

एकोनत्रिंशोऽध्यायः

Chapter 29

Victory over Death

सनत्कुमार उवाच

इदानीं श्रोतुमिच्छामि पुरा दारुवने विभो ।
 प्रवृत्तं तद्वनस्थानं तपसा भावितात्मनाम् ॥ १ ॥
 कथं दारुवनं प्राप्नो भगवानीललोहितः ।
 विकृतं रूपमास्थाय चोर्ध्वरिता दिगंबरः ॥ २ ॥
 किं प्रवृत्तं वने तस्मिन् रुद्रस्य परमात्मनः ।
 वक्तुमर्हसि तत्त्वेन देवदेवस्य चेष्टितम् ॥ ३ ॥

Sanatkumāra said—

O excellent one, what did the ascetics of Dāruka vana, who had purified their souls with the performing of severe tapas, do? How did lord Rudra, the naked lord of sublimated sexuality, assume the degraded form and went to the Dāruka forest? What did the great soul do there? Please enlighten me over the activities of the lord there.

सूत उवाच

तस्य तद्वचनं श्रुत्वा श्रुतिसारविदां वरः ।
 शिलादासूनुर्भगवान्प्राह किञ्चिद्भवं हसन् ॥ ४ ॥

Sūta said—

On hearing the words of Nandī, the most excellent among the knowers of the Vedas,

spoke, after recalling in his mind the name of Śiva, with a smile.

शैलादिरुवाच

मुनयो दारुगहने तपस्तेपुः सुदारुणम् ।
 तुष्ट्यर्थं देवदेवस्य सदारतनयाग्नयः ॥ ५ ॥

Śailādi said—

In order to worship the lord of the gods, the sages performed a terrible *tapa* in the Dāruka forest.

तुष्टो रुद्रो जगन्नाथश्चेकितानो वृषध्वज ।
 धूर्जटिः परमेशानो भगवानीललोहितः ॥ ६ ॥

They were accompanied with their wives, sons and the sacrificial fires. Rudra – the lord of the universe, the bull-bannered, all pervading deity known as *Nilalohita* or reddish blue complexion, was pleased with them.

प्रवृत्तिलक्षणं ज्ञानं ज्ञातुं दारुवनौकसाम् ।
 परीक्षार्थं जगन्नाथं श्रद्धया क्रीडया च सः ॥ ७ ॥
 निवृत्तिलक्षणज्ञानप्रतिष्ठार्थं च शङ्करः ।
 देवदारुवनस्थानां प्रवृत्तिज्ञानचेतसाम् ॥ ८ ॥
 विकृतं रूपमास्थाय दिग्वासा विषमेक्षणः ।
 मुग्धो द्विहस्तः कृष्णाङ्गो दिव्यं दारुवनं ययौ ॥ ९ ॥

Lord Rudra, the master of the universe, then thought of testing the intentions of the ascetics, who had performed the *yajña*. Then, he thought of diverting the minds of the sages from the performing of the *yajña*. In this way, in order to test the extent of their devotion towards himself, he thought of diverting their minds in a different way. Therefore, in order to test their devotion towards himself, he playfully appeared in a deformed manner, but still he was quite charming to look at. He had there eyes and two arms. He was of black complexion and unrobed.

मंदस्मितं च भगवान् स्त्रीणां मनसिजोद्धवम् ।
भ्रूविलासं च गानं च चकारातीव सुंदरः ॥ १० ॥

He appeared quite beautiful in that form and looked smiling. He started singing songs which raised passions in women and was also winking his eyes as well. Thus behaving, he shined in the divine Dāru forest.

संप्रेक्ष्य नारीवृंदं वै मुहुर्मुहरनङ्गहा ।
अनङ्गवृद्धिमकरोदतीव मधुराकृतिः ॥ ११ ॥

Lord Rudra, the killer of Kāmadeva, then spotted a group of beautiful damsels and he aroused their passions.

वने ते पुरुषं दृष्ट्वा विकृतं नीललोहितम् ।
स्त्रियः पतिव्रताश्चापि तमेवान्वयुरादरात् ॥ १२ ॥

Finding a person with a beautiful personality of black complexion, with deformed body, even the chaste ladies followed him with enthusiasm.

