

CHAPTER 3

Viṣṇu and other gods eulogise Śivā

नारद उवाच

विधे! प्राज्ञ! महाधीमान् वद मे वदतांवर!।

ततः परं किमभवच्चरितं विष्णुसद्गुरोः॥१॥

Nārada said, "O Brahmā, you are well-versed in all the scriptures. You tell me, what happened thereafter?"

अद्भुतेयं कथा प्रोक्ता मेनापूर्वगतिः शुभा।

विवाहश्च श्रुतः सम्यक्परमं चरितं वद॥२॥

You have narrated to me the astonishing type of the story relating to the rebirth of Menakā. You have also narrated about her marriage, now you tell us about her story.

मेनां विवाह्य स गिरिः कृतवान्किं ततः परम्।

पार्वती कथमुत्पन्ना तस्यां वै जगदम्बिका॥३॥

What did Himālaya do after his marriage with Menakā? How was Pārvatī, the mother of the universe born to her?

तपः सुदुःसहं कृत्वा कथं प्राप पतिं हरम्।

एतत्सर्वं समाचक्ष्व विस्तराच्छाङ्करं यशः॥४॥

How did Pārvatī performed penance and how could she get Śiva as her husband? You speak out all these details.

ब्रह्मोवाच

मुने! त्वं शृणु सुप्रीत्या शाङ्करं सुयशः शुभम्।

यच्छ्रुत्वा ब्रह्महा शुद्धयेत् सर्वान्कामान् वाप्नुयात्॥५॥

Brahmā said, "O Sage, you lovingly listen to the auspicious glory of Śiva, by listening to which even a person suffering from the sin of *Brahmahatyā* is also redeemed, getting all his desires fulfilled.

यदा मेना विवाहं तु कृत्वागच्छद्गिरिर्गृहम्।

तदा समुत्सवो जातस्त्रिषु लोकेषु नारद॥६॥

When Himālaya, the lord of the mountains, reached his abode after his marriage, with Menakā, then O Nārada, great festivities were

observed throughout the world.

हिमाचलोऽपि सुप्रीतश्चकार परमोत्सवम्।

भूसुरान्बन्धुवर्गाश्च परानानर्चं सद्ब्रिया॥७॥

Himālaya, possessing noble wisdom, invited the Brāhmaṇas as well as the relatives and adequately welcomed them.

सर्वे द्विजाश्च सन्तुष्टा दत्त्वाशीर्वचनं वरम्।

ययुस्तस्मै स्वस्वधाम बन्धुवर्गास्तथापरे॥८॥

Thereafter, pleasing all the Brāhmaṇas as well as the relatives, getting pleased blessed him in many ways before returning to their respective abodes.

हिमाचलोऽपि सुप्रीतो मेनया सुखदे गृहे।

रेमेऽन्यत्र च सुस्थाने नन्दनादिवेष्वपि॥९॥

Himālaya also quite delightfully, lived with Menakā at his home, besides roaming about in the Nandanavana and other forests.

तस्मिन्नवसरे देवा मुने! विष्णवादयोऽखिलाः।

मुनयश्च महात्मानः प्रजग्मुर्भूधरान्तिके॥१०॥

O Sage, at that point of time, lord Viṣṇu and other gods also besides the sages went to the abode of Himālaya.

दृष्ट्वा तानागतान्देवान्प्रणनाम मुदा गिरिः।

सम्मानं कृतवाग्भक्त्या प्रशंसन्स्वविधिं महान्॥११॥

Finding the arrival of the gods, Himālaya was delighted and he offered his salutation to them, and praising his own fortunes honoured them.

साञ्जलिर्नतशीर्षो हि स तुष्टाव सुभक्तितः।

रोमोद्गमो महानासीद् गिरेः प्रेमाश्रवोऽपतन्॥१२॥

Then he bowed his head in reverence to him with folded hands, eulogised them with devotion. The hair of Himācala stood at end, and tears of love fell from his eyes.

ततः प्रणम्य सुप्रीतो हिमशैलः प्रसन्नधीः।

उवाच प्रणतो भूत्वा मुने! विष्णवादिकान्सुरान्॥१३॥

O Sage, thereafter, Himācala, bowing himself in reverence, spoke to Viṣṇu and other gods.

हिमालय उवाच

अद्य मे सफलं जन्म सफलं सुमहत्तपः।

अद्य मे सफलं ज्ञानमद्य मे सफलाः क्रियाः॥१४॥

Himālaya said, "My birth has been successful today. The penance performed by me has also been successful. The knowledge possessed by me besides all the activities have been successful today.

