

Janārdana Viṣṇu who was fair and reddish in complexion has been burnt by the poison that rises with lustre of black fire. He was rendered dark-complexioned.

दृष्ट्वा तं रक्तगौराङ्गं कृतं कृष्णं जनार्दनम्।
भीताः सर्वे वयं देवास्त्वामेव शरणं गताः॥ ६०॥

Having seen that whitish red-hued Janārdana, rendered dark-complexioned one, all of us got frightened. We seek refuge under you.

सुराणामसुराणां च श्रुत्वा वाक्यं पितामहः।
प्रत्युवाच महातेजा लोकानां हितकाम्यया॥ ६१॥

Having listened to the words of the gods and demons, highly radiant Pitāmaha Brahmā replied, out of desire for the beneficence of the worlds.

शृणुध्वं देवताः सर्वे ऋषयश्च तपोधनाः।
तत्तदग्रे समुत्पन्नं मथ्यमाने महोदधौ॥ ६२॥
विषं कालानलप्रख्यं कालकूटेति विश्रुतम्।
येन प्रोद्भूतमात्रेण कृतः कृष्णो जनार्दनः॥ ६३॥

“O you Devas, sages and saints, all of you listen. The poison, resembling black fire, that rose up when the great ocean was being churned is known as Kālakūṭa. Even as it rose up, (Viṣṇu) was rendered black.

तस्य विष्णुरहं चापि सर्वे ते सुरपुङ्गवाः।
न शक्नुवन्ति वै सोढुं वेगमन्ये तु शंकरात्॥ ६४॥

Neither I, nor Viṣṇu nor other virile Devas are capable of bearing the virulence of that one, barring aside Śaṅkara”.

इत्युक्त्वा पद्मगर्भाभिः पद्मयोनिरयोनिजः।
ततः स्तोतुं समारब्धो ब्रह्मा लोकपितामहः॥ ६५॥

Having spoken this way, having gleam like that of the pericarp (lit. hollow or centre) of the lotus, having birth source of lotus, and one born without a foetus or womb, then started propitiating Brahmā, the grandfather of the Universe.

नमस्तुभ्यं विरूपाक्ष नमस्तेऽनेकचक्षुषे।
नमः पिनाकहस्ताय वज्रहस्ताय वै नमः॥ ६६॥

Obeisance be to Virūpākṣa, O you having eyes more than one! Obeisance be to one (engripping) Pināka (bow) and thunderbolt in the hands.

नमस्त्रैलोक्यनाथाय भूतानां पतये नमः।
नमः सुरारिसंहर्त्रे तापसाय त्रिचक्षुषे॥ ६७॥

Obeisance be to the master of the triad of worlds and obeisance be to the Lord of the Bhūtas; obeisance be to the destroyer of the enemy of gods i.e. demons), the ascetic, the three-eyed one.

ब्रह्मणे चैव रुद्राय विष्णवे चैव ते नमः।
सांख्याय चैव योगाय भूतग्रामाय वै नमः॥ ६८॥

Obeisance to you who are Brahmā, Rudra and Viṣṇu. Bow to you (the deity of) Sāṅkhya and Yoga and (to you) who are the aggregate of Bhūtas.

मन्मथाङ्गविनाशाय कालकालाय वै नमः।
रुद्राय च सुरेशाय देवदेवाय ते नमः॥ ६९॥

Obeisance to the destroyer of the body of Cupid, the dark-complexioned one or the dark Yama; obeisance to Rudra and Sureśa (Indra), the god of gods.

कर्पदिने करालाय शंकराय कपालिने।
विरूपायैकरूपाय शिवाय वरदाय च॥ ७०॥

(Obeisance to you) with matted hair, the terrific one, the skull-festooned one, the ugly-faced one, multiformed yet single-formed one, Śiva, the bestower of boons.

त्रिपुरघ्नाय वन्द्याय मातृणां पतये नमः।
बुद्धाय चैव शुद्धाय मुक्ताय केवलाय च॥ ७१॥

Unto the destroyer of Tripura fit to be eulogised as such, the Lord of Mothers, an obeisance be as such; as also to him who is Buddha (i.e. intelligent), Śuddha (pure), Mūkta (liberated) and Kevala (absolute one).

