

## CHAPTER 18

## Disturbance created by Kāmadeva

## ब्रह्मोवाच

तत्र गत्वा स्मरो गर्वी शिवमायाविमोहितः।

मोहकस्य मधोश्चादौ धर्मं विस्तारयन्स्थितः॥१॥

Brahmā said, “Influenced with the illusion of Śiva, the arrogant Kāmadeva, started spreading first of all the spring season which attracts the minds of all.

वसन्तस्य च यो धर्मः प्रससार स सर्वतः।

तपःस्थाने महेशस्यौषधिप्रस्थे मुनीश्वर!॥२॥

O Nārada, the place where Śiva was performing *tapas* was overpowered with the enchanting beauty of the spring season and the medicinal plants were found everywhere.

वनानि च प्रफुल्लानि पादपानां महामुने!।

आसन्विशेषतस्तत्र तत्प्रभावान्मुनीश्वर!॥३॥

O Great sage, with the influence of Kāmadeva, all the trees and creepers in the forest, blossomed.

पुष्पाणि सहकाराणामशोकवनिकासु वै।

विरेजुः सुस्मरोद्दीप्तकराणि सुरभीष्यपि॥४॥

The mango trees started sprouting, besides the Aśoka trees. Their fragrance was increasing the passions.

कैरवाणि च पुष्पाणि भ्रमराकलितानि च।

बभ्रुवुर्मदनावेशकराणि च विशेषतः॥५॥

The lotus flowers were surrounded by black wasps, increasing the passions.

सुकामोद्दीपनकरं कोकिलाकलकूजितम्।

आसीदति सुरम्यं हि मनोहरमतिप्रियम्॥६॥

The sweet cooing of the Cuckoo birds heightened the emotions, of love. They were unique and pleasing to the mind.

भ्रमराणां तथा शब्दा विविधा अभवन्मुने!।

मनोहरश्च सर्वेषां कामोद्दीपकरा अपि॥७॥

O Sage, the blackwasps started issuing humming sound, attracting the minds of all towards themselves, increasing the passions at the same time.

चन्द्रस्य विशदा कान्तिर्विकीर्णा हि समन्ततः।

कामिनां कामिनीनां च दूतिका इव साऽभवत्॥८॥

The beautiful moonlight was spread on all the four corners. It served as a female messenger between the male and female lovers.

मानिनां प्रेणयासीत्काले कालदीपिका।

मारुतश्च सुखः साधो! ववौ विरहिणोऽप्रियः॥९॥

The moonlight appeared to be inspiring the people and was inducing the reticent haughty persons to love. It pleased the persons, who had been separated from their beloveds.

एवं वसन्तविस्तारो मदनावेशकारकः।

वनैकसां तदा तत्र मुनीनां दुःसहोऽत्यभूत्॥१०॥

In this way the spreading of the spring season, which increased the passions, became unbearable for the forest dwelling sages.

अचेतसामपि तदा कामासक्तिरभून्मुने!।

सुचेतसां हि जीवानां सति किं वण्यते कथा॥११॥

O Sage, even the insentient beings were filled with love, then what to speak of the condition of the sentiment ones?

एवं चकार स मधुः स्वप्रभावं सुदुःसहम्।

सर्वेषां चैव जीवानां कामोद्दीपनकारकः॥१२॥

In this way the spring season displayed the unbearable influence on all the living beings.

As a result of this passions were aroused in the minds of all the living beings.

अकालनिर्मितं तात! मधोर्वीक्ष्य हरस्तदा।

आश्चर्य्यं परमं मेने स्वलीलात्तनुः प्रभुः॥१३॥

Observing the untimely influence of the spring season, Śiva, who had taken to the human body by sports alone, felt surprised.

अथ लीलाकरस्तत्र तपः परमदुष्करम्।

ताताप स वशीशो हि हरो दुःखहरः प्रभुः॥१४॥

Śiva, who removed the miseries of all, controlled himself, started performing more hard penance.

वसन्ते प्रसृते तत्र कामो रतिसमन्वितः।

चूतं बाणं समाकृष्य स्थितस्तद्दामपार्श्वतः॥१५॥

With the spread of the spring season, everywhere, Kāmadeva, accompanied with Rati who stood on his left side, with the arrow of mango blossom, in his hand.

स्वप्रभावं वितस्तार मोहयन्सकलाञ्जनान्।

रत्या युक्तं तदा कामं दृष्ट्वा को वा न मोहितः॥१६॥

Exercising his control he started spreading his influence. Finding Rati with Kāmadeva, who would not be enchanted.

