

CHAPTER 4

Incarnation of Śiva as Śvetamuni or
Rṣabhadeva

नन्दीश्वर उवाच

सनत्कुमार! सर्वज्ञ! चरितं शाङ्करं मुदा।
रुद्रेण कथितं प्रीत्या ब्रह्मणे सुखदं सदा॥ १॥

Nandīśvara said, “O Omniscient Sanatkumāra, the story of Śiva as narrated by Rudra would always benefit Brahmā.

शिव उवाच

सप्तमे चैव वाराहे कल्पे मन्वन्तराभिधे।
कल्पेश्वरोऽथ भगवान्सर्वलोकप्रकाशनः॥ २॥

Śiva said, “During the seventh *Manvantara*, in *Varāhakaḷpa*, the lord Kalpeśvara would bestow the knowledge to all.

मनोर्वैवस्वतस्यैव ते प्रपुत्रो भविष्यति।
तदा चतुर्युगाश्चैव तस्मिन्मन्वन्तरे विधे!॥ ३॥

When the great grandson would be born to Vaivasvata Manu, O Brahmā, then there would be four *yugas* in the said *Manvantara*.

अनुग्रहार्थं लोकानां ब्राह्मणानां हिताय च।
उत्पश्यामि विधे! ब्रह्मन्द्वापराख्ययुगान्तिके॥ ४॥

O Vidhi, O Brahmā, for the benefit of the Brāhmaṇas as well as the *lokas*, at the end of

Dvāpara-yuga I shall incarnate.

युगप्रवृत्त्या च तदा तस्मिंश्च प्रथमे युगे।
द्वापरे प्रथमे ब्रह्मन्यदा व्यासः स्वयम्प्रभुः॥ ५॥

O Brahmā, then with the processing of the *yuga*, on the arrival of the first *yuga* in *Dvāpara*, then Vyāsa himself would become the lord.

तदाहं ब्राह्मणार्थाय कलौ तस्मिन्युगान्तिके।
भविष्यामि शिवायुक्तः श्वेतो नाम महामुनिः॥ ६॥

During the period, for the benefit of the Brāhmaṇas, at the end of Kaliyuga, I shall appear as Śveta-muni together with Śiva on earth.

हिमवच्छिखरे रम्ये छागले पर्वतोत्तमे।
तदा शिष्याः शिखायुक्ता भविष्यन्ति विधे! मम॥ ७॥

O Brahmā, four of the best of my disciples would be born over the peak named Chāgala over the pleasant mountain Himālaya.

श्वेतः श्वेतशिखश्चैव श्वेताश्वः श्वेतलोहितः।
चत्वारो ध्यानयोगात्ते गमिष्यन्ति पुरं मम॥ ८॥

They would be known as Śveta, Śvetaśikhā, Śvetaśva, and Śvetalohita. All the four of them on the basis of the *dhyāna-yoga* would achieve my *loka*.

ततो भक्ता भविष्यन्ति ज्ञात्वा मां तत्त्वतोऽव्ययम्।
जन्ममृत्युजराहीनाः परब्रह्म समाधयः॥ ९॥

Then, they understanding me as imperishable, would become my devotees and meditating in the Supreme Brahman, they would be free from the birth, death and old age.

द्रष्टुं शक्यो नरैर्नाहं ऋते ध्यानात्पितामह!।
दानधर्मादिभिर्वत्स! साधनैः कर्महेतुभिः॥ १०॥

O Brahmā, the humans can never have an audience with me without meditating upon me. O Son, the giving of charities, practising of *dharma* are the only means to achieve the same.

द्वितीये द्वापरे व्यासः सत्यो नाम प्रजापतिः।
तदा तदा भविष्यामि सुतारो नामतः कलौ॥ ११॥

During the second *Dvāpara-yuga*, when the patriarch Satya becomes Vyāsa, I shall be born as Sutāra and continue to live in Kali-age.