धन्योऽहमद्य सञ्जातो धन्या मे सकला क्षितिः।

धन्यं कुलं तथा दाराः सर्वं धन्यं न संशयः॥१५॥

Today my race, my land, and my wife feel graceful. There is no doubt about it.

यतः समागता यूयं मिलित्वा सर्व एकदा।

मां निदेशयत प्रीत्योचितं मत्वा स्वसेवकम्॥१६॥

Because all of you have arrived collectively in my abode. I am your humble servant anxious to have your command."

ब्रह्मोवाच

इति श्रुत्वा महीधरस्य वचनं ते सुरास्तदा।

ऊचुर्हर्यादयः प्रीताः सिद्धिं मत्वा स्वकार्यतः॥१७॥

Brahmā said, "Listening to the words of Himācala, Viṣṇu and other gods, felt delighted, expecting the success of their mission and they spoke.

देवा ऊचुः

हिमाचल! महाप्राज्ञ! शृण्वस्मद्वचनं हितम्।

यदर्थमागताः सर्वे तद्ब्रूमः प्रीतितो वयम्॥१८॥

The gods said, "O immensely wise Himācala, listen to our benevolent words. We shall now reveal the purpose for which we have arrived here.

या पुरा जगदम्बोमा दक्षकन्याऽभवद्गिरेः।

रुद्रपत्नी हि सा भूत्वा चिक्रीड सुचिरं भुवि॥१९॥

Satī, the daughter of Dakṣa and the wife of Śiva in earlier times, had been enjoying sports on earth in the form of Umā.

पितृतोऽनादरं प्राप्य संस्मृत्य स्वपणं सती।

जगाम स्वपदं त्यक्त्वा तच्छरीरं तदाम्बिका॥२०॥

Having been insulted by her father, remembering her pledge, getting rid of her human body, she achieved the supreme position.

सा कथा विदिता लोके तवापि हिमभूधरः।

एवं सति महालाभो भवेद्देवगणस्य हि॥२१॥

सर्वस्य भवतश्चापि स्युः सर्वे ते वशाः सुराः॥२२॥

The relevant story, O Himācala is well known to you. The gods too will be under your control."

ब्रह्मोवाच

इत्याकर्ण्य वचस्तेषां हर्यादीनां गिरीश्वरः।

तथास्त्विति प्रसन्नात्मा प्रोवाच न च आदरात्॥२३॥

Brahmā said, "On hearing the words of Viṣṇu and other gods, the delighted lord Himācala said, "Be it so." Then he adored them with respect.

अथ ते च समादिश्य तद्विधिं परमादरात्।

स्वयं जग्मुश्च शरणमुमायाः शङ्करस्त्रियः॥२४॥

Thereafter all the gods quite respectfully, thus speaking to Himālaya, and then went to Umā, the beloved of Śiva.

सुस्थले मनसा स्थित्वा सस्मरुर्जगदम्बिकाम्।

प्रणम्य बहुशस्तत्र तुष्टुवुः श्रद्धया सुराः॥२५॥

Having been seated at an appropriate place, they started reciting the name of Jagadambā in their minds. They offered their salutation to the goddess, and the gods with utmost devotion eulogised her.

देवा ऊचुः

देव्युमे! जगतामम्ब! शिवलोकनिवासिनि!।

सदा शिवप्रिये! दुर्गे! त्वां नमामि महेश्वरि!॥२६॥

The gods said, “O Goddess Umā, the mother of the universe, dweller of Śivaloka, beloved of Sadāśiva, Māheśvarī, Durgā, all of us offer our salutation to you.

श्रीशक्तिं पावनां शान्तां पुष्टिं परमपावनीम्।

वयं नमामहे भक्त्या महदव्यक्तरूपिणीम्॥२७॥

You are Śrīśakti, purifier, Śāntā, the form of holy nourishment, and the one having the form of *Mahat* and *Avyakta*, salutation to you.

शिवां शिवकरां शुद्धां स्थूलां सूक्ष्मां परायणाम्।

अन्तर्विद्यासुविद्याभ्यां सुप्रीतां त्वां नमामहे॥२८॥

O Śivā, cause of welfare, pure, gross, subtle, the great goal and the one who is delighted with the inner and auspicious learnings.

त्वं श्रद्धा त्वं धृतिस्त्वं श्रीस्त्वमेव सर्वगोचरा।

त्वं दीधितिः सूर्यगता स्वप्रपञ्चप्रकाशिनी॥२९॥

You are the faith, fortitude and prosperity; you alone control everything. You are the splendour and energy of the sun brightening your own universe.

