

## अथ दशमोऽध्यायः

## Chapter-10

## Comparison between Casts and the relations

## सौतिरुवाच

भृगो पुत्रश्च च्यवनः शुक्रश्च ज्ञानिनां वरः।

क्रतोरपि क्रिया भार्या बालखिल्यानसूयता॥ १॥

Sauti said, "Bhrgu, Cyayana and Śukra happen to be the best of the intellectuals,. Kratu's wife named Kriyā gave birth to the sages known as Bālakhilyas.

त्रयः पुत्राश्चाङ्गिरसो बभूवुर्मुनिसत्तमाः।

बृहस्पतिस्तथ्यश्च शम्बरश्चापि शौनकः॥ २॥

O Śaunaka, Bṛhaspati the best of the sages was born of Aṅgirā, besides Utathya and Śambara.

वसिष्ठस्य सुतः शक्तिः शक्तेः पुत्रः पराशरः।

पराशरसुतः श्रीमान्कृष्णद्वैपायनो हरिः॥ ३॥

śakti was born to Vasiṣṭha. Parāśara was the son of śakti and Parāśara's son was Kṛṣṇa Dvaipāyana Vyāsa, who was considered to be the partial incarnation of Viṣṇu.

व्यासपुत्रः शिवांशश्च शुक्रश्च ज्ञानिनां वरः।

विश्वश्रवाः पुलस्त्यस्य यस्य पुत्रो धनेश्वरः॥ ४॥

The great intellect Śuka was born to Vyāsa who is believed to be the amśa of Śiva. Pulastya had a son named Viśvaśravā and he had a son named Kubera.

## शौनक उवाच

अहो पुराणविदुषामत्यन्तं दुर्गमं वचः।

न बुद्धं वचनं किञ्चिद्धनेशोत्पत्तिपूर्वकम्॥ ५॥

अधुना कथितं जन्म धनेशस्येश्वरादिदम्।

पुनर्भिन्नक्रमं जन्म ब्रवीषि कथमेव माम्॥ ६॥

Śaunaka said, "It is surprising that the words of the people well-versed in the Purāṇas are difficult to be understood because first now you have stated that Kubera was born out of lord Kṛṣṇa, then how have spoken to me the other source of the birth of Kubera. (How could Kubera be the son of Viśvaśravā).

## सौतिरुवाच

बभूवुरेते दिक्पालाः पुरा च परमेश्वरात्।

पुरश्च ब्रह्मशापेन स च विश्वश्रवसः सुतः॥ ७॥

Sauti said, "In the ancient times all the Dikpālas were born of the lord but then with the curse of the Brahmā were born as the sons of Viśvaśravā.

गुरवे दक्षिणां दातुमुत्थ्यश्च धनेश्वरम्।

ययाचे कोटिसौवर्णं यत्नतश्च प्रचेतसे॥ ८॥

धनेशो विरसो भूत्वा तस्मै तदातुमुद्यतः।

चकार भस्मसाद्विप्र पुनर्जन्म ललाभ सः॥ ९॥

Once Utathya demanded a crores of gold coins from Kubera to pay gurudakṣiṇā to his teacher. Kubera is turn behaved with him quite harshly. At this Utathya reduced Kubera to ashes as a result of which Kubera was to be reborn.

तेन विश्वश्रवसः पुत्रः कुबेरश्च धनाधिपः।

रावणः कुम्भकर्णश्च धार्मिकश्च विभीषणः॥ १०॥

Thus Kubera was born again of Viśvaśravā and the brother of Rāvaṇa, Kumbhakarna and Vibhīṣaṇa who was quite a religious one.

पुलहस्य सुतो वात्स्यः शाण्डिल्यश्च रुचेः सुतः।

सार्वर्णिगौतमाज्जज्ञे मुनिप्रवर एव सः॥ ११॥

Agastya was the son of Pulaha Vātsya, Śaṇḍilya was born of Ruci and Sāvarṇi was born of the great sage Gautama.

काश्यपः कश्यपाज्जातो भरद्वाजो बृहस्पतेः।

(स्वयं वात्स्यश्च पुलहात्सार्वर्णिगौतमात्तथा॥ १२॥

शाण्डिल्यश्च रुचेः पुत्रो मुनिस्तेजस्विनां वरः।)

बभूवुः पञ्चगोत्राश्च एतेषां प्रवरा भवे॥ १३॥

Kaśyapa was born to Kaśyapa and Bhārdvāja was the son of Bṛhaspati. Vātsya himself was born of the sage Pulaha. The great sage Śāṇḍilya was born of Ruci.