तत्रापि मे भविष्यन्ति शिष्या वेदविदो द्विजाः।
दुन्दुभिः शतरूपश्च हृषीकः केतुमांस्तथा॥ १२॥

There too my disciples will be the four Brāhmaṇas well-versed in Vedic lore. They would be known by the names of Dundubhi, Śatarūpa, Hṛṣīka and Ketumān.

चत्वारो ध्यानयोगात्ते गमिष्यन्ति पुरं मम।
ततो मुक्ता भविष्यन्ति ज्ञात्वा मां तत्त्वतोऽव्ययम्॥ १३॥

With the practicing of the *dhyānayoga*, all of them would achieve my *loka*. Thereafter, they well realising the truth about me would be liberated.

तृतीये द्वापरे चैव यदा व्यासस्तु भार्गवः।
तदाप्यहं भविष्यामि दमनस्तु पुरान्तिके॥ १४॥

During the third *Dvāpara* when Bhārgava would become Vyāsa, then I shall be known by the name of Damana.

तत्रापि च भविष्यन्ति चत्वारो मम पुत्रकाः।
विशोकश्च विशेषश्च विपापः पापनाशनः॥ १५॥

Then also I shall have four sons viz.: Viśoka Viśeṣa, Vipāpa and Pāpanāśana.

शिष्यैः साहाय्यं व्यासस्य करिष्ये चतुराननः।
निवृत्तिमार्गं सुदृढं वर्तयिष्ये कलाविहः॥ १६॥

O four-faced Brahmā, I shall help Vyāsa and will propagate firmly the path of renunciation in the Kali age.

चतुर्थे द्वापरे चैव यदा व्यासोऽगिराः स्मृतः।
तदाप्यहं भविष्यामि सुहोत्रो नाम नामतः॥ १७॥

During the fourth *Dvāpara*, Aṅgira would become Vyāsa and I would be known by the name of Suhotra.

तत्रापि मम ते पुत्राश्चत्वारो योगसाधकाः।
भविष्यन्ति महात्मानस्तन्नामानि ब्रुवे विधेः॥ १८॥

During that period also I shall have four sons who would be the great *yogīs*. O Brahmā, I shall tell you their names also.

सुमुखो दुर्मुखश्चैव दुर्दर्भो दुरतिक्रमः।
शिष्यैः साहाय्यं व्यासस्य करिष्येऽहं तदा विधेः॥ १९॥

They would be known by the names of Sumukha, Durmukha, Durdarbha and Duratikrama. O Brahmā, even then, I shall help Vyāsa with my disciples.

पञ्चमे द्वापरे चैव व्यासस्तु सविता स्मृतः।
तदा योगी भविष्यामि कङ्को नाम महातपाः॥ २०॥

During the fifth *Dvāpara*, there would be Vyāsa known as Savit. During that period I would be born as a great *yogī* and would be known by the name of Kaṅka.

तत्रापि मम ते पुत्राश्चत्वारो योगसाधकाः।
भविष्यन्ति महात्मानस्तन्नामानि शृणुष्व मे॥ २१॥

During that period also, I shall have four disciples who would follow the path of *yoga*. You listen about their names from me.

सनकः सनातनश्चैव प्रभुर्यश्च सनन्दनः।
विभुः सनत्कुमारश्च निर्मलो निरहङ्कृतिः॥ २२॥

They would be known as Sanaka, Sanātana, Sanandana and Sanatkumāra, who shall have the spotless mind and will be devoid of pride. These would be my four sons.

तत्रापि कङ्कनामाऽहं साहाय्यं सवितुर्विधेः।
व्यासस्य हि करिष्यामि निवृत्तिपथवर्द्धकः॥ २३॥

O Brahmā, during that *yuga*, I with the name of Kaṅka, popularise the *nirvṛtti-mārga* and shall help Vyāsa known by the name of Savitṛ.

परिवृत्ते पुनः षष्ठे द्वापरे लोककारकः।
कर्ता वेदविभागस्य मृत्युर्व्यासो भविष्यति॥ २४॥

On the arrival of the sixth *Dvāpara* yuga, then Vyāsa would be known by the name of *Mṛtyu* who would be classify the Vedas.

