

## Chapter 38

### Praise of Śiva by Mañkaṇaka

ऋषय ऊचुः

कथं मङ्कणकः सिद्धः कस्माज्जातो महानृषिः।  
नृत्यमानस्तु देवेन किमर्थं स निवारितः॥ १॥

The hermits said- How did Mañkaṇaka attain special achievement? Who was the father of that great hermit? Why did Mahādeva restrain from him doing dance?

लोमहर्षण उवाच-

कश्यपाद्य सुतो जज्ञे मानसो मङ्कणो मुनिः।  
स्नानं कर्तुं व्यवसितो गृहीत्वा वल्कलं द्विजाः॥ २॥

Lomaharṣaṇa said- The hermit Mañkaṇaka was the son of Kaśyapa born when he summoned him through intuition. One day he went to take a bath with a tree bark (Balkala) in his hand.

तत्रा गता ह्यप्सरसो रम्भाद्याः प्रियदर्शनाः।  
स्नायन्ति रुचिराः स्निग्धास्तेन सार्धमनिन्दिताः॥ ३॥

The beautiful nymphs like Rambhā etc. also were there and all those most beautiful nymphs began to take a bath with them.

ततो मुनेस्तदा क्षोभाद्रेतः स्कन्नं यदम्भसि।

तद्रेतः स तु जग्राह कलशे वै महातपाः॥४॥

The semen of that sage ejaculated in the river there but it was picked up by that great ascetic in a pitcher.

सप्तधा प्रविभागं तु कलशस्थं जगाम ह।

तत्रर्षयः सप्त जाता विदुर्यान्मरुतो गणान्॥५॥

वायुवेगो वायुबलो वायुहा वायुमण्डलः।

वायुज्वालो वायुरेतो वायुचक्रश्च वीर्यवान्॥६॥

एते ह्यपत्यास्तस्यर्षेर्धारयन्ति चराचरम्।

पुरा मङ्गणकः सिद्धः कुशाग्रेणेति मे श्रुतम्॥७॥

क्षतः किल करे विप्रास्तस्य शाकरसोऽस्रवत्।

स वै शाकरसं दृष्ट्वा हर्षाविष्टः प्रनृत्तवान्॥८॥

The semen so collected in the pitcher was divided into seven parts. Seven hermits were born from it and were called Marutas. Their names are- Vāyuvega, Vāyubala, Vāyuhā, Vāyūmandala, Vāyujvāla, Vāyureta and mighty Vāyucakra. These seven sons of that hermit holds the movable and immovable world. O Brahmins! I heard that the kuśa point had injured the hand of Maṅkaṅka. Śākarasa began oozing from his hand as a result of such an injury. When he saw that oozing fluid, he became happy and began dancing in merriment.

ततः सर्वं प्रनृत्तं च स्थावरं जङ्गमं च यत्।

प्रनृत्तं च जगद्दृष्ट्वा तेजसा तस्य मोहितम्॥९॥

ब्रह्मादिभिः सुरैस्तत्र ऋषिभिश्च तपोधनैः।

विज्ञप्तो वै महादेवो मुनेरर्थे द्विजोत्तमाः॥१०॥

This dance had influenced the entire movable and immovable world. When Brahmā etc. gods and austere hermits saw the entire world dancing, they requested Mahādeva.

नाथं नृत्येद्यथा देव तथा त्वं कर्तुमर्हसि।

ततो देवो मुनिं दृष्ट्वा हर्षाविष्टमतीव हि॥११॥

सुराणां हितकामार्थं महादेवोऽभ्यभाषत।

हर्षस्थानं किमर्थं च तवेदं मुनिसत्तम।

तपस्विनो धर्मपथे स्थितस्य द्विजसत्तम॥१२॥

O god! Do such a thing that can impose restrictions on his dancing. When god Mahādeva saw the hermits in happy moods, he said for their good- O great sages! O great Dvija! What is the reason for your great merriment? You all are austere and religion abiding.

