

जलार्थमागतास्तत्र चर्षिपत्न्योऽप्यनेकशः॥ २॥

ऋषिपत्न्यो वयं पूर्वं ग्रहीष्यामो विदूरतः।

पश्चाच्चैव जलं ग्राह्यमित्येवं पर्यभर्त्सयन्॥ ३॥

Sūta said- O Brāhmaṇas, once the sage Gautama, sent his disciples with *kamaṇḍalas* for fetching water (at the *kunḍa* of water), where several other wives of the sages had also arrived, who stopped the disciples of Gautama from collecting the water saying, “We are the wives of the sages therefore we shall first fill the water.” Thus speaking, they rebuked them.

परावृत्य तदा तैश्च ऋषिपत्न्यै निवेदितम्।

सा चापि तान्समादाय समाश्रास्य च तैः स्वयम्॥ ४॥

जलं नीत्वा ददौ तस्मै गौतमाय तपस्विनी।

नित्यं निर्वाहयामास जलेन ऋषिसत्तमः॥ ५॥

The disciples returned to the *āśrama* and complained to the wife of Gautama. She consoled them somehow. Then she herself went with the pupils and got them the water herself, which was in turn supplied to the sage Gautama. The sage some how managed with that water.

तच्छैवमृषिपत्न्यस्तु क्रुद्धास्तां पर्यभर्त्सयन्।

परावृत्य गताः सर्वास्तूटजान्कुटिलाशयाः॥ ६॥

Then the wives of the *Rṣis*, getting enraged rebuked the wife of Gautama, after which the women with evil intentions returned to their respective abodes.

स्वाम्यग्रे विपरीतं च तद्वृत्तं निखिलं ततः।

दुष्टाशयाभिस्त्रीभिश्च ताभिर्वै विनिवेदितम्॥ ७॥

The wicked women incited their husbands differently by telling the concocted news.

अथ तासां वचः श्रुत्वा भाविकर्मवशात्तदा।

गौतमाय च सङ्क्रुद्धाश्चासंस्ते परमर्षयः॥ ८॥

Due to the move of the destiny, the *rṣis* were influenced with the words of their wives.

CHAPTER 25

False allegation on Gautama for killing a cow

सूत उवाच

कदाचिद्गौतमेनैव जलार्थं प्रेषिता निजाः।

शिष्यास्तत्र गता भक्त्या कमण्डलुकरा द्विजाः॥ १॥

शिष्याञ्जलसमीपे तु गतान्दृष्ट्वा न्यषेधयन्।

The ascetics went to the sage Gautama getting infuriated.

विघ्नार्थं गौतमस्यैव नानापूजोपहारकैः।

गणेशं पूजयामासुः सङ्क्रुद्धास्तां कुबुद्धयः॥ १॥

In order to create obstructions in the meditation of Gautama, the evil minded and infuriated *Rṣis* started adoring Gaṇeśvara offering several presents.

आविर्बभूव च तदा प्रसन्नो हि गणेश्वरः।

उवाच वचनं तत्र भक्ताधीनः फलप्रदः॥ १०॥

Then Gaṇeśa, who was subservient to his devotees, appeared before them, and the Brāhmaṇas desired reward from him.

गणेश उवाच

प्रसन्नोऽस्मि वरं ब्रूत यूयं किं करवाण्यहम्।

तदीयं तद्वचः श्रुत्वा ऋषयस्तेऽब्रुवन्स्तदा॥ ११॥

Gaṇeśa said, "I am pleased with you. You ask for a boon. What should I do for you." On hearing his words,

ऋषय ऊचुः

त्वया यदि वरो देयो गौतमः स्वाश्रमाद्बहिः।

निष्काश्यसे नो ऋषिभिः परिभर्त्स्य तथा कुरु॥ १२॥

The *Rṣis* said— In case you intend to grant us a boon, then drive Gautama out of the hermitage, getting him humiliated by the ascetics.

सूत उवाच

स एवं प्रार्थितस्तैस्तु विहस्य वचनं पुनः।

प्रोवाचेभमुखः प्रीत्या बोधयन्स्तान्स्तां गतिः॥ १३॥

Sūta said— Thus listening to their prayer, Gajānana (elephant-faced deity) tried to convince them saying.

गणेश उवाच

श्रूयतामृषयः सर्वे युक्तं न क्रियतेऽधुना।

अपराधं विना तस्मै क्रुध्यतां हानिरेव हि॥ १४॥

Gaṇeśa said, "O *Rṣis*, all of you should listen. The words spoken by you are not proper. Those who get enraged against him without any reason, shall have to face distress.

