

She was mounted over the divine chariot studded with gems, over which a soft cushion had been spread and decorated with shining ornaments.

कोटिसूर्याधिकाभासरम्यावयवभासिनी।

स्वतेजोराशिमध्यस्था वररूपाऽसमच्छविः॥३॥

Her limbs had the brilliance more than crores of suns. She had the best limbs on her body. She was surrounded by a halo, created by her own splendour. She had the astonishing type of shine.

अनूपमा महामाया सदाशिवविलासिनी।

त्रिगुणा निर्गुणा नित्या शिवलोकनिवासिनी॥४॥

She was away from the worldly comprehension. She was Mahāmayā, the spouse of lord Sadāśiva, possessing the three *guṇas* for the performing of the worldly activities and deprived of the three *guṇas* for the performance of the divine functions. She was everlasting, and dweller of the Śivaloka.

त्रिदेवजननी चण्डी शिवा सर्वार्तिनाशिनी।

सर्वमाता महानिद्रा सर्वस्वजनतारिणी॥५॥

She was the mother of Brahmā, Viṣṇu and Maheśa, she was known as Caṇḍī and Śivā, who removed the miseries of all, the mother of all *Mahānidrā*, and the redeemer of all the noble people.

तेजोराशेः प्रभावात् सा तु दृष्टा सुरैः शिवा।

तुष्टुवुस्तां पुनस्ते वै सुरा दर्शनकाङ्क्षिणः॥६॥

The goddess was sighted by the gods through the huge column of lustre. The gods desirous of having an audience with her, praised her.

अथ देवगणाः सर्वे विष्णवाद्या दर्शनेप्सवः।

ददृशुर्जगदम्बां तां तत्कृपां प्राप्य तत्र हि॥७॥

Thereafter, Viṣṇu and other gods desirous of having a look at her, witnessed the mother of the universe, by her grace.

CHAPTER 4

The assurance of the goddess to the gods

ब्रह्मोवाच

इत्थं देवैः स्तुता देवी दुर्गा दुर्गार्तिनाशिनी।

आविर्बभूव देवानां पुरतो जगदम्बिका॥१॥

When the gods so eulogised the goddess, Durgā, the mother of the universe, the destroyer of the distress and misfortunes, she appeared before them.

स्थे रत्नमये दिव्ये संस्थिता परमाद्भुते।

किङ्किणीजालसंयुक्ते मृदुसंस्तरणे वरे॥२॥

बभूवानन्दसन्दोहः सर्वेषां त्रिदिवौकसाम्।

पुनः पुनः प्रणेमुस्तां तुष्टुवुश्च विशेषतः॥८॥

Gods, the dwellers of the heaven, feeling delighted, offered their salutation to her, and then offered special prayer to her.

देवा ऊचुः

शिवे! शर्वाणि! कल्याणि! जगदम्ब! महेश्वरि!।

त्वां नताः सर्वथा देवा वयं सर्वार्तिनशिनीम्॥९॥

The gods said, “O Śivā, O Sarvaṇi, Kalyāṇī, Jagadambā, Māheśvarī, remover of all the misfortunes, all the gods offer their salutation to you.

नहि जानन्ति देवेशि! वेदाः शास्त्राणि कृत्स्नशः।

अतीतो महिमा ध्यानं तव वाङ्मनसोः शिवे!॥१०॥

O Goddess of the gods, your glory is unknown fully even to the Vedas, nor the other scriptures. Your glory is beyond comprehension, meditation or the mind or speech.

अतद्वाचवृत्तितस्तां वै चकितं चकितं सदा।

अभिधत्ते श्रुतिरपि परेषां का कथा मता॥११॥

Being unable to describe your glory fully, the Vedatrayī, tremble at your name getting surprised, then what to speak of the other scriptures.

जानन्ति बहवो भक्तास्त्वत्कृपां प्राप्य भक्तिः।

शरणागतभक्तानां न कुत्रापि भयादिकम्॥१२॥

Your devotees can know fully about you by your grace. Such of the devotees who take refuge with you have to face no miseries.

