

## CHAPTER 7

## Childhood sports of Pārvatī

ब्रह्मोवाच

ततो मेनापुरः सा वै सुता भूत्वा महाद्युतिः।  
चकार रोदनं तत्र लौकिकीं गतिमाश्रिता॥१॥

Brahmā said, “The goddess of immense lustre assumed the form of a baby child in front of Menā and began to cry in accordance with the ways of the world.

अरिष्टशय्यां परितः सद्विसारिसुतेजसा।  
निशीथदीपा विहतत्विष आसन्नरं मुने॥१॥

O Sage, with the lustre of the goddess emerging out of her body, the lights of the lamps burning in the chamber, were faded out.

श्रुत्वा तद्रोदनं रम्यं गृहस्थाः सर्वयोषितः।  
जहृषुः सम्प्रमात्तत्रागताः प्रीतिपुरः सराः॥३॥

Listening to her cries, all the women of the household, feeling delighted arrived there.

तच्छुद्धान्तचरः शीघ्रं शशंस भूषते तदा।  
पार्वतीजन्म सुखदं देवकार्यकरं शुभम्॥४॥

The messenger of the inner apartment, went to the king and conveyed the news of the birth of Pārvatī, who had incarnated for the purpose of the gods.

तच्छुद्धान्तचरायाशु पुत्रीजन्म सुशंसते।  
सितातपत्रं नादयेमासीत्तस्य महीभृतः॥५॥

The messenger of the inner apartment who conveyed the news of the birth of Pārvatī, was entitled to receive everything except the royal umbrella.

गतस्तत्र गिरिः प्रीत्या सपुरोहितसद्विजः।  
ददर्श तनयां तां तु शोभमानां सुवाससा॥६॥

The mountain king accompanied with the priest as well as the Brāhmaṇas went to see the girl who was self illumining.

नीलोत्पलदलश्यामां सुद्युतिं सुमनोरमाम्।  
दृष्ट्वा च तादृशीं कन्यां मुमोदतिगिरीश्वरः॥७॥

She had the reflection of the blue lotus flowers, looking quite charming with beautiful complexion. The mountain king was immensely pleased by looking at her.

सर्वे च मुमुदुस्तत्र पौराश्च पुरुषाः स्त्रियः।  
तदोत्सवो महानासीन्नेदुर्वाद्यानि भूरिशः॥८॥

The men and the women of the town were also delighted by looking at her. Great festivities were held at that time.

बभूव मङ्गलं गानं ननुतुर्वारयोषितः।  
दानं ददौ द्विजातिभ्यो जातकर्म विधाय च॥९॥

The welfare songs were sung and the female dancers started dancing. The lord of mountains performed the post-natal sacred rites and distributed charities among the Brāhmaṇas.

अथ द्वारं समागत्य चकार सुमहोत्सवम्।  
हिमालयः प्रसन्नात्मा भिक्षुभ्यो द्रविणं ददौ॥१०॥

Reaching the royal gate, Himācala celebrated great festivities. With a delightful mind he distributed charities to the beggars in form of riches.

अथो शुभमुहूर्तेऽस्मिन् हिमवान्मुनिभिः सह।  
नामाकरोत्सुतायास्तु कालीत्यादि सुखप्रदम्॥११॥

Thereafter in the auspicious time, Himācala, in the company of the sages, gave the daughter the pleasant name of Kālī.

दानं तदा ददौ प्रीत्या द्विजेभ्यो बहु सादरम्।  
उत्सवं कारयामास विविधं गानपूर्वकम्॥१२॥

Then he lovingly gave away to the Brāhmaṇas, enormous riches in charities. Several festivities with music were performed.

इत्थं कृत्वोत्सवं भूरि कालीं पश्यन्मुहुर्मुहुः।  
लेभे मुदं सपत्नीको बहुपुत्रोऽपि भूधरः॥१३॥

After holding the celebrations, looking at Kālī again and again, Himācala, the father of many sons, felt delighted looking at his daughter.