नमः कमलहस्ताय दिग्वासाय शिखण्डिने।
लोकत्रयविधात्रे च रुद्राय वरुणाय च॥ ७२॥

Obeisance be to one who has lotus in hand,

the one having abode for quarters and the crested one, and the one organiser of the victory of the Universe. Bow to Candra and Varuṇa.

अग्राय चैव चोग्राय विप्रायानेकचक्षुषे।

रजसे चैव सत्त्वाय तमसेऽव्यक्त्योनये॥७३॥

(Obeisance) be to the Primeval one, the terrific one, the scholar of many eyes or visions; unto Rajas, Sattva and Tamas of unidentifiable provenance.

नित्यायानित्यरूपाय नित्यानित्याय वै नमः।

व्यक्ताय चैवाव्यक्ताय व्यक्ताव्यक्ताय वै नमः॥७४॥

(Obeisance) be to the perennial one, the one having form unperennial and obeisance be to one being (both) perennial as well as unperennial and obeisance be to one quite apparent and one not apparent and the one both apparent and inapparent.

चिन्त्याय चैवाचिन्त्याय चिन्त्याचिन्त्याय वै नमः।

भक्तानामार्तिनाशाय नरनारायणाय च॥७५॥

Obeisance be to one fit to be cogitated upon and one not fit to be cogitated upon and one both fit to be cogitated upon and not cogitated upon, and to one who is the obviator of the afflictions of the devotees. (Obeisance) be to Nara-nārāyaṇa.

उमाप्रियाय शर्वाय नन्दिचक्राङ्किताय च।

पक्षमासार्धमासाय नमः संवत्सराय च॥७६॥

Obeisance be to one dear of Umā, Śarva and one who has the emblem of the wheel of Nandī or having vehicle for Nandī. Obeisance to you who are fortnight, month and half a month and (also) unto *Samvatsara* (a year).

बहुरूपाय मुण्डाय दण्डिनेऽथ वरूथिने।

नमः कपालहस्ताय दिग्वासाय शिखण्डिने॥७७॥

Obeisance be unto the many-formed one, the shaven-headed one, the wand-wielding one and also unto Varūthin (the cruised-one or one furnished with a fender or protecting flank); obeisance be to the cranium-wielding one, quarter abiding one and the tufted one.

ध्वजिने रथिने चैव यमिने ब्रह्मचारिणे।

ऋग्यजुःसामवेदाय पुरुषायेश्वराय च॥

इत्येवमादिचरितैस्तुभ्यं देव नमोऽस्तु ते॥७८॥

Unto the pennon-wielding one, the chariot owing one, to the self-controlled one and the celibate one, unto Rk, Yajus and Sāman, Puruṣa and Īśvara and also unto you, O God! O adorable one! Obeisance be as such by this way and by primeval deeds.

श्रीमहादेव उवाच

एवं स्तुत्वा ततो देवः प्रणिपत्य वरानने॥७९॥

Mahādeva replied— This way I had been belauded by the gods who bowed to me, O handsome-faced lady!

ज्ञात्वा तु भक्तिं मम देवदेवो

गङ्गाजलाप्लावितकेशदेशः॥

सूक्ष्मोऽतियोगातिशयादचिन्त्यो

न हि प्लुतो व्यक्तमुपैति चन्द्रः॥८०॥

“Having realised my devotion, the god of gods having hair region drenched in the water of the Gaṅgā, still remains subtle. Owing to the surpassing Yogic power, he is inconceivable. He remains invisible like the moon that has been hidden.”

एवं भगवता पूर्वं ब्रह्मणा लोककर्तृणा।

स्तुतोऽहं विविधैस्तोत्रैर्वेदवेदाङ्गसंभवैः॥८१॥

This way, I had been adored by Brahmā, the creator of the Universe, with varied eulogiums sprung from the Vedas and Vedāṅgas (i.e. cited from Vedas and auxiliary branches of knowledge).

ततः प्रीतोऽहहं तस्मै ब्रह्मणे सुमहात्मने।

ततोऽहं सूक्ष्मया वाचा पितामहमथाब्रुवम्॥८२॥

Then I became pleased with Brahmā, the great-souled one, and then in subtle words, I spoke to Brahmā.

