

॥अथ द्वितीयोऽध्यायः॥

Chapter 2

The narration of the twelve years of sacrificial session

प्रत्यब्रुवन्मुनः सूतमृषद्यस्ते तपोधनाः।

कुत्र सत्रं समभवत्तेषामद्भुतकर्मणाम्॥१॥

Then the sages, having penance for the riches, replied to Sūta again- "Where was the sacrificial session got celebrated of those having deeds marvellous?

कियन्तं चैव तत्कालं कथं च समवर्तत।

आचक्ष्व पुराणं च कथं तेभ्यः प्रभञ्जनः॥२॥

How much then was the tenure? And how was it celebrated? And how Vāyu expounded the Purāṇa to them?

आचक्ष्व विस्तरेणेदं परं कौतूहलं हि नः।

इति संनोदितः सूतः प्रत्युवाच शुभं वचः॥३॥

You may narrate it in details. There is great inquisitiveness in us." Thus urged, Sūta replied in auspicious expressions.

शृणुध्वं तत्र ते धीरा ईजिरे सत्रमुत्तमम्।

यावन्तं चाभवत्कालं यथा च समवर्तत॥४॥

Listen to as to where those wise sages performed sacrificial session, the excellent one and the tenure upto which it was held and the way it came about.

सिसृक्षमाणा विश्वं हि यत्र विश्वसृजः पुरा।

सत्रं हि ईजिरे पुण्यं सहस्रं परिवत्सरान्॥५॥

Where the creators of the Universe, desirous of creating the Universe, to begin with, where they celebrated the sacrificial session, the sacred one, to the extent of a thousand of years.

तपो गृहपतिर्यत्र ब्रह्मा ब्रह्माऽभवत्स्वयम्।

इलाया यत्र पत्नीत्वं शामित्रं यत्र बुद्धिमान्॥६॥

मृत्युश्चक्रे महातेजास्तस्मिन्सत्रे महात्मनाम्।

Wherein the Tapas was the householder or the lord of the sacrifice; god Brahmā became himself the priest designated as Brahmā (of the

Yajña), and the status of spouse was designated to Ilā (the consort of the performer of sacrifice). The wise Mr̥tyu (god of death) of great brilliance performed the Śāmitra¹ rite (of killing the sacrificial animal) in that sacrifice of those great souls.

विबुधा ईजिरे तत्र सहस्रं प्रतिवत्सरान्॥७॥

ध्रमतो धर्मचक्रस्य यत्र नेमिरशीर्यता।

कर्मणा तेन विख्यातं नैमिषं मुनिपूजितम्॥८॥

The sages performed the sacrifice for a thousand years where the rim of the revolving *Dharma-cakra*, got shattered. By that act, this place became well-known as Naimiṣa, adored by the sages.

यत्र सा गोमती पुण्या सिद्धचारणसेविता।

रोहिणी सुषुवे तत्र ततः सौम्योऽभवत्सुतः॥९॥

Where there is Gomatī, the sacred one, waited upon by Siddhas² and Cāraṇas. Rohiṇī gave birth there and from her took birth Budha by Soma.

शक्तिज्येष्ठाः समभवन्वसिष्ठस्य महात्मनः।

अरुन्धत्याः सुता यत्र शतमुत्तमतेजसः॥१०॥

Where Śakti, the eldest son of the noble-souled Vasiṣṭha, took birth and where the hundred sons of sublime radiance of Arundhatī were born.

कल्माषपादो नृपतिर्यत्र शमश्च शक्तिना।

यत्र वैरं समभवद्विश्वामित्रवसिष्ठयोः॥११॥

Kalmāṣapāda, the lord of men, wherein was cursed by Śakti and where ensued the hostility of Viśvāmitra and Vasiṣṭha.

1. Fire meant for roasting a sacrificial animal or sacrificing or immolating or killing animals at a sacrifice or tying up cattle or a sacrificial vessel or relating to the official who cuts up the animal for sacrifice or fire for cooking the sacrificial flesh or the place for the above fire or any place of immolation or shambles. (MW p. 1065. शमित्री; masculine शामित्रः। (neuter) शामित्रम्।
2. A Siddha is a Semi-divine being supposed to be of great purity and holiness and characterised by eight supernatural faculties.

