

॥अष्टाधिकशततमोऽध्यायः॥

Chapter 108

The description of Gayā (continued)

सनत्कुमार उवाच

वक्ष्ये शिलाय माहात्म्यं शृणु नारद मुक्तिदम्।

यस्या गायन्ति देवाश्च माहात्म्यं मुनिपुंगवाः॥१॥

Sanatcumāra spoke— I shall now talk of the importance of Śilā (slab of rock), listen O Nārada. It is an endower of emancipation. Devas and the excellent sages sing of the importance of the slab.

शिला स्थिता पृथिव्यां सा देवरूपाऽतिपावनी।

विचित्रारख्यं शिलातीर्थं त्रिषु लोकेषु विश्रुतम्॥२॥

That Śilā established as the earth is god-framed and highly sacred. The excellent Śilātīrtha is well-known in the three worlds.

तस्याः संस्पर्शनाल्लोकाः सर्वे हरिपुरं ययुः।

शून्ये लोकत्रये जाते शून्या यमपुरी ह्यभूत्॥३॥

On touching it, all the people in the worlds went to Haripura (Vaikuṅṭha). When the triad of worlds became isolated, the city of Yama also became empty.

यम इन्द्रादिभिर्गत्वा ऊचे ब्रह्माणमद्भुतम्।

अधिकारं गृहाणाथ यमदण्डं पितामह॥४॥

Yama, along with Indra and others, went to Brahmā and spoke to him about this wonderful event— “O Pitāmaha, take back this staff of office as well as the assignment offered to me as Yama.”

यममूचे ततो ब्रह्मा स्वगृहे धारयस्व ताम्।

ब्रह्मोक्तो धर्मराजस्तु गृहे तां समधारयत्॥५॥

Brahmā then spoke to Yama— “You may sustain that at your home”. Spoken by Brahmā, Dharmarāja sustained that slab in his home.

यमोऽधिकारं स्वं चक्रे पापिनां शासनादिकम्।

एवंविधा गुरुतरा शिला जगति विश्रुता॥६॥

Yama assumed his own duty being such as command or restraint of the sinister ones. Such type of Śilā of huge norm became well-known in the Universe.

यथा ब्रह्मा यथा विष्णुर्यथा देवो महेश्वरः।

ब्रह्माण्डे च यथा मेरुस्तथेयं देवरूपिणी॥७॥

The slab having the forms and features of Devas is on a par with Brahmā, Viṣṇu, lord Maheśvara and Meru, in the whole of the Primordial Egg.

गयासुरस्य शिरसि गुरुत्वाद्धारिता यतः।

अतः पवित्रयोर्योगः पितृणां मोक्षदायकः॥८॥

Since it was held on the head of Gayāsura, owing to its heaviness, the happy conjunction of the two Pavitras (sacred ones) is an endower of emancipation for the manes.

पवित्रयोर्द्वयोर्योगे हयमेधमजोऽकरोत्।

भागार्थमागतन्दृष्ट्वा विष्णवादीनब्रवीच्छिला॥९॥

In the conjunction of the two sacred ones, Aja (Brahmā) perfumed Hayamedha (i.e. Aśvamedha). Having seen Viṣṇu and others who came there for enjoying their due shares, (the slab requested).

शिलास्थितिप्रतिज्ञां तु कुर्वन्तु पितृमुक्तये।

तथेत्युक्त्वा शिलायां ते देवा विष्णवादयः स्थिताः॥१०॥

“All of you may take upon the vow of standing on the slab for the emancipation of the manes.” “May it be so”, having said this way, the gods headed by Viṣṇu, stayed on the Śilā (slab).

शिलारूपेण मूर्त्या च पदरूपेण देवताः।

मूर्तामूर्तस्वरूपेण स्थिताः पूर्वप्रतिज्ञया॥११॥

In accordance to their earlier vow, Devas stayed on the Śilā in embodied and unembodied forms either through their idols of stone or footprints.

दैत्यस्य मुण्डपृष्ठे तु यस्मात्सा संस्थिता शिला।

तस्मात्स मुण्डपृष्ठद्रिः पितृणां ब्रह्मलोकदः॥१२॥

On the surface of the shaven head of the Daitya, the way that Śilā stood, on that account, that became (known as) Muṇḍapṛṣṭhādri. It is an endower of Brahmaloaka to the manes.

आच्छादितः शिलापादः प्रभासेनाद्रिणा यतः।

भासितो भास्करेणेति प्रभासः परिकीर्तितः॥१३॥

The Śilāpāda (foot of the Śilā) is covered by Prabhāsa mountain. Engleamed by the Sun, it became known as Prabhāsa.

