

## CHAPTER 15

## Description of Nandyāvrata and eulogy of Śiva

ब्रह्मोवाच

अथैकदा पितुः पार्श्वे तिष्ठन्तीं तां सतीमहम्।  
त्वया सह मुनेऽद्राक्षं सारभूतां त्रिलोकके॥१॥

Brahmā said, “O Sage, once I saw Satī, essence of three worlds, seated with her father, along with you-

पित्रा नमस्कृतं वीक्ष्य सत्कृतं त्वां च मां सती।  
प्रणानाम मुदा भक्त्या लोकलीलानुसारिणी॥२॥

Finding her father offering his salutation to Satī following the worldly conventions, she offered her salutation to us.

प्रणामान्ते सतीं वीक्ष्य दक्षदत्तशुभासने।  
स्थितोऽहं नारदं त्वं च विनतामहमागदम्॥३॥  
त्वामेव यः कामयते यं तु कामयसे सतिः।  
तमाप्नुहि पतिं देवं सर्वज्ञं जगदीश्वरम्॥४॥

After her salutation, when Dakṣa gave us the seats, then I together with you took our seats. Looking at the humble Satī I said, "The one who desires you and the one whom you desire, you achieve omniscient lord of the universe as your husband.

यो नान्या जगृहे नापि गृह्णाति न ग्रहीष्यति।  
जायां स ते पतिर्भूयादनन्यसदृशः शुभे!॥५॥

He is the one who has never accepted another wife, nor does he do so or would do so in future, he is suitable for you. There is none else comparable with him. He shall be your husband."

इत्युक्त्वा सुचिरं तां वै स्थित्वा दक्षालये पुनः।  
विसृष्टौ तेन संयातौ स्वस्थानं तौ च नारद!॥६॥

Thus speaking, I stayed for long in the abode of Dakṣa. Thereafter Dakṣa sent off both myself and Nārada. We went to our abodes.

दक्षोऽभवच्च सुप्रीतस्तदाकर्ण्य गतज्वरः।  
आददे तनयां स्वां तां मत्वा हि परमेश्वरीम्॥७॥

Dakṣa, on hearing the words of Brahmā, felt extremely pleased and reassured, and taking her daughter as Parameśvarī, he honoured her.

इत्थं विहारै रुचिरैः कौमारैर्भक्तवत्सला।  
जहाववस्थां कौमारीं स्वेच्छाद्युत्तराकृतिः॥८॥

Umā- who was favourably disposed towards her devotees, had taken to the human form at her own will, during her childhood, displayed sports and passed that age.

बाल्यं व्यतीत्य स्म प्राप्य किञ्चिद्यौवनतां सती।  
अतीव तपसाङ्गेन सर्वाङ्गेषु मनोहरा॥९॥

She then started moving towards her youthful age, crossing the age of childhood. She possessed all the beautiful limbs because of her *tapas*.

दक्षस्तां वीक्ष्य लोकेशः प्रोद्भिन्नान्तर्वयः स्थिताम्।

चिन्तयामास भर्गाय कथं दास्य इमां सुताम्॥१०॥

Then Dakṣa- the lord of the universe, felt anxious at the sight of the youthful daughter. He thought, "How should the girl be given to Śiva.

अथ सापि स्वयं भर्गं प्राप्तमैच्छन्तदान्वहम्।  
पितुर्मनोगतिं ज्ञात्वा मातुर्निकटमागता॥११॥

Satī on the other hand also got anxious to achieve Śiva. Realising the mental condition of her father, she went to her mother.

प्रच्छाज्ञां तपोहेतोः शङ्करस्य विशालधीः।  
मातुः शिवाय वीरिण्याः सा सती परमेश्वरी॥१२॥

She said to her mother, "I intend to perform *tapas* in order to achieve Śiva as my husband, I seek your permission." These were the words spoken by Satī Parmeśvarī to her mother.

ततः सती महेशानं पतिं प्राप्तुं दृढव्रता।  
सा तमाराधयामास गृहे मातुरनुज्ञया॥१३॥

Then getting consent of her mother, Satī, with a firm mind, started adoring Śiva in her home in order to receive him as her husband.