वनोटजद्वारगताश्च नार्यो
विस्रस्तवस्त्राभरणा विचेष्टाः ।
लब्ध्वा स्मितं तस्य मुखारविंदाद्-
दुमालयस्थास्तमथान्वयुस्ताः ॥ १३ ॥

With the smile worn over his face and with indications, the women assembled at the gates or those who were standing at the doors of their huts, assembled there leaving all their work of hand. They did not care for their costumes and ornaments but followed him.

दृष्ट्वा काश्चिद्धवं नार्यो मदधूर्णितलोचनाः ।
विलासबाह्यास्ताश्चापि भ्रूविलासं प्रचक्रिरे ॥ १४ ॥

The eyes of some of the women got intoxicated at the sight of Rudra. Even the ladies who had spent their youthful age, also started indicating with their eyebrows.

अथ दृष्ट्वापरा नार्यः किञ्चित्प्रहसिताननाः ।
किञ्चिद्विस्रस्तवसनाः स्रस्तकाञ्चीगुणा जगुः ॥ १५ ॥

There was smile on the faces of some of the ladies by looking at Rudra. The costumes of some of ladies slipped from their proper places. Their waistbands became loose and they started singing.

काश्चित्तदा तं विपिने तु दृष्ट्वा
विप्राङ्गनाः स्रस्तनवांशुकं वा ।
स्वान्स्वान्विचित्रान् वलयान्प्रविध्य
मदान्विता बंधुजनांश्च जग्मुः ॥ १६ ॥

Some of the Brāhmaṇa women felt that the new clothes worn by them had also been loosened. They removed the armlets of different colours and went to their relatives getting intoxicated.

काचित्तदा तं न विवेद दृष्ट्वा
विवासना स्रस्तमहांशुका च ।
शाखाविचित्रान् विटपान्प्रसिद्धान्
मदान्विता बंधुजनांस्तथान्याः ॥ १७ ॥

One of them could not find as to where her upper and lower garments had disappeared? She was unrobed. Some of them could not distinguish between their husbands and the trees with branches, though they were well known to them.

काश्चिज्जगुस्तं ननृतुर्निपेतुश्च धरातले ।
निषेदुर्गजवच्चान्या प्रोवाच द्विजपुङ्गवाः ॥ १८ ॥
अयोन्यं सस्मितं प्रेक्ष्य चालिलिङ्घः समंततः ।
निरुध्य मार्गं रुद्रस्य नैपुणानि प्रचक्रिरे ॥ १९ ॥
को भवानिति चाहुस्तं आस्यतामिति चापराः ।
कुत्रेत्यथ प्रसीदेति जजल्पुः प्रीतमानसाः ॥ २० ॥

Some of them sung songs, some danced and the others fell on the ground. Some of them sat over the earth like an elephant and started shouting. Then, they started embracing each other smilingly. On their way, they started displaying overtures to Rudra. Some of them, feeling in their heart,

said—“Where are you going presently? Who are you? You stop and be graceful on me. Be pleased with me.”

विपरीता निपेतुर्वै विस्त्रस्तांशुकमूर्धजाः ।

पतिव्रताः पतीनां तु सन्निधौ भवमायया ॥ २१ ॥

Because of the *Māyā* of Rudra, even the chaste ladies fell before their husband, upside down, with their hair and the costumes getting disarranged in a shabby manner.

दृष्ट्वा श्रुत्वा भवस्तासां चेष्टावाक्यानि चाव्ययः ।

शुभं वाप्यशुभं वापि नोक्तवान्परमेश्वरः ॥ २२ ॥

So much so, that listening to their improper words and observing their undesirable activities, lord Rudra kept quiet. He neither spoke good nor bad, neither auspicious nor inauspicious.

दृष्ट्वा नारीकुलं विप्रास्तथाभूतं च शङ्करम् ।

अतीव परुषं वाक्यं जजल्पुस्ते मुनीश्वराः ॥ २३ ॥

Observing the crowd of ladies and the condition of Rudra, the ascetics and the sages started uttering harsh words to Rudra.

