

# शिवमहापुराणम्

## रुद्रसंहिता

### ŚIVA-MAHĀPURĀṆAM

#### Rudra Samhitā

#### (1) Sṛṣṭi Khaṇḍa

#### CHAPTER 1

#### Question by the Sages

विश्वोद्भवस्थितिलयादिषु हेतुमेकं

गौरीपतिं विदिततत्त्वमनन्तकीर्तिम्।

मायाश्रयं विगतमायमचिन्त्यरूपं

बोधस्वरूपममलं हि शिवं नमामि॥ १॥

Viṣṇu Prayer :-

I offer my salutation to lord Śiva, the spouse of the goddess Gaurī, who happens to be the sole cause of the creation, maintenance and the destruction of the universe, the one who is well aware of all the *tattvas*, who is of endless renown and has the refuge in *Māyā* (illusion), such a lord of Gaurī, possesses endless glory, unthinkable beauty, form of wisdom, and the spotless one.

वन्दे शिवं तं प्रकृतेरनादिं

प्रशान्तमेकं पुरुषोत्तमं हि।

स्वमायया कृत्स्नमिदं हि सृष्ट्वा

नमोवदन्तर्बहिरास्थितो यः॥ २॥

I offer my salutation to lord Śiva, who is beyond *Prakṛti*, without beginning, extremely calm and quiet, the best among the *Puruṣas*, who has created this universe with the help of his *Māyā*, and is lodged inside and outside the same.

वन्देऽन्तरस्थं निजगूढरूपं

शिवं स्वतः स्रष्टुमिदं विचष्टे।

जगन्ति नित्यम्परितो भ्रमन्ति

यत्सन्निधौ चुम्बकलौहवत्तम्॥ ३॥

He is the one, who dwells in the hearts of

all in a subtle form, who creates the universe without the help of anyone else and around whom, the universe rotates as the iron rotates around the magnet.

व्यास उवाच

जगतः पितरं शम्भुञ्जगतो मातरं शिवाम्।

तत्पुत्रञ्च गणाधीशं न त्वैतद्वर्णयामहे॥ ४॥

Vyāsa said-

After offering my salutation to Śiva- the father of the universe and Pārvatī, the mother of the universe, besides Gaṇeśa, their son, now I narrate Rudra Samhitā.

एकदा मुनयः सर्वे नैमिषारण्यवासिनः।

प्रच्छुर्वरया भक्त्या सूतं ते शौनकादयः॥ ५॥

Once all the sages Śaunaka and others of Nemiṣāraṇya, asked Sūta, with utmost devotion”.

ऋषय ऊचुः

विद्येश्वरसंहितायाः श्रुता सा सत्कथा शुभा।

साध्यसाधनखण्डाख्या रम्याद्या भक्तवत्सला॥ ६॥

The Sages said-

“In the *Sādhya Sādhana Khaṇḍa* of *Vidyēśvara Samhitā*, there is a story which has been listened by us with devotion. It happens to be the first and delightful compendium, which is dear to the devotees attracting their minds.

सूत! सूत! महाभाग! चिरञ्जीव! सुखी भव।

यच्छ्रावयसि नस्तात शङ्करीं परमां कथाम्॥ ७॥

O Blessed Sūta, Let you enjoy your life for long, quite comfortably because you narrate to us the best story of Śiva.

पिबन्तस्त्वन्मुखाभोजच्युतं ज्ञानामृतं वयम्।  
अवितृसाः पुनः किञ्चित्प्रष्टुमिच्छामहेऽनघ॥८॥

We do not feel satisfied by consuming the nectar of wisdom. O Sinless one, we intend to ask something more from you.

व्यासप्रसादात्सर्वज्ञ! प्राप्तोऽसि कृतकृत्यताम्।  
नाज्ञातं विद्यते किञ्चिद् भूतं भव्यं भवन्न यत्॥९॥

O Omniscient one, by the grace of Vyāsa, you have achieved contentment. No event of the three times (past, present and future) remains unknown to you.