प्रभासं हि विनिर्भिद्य शिलाङ्गुष्ठो विनिर्गतः।

(अङ्गुष्ठोत्थित ईशोऽपि प्रभासेशः प्रकीर्तितः॥१४॥

Having pierced Prabhāsa verily, the thumb of this Śilā (stone slab) emerged out. And risen out of the thumb, the Īsa even became known as Prabhāseśa.

शिलाङ्गुष्ठैकदेशो यः सा च प्रेतशिला स्मृता।

पिण्डदानाद्यतस्तस्यां प्रेतत्वान्मुच्यते नरः॥१५॥

A part of the thumb of the Śilā is known as Pretaśilā. Owing to the offering of rice balls (Piṇḍas) to the dead on this rock, the dead man becomes free from the state of a Preta (goblin).

महानदीप्रभासाद्रयोः संगमे स्नानकृन्नरः।

रामो देव्या सह स्नातो रामतीर्थं ततः स्मृतम्॥१६॥

A devotee may take ablution at the confluence of Mahānadī and Prabhāsa mountain. Rāma bathed there along with Devī (queen Sītā) and on that account, Rāmatīrtha became known.

प्रार्थितोऽत्र महानद्या राम स्नातो भवेति च।

रामतीर्थं ततो भूत्वा त्रिषु लोकेषु विश्रुतम्॥१७॥

Rāma, requested here by Mahānadī— “O Rāma! You may take your bath herein.” Since then, it became Rāmatīrtha, well-known in the triad of worlds.

जन्मान्तरगतं साग्रं यत्कृतं दुष्कृतं मया।

तत्सर्वं विलयं यातु रामतीर्थाभिषेचनात्॥१८॥

“Let all those evil sins committed by me in my hundred and odd former births, may attain to defunction, by a bath in Rāmatīrtha.”

मन्त्रेणानेन यः स्नात्वा श्राद्धं कुर्वीत मानवः।

रामतीर्थं पिण्डदस्तु विष्णुलोकं प्रयात्यसौ॥

तथेत्युक्त्वा स्थितो रामः सीतया भरताग्रजः॥१९॥

Reciting this mantra, whosoever bath, perform Śrāddha (obsequial rite) and offers piṇḍa in Rāmatīrtha, he goes to Viṣṇuloka. “All right”, having said so, stand Rāma, the elder brother of Bharata, along with Sītā.

राम राम महाबाहो देवानामभयंकर।

त्वां नमस्येऽत्र देवेशं मम नश्यतु पातकम्॥२०॥

If a devotee repeats this hymn— “O Rāma! O Rama of lofty arms! O you a creator of intrepidity for Devas! I offer obeisance unto you, the lord of Devas. May my sin gets obviated”.

मन्त्रेणानेन यः स्नात्वा श्राद्धं कुर्यात्सपिण्डकम्।

प्रेतत्वात्तस्य पितरो विमुक्ताः पितृतां ययुः॥२१॥

If the devotee takes his bath repeating this Mantra and perform the Śrāddha along with the offering of Piṇḍas, his manes get emancipated from the state of a ghost and attain the state of Piṭṛhood.

आपस्त्वमसि देवेश ज्योतिषां पतिरेव च।

पापं नाशय मे देवो मनोवाक्कायकर्मजम्॥२२॥

If a devotee repeats this hymn— “You are the waters, O Deveśa! You are the lord of luminaries. Obviate my sin, spring out of mind, speech, action and body, O God!”

नमस्कृत्य प्रभासेशं भासमानं शिवं ब्रजेत्।

तं च शंभुं नमस्कृत्य कुर्याद्यमबलिं ततः॥२३॥

Having offered obeisance to Prabhāseśa (lord of Prabhāsa), one may go to Śiva, the radiant one. And having offered obeisance to Śambhu, one may take to the offering unto Yama or adoration of Yama.

रामे वनं गते शैलमागत्य भरतः स्थितः।
 पितृपिण्डादिकं कृत्वा रामं संस्थाप्य तत्र च॥२४॥
 रामं सीतां लक्ष्मणं च मुनीन्स्थापितवान्भुः।
 भारतस्याऽऽश्रमे पुण्ये नित्यं पुण्यतमैर्वृतम्॥
 (मतङ्गस्य पदं तत्र दृश्यते सर्वमानुषैः॥२५॥

When Rāma had gone to the forest, Bharata came to this mountain and performed the offerings of Piṇḍa etc. to the manes. The lord (Bharata) installed the idols of Rāma, Sītā, Lakṣmaṇa and the sages. In the sacred hermitage of Bharata, the foot-print of Mataṅga is seen by all men. It is always surrounded by highly meritorious men.