तपांसि तेषां सर्वेषां प्रत्याहन्त्यं त शङ्करे ।

यथादित्यप्रकाशेन तारका नभसि स्थिताः ॥ २४ ॥

The influence of the *tapas* of the ascetics was so exercised over Rudra as the glory of the stars fades out with the rising of the sun.

श्रूयते ऋषिशापेन ब्रह्मणस्तु महात्मनः ।

समृद्धश्रेयसां योनिर्यज्ञो वै नाशमाप्तवान् ॥ २५ ॥

It is heard that the *yajña* of Brahmā was destroyed with the curse of a *Ṛṣi*, in spite of the fact that the same was performed for the welfare of the people.

भृगोरपि च शापेन विष्णुः परमवीर्यवान् ।

प्रादुर्भावान्दश प्राप्तो दुःखितश्च सदा कृतः ॥ २६ ॥

Because of the curse from Bhṛgu, the so powerful Viṣṇu was forced to incarnate on

earth ten times and he had to suffer in each one of his incarnation.

इन्द्रस्यापि च धर्मज्ञं छिन्नं सवृषणं पुरा ।

ऋषिणा गौतमेनोर्व्यां क्रुद्धेन विनिपातितम् ॥ २७ ॥

O religious-minded one, the private part of Indra also was cut off with the curse of the sage Gautama and it fell down on earth.

गर्भवासो वसूनां च शापेन विहितस्तथा ।

ऋषीणां चैव शापेन नहुषः सर्पतां गतः ॥ २८ ॥

क्षीरोदश्च समुद्रोसौ निवासः सर्वदा हरेः ।

द्वितीयश्चमृताधारो ह्यपेयो ब्राह्मणैः कृतः ॥ २९ ॥

With the pronouncing of a curse by a Brāhmaṇa, Vasus also had to be born out of the womb. Because of the curse pronounced by a *Ṛṣi*, Nahuṣa was turned as a serpent. Because of the curse of the Brāhmaṇas, even the ocean of milk was dried up, though it happened to be the permanent abode of lord Viṣṇu. The Brāhmaṇas had made the second nectar of ocean, unfit for drinking.

अविमुक्तेश्वरं प्राप्य वाराणस्यां जनार्दनः ।

क्षीरेण चाभिषिच्येशं देवदेवं त्रियंबकम् ॥ ३० ॥

श्रद्धया परया युक्तो देहाश्लेषामृतेन वै ।

निषिक्तेन स्वयं देवः क्षीरेण मधूसूदनः ॥ ३१ ॥

सेचयित्वाथ भगवान्ब्रह्मणा मुनिभिः समम् ।

क्षीरोदं पूर्ववच्चक्रे निवासं चात्मनः प्रभुः ॥ ३२ ॥

Viṣṇu went to Avimukteśvara and bathed Śiva with milk. He together with Brahmā and other sages, performed *abhiṣeka* of Śiva with milk, which was turned like nectar with the touch of Śiva's body. The same ocean of milk was made as his abode by Viṣṇu.

धर्मश्चैव तथा शतो माण्डव्येन महात्मना ।

वृष्णयश्चैव कृष्णेन दुर्वासाद्यैर्महात्मभिः ॥ ३३ ॥

The sage Māṇḍavya, even Dharma, Durvāsā and other ascetics cursed the entire

Vṛṣṇi race with Śrī Kṛṣṇa (who were all destroyed).

राघवः सानुजश्चापि दुर्वासेन महात्मना ।

श्रीवत्सश्च मुनेः पादपतनात्तस्य धीमतः ॥ ३४ ॥

The sage Durvāsā had also cursed Lakṣmaṇa, the younger brother of Rāma, while Bhṛgu had even kicked lord Viṣṇu.

एते चान्ये च बहवो विप्राणां वशमागताः ।

वर्जयित्वा विरूपाक्षं देवदेवमुमापतिम् ॥ ३५ ॥

These, as well as Virūpākṣa, the lord of Umā, were controlled by the Brāhmaṇas.