भगवन्भूतभव्येश लोकनाथ जगत्पते।

किं कार्यं ते मया ब्रह्मन्कर्तव्यं वद सुव्रत॥८३॥

“O God! The Lord of the past and the future, O Lord of the Universe! O master of the mobile beings! What is to be done by me, O Brahmā! Speak out that fit to be done.”

श्रुत्वा वाक्यं ततो ब्रह्मा प्रत्युवाचाम्बुजेक्षणः।

भूतभव्यभवन्नाथ श्रूयतां कारणेश्वर॥ ८४॥

Having listened to (my) talk, the lotus-eyed Brahmā spoke out— “O lord of the Causes! O Lord of past, future and present, may this be listened.

सुरासुरैर्मथ्यमाने पयोधावम्बुजेक्षणा।

भगवन्मोघसंकाशं नीलजीमूतसंनिभम्॥ ८५॥

प्रादुर्भूतं विषं घोरं संवर्ताग्निसमप्रभम्।

कालमृत्युरिवोद्भूतं युगान्तादित्यवर्चसम्॥ ८६॥

त्रैलोक्योत्सादसूर्याभं विस्फुरन्तं समन्ततः।

अग्रे समुत्थितं तस्मिन्विषं कालानलप्रभम्॥ ८७॥

तं दृष्ट्वा तु वयं सर्वे भीताः संभ्रान्तचेतसः।

तत्पिबस्व महादेव लोकानां हितकाम्यया॥

भवानद्याहस्य भोक्ता वै भवांश्चैव वरः प्रभुः॥ ८८॥

O lotus-eyed one, when the ocean was being churned by Devas and Asuras, the terrible venom, sprung up in front, spurting along all over, bearing semblance of the light of the Sun dissolving the Universe, having radiance like that of the Sun of the end of the aeon. It sprung up as if in the form of Kāla mṛtyu (the death emblem of Yamarāja), having gleam like that of the fire of the time of dissolution, the virulent one, (the venom) appeared forth as such, similar in colour to the blue cloud and similar to a cloud, we all became terrified as such, having hearts agitated. That you may drink, O Mahādeva, out of desire for the beneficence of worlds! You alone even are its enjoyer and you alone are its sole master.

त्वामृतेऽन्यो महादेव विषं सोढुं न विद्यते।

नास्ति कश्चित्पुमाञ्छक्तस्त्रैलोक्येषु च गीयते॥

Barring aside you O Mahādeva! The venom does not become tenable or bearable nor any

one is capable of doing so, and (this venom) is belauded in the triad of worlds.”

एवं तस्य वचः श्रुत्वा ब्रह्मणः परमेष्ठिनः।

बाढमित्येव तद्वाक्यं प्रतिगृह्य वरानने॥ ८९॥

This way having heard the words of Brahmā, the Supreme overlord, O comely-faced one! I concurred and said— “Allright”.

ततोऽहं पातुमारब्धो विषमन्तकसंनिभम्।

पिबतो मे महाघोरं विषं सुरभयंकरम्॥

कण्ठः समभवत्तूर्णं कृष्णो मे वरवर्णिनि॥ ९०॥

Then I started drinking that venom that resembled death. On my taking to that venom, virulent one, causing fear to the gods, O lady of excellent complexion, my throat immediately turned black.

तं दृष्ट्वोत्पलपत्राभं कण्ठे सक्तमिवोरगम्।

तक्षकं नागराजानं लेलिहानमिव स्थितम्॥ ९१॥

अथोवाच महातेजा ब्रह्मा लोकपितामहः।

शोभसे त्वं महादेव कण्ठेनानेन सुव्रत॥ ९२॥

Having seen the poison that had the gleam of the petal of a blue lotus and that had appeared like the Lord of Serpents, Takṣaka, clinging to my throat and putting out its tongues, Brahmā of great radiance, the grandsire of the Universe, then said— “You look glamorous, O Mahādeva, with this neck, O nicely-vowed one!

ततस्तस्य वचः श्रुत्वा मया गिरिवरात्मजे।

पश्यतां देवसंघानां दैत्यानां च वरानने॥ ९३॥

यक्षगन्धर्वभूतानां पिशाचोरगरक्षसाम्।

धृतं कण्ठे विषं घोरं नीलकण्ठस्ततो ह्यहम्॥ ९४॥

O daughter of the excellent mountain, on listening his words, even as the Devas and Daityas were watching along with Yakṣas, Gandharvas, Bhūtas, Piśācas, Nāgas and Rākṣasas, O sweet-faced lady, the terrible poison was contained in the throat. Hence I became famous as Nīlakaṇṭha (Blue-throated).

