

CHAPTER 4

The story of Sarasvatī

मनु रुवाच

अहो कष्टतरं चैतदङ्गजागमनं विभो।

कथं न दोषमगमत्कर्मणानेन पद्मभूः॥ १॥

परस्परं च सम्बन्धः सगोत्राणामभूत्कथम्।

वैवाहिकस्तत्पुतानां छिन्धि मे संशयं विभो॥ २॥

Manu asked, “O Omniscient lord, it is surprising to stare at the daughter again and again which is a painful situation, but by indulging in such a manner, how could the lotus born Brahmā not earn any blemish? Moreover, how could the sons of Brahmā marry in the

1. Viṣṇupurāṇa describes here the seven manvantars- “The first Manu was Svāyambhuva, then came Svārociṣa, then Auttami, then Tāmasa, then Raivata, then Cākṣuṣa: these six Manus have passed away. The Manu who presides over the seventh Manvantara, which is the present period, is Vaivasvata, the son of the sun.”

same gotra? You kindly remove my doubt in this connection.

मत्स्य उवाच

दिव्येयमादिसृष्टिस्तु रजोगुणसमुद्भवा।

अतीन्द्रियेन्द्रिया तद्वदतीन्द्रियशरीरिका॥ ३॥

दिव्यतेजोमयी भूप दिव्यज्ञानसमुद्भवा।

न मर्त्यैरभितः शक्या वक्तुं वै मांसचक्षुभिः॥ ४॥

Lord Matsya said, "The *rajoguna* creation emerging in the form of Śatarūpā and others is divine. As the Mulaprakṛti is beyond the reach of the organs of senses, similarly the damsel Śatarūpā's body was beyond the reach of the sense organs. It possesses the divine lustre besides the divine knowledge, therefore, the humans having the bodies of flesh cannot be described with their mortal eyes.

यथा भुजङ्गः सर्पाणामाकाशं विश्वपक्षिणाम्।

विदन्ति मार्गं दिव्यानां दिव्या एव न मानवाः॥ ५॥

As the paths of the serpents are known to the serpents and those of the birds are known to the birds alone, similarly the ways of the divine souls like Śatarūpā and others could be known to the divine *jīvas* alone and not to humans.

कार्याकार्ये न देवानां शुभाशुभफलप्रदे।

यस्मान्तस्मान्न राजेन्द्र तद्विचारे नृणां शुभः॥ ६॥

O Great king, since the activities of the gods (irrespective of their being) proper or improper, do not yield good or bad fruits, therefore it would not be proper for the humans to think about them.

अन्यच्च सर्ववेदानामधिष्ठाता चतुर्मुखः।

गायत्री ब्रह्मणस्तद्वदङ्गभूता निगद्यते॥ ७॥

अमूर्त्तं मूर्त्तिमद्वापि मिथुनं तत्प्रचक्षते।

विरिञ्चिर्यत्र भगवांस्तत्र देवी सरस्वती।

भारती यत्र यत्रैव तत्र तत्र प्रजापतिः॥ ८॥

The other reason is that as Brahmā happens to be the creator of the Vedas, similarly, Gāyatrī in the form of Śatarūpā is said to have been

born of the limbs of Brahmā, therefore, this union is conceived as visible as well as invisible. Alas wherever there is Brahmā, Sarasvatī is bound to be there and wherever there is Sarasvatī, Brahmā must be there.

यथातपो न रहितश्छायया दृश्यते क्वचित्।

गायत्री ब्रह्मणः पार्श्वं तथैव न विमुञ्चति॥ ९॥

As the sunshine cannot be separated from the sun, similarly Gāyatrī cannot leave the company of Brahmā.

वेदराशिः स्मृतो ब्रह्मा सावित्री तदधिष्ठिता।

तस्मान्न कश्चिद्दोषः स्यात्सावित्री गमने विभोः॥ १०॥

Though Brahmā represents all the Vedas and Sāvitrī or Gāyatrī is the supreme goddess for him, therefore Brahmā does not earn any blemish casting an evil eye over Sarasvatī.

तथापि लज्जावनतः प्रजापतिरभूत्पुरा।

स्वसुतोपगमाद्ब्रह्मा शशाप कुसुमायुधम्॥ ११॥

Still Brahmā, felt shameful for his evil action at that time and he cursed the god of love his own son.

यस्मान्ममापि भवता मनः संक्षोभितं शरैः।

तस्मात्त्वद्देहमचिराद्बुद्धो भस्मीकरिष्यति॥ १२॥

He said, "Since you have badly wounded my mind with your arrows, therefore, lord Rudra will soon burn you to ashes."