एवं हि मोहितास्तेन नावबुध्यन्त शङ्करम् ।

अत्युग्रवचनं प्रोचुश्चोग्रोप्यन्तरधीयत ॥ ३६ ॥

Thus, those confused Ṛṣis of Dāruvana did not recognise the true identity of Rudra. They spoke extremely harsh words and disappeared from that place.

तेपि दारुवनात्तस्मात्प्रातः संविग्नमानसाः ।

पितामहं महात्मानमासीनं परमासने ॥ ३७ ॥

गत्वा विज्ञापयामासुः प्रवृत्तमखिलं विभोः ।

शुभे दारुवने तस्मिन् मुनयः क्षीणचेतसः ॥ ३८ ॥

In the morning, all of them went to lord Brahmā with a heavy heart, who was seated in *padmāsana* in the Dāruvana. They narrated the entire sequence of events whatever had happened earlier.

सोपि संचित्य मनसा क्षणादेव पितामहः ।

तेषां प्रवृत्तमखिलं पुण्ये दारुवने पुरा ॥ ३९ ॥

उत्थाय प्राञ्जलिर्भूत्वा प्रणिपत्य भवाय च ।

उवाच सत्त्वं ब्रह्मा मुनीन्दारुवनालयान् ॥ ४० ॥

Brahmā then thought over the entire episode in his mind. Then, he offered his salutation to lord Rudra and he at once spoke the ascetics living in the Dāruvana.

धिग्युष्मान्प्राप्तनिधनान्महानिधिमनुत्तमम् ।

वृथाकृतं यतो विप्रा युष्माभिर्भाग्यवर्जितैः ॥ ४१ ॥

“Disgrace to you all, passing the ocean of the knowledge. O Brāhmaṇas, you have made your entire knowledge useless.

यस्तु दारुवने तस्मिर्ल्लिगी दृष्टोप्यर्लिगिभिः ।

युष्माभिर्विकृताकारः स एव परमेश्वरः ॥ ४२ ॥

The naked person whom you saw yesterday, in a naked condition, was none else than lord Śiva himself.

गृहस्थैश्च न निद्यास्तु सदा ह्यतिथियो द्विजाः ।

विरूपाश्च सुरूपाश्च मलिनाश्चप्यपण्डिताः ॥ ४३ ॥

O Brāhmaṇas, a guest should never be denounced by a householder, irrespective of his being beautiful, ugly, dirty, or a fool.

सुदर्शनेन मुनिना कालमुत्युरपि स्वयम् ।

पुरा भूमो द्विजाग्रयेण जितो ह्यतिथिपूजया ॥ ४४ ॥

During earlier times, a Brāhmaṇa named Sudarśana had overcome even the god of death, by adoring him as a guest.

अन्यथा नास्ति संतर्तुं गृहस्थैश्च द्विजोत्तमैः ।

त्यक्त्वा चातिथिपूजां तामात्मनो भुवि शोधनम् ॥

There is no other way for a householder to cross the ocean of the universe than to honour a guest.

गृहस्थोपि पूरा जेतुं सुदर्शन इति श्रुतः ।

प्रतिज्ञामकरोज्जायां भार्यामाह पतिव्रताम् ॥ ४६ ॥

सुव्रते सुभ्रु सुभगे शृणु सर्वं प्रयत्नतः ।

त्वया वै नावमन्तव्या गृहे ह्यतिथयः सदा ॥ ४७ ॥

In earlier times, there was a Brāhmaṇa known by the name of Sudarśana. He took a vow to overpower the death. To his chaste wife, he said—“O auspicious one, having beautiful eyebrows and the fortunate one, listen to me attentively. You should never be disgraceful to guests.

सर्व एव स्वयं साक्षादतिथिर्यत्पिनाकधृक् ।
तस्मादतिथये दत्त्वा आत्मानमपि पूजय ॥४८॥

Because each and every guest resembles lord Śiva – the holder of the Pināka bow. Therefore, you should yourself adore him, looking at yourself.”

एवमुक्त्वाथ संतप्ता विवशा सा पतिव्रता ।
पतिमाह रुदंती च किमुक्तं भवता प्रभो ॥४९॥

Then the crying and the chaste lady asked her husband– “What have you spoken, O lord?”