स्थापितं धर्मसर्वस्वं लोकस्यास्य निदर्शनात्।
 मतङ्गस्य पदे श्राद्धी सर्वास्तारयते पितृन्॥२६॥

It is established as the entire wealth of spiritual good or law or piety owing to the exemplification of the universe. At the hermitage of Mataṅga, a Śrāddha performed gets redeemed all the manes.

रामतीर्थं नरः स्नात्वा रामं सीतां समर्च्य च।
 रामेश्वरं प्रणम्याथ न देही जायते पुनः॥२७॥

A man who takes bath in Rāmatīrtha and adores Sītā and bows down to Rāmeśvara does not assume a corporeal form.

शिलाया जघनं भूयः समाक्रान्तं नगेन तु।
 धर्मराजेन संप्रोक्तो न गच्छेति नगः स्मृतः॥२८॥

The posterior of this Śilā again stands circumambiated by a *Naga* (a tree or a mountain). Advised by Yamarāja (saying)—“Do not go”, this way stands known as *Naga*.

यमराजधर्मराजौ निश्चलार्थं व्यवस्थितौ।
 ताभ्यां बलिं प्रयच्छामि स्यातामेतावहिंसकौ॥२९॥

“Yamarāja and Dharmarāja of static motives have been established unto there. I offer oblations for the purpose of emancipation of the manes.

द्वौ श्वानौ श्यामशबलौ वैवस्वतकुलोद्भवौ।
 ताभ्यां बलिं प्रयच्छामि स्यातामेतावहिंसकौ॥३०॥

Two dogs of black and variegated or dappled-hued colour are born in the family of Vaivasvata (i.e. of Yama). I offer oblation *Bali* unto them so that they may become non-violent.

ऐन्द्रावारुणवायव्याम्यनैर्ऋत्यसंस्थिताः।

वायसा प्रतिगृह्णन्तु भूमौ पिण्डं मयाऽर्पितम्॥३१॥

May the crows stationed in east, west, north-west-south and south-west accept the balls of rice offered by me.

शिलाया दक्षिणे हस्ते स्थापितः कुण्डपर्वतः।

तिमिरादित्यईशानभर्गाविते महेश्वराः॥३२॥

On the right hand of the Śilā stand established the Kuṇḍaparvata. Timirāditya, Īśāna and Bharga—these are the Maheśvaras.

वह्निर्द्वौ वरुणौ रुद्राश्चत्वारः पितृमोक्षदाः।

(भरताश्रममासाद्य तान्रमेतूजयेन्नरः॥३३॥

Vahni, two Varuṇas, four Rudras, the endowers of emancipation to the manes— all these are adorable in the hermitage of Bharata.

पापेभ्यश्चोपपापेभ्यो मुच्यते पितृभिः सह।

यत्र कुत्रापि देवर्षे भरतस्याऽऽश्रमे नरः॥

स्नातः श्राद्धादिकं कुर्यात्तत्कल्पोऽपि न हीयते॥३४॥

Along with manes, one gets emancipated of all major sins and auxiliary sins therein. O Devarṣi! In the hermitage of Bharata, the man may take to oblation and Śrāddha. That fruit is not lost even after a Kalpa.

गयायां चाक्षयं श्राद्धं जपहोमतपांसि च।

सर्वमानन्त्यमाहुर्वै यद्दत्तं भरताश्रमे॥३५॥

In Gayā, the Śrāddha performed, is imperishable. Still they say that the Japas, Homas and penances and anything offered in the hermitage of Bharata, are of infinite nature.

चतुर्युगस्वरूपेण चतस्रो रविमूर्तयः।

दृष्टाः सृष्टाः पूजितास्ताः पितृणां मुक्तिदा (यि) काः॥

In the four Yugas, there are four idols of Sun in the forms. On being seen, touched and adored, all those bestow emancipation on manes.

(मुक्तिर्वापन इत्येव तारकाख्यो विधिः परः।

संसारार्णवतप्तानां नावावेतौ सुरेश्वरौ॥

तारकं ब्रह्म विश्वेषां मृतानां जीवितामिदम्॥३७॥

Muktivamana and Tāraka are two excellent-normed deities. These deities are the boats for those who are tormented within the ocean of universe. Brahman is Tāraka (that which enables one to cross the ocean of worldly existence) of all the dead and living beings.