ततः प्रसादयामास कामदेवश्चतुर्मुखम्।

न मामकारणे शप्तुं त्वमिहार्हसि मानदा॥ १३॥

अहमेवंविधः मृष्टस्त्वयैव चतुरानना।

इन्द्रियक्षोभजनकः सर्वेषामेव देहिनाम्॥ १४॥

स्त्रीपुंसोरविचारेण मया सर्वत्र सर्वदा।

क्षोभ्यं मनः प्रयत्नेन त्वयैवोक्तं पुरा विभो॥ १५॥

Thereafter Kāmadeva, offering several prayers, pleased Brahmā. He said, "O Lord it would not be proper for you to pronounce a curse uselessly on me, without any reason. You yourself have produced me for disturbing the minds of the living beings. O Lord, you have

yourself commanded that irrespective of the man or the woman; you always disturb the minds of all.

तस्मादनपराधोऽहं त्वया शप्तस्तथा विभो।

कुरु प्रसादं भगवन्त्वशरीराप्तये पुनः॥ १६॥

Therefore, O Lord, I am faultless by earning a curse from you. Therefore, O Lord, be compassionate on me to enable me to attain my original body."

ब्रह्मोवाच

वैवस्वतेऽन्तरे प्राप्ते यादवान्वयसम्भवः।

रामो नाम यदा मर्त्यो मत्सत्त्वबलमाश्रितः॥ १७॥

अवतीर्थासुरध्वंसी द्वारकामधिवत्स्यति।

तद्भ्रातुस्तत्समस्य त्वं तदा पुत्रत्वमेष्यसि॥ १८॥

Brahmā said, "O Kāmadeva, on the arrival of the Vaivasvata Manvantara, when Rāma, the destroyer of the demons, possessing my prowess, shall incarnate in the form of Balarāma in the Yadu race and dwell at Dvārakā, at that point of time, you will be born as son of Śrī Kṛṣṇa, possessing the comparable prowess.

एवं शरीरमासाद्य भुक्त्वा भोगानशेषतः।

ततो भरतवंशान्ते भूत्वा वत्सन्पृतात्मजः॥ १९॥

You will achieve a similar type of body, enjoy all the pleasures in Dvārakā and then you will be born as the son of the king Vatsa in Bharata-race.

विद्याधराधिपत्यं च यावदाभूतसंप्लवम्।

सुखानि धर्मतः प्राप्य मत्समीपं गमिष्यसि॥ २०॥

Then you will become the lord of the Vidyādhara and enjoy all the pleasures till the time of dissolution and then shall return to me."

एवं शापप्रसादाभ्यामुपेतः कुसुमायुधः।

शोकप्रमोदाभियुतो जगाम स यथागतम्॥ २१॥

In this way, Kāmadeva, after earning a curse as well as the boon having been filled with grief and pleasure, returned in the same way as he

had arrived.

मनुरुवाच

कोऽसौ यदुरिति प्रोक्तो यद्वंशे कामसम्भवः।

कथं च दग्धो रुद्रेण किमर्थं कुसुमायुधः॥ २२॥

Manu said, "O Lord, the race in which you have told that Kāmadeva would be born, who are those Yadus?

भरतस्यान्वये कस्य का च सृष्टिः पुराभवत्।

एतत्सर्वं समाचक्ष्व मूलतः संशयो हि ते॥ २३॥

What for did lord Rudra burn Kāmadeva and for what purpose, kindly speak out the early creations in the race of Bharata? Listening to these words a doubt has developed in my mind. Therefore, you narrate the same from the beginning.

मतस्य उवाच

या सा देहान्द्विसम्भूता गायत्री ब्रह्मवादिनी।

जननी या मनोर्देवी शतरूपा शतेन्द्रिया॥ २४॥

Lord Matsya said, "O King, from the half of the body of Brahmā, Gāyatrī, the narrator of the Vedas was born, who happened to be the mother of Manu. She is also known by the name of Śatarūpā and Śatendriyā.

रतिर्मनस्तपो बुद्धिर्महान्दिवसम्भ्रमस्तथा।

ततः स शतरूपायां सप्तापत्यान्यजीजनत्॥ २५॥

ये मरीच्यादयः पुत्रा मानसास्तस्य धीमतः।

तेषामयमभूल्लोकः सर्वज्ञानात्मकः पुरा॥ २६॥

Rati, mana, tapa, buddhi, mahat, Dik, and Sambharana produced the ten mind-born sons. The universe full of learnings emerged out of them.

ततोऽसृजद्दामदेवं त्रिशूलवरधारिणम्।

सनत्कुमारं च विभुं पूर्वेषामपि पूर्वजम्॥ २७॥

Thereafter Brahmā created Vāmadeva- the holder of trident, and also created Sanatcumāra, who were the ancestors of the ancestors.