तदाप्यहं भविष्यामि लोकाक्षिर्नाम नामतः।

व्यासस्य सुसहाय्यार्थं निवृत्तिपथवर्द्धनः॥ २५॥

Then I, the supporter of the *nirvṛtti-mārga* shall help Vyāsa, and shall known by Lokākṣi.

तत्रापि शिष्याश्चत्वारो भविष्यन्ति दृढव्रताः।

सुधामा विरजाश्चैव सञ्जयो विजयस्तथा॥ २६॥

During that period also, I shall have four sons, who would be quite firm in their resolve. They would be known by the name of *Sudharma*, *Virāja*, *Sañjaya* and *Vijaya*.

सप्तमे परिवर्ते तु यदा व्यासः शतक्रतुः।

तदाप्यहं भविष्यामि जैगीषव्यो विभुविधे!॥ २७॥

With the start of the seventh *Dvāpara* *Indra* would become Vyāsa. O *Brahmā*, during that period, I would be known by the name of *Jaigīṣavya*.

योगं सन्दृढयिष्यामि महायोगविचक्षणः।

काश्यां गुहान्तरे संस्थो दिव्यदेशे कुशास्तरिः॥ २८॥

Then I, becoming a great *yogī*, shall meditate in a cave in *Kāśī*, seated over a *Kuśā* seat and concentrate firmly over the *Yogic* practices.

साहाय्यं च करिष्यामि व्यासस्य हि शतक्रतोः।

उद्धरिष्यामि भक्तांश्च संसारभयतो विधे!॥ २९॥

O *Brahmā*, during that period I shall help Vyāsa, known by the name of *Śatakratu*, besides redeeming the devotees from the fear of the universe.

तत्रापि मम चत्वारि भविष्यन्ति सुता युगे।

सारस्वतश्च योगीशो मेघवाहः सुवाहनः॥ ३०॥

I shall even then have four sons, known by the names of *Sārasvata*, *Yogīśa*, *Meghavāha*, and *Suvāhana*.

अष्टमे परिवर्ते हि वसिष्ठो मुनिसत्तमः।

कर्ता वेदविभागस्य वेदव्यासो भविष्यति॥ ३१॥

During the period of the eighth *Dvāpara*, the sage *Vasiṣṭha* would officiate as *Vyāsa* and divide the Vedas.

तत्राप्यहं भविष्यामि नामतो दधिवाहनः।

व्यासस्य हि करिष्यामि साहाय्यं योगवित्तम!॥ ३२॥

During that period I shall incarnate as *Dadhivāhana* and shall help Vyāsa.

कपिलश्चासुरिः पञ्चशिखः शाल्वलपूर्वकः।

चत्वारो योगिनः पुत्रा भविष्यन्ति समा मम॥ ३३॥

During that period as well, I as a *yogī* shall have four sons known by the names, *Kapila*, *Asurī*, *Pañcaśikhā*, and *Śālvala*.

नवमे परिवर्ते तु तस्मिन्नेवयुगे विधे!।

भविष्यति मुनिश्रेष्ठो व्यासः सारस्वताह्वयः॥ ३४॥

O *Brahmā*, on the arrival of the ninth *Dvāpara*, then the sage of *Sārasvata*, would become *Vyāsa*.

व्यासस्य ध्यायतस्तस्य निवृत्तिपथवृद्धये।

तदाप्यहं भविष्यामि ऋषभो नामतः स्मृतः॥ ३५॥

While the said *Vyāsa* would be engaged in meditation, for the development of the *nirvṛtti-mārga*, I shall appear in the form of *Rṣabha*.

पराशरश्च गर्गश्च भार्गवो गिरीशस्तथा।

चत्वारस्तत्र शिष्या मे भविष्यन्ति सुयोगिनः॥ ३६॥

During that period, I shall have four great *Yogins* as my disciples, viz.: *Parāśara*, *Garga*, *Bhārgava* and *Girīśa*.