तत्र सा ववृधे देवी गिरिराजगृहे शिवा।  
गङ्गेव वर्षासमये शरदीवाथ चन्द्रिका॥१४॥

Then Śivā started growing in the house of Himālaya, as the river Gaṅgā grows in the rainy season, or the moon light in the winter season.

एवं सा कालिका देवी चार्वङ्गी चारुदर्शना।  
दध्रे चानुदिनं रम्यां चन्द्रबिम्बकलामिव॥१५॥

Thus the goddess Kālikā, with her limbs resembling the moon daily looked charming like the digit of the moon.

कुलोचितेन नाम्ना तां पार्वतीत्याजुहाव ह।  
बन्धुप्रियां बन्धुजनः सौशील्यगुणसंयुताम्॥१६॥

The relatives, out of family tradition called her Pārvatī. She possessed the qualities like good conduct and behaviour.

उमेति मात्रा तपसे निषिद्धा कालिका च सा।  
पश्चादुमाख्यां सुमुखी जगाम भुवने मुने॥१७॥

When the mother disapproved of her performing *tapas*, she came to be known as Kālikā. O Sage, the same Kālikā subsequently came to be known as Umā.

दृष्टिः पुत्रवतोऽप्यद्रेस्तस्मिंस्तृप्तिं जगाम न।  
अपत्ये पार्वतीत्याख्ये सर्वसौभाग्यसंयुते॥१८॥

Thus Himālaya never felt satisfied by looking at the virtuous Pārvatī, inspite of his having many sons.

मधोरनन्तपुष्पस्य चूते हि भ्रमरावलिः।  
विशेषसङ्गा भवति सहकारे मुनीश्वरः॥१९॥

O Excellent sage, inspite of there being enough of flowers during the spring season, the group of black wasps has a special attraction for mango blossom.

पूतो विभूषितश्चापि स बभूव तया गिरिः।  
संस्कारवत्यैव गिरा मनीषीव हिमालयः॥२०॥

With the birth of the daughter, Himālaya was purified looking graceful as a learned man is purified with the auspicious speech looking graceful.

प्रभामहत्या शिखयेव दीपो भवनस्य च।  
त्रिमार्गयेव सन्मार्गस्तद्वद्गिरिजया गिरिः॥२१॥

As the lamp of the house is appreciated with the rising flames of light, as the path of nobility is adored by the Gaṅgā, similarly the lord of mountains was praised because of his daughter Pārvatī.

कन्दुकैः कृत्रिमैः पुत्रैः सखीमध्यगता च सा।  
गङ्गासैकतवेदीभिर्बाल्ये रेमे मुहुर्मुहुः॥२२॥

During her childhood, the goddess often played over the sandy banks of the Gaṅgā, with her playmates with dolls and the balls.

अथ देवी शिवा सा चोपदेशसमये मुने॥  
पपाठ विद्याः सुप्रीत्या यतचित्ता च सद्गुरोः॥२३॥

O Sage, thereafter, the goddess, at the time of studies devoted herself for the same task, getting education from her preceptor.

प्राक्तना जन्मविद्यास्तां शरदीव प्रपेदिरे।  
हंशालिः स्वर्णदी नक्तमात्मभासो महौषधिम्॥२४॥

She achieved the lores of the earlier birth in the same way as if all the learnings of her previous birth had returned to her, or as the flock of swans, returns to the Gaṅgā during the autumn season or the brilliant lustre manifests itself in the medicinal herbs during the night.

इत्थं सुवर्णिता लीला शिवायाः काचिदेव हि।

अन्यलीलां प्रवक्ष्येऽहं शृणु त्वं प्रेमतो मुने!॥२५॥

O Sage, in this way I have narrated the divine sports of the goddess Śivā. Now I shall narrate another one of her divine play. You listen to the same, quite lovingly.

इति श्रीशिवमहापुराणे द्वितीयायां रुद्रसंहितायां तृतीये  
पार्वतीखण्डे पार्वतीबाल्यलीलावर्णनं नाम सप्तमोऽध्यायः॥७॥

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