तत्कालकूटं विषमुग्रतेजः

कण्ठे मया पर्वतराजपुत्रि।

निवेश्यमानं सुरदैत्यसंघो

दृष्ट्वा परं विस्मयमाजगाम॥ ९५ ॥

Then, O daughter of the Lord of Mountains, having seen that Kālakūṭa, the venom of virulent radiance, being introduced over my neck, the congregation of gods and demons attained to utmost marvel.

ततः सुरगणाः सर्वे सदैत्योरगराक्षसाः।

ऊचुः प्राञ्जलयो भूत्वा मत्तमातङ्गगामिनि॥ ९६ ॥

Then, the groups of gods in entirety, along with all the Daityas, Uragas or Nāgas and Rākṣasas (i.e. demons) spoke out having hands folded, O you having gait like that of an inebriate female elephant!

अहो बलं वीर्यपराक्रमस्ते

अहो पुनर्योगबलं तथैव।

अहो प्रभुत्व तव देवदेव

गङ्गाजलास्फालितमुक्तकेश॥ ९७ ॥

“O what a prowess and virility of yours! O what a power of Yoga or mental concentration of yours! O what a supremacy of yours! O god of gods! O you having locks dishevelled flooded with Gaṅgā water!

त्वमेव विष्णुश्चतुराजलस्त्वं

त्वमेव मृत्युर्वरदस्त्वमेव।

त्वमेव सूर्यो रजनीकरश्च

त्वमेव भूमिः सलिलं त्वमेव॥ ९८ ॥

You alone are Viṣṇu, you are the four-faced god (Brahmā). You are Mrtyu (Yama), the bestower of boons you are. You are Sūrya as also the maker of night, i.e. Moon. You alone are the Earth and also water.

त्वमेव यज्ञो नियमस्त्वमेव

त्वमेव भूतं भविता त्वमेव।

त्वमेव चाऽऽदिर्निधनं त्वमेव

स्थूलश्च सूक्ष्मः पुरुषस्त्वमेव॥ ९९ ॥

You, verily, are Yajña and you alone are Niyama (rites and observances). You verily, are the past and you alone are the future. You alone are the primeval being and you alone are the dissolution or death. You alone are Puruṣa, the prominent one and the subtle one.

त्वमेव सूक्ष्मस्य परः परस्य

त्वमेव वह्निः पवनस्त्वमेव।

त्वमेव सर्वस्य चराचरस्य

लोकस्य कर्ता प्रलये च गोप्ता॥ १०० ॥

You, verily, are the farthest limit of the subtle one and you are the fire and you, verily, are the wind. You, verily, are the creator of the world in entirety, mobile as well as immobile and a protector or rescuer in the dissolution.”

इतीदमुक्त्वा वचनं सुरेन्द्राः

प्रगृह्य सोमं प्रणिपत्य मूर्ध्ना।

गता विमानैरनिगृह्यवेगै-

र्महात्मनो मेरुमुपेत्य सर्वे॥ १०१ ॥

This way having said the words, the Lords of the gods or excellent gods having grasped Soma or Moon and having prostrated with crest, the noble souls, proceeded along the Meru in their aerial chariots.

इत्येतत्परमं गुह्यं पुण्यात्युण्यतरं महत्।

नीलकण्ठेति यत्प्रोक्तं विख्यात लोकविश्रुतम्॥ १०२ ॥

This way, this utmost secret, more sacred than the sacredest, the elevated one, “the story of Nīlakantha”, has been proclaimed and well-acclaimed in the Universe.

स्वयं स्वयंभुवा प्रोक्ता कथा पापप्रणाशनीम्।

यस्तु धारयते नित्यमेना ब्रह्मोद्भवां कथाम्॥

तस्याहं संप्रवक्ष्यामि फलं वै विपुलं महत्॥ १०३ ॥

This story has been spoken by the self-born deity himself. It is a sacred story, the very obviator of sins. He who upholds this story as recounted by Brahmā, I shall talk of the fruits, absolute and great, accrued by him because of it.