बभूवुर्ब्रह्मणो वक्त्रादन्या ब्राह्मणजातयः।

ताः स्थिता देशभेदेषु गोत्रशून्याश्च शौनक॥ १४॥

Five *gotras* were associated with these five families. O Śaunaka, other castes of Brāhmaṇas were born out of the mouth of Brahmā. They were all spread over to different countries and are devoid of the *gotras*.

चन्द्रादित्यमनूनां च प्रवराः क्षत्रियाः स्मृता।

ब्रह्मणो बाहुदेशाच्चैवान्याः क्षत्रियाजातयः॥ १५॥

ऊरुदेशाच्च वैश्याश्च पादतः शूद्रजातयः।

तासां संकरजातेन बभूवुर्वर्णसंकराः॥ १६॥

गोपनापितभिल्लाश्च तथा मोदककूबरौ।

ताम्बूलिस्वर्णकारौ च वणिग्जातय एव च॥ १७॥

इत्येवमाद्या विप्रेन्द्र सच्छूद्राः परिकीर्तिताः।

शूद्राविशोस्तु करणोऽम्बष्ठो वैश्यद्विजन्मनोः॥ १८॥

Similarly the moon, the sun and the Kṣatriyas born of Manu are the best. The Kṣatriyas of other castes were born out of the arms of Brahma. The Vaiśyas were born out of his eyes and the Śūdras emerged out of his feet. With the contact of the Śūdra women with the men of other castes *varṇas śukaras* were born. O best of the Brāhmaṇas, the cowherds, barbers, sweet meat sellers, the weavers, the black smiths, the gold smiths and the traders are known as sat-Śūdras. With the union of Vaiśya with Śūdra a female of double caste is born and is called Ambaṣṭha.

विश्वकर्मा च शूद्रायां वीर्याधानं चकार सः।

ततो बभूवुः पुत्राश्च नवैते शिल्पकारिणः॥ १९॥

मालाकारः कर्मकारः शङ्खकारः कुविन्दकः।

कुम्भकारः कांस्यकारः षडेते शिल्पिनां वराः॥ २०॥

Viśvakarmā implanted the seed in the knowledge (Vidyā) and nine sons were born of

her, who were known as the artisans like, the gardener, Carpenter, maker of Śaṁkha, weaver, potter and blacksmith. All these six types of artisans are known to be the best of all.

सूत्रधारश्चित्रकारः स्वर्णकारस्तथैव च।

पतितास्ते बह्वशापादयाज्या वर्णसंकराः॥ २१॥

The carpenter, sculptor and the gold-smith are the ones who had fallen on earth due to the curse of Brahmā and are known as *Varṇasaṅkaras* besides being unsuitable to perform the *yajñas*.

शौनक उवाच

कथं देवो विश्वकर्मा वीर्याधानं चकार सः।

शूद्रायामधमायां च कथं ते पतितास्त्रयः॥ २२॥

कथं तेषु ब्रह्मशापो ह्यभवत्केन हेतुना।

हे पुराणविदां श्रेष्ठ तन्नः शंसितुमर्हसि॥ २३॥

Śaunaka said, "How could Viśvakarmā implant his see in a Śūdra woman? How were they fallen? Why did Brahmā pronounce a curse on them. O best of these possessing the knowledge of the Purāṇas, you please tell us.

सौतिरुवाच

घृताची कामतः कामं वेपं चक्रे मनोहरम्।

तामपश्यद्विश्वकर्मा गच्छन्ती पुष्करे पथि॥ २४॥

Sauti said, "Once an *Apsarā* named Ghṛtācī, infested with passion and clad in attractive garments was proceeding to the abode of Kāmadeva. Viśvakarmā spotted her on the way near Pṣskara.

आगच्छत्तद्विलोकाच्च प्रसादोत्फुल्लमानसः।

तां ययाचे स शृङ्गारं कामेन हृतचेतनः॥ २५॥

रत्नालङ्कारभूषाद्यां सर्वावयवकोमलाम्।

तथा षोडशवर्षीयां शश्वत्सुस्थिरयौवनाम्॥ २६॥

बृहन्नितम्बभारार्ता मुनिमानसमोहिनीम्।

असिवेगकटाक्षेण लोलां कामातिपीडिताम्॥ २७॥

तच्छोणीं कठिनां दृष्ट्वा वायुनाऽपहतांशुकाम्।

अतीवोच्चैः स्तनयुगं कठिनं वर्तुलं परम्॥ २८॥

मुस्मितं चारु वक्त्रं च शारच्चन्द्रविनिन्दकम्।

पक्वबिम्बफलारक्तस्वोष्ठाधरमनोहरम्॥ २९॥  
 सिन्दूरबिन्दुसंयुक्तं कस्तूरीबिन्दुसंयुतम्।  
 कपालमुज्ज्वलं शश्वन्महार्हमणिकुण्डलम्॥ ३०॥  
 तामुवाच प्रियां शान्ता कामशास्त्रविशारदः।  
 कामग्निवर्द्धनोद्योगि वचनं श्रुतिसुन्दरम्॥ ३१॥

