृदात्मपतिः ।।
त्वमसीश्वर एव च नः परमस्त्वमसि द्रविणं सकलं त्वमसि ।। ।। २६ ।।

मूर्तिरुवाच ।।
यत्संबन्धत एव यान्ति पदवीमुच्चां महद्भिर्न्नुतां स्त्रीशूद्रासुरनीचपक्षिपशवः पापात्मजीवा अपि ।।
यद्धीना विबुधेश्वरा अपि भवन्त्यच्यर्च्योज्झितास्तत्क्षणं गोलोकाधिपतिं तमेव हृदये नित्यं भजे त्वामहम् ।। २७ ।।
सावित्र्युवाच ।।
त्वं सर्गकाले प्रकृतिं च पूरुषं दृष्ट्या स्वयोत्थाप्य ततस्तदात्मना ।।
तत्त्वानि सृष्ट्वा महदादिमानितैर्न्नैकान्विराजो बहुधा ससर्जिथ ।। २८ ।।

वैराजरूपेण जगद्विधातृतां स्वीकृत्य देवासुरमानुषोरगान् ।।
त्वं स्थावरं जंगममीश निर्ममे त्वामादिकर्तारमुपाश्रितास्म्यहम् ।। ।। २९ ।।
दुर्गोवाच ।।
प्रियतयाऽधिकया हृदि चिन्तनं विदधते तव ये भुवि ते विभो ।।
न परमेष्ठिसुखं न दिवः सुखं न कमयन्ति धरैकनरेशताम् ।। 2.9.15.३० ।।
प्रसभमर्पितमप्यतुलं त्वया सुखमिदं समवाप्य च तत्र ते ।।
तदपहाय न शक्तिकृतः क्षणं तमु नमामि च सात्वतनायकम् ।। ३१ ।।
नद्य ऊचुः ।।
वरद नमनमात्रं नामसंकीर्तनं वा विदधति तव ये वै ज्ञानतोऽज्ञानतो वा ।।
जनिमृतियमभीतेस्तानपि त्रायमाणं नरसखमुपयाताः स्मोऽद्य नारायणं त्वाम् ।। ३२ ।।
देवपत्न्य ऊचुः ।।
भुवि धृताकृतेर्जन्म मङ्गलं चरितमद्भुतं लोकपावनम् ।।
भवति निर्गुणं सर्वमेव ते भवसि निर्गुणब्रह्म यत्परम् ।। ३३ ।।
तव समाश्रयात्तामसा जना अपि च राजसाः सात्त्विकाश्च ये ।।
ननु भवन्ति ते निर्गुणास्ततो वयमुपास्महे त्वां हि निर्गुणम् ।। ३४ ।।

ऋषिपत्न्य ऊचुः ।।
आर्तानामुरुवृजिनैस्त्रिधा च तापैः सर्वापत्प्रशमनमेकमेव विष्णोः ।।
पादाब्जं तव भवतीति तद्वयं वै प्राप्ताः स्मः शरणमनन्त देवदेव ।। ३५ ।।
पृथिव्युवाच ।।
पूर्णशारदसुधाकराननं शारदाब्जदलदीर्घलोचनम् ।।
श्रीवियोगबहुधार्तिमोचनं वाऽसुदेवमहमेकमाश्रये ।। ३६ ।।
सरस्वत्युवाच ।।
नयने ममाच्युत तवातिसुन्दरे मुखशीतरोचिषि चकोरतां गते ।।
न हि गच्छतोऽन्यत इतीयमेव मे हृदि मूर्तिरस्तु सततं नहीतरा ।। ३७ ।।
स्कन्द उवाच ।।
इति स्तुतोऽखिलैर्देवैः सोभिनन्द्य दृशैव तान् ।।
प्राह श्रियं शुभे पश्य देवादींस्त्वमिमानिति ।। ३८ ।।
ततः समीक्षिताः प्रीत्या तया मधुरया दृशा ।।
त्रिलोकीवासिनः सर्वे ऋद्धा आसन्यथा पुरा ।। ३९ ।।
लेभिरे स्वस्वऋद्धिं ते गृहिणस्त्यागिनोपि च ।।

धर्मादयश्च सानन्दं प्रचरन्ति स्म पूर्ववत् ।। 2.9.15.४० ।।
तस्याः श्रियश्च भगवान्ददौ स्थानमुरः स्वकम् ।।

तत्र स्थित्वैव सा व्यापत्त्रैलोक्यं संपदात्मना ।। ४१ ।।
ततो रत्नाकरः स्वस्माच्छ्रीजनेरनुभावतः ।।
बभूवान्वर्थसंज्ञो वै संपूर्णाक्षयरत्नवान् ।। ४२ ।।
चतुर्विधैर्बहुरसैः सदन्नैरमृतोपमैः ।।
सर्वान्समागतांस्तत्र तर्पयामास सादरम् ।। ४३ ।।
अनर्घ्याणि च वस्त्राणि रत्नभूषाः परिच्छदान् ।।
देवादिभ्यो ददौ प्रीत्या सर्वेभ्योपि पृथक्पृथक् ।। ४४ ।।
जामातुस्तुष्टये स्वस्य तदीयेभ्यस्तदाम्बुधेः ।।
नासीत्किमप्यदेयं वै घनवद्धनवर्षिणः ।। ४५ ।।
भगवानपि तद्दत्तं यौतकं च धनं बहु ।।
ब्राह्मणेभ्यः प्रदायैव श्रिया सह तिरोदधे ।। ४६ ।।
लक्ष्मीनारायणाभ्यां ते भृशमानन्दिताः सुराः ।।
इन्द्रादयो दिवं जग्मुः स्वंस्वं धामाऽपरे ययुः ।। ४७ ।।

अधिकारं च संप्राप्य यथापूर्वं निजंनिजम् ।।
सर्वेपि सुखिनो जाताः प्रसादात्कमलापतेः ।। ४८ ।।
मन्दरं च गिरिं ताक्ष्र्यः पुनर्भगवदाज्ञया ।।
स्वस्थानं समुपानीय स्थापयामास लीलया ।। ४९ ।।
एवमिन्द्रेण ब्रह्मर्षे नष्टा ब्राह्मणशापतः ।।
उपलब्धा पुनः संपन्नारायणप्रसादतः ।। 2.9.15.५० ।।
य एतां शृणुयात्पुण्यां कथां भगवतो मुने ।।
कीर्तयेत्प्रयतो वापि संपदं प्राप्नुतो हि तौ ।। ५१ ।।
गृहिणां धनसिद्धिः स्यात्त्यागिनां च यथेप्सिता ।।
भक्तिज्ञानविरागादेर्भवेत्सिद्धिरनेन वै ।। ५२ ।।
इति ते कथितं ब्रह्मन्यथेन्द्रः प्राप संपदम् ।।
नारदोपि यथा श्वेतं द्वीपं स गतवानृषिः ।।
तत्ते सर्वं प्रवक्ष्यामि शृणुष्वैकेन चैतसा ।। ५३ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये
लक्ष्मीनारायणस्तुतिनिरूपणं नाम पञ्चदशोऽध्यायः ।। १५ ।।

Roman transliteration

|| brahmovāca ||
vicāryyā'haṃ vedānmuhurupagato niścayamimaṃ ramārāme bhaktistvayi dṛḍhatarā yarhyasubhṛtām ||
bhavettarhyevaiṣāṃ kṣayavirahitā bhoganikarāstathā syurlokā vai paramapuruṣātyaṃtikagatiḥ || || 1 ||
ajānantastvitthaṃ bhṛtarajatamaskānapi hare bhajantyasmāndevānbahuvidhataporccāsaraṇibhiḥ ||
ta evoktā mūḍhāḥ kṣayarahitasaukhyaṃ na kuhacillabhante'tastvāṃ vai nijahṛdi dadhe keśavamaham ||2||
śaṃkara uvāca ||
trayī sāṃkhyavedāṃtayogāḥ purāṇaṃ tathā pañcarātraṃ prabho dharmaśāstram ||
tavaivātimāhātmyamekasya nityaṃ prakārairanekairhi gāyaṃti bhaktyā ||3||
tvadeveśa śāstrāṇi caitāni bhūmno babhūvustvadekāśrayāṇyādikalpe||
ramāsevyapādāmbujaṃ śāstrayoniṃ tamādyaṃ bhavantaṃ bhaje vāsudevam || 4 ||
dharma uvāca ||

kathā tvadīyā bhavapāśamocanī sudhaiva tāpatrayataptadehinām ||
anekajanmāghacayāpahāriṇī tanoti bhaktiṃ vayunaṃ tavāñjasā || 5 ||
sadaiva sā karṇapathena hṛddarī viśatvanantābhidha sammukhodgatā ||
mama tvadanyā haratācca vāsanā dayābdhaye te prabhaviṣṇave namaḥ || 6 ||

prajāpataya ūcuḥ ||
dhanyā ete kalpavṛkṣā yadīyāṃ chāyāmetāmāśritastvaṃ sahaśrīḥ ||
dhanyaḥ kartā maṇḍapasyāsya te vai dhanyaiṣā bhūryatra pīṭhaṃ taveśa || 7 ||
dhanyo loke nūnameṣomburāśiḥ sākṣāttubhyaṃ yena dattā svakanyā ||
dhanyāścaite tvāṃ vayaṃ vīkṣamāṇā dhanyeśānaṃ śrīpatiṃ tvāṃ natāḥ smaḥ || 8 ||
manava ūcuḥ ||
dharmaḥ khalu sa hi paramo dharmebhyo mādhava sakalebhyopi ||
bhaktirbhavati yato vai dharmabhuvi tvayi hi niravadyā || 9 ||
dharmātmānaṃ bhagavandharmadhuriṇaṃ ca dharmapātāram ||
sarvātipriyadharmaṃ numastvāṃ dharmasaṃbhūtim || 2.9.15.10 ||
ṛṣaya ūcuḥ ||
bhaktyā hīnastvadvimukho vayunārthī śrāmyanbhūyopyasya na siddhiṃ samupaiti ||
tarhyāsaktaḥ karmaṇi kāmye tu kutosau saukhyaṃ yāyādakṣayamānandamahābdhe || 11 ||
bhaktyā nityaṃ tvāmata eva vayaṃ vai śraddhāyuktā dharmataponigamādyaiḥ ||
māyātītaṃ kālaniyantāramudāraṃ dhyāyāmaḥ śrīkāntaparātparamekam || 12 ||

indra uvāca ||
bhagavannuruduḥkhitā vayaṃ nanu durvāsasa eva helanāt ||
na bhavantamṛte'vituṃ hi no vidhirudrapramukhā ime'śakan || 13 ||
vigatākhilasaṃpado nirannāḥ samabhāvaṃ bhuvi pāmarairupetāḥ ||
bhavataiva vayaṃ hṛtāpadaḥ smaḥ sapadi śrīharaye namostu tubhyam || 14 ||
agniruvāca ||
gīrvāṇadānavanarādyupajīvanānnaṃ yannirmitaṃ hi bhavataiva tato budhāstu ||
yajñeṣu tena yajanaṃ tava kurvate'tho tvaccheṣamanyadiviṣadbhya upānayanti || 15 ||
kāmyeṣu karmasu ratā api yājñikāste tatkarmabandhanata āśu vimucya yānti ||
brāhmīṃ gatiṃ taditare tu bhavanti caurāḥ śrīyajñapūruṣamahaṃ praṇamāmi taṃ tvām || 16 ||
maruta ūcuḥ ||
bhaktā ekāntikāste'kṣaraparamapade sevayā te tu hīnaṃ vāsaiśvaryādi necchantyatiśayitasukhaṃ nāpi kaivalyamokṣam ||
tadyuktaṃ tvātmanopi śvapacakulajanurmānayantyuttamaṃ vai taṃ
tvāmekāntadharmāśrayaṇamupagatāḥ śrīmahāpūruṣaṃ smaḥ || 17 ||
siddhā ūcuḥ ||
naikabrahmāṇḍasargādikāraṇaṃ tvāmakāraṇam ||

tatsthaṃ tadvyatiriktaṃ ca niyantāraṃ namāmahe|| || 18 ||
rudrā ūcuḥ || māyāyāḥ sarvamohinyā mohanaṃ mohavarjitam ||
mahākālasyāpi kālaṃ tvāṃ namaḥ puruṣottamam || 19 ||
ādityā ūcuḥ ||
prakāśitā yena vayaṃ jaganti prakāśayāmo bhavatā rameśa ||
svayaṃprakāśaṃ tamuruprakāśaṃ prakāśamūrttiṃ praṇatā bhavantam || 2.9.15.20 ||
sādhyā ūcuḥ ||
śāstā nṛpāṇāṃ ca mahoragāṇāṃ daityādhipānāṃ ca surādhipānām ||
tvaṃ vai manūnāṃ ca prajāpatīnāṃ rājādhirājāya namostu tubhyam || || 21 ||
vasava ūcuḥ ||
bhavati bhuvi yadāyadā'surāṃśaiḥ prathitasanātanadharmadhārmikāṇām ||
kadanamuru tadātadā svayaṃ te hyavatarate praṇamāma dharmagoptre || 22 ||
cāraṇā ūcuḥ ||
caritraṃ śubhaṃ te dhṛtānekamūrtteḥ prabandhairanekairhi gāyanti bhaktāḥ ||

yadu śrotṛvaktṝnpunātyeva sadyo vayaṃ taṃ natāḥ puṇyakīrttiṃ bhavantam || 23 ||

gandharvāpsarasa ūcuḥ ||
ye kathāste vihāyānyagāthāḥ prabho kīrttayante'tha śṛṇvanti vā te janāḥ ||
duḥkhitāḥ syuśca saṃsārapāśaiḥ sitāstaṃ natāḥ smaḥ śaraṇyaṃ bhavantaṃ vayam || 24 ||
samudra uvāca ||
ajita tavā'tha tāvakajanasya mudā'lpamapi draviṇa jalānnavastranamanānyatamena sakṛt ||
carati ha sevanaṃ sa padavīṃ mahatīṃ mahatāṃ vrajati janolpakopi tamahaṃ praṇataḥ karuṇam || 25 ||
pārṣadā ūcuḥ ||
pitaro tvamasi svajanastvamasi tvamasīṣṭaguruḥ suhṛdātmapatiḥ ||
tvamasīśvara eva ca naḥ paramastvamasi draviṇaṃ sakalaṃ tvamasi || || 26 ||
mūrttiruvāca ||
yatsaṃbandhata eva yānti padavīmuccāṃ mahadbhirnnutāṃ strīśūdrāsurānīcapakṣipaśavaḥ pāpātmajīvā api ||
yaddhīnā vibudheśvarā api bhavantyarccojjhitāstatkṣaṇaṃ golokādhipatiṃ tameva hṛdaye nityaṃ bhaje tvāmaham || 27 ||
sāvitryuvāca ||
tvaṃ sargakāle prakṛtiṃ ca pūruṣaṃ dṛṣṭyā svayotthāpya tatastadātmanā ||
tattvāni sṛṣṭvā mahadādimānitairnnaikānvirājo bahudhā sasarjitha || 28 ||

vairājarūpeṇa jagadvidhātṛtāṃ svīkṛtya devāsuramānuṣoragān ||
tvaṃ sthāvaraṃ jaṃgamamīśa nirmame tvāmādikartāramupāśritāsmyaham || || 29 ||
durgovāca ||
priyatayā'dhikayā hṛdi cintanaṃ vidadhate tava ye bhuvi te vibho ||
na parameṣṭhisukhaṃ na divaḥ sukhaṃ na kamayanti dharaikanareśatām || 2.9.15.30 ||
prasabhamarpitamapyatulaṃ tvayā sukhamidaṃ samavāpya ca tatra te ||
tadapahāya na śaktikṛtaḥ kṣaṇaṃ tamu namāmi ca sātvatanāyakam || 31 ||
nadya ūcuḥ ||
varada namanamātraṃ nāmasaṃkīrtanaṃ vā vidadhati tava ye vai jñānato'jñānato vā ||
janimṛtiyamabhītestānapi trāyamāṇaṃ narasakhamupayātāḥ smo'dya nārāyaṇaṃ tvām || 32 ||
devapatnya ūcuḥ ||
bhuvi dhṛtākṛterjanma maṅgalaṃ caritamadbhutaṃ lokapāvanam ||
bhavati nirguṇaṃ sarvameva te bhavasi nirguṇabrahma yatparam || 33 ||
tava samāśrayāttāmasā janā api ca rājasāḥ sāttvikāśca ye ||
nanu bhavanti te nirguṇāstato vayamupāsmahe tvāṃ hi nirguṇam || 34 ||

ṛṣipatnya ūcuḥ ||
ārtānāmuruvṛjinaistridhā ca tāpaiḥ sarvāpatpraśamanamekameva viṣṇoḥ ||
pādābjaṃ tava bhavatīti tadvayaṃ vai prāptāḥ smaḥ śaraṇamananta devadeva || 35 ||
pṛthivyuvāca ||
pūrṇaśāradasudhākarānanaṃ śāradābjadaladīrghalocanam ||
śrīviyogabahudhārtimocanaṃ vā'sudevamahamekamāśraye || 36 ||
sarasvatyuvāca ||
nayane mamācyuta tavātisundare mukhaśītarociṣi cakoratāṃ gate ||
na hi gacchato'nyata itīyameva me hṛdi mūrtirastu satataṃ nahītarā || 37 ||
skanda uvāca ||
iti stuto'khilairdevaiḥ sobhinandya dṛśaiva tān ||
prāha śriyaṃ śubhe paśya devādīṃstvamimāniti || 38 ||
tataḥ samīkṣitāḥ prītyā tayā madhurayā dṛśā ||
trilokīvāsinaḥ sarve ṛddhā āsanyathā purā || 39 ||
lebhire svasvaṛddhiṃ te gṛhiṇastyāginopi ca ||

dharmādayaśca sānandaṃ pracaranti sma pūrvavat || 2.9.15.40 ||
tasyāḥ śriyaśca bhagavāndadau sthānamuraḥ svakam ||
tatra sthitvaiva sā vyāpattrailokyaṃ saṃpadātmanā || 41 ||
tato ratnākaraḥ svasmācchrījaneranubhāvataḥ ||
babhūvānvarthasaṃjño vai saṃpūrṇakṣayaratnavān || 42 ||
caturvidhairbahurasaiḥ sadannairamṛtopamaiḥ ||
sarvānsamāgatāṃstatra tarpayāmāsa sādaram || 43 ||
anarghyāṇi ca vastrāṇi ratnabhūṣāḥ paricchadān ||
devādibhyo dadau prītyā sarvebhyopi pṛthakpṛthak || 44 ||
jāmātustuṣṭaye svasya tadīyebhyastadāmbudheḥ ||
nāsītkimapyadeyaṃ vai ghanavaddhanavarṣiṇaḥ || 45 ||
bhagavānapi taddattaṃ yautakaṃ ca dhanaṃ bahu ||
brāhmaṇebhyaḥ pradāyaiva śriyā saha tirodadhe || 46 ||
lakṣmīnārāyaṇābhyāṃ te bhṛśamānanditāḥ surāḥ ||
indrādayo divaṃ jagmuḥ svaṃsvaṃ dhāmā'pare yayuḥ || 47 ||

adhikāraṃ ca saṃprāpya yathāpūrvaṃ nijaṃnijam ||
sarvepi sukhino jātāḥ prasādātkamalāpateḥ || 48 ||
mandaraṃ ca giriṃ tārkṣyaḥ punarbhagavadājñayā ||
svasthānaṃ samupānīya sthāpayāmāsa līlayā || 49 ||
evamindreṇa brahmarṣe naṣṭā brāhmaṇaśāpataḥ ||
upalabdhā punaḥ saṃpannārāyaṇaprasādataḥ || 2.9.15.50 ||
ya etāṃ śṛṇuyātpuṇyāṃ kathāṃ bhagavato mune ||
kīrtayetprayato vāpi saṃpadaṃ prāpnuto hi tau || 51 ||
gṛhiṇāṃ dhanasiddhiḥ syāttyāgināṃ ca yathepsitā ||
bhaktijñānavirāgāderbhavetsiddhiranena vai || 52 ||
iti te kathitaṃ brahmanyathendraḥ prāpa saṃpadam ||
nāradopi yathā śvetaṃ dvīpaṃ sa gatavānṛṣiḥ ||
tatte sarvaṃ pravakṣyāmi śṛṇuṣvaikena caitasā || 53 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye lakṣmīnārāyaṇastutinirūpaṇaṃ nāma pañcadaśo'dhyāyaḥ || 15 ||

English translation

Brahmā said :

1. After having constantly meditated upon the Vedas , I have arrived at the decision that, if living beings entertain firmer devotion unto you, the delight of Ramā , they will enjoy an unending and never decreasing multitude of pleasures, and that they attain to worlds, the ultimate destination of which is the Supreme Person.

2. Not knowing this, they propitiate us, Devas , through various kinds of penances, worships, even though we are (ourselves) possessed of the qualities of Rajas and Tamas . Hence they are called stupid, O Keśava . I, therefore, cherish you in my heart.

Śaṅkara said :

3. O Lord! The Three Vedas, Sāṅkhya , Vedānta , Yoga , Purāṇa , Pāñcarātra as well as Dharmaśāstra —all these devoutly sing in various ways the supreme majestic glory of yours alone.

4. In the first Kalpa (Ādi-Kalpa), it is from you, the great one, alone that these Śāstras were born and they have you as their only resort, O Sovereign Lord. I betake myself to you and worship you, the Primordial One whose lotus-feet are served by Ramā, who are the source of the origin of Śāstras.

Dharma said :

5. A talk about you is a releaser from the bonds of Saṃsāra . It is like nectar to embodied beings who are tormented by the three kinds of miseries (namely, Ādhibhautika , Ādhidaivika , Ādhyātmika). It is a destroyer of sins accumulated during innumerable births. Devotion unto you instantly enhances knowledge.

6. O Lord of innumerable names! May it (i.e. a talk about you) issued from the mouths of saintly persons, forever enter into the valley (in the form) of my heart, through (my) ear. It should remove every (other) wish except the one for you. Salute unto you, the ocean of mercy, the mighty one.

Prajāpati said :

7. Blessed are these wish-yielding trees, the shade of which has been resorted to by you along with Śrī. Blissful is the creator (builder) of this hall (of your marriage-ceremony). Beatified [Beautified?] is this earth where your seat stands, O Lord.

8. Verily this Ocean is blessed in this world, (inasmuch as) his own daughter was given unto you directly by him. Blessed are these—we—who behold you. We have paid our obeisance to you, the blessed Lord, the consort of Śrī.

Manus said :

9. O Lord of Lakṣmī ! That Dharma certainly is superior to all (oṃers), the Dharma wherefrom pure devotion unto you, the support of Dharma, is engendered.

10. We praise you, the soul of Dharma, the leader and protector of Dharma, the source of Dharma, to whom Dharma is dearest, O Lord.

Sages said :

11. He who is devoid of devotion is averse to you; (being) desirous of knowledge he exerts, yet does not achieve success. He is, therefore, attached to Karmas for a desired object. How can he attain imperishable joy, O ocean of bliss?

12. Hence, we, filled with faith and devotion, (practising) Dharma, penance and Vedas (Vedic studies), meditate upon you who are beyond Māyā , the controller of Kāla (Death or Time), the noble one, the Lord of Śrī, senior to the senior ones.

Indra said :

13. Really, due to our insulting behaviour towards Durvāsas we became extremely miserable. With your exception, none of these gods like Brahmā , Rudra and others were able to protect us, O Lord.

14. Devoid of all wealth and wanting in food we were reduced to a condition on par with destitutes on the earth. By you only we had our miseries removed instantly. Obeisance to you, O Śrī Hari .

Fire-god said :

15. The food that is the means of subsistence to Devas, Dānavas and human beings, is created by you only. Therewith learned men offer oblations in sacrifices to you, and the remnant is carried (offered) to other inhabitants of heaven.

16. Those performers of sacrifices, though interestedly engaged in acts for realization of desires, get quickly freed from the bondage of Karmas and attain to the Brāhmī state. The others (i.e. non-sacrificers) are thieves. I bow down to you, Śrī- Yajña-Puruṣa (Viṣṇu).

Maruts said :

17. By rendering service to you, the imperishable, supreme station, devotees exclusively attached to you, do not crave for houses, prosperity etc. (regarding them) as low, nor do they desire for the final emancipation full of excessive happiness. It is proper that they regard their birth in a family of Cāṇḍālas as the excellent one. We have approached you, the great person, the refuge of devotees, who are exclusively attached to you.

Siddhas said :

18. We pay obeisance to you who alone, though causeless, are the cause of creation (sustenance and destruction) of innumerable Cosmic Eggs (Brahmāṇḍas), to you who are immanent in them yet transcendent and their controller.

Rudras said :

19. Obeisance to you, the Supreme Person, who, though yourself free from delusion, are the enchanter of Māyā, the deluder of all and who are Kāla (i.e. destroyer) even of Mahākāla (the great destroyer of the universe).

Sun said :

20. O Lord of Ramā! Illuminated by you, we lighten the worlds. We have bowed down to you who are self-luminous, of great refulgence, the very light incarnate.

Sādhyas said :

21. You are the ruler (and controller) of kings, great serpents, kings of Daityas , of Devas, of Manus , Prajāpatis . We repeatedly salute you, the Supreme King of Kings.

Vasus said :

22. Whenever there is a destruction of the proclaimed eternal Dharma and its followers by persons (born) with Asura portions, then, every time, you incarnate of your own accord. We bow down to the protector of Dharma.

Cāraṇas said :

23. Devotees sing (the praise) of the auspicious deeds of you who have assumed innumerable forms in various poetical compositions. It (the poetic composition) instantly purifies the hearer as well as the speaker. We have bowed down to you of auspicious fame.

Gandharvas and celestial damsels said :

24. O Lord! Those who, leaving aside your episodes, describe or listen to the laudatory verses about others, become miserable and get sewn (bound) with the bonds of Saṃsāra. We salute you, a worthy resort.

The Ocean said :

25. O unconquerable Lord! If anyone serves with delight your people (devotees) even once with a little of wealth, water, food, garments, bows, he attains a high position, even if he be of a low status. I salute that merciful one.

Pārṣadas (Viṣṇu's attendānts) said :

26. You are our parents; you are (our) relative; you are our beloved teacher, friend and protector; you alone are our ruler; you are the highest (to us); you are our entire wealth.

Mūrti (Nārāyaṇa's mother) said :

27. I always adore in my heart you, the ruler of Goloka , you, through association with whom, women, Śūdras , Asuras , birds and beasts of low categories and even wicked-souled beings attain to a high status praised even by the great ones and abandoned by whom even the lords of Devas immediately become bereft of worship (unfit to be worshipped).

Sāvitrī said :

28. At the time of the creation of the universe, you have created by your glance Prakṛti and Puruṣa , creating through them, these Tattvas , (primary) substances or principles beginning with Mahat ; you created many Virājs .

29. Assuming the creatorship of the world in the form of Vairāja (Brahmā), you created Devas, Asuras, human beings, serpents, movables and immovable beings, O Lord. I seek refuge in you, the first creator.

Durgā said :

30. O omnipresent Lord! In this world those who perform your meditation in their hearts with excessive love and devotion do not desire for the happiness of Brahmā (or of Brahmā's post), or the pleasure in heaven or the position of being the sole sovereign lord of the earth.

31. Having obtained this incomparable bliss conferred per force by you (upon them), they, the powerful ones, do not give it up even for a moment. I bow down to such a Lord of Sātvatas .

Rivers said :

32. O grantor of boons! Today we have approached you, Nārāyaṇa who protect from the fear of birth, death and Yama , people who, knowingly or unknowingly, perform a mere bow unto you or the glorification (or recitation) of your name, O friend of Nara .

Wives of Devas said :

33. The birth of you who have assumed a body on this earth, is auspicious. Your deeds are wonderful and sanctifying to the world. As you are the attributeless Brahman , everything pertaining to you becomes devoid of all attributes.

34. By resorting to you, people who are characterised even by Tamas, Rajas and Sattva attributes, become attribute less. Hence we worship (you) who are devoid of attributes.

Wives of sages said :

35. The lotus-feet of Viṣṇu, that is of yours, are the only pacifiers of all difficulties of people afflicted with extremely calamitous torments of three types. Hence, we have approached you as refugees, O infinite God of gods.

Pṛthivī said :

36. I seek refuge only in Vāsudeva whose face is like the full autumnal moon, whose eyes are long like lotus-petals in autumn, who relieves immense sufferings due to separation from Śrī (wealth).

Sarasvatī said :

37. My eyes have been (as if) transformed into Cakora birds with reference to your extremely beautiful moon-like face. They do not go elsewhere. May this form of yours abide in my heart and no other!

Skanda said :

38. Thus praised by all gods, he welcomed them by his glance only. He spoke to Śrī, “O auspicious lady, give a (favourable) look to these gods.”

39. With a pleasing look all the residents of the three worlds were glanced with favour by her. They became prosperous as before.

40. Householders as well as renouncers, all got back their own (previous) prosperity. Dharma and others began to move with delight as before.

41. The Lord offered his chest as the place to Śrī. Stationing herself there, she pervaded the three worlds with her affluence.

42. Then the Ocean (lit. ‘the mine of jewels’) as a consequence of being the progenitor of Śrī, became true to the meaning of his name by becoming the abode (Kṣaya) of all jewels.

43. There he respectfully satisfied all the guests with nectar-like excellent food of four varieties of very good flavour.

44. With great pleasure, he presented to all (guests) including Devas individually valuable garments, bejewelled ornaments and other paraphernalia.

45. At that time, for the satisfaction of his son-in-law, there was nothing that could not be given to his relatives, in the case of the Ocean who was showering wealth like a cloud.

46. The Lord also distributed among Brāhmaṇas all the abundant wealth given to him as dowry, and vanished along with Śrī.

47. Suras were excessively delighted by Lakṣmī and Nārāyaṇa. Gods including Indra , went to heaven and others went to their respective homes.

48. Getting back their respective powers as before, all of them became happy through the grace of the Lord of Kamalā (Lakṣmī).

49. By the order of the Lord Garuḍa again took back Mount Mandara to his place and fixed him there sportively.

50. O Brāhmaṇa -sage! In this way the prosperity which was lost through the curse of a Brāhmaṇa, was got back by Indra through the grace of Nārāyaṇa.

51. O sage! He who hears this holy story of the Lord and who extols it observing religious restraints, both of them will get riches.

52. By (listening) to this there will be attainment of wealth to householders. To the recluses there will be attainment of devotion, spiritual knowledge, disaffection from worldly pleasures and others, as desired by them.

53. In this way I have narrated to you, O Brāhmaṇa, how Indra got back his prosperity. I shall tell you everything as to how Sage Nārada went to Śveta Dvīpa . Listen with concentrated mind.

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Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 16

Description of Goloka

Chapter 205 of 221 · 42 detected Sanskrit verse markers

Sanskrit

।। स्कन्द उवाच ।।
मेरुशृंगं समारूढो नारदो दिव्यया दृशा ।।
श्वेतद्वीपं च तत्रस्थान्पश्यन्मुक्तान्सहस्रशः ।। १ ।।
वासुदेवे भगवति दृष्टिमाबध्य तत्क्षणम् ।।
उत्पपात महायोगी सद्यः प्राप च धाम तत् ।। २ ।।
प्राप्य श्वेतं महाद्वीपं नारदो हृष्टमानसः ।।
ददर्श भक्तांस्तानेव श्वेतांश्चन्द्रप्रभाञ्छुभान् ।। ३ ।।
पूजयामास शिरसा मनसा तैश्च पूजितः ।।
दिदृक्षुर्ब्रह्म परमं स च कृच्छ्रपरः स्थितः ।। ४ ।।
भक्तमेकान्तिकं विष्णोर्बुद्ध्वा भागवतास्तु ते ।।
तमूचुस्तुष्टमनसो जपन्तं द्वादशाक्षरम् ।। ५ ।।
श्वेतमुक्ता ऊचुः ।।
मुनिवर्य भवान्भक्तः कृष्णस्याऽस्ति यतोऽत्र नः ।।
दृष्टवान्देवदुर्दृश्यान्किमिच्छन्नथ तप्यति ।। ६ ।।
नारद उवाच ।।

भगवन्तं परं ब्रह्म साक्षात्कृष्णमहं प्रभुम् ।।
द्रष्टुमुत्कोऽस्मि भक्तेन्द्रास्तं दर्शयत तत्प्रियाः ।।७।।
स्कन्द उवाच ।।
तदैकः श्वेतमुक्तस्तु कृष्णेन प्रेरितो हृदि ।।
एहि ते दर्शये कृष्णमित्युक्त्वा पुरतोभवत् ।।८।।
प्रहृष्टो नारदस्तेन साकमाकाशवर्त्मना ।।
पश्यन्धामानि देवानां तत ऊर्द्ध्वं ययौ मुनिः ।। ९ ।।
सप्तर्षींश्च ध्रुवं दृष्ट्वाऽनासक्तः कुत्रचित्स च ।।
महर्जनतपोलोकान्व्यतीयाय द्विजोत्तम।।2.9.16.१०।।
ब्रह्मलोकं ततो दृष्ट्वा श्वेतमुक्तानुगो मुनिः ।।
कृष्णस्यैवेच्छयाऽध्वानं प्रापाष्टावरणेष्वपि।।११।।
भूम्यप्तेजोनिलाकाशाहम्महत्प्रकृतीः क्रमात् ।।
क्रान्त्वा दशोत्तरगुणाः प्राप गोलोकमद्भुतम् ।।१२।।
धाम तेजोमयं तद्धि प्राप्यमेकान्तिकैहरेः।।
गच्छन्ददर्श विततामगाधां विरजां नदीम्।।१३।।

गोपीगोपगणस्नानधौतचन्दनसौरभाम्।।
पुण्डरीकैः कोकनदै रम्यामिन्दीवरैरपि।।१४।।
तस्यास्तटं मनोहारि स्फटिकाश्ममयं महत्।।
प्राप श्वेतहरिद्रक्तपीतसन्मणिराजितम्।।१५।।
कल्पवृक्षालिभिर्ज्जुष्टं प्रवालाङ्कुरशोभितम्।।
स्यमन्तकेन्द्रनीलादिमणीनां खनिमण्डितम् ।। १६ ।।
नानामणीन्द्रनिचितसोपानततिशोभनम् ।।
कूजद्भिर्मधुरं जुष्टं हंसकारण्डवादिभिः ।। १७ ।।
वृन्दैः कामदुघानां च गजेन्द्राणां च वाजिनाम् ।।
पिबद्भिर्न्निर्मलं तोयं राजितं स व्यतिक्रमत् ।। १८ ।।
उत्तीर्याऽथ धुनी दिव्यां तत्क्षणादीश्वरेच्छया ।।
तद्धामपरिखाभूतां शतशृङ्गागमाप सः ।। १९ ।।
हिरण्मयं दर्शनीयं कोटियोजनमुच्छ्रितम् ।।
विस्तारे दशकोट्यस्तु योजनानां मनोहरम् ।। 2.9.16.२० ।।
सहस्रशः कल्पवृक्षैः पारिजातादिभिर्द्रुमैः ।।

मल्लिकायूथिकाभिश्च लवङ्गैलालतादिभिः ।। २१ ।।
स्वर्णरम्भादिभिश्चान्यैः शोभमानं महीरुहैः ।।
दिव्यैर्मृगगणैर्न्नागैः पक्षिभिश्च सुकूजितैः ।। २२ ।।
दुर्गायितस्य तद्धाम्नस्तस्य रम्येषु सानुषु ।।
मनोज्ञान्विततानैक्षद्भगवद्रासमण्डपान् ।। २३ ।।
वृतानुद्यानततिभिः फुल्लपुष्पसुगन्धिभिः ।।
कपाटै रत्ननिचितैश्चतुर्द्वारसुशोभनान् ।। २४ ।।
चित्रतोरणसंपन्नै रत्नस्तम्भैः सहस्रशः ।।
जुष्टांश्च कदलीस्तम्भैर्मुक्तालम्बैर्वितानकैः ।। २५ ।।
दूर्वालाजाक्षतफलैर्युक्तान्माङ्गलिकैरपि ।।
चन्दनागुरुकस्तूरीकेशरोक्षित चत्वरान् ।। २६ ।।
सुश्राव्यवाद्यनिनदैर्हृद्यान्बहुविधैरपि ।।
तेषु यूथानि गोपीनां कोटिशः स ददर्श ह ।। २७ ।।
अनर्घ्यवासोभूषाभिः सद्रत्नमणिकङ्कणैः ।।
काञ्चीनूपुरकेयूरैः शोभितान्यङ्गुलीयकैः ।। २८ ।।

तारुण्यरूपलावण्यैः स्वरैश्चाऽप्रतिमानि हि ।।
राधालक्ष्मीसवर्णानि शृङ्गारिककराणि च ।। २९ ।।
भोगद्रव्यैर्बहुविधैर्मण्डपेषु युतेषु च ।।
विलसन्ति च गायन्ति मनोज्ञाः कृष्णगीतिकाः ।। 2.9.16.३० ।।
उपत्यकासु तस्याद्रेरथ वृन्दावनाभिधम् ।।
वनं महत्तदद्राक्षीत्सावर्णे नारदो मुनिः ।। ३१ ।।
कृष्णस्य राधिकायाश्च प्रियं तत्क्रीडनस्थलम्।।
कल्पद्रुमालिभी रम्यं सरोभिश्च सपङ्कजैः ।। ३२ ।।
आम्रैराम्रातकैर्नीपैर्बदरीभिश्च दाडिमैः ।।

खर्जूरीपूगनारंगैर्न्नालिकेरैश्च चन्दनैः ।। ३३ ।।
जम्बूजम्बीरपनसैरक्षोदैः सुरदारुभिः ।।
कदलीभिश्चम्पकैश्च द्राक्षाभिः स्वर्णकेतकैः ।। ३४ ।।
फलपुष्पभरानम्रैर्न्नानावृक्षैर्विराजितम् ।।
मल्लिका माधवीकुन्दैर्ल्लवंगैर्यूथिकादिभिः ।। ३५ ।।
मन्दशीतसुगन्धेन सेवितं मातरिश्वना ।।

शतशृङ्गस्तुतैरार्द्रं निर्झरैश्च समन्ततः ।। ३६ ।।
सदा वसन्त शोभाढ्यं रत्नदीपालिमण्डितैः ।।
शृङ्गारिकद्रव्ययुतैः कुञ्जैर्जुष्टमनेकशः ।। ३७ ।।
गोपानां गोपिकानां च कृष्णसंकीर्त्तनैर्मुहुः ।।
गोवत्स पक्षिनिनदैर्न्नानाभूषणनिस्वनैः ।।
दधिमन्थनशब्दैश्च सर्वतो नादितं मुने ।। ३८ ।।
फुल्लपुष्पफलानम्रनानाद्रुमसुशोभनैः ।।
द्वात्रिंशतवनैरन्यैर्युक्तं पश्यमनोहरैः ।। ३९ ।।
तद्वीक्ष्य हृष्टः स प्राप गोलोकपुरमुज्वलम् ।।
वर्तुलं रत्नदुर्गं च राजमार्गोपशोभितम् ।। 2.9.16.४० ।।
राजितं कृष्णभक्तानां विमानैः कोटिभिस्तथा ।।
रथै रत्नेन्द्रखचितैः किंकिणीजालशोभितैः ।। ४१ ।।
महामणीन्द्रनिकरै रत्नस्तम्भालिमण्डितैः ।।
अद्भुतैः कोटिशः सौधैः पंक्तिसंस्थैर्मनोहरम् ।। ४२ ।।
विलासमण्डपै रम्यै रत्नसारविनिर्मितः ।।

रत्नेन्द्रदीपततिभिः शोभनं रत्नवेदिभिः ।। ४३ ।।
केसरागुरुकस्तूरीकुंकुमद्रवचर्चितम् ।।
दधिदूर्वालाजपूगै रम्भाभिः शोभिताङ्गणम् ।। ४४ ।।
वारिपूर्णैर्हेमघटैस्तोरणैः कृतमंगलम् ।।
मणिकुट्टिमराजाध्वचलद्भूरिगजाश्वकम् ।। ४५ ।।
श्रीकृष्णदर्शनायातैर्न्नैकब्रह्माण्डनायकैः ।।
विरिञ्चिशंकराद्यैश्च बलिहस्तैः सुसंकुलम् ।।४६।।
व्रजद्भिः कृष्णवीक्षाथ गोपगोपीकदम्बकैः ।।
सुसंकुलमहामार्गं मुमोदालोक्य तन्मुनिः ।।४७।।
कृष्णमन्दिरमापाऽथ सर्वाश्चर्यं मनोहरम् ।।
नन्दादिवृषभान्वादिगोपसौधालिभिर्वृतम् ।। ४८ ।।
चतुर्द्वारैः षोडशभिर्दुर्गैः सपरिखैर्युतम्।।
कोटिगोपवृतैकैकद्वारपालसुरक्षितैः ।। ४९ ।।
रत्नस्तम्भकपाटेषु द्वार्षु स्वाग्रस्थितेषु सः ।।
उपविष्टान्क्रमेणैव द्वारपालान्ददर्श ह ।।2.9.16.५०।।

वीरभानुं चन्द्रभानुं सूर्यभानुं तृतीयकम् ।।
वसुभानुं देवभानुं शक्रभानुं ततः परम् ।। ५१ ।।

रत्नभानुं सुपार्श्वं च विशालमृषभं ततः ।।
अंशुं बलं च सुबलं देवप्रस्थं वरूथपम् ।। ५२ ।।
श्रीदामानं च नत्वाऽसौ प्रविष्टोंतस्तदाज्ञया ।।
महाचतुष्के विततेतेजोऽपश्यन्महोच्चयम् ।। ५३ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये गोलोकवर्णनं नाम षोडशोऽध्यायः ।।१६।।

Roman transliteration

|| skanda uvāca ||
meruśṛṃgaṃ samārūḍho nārado divyayā dṛśā ||
śvetadvīpaṃ ca tatrasthānpaśyanmuktānsahasraśaḥ || 1 ||
vāsudeve bhagavati dṛṣṭimābadhya tatkṣaṇam ||
utpapāta mahāyogī sadyaḥ prāpa ca dhāma tat || 2 ||
prāpya śvetaṃ mahādvīpaṃ nārado hṛṣṭamānasaḥ ||
dadarśa bhaktāṃstāneva śvetāṃścandraprabhāñchubhān || 3 ||
pūjayāmāsa śirasā manasā taiśca pūjitaḥ ||
didṛkṣurbrahma paramaṃ sa ca kṛcchraparaḥ sthitaḥ || 4 ||
bhaktamekāntikaṃ viṣṇorbuddhvā bhāgavatāstu te ||
tamūcustuṣṭamanaso japantaṃ dvādaśākṣaram || 5 ||
śvetamuktā ūcuḥ ||
munivarya bhavānbhaktaḥ kṛṣṇasyā'sti yato'tra naḥ ||
dṛṣṭavāndevadurdṛśyāṅkimicchannatha tapyati || 6 ||
nārada uvāca ||

bhagavantaṃ paraṃ brahma sākṣātkṛṣṇamahaṃ prabhum ||
draṣṭumutko'smi bhaktendrāstaṃ darśayata tatpriyāḥ ||7||
skanda uvāca ||
tadaikaḥ śvetamuktastu kṛṣṇena prerito hṛdi ||
ehi te darśaye kṛṣṇamityuktvā puratobhavat ||8||
prahṛṣṭo nāradastena sākamākāśavartmanā ||
paśyandhāmāni devānāṃ tata ūrddhvaṃ yayau muniḥ || 9 ||
saptarṣīṃśca dhruvaṃ dṛṣṭvā'nāsaktaḥ kutracitsa ca ||
maharjanatapolokānvyatīyāya dvijottama||2.9.16.10||
brahmalokaṃ tato dṛṣṭvā śvetamuktānugo muniḥ ||
kṛṣṇasyaivecchayā'dhvānaṃ prāpāṣṭāvaraṇeṣvapi||11||
bhūmyaptejonilākāśāhammahatprakṛtīḥ kramāt ||
krāntvā daśottaraguṇāḥ prāpa golokamadbhutam ||12||
dhāma tejomayaṃ taddhi prāpyamekāntikairhareḥ||
gacchandadarśa vitatāmagādhāṃ virajāṃ nadīm||13||

gopīgopagaṇasnānadhautacandanasaurabhām||
puṇḍarīkaiḥ kokanadai ramyāmindīvarairapi||14||
tasyāstaṭaṃ manohāri sphaṭikāśmamayaṃ mahat||
prāpa śvetaharidraktapītasanmaṇirājitam||15||
kalpavṛkṣālibhirjjuṣṭaṃ pravālāṅkuraśobhitam||
syamantakendranīlādimaṇīnāṃ khanimaṇḍitam || 16 ||
nānāmaṇīndranicitasopānatatiśobhanam ||
kūjadbhirmadhuraṃ juṣṭaṃ haṃsakāraṇḍavādibhiḥ || 17 ||
vṛndaiḥ kāmadughānāṃ ca gajendrāṇāṃ ca vājinām ||

pibadbhirnnirmalaṃ toyaṃ rājitaṃ sa vyatikramat || 18 ||
uttīryā'tha dhunī divyāṃ tatkṣaṇādīśvarecchayā ||
taddhāmaparikhābhūtāṃ śataśṛṅgāgamāpa saḥ || 19 ||
hiraṇmayaṃ darśanīyaṃ koṭiyojanamucchritam ||
vistāre daśakoṭyastu yojanānāṃ manoharam || 2.9.16.20 ||
sahasraśaḥ kalpavṛkṣaiḥ pārijātādibhirdrumaiḥ ||

mallikāyūthikābhiśca lavaṅgailālatādibhiḥ || 21 ||
svarṇarambhādibhiścānyaiḥ śobhamānaṃ mahīruhaiḥ ||
divyairmṛgagaṇairnnāgaiḥ pakṣibhiśca sukūjitaiḥ || 22 ||
durgāyitasya taddhāmnastasya ramyeṣu sānuṣu ||
manojñānvitatānaikṣadbhagavadrāsamaṇḍapān || 23 ||
vṛtānudyānatatibhiḥ phullapuṣpasugandhibhiḥ ||
kapāṭai ratnanicitaiścaturdvārasuśobhanān || 24 ||
citratoraṇasaṃpannai ratnastambhaiḥ sahasraśaḥ ||
juṣṭāṃśca kadalīstambhairmuktālambairvitānakaiḥ || 25 ||
dūrvālājākṣataphalairyuktānmāṅgalikairapi ||
candanāgurukastūrīkeśarokṣita catvarān || 26 ||
suśrāvyavādyaninadairhṛdyānbahuvidhairapi ||
teṣu yūthāni gopīnāṃ koṭiśaḥ sa dadarśa ha || 27 ||
anarghyavāsobhūṣābhiḥ sadratnamaṇikaṅkaṇaiḥ ||
kāñcīnūpurakeyūraiḥ śobhitānyaṅgulīyakaiḥ || 28 ||

tāruṇyarūpalāvaṇyaiḥ svaraiścā'pratimāni hi ||
rādhālakṣmīsavarṇāni śṛṅgārikakarāṇi ca || 29 ||
bhogadravyairbahuvidhairmaṇḍapeṣu yuteṣu ca ||
vilasanti ca gāyanti manojñāḥ kṛṣṇagītikāḥ || 2.9.16.30 ||
upatyakāsu tasyādreratha vṛndāvanābhidham ||
vanaṃ mahattadadrākṣītsāvarṇe nārado muniḥ || 31 ||
kṛṣṇasya rādhikāyāśca priyaṃ tatkrīḍanasthalam||
kalpadrumālibhī ramyaṃ sarobhiśca sapaṅkajaiḥ || 32 ||
āmrairāmrātakairnīpairbadarībhiśca dāḍimaiḥ ||
kharjūrīpūganāraṃgairnnālikeraiśca candanaiḥ || 33 ||
jambūjambīrapanasairakṣodaiḥ suradārubhiḥ ||
kadalībhiścampakaiśca drākṣābhiḥ svarṇaketakaiḥ || 34 ||
phalapuṣpabharānamrairnnānāvṛkṣairvirājitam ||
mallikā mādhavīkundairllavaṃgairyūthikādibhiḥ || 35 ||
mandaśītasugandhena sevitaṃ mātariśvanā ||

śataśṛṅgasnutairārdraṃ nirjharaiśca samantataḥ || 36 ||
sadā vasanta śobhāḍhyaṃ ratnadīpālimaṇḍitaiḥ ||
śṛṅgārikadravyayutaiḥ kuñjairjuṣṭamanekaśaḥ || 37 ||
gopānāṃ gopikānāṃ ca kṛṣṇasaṃkīrttanairmuhuḥ ||
govatsa pakṣininadairnnānābhūṣaṇanisvanaiḥ ||
dadhimanthanaśabdaiśca sarvato nāditaṃ mune || 38 ||
phullapuṣpaphalānamranānādrumasuśobhanaiḥ ||
dvātriṃśatavanairanyairyuktaṃ paśyamanoharaiḥ || 39 ||
tadvīkṣya hṛṣṭaḥ sa prāpa golokapuramujvalam ||
vartulaṃ ratnadurgaṃ ca rājamārgopaśobhitam || 2.9.16.40 ||
rājitaṃ kṛṣṇabhaktānāṃ vimānaiḥ koṭibhistathā ||
rathai ratnendrakhacitaiḥ kiṃkiṇījālaśobhitaiḥ || 41 ||
mahāmaṇīndranikarai ratnastambhālimaṇḍitaiḥ ||
adbhutaiḥ koṭiśaḥ saudhaiḥ paṃktisaṃsthairmanoharam || 42 ||

vilāsamaṇḍapai ramyai ratnasāravinirmitaḥ ||

ratnendradīpatatibhiḥ śobhanaṃ ratnavedibhiḥ || 43 ||
kesarāgurukastūrīkuṃkumadravacarcitam ||
dadhidūrvālājapūgai rambhābhiḥ śobhitāṅganam || 44 ||
vāripūrṇairhemaghaṭaistoraṇaiḥ kṛtamaṃgalam ||
maṇikuṭṭimarājādhvacaladbhūrigajāśvakam || 45 ||
śrīkṛṣṇadarśanāyātairnnaikabrahmāṇḍanāyakaiḥ ||
viriñciśaṃkarādyaiśca balihastaiḥ susaṃkulam ||46||
vrajadbhiḥ kṛṣṇavīkṣātha gopagopīkadambakaiḥ ||
susaṃkulamahāmārgaṃ mumodālokya tanmuniḥ ||47||
kṛṣṇamandiramāpā'tha sarvāścaryaṃ manoharam ||
nandādivṛṣabhānvādigopasaudhālibhirvṛtam || 48 ||
caturdvāraiḥ ṣoḍaśabhirdurgaiḥ saparikhairyutam||
koṭigopavṛtaikaikadvārapālasurakṣitaiḥ || 49 ||
ratnastambhakapāṭeṣu dvārṣu svāgrasthiteṣu saḥ ||
upaviṣṭānkrameṇaiva dvārapālāndadarśa ha ||2.9.16.50||

vīrabhānuṃ candrabhānuṃ sūryabhānuṃ tṛtīyakam ||
vasubhānuṃ devabhānuṃ śakrabhānuṃ tataḥ param || 51 ||
ratnabhānuṃ supārśvaṃ ca viśālamṛṣabhaṃ tataḥ ||
aṃśuṃ balaṃ ca subalaṃ devaprasthaṃ varūthapam || 52 ||
śrīdāmānaṃ ca natvā'sau praviṣṭoṃtastadājñayā ||
mahācatuṣke vitate tejo'paśyanmahoccayam || 53 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye golokavarṇanaṃ nāma ṣoḍaśo'dhyāyaḥ ||16||

English translation

Note: Goloka is the uppermost of the divine worlds. It is regarded as the upper lip of Viṣṇu , the lower lip being Brahma-loka (Mahābhārata , Śanti 347.52). The description of Goloka in Mahābhārata, Anuśāsana 83.37-44 is somewhat different from what is given here. This Goloka is the replica of the Vṛndāvana region where Kṛṣṇa spent his boyhood in the cowherd community. The same persons—cowherdess Rādhā , her companions, Kṛṣṇa's playmates, his Rāsa dance, cows etc., are super-divine in the Goloka of this Purāṇa .

Skanda said :

1. Ascending the peak of Meru , Nārada with his divine vision saw Śveta Dvīpa and thousands of liberated souls thereof.

2. Concentrating his sight on Lord Vāsudeva , the great Yogī soared up that very moment and immediately arrived at that place.

3. Reaching the great Dvīpa (continent) Śveta , Nārada was delighted in his mind. He saw those very auspicious devotees who were white-complexioned and had the lustre of the moon.

4. He worshipped them with his head (bowed down), and was mentally adored by them. Being desirous of seeing the Supreme Brahman , he stood there embarrassed (lit. in a difficult situation).

5. Knowing that he (Nārada) was a devotee exclusively of Viṣṇu, those Bhāgavatas ('followers of the Lord') were delighted (i.e. satisfied) in their minds. While muttering the twelve-syllabled (Mantra of

the Lord), they spoke to him:

The Śveta-muktas (‘Liberated Svetas’) said :

6. O prominent sage! You are a devotee of Kṛṣṇa. Hence you (are able to) see us who are difficult to be seen even by Devas . What desire torments you?

Nārada said :

7. I am very eager to see Lord Kṛṣṇa, the Supreme Brahman himself, the ruler (of the universe). O great devotees who are dear to him, show him (to me).

Skanda said :

8. Then one white liberated soul, being directed by Kṛṣṇa in his heart, said, “Come, I shall show you Kṛṣṇa”. Saying ṃis, he proceeded ahead.

9. Then the highly delighted Sage Nārada went up with him by the path in the firmament, seeing the dwelling places of Devas.

10. Seeing the Seven Sages (Ursa Major) and the Polar Star, he was not attached anywhere there. He crossed the regions known as Maharloka , Janaloka , Tapoloka , O excellent Brāhmaṇa .

11. Then, after seeing the region of god Brahmā , the sage who followed the Śveta- mukta . found his way even through the eight sheaths (of the universe) due to the wish of Kṛṣṇa.

12. Having successively crossed (the sheaths of) the elements, viz. earth, water, fire, wind, and ether, Ego (Ahaṃ), Mahat and Prakṛti , each of which is ten times (larger) than the previous one, [1] he arrived at the wonderful Goloka.

13. It was the glorious abode, accessible only to those exclusively devoted to Had. While going he saw the extensively wide and fathomless river Virajā . [2]

14. It has the fragrance of sandal due to the bath taken by multitudes of cowherds and cowherdesses. It appeared beautiful with lotuses white, ted and blue in colour.

15. He arrived at its bank which was extensive, attractive to the mind, full of crystal-stones. It was beautified with excellent precious stones of white, green, red and yellow colour.

16. It was full of rows of wish-yielding trees. It was beautified with coral-sprouts. It was adorned with mines of precious stones, like syamantaka , sapphire and others.

17. It was extremely beautiful with steps (of the ghats) studded with excellent gems of various kinds. It was occupied by swans, Kāraṇḍava ducks (and other aquatic birds) warbling sweetly.

18-19. Its splendid, translucent water was being drunk up by multitudes of wish-yielding cows, excellent elephants and horses. He crossed it. Having crossed in a moment the heavenly river which formed a moat round the Lord’s residence, through the will of the Lord, he arrived at Mount Śataśṛṅga (‘having a hundred peaks’).

20. It was of gold and beautiful. It was ten million Yojanas in height. Its extent was hundred million Yojanas and was attractive to the mind.

21-22. It was adorned with (the growth of) thousands of wish-yielding trees and trees like Pārijāta and others, and creepers like Mallikā , Yūthikā (varieties of jasmine), cloves and cardamoms. It was beautified with trees such as golden plantain trees, and also multitudes of heavenly deer, elephants and sweet-warbling birds.

23. In his castle-like abode on the beautiful peaks, he saw mind-attracting Rāsa- maṇḍapas (i.e. halls for dance called Rāsa) of the Lord spread out.

24. They were surrounded by series of gardens, fragrant with flowers in full bloom. They looked beautiful with gem-set panelled doors in four directions.

25. They were furnished with wonderful arched doorways, and with thousands of pillars studded with jewels. They were provided with pillars of plantain trees and windows with wreaths of pearls suspended thereon.

26. They were provided with auspicious Dūrvā grass, fried grains, unbroken rice grains and fruits. The quadrangular places therein were sprinkled with sandal, agallochum, musk and saffron.

27. They were appealing to the heart, with various kinds of sweet sounds of musical instruments pleasing to the ears (and hence worth listening). He saw there crores of multitudes of cowherdesses.

28-30. They were adorned with invaluable garments and ornaments, with bangles studded with excellent jewels, girdles, anklets, armlets and rings. They were endowed with youth and loveliness of form and features, and with incomparably sweet voice. Their complexion was like that of Rādhā and Lakṣmī and (had) amorous hands. In the hall provided with various articles of enjoyment, they were amusing themselves and singing pleasing songs about Kṛṣṇa.

31. Sage Nārada saw a great forest called Vṛndāvana at the foot of that mountain, O Sāvarṇi .

32. It was the playground favourite with Kṛṣṇa and Rādhā. It was beautiful on account of the rows of wish-yielding trees and lakes with blooming lotuses.

33-37. It was beautified (lit. illuminated) with trees like mango, hog-plum, Kadamba , jujube trees, pomegranates, date-palms, betelnut trees, orange trees, coconut palms, sandal trees, rose-apples, citron trees, bread-fruit trees, walnut trees, plantain trees, Caṃpaka trees, grape-vines, golden Ketakas . All these trees were bending down with the weight of fruits and flowers.

It was served by a gentle wind, wafting the cool and sweet fragrance of (flowers of) Mallikā, Mādhavī , Kunda , cloves, and jasmine. All around, it was wet with spring-water issuing from Śataśṛṅga. It was richly endowed with the beauty of the spring season. It was endowed with innumerable bowers, beautified with rows of lamps studded with gems and provided with materials suitable for amorous sports.

38. O sage, it was resonant with the sound of glorifications (or repetitions of the name) of Kṛṣṇa by cowherds and cowherdesses, with the lowing of cows and calves, the warbling of birds and jingling sound of various ornaments and the sound of the churning of curds.

39. It had thirty-two other forests, extremely beautiful with various kinds of trees, bending down with (the weight of) fully blossomed flowers and fruits, attracting the minds of spectators.

40-43. He was greatly delighted to see it. He arrived at the resplendent city (capital) of Goloka. It was a circular citadel (full) of jewels. It was beautified with royal roads. It appeared splendid with crores of mansions of devotees of Kṛṣṇa, with chariots studded with excellent jewels and decorated with a number of small tinkling bells. It was beautiful on account of crores of wonderful mansions, full of

treasures of excellent precious stones, adorned with pillars of precious stones—all arranged in rows.

It appeared splendid with beautiful halls of sports. It was built with excellent precious stones [3] and was furnished with gem-set altars or quadrangles (lighted with) rows of lamps studded with excellent gems.

44. Its courtyard was sprinkled with liquid (mixed) with filaments of flowers, agallochum, musk and saffron and with heaps of (vessels containing) curds, Dūrvā grass, fried grains and plantain trees.

45. Auspiciousness was caused by gold pitchers full of water and arches constructed. In it a considerable number of elephants and horses were treading the royal roads paved with precious stones.

46. It was crowded with a number of lords of cosmoses who had come to have a sight of Śrīkṛṣṇa and with great gods such as Brahmā and Śaṅkara having articles of worship in their hands.

47. It was full of multitudes of cowherds and cowherdesses who were going to have a look of Kṛṣṇa. The sage was delighted to see that great road so crowded (with these).

48. Then, he reached the mansion of Kṛṣṇa which was beautiful and appeared marvellous to all. It was surrounded by rows of mansions of cowherds including Nanda and of Vṛṣabhānu and others.

49. It was provided with four gates and consisted of sixteen citadels with moats around them. Each gate of it was guarded by a crore of cowherds as gatekeepers surrounding it.

50. At the doors with jewelled pillars and panels in front of him, he saw successively the doorkeepers who were sitting there (on duty).

51-53. (They were) Vīrabhānu, Candrabhānu , Sūryabhānu the third (doorkeeper), Vasubhānu, Devabhānu and then Śakrabhānu after him; Ratnabhāṇu, Supārśva , Viśāla , and then Vṛṣabha , Aṃśu , Bala , Subala , Devaprastha , Varūthapa, and Śrīdāman . He bowed to him (Śrīdāman) and entered with his permission. In the great wide quadrangle (before him) he saw a great mass of splendour.

[1]: [1] : It is a Purāṇic concept that our universe is enveloped by (sheathed in) the five elements, Ahaṃkāra, Mahat and Prakṛti. A Yogī has to pierce his way through them before attaining Brahman (symbolised here as Goloka).

[2]: [2] : According to Brahma Vaivarta Purāṇa , Virajā was a cowherdess (a mistress of Kṛṣṇa) who was converted into a river by Rādhā's curse. In Vaiṣṇava Vedānta it is the river after crossing which one visualizes the Lord.

[3]: [3] : ratna-sāra-vinirmitaḥ is probably a misprint for... vinirmitam .