उपस्कृतं पुरा यैस्तु तेभ्यो दुःखं हितं न हि।

यदा च दीयते दुःखं तदा नाशो भवेदिह॥ १५॥

It is he who did good to all at the time of draught. It would not be proper to cause pain to him. In case you cause trouble to him, you are sure to face destruction.

ईदृशं च तपः कृत्वा साध्यते फलमुत्तमम्।

शुभं फलं स्वयं हित्वा साध्यते नाहितं पुनः॥ १६॥

By performing similar type of *tapas*, you should seek for the fruit of the same. Instead of auspicious fruit, you are aspiring for misfortune."

सूत उवाच

इत्येवं वचनं श्रुत्वा तस्य ते मुनिसत्तमाः।

बुद्धिमोहं तदा प्राप्त इदमेव वचोऽब्रुवन्॥ १७॥

Sūta said— Listening to the words of Gaṇeśa, the *Rṣis*, because of their confused wisdom, spoke to Gaṇeśa.

ऋषय ऊचुः

कर्तव्यं हि त्वया स्वामिन्निदमेव न चान्यथा।

इत्युक्तस्तु तदा देवो गणेशो वाक्यमब्रवीत्॥ १८॥

गणेश उवाच

असाधुः साधुतां चैव साधुश्चासाधुतां तथा।

कदाचिदपि नाप्नोति ब्रह्मोक्तमिति निश्चितम्॥ १९॥

The *Rṣis* said— O Lord, this is the only thing which you have to do for us and nothing else. At these words of the *Rṣis*, Gaṇeśa said, "A wicked person cannot achieve nobility, while a noble person cannot move on the evil path. This has been ordained by Brahmā.

यदा च भवतां दुःखं जातं चानशनात्पुरा।

तदा सुखं प्रदत्तं वै गौतमेन महर्षिणा॥ २०॥

When you had been suffering for want of water then the sage Gautama relieved you of the miseries, making you comfortable.

इदानीं वै भवद्भिश्च तस्मै दुःखं प्रदीयते।
नैतद्युक्ततमं लोके सर्वथा सुविचार्यताम्॥ २१॥

But presently, you people are bent upon causing trouble to him. This is not proper in the world. You first think over.

स्त्रीबलान्मोहिता यूयं न मे वाक्यं करिष्यथा।
एतद्धिततमं तस्य भविष्यति न संशयः॥ २२॥

All of you have been overpowered with the illusion of your wives and are neglecting my words. But this would indeed be beneficial for the sage Gautama.

पुनश्चायमृषिभ्रेष्ठो दास्यते वः सुखं ध्रुवम्।
तारणं न च युक्तं स्याद्द्वरमन्यं वृणीत वै॥ २३॥

Ultimately the same sage shall make you comfortable. It would not be proper to remove him. Therefore, you better ask for another boon."

सूत उवाच

इत्येवं वचनं तेन गणेशेन महात्मना।
यद्यप्युक्तमृषिभ्यश्च तदप्येते न मेनिरे॥ २४॥

Sūta said— In spite of these words of Gaṇeśa, the Ṛṣis failed to accept his advice.

भक्ताधीनतया सोऽथ शिवपुत्रोऽब्रवीत्तदा।
उदासीनेन मनसा तानृषीन्दुष्टशेमुषीन्॥ २५॥

Because of his being subservient to the devotees Gaṇeśa, the son of Śiva, with a painful heart, spoke to the degraded ascetics.

गणेश उवाच

भवद्भिः प्रार्थ्यते यच्च करिष्येऽहं तथा खलु।
पश्चाद्भावि भवेदेव इत्युक्त्वान्तर्दधे पुनः॥ २६॥

Gaṇeśa, "I bestow a boon as prayed by you. Then whatever has to happen shall happen." Thus speaking, he disappeared from the place.

गौतमः स न जानाति मुनीनां वै दुराशयम्।
आनन्दमनसा नित्यं पत्या कर्म चकार तत्॥ २७॥

Gautama, however, was unaware of the conspiracy hatched by the ascetics. He delightfully engaged himself in his daily prayers with his wife.

तदन्तरे च यज्ञातं चरित्रं वरयोगतः।
तददुष्टर्षिरप्रभावात्तु श्रूयतां तन्मुनीश्वराः॥ २८॥

Thereafter, O Excellent sages, you listen the miseries which the wicked ascetics had to face because of the boon of Gaṇeśa.

गौतमस्य च केदारे तत्रासन्नीहयो यवाः।
गणेशस्तत्र गौर्भूत्वा जगाम किल दुर्बला॥ २९॥

The paddy and barley had been grown in the fields of Gautama, which were filled with water. Gaṇeśa reached there in the form of a skeleton cow.

