

॥अथ सप्ताधिकशततमोऽध्यायः॥

Chapter 107

The description of Gayā continued

नारद उवाच

कथं शिला समुत्पन्ना यथाऽऽक्रान्तो गयासुरः।

किं रूपं किं च माहात्म्यं तस्या किं वद नाम च॥१॥

Nārada said— How did Śilā (slab) took birth when Gayāsura was attacked? What is its form and what is its importance? You may dilate upon and tell its name.

सनत्कुमार उवाच

आसीद्धर्मो महातेजाः सर्वविज्ञानपारगः।

विश्वरूपा च तत्पत्नी भर्तृव्रतपरायणा॥२॥

Sanatkumāra replied— There happened to be a person Dharma of great physical valour, the one gone beyond the range of all the sciences. Viśvarūpā was his the spouse who was highly faithful to her husband.

तस्यां धर्मात्समुत्पन्ना कन्या धर्मव्रता सती।

रूपयौवनसंपन्ना लक्ष्मीरिव गुणाधिका॥३॥

In that one from Dharma was born a daughter named Dharmavratā i.e. one having vow for piety and fidelity endowed with beauty and youth like Lakṣmī, being excellent in merits.

तस्यां ये तु गुणा ह्यासंस्ते तिष्ठन्ति जगत्त्रये।

धर्मो धर्मव्रतायास्तु त्रिषु लोकेषु मार्गयन्॥४॥

Whatever merits exist in the three worlds, they were present in her. Dharma searched for an appropriate bridegroom for Dharmavratā in all the three worlds.

नानुरूपं वरं लेभे धर्मोऽथ वरसिद्धये।

तपः कुरु वरार्थं त्वं तथेत्युक्त्वा वनं ययौ॥५॥

But he did not obtain a suitable match. Dharma, then for a suitable match, told her— “You may perform a penance for the sake of a suitable match”. She said, “So be it”, and proceeded to the forest.

कन्या सा च तपस्तेपे सर्वेषां दुष्करं च यत्।

वायुभक्षा श्वेतकल्पे युगानामयुतं पुरा॥६॥

That maiden performed a very severe penance which was difficult to be performed by anyone. Subsisting only on the wind, she spent ten thousand Yugas in that Śveta Kalpa.

ब्रह्मणो मानसः पुत्रो मरीचिर्नाम विश्रुतः।

पर्यटन्पृथिवीं सर्वा कन्यारत्नं ददर्श सः॥७॥

Of Brahmā, the mind-born son is well-known as Marīci. Roaming along on the whole earth, he saw that gem of a maiden.

रूपयौवनसम्पन्ना परमे तपसि स्थिताम्।

प्रपच्छाथ मरीचिस्तां का त्वं कस्यासि तद्वद॥८॥

Endowed with beauty and youth and established in austere penance, to her questioned Marīci then— “Who are you and to whom you belong? You may speak.

रूपेणानेन मां भीरु विमोहयसि सुव्रते।

ब्रह्मात्मजोऽहं विख्यातो मरीचिर्वेदपरागः॥९॥

O timid one! O you of a handsome vow! By this beauty of yours, you are entrancing me. I am the son of Brahmā, well-known as Marīci. I have gone beyond the (knowledge) of the Vedas.”

मरीचेर्वचनं श्रुत्वा कन्या प्रोवाच तं मुनिम्।

अहं धर्मव्रता नाम धर्मपुत्री तपोन्विता॥१०॥

Having heard the words of Marīci, the maiden replied to that sage— “I am by name

Dharmavratā, the daughter of Dharma. I am endowed with austerity.

पतिव्रतार्थं विप्रेन्द्र चरामि परमं तपः।

धर्मव्रतां मरीचिस्तामुवाच प्रीतिपूर्वकम्॥११॥

I am observing this austere penance for the wooing of a good husband, O excellent scholar!" Then Marīci spoke out with affection to Dharmavratā.

पतिव्रता दर्शनान्मे भविष्यसि शुभव्रते।

पतिव्रतेक्षया पृथ्वीं विचरामि ह्यहर्निशम्॥१२॥

"O auspicious-vowed one! You will become one as having vow for a husband on a mere sight of mine. I am roaming day and night on the earth, only with a desire to meet with a chaste lady.

त्वं चेत्पतिव्रता जाता भजे त्वां भज मां वरम्।

लोके न त्वादृशी कन्या मम तुल्यो न ते वरः॥१३॥

In case, you are born as one having faith in a husband, then I adhere to you and you adhere to me as a suitable match. In the world, there is no other maiden of you stamp and there is no suitable match for you like me.

धर्मव्रते धर्मपत्नी तस्मात्त्वं भव मेऽधुना।

धर्मव्रता मुनिं प्राह धर्म याचय सुव्रत॥१४॥

O Dharmavratā! On that account, you may become a lawful wife of mine now." Dharmavratā thereupon said to the sage— "You may ask for it from Dharma (my father), O sage of good rites."