आश्रिणे मासि नन्दायां तिथ्यावानर्च भक्तितः।  
गुडौदनैः सलवणैर्हरं नत्वा निनाय तम्॥१४॥

In the month of Āsvin, (September-October), on the *Nandā-tithi* (i.e. first, sixth and the eleventh day of the lunar) fortnight, she adored Śiva with great devotion offering the cooked rice with jaggery, and salt, for a month.

कार्तिकस्य चतुर्दश्यामपूपैः पायसैरपि।  
समाकीर्णैः समाराध्य सस्मार परमेश्वरम्॥१५॥

On the fourteenth day of the month of Kārttika, she adored and meditated upon Śiva offering the sweet pies and pudding.

मार्गशीर्षेऽसिताष्टम्यां सतिलैः सयवौदनैः।  
पूजयित्वा हरं काली निनाय दिवसान् सती॥१६॥

On the eighth day of Mārga-śiṛṣa (November-December) Satī adored Śiva with cooked barley and sesamum seeds, spending the days in his devotion.

पौषे तु शुक्लसप्तम्यां कृत्वा जागरणं निशि।  
अपूजयच्छिवं प्रातः कृशरान्नेन सा सती॥१७॥

On the seventh day of the bright half of the month of Pauṣa (December-January) Satī remained awake during the night and adored Śiva in the morning with cooked rice and *Kṛśāra* (*khicaḍī*).

माघे तु पौर्णमास्यां सा कृत्वा जागरणं निशि।  
आर्द्रवस्त्रा नदीतीरेऽकरोच्छङ्करपूजनम्॥१८॥

On the full-moon night of Māgha, (January-February) she remained awake during the night, and adored Śiva on the banks of the river wearing wet clothes.

तपस्यासितभूतायां कृत्वा जागरणं निशि।  
विशेषतः समानर्चं शैलूषैः सर्वयामसु॥१९॥

She, on the fourteenth day of the dark half of the month of Phālguna (February-March) remained awake during the night and performed special worship of Śiva, with wood apple fruits and leaves in a span of every three hours.

चैत्रे शुक्लचतुर्दश्यां पलाशैर्दमनैः शिवम्।  
अपूजयद्विवारात्रौ संस्मरन् सा निनाय तम्॥२०॥

On the fourteenth day of the bright half of the month of Caitra (March-April), Śiva was worshipped by her with *palāśa* (*Butea frondosa*) and *damana* flowers offered during the day and the night. She spent the rest of the month reciting his name.

माघशुक्लतृतीयायां तिलाहारयवौदनैः।  
पूजयित्वा सती रुद्रं गव्यैर्मांसं निनाय तम्॥२१॥

After adoring him with cooked rice and sesamum seeds, on the third day of the bright half of the month of Māgha (January-

February) she consumed throughout the rest of the month the products of the cow's milk.

ज्येष्ठस्य पूर्णिमायां वै रात्रौ सम्पूज्य शङ्करम्।  
वसनैर्बृहतीपुष्पैर्निराहारा निनाय तम्॥२२॥

Then she adored the lord Śiva with the offering of cloths and *Bṛhati* flowers on the full moon night of the month of Jyeṣṭha (May-June) she observed the fast throughout the month.

आषाढस्य चतुर्दश्यां शुक्लायां कृष्णवाससा।  
बृहतीकुसुमैः पूजा रुद्रस्याकारि वै तथा॥२३॥

On the fourteenth day of the bright fortnight of the month of Āśāḍha (June-July), she clad herself in a black cloth, and adored Rudra, offering *Bṛhati* flowers.

श्रावणस्य सिताष्टम्यां चतुर्दश्यां च सा शिवम्।  
यज्ञोपवीतैर्वासोभिः पवित्रैरप्यपूजयत्॥२४॥

On the eighth and the fourteenth days of the month of (July-August) Śrāvaṇa, she worshipped Śiva, offering the *yajñopavīts* and the cloths.

भाद्रे कृष्णत्रयोदश्यां पुष्पैर्नानाविधैः फलैः।  
सम्पूज्य च चतुर्दश्यां चकार जलभोजनम्॥२५॥

On the thirteenth day of the dark half of Bhādrapada, (August-September) she worshipped Śiva, offering various fruits and flowers She took water on the fourteenth day.