विज्ञप्तिं शृणु सुप्रीता यस्या दासाः सदाम्बिके!।

तव देवि! महादेवि! हीनतो वर्णयामहे॥१३॥

O Mother, you lovingly listen to the prayer of your devotees. O Mahādevī, we are all your slaves forever. Listen to our prayer which we are going to explain.

पुरा दक्षसुता भूत्वा सञ्जाता हरवल्लभा।

ब्रह्मणश्च परेषां वा नाशयत्वमकं महत्॥१४॥

You ended your life in the *yajña* of fire fulfilling your vow. Thereafter you proceeded to your *loka*. As a result of this, the pride and arrogance of Brahma and other gods was shattered.

पितृतोऽनादरं प्राप्यात्यजः पणवशात्तनुम्।

स्वलोकमगमस्त्वं वालभदुःखं हरोऽपि हि॥१५॥

Having been insulted by the father, you according to your own vow, ended your life in the fire. Thereafter you left for your abode. At that point of time Śiva too felt painful at heart.

नहि जातं प्रपूर्णं तद्देवकार्यं महेश्वरि।

व्याकुला मुनयो देवाः शरणं त्वां गता वयम्॥१६॥

O Māheśvarī, the task of the gods therefore could not be fulfilled. Therefore we the gods and the sages have arrived here to take refuge with you.

पूर्णं कुरु महेशानि! निर्जराणां मनोरथम्।

सनत्कुमारवचनं सफलं स्याद्यथा शिवे!॥१७॥

O Spouse of Śiva, you fulfil the desire of the gods. O Śivā, make the words of Sanatkumāra fruitful.

अवतीर्य क्षितौ देवि! रुद्रपत्नी पुनर्भवा।

लीलां कुरु यथायोग्यं प्राप्नुयुर्निर्जराः सुखम्॥१८॥

O Goddess, incarnating on earth, you again become the wife of Śiva. Perform your divine plays in a befitting manner, and make the gods happy.

सुखी स्याद्देवि रुद्रोऽपि कैलासाचलसंस्थितः।

सर्वे भवन्तु सुखिनो दुःखं नश्यतु कृत्स्नशुः॥१९॥

Make lord Śiva, dwelling over Kailāsa happy. Let all the living beings be happy and there should be the end of miseries.”

ब्रह्मोवाच

इति प्रोच्यामराः सर्वे विष्णवाद्याः प्रेमसङ्कुलाः।

मौनमास्थाय सन्तस्थुर्भक्तिनप्रात्ममूर्तयः॥२०॥

Brahmā said, thus speaking Viṣṇu and other gods, with their minds filled with loving devotion, waited there silently with humility.

शिवाऽपि सुप्रसन्नाभूदाकर्ण्यमरसंस्तुतिम्।
आकलय्याथ तद्धेतुं संस्मृत्य स्वप्रभुं शिवम्॥२१॥
उवाचोमा तदा देवी सम्बोध्य विबुधांश्च तान्।
विहस्य मापतिमुखान्सदया भक्तवत्सला॥२२॥

Śivā, also felt delighted at the god's prayer, and ascertaining the course of the prayer, she remembered lord Śiva, and then the merciful goddess Umā, smilingly addressed Viṣṇu and other gods. The goddess favourably disposed towards her devotees spoke."

उमोवाच
हे हरे! विधे! देवा! मुनयश्च गतव्यथाः।
सर्वे शृणुत मद्वाक्यं प्रसन्नाऽहं न संशयः॥२३॥

Umā said, "O Viṣṇu, O Brahmā, O other gods, let all of you be comfortable. Listen to my words. I am undoubtedly pleased with all of you.

चरितं मम सर्वत्र त्रैलोक्यस्य सुखावहम्।
कृतं मयैव सकलं दक्षमोहादिकं च तत्॥२४॥

My performance always provides comforts to all the three worlds. The sport relating to the *yajña* of Dakṣa, was performed by me.

अवतारं करिष्यामि क्षितौ पूर्णं न संशयः।
बहवो हेतवोऽप्यत्र तद्ब्रूयामि महादरात्॥२५॥

I shall surely appear on earth, with full incarnation. There are several reasons for the same, which I am going to highlight with respect.