एवं प्रवृत्तसुरतौ शृङ्गारोऽपि गणैः सह।

हावभावयुतस्तत्र प्रविवेश हरान्तिकम्॥१७॥

Thus they started their dalliance. The sentiments of love and the appealing gestures too accompanied him and he reached before Śiva.

मदनः प्रकटस्तत्र न्यवसच्चित्तगो बहिः।

न दृष्ट्वांस्तदा शम्भोऽञ्छिद्रं येन प्रविश्यते॥१८॥

Kāma who usually remains in the mind, manifested himself outside. However, he could not find out a weak spot whereby he could enter the body of Śiva.

यदा चाप्राप्तविवरस्तस्मिन्योगिवरे स्मरः।

महादेवस्तदा सोऽभून्महाभयविमोहितः॥१९॥

Failing to get an entry into the body of Śiva, he was distressed and frightened.

ज्वलज्वालाग्निसङ्काशभालनेत्रसमन्वितम्।

ध्यानस्थं शङ्करं को वा समासादयितुं क्षमः॥२०॥

Who can gain access to Śiva, having three eyes, issuing the flames of fire and engrossed in meditation.

एतस्मिन्नन्तरे तत्र सखीभ्यां संयुता शिवा।

जगाम शिवपूजार्थं नीत्वा पुष्पाण्यनेकशः॥२१॥

In the meantime, Pārvatī with her maids carrying several types of flowers arrived there for adoring Śiva.

पृथिव्यां यादृशं लोकैः सौन्दर्यं वर्णयते महत्।

तत्सर्वाधिकं तस्यां पार्वत्यामस्ति निश्चितम्॥२२॥

The type of great beauty as is mentioned in the world, Pārvatī surely possessed much more beauty than that.

आर्तवानि सुपुष्पाणि धृतानि च तथा यदा।

तत्सौन्दर्यं कथं वर्णयमपि वर्षशतैरपि॥२३॥

When she adorned her body with the seasonal flowers, then her beauty could not be described even in a hundred years.

यदा शिवसमीपे तु गता सा पर्वतात्मजा।

तदैव शङ्करो ध्यानं त्यक्त्वा क्षणमवस्थितः॥२४॥

On reaching of Pārvatī before Śiva, then for a moment he sat there leaving the *tapas*.

तच्छिद्रं प्राप्य मदनः प्रथमं हर्षणेन तु।

बाणेन हर्षयामास पार्श्वस्थं चन्द्रशेखरम्॥२५॥

Finding the weak point, Kāmadeva who was present in the vicinity, shot an arrow named *Harsana* which delighted Śiva.

शृङ्गारैश्च तदा भावैः सहिता पार्वती हरम्।

जगाम कामसाहाय्ये मुने! सुरभिणा सह॥२६॥

At that point of time Pārvatī went to Śiva with emotions of love accompanied with spring.

तदैवाकृष्य तच्चापं रुच्यर्थं शूलधारिणः।

द्रुतं पुष्पशरं तस्मै स्मरोऽमुञ्चत्सुसंयतः॥२७॥

In order to make the desire of Śiva vigilant, Kāmadeva, carefully shot a flowery arrow over Śiva.

यथा निरन्तरं नित्यमागच्छति तथा शिवम्।

तं नमस्कृत्य तत्पूजां कृत्वा तत्पुरतः स्थिता॥२८॥

As per the usual practice, of Pārvatī's coming to Śiva, similarly, she arrived on that day too and adoring him, offering her salutation to Śiva, she took her seat before him.

सा दृष्ट्वा पार्वती तत्र प्रभुणा गिरिशेन हि।

विवृण्वती तदङ्गानि स्त्रीस्वभावात्सुलज्जया॥२९॥

For the first time Śiva, had a careful look at her limbs, while Pārvatī, feeling shy started squeezing her limbs out of the womanly modesty.

सुसंस्मृत्य वरं तस्या विधिदत्तं पुरा प्रभुः।

शिवोऽपि वर्णयामास तदङ्गानि मुदा मुने॥३०॥

Remembering the boon granted to her earlier by Brahmā, O Sage, Śiva also started praising her limbs' beauty."

शिव उवाच

किं मुखं किं शशाङ्कश्च किं नेत्रे चोत्पले च किम्।

भृकुट्यौ धनुषी चैते कन्दर्पस्य महात्मनः॥३१॥

Śiva said, "Is it the face or the moon? Are these the eyes or the blue lotus flowers? Are these the eyebrows or the bow of Kāmadeva?"

