

CHAPTER 24

Gautama's greatness in relation to
Tryambakeśvara

सूत उवाच

श्रूयतामृषयः श्रेष्ठाः कथां पापप्रणाशिनीम्।

कथयामि यथा व्यासात्सद्गुरोश्च श्रुता मया॥ १॥

Sūta said, O Excellent sage, now you listen to the story which removes the sins, as I heard from my preceptor Vyāsa. I narrate the same.

पुरा ऋषिवरश्चासीद्गौतमो नाम विश्रुतः।

अहल्या नाम तस्यासीत्पत्नी परमधार्मिकी॥ २॥

In ancient times there was a famous sage Gautama. He had a chaste wife named Ahalyā.

दक्षिणस्यां दिशि हि यो गिरिर्ब्रह्मेतिसंज्ञकः।

तत्र तेन तपस्तप्तं वर्षाणामयुतं तथा॥ ३॥

He performed *tapas* in the southern region at Brahmagiri mountain (near Nasik region) for ten thousand years.

कदाचिच्च ह्यनावृष्टिरभवत्तत्र सुव्रताः।

वर्षाणां च शतं रौद्री लोका दुःखमुपागताः॥ ४॥

O Ascetics, once there was no rainfall for a hundred years, which made all the living beings to suffer badly.

आर्द्रं च पल्लवं न स्म दृश्यते पृथिवीतले।

कुतो जलं विदृश्येत जीवानां प्राणधारकम्॥ ५॥

Not a single green leaf could be seen. Under these circumstances how could a drop of water which saves the life of the people be found there?

तदा ते मुनयश्चैव मनुष्याः पशवस्तथा।

पक्षिणश्च मृगास्तत्र गताश्चैव दिशो दश॥ ६॥

Then all the sages, humans, animals, birds, the deer were scattered in all the ten directions.

तां दृष्ट्वा चर्षयो विप्राः प्राणायामपरायणाः।

ध्यानेन च तदा केचित्कालं नित्युः सुदारुणम्॥ ७॥

Finding such a type of draught the ascetic Brāhmaṇa, resorting to *prāṇāyāma* performed hard *tapas* while meditating.

गौतमोऽपि स्वयं तत्र वरुणार्थं तपः शुभम्।

चकार चैव षण्मासं प्राणायामपरायणः॥ ८॥

The sage Gautama also performing *prāṇāyāma* performed *tapas* for six months in order to please god Varuṇa.

ततश्च वरुणस्तस्मै वरं दातुं समागतः।

प्रसन्नोऽस्मि वरं ब्रूहि ददामि च वचोऽब्रवीत्॥ ९॥

Then Varuṇadeva, in order to bestow a boon on him, arrived there. He said, "I am pleased. You ask for a boon. I shall grant you the desired boon.

ततश्च गौतमस्तं वै वृष्टिं च प्रार्थयत्तदा।

ततः स वरुणस्तं वै प्रत्युवाच मुनिं द्विजाः॥ १०॥

Then the sage Gautama prayed to him for the fall of the rain O Brāhmaṇas, then the lord Varuṇa, spoke to the sage.

वरुण उवाच

देवाज्ञां च समुल्लङ्घ्य कथं कुर्यामहं च ताम्।

अन्यत्रार्थय सुज्ञोऽसि यदहं करवाणि ते॥ ११॥

Varuṇa said, "How could I make the rain to fall against the command of the gods. You are a learned sage. I can provide you in case you ask for something else."

सूत उवाच

इत्येतद्वचनं तस्य वरुणस्य महात्मनः।

परोपकारी तच्छ्रुत्वा गौतमो वाक्यमब्रवीत्॥ १२॥

Sūta said, "Thus listening to the words of noble Varuṇa, Gautama, eager to help others said to him."

गौतम उवाच

यदि प्रसन्नो देवेश! यदि देयो वरो मम।

यदहं प्रार्थयाम्यह्य कर्तव्यं हि त्वया तथा॥ १३॥

Gautama said, "In case you are pleased with me and in case you intend to give me the boon, then you do as per my request.

यतस्त्वं जलराशीशस्तस्माद्देयं जलं मम।

अक्षयं सर्वदेवेश! दिव्यं नित्यफलप्रदम्॥ १४॥

O Lord of all the gods, since you are the lord of the abode of water, then you give us the water in charity which should be beyond destruction and should be ever rewarding."

सूत उवाच

इति सम्प्रार्थितस्तेन वरुणो गौतमेन वै।

उवाच वचनं तस्मै गर्तश्च क्रियतां त्वया॥ १५॥

Sūta said- At this request of Gautama, Varuṇa spoke to him- You better dig up a pit.

इत्युक्ते च कृतस्तेन गर्तो हस्तप्रमाणतः।

जलेन पूरितस्तेन दिव्येन वरुणेन सः॥ १६॥

At these words of Varuṇa, Gautama dug a pit which was a hand in depth, and was filled by Varuṇa with the divine water.

अथोवाच मुनिं देवो वरुणो हि जलाधिपः।

गौतमं मुनिशार्दूलं परोपकृतिशालिनम्॥ १७॥

Thereafter Varuṇa, the lord of the waters said to the excellent sage Gautama, kind to help others.