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 17

Manifestation of Vāsudeva

Chapter 206 of 221 · 34 detected Sanskrit verse markers

Sanskrit

।। स्कन्द उवाच ।।
तत्त्वेककालसंभूतकोटिकोट्यर्कसन्निभम् ।।
स व्यचष्ट महत्तेजो दिव्यं सिततरं मुने ।।१।।
दिशश्च विदिशः सर्वा ऊर्द्ध्वाधो व्याप्नुवच्च यत्।।
अक्षरं ब्रह्म कथितं सच्चिदानन्दलक्षणम् ।। २ ।।
प्रकृतिं पुरुषं चोभौ तत्कार्याण्यपि सर्वशः ।।
व्याप्तं यद्योगसंसिद्धाः षट्चक्राणि निजान्तरे ।।
व्यतीत्य मूर्ध्नि पश्यन्ति वासुदेवप्रसादतः ।। ३ ।।
यद्भासा भासितः सूर्यो वह्निरिन्दुश्च तारकाः ।।
भासयन्ति जगत्सर्वं स्वप्रकाशं तथामृतम् ।। ४ ।।
यद्ब्रह्मपुरमित्याहुर्भगवद्धाम सात्वताः ।।
यस्यान्तिकेषु परितस्तिष्ठन्त्यर्चककोटयः ।। ५ ।।
ब्रह्मशंकर वृन्दानि ह्युपर्युपरि संभ्रमात् ।।
पतन्ति बलिहस्तानि गोपगोपीव्रजाश्च यत् ।। ६ ।।
कृष्णस्यानुग्रहो यस्मिन्स तेजसि तमीक्षते ।।

केवलं तेज एवान्ये पश्यन्ति न तु तं मुने ।। ७ ।।
तस्मिन्ददर्शाद्भुतदिव्यमन्दिरं विचित्ररत्नेन्द्रमयं मनोज्ञम् ।।
रत्नोज्ज्वलस्तम्भसहस्रकान्तं महासभा मण्डपदर्शनीयम् ।। ८ ।।
सौधालिभिर्भूरिभिरुज्ज्वलाभिः स्वोपासकानां परितो विराजितम् ।।
विचित्रसूक्ष्माम्बररत्नभूषाविभूषितानां हि नृणां च योषिताम् ।। ९ ।।
सिंहासनं तत्र मणीन्द्रसारै रत्नेन्द्रसारैश्च विनिर्मितं सः ।।
आश्चर्यकृन्प्रेक्षकमानसानां दिव्य मुनिः प्रैक्षत भूरिहर्षः ।।2.9.17.१०।।
तत्राऽथ कृष्णं भगवन्तमैक्षन्नारायणं निर्गुणमास्थितं सः ।।
सर्वज्ञमीशं पुरुषोत्तमं च यं वासुदेवं च वदन्ति सात्वताः ।। ११ ।।
यं केचिदाहुः परमात्मसंज्ञं केचित्परं ब्रह्म परात्परं च ।।
ब्रह्मेति केचिद्भगवन्तमेके विष्णुं च भक्ताः परमेश्वरं च।।१२।।
कन्दर्पसाहस्रमनोहराङ्गं सदा किशोरं करुणानिधानम् ।।
अतिप्रशांताकृतिदर्शनीयं क्षराक्षरेभ्यश्च परं स्वतन्त्रम् ।। १३ ।।
नैकाण्डसर्गस्थितिनाशलीलाविधायकापांगनिरीक्षणं च ।।
अनेककोट्यण्डमहाधिराजं विश्वैकवन्द्यं नटवर्यवेषम् ।। १४ ।।

अनर्घ्यदिव्योत्तमपीतवाससमनेकसद्रत्नविभूषणाढ्यम् ।।
नवीनजीमूतसमानवर्णं कर्णोल्लसत्सन्मकराभकुण्डलम् ।। १५ ।।
निजांगनिर्यत्सितभूरितेजश्चयावृतत्वात्सितवर्णमुक्तम् ।।
सद्रत्नसारोज्ज्वलसत्किरीटं शरत्सरोजच्छदचारुनेत्रम् ।। १६ ।।
सुगन्धिसच्चन्दनचर्चितांगं श्रीवत्सलक्ष्माङ्कितहृत्कपाटम् ।।
निनादयन्तं मधुरं च वेणुं कृत्वा मुखाग्रेम्बुजचारुदोर्भ्याम् ।। १७।।
जयासुशीलाललितामुखानां वृन्दैः सखीनां सह राधया च ।।
समर्च्यमानं रमया च भामा कलिन्दजा जाम्बवतीमुखानाम् ।।१८।।
धर्मेण वेदैरखिलैर्भगैश्च ज्ञानादिभिः संयतपाणियुग्मैः ।।
निषेव्यमाणं च सुदर्शनाद्यैर्निजायुधैर्मूर्तिधरैरनेकैः ।। १९ ।।
मसारमाणिक्यसुवर्णवर्णैः सितैश्च कैश्चेन्निजपार्षदाग्र्यैः ।।
उपासितं चक्रगदाब्जशङ्खलसद्भुजैर्नन्दसुनन्दमुख्यैः ।। 2.9.17.२० ।।
श्रीदाममुख्यैरथ गोपवेषैर्भक्त्यावनम्रैर्द्विभुजैरनेकैः ।।
उपास्यमानं गरुडेन चाग्रतो विभूतिभिश्चाष्टभिरानताभिः ।। २१ ।।
मूर्त्या च शान्त्या दयया च सेवितं पुष्ट्या च तुष्ट्या ह्यथ मेधया च ।।

श्रद्धाक्रिया ह्युन्नतिभिश्च मैत्र्या तथा तितिक्षास्मृतिबुद्धिभिश्च ।। २२ ।।
दृष्ट्वा तमत्यद्भुतदिव्यमूर्त्तिं तद्रूपसौरभ्यहताखिलेन्द्रियः ।।
आनन्दवारिप्रतिरुद्धदृष्टिः प्रेम्णोर्द्ध्वरोमा सुखसंभृतोऽभूत् ।। २३ ।।
दण्डवत्तं नमस्कृत्य नारदः प्रेमविह्वलः ।।
बद्धाञ्जलिपुटस्तस्थौ वीक्षमाणस्तदाननम् ।। २४ ।।
तं मानयामास हरिः पृष्ट्वा स्वागतमादरात् ।।
भक्तमेकान्तिकं स्वस्य स्वेनैव च दिदृक्षितम् ।। २५ ।।
भगवद्वाक्यपीयूषास्वादप्राप्तात्मसंस्मृतिः ।।
तद्दर्शनमहानन्दो भक्त्या तुष्टाव तं मुनिः ।। २६ ।।
नारद उवाच ।।
जय श्रीकृष्ण भगवन्नारायण जगत्प्रभो ।।
वासुदेवाऽखिलावास सदैकान्तिकवल्लभ ।। २७ ।।
अप्याश्चर्यार्चनीयाङ्घ्रे राधिकाकमलादिभिः ।।
त्वमेवात्यन्तिकं श्रेयोऽभीप्सतां परमा गतिः ।। २८ ।।
नित्यानामात्मनां नित्य आत्मा चेतनचेतनः ।।

क्षराक्षरेभ्यश्च परस्त्वं ब्रह्म परमं हरे ।। २९ ।।
यथा विशुद्धिः सिद्धिश्च भक्त्या परमया तव ।।
तथा न स्यान्नृणामन्यैः साधनैस्तप आदिभिः ।। 2.9.17.३० ।।
त्वदङ्घ्रिदिव्यज्योत्स्नैका मुमुक्षूणां हृदि स्थितम् ।।
महत्सन्तमसंहर्तुं सद्यः शक्तास्ति सत्पते ।। ३१ ।।
सर्वैर्वेदैस्त्वमेवेज्य उपास्यो ज्ञेय एव च ।।
निरूपितोसि भगवन्सर्वकारणकारणम् ।। ३२ ।।
एकैकस्मिन्रोमकूपे यत्तवास्ति सितं महः ।।
शान्तमानंदरूपं च तत्कोटीन्दुप्रभाधिकम् ।। ३३ ।।

अस्मिंस्त्वमक्षरे धाम्नि निर्गुणेऽमृतसञ्ज्ञके ।।
महःपुञ्जे सदैवास्से निर्गुणः पुरुषोत्तमः ।। ३४ ।।
ब्रह्माण्डभयदात्कालान्मायायाश्च महाभयात् ।।
मुक्ता भक्ता भवन्त्येव त्वदीयोपासनाबलात् ।। ३५ ।।
तं त्वामहमुपेतोस्मि शरणं जगदीश्वरम् ।।
सर्वात्मानं विभुं ब्रह्म महापुरुषमच्युतम् ।। ३६ ।।

यथा त्वच्चरणाम्भोजे भक्तिर्मे निश्चला सदा ।।
भवेत्तथैव देवेश कर्त्तुमर्हस्यनुग्रहम् ।। ३७ ।।
।। स्कन्द उवाच ।।
इत्थं देवर्षिणा भक्त्या संस्तुतः परमेश्वरः ।।
तमाहानन्दयन्वाचा सुधासंमितया मुनिम् ।। ३८ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये श्रीवासुदेवदर्शनं नाम सप्तदशोऽध्यायः ।। १७ ।।

Roman transliteration

|| skanda uvāca ||
tattvekakālasaṃbhūtakoṭikoṭyarkasannibham ||
sa vyacaṣṭa mahattejo divyaṃ sitataraṃ mune ||1||
diśaśca vidiśaḥ sarvā ūrddhvādho vyāpnuvacca yat||
akṣaraṃ brahma kathitaṃ saccidānandalakṣaṇam || 2 ||
prakṛtiṃ puruṣaṃ cobhau tatkāryāṇyapi sarvaśaḥ ||
vyāptaṃ yadyogasaṃsiddhāḥ ṣaṭcakrāṇi nijāntare ||
vyatītya mūrdhni paśyanti vāsudevaprasādataḥ || 3 ||
yadbhāsā bhāsitaḥ sūryo vahnirinduśca tārakāḥ ||
bhāsayanti jagatsarvaṃ svaprakāśaṃ tathāmṛtam || 4 ||
yadbrahmapuramityāhurbhagavaddhāma sātvatāḥ ||
yasyāntikeṣu paritastiṣṭhantyarcakakoṭayaḥ || 5 ||
brahmaśaṃkara vṛndāni hyuparyupari saṃbhramāt ||
patanti balihastāni gopagopīvrajāśca yat || 6 ||
kṛṣṇasyānugraho yasminsa tejasi tamīkṣate ||

kevalaṃ teja evānye paśyanti na tu taṃ mune || 7 ||
tasmindadarśādbhutadivyamandiraṃ vicitraratnendramayaṃ manojñam ||
ratnojjvalastambhasahasrakāntaṃ mahāsabhā maṇḍapadarśanīyam || 8 ||
saudhālibhirbhūribhirujjvalābhiḥ svopāsakānāṃ parito virājitam ||
vicitrasūkṣmāmbararatnabhūṣāvibhūṣitānāṃ hi nṛṇāṃ ca yoṣitām || 9 ||
siṃhāsanaṃ tatra maṇīndrasārai ratnendrasāraiśca vinirmitaṃ saḥ ||
āścaryakṛnprekṣakamānasānāṃ divya muniḥ praikṣata bhūriharṣaḥ ||2.9.17.10||
tatrā'tha kṛṣṇaṃ bhagavantamaikṣannārāyaṇaṃ nirguṇamāsthitaṃ saḥ ||
sarvajñamīśaṃ puruṣottamaṃ ca yaṃ vāsudevaṃ ca vadanti sātvatāḥ || 11 ||
yaṃ kecidāhuḥ paramātmasaṃjñaṃ kecitparaṃ brahma parātparaṃ ca ||
brahmeti kecidbhagavantameke viṣṇuṃ ca bhaktāḥ parameśvaraṃ ca||12||
kandarpasāhasramanoharāṅgaṃ sadā kiśoraṃ karuṇānidhānam ||
atipraśāṃtākṛtidarśanīyaṃ kṣarākṣarebhyaśca paraṃ svatantram || 13 ||
naikāṇḍasargasthitināśalīlāvidhāyakāpāṃganirīkṣaṇaṃ ca ||
anekakoṭyaṇḍamahādhirājaṃ viśvaikavandyaṃ naṭavaryaveṣam || 14 ||

anarghyadivyottamapītavāsasamanekasadratnavibhūṣaṇāḍhyam ||
navīnajīmūtasamānavarṇaṃ karṇollasatsanmakarābhakuṇḍalam || 15 ||
nijāṃganiryatsitabhūritejaścayāvṛtatvātsitavarṇamuktam ||
sadratnasārojjvalasatkirīṭaṃ śaratsarojacchadacārunetram || 16 ||
sugandhisaccandanacarcitāṃgaṃ śrīvatsalakṣmāṅkitahṛtkapāṭam ||
ninādayantaṃ madhuraṃ ca veṇuṃ kṛtvā mukhāgrembujacārudorbhyām || 17||
jayāsuśīlālalitāmukhānāṃ vṛndaiḥ sakhīnāṃ saha rādhayā ca ||
samarcyamānaṃ ramayā ca bhāmā kalindajā jāmbavatīmukhānām ||18||
dharmeṇa vedairakhilairbhagaiśca jñānādibhiḥ saṃyatapāṇiyugmaiḥ ||
niṣevyamāṇaṃ ca sudarśanādyairnijāyudhairmūrtidharairanekaiḥ || 19 ||
masāramāṇikyasuvarṇavarṇaiḥ sitaiśca kaiścinnijapārṣadāgryaiḥ ||
upāsitaṃ cakragadābjaśaṅkhalasadbhujairnandasunandamukhyaiḥ || 2.9.17.20 ||
śrīdāmamukhyairatha gopaveṣairbhaktyāvanamrairdvibhujairanekaiḥ ||
upāsyamānaṃ garuḍena cāgrato vibhūtibhiścāṣṭabhirānatābhiḥ || 21 ||
mūrtyā ca śāntyā dayayā ca sevitaṃ puṣṭyā ca tuṣṭyā hyatha medhayā ca ||

śraddhākriyā hyunnatibhiśca maitryā tathā titikṣāsmṛtibuddhibhiśca || 22 ||
dṛṣṭvā tamatyadbhutadivyamūrtti tadrūpasaurabhyahṛtākhilendriyaḥ ||
ānandavāriplutaruddhadṛṣṭiḥ premṇorddhvaromā sukhasaṃbhṛto'bhūt || 23 ||
daṇḍavattaṃ namaskṛtya nāradaḥ premavihvalaḥ ||
baddhāñjalipuṭastasthau vīkṣamāṇastadānanam || 24 ||
taṃ mānayāmāsa hariḥ pṛṣṭvā svāgatamādarāt ||
bhaktamekāntikaṃ svasya svenaiva ca didṛkṣitam || 25 ||
bhagavadvākyapīyūṣāsvādaprāptātmasaṃsmṛtiḥ ||
taddarśanamahānando bhaktyā tuṣṭāva taṃ muniḥ || 26 ||
nārada uvāca ||
jaya śrīkṛṣṇa bhagavannārāyaṇa jagatprabho ||
vāsudevā'khilāvāsa sadaikāntikavallabha || 27 ||
apyāścaryārcanīyāṅghre rādhikākamalādibhiḥ ||
tvamevātyantikaṃ śreyo'bhīpsatāṃ paramā gatiḥ || 28 ||
nityānāmātmanāṃ nitya ātmā cetanacetanaḥ ||

kṣarākṣarebhyaśca parastvaṃ brahma paramaṃ hare || 29 ||
yathā viśuddhiḥ siddhiśca bhaktyā paramayā tava ||
tathā na syānnṛṇāmanyaiḥ sādhanaistapa ādibhiḥ || 2.9.17.30 ||
tvadaṅghridivyajyotsnaikā mumukṣūṇāṃ hṛdi sthitam ||
mahatsantamasaṃhartuṃ sadyaḥ śaktāsti satpate || 31 ||
sarvairvedaistvamevejya upāsyo jñeya eva ca ||
nirūpitosi bhagavansarvakāraṇakāraṇam || 32 ||
ekaikasminromakūpe yattavāsti sitaṃ mahaḥ ||
śāntamānaṃdarūpaṃ ca tatkoṭīnduprabhādhikam || 33 ||
asmiṃstvamakṣare dhāmni nirguṇe'mṛtasañjñake ||
mahaḥpuñje sadaivāsse nirguṇaḥ puruṣottamaḥ || 34 ||
brahmāṇḍabhayadātkālānmāyāyāśca mahābhayāt ||
muktā bhaktā bhavantyeva tvadīyopāsanābalāt || 35 ||
taṃ tvāmahamupetosmi śaraṇaṃ jagadīśvaram ||
sarvātmānaṃ vibhuṃ brahma mahāpuruṣamacyutam || 36 ||

yathā tvaccaraṇāmbhoje bhaktirme niścalā sadā ||
bhavettathaiva deveśa karttumarhasyanugraham || 37 ||
|| skanda uvāca ||
itthaṃ devarṣiṇā bhaktyā saṃstutaḥ parameśvaraḥ ||
tamāhānandayanvācā sudhāsaṃmitayā munim || 38 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye

śrīvāsudevadarśanaṃ nāma saptadaśo'dhyāyaḥ || 17 ||

English translation

Skanda said :

1. O sage, he saw a more brilliant, heavenly splendour, similar to crores of crores of suns arisen (and shining) simultaneously.

2. It completely pervaded all the quarters, intermediate cardinal points, above and below. It is said to be imperishable Brahman , characterised by existence, knowledge and bliss.

3. It permeated both Prakṛti and Puruṣa and their evolutes. It was that brilliance which persons accomplished in Yoga , crossing (in ascendance) all the six Cakras (plexuses) within (their body), see in their heads (in the Sahasrāra - Kamala) with the grace of Vāsudeva .

4. It is by his brilliance that the sun, the moon, fire and stars are illuminated. They irradiate the whole world by their imperishable light.

5. Sātvatas called it Brahma-pura , the residence of the Lord, near which and around which crores of worshippers are standing.

6-7. Multitudes of Brahmās ana Śaṅkaras with (materials of) worship in their hands, fall over it due to confusion. Cowherds and cowherdesses on whom there is the grace of Kṛṣṇa , see (the Lord) in that brilliance. Others see only the bright splendour but not him, O. sage.

8. He (Nārada) saw therein a wonderful, lustrous, celestial, beautiful palace, consisting of excellent precious stones of various kinds, with thousands of pillars shining with jewels, beautiful with a big assembly hall.

9. It was illuminated all round with numerous rows of brilliant mansions of his devotees, both men and women, who were adorned with ornaments studded with jewels and with very fine garments of various kinds.

10. The sage, with ecstatic delight, saw there a brilliant throne, created out of the quintessence of excellent precious stones, which caused wonder in the minds of spectators.

11-12. Theṛe he saw seated (on the throne) Lord Kṛṣṇa, Nārāyaṇa , the attributeless (Brahman), the omniscient ruler (of the universe), the excellent (supreme) Puruṣa whom Sātvatas (i.e. devotees of Kṛṣṇa) call Vāsudeva. Him some devotees call the ‘Supreme Soul’, some call ‘Supreme Brahman’, others, ‘Brahman greater than the greatest’, some, ‘Lord Viṣṇu ’ while others call the ‘Supreme Lord’.

13. (He saw) him, whose body was beautiful like a thousand gods of love (combined), who was always youthful (lit. a boy below 15 years of age), who, a receptacle of mercy, was graceful due to his extremely quiescent form, was superior to all the perishables and imperishables and (forever) independent.

14. (He saw him) whose side-glance causes the sport (as it were) of creation, sustenance and destruction of a number of Brahmāṇḍas (Cosmoses), who is the supreme ruler of innumerable crores of Brahmāṇḍas, who is the sole (deity) worthy of being saluted by all, who has assumed the garb of a great actor.

15. (He saw him) who was wearing excellent, yellow, priceless, resplendent garment, who appeared rich with ornaments of innumerable excellent jewels, whose complexion was (dark) like a newly

formed cloud, and in whose ears excellent ear-rings of the shape of crocodile were shining.

16. (He) is called white in complexion as he was enveloped in a highly brilliant mass of refulgence that was radiated from his person. His excellent crown was radiant with the wealth of excellent jewels. His eyes were charming like the petals of an autumnal lotus.

17. His person was besmeared with excellent fragrant sandal (paste). One (panel-like) side of his chest was marked with Śrīvatsa . He was sweetly playing on a flute put to his mouth with his lotus-like beautiful arms.

18. He was being worshipped by Rādhā , with multitudes of her friends, of whom Jayā , Suśīlā , Lalitā were prominent, and by Ramā and his consorts including Satyabhāmā , Kālindī (Yamunā) and Jāmbavatī .

19. He was being served by Dharma , Vedas , all the Suns and by Knowledge and others with their pairs of hands restrained (i.e. folded with reverence), and by his many weapons like Sudarśana who had assumed a personal form.

20. He was waited upon by his prominent attendants who were like emerald, ruby and gold in complexion, and some of whom were white (in colour), and whose arms were shining with the discus, mace, lotus and conch held (by them), and of whom Nanda and Sunanda were prominent.

21. He was being worshipped by many two-handed persons in the garb of cowherds, of whom Śrīdāmā was the chief. They bent down (to bow) with devotion. He was adored by Garuḍa , and by eight supernatural powers who bowed down to him.

22. Assuming personal forms, he was served by Quiescence, Mercy, Magnificence (Nourishment?), Contentment, Intelligence, Faith, Action, Prosperity, and by Friendliness, Forbearance, Memory and Intellect as well.

23. On seeing that marvellous, refulgent form, all his sense-organs were captivated by the pleasing fragrance of his form. His sight was obstructed due to the tears of joy; his hair stood on end out of love for him and he was filled with pleasure.

24. Overwhelmed with love, Nārada prostrated himself like a staff before him; with his hands folded in reverence, he stood before him, looking at his face.

25. Hari honoured him who was devoted to him exclusively, and whom he desired to see, by respectfully welcoming him (lit. by enquiring about his happy arrival).

26. The sage who came to himself by the taste of the nectar (in the form) of the Lord's speech, and who was extremely delighted by his sight, praised him devoutly.

Nārada said :

27. Be victorious, O Śrīkṛṣṇa , Lord Nārāyaṇa, the master of the world, Vāsudeva, who abide in all, [1] and are always dear to your exclusive devotees.

28. Your very wonderful feet are worthy of being worshipped by Rādhikā and Kamalā . You are the highest beatitude, and the supreme resort to those who aspire to it.

29. You are the eternal (element) of eternal souls; the soul, the sentience of sentient beings; beyond the perishables and imperishables. You are the Supreme Brahman, O Hari.

30. The extreme purity and supernatural power as is obtained by highest devotion to you, is not achieved by men with other means including penance.

31. Only the divine moonlight of your feet is capable of immediately destroying the thick darkness that abides in the hearts of people desirous of final liberation, O noble master.

32. O venerable Lord, the cause of all causes, you are proclaimed as the only one who should be worshipped, propitiated and realized by the Vedas.

33. The auspicious, blissful, bright refulgence that abides in each and every pore (of your skin), is more brilliant than the light of a crore of moons.

34. (You) the supreme attributeless person, always dwell in this imperishable, attributeless, residence called Amṛta , which is a mass of lustre.

35. By the power of your propitiation your devotees become free from Kāla who strikes terror into the universe, and from the great fear of Māyā .

36. For a resort I have approached you who are the master of the universe, and the soul abiding in all, the all-pervading Brahman, the great imperishable Puruṣa.

37. O Lord of Devas , it behoves you to confer that favour whereby my devotion unto your lotus-feet will always be firm.

Skanda said :

38. The Supreme God who was thus devoutly praised by the celestial sage (Nārada), spoke in nectarine words, delighting the sage.

[1]: [1] : This derivation from √ Vas ‘to dwell’ is accepted by Purāṇas like Viṣṇu and Brahma-vaivarta .

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 18

Incarnations of Vāsudeva

Chapter 207 of 221 · 57 detected Sanskrit verse markers

Sanskrit

।। श्रीभगवानुवाच ।।
दर्शनं मम यज्जातं तव तत्तु महामुने ।।
नित्यैकान्तिकभक्तत्वान्निर्दम्भत्वान्मदिच्छया ।। १ ।।
अहिंसा ब्रह्मचर्यं च त्वयि नित्यं च तद्वयम् ।।
स्वधर्मोपशमौ चैव वैराग्यं चात्मवेदनम् ।। २ ।।
सत्सङ्गोऽष्टाङ्गयोगश्च सर्वथेन्द्रियनिग्रहः ।।
मुन्यन्नवृत्तिश्च तपः सर्वव्यसनहीनता ।। ३ ।।
मदेकान्तिकभक्तिश्च महात्म्यज्ञानपूर्विका ।।
वर्त्तते तेन मामत्र पश्यसि त्वं हि सुव्रत ।। ४ ।।
ईदृग्लक्षणसंपन्ना ये स्युरन्येपि मानवाः ।।
तेपि मामीदृशं विप्र पश्यन्त्येकान्तिकप्रियम् ।। ५ ।।
असावहमिह ब्रह्मन्नस्मिन्नक्षरधामनि ।।
राधालक्ष्मीयुतो नित्यं वसामि स्वाश्रितैः सह ।। ६ ।।
वासुदेवस्वरूपोहं सर्वकर्मफलप्रदः ।।
अन्तर्यामितया वर्त्ते स्वतन्त्रः सर्वदेहिनाम् ।। ७ ।।

वैकुण्ठाख्यं महाधाम्नि लक्ष्म्या सह चतुर्भुजः ।।
वसामि नन्दगरुडमुख्यैः साकं च पार्षदैः ।। ८ ।।
धाम्नि तेजोमये दिव्ये श्वेतद्वीपेऽन्वहं भुवि ।।
ददामि श्वेतमुक्तेभ्यः पञ्चकालं स्वदर्शनम् ।। ९।।
कुर्वेऽनिरुद्धप्रद्युम्नसंकर्षणसमाह्वयैः ।।
स्वरूपैर्नैककोट्यण्डसर्गस्थित्यप्ययानहम् ।।2.9.18.१०।।
सर्गारम्भे मया ब्रह्मा सृष्टो नाभिसरोरुहात् ।।
तपसाराधयामास स मां यज्ञैश्च नारद ।।११।।
ततस्तस्मै प्रसन्नोऽहं प्राददामीप्सितान्वरान् ।।
ब्रह्मन्प्रास्यसि सामर्थ्यं प्रजानां त्वं विसर्जने ।। १२ ।।
आज्ञायामेव ताः सर्वास्तव स्थास्यन्ति मद्वरात् ।।
वेदाश्चापि स्फुरिष्यन्ति तव बुद्धौ सनातनाः ।। १३ ।।
ज्ञानं च मत्स्वरूपस्य यथावत्ते भविष्यति ।।
त्वया कृतां च मर्यादां नातिक्रंस्यति कश्चन ।। १४ ।।
सुरासुरगणानां च मुनीनां च महात्मनाम् ।।

त्वमेव वरदो ब्रह्मन्वरेप्सूनां भविष्यसि ।। १५।।
असाध्ये यत्र कार्ये च मोहमेष्यसि तत्त्वहम्।।
प्रादुर्भूय करिष्यमि स्मृतमात्रस्त्वया विधे ।। १६ ।।
सृज्यमाने त्वया विश्वे नष्टां पृथ्वीं महार्णवे ।।
आनयिष्यामि स्वं स्थानं वाराहं रूपमास्थितः ।।
हिरण्याक्षं निहत्यैव दैतेयं बलगर्वितम् ।। १७ ।।
दिनान्ते तव मत्स्योहं भूत्वा क्षोणीं तरीमिव ।।
सहौषधिं धारयिष्ये मन्वादींश्च निशावधि ।। १८ ।।
सुधायै मथ्नतामब्धिं काश्यपानां निराश्रयम् ।।
मन्थानं कूर्मरूपोहं धास्ये पृष्ठे च मन्दरम् ।। १९ ।।
नारसिंहं वपुः कृत्वा हिरण्यकशिपुं विधे ।।
सुरकार्ये हनिष्यामि यज्ञघ्नं दितिनन्दनम् ।। 2.9.18.२० ।।
विरोचनस्य बलवान्बलिः पुत्रो महासुरः ।।
भविष्यति स शक्रं च स्वाराज्याच्च्यावयिष्यति ।। २१ ।।
त्रैलोक्येऽपहृते तेन विमुखे च शचीपतौ ।।

अदित्यां द्वादशः पुत्रः संभविष्यामि कश्यपात् ।। २२ ।।
ततो राज्यं प्रदास्यामि देवेन्द्राय दिवः पुनः ।।
देवताः स्थापयिष्यामि स्वेषु स्थानेष्वहं विधे ।।
बलिं चैव करिष्यामि पातालतलवासिनम् ।।२३।।
कर्दमाद्देवहुत्यां च भूत्वाऽथ कपिलाभिधः ।।
प्रवर्तयिष्ये कालेन नष्टं सांख्यं विरागयुक् ।।२४।।
दत्तो भूत्याऽनसूययामत्रेरान्विक्षिकीं ततः ।।
प्रह्लादायोपदेक्ष्यामि विद्यां च यदवे विधे ।। २५ ।।
मेरुदेव्यां सुतो नाभेर्भूत्वाहमृषभो भुवि ।।
धर्मं पारमहंस्याख्यं वर्तयिष्ये सनातनम् ।। २६ ।।
त्रेतायुगे भविष्यामि रामो भृगुकुलोद्वहः ।।
क्षत्रं चोत्सादयिष्यामि भग्नसेतुकदध्वगम्।। ।। २७ ।।
सन्धौ तु समनुप्राप्ते त्रेताया द्वापरस्य च ।।
कौशल्यायां भविष्यामि रामो दशरथादहम् ।। २८ ।।
सीताभिधाना लक्ष्मीश्च भवित्री जनकात्मजा ।।

उद्वहिष्यामि तामैशं भंक्त्वा धनुरहं महत् ।।२९।।
ततो रक्षःपतिं घोरं देवर्षिद्रोहकारिणम् ।।
सीतापहारिणं संख्ये हनिष्यामि सहानुजम् ।। 2.9.18.३० ।।
तस्य मे तु चरित्राणि वाल्मीक्याद्या महर्षयः ।।
तदा गास्यन्ति बहुधा यच्छ्रुतेः स्यादघक्षयः ।। ३१ ।।
द्वापरस्य कलेश्चैव सन्धौ पर्यवसानिके ।।
भूभारासुरनाशार्थं पातुं धर्मं च धार्मिकान् ।।
वसुदेवाद्भविष्यामि देवक्यां मथुरापुरे ।। ३२ ।।
कृष्णोहं वासुदेवाख्यस्तथा संकर्षणो बलः ।।

प्रद्युम्नश्चाऽनिरुद्धश्च भविष्यन्ति यदोः कुले ।। ३३ ।।
गोपस्य वृषभानोस्तु सुता राधा भविष्यति ।।
वृन्दावने तया साकं विहरिष्यामि पद्मज ।। ३४ ।।
लक्ष्मीश्च भीष्मकसुता रुक्मिण्याख्या भविष्यति ।।
उद्वहिष्यामि राजन्यान्युद्धे निर्जित्य तामहम् ।। ३५ ।।
धर्मद्रुहोऽसुरान्हत्वा तदाविष्टांश्च भूपतीन् ।।

धर्मं संस्थापयन्नेव करिष्ये निर्भरां भुवम् ।। ३६ ।।
येन केनापि भावेन यस्य कस्यापि मानसम् ।।
मयि संयोक्ष्यते तंतं नेष्ये ब्रह्मगतिं पराम् ।। ३७ ।।
धर्मं भुवि स्थापयित्वा कृत्वा यदुकुलक्षयम् ।।
पश्यतां सर्वदेवानामन्तर्द्धास्ये भुवस्ततः ।। ।। ३८ ।।
कृष्णस्य मम वीर्याणि कृष्णद्वैपायनादयः ।।
गास्यन्ति बहुधा ब्रह्मन्सद्यः पापहराणि हि ।। ३९ ।।
कृष्णद्वैपायनो भूत्वा पराशरमुनेः सुतः ।।
शाखाविभागं वेदस्य करिष्यामि तरोरिव ।। 2.9.18.४० ।।
वैदिकं विधिमाश्रित्य त्रिलोकीपरिपीडकान् ।।
छलेन मोहयिष्यामि भूत्वा बुद्धोऽसुरानहम्।। ४१ ।।
मया कृष्णेन निहताः सार्जुनेन रणेषु ये ।।
प्रवर्तयिष्यन्त्यसुरास्ते त्वधर्मं यदा क्षितौ ।।४२।।
धर्मदेवात्तदा भक्तादहं नारायणो मुनिः।।
जनिष्ये कोशले देशे भूमौ हि सामगो द्विजः।।४३।।

मुनिशापान्नृतां प्राप्तानृषींस्तात तथोद्धवम्।।
ततोऽवितासुरेभ्योऽहं सद्धर्मं स्थापयन्नज।।४४।।
जनान्म्लेच्छमयान्भूमौ कलेरन्ते महैनसः ।।
कल्की भूत्वा हनिष्यामि विचरन्दिव्यवाजिना।। ४५।।
यदा यदा च वेदोक्तो धर्मो नाशिष्यतेऽसुरैः।।
प्रादुर्भावो भविष्यो मे तद्रक्षायै तदा तदा ।। ४६ ।।
तस्माच्चिन्तां विहायैव प्रजाः सृज यथा पुरा ।।
एतान्दत्त्वा वरांस्तस्मा अहमन्तर्हितोऽभवम् ।। ४७ ।।
यथा तस्मै वरा दत्तास्तथैव च मया कृतम् ।।
कुर्वे करिष्ये च मुने निजशक्तिभिरञ्जसा ।। ४८ ।।
एवंविधस्य मे ब्रह्मन्नीशितुः सर्वदेहिनाम् ।।
दर्शनं दुर्लभं जातं तवैकान्तिकभक्तितः ।। ४९ ।।
वरं वरय मत्तस्त्वं स्वाभीष्टं मुनिसत्तम ।।
प्रसन्नोस्मि भृशं तुभ्यं नाफलं मम दर्शनम्।।2.9.18.५०।।
स्कन्द उवाच ।।

श्रुत्वेति भगवद्वाक्यं नारदो मुनिसत्तमः ।।
मन्यमानो निजं धन्यं तमुवाच प्रभुं मुने।।५१।।

दर्शनादेव ते स्वामिन्संपूर्णो मे मनोरथः ।।
इदं हि दुर्लभं मन्ये सर्वेषामपि देहिनाम् ।। ५२ ।।
अतस्ते च त्वदीयानां त्वद्धाम्नोस्याऽमृतस्य च ।।
साक्षात्समीक्षणादन्यत्प्राप्यं मे नास्ति वांछितम् ।। ५३ ।।
इतोन्यद्दुर्लभं क्वापि नास्ति ब्रह्माण्डगोलके ।।
यदहं परितुष्टात्ते प्रार्थयेयमिहाच्युत ।। ५४ ।।
लोकान्तरसुखं यत्तद्वैदिकैरेव कर्मभिः ।।
दैवैः पित्र्यैश्च लभ्येत तच्चाप्यस्ति हि नश्वरम् ।। ५५ ।।
नेच्छामि तदहं किञ्चित्सुखं त्वत्तः परं प्रभो ।।
वरमेकं तु याचे त्वत्स्वेप्सितं वरदर्षभात् ।। ५६ ।।
तवाऽथ तव भक्तानां सदैव गुणगायने ।।
अत्युत्सुकास्तु मे बुद्धिस्त्वयि प्रीतिविवर्द्धिनी ।। ५७ ।।
।। स्कन्द उवाच ।।

तथास्त्विति प्रतिश्रुत्य कृष्णस्तेनेति याचितम् ।।
गानोपयुक्तां महतीं वीणां दत्त्वाऽब्रवीत्पुनः ।। ५८ ।।
श्रीभगवानुवाच ।।
अधुना गच्छ देवर्षे विशालां बदरीमितः ।।
तत्र धर्मात्मजं भक्त्या मामाराधय सुव्रत ।। ५९ ।।
त्वं ह्येकान्तिकभक्तोसि मम निष्कपटान्तरः ।।
तेन त्वामधिकं मन्ये विधेरपि पितुस्तव ।। 2.9.18.६० ।।
यादृशोऽहं च यद्रूपो यावांश्च महिमा मम ।।
विदुस्तत्सर्वमपि मे भक्ता एकान्तिका मुने ।।।। ६१ ।।
हृदि चिन्त्योहमेवास्मि सतां तेषां च ते मम ।।
तेषामिष्टं न मत्तोऽन्यन्मम तेभ्यो न किञ्चन ।। ६२ ।।
यथा पतिव्रता नार्यो वशीकुर्वन्ति सत्पतिम् ।।
निजैर्गुणैस्तथा भक्ता वशीकुर्वन्ति मामपि ।। ६३ ।।
अनुयामि श्रिया साकं तानहं परवानिव ।।
यत्रयत्र च ते सन्ति तत्रतत्राहमस्मि हि ।। ६४ ।।

सत्संगादेव मत्प्राप्तिर्भवेद्भुवि मुमुक्षताम् ।।
नान्योपायेन देवर्षे सत्यमित्यवधारय ।। ६५ ।।
मामेव यर्हि शरणं मानुषाः प्राप्नुवन्ति ये ।।
तर्ह्येव ते विमुच्यन्ते मायाया जीवबन्धनात् ।। ६६ ।।
मां प्रपन्नस्तु पुरुषो येन केनापि भावतः ।।
यथेष्टं सुखमाप्नोति न तु संसृतिमन्यवत् ।। ६७ ।।
स्कन्द उवाच ।।
एवमुक्तो भगवता प्राप्तोऽनुग्रहमीप्सितम् ।।
प्रणम्य साश्रुनयनः पर्यावर्तत नारदः ।। ६८ ।।
तमेव वीणया गायञ्छवेतमुक्तमपश्यत ।।

प्राग्वत्स्वाग्रे चलन्तं तमन्वगच्छद् द्विजर्षभ ।। ६९ ।।
सद्यः श्वेतं महाद्वीपं प्राप्य श्वेतान्प्रणम्य तान् ।।
निवृत्तो नारदो ब्रह्मंस्तरसा मेरुमागमत् ।। 2.9.18.७० ।।
ततो मेरोः प्रचक्राम पर्वतं गन्धमादनम् ।।
निपपात च खात्तूर्णं विशालां बदरीमनु ।।७१।।

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये श्रीवासुदेवावतारादिकथनंनामाऽष्टादशोऽध्यायः ।।१८।।

Roman transliteration

|| śrībhagavānuvāca ||
darśanaṃ mama yajjātaṃ tava tattu mahāmune ||
nityaikāntikabhaktatvānnirdambhatvānmadicchayā || 1 ||
ahiṃsā brahmacaryaṃ ca tvayi nityaṃ ca taddvayam ||
svadharmopaśamau caiva vairāgyaṃ cātmavedanam || 2 ||
satsaṅgo'ṣṭāṅgayogaśca sarvathendriyanigrahaḥ ||
munyannavṛttiśca tapaḥ sarvavyasanahīnatā || 3 ||
madekāntikabhaktiśca mahātmyajñānapūrvikā ||
varttate tena māmatra paśyasi tvaṃ hi suvrata || 4 ||
īdṛglakṣaṇasaṃpannā ye syuranyepi mānavāḥ ||
tepi māmīdṛśaṃ vipra paśyantyekāntikapriyam || 5 ||
asāvahamiha brahmannasminnakṣaradhāmani ||
rādhālakṣmīyuto nityaṃ vasāmi svāśritaiḥ saha || 6 ||
vāsudevasvarūpohaṃ sarvakarmaphalapradaḥ ||
antaryāmitayā vartte svatantraḥ sarvadehinām || 7 ||

vaikuṇṭhākhyaṃ mahādhāmni lakṣmyā saha caturbhujaḥ ||
vasāmi nandagaruḍamukhyaiḥ sākaṃ ca pārṣadaiḥ || 8 ||
dhāmni tejomaye divye śvetadvīpe'nvahaṃ bhuvi ||
dadāmi śvetamuktebhyaḥ pañcakālaṃ svadarśanam || 9||
kurve'niruddhapradyumnasaṃkarṣaṇasamāhvayaiḥ ||
svarūpairnaikakoṭyaṇḍasargasthityapyayānaham ||2.9.18.10||
sargārambhe mayā brahmā sṛṣṭo nābhisaroruhāt ||
tapasārādhayāmāsa sa māṃ yajñaiśca nārada ||11||
tatastasmai prasanno'haṃ prādadāmīpsitānvarān ||
brahmanprāsyasi sāmarthyaṃ prajānāṃ tvaṃ visarjane || 12 ||
ājñāyāmeva tāḥ sarvāstava sthāsyanti madvarāt ||
vedāścāpi sphurişyanti tava buddhau sanātanāḥ || 13 ||
jñānaṃ ca matsvarūpasya yathāvatte bhaviṣyati ||
tvayā kṛtāṃ ca maryādāṃ nātikraṃsyati kaścana || 14 ||
surāsuraganāṇānāṃ ca munīnāṃ ca mahātmanām ||

tvameva varado brahmanvarepsūnāṃ bhaviṣyasi || 15||
asādhye yatra kārye ca mohameṣyasi tattvaham||
prādurbhūya kariṣyami smṛtamātrastvayā vidhe || 16 ||
sṛjyamāne tvayā viśve naṣṭāṃ pṛthvīṃ mahārṇave ||
ānayiṣyāmi svaṃ sthānaṃ vārāhaṃ rūpamāsthitaḥ ||
hiraṇyākṣaṃ nihatyaiva daiteyaṃ balagarvitam || 17 ||
dināṇte tava matsyohaṃ bhūtvā kṣoṇīṃ tarīmiva ||

sahauṣadhiṃ dhārayiṣye manvādīṃśca niśāvadhi || 18 ||
sudhāyai mathnatāmabdhiṃ kāśyapānāṃ nirāśrayam ||
manthānaṃ kūrmarūpohaṃ dhāsye pṛṣṭhe ca mandaram || 19 ||
nārasiṃhaṃ vapuḥ kṛtvā hiraṇyakaśipuṃ vidhe ||
surakārye haniṣyāmi yajñaghnaṃ ditinandanam || 2.9.18.20 ||
virocanasya balavānbaliḥ putro mahāsuraḥ ||
bhaviṣyati sa śakraṃ ca svārājyāccyāvayiṣyati || 21 ||
trailokye'pahṛte tena vimukhe ca śacīpatau ||

adityāṃ dvādaśaḥ putraḥ saṃbhaviṣyāmi kaśyapāt || 22 ||
tato rājyaṃ pradāsyāmi devendrāya divaḥ punaḥ ||
devatāḥ sthāpayiṣyāmi sveṣu sthāneṣvahaṃ vidhe ||
baliṃ caiva kariṣyāmi pātālatalavāsinam ||23||
kardamāddevahūtyāṃ ca bhūtvā'tha kapilābhidhaḥ ||
pravartayiṣye kālena naṣṭaṃ sāṃkhyaṃ virāgayuk ||24||
datto bhūtyā'nasūyayāmatrerānvikṣikīṃ tataḥ ||
prahlādāyopadekṣyāmi vidyāṃ ca yadave vidhe || 25 ||
merudevyāṃ suto nābherbhūtvāhamṛṣabho bhuvi ||
dharmaṃ pāramahaṃsyākhyaṃ vartayiṣye sanātanam || 26 ||
tretāyuge bhaviṣyāmi rāmo bhṛgukulodvahaḥ ||
kṣatraṃ cotsādayiṣyāmi bhagnasetukadadhvagam|| || 27 ||
sandhau tu samanuprāpte tretāyā dvāparasya ca ||
kauśalyāyāṃ bhaviṣyāmi rāmo daśarathādaham || 28 ||
sītābhidhānā lakṣmīśca bhavitrī janakātmajā ||

udvahiṣyāmi tāmaiśaṃ bhaṃktvā dhanurahaṃ mahat ||29||
tato rakṣaḥpatiṃ ghoraṃ devarṣidrohakāriṇam ||
sītāpahāriṇaṃ saṃkhye haniṣyāmi sahānujam || 2.9.18.30 ||
tasya me tu caritrāṇi vālmīkyādyā maharṣayaḥ ||
tadā gāsyanti bahudhā yacchruteḥ syādaghakṣayaḥ || 31 ||
dvāparasya kaleścaiva sandhau paryavasānike ||
bhūbhārāsuranāśārthaṃ pātuṃ dharmaṃ ca dhārmikān ||
vasudevādbhaviṣyāmi devakyāṃ mathurāpure || 32 ||
kṛṣṇohaṃ vāsudevākhyastathā saṃkarṣaṇo balaḥ ||
pradyumnaścā'niruddhaśca bhaviṣyanti yadoḥ kule || 33 ||
gopasya vṛṣabhānostu sutā rādhā bhaviṣyati ||
vṛndāvane tayā sākaṃ vihariṣyāmi padmaja || 34 ||
lakṣmīśca bhīṣmakasutā rukmiṇyākhyā bhaviṣyati ||
udvahiṣyāmi rājanyānyuddhe nirjitya tāmaham || 35 ||
dharmadruho'surānhatvā tadāviṣṭāṃśca bhūpatīn ||

dharmaṃ saṃsthāpayanneva kariṣye nirbharāṃ bhuvam || 36 ||
yena kenāpi bhāvena yasya kasyāpi mānasam ||
mayi saṃyokṣyate taṃtaṃ neṣye brahmagatiṃ parām || 37 ||
dharmaṃ bhuvi sthāpayitvā kṛtvā yadukulakṣayam ||
paśyatāṃ sarvadevānāmantarddhāsye bhuvastataḥ || || 38 ||
kṛṣṇasya mama vīryāṇi kṛṣṇadvaipāyanādayaḥ ||
gāsyanti bahudhā brahmansadyaḥ pāpaharāṇi hi || 39 ||
kṛṣṇadvaipāyano bhūtvā parāśaramuneḥ sutaḥ ||
śākhāvibhāgaṃ vedasya kariṣyāmi tavoriva || 2.9.18.40 ||
vaidikaṃ vidhimāśritya trilokīparipīḍakān ||
chalena mohayiṣyāmi bhūtvā buddho'surānaham|| 41 ||
mayā kṛṣṇena nihatāḥ sārjunena raṇeṣu ye ||

pravartayiṣyantyasurāste tvadharmaṃ yadā kṣitau ||42||
dharmadevāttadā bhaktādahaṃ nārāyaṇo muniḥ||
janiṣye kośale deśe bhūmau hi sāmago dvijaḥ||43||

muniśāpānnṛtāṃ prāptānṛṣīṃstāta tathoddhavam||
tato'vitāsurebhyo'haṃ saddharmaṃ sthāpayannaja||44||
janānmlecchamayānbhūmau kalerante mahainasaḥ ||
kalkī bhūtvā haniṣyāmi vicarandivyavājinā|| 45||
yadā yadā ca vedokto dharmo nāśiṣyate'suraiḥ||
prādurbhāvo bhaviṣyo me tadrakṣāyai tadā tadā || 46 ||
tasmāccintāṃ vihāyaiva prajāḥ sṛja yathā purā ||
etāndattvā varāṃstasmā ahamantarhito'bhavam || 47 ||
yathā tasmai varā dattāstathaiva ca mayā kṛtam ||
kurve kariṣye ca mune nijaśaktibhirañjasā || 48 ||
evaṃvidhasya me brahmannīśituḥ sarvadehināṃ ||
darśanaṃ durlabhaṃ jātaṃ tavaikāntikabhaktitaḥ || 49 ||
varaṃ varaya mattastvaṃ svābhīṣṭaṃ munisattama ||
prasannosmi bhṛśaṃ tubhyaṃ nāphalaṃ mama darśanam||2.9.18.50||
skanda uvāca ||

śrutveti bhagavadvākyaṃ nārado munisattamaḥ ||
manyamāno nijaṃ dhanyaṃ tamuvāca prabhuṃ mune||51||
darśanādeva te svāminsaṃpūrṇo me manorathaḥ ||
idaṃ hi durlabhaṃ manye sarveṣāmapi dehinām || 52 ||
ataste ca tvadīyānāṃ tvaddhāmnosyā'mṛtasya ca ||
sākṣātsamīkṣaṇādanyatprāpyaṃ me nāsti vāṃchitam || 53 ||
itonyaddurlabhaṃ kvāpi nāsti brahmāṇḍagolake ||
yadahaṃ parituṣṭātte prārthayeyamihācyuta || 54 ||
lokāntarasukhaṃ yattadvaidikaireva karmabhiḥ ||
daivaiḥ pitryaiśca labhyeta taccāpyasti hi naśvaram || 55 ||
necchāmi tadahaṃ kiñcitsukhaṃ tvattaḥ paraṃ prabho ||
varamekaṃ tu yāce tvatsvepsitaṃ varadarṣabhāt || 56 ||
tavā'tha tava bhaktānāṃ sadaiva guṇagāyane ||
atyutsukāstu me buddhistvayi prītivivarddhinī || 57 ||
|| skanda uvāca ||

tathāstviti pratiśrutya kṛṣṇasteneti yācitam ||
gānopayuktāṃ mahatīṃ vīṇāṃ dattvā'bravītpunaḥ || 58 ||
śrībhagavānuvāca ||
adhunā gaccha devarṣe viśālāṃ badarīmitaḥ ||
tatra dharmātmajaṃ bhaktyā māmārādhaya suvrata || 59 ||
tvaṃ hyekāntikabhaktosi mama niṣkapaṭāntaraḥ ||
tena tvāmadhikaṃ manye vidherapi pitustava || 2.9.18.60 ||
yādṛśo'haṃ ca yadrūpo yāvāṃśca mahimā mama ||
vidustatsarvamapi me bhaktā ekāntikā mune |||| 61 ||
hṛdi cintyohamevāsmi satāṃ teṣāṃ ca te mama ||
teṣāmiṣṭaṃ na matto'nyanmama tebhyo na kiñcana || 62 ||
yathā pativratā nāryo vaśīkurvanti satpatim ||
nijairguṇaistathā bhaktā vaśīkurvanti māmapi || 63 ||
anuyāmi śriyā sākaṃ tānahaṃ paravāniva ||
yatrayatra ca te santi tatratatrāhamasmi hi || 64 ||

satsaṃgādeva matprāptirbhavedbhuvi mumukṣatām ||
nānyopāyena devarṣe satyamityavadhāraya || 65 ||
māmeva yarhi śaraṇaṃ mānuṣāḥ prāpnuvanti ye ||
tarhyeva te vimucyante māyāyā jīvabandhanāt || 66 ||
māṃ prapannastu puruṣo yena kenāpi bhāvataḥ ||
yatheṣṭaṃ sukhamāpnoti na tu saṃsṛtimanyavat || 67 ||
skanda uvāca ||
evamukto bhagavatā prāpto'nugrahamīpsitam ||
praṇamya sāśrunayanaḥ paryāvartata nāradaḥ || 68 ||
tameva vīṇayā gāyañchvetamuktamapaśyata ||
prāgvatsvāgre calantaṃ tamanvagacchad dvijarṣabha || 69 ||
sadyaḥ śvetaṃ mahādvīpaṃ prāpya śvetānpraṇamya tān ||
nivṛtto nārado brahmaṃstarasā merumāgamat || 2.9.18.70 ||
tato meroḥ pracakrāma parvataṃ gandhamādanam ||
nipapāta ca khāttūrṇaṃ viśālāṃ badarīmanu ||71||

iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye śrīvāsudevāvatārādikathanaṃnāmā'ṣṭādaśo'dhyāyaḥ ||18||

English translation

The Lord said :

1. My audience (vision) that you got, O great sage, is due to your being an ever-exclusive devotee of mine, absence of hypocrisy (in you), and my will (to grant you the audience).

2. In you there is always (observance of) both non-violence and celibacy, abidance by personal (religious) duties, quiescence, disaffection to worldly (objects of) enjoyment, and perception and knowledge of the soul.

3. (You always have) association with saintly persons, (practice of) Yoga with all its eight parts, absolute sense-control, subsistence on food (prescribed) for sages, penance and freedom from all vices.

4. Absolute devotion exclusively to me, preceded by the knowledge of my greatness, is in you. Hence you (can) see me here, O firm observer of religious vows.

5. If there be ever other men who are endowed with these characteristics, they also (can) see me in such a form—me who am dear to devotees exclusively attached to me, O Brāhmaṇa .

6. O Brāhmaṇa, I, who am such (as described above) accompanied by Rādhā and Lakṣmī always stay in this imperishable residence along with my dependents.

7. I, who am of the form of Vāsudeva , am the giver of the fruits of all actions. By my immanence in all embodied beings, I always act as an independent one.

8. In the great abode called Vaikuṇṭha , I, a four-armed one, live with (my consort) Lakṣmī and along with my attendants of whom Nanda and Garuḍa are the chief ones.

9. On the earth, in the divine refulgent residence, Śveta-Dvīpa , I grant my audience five times a day, to the Śveta - muktas (i.e. liberated souls of that Dvīpa).

10. With my personal forms called Aniruddha , Pradyumna and Saṅkarṣaṇa I carry out the creation, sustenance and destruction of innumerable crores of Brahmāṇḍas (Cosmoses). [1]

11. At the beginning of creation Brahmā was created by me from the lotus in my navel. He propitiated me with penance and sacrifices, O Nārada .

12-20. Then being pleased with him, I granted the boons desired by him: (saying) “O Brahman , you will get the necessary (competence) for creation of subjects. By virtue of my boon all of them will abide by your command. The eternal Vedas will manifest themselves in your intelligence. You will have a correct knowledge of my own form. None shall cross the bounds of morality and propriety laid down by you. You alone will be the bestower of boons to multitudes of Suras and Asuras and noble-souled sages, who are desirous of obtaining boons, O Brahman. O Vidhi (Brahman), when, in a task which cannot be accomplished, you get embarrassed or deluded, I shall manifest myself as soon as I am remembered by you, and accomplish that task for you. While the universe is being created by you, I shall assume the form of a boar [2] and bring the earth which is submerged and lost in the great ocean, and establish it in its own place after killing the Daitya Hiraṇyākṣa proud of his strength. When your day ends, I shall become a fish and shall support (floating) like a boat, the earth along with its medicinal plants, Manus and others, during the period of your night. When the sons of Kaśyapa (i.e. Devas and Asuras) will churn the ocean for (obtaining) nectar, I, assuming the form of a tortoise, will bear on my back Mount Mandara used as the churning rod. Assuming the form of a Man-Lion, I shall kill Hiraṇyakaśipu , the son of Diti , the destroyer of sacrifices, for accomplishing the task of Suras, O Vidhi.

21-23. There will be (born) Bali , the son of Virocana , a powerful great Asura . He will dislodge Śakra from his kingdom. When the three worlds are taken away (i.e. conquered) by him, and the husband of Śacī (Indra) is disappointed and downcast, I shall be the twelfth son of Aditi from Kaśyapa. Then, I shall give again the kingdom of heaven to Devendra . I shall re-establish the deities in their respective places, O Brahmā. And I shall make Bali an inhabitant of the nethermost subterranean world.

24. Becoming (a son) named Kapila from Kardama and Devahūtī , I, endowed with indifference to the world, shall proclaim the Sāṅkhya philosophy that was lost (forgotten) during the course of time.

25. Becoming (incarnating as) Datta , the son of Anasūyā and Atri , I shall teach the science called Ānvīkṣikī (i.e. Nyāya) to Prahlāda and to Yadu (Sahasrārjuna?), O Vidhi.

26. Incarnating (with the name) Vṛṣabha , the son of Merudevī and Nābhi , I shall propagate the ancient Dharma called Pāramahaṃsya [3] (i.e. pertaining to Paramahaṃsas —the highest sect of recluses).

27. In Tretā , I shall become Rāma , a scion of Bhṛgu family. I shall annihilate Kṣatriyas who have transgressed the limits (of morality etc.) and have taken to bad ways.

28-31. When the period of junction between Tretā and Dvāpara (i.e. Tretā coming to an end and Dvāpara about to start) arrives, I shall become Rāma, son of Daśaratha and Kauśalyā . Lakṣmī, with the name Sītā , will be the daughter of Janaka . I shall marry her after breaking the big bow of Śiva . I shall then kill in battle along with his brothers the terrible king of Rākṣasas (Rāvaṇa), enemy of Devas and sages and abductor of Sītā. Then great sages including Vālmīki will sing variously of his (that is my) exploits, on hearing which there will be destruction of sins.

32-33. When the junction of Dvāpara and Kali comes to a close, for the sake of annihilation of Asuras who become burden to the earth, and for protecting righteous people, I, Kṛṣṇa , called Vāsudeva, will be born of Vasudeva and Devakī in the city of Mathurā . Similarly Saṅkarṣaṇa alias Balarāma ,

Pradyumna and Aniruddha (i.e. all the Vyūhas of the Pāñcarātras) will be born in the family of Yadu.

34. Rādhā will be the daughter of the cowherd Vṛṣabhānu and I shall sport with her in Vṛndāvana , O Lotus-born One (Brahmā).

35. Lakṣmī will be born as the daughter of Bhīṣmaka by name Rukmiṇī . After defeating kings in a battle, I shall many her.

36. After killing Asuras, the enemies of Dharma and of kings who were haunted by them, and by establishing Dharma, I shall make the earth free from burden.

37. If the mind of a person is in any way devoted to me, I shall take him to the supreme position of Brahman.

38. After establishing righteousness on the earth, and bringing about the annihilation of Yadu's race, I shall then vanish from the earth [4] , while Devas look on.

39. Kṛṣṇa-Dvaipāyana and others will extol variously the heroic exploits of me as Kṛṣṇa. They will be instant destroyers of sins.

40. After incarnating as Kṛṣṇa- Dvaipāyana , the son of Parāśara , I shall divide the Veda into different branches like a tree.

41. By becoming Buddha , I shall delude by the use of fallacious reasoning and deceit the Asuras [5] who adopting Vedic practices will harass the three worlds.

42-43. When the Asuras killed by me (as) Kṛṣṇa and by Arjuna in the battles, will promote and establish Adharma (unrighteous practices) on the earth, I, sage Nārāyaṇa , shall be born on the earth from my devotee Dharmadeva in the land of Kośala , as a Brāhmaṇa-singer of Sāman hymns.

44. O Aja (Brahma), establishing the holy Dharma I shall be the protector of sages who will be born as men by the curse of Munis (other sages) as well as Uddhava , O child.

45. At the end of Kali I shall incarnate as Kalki . Riding a divine horse, I shall kill highly sinful people of Mleccha origin.

46. Whenever the Dharma promulgated in the Vedas is being destroyed by Asuras, at that time my manifestation shall take place for its protection. [6]

47. Therefore, completely giving up anxiety, create subjects as before."

After conferring these boons upon him I became invisible.

48. I did, do, shall do easily by means of my powers what all the boons given to him imply.

49-50. O Brāhmaṇa, the vision of mine, who am the controller of all embodied beings in this way, has become very difficult to obtain. (It was possible for you) due to your single-minded devotion unto me.

O excellent sage, seek any boon desired by you from me. I am highly pleased with you. My audience shall not be fruitless.

Skanda said :

51. On hearing the speech of the Lord, the excellent sage Nārada, regarded himself as blessed, and addressed the Lord, O sage.

(Nārada said :)

52. o Master, by your very vision all my desire is fulfilled. I regard this (i.e. your audience) as extremely difficult to get for all embodied beings.

53. Hence nothing except directly seeing you, your devotee and this your residence (called) Amṛta , is desired by me as worth obtaining.

54. Compared with this, there is nothing else anywhere in this Brahmāṇḍa that is difficult to be obtained, and this I can request of you who are pleased with me here.

55. The happiness in the other world, which is obtained by performance of Vedic rituals pertaining to Devas and ancestors, is also perishable.

56. I do not wish that insignificant happiness to be greater than you, O Lord. I beg only one boon desired by me from you who are the most prominent among bestowers of boons.

57. May my intellect be always eager for singing the excellences of you, as well as that of your devotees, and may it have ever-increasing love and devotion unto you.

Skanda said :

58. Promising him ‘so be it’ to what was requested by him, Kṛṣṇa gave him a great lute useful in singing and spoke to him again.

The Lord said :

59. O divine sage, go from this place to Viśālā Badarī (i.e. Badarikāśrama). There propitiate devoutly me, Nārāyaṇa, the son of Dharma.

60. You are a devotee exclusively attached to me. Your heart is free from deceit. Hence I esteem you better that God Brahmā, your faṃer.

61. O sage, devotees exclusively attached to me, know everything about me, of my nature and form, and the extent of my greatness.

62. In their hearts I am the only object of thought and contemplation, and they are so in mine. Their desired object is no other than I, and I too have none other but they.

63. Just as devoted, chaste wives bring good husbands under their power by their virtuous qualities, in the same way my devotees bring me under their power.

64. I follow them along with Śrī, as if I am subservient to them. Wherever they are, I am present there.

65. O divine sage, know the truth that to those who desire liberation, I can be attained in this world only through association with saintly persons, and by no other means.

66. Whenever men resort to me, they are immediately liberated from bondage to Māyā and the state of being a Jīva (i.e. a soul subject to Saṃsāra).

67. With whatever feeling or inclination of mind a man seeks refuge in me, he gets the happiness as desired by him, but he does not revert to Saṃsāra, as in the case of others.

Skanda said :

68. Thus addressed by the Lord, Nārada who had obtained the desired favour, bowed down to him and returned with his eyes full of tears.

69. While singing with the lute, he saw the Śveta- Mukta (the liberated soul from Śveta-Dvīpa, his guide) going in front of him as before, and he (Nārada) followed him, O eminent Brāhmaṇa.

70. Immediately after arriving at Śveta-dvīpa, he bowed down to them (all) and returned. Then Nārada arrived quickly at Meru .

71. From Meru he proceeded to Mount Gandhamādana . From the sky he quickly alighted at Viśālā Badarī (Badarikāśrama).

[1]: [1] : These are the functions of the three Vyūhas.

[2]: [2] : The order of incarnations as given in the text is as follows: (1) Divine Boar, (2) Fish, (3) Tortoise, (4) Man-Lion, (5) Vāmana, (6) Kapila, (7) Datta, (6) Vṛṣabha, (7) Bhārgava Rāma, (8) Dāśarathi Rāma, (9) Kṛṣṇa, (10) Kṛṣṇa Dvaipāyana (Vyāsa), (11) Buddha, (12) Kalla.

[3]: [3] : This Purāṇa has a soft comer for Jainism. He equates Jaina ascetics with the Brāhmaṇical Paramahaṃsas, the highest order of Sannyāsa.

[4]: [4] : Mbh, BhP testify to Kṛṣṇa's death and the cremation of his physical body. By the time of this Purāṇa, Kṛṣṇa is too great to die as a human being. He 'vanishes' from this world.

[5]: [5] : The author's prejudice against Buddhism is probably due to its challenging position to Brāhmaṇism at the time of this Purāṇa.