गुरोर्व्यासस्य सद्भक्त्या समासाद्य कृपां पराम्।  
सर्वं ज्ञातं विशेषेण सर्वं सार्थं कृतं जनुः॥१०॥

With your total devotion towards your preceptor Vyāsa, and with his grace you have attained knowledge of everything and have known well all the subjects, making your life a success.

इदानीं कथय प्राज्ञ! शिवरूपमनुत्तमम्।  
दिव्यानि वै चरित्राणि शिवयोरप्यशेषतः॥११॥

O Learned one, now you kindly describe the best form of Śiva and the divine events of the life of Śiva and Pārvatī.

अगुणो गुणतां याति कथं लोके महेश्वरः।  
शिवतत्त्वं वयं सर्वे न जानीमो विचारतः॥१२॥

Lord Śiva has the *Nirguṇa* or absolute form, (devoid of attributes). When does he take to *Saguṇa* form in the world? We are unable to know about the true form of Śiva inspite of serious deliberations.

सृष्टेः पूर्वं कथं शम्भुः स्वरूपेणावतिष्ठते।  
सृष्टिमध्ये स हि कथं क्रीडन्संवर्तते प्रभुः॥१३॥

How was Śiva lodged in his own form, at the start of the universe and how did he sport in the middle of the creation.

तदन्ते च कथं देवः स तिष्ठति महेश्वरः।  
कथं प्रसन्नतां याति शङ्करो लोकशङ्करः॥१४॥

How does Śiva behave at the end of the creation. How could Śiva, the benevolent one, could be pleased.

स प्रसन्नो महेशानः किं प्रयच्छति सत्फलम्।  
स्वभक्तेभ्यः परेभ्यश्च तत्सर्वं कथयस्व नः॥१५॥

What type of reward is bestowed by Śiva, when he gets pleased with his devotees. You kindly speak out to us in detail.

सद्यः प्रसन्नो भगवाभ्वतीत्यनुशुश्रुम।  
भक्तप्रयासं स महान्न पश्यति दयापरः॥१६॥

We have heard that lord Śiva is pleased quickly. Because of the compassion he is unable to bear the labour undertaken by the devotee for his sake.

ब्रह्मा विष्णुर्महेशश्च त्रयो देवाश्शिवाङ्गजाः।  
महेशस्तत्र पूर्णांशः स्वयमेव शिवोऽपरः॥१७॥

All the three gods viz.: Brahmā, Viṣṇu and Maheśa have emerged from the limbs of Śiva. Maheśa is Śiva himself possessing all his *angas* (substrata of elements) distinct from Maheśa.

तस्याविर्भावमाख्याहि चरितानि विशेषतः।  
उमाविर्भावमाख्याहि तद्विवाहं तथा प्रभो॥१८॥

O Lord, you kindly enlighten us about his manifestation and his life story. You kindly narrate the same to us. You tell us about the birth of Umā and her marriage with Śiva as well.

तद्गार्हस्थ्यं विशेषेण तथा लीलाः परा अपि।  
एतत्सर्वं तदन्यच्च कथनीयं त्वयाऽनघ॥१९॥

On Sinless one, you particularly describe about their house-hold and narrate other activities."

व्यास उवाच

इति पृष्टस्तदा तैस्तु सूतो हर्षसमन्वितः।  
स्मृत्वा शम्भुपदाम्भोजं प्रत्युवाच मुनीश्वरान्॥२०॥

Vyāsa said-

“Thus listening to the question of the sages, Sūta was pleased, and meditating upon the lotus like feet of Śiva, he spoke to the sages.”

सूत उवाच

सम्यक् पृष्टं भवद्विश्च धन्या यूयं मुनीश्वराः!।  
सदाशिवकथायां वो यज्जाता नैष्ठिकी मतिः॥ २१॥

Sūta said-

“O Sages, you have put me a very good question. Therefore all of you are graceful, by your own wisdom, you are always devoted to the story of Śiva.

