

CHAPTER 8

अष्टमोऽध्यायः

(लक्ष्म्युत्पत्तिकथनम्)

पराशर उवाच

कथितस्तामसः सर्गो ब्रह्मणस्ते महामुने।

रुद्रसर्गं प्रवक्ष्यामि तन्मे निगदतः शृणु॥ १॥

Parāśara.—have described to you, oh great Muni, the creation of Brahmā, in which the quality of darkness prevailed. I will now explain to you the creation of Rudra.¹

कल्पादावात्मनस्तुल्यं सुतं प्रध्यायतस्ततः।

प्रादुरासीत् प्रभोरङ्गे कुमारो नीललोहितः॥ २॥

रुदन् वै सुस्वरं सोऽथ द्रवंश्च द्विजसत्तम॥

किं रोदिषीत तं ब्रह्मा रुदन्तं प्रत्युवाच ह॥ ३॥

नाम देहीति तं सोऽथ प्रत्युवाच प्रजापतिम्।

रुद्रस्त्वं देव नाम्नासि मा रोदीर्षैर्यमावह॥ ४॥

In the beginning of the Kalpa, as Brahmā purposed to create a son, who should be like himself, a youth of a purple complexion² appeared, crying with a low cry, and running about.³ Brahmā, when he beheld him thus afflicted, said to him, "Why do you weep?" "Give me a name," replied the boy. "Rudra be your name." rejoined the great father of all creatures: "be composed; desist from tears."

एवमुक्तः पुनः सोऽथ सप्तकृत्वो रुरोद वै।

ततोऽन्यानि ददौ तस्मै सप्त नामानि वै प्रभुः।

स्थानानि चैषामष्टानां पत्नीः पुत्रांश्च वै प्रभुः॥ ५॥

भवं सर्वं महेशानं तथा पशुपतिं द्विज।

भीममुग्रं महादेवं उवाच स पितामहः॥ ६॥

चक्रे नामान्यथैतानि स्थानान्येषां चकार सः।

सूर्यो जलं मही वह्निर्वायुराकाशमेव च।

दीक्षितो ब्राह्मणः सोम इत्येतास्तनवः क्रमात्॥ ७॥

But, thus addressed, the boy still wept seven-times, and Brahmā therefore gave to him seven other denominations; and to these eight persons regions and wives and posterity belong. The eight manifestations, then, are

named Rudra, Bhava, Sarva. Isāna. Paśupati. Bhima, Ugra. and Mahādeva, which were given to them by their great progenitor. He also assigned to them their respective stations, the sun, water, ether, air, fire, earth, the ministrant Brahman, and the moon; for these are their several forms.⁴

सुवर्चला तथैवोमा सुकेशी चापरा शिवा।

स्वाहा दिशस्तथा दीक्षा रोहणी च यथाक्रमम्॥ ८॥

सूर्यादीनां नरश्रेष्ठ रुद्राद्यैर्नामभिः सह।

पत्न्यः स्मृता महाभाग तदपत्यानि मे शृणु।

येषां सूतिप्रसूतैर्वा इदमापूरितं जगत्॥ ९॥

शनैश्चरस्तथा शुक्रो लोहिताङ्गो मनोजवः।

स्कन्दः खर्गोऽथ सन्तानो बुधश्चानुक्रमात् सुताः॥ १०॥

The wives of the sun and the other manifestations, termed Rudra and the rest were respectively, Suvercalā, Umā, Vikeśī, Śivā, Svāhā, Diśā, Dikṣā and Rohiṇī. Now hear an account of their progeny, by whose successive generations this world has been peopled. Their sons, then, were severally, Sanaiśocara (Saturn), Śukra (Venus), the fiery-bodied Mars, Manojava (Hanumān), Skanda. Swarga, Santāna, and Budha (Mercury).