[6]: [6] : Cf. BG IV.7

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 19

Nārada Meets Nara and Nārāyaṇa

Chapter 208 of 221 · 19 detected Sanskrit verse markers

Sanskrit

।। स्कन्द उवाच ।।
ततः स ददृशे देवौ पुराणावृषिसत्तमौ ।।
तपश्चरन्तौ सुमहदात्मनिष्ठौ महाव्रतौ ।।१।।
तेजसाप्यधिकौ सूर्यात्सर्वलोकविरोचनात् ।।
श्रीवत्सलक्षणौ पूज्यौ जटामण्डलधारिणौ ।।२।।
पद्मचिह्नभुजौ तौ च पादयोश्चक्रलक्षणौ।।
व्यूढोरस्कौ दीर्घभुजौ सितसूक्ष्मघनांशुकौ ।। ३ ।।
स्वास्यौ पृथुललाटौ च सुभ्रुवौ शुभनासिकौ ।।
शुभलक्षणसंपन्नौ दिव्यमूर्त्तौ घनप्रभौ ।। ४ ।।
विनयेनान्तिकं प्राप्य तयोः कृत्वा प्रदक्षिणाम् ।।
भक्त्या प्रणम्य साष्टाङ्गं तस्थौ प्राञ्जलिरग्रतः ।। ५ ।।
ततस्तौ तपसां वासौ यशसां तेजसामपि ।।
ऋषी पौर्वाह्णिकस्यान्ते विधेर्मौनं विहाय च ।। ६ ।।
प्रीत्या नारदमव्यग्रौ पाद्यार्घ्याभ्यां समार्चताम् ।।
पीठयोरुपविष्टौ तौ कौशयोर्नारदश्च सः।। ।।७।।

तेषु तत्रोपविष्टेषु स देशोभिव्यराजत ।।
आज्याहुतिमहाज्वालैर्यज्ञवाटोग्निभिर्यथा ।। ८ ।।
अथ नारायणस्तत्र नारदं वाक्यमब्रवीत् ।।
सुखोपविष्टं विश्रान्तं कृतातिथ्यं सुसत्कृतम् ।। ९ ।।
श्रीनारायण उवाच ।।
अपि ब्रह्मन्स भगवान्परमात्मा सनातनः ।।
ब्रह्मधाम्नि त्वया दृष्ट आवयो कारणं परम् ।। 2.9.19.१० ।।
नारद उवाच ।।
भगवंस्त्वत्प्रसादेन तमहं परमेश्वरम् ।।
वासुदेवं समालोके स्थितमक्षरधामनि ।। ११ ।।
इह चैवागतस्तेन विसृष्टो वां निषेवितुम् ।।
आसिष्ये तत्परो भूत्वा युवाभ्यां सह नित्यशः ।। १२ ।।
श्रीनारायण उवाच ।।
धन्योस्यनुगृहीतोसि यत्ते दृष्टः स्वयं प्रभुः ।।
नहि तं दृष्टवान्ब्रह्मन्कश्चिद्देवोपि वा ऋषिः ।।१३।।

भक्त्यैकान्तिकया तस्य प्राप्ता अक्षरसाम्यताम्।।
ये हि भक्तास्त एवैनं पश्यन्त्यखिलकारणम्।।१४।।
स दिव्यमूर्त्तिर्भगवान्दुर्द्दर्शः पुरुषोत्तमः ।।
नारदैतद्धि मे सत्यं वचनं समुदाहृतम् ।। १५।।
नान्यो भक्तात्प्रियतरो लोके तस्यास्ति कश्चन ।।
ततः स्वयं दर्शितवांस्तवात्मानं द्विजोत्तम ।। १६ ।।
तेजःपुञ्जाभिरुद्धांगो गुणातीताद्भुताकृतिः ।।
अखण्डानन्दरूपश्च सदा शुद्धोऽच्युतोस्ति सः ।। १७ ।।
रूपवर्णवयोवस्थाः प्राकृता नैव तस्य हि ।।
सर्वं तस्यास्ति तद्दिव्यं सर्वोपकरणानि च ।।
एकान्तिकानां भक्तानां स एव परमा गतिः ।। १८ ।।
आत्मब्रह्मैक्यसंपन्नैर्विनिवृत्तगुणैरपि ।।
क्रियते वासुदेवस्य भक्तिरित्थंगुणो हि सः ।। १९।।
माहात्म्यमस्य को वक्तुं शक्नुयात्परमात्मनः ।।
अचिन्त्यानन्तशक्तीनामधिपस्य महामुने ।। 2.9.19.२० ।।

आत्मात्मा चाक्षरात्मा च ह्येष आकाशनिर्मलः ।।
दिव्यदृगीक्ष्यः सन्मात्रः पुरुषो वसुदेवजः ।। २१ ।।
समस्तकल्याणगुणो निर्गुणश्चेश्वरेश्वरः ।।
परया विद्यया वेद्य उपास्यो ब्रह्मवित्प्रभुः ।। २२ ।।
दिव्यमूर्त्तिं तमीशानं तपसैकान्तिकेन च ।।
यः प्रीणयति धर्मेण स धन्यतम उच्यते ।। २३ ।।
तस्मात्त्वमपि देवर्षे धर्मेणैकान्तिकेन तम् ।।
आराधयन्निहैवांग कंचित्कालं तपः कुरु ।। २४ ।।
तपसैवाऽतिशुद्धात्मा माहात्म्यं तस्य सत्पतेः ।।
यथावज्ज्ञास्यति भवान्प्रोच्यमानं मयाऽखिलम् ।। २५ ।।
सर्वार्थसाधनं विद्धि तपस्तद्धृदयं मुने ।।
नातप्तभूरितपसा स वशीक्रियते प्रभुः ।। २६ ।।
।। स्कन्द उवाच ।।
एवमुक्तो भगवता नरनारायणेन सः ।।
प्रीतस्तपः कर्त्तुमिच्छँस्तमुवाच महामतिः ।।२७।।

इति श्रीस्कन्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुऽदेवमाहात्म्ये नारदनरनारायणसमागमो नामैकोनविंशोऽध्यायः ।।१९।।

Roman transliteration

|| skanda uvāca ||
tataḥ sa dadṛśe devau purāṇāvṛṣisattamau ||
tapaścarantau sumahadātmaniṣṭhau mahāvratau ||1||
tejasāpyadhikau sūryātsarvalokavirocanāt ||
śrīvatsalakṣaṇau pūjyau jaṭāmaṇḍaladhāriṇau ||2||
padmacihnabhujau tau ca pādayoścakralakṣaṇau||

vyūḍhoraskau dīrghabhujau sitasūkṣmaghanāṃśukau || 3 ||
svāsyau pṛthulalāṭau ca subhruvau śubhanāsikau ||
śubhalakṣaṇasaṃpannau divyamūrttī ghanaprabhau || 4 ||
vinayenāntikaṃ prāpya tayoḥ kṛtvā pradakṣiṇām ||
bhaktyā praṇamya sāṣṭāṅgaṃ tasthau prāñjaliragrataḥ || 5 ||
tatastau tapasāṃ vāsau yaśasāṃ tejasāmapi ||
ṛṣī paurvāhṇikasyānte vidhermaunaṃ vihāya ca || 6 ||
prītyā nāradamavyagrau pādyārghyābhyāṃ samārcatām ||
pīṭhayorupaviṣṭau tau kauśayornāradaśca saḥ|| ||7||

teṣu tatropaviṣṭeṣu sa deśobhivyarājata ||
ājyāhutimahājvālairyajñavāṭognibhiryathā || 8 ||
atha nārāyaṇastatra nāradaṃ vākyamabravīt ||
sukhopaviṣṭaṃ viśrāntaṃ kṛtātithyaṃ susatkṛtam || 9 ||
śrīnārāyaṇa uvāca ||
api brahmansa bhagavānparamātmā sanātanaḥ ||
brahmadhāmni tvayā dṛṣṭa āvayo kāraṇaṃ param || 2.9.19.10 ||
nārada uvāca ||
bhagavaṃstvatprasādena tamahaṃ parameśvaram ||
vāsudevaṃ samāloke sthitamakṣaradhāmani || 11 ||
iha caivāgatastena visṛṣṭo vāṃ niṣevitum ||
āsiṣye tatparo bhūtvā yuvābhyāṃ saha nityaśaḥ || 12 ||
śrīnārāyaṇa uvāca ||
dhanyosyanugṛhītosi yatte dṛṣṭaḥ svayaṃ prabhuḥ ||
nahi taṃ dṛṣṭavānbrahmankaściddevopi vā ṛṣiḥ ||13||

bhaktyaikāntikayā tasya prāptā akṣarasāmyatām||
ye hi bhaktāsta evainaṃ paśyantyakhilakāraṇam||14||
sa divyamūrttirbhagavāndurddarśaḥ puruṣottamaḥ ||
nāradaitaddhi me satyaṃ vacanaṃ samudāhṛtam || 15||
nānyo bhaktātpriyataro loke tasyāsti kaścana ||
tataḥ svayaṃ darśitavāṃstavātmānaṃ dvijottama || 16 ||
tejaḥpuñjābhiruddhāṃgo guṇātītādbhutākṛtiḥ ||
akhaṇḍānandarūpaśca sadā śuddho'cyutosti saḥ || 17 ||
rūpavarṇavayovasthāḥ prākṛtā naiva tasya hi ||
sarvaṃ tasyāsti taddivyaṃ sarvopakaraṇāni ca ||
ekāntikānāṃ bhaktānāṃ sa eva paramā gatiḥ || 18 ||
ātmabrahmaikyasaṃpannairvinivṛttaguṇairapi ||
kriyate vāsudevasya bhaktiritthaṃguṇo hi saḥ || 19||
māhātmyamasya ko vaktuṃ śaknuyātparamātmanaḥ ||
acintyānantaśaktīnāmadhipasya mahāmune || 2.9.19.20 ||

ātmātmā cākṣarātmā ca hyeṣa ākāśanirmalaḥ ||
divyadṛgīkṣyaḥ sanmātraḥ puruṣo vasudevajaḥ || 21 ||
samastakalyāṇaguṇo nirguṇaśceśvareśvaraḥ ||
parayā vidyayā vedya upāsyo brahmavitprabhuḥ || 22 ||
divyamūrttiṃ tamīśānaṃ tapasaikāntikena ca ||
yaḥ prīṇayati dharmeṇa sa dhanyatama ucyate || 23 ||
tasmāttvamapi devarṣe dharmeṇaikāntikena tam ||
ārādhayannihaivāṃga kaṃcitkālaṃ tapaḥ kuru || 24 ||
tapasaivā'tiśuddhātmā māhātmyaṃ tasya satpateḥ ||
yathāvajjñāsyati bhavānprocyamānaṃ mayā'khilam || 25 ||
sarvārthasādhanaṃ viddhi tapastaddhṛdayaṃ mune ||

nātaptabhūritapasā sa vaśīkriyate prabhuḥ || 26 ||
|| skanda uvāca ||
evamukto bhagavatā naranārāyaṇena saḥ ||
prītastapaḥ karttumiccha~stamuvāca mahāmatiḥ ||27||

iti śrīskande mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsu'devamāhātmye nāradanaranārāyaṇasamāgamo nāmaikonaviṃśo'dhyāyaḥ ||19||

English translation

Skanda said :

1-4. Then he saw the two divine, ancient, excellent sages performing a great penance. They were established in their Ātmans and were great performers of religious observances. By their refulgence they superseded the Sun who illuminates all the world. They were characterised by Śrīvatsa and were worthy of worship. They had circular mass of matted hair. Their arms (palms?) were characterised by lotus. They had discus-sign on (the soles of) their feet. Their chests were broad (and well developed). They had long arms and wore white, fine, compact silken garment. They had excellent faces with high foreheads, excellent eyelashes and beautiful nose. They were endowed with auspicious characteristics, divine form with excessively brilliant lustre.

5. Approaching them with humility, he circumambulated them. He devoutly prostrated himself before them (touching the ground). He stood before them with palms folded in reverence.

6-7. Then, both of the sages, the abodes of penance, glory and lustre, broke their silence at the end of the rituals perfomed in the first part of the day. They worshipped (received) Nārada by offering Pādya and Arghya in a quiet manner. They sat on their seats and Nārada on one of Kuśa grass.

8. When they were seated there, the place shone like an enclosure of sacrifice illuminated by fires having huge flames after receiving oblation of ghee .

9. Then Nārāyaṇa addressed Nārada who had taken rest, was received with hospitality and respect and was seated comfortably there.

Śrī Nārāyaṇa said :

10. O Brāhmaṇa , was eternal Lord, the Supreme Soul, the great cause (source) of both of us seen by you in the Brahmadhāma (residence of Brahman)?

Nārada said :

11. Venerable Sir! It is through your favour that I saw the Supreme Lord Vāsudeva staying in his imperishable residence.

12. Being sent by him to serve you both, I have come here only. I shall always stay with you remaining exclusively devoted to him.

Śrī Nārāyaṇa said :

13. You are blessed; you are favoured (by God) that the Lord Himself was seen by you. Neither a Deva not a sage has ever seen him, O Brāhmaṇa.

14. Those devotees only who by exclusive devotion unto him have attained imperishable equality with him, (can) see him who is the cause of everything.

15. That the Supreme Person, the Lord of divine form, is very difficult to be seen, is the purport of a true statement of mine, O Nārada.

16. None other than his devotee is more dear to him in this world. Hence he manifested himself to you, O excellent Brāhmaṇa.

17. His person is enveloped by a mass of lustre. His mysterious form transcends Guṇas . Complete bliss constitutes his form. He is forever pure and imperishable.

18. He does not have a form, complexion, age of the ordinary type (or derived from Prakṛti). Whatever he has is divine including his weapons. He alone is the highest resort of devotees exclusively attached to him.

19. Devotion to Vāsudeva is performed by persons who have realized the one-ness of Ātman and Brahman and who have desisted from Guṇas. He is endowed with such qualities.

20. Who is capable of describing the greatness of this Supreme Soul, who is the master of incomprehensible, infinite powers, O great sage?

21-22. He is the Soul of souls, imperishable Soul, unsoiled and pure like the firmament, visible only to persons endowed with divine vision, who is pure existence, the Puruṣa born of Vasudeva . He is endowed with all auspicious qualities, attributeless, the master of all rulers. He, the knower of Brahman, the master is knowable through superior knowledge. He should be propitiated.

23. He who pleases that Lord of divine form with penance solely devoted to him, and pious devotion, is the most blessed.

24. Therefore, O divine sage, you also propitiate him with exclusive pious devotion, and perform penance here for some time, O dear one.

25. With your soul extremely purified with penance, you will (be in a position to) know truly all the glory of the Lord, the great soul, as will be described by me.

26. Know that penance is the means of attaining all objectives (and) his heart, O sage. The Lord is not won over by a person who has not performed extreme penance.

Skanda said :

27. Addressed thus by revered Nara-Nārāyaṇa , he (Nārada) was pleased. Being desirous of performing penance, the highly intelligent one spoke.

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 20

The Duties of the Four Varṇas

Chapter 209 of 221 · 52 detected Sanskrit verse markers

Sanskrit

।। नारद उवाच ।।
भगवन्ब्रूहि मे धर्ममेकान्तं तव संमतम् ।।
प्रीयते येन विश्वात्मा वासुदेवः स सर्वदा ।। १ ।।
श्रीनारायण उवाच ।।
साधु पृष्टं त्वया ब्रह्मन्मतिस्ते विमला किल ।।
मयि स्निग्धाय भक्ताय तुभ्यं गुह्यमपि ब्रुवे ।। ।। २ ।।
धर्म एष मया प्रोक्तः कल्पस्यादौ विवस्वते ।।
तमेव कथये तुभ्यं सनातनमहं मुने ।।३।।
स्वधर्मज्ञानवैराग्यैः सह लक्ष्मीवदीश्वरे ।।
तस्मिन्ननन्या भक्तिर्या धर्म एकान्तिकः स वै ।। ४ ।।
तेनैवातिप्रसन्नः स्याद्भोलोकाधिपतिः स्वयम् ।।
जायते स च भक्तोपि परिपूर्णमनोरथः ।। ५ ।।
।। नारद उवाच ।।
लक्षणानि बुभुत्सामि स्वधर्मादेः पृथक्पृथक् ।।
शास्त्रयोनेरहं त्वत्तो वक्तुं तानि त्वमर्हसि ।। ६ ।।

निगमागमशास्त्राणां सर्वेषामपि सत्पते ।।
मूलं त्वमेक एवासि येषु धर्मः सनातनः ।। ७ ।।
त्वमेव साक्षाद्भगवान्वासुदेवोऽक्षरात्परः ।।
श्रेयसे सर्वभूतानां वर्तसेऽत्र दयानिधिः ।। ८ ।।
त्वत्तोऽन्ये तु स्वस्वभावगुणतन्त्रा ह्यजादयः ।।
यथावन्न विजानीयुर्ब्रह्मर्मादींस्त्वमतो वद ।। ९ ।।
स्कन्द उवाच ।।
इति देवर्षिणा पृष्टो भगवान्धर्मनन्दनः ।।
स्वधर्मादीन्क्रमेणैव कथयामास सर्ववित् ।। 2.9.20.१० ।।
श्रीनारायण उवाच ।।
वर्णानामाश्रमाणां च सदाचारः पृथक्पृथक् ।।
सामान्यः सविशेषश्च स्वधर्मः स उदीर्यते ।। ११ ।।
नृणां साधारणं धर्मं सर्वेषामादितः शृणु ।।
अहिंसा परमो धर्मस्तत्रादिम उदाहृतः ।। १२ ।।
स्वमुख्यधर्मवृत्त्योरप्यद्रोहो मनसापि यः ।।

सति गत्यन्तरे प्राणिमात्रस्यापीति सा मता ।। १३ ।।
सत्या वाग्भूतमात्रस्य द्रोहो न स्याद्यया तथा ।।
तपश्च शास्त्रविहितभोगसंकोचलक्षणम् ।। १४ ।।
बाह्यमाभ्यन्तरं चेति द्विविधं शौचकर्म च ।।
अनादानं परस्वस्य परोक्षं वा छलेन च ।। १५ ।।
यथोचितं ब्रह्मचर्यकामलोभक्रुधां जयः ।।
मुदा वित्तार्पणं पात्रे तुष्टिर्लब्धेन दैवतः ।। १६ ।।
तीर्थे क्षेत्रे च यज्ञादौ चतुर्वर्गाप्तयेपि वा ।।
आत्मनो वा परस्यापि सर्वथा घातवर्जनम् ।। १७।।
जातिभ्रंशकराणां च कर्मणां परिवर्जनम् ।।
पाणिपादोदरोपस्थवाचां संयमनं तथा ।। १८ ।।
सर्वेषां व्यसनानां च वर्जनं मद्यमांसयोः ।।
व्यभिचारान्निवृत्तिश्च कुलसद्धर्मपालनम् ।। १९ ।।
एकादशीनां सर्वासां यमैः साकमुपोषणम् ।।
हरेर्जन्मदिनानां च व्रताचरणमञ्जसा ।। 2.9.20.२० ।।

आर्जवं साधुसेवा च विभज्याऽन्नादिभोजनम् ।।
भक्तिर्भगवतश्चेति धर्माः साधारणा नृणाम् ।। २१ ।।
ब्रह्मक्षत्रविशः शूद्रा वर्णाश्चत्वार ईरिताः ।।
तेषां पृथक्पृथग्धर्मान्विशेषान्वच्मि ते मुने ।।२२।।
शमो दमः क्षमा शौचमास्तिक्यं भक्तिरीशितुः ।।
तपो ज्ञानं च विज्ञानं विप्रधर्मः स्वभावजः ।। २३ ।।
शूरत्वं धैर्यमौदार्य बलं तेजः शरण्यता।।
गोविप्रसाधुरक्षेज्या धर्माः क्षत्रस्य कीर्त्तिताः ।। २४ ।।
राज्ञस्त्वेतेऽथ नीत्यैव प्रजानां परिपालनम् ।।
धर्मसंस्थापनं भूमौ धर्मा दण्डार्हदण्डनम् ।। २५ ।।
आस्तिक्यं दाननिष्ठा च साधुब्राह्मणसेवनम् ।।
अतुष्टिरर्थोपचये धर्मा वैश्यस्य चोद्यमः ।। २६ ।।
द्विजातीनां च देवानां सेवा निष्कपटं गवाम् ।।
विशेषधर्मः कथितः शूद्रस्य मुनिसत्तम ।। २७ ।।
अध्यापनं याजनं च विशुद्धाच्च प्रतिग्रहः ।।

विप्रस्य जीविका प्रोक्ता तत्रान्त्या त्वापदि स्मृता ।। २८ ।।
याजनेऽध्यापने वापि दोषदर्शी द्विजोत्तमः ।।
यस्तस्याऽन्यापि विहिता वृत्तिरस्ति चतुर्विधा ।। २९ ।।
शिलोञ्छ नित्ययाच्ञा च शालीनं चोचिता कृषिः ।।
श्रेयसी पूर्वपूर्वाऽत्र ज्ञातव्या द्विजसत्तमैः ।। 2.9.20.३० ।।
विप्रो जीवेद्वैश्यवृत्त्या सत्यामापदि नारद ।।
अथ वा क्षत्रवृत्त्यापि श्ववृत्त्या न तु कर्हिचित् ।। ३१ ।।
शस्त्रेण जीवेत्क्षत्रं तु सर्वतो धर्मरक्षया ।।
आपन्नो वैश्यवृत्त्यैव विप्ररूपेण वा चरेत् ।। ३२ ।।

करादानादिनृपतेरविप्राद्वृत्तिरीरिता ।।
देशकालानुसारेण रञ्जयित्वाऽखिलाः प्रजाः ।। ३३ ।।
आपत्कालेपि क्षत्रस्य ब्राह्मणस्येव सर्वथा ।।
विगर्हिता नीचसेवा स्वतेजःक्षयकारिणी ।। ३४ ।।
कृषिवाणिज्यगोरक्षा तुरीया वृद्धिजीवनम् ।।
वैश्यस्य जीविका प्रोक्ता शूद्रवृत्तिस्तथापदि ।। ३५ ।।

शूद्रो जीवेद्द्विजातीनां सेवालब्धधनेन च ।।
आपत्काले तु कार्वादेर्जीविकावृत्तिमाश्रयेत् ।। ३६ ।।
आपन्मुक्तस्तु सर्वोपि प्रायश्चित्तं यथोचितम् ।।
विधाय स्वस्ववृत्त्यैव पुनर्वर्त्तेत मुख्यया ।। ३७ ।।
चातुर्वर्ण्यं सतां संगं कुर्यान्न त्वसतां क्वचित् ।।
मुक्तिप्रदोस्ति सत्संगः कुसंगो निरयप्रदः ।। ३८ ।।
कामं क्रोधं रसास्वादं जित्वा मानं च मत्सरम् ।।
निर्दम्भं विष्णुभक्ता ये ते सन्तः साधवो मताः ।। ३९ ।।
स्त्रियां स्त्रैणे रसास्वादे सक्ताश्च धनगृध्नवः ।।
हिंस्रा दम्भकृताटोपा भक्ताभासा ह्यसाधवः ।। 2.9.20.४० ।।
असाधुष्वासुरी संपद्दैवी संपत्तु साधुषु ।।
सहजास्तीति निश्चित्य सेव्या सन्तः सुखेप्सुभिः ।। ४१ ।।
यादृशां यस्य संगः स्याच्छास्त्राणां वा नृणामपि ।।
बुद्धिः स्यात्तादृशी तस्य कार्योऽतो नासतां हि सः ।। ४२ ।।
ये साधुसेवारुचयः पुरुषा निजशक्तितः ।।

अप्राप्यं नास्ति तेषां वै किमप्यैश्वर्यमूर्जितम् ।। ४३ ।।
स्वधर्मस्था अपि सतां द्रोहिणो ये तु मानवाः ।।
सद्गतिं नैव ते यान्ति क्वापि केनापि कर्मणा ।। ४४ ।।
महापूजारता विष्णोर्भक्ता अपि सतां यदि ।।
द्रोहं कुर्युस्तदा तेषु न प्रसीदति स क्वचित् ।। ४५ ।।
सद्द्रोहिणस्तु देहान्ते यांयां योनिं व्रजन्ति च ।।
तत्रतत्र क्षुधारोगैः पीड्यन्ते जीवितावधि ।। ४६ ।।
सतामतिक्रमादेव पुण्यानां महतामपि ।।
सद्यः क्षयः स्यात्सर्वेषामायुषः संपदामपि ।। ४७ ।।
तस्मात्सेवा सतां कार्या सर्वैरपि सुखेप्सुभिः ।।
पुण्यतीर्थानि सेव्यानि पूज्या विप्राश्च धेनवः ।। ४८ ।।
तीर्थानि देवप्रतिमा निन्देयुर्ये कुबुद्धयः ।।
तेषां तु जारजातानां वंशोच्छेदो भवेद्ध्रुवम् ।। ४९ ।।
एकस्मिंस्तर्पिते विप्रे सद्भोज्यैर्दक्षिणादिभिः ।।
तर्पितं स्याज्जगत्सर्वं हरिस्तुष्यति च स्वयम् ।। 2.9.20.५० ।।

एकस्मिन्ब्राह्मणे दुग्धे दुग्धं स्यात्सकलं जगत्।।
तस्माच्छक्त्या पूजनीया ब्राह्मणा विष्णुरूपिणः।।५१।।

गवामंगेषु तिष्ठन्ति सर्वे देवगणा अपि।।
तथा सर्वाणि तीर्थानि तासु तिष्ठन्ति सर्वदा ।। ५२ ।।
गव्यर्च्चितायामेकस्यां सर्वे देवाः समर्च्चिताः ।।
कृतानि स्युश्च सर्वाणि तीर्थान्यपि च नारद ।। ५३ ।।
एकस्या अपि गोर्द्रोहे कृते क्वापि प्रमादतः ।।
द्रुग्धाः स्युर्देवताः सर्वास्तीर्थान्यपि च कृत्स्नशः ।। ५४ ।।
तस्माच्चातुर्वर्ण्य जनैर्यथोक्तविधिसंस्थितैः ।।
भवितव्यं प्रयत्नेन त्रेतव्यं च निषेधतः।।५५।।
चातुर्वर्ण्येतरे ये तु तेषां वृत्तिः कुलोचिता ।।
चौर्यहिंसाद्यधर्मेण रहितैव हितावहा ।। ५६ ।।
वर्णधर्मा इति प्रोक्ताः संक्षेपेण मया मुने ।।
चतुर्णामाश्रमाणां च धर्मानथ वदामि ते ।। ५७ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये चातुर्वर्ण्यधर्मनिरूपणं नाम विंशोऽध्यायः ।।२०।।

Roman transliteration

|| nārada uvāca ||
bhagavanbrūhi me dharmamekāntaṃ tava saṃmatam ||
prīyate yena viśvātmā vāsudevaḥ sa sarvadā || 1 ||
śrīnārāyaṇa uvāca ||
sādhu pṛṣṭaṃ tvayā brahmanmatiste vimalā kila ||
mayi snigdhāya bhaktāya tubhyaṃ guhyamapi bruve || || 2 ||
dharma eṣa mayā proktaḥ kalpasyādau vivasvate ||
tameva kathaye tubhyaṃ sanātanamahaṃ mune ||3||
svadharmajñānavairāgyaiḥ saha lakṣmīvadīśvare ||
tasminnananyā bhaktiryā dharma ekāntikaḥ sa vai || 4 ||
tenaivātiprasannaḥ syādgolokādhipatiḥ svayam ||
jāyate sa ca bhaktopi paripūrṇamanorathaḥ || 5 ||
|| nārada uvāca ||
lakṣaṇāni bubhutsāmi svadharmādeḥ pṛthakpṛthak ||
śāstrayonerahaṃ tvatto vaktuṃ tāni tvamarhasi || 6 ||

nigamāgamaśāstrāṇāṃ sarveṣāmapi satpate ||
mūlaṃ tvameka evāsi yeṣu dharmaḥ sanātanaḥ || 7 ||
tvameva sākṣādbhagavānvāsudevo'kṣarātparaḥ ||
śreyase sarvabhūtānāṃ vartase'tra dayānidhiḥ || 8 ||
tvatto'nye tu svasvabhāvaguṇatantrā hyajādayaḥ ||
yathāvanna vijānīyurddharmādīṃstvamato vada || 9 ||
skanda uvāca ||
iti devarṣiṇā pṛṣṭo bhagavāndharmanandanaḥ ||
svadharmādīnkrameṇaiva kathayāmāsa sarvavit || 2.9.20.10 ||
śrīnārāyaṇa uvāca ||
varṇānāmāśramāṇāṃ ca sadācāraḥ pṛthakpṛthak ||
sāmānyaḥ saviśeṣaśca svadharmaḥ sa udīryate || 11 ||
nṛṇāṃ sādhāraṇaṃ dharmaṃ sarveṣāmāditaḥ śṛṇu ||
ahiṃsā paramo dharmastatrādima udāhṛtaḥ || 12 ||

svamukhyadharmavṛtyorapyadroho manasāpi yaḥ ||

sati gatyantare prāṇimātrasyāpīti sā matā || 13 ||
satyā vāgbhūtamātrasya droho na syādyayā tathā ||
tapaśca śāstravihitabhogasaṃkocalakṣaṇam || 14 ||
bāhyamābhyantaraṃ ceti dvividhaṃ śaucakarma ca ||
anādānaṃ parasvasya parokṣaṃ vā chalena ca || 15 ||
yathocitaṃ brahmacaryakāmalobhakrudhāṃ jayaḥ ||
mudā vittārpaṇaṃ pātre tuṣṭirlabdhena daivataḥ || 16 ||
tīrthe kṣetre ca yajñādau caturvargāptayepi vā ||
ātmano vā parasyāpi sarvathā ghātavarjanam || 17||
jātibhraṃśakarāṇāṃ ca karmaṇāṃ parivarjanam ||
pāṇipādodaropasthavācāṃ saṃyamanaṃ tathā || 18 ||
sarveṣāṃ vyasanānāṃ ca varjanaṃ madyamāṃsayoḥ ||
vyabhicārānnivṛttiśca kulasaddharmapālanam || 19 ||
ekādaśīnāṃ sarvāsāṃ yamaiḥ sākamupoṣaṇam ||
harerjanmadinānāṃ ca vratācaraṇamañjasā || 2.9.20.20 ||

ārjavaṃ sādhusevā ca vibhajyā'nnādibhojanam ||
bhaktirbhagavataśceti dharmāḥ sādhāraṇā nṛṇām || 21 ||
brahmakṣatraviśaḥ śūdrā varṇāścatvāra īritāḥ ||
teṣāṃ pṛthakpṛthagdharmānviśeṣānvacmi te mune ||22||
śamo damaḥ kṣamā śaucamāstikyaṃ bhaktiriśituḥ ||
tapo jñānaṃ ca vijñānaṃ vipradharmaḥ svabhāvajaḥ || 23 ||
śūratvaṃ dhairyamaudārya balaṃ tejaḥ śaraṇyatā||
goviprasādhurakṣejyā dharmāḥ kṣatrasya kīrttitāḥ || 24 ||
rājñastvete'tha nītyaiva prajānāṃ paripālanam ||
dharmasaṃsthāpanaṃ bhūmau dharmā daṇḍārhadaṇḍanam || 25 ||
āstikyaṃ dānaniṣṭhā ca sādhubrāhmaṇasevanam ||
atuṣṭirarthopacaye dharmā vaiśyasya codyamaḥ || 26 ||
dvijātīnāṃ ca devānāṃ sevā niṣkapaṭaṃ gavām ||
viśeṣadharmaḥ kathitaḥ śūdrasya munisattama || 27 ||
adhyāpanaṃ yājanaṃ ca viśuddhācca pratigrahaḥ ||

viprasya jīvikā proktā tatrāntyā tvāpadi smṛtā || 28 ||
yājane'dhyāpane vāpi doṣadarśī dvijottamaḥ ||
yastasyā'nyāpi vihitā vṛttirasti caturvidhā || 29 ||
śiloñcha nityayācñā ca śālīnaṃ cocitā kṛṣiḥ ||
śreyasī pūrvapūrvā'tra jñātavyā dvijasattamaiḥ || 2.9.20.30 ||
vipro jīvedvaiśyavṛttyā satyāmāpadi nārada ||
atha vā kṣatravṛttyāpi śvavṛttyā na tu karhicit || 31 ||
śastreṇa jīvetkṣatraṃ tu sarvato dharmarakṣayā ||
āpanno vaiśyavṛttyaiva viprarūpeṇa vā caret || 32 ||
karādānādinṛpateraviprādvṛttirīritā ||
deśakālānusāreṇa rañjayitvā'khilāḥ prajāḥ || 33 ||
āpatkālepi kṣatrasya brāhmaṇasyeva sarvathā ||
vigarhitā nīcasevā svatejaḥkṣayakāriṇī || 34 ||
kṛṣivāṇijyagorakṣā turīyā vṛddhijīvanam ||
vaiśyasya jīvikā proktā śūdravṛttistathāpadi || 35 ||

śūdro jīveddvijātīnāṃ sevālabdhadhanena ca ||
āpatkāle tu kārvāderjīvikāvṛttimāśrayet || 36 ||
āpanmuktastu sarvopi prāyaścittaṃ yathocitam ||

vidhāya svasvavṛttyaiva punarvartteta mukhyayā || 37 ||
cāturvarṇyaṃ satāṃ saṃgaṃ kuryānna tvasatāṃ kvacit ||
muktipradosti satsaṃgaḥ kusaṃgo nirayapradaḥ || 38 ||
kāmaṃ krodhaṃ rasāsvādaṃ jitvā mānaṃ ca matsaram ||
nirdambhaṃ viṣṇubhaktā ye te santaḥ sādhavo matāḥ || 39 ||
striyāṃ straiṇe rasāsvāde saktāśca dhanagṛdhnavaḥ ||
hiṃsrā dambhakṛtāṭopā bhaktābhāsā hyasādhavaḥ || 2.9.20.40 ||
asādhuṣvāsurī saṃpaddaivī saṃpattu sādhuṣu ||
sahajāstīti niścitya sevyā santaḥ sukhepsubhiḥ || 41 ||
yādṛśāṃ yasya saṃgaḥ syācchāstrāṇāṃ vā nṛṇāmapi ||
buddhiḥ syāttādṛśī tasya kāryo'to nāsatāṃ hi saḥ || 42 ||
ye sādhusevārucayaḥ puruṣā nijaśaktitaḥ ||

aprāpyaṃ nāsti teṣāṃ vai kimapyaiśvaryamūrjitam || 43 ||
svadharmasthā api satāṃ drohiṇo ye tu mānavāḥ ||
sadgatiṃ naiva te yānti kvāpi kenāpi karmaṇā || 44 ||
mahāpūjāratā viṣṇorbhaktā api satāṃ yadi ||
drohaṃ kuryustadā teṣu na prasīdati sa kvacit || 45 ||
saddrohiṇastu dehānte yāṃyāṃ yoniṃ brajanti ca ||
tatratatra kṣudhārogaiḥ pīḍyante jīvitāvadhi || 46 ||
satāmatikramādeva puṇyānāṃ mahatāmapi ||
sadyaḥ kṣayaḥ syātsarveṣāmāyuṣaḥ saṃpadāmapi || 47 ||
tasmātsevā satāṃ kāryā sarvairapi sukhepsubhiḥ ||
puṇyatīrthāni sevyāni pūjyā viprāśca dhenavaḥ || 48 ||
tīrthāni devapratimā nindeyurye kubuddhayaḥ ||
teṣāṃ tu jārajātānāṃ vaṃśocchedo bhaveddhruvam || 49 ||
ekasmiṃstarpite vipre sadbhojyairdakṣiṇādibhiḥ ||
tarpitaṃ syājjagatsarvaṃ haristuṣyati ca svayam || 2.9.20.50 ||

ekasminbrāhmaṇe drugdhe drugdhaṃ syātsakalaṃ jagat||
tasmācchaktyā pūjanīyā brāhmaṇā viṣṇurūpiṇaḥ||51||
gavāmaṃgeṣu tiṣṭhanti sarve devagaṇā api||
tathā sarvāṇi tīrthāni tāsu tiṣṭhanti sarvadā || 52 ||
gavyarccitāyāmekasyāṃ sarve devāḥ samarccitāḥ ||
kṛtāni syuśca sarvāṇi tīrthānyapi ca nārada || 53 ||
ekasyā api gordrohe kṛte kvāpi pramādataḥ ||
drugdhāḥ syurdevatāḥ sarvāstīrthānyapi ca kṛtsnaśaḥ || 54 ||
tasmāccāturvarṇya janairyathoktavidhisaṃsthitaiḥ ||
bhavitavyaṃ prayatnena tretavyaṃ ca niṣedhataḥ||55||
cāturvarṇyetare ye tu teṣāṃ vṛttiḥ kulocitā ||
cauryahiṃsādyadharmeṇa rahitaiva hitāvahā || 56 ||
varṇadharmā iti proktāḥ saṃkṣepeṇa mayā mune ||
caturṇāmāśramāṇāṃ ca dharmānatha vadāmi te || 57 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye
cāturvarṇyadharmanirūpaṇaṃ nāma viṃśo'dhyāyaḥ ||20||

English translation

Nārada said :

1. O Lord! Expound to me the Ekānta Dharma as approved by you, whereby the Universal Soul, Vāsudeva , gets always pleased.

Śrī Nārāyaṇa replied :

2. O Brāhmaṇa , you have asked very well. Certainly your intellect is pure. I shall tell even a secret to you, a devotee who are attached to me.

3. At the beginning of the Kalpa this Dharma was proclaimed by me to Vivasvān . I shall communicate that very ancient Dharma to you, O sage.

4. That is verily the Ekāntika Dharma which is undivided devotion exclusively to the Lord as it is to Lakṣmī and is accompanied by the knowledge of one's own Dharma and disaffection to objects of worldly enjoyment.

5. Thereby the ruler of Goloka himself becomes extremely pleased, and even the devotee has all his wishes fully accomplished.

Nārada asked :

6. I have a desire to know separately the characteristics of Svadharma (personal duties) from you who are the source of Śāstras . It behoves you to relate them to me.

7. You alone are the root (source of origin) of all Vedas , Āgamas and Śāstras including the eternal Dharma, O good Lord.

8. You alone are the Lord Vāsudeva incarnate, who is beyond the perishable (objects). You, a store of mercy, stay here for the welfare of all beings.

9. God Brahmā and others who are other than you, are controlled by their respective natural Guṇas . They do not know Dharma and oṃer (related things) as they truly are. Hence narrate it (to me).

Skanda said :

10. Lord Nārāyaṇa , the omniscient son of Dharma, who was thus asked by the Divine sages (Narada), narrated to him in due order, the personal Dharma etc.

Śrī Nārāyaṇa said :

11. The moral conduct is different for (different) Varṇas (castes) and stages of life. That is called Svadharma and is general as well as special.

12. At first listen to the Dharma (duty) common to all men. [1] Noninjury (Ahiṃsā) is proclaimed to be the first supreme duty.

13. (Obscure) Among one's main moral inclinations what is called absence of ill will even of the mental type, in a provocative situation, towards any living being, is known as Ahiṃsā or non-injury.

14. Truth is that speech whereby no injury is caused to living beings. Penance is characterised by the diminution (reduction in) of the enjoyment (of objects) permitted by the scriptures.

15. Purification is of two types, external and internal. Non-taking of what belongs to others either in his absence or by deceit (is nonstealth).

16-21. Proper celibacy; restraint of the passions or desires, greed and anger; gladly donating wealth to a suitable person; satisfaction with what one gets through luck; total renunciation of injury at holy places or in sacrifices and other religious acts or for obtaining the four ends of human life either for one's self or for others; avoidance of acts which cause fall from one's caste; restraint of (movement of) hands and fed, stomach (i.e. eating), the organ of generation (sex) and speech; avoidance of wine and meat and all vices; abstaining from adultery; observance of the traditional good practices of one's family; observance of fast along with the (prescribed ten restraints) on the eleventh day of the dark and bright half of the month; proper observance of the specific Vrata of the birthday of Hari ; straightforwardness; service of saints; taking food after its distribution (as per prescribed rules); acts of devotion unto the Lord—These are duties common to all men. [2]

22. Brāhamaṇas, Kṣatriyas , Vaiśyas and Śūdras —These are spoken as the four Varṇas (Castes). I shall now narrate the specific duties of each to you, O sage.

23. The natural duties of a Brāhmaṇa are quiescence, [3] self-control, forgiveness, purity, faith in Vedas, devotion to the Lord, penance, knowledge of Brahman and worldly knowledge.

24. The following are declared as the duties of Kṣatriyas: Bravery (i.e. performance of acts of bravery); courage; generosity; strength; dignity; fitness to be a refuge; protection of cows, Brāhmaṇas and saints; performance of sacrifices.

25. The duties of a king are as follows: Protecting the subjects; establishing Dharma on the earth; and administering punishment to those who deserve it.

26. The duties of a Vaiśya are: faith in the Vedas; doing acts of charity; rendering service to saintly persons and Brāhmaṇas; non-satisfaction in acquisition of wealth; and assiduous efforts.

27. O excellent sages, the specific duty of a Śūdra as proclaimed is: faithful (without any fraud or deceit) service of twice-born castes, Devas and cows.

28. The means of livelihood prescribed for a Brāhmaṇa are: teaching, performance of sacrifices, acceptance of a gift from a pure person. Out of these, the last is laid down in case of adversity.

29-30. Four types of other means of livelihood are prescribed for an excellent Brāhmaṇa who finds fault with performance of sacrifice and teaching (as means of livehood). (They are) gleaning ears of com, constant mendicancy, settled householdership and proper agriculture. It should be noted by excellent Brāhmaṇas that herein the preceding one (i.e. mode of livelihood) is more conducive to welfare than the succeeding one.

31. In case of an emergency [4] a Brāmaṇa should maintain himself by adopting the mode of livelihood of a Vaiśya or that of a Kṣatriya but never the mode of a dog (Cāṇḍāla ?).

32. A Kṣatriya should earn his living by weapons (military profession) while protecting Dharma. In emergency he should follow the means of livelihood of a Vaiśya or should move about in the guise of a Brāhmaṇa.

33. The means of living for a king is declared to be collection of taxes, except from Brāhmaṇas, and from other sources, after keeping contented all the subjects according to the exigencies of time and place.

34. Even in emergency, the service of a low person is totally prohibited to Kṣatriyas and Brāhmaṇas, as that reduces one's lustre.

35. In the case of a Vaiśya the mode of livelihood is spoken (as consisting of) agriculture, trade and commerce and tending of cows and lending money on interest as the fourth, but in emergency he may follow the Śūdra mode of livelihood.

36. A Śudra should maintain himself on the money earned by service rendered to twice-born castes. In emergency he should follow the mode of livelihood of artisans etc.

37. When all of them become free after averting the emergency, they should perform the expiation proper for them and again take up their respective main vocations as means of livelihood.

38. (Persons belonging to) the four castes should associate themselves with saintly people and never with bad people. Association with the good leads to liberation, while company with evil persons leads to hell.

39. Those who, having subdued erotic passion, anger, taste for flavours, pride, jealousy, hypocrisy, are the devotees of Viṣṇu , are regarded as saintly persons.

40. Those who are addicted to sexual pleasure in the company of women, greedy after wealth, murderous, self-conceited through hyprocrisy and who pose to be devotees, are bad people.

41. Having ascertained that by nature Asura type of prosperity is (found) among bad people and the Deva type of affluence is (seen) among the good, good and saintly persons should be resorted to and served by those desirous of happiness.

42. The intellect (of a person) assumes a shape in accordance with the kind of Śāstras (scriptures) and people he associates with. Hence no association should be had with bad people (and heretic scriptures).

43. To persons who like to render service to saintly persons, any type of superior affluence or excellent power or divine faculties are not unobtainable through dint of their power.

44. Men who, though established in their Dharma, bear malice to saintly persons, shall never attain a happy state or beatitude anywhere by performing any act.

45. If devotees of Viṣṇu who are devoted to the great worship (of the god) bear hatred towards saintly persons, he (Viṣṇu) will never be propitious unto them.

46. In whatever species the haters of saintly people are born after death, they will be harassed with hunger and disease throughout their life (up to death).

47. Merely by doing disrespect to good (saintly) people, there is an instantaneous annihilation even of a mass of merit, (span of) life and wealth of all people.

48. Therefore, service should be rendered to saintly persons by all those who desire happiness. Sacred places should be resorted to Brāhmaṇas and cows should be worshipped.

49. Those evil-minded people who denigrate holy places and idols of gods, are bastards and will certainly have exinction of their family line.

50. If one Brāhmaṇa is satisfied by receiving excellent meal, Dakṣiṇā and other things, the whole world is satisfied. Hari himself is pleased with him.

51. If one Brāhmaṇa is harmed (it is as good as) the whole world is hurt. Therefore, Brāhmaṇas who are (this-worldly) forms of Viṣṇu shall be worshipped and honoured according to one's capacity. [5]

52. Even all multitudes of Devas abide in the limbs (body) of cows. All holy places exist in them.

53. When one cow is worshipped, all Devas get worshipped and all sacred places get visited, O Nārada .

54. If out of mistake or negligence, hurt or injury is caused to one cow anywhere, all the deities are hurt and holy places are damaged.

55. Therefore, people born in the four Varṇas should behave as per injunctions and should abstain from what is prohibited.

56. Those who are beyond the pale of four Varṇas, their conduct conforming to their family requirements will be conducive to their welfare if it is devoid of unrighteousness like stealing, violence etc.

57. Thus the duties of Varṇas have been briefly proclaimed by me, O sage. Now, I shall tell you the duties of the four stages of life (Āśramas).

[1]: [1] : Cf. ahiṃsā satyam asteyaṃ śaucam indriyanigrahaḥ / evaṃ sāmāsikaṃ dharmaṃ cāturvarṇye bravīn manuḥ // (Manu X.63)

[2]: [2] : There is a close similarity in the items included in Sādhāraṇa Dharmas (duties common to all men) in ancient texts like Viṣṇu Dharma Sūtra , 11.16-17; Āpastaṃba Dh.S . 1.8.23-6; Mbh, Śānti 60.7-8,297.24-25; Brahma P. 114.16-18. The speciality of our Pāñcarātra text is the inclusion of the Ekādaśī Vrata and observance of the birthday of Hari (e.g. Gokula Aṣṭamī).

[3]: [3] : VV 23-27; cf. BG XVIII. 42-44.

[4]: [4] : For Āpad Dharmas (i.e. duties in emergency) cf HD II.i, pp. 118-30.

[5]: [5] : This deification of Brāhmaṇas is found in Vedic times also, e.g. ete vai devāḥ pratyakṣaṃ yad brāhmaṇāḥ (Taittirīya Saṃhitā 1.7.3.1). Also cī. Śatapatha XII.4.46; Tait. Āraṇyaka 11.15.

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 21

Duties of the Celibate student (Brahmacārī)

Chapter 210 of 221 · 19 detected Sanskrit verse markers

Sanskrit

श्रीनारायण उवाच ।।
ब्रह्मचारी गृहस्थश्च वानप्रस्थो यतिस्तथा ।।
एत आश्रमिणः प्रोक्ताश्चत्वारो मुनिसत्तम ।। १ ।।
संस्कारैः संस्कृतो यस्तु शुद्धयोनिर्द्विजातिताम् ।।
प्राप्तः स हि ब्रह्मचारी तद्धर्मानादितो ब्रुवे ।। २ ।।
वर्णी वेदमधीयीत वसन्गुरुगृहे शुचिः ।।
जितेन्द्रियो जितक्रोधो विनीतस्तथ्यभाषणः ।। ३ ।।
सायं प्रातश्चरेद्भोमं भिक्षाचर्यां च संयतः ।।
कुर्यात्त्रिकालं संध्यां च विष्णुपूजां तथान्वहम् ।। ४ ।।
गुर्वाज्ञयैव भुञ्जीत मितमन्नमनाकुलः ।।
गुरुसेवापरो नित्यं भवेद्व्यसनवर्जितः ।। ५ ।।
स्नाने च भोजने होमे जपे मौनमुपाश्रयेत् ।।
छिन्द्यान्न नखरोमाणि दन्तान्नैवातिधावयेत् ।। ६ ।।
नातिधावेच्च वासांसि भवेन्निष्कपटो गुरौ ।।
आहुतोध्ययनं कुर्यादादावन्ते च तं नमेत् ।। ७ ।।

अस्पृश्यान्न स्पृशेच्चासौ नाऽसंभाष्यांश्च भाषयेत् ।।
अभक्ष्यं भक्षयेन्नैव नाऽपेयं च पिबेत्क्वचित् ।। ८ ।।
मेखलामजिनं दण्डं बिभृयाच्च कमण्डलुम् ।।
सिते द्वे वाससी ब्रह्मसूत्रं च जपमालिकाम् ।। ९ ।।
दर्भपाणिश्च जटिलः केशसंस्कारवर्जितः ।।
अङ्गरागं पुष्पहारान्भूषणानि च वर्जयेत् ।। 2.9.21.१० ।।
तैलाभ्यङ्गं न कुर्वीत कज्जले नाञ्जनं तथा ।।
वर्जयेच्च प्रयत्नेन संसर्गं मद्यमांसयोः ।। ११ ।।
स्त्रीणां निरीक्षणं स्पर्शं भाषणं क्रीडनादि च ।।
वर्जयेत्सर्वथा वर्णी स्त्रियाश्चाप्यवलेखनम् ।। १२ ।।
विना च देवप्रतिमां काष्ठचित्रादियोषितम् ।।
अपि नैव स्पृशेद्धीमान्न च बुद्ध्यावलोकयेत् ।। १३ ।।
प्राणिमात्रं च मिथुनीभूतं नेक्षेत कर्हिचित् ।।
स्त्रीणां गुणाश्चाप्यगुणाञ्छृणुयान्नैव नो वदेत् ।। १४ ।।
अस्पृशन्नेव वन्देत गुरुपत्नीमपि स्वकाम् ।।

जनन्यापि न तिष्ठेत रहःस्थाने तु कर्हिचित् ।। १५ ।।
एवंवृत्तो वसेत्तत्र यावद्विद्यासमापनम् ।।
ततो विरक्तो न्यासी स्याद्वर्णी वा नैष्ठिको भवेत् ।।
अनधिकारिता प्रोक्ता नैष्ठिकव्रतिनां कलौ ।। १६ ।।
न संधाविति विज्ञेयं कलीति शब्दसंग्रहात् ।।
वनी स्यादथ वा ब्रह्मन्नविरक्तो भवेद्गृही ।। १७ ।।
प्राजापत्यं च सावित्रं ब्राह्मं नैष्ठिकमेव च ।।
चतुर्विधं ब्रह्मचर्यं तत्रैकं शक्तितः श्रयेत् ।। १८ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये ब्रह्मचारिधर्मनिरूपणं नामैकविंशोऽध्यायः ।। २१ ।।

Roman transliteration

śrīnārāyaṇa uvāca ||
brahmacārī gṛhasthaśca vānaprastho yatistathā ||
eta āśraminaḥ proktāścatvāro munisattama || 1 ||
saṃskāraiḥ saṃskṛto yastu śuddhayonirdvijātitām ||
prāptaḥ sa hi brahmacārī taddharmānādito bruve || 2 ||
varṇī vedamadhīyīta vasangurugṛhe śuciḥ ||
jitendriyo jitakrodho vinītastathyabhāṣaṇaḥ || 3 ||
sāyaṃ prātaścareddhomaṃ bhikṣācaryāṃ ca saṃyataḥ ||
kuryāttrikālaṃ saṃdhyāṃ ca viṣṇupūjāṃ tathānvaham || 4 ||
gurvājñayaiva bhuñjīta mitamannamanākulaḥ ||
gurusevāparo nityaṃ bhavedvyasanavarjitaḥ || 5 ||
snāne ca bhojane home jape maunamupāśrayet ||
chindyānna nakharomāṇi dantānnaivātidhāvayet || 6 ||
nātidhāvecca vāsāṃsi bhavenniṣkapaṭo gurau ||
āhūtodhyayanaṃ kuryādādāvante ca taṃ namet || 7 ||

aspṛśyānna spṛśeccāsau nā'saṃbhāṣyāṃśca bhāṣayet ||
abhakṣyaṃ bhakṣayennaiva nā'peyaṃ ca pibetkvacit || 8 ||
mekhalāmajinaṃ daṇḍaṃ bibhṛyācca kamaṇḍalum ||
site dve vāsasī brahmasūtraṃ ca japamālikām || 9 ||
darbhapāṇiśca jaṭilaḥ keśasaṃskāravarjitaḥ ||
aṅgarāgaṃ puṣpahārānbhūṣaṇāni ca varjayet || 2.9.21.10 ||
tailābhyaṅgaṃ na kurvīta kajjale nāñjanaṃ tathā ||
varjayecca prayatnena saṃsargaṃ madyamāṃsayoḥ || 11 ||
strīṇāṃ nirīkṣaṇaṃ sparśaṃ bhāṣaṇaṃ krīḍanādi ca ||
varjayetsarvathā varṇī striyāścāpyavalekhanam || 12 ||
vinā ca devapratimāṃ kāṣṭhacitrādiyoṣitam ||
api naiva spṛśeddhīmānna ca buddhyāvalokayet || 13 ||
prāṇimātraṃ ca mithunībhūtaṃ nekṣeta karhicit ||
strīṇāṃ guṇāścāpyaguṇāñchṛṇuyānnaiva no vadet || 14 ||
aspṛśanneva vandeta gurupatnīmapi svakām ||

jananyāpi na tiṣṭheta rahaḥsthāne tu karhicit || 15 ||
evaṃvṛtto vasettatra yāvadvidyāsamāpanam ||
tato virakto nyāsī syādvarṇī vā naiṣṭhiko bhavet ||
anadhikāritā proktā naiṣṭhikavratināṃ kalau || 16 ||
na saṃdhāviti vijñeyaṃ kalīti śabdasaṃgrahāt ||

vanī syādatha vā brahmannavirakto bhavedgṛhī || 17 ||
prājāpatyaṃ ca sāvitraṃ brāhmaṃ naiṣṭhikameva ca ||
caturvidhaṃ brahmacaryaṃ tatraikaṃ śaktitaḥ śrayet || 18 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye brahmacāridharmanirūpaṇaṃ nāmaikaviṃśo'dhyāyaḥ || 21 ||

English translation

Śrī Nārayaṇa said :

1. Brahmacārī (celibate student), Gṛhastha (householder), Vānaprastha (forest-hermit) and Yati (ascetic)—these four belong to the four periods of religious life.

2. He who is born of a pure family, is consecrated by sacred rites, and ṃus has attained the status of a twice-born is called a Brahmacārī (a celibate student). I shall narrate his duties from the beginning.

3. Residing in the house of a preceptor, a religious student should study the Vedas . [1] He should be pure, have subdued his senses, have control over his anger, be disciplined and be a speaker of truth.

4. He should perform fire-worship in the morning and in the evening. Remaining self-controlled, he should go out to beg alms. He should perform the Sandhyā prayer thrice a day and worship God Viṣṇu everyday.

5. Remaining calm and collected, he should partake of a limited quantity of food with the permission of the preceptor. He should always be solely devoted to the service of the preceptor and be free from evil habits.

6. He should observe silence at the time of bath, taking meals, performing fire-worship and muttering prayers. He should not pare the nails or cut his hair and should not over-cleanse his teeth.

7. He should not over-cleanse his garments and should be sincere to his preceptor. When called, he should study (learn) and should bow down at the beginning of and after the completion of the lesson.

8. He should not touch the untouchable, nor speak with persons undeserved for verbal exchange. He should not eat prohibited articles of food, and never drink forbidden drinks.

9. He should wear and possess a waistband, a deer-skin, a staff, a Kamaṇḍalu (pot of gourd as a water-bottle), two white cloths, the sacred thread and a rosary of beads (for muttering mantras). [2]

10. He should have Darbha grass in his hands and should have matted hair without combing and other embellishments. He should abstain from application of perfumed unguents to the body, garland of flowers and ornaments.

11. He should not smear his body with oil, and should not use a cosmetic ointment like collyrium. He should assiduously avoid contact with, (abstain) from, liquor and meat.

12. A celibate should totally abstain from eying, touching, speaking, playing with women and combing (the hair) of a woman.

13. With the exception of idols of gods, an intelligent student should never touch even a woman-figure of wood or a woman's picture etc. Nor should he look at them intently.

14. He should never see the sexual intercourse of animals. He should not listen to, nor should speak of, the good or bad qualities of women.

15. Without touching (the person of) one's own preceptor's wife, he should pay obeisance. Even with one's mother, he should not sit in a secret or solitary place.

16. Behaving thus, he should stay there (in preceptor's house) till the completion of education. Then, if free from worldly attachment, the celibate student should be either a recluse (Sannyāsin) or Naiṣṭhika

i.e. a perpetual religious student who continues with his preceptor, vowing life-long abstinence and chastity. But it is proclaimed that in the Kali Age, eligibility for adopting the vow of a Naiṣṭhika is prohibited.

17. By the term Kali one should understand 'not in the junction of Kali-age'. He should be either a forest-hermit or, if he is not averse to worldly life, he should be a householder.

18. Celibacy (Brahmacarya) is of four types: Prājāpatya , Sāvitra , Brāhma and Naiṣṭhika . One should adopt any of these according to one's capacity.

[1]: [1] : The practice of residence with the teacher away from home was current even in the Brāhmaṇa period (vide the story of Nabhānedīṣṭha in Aitareya Brāhmaṇa 22.9; also cf Śatapatha Brāhmaṇa XI.5.4.1-17).

[2]: [2] : For principal duties of a celibate see HD II.i, pp. 305 ff.

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 22

Duties of Householders (Gṛhin or Gṛhastha)

Chapter 211 of 221 · 70 detected Sanskrit verse markers

Sanskrit

।। श्रीनारायण उवाच ।।
गृही बुभूषुर्गुरवे दक्षिणां स्वस्य शक्तितः ।।
दत्त्वा तदाज्ञयैवाऽसौ समावर्त्तनमाचरेत् ।। १ ।।
ततः कुलोचितां योषां वयसोनामरोगिणीम् ।।
पुँल्लक्षणेन रहितामपापां विधिनोद्वहेत् ।। २ ।।
स्वाधिकारानुसारेण कृष्णसंप्रीतयेऽन्वहम् ।।
देवर्षिपितृभूतानि यजेत विधिना ततः।। ।। ३ ।।
स्नानं संध्यां जपं होमं स्वाध्यायं विष्णुपूजनम् ।।
तर्पणं वैश्वदेवं च कुर्याच्चातिथ्यमन्वहम् ।। ४ ।।
कुर्यात्पुण्यं यथाशक्ति न्यायार्जितधनेन च ।।
अनासक्तः पोष्यवर्गं पुष्णीयान्न तु पीडयेत् ।। ५ ।।
देहं च दैहिकान्वासावुद्विश्य पशुवत्परैः ।।
वैरं न कुर्याद्देहादावहन्तां ममतां त्यजेत् ।।६।।
कुर्याद्भागवतानां च सतां संगमतन्द्रितः ।।
न स्त्रैणानां व्यसनिनां संगं कुर्यान्न लोभिनाम् ।।७।।

कामभावेन नेक्षेत परयोषां तु कर्हिचित् ।।
श्राद्धपर्वव्रताहादौ नोपेयाच्च स्वयोषितम् ।। ८ ।।
प्राप्तोपि पुरुषः सांख्ये योगे च परिपक्वताम्।।
पुत्र्या अपि प्रसंगेन रहःस्थाने तु मुह्यति ।। ९ ।।
अतो मात्रा भगिन्या वा दुहित्रापि रहःस्थले ।।
सह नासीत मतिमान्युवत्या किमुताऽन्यया ।। 2.9.22.१० ।।
अमङ्गलानां सर्वेषां विधवा ह्यत्यमंगलम् ।।
तद्दर्शनं च तत्स्पर्शो नृणां सुकृतहत्ततः ।।११।।
प्रयाणकाले विधवादर्शनं सन्मुखे यदि ।।
स्यात्तदा नैव गन्तव्यमन्यथा मरणं ध्रुवम् ।। १२ ।।
आशिषो विधवास्त्रीणां समाः कालाहिफूत्कृतैः ।।
ततश्च बिभियात्ताभ्यो राक्षसीभ्यो यथा गृही ।। १३ ।।
मद्यं मांसं माद्कं च द्यूतादीन्दूरतस्त्यजेत् ।।
न द्रोहं प्राणिमात्रस्य कुर्याद्वाचापि कर्हिचित् ।। १४ ।।
अवतारचरित्राणि शृणुयादन्वहं हरेः ।।

सर्वा अपि क्रियाः कुर्याद्वासुदेवार्थमास्तिकः ।। १५ ।।
ऊर्जे माघे च वैशाखे चातुर्मास्ये मलिम्लुचे ।।
अन्येषु पुण्यकालेषु विशेषनियमांश्चरेत् ।। १६ ।।
पुण्यदेशे पुण्यकाले सत्पात्रे विधिना गृही।।
दद्याद्दानं यथाशक्ति दयां कुर्वीत जन्तुषु ।। १७ ।।
पुण्यान्देशान्पुण्यकालान्पुण्यपात्राणि चानघ ।।
कथयामि विशेषेण धर्मवृद्धिकराणि ते ।। १८ ।।
देशः सर्वोत्तमस्त्वेष भुवि यो मदधिष्ठितः ।।
महामुनिगणा यत्र तपस्यन्ति महाव्रताः।। ।। १९ ।।
हरितद्भक्तमाहात्म्याद्देशानामस्ति पुण्यता ।।
गंगाद्वारं मधुपुरी नैमिषारण्यमेव च ।। 2.9.22.२० ।।
कुरुक्षेत्रमयोध्या च प्रयागश्च गयाशिरः ।।
पुरी वाराणसी चैव पुण्यश्च पुलहाश्रमः ।।२१ ।।
कपिलाश्रमः श्रीरंगः प्रभासश्च कुशस्थली ।।
क्षेत्रं सिद्धपदाख्यं च पौष्करं च महत्सरः ।। २२ ।।

क्रीडास्थानं भगवतः सश्रियो रैवताचलः ।।
तथा गोवर्द्धनगिरिः पुण्यं वृन्दावनं वनम् ।। २३ ।।
महेन्द्रमलयाद्याश्च सप्तापि कुलपर्वताः ।।
भागीरथी महापुण्या यमुना च सरस्वती ।। २४ ।।
गोदावरी च सरयूः कावेरी गोमतीमुखाः ।।
पुराणप्रथिताः पुण्या महानद्यो नदास्तथा ।। २५ ।।
महोत्सवैर्भवेद्यत्र भगवत्प्रतिमार्चनम् ।।
प्रभोरनन्यभक्ताश्च भवेयुर्यत्रयत्र च ।। २६ ।।
अहिंसाश्च स्वधर्मस्था यत्र स्युर्ब्राह्मणोत्तमाः ।।
मृगाद्याः पशवो यत्र विचरेयुश्च निर्भयाः ।। २७ ।।
यत्रयत्रावताराश्च हरेर्वासश्च यत्र वा ।।
एते पुण्यतमा देशा भुवि सन्ति विशेषतः ।। २८ ।।
अल्पोप्येषु कृतो धर्मः स्यात्सहस्रगुणो नृणाम् ।।
पुण्यवृद्धिकरान्कालाञ्छृण्वथो वच्मि नारद ।। २९ ।।
अयने द्वे च विषुवं ग्रहणं सूर्यसोमयोः ।।

दिनक्षयो व्यतीपातः श्रवणर्क्षाणि सर्वशः ।। 2.9.22.३० ।।
द्वादश्य एकादश्यश्च मन्वाद्याश्च युगादयः ।।
पुण्याः स्युस्तिथयः सर्वा अमावास्या च वैधृतिः ।। ३१ ।।
मासर्क्षयुक्पौर्णमास्यश्चतस्रोप्यष्टकास्तथा ।।
स्वजन्मर्क्षाणि च हरेर्जन्मोत्सवदिनानि च ।। ३२ ।।
स्वस्य स्त्रियाश्चार्भकाणां संस्कारोभ्युदयस्तथा ।।
सत्पात्रलब्धिश्च यदा कालाः पुण्यतमा इमे ।। ३३ ।।
देवपितृद्विजसतामेषां शक्त्या समर्चनम् ।।
स्नानदानजपादीनि स्युरनन्तफलानि हि ।। ३४ ।।

सत्पात्रं तु स्वयं साक्षाद्भगवानेव नारद ।।
शाखानामिव मूलाम्बु यद्दत्तं सर्वतुष्टिकृत् ।।३५।।
अहिंसा वेदविद्याभिस्तुष्टिः सद्धर्मभक्तिभिः ।।
हृदि विष्णुं दधीरन्ये ते सत्पात्राणि वै द्विजाः ।। ३६ ।।
एकान्तिकाश्च भगवद्भक्ता बद्धविमोचकाः ।।
सत्पात्राणीति जानीहि येष्वास्ते भगवान्स्वयम् ।। ३७ ।।

आढ्यस्तु कारयेद्विष्णोर्मन्दिराणि दृढानि च ।।
पूजाप्रवाहसिद्ध्यर्थं तद्वृत्तीश्चापि कारयेत् ।। ३८ ।।
जलाशयान्वाटिकाश्च विष्ण्वर्थमुपकल्पयेत् ।।
सदन्नैः सुरसैः साधून्ब्राह्मणांश्चैव तर्पयेत् ।। ३९ ।।
अहिंसान्वैष्णवान्यज्ञान्कुर्याच्छक्त्या यथाविधि ।।
व्रतजन्मोत्सवान्विष्णोः संभारेण च भूयसा ।। 2.9.22.४० ।।
प्रौष्ठपदासितेपक्षे क्षयाहे तीर्थपर्वसु ।।
पित्रोः श्राद्धं प्रकुर्वीत तद्बन्धूनां च शक्तितः ।। ४१ ।।
दैवे कर्मणि पित्र्ये च भक्तान्भगवतो द्विजान् ।।
पूजयेत स्वधर्मस्थान्भोजयेद्भगवद्धिया ।। ४२ ।।
दैवे द्वौ भोजयेद्विप्रौ त्रींश्च पित्र्ये यथाविधि ।।
एकैकं वोभयत्रापि नैव श्राद्धे तु विस्तरेत् ।। ४३ ।।
देशकालद्रव्यपात्रपूजोपकरणानि च ।।
विस्तरेण यथाशास्त्रं न स्यादेवेति निश्चितम् ।। ४४ ।।
न श्राद्धे क्वापि मांसं तु दद्यान्नाऽद्याच्च मानवः ।।

मुन्यन्नैः क्षीरसर्पिर्भ्यां तृप्यन्ति पितरो भृशम् ।। ४५ ।।
अहिंसा प्राणिमात्रस्य मनोवाक्तनुभिस्तु या ।।
तयैव पितरः सर्वे तृप्यन्त्यतिदयालवः ।। ४६ ।।
तस्मात्कुसङ्गतः क्वापि शास्त्रहार्दमबुध्य च ।।
श्राद्धे मांसं नैव दद्याद्वासुदेवपरः पुमान् ।। ४७ ।।
व्रतानि कुर्याद्विष्णोश्च ब्रह्मचर्यादिभिर्यमैः ।।
सहैव तत्परो नान्यत्कार्यं कुर्याच्च तद्विने ।। ४८ ।।
स्वसंबन्धिजनानां चाप्याशौचं जननाशयोः ।।
यथाशास्त्रं पालयेत ग्रहणे चार्कचन्द्रयोः ।। ४९ ।।
व्यावहारिककार्याणां विवादे निर्णयेपि च ।।
गृहीतरास्त्यागिनो ये ते न कार्या न चाधवाः ।। 2.9.22.५० ।।
यत्रैते स्युर्न्न तत्कार्यं सिध्येत्क्वापि द्विजोत्तम ।।
सर्वस्वनाशस्तत्र स्यादित्येवं त्वस्ति निर्णयः ।। ५१ ।।
धर्मा एते गृहस्थानां मया संक्षेपतोदिताः ।।
यदनुष्ठानतो नृणां स्यात्स्वेष्टसुखमक्षयम् ।। ५२ ।।