अदृश्यन्त्यां समभवन्मुनिर्यत्र पराशरः।

पराभवो वसिष्ठस्य यस्मिञ्जातेऽप्यवर्तत॥१२॥

Where sage Parāśara was born in Adṛśyanti, and on whose having taken birth, the defamation of Vasiṣṭha came about.

तत्र त ईजिरे सत्रं नैमिषे ब्रह्मवादिनः।

नेमिष ईजिरे यत्र नैमिषेयास्ततः स्मृताः॥१३॥

There, they, the expounders of the Vedas sacrificed in the session in the Naimiṣa. Wherein at Naimiṣa, they sacrificed there, were termed as Naimiṣeyas.

तत्सत्रमभवत्तेषां समा द्वादश धीमताम्।

पुरूरवसि विक्रान्ते प्रशासति वसुंधराम्॥१४॥

That sacrificial session there happened to be of twelve years duration, of the wise ones, when Pururavas, the valiant one was ruling over the earth.

अष्टादशसमुद्रस्य द्वीपानश्नन्पुरूरवाः।

तुतोष नैव रत्नानां लोभादिति हि नः श्रुतम्॥१५॥

We have heard that Purūravas enjoyed the eighteen islands of the ocean, he was never satisfied out of avidity for hoarding precious stones.

उर्वशी चकमे यं च देवहूतिप्रणोदिता।

आजहार च तत्सत्रं स्वर्वेश्यासहसंगतः॥१६॥

Urvaśī loved him as inspired by Devahūti and the king performed that sacrifice with company of this celestial damsel.

तस्मिन्नरपतौ सत्रं नैमिषेयाः प्रचक्रिरे।

यं गर्भे सुषुवे गङ्गा पावकाहीमतेजसम्॥१७॥

तदुल्बं पर्वते न्यस्तं हिरण्यं प्रत्यपद्यत्।

On that one being the lord of men, the Naimiṣeyas took up the sacrificial session. The highly-radiant foetus which Gaṅga conceived from the Fire-god, was placed on the mountain which was transformed into gold.

हिरण्यमयं ततश्चक्रे यज्ञवाटं महात्मनाम्॥१८॥

विश्वकर्मा स्वयं देवो भावयंल्लोकभावनाम्।

बृहस्पतिस्ततस्तत्र तेषामपिततेजसाम्॥१९॥

ऐडः पुरुरवा भेजे तं देशं भृगयां चरन्।

Then the sacrificial square was created as made of gold, the sacrificial hall of the great-souled sages, having illimitable radiance by god Viśvakarmā, Bṛhaspati himself, for promoting the welfare of the world. Once Purūravas, the son of Ilā, reached at that place, during his course of hunting.

तं दृष्ट्वा महदाश्चर्यं यज्ञवाटं हिरण्यमयम्॥२०॥

लोभेन हतविज्ञानस्तदादातुं प्रचक्रमे।

Having seen that of great marvel, the sacrificial altar made of gold, his specific knowledge marooned by greed and he desired to grab it.

नैमिषेयास्ततस्तस्य चुक्रुधुर्नृपतेर्भृशम्॥२१॥

निजघ्नुश्चापि संक्रुद्धाः कुशवज्रैर्मनीषिणः।

ततो निशान्ते राजानं मुनयो दैवनोदिताः॥२२॥

Then the sages of Naimiṣa cursed (lit. cried over) that king manifoldly; they got extremely infuriated and inspired by fate, killed him towards the culmination of the night with adamantised Kuśa grass.

कुशवज्रैर्विनिष्पष्टः स राजा व्यजहात्तनुम्।

और्वशेयं ततस्तस्य पुत्रं चक्रुर्नृपं भुवि॥२३॥

Pounded down by the adamantine Kuśas, that king gave up his mortal body. Then the sages anointed his son, born of Urvaśī, as king on the earth.

नहुषस्य महात्मानं पितरं यं प्रचक्षते।

स तेषु वर्तते सम्यग्धर्मशीलो महीपतिः॥२४॥

This king (Āyu), the great-souled one, was the father of Nahuṣa. He happened to be the lord of the earth, disposed to religion and behaved well with them.