वरुण उवाच

अक्षयं च जलं तेऽस्तु तीर्थभूतं महामुने॥

तव नाम्ना च विख्यातां क्षितावेतद्भविष्यति॥ १८॥

Varuṇa said, "O Great sage, this ever lasting water shall be known on earth as a place of pilgrimage in your name.

अत्र दत्तं हुतं तप्तं सुराणां यजनं कृतम्।

पितृणां च कृतं श्राद्धं सर्वमेवाक्षयं भवेत्॥ १९॥

The reward of performing *tapas*, charities, *homa*, adoration of gods, *tapas*, *śrāddha* for the manes, would produce the everlasting reward."

सूत उवाच

इत्युक्त्वान्तर्दधे देवः स्तुतस्तेन महर्षिणा।

गौतमोऽपि सुखं प्राप कृत्वान्योपकृतिं मुनिः॥ २०॥

Sūta said— Thus speaking lord Varuṇa, disappeared from the scene, while the sage Gautama who did good to others felt pleased.

महतो ह्याश्रयः पुंसां महत्त्वायोपजायते।

महान्तस्तत्स्वरूपं च पश्यन्ति नेतरेऽशुभाः॥ २१॥

The refuge of the great people is meant for the bestowing of importance, therefore the noble souls get an audience with the gods in divine form, which is beyond the reach of the degraded people.

यादृङ्गरं च सेवेत तादृशं फलमश्नुते।

महतः सेवयोद्यत्वं क्षुद्रस्य क्षुद्रतां तथा॥ २२॥

One reaps the reward of the type of a person one serves. By serving the great people, one achieves greatness, while by serving the mean people, one becomes mean.

सिंहस्य मन्दिरे देवा मुक्ताफलकरी मता।

शृगालमन्दिरे सेवा त्वस्थिलाभकरी स्मृता॥ २३॥

While serving a lion one achieves pearls, while serving a jackal one gets the pieces of bones.

उत्तमानां स्वभावोऽयं परदुःखामहिष्णुता।

स्वयं दुःखं च सम्प्राप्तं मन्यतेऽन्यस्य वार्यते॥ २४॥

The noble person by nature, cannot bear the pain of others, they remove the sufferings of others by facing the pain themselves.

वृक्षाश्च हाटकं चैव चन्दनं चेक्षुकस्तथा।

एते भुवि परार्थे च दक्षा एवं न केचन॥ २५॥

The trees, gold, sandal wood as well as the sugarcane are excellent for doing good to others. The people possessing such qualities are rare in the world.

दयालुरमदस्पर्श उपकारी जितेन्द्रियः।

एतैश्च पुण्यस्तम्भैस्तु चतुर्भिर्धार्यते मही॥ २६॥

The compassionate people, who are free from arrogance, those who do good to others, or those having controlled all the senses, (are Supreme) and the earth is stable by their grace.

ततश्च गौतमस्तत्र जलं प्राप्य सुदुर्लभम्।

नित्यनैमित्तिकं कर्म चकार विधिवत्तदा॥ २७॥

Gautama, the great sage by achieving the inaccessible water started performing all the religious duties regularly.

ततो व्रीहीन्यवांश्चैव नीवारानप्यनेकथा।

वापयामास तत्रैव हवनार्थं मुनीश्वरः॥ २८॥

The excellent sage then served several types of food grains like barley, rice and others for the performing of the *yajñas*.

धान्यानि विविधानीह वृक्षाश्च विविधास्तथा।
पुष्पाणि च फलान्येव ह्यासंस्तत्राप्यनेकशः॥ २९॥

The *āśrama* of the sage Gautama was filled with various types of food grains, trees, flowers and the fruits.

तच्छ्रुत्वा ऋषयश्चान्ये तत्रायाताः सहस्रशः।
पशवः पक्षिणश्चान्ये जीवाश्च बहवोऽगमन्॥ ३०॥

Learning about them, thousand of sages arrived there, besides the animals, birds and the other living beings.

तद्वनं सुन्दरं ह्यासीत्पृथिव्या मण्डले परम्।
तदक्षयजलायोगादनावृष्टिर्न दुःखदा॥ ३१॥

It was a unique type of forest in the world. Because of the everlasting water no one suffered due to draught.

ऋषयोऽपि वने तत्र शुभकर्मपरायणाः।
वासं चक्रुरनेके च शिष्यभार्यासुतान्विताः॥ ३२॥

Several of the *Rsis*, engaged in auspicious rites, started living there in the forest with their disciples, wives and the sons.

धान्यानि वापयामासुः कालक्रमणहेतवे।
आनन्दस्तद्वने ह्यासीत्प्रभावाद्गौतमस्य च॥ ३३॥

The crops were grown for the livelihood. Thus, with the influence of the sage Gautama the forest became blissful.

इति श्रीशिवमहापुराणे चतुर्थ्यां कोटिरुद्रसंहितायां
त्र्यम्बकेश्वरमाहात्म्ये गौतमप्रभाववर्णनं नाम
चतुर्विंशोऽध्यायः॥ २४॥