अधरः किं च बिम्बं किं किं नासा शुक्रचञ्चुका।

किं स्वरं कोकिलालापः किं मध्यं चाथ वेदिका॥३२॥

Has she the lips or the wood-apple fruit? Is it the nose or the beak of the parrot. Her voice resembles the cooing by the Cuckoo. What to speak of the waist, it looks like the altar of *yajña*.

किं गतिर्वर्णयते ह्यस्याः किं रूपं वर्णयते मुहुः।

पुष्पाणि किं च वर्णयन्ते वस्त्राणि च तथा पुनः॥३३॥

What could be said about her gait and beauty? What can be said about the flowers and the costumes worn on the body.

लालित्यं चारु यत्सृष्टौ तदेवात्र विनिर्मितम्।

सर्वथा रमणीयानि सर्वाङ्गाणि न संशयः॥३४॥

The entire beauty of the universe has been placed at one place. All her limbs are extremely beautiful, there is no doubt about it.

अहो धन्यतरा चेयं पार्वत्यद्भुतरूपिणी।

एतत्समा न त्रैलोक्ये नारी कापि सुरूपिणी॥३५॥

Pārvatī with astonishing beauty is quite graceful. A damsel comparable with her beauty cannot be found in the three worlds.

सुलावण्यनिधिश्चेयमद्भुताङ्गानि विभ्रती।

विमोहिनी मुनीनां च महासुखविवर्धिनी॥३६॥

She, possessing the astonishing limbs is the treasure of beauty, she can enchant even the sages and increases the comforts."

ब्रह्मोवाच

इत्येवं वर्णयित्वा तु तदङ्गानि मुहुर्मुहुः।

विधिदत्तवराध्यासाद्भ्रस्तु विरराम ह॥३७॥

Brahmā said, "Praising the beauty of her limbs, again and again, then recollecting the boon of Brahmā, he stopped.

हस्तं वस्त्रान्तरे यावदचालयत शङ्करः।

स्त्रीस्वभावाच्च सा तत्र लज्जिता दूरतो गता॥३८॥

When Śiva put her hand within her garment, then Pārvatī, because of woman's modesty, went away.

विवृण्वती निजाङ्गानि पश्यन्ती च मुहुर्मुहुः।

सुवीक्षणैर्महामोदात्सुस्मिताऽभूच्छिवा मुने॥३९॥

O Sage, then Pārvatī, observing her own limbs, lovingly looking at Śiva, Pārvatī, felt delighted in her mind.

एवं चेष्टां तदा दृष्ट्वा शशुर्मोहमुपागतः।

उवाच वचनं चैव महालीलो महेश्वरः॥४०॥

Observing these movements and gestures of Pārvaṭī, Śiva felt fascinated. Then Lord Śiva, indulging in the great divine sport and spoke.

अस्या दर्शनमात्रेण महानन्दो भवत्यलम्।

यदालिङ्गनमेतस्याः कुर्या किन्तु ततः सुखम्॥४१॥

“When I feel so much delighted, merely by looking at her, then how much pleasure shall I derive by embracing her?”

क्षणमात्रं विचार्येत्यं सम्पूज्य गिरिजां ततः।

प्रबुद्धः स महायोगी सुविरक्तो जगाविति॥४२॥

किं जातं चरितं चित्रं किमहं मोहमागतः।

कामेन विकृतश्चाद्य भूत्वाऽपि प्रभुरीश्वरः॥४३॥

Thus thinking for a moment, praising Pārvaṭī, the enlightened Śiva, woke up and he said, “What is this surprising and wonderful situation? How is it that I have been deluded and fascinated. Though I happen to be the lord and master, still I have been overpowered by Kāma.

ईश्वरोऽहं यदीच्छेयं पराङ्गस्पर्शनं खलु।

तर्हि कोऽन्योऽक्षमः क्षुद्रः किं किं नैव करिष्यति॥४४॥

When I being a lord would be desirous of touching the limbs of others, then what would be beyond the petty people.

एवं वैराग्यमासाद्य पर्यङ्कासादनं च तत्।

वारयामास सर्वात्मा परेशः किं पतेदिह॥४५॥

Thus developing *vairāgya*, Śiva stopped sitting over a couch. Because the lord Śiva cannot have a down fall.

इति श्रीशिवमहापुराणे द्वितीयायां रुद्रसंहितायां तृतीये  
पार्वतीखण्डे कामकृतविकारवर्णनं नामाष्टादशोऽध्यायः॥ १८॥

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