

## CHAPTER 2 Glory of the Purāṇa

शौनक उवाच

सूत! सूत! महाभाग! धन्यस्त्वं परमार्थवित्।

अद्भुतेयं कथा दिव्या श्राविता कृपया हि नः॥ १॥

Śaunaka said-

“O Magnanimous one, you are well aware of the supreme *tattva*, therefore you are quite graceful because you have narrated the divine story to us, which indeed is surprising.

अघौघविध्वंसकरी मनःशुद्धिविधायिनी।

शिवसन्तोषजननी कथेयं नः श्रुताऽद्भुता॥ २॥

This wonderful story, listened to by us is bound to destroy all the sins, purifies the mind and pleases lord Śiva at the same time.

एतत्कथासमानं न भुवि किञ्चित्परात्परम्।

निश्चयेनेति विज्ञातमस्माभिः कृपया तव॥ ३॥

There is nothing comparable in the universe with this story. We have surely learnt about it.

के के विशुद्ध्यन्त्यनया कथया पापिनः कलौ।

वद तान्कृपया सूत! कृतार्थं भुवनं कुरु॥ ४॥

O Sūta, with the mere hearing of this story, which one of the sinners are not relieved of their sins? You kindly grace us by telling the same.”

सूत उवाच

ये मानवाः पापकृतो दुराचाररताः खलाः।

कामादिनिरता नित्यं तेऽपि शुद्धयन्त्यनेन वै॥५॥

Sūta said, "Such of the people who always remain engaged in sinful ways, and wicked activities, who are degraded by nature and are always engaged in worldly passions, even they are purified with the hearing of this story.

ज्ञानयज्ञः परोऽयं वै भुक्तिमुक्तिप्रदः सदा।

शोधनः सर्वपापानां शिवसन्तोषकारकः॥६॥

The recitation of *Śiva-Purāṇa* and listening to it, both are said to by *jñāna-yajñas*. With these, a person achieves all the pleasures during the present birth and salvation after this birth or after death. The complete recitation of this *Purāṇa*, destroys all types of sins and delights lord Śiva.

तृष्णाकुलाः सत्यहीनाः पितृमातृविदूषकाः।

दाम्भिका हिंसका ये च तेऽपि शुद्धयन्त्यनेन वै॥७॥

The greedy persons, indulging in falsehood, those denouncing the parents, deceitful ones and the killers of the human beings, are also relieved of all the sins by listening to the *Śiva-Purāṇa*, getting purified.

स्ववर्णाश्रमधर्मभ्यो वर्जिता मत्सरान्विताः।

ज्ञानयज्ञेन तेऽनेन सम्पुनन्ति कलावपि॥८॥

Such of the people who have fallen from their *Varṇāśrama dharma* or have fallen from their race, who are full of jealousy, such people also with he performing of the *jñāna-yajña* of *Śiva-Purāṇa* are completely purified.

छलच्छद्मकरा ये च ये च क्रूराः सुनिर्दयाः।

ज्ञानयज्ञेन तेऽनेन सम्पुनन्ति कलावपि॥९॥

The deceitful people and those who are cruel by nature, are also purified in *jñāna-yajña* in Kaliyuga.

ब्रह्मस्वपुष्टाः सततं व्यभिचाररताश्च ये।

ज्ञानयज्ञेन तेऽनेन सम्पुनन्ति कलावपि॥१०॥

Those who maintain their bodies usurping the wealth of the Brāhmaṇas, and are always engaged in incestual practices or adultery, such people also get purified by joining the *jñāna-yajña* of *Śiva-Purāṇa* in the age of Kali or listening to this *Purāṇa*.

सदा पापरता ये च ये शतशः दुराशयाः।

ज्ञानयज्ञेन तेऽनेन सम्पुनन्ति कलावपि॥११॥

The people who always perform sinful deeds, are wicked, and of degraded nature, are also purified with *jñāna-yajña* during the age of Kali.

मलिना दुर्धियोऽशान्ता देवताद्रव्यभोजिनः।

ज्ञानयज्ञेन तेऽनेन सम्पुनन्ति कलावपि॥१२॥

The people full of blemish, the evil minded ones, who are disturbed by nature, are also relieved of all the sins, by participating in the *jñāna-yajña* in the age of Kali.

पुराणस्यास्य पुण्यं सन्महापातकनाशनम्।

भुक्तिमुक्तिप्रदं चैव शिवसन्तोषहेतुकम्॥१३॥

With the listening of this *Mahāpurāṇa* and also by reading it, the terrific sins are washed out and the person enjoying all the pleasures in this world, achieves salvation ultimately, pleasing lord Śiva at the same time.