शिलादिजीविकावृत्तिभेदेन गृहिणो द्विजाः ।।
चतुर्विधाः प्रकीर्त्यन्ते तत्तन्नाम्ना च नारद ।। ५३ ।।

स्त्रीणामथ प्रवक्ष्यामि धर्मान्धर्मवतां वर ।।
येषु स्थिताः स्त्रियः सर्वाः प्राप्नुवन्तीप्सितं सुखम् ।। ५४ ।।
सुवासिनीभिर्न्नारीभिः स्वपतिर्देववत्सदा ।।
सेवनीयोऽनुवर्त्त्यश्च जरन्नुग्णोऽधनोपि वा ।। ५५ ।।
तद्बन्धवश्चानुवर्त्याः सेवनेन यथोचितम् ।।
उज्ज्वलानि विधेयानि गृहोपकरणानि च ।। ५६ ।।
गृहं मार्जनसेकाद्यैः स्वच्छं कार्यं दिनेदिने ।।
प्रियं सत्यं च वक्तव्यं स्थेयं शुचितया सदा ।। ५७ ।।
चाञ्चल्यमतिलोभश्च क्रोधः स्तेयं च हिंसनम् ।।
अधार्मिकाणां सङ्गश्च वर्ज्यः स्त्रीणां तथा नृणाम् ।। ५८ ।।
भवितव्यं तत्पराभिर्द्धर्मकार्येषु सर्वदा ।।
त्यक्त्वौद्धत्यं विनीताभिः स्थेयं जित्वेन्द्रियाणि च ।। ५९ ।।
पातिव्रत्ये स्थिताभिश्च धर्मे ताभी रमापतेः ।।

भक्तिः कार्या स्वतन्त्राभिर्भवितव्यं न कुत्रचित् ।। 2.9.22.६० ।।
विधवा तु सदा विष्णुं सेवेत पतिभावतः ।।
कामसंबन्धिनीर्वार्त्ता न शृण्वीत न कीर्तयेत्।। ६१ ।।
आसन्नसंबन्धवतो विनान्यान्पुरुषान्क्वचित् ।।
अनापदि स्पृशेन्नैव पश्येन्नैव च कामतः ।। ६२ ।।
स्तनपस्य तु नुः स्पर्शाद्बृद्धस्य च न दुष्यति ।।
कार्य आवश्यके ताभ्यां भाषणे च विभर्तृका ।। ६३ ।।
व्यावहारिककार्ये च विवादमधिकं नरैः ।।
न कुर्वीतावश्यकार्ये तैर्भाषेत विना रहः ।। ६४ ।।
नेक्षेत मिधुनीभूतं बुद्या पश्वाद्यपि क्वचित् ।।
त्यजेच्च सकलान्भोगान्स्यात्सकृन्मितभुक्तथा ।। ६५ ।।
सधातुसूक्ष्मवासांसि नालंकारांश्च धारयेत् ।।
न दिवा शयनं कुर्यान्न खट्टायामनापदि ।। ६६ ।।
ताम्बूलभक्षणं नैव कुर्यान्नाभ्यङ्गमञ्जनम् ।।
पुम्प्रसंगाच्च बिभियात्कृष्णाहेरिव नित्यदा ।। ६७ ।।

समीक्ष्य पुरुषं नारी या न मोहमुपाव्रजेत् ।।
तादृशी तु विना लक्ष्मीमेकां नान्यास्ति कुत्रचित् ।। ६८ ।।
धर्मनिष्ठा ततो नारी स्वनिःश्रेयसमिच्छती ।।
नेक्षेत पुरुषाकारं बुद्धिपूर्वं च न स्पृशेत् ।। ६९ ।।
कृच्छ्रचान्द्रायणादीनि नैरन्तर्येण भक्तितः ।।
व्रतानि कुर्याच्च सदा भवेन्नियमतत्परा ।। 2.9.22.७० ।।
पित्रा पुत्रादिना वापि तरुणी तरुणेन च ।।
सह तिष्ठेन्न रहसि कुसङ्गं सर्वथा त्यजेत् ।। ७१ ।।
सधवा विधवा वा स्त्री स्वरजोदर्शनं क्वचित् ।।
न गोपयेत्त्रिरात्रं तु मनुष्यादींश्च न स्पृशेत् ।। ७२ ।।

प्रथमेऽहनि चण्डाली द्वितीये ब्रह्मघातिनी ।।
तृतीये रजकी प्रोक्ता सा चतुर्थेऽह्नि शुद्ध्यति ।। ७३ ।।
इति स्त्रीणां मया धर्माः संक्षेपात्कथितास्तव ।।
युक्ता यैर्योषितो यायुरिहामुत्र महत्सुखम् ।। ७४ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये गृहस्थधर्मनिरूपणं नाम द्वाविंशोध्यायः।।२२।।

Roman transliteration

|| śrīnārāyaṇa uvāca ||
gṛhī bubhūṣurgurave dakṣiṇāṃ svasya śaktitaḥ ||
dattvā tadājñayaivā'sau samāvarttanamācaret || 1 ||
tataḥ kulocitāṃ yoṣāṃ vayasonāmarogiṇīm ||
pu~llakṣaṇena rahitāmapāpāṃ vidhinodvahet || 2 ||
svādhikārānusāreṇa kṛṣṇasaṃprītaye'nvaham ||
devarṣipitṛbhūtāni yajeta vidhinā tataḥ|| || 3 ||
snānaṃ saṃdhyāṃ japaṃ homaṃ svādhyāyaṃ viṣṇupūjanam ||
tarpaṇaṃ vaiśvadevaṃ ca kuryāccātithyamanvaham || 4 ||
kuryātpuṇyaṃ yathāśakti nyāyārjitadhanena ca ||
anāsaktaḥ poṣyavargaṃ puṣṇīyānna tu pīḍayet || 5 ||
dehaṃ ca daihikānvāsāvuddiśya paśuvatparaiḥ ||
vairaṃ na kuryāddehādāvahantāṃ mamatāṃ tyajet ||6||
kuryādbhāgavatānāṃ ca satāṃ saṃgamatandritaḥ ||
na straiṇānāṃ vyasanināṃ saṃgaṃ kuryānna lobhinām ||7||

kāmabhāvena nekṣeta parayoṣāṃ tu karhicit ||
śrāddhaparvavratāhādau nopeyācca svayoṣitam || 8 ||
prāptopi puruṣaḥ sāṃkhye yoge ca paripakvatām||
putryā api prasaṃgena rahaḥsthāne tu muhyati || 9 ||
ato mātrā bhaginyā vā duhitrāpi rahaḥsthale ||
saha nāsīta matimānyuvatyā kimutā'nyayā || 2.9.22.10 ||
amaṅgalānāṃ sarveṣāṃ vidhavā hyatyamaṃgalam ||
taddarśanaṃ ca tatsparśo nṝṇāṃ sukṛtahṛttataḥ ||11||
prayāṇakāle vidhavādarśanaṃ sanmukhe yadi ||
syāttadā naiva gantavyamanyathā maraṇaṃ dhuvam || 12 ||
āśiṣo vidhavāstrīṇāṃ samāḥ kālāhiphūtkṛtaiḥ ||
tataśca bibhiyāttābhyo rākṣasībhyo yathā gṛhī || 13 ||
madyaṃ māṃsaṃ mādakaṃ ca dyūtādīndūratastyajet ||
na drohaṃ prāṇimātrasya kuryādvācāpi karhicit || 14 ||
avatāracaritrāṇi śṛṇuyādanvahaṃ hareḥ ||

sarvā api kriyāḥ kuryādvāsudevārthamāstikaḥ || 15 ||
ūrje māghe ca vaiśākhe cāturmāsye malimluce ||
anyeṣu puṇyakāleṣu viśeṣaniyamāṃścaret || 16 ||
puṇyadeśe puṇyakāle satpātre vidhinā gṛhī||
dadyāddānaṃ yathāśakti dayāṃ kurvīta jantuṣu || 17 ||
puṇyāndeśānpuṇyakālānpuṇyapātrāṇi cānagha ||
kathayāmi viśeṣeṇa dharmavṛddhikarāṇi te || 18 ||
deśaḥ sarvottamastveṣa bhuvi yo madadhiṣṭhitaḥ ||
mahāmuniganā yatra tapasyanti mahāvratāḥ|| || 19 ||

haritadbhaktamāhātmyāddeśānāmasti puṇyatā ||
gaṃgādvāraṃ madhupurī naimiṣāraṇyameva ca || 2.9.22.20 ||
kurukṣetramayodhyā ca prayāgaśca gayāśiraḥ ||
purī vārāṇasī caiva puṇyaśca pulahāśramaḥ ||21 ||
kapilāśramaḥ śrīraṃgaḥ prabhāsaśca kuśasthalī ||
kṣetraṃ siddhapadākhyaṃ ca pauṣkaraṃ ca mahatsaraḥ || 22 ||

krīḍāsthānaṃ bhagavataḥ saśriyo raivatācalaḥ ||
tathā govarddhanagiriḥ puṇyaṃ vṛndāvanaṃ vanam || 23 ||
mahendramalayādyāśca saptāpi kulaparvatāḥ ||
bhāgīrathī mahāpuṇyā yamunā ca sarasvatī || 24 ||
godāvarī ca sarayūḥ kāverī gomatīmukhāḥ ||
purāṇaprathitāḥ puṇyā mahānadyo nadāstathā || 25 ||
mahotsavairbhavedyatra bhagavatpratimārcanam ||
prabhoranyabhaktāśca bhaveyuryatrayatra ca || 26 ||
ahiṃsrāśca svadharmasthā yatra syurbrāhmaṇottamāḥ ||
mṛgādyāḥ paśavo yatra vicareyuśca nirbhayāḥ || 27 ||
yatrayatrāvatārāśca harervāsaśca yatra vā ||
ete puṇyatamā deśā bhuvi santi viśeṣataḥ || 28 ||
alpopyeṣu kṛto dharmaḥ syātsahasraguṇo nṛṇām ||
puṇyavṛddhikarānkālāñchṛṇvatho vacmi nārada || 29 ||
ayane dve ca viṣuvaṃ grahaṇaṃ sūryasomayoḥ ||

dinakṣayo vyatīpātaḥ śravaṇarkṣāṇi sarvaśaḥ || 2.9.22.30 ||
dvādaśya ekādaśyaśca manvādyāśca yugādayaḥ ||
puṇyāḥ syustithayaḥ sarvā amāvāsyā ca vaidhṛtiḥ || 31 ||
māsarkṣayukpaurṇamāsyaścatasropyaṣṭakāstathā ||
svajanmarkṣāṇi ca harerjanmotsavadināni ca || 32 ||
svasya striyāścārbhakāṇāṃ saṃskārobhyudayastathā ||
satpātralabdhiśca yadā kālāḥ puṇyatamā ime || 33 ||
devapitṛdvijasatāmeṣāṃ śaktyā samarcanam ||
snānadānajapādīni syuranantaphalāni hi || 34 ||
satpātraṃ tu svayaṃ sākṣādbhagavāneva nārada ||
śākhānāmiva mūlāmbu yaddattaṃ sarvatuṣṭikṛt ||35||
ahiṃsā vedavidyābhistuṣṭiḥ saddharmabhaktibhiḥ ||
hṛdi viṣṇuṃ dadhīranye te satpātrāṇi vai dvijāḥ || 36 ||
ekāntikāśca bhagavadbhaktā baddhavimocakāḥ ||
satpātrāṇīti jānīhi yeṣvāste bhagavānsvayam || 37 ||

āḍhyastu kārayedviṣṇormandirāṇi dṛḍhāni ca ||
pūjāpravāhasiddhyarthaṃ tadvṛttiścāpi kārayet || 38 ||
jalāśayānvāṭikāśca viṣṇvarthamupakalpayet ||
sadannaiḥ surasaiḥ sādhūnbrāhmaṇāṃścaiva tarpayet || 39 ||
ahiṃsānvaiṣṇavānyajñānkuryācchaktyā yathāvidhi ||
vratajanmotsavānviṣṇoḥ saṃbhāreṇa ca bhūyasā || 2.9.22.40 ||
prauṣṭhapadāsitepakṣe kṣayāhe tīrthaparvasu ||
pitroḥ śrāddhaṃ prakurvīta tadbandhūnāṃ ca śaktitaḥ || 41 ||
daive karmaṇi pitrye ca bhaktānbhagavato dvijān ||
pūjayeta svadharmasthānbhojayedbhagavaddhiyā || 42 ||
daive dvau bhojayedviprau trīṃśca pitrye yathāvidhi ||
ekaikaṃ vobhayatrāpi naiva śrāddhe tu vistaret || 43 ||
deśakāladravyapātrapūjopakaraṇāni ca ||
vistareṇa yathāśāstraṃ na syādeveti niścitam || 44 ||

na śrāddhe kvāpi māṃsaṃ tu dadyānnā'dyācca mānavaḥ ||

munyannaiḥ kṣīrasarpirbhyāṃ tṛpyanti pitaro bhṛśam || 45 ||
ahiṃsā prāṇimātrasya manovāktanubhistu yā ||
tayaiva pitaraḥ sarve tṛpyantyatidayālavaḥ || 46 ||
tasmātkusaṅgataḥ kvāpi śāstrahārdamabudhya ca ||
śrāddhe māṃsaṃ naiva dadyādvāsudevaparaḥ pumān || 47 ||
vratāni kuryādviṣṇośca brahmacaryādibhiryamaiḥ ||
sahaiva tatparo nānyatkāryaṃ kuyācca taddine || 48 ||
svasaṃbandhijanānāṃ cāpyāśaucaṃ jananāśayoḥ ||
yathāśāstraṃ pālayeta grahaṇe cārkacandrayoḥ || 49 ||
vyāvahārikakāryāṇāṃ vivāde nirṇayepi ca ||
gṛhītarāstyāgino ye te na kāryā na cādhavāḥ || 2.9.22.50 ||
yatraite syurnna tatkāryaṃ sidhyetkvāpi dvijottama ||
sarvasvanāśastatra syādityevaṃ tvasti nirṇayaḥ || 51 ||
dharmā ete gṛhasthānāṃ mayā saṃkṣepatoditāḥ ||
yadanuṣṭhānato nṝṇāṃ syātsveṣṭasukhamakṣayam || 52 ||

śilādijīvikāvṛttibhedena gṛhiṇo dvijāḥ ||
caturvidhāḥ prakīrtyante tattannāmnā ca nārada || 53 ||
strīṇāmatha pravakṣyāmi dharmānrdharmavatāṃ vara ||
yeṣu sthitāḥ striyaḥ sarvāḥ prāpnuvantīpsitaṃ sukham || 54 ||
suvāsinībhirnnārībhiḥ svapatirdevavatsadā ||
sevanīyo'nuvarttyaśca jaranrugṇo'dhanopi vā || 55 ||
tadbandhavaścānuvartyāḥ sevanena yathocitam ||
ujjvalāni vidheyāni gṛhopakaraṇāni ca || 56 ||
gṛhaṃ mārjanasekādyaiḥ svacchaṃ kāryaṃ dinedine ||
priyaṃ satyaṃ ca vaktavyaṃ stheyaṃ śucitayā sadā || 57 ||
cāñcalyamatilobhaśca krodhaḥ steyaṃ ca hiṃsanam ||
adhārmikāṇāṃ saṅgaśca varjyaḥ strīṇāṃ tathā nṛṇām || 58 ||
bhavitavyaṃ tatparābhirddharmakāryeṣu sarvadā ||
tyaktvauddhatyaṃ vinītābhiḥ stheyaṃ jitvendriyāṇi ca || 59 ||
pātivratye sthitābhiśca dharme tābhī ramāpateḥ ||

bhaktiḥ kāryā svatantrābhirbhavitavyaṃ na kutracit || 2.9.22.60 ||
vidhavā tu sadā viṣṇuṃ seveta patibhāvataḥ ||
kāmasaṃbandhinīrvārttā na śṛṇvīta na kīrtayet|| 61 ||
āsannasaṃbandhavato vinānyānpuruṣānkvacit ||
anāpadi spṛśennaiva paśyennaiva ca kāmataḥ || 62 ||
stanapasya tu nuḥ sparśādvṛddhasya ca na duṣyati ||
kārya āvaśyake tābhyāṃ bhāṣaṇe ca vibhartṛkā || 63 ||
vyāvahārikakārye ca vivādamadhikaṃ naraiḥ ||
na kurvītāvaśyakārye tairbhāṣeta vinā rahaḥ || 64 ||
nekṣeta midhunībhūtaṃ budyā paśvādyapi kvacit ||
tyajecca sakalānbhogānsyātsakṛnmitabhuktathā || 65 ||
sadhātusūkṣmavāsāṃsi nālaṃkārāṃśca dhārayet ||
na divā śayanaṃ kuryānna khaṭvāyāmanāpadi || 66 ||
tāmbūlabhakṣaṇaṃ naiva kuryānnābhyaṅgamañjanam ||
pumprasaṃgācca bibhiyātkṛṣṇāheriva nityadā || 67 ||

samīkṣya puruṣaṃ nārī yā na mohamupāvrajet ||
tādṛśī tu vinā lakṣmīmekāṃ nānyāsti kutracit || 68 ||
dharmaniṣṭhā tato nārī svaniḥśreyasamicchatī ||

nekṣeta puruṣākāraṃ buddhipūrvaṃ ca na spṛśet || 69 ||
kṛcchracāndrāyaṇādīni nairantaryeṇa bhaktitaḥ ||
vratāni kuryācca sadā bhavenniyamatatparā || 2.9.22.70 ||
pitrā putrādinā vāpi taruṇī taruṇena ca ||
saha tiṣṭhenna rahasi kusaṅgaṃ sarvathā tyajet || 71 ||
sadhavā vidhavā vā strī svarajodarśanaṃ kvacit ||
na gopayettrirātraṃ tu manuṣyādīṃśca na spṛśet || 72 ||
prathame'hani caṇḍālī dvitīye brahmaghātinī ||
tṛtīye rajakī proktā sā caturthe'hni śuddhyati || 73 ||
iti strīṇāṃ mayā dharmāḥ saṃkṣepātkathitāstava ||
yuktā yairyoṣito yāyurihāmutra mahatsukham || 74 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye gṛhasthadharmanirūpaṇaṃ nāma dvāviṃśodhyāyaḥ||22||

English translation

Śrī Nārāyaṇa said :

1. One who desires to become a householder (gṛhin) should (first) pay his tuition-fees according to his capacity. After paying the fees, and with his (preceptor's) permission, he should perform the Samāvartana ceremony (for pupil's homecoming after finishing the course of holy study).

2. He should then marry with due formalities, a girl suitable to his family, junior to him in age, healthy, devoid of masculine characteristics (e.g. hair on the upper lip) and sinless. [1]

3. Then for the favour and delight of Lord Kṛṣṇa , he should, according to his eligibility and authority, perform daily worship (by performing the Tarpaṇa of Devas , Sages, Manes and living beings) as per injunctions.

4. Everyday he should perform (holy) baṃ, twilight prayers, muttering of Mantras , Fire-worship (Homa), recitation of Vedas , worship of Viṣṇu , Tarpaṇa (offering of libations of water to deceased parents etc.), Vaiśvadeva (offering to all deities by offering oblations to fire before meals), reception of guests.

5. With wealth earned by righteous means one should perform meritorious acts, according to one's capacity. He should be unattached. He should feed his dependents, and should not harass them.

6. With reference to a body or bodily limbs, one should not entertain enmity like a brute against others (i.e. one should not inflict injury on the body or limbs of others). One should give up the sense of 'I' and 'mine' with reference to one's body etc.

7. He should carefully form association with devotees of the Lord and saintly persons. He should not keep company of lewd, vicious people and greedy persons.

8. He should never look at the wives of others with sexual desire. He should not approach his wife (carnally) during Śrāddha , Parvan days and observance of religious vows.

9. Even though a man has attained maturity in Sāṅkhya (philosophy) and Yogic (practice), he gets infatuated even with his daughter in a lonely place.

10. Hence an intelligent person should not sit with his mother, sister or daughter in privacy. No need to say about sitting in such places with other young women (unrelated to him).

11. Of all inauspicious things, a widow is the most inauspicious one. Her sight or touch destroys the merits of men.

12. If at the time of starting on a journey one sees a widow in front, one should not go at that time. Otherwise death is certain.

13. The blessings of widowed women are similar to the hissing of black serpents. A householder should be afraid of them as of ogresses.

14. One should avoid from a distance liquor, meat, intoxicants (narcotics), gambling etc. One should not entertain malice against living beings, even by speech anywhere.

15. Everyday one should listen to the stories and exploits of the incarnations of Hari . A believer should perform all acts for the sake of Vāsudeva .

16. One should undertake some self-imposed religious observances in the month of Kārttika , Māgha , Vaiśākha , the period of four months from Āṣāḍha to Kārttika and intercalated thirteenth month (called ' adhika ', extra, additional month).

17. A householder should make religious gifts according to his capacity, to a virtuous recipient in a sacred place, at an auspicious time, as per injunctions. He should be merciful to all beings.

18. O sinless one, I shall now mention to you sacred lands and places, auspicious times, meritorious worthy recipients which specially enhance the merit (of the act).

19. On this earth that land which is presided over by me is the best of all—me land where multitudes of great sages, great observers of religious vows, perform penance.

20-25. The sanctity of places is due to the greatness of Lord Hari and his devotees. They are as follows: Gaṅgādvāra , Mathurā , Naimiṣāraṇya , Kurukṣetra , Ayodhyā , Prayāga , Gayāśiras , (Jagannātha) purī , Varāṇasī , the sacred hermitage of Pulaha (Śālagrāma), the hermitage of Kapila (Siddhapur in Gujarat), Śrīraṅga , Prabhāsa , Kuśasthalī (Dvārakā), the holy Siddhapada , and the great lake Puṣkara , the Raivata mountain (Mount Girnār), the place of sports of the Lord along with Śrī, so also the Govardhana mountain and the sacred forest Vṛndāvana , seven Kulaparvatas (principal mountain ranges) including Mahendra , Malaya and others, sacred great rivers famous in Purāṇas like Bhāgīrathī , highly holy river Yamunā and Sarasvatī , Godāvan, Sarayū , Kāverī , Gomatī and others and Nadas (great rivers like the Indus).

26. Wherever the worship of the idol of the Lord is performed with great celebrations, and wherever devotees exclusively attached to the Lord live (that place is sacred).

27. Where excellent Brāhmaṇas commit no violence (in sacrifices and Śrāddha) and are established in their (routine of) duties, where animals including deer move about without any fear (they are the holy places).

28. Wherever incarnations and stay of Hari have taken place, they are specially the most sacred places on the earth.

29a. Even if an insignificant religious act is performed at these places, it gives a thousand times more merit.

29b-32. I shall now narrate to you the times which enhance the merit (of the act done), Listen to it, O Nārada :

Two Ayanas (the period of Sun's transition from one solstice to another), Viṣuva (the first point of Aries or Libra into which the Sun enters at the vernal or autumnal equinox), the eclipse of the Sun and the Moon, the days without a tithi , Vyatīpāta and all constellations from Śravaṇa , all the twelfth and eleventh days (Tithis), the first days of Manvantaras and Yugas —All these are auspicious days. Also the new-moon day, Vaidhṛti , the full-moon days accompanied by the constellation of the month and four Aṣṭakā days, [2] the day with the constellation under which one is born and days of celebration of the birth of Hari (the eighth day in the dark half of Śrāvaṇa).

33. Those times are auspicious when there take place the sacred ceremonies and consecration of wife and children or times of getting prosperity and of finding a person worthy of receiving gifts.

34. Worship of Devas, manes, Brāhmaṇas and saintly persons according to one's capacity, sacred bath, religious gifts, muttering of Mantras, yield infinite fruits.

35. Just as water supplied to roots reaches all branches, so the Lord himself is the worthy recipient, giving satisfaction to all, O Nārada.

36. Those Brāhmaṇas are worthy of receiving (religious gifts) who are satisfied by non-violence and Vedic learning, who hold in their heart Viṣṇu with proper religious devotion.

37. Know that the devotees of the Lord who are exclusively attached to him and release those who are bound (in Saṃsāra), are worthy recipients and the Lord himself abides in them.

38. A rich person should get constructed massive temples of Viṣṇu. He should also provide means of subsistence for the unbroken continuity of the worship (of God).

39. He should prepare reservoirs of water and gardens for the sake of Viṣṇu. He should satisfy saints and Brāhmaṇas with rich food of good flavour.

40. He should according to his capacity perform Vaiṣṇava type of sacrifices involving no violence as per injunctions. He should celebrate the birth-anniversary festivals of Viṣṇu with greatly affluent preparations.

41. In the dark half of Bhādrapada , on Kṣaya -days, in holy places and on the parvan days, one should perform the Śrāddha of one's parents and of their relatives as per one's capacity.

42. In ritualistic acts pertaining to Devas and to the manes, one should worship the devotees of the Lord and Brāhmaṇas who are well-established in their specific religious duties and should feed them as if one was feeding the Lord.

43. In rituals pertaining to Devas two Brāmaṇas and in ritualistic acts about Pitṛs (e.g. Śrāddha) three Brāhmaṇas should be fed as per prescribed procedure, or one should feed only one (per Daiva and Pitṛ rituals), but one should not enlarge (the number of Brāhmaṇas) during Śrāddha.

44. It is definite that Śāstric injunctions do not demand enlargement of place, time, provisions, worthy recipients, utensils of worship etc.

45. A man should never serve non-vegetarian diet anywhere in a Śrāddha nor he should eat it. [3] The ancestors are highly pleased (by partaking) food suitable to sages and with milk and ghee .

46. All the ancestors who are extremely merciful are satisfied by non-injury to all beings through thoughts, words and physical acts.

47. Therefore, a man who is devoted to Vāsudeva should not serve meat in Śrāddha anywhere, either out of evil company or out of ignorance of the meaning of the scripture.

48. He should observe vows and perform rites pertaining to Viṣṇu, along with restraints including celibacy. He should be devoted to him (Viṣṇu) and should do no other work on that day.

49. One should shun auspicious rites during the defilement caused by child-birth or death of one's relatives as well as at the time of the solar and lunar eclipses, as prescribed in the scriptures.

50. In disputes and even in taking decision, in transaction of business, non-householders, including renouncers and widows are not to be employed.

51. Where such persons are present no work can be successful. It will lead to destruction. This is the decision, O excellent Brāhmaṇa .

52. These are the duties of householders narrated in brief by me. After performing these, people will enjoy imperishable happiness as desired by them.

53. Householders of twice-born castes are declared as fourfold according to the means of livelihood and known by those various names (of their ways of livelihood), such as maintaining themselves by picking up grains when corn is taken to the thrashing floor.

54. I shall now proclaim to you the duties of women abiding by which women will get their desired happiness, O excellent one among the virtuous ones.

55. By women whose husbands are alive, their own husband should always be served as a god, and is to be obeyed even if he be old, diseased or indigent.

56. His relatives also should be obeyed by serving them as is due to them. Utensils in the house should be kept clean and bright.

57. Everyday the house should be kept clean by sweeping, sprinkling of water etc. What is true yet agreeable, should be spoken and they should always remain in a pure state.

58. Fickleness, overgreediness, anger, stealing, violence and association with the irreligious—all these should be avoided boṃ by women as well as by men.

59. In religious rituals they should always be exclusively devoted to them. Giving up arrogance and subduing sense-organs, they should live with modesty.

60. Worship to the Lord of Ramā should be performed by those women who are established in the virtuous duty of exclusive devotion to the husband. They should never (try to) be independent and self-willed.

61. A widow should always serve Viṣṇu, regarding him to be her husband. She should never listen to, nor speak about, sexual matters. [4]

62. If there is no emergency, she should never touch a man unless he is a very close relative. She should never look at a man with carnal intention.

63. A widow does not get spoilt by the touch of her male child or of an old man, or by speaking with them in unavoidable situations.

64. She should not enter into inordinate controversy in matters pertaining to practical life, In essential matters she may speak with them (in open places).

65. She should never intently see the sexual union even of animals. She should give up all objects of pleasure and should be moderate in taking meal once a day.

66. She should not put on fine cloth woven with metal (threads like those of gold or silver) and should not wear ornaments. She should never sleep at day time or on bedsteads, except in emergency.

67. She should never eat betel-leaves, smear the body with oil or unguents and use collyrium. She should always be afraid of association with men like that with a black serpent.

68. With the exception of Goddess Lakṣmī only there is no woman who is not subject to infatuation after seeing a man.

69. Hence a woman, established in religious duties and desirous of one's beatitude, should not look at a male form or touch him intently.

70. She should perform religious observance, like Kṛcchra , Cāndrāyaṇa and others regularly. She should be always engaged in observing restraints.

71. A young woman should not stay in a solitary place even with father, sons etc. or with a young man. She should absolutely dissociate herself from bad company.

72. A woman whether a widow or one with her husband alive, should never conceal her period of menstruation. For ṃree nights (during this period) she should not touch a human being and other (objects etc.).

73. On the first day of menstruation, she is called (i.e. is equated with) a Cāṇḍāla woman, on the second day, a Brāhmaṇa-killer, on the third day, a washer-women. On the fourth day, she becomes purified.

74. Thus the duties of women have been briefly narrated to you. Those women who abide by them will attain great happiness here and hereafter.

[1]: [1] : Cf Rules for selecting a bride summarised in HD II.i, pp 41-433.

[2]: [2] : The 8th day in the dark half of Mārgaśīrṣa (acc. to Āśvalāyana Gṛhya Sūtra II.4.1) or of three months, viz. Pauṣa, Māgha and Phālguna is known as Aṣṭakā.

[3]: [3] : Other old Purāṇas and Smṛtis prescribe the periods of time for which Pitṛs are gratified by flesh of certain animals (vide Yājñavalkya 1.258-261). For other references vide HD IV, p 423. SkP being a late Purāṇa strongly disapproves of non-vegetarian food in Śrāddha.

[4]: [4] : For duties of widows cf HD II.i, pp.583-87. The extracts from Smṛtis and other works show that the position of Hindu widows was unenviable till recent times.

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 23

Duties of Forest-Hermits (Vānaprastha) and Recluses (Saṃnyāsa)

Chapter 212 of 221 · 39 detected Sanskrit verse markers

Sanskrit

।। श्रीनारायण उवाच ।।
वानप्रस्थस्य वक्ष्यामि नियमानथ ते मुने ।।
तृतीय आयुषो भागे तृतीयाश्रम ईरितः ।।१ ।।
अनुकूला स्वसेवायां विरक्ता च तपःप्रिया ।।
यदि पत्नी भवेत्तर्हि तया सह वनं विशेत् ।। २ ।।
अन्यथा तु सुतादिभ्यस्तस्याः पोषणरक्षणम् ।।
आदिश्य स्वयमेकाकी विरक्तो वनमाविशेत् ।। ३ ।।
निर्भयो निवसेत्तत्र तपोरुचिरतन्द्रितः ।।
कुर्यादुटजमग्र्यर्थं स्वयं तु बहिरावसेत् ।। ४ ।।
भवेत्पञ्चतपा ग्रीष्म उदवासश्च शैशिरे ।।
आसारषाट्च वर्षासु जितक्रोधो जितेन्द्रियः ।। ५ ।।
वासश्च तार्णं पार्णं वा वसीताजिनवल्कलम् ।।
भुञ्जीत ऋषिधान्यानि वन्यं कन्दफलादि वा ।। ६ ।।
अग्निपक्वं वार्कपक्वमपक्वं वापि भक्षयेत् ।।
अभावे त्वेष दन्तानामश्मोलूखलकुट्टितम् ।। ७ ।।

स्वयमेवाहरेदन्नं यथाकालं दिनेदिने ।।
काले पराहृतं वापि गृह्णीयान्नान्यदा क्वचित्।। ८ ।।
कालेपि कृष्टपच्यं तु न गृह्णीयादनापदि ।।
वन्यैरेवाग्निकार्यं च धान्यैः कुर्वीत पूर्ववत् ।। ९ ।।
रक्षेत्कमण्डलुं दण्डमग्निहोत्रपरिच्छदान्।।
केशरोमश्मश्रुनखान्धारयेन्मलिनान्दतः ।। 2.9.23.१० ।।
अंगान्यमर्दयन्स्नायाद्भूतले च शयीत सः ।।
देशकाल बलावस्थानुसारेण तपश्चरेत् ।। ११ ।।
फेनपाश्चौदुम्बराश्च वालखिल्यास्तथैव च ।।
वैखानसेति कथिताश्चतुर्द्धा वनवासिनः ।। १२ ।।
यथाशक्ति द्वादशाब्दानष्टौ वा चतुरो वने ।।
वसेद्वावेकमेवापि ततः संन्यासमाश्रयेत् ।। १३ ।।
यदि स्यात्तीव्रवैराग्यं तर्हि न्यासो हितावहः ।।
वसेत्तत्रैवाऽन्यथा तु यावज्जीवं वने द्विजः ।। १४ ।।
यथाविधि कृतत्यागस्तुरीयाश्रममास्थितः ।।

साच्छादनं तु कौपीनं कन्थामेकां च धारयेत्।। ।। १५ ।।
दण्डं कमण्डलुं चाम्बुगालनं बिभृयाच्च सः ।।
सदाचारद्विजगृहे काले भिक्षां समाचरेत् ।। १६ ।।
न कुर्यात्प्रत्यहं भिक्षामेकस्यैव गृहे यतिः ।।
रसलुब्धो भवेन्नेव सकृच्च मितभुग्भवेत् ।। १७ ।।
वनस्थाश्रमिणो भिक्षां प्रायो गृह्णीत भिक्षुकः ।।
तदन्धसातिशुद्धेन शुद्ध्यत्येवाऽस्य यन्मनः ।। १८ ।।
घ्राणेपि मांससुरयोः पाराकं व्रतमाचरेत् ।।
शौचाचारविशुद्धः स्याच्छूद्वार्दीश्चापि न स्पृशेत् ।। १९ ।।
नित्यं कुर्याद्विष्णुपूजा मद्याद्विष्णोर्न्निवेदितम्।।
द्वादशार्णं जपेद्विष्णोरष्टाक्षरमनुं च वा ।। 2.9.23.२० ।।
असद्वादं न कुर्वीत वृत्त्यर्थं नाचरेत्कथाम् ।।
असच्छास्त्रे न सक्तः स्यान्नोपजीवेच्च जीविकाम् ।। २१ ।।
सच्छास्त्रमभ्यसेच्चासौ बन्धमोक्षानुदर्शनम् ।।
मठादीन्नैव बध्नीयादहन्तामते त्यजेत् ।। २२ ।।

चातुर्मास्यं विनैकत्र वसेन्नाऽसावनापदि ।।
आत्मनश्च हरे रूपं विद्याज्ज्ञानेन तत्त्वतः ।। २३ ।।
कामं क्रोधं भयं वैरं धनधान्यादिसंग्रहम् ।।
नैव कुर्यात्पालयेत यमांश्च नियमान्यतिः ।। २४ ।।
तीव्रज्ञानविरागाभ्यां संपन्नोपि यतिर्ध्रुवम् ।।
स्त्रीवित्तभूषासद्वस्त्रसंसर्गाद्भ्रष्टतां व्रजेत् ।। २५ ।।
पुष्प चन्दनतैलादिसुगन्धिद्रव्यवर्जनम् ।।
त्यागी कुर्वीतान्यथा तु भवेद्देहात्मधीः स वै ।। २६ ।।
आहारो यस्य यावांस्तं तावान्स्त्रीकाम आविशेत् ।।
अतो मितं नीरसं च भोजनं त्यागिनो हितम् ।। २७ ।।
न श्राव्या ग्राम्यवार्त्ता च मोक्षसिद्धिमभीप्सता ।।
नश्येच्छ्रवणान्नृणां सद्यो विष्णुकथा रुचिः ।। २८ ।।
अपि चित्रमयीं नारीं त्यागी नेक्षेत न स्पृशेत् ।।
स्त्र्याकारदर्शनादेव भ्रष्टा भूरि तपस्विनः ।। २९ ।।
कुटीचको बहुदश्च हंसः परमहंसकः ।।

एवं चतुर्द्धा कथितो यतिर्वैराग्यभेदतः ।। 2.9.23.३० ।।
काषायवाससो ये मे भविष्याः साधवश्च तैः ।।
कार्यं मदर्थपाकादि तुर्याश्रमस्थितैरपि ।। ३१ ।।
श्रीवासुदेवभक्ता ये तीव्रवैराग्यशालिनः ।।
तेषां धर्मस्तु तत्सेवा प्रोक्ताहस्सु च रात्रिषु ।। ३२ ।।
एकोपि च क्षणस्तेषां ज्ञानविज्ञानभूयसाम् ।।
भक्तिं नवविधां विष्णोर्विना व्यर्थो न वै भवेत् ।। ३३ ।।
सर्वैर्गुणैरुपेतोपि भगवद्विमुखो यदि ।।
स्वजनोपि भवेत्तं तु जह्युरेव हि वैष्णवाः ।। ३४ ।।

प्रासादिकं हरेरन्नं प्रोक्षितं तत्पदाम्बुना ।।
भुञ्जीरंस्तुलसीमिश्रं प्रत्यहं सात्वता जनाः ।। ३५ ।।
स्त्रीणां च स्त्रीषु सक्तानां प्रसंगो विष्णुचिन्तकैः ।।
सर्वथैव परित्याज्यो भवेत्तद्ध्यानमन्यथा ।। ३६ ।।
भगवन्तं वासुदेवं विनैकमितरः पुमान् ।।
कोपि नास्त्येव यो नारीं समीक्ष्य न विमुह्यति ।।३७।।

यत्र स्थित्या मुहुः स्त्रीणां स्यातां शब्दश्रुतीक्षणे ।।
त्यागी तत्र वसेन्नैव वसन्धर्मच्युतो भवेत् ।।३८।।
कामो लोभो रसास्वादः स्नेहो मानस्तथा च रुट् ।।
एते त्याज्याः प्रयत्नेन षड्दोषाः संसृतिप्रदाः ।। ३९।।
प्रोक्तेषु धर्मेष्वेतेषु यस्ययस्य च्युतिर्भवेत्।।
यथाशक्ति यथाशास्त्रं कार्या तत्तस्य निष्कृतिः।।2.9.23.४०।।
इत्थं चतुर्णां वर्णानामाश्रमाणां च नारद।।
धर्माः संक्षेपतः प्रोक्ता वैष्णवानां च ते मया।।४१।।
वर्णी यतिश्च धर्मस्थो ब्रह्मलोकमुपैति वै।।
ऋषिलोकं वनस्थश्च गृहस्थः स्वर्गमाप्नुयात् ।। ४२ ।।
भक्त्या सहैताञ्छ्रीविष्णोराचरेयुस्तु ये जनाः ।।
ते तु सर्वेपि देहान्ते विष्णुलोकमवाप्नुयुः ।। ४३ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये वनस्थयतिधर्मनिरूपणं नाम त्रयोविंशोऽध्यायः ।। २३ ।।

Roman transliteration

|| śrīnārāyaṇa uvāca ||
vānaprasthasya vakṣyāmi niyamānatha te mune ||
tṛtīya āyuṣo bhāge tṛtīyāśrama īritaḥ ||1 ||
anukūlā svasevāyāṃ viraktā ca tapaḥpriyā ||
yadi patnī bhavettarhi tayā saha vanaṃ viśet || 2 ||
anyathā tu sutādibhyastasyāḥ poṣaṇarakṣaṇam ||
ādiśya svayamekākī virakto vanamāviśet || 3 ||
nirbhayo nivasettatra taporuciratandritaḥ ||
kuryāduṭajamagnyarthaṃ svayaṃ tu bahirāvaset || 4 ||
bhavetpañcatapā grīṣma udavāsaśca śaiśire ||
āsāraṣāṭca varṣāsu jitakrodho jitendriyaḥ || 5 ||
vāsaśca tārṇaṃ pārṇaṃ vā vasītājinavalkalam ||
bhuñjīta ṛṣidhānyāni vanyaṃ kandaphalādi vā || 6 ||
agnipakvaṃ vārkapakvamapakvaṃ vāpi bhakṣayet ||
abhāve tveṣa dantānāmaśmolūkhalakuṭṭitam || 7 ||

svayamevāharedannaṃ yathākālaṃ dinedine ||
kāle parāhṛtaṃ vāpi gṛhṇīyānnānyadā kvacit|| 8 ||
kālepi kṛṣṭapacyaṃ tu na gṛhṇīyādanāpadi ||
vanyairevāgnikāryaṃ ca dhānyaiḥ kurvīta pūrvavat || 9 ||
rakṣetkamaṇḍaluṃ daṇḍamagnihotraparicchadān||
keśaromaśmaśrunakhāndhārayenmalināndataḥ || 2.9.23.10 ||

aṃgānyamardayansnāyādbhūtale ca śayīta saḥ ||
deśakāla balāvasthānusāreṇa tapaścaret || 11 ||
phenapāścaudumbarāśca vālakhilyāstathaiva ca ||
vaikhānaseti kathitāścaturddhā vanavāsinaḥ || 12 ||
yathāśakti dvādaśābdānaṣṭau vā caturo vane ||
vaseddvāvekamevāpi tataḥ saṃnyāsamāśrayet || 13 ||
yadi syāttīvravairāgyaṃ tarhi nyāso hitāvahaḥ ||
vasettatraivā'nyathā tu yāvajjīvaṃ vane dvijaḥ || 14 ||
yathāvidhi kṛtatyāgasturīyāśramamāsthitaḥ ||

sācchādanaṃ tu kaupīnaṃ kanthāmekāṃ ca dhārayet|| || 15 ||
daṇḍaṃ kamaṇḍaluṃ cāmbugālanaṃ bibhṛyācca saḥ ||
sadācāradvijagrhe kāle bhikṣāṃ samācaret || 16 ||
na kuryātpratyahaṃ bhikṣāmekasyaiva grhe yatiḥ ||
rasalubdho bhavenneva sakṛcca mitabhugbhavet || 17 ||
vanasthāśramiṇo bhikṣāṃ prāyo grhṇīta bhikṣukaḥ ||
tadandhasātiśuddhena śuddhyatyevā'sya yanmanaḥ || 18 ||
ghrāṇepi māṃsasurayoḥ pārākaṃ vratamācaret ||
śaucācāraviśuddhaḥ syācchūdrādīṃścāpi na spṛśet || 19 ||
nityaṃ kuryādviṣṇupūjā madyādviṣṇornniveditam||
dvādaśārṇaṃ japedviṣṇoraṣṭākṣaramanuṃ ca vā || 2.9.23.20 ||
asadvādaṃ na kurvīta vṛttyarthaṃ nācaretkathām ||
asacchāstre na saktaḥ syānnopajīvecca jīvikām || 21 ||
sacchāstramabhyaseccāsau bandhamokṣānudarśanam ||
maṭhādīnnaiva badhnīyādahantāmamate tyajet || 22 ||

cāturmāsyaṃ vinaikatra vasennā'sāvanāpadi ||
ātmanaśca hare rūpaṃ vidyājjñānena tattvataḥ || 23 ||
kāmaṃ krodhaṃ bhayaṃ vairaṃ dhanadhānyādisaṃgraham ||
naiva kuryātpālayeta yamāṃśca niyamānyatiḥ || 24 ||
tīvrajñānavirāgābhyāṃ saṃpannopi yatirdhruvam ||
strīvittabhūṣāsadvastrasaṃsargādbhraṣṭatāṃ vrajet || 25 ||
puṣpa candanatailādisugandhidravyavarjanam ||
tyāgī kurvītānyathā tu bhaveddehātmadhīḥ sa vai || 26 ||
āhāro yasya yāvāṃstaṃ tāvānstrīkāma āviśet ||
ato mitaṃ nīrasaṃ ca bhojanaṃ tyāgino hitam || 27 ||
na śrāvyā grāmyavārttā ca mokṣasiddhimabhīpsatā ||
naśyedyacchravaṇānnṛṇāṃ sadyo viṣṇukathā ruciḥ || 28 ||
api citramayīṃ nārīṃ tyāgī nekṣeta na spṛśet ||
stryākāradarśanādeva bhraṣṭā bhūri tapasvinaḥ || 29 ||
kuṭīcako bahūdaśca haṃsaḥ paramahaṃsakaḥ ||

evaṃ caturddhā kathito yatirvairāgyabhedataḥ || 2.9.23.30 ||
kāṣāyavāsaso ye me bhaviṣyāḥ sādhavaśca taiḥ ||
kāryaṃ madarthapākādi turyāśramasthitairapi || 31 ||
śrīvāsudevabhaktā ye tīvravairāgyaśālinaḥ ||
teṣāṃ dharmastu tatsevā proktāhassu ca rātriṣu || 32 ||
ekopi ca kṣaṇasteṣāṃ jñānavijñānabhūyasām ||
bhaktiṃ navavidhāṃ viṣṇorvinā vyartho na vai bhavet || 33 ||
sarverguṇairupetopi bhagavadvimukho yadi ||
svajanopi bhavettaṃ tu jahyureva hi vaiṣṇavāḥ || 34 ||
prāsādikaṃ hareranaṃ prokṣitaṃ tatpadāmbunā ||
bhuñjīraṃstulasīmiśraṃ pratyahaṃ sātvatā janāḥ || 35 ||

strīṇāṃ ca strīṣu saktānāṃ prasaṃgo viṣṇucintakaiḥ ||
sarvathaiva parityājyo bhavettaddhyānamanyathā || 36 ||
bhagavantaṃ vāsudevaṃ vinaikamitaraḥ pumān ||
kopi nāstyeva yo nārīṃ samīkṣya na vimuhyati ||37||

yatra sthityā muhuḥ strīṇāṃ syātāṃ śabdaśrutīkṣaṇe ||
tyāgī tatra vasennaiva vasandharmacyuto bhavet ||38||
kāmo lobho rasāsvādaḥ sneho mānastathā ca ruṭ ||
ete tyājyāḥ prayatnena ṣaḍdoṣāḥ saṃsṛtipradāḥ || 39||
prokteṣu dharmeṣveteṣu yasyayasya cyutirbhavet||
yathāśakti yathāśāstraṃ kāryā tattasya niṣkṛtiḥ||2.9.23.40||
itthaṃ caturṇāṃ varṇānāmāśramāṇāṃ ca nārada||
dharmāḥ saṃkṣepataḥ proktā vaiṣṇavānāṃ ca te mayā||41||
varṇī yatiśca dharmastho brahmalokamupaiti vai||
ṛṣilokaṃ vanasthaśca gṛhasthaḥ svargamāpnuyāt || 42 ||
bhaktyā sahaitāñchrīviṣṇorācareyustu ye janāḥ ||
te tu sarvepi dehānte viṣṇulokamavāpnuyuḥ || 43 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye vanasthayatidharmanirūpaṇaṃ nāma trayoviṃśo'dhyāyaḥ || 23 ||

English translation

Śrī Nārāyaṇa said :

1. O sage, I shall now narrate to you the religious restraints to be observed by forest-hermits (Vānaprastha). The third part of life is known as the third Āśrama .

2 One should enter a forest (forest-hermit's life) with one's wife,

if she is agreeable in serving one's self, is averse to objects of enjoyment, and likes to perform penance.

3. Otherwise, after ordering his sons and others for her maintenance and protection, [1] he, being free from worldly attachment, should enter the forest alone.

4. Interested in performing penance and remaining vigilant, he should stay there fearlessly. He should construct a cottage for (sacrificial) fire, but should stay outside.

5. Having subdued his anger and sense-organs, he should perform the Pañcāgni - Sādhana (with four fires on four sides around him and the fifth fire, the sun, above) in Summer, stay in water during winter, and remain in showers in rainy season. [2]

6. He should wear garments made of grass or leaves or bark-garment or hide of a deer. He should eat corn prescribed for sages (i.e. which grows up naturally without tilling the soil) or bulbous roots or fruits grown in the forest.

7. He should eat food which is boiled on fire or heated in the sun, or not boiled at all. If that is not available, (he should eat it) powered in mortar of his teeth. [3]

8. One should personally bring food everyday at the proper time. At (emergent) times, he may accept food brought by others, but never at any other time.

9. When there is no emergency (i.e. normally), he should not accept corn from tilled soil. He should perform the religious worship of (sacrificial) fire with wild corn (grown naturally in a forest).

10. He should retain his waterpot of gourd, the (religious) staff and the articles required for maintenance of sacrificial fire. He should bear (grow) without cutting or trimming hair on the head and the body, mustaches, beard and nails and unscrubbed teeth. [4]

11. He should bathe without massaging his limbs (for cleansing), and should sleep on bare ground. He should perform penance according to the exigencies of place, time, his power and state of health.

12. Forest-hermits are spoken of as belonging to four classes, viz. Phenapa , Auduṃbara, Vālakhilya and Vaikhānasa . [5]

13. One should according to one's (physical) capacity stay in the forest (i.e. continue to be a forest-hermit) for twelve, eight, four, two or one year, and then take to the stage of Saṃnyāsa (recluse).

14. If one has intense Vairāgya (aversion against objects of worldly pleasures), the (adoption of) Saṃnyāsa is beneficial. Otherwise a Brāhmaṇa should stay in the forest (i.e. continue the stage of forest-hermit) throughout (the rest of) his life.

15. After renunciation as per injunctions, one who has (entered and) established oneself in the fourth Āśrama (stage of life), he should wear a small piece (strip) of cloṃ to cover the privities, and a patched garment.

16. He should possess a (religious) staff, a waterpot of gourd and a piece of cloth for straining water. [6]

17. A recluse should not beg alms in the house of the same person everyday. He should never be longing for flavourous food. He should take food once (per day) and that too limited (in quantity).

18. A mendicant should generally accept alms from a person who is a forest-hermit. His (mendicant's) mind gets purified by the extremely pure food of the forest-hermit.

19. Even if he has smelt meat and wine, he should perform the expiatory observance called pārāka . He should get purified by observing purificatory rites. He should not even touch Śūdras and oṃer (defiled) persons.

20. He should always perform the worship of Viṣṇu and eat what has been offered to Viṣṇu (i.e. offer that food first to Viṣṇu before eating it). He should mutter the twelve-syllabled (oṃ namo bhagavate vāsudevāya) or eight-syllabled (oṃ nārāyaṇāya namaḥ) Mantra of Viṣṇu.

21. He should not utter falsehood. He should not be a story-teller

for his livelihood. He should not be addicted to false (heretic) Śāstras or scriptures, nor should he follow a vocation for maintaining himself.

22. He should study true (non-heretic) scriptures which expound bondage and liberation. He should build a hut or a convent. He should give up the sense of 'I' and 'my' (personal pride and craving for possession).

23. Except for the period of four months of rainy season (Cāturmāsya), he should not stay at one place except under duress or in emergency. He should realize by knowledge, the real form of his soul and that of Han.

24. A recluse (Yati) should never entertain desire, anger, fear, enmity and avoid storage of wealth, grains of com etc. He should practise moral restraints and observances.

25. A recluse though endowed with deep knowledge and intense aversion to objects of worldly enjoyment becomes fallen by contacts with a woman, wealth, ornaments, garments.

26. A renunciator (Saṃnyāsin) should give up (enjoyment of) flowers, sandal, oil and other fragrant materials; otherwise he will entertain the (mis-)conception of the identity of the body with the soul.

27. The extent to which one takes food to that extent lust for women will take possession of him. Hence limited, tasteless meal is beneficial to a renunciator.

28. Vulgar speech should not be heard by one who is desirous of attaining liberation. By hearing it liking for listening to the stories of Viṣṇu instantaneously disappears.

29. A renunciator should not see or touch the painting of a woman. Many ascetics have fallen by merely the sight of a woman's form.

30. According to difference in detachment Sannyāsins are classified as Kuṭīcaka [7] , Bahūda [8] , Haṃsa [9] and Paramahaṃsa [10] .

31. Those who wear ochre-coloured garments and those who are future sages should perform work for me, including cooking etc., though they may be in the fourth stage (i.e. Sannyāsa).

32. The religious duty of the devotees of Śrī Vāsudeva endowed with intense aversion to objects of worldly pleasure is proclaimed as his (i.e. Vāsudeva's) service, day and night.

33. Not a single moment of those endowed with profound knowledge, both spiritual and secular, is vain (wasted) without being engaged in some form of devotion consisiting of nine types.

34. The devotees of Viṣṇu should straightaway abandon a person who, though endowed with all good qualities, is averse to the Lord, even if that person happens to be a relative.

35. People who are the followers of Kṛṣṇa should eat everyday the food which is offered to Hari , is sprinkled with the water with which his feet are washed, and mixed with leaves of Tulasī plant.

36. Contact with women or those who are addicted to women, should be totally avoided by persons meditating on Viṣṇu. Otherwise they will be meditating on them (i.e. women).

37. There is definitely no other man, except the venerable Lord Vāsudeva, who is not infatuated in looking at a woman.

38. A renunciator (i.e. a recluse) should never stay at a place by occupying which one frequently hears the speech and gets the sight of women. If he stays there, he falls from his religious duty.

39. Desire, greed, taste for flavours, affection, pride, anger—ṃese six defects should be avoided with special efforts; as they lead to Saṃsāra .

40. If there be failure in observing any of the religious duties proclaimed here, it should be expiated to the best of one's capacity as per religious injunctions.

41. Thus the religious duties of four Varṇas and Āśramas as well as those of Vaiṣṇavas have been briefly proclaimed by me, O Nārada .

42. A religious student (Brahmacārin) and a Sannyāsin who are established in their (particular) religious duties go to Brahmaloka . Forest-hermits go to the world of Sages and householders to Svarga

(heaven).

43. All those persons who with devotion follow the duties pertaining to Viṣṇu, attain to the region of Viṣṇu after death.

[1]: [1] : See Manu VI.3; Yājñavalkya III.45.

[2]: [2] : Cf. Manu VI.23-34; Yājñavalkya III.52.

[3]: [3] : Manu VI. 16-17.

[4]: [4] : Manu VI.6.

[5]: [5] : See Vaikhānasa VIII.7 and Bṛhatparāśara Ch XI, p. 290. The Purāṇic author seems to have borrowed from both.

[6]: [6] : Cf Manu VI.43-44; also Mitākṣarā on Yājñavalkya III.58.

[7]: [7] : Kuṭīcakas live in their own house or in a hut built by their sons, and beg alms at the house of their sons or relatives.

[8]: [8] : Bahūdas have three staffs, a water-jar, ochre-coloured garments and beg alms at seven houses.

[9]: [9] : Haṃsas stay not more than one night in a village, five nights in a town for alms or subsist on cow's urine or dung or perform Cāndrāyaṇa penance.