त्रिविक्रमं च ब्रह्माणं यः पश्येत्पुरुषोत्तमम्।

पितृभिः सह धर्मात्मा स याति परमां गतिम्॥३८॥

He who sees Trivikrama and Brahmā, the excellent man, becomes pious and attains utmost state along with the manes.

शिलाया वामपादेऽपि तथाऽभ्युद्यन्तको गिरिः।

स्थापितः पिण्डदस्तत्र पितृन् ब्रह्मपुरं नयेत्॥३९॥

At the left foot of the Śilā, there is a *giri* (hill) Abhyudyantaka well-established there. An offerer of oblations there, carries his manes to Brahmapura.

नैमिषारण्यपार्श्वे तु ईये ब्रह्मा सुरैः सह।

मुख्यसंज्ञं हि तत्तीर्थं देवास्तत्र पदे स्थिताः॥४०॥

Brahmā proceeded to the outprecincts of Naimiṣāranya along with gods. That *tīrtha* is called *Mukhyatīrtha* and the gods are stationed at its feet.

त्रिषु तेषु पदेष्वेव तीर्थेषु मुनिसत्तम।

यत्किञ्चिदशुभं कर्म तत्रणश्यति नारद॥४१॥

In those three *padas* and *tīrthas*, O excellent Sage, whatever was the inauspicious act, that same becomes defunct, O Nārada.

तत्रैमिषवनं पुण्यं सेवितं पुण्यपौरुषैः।

तत्र व्यासः शुकः पैलः कण्वो वेधाः शिवो हरिः॥

That Naimiṣa forest is waited upon by the sacred men such as Vyāsa, Śuka, Paila, Kaṇva, Vedhas, Śiva and Hari.

तेषां दर्शनमात्रेण मुच्यते पातकैर्नरः।

वामहस्ते शिलायास्तु तथा चोद्यन्तको गिरिः॥४३॥

By their mere sight, a man gets rid of all sins. On the right-hand side of the Śilā is likewise the Udyantaka¹ mountain.

स पर्वतः समानीतो ह्यगस्त्येन महात्मना।

तत्र ब्रह्मा हरेश्चैव तपश्चोद्यं च चक्रतुः॥४४॥

That mountain was established (here) by Agastya, the great souled one. Thereupon, Brahmā and Hara (Śiva) offered austere penance there.

तत्रागस्त्यस्य हि वरं कुण्डं त्रैलोक्यदुर्लभम्।

यत्र मुन्यष्टकं सिद्धं तपस्तप्त्वा शिवं गतम्॥

कुण्डे मुन्यष्टकं नत्वा पितृन्ब्रह्मपुरं नयेत्॥४५॥

Therein is the nice *Kuṇḍa* of Agastya difficult of obtainment in the triad of world and therein the eight sages accomplished as such, having offered austerity, attained to Śiva. In the *Kuṇḍa*, having bowed down to the eight sages, one may carry the manes to Brahmapura.

अगस्त्येनाथ देवर्षे उद्रयाद्रेर्महात्मना।

शिलाया वामहस्तेऽपि स्थापितो गिरिराट् शुभः॥

वादित्रद्यौर्दिव्यमितैराद्यो वादित्रको गिरिः॥४६॥

O Devarṣi! On the Śilā of Udrayādrī (Udayagiri), on the left-hand side was established the lordly auspicious mountain Vāditrakagiri, by Agastya, the great-souled one. It is always resounding by the divine vocal songs having instrumental music.

तत्र विद्याधरो नाम गन्धर्वाप्सरसां गणैः।

समेतोऽद्यापि गीतानि दिव्यानि सह गीयते॥४७॥

Therein, groups of Gardharvas, Vidyādharas by name and beviies of nymphs sing divine songs, even today.

मोहनश्च सुनीथं च शैलूजो मोहनोत्तमः।

पर्वतो नारदध्यानी संगीती पुष्पदन्तकः॥॥

हाहाहूहूप्रभृतयो गीतदानं प्रचक्रिरे॥४८॥

1. Paurāṇika Kośa, p. 60, At Gayā on the left side of Śilā established by Agastya, Vāyu Purāṇa 108.39, 43, 44.

Therein, Mohana, Sunitha, Śailūja, Mohanottama, Parvata, Nārada, Dhyānī, Saṅgītī, Puṣpadantaka, Hāhā, Hūhū and others perform musical (concerts).