अत्रैवोदाहरन्तीममितिहासं पुरातनम्।

यस्य श्रवणमात्रेण पापहानिर्भवत्यलम्॥१४॥

In this connection a historical episode is being narrated; listening to which all the grave sins are washed out.

आसीत्किरातनगरे ब्राह्मणो ज्ञानदुर्बलः।

दरिद्रो रसविक्रेता देवधर्मपराङ्मुखः॥१५॥

In the city of Kirāta, there was an illiterate Brāhmaṇa who was very poor and earned his living by selling of juice. He never cared for listening to *Purāṇas* or visiting temples, or to perform other religious activities.

सन्ध्यास्नानपरिभ्रष्टो वैश्यवृत्तिपरायणः।

देवराज इति ख्यातो विश्वस्तजनवञ्चकः॥ १६॥

He never took his bath, performed *sandhyā* or other noble deeds. He was known by the name of Devarāja and he used to cheat everyone including his own faithful people.

स विप्रांश्चत्रियान्वैश्याञ्चद्रौंश्चापि तथापरान्।

हत्वा नानामिषेणैव तत्तद्धनमपाहरत्॥ १७॥

This Devarāja kept on fighting with Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras, and usurped their riches on one pretext or the other by beating them.

अधर्माद्बहुवित्तानि पञ्चत्तेनार्जितानि वै।

न धर्माय धनं तस्य स्वल्पञ्चापीह पापिनः॥ १८॥

In this way, he collected a lot of money by evil ways, but that sinful person did not spend even a small amount for religious works.

एकदैकतडागे स स्नातुं यातो महीसुरः।

वेश्यां शोभावतीं नाम दृष्ट्वा तत्रातिविह्वलः॥ १९॥

Once the said Brāhmaṇa went to a tank for taking his bath, finding a whore named Sobhāvatī there, he was infested with passion and became anxious.

स्ववशं धनिनं विप्रं ज्ञात्वा हृष्टाऽथ सुन्दरी।

वार्तालापेन तच्चित्तं प्रीतिमत्समजायत॥ २०॥

Finding that a rich Brāhmaṇa had been attracted towards her the whore was very much pleased. He also got delighted by conversing with her.

स्त्रियं कर्तुं स ताम्मेने पतिं कर्तुं च सा तथा।

एवं कामवशौ भूत्वा बहुकालं विजहत्तुः॥ २१॥

Devarāja on the other hand intended to take her as his wife and she also wanted to be his wife. Thus having been influenced with the passions, both of them kept on wandering for a long time.

आसने शयने पाने भोजने क्रीडने तथा।

दम्पतीव सदा द्वौ तु ववृताते परस्परम्॥ २२॥

Both of them started behaving like a husband and wife while sleeping, eating, drinking and several other types of sports.

मात्रा पित्रा तथा पत्न्या वारितोऽपि पुनः पुनः।

नामन्यत वचस्तेषां पापवृत्तिपरायणः॥ २३॥

The parents of Devarāja besides his wife tried to dissuade Devarāja from following the evil path, but he did not listen to them.

एकदेर्ष्याविशाद्रात्रौ मातरं पितरं वधूम्।

प्रसुप्तान्यवधीददुष्टो धनन्तेषान्तथाऽहरत्॥ २४॥

One Devarāja, snatched away the riches of his parents and his wife killing them when they were asleep.

आत्मनीनं धनं यच्च पित्रादीनां तथा धनम्।

वेश्यायै दत्तवान्सर्वं कामी तद्रतमानसः॥ २५॥

All the riches Devarāja snatched from his parents and wife were given over by him to the whore towards whom he had fallen in love.

सोऽभक्ष्यभक्षकः पापी मदिरापानलालसः।

एकपात्रे सदाऽभौक्षीत् सवेश्यो ब्राह्मणाधमः॥ २६॥

Devarāja ate the things, the use of which was prohibited for the Brāhmaṇas, which always increased *rajoguṇa* (the cause of vice) and *tamoguṇa* (property of darkness). He started taking of wine as well and started eating with her in the same vase.

कदाचिहैवयोगेन प्रतिष्ठानमुपागतः।

शिवालयं ददर्शाऽसौ तत्र साधुजनावृतम्॥ २७॥

As luck would have it, the sinful Brāhmaṇa once reached a city named Pratiṣṭhāna, where he found a Śiva temple surrounded by the ascetics.