वामदेवस्तु भगवानसृजन्मुखतो द्विजान्।
 राजन्यानसृजद्वाहोर्विद्वद्रानूरुपादयोः॥ २८॥
 विद्युतोऽशनिमेघांश्च रोहितेन्द्रधनूंषि च।
 छन्दांसि च ससर्जादौ पर्जन्यं च ततः परम्॥ २९॥

Lord Vāmadeva, created Brāhmaṇas from his mouth, Kṣatriyas from his arms, Vaiśyas respectively and created the lightening from Vajra, clouds, rainbow of different colours, besides the metres.

ततः साध्यगणानीशस्त्रिनेत्रानसृजत्पुनः।
 कोटीश्च चतुराशीतिर्जामरणवर्जिताः॥ ३०॥

Thereafter the powerful Vāmadeva, created eighty four crores of Sādhyas who were free from birth and death and had three eyes each.

वामोऽसृजन्नमर्त्यास्तान्ब्रह्मणा विनिवारितः।
 नैवंविधा भवेत्सृष्टिर्जामरणवर्जिता॥ ३१॥

Since they were free from birth and death at the time of creation by Vāmadeva, therefore Brahmā, stopped them from indulging in creation work because there could be no creation without birth and death.

शुभाशुभात्मिका या तु सैव सृष्टिः प्रशस्यते।
 एवं स्थितः स तेनादौ सृष्टेः स्थाणुरतोऽभवत्॥ ३२॥

The creation which is the combination of auspicious and inauspicious, it happens to be commendable. At these words of Brahmā, Vāmadeva was relieved of the job of creation and thereafter he became motionless.

स्वायम्भुवो मनुर्धर्मास्तपस्तप्त्वा सुदुश्चरम्।
 पत्नीमेवाप रूपाढ्यामनन्तीं नाम नामतः॥ ३३॥
 प्रियव्रतोत्तानपादौ मनुस्तस्यामजीजनत्।
 धर्मस्य कन्या चतुरा सूनृता नाम भामिनी॥ ३४॥

(Now there is the description of sexual creation). The immensely intelligent Svayambhu Manu performed severe *tapas* and achieved a beautiful girl named Anantī, as his wife. Two sons named Priyavrata and Uttānapāda were born of her. Thereafter Sūnṛtā,

the daughter of Dharma who was extremely beautiful walked gracefully, besides being intelligent one, in relation with Uttānapāda, produced the sons.

उत्तानपादात्तनयान्प्राप मन्थरगामिनी।
 अपस्यतिमपस्यन्तं कीर्तिमन्तं ध्रुवं तथा॥ ३५॥

At the same time, Uttānapāda, the Prajāpati, produced four sons named Apasyati, Apasyanta, Kīrtimān and Dhruva.

उत्तानपादोऽजनयत्सूनृतायां प्रजापतिः।
 ध्रुवो वर्षसहस्राणि त्रीणि कृत्वा तपः पुरा॥ ३६॥

Out of them Dhruva,¹ in earlier times, performed severe *tapas* for three thousand years.

दिव्यमाप ततः स्थानमचलं ब्रह्मणो वरात्।
 तमेव पुरतः कृत्वा ध्रुवं सप्तर्षयः स्थिताः॥ ३७॥

Even today the seven sages² are lodged in the space, with Dhruva appearing as the foremost of them.

धन्या नाम मनोः कन्या ध्रुवाच्छिष्टमजीजनत्।
 अनिकन्या तु सुच्छाया शिष्टात्सा सुषुवे सुतान्॥ ३८॥
 कृपं रिपुंजयं वृत्तं वृकं च वृकतेजसम्।
 चक्षुषं ब्रह्मदौहित्र्यां वीरिण्यां स रिपुञ्जयः॥ ३९॥

In union with the same Dhruva, Dhanyā, the daughter of the Manu, gave birth to Śiṣṭā. With the union of Śiṣṭā with Suchāyā, the daughter of the fire god, produced the children named Kṛpa, Ripuñjaya, Vṛtta, Vṛka, Vṛkatejas, and Cakṣusa.

वीरणस्यात्मजायां तु चक्षुर्मनुमजीजनत्।
 मनैर्वै राजकन्यायां नद्वलायां स चाक्षुषः॥ ४०॥
 जनयामास तनयान्दश शूरानकल्मषान्।
 ऊरुः पुरुः शतद्युम्नस्तपस्वी सत्यवाग्धविः॥ ४१॥

1. An exhaustive account of Dhruva's translation to stellar regions occurs in Viṣṇupuranam.
2. The seven sages, Marīci, Atri, Aṅgiras, Pulastya, Pulaha, Kratu and Vasiṣṭha : here the constellation called Ursa Major, the seven stars of which are said to be the seven sages mentioned above.