On seeing her, the mind of Viśvakarmā was filled with pleasure. Infested with passion he sought to make love with her. At that point of time she was adorned with all the ornaments. All her limbs looked tender. She, having an eternal youthfulness looked like a damsel of sixteen years. She had broad hips. She could attract even the recluses. She stood unstable because of casting a sharp side glance and looked quite passionate, infested with love. Her waist was well developed. Her costumes were being flown by the wind. Both her breasts were well developed, raised and hard. She wore a smile on her face and the lustre of her body put even to moon to shame. Her beautiful lips resembled the ripe *bimba* fruits and were red in colour. Her forehead was plastered with coryllium mixed with *kastūri*. The precious gem-studded *kuṇḍalas* were hanging and shining over her cheeks. Viśvakarmā, the master of Love sport, spoke to her the words which were sweet like the nectar.

विश्वकर्मावाच

अयि क्व यासि ललिते मम प्राणाधिके प्रिये।  
 मम प्राणांश्चापहत्य तिष्ठ कान्ते क्षणं शुभे॥ ३२॥

Viśvakarmā said, "O Beautiful one and dearer than my life, where are you going after stealing away my life out of my body. O Beautiful, wait for a while.

तवैवान्वेषणं कृत्वा भ्रमामि जगतीतलम्।  
 स्वप्राणांस्त्यक्तुमिष्टोऽहं त्वां न दृष्ट्वा हुताशने॥ ३३॥

I have been roaming about the world over in search of you. Failing to find you I had decided to enter the fire to end my life.

त्वं कामलोकं यासीति श्रुत्वा रम्भामुखोदितम्।  
 आगच्छमहमेवाद्य चास्मिन्वर्त्मन्यवस्थितः॥ ३४॥

I have heard from the mouth of Rambhā that you are proceeding to the abode of Kāmadeva. That is why I have arrived here to intercept you.

अहो सरस्वतीतीरे पुष्पोद्याने मनोहरे।  
 सुगन्धिमन्दशीतेन वायुना सुरभीकृते॥ ३५॥  
 परम कान्ते मया सार्द्धं यूना कान्तेन शोभने।  
 विदग्धाया विदग्धेन संगमो गुणवाग्भवत्॥ ३६॥

O Beautiful one, you enjoy my company in the orchard located over the bank of the river Sarasvatī, who fragrant breeze is always blowing. You cohabit with a beautiful person like me because a clever man would always like to make love with a clever lady.

स्थिरयौवनसंयुक्ता त्वमेव चिरजीविनी।  
 कामुकी कोमलाङ्गी च सुन्दरीषु च सुन्दरी॥ ३७॥

You are the most beautiful lady in the world and your youthfulness is eternal. You are attractive having tender limbs and the most beautiful of all the beautiful women on earth.

मृत्युंजयवरेणैव मृत्युकन्या जिता मया।  
 कुबेरभवनं गत्वा धनं लब्धं कुबेरतः॥ ३८॥  
 रत्नमाला च वरुणाद्वायोः स्त्रीरत्नभूषणम्।  
 वह्निशुद्धं वस्त्रयुगं वह्नेः प्राप्तं महौजसः॥ ३९॥  
 कामशास्त्रं कामदेवाद्योषिद्रञ्जनकारणम्।  
 शृङ्गारशिल्पं यत्किञ्चिल्लब्धं चन्द्राच्च दुर्लभम्॥ ४०॥

With the blessing of Śiva I have already won over the daughter of the lord of death. I have also been granted a boon Kubera, when I went to his abode. Similarly Varuṇa has bestowed me with the gift of the garland of gems, female ornaments from the wind-god, the sanctified garments from the god of fire and the love sports from Kāmadeva, which is the mode of pleasure for all the ladies. I have learnt the art of decoration from the moon.

