

CHAPTER XIX

On Śuka's Marriage

श्रीशुक उवाच

सन्दहोऽयं महाराज वर्तते हृदये मम ।
मायामध्ये वर्तमानः स कथं निस्पृहो भवेत् ॥ 1 ॥

Śrī Śuka said: O king! This great doubt arises in my mind, how a man can be free from desires and the rewards of their actions, when he lives in the midst of this Samsāra, that is all full of Māyā?

शास्त्रज्ञानं च संप्राप्य नित्यानित्यविचारणम् ।
त्यजते न मनो मोहं स कथं मुच्यते नरः ॥ 2 ॥

When even by the acquiring of wisdom of the Śāstras and the capability to judge which is real and which is unreal, the delusion of the mind is not dispelled until one resorts to the practise of Yoga, how then can freedom from desires and liberation come to a householder?

अन्तर्गतं तमश्छेत्तुं शास्त्राद्बोधो हि न क्षमः ।
यथा न नश्यति तमः कृतया दीपवार्तया ॥ 3 ॥

The darkness of a room is not destroyed by the mere mention of lamp, light; so the wisdom acquired by reading the Śāstras can never dispel the darkness of delusion that reigns in the inside of a man.

अद्रोहः सर्वभूतेषु कर्तव्यः सर्वदा बुधैः ।
स कथं राजशार्दूल गृहस्थस्य भवेत्तथा ॥ 4 ॥

O lion of kings! If one wants Mokṣa, one ought not to commit any act of revenge or injury or killing any being; how can this be possible to a householder?

चित्तैषणा न ते शांता तथा राज्यसुखैषणा ।
जयैषणा च संग्रामे जीवन्मुक्तः कथं भवेः ॥ 5 ॥

Your desires to acquire wealth, to enjoy royal pleasures and to get victory in battle have not subsided; how then can you be a Jīvanmukta?

चोरोषु चौरबुद्धिस्ते साधुबुद्धिस्तु तापसे ।
स्वपरत्वं तवाप्यस्ति विदेहस्त्वं कथं नृप ॥ 6 ॥

O king! You consider yet a thief, thief and a saint, saint; you consider a man as your relative or other than that; these ideas have not vanished from you; how then can you be called Videha?

कटुतीक्ष्णकषायाम्लरसान्वेत्सि शुभाशुभान् ।
शुभेषु रमते चित्तं नाशुभेषु तथा नृप ॥ 7 ॥

जाग्रत्स्वप्नसुषुप्तिश्च तव राजन्भवन्ति हि ।
अवस्थास्तु यथाकालं तुरीया तु कथं नृपः ॥ 8 ॥

O king? You feel the pungent, bitter, astringent, sour tastes and the like; you feel good and bad rasas respectively; you become glad when success comes to you and you feel sorrow when you happen to fail; and you experience the three states, waking, dreaming, and deep sleep as an ordinary man does, how then can you be called to attain the Turiya (fourth) state? May I ask:

पदात्यश्वरथेमाश्च सर्वे वै वशगा मम ।
स्वाम्यहं चैव सर्वेषां मन्यसे त्वं न मन्यसे ॥ 9 ॥

“Whether you cherish this idea that all these infantries, cavalries, chariots, and that all these elephants are mine; I am the lord of all the wealth

and things"? Or whether you do not cherish this idea?

मिष्टमत्सि सदा राजन्मुदितो विमनास्तथा ।

मालायां च तथा सर्पे समदृक्क्व नृपोत्तम ॥ 10 ॥

O king! I think you eat sweet and good things, and, at times, feel pleasure and, at other times, feel pain! So, O King! How can you look on the garland of flowers and the snake as one and the same?

विमुक्तस्तु भवेद्राजन्समलोष्टाश्मकांचनः ।

एकात्मबुद्धिं सर्वत्र हितकृत्सर्वजंतुषु ॥ 11 ॥

O king! He who is a Muktapuruṣa considers a lump of earth, a piece of stone, and gold as of one and the same value; he considers everything to be the same Ātman and does good to all the beings.

न मेऽद्य रमते चित्तं गृहदारादिषु क्वचित् ।

एकाकी निःस्पृहोऽत्यर्थं चरेयमिति मे मतिः ॥ 12 ॥

Whatever that may be, I do not find any pleasure at present with houses, wife, etc., or with anything, in fact. What my heart's desire is that I roam alone always without any desires in my heart.