एवम्प्रकारो रुद्रोऽसौ सतीं भार्यामविन्दत॥

दक्षकोपाच्च तत्याज सा सती स्वं कलेवरम्॥ ११॥

हिमवहुहिता साभून्मेनायां द्विजसत्तम।

उपधेमे पुनश्चोमामनन्यां भगवान् भवः॥ १२॥

देवो धातुविधातारौ भृगोः ख्यातिरसूयत।

श्रियञ्च देवदेवस्य पत्नी नारायाणस्य या॥ १३॥

It was the Rudra of this description that married Sati, who abandoned her corporeal existence in consequence of the displeasure of Dakṣa.⁵ She afterwards was the daughter of Himavān (the snowy mountains) by Menā; and in that character, as the only Umā, the mighty Bhava again married her.⁶ The divinities Dhāti and Viḍhātā were born to Bhṛgu by Khyāti, as was a daughter, Śrī. the wife of Nārāyaṇa, the god of gods.⁷

मैत्रेय उवाच

क्षीराब्धौ श्रीः समुत्पन्ना श्रूयतेऽमृतमन्थने।

भृगोः ख्यात्यां समुत्पन्नेत्येतदाह कथं भवान्॥ १४॥

Maitreya.—It is commonly said that the goddess Śrī was born from the sea of milk, when it was churned for ambrosia; how then can you say that she was the daughter of Bṛghu by Khyāti ?

पराशर उवाच

नित्यैव सा जगन्मातां विष्णोः श्रीरनपायिनी।

यथा सर्वगतो विष्णुस्तथैवेयं द्विजोत्तम॥ १५॥

अर्थो विष्णुरियं वाणी नीतिरेषा नयो हरिः।

बोधो विष्णुरियं बुद्धिर्धम्मोऽसौ सत्क्रिया त्वियम्॥ १६॥

स्रष्टा विष्णुरियं सृष्टिः श्रीभूमिभूधरो हरिः॥

सन्तोषो भगवान् लक्ष्मीस्तुष्टिर्मैत्रेय शश्वती॥ १७॥

इच्छा श्रीभर्गवान् कामो यज्ञोऽसौ दक्षिणा तु सा।

आज्याहुतिरसौ देवी पुरोडाशो जनार्दनः॥ १८॥

Parāśara said— Śrī, the bride of Viṣṇu, the mother of the world, is eternal, imperishable; in like manner as he is all-pervading, so also is she, oh best of Brāhmaṇas, omnipresent. Viṣṇu is meaning; she is speech. Hari is polity (Nyaya); she is prudence (Nīti). Viṣṇu is understanding; she is intellect. He is righteousness; she is devotion. He is the creator; she is creation. Śrī is the earth; Hari the support of it. The deity is content; the eternal Lakṣmī is resignation. He is desire; Śrī if wish. He is sacrifice; she is sacrificial donation (Dakṣiṇā). The goddess is the invocation which attends the oblation; Janārdana is the oblation.