सदाशिवकथाप्रश्नः पुरुषांस्त्रीन्मुनाति हि।  
वक्तारं पृच्छकं श्रोतृञ्जाह्वीसलिलं यथा॥ २२॥

The listening to the story of Śiva, purifies three types of people viz.: the speaker, the one who enquires, and the listener.

शम्भोर्गुणानुवादात्को विरज्येत पुमान्द्विजाः।  
विना पशुघ्नं त्रिविधजनानन्दकरात्सदा॥ २३॥

O Brāhmaṇas, except for the killer of the animals, who could be averse to the hearing of the glory of Śiva, which delights three types of people.

गीयमानो वितृष्णैश्च भवरोगोषधोऽपि हि।  
मनः श्रोत्राभिरामश्च यतः सर्वार्थदः स वै॥ २४॥

The glory of lord Śiva sung by a person without any lust, desire, or greed, is the best remedy for the ailments of the world, which pleases the eyes as well as the ears.

कथयामि यथाबुद्धिं भवत्प्रश्नानुसारतः।  
शिवलीलां प्रयत्नेन द्विजास्तां शृणुतादरात्॥ २५॥

O Brāhmaṇas, I am narrating the sports of Śiva according to my wisdom and your question. All of you should listen to it with respect.

भवद्विः पृच्छ्यते यद्वत्तथा नारदेन वै।

पृष्टं पित्रे प्रेरितेन हरिणा शिवरूपिणा॥ २६॥

The way you have asked the question to me today, similarly having been inspired by Śiva and Hari, Nārada had once asked the same question from Brahmā.

श्रुत्वा सुतवचो ब्रह्मा शिवभक्तः प्रसन्नधीः।  
जगौ शिवयशः प्रीत्या हर्षयन्मुनिसत्तमम्॥ २७॥

Brahmā, the devotee of Śiva, listening to the words of Nārada, which delighted him, pleasing Nārada narrated the glory of lord Śiva.

व्यास उवाच

सूतोक्तमिति तद्वाक्यमाकर्ण्य द्विजसत्तमाः।  
पप्रच्छुस्तत्सुसंवादं कुतूहलसमन्विताः॥ २८॥

ऋषय ऊचुः

सूत! सूत! महाभाग! शैवोत्तम! महामते!।  
श्रुत्वा तव वचो रम्यं चेतो नः सकुतूहलम्॥ २९॥

कदा बभूव सुखकृद्विधिनारदयोर्महान्।  
संवादो यत्र गिरिशसुलीला भवमोचनी॥ ३०॥

विधिनारदसंवादपूर्वकं शाङ्करं यशः।  
बूहि नस्तात! तत्तत्प्रश्नानुसारतः॥ ३१॥

Vyāsa said, “The learned Brāhmaṇas, on hearing the words of Sūta, became eager to know more of the conversation and they asked him.” The sages said, “O best of the devotees of Śiva, O Sūta, the fortunate one, listening to your pleasant words, our mind has become curious. When was this pleasant conversation between Brahmā and Nārada held, in which the sports of Śiva were narrated? O Dear one, you tell us about the story that emerged from the conversation between Brahmā and Nārada. What were the questions and how were they answered? Please enlighten us.”

इत्याकर्ण्य वचस्तेषां मुनीनां भावितात्मनाम्।  
सूतः प्रोवाच सुप्रीतस्तत्संवादानुसारतः॥ ३२॥

On hearing these words of the sages, of

noble wisdom, Sūta was very much pleased, and he spoke out everything about the said conversation.

इति श्रीशिवमहापुराणे द्वितीयायां रुद्रसंहितायां प्रथमखण्डे  
सृष्ट्युपाख्याने मुनिप्रश्नवर्णनं नाम प्रथमोऽध्यायः॥ १॥

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