निःसङ्गो निर्ममः शान्तः पत्रमूलफलाशनः ।

मृगवद्विचरिष्यामि निर्द्वन्द्वो निष्परिग्रहः ॥ 13 ॥

Therefore, I like not to have any companion; to be free from any attachment and to be peaceful, and calm; I do not wish to accept anything from anybody; I will forego all pleasures and pain from cold, warmth, etc., and I will sustain my life on roots, fruits and leaves, obtained without any effort and will roam, as I like, like a deer.

किं मे गृहेण वित्तेन भार्यया च सुरूपया ।

विरागमनसः कामं गुणातीतस्य पार्थिव ॥ 14 ॥

When I have not got the least attachment to the household life and when I am beyond all the attributes, what necessity have I then of house, wealth or a suitable wife?

चिंत्यसे विविधाकारं नानारागसमाकुलम् ।

दंभोऽयं किल ते भाति विमुक्तोऽस्मीति भाषसे । 15 ।

And when you think of various things with loving heart, and yet say that you are a Jīvanmukta, that is nothing but a mere vanity of yours!

कदाचिच्छत्रजा चिंता धनजा च कदाचन ।

कदाचित्सैन्यजा चिंता निश्चितोऽसि कदा नृप ॥ 16 ॥

O king! When you think and become anxious about your enemies, about your wealth or sometimes about your army, how then can you be said to be free from cares?

वैखानसा ये मुनयो मिताहारा जितव्रताः ।

तेऽपि मुह्यन्ति संसारे जानन्तोपि ह्यसत्यताम् ॥ 17 ॥

What more can be said than the fact that many Munis, eating moderately and controlling their senses, and leading an anchorite's life, and knowing the unreality of the world, fall victim to the Māyā!

तव वंशसमुत्थानां विदेहा इति भूपते ।

कुटिलं नाम जानीहि नान्यथेति कदाचन ॥ 18 ॥

विद्याधरो यथामूर्खो जनमांधस्तु दिवाकरः ।

लक्ष्मीधरो दरिद्रश्च नाम तेषां निरर्थकम् ॥ 19 ॥

Then what need there is to talk of you? O King! know that the hereditary the title "Videha" to your line of kings indicates downright insincerity; nothing can be other than this as the name "Vidyā Dhara" (holder of knowledge) is applied to an illiterate man; as the name "Divākara" (sun) is given to a born-blind man, as the name "Lakṣmīdhara" (holder of wealth) is given to even a poor man, as these names are quite useless to me.

तव वंशोद्भवा ये ये श्रुताः पूर्वे मया नृपाः ।

विदेहा इति विख्याता नामतः कर्मतो न ते ॥ 20 ॥

निमिनामाऽभवद्राजा पूर्वं तव कुले नृप ।

यज्ञार्थं स तु राजर्षिर्वसिष्ठं स्वगुरं मुनिम् ॥ 21 ॥

I have heard that the kings of your family who were your predecessors were called "Videha" in name only and not in deed. O king! In your family there reigned a king named "Nimi." Once on a time that royal sage invited his Guru Vasiṣṭha to perform a sacrifice, when Vasiṣṭha said:

तिमंत्रयामास तदा तमुवाच नृपं मुनिः ।

निमंत्रितोऽस्मि यज्ञार्थं देवेन्द्रेणाधुना किल ॥ 22 ॥

कृत्वा तस्य मखं पूर्णं करिष्यामि तवापि वै ।

तावत्कुरुष्व राजेन्द्र सम्भारं तु शनैः शनैः ॥ 23 ॥

“I am already invited by Indra, the lord of the Devas, to perform his sacrifice; so O king! let me first finish his work; I will then take up your work. Better go on collecting the sacrificial materials till my that work is complete.”

इत्युक्त्वा निर्ययौ सोऽथ महेंद्रयजने मुनिः ।

निमिरन्त्यं गुरं कृत्वा चकार मखमुत्तमम् ॥ 24 ॥

Thus saying, Vasiṣṭha went away to perform Indra's sacrifice; on the other hand, the royal sage Nimi selected another priest and made him his Guru and began his sacrifice.

तच्छ्रुत्वा कुपितोऽत्यर्थं वसिष्ठो नृपतिं पुनः ।

शशाप च पतत्वद्य देहस्ते गुरुलोपक ॥ 25 ॥

Hearing all this, Mahrṣi Vasiṣṭha became angry and cursed him thus: “O forsaker of your Guru! For the crime of forsaking your Guru, let thy body be destroyed today!”