तैः साकं द्रढयिष्यामि योगमार्गं प्रजापते!।

साहाय्यं वै करिष्यामि वेदव्यासस्य सन्मुने!॥ ३७॥

O Sage, with them, I shall firmly establish the path of *yoga*, helping *Veda-Vyāsa* at the same time.

तेन रूपेण भक्तानां बहूनां दुःखिनां विधे!।

उद्धारं भवतोऽहं वै करिष्यामि दयाकरः॥ ३८॥

O Brahmā, in that form, I shall be extremely merciful and redeem you as well as the people who would be caught up in the worldly bondages.

सोऽवतारो विधे! मे हि ऋषभाख्यः सुयोगकृत्।
सारस्वतव्यासमुनेः पूर्वो नानोतिकारकः॥ ३९॥

O Brahmā, such is my incarnation named Ṛṣabha. It causes yogic practices and fulfills the desire of Vyāsa, in the guise of Sārasvata and it comprises of several of the divine sports.

अवतारेण मे येन भद्रायुर्नृपबालकः।
जीवितो हि मृतः क्ष्वेडदोषतो जनकोद्भितः॥ ४०॥

There had been a prince known by the name of Bhadrāyu, who had been discarded by his father and he died of the poison infection. He was brought back to life by me during that incarnation.

प्राप्तेऽथ षोडशे वर्षे तस्य राजशिशोः पुनः।
ययौ तद्वेश्म सहसा ऋषभः स मदात्मकः॥ ४१॥

When that prince reached the age of sixteen years, I as Ṛṣabha went to his place all of a sudden.

पूजितस्तेन स मुनिः सद्रूपश्च कृपानिधिः।
उपादिदेश तद्दर्मान्राज्ययोगान्प्रजापते!॥ ४२॥

O Brahmā, being duly worshipped by him, that sage of good form, instructed him in virtues in connection with the running of his kingdom.

ततः स कवचं दिव्यं शङ्खं खड्गं च भास्वरम्।
ददौ तस्मै प्रसन्नात्मा सर्वशत्रुविनाशनम्॥ ४३॥

Becoming immensely delighted, he gave him a divine conch and a lustrous sword which could destroy his enemies.

तदङ्गभस्मनामृश्य कृपया दीनवत्सलः।
स द्वादशसहस्रस्य गजानां च बलं ददौ॥ ४४॥

Then the merciful sage, who had been

compassionate over the down-trodden, applying the ashes over his body, infused in his body the strength of twelve thousand elephants.

इति भद्रायुषं सम्यगनुश्रास्य समातृकम्।
ययौ स्वैरगतस्ताभ्यां पूजितो ऋषभः प्रभुः॥ ४५॥

Thus assuring Bhadrāyu variously with his mother, Ṛṣabhadeva, who had been adored by the king, he left the place to move at will.

भद्रायुरपि राजर्षिर्जित्वा रिपुगणान्विधे!।
राज्यं चकार धर्मेण विवाह्य कीर्त्तिमालिनीम्॥ ४६॥

O Brahmā, thus the Royal sage, subjugating all the enemies, married Kīrtimālīnī and started ruling the country with a religious mind.

इत्थं प्रभाव ऋषभोऽवतारः शङ्करस्य मे।
सतां गतिर्दीनबन्धुर्नवमः कथितस्तव॥ ४७॥

This was the performance of Ṛṣabha incarnation of Śiva. He bestowed protection to the noble people, the kin of the people in misery and this had been the ninth incarnation of Śiva, about whom I have spoken to you.

ऋषभस्य चरित्रं हि परमं पावनं महत्।
स्वर्ग्यं यशस्यमायुष्यं श्रोतव्यं च प्रयत्नतः॥ ४८॥

The story of Ṛṣabhadeva is quite auspicious, which bestows heaven, glory and long life. It should be listened with great attention.

इति श्रीशिवमहापुराणे तृतीयायां शतरुद्रसंहिताया-
ऋषभचरित्रवर्णनं नाम चतुर्थोऽध्यायः॥ ४॥