पुरा हिमाचलो देवा मेना चातिभुभक्तितः।
सेवां मे चक्रतुस्तात! जननीवत्सतीतनोः॥२६॥

O Gods, earlier when I was born as Satī, then both Himālaya and Menā had severed me lovingly as parents.

इदानीं कुरुतः सेवां सुभक्त्या मम नित्यशः।

मेना विशेषतस्तत्र सुतात्वे नात्र संशयः॥२७॥

Even presently both of them are serving me with utmost devotion. Out of both of them, Menakā, serves me particularly as a daughter.

रुद्रो गच्छतु यूयं चावतारं हिमवद्गृहे।
अतश्चावतरिष्यामि दुःखनाशो भविष्यति॥२८॥

All of you including Rudra can leave now. I shall incarnate in the house of Himācala, in order to relieve you of your sufferings.

सर्वे गच्छत धाम स्वं त्वं सुखं लभतां चिरम्।
अवतीर्य सुता भूत्वा मेनाया दास्य उत्सुखम्॥२९॥

All of you can now retire to your respective abodes, and be comfortable. On the other hand, I, incarnating as the daughter of Menakā, will make you all comfortable.

हरपत्नी भविष्यामि सुगुप्तं मतमात्मनः।
अद्भुता शिवलीला हि ज्ञानिनामपि मोहिनी॥३०॥

Thereafter, I shall become the wife of Śiva. This may be a secret thought. The sports of Śiva are always surprising, which can confuse even the minds of the people with wisdom.

यावत्प्रभृति मे त्यक्ता स्वतनुर्दक्षजा सुराः।
पितृतोऽनादरं दृष्ट्वा स्वामिनस्तत्कृतौ गता॥३१॥

O Gods, when I, as the daughter of Dakṣa, witnessed the insult of my husband, then with grace of my husband, I ended my life there in the fire of the *yajña*.

तदाप्रभृति सस्वामी रुद्रः कालाग्निसंज्ञकः।
दिगम्बरो बभूवाशु मच्चिन्तनपरायणः॥३२॥

Since that time, my husband, lord Rudra, getting relieved of all the costumes, taking to the form of Kālāgni Rudra, is absorbed in thoughts about me.

मम रोषं क्रतौ दृष्ट्वा पितुस्तत्र गता सती।
अत्यजत्स्वतनुं प्रीत्या धर्मज्ञेति विचारतः॥३३॥

Satī who had gone to the place of the *yajña* of her father, and witnessing the insult of her

husband there, she ended her body because of her love for her husband.

योग्यभूत्सदनं त्यक्त्वा कृत्वा वेषमलौकिकम्
न सेहे विरहं सत्या मद्रूपाया महेश्वरः॥३४॥

Since then, Śiva taking to the divine form, felt painful in separation from me, because Maheśvara could not tolerate his separation from Satī.

मम हेतोर्महादुःखी स बभूव कुवेषभृत्।
अत्यजत्स तदारभ्य कामजं सुखमुत्तमम्॥३५॥

He witnessed my anger at the place of *yajña*. Thinking that the virtuous lady has cast off her body out of love for him, he became a yogin, discarding the domestic life.

अन्यच्छृणुत हे विष्णो! हे विधे! मुनयः! सुराः!
महाप्रभोर्महेशस्य लीलां भुवनपालिनीम्॥३६॥

O Viṣṇu, O Brahmā, O gods and sages, you listen to me further, the divine sports of lord Śiva, protect the universe.

विधाय मालां सुप्रीत्या ममास्थानं विरहाकुलः।
न शान्तिं प्राप कुत्रापि प्रबुद्धोऽप्येक एव सः॥३७॥

Oppressed by the pangs of bereavement, he made the garland of my bones, and wore it around his neck, but still he could not be peaceful. He always remains lonely, without sleep.