राजापि तं शशापाथ तवापि च पतत्वयम् ।

अन्योन्यशापात्यतितौ तावेव च मया श्रुतम् ॥ 26 ॥

At this, the royal sage, too, cursed Vasiṣṭha in his turn “Let your body fall off also.” Then the bodies of both the persons fell.

विदेहेन च राजेन्द्र कथं शप्तो गुरुः स्वयम् ।

विनोद इव मे चित्ते विभाति नृपसत्तम ॥ 27 ॥

But, O king! this curiosity came to my mind, the royal sage, whose body fell before, cursed his own Guru afterwards.”

जनक उवाच

सत्यमुक्तं त्वया नात्र मिथ्या किञ्चिदिदं मतम् ।

तथापि शृणु विप्रेन्द्र गुरुर्मम सुपूजितः ॥ 28 ॥

Janaka said: “O Lord of Brāhmins! what you have said is, in my opinion, all quite true; nothing is false. Still hear. Know what my most worshipful Guru Deva has spoken to me is, in fact, true (and nothing else).

पितुः संगं परित्यज्य त्वं वनं गन्तुमिच्छसि ।

मृगैः सह सुसंबन्धो भविता ते न संशयः ॥ 29 ॥

महाभूतानि सर्वत्र निःसंगः क्व भविष्यसि ।

आहारार्थं सदा चिन्ता निश्चितः स्याः कथं मुने ॥ 30 ॥

You are now intending to quit the company of your father and go to the forest; well and good! but even then you will undoubtedly have the company of deer etc., see, also, that when the five elements, earth, water, air, etc., are present, encompassing everywhere, how, then, can you expect to be free from all companions? So, O Muni! when you will have to think always of your food, how, then, can you be said to be free from all cares?

दण्डाजिनकृता चिन्ता यथा तव वनेऽपि च ।

तथैव राज्यचिन्ता मे चिन्तयानस्य वा न वा ॥ 31 ॥

विकल्पोपहस्त्वं वै दूरदेशमुपागतः ।

न मे विकल्पसन्दहो निर्विकल्पोऽस्मि सर्वथा ॥ 32 ॥

Again, even if you go to the forest, you will have to think there also for your staff, deer skin, etc., so you can take my case, too, of thinking of my kingdom, whether I think or not, as your thinking of staff, deer skin etc., your heart is tainted with Vikalpa Jñāna (knowledge of doubt, duality etc.); and therefore you have come here from a far-off country. But my heart is free from any such doubt and I am remaining quite cheerful here.

सुखं स्वपिमि विप्राहं सुखं भंजामि सर्वदा ।

न बद्धोऽस्मीति बुद्ध्याहं सर्वदैव सुखी मुने ॥ 33 ॥

O, best of Brāhmins! I have not got any doubt whatsoever on any point, and, therefore, I take my food and go to sleep with great pleasure. “I am not bound up by this world” this idea gives me constant happiness of the highest degree.

त्वं तु दुःखी सदैवासि बद्धोऽहमिति शङ्कया ।

इति शङ्कां परित्यज्य सुखी भव समाहितः ॥ 34 ॥

But you consider that you are bound and, therefore, you feel always constant pain. So leave off your idea that you are bound, and be happy.

देहोऽयं मम बन्धोऽस्ति न ममेति च मुक्तता ।

तथा धनं गृहं राज्यं न ममेति च निश्चयः ॥ 35 ॥

“This body is mine” this knowledge leads to my bondage; “and this body is not mine” this knowledge leads to freedom so know this verily that all this wealth, kingdom, etc., are not mine.’

सूत उवाच

तच्छ्रुत्वा वचनं तस्य शुकः प्रीतमनाऽभवत् ।
 आपृच्छ्य तं जगामाशु व्यासस्याश्रममुत्तमम् ॥ 36 ॥
 आगच्छंतं सुतं दृष्ट्वा व्यासोपि सुखमाप्तवान् ।
 आलिंग्याघ्राय मूर्धानं प्रपृच्छ कुशलं पुनः ॥ 37 ॥

Sūta said: "Hearing these words of the royal sage, Śuka Deva became exceedingly glad and pronounced "Sādhu" "Sādhu" (true saint, indeed true saint, well said!) and went away without any delay to the pleasant Āśrama of Vyāsa. Vyāsa, too, seeing his son come back, became very glad and embraced him and took the smell of his head and asked about his welfare again.