रत्नमालां वस्त्रयुग्मं सर्वाण्याभरणानि च।  
 तुभ्यं दातुं हृदि कृतं प्राप्तं तत्क्षणमेव च॥ ४१॥  
 गृहे तानि च संभाष्य चागतोऽन्वेषणे भवे।  
 विरामे सुखसंभोगे तुभ्यं दास्यामि सांप्रतम्॥ ४२॥

I had resolved to hand over the garland of gems and all the ornaments. After keeping them safely in my abode, I had come out in search of you. I shall hand them all over to you after enjoying your company”.

कामुकस्य वचः श्रुत्वा घृताची सस्मिता मुने।

ददौ प्रत्युत्तरं शीघ्रं नीतियुक्तं मनोहरम्॥४३॥

Listening to the words of the passionate Viśvakarmā, Ghṛtācī smilingly spoke the appropriate words.

घृताच्युवाच

त्वया यदुक्तं भद्रं तत्स्वीकरोम्यधुना परम्।

किंतु सामयिकं वाक्यं ब्रवीष्यामि स्मरातुर॥४४॥

Ghṛtācī said, “O Passionate one, I accept all whatever have you spoken to me. But presently, I would like to speak to you some meaningful words.

कामदेवालयं यामि कृतवेषा च तत्कृते।

यद्दिने यत्कृते यामो वयं तेषां च योषितः॥४५॥

अद्याहं कामपत्नी च गुरुपत्नी तवाधुना।

त्वयोक्तमधुनेदं च पठितं कामदेवतः॥४६॥

Currently I am moving to Kāmadeva’s abode, so well dressed. The day on which I use a particular dress for some one, that day is meant for that particular person. Today therefore I am the wife of Kāmadeva and the wife of your teacher because you have just now told me that Kāmadeva had been your teacher.

विद्यादा मन्त्रदाता गुरुर्लक्षगुणैः पितुः।

मातुः सहस्रगुणवान्नास्त्वन्यस्तत्समो गुरुः॥४७॥

The one who imparts the knowledge and the one who imparts the knowledge in *mantras* enjoys a position a lakh times greater than the father a thousand times greater than the mother. There is none else comparable to the teacher.

गुरोः शतगुणैः पूज्या गुरुपत्नी श्रुतौ श्रुता।

पितुः शतगुणं पूज्या यथा माता विचक्षणः॥४८॥

O Intelligent one, I have heard from the Vedas that the teacher and the wife of the teacher are hundred times more respectable as a mother is hundred times more respectable than the father.

मात्रा समागमे सूनोर्यावान्दोषः श्रुतौ श्रुता।

ततो लक्षगुणो दोषो गुरुपत्नीसमागमे॥४९॥

The quantity of sins one earns by cohabiting with one’s own mother is a lakh times more than cohabiting with the wife of the teacher.

मातरित्येव शब्देन यां च संभाषते नरः।

सा मातृतुल्या सत्येन धर्मः साक्षी सतामपि॥५०॥

A person who talks to some one addressing her as a mother, in reality she becomes like his mother because *Dharma* is witness for all the noble people.

तया हि संगतो यः स्यात्कालसूत्रं प्रयाति सः।

तत्र घोरे वसत्येव यावच्चन्द्रदिवाकरौ॥५१॥

Thus the one who cohabits with her, has to suffer horrible pains in the terrific hell till the sun and the moon shine on earth.

मात्रा सह समायोगे ततो दोषश्चतुर्गुणः।

सार्द्धं च गुरुपत्न्या च तल्लक्षगुण एव च॥५२॥

One earns four times more sin for cohabiting with his mother and by so doing with the wife of a teacher one earns a lakh of time more sins.

कुम्भीपाके पतत्येव यावद्वै ब्रह्मणो वयः।

प्रायश्चित्तं पापिनश्च तस्य नैव श्रुतौ श्रुतम्॥५३॥

and he suffers in the horrible hell till the life of *Brahma*. No remedy has been prescribed in the Vedas for such sins and is rather unheard of.

चक्राकारं कुलालस्य तीक्ष्णधारं च खड्गवत्।

वसामूत्रपुरीषैश्च परिपूर्णं सुदुस्तरम्॥५४॥

शूलवत्कृमिसंयुक्तं तप्तमग्निसमं द्रवत्।

पापिनां तद्विहारं च कुम्भीपाकं प्रकीर्तितम्॥५५॥

The sinners are thrown in the *kumbhīpāka* hell, which moves like the wheel of the potters, sharp like sword, filled with flesh, urine refuse filled with the insects while bite like the tridents, burning like the fire flames and is boiling hot. .