कम्पमाना च सा गत्वा तत्र तद्वरयोगतः।
व्रीहीन्सम्भक्षयामास यवांश्च मुनिसत्तमाः॥ ३०॥

O excellent sages, staggering and faltering, the cow, because of the boon grazed fields of barley and paddy.

एतस्मिन्नन्तरे दैवाद्गौतमस्तत्र चागतः।
स दयालुस्तृणस्तम्बैर्वारयामास तां तदा॥ ३१॥

In the meantime, the merciful Gautama also arrived there as a matter of chance. He drove out the cow with the use of straw.

तृणस्तम्बेन सा स्पृष्ट्वा पपात पृथिवीतले।
मृता च तत्क्षणादेवतदृषेः पश्यतस्तदा॥ ३२॥

With the mere touch of the straw, the cow fell on earth and died in full view of the sage.

ऋषयश्छन्नरूपास्ते ऋषिपत्यस्तथाऽशुभाः।
ऊचुस्तत्र तदा सर्वे किं कृतं गौतमेन च॥ ३३॥

Then the wicked ascetics as well as their wives said, "What has this that Gautama has done?"

गौतमोऽपि तथाऽहल्यामाहूयासीत्सुविस्मितः।

उवाच दुःखतो विप्रा दूयमानेन चेतसा॥ ३४॥

O Brāhmaṇas, the surprised Gautama, called for Ahalyā and spoke to her with a painful heart.

गौतम उवाच

किं जातं च कथं देवि! कुपितः परमेश्वरः।

किं कर्तव्यं क्व गन्तव्यं हत्या च समुपस्थिता॥ ३५॥

Gautama said, “O Goddess, what has happened here? How has it happened? The lord is annoyed with us? What should be done? Where should we go? This is the killing of a cow.”

सूत उवाच

एतस्मिन्नन्तरे विप्रा गौतमं पर्यभर्त्सयन्।

विप्रपत्न्यस्तथाऽहल्यां दुर्वचोभिर्व्यथां ददुः॥ ३६॥

Sūta said— In the meantime the Brāhmaṇas and their wives started teasing Gautama and Ahalyā with harsh words.

दुर्बुद्धयश्च तच्छिष्याः सुतास्तेषां तथैव च।

गौतमं परिभर्त्सयैव प्रत्यूचुर्धिग्वचो मुहुः॥ ३७॥

Their evil-minded disciples as well as the sons also started rebuking Gautama, showering disgrace on him.

ऋषय ऊचुः

मुखं न दर्शनीयं ते गम्यतां गम्यतामिति।

दृष्ट्वा गोघ्नमुखं सद्यः सचैलं स्नानमाचरेत्॥ ३८॥

The Ṛṣis said, “Your face is not worth looking at. You leave this place, O Killer of the cow and by looking at your face, one should have a bath with clothes on.

यावदाश्रममध्ये त्वं तावदेव हविर्भुजः।

पितरश्च न गृह्णन्ति ह्यस्मदत्तं हि किञ्चन॥ ३९॥

Till such time you remain in the āśrama, the gods and the manes would not accept anyone of our offering.

तस्माद्गच्छान्यतस्त्वं च परिवारसमन्वितः।

विलम्बं कुरु नैव त्वं धेनुहत्यापकारक!॥ ४०॥

O Killer of the cow and sinful one, you leave this place with your family and go elsewhere. Don't delay.”

सूत उवाच

इत्युक्त्वा ते च तं सर्वे पाषाणैः समताडयन्।

व्यथां ददुरतीवास्मै त्वहल्यां च दुरुक्तिभिः॥ ४१॥

Sūta said, “Thus speaking, the sages pelted stone at Gautama, while the woman abused him. Ahalyā was also rebuked.

ताडितो भर्त्सितो दुष्टैर्गौतमो गिरमब्रवीत्।

इतो गच्छामि मुनो ह्यन्यत्र निवसाम्यहम्॥ ४२॥

Having been insulted and tortured by the wicked Brāhmaṇas, Gautama said, O Sages, I shall leave this place and go somewhere else.”

इत्युक्त्वा गौतमस्तस्मात्स्थानान्च निर्गतस्तदा।

गत्वा क्रोशं तदा चक्रे ह्याश्रमं तदनुज्ञया॥ ४३॥

Thus speaking, Gautama the great sage, went at a distance of a Kośa from that place and rebuilt an āśrama there again, as advised by them.