[10]: [10] : Paramahaṃsas stay under a tree or in a burning-ground. They either wear a garment or are naked. They bear (with equanimity) pairs like pleasure-pain. They treat all alike. Theirs is the highest stage of Sannyāsa. (Vide Vaikhānasa Sūtra VIII.9)

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 24

The Nature of Knowledge (jñāna-svarūpa)

Chapter 213 of 221 · 63 detected Sanskrit verse markers

Sanskrit

।। श्रीनारायण उवाच ।।
अथ ज्ञानस्वरूपं ते वच्मि सांख्येन निश्चितम् ।।
क्षेत्रादि ज्ञायते येन तज्ज्ञानं हि निरुच्यते ।। १ ।।
वासुदेवः परं ब्रह्म बृहत्यक्षरधामनि ।।
आदावेकोऽद्वितीयोऽभून्निर्गुणो दिव्यविग्रहः ।। २ ।।
स कार्यमूलप्रकृतिः सकालाऽक्षरतेजसि ।।
प्रकाशोऽर्कस्य रात्रीव तिरोभूता तदाऽभवत् ।। ३ ।।
सिसृक्षाथाभवत्तस्य ब्रह्माण्डानां यदा तदा ।।
सकालाविर्बभूवादौ महामाया ततो हि सा ।। ४ ।।
तां कालशक्तिमादाय वासुदेवोऽक्षरात्मना ।।
सिसृक्षयैक्षत यदा सा चुक्षोभ तदैव हि ।। ५ ।।
तस्याः प्रधानपुरुषकोटयो जज्ञिरे मुने ।।
युज्यन्ते स्म प्रधानैस्ते पुरुषाश्चेच्छया प्रभोः ।। ६ ।।
पुमांसो निदधुर्गर्भांस्तेषु तेभ्यश्च जज्ञिरे ।।
ब्रह्माण्डानि ह्यसङ्ख्यानि तत्रैकं तु विविच्यते ।। ७ ।।

आदौ जज्ञे महांस्तस्मात्पुंसो वीर्याद्धिरण्मयात् ।।
अहङ्कारस्ततस्तस्माद्भूताः सत्त्वादयस्त्रयः ।। ८ ।।
तमसः पञ्च तन्मात्रा महाभूतानि जज्ञिरे ।।
दशेन्द्रियाणि रजसो बुद्ध्या सह महानसुः ।।९।।
सत्त्वादिन्द्रियदेवाश्च जायन्ते स्म मनस्तथा ।।
सामान्यतस्तत्त्वसंज्ञा एते देवाः प्रकीर्तिताः ।। 2.9.24.१० ।।
प्रेरिता वासुदेवेन स्वस्वांशैरेश्वरं वपुः ।।
अजीजनन्विराट्सञ्ज्ञं ते चराचरसंश्रयम् ।। ११ ।।
स च वैराजपुरुषः स्वसृष्टास्वप्स्वशेत यत् ।।
तेन नारायण इति प्रोच्यते निगमादिभिः ।। ।। १२ ।।
तन्नाभिपद्माद्ब्रह्मासीद्राजसोऽथ हृदम्बुजात् ।।
जज्ञे विष्णुः सत्त्वगुणो ललाटात्तामसो हरः ।। १३ ।।
एतेभ्य एव स्थानेभ्यस्तिस्र आसंश्च शक्तयः ।।
तत्रासीत्तामसी दुर्गा सावित्री राजसी तथा ।।
सात्त्विकी श्रीश्चेति सर्वा वस्त्रालंकारशोभिताः ।। १४ ।।

ता वैराजाज्ञया त्रींश्च ब्रह्मादीन्प्रतिपेदिरे ।।
दुर्गा रुद्रं च सावित्री ब्रह्माणं विष्णुमन्तिमा ।। १५ ।।
चण्डिकाद्याश्च दुर्गाया अंशेनासन्सहस्रशः ।।
त्रयीमुख्याश्च सावित्र्याः शक्तयोंशेन जज्ञिरे ।।
दुस्सहाप्रमुखाश्चासन्नंशेनैव श्रियो मुने ।। १६ ।।
तत्रादितो यो ब्रह्मासीद्वैराजनाभिपद्मतः ।।
एकार्णवे तदब्जस्थः स कञ्चिदपि नैक्षत ।। १७ ।।
विसर्गबुद्धिमप्राप्तो नात्मानं च विवेद सः ।।
कोहं कुत इति ध्यायन्नदिदृक्षत्कजाश्रयम् ।। १८ ।।
नालं प्रविश्याऽधो यातुस्तन्मूलं च विचिन्वतः ।।
संवत्सरशतं यातं तस्य नान्तं तु सोलभत् ।। १९ ।।
ऊर्ध्वं पुनरुपेत्याऽथ श्रान्तश्च निषसाद सः ।।
अदृश्यमूर्तिर्भगवानूचे तपतपेति तम् ।। 2.9.24.२० ।।
तच्छ्रुत्वा तत्प्रवक्तारमदृष्ट्वा च स सर्वतः ।।
गुरूपदिष्टवत्तेपे दिव्यं वर्षसहस्रकम् ।।२१।।

पद्मे तपस्यते तस्मै तपः शुद्धात्मने ततः ।।
समाधौ दर्शयामास धाम वैकुण्ठमच्युतः ।। २२ ।।
प्राधानिका गुणा यत्र त्रयोपि रजआदयः ।।
न भवन्त्यल्पमपि यत्कालमायाभयं न च।।२३।।
सहोदितार्कायुतवद्भास्वरे तत्र तेजसि ।।
वासुदेवं ददर्शाऽसौ रम्यदिव्यासिताकृतिम्।।२४।।
चतुर्भुजं गदापद्मशंखचक्रधरं विभुम् ।।
पीताम्बरं महारत्नकिरीटादिविभूषणम्।। २५ ।।
नन्दताक्ष्यादिभिर्जुष्टं पार्षदैश्च चतुर्भुजैः ।।
सिद्धिभिश्चाष्टभिः षड्भिर्बद्धाञ्जलिपुटैर्भगैः ।।२६।।
सिंहासने श्रिया साकमुपविष्टं तमीश्वरम् ।।
प्रणम्य प्राञ्जलिस्तस्थौ विरिञ्चो हृष्टमानसः ।।२७।।
तं प्राह भगवान्ब्रह्मंस्तुष्टोहं तपसा तव ।।
वरं वरय मत्तस्त्वं स्वाभीष्टं यत्प्रियोसि मे ।। २८ ।।
इत्युक्तस्तेन तं जानंस्तपसि प्रेरकं प्रभुम् ।।

स्वं च विश्वसृजं ब्रह्मा ययाचेऽभिमतं वरम् ।। २९ ।।
प्रजाविसर्गशक्तिं मे देहि तुभ्यं नमः प्रभो ।।
तत्रापि च न बद्धोयं यथा कुरु तथा कृपाम् ।। 2.9.24.३० ।।
ततस्तं भगवानूचे सेत्स्यते ते मनोरथः ।।
वैराजेन मयात्मैक्यं भावयित्वा समाधिना ।।
प्रजाः सृजाऽथ स्वासाध्ये कार्ये स्मर्योहमिष्टदः ।। ३१।।
इत्युक्त्वान्तर्दधे विष्णुर्ब्रह्माप्येकसमाधिना ।।
वैराजेनाऽथ लोकान्प्राग्लीनान्सर्वान्स्व ऐक्षत ।। ३२ ।।
विसर्गशक्तिं संप्राप्य स सर्गाय मनो दधे ।।

ब्रह्मज्योतिर्मयस्तावदादित्यः प्रादुरास ह ।। ३३ ।।
स्थापयित्वाण्डमध्ये तं ततः स मनसाऽसृजत् ।।
तपोभक्तिविशुद्धेन मुनीनाद्यांश्चतुःसनान् ।। ३४ ।।
प्रजाः सृजत चेत्यूचे तांस्तदा ते तु तद्वचः ।।
न जगृहुर्नैष्ठिकेन्द्रास्तेभ्यश्चुक्रोध विश्वसृट् ।। ३५ ।।
क्रुद्धस्य तस्य भालाच्च रुद्र आसीत्तमोमयः ।।

मन्युं नियम्य मनसा प्रजेशान्सोऽसृजत्ततः ।। ३६ ।।
मरीचिमत्रिं पुलहं पुलस्त्यं च भृगुं क्रतुम् ।।
वसिष्ठं कर्दमं चैव दक्षमंगिरसं तथा ।। ३७ ।।
धर्मं ततः स हृदयाद्धर्मं पृष्ठतस्तथा ।।
मनसः काममास्याच्च वाणीं क्रोधं भ्रुवोऽसृजत् ।। ३८ ।।
शौचं तपो दया सत्यमिति धर्मपदानि च ।।
चतुर्भ्यो वदनेभ्यश्च चत्वारि ससृजे ततः ।। ३९ ।।
ऋग्वेदं वदनात्पूर्वाद्यजुर्वेदं च दक्षिणात् ।।
ससर्ज पश्चिमात्साम सौम्याच्चाथर्वसंज्ञितम्।।2.9.24.४०।।
इतिहासपुराणानि यज्ञान्विप्रशतं तथा ।।
वस्वादित्यमरुद्विश्वान्साध्यांश्च मुखतोऽसृजत् ।।४१।।
बाहुभ्यः क्षत्रियशतमूरुभ्यां च विशां शतम् ।।
पद्भ्यां शूद्रशतं चैतान्ससर्ज सह वृत्तिभिः ।। ४२ ।।
ब्रह्मचर्यं च हृदयाद्गार्हस्थ्यं जघनस्थलात् ।।
वनाश्रमं तथोरस्तः संन्यासं शिरसोऽसृजत् ।। ४३ ।।

वक्षःस्थलात्पितृगणानसुराञ्जघनस्थलात् ।।
ससर्ज च गुदान्मृत्युं निर्ऋतिं निरयांश्च सः ।। ४४ ।।
गन्धर्वांश्चारणान्सिद्धान्सर्पान्यक्षांश्च राक्षसान् ।।
नगान्मेघान्विद्युतश्च समुद्रान्सरितस्तथा ।। ४५ ।।
वृक्षान्पशून्पक्षिणश्च सर्वान्स्थावरजङ्गमान् ।।
स्वाङ्गेभ्य एव सोस्राक्षीद्ब्रह्मा नारायणात्मकः ।। ४६ ।।
सृष्टिमेतां विलोक्यापि नातिप्रीतो यदा तदा ।।
हरिं ध्यात्वा स ससृजे तपोविद्यासमाधिभिः ।।
ऋषीन्स्वायम्भुवादींश्च मनूंश्च मनुजानपि ।। ४७ ।।
ततः प्रीतः स सर्वेषां निवासाय यथोचितम्।।
स्वर्लोकं च भुवर्लोकं भूर्लोकं समकल्पयत् ।। ४८ ।।
येषां तु यादृशं कर्म प्राक्कालीनं हि तान्विधिः ।।
संस्थाप्य तादृशे स्थाने वृत्तीस्तेषामकल्पयत् ।। ४९ ।।
देवानाममृतं नृणामृषीणां चान्नमोषधीः ।।
यक्षरक्षोसुरव्याघ्रसर्पादीनां सुरामिषम् ।।

चक्लृपे गोमृगादीनां वृत्तिं स यवसादि च ।। 2.9.24.५० ।।
स देवानां तु विश्वेषां हव्यं वृत्तिमकल्पयत् ।।

अमूर्तानां च मूर्तानां पितृणां कव्यमेव च ।। ५१ ।।
दुर्गोद्भवानां शक्तीनां तदुपासनतत्परैः ।।
दैत्यरक्षःपिशाचाद्यैर्दत्तं मद्यामिषादि च ।। ५२ ।।
तथा सावित्र्युद्भवानां शक्तीनां तदुपासकैः ।।
दत्तमृष्यादिभिर्यज्ञे मुन्यन्नं चान्नमोषधीः ।। ५३ ।।
श्रीजातानां च शक्तीनां तदुपास्तिपरायणैः ।।
दत्तं देवासुरनरैः पायसाज्यसितादि च ।। ५४ ।।
प्रजापतीनां स पतिस्ततः प्राहाऽखिलाः प्रजाः ।।
इज्या देवाश्च पितरो हव्यकव्यात्मकैर्मखैः ।। ५५ ।।
इष्टाः संपूरयिष्यन्ति ह्येते युष्मन्मनोरथान् ।।
एतान्ये नार्चयिष्यन्ति ते वै निरयगामिनः ।। ५६ ।।
इत्थं कृता हि मर्यादा तेन नारायणात्मना ।।
दैवं पित्र्यमतो नित्यं जनैः कार्यं यथाविधि ।। ५७ ।।

ततो ब्रह्मा स सर्वेषां धर्मसेत्ववनाय च ।।
तत्तज्जातिषु ये मुख्यास्तान्मनूंश्चाप्यतिष्ठिपत् ।। ५८ ।।
वासुदेवेच्छयैवेत्थं वैराजाद्ब्रह्मरूपिणः ।।
कल्पेकल्पे भवत्येव सृष्टिर्बहुविधा मुने।।५९।।
प्राक्कल्पे यादृशी संज्ञा वेदाः शास्त्राणि च क्रियाः।।
कल्पेऽन्ये तादृशाः सर्वे धर्माः स्युश्चाऽधिकारिणः।। 2.9.24.६०।।
विष्णुर्यः कथितः सोपि वैराजपुरुषात्मकः।।
पोषयत्यखिलाँल्लोकान्मर्यादाः परिपालयन्।। ६१।।
मन्वादिभिः पाल्यमानाः सेतवस्त्वसुरैर्यदा ।।
कामरूपैर्विभिद्यन्ते वासुदेवस्तदा स्वयम् ।।
ब्रह्मादिभिः प्रार्थ्यमानः प्रादुर्भवति भूतले ।। ६२ ।।
अवतारा भगवतो भूता भाव्याश्च सन्ति ये ।।
कर्तुं न शक्यते तेषां संख्यां संख्याविशारदैः ।। ६३ ।।
सद्धर्मदेवसाधूनां गुप्त्यै तद्द्रोहिमृत्यवे ।।
श्रेयसे सर्वभूतानामाविर्भावोस्ति सत्पतेः ।। ६४ ।।

स वासुदेवः प्रकृतौ पुंसि कार्येषु चैतयोः ।।
अन्वितश्च पृथक्चास्ते सर्वाधीशः स्वधामनि ।। ६५ ।।
व्याप्य स्वांशैरिमाँल्लोकान्यथाग्निवरुणादयः ।।
स्वस्त्यासते स्वस्वलोके तथैष भगवान्मुने ।। ६६ ।।
सर्गात्प्राक्सच्चिदानन्दः शुद्ध एकश्च निर्गुणः ।।
यथासीत्तादृगेवासावन्वितोप्यस्ति निर्मलः ।। ६७ ।।
वायुतेजोजलक्ष्मासु तत्तत्कार्येषु खं यथा ।।
अन्वीयाप्यस्ति निर्लेपं यथा पूर्वं तथैष हि ।। ६८ ।।
सर्वोपास्यो नियन्ता च व्यापकश्चैष कीर्तितः ।।
आत्यन्तिके लयेऽथैष भवत्येव यथा पुरा ।। ६९ ।।

वैराजः पुरुषो योऽत्र प्रोक्तोऽसावीश्वराभिधः ।।
ज्ञेयः स्वतन्त्रः सर्वज्ञो वश्यमायश्च नारद ।। 2.9.24.७० ।।
एतस्यैव स्वरूपाणि ब्रह्मविष्णुशिवास्त्रयः ।।
रजआदिगुणोपेताः स्वगुणानुगुणक्रियाः ।। ७१ ।।
ब्रह्मणो ये समुत्पन्ना देवासुरनरादयः ।।

ते जीवसंज्ञा ह्यल्पज्ञाः परतन्त्रा भवन्ति च ।। ७२ ।।
जीवानामीश्वराणां च तनवः क्षेत्रसञ्ज्ञकाः ।।
महदादितत्त्वमय्यः क्षेत्रज्ञाख्यास्तु तद्विदः ।। ७३ ।।
क्षेत्राणां च क्षेत्रविदां प्रधानपुरुषस्य च ।।
मायायाः कालशक्तेश्चाऽक्षरस्य च परात्मनः ।।
पृथक्पृथग्लक्षणैर्यज्ज्ञानं तज्ज्ञानमुच्यते ।। ७४ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये ज्ञानस्वरूपनिरूपणं नाम चतुर्विंशोऽध्यायः ।। २४ ।।

Roman transliteration

|| śrīnārāyaṇa uvāca ||
atha jñānasvarūpaṃ te vacmi sāṃkhyena niścitam ||
kṣetrādi jñāyate yena tajjñānaṃ hi nirucyate || 1 ||
vāsudevaḥ paraṃ brahma bṛhatyakṣaradhāmani ||
ādāveko'dvitīyo'bhūnnirguṇo divyavigrahaḥ || 2 ||
sa kāryamūlaprakṛtiḥ sakālā'kṣaratejasi ||
prakāśe'rkasya rātrīva tirobhūtā tadā'bhavat || 3 ||
sisṛkṣāthābhavattasya brahmāṇḍānāṃ yadā tadā ||
sakālāvirbabhūvādau mahāmāyā tato hi sā || 4 ||
tāṃ kālaśaktimādāya vāsudevo'kṣarātmanā ||
sisṛkṣayaikṣata yadā sā cukṣobha tadaiva hi || 5 ||
tasyāḥ pradhānapuruṣakoṭayo jajñire mune ||
yujyante sma pradhānaiste puruṣāścecchayā prabhoḥ || 6 ||
pumāṃso nidadhurgarbhāṃsteṣu tebhyaśca jajñire ||
brahmāṇḍāni hyasaṅkhyāni tatraikaṃ tu vivicyate || 7 ||

ādau jajñe mahāṃstasmātpuṃso vīryāddhiraṇmayāt ||
ahaṅkārastatastasmādguṇāḥ sattvādayastrayaḥ || 8 ||
tamasaḥ pañca tanmātrā mahābhūtāni jajñire ||
daśendriyāṇi rajaso buddhyā saha mahānasuḥ ||9||
sattvādindriyadevāśca jāyante sma manastathā ||
sāmānyatastattvasaṃjñā ete devāḥ prakīrttitāḥ || 2.9.24.10 ||
prerītā vāsudevena svasvāṃśairaiśvaraṃ vapuḥ ||
ajījananvirāṭsañjñaṃ te carācarasaṃśrayam || 11 ||
sa ca vairājapuruṣaḥ svasṛṣṭāsvapsvaśeta yat ||
tena nārāyaṇa iti procyate nigamādibhiḥ || || 12 ||
tannābhipadmādbrahmāsīdrājaso'tha hṛdambujāt ||
jajñe viṣṇuḥ sattvaguṇo lalāṭāttāmaso haraḥ || 13 ||
etebhya eva sthānebhyastisra āsaṃśca śaktayaḥ ||
tatrāsīttāmasī durgā sāvitrī rājasī tathā ||
sāttvikī śrīśceti sarvā vastrālaṃkāraśobhitāḥ || 14 ||

tā vairājāñayā trīṃśca brahmādīnpratipedire ||
durgā rudraṃ ca sāvitrī brahmāṇaṃ viṣṇumantimā || 15 ||
caṇḍikādyāśca durgāyā aṃśenāsansahasraśaḥ ||
trayīmukhyāśca sāvitryāḥ śaktayoṃśena jajñire ||
dussahāpramukhāścāsannaṃśenaiva śriyo mune || 16 ||
tatrādito yo brahmāsīdvairājanābhipadmataḥ ||
ekārṇave tadabjasthaḥ sa kaścidapi naikṣata || 17 ||
visargabuddhimaprāpto nātmānaṃ ca viveda saḥ ||
kohaṃ kuta iti dhyāyannadidṛkṣatkajāśrayam || 18 ||
nālaṃ praviśyā'dho yātustanmūlaṃ ca vicinvataḥ ||
saṃvatsaraśataṃ yātaṃ tasya nāntaṃ tu solabhat || 19 ||
ūrdhvaṃ punarupetyā'tha śrāntaśca niṣasāda saḥ ||
adṛśyamūrtirbhagavānūce tapatapeti tam || 2.9.24.20 ||
tacchrutvā tatpravaktāramadṛṣṭvā ca sa sarvataḥ ||
gurūpadiṣṭavattepe divyaṃ varṣasahasrakam ||21||

padme tapasyate tasmai tapaḥ śuddhātmane tataḥ ||
samādhau darśayāmāsa dhāma vaikuṇṭhamacyutaḥ || 22 ||
prādhānikā guṇā yatra trayopi rajaādayaḥ ||
na bhavantyalpamapi yatkālamāyābhayaṃ na ca||23||
sahoditārkāyutavadbhāsvare tatra tejasi ||
vāsudevaṃ dadarśā'sau ramyadivyāsitākṛtim||24||
caturbhujaṃ gadāpadmaśaṃkhacakradharaṃ vibhum ||
pītāmbaraṃ mahāratnakirīṭādivibhūṣaṇam|| 25 ||
nandatārkṣyādibhirjjuṣṭaṃ pārṣadaiśca caturbhujaiḥ ||
siddhibhiścāṣṭabhiḥ ṣaḍbhirbaddhāñjalipuṭairbhagaiḥ ||26||
siṃhāsane śriyā sākamupaviṣṭaṃ tamīśvaram ||
praṇamya prāñjalistasthau viriñco hṛṣṭamānasaḥ ||27||
taṃ prāha bhagavānbrahmaṃstuṣṭohaṃ tapasā tava ||
varaṃ varaya mattastvaṃ svābhīṣṭaṃ yatpriyosi me || 28 ||
ityuktastena taṃ jānaṃstapasi prerakaṃ prabhum ||

svaṃ ca viśvasṛjaṃ brahmā yayāce'bhimataṃ varam || 29 ||
prajāvisargaśaktiṃ me dehi tubhyaṃ namaḥ prabho ||
tatrāpi ca na baddhyeyaṃ yathā kuru tathā kṛpām || 2.9.24.30 ||
tatastaṃ bhagavānūce setsyate te manorathaḥ ||
vairājena mayātmaikyaṃ bhāvayitvā samādhinā ||
prajāḥ srjā'tha svāsādhye kārye smaryohamiṣṭadaḥ || 31||
ityuktvāntardadhe viṣṇurbrahmāpyekasamādhinā ||
vairājenā'tha lokānprāglīnānsarvānsva aikṣata || 32 ||
visargaśaktiṃ saṃprāpya sa sargāya mano dadhe ||
brahmajyotirmayastāvadādityaḥ prādurāsa ha || 33 ||
sthāpayitvāṇḍamadhye taṃ tataḥ sa manasā'srjat ||
tapobhaktiviśuddhena munīnādyāṃścatuḥsanān || 34 ||
prajāḥ srjata cetyūce tāṃstadā te tu tadvacaḥ ||
na jagṛhurnnaiṣṭhikendrāstebhyaścukrodha viśvasṛṭ || 35 ||
kruddhasya tasya bhālācca rudra āsīttamomayaḥ ||

manyuṃ niyamya manasā prajeśānso'srjattataḥ || 36 ||
marīcimatriṃ pulahaṃ pulastyaṃ ca bhṛguṃ kratum ||
vasiṣṭhaṃ kardamaṃ caiva dakṣamaṃgirasaṃ tathā || 37 ||
dharmaṃ tataḥ sa hṛdayādadharmaṃ prṣṭhatastathā ||
manasaḥ kāmamāsyācca vāṇīṃ krodhaṃ bhruvo'srjat || 38 ||
śaucaṃ tapo dayā satyamiti dharmapadāni ca ||

caturbhyo vadanebhyaśca catvāri sasṛje tataḥ || 39 ||
ṛgvedaṃ vadanātpūrvādyajurvedaṃ ca dakṣiṇāt ||
sasarja paścimātsāma saumyāccātharvasaṃjñitam||2.9.24.40||
itihāsapurāṇāni yajñānviprasśataṃ tathā ||
vasvādityamarudviśvānsādhyāṃśca mukhato'sṛjat ||41||
bāhubhyaḥ kṣatriyaśatamūrubhyāṃ ca viśāṃ śatam ||
padbhyāṃ śūdraśataṃ caitānsasarja saha vṛttibhiḥ || 42 ||
brahmacaryaṃ ca hṛdayādgārhasthyaṃ jaghanasthalāt ||
vanāśramaṃ tathorastaḥ saṃnyāsaṃ śiraso'sṛjat || 43 ||

vakṣaḥsthalātpitṛgaṇānasurāñjaghanasthalāt ||
sasarja ca gudānmṛtyuṃ nirṛtiṃ nirayāṃśca saḥ || 44 ||
gandharvāṃścāraṇānsiddhānsarpānyakṣāṃśca rākṣasān ||
nagānmeghānvidyutaśca samudrānsaritastathā || 45 ||
vṛkṣānpaśūnpakṣiṇaśca sarvānsthāvarajaṅgamān ||
svāṅgebhya eva sosrākṣīdbrahmā nārāyaṇātmakaḥ || 46 ||
sṛṣṭimetāṃ vilokyāpi nātiprīto yadā tadā ||
hariṃ dhyātvā sa sasṛje tapovidyāsamādhibhiḥ ||
ṛṣīnsvāyambhuvādīṃśca manūṃśca manujānapi || 47 ||
tataḥ prītaḥ sa sarveṣāṃ nivāsāya yathocitam||
svarlokaṃ ca bhuvarlokaṃ bhūrlokaṃ samakalpayat || 48 ||
yeṣāṃ tu yādṛśaṃ karma prākkālīnaṃ hi tānvidhiḥ ||
saṃsthāpya tādṛśe sthāne vṛttīsteṣāmakalpayat || 49 ||
devānāmamṛtaṃ nṝṇāmṛṣīṇāṃ cānnamoṣadhīḥ ||
yakṣarakṣosuravyāghrasarpādīnāṃ surāmiṣam ||

caklṛpe gomṛgādīnāṃ vṛttiṃ sa yavasādi ca || 2.9.24.50 ||
sa devānāṃ tu viśveṣāṃ havyaṃ vṛttimakalpayat ||
amūrtānāṃ ca mūrtānāṃ pitṝṇāṃ kavyameva ca || 51 ||
durgodbhavānāṃ śaktīnāṃ tadupāsanatatparaiḥ ||
daityarakṣaḥpiśācādyairdattaṃ madyāmiṣādi ca || 52 ||
tathā sāvitryudbhavānāṃ śaktīnāṃ tadupāsakaiḥ ||
dattamṛṣyādibhiryajñe munyannaṃ cānnamoṣadhīḥ || 53 ||
śrīyātānāṃ ca śaktīnāṃ tadupāstiparāyaṇaiḥ ||
dattaṃ devāsuranaraiḥ pāyasājyasitādi ca || 54 ||
prajāpatīnāṃ sa patistataḥ prāhā'khilāḥ prajāḥ ||
ijyā devāśca pitaro havyakavyātmakairmakhaiḥ || 55 ||
iṣṭāḥ saṃpūrayiṣyanti hyete yuṣmanmanorathān ||
etānye nārcayiṣyanti te vai nirayagāminaḥ || 56 ||
itthaṃ kṛtā hi maryādā tena nārāyaṇātmanā ||
daivaṃ pitryamato nityaṃ janaiḥ kāryaṃ yathāvidhi || 57 ||

tato brahmā sa sarveṣāṃ dharmasetvavanāya ca ||
tattajjātiṣu ye mukhyāstānmanūṃścāpyatiṣṭhipat || 58 ||
vāsudevecchayaivetthaṃ vairājādbrahmarūpiṇaḥ ||
kalpekalpe bhavatyeva srṣṭirbahuvidhā mune||59||
prākkalpe yādṛśī saṃjñā vedāḥ śāstrāṇi ca kriyāḥ||
kalpe'nye tādṛśāḥ sarve dharmāḥ syuścā'dhikāriṇaḥ|| 2.9.24.60||
viṣṇuryaḥ kathitaḥ sopi vairājapuruṣātmakaḥ||
poṣayatyakhilā~llokānmaryādāḥ paripālayan|| 61||
manvādibhiḥ pālyamānāḥ setavastvasurairyadā ||
kāmarūpairvibhidyante vāsudevastadā svayam ||
brahmādibhiḥ prārthyamānaḥ prādurbhavati bhūtale || 62 ||

avatārā bhagavato bhūtā bhāvyāśca santi ye ||
kartuṃ na śakyate teṣāṃ saṃkhyāṃ saṃkhyāviśāradaiḥ || 63 ||
saddharmadevasādhūnāṃ guptyai taddrohimṛtyave ||
śreyase sarvabhūtānāmāvirbhāvosti satpateḥ || 64 ||

sa vāsudevaḥ prakṛtau puṃsi kāryeṣu caitayoḥ ||
anvitaśca pṛthakcāste sarvādhīśaḥ svadhāmani || 65 ||
vyāpya svāṃśairimā~llokānyathāgnivaruṇādayaḥ ||
svastyāsate svasvaloke tathaiṣa bhagavānmune || 66 ||
sargātprāksaccidānandaḥ śuddha ekaśca nirguṇaḥ ||
yathāsīttādṛgevāsāvanvitopyasti nirmalaḥ || 67 ||
vāyutejojalakṣmāsu tattatkāryeṣu khaṃ yathā ||
anvīyāpyasti nirlepaṃ yathā pūrvaṃ tathaiṣa hi || 68 ||
sarvopāsyo niyantā ca vyāpakaścaiṣa kīrtitaḥ ||
ātyantike laye'thaiṣa bhavatyeva yathā purā || 69 ||
vairājaḥ puruṣo yo'tra prokto'sāvīśvarābhidhaḥ ||
jñeyaḥ svatantraḥ sarvajño vaśyamāyaśca nārada || 2.9.24.70 ||
etasyaiva svarūpāṇi brahmaviṣṇuśivāstrayaḥ ||
rajaādiguṇopetāḥ svaguṇānuguṇakriyāḥ || 71 ||
brahmaṇo ye samutpannā devāsuranarādayaḥ ||

te jīvasaṃjñā hyalpajñāḥ paratantrā bhavanti ca || 72 ||
jīvānāmīśvarāṇāṃ ca tanavaḥ kṣetrasañjñakāḥ ||
mahadāditattvamayyaḥ kṣetrajñākhyāstu tadvidaḥ || 73 ||
kṣetrāṇāṃ ca kṣetravidāṃ pradhānapuruṣasya ca ||
māyāyāḥ kālaśakteścā'kṣarasya ca parātmanaḥ ||
pṛthakpṛthaglakṣaṇairyajjñānaṃ tajjñānamucyate || 74 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye jñānasvarūpanirūpaṇaṃ nāma caturviśo'dhyāyaḥ || 24 ||

English translation

Note: This chapter gives a combination of the theistic Sāṅkhya theory of evolution of the universe as well as the Purāṇic concept of Viṣṇu creating Brahmā for the same.

Śrī Nārāyaṇa said :

1. Now I shall relate to you the nature of knowledge (jñāna - svarūpa) as determined by Sāṃkhya , whereby Kṣetra and others are known. That knowledge is being explained.

2. Vāsudeva is the Supreme Brahman in the great imperishable abode. At the beginning he was only one without a second and attributeless, with a divine (or refulgent) body.

3. Just as night disappears in the light of the sun, so the Primordial Nature along with its evolutes and Time became invisible in his imperishable light.

4. When the desire to create cosmoses or universes occurred to him, then that great Māyā along with Time manifested herself at the beginning.

5. Taking that power of Time, Vāsudeva with a desire to create, saw her with his Akṣara (imperishable) Self. Then she got agitated.

6. From her (Mahāmāyā) crores of Pradhānas (or Prakṛtis) and Puruṣas were born. Due to the will of the Lord those Puruṣas are united with Pradhānas (or Prakṛtis).

7. In them Puruṣas deposited foetuses. From them were born innumerable Brahmāṇḍas (Cosmic Eggs). Out of them, one is described.

8. From the golden semen of the Puruṣa , at first (the principle called) Mahat was born (evolved). From it (i.e. Mahat) was evolved Ahaṃkāra (i.e. Cosmic Ego). From it (i.e. Cosmic Ego) were evolved the three Guṇas — Sattva etc.

9. From (Guṇa) Tamas five Tamātras (i.e. subtle elements) and gross elements were evolved. From (Guṇa) Rajas were evolved ten organs (of sense and action), the great (principle of) Life along with Buddhi (intelligence).

10. From (Guṇa) Sattva are born the deities presiding over the organs (of sense and action) and also Manas (mind). Ordinarily what are designated as Tattva (principles) are called (here) Devas .

11. Impelled by Vāsudeva, they gave birth to (i.e. created) a divine body called Virāṭ , by contributing their individual parts. That (Virāṭ) was the resort of the movable and immovable.

12. That Vairāja -Puruṣa slept on the waters created by him. Hence he is proclaimed as Nārāyaṇa by Vedas and such other (scriptural texts).

13. From the lotus (grown out) of his navel was born Brahmā, characterised by Rajoguṇa. Viṣṇu of Sattva character was born from the lotus of his heart. And Hara characterised by Tamas was born from his forehead.

14. From these very places three Śaktis were born. Out of them Durgā was characterised by Tamas, Sāvitrī by Rajas, Śrī is characterised by Sattva Guṇa . All of them are adorned with garments and ornaments.

15. By the order of Vairāja, they betook themselves to Brahmā and others. Durgā resorted to Rudra , Sāvitrī to Brahmā and the last (Śrī) to Viṣṇu.

16. Thousands of Śaktis including Caṇḍikā were (born) from a part of Durgā; Śaktis of whom Trayī was prominent were born of part of Sāvitrī. Śaktis of which Dussahā was the chief one were born from a part of Śrī, O sage.

17. He who was Brahmā born of the navel-lotus of Vairāja and was staying in the lotus in that Ekārṇava did (could) not see (know) anything.

18. Not having acquired the knowledge of creation, he did not know himself. Meditating ‘who am I’, ‘whence have I come?’, he happened to see the Lotus which was his resort.

19. A period of hundred years elapsed while he entered the stalk of the Lotus, and went downwards to discover the root (of the lotus), but he could not get at the end of it.

20. Coining up again and feeling exhausted, he sat down. The Lord in his invisible form spoke to him, “Perform penance; perform penance.”

21. Having heard it and not being able to see the speaker anywhere, he performed penance for a period of one thousand divine years, as advised by the preceptor.

22. To him who was performing penance in the Lotus and was of purified soul, Acyuta showed his place of residence (called) Vaikuṇṭha while he was in profound meditation.

23. (Obscure) Where there are the three Guṇas, Rajas etc. evolved out of Pradhāna , there exists not the smallest, which has no fear from Kāla (Time, Death) and Māyā.

24. In that refulgent light brilliant like the simultaneous rising of ten thousand suns, there he saw Vāsudeva of beautiful, lustrous, dark form.

25. That Supreme Ruler had four arms holding (in each) an iron mace, a lotus, a conch and a discus. He wore a yellow garment and was adorned with a big crown set with jewels (and other ornaments).

26. He was resorted to by four-armed attendants like Nanda , Tārkṣya (Garuḍa) and others, by eight super-natural powers (like Aṇimā etc.) and by six types of good luck with their palms folded in reverence.

27. Bowing down to the great Lord who sat along with Śrī on the throne, God Brahmā, delighted in mind, stood before him with folded palms.

28. The Lord spoke to him: “O Brahman, I am pleased with you due to your penance. As you are dear to me, ask for any boon desired by you, from me.”

29. Addressed by him thus, Brahmā knowing him to be his director to perform penance, entreated him (to grant) the boon desired by him regarding the creation of the universe.

30. “Obeisance to you, O Lord! Give me the power to create. Do also to me such favour as will not bind me in that (act of creation).”

31. Then the Lord said: “Your desire will be fulfilled. Create subjects by conceiving through meditation your identity with me, Vairāja. If any task is not possible for you to accomplish, I should be remembered. I am the donor of desired objects.”

32. After saying Viṣṇu vanished. Brahmā, by meditating on his identity with Vairāja, saw personally all the regions (or subjects) which were merged formerly.

33. Having secured the creative power, Brahmā set his mind on creation. In the meanwhile, Āditya (Sun-god) full of the lustre of Brahman, manifested himself.

34. Having established him at the centre of Brahmāṇḍa (universe), he created by his mind which was extremely pure due to penance and devotion, the four primeval sages, the four Sanas (viz. Sanaka , Sanandana , Sanatkumāra , Sanātana).

35. He ordered them, “Create subjects”. Those who were prominent perpetual celibate (sages), did not accept his order. The creator of the universe got angry with them.

36. From the forehead of angry Brahmā was born Rudra full of the Guṇa called Tamas. Controlling his anger, he mentally created Prajāpatis (presiders over the subjects).

37. (They were as follow:) Marīci , Atri , Pulaha , Pulastya , Bhṭgu, Kratu , Vasitṣṭha, Kardama , Dakṣa and Aṅgiras .

38. He created Dharma from his heart, Adharma from (his) back, sexual desire (Kāma) from (his) mind, Speech from mouth and Anger from his eyebrow.

39. Then from his four faces (mouths) he created the feet of Dharma, viz. Purity, Penance, Compassion and Truth.

40. He created Ṛgveda from his eastern face, Yajurveda from the southern face, Sāmaveda from the western and Atharvan from the northern face.

41. From his mouth he created Itihāsa , Purāṇas , sacrifices, a hundred Brāhmaṇas , (gods such as) Vasus , Ādityas , Maruts , Viśvedevas , and Sādhyas .

42. He created a hundred Kṣatriyas from his arms, a hundred Vaiśyas from his thighs and a hundred Śūdras from his feet—all along with their professions and modes of livelihood.

43. He created the (stage of life called) Brahmacarya (celibate-studentship) from his heart, householdership from his loins (genital organ?), forest-hermitship from his chest and Sannyāsa from his head.

44. He created a clan called Pitṛs (manes) from his chest, Asuras from his buttocks, the god of deaṃ, Nirṛti and hells from his anus.

45-46. God Brahmā who thus identified his soul with Nārāyaṇa created from the limbs of the body the following: Gandharvas , Cāraṇas , Siddhas , serpents, Yakṣas , Rākṣasas , mountains, clouds, lightnings, seas, rivers, trees, beasts (animals), birds and all movables and immovables.

47. When he was not much pleased with this creation, he meditated on Hari and created with penance, learning and concentration, sages, Svāyaṃbhuva and other Manus , and human beings.

48. Then being satisfied, he created for their residence Svarloka (heaven), Bhuvarloka (the world above the earth) and Bhūrloka (earth).

49. God Brahmā established them in places that they deserved by their Karmas in the previous Kalpa , and assigned to them their particular vocations.

50. He assigned nectar (Amṛta) to Devas, food and (medicinal) herbs to men and sages, wine and meat to Yakṣas, Rākṣasas, Asuras, tigers, serpents and others. For cows, bulls and deer he provided (grains of corn such as) barley etc.

51. He fixed Havya (oblations in the fire) as the livehood for all Devas, and assigned Kavya to all embodied and non-embodied manes.

52. To the Śaktis born of Goddess Durgā, (he allotted) wine, meat etc. offered by Daityas , Rākṣasas, Piśācas and oṃers who eagerly engaged in propitiating them.

53. Similarly to the Śaktis created from Sāvitrī, (he allotted) eatables fit for sages, such as food and herbs offered in sacrifices by sages, the propitiators of those Śaktis.

54. To Śaktis born of Śrī, (he fixed) Pāyasa (rice boiled in milk), ghee , radish etc. offered by Devas, Asuras and human beings who are engaged in propitiating them.

55-56. Then the Lord of Prajāpatis addressed all his subjects: “Devas and Pitṛs are to be worshipped by sacrifices consisting (of the offerings) of Havya and Kavya . These (deities) will fuffll all your desired objectives. Those who will not worship them will surely go to hell.”

57. In this way, the moral law was fixed by Brahmā, entered into by Nārāyaṇa. Hence ritualistic acts pertaining to Devas and Pitṛs should always be performed as per injunctions.

58. Then Brahmā appointed the heads of those particular castes and categories as well as Manus for the protection of the bounds of moral law of all.

59. O sage! It is in this way that this diverse creation takes place in every Kalpa by Vairāja in the form of Brahmā, by the will of Vāsudeva.

60. Just as the knowledge, Vedas, Śāstras and ritualistic rites were in the previous Kalpa, in the next Kalpa similar were all Dharmas and the persons authorized and functionaries. [1]

61. He who is called Viṣṇu is also of the nature of (possessed by) Vairājā -Puruṣa. He observes all the boundaries and sustains (by) nourishing all the worlds.

62. When the limits (of moral behaviour etc.) which are being observed by Manu and others are broken (violated) by Asuras, who can assume any form they like, then Vāsudeva, being prayed to by God Brahmā and others, manifests himself on the earth.

63. It is not possible to count the number of the Lord's incarnations past and future even by experts in calculation.

64. The manifestation of the noble Lord is for the protection of Saddharma (righteousness, moral order), Devas and saintly persons, for killing those who trouble them and for the welfare of all beings. [2]

65. That Vāsudeva, the sovereign ruler of all, who is connected with Prakṛti , Puruṣa and all their products (evolutes) stays aloof from them in his own domain.

66. Just as Fire-god , Varuṇa and others permeate this world with their parts and stay happily in their respective regions, so does this Lord, O sage.

67. Just as he was Existence, Consciousness and Bliss (incarnate), pure, one and attributeless before the creation of the universe, so he is of equal, unsullied, pure, nature though he is connected (with the universe).

68. Just as sky, though permeating the products or effects of the (elements) wind, fire, water, earth, remains unsmeared by them, similarly he remains so (untouched and pure).

69. He deserves to be propitiated and to be worshipped by all. He is the controller. He is glorified as pervader (of the universe). Even in the final dissolution (of the world) he becomes as before (without any change).

70. He who is called here Vairāja Puruṣa, is designated as Supreme Ruler. He should be known as independent, omniscient and the controller of Māyā, O Nārada .

71. Brahmā, Viṣṇu and Śiva , the three who are endowed with Guṇas like Rajas etc. and whose activities are in consonance with their Guṇas are nothing but forms of that (Lord).

72. Devas, Asuras, human beings who are born of Brahmā are designated as Jīvas . They possess little knowledge and are dependent on others.

73. The bodies of living beings and Īśvarās are named Kṣetra . They are constituted of the principles like Mahat and oṃers. The knower of these (bodies) is called Kṣetrajña .

74. The knowledge of Kṣetras (physical bodies), Kṣetrajñas (knowers of the Kṣetra), Pradhāna (Prakṛti), Puruṣa, Māyā, Kāla (the power of destruction) and the imperishable Supreme Soul with all their differentiated characteristics is called the (real) knowledge. [3]

[1]: [1] : Cf dhātā yathāpūrvam akalpayat |

[2]: [2] : Cf BG IV.8

[3]: [3] : Cf BG XIII.2, 3.

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 25

Vairāgya (non-attachment) and Bhakti (devotion)

Chapter 214 of 221 · 63 detected Sanskrit verse markers

Sanskrit

।। श्रीनारायण उवाच ।।
वैराग्यस्याथ ते वच्मि लक्षणं मुनिसत्तम ।।
क्षयिष्णुवस्तुष्वरुचिः सर्वथेति तदीरितम् ।। १ ।।
आरभ्य मायापुरुषात्सर्वा ह्याकृतयस्तु याः ।।
कालशक्त्या भगवतो नाश्यन्ते ताश्च तद्वशाः ।। २ ।।
प्रत्यक्षेणानुमानेन शाब्देन च विवेकिभिः ।।
असत्यता कृतीनां च निश्चेता सत्यतात्मनाम् ।। ३ ।।
नित्येन प्रलयेनैष कालो नैमित्तिकेन च ।।
प्राकृतिकेन रूपेण चरत्यात्यन्तिकेन च ।। ४ ।।
देहिदेहा इमे नित्यं क्षीयन्ते परिणामिनः ।।
क्रमेण दृश्यते यत्र बाल्यतारुण्यवार्द्धकम् ।। ५ ।।
सूक्ष्मत्वान्नेक्ष्यते तत्तु गतिर्दीपार्चिषो यथा ।।
फलवृद्धिर्वाऽनुपदं जायमाना द्रुमे यथा ।। ६ ।।
तस्यांतस्यामवस्थायां दुःखं च महदीक्ष्यते ।।
जाग्रदादिष्ववस्थासु दुःखं चैव पुनःपुनः ।। ७ ।।

दुःखमाध्यात्मिकं भूरि दृश्यते चाधिभौतिकम् ।।
आधिदैविकमप्यत्र दुःखमेवास्ति देहिनाम् ।। ८ ।।
हाहा ममार मत्पुत्रो हा पत्नी म्रियते मम ।।
तातं मेऽभक्षयद्व्याघ्रो दष्टा सर्पेण मे वधूः ।। ९ ।।
महासौधोग्निना दग्धो हाहा सोपस्करोऽद्य मे ।।
स्वकुटुम्बं कथं पोक्ष्ये नावर्षत्पाकशासनः ।। 2.9.25.१० ।।
सस्यैः समृद्धं मत्क्षेत्रं हाहा दग्धं हिमाग्निना ।।
म्रियन्ते तस्करैर्गावः सर्वस्वं मम लुण्ठितम् ।। ११ ।।
नृपेण दण्डितोऽत्यर्थं शत्रुणा हाऽतिताडितः ।।
किं करोमि च कं ब्रूयां माता मे व्यभिचारिणी ।। १२ ।।
विषं पास्यामि हाहाऽद्य मत्पत्नीं शत्रुराकृषत् ।।
हा स्वसा मे हृता म्लेच्छैर्हाहाऽरिः प्राप मर्मभित् ।। १३ ।।
प्रिये ज्वरातिव्यथया यमदूता इमे हहा ।।
इत्थं रोरूयमाणा हि दृश्यन्ते सर्वतो जनाः ।। १४ ।।
अवस्थानां शरीरस्य जन्ममृत्यू प्रतिक्षणम् ।।

कालेन प्राप्नुवद्भिः स्वं प्रारब्धं दुःखमश्यते ।। १५ ।।
प्रारब्धान्ते मृत्युदुःखं भवत्यप्रतिमं हि तत् ।।
मृत्वापि च महद्दुःखं प्राप्यते यमयातनाः ।। १६ ।।
ततो जरायुजोद्भिज्जस्वेदजाण्डजयोनिषु ।।
भूत्वाभूत्वा यथाकर्म म्रियते दुःखितैः पुनः ।। १७ ।।
नित्यः प्रलय एवं ते कीर्त्तितः सूक्ष्मया दृशा ।।
स ज्ञेयोऽथ मुने वच्मि लयं नैमित्तिकाभिधम्।। १८ ।।
निमित्तीकृत्य रजनीं भवेद्विश्वसृजस्तु यः ।।
नैमित्तिकः स कथितो लयो दैनंदिनश्च सः ।। १९ ।।
चतुर्युगानां साहस्रं दिनं विश्वसृजो मुने ।।
निशा च तावती तस्य तद्वयं कल्प उच्यते ।। 2.9.25.२० ।।
एकैकस्मिन्दिने तस्य चतुर्दश चतुर्दश ।।
भवन्ति मनवो ब्रह्मन्धर्मसेत्वभिरक्षकाः ।। २१ ।।
आद्यः स्वायम्भुवस्तत्र मनुः स्वारोचिषस्ततः ।।
उत्तमस्तामसश्चाऽथ रैवतश्चाक्षुषस्ततः ।। २२ ।।

श्राद्धदेवश्च सावर्णि भौत्यो रौच्यस्ततः परम् ।।
ब्रह्मसावर्णिनामा च रुद्रसावर्णिरेव च ।। २३ ।।
मेरुसावर्णिसंज्ञोऽथ दक्षसावर्णिरन्तिमः ।।
चतुर्दशैते मनवः प्रोक्ता ब्रह्मैकवासरे ।। २४ ।।
एकैकस्य मनोः कालो युगानां चैकसप्ततिः ।।
दिव्यैर्द्वादशसाहस्रैर्युगकालश्च वत्सरैः ।। २५ ।।
चतुर्दशस्यैव मनोरन्तरेन्तमुपेयुषि ।।
सायंसंध्या विश्वसृजो जायते मुनिसत्तम ।। २६ ।।
दिनावसाने वैराजः शक्तीराकर्षति स्थितेः ।।
वैराजात्मा तदा रुद्रस्त्रिलोकीं हर्तुमीहते ।। २७ ।।
आदौ भवत्यनावृष्टिरत्युग्रा शतवार्षिकी ।।
तदाल्पसारसत्त्वानि क्षीयन्ते सर्वशो भुवि ।।२८।।
सांवर्त्तकस्य चार्कस्य रश्मयोऽत्युल्बणा रसम् ।।
आपातालात्पिबन्त्याशु धरण्यां सर्वमेव हि ।। २९ ।।
सारसं चैव नादेयं सामुद्रं चाम्बु सर्वशः ।।

शोषयित्वाऽखिलाँल्लोकान्सोऽर्को नयति संक्षयम् ।। 2.9.25.३० ।।
ततो भवति निःस्नेहा नष्टस्थावरजङ्गमा ।।
कूर्मपृष्ठोपमा भूमिः शुष्का संकुचिता भृशम् ।। ३१ ।।
कालाग्निरुद्रः शेषस्य मुखादुत्पद्यते ततः ।।
अधोलोकान्सप्तभूमिं भुवः स्वश्च दहत्यसौ ।। ३२ ।।
निर्दग्धलोकदशको ज्वालावर्त्तभयंकरः ।।
उद्भासितमहर्लोकः कालाग्निः परिवर्त्तते ।। ३३ ।।
गताधिकारास्त्रिदशा भुवःस्वर्गनिवासिनः ।।
महर्लोकाज्जनं यान्ति वह्निज्वालाभृशार्दिताः ।। ३४ ।।

निवृत्तिधर्मा ऋषयः प्राप्ताः सिद्धदशां तु ये ।।
भूतलातेपि तर्ह्येव ऋषिलोकं प्रयान्ति च ।। ३५ ।।
उत्तिष्ठन्ति ततो घोरा व्योम्नि सांवर्तका घनाः ।।
महागजकुलप्रख्यास्तडित्वन्तोऽतिनादिनः ।। ३६ ।।
धूम्रवर्णाः पीतवर्णा केचित्कुमुदसन्निभाः ।।
लाक्षारसनिभाः केचिच्चाषपत्रनिभास्तथा ।। ३७ ।।

शमयित्वा महावह्निं शतं वर्षाण्यहर्न्निशम् ।।
वर्षमाणाः स्थूलधाराः स्तनन्तस्ते घना घनाः ।।
ब्रह्माण्डस्यान्तरालं च पूरयन्ति ध्रुवावधि ।। ३८।।
एकार्णवजले तस्मिन्वैराजपुरुषः स तु।।
अनिरुद्धात्मकः शेते नागेन्द्रशयने प्रभुः ।।३९।।
तदा देवाश्च ऋषयो रजःसत्त्वतमोवशाः ।।
ये ते सह विरिञ्चेन स्वकीयगुणकर्षिताः ।।
प्रविश्य तस्य जठरे शेरते दीर्घनिद्रया ।। 2.9.25.४० ।।
ये तु ब्रह्मात्मैक्यभावा वशीकृतगुणत्रयाः ।।
निवृत्तेनैव धर्मेण वासुदेवमुपासते ।। ४१ ।।
महरादिषु लोकेषु ते चतुर्षु कृतालयाः ।।
तं वैराजं संस्तुवन्तो निवसन्ति यथासुखम् ।। ४२ ।।
नारायणः स भगवान्स्वरूपं परमात्मनः ।।
चिन्तयन्वासुदेवाख्यं शेते वै योगनिद्रया ।। ४३ ।।
निशान्ते ब्रह्मणा साकं सर्वे ते तस्य जाठराः ।।

उत्पद्यन्ते यथापूर्वं यथाकर्माधिकारिणः ।। ४४ ।।
एवं नैमित्तिको नाम त्रिलोकीक्षयलक्षणः ।।
प्रलयः कथितस्तुभ्यं प्राकृतं कीर्त्तयाम्यथ।। ४५।।
य एष कल्पः कथितस्तादृशानां शतत्रयम् ।।
षष्ट्याधिकं च यः कालो वेधसः स तु वत्सरः ।। ४६ ।।
पञ्चाशता तैः परार्द्धो ब्रह्मायुस्तद्वयं मतम् ।।
पराख्यकाले संपूर्णे महान्भवति संक्षयः ।। ४७ ।।
संहाररुद्ररूपेण संहृत्य स्वं विराड्वपुः ।।
स्वपरं निर्गुणं रूपं वैराजो यातुमिच्छति ।। ४८ ।।
तदा भवत्यनावृष्टिः पूर्ववच्छतवार्षिकी ।।
साङ्कर्षणश्च कालाग्निर्दहत्यण्डमशेषतः ।। ४९ ।।
सांवर्तकास्ततो मेघा वर्षन्त्यति भयानकाः ।।
शतं वर्षाणि धाराभिर्मुसलाकृतिभिर्मुने ।। 2.9.25.५० ।।
महदादेर्विकारस्य विशेषान्तस्य संक्षयः ।।
सर्वस्यापि भवत्येव वासुदेवेच्छया ततः ।। ५१ ।।

आपो ग्रसन्ति वै पूर्वं भूमेर्गन्धात्मकं गुणम् ।।
आत्तगन्धा ततो भूमिः प्रलयत्वाय कल्पते ।। ५२ ।।

ग्रसतेम्बुगुणं तेजो रसं तल्लीयते ततः ।।
रूपं तेजोगुणं वायुर्ग्रसते लीयतेऽथ तत् ।। ५३ ।।
वायोरपि गुणं स्पर्शमाकाशो ग्रसते ततः ।।
प्रशाम्यति तदा वायुः खं तु तिष्ठत्यनावृतम् ।। ५४ ।।
भूतादिस्तद्गुणं शब्दं ग्रसते लीयते च खम् ।।
इन्द्रियाणि विलीयन्ते तैजसाहंकृतौ ततः ।। ५५ ।।
अहङ्कारे विलीयन्ते सात्त्विके देवता मनः ।।
यद्यद्यस्मात्समुत्पन्नं तत्तत्तस्मिन्हि लीयते ।। ५६ ।।
अहंकारो महत्तत्त्वे त्रिविधोपि प्रलीयते ।।
तत्प्रधाने च तत्पुंसि स मूलप्रकृतौ ततः ।। ५७ ।।
एष प्राकृतिको नाम प्रलयः परिगीयते ।।
तिरोभवन्ति जीवेशा यत्राऽव्यक्ते हरीच्छया ।। ५८ ।।
यदा च माया पुरुषौ कालोऽत्यक्षरतेजसि ।।

तदिच्छया तिरो यान्ति स त्वेको वर्तते प्रभुः ।।
तदा स प्रलयो ज्ञेयो नारदात्यन्तिकाभिधः ।। ५९ ।।
इत्थं प्रभोः कालशक्त्या लयैरेतैश्चतुर्विधैः ।।
असद्बद्ध्वाऽखिलं तत्राऽरुचिर्वैराग्यमुच्यते ।। 2.9.25.६० ।।
वासुदेवेतरान्देवान्कालमायावशीकृतान् ।।
विदित्वा तेषु च प्रीतिं हित्वा तस्यैव नित्यदा ।।
गाढस्नेहेन या सेवा सा भक्तिरिति गीयते।।६१।।
श्रवणं कीर्तनं तस्य स्मृतिश्चरणसेवनम् ।।
पूजा प्रणामो दास्यं च सख्यं चात्मनिवेदनम् ।।६२।।
इत्येतैर्न्नवभिर्भावैर्यः सेवेत तमादरात्।।
अनन्यया धिषणया स हि भक्त इतीर्यते ।।६३।।
त्रिभिः स्वधर्मप्रमुखैर्युक्ताभक्तिरियं मुने।।
धर्म एकान्तिक इति प्रोक्तो भागवतश्च सः।।६४।।
साक्षाद्भगवतः सङ्गात्तद्भक्तानां च वेदृशाम् ।।
धर्मो ह्येकान्तिकः पुम्भिः प्राप्यते नान्यथा क्वचित् ।। ६५ ।।

नैतादृशं परं किञ्चित्साधनं हि मुमुक्षताम् ।।
निःश्रेयसकरं पुंसां सर्वाभद्रविनाशनम् ।। ६६ ।।
एकान्तधर्मसिद्ध्यर्थं क्रियायोगपरो भवेत् ।।
पुमान्स्याद्येन नैष्कर्म्यं कर्मणां मुनिसत्तम ।। ६७ ।।
एतन्मया वेदपुराणगुह्यं तत्त्वं परं प्रोक्तमघौघनाशम् ।।
एकाग्रया शुद्धधियावधार्य सच्छ्रद्धया चेतसि ते महर्षे ।। ६८ ।।
न वासुदेवात्परमस्ति पावनं न वासुदेवात्परमस्ति मङ्गलम् ।।
न वासुदेवात्परमस्ति दैवतं न वासुदेवात्परमस्ति वाञ्छितम् ।। ६९ ।।
यन्नामधेयं सकृदप्यबुद्ध्या देहावसानेपि गृणाति योऽत्र ।।
स पुष्कसोप्याशु भवप्रवाहाद्विमुच्यते तं भज वासुदेवम् ।।2.9.25.७० ।।

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये वैराग्यभक्तिनिरूपणं नाम पञ्चविंशोऽध्यायः ।। २५ ।।

Roman transliteration

|| śrīnārāyaṇa uvāca ||
vairāgyasyātha te vacmi lakṣaṇaṃ munisattama ||
kṣayiṣṇuvastuṣvaruciḥ sarvatheti tadīritam || 1 ||
ārabhya māyāpuruṣātsarvā hyākṛtayastu yāḥ ||
kālaśaktyā bhagavato nāśyante tāśca tadvaśāḥ || 2 ||
pratyakṣeṇānumānena śābdena ca vivekibhiḥ ||
asatyatā kṛtīnāṃ ca niścitā satyatātmanām || 3 ||
nityena pralayenaiṣa kālo naimittikena ca ||
prākṛtikena rūpeṇa caratyātyantikena ca || 4 ||
dehidehā ime nityaṃ kṣīyante pariṇāminaḥ ||
krameṇa dṛśyate yatra bālyatāruṇyavārddhakam || 5 ||
sūkṣmatvānnekṣyate tattu gatirdīpārciṣo yathā ||
phalavṛddhirvā'nupadaṃ jāyamānā drume yathā || 6 ||
tasyāṃtasyāmavasthāyāṃ duḥkhaṃ ca mahadīkṣyate ||
jāgradādiṣvavasthāsu duḥkhaṃ caiva punaḥpunaḥ || 7 ||

duḥkhamādhyātmikaṃ bhūri dṛśyate cādhibhautikam ||
ādhidaivikamapyatra duḥkhamevāsti dehinām || 8 ||
hāhā mamāra matputro hā patnī mriyate mama ||
tātaṃ me'bhakṣayadvyāghro daṣṭā sarpeṇa me vadhūḥ || 9 ||
mahāsaudhogninā dagdho hāhā sopaskaro'dya me ||
svakuṭumbaṃ kathaṃ pokṣye nāvarṣatpākaśāsanaḥ || 2.9.25.10 ||
sasyaiḥ samṛddhaṃ matkṣetraṃ hāhā dagdhaṃ himāgninā ||
hriyante taskarairgāvaḥ sarvasvaṃ mama luṇṭhitam || 11 ||
nṛpeṇa daṇḍito'tyarthaṃ śatruṇā hā'titāḍitaḥ ||
kiṃ karomi ca kaṃ brūyāṃ mātā me vyabhicāriṇī || 12 ||
viṣaṃ pāsyāmi hāhā'dya matpatnīṃ śatrurākṛṣat ||
hā svasā me hṛtā mlecchairhāhā'riḥ prāpa marmabhit || 13 ||
priye jvarātivyathayā yamadūtā ime hahā ||
itthaṃ rorūyamāṇā hi dṛśyante sarvato janāḥ || 14 ||
avasthānāṃ śarīrasya janmamṛtyū pratikṣaṇam ||

kālena prāpnuvadbhiḥ svaṃ prārabdhaṃ duḥkhamaśyate || 15 ||
prārabdhānte mṛtyuduḥkhaṃ bhavatyapratimaṃ hi tat ||
mṛtvāpi ca mahadduḥkhaṃ prāpyate yamayātanāḥ || 16 ||
tato jarāyujodbhijjasvedajāṇḍajayoniṣu ||
bhūtvābhūtvā yathākarma mriyate duḥkhitaiḥ punaḥ || 17 ||
nityaḥ pralaya evaṃ te kīrttitaḥ sūkṣmayā dṛśā ||
sa jñeyo'tha mune vacmi layaṃ naimittikābhidham|| 18 ||
nimittīkṛtya rajanīṃ bhavedviśvasṛjastu yaḥ ||
naimittikaḥ sa kathito layo dainaṃdinaśca saḥ || 19 ||
caturyugānāṃ sāhasraṃ dinaṃ viśvasṛjo mune ||
niśā ca tāvatī tasya taddvayaṃ kalpa ucyate || 2.9.25.20 ||
ekaikasmindine tasya caturdaśa caturdaśa ||
bhavanti manavo brahmandharmasetvabhirakṣakāḥ || 21 ||
ādyaḥ svāyambhuvastatra manuḥ svārociṣastataḥ ||

uttamastāmasaścā'tha raivataścākṣuṣastataḥ || 22 ||

śrāddhadevaśca sāvarṇi bhautyo raucyastataḥ param ||
brahmasāvarṇināmā ca rudrasāvarṇireva ca || 23 ||
merusāvarṇisaṃjñño'tha dakṣasāvarṇirantimaḥ ||
caturdaśaite manavaḥ proktā brahmaikavāsare || 24 ||
ekaikasya manoḥ kālo yugānāṃ caikasaptatiḥ ||
divyairdvādaśasāhasrairyugakālaśca vatsaraiḥ || 25 ||
caturdaśasyaiva manorantarentamupeyuṣi ||
sāyaṃsaṃdhyā viśvasṛjo jāyate munisattama || 26 ||
dināvasāne vairājaḥ śaktīrākarṣati sthiteḥ ||
vairājātmā tadā rudrastrilokīṃ hartumīhate || 27 ||
ādau bhavatyanāvṛṣṭiratyugrā śatavārṣikī ||
tadālpasārasattvāni kṣīyante sarvaśo bhuvi ||28||
sāṃvarttakasya cārkasya raśmayo'tyulbaṇā rasam ||
āpātālātpibantyāśu dharaṇyāṃ sarvameva hi || 29 ||
sārasaṃ caiva nādeyaṃ sāmudraṃ cāmbu sarvaśaḥ ||

śoṣayitvā'khilā~llokānso'rko nayati saṃkṣayam || 2.9.25.30 ||
tato bhavati niḥsnehā naṣṭasthāvarajaṅgamā ||
kūrmapṛṣṭhopamā bhūmiḥ śuṣkā saṃkucitā bhṛśam || 31 ||
kālāgnirudraḥ śeṣasya mukhādutpadyate tataḥ ||
adholokānsaptabhūmīṃ bhuvaḥ svaśca dahatyasau || 32 ||
nirdagdhalokadaśako jvālāvarttabhayaṃkaraḥ ||
udvāsitamaharlokaḥ kālāgniḥ parivarttate || 33 ||
gatādhikārāstridaśā bhuvaḥsvarganivāsinaḥ ||
maharlokājjanaṃ yānti vahnijvālābhṛśārditāḥ || 34 ||
nivṛttidharmā ṛṣayaḥ prāptāḥ siddhadaśāṃ tu ye ||
bhūtalāttepi tarhyeva ṛṣilokaṃ prayānti ca || 35 ||
uttiṣṭhanti tato ghorā vyomni sāṃvarttakā ghanāḥ ||
mahāgajakulaprakhyāstaḍitvanto'tinādinaḥ || 36 ||
dhūmravarṇāḥ pītavarṇā kecitkumudasannibhāḥ ||
lākṣārasanibhāḥ keciccāṣapatranibhāstathā || 37 ||

śamayitvā mahāvahniṃ śataṃ varṣāṇyaharnniśam ||
varṣamāṇāḥ sthūladhārāḥ stanantaste ghanā ghanāḥ ||
brahmāṇḍasyāntarālaṃ ca pūrayanti dhruvāvadhi || 38||
ekārṇavajale tasminvairājapuruṣaḥ sa tu||
aniruddhātmakaḥ śete nāgendraśayane prabhuḥ ||39||
tadā devāśca ṛṣayo rajaḥsattvatamovaśāḥ ||
ye te saha viriñcena svakīyaguṇakarṣitāḥ ||
praviśya tasya jaṭhare śerate dīrghanidrayā || 2.9.25.40 ||
ye tu brahmātmaikyabhāvā vaśīkṛtaguṇatrayāḥ ||
nivṛttenaiva dharmeṇa vāsudevamupāsate || 41 ||
maharādiṣu lokeṣu te caturṣu kṛtālayāḥ ||
taṃ vairājaṃ saṃstuvanto nivasanti yathāsukham || 42 ||
nārāyaṇaḥ sa bhagavānsvarūpaṃ paramātmanaḥ ||
cintayanvāsudevākhyaṃ śete vai yoganidrayā || 43 ||
niśānte brahmaṇā sākaṃ sarve te tasya jāṭharāḥ ||

utpadyante yathāpūrvaṃ yathākarmādhikāriṇaḥ || 44 ||
evaṃ naimittiko nāma trilokīkṣayalakṣaṇaḥ ||
pralayaḥ kathitastubhyaṃ prākṛtaṃ kīrttayāmyatha|| 45||

ya eṣa kalpaḥ kathitastādṛśānāṃ śatatrayam ||
ṣaṣṭyādhikaṃ ca yaḥ kālo vedhasaḥ sa tu vatsaraḥ || 46 ||
pañcāśatā taiḥ parārddho brahmāyustaddvayaṃ matam ||
parākhyakāle saṃpūrṇe mahānbhavati saṃkṣayaḥ || 47 ||
saṃhārarudrarūpeṇa saṃhṛtya svaṃ virāḍvapuḥ ||
svaparaṃ nirguṇaṃ rūpaṃ vairājo yātumicchati || 48 ||
tadā bhavatyanāvṛṣṭiḥ pūrvavacchatavārṣikī ||
sāṅkarṣaṇaśca kālāgnirdahatyaṇḍamaśeṣataḥ || 49 ||
sāṃvarttakāstato meghā varṣantyati bhayānakāḥ ||
śataṃ varṣāṇi dhārābhirmusalākṛtibhirmune || 2.9.25.50 ||
mahadādervikārasya viśeṣāntasya saṃkṣayaḥ ||
sarvasyāpi bhavatyeva vāsudevecchayā tataḥ || 51 ||

āpo grasanti vai pūrvaṃ bhūmergandhātmakaṃ guṇam ||
āttagandhā tato bhūmiḥ pralayatvāya kalpate || 52 ||
grasatembuguṇaṃ tejo rasaṃ tallīyate tataḥ ||
rūpaṃ tejoguṇaṃ vāyurgrasate līyate'tha tat || 53 ||
vāyorapi guṇaṃ sparśamākāśo grasate tataḥ ||
praśāmyati tadā vāyuḥ khaṃ tu tiṣṭhatyanāvṛtam || 54 ||
bhūtādistadguṇaṃ śabdaṃ grasate līyate ca kham ||
indriyāṇi vilīyante taijasāhaṃkṛtau tataḥ || 55 ||
ahaṅkāre vilīyante sāttvike devatā manaḥ ||
yadyadyasmātsamutpannaṃ tattattasminhi līyate || 56 ||
ahaṃkāro mahattattve trividhopi pralīyate ||
tatpradhāne ca tatpuṃsi sa mūlaprakṛtau tataḥ || 57 ||
eṣa prākṛtiko nāma pralayaḥ parigīyate ||
tirobhavanti jīveśā yatrā'vyakte harīcchayā || 58 ||
yadā ca māyā puruṣau kālo'tyakṣaratejasi ||

tadicchayā tiro yānti sa tveko vartate prabhuḥ ||
tadā sa pralayo jñeyo nāradātyantikābhidhaḥ || 59 ||
itthaṃ prabhoḥ kālaśaktyā layairetaiścaturvidhaiḥ ||
asadbaddhvā'khilaṃ tatrā'rucirvairāgyamucyate || 2.9.25.60 ||
vāsudevetarāndevānkālamāyāvaśīkṛtān ||
viditvā teṣu ca prītiṃ hitvā tasyaiva nityadā ||
gāḍhasnehena yā sevā sā bhaktiriti gīyate||61||
śravaṇaṃ kīrtanaṃ tasya smṛtiścaraṇasevanam ||
pūjā praṇāmo dāsyaṃ ca sakhyaṃ cātmanivedanam ||62||
ityetairnnavabhirbhāvairyaḥ seveta tamādarāt||
ananyayā dhiṣaṇayā sa hi bhakta itīryate ||63||
tribhiḥ svadharmapramukhairyuktābhaktiriyaṃ mune||
dharma ekāntika iti prokto bhāgavataśca saḥ||64||
sākṣādbhagavataḥ saṅgāttadbhaktānāṃ ca vedṛśām ||
dharmo hyekāntikaḥ pumbhiḥ prāpyate nānyathā kvacit || 65 ||

naitādṛśaṃ paraṃ kiñcitsādhanaṃ hi mumukṣatām ||
niḥśreyasakaraṃ puṃsāṃ sarvābhadravināśanam || 66 ||
ekāntadharmasiddhyarthaṃ kriyāyogaparo bhavet ||
pumānsyādyena naiṣkarmyaṃ karmaṇāṃ munisattama || 67 ||
etanmayā vedapurāṇaguhyaṃ tattvaṃ paraṃ proktamaghaughanāśam ||
ekāgrayā śuddhadhiyāvadhārya sacchraddhayā cetasi te maharṣe || 68 ||
na vāsudevātparamasti pāvanaṃ na vāsudevātparamasti maṅgalam ||
na vāsudevātparamasti daivataṃ na vāsudevātparamasti vāñchitam || 69 ||

yannāmadheyaṃ sakṛdapyabuddhyā dehāvasānepi gṛṇāti yo'tra ||
sa puṣkasopyāśu bhavapravāhādvimucyate taṃ bhaja vāsudevam ||2.9.25.70 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye vairāgyabhaktinirūpaṇaṃ nāma pañcaviṃśo'dhyāyaḥ || 25 ||

English translation

Śrī Nārāyaṇa said :

1. O excellent sage, I shall now describe to you the characteristics of Vairāgya . It is complete disinterest in all perishable objects.

2. Whatever forms there are, right from Māyā-Puruṣa , all of them are destroyed by the destructive power (Kāla Śakti) of the Lord, as they are subject to his control.

3. The unreality of created objects and the reality of souls have been determined by knowledgeable persons through direct perception, inference and scriptural authority.

4. Kāla (Death, god of destruction) moves in the form of Nitya (daily), Naimittika (periodical), Prākṛtika (of Prakṛti , Primordial Nature) and Ātyantika (final or absolute) Pralayas [1] (destruction).

5. These bodies of souls which are subject to change and in which the stages of childhood, youth and old age are seen in that order, always go on decaying. [2]

6. The process of decay is not noticed as that of the flame of a lamp, or the growth and development of a fruit at every step on the tree, is not seen.

7. In its final stage, great grief is observed. In the stages of wakefulness and others (such as dream, sleep), there is frequent recurrence of grief.

8. Embodied beings suffer terrible misery and pain proceeding from bodily and mental causes and from elements (and oṃer beings) and caused by divine, planetary and supernatural factors.

9. As a result of it, people lament like: “Alas! My son died; my wife is dying; a tiger ate up my father; my daughter-in-law was bitten by a snake.

10-14. Alas! all my belongings are burnt down in the great fire of my mansion. How can I maintain my family as God Indra did not shower rains? My farm was rich with crops, but Alas, it is blighted by the intensity of winter'. My cows are taken away by robbers! Everything in my possession (property) is plundered!

I am severely punished by the king! I am severely beaten by my enemy! What should I do? Whom can I tell that my mother was adulterous?

Alas, the enemy abducted my wife today! I shall drink poison. Alas, my sister is carried away (forcibly) by Mlecchas ! Alas, my enemy, the penetrator of my weak points and secrets, has arrived!

I am dying of the excruciating pain of fever. Alas, these are the messengers of Yama , the god of Death!”

Everywhere people are seen lamenting like this.

15. Every moment undergoing birth and death of their bodily states, in the course of time men suffer from pain originating from themselves (i.e. as a result of their own Karmas).

16. The pain of death at the end of the pre-destined period (of sufferings and life) is unparalleled. Even after death, extreme suffering—torture inflicted by the god of Death—is undergone.

17. Getting birth again and again in the species of beings such as viviparous, germinating ones (plants etc.), sweat-bom, egg-bom, according to one's Karmas one dies with pain.

18a. Thus far the Nitya Pralaya (daily destruction) has been described to you with minute observation. You should understand it.