नानाविधैः फलैः पुष्पैः सस्यैस्तत्कालसम्भवैः।  
चक्रे सुनियताहारा जपन्मासे शिवार्चनम्॥२६॥

She kept strict control over her food and reciting various *mantras* she worshipped Śiva, offering different fruits, flowers and leaves which were quite fresh and readily available.

सर्वमासे सर्वदिने शिवार्चनरता सती।  
दृढव्रताऽभवद्देवी स्वेच्छाधृतनराकृतिः॥२७॥

The goddess took to the human form at will and was always engaged in the worship of

Śiva for days and months remaining firm in her resolve.

इत्थं नन्दाव्रतं कृत्स्नं समाप्य सुसमाहिता।

दध्यौ शिवं सती प्रेम्णा निश्चलाऽभूदनन्यधीः॥२८॥

Thus she completed the fast of *Nandyāvratā* concentrating her mind to Śiva, she was quite firm in her resolve and did not think of any one else.

एतस्मिन्नन्तरे देवा मुनयश्चाखिला मुनेः।

विष्णुना च पुरस्कृत्य ययुर्दृष्टुं सतीतपः॥२९॥

O Sage, thereafter, all the gods and sages making me to lead them, together with Viṣṇu went to the place where Satī had been performing *tapas*.

दृष्ट्वाऽऽगत्य सती देवैर्मूर्ता सिद्धिरिवापरा।

शिवध्यानमहामग्ना सिद्धावस्थां गता तदा॥३०॥

Reaching there, the gods found Satī engaged in the meditation for Śiva and embodied form of success incarnate and had reached the stage of the enlightened seers.

चक्रुः सर्वे सुराः सत्यै मुदा साञ्जलयो नतिम्।

मुनयश्च नतस्कन्था विष्णवाद्याः प्रीतमानसाः॥३१॥

The gods with folded hands, delightfully offered their respect to Satī, bending down their shoulders in respect. Then Viṣṇu and other gods felt delighted.

अथ सर्वे सुप्रसन्नाः विष्णवाद्याश्च सुरर्षयः।

प्रशंसंस्तुस्तपस्तस्याः सत्यास्तस्मात्स्विस्मयाः॥३२॥

Thereafter Viṣṇu and other divine sages, getting surprised started praising the *tapas* of Satī.

ततः प्रणम्य तां देवीं पुनस्ते मुनयः सुराः।

जग्मुर्गिरिवरं सद्यः कैलासं शिववल्लभम्॥३३॥

Offering their salutation at the feet of Satī, all the gods and sages went to the Kailāśa mountain, which was like by Śiva.

सावित्री सहितश्चाहं सह लक्ष्म्या मुदान्वितः।

वासुदेवोऽपि भगवाञ्जगामाथ हरान्तिकम्॥३४॥

I (Brahmā) accompanied with Sarasvatī, Viṣṇu with Lakṣmī, then went to Śiva.

गत्वा तत्र प्रभुं दृष्ट्वा सुप्रणम्य ससम्भ्रमाः।

तुष्टुवुर्विविधैः स्तोत्रैः करौ बद्ध्वा विनम्रकाः॥३५॥

Reaching there, we were surprised at the sight of Śiva. Then folding our hands with humility, we started praising Śiva, reciting several *stotras*.

देवा ऊचुः

नमो भगवते तुभ्यं यत एतच्चराचरम्।

पुरुषाय महेशाय परेशाय महात्मने॥३६॥

The gods said, "Salutation to you from whom, the mobile and immobile creatures have emerged. Salutation to such of Puruṣa, who is also known as Maheśa, Pareśa and the Great soul.

आदिबीजाय सर्वेषां चिद्रूपाय पराय च।

ब्रह्मणे निर्विकाराय प्रकृतेः पुरुषस्य चा॥३७॥

You are the cause of the entire universe, the cause of absolute consciousness, the excellent one, unblemished, the one beyond *Puruṣa* and *Prakṛti* and known as the Supreme Brahman.

य इदं प्रतिपच्येदं येनेदं विचकास्ति हि।

यस्मादिदं यत्क्षेदं यस्येदं त्वं च यत्नतः॥३८॥

The one who creates the universe, by whom the world is illuminated, from whom it was originated, by whom it is sustained, to whom this belongs and the one who controls everything.