तस्यास्तद्वचनं श्रुत्वा पुनः प्राह सुदर्शनः ।
देयं सर्वं शिवायार्ये शिव एवातिथिः स्वयम् ॥५०॥
तस्मात्सर्वे पूजनीयाः सर्वेष्यतिथयः सदा ।
एवमुक्त्वा तदा भर्त्रा भार्या तस्य पतिव्रता ॥५१॥
शेषामिवाज्ञामादायमूर्ध्ना सा प्राचरत्तदा ।
परीक्षितुं तथा श्रद्धां तयोः साक्षाद्विजोत्तमाः ॥५२॥
धर्मो द्विजोत्तमो भूत्वा जगामाथ मुनेर्गृहम् ।
तं दृष्ट्वाचार्ययामास सार्घाद्यैरघा द्विजम् ॥५३॥

On hearing her words, Sudarśana again said– “O noble lady, all things in the world represent Śiva, while the guest is himself lord Śiva. Therefore, the guest is always adorable.” Thus listening to the words of her husband, she accepted that. She took his command gracefully and then she engaged herself in other household works. O excellent Brāhmaṇas, the excellent Brāhmaṇa, Dharma, once himself arrived at the house of that Brāhmaṇa in order to test his resolve to honour the guests. The chaste lady (his wife) adored the guest with articles of worship.

संपूजितस्तया तां तु प्राह धर्मो द्विजः स्वयम् ।
भद्रे कुतः पतिर्धर्मास्तव भर्ता सुदर्शनः ॥५४॥

Thus, having been so adored by her, Dharma, in the guise of a Brāhmaṇa said to her– “Where is your intelligent husband

named Sudarśana?

अन्नाद्यैरलमद्यार्ये स्वं दातुमिह चार्हसि ।
सा च लज्जावृत्ता नारी स्मरंती कथितं पुरा ॥५५॥
भर्त्रा न्यमीलयन्नेत्रे चचाल च पतिव्रता ।
किञ्चैत्याह पुनस्तं वै धर्मे चक्रे च सा मतिम् ॥५६॥
निवेदितुं किलात्मानं तस्मै पत्युरिहाज्ञया ।
एतस्मिन्नन्तरे भर्ता तस्या नार्याः सुदर्शनः ॥५७॥
गृहद्वारं गतो धीमांस्तामुवाच महामुनिः ।
एहोति क्व गता भद्रे तमुवाचातिथिः स्वयम् ॥५८॥

The food prepared by you is enough for me. I, therefore, desire that you should submit to me.” At these words of the guest, the chaste wife was reminded of the words of her husband which were spoken to her by him earlier. Feeling shy, she closed her eyes and made up her mind to please the guest. Then she, closing her eyes, started walking towards him. Whatever she thought in her mind, but she made up her mind to submit to the guest. She walked ahead to submit herself to the guest as per the advice of her husband. At the same time, his intelligent husband Sudarśana also arrived there. At the gate, he called for his wife, “O noble woman, where have you gone? Come here.” On hearing this, the guest himself replied.

भार्यया त्वनया सार्धं मैथुनस्थोऽहमद्य वै ।
सुदर्शन महाभागं किं कर्तव्यमिहोच्यताम् ॥५९॥
सुरतांतस्तु विप्रैर्द्र संतुष्टोहं द्विजोत्तम ।
सुदर्शनस्ततः प्राह सुप्रहृष्टो द्विजोत्तमः ॥६०॥
भुंक्ष्व चैना यथाकामं गमिष्येहं द्विजोत्तम ।
हृष्टोथ दर्शयामास स्वात्मानं धर्मराट् स्वयम् ॥६१॥
प्रददौ चेप्सितं सर्वं तमाह च महाद्युतिः ।
एष न भुक्त्वा विप्रैर्द्र मनसापि सुशोभना ॥६२॥
मया चैषै न संदेहः श्रद्धां ज्ञातुमिहागतः ।
जितो वै यस्त्वया मृत्युर्धर्मैर्गैकेन सुव्रत ॥६३॥