विषं तस्य वरारोहे स्थावरं जङ्गमं तथा।

गात्रं प्राप्य तु सुश्रोणि क्षिप्रं तत्प्रतिहन्यते॥ १०४॥

O comely maid, having gone over to his body, that venom from mobile and immobile things becomes antidoted immediately.

शमयत्यशुभं घोरं दुःस्वप्नं चापकर्षति।

स्त्रीषु वल्लभतां याति सभायां पार्थिवस्य च॥ १०५॥

It quells inauspiciousness and drags away the evil dream. The person attains the affection of ladies as also the leadership in royal assembly.

विवादे जयमानोति युद्धे शूरत्वमेव च।

गच्छतः क्षेममध्वानं गृहे च नित्यसंपदः॥ १०६॥

He acquires victory in disputes and heroic spirit in war. He attains welfare on expedition and he has perpetual riches in his house.

शरीरभेदे वक्ष्यामि गतिं तस्य वरानने।

नीलकण्ठो हरिच्छमश्रुः शशाङ्काङ्कितमूर्धजः॥ १०७॥

At the dissolution of his body, I shall talk of his goal, O comely-faced one! He becomes Nīlakaṇṭha, green-moustached and moon-crested.

त्र्यक्षस्त्रिशूलपाणिश्च वृषयानः पिनाकधृक्।

नन्दितुल्यबलः श्रीमान् नन्दितुल्यपराक्रमः॥ १०८॥

He attains three eyes; he holds the trident in his hand and has bull as his vehicle. He holds the Pināka (bow or trident). He becomes one having power like that of Nandī, the illustrious one.

विचरत्यचिरात्सर्वान्सर्वलोकांन्ममाऽऽज्ञया।

न हन्यते गतिस्तस्य अनिलस्य यथाऽम्बरे॥

मम तुल्यबलो भूत्वा तिष्ठत्याभूतसंपलवम्॥ १०९॥

He roams about all over quickly within all the worlds at my errand, the movement of that one is not truncated in the sky like that of the wind. Having become equal to me in power, he stays along till the final dissolution of the worlds.

मम भक्ता वरारोहे ये च शृण्वन्ति मानवाः।

तेषां गतिं प्रवक्ष्यामि इह लोके परत्र च॥ ११०॥

O lovely maiden! I shall now mention the goal both here and hereafter of those persons who are my devotees and who hear this story.

ब्राह्मणो वेदमानोति क्षत्रियो जयते महीम्।

वैश्यस्तु लभते लाभं शूद्रः सुखमवाप्नुयात्॥ १११॥

A Brāhmaṇa acquires mastery over Vedas; a Kṣatriya wins the earth; a Vaiśya obtains the profit; and a Śūdra attains bliss.

व्याधितो मुच्यते रोगाद्बद्धो मुच्येत बन्धनात्।

गुर्विणी लभते पुत्रं कन्या विन्दति सत्पतिम्॥

नष्टं च लभते सर्वमिह लोके परत्र च॥ ११२॥

The diseased one is given immunity from disease; a bondaged one is relieved of the bondage. A pregnant woman obtains a son; and a virgin gets a virtuous husband. Everyone regains everything he loses in this world as in the other.

गवां शतसहस्रस्य सम्यग्दत्तस्य यत्फलम्।

तत्फलं भवति श्रुत्वा विभोर्दिव्यामिमां कथाम्॥ ११३॥

Having listened to this divine tale of the Almighty, one obtains the same fruit as is obtained when one hundred thousand cows are duly gifted away.

पादं वा यदि वाप्यर्धं श्लोकं श्लोकार्धमेव वा।

यस्तु धारयते नित्यं रुद्रलोकं स गच्छति॥ ११४॥

If one verse or half of it, or even quarter of a verse or even half of it, he who sustains perennially in memory, he goes to the Rudraloka.

(इतिहासमेनं गिरिराजपुत्रि

मया सुतुष्टेन तपाम्बुजेक्षणे॥

निवेदितं पुण्यफलादियुक्तं

मया च गीतं चतुराननेन॥ ११५॥

This *Itihāsa* (the happening happened as such) i.e. the history or chronicle, O daughter of the Lord of the Mountains! O lotus-eyed one!