योऽस्मात्परस्माच्च परो निर्विकारी महाप्रभुः।

ईक्षते यः स्वात्मनीदं तं नताः स्म स्वयम्भुवम्॥३९॥

The one who is beyond this, and is beyond the great things, the one who is without blemish and observes everyone in his own soul, we offer salutation to the self-born lord.

अविद्धदृक् परः साक्षी सर्वात्मानेकरूपधृक्।  
आत्मभूतः परब्रह्मा तपन्तं शरणं गताः॥४०॥

We seek refuge under his feet, who happens to be the Supreme Brahman, who is the soul of every one, and is the greatest witness with unrestricted vision, and the one who assumes different forms.

न यस्य देवो ऋषयः सिद्धाश्च न विदुः पदम्।  
कः पुनर्जन्तुरपरो ज्ञातुमर्हति वेदितुम्॥४१॥

Salutation to you whose region is unknown to the gods, ṛṣis, and even the *siddhas*. Then who also can know about the same.

दिदक्षवो यस्य पदं मुक्तसङ्गाः सुसाधवः।  
चरन्ति सुगतिर्नस्त्वं सलोकव्रतमव्रणम्॥४२॥

The great saints, free from all the attachments, make enormous effort becoming desirous of seeing your region and your noble conduct. They take refuge in you.

मज्जन्मादि विकारा नो विद्यन्ते केऽपि दुःखदाः।  
तथापि मायया त्वं हि गृह्णासि कृपया च तान्॥४३॥

Though you are free from the blemishes of the birth and death, but you still accept them with the influence of your *Māyā*.

तस्मै नमः परेशाय तुभ्यमाश्चर्यकर्मणे।  
नमो गिरां विदूराय ब्रह्मणे परमात्मने॥४४॥

Being the great *Īśa*, you perform miracles salutation to you, you are the Supreme Brahman, and the Supreme saint, salutation to you.

अरूपायोररूपाय परायानन्तशक्तये।  
त्रिलोकपतये सर्वसाक्षिणे सर्वगाय च॥४५॥

O Lord, you are formless and have the gigantic form as well, you are Supreme, having prowess beyond measure, the lord of the three worlds witness of all and all pervading lord. Salutation to you.

नम आत्मप्रदीपाय निर्वाणसुखसम्पदे।

ज्ञानात्मने नमस्तेऽस्तु व्यापकायेश्वराय च॥४६॥

You are the light of the soul, fully endowed with the bliss of liberation, the form of knowledge and all pervasive lord, salutation to you.

नैष्कर्म्येण सुलभ्याय कैवल्यपतये नमः।

पुरुषाय परेशाय नमस्ते सर्वदाय च॥४७॥

Salutation to the lord of salvation, who can be reached only after one's detachment from the worldly activities or attractions. You are a great *Puruṣa*, the great lord, the bestower of all the boons. Salutation to you.

क्षेत्रज्ञायात्मरूपाय सर्वप्रत्ययहेतवे॥४८॥

You are *Kṣetrajñā*, the form of Soul, cause of all the perceptions, salutation to you. Salutation to you.

सर्वाध्यक्षाय महते मूलप्रकृतये नमः।

पुरुषाय परेशाय नमस्ते सर्वदाय च॥४९॥

You are the presiding deity of all, you are great, you are the basic *Prakṛti*, *Puruṣa*, the Supreme *Īśvara* and the bestower of all. Salutation to you.

त्रिनेत्रायेषुवक्त्राय सदाभाषाय ते नमः।

सर्वेन्द्रियगुणद्रष्ट्रे निष्कारणनमोऽस्तु ते॥५०॥

You have three eyes, five faces, always having the form of lustre, salutation to you. Salutation to you. You observe all the sense organs and the *guṇas*, besides being the causeless. Salutation to you.

त्रिलोककारणायाथापवर्गाय नमो नमः।

अपवर्गप्रदायाशु शरणागततारिणे॥५१॥

You are the cause of the three world as well as the salvation Salutation to you. You are the bestower of *mokṣa* and redeem the person who takes refuge in you.

सर्वान्नायागमानां चोदधये परमेष्ठिने।

परायणाय भक्तानां गुणानां च नमोऽस्तु ते॥५२॥