यावान्दोषो हि पुंसां च गुरुपत्नीसमागमे।

तावांश्च गुरुपत्न्या वै तत्र चेत्कामुकी यदि॥५६॥

The sin that accrues to a person for enjoying the company of the wife of the teacher the same quantity of sin is earned by the wife of the teacher as well in case she enjoys the company of others in a passionate manner. .

अद्य यास्यामि कामस्य मन्दिर तस्य कामिनी।

वेपं कृत्वागमिष्यामि त्वत्कृतेऽहं दिनान्तरे॥५७॥

Today, I happen to be the beloved of Kāmadeva. That is why I am going to him. I shall come for your sake in that is why I am going to him. I shall come for your sake in a more attractive costume on some other day". .

घृताचीवचनं श्रुत्वा विश्विकर्मा रुरोष ताम्।

शशाप शूद्रयोनिं च ब्रजेति जगतीतले॥५८॥

On hearing the words of Ghṛtācī, Viśvakarmā was enraged and pronounced a curse on her saying that she would be born on earth in the house of a Śūdra. .

घृताची तद्वचः श्रुत्वा तं शशाप सुदारुणम्।

लभ जन्म भवे त्वं च स्वर्गभ्रष्टो भवेति च॥५९॥

Ghṛtācī too on hearing the curse of Viśvakarmā, also pronounced a terrific curse on him, "you fall from heaven and be born on earth.

घृताची कारुमुक्त्वा च साऽगच्छत्काममन्दिरम्।

कामेन सुरतं कृत्वा कथयामास तां कथाम्॥६०॥

Thus cursing Viśvakarmā, Ghṛtācī reached the abode of Viśvakarmā. After enjoying the love sport with Kāmadeva, she narrated the details of what had happened to her. .

सा भारते च कामोक्त्या गोपस्य मदनस्य च।

पत्या प्रयागे नगरे लेभे जन्म च शौनका॥६१॥

जातिस्मरा तत्प्रसूता बभूव च तपस्विनी।

वरं न वद्रे धर्मिष्ठा तपस्यायां मनो दधौ॥६२॥

O Saunaka! After informing Kāmadeva, Ghṛtācī took birth in the house of a cowherd named Madana, in the town of Prayāga. Even after her birth on earth, she could remember the happenings of her earlier birth. She therefore instead of entering into the marriage, resorted to sever *tapas*.

तपश्चकार तपसा तप्तकाञ्चनसन्निभा।

दिव्यं च शतवर्षं सा गंगातीरे मनोरमे॥६३॥

Ghṛtācī having the complexion of the heated gold performed *tapas* over the bank of the Gaṅgā for a hundred years.

वीर्येण सुरकारोश्च नव पुत्रान्नसूय सा।

पुनः स्वर्लोकं गत्वा च सा घृताची बभूव ह॥६४॥

Thereafter Ghṛtācī after giving birth to a hundred sons born out of the semen of Viśvakarmā retreated to heaven.

शौनक उवाच

कथं वीर्यं सा दधार सुरकारोस्तपस्विनी।

पुत्रान्नव प्रसूता च कुत्र वा कति वासराण्॥६५॥

Śaunaka said, "O sage, how did she bear the seed of Viśvakarmā? Where were the hundred sons born? For how long did she remain on earth.

सौतिरुवाच

विश्विकर्मा तु तच्छापं समाकर्ण्य रुषाऽन्वितः।

जगाम ब्रह्मणः स्थानं शोकेन हतचेतनः॥६६॥

नत्वा स्तुत्वा च ब्रह्मणं कथयामास तां कथाम्।

ललाभ जन्म ब्राह्मण्यां पृथिव्यामाज्ञया विधेः॥६७॥

स एव ब्राह्मणो भूत्वा भुवि कारुर्बभूव ह।

नृपाणां च गृहस्थानां नानाशिल्पं चकार ह॥६८॥

Sauti said, "Viśvakarmā was grieved at the curse of Ghṛtācī and with a painful heart, he went to Brahmā to whom he narrated the details of what had happened. Thereafter with the permission of Brahmā, he was born on earth in the Brāhmaṇa family. Even after having been born in a Brāhmaṇa family, he worked as an artisan, as a result of which he worked variously in the royal palaces as well as the houses of other people.

शिल्पं च कारयामास सर्वेभ्यः सर्वतः सदा।

विविचित्रं विविधं शिल्पमाश्चर्यं सुमनोहरम्॥६९॥

He always performed the job of an artisan and the quality of his artistic skill was indeed astonishing and pleasant.