(तथा चित्ररथो नाम सर्वगन्धर्वसंवृतः।

गायन्ति मधुराण्येव गीतान्यद्रौ महोत्सवम्॥४९॥

Likewise Citraratha by name, surrounded by all the Gandharvas, do sing sweet songs on the mountain at the time of great festivities.

अतः स पर्वतो देवैः सेव्यतेऽद्यापि नित्यशः।

धर्मजास्तत्र देवेशो हरो भस्माङ्गरागवान्॥५०॥

Therefore, that mountain is being waited upon by gods even today perennially, O Dharmajas! This is the abode of the Lord of lords i.e. Hara, having ashes besmeared all over the body.

पार्वत्या सहितो रुद्रः पर्वते गीतनादिते।

मोदते पूजिताः ध्येयः पितृणां परमां गतिम्॥५१॥

Accompanied by Pārvatī, Rudra on the mountain, resounded by music, rejoices having been adored. He is fit to be meditated upon since he is the utmost goal of the manes.

गयायां परमात्मा हि गोपतिर्वा गदाधरः।

हीयते वैष्णवी माया तथा रुद्रार्चया मुने॥५२॥

In Gayā, the Supreme-souled one, Gopati (lord of cows) or Gadādhara (exists) and the Vaiṣṇavī Māyā gets reduced likewise by the worship of Rudra, O sage!

शिलाया दक्षिणे हस्ते भस्मकूटो गिरिर्द्युतः।

धर्मराजेन तत्राऽऽस्ते अगस्त्यः सह भार्यया॥५३॥

On the right-hand side of the Śilā is located the Gīri Bhasmakūṭa. Along with Dharmarāja, therein stays Agastya along with his spouse.

अगस्त्यस्य पदे स्नातः पिण्डदो ब्रह्मलोकगः।

(ब्रह्मणस्तु वरं लेभे माहात्म्यं भुवि दुर्लभम्॥५४॥

लोपामुद्रां तथा भार्यां पितृणां परमां गतिम्।)

तत्रागस्त्येश्वरं दृष्ट्वा मुच्यते ब्रह्महृत्यया॥५५॥

One who bathes there near the spot of

Agastya and offers *pinḍas*, he goes to Brahmāloka. It was from Brahmā that he secured the excellent boon of greatness in the world, Lopāmudrā as spouse and the highest goal (emancipation) to his forefathers. There having seen Agastyeśvara, one gets rid of the (sin) of killing a Brāhmaṇa.

अगस्त्यं च सभार्यं च पितृब्रह्मपुरं नयेत्।

दण्डिनाऽथ तपस्तेपे सीतात्रेर्दक्षिणे गिरौ॥५६॥

On seeing Agastya accompanied by his spouse, one leads the manes to Brahmapura. By Daṇḍin, a penance was performed on Siṭādi, the southern mountain.

वटो वटेश्वरस्तत्र स्थितश्च प्रपितामहः।

तदग्रे रुक्मिणीकुण्डं पश्चिमे कपिला नदी॥

कपिलेशो नदीतीरे अमासोमसमागमे॥५७॥

कपिलायां नरः स्नात्वा कपिलेशं समर्च्य च।

कृते श्राद्धे पिण्डदाने पितरो मोक्षमाप्नुयुः॥५८॥

The Banyan tree Vāṭeśvara is stood there as the great grandfather. In front of that one is Rukmiṇī Kuṇḍa and to the west is Kapilā stream. Kapileśa (a Śiva temple) is on the banks of the river. On the new moon day, one should take bath in Kapilā, worship Kapileśa, perform a Śrāddha and offer charity. By this, (his) manes may attain emancipation.

अग्निधारा गिरिवरादागताद्यन्तकादनु।

(तत्र सारस्वतं कुण्डं सरस्वत्या प्रकल्पितम्॥५९॥

There is a current of fire coming out from that excellent mountain. Therein is Sārasvata Kuṇḍa, created by Sarasvatī.

शुक्रस्तत्र सुतैः सार्धं स(ष)ण्डामर्कादिभिः प्रभुः।

तत्र तत्र मुनीन्द्राणां पदेषु मुनिसत्तम।

श्राद्धपिण्डादिकृत्स्नातः पितृस्तारयते नरः॥६०॥

Lord Śukra stayed there along with his sons Śaṇḍa, Amarka and others. O excellent sage, a man who performs Śrāddha and offers *pinḍa* etc. in the various spots at the feet of the eminent sages, enables the manes to cross (the worldly ocean).