पत्नीशाला मुने लक्ष्मीः प्राग्वंशो मधुसूदनः।

चित्तिर्लक्ष्मीर्हरिर्यूप इध्मा श्रीभर्गवान् कुशः॥ १९॥

सामस्वरूपी भगवानुद्गीतिः कमलालया।

स्वाहा लक्ष्मीर्जगन्नाथो वासुदेवो हुताशनः॥ २०॥

शङ्करो भगवाञ्छौरिभूमिगौरी द्विजोत्तम।

मैत्रेय केशवः सूर्यस्तत्प्रभा कमलालया॥ २१॥

विष्णुः पितृगणः पद्मा स्वधा शश्वततुष्टिदा।

द्यौः श्रीः सर्वात्मको विष्णुरवकाशोऽतिविस्तरः॥ २२॥

शशाङ्कः श्रीधरः कान्तिः श्रीस्तस्यैवानपायिनी।

धृतिर्लक्ष्मीर्जगद्येष्टा वायुः सर्वत्रगो हरिः॥ २३॥

Lakṣmī is the chamber where the females are present (at a religious ceremony); Madhusūdana the apartment of the males of the family. Lakṣmī is the altar, Hari the stake (to which the victim is bound). Śrī is the fuel; Hari the holy grass (Kuśa). He is the personified Sāma-veda; the goddess, lotus-throned, is the tone of its chanting. Lakṣmī is the prayer of oblation (Svāhā); Vāsudeva, the lord of the world, is the sacrificial fire. Sauri (Viṣṇu) is Śaṅkara (Śiva); and Śrī is the bride of Śiva (Gaurī). Keśava, oh Maitreya, is the sun; and his radiance is the lotuses eaten goddess. Viṣṇu is the tribe of progenitors (Pitṛgaṇa); Pādma is their bride (Svadhā), the eternal bestower of nutriment. Śrī is the heavens; Viṣṇu, who is one with all things, is wide extended space. The lord of Śrī is the moon; she is his unfading light. She is called the moving principle of the world; he, the wind which bloweth every where.

जलधिर्द्विज गोविन्दस्तद्वेला श्रीर्महामते।

लक्ष्मीस्वरूपमिन्द्राणी देवेन्द्रो मधुसूदनः॥ २४॥

यमश्चक्रधरः साक्षाद् धूमोर्णा कमलालया।

ऋद्धिः श्रीः श्रीधरो देवः स्वयमेव धनेश्वरः॥ २५॥

Govinda is the ocean; Lakṣmī its shore. Lakṣmī is the consort of Indra (Indrāṇī); Madhusūdana is Devendra. The holder of the discus (Viṣṇu) is Yama (the regent of Tartarus); the lotus-throned goddess is his dusky spouse (Dhūmornā). Śrī is wealth; Śrīdhara (Viṣṇu) is himself the god of riches (Kuvera).

गौरी लक्ष्मीर्हाभागा केशवो वरुणः स्वयम्।

श्रीर्देवसेना विप्रेन्द्र देवसेनापतिर्हरिः॥ २६॥

अवष्टम्भो गदापाणिः शक्तिर्लक्ष्मीर्द्विजोत्तम।

काष्ठा लक्ष्मीर्निमेषोऽसौ मुहूर्तोऽसौ कला तु सा॥ २७॥

ज्योत्स्ना लक्ष्मीः प्रदीपोऽसौ सर्वः सर्वेश्वरो हरिः।

लताभूता जगन्माता श्रीर्विष्णुर्दुपसंस्थितः॥ २८॥

विभावरी श्रीर्दिवसो देवश्चक्रगदाधरः।

वरप्रदो वरोविष्णुर्वधुः पद्मनालया॥ २१॥

O illustrious Brahman, Lakṣmī is Gauri; and Keśava is the deity of ocean (Varuṇa). Śrī is the host of heaven (Devasena); the deity of war. her lord. is Hari. The wielder of the mace is resistance; the power to oppose is Śrī Lakṣmī is the Kāṣṭhā and the Kala; Hari the Nimeṣa and the Muhūrta. Lakṣmī is the light; and Hari, who is all, and lord of all, the lamp. She, the mother of the world, is the creeping vine; and Viṣṇu the tree round which she clings. She is the night; the god who is armed with the mace and discus is the day. He, the bestower of blessings. is the bridegroom; the lotus-throned goddess is the bride.

नदस्वरूपी भवाञ्ज्नीर्नदीरूपसंस्थितिः।

ध्वजश्च पुण्डरीकाक्षः पताका कमलालया॥ ३०॥

तृष्णा लक्ष्मीर्जगत्स्वामी लोभो नारायणः परः।

रति-रागी च धर्मज्ञ लक्ष्मीर्गोविन्द एव च॥ ३१॥

किञ्चातिबहुनोक्तेन संक्षेपेणेदमुच्यते।

देवतिर्य्यङ्मनुष्यादौ पुंनान्नि भगवान् हरिः।

स्त्रीनाम्नि लक्ष्मीर्भैत्रिय नानयोर्विद्यते परम्॥ ३२॥

इति श्रीविष्णुपुराणे प्रथमांशे अष्टमोऽध्यायः॥

The god is one with all male—the goddess one with all female, rivers. The lotus-eyed deity is the standard; the goddess seated on a lotus the banner. Lakṣmī is cupidity; Nārāyaṇa, the master of the world, is covetousness, Oh you who know what righteousners is, Govinda is love; and Lakṣmī, his gentle spouse, is pleasure. But why thus diffusely enumerate their presence?—it is enough to-say, in a word. that of gods, animals, and men. Hari is all that is called male; Lakṣmī is all that is termed female: there is nothing else than they.