अग्निष्टुदतिरात्रश्च सुद्युम्नश्चापराजितः।

अभिमन्युस्तु दशमो नड्वलायामजायत॥४२॥

Ripuñjaya, out of them produced Cākṣuṣa Manu from the womb of Viriñī, the daughter of Vīraṇa. Cākṣuṣa Manu, on the other hand produced from the princess Naḍvala, the sons named Uru, Puru, Satadyumna, Satyavāk, Havi, Agniṣṭut, Atirātra, Sudyumna, Aparājita and Abhimanyu, who had been the tenth. All the ten of them were quite valorous.

ऊरोरजनयत्पुत्रान्बडाग्नेयी तु सुप्रभान्।

अग्निं सुमनसं ख्यातिं ऋतुमङ्गिरसं गयम्॥४३॥

पितृकन्या सुनीथा तु वेनमङ्गदजीजनत्।

वेनमन्यायिनं विप्रा ममन्युस्तत्करादभूत्।

पृथुर्नाम महातेजाः स पुत्रौ द्वावजीजनत्॥४४॥

Sunīthā, the daughter of the manes, in union with Aṅga, gave birth to Vena. (Vena was quite an evil one and met with his end due to the curse from a Brāhmaṇa). The Brāhmaṇas then churned the hand of irreligious Vena, as a result of which the immensely glorious Pṛthu was born. He had two sons.

अन्तर्द्धानस्तु मारीचं शिखण्डिन्यामजीजनत्।

हविर्द्धानात्बडाग्नेयी धिषणाजनयत्सुतान्।

प्राचीनबर्हिषं साङ्गं यमं शुक्रं बलं शुभम्॥४५॥

प्राचीनबर्हिर्भगवान्महानासीत्प्रजापतिः॥

हविर्द्धानाः प्रजास्तेन बहवः सम्प्रवर्तिताः॥४६॥

सवर्णायां तु सामुद्र्यां दशाधत्त सुतान्प्रभुः।

सर्वे प्रचेतसो नाम धनुर्वेदस्य पारगाः॥४७॥

तत्तपोरक्षिता वृक्षा बभुर्लोके समन्ततः।

देवादेशाच्च तानग्निरदहद्रविन्दन॥४८॥

They were named as Antardhāna as well as Havirdhāna. Out of them, Antardhāna, produced a son named Mārīca from his wife Śikhaṇḍinī. Dhiṣaṇa, the daughter of Agni, in union with Havirdhāna, produced six sons named Prācīnabarhis, Śāṅga, Yama, Bala and Śubha. Out of them, Prācīnabarhis was crowned

as Prajāpati. He expanded several races in the name of Havirdhāna and produced ten sons, from Savarnā, the daughter of the ocean. He was extremely proficient in the science of archery and became popular in the name of Pracetā. O Son of Sūrya, because of the *tapas* of these Pracetās, remaining well protected the trees look graceful everywhere, but at the command of Indra, all the trees were burnt out by Agni, reducing them to ashes.

सोमकन्याऽभवत्पत्नी मारीषा नाम विश्रुता।

तेभ्यस्तु दक्षमेकं सा पुत्रमग्र्यमजीजनत्॥४९॥

Thereafter Mariṣā, the daughter of the moon, became the wife of these Pracetās. She in union with Pracetās, gave birth to Dakṣa.

दक्षादनन्तरं वृक्षानौषधानि च सर्वशः।

अजीजनत्सोमकन्या नदीं चन्द्रवतीं तथा॥५०॥

After the birth of Dakṣa, the Somakanyā, produced all the *ośadhis*, the trees as well as the river Candravatī.

सोमांशस्य च तस्यापि दक्षस्याशीतिकोटयः।

तासां तु विस्तरं वक्ष्ये लोके यः सुप्रतिष्ठितः॥५१॥

Dakṣa¹ who was born of the amśa of the moon, had eighty crores of issues, who are currently spread in the entire length and breadth of the universe and shall be described by me shortly.

द्विपदश्चाभवन्केचित्केचिद्बहुपदा नराः।

वल्गुमुखाः शङ्कुकर्णाः कर्णप्रावरणास्तथा॥५२॥

Some of them had two feet while some had many feet. Some of them had deformed faces. Some of them had the ears like pigs. The ears of some of them had been covered with the hair.

अश्वऋक्षमुखाः केचित्केचित्सिंहाननास्तथा।

श्वसूकरमुखाः केचित्केचिदुग्रमुखास्तथा॥५३॥

1. Dakṣa is elsewhere said to have been one of the mind-born sons of Brahmā or to have been the son of the Pracetās.