इतस्ततो रुरोदोच्चैरनीश इव स प्रभुः।
योग्यायोग्यं न बुबुधे भ्रमन् सर्वत्र सर्वदा॥३८॥

Like a helpless person, he wanders here and there and cries loudly. He keeps on wandering and is unable to distinguish between good and bad.

इत्थं लीलां हरोऽकार्षीद्दर्शयन् कामिनां प्रभुः।
ऊचे कामुकवद्वाणीं विरहव्याकुलामिव॥३९॥

Thus he behaves like a lustful or a love-lorn person. He behaves like a person, in despair due to separation.

वस्तुतोऽविकृतोऽदीनोऽस्त्यजितः परमेश्वरः।

परिपूर्णः शिवः स्वामी मायाधीशोऽखिलेश्वरः॥४०॥

But in reality, Akhileśvara, the lord of *Māyā*, the complete Śiva, and Parameśvara is without any blemish or misfortune. Therefore he is invincible.

अन्यथा मोहतस्तस्य किं कामाच्च प्रयोजनम्।

विकारेणादिकेनाशु मायालिप्तो न स प्रभुः॥४१॥

Otherwise what has he to do with illusion, or of what avail are the illusion, love and other emotions for him.

रुद्रोऽतीवेच्छति विभुः स मे कर्तुं करग्रहम्।

अवतारं क्षितौ मेनाहिमाचलगृहे सुराः॥४२॥

Lord Śiva is desirous of marrying me. Therefore, O Gods, I shall incarnate on earth in the house of Menakā and Himācala.

अतश्चावतिरष्यामि रुद्रसन्तोषहेतवे।

हिमागपत्यां मेनायां लौकिकीं गतिमाश्रिता॥४३॥

Therefore, I in order to please Śiva, shall be born from the womb of Menakā, the wife of Himācala.

भक्ता रुद्रप्रिया भूत्वा तपः कृत्वा सुदुःसहम्।

देवकार्यं करिष्यामि सत्यं सत्यं न संशयः॥४४॥

I shall achieve Śiva as my husband, by performing severe *tapas* and then undoubtedly perform the task of the gods.

गच्छत स्वगृहं सर्वे भरं भजत नित्यशः।

तत्कृपातोऽखिलं दुःखं विनश्यति न संशयः॥४५॥

Now you can revert to your respective abodes and adore Śiva daily. By his grace, all the miseries will be removed. There is no doubt about it.

भविष्यति कृपालोस्तु कृपया मङ्गलं सदा।

वन्द्या पूज्या त्रिलोकेऽहं तज्जायेति च हेतुतः॥४६॥

By the compassion of the merciful Śiva, all shall gain comforts. In the form of the wife of

Śiva, I shall become adorable by all the three worlds, and shall be worshipped always.”

ब्रह्मोवाच

इत्युक्त्वा जगदम्बा सा देवानां पश्यतां तदा।

अन्तर्दधे शिवा तात! स्वं लोकम्प्राप वै द्रुतम्॥४७॥

Brahmā said, “Thus speaking Śivā, the mother of the universe, in full view of all the gods disappeared and left for her abode.

विष्णवादयः सुराः सर्वे मुनयश्च मुदान्विताः।

कृत्वा तद्दिशि सन्नामं स्वस्वधामानि संययुः॥४८॥

Viṣṇu and other gods, besides the sages, offering their salutation towards that side, returned to their respective abodes.

इत्थं दुर्गासुचरितं वर्णितं ते मुनीश्वर!

सर्वदा सुखदं नृणां भुक्तिमुक्तिप्रदायकम्॥४९॥

O Excellent sage, thus I have repeated the story of Durgā, which bestows on the people, all the comforts, pleasure and the salvation.

य इदं शृणुयान्नित्यं श्रावयेद्वा समाहितः।

पठेद्वा पाठयेद्वापि सर्वान्कामानवाप्नुयात्॥५०॥

The one who listens to this story or recites it to others, or reads it himself, he gets all his desires fulfilled.

इति श्रीशिवमहापुराणे द्वितीयायां रुद्रसंहितायां तृतीये

पार्वतीखण्डे देवसान्त्वनं नाम चतुर्थोऽध्यायः॥४॥