NOTES

1. The creation of Rudra has been already adverted to. and that seems to be the primitive form of the legend. We have here another account, grounded apparently upon Śaiva or Yoga mysticism.

2. The appearance of Rudra as a Kumāra, 'a boy,' is described as of repeated occurrence in the Liṅga and Vāyu Purāṇas, as already noticed (Ch. V. Note 12); and these Kumāras are of different complexions in different Kalpas. In the Vaiṣṇava Purāṇas, however, we have only one original form, to which the name of Nilalohita, the blue and red or purple complexioned is assigned. In the Kūrma this youth comes from Brahmā's mouth: in the Vāyu, from his forehead,

3. This is the Paurāṇic etymology: रोदनाह वनाच्चैव रुद्रः। or rud, 'to weep.' and dru. 'to run.' The grammarians derive the name from rud. 'to weep', with ra affix.

4. The Vāyu details the application of each name severally. These eight Rudras are therefore but one, under as many appellations, and in as many types. The Pādma. Mārkaṇḍeya, Kūrma, Liṅga. and Vāyu agree with our text in the nomenclature of the Rudras. and their types, their wives, and progeny. The types are those which are enumerated in the Nandī, or opening benedictory verse, of Śākuntalā; and the passage of the Viṣṇu Purāṇa was found by Chezy on the envelope of his copy. He has justly corrected Jones's version of the term होत्री 'the sacrifice is performed with solemnity;' as the word means. 'Brāhmaṇa officiant दीक्षितो ब्राह्मणः। 'the Brahman who is qualified by initiation (Dikṣā) to conduct the rite.' These are considered as the bodies, or visible forms, of those modifications of Rudra which are variously named, and which, being praised in them, severally abstain from harming them: तेषु पूज्यश्च वन्द्यः स्यात्। रुद्रस्तात्र हिनस्ति वै। इति श्रुतिः। Vāyu Purāṇa The Bhāgavata. III. 12. has a different scheme, as usual; but it confounds the notion of the eleven Rudras, to whom the text subsequently adverts. with that of the eight here specified. These eleven it terms Manyu, Manu, Mahīnasa, Mahān, Śiva. R̥tadhvaja. Ugraretas. Bhava, Kāla, Vāmadeva, and Dhṛtavrata: their wives are. Dhī. Dhṛti. Rasalomā, Niyut. Sarpī, Ilā, Ambikā, Irāvati, Svadhā. Dikṣā, Rudrāṇī: and their places are the heart, senses, breath, ether, air, fire. water, earth, sun. moon, and tapas. or ascetic devotion. The same allegory or mystification characterises both accounts.

5. See the story of Dakṣa's sacrifice at the end of the chapter.

6. The story of Uma's birth and marriage occurs in the Śiva Purāṇa and in the Kāśī Khaṇḍa of the Skanda Purāṇa: it is noticed briefly, and with some variation from the Purāṇas, in the Rāmāyaṇa, first book: it is also given in detail in the Kumāra Sambhava of Kālidāsa.

7. The family of Bhrgu is more particularly described in the tenth chapter: it is here mentioned merely to introduce the story of the birth of the goddess of prosperity, Śrī.