ऋषिस्वाच-

किं न पश्यसि मे ब्रह्मन्कराच्छाकरसं स्तुतम्।

यं दृष्ट्वाऽहं प्रनृत्तो वै हर्षेण महताऽन्वितः॥१३॥

The hermit said- O Brāhmaṇa! Are you not seeing that Śākarasa is oozing from my hand which the kuśa straw injured? As this is a phenomenon to me, I am very happy and in a vagary of mirth I am dancing.

तं प्रहस्याब्रवीद्देवो मुनिं रागेण मोहितम्।

अहं न विस्मयं विप्र गच्छामीह प्रपश्यताम्॥१४॥

God Mahādeva laughed and replied to the said sage so enchanted- O Brahmin! Look here I am not feeling any surprise to see this.

एवमुक्त्वा मुनिश्रेष्ठं देवदेवो महाद्युतिः।

अङ्गुल्यग्रेण विप्रेन्द्राः स्वाङ्गुष्ठं ताडयद् भवः॥१५॥

O Brahmins! With these words god Mahādeva hit on his thumb by the tip of his finger.

ततो भस्म क्षतात्तस्मान्निर्गतं हिमसन्निभम्।

तद्दृष्ट्वा व्रीडितो विप्रः पादयोः पतितोऽब्रवीत्॥१६॥

Then ashes as white as ice (i.e. clean) began to come out from the injured part. The Brāhmaṇa were ashamed to see it and fell on the feet of god Mahādeva. He said-

नान्यं देवादहं मन्ये शूलपाणेर्महात्मनः।

चराचरस्य जगतो वरस्त्वमसि शूलशृक्॥१७॥

I do not consider you different from Śūlapāṇi Mahādeva. O Śūlapāṇi, you are the best among this movable and immovable world.

त्वदाश्रयाश्च दृश्यन्ते सुरा ब्रह्मादयोऽनघ।  
 पर्वस्त्वमसि देवानां कर्ता कारयिता महत्॥ १८॥

O innocent by deeds! Brahmā etc. gods are seen as your shelter. You are the first among all gods, you are the creator, nourisher and of supreme form (Mahāsvarūpa).

त्वत्प्रसादात् सुराः सर्वे मोदन्ते ह्यकुतोभयाः।  
 एवं स्तुत्वा महादेवमृषिः स प्रणतोऽब्रवीत्॥ १९॥

All gods enjoy the pleasure fearlessly under your grace. After the prayer so made, the hermit bowed his head and said-

भगवंस्त्वत्प्रसादाद्धि तपो मे न क्षयं व्रजेत्।  
 ततो देवः प्रसन्नात्मा तमृषि वाक्यमब्रवीत्॥ २०॥

O god! Nay my penance not depreciate or subside in any way. Mahādeva then was pleased and said to that hermit.

ईश्वर उवाच-

तपस्ते वर्द्धतां विप्र मत्प्रसादात् सहस्रधा।  
 आश्रमे चेह वत्स्यामि त्वया सार्द्धमहं सदा॥ २१॥

The god said- O Brahmin! may your penance increase several thousand ways. I will always reside in this āśrama with you.

सप्तसारस्वते स्नात्वा यो मामर्चिष्यते नरः।  
 न तस्य दुर्लभं किञ्चिदिह लोके परत्र च॥ २२॥  
 सारस्वतं च तं लोकं गमिष्यति न संशयः।  
 शिवस्य च प्रसादेन प्राप्नोति परमं पदम्॥ २३॥

The man who will worship me by taking a bath in this Saptasārasvata, nothing shall be rare to him in this world and in the world of metaphysics. He shall definitely attain the Sārasvataloka and occupy a supreme position under my grace (Śiva).

इति श्रीवामनपुराणे पुलस्त्यनारदसंवादे सरोमाहात्म्ये  
 अष्टत्रिंशोऽध्यायः॥ ३८॥