18b. Now, O sage, I shall describe to you the Pralaya called Naimittika (periodic). [3]

19. The Destruction that is occasioned by the Night of the Creator of the universe (Brahmā) is called the Naimittika (periodic) Dissolution or Destruction. It occurs on everyday (of God Brahmā).

20. O sage, the day of the Creator of the universe consits of one thousand Caturyugas (groups of four Yugas). His night is also of that duration. Boṃ together (the day and night of Brahmā) are called Kalpa .

21. In each day of God Brahmā, there are fourteen Manus , the protectors of bounds of Dharma , O Brāhmaṇa .

22-24. The first Manu is Svāyambhuva , then (the next Manu is) Svārociṣa . Next to him (consecutively) are Uttama , Tāmasa , then Raivata and Cākṣuṣa , Śrāddhadeva (i.e. Vaivasvata), Sāvarṇi , Bhautya , Raucya , then (Manu) called Brahma -Sāvarṇi, Rudra-Sāvarṇi , then (Manu) named Meru -Sāvarṇi and the last is Dakṣa -Sāvarṇi [4] .

25. The period of each Manu is seventy-one Yugas. Twelve thousand years of Devas make one Yuga (= Mahāyuga).

26. At the end of the fourteen Manvantaras , the evening of the Creator of the universe sets in, O excellent sage.

27. At the end of the Day (of Brahmā), Vairāja withdraws the powers that sustain the world. Rudra whose soul is Vairāja, then desires to destroy the world.

28. At first there is a terrific drought lasting for a hundred years. Then all living beings of meagre strength on the earth perish entirely.

29-30. Intensely powerful rays of the Saṃvartaka Sun drink up all liquid from the nether world. Having dried up quickly all water of the lakes, rivers and seas on the earth, the Sun leads all peoples (or regions) to destruction.

31. Then the earth, bereft of all moisture and with all movables and immovables destroyed, becomes bald like the back of a tortoise, extremely dry and shrivelled.

32. Then Rudra in the form of destructive fire emanates from the mouth of Śeṣa , and it burns down the seven nether worlds, the earth, Bhuvarloka and Svarloka (the heaven).

33. The Kālāgni ('the fire of world destruction') which has burnt down the worlds and is terrible with its spiral flames, returns after devastating Maharloka .

34. Devas dwelling in the Bhuvar - and Svar-loka (the heaven), who are deprived of their posts and powers, become extremely tormented by the flames of that fire and proceed from Maharloka to Janaloka .

35. Sages, the followers of the path of Nivṛtti ('abstaining' from ritualistic acts— Karma) who attained state of Sidḍhas, go for the same reason from the earth to the world of Sages (Ṛṣiloka).

36. Then terrific clouds for destroying the world (called Saṃvartaka clouds) rise up in the sky. They look like a crowd of elephants. They are possessed of lightning, and thunder violently.

37. Some are smoke-coloured; some yellow-coloured. Some are white like night-lotus. Some are red like liquid lac; some like the wing of a blue jay.

38. Extinguishing the great fire they shower with heavy torrents for a hundred years incessantly, day and night. Those thundering thick clouds fill up the interior of the Brahmāṇḍa up to the Polar Star.

39. In that vast sheet of water of that general inundation, on a bed of the (body of the) great Serpent, Lord Vairāja Puruṣa called Aniruddha lies (sleeps).

40-42. Those who have realized the identity of Brahman and Self, and have brought under control the three Guṇas and propitiate Vāsudeva by Nivṛtti Dharma, make their residence in the four worlds of Mahar etc. and stay there as they please, praising Vairāja.

43. Lord Nārāyaṇa , meditating on the form of the Supreme Soul called Vāsudeva. lies absorbed in Yogic sleep.

44. At the end of (Brahmā's) night, all those beings residing in his belly (during the Pralaya period) along with Brahmā are produced again as before, authorized for the same Karma as before.

45. In this way, the Pralaya called Naimittika ('periodic') characterised by the destruction of the three worlds has been narrated to you. Now I shall describe the Prākṛta Pralaya (Destruction of Prakṛti or Primordial Nature) [5] .

46. What has been described (up till now) is a Kalpa. Three hundred and sixty periods of that duration constitute the year of God Brahmā.

47. Fifty of them (Brahmā's year) constitute a Parārdha ; two such Parārdhas constitute the life-span of Brahmā. When the period of time called Para (Brahmā's complete span of life) is completed, there takes place a great annihilation.

48. After withdrawing his form called Virāj by the Rudra form of destruction, Vairāja desires to go (i.e. revert) to his supreme attributeless form.

49. At that time, there is a drought (a rain-less period) of a hundred years as before (at the time of Nitya Pralaya). The fire of destruction born of Saṅkarṣaṇa (Śeṣa) completely bums down Brahmāṇḍa (ṃe universe).

50. Then the extremely terrible clouds called Saṃvartaka pour down torrents of water, (each) as big as a pestle, for a hundred years, O sage.

51. Then by the will of Vāsudeva, there is a complete destruction of all the evolutes of Prakṛti beginning with Mahat and ending with Viśeṣas (i.e. peculiar attributes distinguishing Dravyas).

52. The (elemental) Water at first 'swallows' up smell (Gandha) which is a special quality of the (element) Earth. The Earth devoid of (its special quality) smell, becomes dissolved.

53. The (elemental) Fire swallows Rasa (liquid form), a special quality of Water, which thereby merges therein. The (elemental) Wind 'devours' Rūpa (colour), the special quality of Fire (Tejas) and it (the elemental Fire) merges therein.

54. The (elemental) Ākaśa (Ether) then swallows up touch which is a special quality of Wind. Wind then calms down (and ceases to exist). Ether stands uncovered.

55. Bhūtādi (the origin of Bhūtas) swallows sound, the distinguishing quality of Ether and Ether merges therein.

The Indriyas (i.e. organs of sense and action) become merged in the Taijasa Ahaṃkāra .

56. In the Sāttvika type of Ahaṃkāra , the deities and manas get merged. That which is produced or evolved from a thing gets merged in that, i.e. its source of origin.

57. The three types of Ahaṃkāra (produced from the three Guṇas

i.e. Sattva , Rajas and Tamas) are dissolved in the principle called Mahat . That becomes merged in Pradhāna which in turn is dissolved in Puruṣa . It is then dissolved in the Mūla Prakṛti (Primordial Prakṛti).

58. This Pralaya called Prākṛtika is (thus) described. In this, by the will of Hari , the masters of living beings become concealed in Avyakta (i.e. the unmanifest primordial principle from which all the phenomena of the material world are developed).

59. When Māyā , Puruṣa and Kāla get merged in the imperishable refulgence by the Lord's will, then the Lord alone exists (without a second). That Pralaya is called Ātyantika (Final or Absolute), O Nārada . [6]

60. All this is rendered like Asat (non-being) by the four kinds of dissolutions by the power called Kāla (Time) of the Lord. Non-attachment or dislike of it is called Vairāgya.

61. Knowing that all gods other than Vāsudeva are subject to Kāla (Destruction) and Māyā, and giving up liking (devotion) for them, continuous service with deep affection to him exclusively, is known as Bhakti (devotion).

62-63. He who serves him respectfully with his mind exclusively devoted to him, with the nine Bhāvas [7] ('types of devotions'), viz. listening (to the stories etc. of the Lord), glorifying (the Lord), remembering (him), bowing to the Lord's fed, worshipping (him), paying obeisance (to him), servitude, (establishing) friendship with him and (complete) self-surrender, is called a Bkakta (a devotee).

64. The Devotion that is accompanied with three chief duties (dharma) of oneself is called Ekāntika Dharma . It is the Bhāgavata Dharma . [8]

65. This Ekāntika Dharma is known by men by direct contact with the Lord or with his devotees of this (above described) nature, but never otherwise.

66. To men who are desirous of Mokṣa , there is no other means like this, which brings the final beatitude to men, and is destructive of all inauspicious and evil things.

67. For the accomplishment of Ekānta -dharma , he should devote himself to Kriyā Yoga . Thereby a man attains to the stage wherein one is exempted from the consequences of the Karmas, O excellent sage.

68. This great doctrine (Tattva) kept as secret in Vedas and Purāṇas , which destroys the flood of sins, has been described by me. It should be attended to with concentration of mind, with pure intellect, and with ardent faith, O great sage.

69. There is nothing more sanctifying than Vāsudeva. Nothing is more auspicious than Vāsudeva. No deity is greater than Vāsudeva. There is nothing that is desired other than Vāsudeva.

70. Take resort to Vāsudeva whose name, if one unknowingly utters at the time of death here, he, even if he be a Puṣkasa (an outcaste), is relieved (saved) from the stream of Saṃsāra .Note: This chapter gives a combination of the theistic Sāṅkhya theory of evolution of the universe as well as the Purāṇic concept of Viṣṇu creating Brahmā for the same.

[1]: [1] : Though these are the four Pralayas (destructions of the world) as described in other Purāṇas, the concepts of Nitya and Ātyantika Pralayas are a bit different here.

[2]: [2] : VV 5-18a describe the Nitya-pralaya. V 13 mentions abduction of wife and sister by Mlecchas.

[3]: [3] : VV 18b-45 describe Naimittika Pralaya (caused by the night of God Brahmā).

[4]: [4] : The list slightly differs from that in VāP and PE (p. 403).

[5]: [5] : VV 45-58 describe the Prākṛta Pralaya i.e. destruction of Prakṛti (the original cause of the universe) itself. It takes place after the life-span of God Brahmā terminates.

[6]: [6] : This is the concept of Ātyantika Pralaya of this Purāṇa.

[7]: [7] : These are the usual nine types of Bhakti.

[8]: [8] : VV 64ff. give the concept of Ekānta Dharma or Bhāgavata Dharma. For the accomplishment of this Dharma Kriyā-yoga is essential.

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 26

Eligibility for Kriyā-Yoga etc.

Chapter 215 of 221 · 29 detected Sanskrit verse markers

Sanskrit

।। स्कन्द उवाच ।।
एकान्तधर्मविवृतिं श्रुत्वा भगवतोदिताम् ।।
प्रहृष्टमानसो भूयस्तं पप्रच्छ स नारदः ।। १ ।।
नारद उवाच ।।
धर्म एकान्तिकः स्वामिंस्त्वया सम्यगुदीरितः ।।
तमाश्रुत्य महान्हर्षो जातोस्ति मम मानसे ।। २ ।।
सिद्धये तस्य भवता क्रियायोगो य उच्यते ।।
तमहं बोद्धुमिच्छामि भगवंस्तव संमतम् ।। ३ ।।
।। श्रीनारायण उवाच ।।
पूजाविधिः क्रियायोगो वासुदेवस्य कीर्त्यते ।।
स तु वेदेषु तन्त्रेषु बहुधैवास्ति वर्णितः ।। ४ ।।
भक्तानां रुचिवैचित्र्यात्तथा बहुविधत्वतः ।।
वासुदेवस्य मूर्तीनां बहुधा सोऽस्ति विस्तृतः ।। ५ ।।
साकल्येनोच्यमानस्य पारो नायाति तस्य वै ।।
अतः संक्षेपतस्तुभ्यं वच्मि भक्तिविवर्द्धनम् ।। ६ ।।

प्राप्ता ये वैष्णवीं दीक्षां वर्णाश्चत्वार आश्रमाः ।।
चातुर्वर्ण्यस्त्रियश्चैते प्रोक्ता अत्राधिकारिणः ।। ७ ।।
वेदतन्त्रपुराणोक्तैर्मन्त्रैर्मूलेन च द्विजाः ।।
पूजेयुर्दीक्षिता योषाः सच्छूद्रा मूलमन्त्रतः ।।
मूलमन्त्रस्तु विज्ञेयः श्रीकृष्णस्य षडक्षरः ।।८।।
स्वस्वधर्मं पालयद्भिः सर्वैरेतैर्यथाविधि ।।
पूजनीयो वासुदेवो भक्त्या निष्कपटान्तरैः ।। ९ ।।
आदौ तु वैष्णवीं दीक्षां गृह्णीयात्सद्गुरोः पुमान् ।।
सदैकान्तिकधर्मस्थाद्ब्रह्मजातेर्दयानिधेः ।। 2.9.26.१० ।।
संपन्नो ज्ञानभक्तिभ्यां स्वधर्मरहितस्तु यः ।।
स गुरुन्नैव कर्तव्यः स्त्रीहृतात्मा च कर्हिचित् ।। ११ ।।
प्राप्ता स्त्रैणाद्गुरोर्दीक्षा ज्ञानं भक्तिं च कर्हिचित् ।।
फलेन्नैव यथाऽपत्यं युवतिः षण्ढसंगिनी ।। १२ ।।
प्राप्यातः सद्गुरोर्दीक्षां तुलसीमालिकां गले ।।
ललाटादौ चोर्द्ध्वपुण्ड्रं गोपीचन्दनतो धरेत् ।।१३।।

विष्णुपूजारुचिर्भक्तो गुरोरेवागमोदितम् ।।
पूजाविधिं सुविज्ञाय ततः पूजनमारभेत् ।।१४।।
रात्र्यन्तयाम उत्थाय भक्तो ब्राह्मेक्षणेऽथ वा ।।
मुहुर्तार्धं हृदि ध्यायेत्केशवं क्लेशनाशनम् ।।१५।।
कीर्त्तयित्वाऽभिधास्तस्य तदीयानां च नाडिकाम्।।
ततः शौचविधिं कृत्वा दन्तधावनमाचरेत् ।।१६।।
अंगशुद्धिस्नानमादौ कृत्वा स्नायात्समन्त्रकम्।।
गृहीत्वा शुचिमृत्स्नादीन्कुर्यात्स्नानांगतर्पणम्।।१७।।
परिधायांशुके धौते उपविश्यासने शुचौ ।।
कृत्वोर्द्ध्वपुण्ड्रं कुर्वीत संध्यां होमं जपादि च ।। १८ ।।
वस्त्रचन्दनपुष्पादीनुपहारांस्ततोऽखिलान् ।।
आहरेन्मांसमदिराद्यशुचिस्पर्शं वर्जितान्।।१९।।
देवेभ्यो वा पितृभ्यश्चाप्यन्येभ्यो न निवेदितान् ।।
अनाघ्रातांश्च मनुजैः केशकीटादिवर्जितान्।।2.9.26.२०।।
संस्थाप्य तान्दक्षपार्श्वे पूजोपकरणानि च ।।

उद्धृत्य दीपमाज्येन कुर्यात्तैलेन वा ततः ।।२१ ।।
कौशे वौर्णे च वस्त्रादौ विकाष्ठे शुद्ध आसने ।।
उपाविशेद्वासुदेवप्रतिमासन्निधौ ततः ।। २२ ।।
शैली धातुमयी दार्वी लेख्या मणिमयी च वा ।।
प्रतिमा स्यात्सिता रक्ता पीता कृष्णाऽथ वा मुने ।। २३ ।।
कृष्णस्य सा तु कर्तव्या द्विभुजा वा चतुर्भुजा ।।
मुरलीं धारयेत्तत्र द्विभुजायाः करद्वये ।। २४ ।।
अथ वा दक्षहस्तेऽस्याश्चक्रं शंखं तथेतरे ।।
पद्मं वा धारयेद्दक्षे पाणावभयमुत्तरे ।। २५ ।।
द्वितीयायास्तु हस्तेषु दक्षिणाधःकरक्रमात् ।।
गदाब्जदरचक्राणि धारयेन्मुनिसत्तम ।। २६ ।।
द्विविधाया अपि हरेर्मूर्तेर्वामे श्रियं न्यसेत् ।।
मुरलीधरवामे तु राधां रासेश्वरीं न्यसेत् ।। २७ ।।
अप्येषा द्विविधा मूर्त्तिरखण्डा शुभलक्षणा ।।
सर्वावयवसंपन्ना भवेदर्च्यकसिद्धिदा ।। २८ ।।

लक्ष्मीस्तु द्विभुजा कार्या वासुदेवस्य सन्निधौ ।।
दधती पंकजं हस्ते वस्त्रालंकारशोभना ।। २९ ।।
लक्ष्मीवद्राधिकापि स्याद्द्विभुजा चारुहासिनी ।।
पङ्कजं पुष्पमालां वा दधती पाणिपङ्कजे ।। 2.9.26.३० ।।
अचला च चला चेति द्विविधा प्रतिमा हरेः ।।
तत्राद्यायां न कर्तव्यमावाहनविसर्जनम्।।३१।।
तदङ्गदेवतानां च कार्यं नावाहनाद्यपि ।।
न च दिङ्नियमोऽर्चायां तस्याः स्थेयं तु सम्मुखे ।।३२।।
शालग्रामेप्येवमेव कार्यं नावाहनादि च ।।

अन्यत्र चलमूलौ तु कर्तव्यं तत्तदर्चकैः ।। ३३ ।।
तत्रापि दार्व्या लेख्यायां जलस्पर्शोनुलेपनम् ।।
नैव कार्यं पूजकेन कर्तव्यं परिमार्जनम् ।। ३४ ।।
उदङ्मुखः प्राङ्मुखो वा चलायां सम्मुखोऽथ वा ।।
यथाशक्ति यथालब्धैरुपहारैर्यजेद्धरिम् ।। ।। ३५ ।।
श्रद्धानिश्छद्मभक्तिभ्यामर्पितेनाम्बुनापि सः ।।

प्रीतस्तुष्यति विश्वात्मा किमुताऽखिलपूजया ।। ३६ ।।
पुंसा श्रद्धादिहीनेन रत्नहेमाद्यलंक्रियाः ।।
चतुर्विधं चाप्यन्नाद्यं दत्तं गृह्णाति नो मुदा ।। ३७ ।।
तस्माद्भक्तिमता कार्यं पुंसा स्वश्रेयसे मुने ।।
श्रीकृष्णस्यार्च्चनं नित्यं सर्वाभीष्टाशुदायिनः ।। ३८ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये क्रियायोगाधिकारादिनिरूपणं नाम षड्विंशोऽध्यायः ।। २६ ।।

Roman transliteration

|| skanda uvāca ||
ekāntadharmaviṿrtiṃ śrutvā bhagavatoditām ||
prahṛṣṭamānaso bhūyastaṃ papraccha sa nāradaḥ || 1 ||
nārada uvāca ||
dharma ekāntikaḥ svāmiṃstvayā samyagudīritaḥ ||
tamāśrutya mahānharṣo jātosti mama mānase || 2 ||
siddhaye tasya bhavatā kriyāyogo ya ucyate ||
tamahaṃ boddhumicchāmi bhagavaṃstava saṃmatam || 3 ||
|| śrīnārāyaṇa uvāca ||
pūjāvidhiḥ kriyāyogo vāsudevasya kīrttyate ||
sa tu vedeṣu tantreṣu bahudhaivāsti varṇitaḥ || 4 ||
bhaktānāṃ rucivaicitryāttathā bahuvidhatvataḥ ||
vāsudevasya mūrtīnāṃ bahudhā so'sti vistṛtaḥ || 5 ||
sākalyenocyamānasya pāro nāyāti tasya vai ||
ataḥ saṃkṣepatastubhyaṃ vacmi bhaktivivarddhanam || 6 ||

prāptā ye vaiṣṇavīṃ dīkṣāṃ varṇāśćatvāra āśramāḥ ||
cāturvarṇyastriyaśćaite proktā atrādhikāriṇaḥ || 7 ||
vedatantrapurāṇoktairmantrairmūlena ca dvijāḥ ||
pūjeyurdīkṣitā yoṣāḥ sacchūdrā mūlamantrataḥ ||
mūlamantrastu vijñeyaḥ śrīkṛṣṇasya ṣaḍakṣaraḥ ||8||
svasvadharmaṃ pālayadbhiḥ sarveretairyathāvidhi ||
pūjanīyo vāsudevo bhaktyā niṣkapaṭāntaraiḥ || 9 ||
ādau tu vaiṣṇavīṃ dīkṣāṃ gṛhṇīyātsadvaroḥ pumān ||
sadaikāntikadharmasthādbrahmajāterdayānidheḥ || 2.9.26.10 ||
saṃpanno jñānabhaktibhyāṃ svadharmarahitastu yaḥ ||
sa gurunnaiva kartavyaḥ strīhṛtātmā ca karhicit || 11 ||
prāptā straiṇādgurordīkṣā jñānaṃ bhaktiṃ ca karhicit ||
phalennaiva yathā'patyaṃ yuvatiḥ ṣaṇḍhasaṃginī || 12 ||
prāpyātaḥ sadgurordīkṣāṃ tulasīmālikāṃ gale ||
lalāṭādau corddhvapuṇḍraṃ gopīcandanato dharet ||13||

viṣṇupūjārucirbhakto gurorevāgamoditam ||
pūjāvidhiṃ suvijñāya tataḥ pūjanamārabhet ||14||
rātryantayāma utthāya bhakto brāhmekṣaṇe'tha vā ||
muhūrtārdhaṃ hṛdi dhyāyetkeśavaṃ kleśanāśanam ||15||
kīrttayitvā'bhidhāstasya tadīyānāṃ ca nāḍikām||
tataḥ śaucavidhiṃ kṛtvā dantadhāvanamācaret ||16||
aṃgaśuddhisnānamādau kṛtvā snāyātsamantrakam||
gṛhītvā śucimṛtsnādīnkuryātsnānāṃgatarpaṇam||17||
paridhāyāṃśuke dhaute upaviśyāsane śucau ||
kṛtvorddhvapuṇḍraṃ kurvīta saṃdhyāṃ homaṃ japādi ca || 18 ||
vastracandanapuṣpādīnupahārāṃstato'khilān ||
āharenmāṃsamadirādyaśucisparśa varjitān||19||
devebhyo vā pitṛbhyaścāpyanyebhyo na niveditān ||
anāghrātāṃśca manujaiḥ keśakīṭādivarjitān||2.9.26.20||
saṃsthāpya tāndakṣapārśve pūjopakaraṇāni ca ||

udvartya dīpamājyena kuryāttailena vā tataḥ ||21 ||
kauśe vaurṇe ca vastrādau vikāṣṭhe śuddha āsane ||
upāviśedvāsudevapratimāsannidhau tataḥ || 22 ||
śailī dhātumayī dārvī lekhyā maṇimayī ca vā ||
pratimā syātsitā raktā pītā kṛṣṇā'tha vā mune || 23 ||
kṛṣṇasya sā tu kartavyā dvibhujā vā caturbhujā ||
muralīṃ dhārayettatra dvibhujāyāḥ karadvaye || 24 ||
atha vā dakṣahaste'syāścakraṃ śaṃkhaṃ tathetare ||
padmaṃ vā dhārayeddakṣe pāṇāvabhayamuttare || 25 ||
dvitīyāyāstu hasteṣu dakṣiṇādhaḥkarakramāt ||
gadābjadaracakrāṇi dhārayenmunisattama || 26 ||
dvividhāyā api harermūrtervāme śriyaṃ nyaset ||
muralīdharavāme tu rādhāṃ rāseśvarīṃ nyaset || 27 ||
apyeṣā dvividhā mūrttirakhaṇḍā śubhalakṣaṇā ||
sarvāvayavasaṃpannā bhavedarccakasiddhidā || 28 ||

lakṣmīstu dvibhujā kāryā vāsudevasya sannidhau ||
dadhatī paṃkajaṃ haste vastrālaṃkāraśobhanā || 29 ||
lakṣmīvadrādhikāpi syāddvibhujā cāruhāsinī ||
paṅkajaṃ puṣpamālāṃ vā dadhatī pāṇipaṅkaje || 2.9.26.30 ||
acalā ca calā ceti dvividhā pratimā hareḥ ||
tatrādyāyāṃ na kartavyamāvāhanavisarjanam||31||
tadaṅgadevatānāṃ ca kāryaṃ nāvāhanādyapi ||
na ca diṅniyamo'rcāyāṃ tasyāḥ stheyaṃ tu sammukhe ||32||
śālagrāmepyevameva kāryaṃ nāvāhanādi ca ||
anyatra calamūlau tu kartavyaṃ tattadarcakaiḥ || 33 ||
tatrāpi dārvyā lekhyāyāṃ jalasparśonulepanam ||
naiva kāryaṃ pūjakena kartavyaṃ parimārjanam || 34 ||
udaṅmukhaḥ prāṅmukho vā calāyāṃ sammukho'tha vā ||
yathāśakti yathālabdhairupahārairyajeddharim || || 35 ||
śraddhāniśchadmabhaktibhyāmarpitenāmbunāpi saḥ ||

prītastuṣyati viśvātmā kimutā'khilapūjayā || 36 ||
puṃsā śraddhādihīnena ratnahemādyalaṃkriyāḥ ||
caturvidhaṃ cāpyannādyaṃ dattaṃ gṛhṇāti no mudā || 37 ||
tasmādbhaktimatā kāryaṃ puṃsā svaśreyase mune ||
śrīkṛṣṇasyārccanaṃ nityaṃ sarvābhīṣṭāśudāyinaḥ || 38 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye

kriyāyogādhikārādinirūpaṇaṃ nāma ṣaḍviṃśo'dhyāyaḥ || 26 ||

English translation

Skanda said :

1. Having heard the exposition of the Ekānta Dharma as done by the Lord (Nārāyaṇa), Nārada , who was greatly delighted in mind, asked him again.

Nārada said :

2. O Master, having heard the Ekāntika Dharma as has been excellently expounded by you, a great joy has been engendered in my mind.

3. I wish to know the Kriyā-Yoga ('the employment of means') as approved by you, which is said to contribute to its accomplishment.

Śrī Nārāyaṇa said :

4. Performance of worship as per injunctions is declared as the Kriyā - Yoga of Vāsudeva . It is described in different ways in the Vedas and the Tantras .

5. Due to differences in tastes or desires of devotees and to diversity in the forms (i.e. icons) of Vāsudeva, it (i.e. Kriyā-Yoga) is vast and varied.

6. Verily, there will be no end to it, if it were to be described in its entirety. Hence, I shall narrate to you briefly (ṃe Kriyā-Yoga) which enhances devotion.

7. Here (for this Kriyā-Yoga) those who have received initiation in Vaiṣṇava faith, whether men or women of the four castes or of the four stages of life (āśramas)—all are eligible. [1]

8. Persons of the twice-born castes should worship with Mantras —Vedic, Tāntric and Purāṇic—and also with the Mūla-Mantra . Women who are initiated and pious Śūdras (should do so) with Mūla - Mantra . The Mūla-Mantra is six-syllabled and pertains to Śrīkṛṣṇa (i.e. it is śrīkṛṣṇāya namaḥ).

9. Vāsudeva should be devoutly worshipped with guileless hearts by all these who observe their respective dharma (religious duties) as per prescribed procedure.

10-11. At first a man should receive the Vaiṣṇava type of initiation from a spiritual preceptor of Brāhmaṇa caste, who is always engaged in (i.e. established in) Ekāntika Dharma , and is a store of mercy.

He should have spiritual knowledge and devotion. He who is devoid of (i.e does not abide by) his personal religious duty and a person whose heart is captivated by women should never be accepted as a spiritual preceptor.

12. If one gets initiation from a preceptor who is a womanizer, his knowledge and devotion will never bear fruit, like (the impossibility of birth of) a child to a young woman associated with an impotent person. 1 1385

13. After getting initiation from a saintly preceptor, one should wear a rosary of Tulasī beads round his neck, and apply the Ūrdhvapuṇḍra (vertical-lined) marks of white clay called Gopīcandana on the

forehead (and other parts of the body).

14. A devotee who is inclined to Viṣṇu -worship, should thoroughly understand from his preceptor the procedure of worship as prescribed in the Āgamas .

15. Getting up in the last watch of the night, [2] the devotee, either at the Brāhma Muhūrta (the last half watch of the night) or for half a Muhūrta (i.e. 24 minutes) should metitate in his heart on Keśava , the destroyer of all afflictions.

16. After glorifying the names of him and his (devotees) for one Ghaṭī (24 minutes), he should perform purificatory acts (like evacuating bowels) and should cleanse his teeth.

17. After performing bath for cleansing parts of one's body, he should take bath uttering the mantras. Taking pure earth etc., he should perform Tarpaṇa included as a part in the (procedure of) bath.

18. Wearing two washed (and dried) cloths, he should sit on a pure seat. He should mark two vertical lines (of sandal or Gopīcandana) on his forehead, and perform Saṇdhyā (Twilight-prayers), Homa (Fire-worship) and Japa (muttering of Mantra) and such oṃer religious duties.

19. He should bring (for worship) cloth, sandal, flowers etc. and all offerings untouched by meat, wine and other impure objects. [3]

20. (Those articles of worship) should not have been (previously) offered to Devas or Manes or to others. They should not have been (even) smelt by men and should be devoid of (i.e. should not contain) hair, insects etc.

21. Keeping those (above-mentioned articles) and implements of worship (such as a bell) to the right side, one should then fill completely the lamp with ghee or oil.

22. Then one should seat near oneself the icon of Vāsudeva on a pure wooden seat (vikāṣṭha ?) spread over with silken or woollen cloth etc.

23. The idol may be made of stone, metal, wood, precious stone or may be a painted picture. It may be white, red, yellow or black, O sage.

24. The idol of Kṛṣṇa should be made two-handed or four-handed. In the two-handed idol, a flute should be (shown to have been) held in both his hands.

25. Or there should a discus in the right hand and a conch in the other, or a lotus be (made to be held) in the right hand, and the other should show 'grant of security' (protection from fear).

26. In the case of the second (four-armed idol) in the lower right-hand (upper right hand, lower left hand and upper left hand), he should be made to bear an iron mace, a lotus, a conch, and a discus respectively, O excellent sage.

27. In both the types of (Kṛṣṇa) idols, Śrī should be placed on (its) left side. But in case of the idol holding a flute, Rādhā , the queen of Rāsa , should be placed on the left.

28. Even if this idol (be) of two types, the entire (unbroken) idol of auspicious characteristics and endowed with all parts of the body, becomes a conferer of accomplishment of the desires of the worshipper.

29. In the vicinity of Vāsudeva, (the idol of) Lakṣmī should be prepared as two-handed, holding a lotus in one hand and beautified with garments and ornaments.

30. Like Lakṣmī, (the idol of) Rādhikā also should be two-handed, beaming with charming smile and holding a lotus or a garland in her lotus-hand.

31. The idol of Hari is of two types—immovable or movable. In the case of the first (i.e. immovable) one, no formal invocation or send-off should be performed.

32. Invocation etc. of deities forming its parts should not be done. The rule about (facing a particular) direction is not applicable in the case of that (immovable) idol. One should sit facing it.

33. In the case of Śālagrāma (formalities such as) invocation and others should not be performed. But in other cases of movable idols, it should be performed by its worshippers.

34. Even there, in the case of wooden images and a painted one, touch of water (in the formal bath) and application of sandal should never be indulged in by the worshipper. Only wiping-off (of the painting etc.) should be done.

35. With one's face to the North, or the East, or facing the movable image, one should worship Hari with whatever offerings are available according to one's capacity.

36. The Universal Soul becomes pleased even if water is offered with ardent faith and sincere devotion. All the more so in the case of complete worship (with all Upacāras).

37. He does not accept with delight the adornment with jewels and gold ornaments and eatables such as foods of four kinds.

38. Hence, O sage, the worship of Śrīkṛṣṇa who promptly confers the desired objects, should always be performed by a person endowed with devotion for his own final beatitude.

[1]: [1] : This is a Pāñcarātra work and the procedure of Kriyā is Āgamic. Hence initiation (Dīkṣā) is essential to all irrespective of caste and sex.

[2]: [2] : VV 15-18. The daily routine of the initiated is indicated here.

[3]: [3] : VV 19ff give general instructions about the articles of worship, the types of idols of Viṣṇu to be worshipped.

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 27

Procedure of Pūjā Maṇḍala Construction

Chapter 216 of 221 · 91 detected Sanskrit verse markers

Sanskrit

।। श्रीनारायण उवाच ।।
खननोक्षणलेपाद्यैः शोधिते धरणीतले ।।
चतुष्पादं न्यसेत्पीठं नानारङ्गसुशोभिते ।। १ ।।
अर्चकः प्राङ्मुखः पीठपादान्कोणेषु कारयेत् ।।
चतुर्षु तेषु धर्मादीन्स्थापयेत्सिंहरूपिणः ।। २।।
अग्नौ धर्मं न्यसेच्छ्वेतं ज्ञानं शोणं च नैर्ऋते ।।
वायौ तु पीतं वैराग्यं श्याममैश्वर्यमैशके ।।३।।
मनोधीचित्ताहङ्कारान्क्रमात्पूर्वादिदिक्ष्वऽथ ।।
विन्यसेत्पीठगात्रेषु हरिद्रक्तसितासितान् ।। ४ ।।
स्थाप्या रक्तसितश्यामा रजःसत्त्वतमोगुणाः ।।
पीठस्य पट्टिकायां तु त्रयोपि मुनिसत्तम।। ।। ५ ।।
अन्तःकरणरूपेषु गात्रेष्वथ चतुर्ष्वपि ।।
विमलाद्या न्यसेच्छक्तीर्द्वेद्वे एकैकगात्रके ।। ६ ।।
विमलोत्कर्षिणीति द्वे गौराङ्ग्यौ पूर्वतो न्यसेत् ।।
वादयन्त्यौ शुभां वीणां हरिद्वस्त्रे स्वलंकृते ।। ७ ।।

ज्ञानाक्रिये न्यसेद्याम्ये पीतवस्त्रेऽरुणद्युती ।।
एका तालं वादयन्ती मृदङ्गमपरा तथा ।। ८ ।।
योगाप्रद्धौ न्यसेत्पश्चाच्छयामे अरुणवाससौ ।।
सहेव मुरली चोभे वादयन्त्यौ पृथक्पृथक् ।। ९ ।।
सत्येशाने हेमवर्णे उत्तरस्यां ततो न्यसेत् ।।
श्यामांशुके वादयन्त्यावुभे ते परिवादिनीम् ।। 2.9.27.१० ।।
अनुग्रहाख्या पट्टिकायां स्थाप्यैका च कृताञ्जलिः ।।
सर्वा एतास्तु कर्तव्या द्विभुजाः सुविभूषणाः ।। ११ ।।
पीठोपरि सितद्वीपं कुर्वीत श्वेतवाससा ।।
तन्मध्येऽष्टदलं पद्मं कुर्वीतोज्वलकर्णिकम् ।। १२ ।।
द्वादशांशं परित्यज्य पद्मक्षेत्रस्य बाह्यतः ।।
वृत्तैस्त्रिभिस्तस्य मध्यं विभजेत्समभागतः ।। १३ ।।
तत्राद्यं कर्णिकास्थानं केसराणां तु मध्यमम् ।।
पत्राणां तु तृतीयं स्याद्दलाग्राणि तु बाह्यतः ।। १४ ।।
परितस्तस्य च पुरं चतुर्द्वारं प्रकल्पयेत् ।।

रङ्गद्रव्यैर्बहुविधैर्हरिद्राकुंकुमादिभिः ।। १५ ।।
कुर्वीत तण्डुलैर्वापि तत्र पद्मादि शोभनम् ।।
पद्मस्य कर्णिकां मध्ये हेमवर्णा सुशोभयेत् ।। १६ ।।
शोणवर्णानि पत्राणि परितस्तस्य चार्चकः ।।
कुर्यादष्टाप्यष्टदिक्षु स्वर्णवर्णानि वा मुने ।।१७।।
पूर्वं तु गोपुरं शोणं श्यामं कुर्याच्च दक्षिणम् ।।
पीतवर्णं पश्चिमं च स्फटिकाभं तथोत्तरम् ।।१८।।
अन्तराले च पुष्पाणि चित्राणि पुरपद्मयोः।।
कृत्वा मध्येऽथ श्रीकृष्णं तद्वामे राधिकां न्यसेत्।।१९।।
राधाकृष्णस्यास्य ततः पृष्ठे संकर्षणं न्यसेत्।।
चतुर्बाहुं धृतच्छत्रं गौराङ्गं नीलवाससम् ।। 2.9.27.२० ।।
दक्षे न्यसेद्भगवतः प्रद्युम्नं पीतवाससम् ।।
चतुर्भुजं घनश्यामं धृत्वा चामरमास्थितम् ।। २१ ।।
वामेऽनिरुद्धं च हरेर्न्यसेदरुणवाससम् ।।
इन्द्रनीलमणिश्यामं संस्थितं धृतचामरम् ।। २२ ।।

त्रयोप्येते तु कर्तव्या नानालंकारशोभिताः ।।
अनर्घ्यरत्नमुकुटास्तारुण्येन मनोहराः ।। २३ ।।
ततोऽवतारांस्तु हरेः केसरेष्वष्टसु क्रमात् ।।
एकैकस्मिन्न्यसेद् द्वौद्वावष्टस्वेवं हि षोडश ।। २४ ।।
स्थापयेद्वामनं बुद्धं पूर्वस्मिन्केसरेऽग्रतः ।।
घनश्यामावुभौ ह्येतौ करुणौ ब्रह्मचारिणौ ।। २५ ।।
सितांशुकौ करे दक्षे बिभ्रतौ फुल्लपङ्कजम् ।।
अभयं वामहस्ते च शान्तौ यज्ञोपवीतिनौ ।। २६ ।।
कल्किनं पर्शुरामं च वह्निकोणेऽथ विन्यसेत् ।।
खड्गपाणिस्तत्र कल्की पर्शुपाणिस्तथाऽपरः ।। २७ ।।
उभौ गौरौ च ताम्राक्षौ जटिलौ सितवाससौ ।।
यज्ञोपवीतिनौ कार्यौ त्यक्तक्रोधमहारयौ ।। २८ ।।
हयग्रीववराहौ च स्थापयेद्याम्यकेसरे ।।
हयग्रीवो हयास्यः स्यान्नरांगश्च चतुर्भुजः ।। २९ ।।
शङ्खादिभृत्स्वर्णवर्णो धृतदिव्यसिताम्बरः ।।

वराहस्तु वराहास्यो नरांगः स्याच्चतुर्भुजः ।। 2.9.27.३० ।।
शङ्खचक्रगदाब्जानि दधत्पीताम्बरं तथा ।।
मधुपिंगलवर्णश्च कर्त्तव्यो द्विभुजोऽथ वा ।। ३१ ।।
मत्स्यकूर्म्मौ नैर्ऋते च स्थापयेत्केसरे ततः ।।
कटेरधस्तदाकारावूर्द्ध्वं तौ तु नराकृती ।। ३२ ।।
वामे शंखं गदां दक्षे पाणौ च दधतावुभौ ।।
श्यामसुन्दरदेहौ च कर्त्तव्यौ धृतभूषणौ ।। ३३ ।।
धन्वन्तरिं नृसिंहं च पश्चिमे केसरे न्यसेत् ।।
धन्वन्तरिः शुक्लवासा गौरांगोऽमृतकुम्भधृत् ।। ३४ ।।

सिंहवक्त्रो नृसिंहस्तु नृदेहः केसरान्वितः ।।
नीलोत्पलाभो द्विभुजो गदाचक्रधरो भवेत ।। ३५ ।।
वायौ न्यसेदुभौ हंसदत्तात्रेयौ जटाधरौ ।।
योगिवेषौ सितौ दण्डकमण्डलुकरौ तथा ।। ३६ ।।
उत्तरे केसरे व्यासं न्यसेद्गणपतिं ततः ।।
तत्र व्यासो विशालाक्षः कृष्णवर्णः सिताम्बरः ।। ३७ ।।

द्विभुजो धृतवेदश्च सुपिशंगजटाधरः ।।
सितयज्ञोपवीतश्च कर्त्तव्यः सपवित्रकः ।। ३८ ।।
गजास्य एकदन्तश्च रक्तो गणपतिर्भवेत् ।।
रक्ताम्बरधरश्चैव नागयज्ञोपवीतवान् ।। ३९ ।।
तुन्दिलश्च चतुर्बाहुः पाशाङ्कुशवरान्दधत् ।।
करेणैकेन च दधद्वम्यां पुस्तकलेखिनीम् ।। 2.9.27.४० ।।
न्यसेत्केसर ईशाने कपिलं पूजकस्ततः ।।
सनत्कुमारं च मुनिं नैष्ठिकब्रह्मचारिणम् ।। ४१ ।।
शुक्लांगः कपिलः कार्यो धृतचारुसिताम्बरः ।।
दधत्कराभ्यामम्भोजमभयं शान्तविग्रहम् ।। ४२ ।।
पञ्चवार्षिकबालाभो दिग्वस्त्रोऽल्पजटाधरः ।।
सनत्कुमारश्च मुनिः कर्त्तव्यः पूजकेन तु ।। ४३ ।।
संस्थाप्य केसरेष्वित्थं देवताः पङ्कजस्य तु ।।
न्यसेच्च दलमध्येषु पार्षदानर्च्यकोऽष्टसु ।। ४४ ।।
विष्वक्सेनं च गरुडं तत्रादौ पूर्वतो न्यसेत् ।।

ततो दक्षक्रमेणैव प्रबलं च बलं न्यसेत् ।। ४५ ।।
कुमुदं कुमुदाक्षं च सुनन्दं नन्दमेव च ।।
श्रुतदेवं जयन्तं च विन्यसेद्विजयं जयम् ।। ४६ ।।
ततः प्रचण्डं चण्डं च पुष्पदन्तं च सात्वतम् ।।
द्वौद्वावेवं क्रमेणैव स्थानेष्वष्टसु विन्यसेत् ।। ४७ ।।
चतुर्भुजाः सर्व एते शङ्खार्यब्जगदाधराः ।।
कार्याः किरिटिनः श्यामाः पीतवस्त्राः सुभूषणाः ।। ४८ ।।
दलमध्यान्तरालेषु सिद्धीरष्टसु विन्यसेत् ।।
नाना मंगलवाद्यानां वादने निपुणाः क्रमात् ।। ४९ ।।
अणिमा लघिमा प्राप्तिः प्राकाम्यं महिमा तथा ।।
ईशिता वशिता चैवाष्टमी कामावसायिता ।। 2.9.27.५० ।।
एताः सुवर्णवर्णाभाः सर्वाभरणभूषिताः ।।
वेणुवीणादिहस्ताश्च कर्त्तव्याश्चित्रवाससः ।। ५१ ।।
दलाग्रेष्वष्टसु ततो वेदाञ्छास्त्राणि च न्यसेत् ।।
तत्र वेदान्न्यसेद्दिक्षु शास्त्राणि तु विदिक्षु सः ।। ५२ ।।

पूर्वे न्यसेत्तु ऋग्वेदमक्षमालाधरं सितम् ।।
खर्वं लम्बोदरं सौम्यं पद्मनेत्रं सिताम्बरम् ।। ५३ ।।

याम्ये न्यसेद्यजुर्वेदं मध्यमांगं कृशोदरम् ।।
पिंगाक्षं स्थूलकण्ठं च पीतं चारुणवाससम् ।। ५४ ।।
अक्षस्रजं करे वामे दक्षे वज्रं च बिभ्रतम् ।।
पश्चिमे सामवेदं च प्रांशुमादित्यवर्चसम् ।। ५५।।
दक्षेऽक्षमालां वामे च धृतवन्तं करे दरम् ।।
स्वर्णवस्त्रं विशालाक्षं विन्यसेद्वायनोद्यतम् ।। ५६ ।।
अथर्वाणं न्यसेत्सौम्ये सितांगं नीलवाससम् ।।
वामेऽक्षसूत्रं दक्षे च खट्वांगं बिभ्रतं करे ।।
वह्न्योजसं च ताम्राक्षं वयसा स्थविरं तथा ।। ५७ ।।
अग्निकोणे धर्मशास्त्रं न्यसेच्च कमलासनम् ।।
श्वेतं च बिभ्रतं दोर्भ्यां मुक्तामालां तथातुलाम्।। ५८ ।।
दीर्घकेशनखं सांख्यं नैर्ऋते तुन्दिलं न्यसेत् ।३।
जपमालां च दण्डं च कराभ्यां बिभ्रतं सितम् ।। ५९ ।।

न्यसेद्वायौ ततो योगं स्वर्णवर्णं कृशोदरम् ।।
ऊरुन्यस्तकरद्वन्द्वं स्वनासाग्रकृतेक्षणम् ।। 2.9.27.६०।।
पञ्चरात्रं तथेशाने धवलं वनमालिनम्।।
न्यसेत्कराभ्यां दधतमक्षमालां च लांगलम् ।। ६१ ।।
एषां चतुर्णां वासांसि श्वेतसूक्ष्मघनानि च।।
कर्त्तव्यानि तथाक्षीणि पद्मपत्रायतानि च ।। ६२ ।।
अग्राणामन्तरालेषु महर्षींश्च सयोषितः ।।
विन्यसेत्पठतो वेदान्पूर्वाग्नेयाद्यनुक्रमात् ।। ६३ ।।
मरीचिं कलया युक्तमत्रिं चाप्यनसूयया ।।
श्रद्धयांगिरसं साकं पुलस्त्यं च हविर्भुवा ।। ६४ ।।
गत्या युक्तं च पुलहं क्रियया च सह क्रतुम् ।।
ख्यात्या भृगुमरुन्धत्या वशिष्ठं सह विन्यसेत् ।। ६५ ।।
द्विभुजाः सर्व एवैते जटाश्मश्रुधराः कृशाः ।।
कार्यास्तपस्विनो दण्डान्दधतश्च कमण्डलून्।। ६६ ।।
पद्माद्बहिर्न्यसेच्चाऽष्टौ दिशासु विदिशासु च ।।

दिक्पालानिन्द्रप्रमुखान्सहयानान्यथादिशम् ।। ६७ ।।
प्राच्यामैरावतारूढं न्यसेदिन्द्रं चतुर्भुजम्।।
वज्रांकुशाम्बुजवरान्दधतं स्वर्णसन्निभम् ।। ६८ ।।
कौसुम्भरम्यवसनं नानालंकारशोभितम् ।।
शोणापांगं विशालाक्षं सर्वलक्षणलक्षितम् ।। ६९ ।।
अग्निकोणे न्यसेदग्निं ताम्रवर्णं चतुर्भुजम् ।।
दधानं पाणिभिश्चैव शूलं शक्तिं स्रुचं स्रुवम् ।। 2.9.27.७० ।।
चतुःशुके हैमरथे निषण्णं वायुसारथिम् ।।
त्रिनेत्रं धूम्रवसनं पिङ्गश्मश्रुजटेक्षणम् ।। ७१ ।।
यमं न्यसेद्दक्षिणतः श्यामं चामीकराम्बरम्।।

चतुर्भुजं दण्डखड्गपरशुं पाशधारिणम्।।
उन्मत्तमहिषारूढं नानाभूषणभूषितम्।। ७२।।
ऊर्द्ध्वकेशं विरूपाक्षं नैर्ऋतं नैर्ऋते न्यसेत्।।
खड्गं पाशं च दधतं द्विभुजं नरवाहनम्।। ७३।।
हरिश्मश्रुं धूम्रवर्णं परिवीतासिताम्बरम् ।।

हाटकानेकभूषाढ्यमवैष्णवभयंकरम् ।। ७४ ।।
ततः प्रतीच्यां वरुणमिन्द्रनीलमणिप्रभम् ।।
श्वेताम्बरं चतुर्बाहुं मुक्ताहार विभूषितम् ।। ७५ ।।
सप्तहंसरथारूढं दोर्भ्यां पाशं च बिभ्रतम् ।।
अन्याभ्यां रत्नपात्रं च शंखं च दधतं न्यसेत् ।। ७६ ।।
वायौ वायुं हरिद्वर्णं द्विभुजं कृष्णवाससम् ।।
पृषत्स्थं मुक्तकेशं च व्याक्तास्यं ध्वजिनं न्यसेत् ।। ७७ ।।
सौम्ये न्यसेत्कुबेरं च स्वर्णवर्णं चतुर्भुजम् ।।
गदाशक्तित्रिशूलानि रत्नपात्रं च बिभ्रतम् ।। ७८ ।।
नीलाम्बरं श्मश्रुलं च शिबिकायां समास्थितम् ।।
पिशंगवामनयनं नैकभूषं च वर्मिणम् ।।७९।।
ईशानेऽथ मूहारुद्रमर्द्धनारीश्वरं न्यसेत् ।।
वामार्द्धे पार्वती कार्या दक्षार्द्धे तत्र शंकरः ।। 2.9.27.८० ।।
ईश्वरार्द्धे जटाजूटं कर्तव्यं चन्द्रभूषितम् ।।
उमार्द्धे तिलकं कार्यं सीमन्तमलिके तथा ।। ८१ ।।

भस्मनोद्धूलितं चार्द्धमर्द्धं कुंकुमभूषितम् ।।
नागोपवीतं चाप्यर्द्धमर्द्धं हारविभूषितम् ।। ८२ ।।
वामार्द्धे च स्तनः पीनः कर्त्तव्यः कंचुकीवृतः ।।
कट्यां च रशना हैमी पादे काञ्चननूपुरम् ।। ८३ ।।
कौसुम्भं वसनं चैव करौ कंकणभूषितौ ।।
त्रिशूलमक्षसूत्रं च दधतौ रत्नमुद्रिकौ ।। ८४ ।।
दक्षार्द्धे रशना सार्पी कार्या वस्त्रं गजाजिनम् ।।
करौ च नागवलयौ दर्पणोत्पलधारिणौ ।। ८५ ।।
एवंविधं महादेवं न्यसेद्वृषभवाहनम् ।।
इत्थमष्टदिगीशानां कुर्यात्स्थापनमर्चकः ।। ८६ ।।
पुराद्बहिस्ततश्चाष्टौ स्थापयेदर्चको ग्रहान्।।
स्वस्वदिक्षु स्थितान्स्वस्वान्यारूढान्स्यन्दनानि च ।। ८७ ।।
प्राच्यां दिशि न्यसेत्तत्र भास्करं पीतवाससम् ।।
सिन्दूरवर्णं द्विभुजं पद्महस्तं रथे स्थितम् ।। ८८ ।।
एकं चक्रं द्वादशारं रथस्यास्यातितेजसः ।।

सप्ताश्वाश्च हरिद्वर्णा वामे सन्ति नियोजिताः ।। ८९ ।।
अग्निकोणे ततः स्थाप्यो भृगुः श्वेतः सिताम्बरः ।।
दण्डं कमण्डलुं बिभ्रद्द्विबाहुः सौम्यदर्शनः ।। 2.9.27.९० ।।

चित्रवर्णाश्वदशके स्थितो हेममये रथे ।।
दक्षिणे च न्यसेद्भौमं रक्तं रक्ताम्बरं तथा ।। ९१ ।।
चतुर्भुजं गदाशक्तित्रिशूलवरधारिणम् ।।
तस्य हैमं रथं कुर्यादरुणाष्टहयान्वितम् ।। ९२ ।।
राहुश्च नैर्ऋते कोणे नीलवासाश्चतुर्भुजः ।।
करालास्यस्तमोरूपश्चर्मासिशक्तिशूलधृत् ।। ९३ ।।
भृङ्गवर्णाष्टतुरगो स्थितः कार्यस्त्वयोरथे ।।
सौरिश्च पश्चिमे स्थाप्य इन्द्रनीलसमद्युतिः ।। ९४ ।।
धन्वी त्रिशूली द्विभुजो मन्दाक्षश्चासिताम्बरः ।।
शबलाष्टाश्वसंयुक्ते स्थितः कार्ष्णायसे रथे ।। ९५ ।।
वायुकोणे ततश्चन्द्रं स्थापयेच्च सिताम्बरम् ।।
श्वेतवर्णं गदाहस्तं द्विभुजं च रथे स्थितम् ।। ९६ ।।

शतारचक्रत्रितये स्यन्दने तस्य चाम्मये ।।
कुन्दाभाः सन्त्युभयतो योजितास्तुरगा दश ।।९७।।
उत्तरे द्विभुजः सौम्यो वराभयकरोरुणः ।।
हरिद्वासाष्टपिंगाश्वे कार्यो हैमरथे स्थितः ।।९८।।
ईशाने च गुरुः स्थाप्यो हेमवर्णः सिताम्बरः ।।
द्विभुजः पद्मनयनो धृतदण्डकमण्डलुः ।।
पाण्डुराष्टहये हैमे निषण्णः स्यन्दनोत्तमे ।। ९९ ।।
अंगदेवान्भगवतः स्थापयेदित्थमर्चकः ।।
कर्णिकाद्विपुरान्तान्तस्थानेषु क्रमशोऽखिलान् ।। 2.9.27.१०० ।।
वासुदेवांगदेवानां न्यसेन्मूर्तीस्तु वैभवी ।।
पूगफलानीतरस्तु न्यसेत्पुष्पाक्षतादि वा ।। १०१ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये क्रियायोगे पूजामण्डलरचनाविधिनिरूपणं नाम सप्तविंशोऽध्यायः ।। २७ ।।

Roman transliteration

|| śrīnārāyaṇa uvāca ||
khananokṣaṇalepādyaiḥ śodhite dharaṇītale ||
catuṣpādaṃ nyasetpīṭhaṃ nānāraṅgasuśobhite || 1 ||
arcakaḥ prāṅmukhaḥ pīṭhapādānkoṇeṣu kārayet ||
caturṣu teṣu dharmādīnsthāpayetsiṃharūpiṇaḥ || 2||
agnau dharmaṃ nyasecchvetaṃ jñānaṃ śoṇaṃ ca nairṛte ||
vāyau tu pītaṃ vairāgyaṃ śyāmamaiśvaryamaiśake ||3||
manodhīcittāhaṅkārānkramātpūrvādidikṣva'tha ||
vinyasetpīṭhagātreṣu haridraktasitāsitān || 4 ||
sthāpyā raktasitaśyāmā rajaḥsattvatamoguṇāḥ ||
pīṭhasya paṭṭikāyāṃ tu trayopi munisattama|| ||5 ||
antaḥkaraṇarūpeṣu gātreṣvatha caturṣvapi ||
vimalādyā nyasecchaktīrdvedve ekaikagātrake || 6 ||
vimalotkarṣiṇīti dve gaurāṅgyau pūrvato nyaset ||
vādayantyau śubhāṃ vīṇāṃ haridvastre svalaṃkṛte || 7 ||

jñānākriye nyasedyāmye pītavastre'ruṇadyutī ||
ekā tālaṃ vādayantī mṛdaṅgamaparā tathā || 8 ||
yogāpraddhyau nyasetpaścācchyāme aruṇavāsasau ||
saheva muralī cobhe vādayantyau pṛthakpṛthak || 9 ||
satyeśāne hemavarṇe uttarasyāṃ tato nyaset ||
śyāmāṃśuke vādayantyāvubhe te parivādinīm || 2.9.27.10 ||
anugrahākhyā paṭṭikāyāṃ sthāpyaikā ca kṛtāñjaliḥ ||
sarvā etāstu kartavyā dvibhujāḥ suvibhūṣaṇāḥ || 11 ||
pīṭhopari sitadvīpaṃ kurvīta śvetavāsasā ||
tanmadhye'ṣṭadalaṃ padmaṃ kurvītojvalakarṇikam || 12 ||
dvādaśāṃśaṃ parityajya padmakṣetrasya bāhyataḥ ||
vṛttaistribhistasya madhyaṃ vibhajetsamabhāgataḥ || 13 ||
tatrādyaṃ karṇikāsthānaṃ kesarāṇāṃ tu madhyamam ||
patrāṇāṃ tu tṛtīyaṃ syāddalāgrāṇi tu bāhyataḥ || 14 ||
paritastasya ca puraṃ caturdvāraṃ prakalpayet ||

raṅgadravyairbahuvidhairharidrākuṃkumādibhiḥ || 15 ||
kurvīta taṇḍulairvāpi tatra padmādi śobhanam ||
padmasya karṇikāṃ madhye hemavarṇā suśobhayet || 16 ||
śoṇavarṇāni patrāṇi paritastasya cārcakaḥ ||
kuryādaṣṭāpyaṣṭadikṣu svarṇavarṇāni vā mune ||17||
pūrvaṃ tu gopuraṃ śoṇaṃ śyāmaṃ kuryācca dakṣiṇam ||
pītavarṇaṃ paścimaṃ ca sphaṭikābhaṃ tathottaram ||18||
antarāle ca puṣpāṇi citrāṇi purapadmayoḥ||
kṛtvā madhye'tha śrīkṛṣṇaṃ tadvāme rādhikāṃ nyaset||19||
rādhākṛṣṇasyāsya tataḥ pṛṣṭhe saṃkarṣaṇaṃ nyaset||
caturbāhuṃ dhṛtacchatraṃ gaurāṅgaṃ nīlavāsasam || 2.9.27.20 ||
dakṣe nyasedbhagavataḥ pradyumnaṃ pītavāsasam ||
caturbhujaṃ ghanaśyāmaṃ dhṛtvā cāmaramāsthitam || 21 ||
vāme'niruddhaṃ ca harernyasedaruṇavāsasam ||
indranīlamaṇiśyāmaṃ saṃsthitaṃ dhṛtacāmaram || 22 ||

trayopyete tu kartavyā nānālaṃkāraśobhitāḥ ||
anarghyaratnamukuṭāstāruṇyena manoharāḥ || 23 ||
tato'vatārāṃstu hareḥ kesareṣvaṣṭasu kramāt ||
ekaikasminnyased dvaudvāvaṣṭasvevaṃ hi ṣoḍaśa || 24 ||
sthāpayedvāmanaṃ buddhaṃ pūrvasminkesare'grataḥ ||
ghanaśyāmāvubhau hyetau karuṇau brahmacāriṇau || 25 ||
sitāṃśukau kare dakṣe bibhratau phullapaṅkajam ||
abhayaṃ vāmahaste ca śāntau yajñopavītinau || 26 ||
kalkinaṃ parśurāmaṃ ca vahnikoṇe'tha vinyaset ||
khaṅgapāṇistatra kalkī parśupāṇistathā'paraḥ || 27 ||
ubhau gaurau ca tāmrākṣau jaṭilau sitavāsasau ||
yajñopavītinau kāryau tyaktakrodhamahārayau || 28 ||
hayagrīvavarāhau ca sthāpayedyāmyakesare ||
hayagrīvo hayāsyaḥ syānnarāṃgaśca caturbhujaḥ || 29 ||
śaṅkhādibhṛtsvarṇavarṇo dhṛtadivyasitāmbaraḥ ||

varāhastu varāhāsyo narāṃgaḥ syāccaturbhujaḥ || 2.9.27.30 ||
śaṅkhacakragadābjāni dadhatpītāmbaraṃ tathā ||
madhupiṃgalavarṇaśca karttavyo dvibhujo'tha vā || 31 ||
matsyakūrmmau nairṛte ca sthāpayetkesare tataḥ ||
kaṭeradhastadākārāvūrddhvaṃ tau tu narākṛtī || 32 ||
vāme śaṃkhaṃ gadāṃ dakṣe pāṇau ca dadhatāvubhau ||

śyāmasundaradehau ca karttavyau dhṛtabhūṣaṇau || 33 ||
dhanvantariṃ nṛsiṃhaṃ ca paścime kesare nyaset ||
dhanvantariḥ śuklavāsā gaurāṃgo'mṛtakumbhadhṛt || 34 ||
siṃhavaktro nṛsiṃhastu nṛdehaḥ kesarānvitaḥ ||
nīlotpalābho dvibhujo gadācakradharo bhaveta || 35 ||
vāyau nyasedubhau haṃsadattātreyau jaṭādharau ||
yogiveṣau sitau daṇḍakamaṇḍalukarau tathā || 36 ||
uttare kesare vyāsaṃ nyasedgaṇapatiṃ tataḥ ||
tatra vyāso viśālākṣaḥ kṛṣṇavarṇaḥ sitāmbaraḥ || 37 ||

dvibhujo dhṛtavedaśca supiśaṃgajaṭādharaḥ ||
sitayajñopavītaśca karttavyaḥ sapavitrakaḥ || 38 ||
gajāsya ekadantaśca rakto gaṇapatirbhavet ||
raktāmbaradharaścaiva nāgayajñopavītavān || 39 ||
tundilaśca caturbāhuḥ pāśāṅkuśavarāndadhat ||
kareṇaikena ca dadhadramyāṃ pustakalekhinīm || 2.9.27.40 ||
nyasetkesara īśāne kapilaṃ pūjakastataḥ ||
sanatkumāraṃ ca muniṃ naiṣṭhikabrahmacāriṇam || 41 ||
śuklāṃgaḥ kapilaḥ kāryo dhṛtacārusitāmbaraḥ ||
dadhatkarābhyāmambhojamabhayaṃ śāntavigraham || 42 ||
pañcavārṣikabālābho digvastro'lpajaṭādharaḥ ||
sanatkumāraśca muniḥ karttavyaḥ pūjakena tu || 43 ||
saṃsthāpya kesareṣvitthaṃ devatāḥ paṅkajasya tu ||
nyasecca dalamadhyeṣu pārṣadānarccako'ṣṭasu || 44 ||
viṣvaksenaṃ ca garuḍaṃ tatrādau pūrvato nyaset ||

tato dakṣakrameṇaiva prabalaṃ ca balaṃ nyaset || 45 ||
kumudaṃ kumudākṣaṃ ca sunandaṃ nandameva ca ||
śrutadevaṃ jayantaṃ ca vinyasedvijayaṃ jayam || 46 ||
tataḥ pracaṇḍaṃ caṇḍaṃ ca puṣpadantaṃ ca sātvatam ||
dvaudvāvevaṃ krameṇaiva sthāneṣvaṣṭasu vinyaset || 47 ||
caturbhujāḥ sarva ete śaṅkhāryabjagadādharāḥ ||
kāryāḥ kiriṭinaḥ śyāmāḥ pītavastrāḥ subhūṣaṇāḥ || 48 ||
dalamadhyāntarāleṣu siddhīraṣṭasu vinyaset ||
nānā maṃgalavādyānāṃ vādane nipuṇāḥ kramāt || 49 ||
aṇimā laghimā prāptiḥ prākāmyaṃ mahimā tathā ||
īśitā vaśitā caivāṣṭamī kāmāvasāyitā || 2.9.27.50 ||
etāḥ suvarṇavarṇābhāḥ sarvābharaṇabhūṣitāḥ ||
veṇuvīṇādihastāśca karttavyāścitravāsasaḥ || 51 ||
dalāgreṣvaṣṭasu tato vedāñchāstrāṇi ca nyaset ||
tatra vedānnyaseddikṣu śāstrāṇi tu vidikṣu saḥ || 52 ||

pūrve nyasettu ṛgvedamakṣamālādharaṃ sitam ||
kharvaṃ lambodaraṃ saumyaṃ padmanetraṃ sitāmbaram || 53 ||
yāmye nyasedyajurvedaṃ madhyamāṃgaṃ kṛśodaram ||
piṃgākṣaṃ sthūlakaṇṭhaṃ ca pītaṃ cāruṇavāsasam || 54 ||
akṣasrajaṃ kare vāme dakṣe vajraṃ ca bibhratam ||
paścime sāmavedaṃ ca prāṃśumādityavarcasam || 55||
dakṣe'kṣamālāṃ vāme ca dhṛtavantaṃ kare daram ||
svarṇavastraṃ viśālākṣaṃ vinyasedgāyanodyatam || 56 ||
atharvāṇaṃ nyasetsaumye sitāṃgaṃ nīlavāsasam ||
vāme'kṣasūtraṃ dakṣe ca khaṭvāṃgaṃ bibhrataṃ kare ||
vahnyojasaṃ ca tāmrākṣaṃ vayasā sthaviraṃ tathā || 57 ||

agnikoṇe dharmaśāstraṃ nyasecca kamalāsanam ||
śvetaṃ ca bibhrataṃ dorbhyāṃ muktāmālāṃ tathātulām|| 58 ||
dīrghakeśanakhaṃ sāṃkhyaṃ nairṛte tundilaṃ nyaset |3|
japamālāṃ ca daṇḍaṃ ca karābhyāṃ bibhrataṃ sitam || 59 ||

nyasedvāyau tato yogaṃ svarṇavarṇaṃ kṛśodaram ||
ūrunyastakaradvandvaṃ svanāsāgrakṛtekṣaṇam || 2.9.27.60||
pañcarātraṃ tatheśāne dhavalaṃ vanamālinam||
nyasetkarābhyāṃ dadhatamakṣamālāṃ ca lāṃgalam || 61 ||
eṣāṃ caturṇāṃ vāsāṃsi śvetasūkṣmaghanāni ca||
karttavyāni tathākṣīṇi padmapatrāyatāni ca || 62 ||
agrāṇāmantarāleṣu maharṣīṃśca sayoṣitaḥ ||
vinyasetpaṭhato vedānpūrvāgneyādyanukramāt || 63 ||
marīciṃ kalayā yuktamatriṃ cāpyanasūyayā ||
śraddhayāṃgirasaṃ sākaṃ pulastyaṃ ca havirbhuvā || 64 ||
gatyā yuktaṃ ca pulahaṃ kriyayā ca saha kratum ||
khyātyā bhṛgumarundhatyā vaśiṣṭhaṃ saha vinyaset || 65 ||
dvibhujāḥ sarva evaite jaṭāśmaśrudharāḥ kṛśāḥ ||
kāryāstapasvino daṇḍādandadhataśca kamaṇḍalūn|| 66 ||
padmādbahirnyaseccā'ṣṭau diśāsu vidiśāsu ca ||

dikpālānindrapramukhānsahayānānyathādiśam || 67 ||
prācyāmairāvatārūḍhaṃ nyasedindraṃ caturbhujam||
vajrāṃkuśāmbujavarāndadhataṃ svarṇasannibham || 68 ||
kausumbharamyavasanaṃ nānālaṃkāraśobhitam ||
śoṇāpāṃgaṃ viśālākṣaṃ sarvalakṣaṇalakṣitam || 69 ||
agnikoṇe nyasedagniṃ tāmravarṇaṃ caturbhujam ||
dadhānaṃ pāṇibhiścaiva śūlaṃ śaktiṃ srucaṃ sruvam || 2.9.27.70 ||
catuḥśuke haimarathe niṣaṇṇaṃ vāyusārathim ||
trinetraṃ dhūmravasanaṃ piṅgaśmaśrujaṭekṣaṇam || 71 ||
yamaṃ nyaseddakṣiṇataḥ śyāmaṃ cāmīkarāmbaram||
caturbhujaṃ daṇḍakhaḍgaparaśuṃ pāśadhāriṇam||
unmattamahiṣārūḍhaṃ nānābhūṣaṇabhūṣitam|| 72||
ūrddhvakeśaṃ virūpākṣaṃ nairṛtaṃ nairṛte nyaset||
khaḍgaṃ pāśaṃ ca dadhataṃ dvibhujaṃ naravāhanam|| 73||
hariśmaśruṃ dhūmravarṇaṃ parivītāsitāmbaram ||

hāṭakānekabhūṣāḍhyamavaiṣṇavabhayaṃkaram || 74 ||
tataḥ pratīcyāṃ varuṇamindranīlamaṇiprabham ||
śvetāmbaraṃ caturbāhuṃ muktāhāra vibhūṣitam || 75 ||
saptahaṃsarathārūḍhaṃ dorbhyāṃ pāśaṃ ca bibhratam ||
anyābhyāṃ ratnapātraṃ ca śaṃkhaṃ ca dadhataṃ nyaset || 76 ||
vāyau vāyuṃ haridvarṇaṃ dvibhujaṃ kṛṣṇavāsasam ||
pṛṣatsthaṃ muktakeśaṃ ca vyāttāsyaṃ dhvajinaṃ nyaset || 77 ||
saumye nyasetkuberaṃ ca svarṇavarṇaṃ caturbhujam ||
gadāśaktitriśūlāni ratnapātraṃ ca bibhratam || 78 ||
nīlāmbaraṃ śmaśrulaṃ ca śibikāyāṃ samāsthitam ||
piśaṃgavāmanayanaṃ naikabhūṣaṃ ca varmiṇam ||79||
īśāne'tha mūhārudramarddhanārīśvaraṃ nyaset ||
vāmārddhe pārvatī kāryā dakṣārddhe tatra śaṃkaraḥ || 2.9.27.80 ||
īśvarārddhe jaṭājūṭaṃ kartavyaṃ candrabhūṣitam ||
umārddhe tilakaṃ kāryaṃ sīmantamalike tathā || 81 ||

bhasmanoddhūlitaṃ cārddhamarddhaṃ kuṃkumabhūṣitam ||
nāgopavītaṃ cāpyarddhamarddhaṃ hāravibhūṣitam || 82 ||
vāmārddhe ca stanaḥ pīnaḥ karttavyaḥ kaṃcukīvṛtaḥ ||
kaṭyāṃ ca raśanā haimī pāde kāñcananūpuram || 83 ||
kausumbhaṃ vasanaṃ caiva karau kaṃkaṇabhūṣitau ||
triśūlamakṣasūtraṃ ca dadhatau ratnamudrikau || 84 ||
dakṣārddhe raśanā sārpī kāryā vastraṃ gajājinam ||
karau ca nāgavalayau darpaṇotpaladhāriṇau || 85 ||
evaṃvidhaṃ mahādevaṃ nyasedvṛṣabhavāhanam ||
itthamaṣṭadigīśānāṃ kuryātsthāpanamarcakaḥ || 86 ||
purādbahistataścāṣṭau sthāpayedarcako grahān||
svasvadikṣu sthitānsvasvānyārūḍhānsyandanāni ca || 87 ||
prācyāṃ diśi nyasettatra bhāskaraṃ pītavāsasam ||
sindūravarṇaṃ dvibhujaṃ padmahastaṃ rathe sthitam || 88 ||
ekaṃ cakraṃ dvādaśāraṃ rathasyāsyātitejasaḥ ||

saptāśvāśca haridvarṇā vāme santi niyojitāḥ || 89 ||
agnikoṇe tataḥ sthāpyo bhṛguḥ śvetaḥ sitāmbaraḥ ||
daṇḍaṃ kamaṇḍaluṃ bibhraddvibāhuḥ saumyadarśanaḥ || 2.9.27.90 ||
citravarṇāśvadaśake sthito hemamaye rathe ||
dakṣiṇe ca nyasedbhaumaṃ raktaṃ raktāmbaraṃ tathā || 91 ||
caturbhujaṃ gadāśaktitriśūlavaradhāriṇam ||
tasya haimaṃ rathaṃ kuryādaruṇāṣṭahayānvitam || 92 ||
rāhuśca nairṛte koṇe nīlavāsāścaturbhujaḥ ||
karālāsyastamorūpaścarmāsiśaktiśūladhṛt || 93 ||
bhṛṅgavarṇāṣṭaturage sthitaḥ kāryastvayorathe ||
saurirśca paścime sthāpya indranīlasamadyutiḥ || 94 ||
dhanvī triśūlī dvibhujo mandākṣaścāsitāmbaraḥ ||
śabalāṣṭāśvasaṃyukte sthitaḥ kārṣṇāyase rathe || 95 ||
vāyukoṇe tataścandraṃ sthāpayecca sitāmbaram ||
śvetavarṇaṃ gadāhastaṃ dvibhujaṃ ca rathe sthitam || 96 ||

śatāracakratritaye syandane tasya cāmmaye ||
kundābhāḥ santyubhayato yojitāsturagā daśa ||97||
uttare dvibhujaḥ saumyo varābhayakaroruṇaḥ ||
haridvāsāṣṭapiṃgāśve kāryo haimarathe sthitaḥ ||98||
īśāne ca guruḥ sthāpyo hemavarṇaḥ sitāmbaraḥ ||
dvibhujaḥ padmanayano dhṛtadaṇḍakamaṇḍaluḥ ||
pāṇḍurāṣṭahaye haime niṣaṇṇaḥ syandanottame || 99 ||
aṃgadevānbhagavataḥ sthāpayeditthamarcakaḥ ||
karṇikādripurāntāntasthāneṣu kramaśo'khilān || 2.9.27.100 ||
vāsudevāṃgadevānāṃ nyasenmūrttīstu vaibhavī ||
pūgaphalānītarastu nyasetpuṣpākṣatādi vā || 101 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye kriyāyoge pūjāmaṇḍalaracanāvidhinirūpaṇaṃ nāma saptaviṃśo'dhyāyaḥ || 27 ||

English translation

Note: This chapters and the following describe in detail the Agamic procedure of Viṣṇu worship. This describes the ‘city’ of Rādhā and Kṛṣṇa in which dwell gods, goddesses, demi-gods, planets etc. Their person, dress, vehicles etc. are graphically described. Here Śiva in the half-man-half-woman form (Ardha-nārīśvara) is regarded as Kṛṣṇa’s attendant. All these form the paraphernalia of Rādhā and Kṛṣṇa and a representation of their city.