SACRIFICE OF DAKṢA¹ (From the Vāyu Purāṇa)

"There was formerly a peak of Meru, named Sāvitra, abounding with gems, radiant as the sun, and celebrated throughout the three worlds; of immense extent, and difficult of access, and an object of universal veneration. Upon that glorious eminence, rich with mineral treasures, as upon a splendid couch, the deity Śiva reclined, accompanied by the daughter of the sovereign of mountains, and attended by the mighty Ādityas, the powerful Vasus, and by the heavenly physicians, the sons of Aśvini; by Kuvera, surrounded by his train of Guhyakas, the lord of the Yakṣas, who dwells on Kailāsa. There also was the great Muni Usanas: there, were Ṛṣis of the first order, with Sanatkumāra at their head; divine Ṛṣis, preceded by Angiras; Viśvāvasu, with his bands of heavenly choristers; the sages Nārada and Parvata; and innumerable troops of celestial nymphs. The breeze blew upon the mountain, bland, pure, and fragrant; and the trees were decorated with flowers, that blossomed in every season. The Vidyadharas and Siddhas, affluent in devotion, waited upon Mahādeva, the lord of living creatures; and many other beings, of various forms, did him homage. Rākṣasas of terrific semblance, and Piśāches of great strength, of different shapes and features, armed with various weapons, and blazing like fire, were delighted to be present, as the followers of the god. There stood the royal Nandi, high in the favour of his lord, armed with a fiery trident, shining with inherent lustre; and there the best of rivers, Gangā, the assemblage of all holy waters, stood adoring the mighty deity. Thus worshipped by all the most excellent of sages and of gods, abode the omnipotent and all-glorious Mahādeva.

"In former times, Dakṣa commenced a holy sacrifice on the side of Himavān, at the sacred spot Gangadvāra, frequented by the Ṛṣis. The gods, desirous of assisting at this solemn rite, came, with Indra at their head, to Mahādeva, and intimated their purpose; and having received his permission, departed in their splendid chariots to Gangadvāra, as tradition reports². They found Dakṣa, the best of the devours, surrounded by the singers and nymphs of heaven, and by numerous sages, beneath the shade of clustering trees and climbing plants; and all of them, whether dwellers on earth, in air, or in the regions above the skies, approached the patriarch with outward gestures of respect. The Adityas, Vasus, Rudras, Maruts, all entitled to partake of the oblations, together with Jīṣṇu, were present. The four classes of Pitṛs, Ushmapās, Somapās, Ajyapās, and Dhūmapās, or those who feed upon the name, the acid juice, the butter, or the smoke of offerings, the Aśvins and the progenitors, came along with Brahmā. Creatures of every class, born from the womb, the egg, from vapour, or vegetation, came upon their invocation; as did all the gods, with their brides, who in their resplendent vehicles blazed like so many fires. Beholding them thus assembled, the sage Dadhicha was filled with indignation, and observed, 'The man who worships what ought not to be worshipped, or pays not reverence where veneration is due, is guilty, most assuredly, of heinous sin.' Then addressing Dakṣa, he said to him, 'Why do you not offer homage to the god who is the lord of life (Pasubhartri)?' Dakṣa spoke; 'I have already many Rudras present, armed with tridents, wearing braided hair, and existing in eleven forms: I recognise no other Mahādeva.' Dadhicha spoke; 'The invocation that is not addressed to Iśa, is, for all, but a solitary (and imperfect) summons. Inasmuch as I behold no other divinity who is superior to Śankara, this sacrifice of Dakṣa will not be completed.' Dakṣa spoke; 'I offer, in a golden cup, this entire oblation, which has been consecrated by many prayers, as an offering ever due to the unequalled Viṣṇu, the sovereign lord of all.'³

"In the meanwhile, the virtuous daughter of the mountain king, observing the departure of the divinities, addressed her lord, the god of living beings, and said—Umā spoke— 'Whither, oh lord, have the gods, preceded by Indra, this day

departed? Tell me truly, oh you who know all truth, for a great doubt perplexes me.' Maheśvara spoke; "Illustrious goddess, the excellenc patriarch Dakṣa celebrates the sacrifice of a horse, and thither the gods repair.' Devi spoke; 'Why then, most mighty god, dos you also not proceed to this solemnity? by what hindrance is your progress thither impeded?' Maheśvara spoke; 'This is the contrivance, mighty queen, of all the gods. that in all sacrifices no portion should be assigned to me. In consequence of an arrangement formerly devised, the gods allow me, of right, no participation of sacrificial offerings.' Devi spoke; 'The lord god lives in all bodily forms, and his might is eminent through his superior faculties; he is unsurpassable, he is unapproachable, in splendour and glory and power. That such as he should be excluded from his share of oblations, fills me with deep sorrow, and a trembling, oh sinless, seizes upon my frame. Shall I now practise bounty, restraint, or penance, so that my lord, who is inconceivable, may obtain a share, a half or a third portion, of the sacrifice⁴?"