स्थित्वा तत्र च विप्रोऽसौ ज्वरेणातिप्रपीडितः।

शुश्राव सततं शैवीं कथां विप्रमुखोद्गताम्॥ २८॥

Reaching the temple, the Brāhmaṇa caught high fever. Therefore, he was forced to stay there, where he started listening to *Śivakathā* daily from the Brāhmaṇas of that place.

देवराजश्च मासान्ते ज्वरेणापीडितो मृतः।

बद्धो यमभटैः पाशैर्नीतो यमपुरम्बलात्॥ २९॥

Thus listening to the story of Śiva, the Brāhmaṇa died in a month's time. The messenger of Yama arrived and binding him in fetters, carried him to the abode of Yama.

तावच्छिवगणाः शुभ्रास्त्रिशूलाञ्चितपाणयः।

भस्मभासितसर्वाङ्गा रुद्राक्षञ्चितविग्रहाः॥ ३०॥

शिवलोकात्समागत्य क्रुद्धा यमपुरीं ययुः।

ताडयित्वा तु तद्दूतौस्तर्जयित्वा पुनः पुनः॥ ३१॥

देवराजं समामोच्य विमाने परमाद्भुते।

उपवेश्य यदा दूताः कैलासं गन्तुमुत्सुकाः॥ ३२॥

At the same time the *gaṇas* of Śiva, clad in white garments, holding tridents in their hands, applying ashes over their entire bodies and wearing the garland or rosaries of *Rudrākṣa* arrived from Śivaloka. But without finding the body of the Brāhmaṇa, they got angry and proceeded on to the abode of Yama. They scolded the messengers of Yama, beating them at the same time. They got Devarāja released from their fetters. They made the Brāhmaṇa board the surprising type of plane and got ready to take him to Kailāśa.

तदा यमपुरीमध्ये महाकोलाहलोऽभवत्।

धर्मराजस्तु तं श्रुत्वा स्वालयाद्वहिरागमत्॥ ३३॥

दृष्ट्वाऽथ चतुरो दूतान्साक्षादुद्रानिवापरान्।

पूजयामास धर्मज्ञो धर्मराजो यथाविधि॥ ३४॥

A tumult arose in the middle of the city, hearing which the Dharmarāja himself came out of his abode. Thereafter, Yama, finding the messengers to resemble Rudra, adored all the four messengers appropriately.

ज्ञानेन चक्षुषा सर्वं वृत्तान्तं ज्ञातवान्यमः।

न भयात्पृष्टवान् किञ्चिच्छम्भोर्दूतान्महात्मनः॥ ३५॥

पूजिताः प्रार्थितास्ते वै कैलासमगमैस्तदा।

ददुःशिवाय साम्बाय तं दयावारिराशये॥ ३६॥

Yamarāja came to know of the factual position by means of his divine sight, but he did not discuss the matter, out of fear with the messengers of Śiva. After the adoration of the Śiva's *gaṇas* by Yama, they proceed on to Kailāśa, where they handed over Devarāja to the compassionate Śiva and Pārvatī.

धन्या शिवपुराणस्य कथा परमपावनी।

यस्याः श्रवणमात्रेण पापीयानपि मुक्तिभाक्॥ ३७॥

This story of *Śiva-Purāṇa* is graceful and auspicious, listening to which even the sinful persons achieve salvation.

सदाशिवमहास्थानं परं धाम परम्पदम्।

यदाऽऽहुर्वेदविद्भांसः सर्वलोकोपरि स्थितम्॥ ३८॥

Sadāśiva happens to be *Mahāsthāna*, *Paramadhāma* and *Paramapada* which is conceived to be the highest place by the learned people well-versed in the Vedas.

ब्राह्मणाः क्षत्रिया वैश्याः शूद्रा अन्येऽपि प्राणिनः।

हिंसिता धनलोभेन बहवो येन पापिना॥ ३९॥

मातृपितृवधूहन्ता वेश्यागामी च मद्यपः।

देवराजो द्विजस्तत्र गत्वा मुक्तोऽभवत्क्षणात्॥ ४०॥

The sinful person, who under the influence of greed, killed many of the Brāhmaṇas, Kṣatriyas, Vaiśyas and Śūdras, besides his wife and the parents, who was a drunker, such a sinful Devarāja was purified in the Śiva temple in a moment.

इति श्रीस्कान्दे महापुराणे शिवपुराणमाहात्म्ये देवराजमुक्तिवर्णनं  
नाम द्वितीयोऽध्यायः॥ २॥