स्थितस्तत्राश्रमे रम्ये पितुः पार्श्वे समाहितः ।
 वेदाध्ययनसम्पन्नः सर्वशास्त्रविशारदः ॥ 38 ॥
 जनकस्य दशां दृष्ट्वा राज्यस्थस्य महात्मनः ।
 स निवृत्तिं परां प्राप्य पितुराश्रमसंस्थितः ॥ 39 ॥
 पितृणां सुभगा कन्या पीवरी नाम सुन्दरी ।
 शुकश्चकार पत्नीं तां योगमार्गस्थितोपि हि ॥ 40 ॥

Then Śuka Deva, well conversant with all the Śāstras and ever ready in studying the Vedas, sat by the side of his father, with an enlightened mind, in his lovely Āśrama and thinking of the state of the high-souled Janaka in his kingdom, began to feel the highest peace. Though Śuka adopted the path of Yoga, yet he married the daughter of a Muni, named Pīvarī, very beautiful, fortunate, and enhancing the glory of her father's family.

स तस्यां जनयामास पुत्रांश्चतुर एव हि ।
 कृष्णं गौरप्रभं चैव भूरिं देवश्रुतं तथा ॥ 41 ॥
 कन्यां कीर्तिं समुत्पाद्य व्यासपुत्रः प्रतापवान् ।
 ददौ विभ्राजपुत्राय त्वणुहाय महात्मने ॥ 42 ॥
 अणुहस्त सुतः श्रीमान्ब्रह्मदत्तः प्रतापवान् ।
 ब्रह्मज्ञः पृथिवीपालः शुककन्यासमुद्भवः ॥ 43 ॥
 कालेन कियता तत्र नारदस्योपदेशतः ।
 ज्ञानं परमकं प्राप्य योगमार्गमनुत्तमम् ॥ 44 ॥
 पुत्रे राज्यं निधायाथ गतो बदरिकाश्रमम् ।
 मायाबीजोपदेशेन तस्य ज्ञानं निरर्गलम् ॥ 45 ॥

Then were born first the four sons named Kṛṣṇa, Gauraprabha, Bhūri, and Devaśruta out of the

sperm of Śuka ad the ovum of Pīvarī; and next a daughter was born named Kīrti of them. Vyāsa's son Śuka, endowed with the fire of asceticism gave the daughter Kīrti in marriage in due time with the high-souled Anūha, the son of Vibhrāja. As time passed on, a son was born of the womb of Kīrti and the sperm of Anūha, a son who became the powerful king Brahmadata, the knower of Brahma and endowed with wealth and prosperity. Some time elapsed when Anūha, the son-in-law of Śuka Deva, getting from Nārada the Māyābīja and highest knowledge of Yoga handed over his kingdom to his son and went to the hermitage of Badarikā and became liberated.

The Devarṣi Nārada gave him the mantra, the bīja of Māyā; and by the influence of that mantra and by the grace of the Devī, the knowledge of the Supreme Brahma, arose in him without any obstacle and gave him liberation,

नारदस्य प्रसादेन ज्ञातं सद्यो विमुक्तिदम् ।
 कैलासशिखरे रम्ये त्यक्त्वा सङ्गं पितुः शुकः ॥ 46 ॥

On the other hand Śuka Deva, always averse to any company left his father and went to the beautiful mountain Kailāśa. He began to meditate on the unmoving Brahma and thus remained there.

ध्यानमास्थाय विपुलं स्थितः संगपराङ्मुखः ।
 उत्पपात गिरेः श्रृंगान्तिद्धिं च परमां गतः ॥ 47 ॥

After some time the highly energetic Śuka Deva attained Siddhi (supernatural powers) Anīmā, Laghimā, etc., rose up high in the air from the top of the mountain and began to roam there, and then he appeared like a second Sun.

आकाशगो महातेजा विरराज यथा रविः ।
 गिरेः श्रृङ्गं द्विधा जातं शुकस्योत्पत्तने तदा ॥ 48 ॥
 उत्पाता बहवो जाताः शुकश्चाकाशगोऽभवत् ।
 अन्तरिक्षे यथा वायुः स्तूयमानः सुरर्षिभिः ॥ 49 ॥

When Śuka arose from the peak, it severed into two and various ominous signs became visible. When Śuka Deva, appearing like a second Sun by the dazzling brilliancy of his body, suddenly

vanished away like air and became diluted in the Paramātman, entering into everything and became invisible, then the Devarṣis began to chant hymns to him.