"Then the mighty and incomprehensible deity, being pleased, said to his bride, thus agitated; and speaking; 'Slender-waisted queen of the gods. you know not the purport of what you say; but I know it, oh you with large eyes, for the holy declare all things by meditation. By your perplexity this day are all the gods. with Mahendra and all the three worlds, utterly confounded. In my sacrifice, those who worship me. repeat my praise?, and chant the Rathantara song of the Sāma veda; my priests worship me in the sacrifice of true wisdom, where no officiating Brahman is needed; and in this they offer me my portion.' Devi spoke; 'The lord is the root of all, and assuredly, in every assemblage of the female world, praises or hides himself at will.' Mahādeva spoke; 'Queen of the gods, I praise not myself: approach, and behold whom I shall create for the purpose of claiming my share of the rite.'

"Having thus spoken to his beloved spouse, the mighty Maheśvara created from his mouth a being like the fire of fate; a divine being, with a thousand heads, a thousand eyes, a thousand feet; wielding a thousand clubs, a thousand shafts; holding the shell, the discus, the mace, and bearing a blazing bow and battle-axe; fierce and terrific, shining with dreadful splendour, and decorated with the crescent moon; clothed in a tiger's skin, dripping with blood;

having a capacious stomach, and a vast mouth, armed with formidable tusks: his ears were erect, his lips were pendulous, his tongue was lightning; his hand brandished the thunderbolt; flames screamed from his hair; a necklace of pearls wound round his neck; a garland of flame descended on his breast: radiant with lustre, he looked like the final fire that consumes the world. Four tremendous tusks projected from a mouth which extended from ear to ear : he was of vast bulk, vase strength, mighty male and lord, the destroyer of the universe, and like a large fig-tree in circumference; shining like a hundred moons at once; fierce as the fire of love; having four heads, sharp white teeth, and of mighty fierceness, vigour, activity, and courage; glowing with the blaze of a thousand fiery suns at the end of the world; like a thousand undimmed moons; in bulk like Himādri; Kailasa, or Meru, or Mandara, with all its gleaming herbs; bright as the sun of destruction at the end of ages; of irresistible prowess, and beautiful aspect; irascible, with lowering eyes, and a countenance burning like fire; clothed in the hide of the elephant and lion, and girt round with snakes; wearing a turban on his head, a moon on his brow; sometimes savage, sometimes mild; having a chaplet of many flowers on his head, anointed with various unguents, and adorned with different ornaments and many sores of jewels; wearing a garland of heavenly Karnikāra flowers, and rolling his eyes with rage. Sometimes he danced; sometimes he laughed aloud; sometimes he stood wrapt in meditation; sometimes he trampled upon the earth; sometimes he sang; sometimes he wept repeatedly; and he was endowed with the faculties of wisdom, dispassion, power, penance, cruch, endurance, fortitude, dominion, and self-knowledge.

"This being, then, knelt down upon the ground, and raising his hands respectfully to his head, said to Mahādeva, 'Sovereign of the gods, command what it is that I must do for you,' To which Maheswara replied, 'Spoil the sacrifice of Dakṣa.' Then the mighty Virabhadra, having heard the pleasure of his lord, bowed down his head to the feet of Prajāpati; and starting like a lion loosed from bonds, despoiled the sacrifice of Dakṣa, knowing that he had been Created by the displeasure of Devi. She too in her wrath, as the fearful goddess Rudrakālī, accompanied him, with