या च ब्रह्माण्डसंस्थाने जगद्धीवेषु या जगत्।

आप्याययति ब्रह्मादितृणान्तं तां नमामहे॥३०॥

We offer salutation to the goddess who pervades in the globe as well as in the living beings and who feeds from Brahmā to the blade of gross, salutation to you.

गायत्री त्वं वेदमाता त्वं सावित्री सरस्वती।

त्वं वार्ता सर्वजगतां त्वं त्रयी धर्मरूपिणी॥३१॥

You are Gāyatrī, mother of the Vedas, Sāvitrī and Sarasvatī. You are the only source of life of the universe and you are also *Vedatrayī* the form of *dharma*.

निद्रा त्वं सर्वभूतेषु क्षुधा तृप्तिस्त्वमेव हि।

तृष्णा कान्तिः छविस्तुष्टिः सर्वानन्दकरी सदा॥३२॥

In all the living beings, you live as *Nidrā* (sleep), *kṣudhā* (hunger), *Trpti* (satisfaction),

Trṣṇā (lust), *kānti* (lustre), *chavi* (reflection), and *Tuṣṭi* (contentment). You delight every one, forever.

त्वं लक्ष्मीः पुण्यकर्तृणां त्वं ज्येष्ठा पापिनां सदा।

त्वं शान्तिः सर्वजगतां त्वं धात्री प्राणपोषिणी॥३३॥

Among the noble souls, you are the form of Lakṣmī and you are the foremost to punish the sinners. You are the form of calmness in all the living beings, you are the mother for the protection of all the people.

त्वं तत्त्वरूपा भूतानां पञ्चानामपि सारकृत्।

त्वं हि नीतिभृतां नीतिर्व्यवसायस्वरूपिणी॥३४॥

You remain as *tattva* in the *Pañcamahābhūtas*. You are justice among those who uphold justice and you are the personification of the efforts.

गीतिस्त्वं सामवेदस्य त्र्यम्बिस्त्वं यजुषां हुतिः।

ऋग्वेदस्य तथा मात्राऽथर्वणस्य परा गतिः॥३५॥

In the *Sāmaveda* you are the form of song, in *Yajurveda* you happen to be *granthī* (blending knot), in the *R̥gveda* you are the invocation, in the *Sāmaveda* you are the song, while in the *Atharvan* you are the measure of time.

समस्तगीर्वाणगणस्य शक्ति-

स्तमोमयी धातृगुणैकदृश्या।

रजः प्रपञ्चातु भवैकरूपा

या नः श्रुता भव्यकरी स्तुततेह॥३६॥

You are the force behind all the gods, you are *Tamo-mayī śakti*, you have the virtues of a mother, you are visible in the *Rājas̥ka* quality of the creator, you are the benefactress of the form of Śiva.

संसारसागरकरालभवाद्गुदुःख-

निस्तारकारितरणं च निवीतिहीनाम्।

अष्टाङ्गयोगपरिपालनकेलिदक्षां

विश्व्यागवासनिरतां प्रणमाम तां वै॥३७॥

You are the protector from the miseries of the ocean of the universe. You are the boat without the sail. You are well-versed in the practices of *Aṣṭāṅgayoga*, you are the dweller of the Vindhya mountain, salutation to you.

नासाक्षिवक्त्रभुजवक्षसि मानसे च

धृत्या सुखानि वितनोऽसि सदैव जन्तोः।

निद्रेति याति सुभग जगती भवानां

सा नः प्रसीदतु भवस्थितिपालनाय॥३८॥

You bestow comforts in the nose, eyes, mouth, arms, chest and the mind, always with patience. For the welfare of the people. You appear in them as sleep. Let the same goddess Bhagvatī, who is engaged in creation and preservation of the universe, be pleased with us.”

ब्रह्मोवाच

इति स्तुत्वा महेशानीं जगदम्बामुमां सतीम्।

सुप्रेममनसः सर्वे तस्थुस्ते दर्शनेप्सवः॥३९॥

Brahmā said, “Thus eulogising Jagadambā, Umā, Mahesanī, and Satī, all the gods stood there in order to have a look at the goddess.

इति श्रीशिवमहापुराणे द्वितीयायां रुद्रसंहितायां तृतीये

पार्वतीखण्डे देवस्तुतिर्नाम तृतीयोऽध्यायः॥ ३॥