Śrī Nārāyaṇa said :

1. On a piece of ground consecrated by digging, sprinkling, smearing (and such other means) and well-decorated with various colours, a (raised) seat with four legs should be placed.

2. The worshipper with his face to the East should place the legs of the seat in the comers. In those four he should establish Dharma and others in the form of lions (thus making the seat a siṃhāsana for the deity),

3. In the South-East corner Dharma of white colour should be placed. So should be placed Jñāna (Knowledge) red in colour in the South-West, Vairāgya (Absence of worldly desires) yellow in colour in the North-West and Aiśvarya (Divine faculties of omnipotence etc.) of dark blue colour in the North-East.

4. In the body-proper of the seat, Manas (mind), Dhī (intellect), Citta (the reasoning faculty or the heart) and Ahaṃkāra (the ego), each greenish, red, white and black in colour respectively, should be placed in the directions East etc. respectively.

5. On the strip of the seat all the three guṇas , Rajas , Sattva and Tamas , of red, white and black (colour) should be set, O excellent sage.

6. Now in the four parts of Antaḥkaraṇa (the internal organ consisting of Manas , Buddhī , Ahaṅkāra and Citta [1] a pair of Śaktis beginning with Vimalā , should be stationed in each part. [2]

7. The two Śaktis, Vimalā and Utkarṣiṇī, fair-compexioned, wearing green garments, excellently decked with ornaments and playing on beautiful lutes, should be placed in the East.

8. The pair of Śaktis, Jñāna (Knowledge) and Kriyā (Action), red in lustre, clad in yellow garments, one playing on cymbal and the other on a mṛdaṅga (tabor or a kind of drum), should be stationed in the South.

9. The two Śaktis, Yoga and Pradhī (Pradhī —great intelligence), dark (in complexion), wearing red garments, both together yet independently playing on flutes , should be installed in the West.

10. The pair of Śaktis, Satyā and Īśānā , both of golden complexion, wearing dark blue (green?) garments, both playing on a lute-like musical instrument, should be placed in the North.

11. One called Anugrahā with palms folded in reverence, should be established on the strip (of the Piṭhā). All these (Śaktis) should be made two-handed and well-adorned with ornaments.

12. On the seat, Sitadvīpa should be prepared with white cloth. In the middle of it a lotus of eight-petals with a brilliant pericarp should be made.

13. One-twelfth of the area should be left outside the lotus. Its middle should be equally divided by three circles.

14. The first circle is the place of the pericarp, the middle, of filaments, the third is of petals and pointed end-portion outside of it.

15. Around it, a city of four gates should be prepared with various kinds of colour-materials like turmeric powder, saffron etc.

16. Lotus-like decorations with rice-grains should be made. The pericarp of golden colour in the middle of the lotus should be well decorated.

17. O sage, the worshipper should prepare around it red-coloured eight petals in eight direction. They may also be of golden colour.

18. The eastern town-gate should be made red (in colour); the southern, dark; the western, yellow in colour and the northern, crystalline in brilliance.

19. In between the 'town' and the lotus, various kinds of flowers (should be spread). In the middle of it Śrīkṛṣṇa with Rādhikā to his left should be installed.

20. At the back of this (pair of) Rādhā-Kṛṣṇa (the worshipper) should then install four-handed Saṅkarṣaṇa , fair in complexion, wearing blue garments, holding an umbrella (over him).

21. On the right side of the Lord one should install four-handed Pradyumna , dark in complexion like a cloud, and wearing yellow garments, standing with a Chowrie in his hand.

22. On the left side of Hari red-garmented Aniruddha of dark-blue complexion like a sapphire, be placed, with a Chowrie in his hand.

23. These three should be adorned with various kinds of ornaments, wearing crowns studded with invaluable jewels, (appearing) beautiful due to youthfulness.

24. Then, in a serial order, the incarnations of Hari should be placed in the eight filaments (petals of the lotus?). A pair of incarnations should be placed in each, (thus placing) sixteen incarnations in the eight Kesaras .

25-26. At the front of the eastern filament the worshipper should install Vāmana and Buddha , both of them dark as a cloud (in complexion), compassionate, quiescent, celibate, wearing sacred thread and white garments, holding a full-bloomed lotus in the right hand, the left hand indicating Abhaya (protection from fear) by its position.

27-28. In the South-East comer, one should place Kalkin and Paraśurāma . Kalkin has a sword in hand, while the other holds an axe. Both of them should be represented as fair in complexion, red-eyed, having matted hair, wearing the sacred thread and white garments, who have given up anger against great enemies [3] (rather: great warriors who have given up their anger [3]).

29-31. One should install Hayagrīva and Varāha in the Southern Kesara . Hayagrīva should be horse-headed with a human body, with four hands holding in each conch and others (Viṣṇu's weapons). He should be of golden complexion and wearing divine white-coloured garment.

Varāha hould [should?] be boar-faced with human body. He should have four hands holding in each a conch, a discus, an iron pestle and a lotus. He should be reddish-brown like honey in complexion and should be yellow-garmented. Or he may be represented as two-handed.

32-33. He should then install the Fish and Tortoise (incarnations of the Lord), in the South-Western Kesara. They should be of the same form (i.e. that of a fish and of a tortoise) below the waist but the upper form should be man-like. Both of them should hold the conch in the left hand and the iron mace in the right hand. Their bodies should be dark yet beautiful and decked with ornaments. They should be prepared (as above description).

34-35. He should place Dhanvantari and Nṛsiṃha in the Western Kesara. Dhanvantari should be of fair complexion, wearing white garments and holding a pitcher containing nectar. Nṛsiṃha should be Lionfaced with a human body (but) full of mane. He should be like a blue lotus in lustre (complexion) and be two-handed holding a mace and a discus (in them).

36. In the North-Western (Kesara) he should install Haṃsa and Dattātreya , both with matted hair, in yogic attire, white in complexion, holding a staff and water-gourd in their hands.

37-40. In the Northern Kesara he should then install Vyāsa and Gaṇapati . There Vyāsa should be of wide eyes, black in complexion, white-garmented with excellent tawny matted hair. He should be made (represented) as having two hands, holding the Vedas , wearing a white sacred thread and a ring of Darbha grass round his fingers.

The god Gaṇapati should be elephant-faced(-headed) with one tusk. He should be red (in complexion) and red-garmented, with a snake as a sacred thread. He should be fat, four-handed, holding excellent noose and goad and in one holding excellent pen (for writing) books.

41. The worshipper should place Kapila and Sage Sanatkumāra , a permanent celibate, in the North-Eastern Kesara.

42. Kapila should be made (shown) as having a while-complex-ioned body, wearing a beautiful white garment, holding a lotus in one hand and assuring freedom from fear with the other, and of a quiet personality.

43. By the worshipper the sage Sanatkumāra should be made to appear like a five-year old child. He should be naked and with slight matted hair.

44. After installing these deities in the filaments of the lotus in this way, the worshipper should install the attendants in the middle of eight petals.

45-47. One should at first place Viṣvaksena and Garuḍa to the East. Then in the right-handed (clockwise) arrangement he should install a pair of these attendants per petal. Attendants Prabala and Bala (in the South-East), Kumuda and Kumudākṣa (in the South), Sunanda and Nanda (in the South-West), Śrutadeva and Jayanta (in the West). (He should place) Vijaya and Jaya (in the North-West), then Pracaṇḍa and Caṇḍa (in the North) and Puṣpadanta and Sāttvata (in the North-East).

48. All these should be made four-handed, holding a conch, a discus, a lotus and an iron-club (in each hand), wearing crowns and yellow-garments. (They should be) dark in complexion and beautified with excellent ornaments.

49-50. In the intervening space of the eight petals, Siddhi -deities, all experts in playing on auspicious musical instruments, should be installed in due order (as above), for example, Aṇimā in the East, Laghimā in the South-East and so on. The Siddhis (to be so installed are): Aṇimā, Laghimā, Prāpti , Prākāmya , Mahimā , Īśitā , Vaśitā and the eighth Kāmāvasāyitā.

51. These Siddhis should be represented as golden in complexion, decorated with all ornaments, holding (musical instruments like) flute , lute and others and wearing various types of wonderful garments.

52. He should install at the front-end of the petals Vedas and Śāstras . He should place Vedas in the four quarters and Śāstras in the intermediate quarters.

53. He should station the Ṛgveda in the East. The Veda is wearing a rosary of beads, white (in complexion), short (in height), pot-bellied, quiescent, with lotus-eyes and white garments.

54-55a. He should place Yajurveda in the South. The Veda is medium in height, thin-waisted, brown-eyed, with a big fleck. It is yellow (in colour), wears red garments. It holds a rosary of beads in the left hand and Vajra -grass (a Darbha-like grass) in the right hand.

55b-56. In the West he should install the Sāmaveda which is tall in stature and has the brilliance of the sun. It holds a rosary of beads in the right hand, a conch in the left. It is large-eyed, wears golden (-coloured) garments, and is engaged in singing.

57. He should place the Atharvaveda to the North. It is white in body, attired in blue, holding a rosary (of beads) in the left hand, and a Khaṭvāṅga (a skull-topped club) in the right hand. It has the brilliance of fire, is red-eyed and old in age.

58. In the South-East corner he should station Dharmaśāstra , seated on a lotus. It is white-complexioned and holds in its hands a necklace and a balance.

59. In the South-West corner he should place Sāṅkhya with long hair and nails. It is fat-bodied, white in complexion and holds a rosary of beads (to mutter Mantras) and a staff.

60. In the North-West comer he should then install Yoga, of golden complexion, thin-waisted, who has placed both of his hands on his lap and fixed his gaze on the tip of his nose.

61. In the North-East (he should) place Pāñcarātra , white in complexion, wearing a wreath of sylvan flowers, holding in his hand a rosary of beads and a ploughshare.

62. The garments of these four should be white, fine yet of strong texture and the eyes should be (represented) as long like lotus-petals.

63. One should install in the intermediate space of the ends (of petals) great sages along with their wives, reciting the Vedas, in a serial order, like East, South-East (South, South-West etc.).

64. He should install Marīci associated with (his wife) Kalā (in the East), Atri also in company of Anasūyā (in the South-East), Aṅgiras along with Śraddhā (in the South), Pulastya with Havirbhū .

65. (He should place) Pulaha in association with Gati (in the South-West), Kratu with Kriyā (in the West), Bhṛgu associated with Khyāti (in the North-West), Vasiṣṭha in company of Arundhatī (in the North).

66. All these are (to be shown as) two-handed, lean, having matted hair and overgrown beards and mustaches, performers of penance, and holding in their hands staffṣ and water-gourds.

Outside the lotus, in eight quarters and intermediate quarters, Guardians of the Quarters of whom Indra is prominent (should be installed), along with their vehicles, in the order of cardinal points (as above).

67-69. In the East, he should install four-armed Indra riding his (elephant) Airāvata . He is shown as holding a thunderbolt, a goad, a lotus (in three hands) and as promising boons (by the position of fingers in the fourth). He is gold-like in complexion. His garments are beautiful and orange in colour. He is decked with various ornaments, of wide eyes with reddish outer angles. He should be endowed with all auspicious characteristics.

70-71. In the South-East corner he should install Fire-god , red in complexion, four-handed, holding in each hand a pike (Śūla), a spear (Śakti) and sacrificial ladles called Sruc and Sruva . (He is) seated in a gold-chariot (drawn by) of four parrots, with Wind as his charioteer. (He has) three eyes, smoke as his garment, tawny-coloured beard and matted hair and reddish-brown eyes.

72. He should install in the South Yama , dark-complexioned with gold(-coloured) garment. He is fourhanded, holding in each (hand) a staff, a sword, an axe and a noose. Decorated in different kinds of ornaments, he is riding an intoxicated buffalo.

73-74. In the South-Western direction he should place Nairṛta , of (a head with) erect hairs, with uneven (number of) eyes, having two hands holding a sword in one and a noose in the other, and using human beings as vehicle. (He should be shown to be) of green beard, smoke-like complexion, wearing black garment, richly adorned with a number of gold ornaments, terrible to non- Vaiṣṇavas .

75-76. Then, in the West (he should install) Vamṇa having the lustre of the (precious stone called) sapphire, wearing white garments. He is four-handed and adorned with pearl necklaces. He rides on a chariot drawn by seven swans. He holds a noose with both of his hands. With the other two (hands) he holds a vessel studded with gems and a conch.

77. In the North-West he should install the Wind-god of green complexion. He has two hands and wears black garments. He rides on drops of water. His hair is let loose and the mouth is open (agape) and has his (own) banner.

78-79. In the North he should place Kubera of golden complexion. He has four hands, holding in them an iron mace, a javelin, a trident and a vessel of precious stones. He is attired in blue. He is bearded and rides a palanquin. His left eye is reddish-brown. He wears a number of ornaments and puts on an armour.

80. In the North-East he should install the great Rudra in his halfman-half-woman form. The left half should be made (represented) as Pārvatī and the right half as Śaṅkara .

81. In the (male) half as Īśvara there should be matted hair decorated with the (crescent) moon. In the Umā-half (the female half) there should be a decorative Tilaka -mark on (the forehead) and the hair parted on this side of the head, leaving a partition line (from the forehead upwards).

82. The forehead of (male) half is smeared with sacred ash (lines), while the other half is beautified with a saffron-mark. The (male) half has the sacred thread of a serpent, while the (female) half is adorned with a necklace (on the breast).

83-84. On the (female) half a plump breast covered with a bodice, on the waist a gold waistband and gold-anklet on the feet should be shown. The garment should be orange-coloured. The two hands should be decorated with bangles with jewelled rings (on the fingers), holding in one hand a trident and a rosary of beads in the other.

85. On the right (male) side should be a waistband made of serpents and an elephant's hide as a garment. The two hands have coils of serpents (as an ornament) and they hold a mirror and a lotus-flower.

86. God Mahādeva of this (half-man-half-woman) form riding a bull should be installed.

In this manner the worshipper should install the Guardians of the eight Quarters.

87. The worshipper should install eight Planets out of the town, each Planet occupying his own cardinal point, and riding his own chariot.

88-89. The Sun should be stationed in the East. He should be yellow-garmented, and red in complexion (like red lead). He is two-handed with a lotus in (one) hand. He rides in a chariot having one wheel of twelve spokes. To this chariot of excessive refulgence are yoked green-coloured seven horses to the left side.

90-91a. In the South-East corner the fair-complexioned, white-garmented Bhṛgu (Venus —but Bhṛgu is a male sage in Indian mythology) should then be posted. He is two-handed, holding a staff and a water-gourd and is pleasant and gentle in appearance. He rides in a chariot made of gold, yoked with

ten horses of variegated colours.

91b-92. In the South, Mars , red in complexion with red attire should be placed. He is four-armed, holding an iron mace, a javelin, a trident (in three), the fourth promising boons. His gold chariot should be shown (as) yoked with eight red-colour horses.

93-94a. Rāhu should be installed in the South-West corner. He is attired in blue. He is four-handed, holding in them a shield, a sword, a javelin (Śakti) and a spear (Śūla). His mouth is terrible and he is dark in form. He should be made as riding in an iron chariot yoked with eight horses of black-bee colour.

94b-95. Saturn should be installed in the West. He is sapphire-blue in complexion. He is two-handed with a bow and a trident in his hands. He is of lazy (dim?) eyes and wears black garments. He is stationed in a chariot made of black iron, yoked with eight horses of variegated (spotted) colours.

96-97. He should install in the North-West corner the fair-complexioned Moon-god attired in white. He has two hands, in one of which he holds an iron mace. He rides in a chariot with three wheels, each having a hundred spokes. It is watery. Ten horses white like Kunda flowers are yoked on either side of it.

98. In the northern corner the son of Soma , i.e. Budha (Mercury), having two hands should be posted. With one hand he affords freedom from fear and with the other he confers boons. He is red in complexion. He is to be made as occupying a golden chariot yoked with eight horses of greenish and yellowish colour.

99. In the North-East corner the Planet Guru (Jupiter) should be installed. He is golden in complexion and white in dress. He is two-handed, lotus-eyed, holding a staff and water-pot of gourd (in his hands). He is seated in an excellent gold chariot yoked with eight white horses.

100-101. In this manner, the worshipper should install all the Aṅga-devatās of the Lord in due order in places within the interior of the city (formed) in the pericarp (of the lotus). He should install the Vibhava - type of forms of the Aṅga -deities of Vāsudeva . He should install them as betel-nuts or flowers and unbroken rice-grains.

[1]: [1] : Jhalkikar, Nyāya-kośa , p.38.

[2]: [2] : In Tāntrika worship, Śaktis are the special deities situated on the seat or throne of the main deity (pīṭhādhiṣṭhātṛ-devatāviśeṣaḥ) (Ibid., p.781).

[3]: [3] : In Devanagari script ‘ya’ (ya) and ‘tha’ (tha) are mistaken for each other due to close resemblance. Hence the reading mahārayau be better emended as mahārathau ‘great warriors’. The line ‘ tyakta-krodha-mahārathau ’ should be interpreted as ‘great warriors who have given up their anger’.

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 28

Kriyā-Yoga: Meditation on the Forms of Rādhā and Kṛṣṇa

Chapter 217 of 221 · 27 detected Sanskrit verse markers

Sanskrit

।। श्रीनारायण उवाच ।।
आचम्य प्राणानायम्य ततोसौ स्वस्थमानसः ।।
नमस्कृत्येष्टदेवादीन्देशकालौ च कीर्तयेत् ।। १ ।।
एकान्तधर्मसिद्यर्थं वासुदेवस्य पूजनम् ।।
करिष्य इति संकल्प्य कुर्यान्न्यासविधिं ततः ।। २ ।।
न्यासे मन्त्रा द्वादशार्णो गायत्री वैष्णवी तथा।।
नारायणाष्टाक्षरश्च ज्ञेया विष्णुषडक्षरः ।। ३ ।।
एते द्विजानां विहितास्तदन्येषां त्विह त्रयः ।।
वासुदेवाष्टाक्षरश्च हरिपञ्चाक्षरस्तथा ।।
षडर्णः केशवस्येति न्यासे होमे च संमताः ।। ४ ।।
श्रीविष्णुप्रतिमांगेषु स्वांगेष्विव ततोऽखिलान् ।।
कुर्यान्यासांश्च तैर्मन्त्रैस्ततोर्चां वाससाऽऽमृजेत्।।५।।
कलशं वामभागे स्वे संस्थाप्यावाह्य तत्र च।।
तीर्थानि गन्धपुष्पाद्यैरुपचारैस्तमर्चयेत्।।६।।
पूजाद्रव्याणि चात्मानं प्रोक्षयित्वा तदम्बुना।।

शंखं घण्टां च संपूज्य भूतशुद्धिं समाचरेत्।।७।।
आभ्यन्तराग्निवायुभ्यां दग्ध्वा पापात्मकं वपुः ।।
शुद्धस्य स्वात्मनस्त्वैक्यं भावयेद्ब्रह्मणा स्थिरः।।८।।
ततोऽक्षरब्रह्मरूपो राधाकृष्णं हृदि प्रभुम् ।।
ध्यायेदव्यग्रमनसा प्राणायामं समाचरन्।।९।।
अधोमुखं नाभिपद्मं कदलीपुष्पवत्स्थितम्।।
विभाव्यापानपवनं प्राणेनैक्यमुपानयेत्।।2.9.28.१०।।
पद्मनाले तमानीय सह तेन तदम्बुजम्।।
आकर्षेद्भूर्ध्वमथ तन्नदत्तीव्रमुपैति हृत् ।।
प्रफुल्लति च तत्रैतद्धृदयाकाश उल्लसत् ।। ११ ।।
तेजोराशिमये तत्र ततोप्यधिकतेजसा ।।
दर्शनीयतमं शान्तं ध्यायेच्छ्रीराधिकापतिम् ।। १२ ।।
उपविष्टं स्थितं वा तं दिव्यचिन्मयविग्रहम् ।।
ध्यायेत्किशोरवयसं कोटिकन्दर्पसुन्दरम् ।। १३ ।।
रूपानुरूपसंपूर्णदिव्यावयवलक्षितम् ।।

शरच्चन्द्रावदातांगं दीर्घचारुभुजद्वयम् ।। १४ ।।
आरक्तकोमलतलरम्यांगुलिपदाम्बुजम् ।।
तुंगारुणस्निग्धनखद्युतिलज्जायितोडुपम् ।। १५ ।।
शिञ्जत्किंकिणिमञ्जीरहंसकांघ्रियुगश्रियम् ।।
सुवृत्तजंघायुगलं समजानूरुशोभनम् ।। १६ ।।
सद्रत्नरशनाबद्धपीताम्बरकटिश्रियम् ।।
उत्तुंगकुक्षिनाभ्यन्तर्निम्ननाभिवलित्रयम् ।। १७।।
विततोत्तुंगहृदयं श्रीवत्सावर्त्तशोभितम् ।।
ललन्तीगुच्छगुच्छार्द्धदेवच्छन्दादिभूषितम् ।। १८ ।।
नानासुगन्धिपुष्पस्रक्स्वर्णयज्ञोपवीतिनम् ।।
उन्निद्रशोणपद्माभकरकंकणभूषणम् ।। १९ ।।
सूक्ष्मपर्वांगुलिद्योतन्नैकसद्रत्नमुद्रिकम् ।।
निनादयन्तं मधुरं वेणुं सर्वमनोहरम् ।। 2.9.28.२० ।।
विपुलांसं गूढजत्रुं महाबाह्वंगदद्युतिम् ।।
भ्रमत्सुगन्धलुब्धालिझंकारितवनस्रजम् ।। २१ ।।

कम्बूपमगलभ्राजत्सद्ग्रैवेयककौस्तुभम् ।।
शोभमानहनुं बिम्बीफलशोणाधरद्युतिम् ।। २२ ।।
सितस्मितकलाराजत्पूर्णचन्द्रनिभाननम् ।।
तिलपुष्पसमाकारदर्शनीयसुनासिकम् ।। २३ ।।
समानकर्णविभ्राजन्मकराकृतिकुण्डलम् ।।
कर्णोपरिलसच्चित्रपुष्पगुच्छावतंसकम् ।। २४ ।।
समसूक्ष्मरदज्योत्स्नोल्लसद्वण्डस्थलश्रियम् ।।
पद्मपत्रायतारक्तप्रान्तरम्यविलोचनम् ।। २५ ।।
पृथुतुंगललाटं च कामचापायितभ्रुवम् ।।
वक्रसूक्ष्मासितस्निग्धमनोहरशिरोरुहम् ।। २६ ।।
नानासद्रत्नखचितकिरीटधृतशेखरम् ।।
प्रेम्णा निजं वीक्षमाणं प्रसन्नं स्निग्धया दृशा ।। २७ ।।
ध्यात्वेत्थं कृष्णमथ तद्वामे राधां विचिन्तयेत् ।।
द्विभुजां स्वर्णगौरांगीं कौसुम्भामलवाससम् ।। २८ ।।
समकर्णोल्लसद्रत्नभूषणांशुकनासिकाम् ।।

किशोरीं मृगशावाक्षीं पीनोन्नतघनस्तनीम् ।। २९ ।।
कृशमध्यां पृथुश्रोणिं रत्नकाञ्चीविभूषिताम् ।।
अनेकदिव्याभरणां विकचाब्जाननस्मिताम् ।। 2.9.28.३० ।।
रत्नांगुलीयकेयूरकङ्कणादिलसत्कराम् ।।
शिञ्जद्धंसकमञ्जीरशोभमानांघ्रिपङ्कजाम् ।। ३१ ।।
विशालभालविलसत्सत्काश्मीरललाटिकाम् ।।
बिम्बोष्ठीं सुकपोलां च वेणीग्रथितमालतीम् ।। ३२ ।।
प्रेक्षमाणां प्रभुं प्रेम्णा दधानामम्बुजं करे ।।
ध्यात्वैवं राधिकां तत्र प्रभुमर्चेत्तया सह ।। ३३ ।।

इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये क्रियायोगे श्रीराधाकृष्णस्वरूपध्याननिरूपणं नामाऽष्टाविंशोऽध्यायः ।। २८ ।।

Roman transliteration

|| śrīnārāyaṇa uvāca ||
ācamya prāṇānāyamya tatosau svasthamānasaḥ ||
namaskṛtyeṣṭadevādīndeśakālau ca kīrtayet || 1 ||
ekāntadharmasidyarthaṃ vāsudevasya pūjanam ||
kariṣya iti saṃkalpya kuryānnyāsavidhiṃ tataḥ || 2 ||
nyāse mantrā dvādaśārṇo gāyatrī vaiṣṇavī tathā||
nārāyaṇāṣṭākṣaraśca jñeyā viṣṇuṣaḍakṣaraḥ || 3 ||
ete dvijānāṃ vihitāstadanyeṣāṃ tviha trayaḥ ||
vāsudevāṣṭākṣaraśca haripañcākṣarastathā ||
ṣaḍarṇaḥ keśavasyeti nyāse home ca saṃmatāḥ || 4 ||
śrīviṣṇupratimāṃgeṣu svāṃgeṣviva tato'khilān ||
kuryānyāsāṃśca tairmantraistatorcāṃ vāsasā"mṛjet||5||
kalaśaṃ vāmabhāge sve saṃsthāpyāvāhya tatra ca||
tīrthāni gandhapuṣpādyairupacāraistamarcayet||6||
pūjādravyāṇi cātmānaṃ prokṣayitvā tadambunā||

śaṃkhaṃ ghaṇṭāṃ ca saṃpūjya bhūtaśuddhiṃ samācaret||7||
ābhyantarāgnivāyubhyāṃ dagdhvā pāpātmakaṃ vapuḥ ||
śuddhasya svātmanastvaikyaṃ bhāvayedbrahmaṇā sthiraḥ||8||
tato'kṣarabrahmarūpo rādhākṛṣṇaṃ hṛdi prabhum ||
dhyāyedavyagramanasā prāṇāyāmaṃ samācaran||9||
adhomukhaṃ nābhipadmaṃ kadalīpuṣpavatsthitam||
vibhāvyāpānapavanaṃ prāṇenaikyamupānayet||2.9.28.10||
padmanāle tamānīya saha tena tadambujam||
ākarṣedūrdhvamatha tannadattīvramupaiti hṛt ||
praphullati ca tatraitaddhṛdayākāśa ullasat || 11 ||
tejorāśimaye tatra tatopyadhikatejasā ||
darśanīyatamaṃ śāntaṃ dhyāyecchrīrādhikāpatim || 12 ||
upaviṣṭaṃ sthitaṃ vā taṃ divyacinmayavigraham ||
dhyāyetkiśoravayasaṃ koṭikandarpasundaram || 13 ||
rūpānurūpasaṃpūrṇadivyāvayavalakṣitam ||

śaraccandrāvadātāṃgaṃ dīrghacārubhujadvayam || 14 ||
āraktakomalatalaramyāṃgulipadāmbujam ||
tuṃgāruṇasnigdhanakhadyutilajjāyitoḍupam || 15 ||
śiñjatkiṃkiṇimañjīrahaṃsakāṃghriyugaśriyam ||
suvṛttajaṃghāyugalaṃ samajānūruśobhanam || 16 ||
sadratnaraśanābaddhapītāmbarakaṭiśriyam ||
uttuṃgakukṣinābhyantarnimnanābhivalitrayam || 17||
vitatottuṃgahṛdayaṃ śrīvatsāvarttaśobhitam ||
lalantīgucchagucchārddhadevacchandādibhūṣitam || 18 ||
nānāsugandhipuṣpasraksvarṇayajñopavītinam ||
unnidraśoṇapadmābhakarakaṃkaṇabhūṣaṇam || 19 ||
sūkṣmaparvāṃgulidyotannaikasadratnamudrikam ||
ninādayantaṃ madhuraṃ veṇuṃ sarvamanoharam || 2.9.28.20 ||
vipulāṃsaṃ gūḍhajatruṃ mahābāhvaṃgadadyutim ||

bhramatsugandhalubdhālijhaṃkāritavanasrajam || 21 ||

kambūpamagalabhrājatsadgraiveyakakaustubham ||
śobhamānahanuṃ bimbīphalaśoṇādharadyutim || 22 ||
sitasmitakalārājatpūrṇacandranibhānanam ||
tilapuṣpasamākāradarśanīyasunāsikam || 23 ||
samānakarṇavibhrājanmakarākṛtikuṇḍalam ||
karṇoparilasaccitrapuṣpagucchāvataṃsakam || 24 ||
samasūkṣmaradajyotsnollasadgaṇḍasthalaśriyam ||
padmapatrāyatāraktaprāntaramyavilocanam || 25 ||
pṛthutuṃgalalāṭaṃ ca kāmacāpāyitabhruvam ||
vakrasūkṣmāsitasnigdhamanoharaśiroruham || 26 ||
nānāsadratnakhacitakirīṭadhṛtaśekharam ||
premṇā nijaṃ vīkṣamāṇaṃ prasannaṃ snigdhayā dṛśā || 27 ||
dhyātvetthaṃ kṛṣṇamatha tadvāme rādhāṃ vicintayet ||
dvibhujāṃ svarṇagaurāṃgīṃ kausumbhāmalavāsasam || 28 ||
samakarṇollasadratnabhūṣaṇāṃśukanāsikām ||

kiśorīṃ mṛgaśāvākṣīṃ pīnonnataghanastanīm || 29 ||
kṛśamadhyāṃ pṛthuśroṇiṃ ratnakāñcīvibhūṣitām ||
anekadivyābharaṇāṃ vikacābjānanasmitām || 2.9.28.30 ||
ratnāṃgulīyakeyūrakaṅkaṇādilasatkarām ||
śiñjaddhaṃsakamañjīraśobhamānāṃghripaṅkajām || 31 ||
viśālabhālavilasatsatkāśmīralalāṭikām ||
bimboṣṭhīṃ sukapolāṃ ca veṇīgrathitamālatīm || 32 ||
prekṣamāṇāṃ prabhuṃ premṇā dadhānāmambujaṃ kare ||
dhyātvaivaṃ rādhikāṃ tatra prabhumarcettayā saha || 33 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye kriyāyoge śrīrādhākṛṣṇasvarūpadhyānanirūpaṇaṃ nāmā'ṣṭāviṃśo'dhyāyaḥ || 28 ||

English translation

Note: The actual procedure of the worship of Rādhā and Kṛṣṇa is described in this chapter.

Śrī Nārāyaṇa said :

1. After sipping water and practising breath-control (with Oṃ bhūr etc.) and then with a composed mind, one should pay obeisance to one's desired deities, and proclaim the time (tithi etc.) and place (of worship).

2. After taking the solemn vow (the formal Saṅkalpa), "I shall perform the worship of Vāsudeva for the accomplishment of Ekānta Dharma ," one should then perform the procedural Nyāsa (i.e. assignment of the various parts of the body to deities accompanied with prayers or Mantras and corresponding gesticulations).

3. In Nyāsa , the following are the Mantras:

4. These are prescribed for twice-born castes. For others three are given here:

These are approved for Nyāsa as well as for Homa (oblations to fire).

5. Just as one performs Nyāsa on various parts of his own body (uttering specific mantras), the same way all the Nyāsas should be performed on the various parts of the idol of Śrī Viṣṇu while uttering the specified Mantras. Then one should wipe off the idol with a clean cloth.

6. Placing the pitcher (of water) to one's left side and invoking all the Tīrthas (sacred places, rivers) there, one should worship it with the articles of worship such as sandal-paste, flowers etc.

7. After sprinkling the articles of worship and one's own person with the water from the (worshipped) pitcher and after worshipping the conch and the bell, one should perform the purification of the bhūtas (i.e. elements constituting the body).

8. After burning the (internal) sinful body with internal fire and wind, one remaining stable (in one's posture), should reflect upon the identity of one's pure self with Brahman .

9. Then performing breath-control, one should, with concentrated mind, meditate upon Lord Rādhākṛṣṇa of the form of imperishable Brahman in one's heart.

10. The lotus (i.e. the Yogic plexus) at the navel is in a drooping position like the flower of Kadalī (plantain tree). Reflecting upon the vital wind called Apāna , one should bring about its union with the vital wind called Prāṇa .

11. After bringing it in the hollow stalk of the lotus (the internal paṃ through which life breath proceeds upwards, the path of Kuṇḍalinī ?), one should pull in the upward direction that 'lotus' along with that (breath). Making a loud sound it goes to the 'heart' (known as hṛtkamala). It fully blossoms there shiningly expanding in the cavity of the heart.

12. In the mass of light (permeating that 'sky') one should meditate upon quiescent Śrī Kṛṣṇa, the Lord of Rādhikā who is the most beautiful and outstanding, by his surpassing superior refulgence.

13-27. One should meditate upon that divine personality constituted of cit (the animating principle), as being in the sitting or standing posture. (He should be contemplated as) a lad (below the age of fifteen), beautiful like ten million gods of love (their accumulated beauty); characterised by divine limbs full of suitable beauty; his body, pure and charming like the autumnal moon; his pair of arms long and lovely; his lotus-feet with reddish, tender soles and beautiful toes; the prominent, red, resplendent brilliance of his nails having put to shame the moon (the crescent of the moon); with a beautiful pair of feet wearing tinkling anklets and Haṃsakas (swan-foot-shaped foot ornament) with well-rounded pair of calves; beautiful with symmetrical knees and thighs; with beautiful waist, the yellow garment over which is tied with a girdle of excellent jewels; with the three folds (of skin on the upper part of the belly) hidden between his bulging belly and the deep navel, having a broad and high (well-developed) chest beautified by the circular line of hair of Śrīvatsa ; adorned with ornaments like the lolling bunch of flowers and pearl-necklaces of twenty-four strings (Gucchārdha) and of a hundred strings (Devacchanda) and others; wearing a gold sacred ṃread and various kinds of garlands of fragrant flowers; adorned with bracelets on the wrists having the beauty of bloomed red lotus; having many (lit. more than one) rings set with excellent gems, illuminating the tiny joints of his fingers; playing upon a sweet-sounding flute fascinating the minds of all; having broad shoulders with concealed collar-bones; shining with armlets round his mighty arms; wearing a garland of sylvan flowers with the humming sound of hovering black-bees (madly) desirous of its fragrance; with the refulgent Kaustubha gem in the ornament round his neck, which was like a conch; with a shapely chin and shining with lips red like the Biṃbī fruit; with a full-moon-like face beaming with a slight white smile; having an excellent beautiful nose shapely like sesamum flower; having crocodile-shaped ear-rings illuminating his symmetrical ears; adorned with ear-ornaments like a bunch of variegated flowers shining above his ears; the beauty of whose cheeks is enhanced by the moon-ligḥt-like lustre of

even-shaped tiny teeth; whose eyes are beautiful with reddish comers and longish like the petals of a lotus; his forehead broad and high and eyebrows (curved) like the bow of the god of love; with hair on the head curly, fine, black, glossy and hence attractive (to the mind); who is wearing on his head a crown richly set with excellent jewels of various kinds; looking at his delighted people (devotees) with affectionate glance and with love.

28-33a. One should meditate upon Kṛṣṇa of the above description and contemplate Rādhā on his left side—Rādhā with two hands, complexion fair like gold, wearing a clean garment of reddish-yellow colour; with refulgent ornaments, (ear-rings) set with excellent jewels adorn

ing her symmetrical ears; having a nose like (the beak of) a parrot; young in age (below fifteen years); with eyes like the young one of a deer; with plump, protruding thick breasts; with a slender waist and big buttocks; adorned with a girdle set with jewels; beautified with various heavenly (or brilliant) ornaments; with her face like a full-blown lotus, beaming with smile; whose excellent hands are shining by gem-set rings, armlets and bangles etc. (all set with jewels); whose lotus-feet are adorned with tingling anklets and Haṃsūkas (an ornament for the ankles shaped like a goose's foot); on whose broad forehead are shining a Tilaka mark of saffron and an ornament of the forehead; with lips (red) like a Bimba fruit; with excellent cheeks; with her braids of hair decorated with jasmine flowers; gazing with love at the Lord; holding a lotus in her hand.

33b. After having meditated upon Rādhikā of the above description, one should worship the Lord along with her.

[1]: [1] : nārāyāṇāya vidmahe, vāsudevāya dhīmahi / tanno viṣṇuḥ pracodayāt //

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 29

Kriyā-Yoga: Procedure of the Worship of Vāsudeva

Chapter 218 of 221 · 48 detected Sanskrit verse markers

Sanskrit

।।श्रीनारायण उवाच ।।
उपचारैर्बहुविधैर्मानसैस्तं प्रपूज्य सः ।।
आवाह्य स्थापयेद्भक्तो मूर्तौ स्थापनमुद्रया ।। १ ।।
ततस्तदंगदेवांश्च तत्तन्मन्त्रैः पृथक्पृथक् ।।
आवाह्य नाममन्त्रैर्वा सुप्रतिष्ठापयेच्च सः ।। २ ।।
घण्टादि वादयेद्वाद्यं कुर्याद्वा तालिकाध्वनिम् ।।
सुप्तोत्थितमिवाऽथैनं कारयेद्वन्तधावनम्।। ३ ।।
श्यामाकविष्णुकान्ताभ्यां दूर्वाब्जाभ्यां सहोदकम् ।।
पाद्यमेतत्प्रभोर्दद्यात्ततोर्घ्याचमनीयके ।। ४ ।।
चन्दनाक्षतपुष्पाणि दर्भाग्रतिलसर्षपान् ।।
यवान्दूर्वा चार्घ्यपात्रे निक्षिपेदम्बुना भृते ।। ५ ।।
जातीफललवंगैलाकङ्कोलोशीरवासितम् ।।
दद्यादाचमनीयाम्बु ततः संस्नपयेद्धरिम् ।। ६ ।।
सुगन्धिपुष्पतैलेन कुर्यादभ्यंगमादितः ।।
सुरभिद्रव्यकल्केन कुर्याच्चोद्वर्तनं ततः ।। ७ ।।

क्षीरेण दध्ना चाज्येन मधुना सितया तथा ।।
स्नपयेद्धरिमव्यग्रस्ततन्मन्त्रैः पृथक्पृथक् ।। ८ ।।
सुगन्धिना च शुद्धेन स्नानमुष्णेन चाम्बुना ।।
तं कारयित्वा गन्धाद्यैः स्नानपीठेऽर्चयेल्लघु ।। ९ ।।
निर्माल्यपुष्पादि ततो विसृज्योत्तरतो द्विजः ।।
राजनाद्यैः सामभिर्वा महापुरुषविद्यया ।।
श्रीसूक्तविष्णुसूक्तक्ताभ्यामभिषेकं समाचरेत् ।। 2.9.29.१० ।।
नाम्नां सहस्रेण हरेरष्टोत्तरशतेन वा ।।
अभिषेकं तु कुर्वीरन्स्त्रियः शूद्राश्च दीक्षिताः ।। ११ ।।
ततः प्रमार्ज्य वस्त्रेण तमनर्घ्यांशुकानि च ।।
परिधापयेदतिप्रेम्णा राधां चान्यांश्च शक्तितः ।। १२ ।।
उपवीतं भगवते दद्यात्सूक्ष्मं सितं शुभम्।।
रत्नहेमाद्यलंकारान्सांगायास्मै च धारयेत् ।। १३ ।।
यथाऋतु यथास्थानं चन्दनेन यथोचितम्।।
तिलकानुलेपनं कुर्यात्सकेशरघनादिना ।। १४ ।।

यथोचितमलंकारान्धारयित्वा च राधिकाम् ।।
पत्रलेखां च तिलकं विदध्यात्कुङ्कुमाक्षतैः ।। १५ ।।
आदर्शं दर्शयित्वाऽथ पुष्पस्रक्छेखरादिभिः ।।
पूजयेत्तं सहस्रेण तुलसीमञ्जरीदलैः ।। १६ ।।
तुलस्या वाऽथ पुष्पेण प्रत्येकं नाम वैष्णवम् ।।
नमः प्रान्तचतुर्थ्यन्तं कीर्तयन्नर्चयेत्प्रभुम् ।। १७ ।।
सुगन्धिद्रव्यचूर्णानि ततः सौभाग्यवन्ति च ।।
समर्प्य धूपं कुर्वीत दशांगं वामृतादिकम् ।। १८ ।।
दीपं घृतेन कुर्वीत वर्त्तिकाद्वयदीपितम् ।।
कृतं स्वशक्तितः शुद्धं महानैवेद्यमर्पयेत् ।। १९ ।।
संयावपायसापूपशष्कुलीखण्डलड्डुकान्।।
पूरिकाः पोलिका मौद्गमोदनं व्यञ्जनानि च ।।
दधिदुग्धघृतादीनि चतुष्पद्यां निधारयेत् ।। 2.9.29.२० ।।
भोजयेत्तं ततः प्रेम्णा मध्ये पानीयमर्पयन् ।।
मुहुर्त्तार्द्धे गते दद्याद्धस्तप्रक्षालनांबु च ।। २१ ।।

उच्छेषणं भगवतो विष्वक्सेनादिदेवताः ।।
उपकल्प्यान्यतः स्थाप्य स्वार्थं तद्भवमामृजेत् ।। २२ ।।
मुखवासं ततो दद्यात्कृतां ताम्बूलवीटिकाम् ।।
पूगचूर्णलवङ्गैलाजातीजादिसमन्विताम् ।। २३ ।।
फलं च नालिकेरादि दत्त्वा शक्त्या च दक्षिणाम् ।।
महानीराजनं कुर्याद्गीतवादित्रपूर्वकम्।। २४ ।।
स्तुयात्पुष्पाञ्जलीन्दत्त्वा तत्स्तोत्रेणैव तं ततः ।।
नामसंकीर्तनं कुर्याद्वायन्नृत्यंश्च तत्पुरः ।। २५ ।।
मुहुर्त्तं स विधायेत्थं कृत्वा चैव प्रदक्षिणाम् ।।
प्रणामं दण्डवत्कुर्यात्तिर्यक्तद्दक्षिणे भुवि ।। २६ ।।
अष्टांगं वापि पञ्चागं प्रणामं पुरुषश्चरेत् ।।
पञ्चांगमेव नारी तु नान्यथा मुनिसत्तम ।। २७ ।।
पद्भ्यां कराभ्यां जानुभ्यामुरसा शिरसा दृशा ।।
वचसा मनसा चेति प्रणामोऽष्टांग ईरितः ।। २८ ।।
बाहुभ्यां चैव मनसा शिरसा वचसा दृशा ।।

पञ्चांगोयं प्रणामः स्यात्पूजासु प्रवराविमौ ।। २९ ।।
भीतं मां संसृतेः पाहि प्रपन्नं त्वां प्रभो इति ।।
ततः संप्रार्थ स्वाध्यायं शक्त्या कुर्वीत नैत्यकम् ।। 2.9.29.३० ।।
ध्यात्वा शेषां च तद्दत्तां गृहीत्वा शिरसादरात् ।।
आवाहितं यथापूर्वं राधाकृष्णं हृदम्बुजे।।
संस्थापयेच्चांगदेवान्स्वस्वस्थानं विसर्जयेत् ।। ३१ ।।
करण्डके वा शय्यायां मन्दिरे प्रतिमां हरेः ।।
शाययित्वा पिधाय द्वार्वैश्ववदेवं समाचरेत् ।। ३२ ।।
प्रासादिकं हरेरन्नं स्वपोष्येभ्यो विभज्य सः ।।

स्वयं भुक्त्वा तत्कथाचैर्दिनशेषमतिक्रमेत् ।। ३३ ।।
महापूजाविधानेन प्रोक्तेनानेन योन्वहम् ।।
भक्त्या समर्चयेद्विष्णुं स भवेत्तस्य पार्षदः ।। ३४ ।।
दिव्यं विमानमारुह्य भास्वरं देवतेप्सितम् ।।
गोलोकाख्यं हरेर्द्धाम दिव्याङ्गो याति पूजकः ।। ३५ ।।
फलाभिसंधिना वापि यस्तमर्चेद्दिनेदिने ।।

सोपि धर्मं काममर्थं मोक्षं चाप्नोत्यभीप्सितम् ।। ३६ ।।
इत्थं पूजाविधिं कर्तुमशक्तो राधया सह ।।
हरिमेकं यथा लब्धैरर्चेद्भक्त्योपचारकैः ।। ३७ ।।
द्वादशाक्षरमन्त्रेण द्विजोऽन्यो नाममन्त्रतः ।।
श्रीराधाकृष्णमभ्यर्चेद्भक्तिरेवाऽत्र सिद्धिदा ।। ३८ ।।
एकादश्यां हरेर्जन्मोत्सवादौ तु विशेषतः ।।
महापूजैव कर्त्तव्या स्वशक्त्याऽखिलवैष्णवैः ।। ३९ ।।
प्रतिष्ठामात्रमपि यः कुर्यादन्यकृतालये ।।
स सार्वभौम राज्यं वै प्राप्नुयान्नष्टकिल्विषः ।। 2.9.29.४० ।।
कारयेन्मन्दिरं रम्यं धनाढ्यश्च हरेर्दृढम् ।।
यः स तु प्राप्नुयाद्राज्यं त्रैलोक्यस्याप्यकण्टकम्।। ४१ ।।
वृत्तिदानेन पूजायाः प्रवाहं वर्द्धयेतु यः ।।
स पुमान्प्राप्नुयान्नूनं विष्णुलोके महत्सुखम् ।। ४२ ।।
प्रतिष्ठां मन्दिरं पूजां कारये त्त्रीण्यपीह यः ।।
समानैश्वर्यमाप्नोति वासुदेवस्य स ध्रुवम् ।। ४३ ।।

हरेर्वृत्तिं हरेद्यस्तु कृतां स्वेन परेण वा ।।
कल्पमेकं स वै भुंक्ते नरके यमयातनाः ।। ४४ ।।
कर्त्ता कारयिता यश्च सहायश्चानुमोदकः ।।
चतुर्णां हि फले भागः सुकृतस्येतरस्य च ।।४५।।
इति क्रियायोगविधिर्मया नारद कीर्त्तितः ।।
येनैकान्तिकधर्मोऽत्र सिद्धोत्तत्प्रवणात्मनाम् ।। ४६ ।।
विषयांश्चिन्तयंश्चित्ते बहिः पूजां हरेश्चरन् ।।
संभारेणापि महता न यथोक्तं फलं लभेत्।। ।। ४७ ।।
इतस्ततो ग्राम्यसुखे भ्रमत्स्वीयं मनस्ततः ।।
नियम्य विष्णुपूजायां मुमुक्षुः प्रयतो भवेत् ।। ४८ ।।
महाव्रता भूरितपस्विनोपि स्वधीतवेदा अपि बुद्धिमन्तः ।।
सांख्यं च योगं परिशीलयन्तः सिद्धिं न यान्त्येव विनार्चनं हरेः ।। ४९ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां सहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये क्रियायोगे श्रीवासुदेवपूजाविधिनिरूपणं नामैकोनत्रिंशोऽध्यायः ।।२९।।

Roman transliteration

||śrīnārāyaṇa uvāca ||
upacārairbahuvidhairmānasaistaṃ prapūjya saḥ ||
āvāhya sthāpayedbhakto mūrtau sthāpanamudrayā || 1 ||
tatastadaṃgadevāṃśca tattanmantraiḥ pṛthakpṛthak ||
āvāhya nāmamantrairvā supratiṣṭhāpayecca saḥ || 2 ||
ghaṇṭādi vādayedvādyaṃ kuryādvā tālikādhvanim ||
suptotthitamivā'thainaṃ kārayeddantadhāvanam|| 3 ||
śyāmākaviṣṇukāntābhyāṃ dūrvābjābhyāṃ sahodakam ||
pādyametatprabhordadyāttatorghyācamanīyake || 4 ||
candanākṣatapuṣpāṇi darbhāgratilasarṣapān ||
yavāndūrvā cārghyapātre nikṣipedambunā bhṛte || 5 ||
jātīphalalavaṃgailākaṅkolośīravāsitam ||
dadyādācamanīyāmbu tataḥ saṃsnapayeddharim || 6 ||
sugandhipuṣpatailena kuryādabhyaṃgamāditaḥ ||
surabhidravyakalkena kuryāccodvartanaṃ tataḥ || 7 ||

kṣīreṇa dadhnā cājyena madhunā sitayā tathā ||
snapayeddharimavyagrastattanmantraiḥ pṛthakpṛthak || 8 ||
sugandhinā ca śuddhena snānamuṣṇena cāmbunā ||
taṃ kārayitvā gandhādyaiḥ snānapīṭhe'rcayellaghu || 9 ||
nirmālyapuṣpādi tato visṛjyottarato dvijaḥ ||
rājanādyaiḥ sāmabhirvā mahāpuruṣavidyayā ||
śrīsūktaviṣṇusūktaktābhyāmabhiṣekaṃ samācaret || 2.9.29.10 ||
nāmnāṃ sahasreṇa hareraṣṭottaraśatena vā ||
abhiṣekaṃ tu kurvīranstriyaḥ śūdrāśca dīkṣitāḥ || 11 ||
tataḥ pramārjya vastreṇa tamanarghyāṃśukāni ca ||
paridhāpayedatipremṇā rādhāṃ cānyāṃśca śaktitaḥ || 12 ||
upavītaṃ bhagavate dadyātsūkṣmaṃ sitaṃ śubham||
ratnahemādyalaṃkārānsāṃgāyāsmai ca dhārayet || 13 ||
yathārtu yathāsthānaṃ candanena yathocitam||
tilakānulepanaṃ kuryātsakeśaraghanādinā || 14 ||

yathocitamalaṃkārāndhārayitvā ca rādhikām ||
patralekhāṃ ca tilakaṃ vidadhyātkuṅkumākṣataiḥ || 15 ||
ādarśaṃ darśayitvā'tha puṣpasrakchekharādibhiḥ ||
pūjayettaṃ sahasreṇa tulasīmañjarīdalaiḥ || 16 ||
tulasyā vā'tha puṣpeṇa pratyekaṃ nāma vaiṣṇavam ||
namaḥ prāntacaturthyantaṃ kīrttayannarcayetprabhum || 17 ||
sugandhidravyacūrṇāni tataḥ saubhāgyavanti ca ||
samarpya dhūpaṃ kurvīta daśāṃgaṃ vāmṛtādikam || 18 ||
dīpaṃ ghṛtena kurvīta varttikādvayadīpitam ||
kṛtaṃ svaśaktitaḥ śuddhaṃ mahānaivedyamarpayet || 19 ||
saṃyāvapāyasāpūpaśaṣkulīkhaṇḍaladḍakān||
pūrikāḥ polikā maudgamodanaṃ vyañjanāni ca ||
dadhidugdhaghṛtādīni catuṣpadyāṃ nidhārayet || 2.9.29.20 ||
bhojayettaṃ tataḥ premṇā madhye pānīyamarpayan ||
muhūrttārddhe gate dadyāddhastaprakṣālanāṃbu ca || 21 ||

uccheṣaṇaṃ bhagavato viṣvaksenādidevatāḥ ||
upakalpyānyataḥ sthāpya svārthaṃ tadbhuvamāmṛjet || 22 ||
mukhavāsaṃ tato dadyātkṛtāṃ tāmbūlavīṭikām ||
pūgacūrṇalavaṅgailājātījādisamanvitām || 23 ||
phalaṃ ca nālikerādi dattvā śaktyā ca dakṣiṇām ||
mahānīrājanaṃ kuryādgītavāditrapūrvakam|| 24 ||

stuyātpuṣpāñjalīndattvā tatstotreṇaiva taṃ tataḥ ||
nāmasaṃkīrtanaṃ kuryādgāyannṛtyaṃśca tatpuraḥ || 25 ||
muhūrttaṃ sa vidhāyetthaṃ kṛtvā caiva pradakṣiṇām ||
praṇāmaṃ daṇḍavatkuryāttiryaktaddakṣiṇe bhuvi || 26 ||
aṣṭāṃgaṃ vāpi pañcāgaṃ praṇāmaṃ puruṣaścaret ||
pañcāṃgameva nārī tu nānyathā munisattama || 27 ||
padbhyāṃ karābhyāṃ jānubhyāmurasā śirasā dṛśā ||
vacasā manasā ceti praṇāmo'ṣṭāṃga īritaḥ || 28 ||
bāhubhyāṃ caiva manasā śirasā vacasā dṛśā ||

pañcāṃgoyaṃ praṇāmaḥ syātpūjāsu pravarāvimau || 29 ||
bhītaṃ māṃ saṃsṛteḥ pāhi prapannaṃ tvāṃ prabho iti ||
tataḥ saṃprārtha svādhyāyaṃ śaktyā kurvīta naityakam || 2.9.29.30 ||
dhyātvā śeṣāṃ ca taddattāṃ gṛhītvā śirasādarāt ||
āvāhitaṃ yathāpūrvaṃ rādhākṛṣṇaṃ hṛdambuje||
saṃsthāpayeccāṃgadevānsvasvasthānaṃ visarjayet || 31 ||
karaṇḍake vā śayyāyāṃ mandire pratimāṃ hareḥ ||
śāyayitvā pidhāya dvārvaiśvadevaṃ samācaret || 32 ||
prāsādikaṃ hareranṇaṃ svapoṣyebhyo vibhajya saḥ ||
svayaṃ bhuktvā tatkathādyairdinaśeṣamatikramet || 33 ||
mahāpūjāvidhānena proktenānena yonvaham ||
bhaktyā samarcayedviṣṇuṃ sa bhavettasya pārṣadaḥ || 34 ||
divyaṃ vimānamāruhya bhāsvaraṃ devatepsitam ||
golokākhyaṃ harerddhāma divyāṅgo yāti pūjakaḥ || 35 ||
phalābhisaṃdhinā vāpi yastamarceddinedine ||

sopi dharmaṃ kāmamarthaṃ mokṣaṃ cāpnotyabhīpsitam || 36 ||
itthaṃ pūjāvidhiṃ karttumaśakto rādhayā saha ||
harimekaṃ yathā labdhairarcedbhaktyopacārakaiḥ || 37 ||
dvādaśākṣaramantreṇa dvijo'nyo nāmamantrataḥ ||
śrīrādhākṛṣṇamabhyarcedbhaktirevā'tra siddhidā || 38 ||
ekādaśyāṃ harerjanmotsavādau tu viśeṣataḥ ||
mahāpūjaiva karttavyā svaśaktyā'khilavaiṣṇavaiḥ || 39 ||
pratiṣṭhāmātramapi yaḥ kuryādanyakṛtālaye ||
sa sārvabhauma rājyaṃ vai prāpnuyānnaṣṭakilviṣaḥ || 2.9.29.40 ||
kārayenmandiraṃ ramyaṃ dhanāḍhyaśca harerdṛḍham ||
yaḥ sa tu prāpnuyādrājyaṃ trailokyasyāpyakaṇṭakam|| 41 ||
vṛttidānena pūjāyāḥ pravāhaṃ varddhayettu yaḥ ||
sa pumānprāpnuyānnūnaṃ viṣṇuloke mahatsukham || 42 ||
pratiṣṭhāṃ mandiraṃ pūjāṃ kāraye ttrīṇyapīha yaḥ ||
samānaiśvaryamāpnoti vāsudevasya sa dhuvam || 43 ||

harervṛrttiṃ haredyastu kṛtāṃ svena pareṇa vā ||
kalpamekaṃ sa vai bhuṃkte narake yamayātanāḥ || 44 ||
karttā kārayitā yaśca sahāyaścānumodakaḥ ||
caturṇāṃ hi phale bhāgaḥ sukṛtasyetarasya ca ||45||
iti kriyāyogavidhirmayā nārada kīrttitaḥ ||
yenaikāntikadharmo'tra siddhyettatpravaṇātmanām || 46 ||
viṣayāṃścintayaṃścitte bahiḥ pūjāṃ hareścaran ||
saṃbhāreṇāpi mahatā na yathoktaṃ phalaṃ labhet|| || 47 ||
itastato grāmyasukhe bhramatsvīyaṃ manastataḥ ||
niyamya viṣṇupūjāyāṃ mumukṣuḥ prayato bhavet || 48 ||
mahāvratā bhūritapasvinopi svadhītavedā api buddhimantaḥ ||

sāṃkhyaṃ ca yogaṃ pariśīlayantaḥ siddhiṃ na yāntyeva vinārcanaṃ hareḥ || 49 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ sahitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye kriyāyoge śrīvāsudevapūjāvidhinirūpaṇaṃ nāmaikonatriṃśo'dhyāyaḥ ||29||

English translation

Śrī Nārāyaṇa said :

1. After worshipping him mentally with various articles (and services) of worship, the devotee should invoke him and establish (infuse) him in the idol of Viṣṇu by Sthāpana Mudrā (i.e. a certain position of fingers practised in worship to indicate that the deity invoked is established in the idol).