आयुरारोग्यमत्युग्रं तस्मिन्स नरसत्तमः।

सान्त्वयित्वा च राजानं ततो ब्रह्मविदां वराः॥२५॥

सत्रमारोभिरे कर्तुं यथावद्धर्मभूतये।

बभूव सत्रं तत्तेषां ब्रह्मश्चर्यं महात्मनाम्॥२६॥

विश्वं सिसृक्षमाणानां पुरा विश्वसृजामिव।

The age and health of that best of men was of highest order. Then having mollified the king, the sages, the best ones of those knowing Brahman, commenced the sacrificial session as per ordainment of the welfare of piety. Then that sacrificial session of those great-souled sages became as wonderful as that of the creators of the world which they undertook earlier, with a desire to create the world.

वैखानसैः प्रियसखैर्बालखिल्यैर्मरीचिकैः॥२७॥

अन्यैश्च मुनिभिर्जुष्टं सूर्यवैश्वानरप्रभैः।

That sacrificial session was attended by Vaikhānasas, the friendly Bālahilyas, Marīcikas and other sages having radiance of the sun and fire.

पितृदेवाप्सरः सिद्धैर्गन्धर्वोरगचारणैः॥२८॥

संभारैस्तु शुभैर्जुष्टं तैरेवेन्द्रसदो यथा।

It was served by Pitṛs, Devas, Apsarasas, Siddhas, Gandharvas, Nāgas and Cāraṇas. It was equipped with very auspicious materials, the way the court-hall of Indra, by means of all these.

स्तोत्रसत्रग्रहैर्देवान्पितृन्पित्र्यैश्च कर्मभिः॥२९॥

आनर्चुश्च यथाजाति गन्धर्वादीन्यथाविधि।

They worshipped the Devas through hymns, sacrificial chants and *Grahas*. They worshipped the Pitṛs by the rites reservable for them. They adored the Gandharvas and others as per castes or their status and ritual.

आराधयितुमिच्छन्तस्ततः कर्मान्तरेष्वथ॥३०॥

जगुः सामानि गन्धर्वा ननुतुश्चाप्सरोगणाः।

Desirous of adoring thereafter, even in other rites also, the Gandharvas sang Sāman hymns and the nymphs danced.

व्याजह्वर्मुनयो वाचं चित्राक्षरपदां शुभाम्॥३१॥

मन्त्रादितत्त्वविद्वांसो जगदुश्च परस्परम्।

The sages spoke out the auspicious tongue, having syllables of variegated components. And

the scholars of the true signification of Mantras, mutually dilated upon.

वितण्डावचनाश्लैके निजघ्नुः प्रतिवादिनः॥३२॥

ऋषयस्तत्र विद्वांसः सांख्यार्थन्यायकोविदाः।

Some disputants overcame their adversaries by fallacious argumentation. The sages therein, being scholars, were skilled in the Sāṅkhya and Nyāya¹ schools of philosophy.

न तत्र दुरितं किञ्चिद्विदुर्ब्रह्मराक्षसाः॥३३॥

न च यज्ञहनो दैत्या न च यज्ञमुषोऽसुराः।

प्रायश्चित्तं दुरिष्टं वा न तत्र समजायत॥३४॥

Brahmarākṣasas did not take to there any abominable deeds; nor were there the sacrifice-demolishing Daityas; nor the Asuras who deprecate the sacrifice. There was no obligation for expiation or imprecation.

शक्तिप्रज्ञाक्रियायोगैर्विधिरासीत्स्वनुष्ठितः।

एवं वितेनिरे सत्रं द्वादशाब्दं मनीषिणः॥३५॥

By power, intellect and action, their applications, the activity or ritual was adhered to. This way, the intelligent sages performed the twelve-year's sacrificial session.

भृगवाद्या ऋषयो धीरा ज्योतिष्टोमान्मृथक्पृथक्।

चक्रिरे पृष्ठगमनान्सर्वानयुतदक्षिणान्॥३६॥

Bhṛgu and other prudent sages performed the Jyotiṣṭoma sacrifices separately. They paid ten thousand (coins) as gift to all those returning priests.

