

## CHAPTER FOUR

### *Pārvatī Goes to the Hermitage of Gautama*

*Brahmā said:*

1. After bowing down to the Mother of the universe and consoling her by means of hundreds of eulogies from the scriptures of Śiva (?) Vijayā said to her:

2. "O goddess, you are always inseparable from Lord Śambhu. You are the goddess of his very life, the only Śakti of that Supreme Soul.

3. You wish to show your own Māyā in such a way that Īśāna does not himself reveal any separate existence (from you).

4. It was only after receiving his command that you have come (here), O Pārvatī. The behest of Śaṁbhu regarding service (unto him) should never be transgressed by you.

5. Abstaining from all desires, you who have resorted to Śaṁbhu, should perform the penance in this place assigned to you by Śiva.

6. Even otherwise, the protection of the universe is under your control, O goddess identical with the universe. The protection and further maintenance of *Dharma* is yours along with Śiva.

7. Eagerly meditating on Śiva who is devoid of divisions and parts, and stationed in your own soul, O Pārvatī, you will not at all remember the pangs of separation.

8. All your leading devotees will take up your conduct (as the ideal to be followed). O gentle lady fondly devoted to *Dharma*, let it spread in the world by preaching."

9. On hearing her statement thus, Gaurī perfectly steadied her mind and began to perform penance on the splendid banks of the river Kāmpā.

10. Setting aside her ornaments of various kinds, she adorned herself with clusters (i.e. rosaries) of Rudrākṣa beads. Laying aside the divine garments, she wore two auspicious bark garments.

11. She immediately turned artistically her forelocks into matted hair. Giving up (the use of) saffron (as unguent), she besmeared her entire body with holy ash.

12. Gleaning ears of corn alone with the deer, she became contented (with what she got as food). Strictly maintaining her observances, she continuously repeated the five-syllabled *Mantra* of Śiva (i.e. *Namaḥ Śivāya*).

13. She took bath three times a day in the clear limpid waters of Kāmpā. She made a *Liṅga* of sand and worshipped it respectfully.

14. She removed the fatigue and weariness of all living beings by planting trees, making charitable gifts and worshipping guests without leaving anyone. Thus, the goddess observed the code of religious conduct.

15. She performed penance seating herself in the middle of five fires during summer; she lay on the bare ground during

rainy season and she remained in water during early and late winter.

16. She caused surprise in the minds of meritorious-souled great sages who came to visit her. She respectfully adored them.

17. Sometimes she herself gathered and brought from the forests bunches of flowers along with sprouts and sat down for cleansing them particularly.

18. On the sacred banks of Kāmpā, she made a *Liṅga* out of sand and began to worship it with the ancillary rites of *Nyāsa*<sup>1</sup> and *Āvāhana* ('invoking').

19. After duly worshipping the Sun with red flowers and sandal paste, she gradually worshipped Śaṅkara equipped with five converings.

20. She saw in front of her Īśāna, the cause of welfare, made perceptible by means of incenses, lamps, food offerings etc. with feelings of devotion.

21-22. (Once) Lord Śiva himself, to test Āmbikā, caused a big flood in the river Kāmpā (which) surrounded her. On seeing that exceedingly great flood approaching, the friends said to Āmbikā who was seated (there) in the course of her holy observances:

23. "O goddess, get up. A big flow of water is rushing on. It will fill the quarters quickly and flood everything."

24. As she was in her meditation with closed eyes, she heard these words. On opening her eyes she saw that unparalleled force of the current of waters of the river.

25. Worried at the possibility of an obstacle in her worship, the goddess thought: 'What shall I do? I cannot forsake the worship that has been begun.

26. Generally it is in the case of meritorious-souled persons that the association of holy rites, the bestower of desired benefits, is actively conducive to the acquisition of welfare without obstacles on the earth.

27. This *Liṅga* made of sand will be swept away by the unparalleled force of the current. If the *Liṅga* is destroyed good devotees should give up their lives.

---

1. *Nyāsa*—Mental assignment of various parts of one's body to the tutelary deities—MW 572 A.

28. This flood is created by the Māyā of Śiva. It comes to test *Ātman* whether it is endowed with devotion to his feet or not.

29. With my pair of arms, I will closely embrace this *Liṅga* and will remain here unaffected and unagitated': "Dear friends, all of you go far off quickly."

30. After saying thus, Āmbikā closely embraced the *Liṅga*. Although she was engulfed by the speedy flow, she did not let it go.

31. The nipples of her breasts pressed so hard against the *Liṅga* that an impression was left appearing like a scar on it. Then (the goddess) respectfully bowed down to the *Liṅga* clinging to it.

32. Remembering Sadāśiva, she experienced a thrill all over her body making her hair stand on end. She remained with her eyes closed and her heart engrossed solely in meditation.

33. She was motionless and did not want to be separated even for a moment from that *Liṅga* which caused tremor, perspiration, protection, bashfulness and love-sport in her.

34. A certain (mysterious) incorporeal divine voice addressed her: "O girl, leave off that *Liṅga*. The great flood has receded.

35. The sandy *Liṅga* worshipped by you will have a perpetual greatness. O exalted lady, it will be worshipped by Suras and will be a bestower of boons.

36. On seeing your penance (a test of your observance of Dharma) has been arranged. Let human beings become blessed and satisfied by bowing down to this *Liṅga*.

37. I shall assume an effulgent form and stay here under the name *Aruṇācala* for the sake of (men's) achievement of *Siddhi* on the surface of the earth (itself).

38. The word *Ruṇa* means collection of sins because it prevents a man from all the worlds. When the god is seen there is no *Ruṇa*. Hence *Aruṇācala*.<sup>1</sup>

39. The sages, Siddhas, Gandharvas and noble-souled Yogins leave off the peak of Kailāsa (mountain) and of Meru and resort to this (mountain).

---

1. A strange etymology. The word *ruṇa* is probably a Sanskritization of some local word.

40. Formerly, in order to dispel the delusion of Brahmā and Kṛṣṇa (i.e. Viṣṇu) who were born of a part of mine but were fighting with each other, I stood here (between them) in the form of a fiery brilliance.

41. My crest was not seen by Brahmā who assumed the form of a swan and my foot was not seen by Viṣṇu who took the form of a boar. I was bowed down to by them with devotion.

42. Then I was pleased. I become visible to them. I granted them the boons desired by them. I granted them proficiency in the protection of the three worlds.

43. Requested once again by them I assumed this fiery form with the name *Aruṇācala*. I was persuaded by them to assume the state of an immobile *Līṅga*.

44. Go to Sage Gautama of exalted fortune and ask him about devotion unto me. After hearing about the greatness of *Aruṇācala*, perform penance there.

45. There I shall reveal to you the effulgent form of mine for the sake of dispelling all sins and for the sake of the welfare of the worlds."

46. On hearing these words uttered by Śiva, the entire one without divisions, the goddess said "So be it" and began to go immediately.

47. Then looking with affectionate eyes all the Devas and sages who had followed her for rendering service to her, *Āmbikā* spoke:

48. "O Devas, and the sages of steady holy observances, stay here on the sacred banks of *Kāmpā* maintaining your holy vows.

49. Let this *Līṅga* made of sand and marked by (my) breast and bangles be worshipped by you. It causes the destruction of all sins and increases all types of good fortune.

50. Day and night I assume an entire, undivided, attributeless form and propitiate this *Śoṇeśvara*, the bestower of boons, by means of *Mantras*.

51. In this world let all types of desired prosperity be achieved due to my performance of the penance and observance of piety and righteousness as well as by seeing the *Līṅga* (installed) by me.