2. Then he should invoke the deities constituting him (i.e. his subordinate deities) by their respective separate Mantras or by their names (which itself is a) mantra , and then should establish them well.

3. He should ring (or play upon) some musical instrument like the bell and others and should make a clapping sound. Presuming that the deity has got up from sleep, he should brush (i.e. imagine to brush) the teeth.

4-5. He should give water mixed with Śyāmāka (a rice-like corn), Viṣṇukrānta (a plant like Clitoria terntea), Dūrvā grass and a lotus as Pādya (water for washing the feet) to the Lord. Then in the water meant for sipping as Arghya , he should put sandal-paste, rice-grains with unbroken ends, flowers, ends of Darbha grass, gingelly seeds, mustard seeds, barley seeds. Dūrvā grass should be put after filling the vessel for Arghya with water.

6. He should give water made fragrant with the outer skin of nutmeg, cloves, cardamoms, Kaṅkola and the fragrant root of the plant Andropogon muricatus as Ācamanīya and then should bathe Hari .

7. At first he should smear the person of the Lord with oil from fragrant flowers. Then he should cleanse the body by rubbing and cleansing it with Kalka (viscous sediments of ground and crushed oily substance).

8. With steady, unruffled mind he should baṃe (ṃe idol of Viṣṇu) with (Pañcāmṛta i.e.,) milk, curds, ghee , honey and sugar separately along with their respective Mantras. [1]

9. He should then bathe it with pure, hot, fragrant water. Then he should slightly worship it with sandal-paste etc. on the pedestal for bath.

10. The Brāhmaṇa should cast aside the stale flowers etc. (of the previous worship) to the northern side. He should perform the ablution with address as Rājan etc., or with Sāman hymns or the special occult lore of Mahāpuruṣa , reciting Śrīsūkta (RV 1.165) and Viṣṇusūkta (RV IX.I).

11. Initiated women, Śūdras should perform the ablution-ceremony with (i.e. reciting) Viṣṇu-Sahasranāma (‘A thousand names of Viṣṇu’) or with one hundred and eight names.

12. Then wiping him off with a piece of cloth, he should dress him and Rādhā with very costly clothes with great love, according to his own capacity.

13. He should give fine, white, auspicious sacred thread to the Lord. He should put ornaments of gold and precious stones all over his person.

14. According to the season, he should make the sandal-paste mark or one of thick saffron-paste, at the proper place as is customary.

15. After adorning Rādhikā with ornaments as are proper for her, he should draw with saffron and unbroken grains of rice the Tilaka mark on the forehead and decorative figures on her person.

16. After showing the mirror, he should worship him with garlands of flowers (round his neck) and chaplets or garlands of flowers adorning the head and with one thousand sprouts of Tulasī leaves.

17. One should worship the Lord with a Tulasī leaf or a flower uttering (with every leaf or flower) a name of Viṣṇu in the dative case followed by namaḥ ('obeisance to') (e.g. keśavāya namaḥ) (and thus complete the thousand names).

18. With powders of fragrant and auspicious materials he should make the incense-buming of the Daśāṅga type and with Amṛta etc.

19. He should prepare a lamp with a pair of wicks filled with ghee. He should make the great offering of pure food according to his capacity.

20. One should place (in a plate) on a four-footed stool Saṃyāva (i.e. a cake of wheat fried with ghee and made oblong in shape, spread over with sugar), Pāyasa (i.e. rice boiled in milk), Apūpa (a small round cake of flour and meal), Śaṣkulī - khaṇḍa (a piece of a kind of baked cake), Laḍḍukas (sweet balls), Pūrikā (a kind of cake filled in ghee or oil, called Purī in Marathi), Polikā (a cake with sweet material inside and baked, called Poḷī in Marathi), boiled rice mixed with kidney beans, condiments, curds, milk, ghee etc.

21. He should, with affection, make him take meals and offer water at intervals (to drink). In half a Muhūrta (24 minutes) he should give water to wash hands therewith.

22. The remnants of the food of the Lord, having been assigned to Viṣvaksena and other deities should be placed aside for one's own sake. The ground should be cleansed.

23. As 'mouth-perfume' to bring fragrance to the breath of the deity, he should give a betel leaf with the powder of betel-nut, cloves, cardamom, nutmeg and other such materials wrapped in it.

24. Giving a coconut and other fruits and Dakṣiṇā as per one's capacity, he should perform the waving of light (before the Lord) accompanied with instrumental music.

25. After offering him a handful of flowers, he should then praise him with eulogies meant for him. He should glorify his name while singing and dancing in his presence. (This is the Kīrtana form of Bhakti .)

26. After performing it (Kīrtana) for a Muhūrta (48 minutes) and circumambulating the deity, he should prostrate himself like a staff, slightly transversal to the South, on the ground.

27. A man should prostrate himself touching the ground with eight parts of the body (viz. two hands, two fed, two knees, chest and head) or five parts of his body (viz. two hands, two feet and head); but a woman should pay obeisance with only the five parts of her body and never otherwise.

28. The prostration is called Aṣṭāṅga ('eight-limbed') [2] when it is performed with two feet, two hands, two knees, chest, head, sight, speech and mind.

29. The prostration is called Pañcāṅga ('five-limbed') when it is performed with two hands, mind, (bending down of) head, speech and sight. [3] (There are six factors involved, though it is called Pañcāṅga unless we presume the pair of hands as one.) In the performance of worship these two types

of prostrations are superior.

30. “O Lord, I have submitted myself to you. Please protect me who am afraid of Saṃsāra .” Praying to him thus, he should pursue his regular Vedic studies (recitation) to the best of his abilities.

31. After meditating on the rest and after taking (permission) given by him reverently by head, one should establish as before the invoked Rādhā and Kṛṣṇa in the lotus of his heart and should send away all the Aṅgadevas to their respective places.

32. After laying down the idol of Hari in a cane-box for rest or shutting up the image in the temple by closing the door, he should perform Vaiśvadeva (‘offering of cooked food to all gods’).

33. Distributing the remnant of food offered to Hari among his dependents and after enjoying (i.e. consuming) it himself, he should pass the remaining part of the day in (listening to or narrating) his stories etc.

34. He who daily performs the great worship as per procedure stated above, and worships Viṣṇu with devotion, becomes his (i.e. Viṣṇu’s) attendant.

35. Ascending in a refulgent heavenly car coveted by Devas , the worshipper, endowed with a brilliant celestial body, goes to Hari’s region called Goloka .

36. Or even if he performs everyday worship of Hari, he attains his desired objects along with (the four objectives of human life, viz.) Virtue (Dharma), Wealth, Pleasure and Final Emancipation.

37. If one is incapable of performing worship of Hari along with Rādhā as per above procedure, he should worship only Hari with whatever articles of service become available.

38. A Brāhmaṇa with a mantra of twelve syllables (oṃ namo bhagavate vāsudevāya) and others with Hari’s name as Mantra should perform the worship of Hari. It is the devotion only which confers Siddhi (i.e. accomplishment of certain supernatural powers).

39. On Ekādaśī (eleventh day in either half of a month) and especially on the birth-festival of Hari and such oṃer days, Mahāpūjā (‘a great worship’) should be celebrated to the best of one’s abilities by all Vaiṣṇavas .

40. Even if one performs only the installation (of Hari’s idol) in a temple built by another, he becomes absolved of all sins and becomes a sovereign emperor (of all the world).

41. A rich person should get built a beautiful, firm (durable) temple of Hari. He who does so will get the kingdom of the three worlds , without any thorn (troublesome person or enemy).

42. He who enhances the continuity of the worship by instituting the service or job (of worshipping Hari), will really obtain excellent happiness in the world of Viṣṇu.

43. He who lays the foundation, starts the construction of Viṣṇu’s temple and (provides for) his worship, certainly attains lordship comparable to Vāsudeva .

44. He who deprives one of his employment of Hari’s worship given either by himself or by others, experiences tortures caused by the god of Death in hell for a period of a Kalpa .

45. The doer (of an action), one who urges to do it, the person helping and the consenter—all these four have share in an act meritorious or otherwise.

46. O Nārada ! In this way procedure of Kriyā-Yoga has been described to you by me. It is by this that the Ekāntika Dharma will be accomplished by those who are inclined to it.

47. A person who brooding over objects of pleasure in the mind, outwardly performs the worship of Hari, will never obtain the declared fruit even by using a great amount of material for worship.

48. Restraining one's own mind wandering here and there in vulgar pleasure, a person, desirous of liberation, should be devoutly engaged in the worship of Viṣṇu.

49. Without worshipping Hari, persons following Mahāvrata , ṃough performers of severe penance, intelligent ones who have studied the Vedas and who are practising Sāṅkhya and Yoga , will never attain Siddhi (i.e. Mokṣa).

[1]: [1] : They are ' āpyāyasva ' (RV 1.91.1b), ' dadhikrāvaṇo ' (RV IV. 39.6), ' ghṛtam mimikṣe' (RV II.3.11), ' madhu vātā ', (RV 1.90.6), ' svaduḥ pavasva ' (RV IX. 85.6). The first word of these Mantras suggests the material used for bathing. Beyond this tenuous relation, the meanings of the mantras show their irrelevance. Purāṇika Mantras used for this are meaningful.

[2]: [2] : Pūjā-Prakāśa (p.88) describes these two types of prostrations on the authority of Vyāsa but they are probably traditional verses of unknown authorship as given above. Verse 28 defines Aṣṭāṅga but gives three more, making it 'Ekādaśāṅga'. But the parts of the body actually touching the ground are eight. Smṛti Candrikā I, p.204 supports v 28 above.

[3]: [3] : In this the body does not touch the ground except in the case of feet. The prescription of this type of prostration to women is obvious.

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 30

Description of Yoga with Eight Limbs (Aṣṭāṅga-Yoga)

Chapter 219 of 221 · 33 detected Sanskrit verse markers

Sanskrit

।। स्कन्द उवाच ।।
वासुदेवार्चनविधिं निशम्येत्थं स नारदः ।।
प्रसन्नः पुनरप्राक्षीत्तं मुनीनां परं गुरुम् ।। १ ।।
नारद उवाच ।।
सम्यगुक्तो भगवता क्रियायोगो महाफलः ।।
एकेन मनसा योऽसौ कार्यः सिद्धिमभीप्सुभिः ।। २ ।।
मनसो निग्रहस्तत्र ज्ञानिनामपि सद्गुरो ।।
दुष्करः किं पुनस्तर्हि नृणां कर्मात्मनां भुवि ।। ३ ।।
तमृते तु हरेरर्चा नाभीष्टफलदायिनी ।।
अतस्तन्निग्रहोपायमपि मे वक्तुमर्हसि ।। ४ ।।
स्कन्द उवाच ।।
इत्यापृष्टः स मुनिना मुनीन्द्रः सर्वदर्शनः ।।
नारायणो नरसखो नारदं तमभाषत ।। ५ ।।
श्रीनारायण उवाच ।।
सत्यमेव मुने वक्षि मनसोस्ति बलं महत् ।।

जितेपि यस्मिन्विश्वासः शत्रुवन्न विवेकिनाम् ।। ६ ।।
मनसा सदृशोन्यस्तु शत्रुर्नास्त्येव देहिनाम् ।।
विष्णुध्यानाभ्यासयोगान्निर्दोषं तद्धि शाम्यति ।। ७ ।।
अदान्ताश्ववदेवैतद्यतोस्ति दुरवग्रहम् ।।
अतो वैराग्ययुक्पुम्भिः सदुपायैर्निगृह्यते ।। ८ ।।
उपायास्तत्र बहवः सन्ति तेष्वपि सन्मते ।।
अष्टांगयोगस्याभ्यासः श्रेष्ठः सद्यः फलप्रदः ।। ९ ।।
यमाश्च नियमा ब्रह्मन्नासनान्यसुसंयमः ।।
प्रत्याहारो धारणा च ध्यानमंगं तु सप्तमम् ।।
समाधिश्चाष्टमं प्रोक्तं योगस्यानुक्रमेण वै ।। 2.9.30.१० ।।
तत्राऽहिंसाब्रह्मचर्य सत्यास्तेयापरिग्रहाः ।।
एते पञ्च यमाः प्रोक्ताः साधनीयाः प्रयत्नतः ।।११ ।।
शौचं तपश्च संतोषः स्वाध्यायो विष्णुपूजनम् ।।
एते च नियमाः पञ्च द्वितीयांगतया मताः ।। १२ ।।
परिहायांगचाञ्चल्यं यथासुखतया स्थितिः ।।

तदासनं स्वस्तिकादिप्रोक्तं द्वन्द्वार्तिजिन्मुने ।। १३ ।।
चरतां सर्वतोऽसूनामेकदेशे तु धारणम् ।।
गुरूपदिष्टरीत्यैव प्राणायामः स उच्यते ।। १४ ।।
चले वायौ चलं चित्तं स्थिरे तस्मिन्स्थिरं ततः ।।
सुदेशेऽयं सदाऽभ्यस्यः पूरकुम्भकरेचकैः ।। १५ ।।
मनसेन्द्रियवृत्तीनां तत्तद्विषयतश्च यत् ।।
आकर्षणं प्रतीचीनं प्रत्याहारः स ईरितः ।। १६ ।।
नाभ्याद्यन्यतमे स्थाने प्राणेन सह चेतसः ।।
वासुदेवस्वरूपे यद्धारणं धारणोदिता ।। १७ ।।
एकैकावयवस्यैव चिन्तनं यत्पृथक्पृथक् ।।
पदाब्जादेर्भगवतस्तद्ध्यानमिति कीर्तितम् ।। १८ ।।
निरोधः प्राणमनसोरतिप्रेम्णा हरौ तु यः ।।
स समाधिरिति प्रोक्तो योगिनामभिवाञ्छितः ।। १९ ।।
अंगैरष्टभिरेतैर्हि शिक्षितैः सिद्धसङ्घरोः ।।
योगः सिद्धाति वै पुंसां समाधेः पक्वतात्मकः ।। 2.9.30.२० ।।

नैतादृशं परं सम्यङ् मनोनिग्रहसाधनम्।।
पुरुषाणां मुमुक्षूणामिति जानीहि नारद ।। २१ ।।
तपस्विनां महाशत्रोर्ब्रह्माण्डक्षोभकादपि ।।
मदनान्नाभयं किञ्चिद्योगिनस्त्वस्ति कर्हिचित् ।। २२ ।।
आयास्यन्तं विहित्वैव सोन्तकालं च योगवित् ।।
स्वातन्त्र्येणैव देहं स्वं त्यजतीत्थं समाधिना ।। २३ ।।
पार्ष्णिभ्यां गुदमापीड्य वायुं पादद्वयस्थितम् ।।
शनैःशनैः समाकृष्य मृत्युस्थानं नयत्यमुम् ।। २४ ।।
मनसा केशवं ध्यायंस्तन्मनुं च षडक्षरम् ।।
जपस्ततोऽमुं नयति वायुं स्थानं प्रजापतेः ।। २५ ।।
ततो नाभिं च हृदयमुरः कण्ठं च योगवित् ।।
नयति भ्रुकुटिवायुं वासुदेवपरायणः ।। २६ ।।
एतेषु षट्सु स्थानेषु त्वेकैकस्मिन्पृथक्पृथक् ।।
योगी प्राणमनोक्षाणां निरोधं च विसर्जनम् ।।
तावदभ्यसति स्वस्य यावत्स्यात्तत्स्वतन्त्रता ।। २७ ।।

जितंजितं विहायैव स्थानं याति परं परम् ।।
प्राप्तस्य स्थानकं षष्ठं तदभ्यासे श्रमो न हि ।। २८ ।।
सप्तच्छिद्राणि रुद्ध्वाऽथ प्राणमक्षमनोयुतम् ।।
प्रापय्य तालु व्रजति ब्रह्मरन्ध्रं स योगवित् ।। २९ ।।
मायामयपदार्थानां ततो हित्वैव वासनाः ।।
स वासुदेवैकमनास्त्यजति स्वकलेवरम्।। 2.9.30.३० ।।
ततो भगवतो धाम श्रीकृष्णस्य तमःपरम् ।।
उपेत्य सेवमानस्तं नन्दते दिव्यविग्रहः ।। ३१ ।।
इति ते कथितो ब्रह्मन्योगशास्त्रस्य संग्रहः ।।

जित्वा तेन मनः स्वीयं तमाराधय सर्वदा ।। ३२ ।।
इति श्रीस्कान्दे महापुराण एकाशीति साहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्येऽष्टांगयोगनिरूपणं नाम त्रिंशोऽध्यायः ।। ३० ।।

Roman transliteration

|| skanda uvāca ||
vāsudevārcanavidhiṃ niśamyetthaṃ sa nāradaḥ ||
prasannaḥ punaraprākṣīttaṃ munīnāṃ paraṃ gurum || 1 ||
nārada uvāca ||
samyagukto bhagavatā kriyāyogo mahāphalaḥ ||
ekena manasā yo'sau kāryaḥ siddhimabhīpsubhiḥ || 2 ||
manaso nigrahastatra jñāninānāmapi sadguro ||
duṣkaraḥ kiṃ punastarhi nṛṇāṃ karmātmanāṃ bhuvi || 3 ||
tamṛte tu harercā nābhīṣṭaphaladāyinī ||
atastannigrahopāyamapi me vaktumarhasi || 4 ||
skanda uvāca ||
ityāpṛṣṭaḥ sa muninā munīndraḥ sarvadarśanaḥ ||
nārāyaṇo narasakho nāradaṃ tamabhāṣata || 5 ||
śrīnārāyaṇa uvāca ||
satyameva mune vakṣi manasosti balaṃ mahat ||

jitepi yasminviśvāsaḥ śatruvanna vivekināṃ || 6 ||
manasā sadṛśonyastu śatrurnnāstyeva dehināṃ ||
viṣṇudhyānābhyāsayogānnirdoṣaṃ taddhi śāmyati || 7 ||
adāntāśvavadevaitadyatosti duravagraham ||
ato vairāgyayukpumbhiḥ sadupāyairnigṛhyate || 8 ||
upāyāstatra bahavaḥ santi teṣvapi sanmate ||
aṣṭāṃgayogasyābhyāsaḥ śreṣṭhaḥ sadyaḥ phalapradaḥ || 9 ||
yamāśca niyamā brahmannāsanānyasusaṃyamaḥ ||
pratyāhāro dhāraṇā ca dhyānamaṃgaṃ tu saptamam ||
samādhiścāṣṭamaṃ proktaṃ yogasyānukrameṇa vai || 2.9.30.10 ||
tatrā'hiṃsābrahmacarya satyāsteyāparigrahāḥ ||
ete pañca yamāḥ proktāḥ sādhanīyāḥ prayatnataḥ ||11 ||
śaucaṃ tapaśca saṃtoṣaḥ svādhyāyo viṣṇupūjanam ||
ete ca niyamāḥ pañca dvitīyāṃgatayā matāḥ || 12 ||
parihāyāṃgacāñcalyaṃ yathāsukhatayā sthitiḥ ||

tadāsanaṃ svastikādiproktaṃ dvandvārttijinmune || 13 ||
caratāṃ sarvato'sūnāmekadeśe tu dhāraṇam ||
gurūpadiṣṭarītyaiva prāṇāyāmaḥ sa ucyate || 14 ||
cale vāyau calaṃ cittaṃ sthire tasminsthiraṃ tataḥ ||
sudeśe'yaṃ sadā'bhyasyaḥ pūrakumbhakarecakaiḥ || 15 ||
manasendriyavṛttīnāṃ tattadviṣayataśca yat ||
ākarṣaṇaṃ pratīcīnaṃ pratyāhāraḥ sa īritaḥ || 16 ||
nābhyādyanyatame sthāne prāṇena saha cetasaḥ ||
vāsudevasvarūpe yaddhāraṇaṃ dhāraṇoditā || 17 ||
ekaikāvayavasyaiva cintanaṃ yatpṛthakpṛthak ||
padābjāderbhagavatastaddhyānamiti kīrtitam || 18 ||
nirodhaḥ prāṇamanasoratipremṇā harau tu yaḥ ||
sa samādhiriti prokto yoginābhivāñchitaḥ || 19 ||

aṃgairaṣṭabhiretairhi śikṣitaiḥ siddhasadguroḥ ||
yogaḥ siddhyati vai puṃsāṃ samādheḥ pakvatātmakaḥ || 2.9.30.20 ||

naitādṛśaṃ paraṃ samyaṅ manonigrahasādhanam||
puruṣāṇāṃ mumukṣūṇāmiti jānīhi nārada || 21 ||
tapasvināṃ mahāśatrorbrahmāṇḍakṣobhakādapi ||
madanānnābhayaṃ kiñcidyoginastvasti karhicit || 22 ||
āyāsyantaṃ vihitvaiva sontakālaṃ ca yogavit ||
svātantryeṇaiva dehaṃ svaṃ tyajatītthaṃ samādhinā || 23 ||
pārṣṇibhyāṃ gudamāpīḍya vāyuṃ pādadvayasthitam ||
śanaiḥśanaiḥ samākṛṣya mṛtyusthānaṃ nayatyamum || 24 ||
manasā keśavaṃ dhyāyaṃstanmanuṃ ca ṣaḍakṣaram ||
japastato'muṃ nayati vāyuṃ sthānaṃ prajāpateḥ || 25 ||
tato nābhiṃ ca hadayamuraḥ kaṇṭhaṃ ca yogavit ||
nayati bhrukuṭivāyuṃ vāsudevaparāyaṇaḥ || 26 ||
eteṣu ṣaṭsu sthāneṣu tvekaikasminpṛthakpṛthak ||
yogī prāṇamanokṣāṇāṃ nirodhaṃ ca visarjanam ||
tāvadabhyasati svasya yāvatsyāttatsvatantratā || 27 ||

jitaṃjitaṃ vihāyaiva sthānaṃ yāti paraṃ param ||
prāptasya sthānakaṃ ṣaṣṭhaṃ tadabhyāse śramo na hi || 28 ||
saptacchidrāṇi ruddhvā'tha prāṇamakṣamanoyutam ||
prāpayya tālu vrajati brahmarandhraṃ sa yogavit || 29 ||
māyāmayapadārthānāṃ tato hitvaiva vāsanāḥ ||
sa vāsudevaikamanāstyajati svakalevaram|| 2.9.30.30 ||
tato bhagavato dhāma śrīkṛṣṇasya tamaḥparam ||
upetya sevamānastaṃ nandate divyavigrahaḥ || 31 ||
iti te kathito brahmanyogaśāstrasya saṃgrahaḥ ||
jitvā tena manaḥ svīyaṃ tamārādhaya sarvadā || 32 ||
iti śrīskānde mahāpurāṇa ekāśīti sāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe
śrīvāsudevamāhātmye'ṣṭāṃgayoganirūpaṇaṃ nāma triṃśo'dhyāyaḥ || 30 ||

English translation

Note: This chapter is based on Patañjali 's Yoga Sūtras .

Skanda said :

1. Having heard the procedure of the worship of Vāsudeva in this way, Nārada became pleased. He addressed again the supreme preceptor of sages.

Nārada said :

2. The Kriyā-Yoga bestowing the great fruit (i.e. liberation from Saṃsāra) has been properly elucidated by Your Lordship. It should be practised with concentrated mind by persons desirous of Siddhi (Mokṣa).

3. O excellent preceptor! But control of the mind is very difficult to be achieved even by persons endowed with knowledge. What can one say about those men whose minds are involved in Karmas in this world!

4. Except that (i.e. control of the mind) the worship of Hari is not conducive to desired fruit. Hence it behoves you to expound to me the means of controlling it.

Skanda said :

5. Thus enquired by the sage, Nārāyaṇa , the Lord of sages, the omniscient friend of Nara , spoke to Nārada.

Śrī Nārāyaṇa said :

6. O sage! What you state is true. The mind has immense power. Even if it is subdued, thoughtful people place no faith in it as in an enemy.

7. In the case of embodied beings, there is no enemy comparable to mind. Through the yogic practice of meditation on Viṣṇu it becomes free from defects and gets quiescent.

8. As it is very difficult to bring it under control like an untamed horse, it is to be controlled with firm, virtuous means by men endowed with disaffection for worldly pleasures.

9. There are many means (for this purpose), but out of them, according to the view of saints, the practice of Aṣṭāṅga-Yoga (‘ Yoga of eight limbs’) is the most important and giver of immediate fruit.

10. O Brāhmaṇa , Yama (moral restraints), Niyama (voluntary religious observances); Āsana (bodily postures), control of breath, Pratyāhāra (withdrawing from objects of pleasure), Dhāraṇā (fixing the mind on one object), the seventh Aṅga Dhyāna (abstract contemplation) and Samādhi (perfect absorption of the mind in the Supreme Spirit), the eighth—this is the order (of successive steps) in Yoga.

11. Among them nonviolence, celibacy, truth, non-stealing and non-possession—these five are Yamas . They are to be practised with effort.

12. Purity, penance, contentment, study of Vedas and worship of Viṣṇu—these five Niyamas constitute the second Aṅga.

13. Giving up unsteadiness of the body and maintaining it in a comfortable position as in Svastika and other postures is called Āsana and it conquers the mental distress from pairs of opposites (such as pleasure and pain).

14. Holding at one place the vital breaths that wander everywhere, according to the method advised by the spiritual preceptor, is called Prāṇāyāma (‘breath control’).

15-16. When the wind (i.e. vital breath) is unsteady, the mind gets unsteady. When it (i.e. the vital breath) is steady, the mind gets steady. This should always be practised in a pure place by means of Pūraka (inhalation), Kuṃbhaka (i.e. holding within the inhaled air), Recaka (exhalation).

The backward pull of the mind and the propensities of the sense-organs from their respective objects is called Pratyāhāra .

17. Fixation of the mind along with the vital breath in the form of Vāsudeva in different places (i.e. Yogic plexuses) from the navel (Mūlādhāra Cakra) to other places is called Dhāraṇā .

18. The (progressive) meditation on each part of the Lord’s person separately beginning from his lotus-feet is called Dhyāna .

19. The absorption (holding in) of the vital breath and the mind in Hari with deep love is called Samādhi . It is very much coveted by Yogins .

20. This Yoga is accomplished by men who have been trained in these eight Aṅgas by spiritual preceptors who themselves have been Siddhas ('Masters of Yoga'). It consists of perfection of Samādhi .

21. O Nārada! Know that there is no other proper means of controlling the mind like this in case of men desirous of liberation from Saṃsāra.

22. There is absolutely no fear to Yogins from Madana ('god of Love') who is the arch-enemy of performers of penance and the agitator of the universe.

23. A knower of Yoga avoids the coming time of deaṃ and quite independently gives up his body by (entering into) Samādhi .

24. By pressing the anus by both of his heels and gradually drawing up the vital breath between the two feet, he takes it to the position of death (Mṛtyu).

25. Meditating upon Keśava with his mind and muttering his six-syllabled Mantra (i.e. keśavāya namaḥ), he takes his vital breaṃ to the position of Prajāpati (in his own body).

26. A knower of Yoga, a devotee of Vāsudeva draws the breath up to the navel, heart, chest, and throat and the (middle of the) eyebrows. (These parts of the body indicate the different Yogic plexuses, Cakras , in the body from Mūlādhāra to Ājñā Cakra .)

27. A Yogī practices withholding (control) and releasing of Prāṇa (vital breaṃ), mind and senses in these six places (Cakras) one by one till he has that independence (and ability to do so).

28. Conquering each place one by one and leaving it behind, he proceeds to the next (higher) post. He who has reached the sixth place (i.e. Ājñācakra) has no trouble and fatigue in that practice.

29. After closing down the seven apertures and bringing the vital breath accompanied with the senses and mind to the crown of the head, [1] a knower of Yoga advances to (the aperture in the crown of the head called) Brahma-randhra .

30. Then after giving up desires for all Māyic objects, he identifies his mind with Vāsudeva and abandons his mortal coil.

31. Then coming to the abode of Lord Kṛṣṇa which is beyond darkness, he, endowed with a celestial body, lives in bliss, serving the Lord.

32. Thus, O Brāhmaṇa, the epitome of the science of Yoga has been narrated to you. Conquering your mind thereby propitiate him forever.

[1]: [1] : I have thus translated Tālu on the basis of Yogic Texts, even though the dictionary meaning of Tālu is Palate .

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 31

Eulogy of Nara and Nārāyaṇa

Chapter 220 of 221 · 18 detected Sanskrit verse markers

Sanskrit

।। स्कन्द उवाच ।।
श्रुत्वैतत्सकलं धर्म्यं यथावद्भगवद्वचः ।।
निःसंशयो मुनिः प्राह तं प्रणम्य कृताञ्जलिः ।। १ ।।
नारद उवाच ।।
नष्टा मे संशयाः सर्वे प्रसादाद्भगवंस्तव ।।
वासुदेवस्य माहात्म्यं मयाधिगतमञ्जसा ।। २ ।।
कंचित्कालमिहैवाहं तपः कुर्वंस्त्वया सह ।।
शृण्वंश्च नित्यं ज्ञानादि करिष्ये पक्वमात्मनः ।। ३ ।।
स्कन्द उवाच ।।
इत्युक्त्वा नारदस्तत्र तेन चाप्यनुमोदितः ।।
उवास दिव्यवर्षाणां सहस्रं स तपश्चरन् ।। ४ ।।
शुश्राव चानुदिवसं यथाकालं हरेर्मुखात् ।।
धर्मज्ञानाद्यथ प्राप पक्वतां तत्र योगिराट् ।। ५ ।।
स्नेहं च परमं प्राप स श्रीकृष्णेऽखिलात्मनि ।।
गुणगानपरो नित्यमास भागवताग्रणीः ।। ६ ।।

भक्तिनिष्ठां परां प्राप्तमथ तं सिद्धयोगिनम् ।।
उवाच भगवत्प्रीतः श्रेयस्कृत्सर्वदेहिनाम् ।। ७ ।।
श्रीनारायण उवाच ।।
सिद्धोसि त्वं महर्षेऽद्य गच्छ लोकहितं कुरु ।।
एकान्तधर्मं सर्वत्र प्रवर्तयितुमर्हसि ।। ८ ।।
स्कन्द उवाच ।।
इत्याज्ञां शिरसा तस्य स आदाय जगद्गुरोः ।।
गच्छंस्ततस्तमस्तौषीत्प्रणम्य प्राञ्जलिः स्थितः ।। ९ ।।
नारद उवाच ।।
नमोनमस्ते भगवञ्जगद्गुरो नारायणाऽप्राकृत दिव्यमूर्ते ।।
अनन्तकल्याणगुणाकरस्त्वं दासे मयि प्रीततरः मदा स्याः ।। 2.9.31.१० ।।
त्वं वासुदेवोसि जगन्निवासः क्षेमाय लोकस्य तपः करोषि ।।
योगेश्वरेशोपशमस्थ आत्मारामाधिपस्त्वं परहंससद्गुरुः ।। ११ ।।
विभुर्ऋषीणामृषभोऽक्षरात्मा जीवेश्वराणां च नियामकोसि ।।
साक्षी महापूरुष आत्मतन्त्रः कालोऽभवद्यद्भ्रुकुटेर्महांश्च ।। १२ ।।

सर्गादिलीला जगतां त्वमीश करोषि मायापुरुषात्मनैव ।।
तथाप्यकर्त्ता ननु निर्गुणोसि भूमा परब्रह्म परात्परश्च।। १३ ।।
सत्यः स्वयंज्योतिरतर्क्यशक्तिस्त्वं ब्रह्मभूतात्मविचिन्त्यमूर्त्तिः ।।
बृहद्व्रताचार्य महामुनीन्द्र कन्दर्पदर्पापहरप्रताप ।।१४।।
तपस्विनां ये रिपवः प्रसिद्धाः क्रोधो रसो मत्सरलोभमुख्याः ।।
अप्याश्रमं तेपि कदापि वेष्टुं नेमं क्षमा ह्येष तव प्रतापः ।। १५ ।।
छन्दोमयो ज्ञानमयोऽमृताध्वा धर्मात्मको धर्मसर्गाभिपोष्टा।।
उन्मूलिताधर्मसर्गो महात्मा त्वमव्ययश्चाक्षयोऽव्यक्तबन्धुः।।१६।।
निर्दोषरूपस्य तवाऽखिलाः क्रिया भवन्ति वै निर्गुणा निर्गुणस्य।।
धर्मार्थकामेप्सुभिरर्चनीयस्त्वमीश्वरो नाथ मुमुक्षुभिश्च ।।
त्वं कालमायायमसंसृतिभ्यो महाभयात्पातुमेकः समर्थः ।।
भक्तापराधाननवेक्षमाणो महादयालुः किल भक्तवत्सलः ।।१८।।
धृतावतारस्य हि नाममात्रं रूपं च वा यः स्मरेदन्तकाले ।।
सोपि प्रभो घोरमहाघसंघात्सद्यो विमुक्तो दिवमाशु याति ।। १९ ।।
तं त्वां विहायाऽत्र तु यो मनुष्यो देहे त्रिधातावपि देहिकेषु ।।

जायात्मजज्ञातिधनेषु सज्जते स मायया वञ्चित एव मूढः ।। 2.9.31.२० ।।
त्वद्भक्तियोग्यो नरदेह एव यं कामयन्तेऽपि च नाकसंस्थाः ।।
त्वद्भक्तिहीनं हि दिवोपि सौख्यमहं तु जाने नरकेण तुल्यम् ।। २१ ।।
तपस्त्रिलोक्याः कुरुषे सुखाय तत्रापि ते भारतवासिपुंसु ।।
अनुग्रहो भूरितरो यदत्र कृतावतारो विचरन्विराजसे ।। ।। २२ ।।
तस्याश्रयं ये तव नात्र कुर्वते त एव शास्त्रेषु मताः कृतघ्नाः ।।
अतस्तवैकाश्रयमेव बाढं कुर्वत्यजस्रं मयि तेऽस्तु तुष्टिः।।२३।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये श्रीनरनारायणस्तुतिनिरूपणंनामैकत्रिंशोऽध्यायः ।।३१।।

Roman transliteration

|| skanda uvāca ||
śrutvaitatsakalaṃ dharmyaṃ yathāvadbhagavadvacaḥ ||
niḥsaṃśayo muniḥ prāha taṃ praṇamya kṛtāñjaliḥ || 1 ||
nārada uvāca ||
naṣṭā me saṃśayāḥ sarve prasādādbhagavaṃstava ||
vāsudevasya māhātmyaṃ mayādhigatamañjasā || 2 ||
kaṃcitkālamihaivāhaṃ tapaḥ kurvaṃstvayā saha ||
śṛṇvaṃśca nityaṃ jñānādi kariṣye pakvamātmanaḥ || 3 ||
skanda uvāca ||
ityuktvā nāradastatra tena cāpyanumoditaḥ ||
uvāsa divyavarṣāṇāṃ sahasraṃ sa tapaścaran || 4 ||
śuśrāva cānudivasaṃ yathākālaṃ harermukhāt ||
dharmajñānādyatha prāpa pakvatāṃ tatra yogirāṭ || 5 ||
snehaṃ ca paramaṃ prāpa sa śrīkṛṣṇe'khilātmani ||
guṇagānaparo nityamāsa bhāgavatāgraṇīḥ || 6 ||

bhaktiniṣṭhāṃ parāṃ prāptamatha taṃ siddhayoginam ||
uvāca bhagavatprītaḥ śreyaskṛtsarvadehinām || 7 ||

śrīnārāyaṇa uvāca ||
siddhosi tvaṃ maharṣe'dya gaccha lokahitaṃ kuru ||
ekāntadharmaṃ sarvatra pravarttayitumarhasi || 8 ||
skanda uvāca ||
ityājñāṃ śirasā tasya sa ādāya jagadguroḥ ||
gacchaṃstatastamastauṣītpraṇamya prāñjaliḥ sthitaḥ || 9 ||
nārada uvāca ||
namonamaste bhagavañjagadguro nārāyaṇā'prākṛta divyamūrte ||
anantakalyāṇaguṇākarastvaṃ dāse mayi prītataraḥ madā syāḥ || 2.9.31.10 ||
tvaṃ vāsudevosi jagannivāsaḥ kṣemāya lokasya tapaḥ karoṣi ||
yogeśvareśopaśamastha ātmārāmādhipastvaṃ parahaṃsasadguruḥ || 11 ||
vibhurṛṣīṇāmṛṣabho'kṣarātmā jīveśvarāṇāṃ ca niyāmakosi ||
sākṣī mahāpūruṣa ātmatantraḥ kālo'bhavadyadbhrukuṭermahāṃśca || 12 ||

sargādilīlā jagatāṃ tvamīśa karoṣi māyāpuruṣātmanaiva ||
tathāpyakarttā nanu nirguṇosi bhūmā parabrahma parātparaśca|| 13 ||
satyaḥ svayaṃjyotiratarkyaśaktistvaṃ brahmabhūtātmavicintyamūrttiḥ ||
bṛhadvratācārya mahāmunīndra kandarpadarpāpaharapratāpa ||14||
tapasvināṃ ye ripavaḥ prasiddhāḥ krodho raso matsaralobhamukhyāḥ ||
apyāśramaṃ tepi kadāpi veṣṭuṃ nemaṃ kṣamā hyeṣa tava pratāpaḥ || 15 ||
chandomayo jñānamayo'mṛtādhvā dharmātmako dharmasargābhipoṣṭā||
unmūlitādharmasargo mahātmā tvamavyayaścākṣayo'vyaktabandhuḥ||16||
nirdoṣarūpasya tavā'khilāḥ kriyā bhavanti vai nirguṇā nirguṇasya||
dharmārthakāmepsubhirarcanīyastvamīśvaro nātha mumukṣubhiśca ||
tvaṃ kālamāyāyamasaṃsṛtibhyo mahābhayātpātumekaḥ samarthaḥ ||
bhaktāparādhānanavekṣamāṇo mahādayāluḥ kila bhaktavatsalaḥ ||18||
dhṛtāvatārasya hi nāmamātraṃ rūpaṃ ca vā yaḥ smaredantakāle ||
sopi prabho ghoramahāghasaṃghātsadyo vimukto divamāśu yāti || 19 ||
taṃ tvāṃ vihāyā'tra tu yo manuṣyo dehe tridhātāvapi dehikeṣu ||

jāyātmajajñātidhaneṣu sajjate sa māyayā vañcita eva mūḍhaḥ || 2.9.31.20 ||
tvadbhaktiyogyo naradeha eva yaṃ kāmayante'pi ca nākasaṃsthāḥ ||
tvadbhaktihīnaṃ hi divopi saukhyamahaṃ tu jāne narakeṇa tulyam || 21 ||
tapastrilokyāḥ kuruṣe sukhāya tatrāpi te bhāratavāsipuṃsu ||
anugraho bhūritaro yadatra kṛtāvatāro vicaranvirājase || || 22 ||
tasyāśrayaṃ ye tava nātra kurvate ta eva śāstreṣu matāḥ kṛtaghnāḥ ||
atastavaikāśrayameva bāḍhaṃ kurvatyajasraṃ mayi te'stu tuṣṭiḥ||23||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye śrīnaranārāyaṇastutinirūpaṇaṃnāmaikatriṃśo'dhyāyaḥ ||31||

English translation

Skanda said :

1. Having heard properly (and faithfully) all this sacred (consistent with the sacred Law) speech of the Lord (Nārāyaṇa), the sage, all whose doubts were resolved, spoke to him with his palms folded in reverence.

Nārada said :

2. All my doubts have been cleared with your favour, O revered Sir. The greatness of Vāsudeva has been easily grasped by me.

3. For some time, I shall perform penance here along with you, and always hear (discourses on) knowledge. Thereby I shall make myself mature.

Skanda said :

4. After saying this and having been permitted by him (Nārāyaṇa), Nārada stayed there for one ṃousand celestial years, performing penance.

5. Everyday, as permitted by time, he heard from Hari ' s (Nārāyaṇa's) mouth (discourses on) Dharma , knowledge etc. The king of Yogīs attained maturity there.

6. He developed extreme affection for Śrīkṛṣṇa , the soul abiding in all. That leader of Bhāgavatas became always engaged in singing (in praise of) the good qualities of the Lord.

7. The Lord (Nārāyaṇa) being pleased (with Nārada) spoke to the accomplished Yogin who had attained the deepest faith and highest proficiency in devotion (Bhakti), words which were conducive to the (spiritual) welfare of all.

Śrī Nārāyaṇa said :

8. O great sage! You have now become a Siddha (i.e. a perfect or accomplished one). Go and work for the welfare of the people. It behoves you to propagate Ekānta Dharma everywhere.

Skanda said :

9. Obeying this order of the preceptor of the world with (i.e. bowing down) his head, while (i.e. before) departing from that place, he stood there eulogizing him (Nārāyaṇa), paying obeisance to him with hands folded in reverence.

Nārada said :

10. Repeated obeisance to you, O Lord, the preceptor of the world, O Nārāyaṇa of supernatural divine form. You are the mine of infinite beneficent and auspicious qualities. Be always specially affectionate to me, your slave.

11. You are Vāsudeva, the Abode (Bearer) of the universe; you perform penance for the welfare of the world. You are the Lord of the masters of Yoga , stabilized in quiescence. You are the Lord of those who seek pleasure in spiritual pursuits. You are the great preceptor of Paramahaṃsas (ascetics of the highest order).

12. You are all-pervading, the most prominent one among sages; you are the imperishable soul, the controller of Jīvas (living beings) and gods; you are the witness (of everything), the great Person, the self-dependent one (not controlled by others). Kāla (Time, the destroyer of all) became great by (a mere gesture of) your eyebrow.

13. O Lord, you indulge in the sport of creation etc. of the world as the soul of Māyā-Puruṣa but still you are not the doer; you are devoid of attributes, aggregate of all beings, Supreme Brahman , greater than the great.

14. You are the Truth. You are self-luminous; your power is beyond comprehension or reasoning capacity; your form is worthy of being contemplated by those whose selves are identified with Brahman. You are the preceptor of Bṛhadvrata (i.e. Mahāvrata). You are the chief of great sages, O subduer of the pride of the god of Love by your prowess.

15. It is because of your brilliance and prowess that anger, addiction, envy, greed which are the chief enemies of performers of penance, are never capable of even entering your hermitage.

16. You are constituted of the Vedas , of knowledge; you are the path of immortality; you consist of Dharma; you are the support of the creation of Dharma; you have uprooted the source (or creation) of Adharma (sinfulness); you are immutable, imperishable, invisible kinsman.

17. You are attributeless and of flawless form. All your acts become attributeless. You are worthy of being adored by those who are desirous of achieving (the objectives in life, viz.) Dharma (Virtue), Wealth and Love as well as by those who aspire after Mokṣa . You are the sovereign ruler (of the universe), O Lord.

18. You are the only one capable of protecting from the great fear arising from Kāla, Māyā , Yama (god of Death) and Saṃsāra . You are extremely compassionate and ignore the faults (and sins) committed by your devotees. You are verily affectionate to your devotees.

19. He who remembers simply the name or form of your incarnations at the time of death, instantly becomes completely absolved of the great flood of sins and goes quickly to heaven.

20. Abandoning you, a deluded man who becomes attached to his body constituted of three constituent substances, things connected with the body, to wife, children, kinsmen and wealth is deceived by Māyā.

21. The human body is proper (medium) for performing your devotion which even the residents of heaven seek. I know, the pleasures of heaven devoid of devotion to you are comparable to hell.

22. You perform penance for the happiness of the three worlds . Still it is a much greater favour done to the residents of Bhārata that you have taken incarnation here and shine here by your movements.

23. Those who do not resort here to you, who are of the above description, are regarded as ungrateful ones in the Śāstras . Hence may you show favour unto me who firmly resort to you exclusively.

Sanskrit source · English chapter witness

Vāsudeva-māhātmya · Chapter 32

Text-transmission of Vāsudeva-Māhātmya

Chapter 221 of 221 · 29 detected Sanskrit verse markers

Sanskrit

।। स्कन्द उवाच ।।
इति स्तुत्वा तमीशानं नारदः स ययौ ततः ।।
शम्याप्रासाभिधं ब्रह्मन्व्यासस्याश्रममादितः ।।१।।
सादरं मानितस्तेन प्रत्युत्थानासनादिभिः ।।
तस्मा एकान्तिकं धर्म्मं प्राह जिज्ञासवे स च ।।२।।
ततो ब्रह्मसभां गत्वा ब्रह्मणः शृण्वतो मुनिः ।।
देवान्पितॄन्महर्षींश्च तत्रस्थांस्तमुपादिशत् ।। ३ ।।
तत्रस्थितो भास्करश्च धर्म्ममेतं पुनर्म्मुने ।।
शुश्राव नारदात्सर्वं श्रुतं नारायणात्पुरा ।। ४ ।।
स प्राहात्माग्रयायिभ्यो वालखिल्येभ्य आदरात् ।।
मेरौ ते संगतान्देवानिन्द्रादींश्च न्यशामयन् ।। ५ ।।
तेभ्योऽसितो मुनिः श्रुत्वा धर्ममेतं द्विजोत्तम ।।
पितृभ्यः कथयामास पितृलोकं गतः क्वचित् ।। ६ ।।
पितरस्ते त्वर्यमाद्या ऊचिरे शंतनुं नृपम् ।।
स भीष्माय स्वपुत्राय कथयामास तत्त्वतः ।। ७ ।।

सोपि भारतयुद्धान्ते धर्म्मराजाय पृच्छते ।।
शयानः शरशय्यायां प्राह संसदि भूयसि ।। ८ ।।
तत्र श्रुत्वा नारदोपि स्थितः सदसि सादरम् ।।
कैलासे शंकरं प्राह स च मां मुनिसत्तम ।। ९ ।।
मया ते कथितं ब्रह्मन्पृच्छते धर्म्मवर्त्तिने ।।
पात्रायैतत्प्रदातव्यमिति मां हि पिताब्रवीत् ।। 2.9.32.१० ।।
येनयेन श्रुतं ह्येतन्माहात्म्यं सात्वतांपतेः ।।
स स तस्मिन्परां भक्तिं चकार स्वविमुक्तये ।। ११ ।।
युधिष्ठिरोपि राजर्षिः श्रुत्वा भीष्मेण कीर्त्तितम् ।।
माहात्म्यं देवकीसूनोर्म्मुदे भ्रातृभिः सह ।। १२ ।।
तमात्मनो मातुलेयं सर्वकारणकारणम् ।।
निशम्याश्चर्य्यजलधौ निममज्ज महामतिः ।। १३ ।।
वासुदेवादिकं व्यूह वाराहादींश्च सर्व्वशः ।।
अवतारानपि नृपो मेनेऽस्यैव रमापतेः ।। १४ ।।
ततः सहानुजो राजा दिव्यमानुषविग्रहे ।।

अत्यन्तं भक्तिमान्कृष्णे बभूव द्विजसत्तम ।। १५ ।।
श्रुत्वेमां च कथां सर्व्वे ब्रह्मराजसुरर्षयः ।।
सभायां तत्र ये चासंस्तेप्यभूवन्सविस्मयाः ।। १६ ।।
कृष्णमेव परं ब्रह्म विदित्वा ते नराकृति ।।
भक्तिं प्रपेदिरे तस्मिन्प्रणमन्तस्तमादरात् ।। १७ ।।
इत्थं तस्यास्ति माहात्म्यमतस्त्वमपि सन्मते ।।
सर्वात्मना वासुदेवं तमेव भज भक्तितः ।। १८ ।।
श्रीवासुदेवमाहात्म्यमेतत्ते कथितं मया ।।
दुर्वासनोपशमनं भगवद्भक्तिवर्द्धनम् ।। १९ ।।
कथितानि पुराणेऽत्र मयाख्यानानि यानि ते ।।
तेषां सार इदं ब्रह्मन्निर्म्मथ्यैव समुद्धृतः ।। 2.9.32.२० ।।
वेदोपनिषदां चैतद्रसो वै सांख्ययोगयोः ।।
पञ्चरात्रस्य कृत्स्नस्य धर्मशास्त्रस्य चानघ ।। २१ ।।
धन्यं यशस्यं चायुष्यमेतत्परममङ्गलम् ।।
साक्षाद्भगवता गीतं सर्वाभद्रविनाशनम् ।। २२ ।।

य एतच्छृणुयात्पुण्यं कीर्त्तयेदथ यः पठेत् ।।
वासुदेवे भवेत्तेषामचला निर्मला मतिः ।। २३ ।।
भक्ता एकान्तिकास्ते च भवेयुस्तस्य मानवाः ।।
ब्रह्मरूपा व्रजन्त्यन्ते ब्रह्मधाम तमःपरम् ।। २४ ।।
धर्मार्थी लभतेऽनेन धर्मं कामं च कामुकः ।।
धनार्थी धनमाप्नोति मोक्षार्थी मोक्षमुत्तमम् ।। २५ ।।
लभेत विद्यां विद्यार्थी मुच्येद्रुग्णश्च रोगतः ।।
एतच्छ्रवणमात्रेण सर्वपापक्षयो भवेत् ।।२६।।
ब्राह्मं तेजो लभेद्विप्रः क्षत्रियश्च नरेशताम्।।
धनं वैश्यः सुखं शूद्रः श्रवणादस्य चाप्नुयात्।।२७।।
एतच्छ्रुत्वा रणं गच्छन्विजयं चाप्नुयान्नृपः।।
प्राप्नुयात्स्त्री च सौभाग्यं कन्या च स्वेप्सितं वरम् ।।२८।।
एतस्य श्रुतिकीर्त्तिभ्यः शास्त्रजातशिरोमणेः ।।
यं यं यः कामयेत्कामं तंतं प्राप्नोति मानवः ।। ।।२९।।
तस्मात्त्वं सर्वदा भक्त्या पठन्नेतद्द्विजोत्तम।।

कायवाणीमनोभिस्तं भजेथा भक्तवत्सलम् ।।2.9.32.३०।।
सौतिरुवाच।।
एतन्महासेनमुखाब्जनिःसृतं सावर्णिरापीय वचोमृतं सः ।।
चकार भक्तिं वसुदेवनन्दने नराकृतिब्रह्मणि सर्वमङ्गले ।। ३१ ।।
यूयं च सर्वे निगमागमज्ञा ब्रह्मण्यदेवं भजनीयमीशम् ।।
भजध्वमेकं तमुदारकीर्त्तिं श्रीवासुदेवं निजधर्मसंस्थाः ।। ३२ ।।
गोलोकधामपतये प्रकाशचयमूर्त्तये ।। नमोस्तु वासुदेवाय भक्त्यानन्दविवृद्धये ।। ३३ ।।
इति श्रीस्कान्दे महापुराण एकाशीतिसाहस्र्यां संहितायां द्वितीये वैष्णवखण्डे श्रीवासुदेवमाहात्म्ये ग्रन्थसंप्रदायप्रवृत्तिनिरूपणं नाम द्वात्रिंशोऽध्यायः ।। ३२ ।।

इति श्रीस्कान्दे महापुराणे द्वितीये वैष्णवखण्डे वासुदेवमाहात्म्यं सम्पूर्णम्।। २-९ ।।
इति श्रीस्कान्दे महापुराणे द्वितीयं वैष्णवखण्डं सम्पूर्णम् ।। २ ।।

Roman transliteration

|| skanda uvāca ||
iti stutvā tamīśānaṃ nāradaḥ sa yayau tataḥ ||
śamyāprāsābhidhaṃ brahmanvyāsasyāśramamādita ||1||
sādaraṃ mānitastena pratyutthānāsanādibhiḥ ||
tasmā ekāntikaṃ dharmmaṃ prāha jijñāsave sa ca ||2||
tato brahmasabhāṃ gatvā brahmaṇaḥ śṛṇvato muniḥ ||
devānpitṝnmaharṣīṃśca tatrasthāṃstamupādiśat || 3 ||
tatrasthito bhāskaraśca dharmmametaṃ punarmmune ||
śuśrāva nāradātsarvaṃ śrutaṃ nārāyaṇātpurā || 4 ||
sa prāhātmāgrayāyibhyo vālakhilyebhya ādarāt ||
merau te saṃgatāndevānindrādīṃśca nyaśāmayan || 5 ||
tebhyo'sito muniḥ śrutvā dharmametaṃ dvijottama ||
pitṛbhyaḥ kathayāmāsa pitṛlokaṃ gataḥ kvacit || 6 ||
pitaraste tvaryamādyā ūcire śaṃtanuṃ nṛpam ||
sa bhīṣmāya svaputrāya kathayāmāsa tattvataḥ || 7 ||

sopi bhāratayuddhānte dharmmarājāya pṛcchate ||
śayānaḥ śaraśayyāyāṃ prāha saṃsadi bhūyasi || 8 ||
tatra śrutvā nāradopi sthitaḥ sadasi sādaram ||
kailāse śaṃkaraṃ prāha sa ca māṃ munisattama || 9 ||
mayā te kathitaṃ brahmanpṛcchate dharmmavarttine ||
pātrāyaitatpradātavyamiti māṃ hi pitābravīt || 2.9.32.10 ||
yenayena śrutaṃ hyetanmāhātmyaṃ sātvatāṃpateḥ ||
sa sa tasminparāṃ bhaktiṃ cakāra svavimuktaye || 11 ||
yudhiṣṭhiropi rājarṣiḥ śrutvā bhīṣmeṇa kīrttitam ||
māhātmyaṃ devakīsūnormmumude bhrātṛbhiḥ saha || 12 ||
tamātmano mātuleyaṃ sarvakāraṇakāraṇam ||
niśamyāścaryyajaladhau nimamajja mahāmatiḥ || 13 ||
vāsudevādikaṃ vyūha vārāhādīṃśca sarvvaśaḥ ||
avatārānapi nṛpo mene'syaiva ramāpateḥ || 14 ||
tataḥ sahānujo rājā divyamānuṣavigrahe ||

atyantaṃ bhaktimānkṛṣṇe babhūva dvijasattama || 15 ||
śrutvemāṃ ca kathāṃ sarvve brahmarājasurarṣayaḥ ||
sabhāyāṃ tatra ye cāsaṃstepyabhūvansavismayāḥ || 16 ||
kṛṣṇameva paraṃ brahma viditvā te narākṛti ||
bhaktiṃ prapedire tasminpraṇamantastamādarāt || 17 ||
itthaṃ tasyāsti māhātmyamatastvamapi sanmate ||
sarvātmanā vāsudevaṃ tameva bhaja bhaktitaḥ || 18 ||
śrīvāsudevamāhātmyametatte kathitaṃ mayā ||
durvāsanopaśamanaṃ bhagavadbhaktivarddhanam || 19 ||
kathitāni purāṇe'tra mayākhyānāni yāni te ||
teṣāṃ sāra idaṃ brahmannirmmathyaiva samuddhṛtaḥ || 2.9.32.20 ||
vedopaniṣadāṃ caitadraso vai sāṃkhyayogayoḥ ||
pañcarātrasya kṛtsnasya dharmaśāstrasya cānagha || 21 ||
dhanyaṃ yaśasyaṃ cāyuṣyametatparamamaṅgalam ||

sākṣādbhagavatā gītaṃ sarvābhadravināśanam || 22 ||

ya etacchṛṇuyātpuṇyaṃ kīrttayedatha yaḥ paṭhet ||
vāsudeve bhavetteṣāmacalā nirmalā matiḥ || 23 ||
bhaktā ekāntikāste ca bhaveyustasya mānavāḥ ||
brahmarūpā vrajantyante brahmadhāma tamaḥparam || 24 ||
dharmārthī labhate'nena dharmaṃ kāmaṃ ca kāmukaḥ ||
dhanārthī dhanamāpnoti mokṣārthī mokṣamuttamam || 25 ||
labheta vidyāṃ vidyārthī mucyedrugṇaśca rogataḥ ||
etacchravaṇamātreṇa sarvapāpakṣayo bhavet ||26||
brāhmaṃ tejo labhedvipraḥ kṣatriyaśca nareśatām||
dhanaṃ vaiśyaḥ sukhaṃ śūdraḥ śravaṇādasya cāpnuyāt||27||
etacchrutvā raṇaṃ gacchanvijayaṃ cāpnuyānnṛpaḥ||
prāpnuyātstrī ca saubhāgyaṃ kanyā ca svepsitaṃ varam ||28||
etasya śrutikīrttibhyaḥ śāstrajātaśiromaṇeḥ ||
yaṃ yaṃ yaḥ kāmayetkāmaṃ taṃtaṃ prāpnoti mānavaḥ || ||29||
tasmāttvaṃ sarvadā bhaktyā paṭhannetaddvijottama||

kāyavāṇīmanobhistaṃ bhajethā bhaktavatsalam ||2.9.32.30||
sautiruvāca||
etanmahāsenamukhābjaniḥsṛtaṃ sāvarṇirāpīya vacomṛtaṃ saḥ ||
cakāra bhaktiṃ vasudevanandane narākṛtibrahmaṇi sarvamaṅgale || 31 ||
yūyaṃ ca sarve nigamāgamajñā brahmaṇyadevaṃ bhajanīyamīśam ||
bhajadhvamekaṃ tamudārakīrttiṃ śrīvāsudevaṃ nijadharmasaṃsthāḥ || 32 ||
golokadhāmapataye prakāśacayamūrttaye || namostu vāsudevāya bhaktyānandavivṛddhaye || 33 ||
iti śrīskānde mahāpurāṇa ekāśītisāhasryāṃ saṃhitāyāṃ dvitīye vaiṣṇavakhaṇḍe śrīvāsudevamāhātmye
granthasaṃpradāyapravṛttinirūpaṇaṃ nāma dvātriṃśo'dhyāyaḥ || 32 ||
iti śrīskānde mahāpurāṇe dvitīye vaiṣṇavakhaṇḍe vāsudevamāhātmyaṃ sampūrṇam|| 2-9 ||
iti śrīskānde mahāpurāṇe dvitīyaṃ vaiṣṇavakhaṇḍaṃ sampūrṇam || 2 ||

English translation

Skanda said :

1. After eulogizing the Lord (Nārāyaṇa) Nārada went away from that place and arrived at first at Vyāsa 's hermitage called Śamyāprāsa .

2. He was affectionately honoured there by rising up from the seat to welcome him, offering a seat and other formalities. He expounded the Ekāntika Dharma to him (Vyāsa) who was desirous to know it.

3. The sage then went to the assembly of God Brahmā . There he taught it to Devas , Pitṛs and great sages who attended it (i.e. the assembly) while God Brahmā listened to it.

4. Sun-god who was present there, again heard the whole of that Dharma from Nārada as he had heard it from Nārāyaṇa formerly.

5. He respectfully narrated it to Vālakhilyas who go ahead of him. They told Devas like Indra and others who assembled on Mount Meru .

6. Having heard this Dharma from them, Sage Asita narrated it to Pitṛs when he happened to go to the world of manes, O excellent Brāhmaṇa .

7. The Pitṛs including Aryamā and others told it to King Śantanu who narrated it accurately to his son Bhīṣma .

8. At the end of the Bhārata War, he (Bhīṣma) while lying on a bed of arrows, narrated it to Dharmarāja who enquired about it in a big assembly.

9. Even Nārada who respectfully attended that assembly heard it and narrated it to Śaṅkara on Mount Kailāsa . He (in his turn) told me, O excellent sage.

10. O Brāhmaṇa, this has been narrated by me to you who abide by Dharma and enquired about it because my father told me that this Dharma should be given (i.e. taught) to the deserving ones.

11. By whomsoever was this glory of the Lord of Sāttvatas (Vāsudeva) heard, he (spontaneously) had great faith in it (leading to) his personal liberation from Saṃsāra .

12. On hearing the greatness of the son of Devakī (Kṛṣṇa) as glorified by Bhīṣma, even the royal sage Yudhiṣṭhira along with his brothers was delighted.

13. On learning that his maternal uncle's son (Kṛṣṇa) was the cause of all causes, the highly intelligent one was merged in the ocean of wonder.

14. The king regarded that the Vyūhas (manifestations) such as Vāsudeva (Saṅkarṣaṇa , Pradyumna and Aniruddha) and all the incarnations like the Divine Boar and others were those of the Lord of Ramā .

15. Then the king (Yudhiṣṭhira) along with his younger brothers became extremely devoted to Kṛṣṇa of divine (yet) human body, O excellent Brāhmaṇa.

16. On hearing this story (i.e. exposition of this Dharma) even all Brāhmaṇical, royal and divine sages who were present in that assembly became wonder-struck.

17. Having come to know that Kṛṣṇa was veritable Supreme Brahman in a human form, they, bowing down to him with reverence, betook themselves to his devotion.

18. This is his greatness. Hence, O piously disposed one, you also resort to that Vāsudeva with whole-hearted devotion.

19. The glory of Śrī Vāsudeva which results in the mitigation (and final extinction) of evil desires and which enhances devotion unto the Lord, has been narrated by me to you.

20-21. Whatever episodes in this Purāṇa have been narrated, their essence has been (as if) churned and extracted and it is this, O Brāhmaṇa. It is the essence of Vedas and Upaniṣads , of Sāṅkhya and Yoga , of Pāñcarātra and entire Dharmaśāstra .

22. This extremely auspicious song sung by the Lord himself confers wealth, fame, long life and is destructive of everything that is inauspicious.

23. Whoever listens to this meritorious (Māhātmya), glorifies it (to others) or reads it, his pure mind will be steadfast in Vāsudeva.

24. Those men will be his Ekāntika Bhaktas (i.e. devotees exclusively devoted to him), become identical with Brahman and in the end go to the world of Brahman which is beyond darkness.

25. (Hereby) one desirous of Dharma will attain Dharma; a person desirous (of any object) will get his desired object; a person covetous of wealth will obtain wealth; one having the object of getting Mokṣa ,

will attain excellent release from Saṃsāra.

26. A student will get learning (or his desired lore); a sick person will be relieved of his ailment. By merely hearing it all sins will get annihilated.

27. A Brāhmaṇa will attain Brāhmaṇic lustre, a Kṣatriya king-ship, a Vaiśya wealth and a Śūdra happiness by listening to this (Māhātmya).

28. A king who goes to battle after hearing this will win. A woman will get the good fortune of the life-long firm devotion and favour of her husband; a girl will secure her desired groom.

29. Whatever desire a man cherishes will he obtain from listening to and glorifying this Māhātmya which is the crest-jewel of all Śāstras .

30. Hence, O excellent Brāhmaṇa, you always read this with devotion. And resort physically, verbally, mentally with devotion to the Lord who is affectionate to his devotees.

Sauti said :

31. After drinking the nectarine speech emanated from the lotus-mouth of Mahāsena (i.e. Skanda), Sāvarṇi performed devotion unto the son of Vāsudeva, who is Brahman in a human form and auspicious to all.

32. You all who are established in your own Dharma (religious duties) and are conversant with Vedas and Āgamas , take recourse to Śrī Vāsudeva who is favourable to Brāhmaṇas , is the Lord worth resorting to and is of distinguished reputation.

33. Obeisance to Vāsudeva, the Lord of the world called Goloka , whose form is constituted of a mass of lustre, and who enhances the delight of devotion.

:: End of Vāsudeva-Māhātmya ::

Sanskrit source · English chapter witness