समाप्तयज्ञास्ते सर्वे वायुमेव महाधिपम्।

पप्रच्छुरमितात्मानं भवद्विर्यदहं द्विजाः॥३७॥

1. It is the dialectic philosophy of Gautama dealing with the metaphysics of Logic. The text of Gautama's Nyāya Sūtras is a collection of Sūtras in five books or lectures, each divided into two daily lessons and these again are sub-divided into sections. Nyāya as well as the Sāṅkhya concur with other schools of psychology in promising beatitude and *mokṣa*, deliverance from the evil for the reward of a thorough knowledge of the principles which they teach.

Having completed the sacrifice, they all inquired the great soul Vāyu, the mighty overlord, what I have been asked by you, O Brāhmaṇas.

प्रणोदितश्च वंशार्थं स च तानब्रवीत्प्रभुः।

शिष्यः स्वयंभुवो देवः सर्वप्रत्यक्षदृग्वशी॥३८॥

Inspired as such for the sake of the description of various lineages, the lord replied to them. Lord (Vāyu) himself is a disciple of self-born (Brahmā), having perceptible vision, a controlled one.

अणिमादिभिरष्टाभिरैश्वर्यैः समन्वितः।

तिर्यग्योन्यादिभिर्धर्मैः सर्वलोकाब्धिभर्ति यः॥३९॥

He is endowed with the eight Siddhis or superhuman powers like *Animā* and others¹. He supports all the worlds with their distinct characteristics of the breed of the vertebrate.

सप्तकन्यादिकं शश्वत्प्लवते योजनाद्वरः।

विषये नियता यस्य संस्थिताः सप्तका गणाः॥४०॥

The one virtuous among the men, who dips or floats perennially the *Saptaskandha* (seven regions) and the like as arranged, and within whose domain, determined as such, stand stationary, the seven groups of seven².

व्यूहास्त्रयाणां भूतानां कुर्वन्त्यश्च महाबलः।

तेजसश्चाप्युपध्यानं दधातीमं शरीरिणम्॥४१॥

He, the highly powerful one, making the battalions or structures of the members (*Vyūhas*) of three kinds of living beings,

supports embodied beings through the radiance (*Tejas* or fire).

प्राणाद्या वृत्तयः पञ्च करणानां च वृत्तिभिः।

प्रेर्यमाणाः शरीराणां कुर्वन्ते यास्तु धारणम्॥४२॥

The five activities such *Prāṇa*, *Apāna*, *Vyāna* etc. by the tendencies of the senses, being inspired as such which ones, take to sustenance.

आकाशयोनिर्द्विगुणः शब्दस्पर्शसमन्वितः।

तैजसप्रकृतिश्चोक्तोऽप्ययं भावो मनीषिभिः॥४३॥

It has been enunciated by the skilled ones that his source of origin is ether, endowed with twofold qualities— sound and touch, and he is the root of fire.

तत्राभिमानो भगवान्वायुश्चातिक्रियात्मकः।

वातारणिः समाख्यातः शब्दशास्त्रविशारदः॥४४॥

And there, the presiding deity, the adorable Vāyu is highly active, well-known as ‘*Vātaraṇi*’ and is skilled in the scripture of words *i.e.* grammar.

भारत्या श्लक्ष्णया सर्वान्मुनीन्प्रहादयन्निव।

पुराणज्ञः सुमनसः पुराणाश्रययुक्तया॥४५॥

Being an expert in Purāṇas, he could delight all the sages, having a happy mind, by speech well-nuanced, endowed with the contents of the Purāṇa.

इति श्रीमहापुराणे वायुप्रोक्ते द्वादशवार्षिकसत्रनिरूपणं नाम
द्वितीयोऽध्यायः॥१२॥

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1. अणिमा महिमा चैव गरिमा लघिमा तथा।

प्राप्तिः प्राकाम्यमीशित्वं वशित्वं चाष्टसिद्धयः॥

अमरकोश १.१.३६

(i) *Animā* or the power of becoming as small as an atom; (2) *Mahimā* or the power of increasing size to any shape; (3) *Laghimā* or the power of assuming extreme lightness at will; (4) *Garimā* or the power of making one's self heavy; (5) *Prāpti* or the power of obtaining everything at will; (6) *Prākāmya* or irresistible will; (7) *Isītvā* or supremacy; (8) *Vasītvā* or the power of subjugating all.

2. The group of forty nine Maruts.