यावद्यैवाभिशापो वै तावत्कार्यं न किञ्चन।

न कर्मण्यधिकारोऽस्ति दैवे पित्र्येऽथ वैदिके॥ ४४॥

He thought, Till such time I am under the influence of the curse, I cannot perform the adoration of the gods, the śrāddha of the manes, or any other Vedic rites.

मासार्द्धं च ततो नीत्वा मुनीन्सम्प्रार्थयत्तदा।

गौतमो मुनिवर्यः स तेन दुःखेन दुःखितः॥ ४५॥

Spending a fortnight there, the excellent sage Gautama, feeling painful, prayed to the ascetics.

गौतम उवाच

अनुकम्प्यो भवद्भिश्च कथ्यतां क्रियते मया।

यथा मदीयं पापं च गच्छत्विति निवेद्यताम्॥ ४६॥

Gautama said, "You being graceful, kindly tell me as to what else should I do, in order to get myself relieved of the sin."

सूत उवाच

इत्युक्तास्ते तदा विप्रा नोचुश्चैव परस्परम्।

अत्यन्तं सेवया पृष्ट्वा मिलिता ह्येकतः स्थिताः॥४७॥

Sūta said— When so asked by Gautama, the Brāhmaṇas gave no reply to him. Then standing at one place, the sage Gautama again asked them with devotion.

गौतमो दूरतः स्थित्वा नत्वा तानृषिसत्तमान्।

पप्रच्छ विनयाविष्टः किं कार्यं हि मयाऽधुना॥४८॥

Standing at a distance Gautama offered his salutation to them and humbly asked them again as to what should be done by him.

इत्युक्ते मुनिना तेन गौतमेन महात्मना।

मिलिताः सकलास्ते वै मुनयो वाक्यमब्रुवन्॥४९॥

At these word of the sage Gautama, the sages who had conspired against the sage Gautama, said to him.

ऋषय ऊचुः

निष्कृतिं हि विना शुद्धिर्जायते न कदाचन।

तस्मात्त्वं देहशुद्ध्यर्थं प्रायश्चित्तं समाचर॥५०॥

The sages said, "The human body cannot be purified without repentance therefore you perform repentance for the purification of your body.

त्रिवारं पृथिवीं सर्वा क्रम पापं प्रकाशयन्।

पुनरागत्य चात्रैव चर मासद्वयं तथा॥५१॥

Revealing your sin, you go round the earth. Then returning here, perform fasting for a month.

शतमेकोत्तरं चैव ब्रह्मणोऽस्य गिरेस्तथा।

प्रक्रमणं विधायैवं शुद्धिस्ते च भविष्यति॥५२॥

अथवा त्वं समानीय गङ्गां स्नानं समाचर।

पार्थिवानां तथा कोटिं कृत्वा देवं निषेवय॥५३॥

You should go round the Brahmā mountain, a hundred and eight times in order to get yourself purified, or otherwise, you bring the Gaṅgā on earth and have a bath in the same or making a crore of earthen *liṅgas* adore Śiva.

गङ्गायां च ततः स्नात्वा पूतश्चैव भविष्यसि।

पुरा दश तथा चैकं गिरेस्त्वं क्रमणं कुरु॥५४॥

Thereafter, taking a bath in the Gaṅgā again, you should go round the mountain eleven times.

शतकुम्भैस्तथा स्नात्वा पार्थिवं निष्कृतिर्भवेत्।

इति तैर्ऋषिभिः प्रोक्तस्तथेत्योमिति तद्वचः॥५५॥

Bathe the *Pārthiva-liṅga* with the water of Gaṅgā, a hundred times, to achieve purification." These words of the sages were accepted by Gautama.

पार्थिवानां तथा पूजां गिरेः प्रक्रमणं तथा।

करिष्यामि मुनिश्रेष्ठा! आज्ञया श्रीमतामिह॥५६॥

Saying that, "As per your command I shall resort to the adoration of *Pārthiva-liṅga* and shall go round the mountain."

इत्युक्त्वा सर्षिवर्यश्च कृत्वा प्रक्रमणं गिरेः।

पूजयामास निर्माय पार्थिवान्मुनिसत्तमः॥५७॥

Thus speaking the excellent sage, after going round the mountain, made a *Pārthiva-liṅga* and adored it.

अहल्या च ततः साध्वी तच्च सर्वं चकार सा।

शिष्याश्च प्रतिशिष्याश्च चक्रुः सेवां तयोस्तदा॥५८॥

Ahalyā also did so. At that point of time, the disciples of Gautama served them both appropriately.

इति श्रीशिवमहापुराणे चतुर्थ्यां कोटिरुद्रसंहितायां

गौतमव्यवस्थावर्णनं नाम पञ्चविंशोऽध्यायः॥२५॥