तेजसाऽतिविराजन्वै द्वितीय इव भास्करः ।

व्यासस्तु विरहाक्रान्तः क्रंदन्पुत्रेति चासकृत् ॥ 50 ॥

गिरेः शृङ्गे गतस्तत्र शुको यत्र स्थितोऽभवत् ।

क्रंदमानं तदा दीनं व्यासं मत्वा श्रमाकुलम् ॥ 51 ॥

On the other hand, Vyāsa Deva became very much distressed with the separation from his son and cried out frequently “Oh, my son! Alas! my son Where are you gone ?” and went to the summit of the mountain where Śuka did go and wept bitterly. Then Śuka Deva, who was then residing as the Parmātman, the Internal controller of all the beings and with all the beings, knowing Vyāsa Deva as very much fatigued, distressed, and crying, spoke out as an echo from the mountains and trees thus: “O Father! There is no difference between you and me, considered in the light of Ātman; then why are you weeping for me ?”

सर्वभूतगतः साक्षी प्रतिशब्दमदात्तदा ।

तत्राद्यापि गिरेः शृङ्गे प्रतिशब्दस्फुटोभवेत् ॥ 52 ॥

Even today the above echo is clearly heard (almost daily). Seeing Vyāsa Deva grieved very much for the separation from his son and always crying

रुदंतं तं समालक्ष्य व्यासं शाकसमन्वित् ।

पुत्र पुत्रेति भाषन्तं विरहेण परिप्लुतम् ॥ 53 ॥

शिवस्तत्र समागत्य पाराशर्यमबोधयत् ।

व्यास शोकं मा कुरु त्वं पुत्रस्ते योगवित्तमः ॥ 54 ॥

“Oh! my son! Oh! my son!” Bhagavān Maheśvara came there and consoled him saying O Vyāsa Deva! your son is the foremost of the Yogīs; he has attained the highest state, so very rare to the ordinary persons that are not self controlled. So do not be sorry any more.

परमां गतिमापन्नो दुर्लभा चाकृतात्मभिः ।

तस्यशोकोनकर्तव्यस्त्वयाशोकंविजानता ॥ 55 ॥

कीर्तिस्ते विपुला जाता तेन पुत्रेण चानघ ।

O Sinless One! when you have realised the Brahma-tattva, then you ought not to express any sorrow for your Śuka who is now stationed in that Brahman. Your fame is now unrivalled, only on account of your having got a son like him.”

व्यास उवाच

न शोको याति देवेश किं करोमि जगत्पते ॥ 56 ॥

अतृप्ते लोचने मेऽद्य पुत्रदर्शनलालसे ।

Vyāsa Deva said: “O Lord of the Devas! O Lord of the world! What am I to do now? my grief does not quit my heart anyhow or other. My eyes are as yet satisfied in seeing my son; they like still to see the son.”

महादेव उवाच

छायां द्रक्ष्यसि पुत्रस्य पार्श्वस्थां सुमनोहराम् ॥ 57 ॥

तां वीक्ष्य मुनिशार्दूल शोकं जहि परंतप ।

Hearing these sorrowful words of Vyāsa, Bhagāvan Mahādeva said: “O Muni Śārdūla! I grant this boon to you that you will see the form of your son abiding in shadow, very beautiful, by the side of you.

सूत उवाच

तदा ददर्श व्यासस्तु छायां पुत्रस्य सुप्रभाम् ॥ 58 ॥

दत्त्वा वरं हरस्तस्मै तत्रेवांतरधीयत ।

अन्तर्हिते महादेवे व्यासः स्वाश्रममभ्यगात् ॥ 59 ॥

शुकस्य विरहेणापि तप्तः परमदुःखितः ॥ 60 ॥

इति श्रीमद्देवीभागवते महापुराणे प्रथमस्कन्धे

एकोनविंशोऽध्यायः ॥ 19 ॥

O Destroyer of enemies! Now abandon your grief by seeing that shadow form of your son.” When Bhagavān Maheśvara said so, Vyāsa began to see the bright shadow form of his son.”

Granting thus the boon, Bhagavān Mahādeva vanished then and there. When He vanished away, Vyāsa became very much distressed with sorrow for the bereavement of his son and returned with a heavy heart to his own hermitage.

Thus ends the Nineteenth Chapter of the First Book on the description of the marriage of Śuka in the Mahāpurāna Śrīmaddevībhāgavatam of 18,000 verses.