तच्छ्रुत्वा धर्ममगमन्मुनिं धर्मो ददर्श ह।

तेजःपुञ्जं वरं नत्वा आसनाध्यादिनाऽर्चयत्॥१५॥

Having heard that, he went to Dharma and Dharma saw the sage. Having seen the suitable match, being a heap of radiance, he worshipped or welcomed him with seat and material of worship.

किमर्थमागतः पृष्ठो मरीचिर्धर्ममब्रवीत्।

कन्यार्थं भ्रमता पृथ्वीं दृष्ट्वा ते कन्यका वरा॥

महां कन्यां च तां देहि श्रेयस्तव भविष्यति॥१६॥

"What for you have come", this way questioned, Marīci replied to Dharma— "Roaming over the whole earth for a maiden, your daughter, the excellent one, has been seen by me. You may bestow that daughter (Kanyā) of yours unto me. It will be (all) welfare of yours."

अर्घ्यादिना समभ्यर्च्य धर्मः प्रोचे तथेति तम्।

धर्मव्रतां समानीय दत्तवांस्तां मरीचये॥१७॥

Having adored him with material of worship and the like, Dharma spoke to him in the affirmative. Having summoned Dharmavratā, he offered her to Marīci.

ब्राह्मणाय विवाहेन धनरत्नादिकं ददौ।

वरं च दत्तवांस्तस्मै तद्वाक्यं यत्तथा कृतम्॥

अग्निहोत्रेण सहिता स्वाश्रमं तां द्विजोऽनयत्॥१८॥

He offered him (the Brāhmaṇa) wealth, ornaments (lit. gems) and bestowed a boon unto him. He fulfilled the promise made. The Brāhmaṇa took her to his own hermitage accompanied by Agnihotra (sacred fire).

रेमे मुनिस्तथा सार्धं यथा विष्णुः श्रिया सह।

पार्वत्या च यथा शंभुः सरस्वत्या यथा हजः॥१९॥

The sage sported in her company like Viṣṇu revelled with Śrī or Śāmbhu revelled with Pārvatī and the way Aja (Brahmā) revelled with Sarasvatī.

जज्ञे पुत्रशतं तस्यां मरीचेर्विष्णुनोपमम्।

मरीचिः फलपुष्पार्थं वनं गत्वा समागतः॥२०॥

Marīci begot of her a hundred sons who were veritable peers to Viṣṇu. Once Marīci, for the sake of fruits and flowers, went to the forest and returned.

श्रान्तः कदाचित्तां पत्नीमुवाचेति पतिव्रताम्।

भुक्त्वा तु शयनस्थस्य पादसंवाहनं कुरु॥२१॥

Fatigued as such, he spoke to his spouse, the faithful one— "After taking your meals, massage my feet, even I lie down on the couch".

धर्मव्रता तथेत्युक्त्वा शयनस्थस्य सा मुनेः।

पादसंवाहनं चक्रे घृतेनाभ्यज्य तत्परा॥२२॥

Dharmavratā said— “All right”. Having said so, as that sage lay down on his bed, she took to the shampooing of his feet by means of ghee with eagerness.

निद्रायमाणेऽथ मुनौ ब्रह्मा तं देशमागतः।

इयेष दृष्ट्वा ब्रह्माणं मनसाऽर्चयितुं प्रभुम्॥२३॥

पादसंवाहनं कुर्या किं पूज्योऽयं जगद्गुरुः।

इत्याकुला समुत्तस्थौ मत्वा सा तं गुरोर्गुरुम्॥२४॥

On the sage taking to a nap, Brahmā came to that spot. And having seen Brahmā, she was placed in a dilemma— “Shall I continue to massage the feet of my husband or honour the Jagadguru (the preceptor of the world).” This way agitated, she stood up to honour him, as he was the teacher of her husband.

अर्घ्यपाद्यादिकं दत्त्वा ब्रह्माणं समपूजयत्।

सत्कृतायां तु शय्यायां विश्राममकरोदजः॥२५॥

She offered the material of worship and washed his feet with water. Then she adored him and Aja or Brahmā took rest on a bed, well-spread or well-furnished as such.

एतस्मिन्नन्तरे भर्ता समुत्तस्थौ स्वतल्पतः।

धर्मव्रतामपश्यन् विप्रः क्रुद्धः शशाप ताम्॥२६॥

In the meantime, the husband rose up from his bed. Not observing Dharmavratā, the Brāhmaṇa became infuriated and cursed her.

पादसंवाहनं त्यक्त्वा यस्मादाज्ञां विहाय ये।

गताऽन्यत्र ततः पापाच्छापदग्धा शिला भव॥२७॥

“Having deserted the shampooing of my feet, you have violated my command and you have gone elsewhere. On account of that crime, you may assume the form of a stone slab.”

भर्त्रा धर्मव्रता शप्ता मरीचिं प्राह सा रुषा।

शयाने त्वयि संप्राप्ते ब्रह्मा त्वज्जनको गुरुः॥२८॥

By the husband cursed as such, Dharmavratā in full wrath spoke to Marīci— “While you were sleeping, Brahmā, your sire and your teacher, arrived here.

त्वयोत्थाय हि कर्तव्यं स्वगुरोः पूजनं सदा।

मया तु धर्मचारिण्या तव कार्ये कृते मुने॥२९॥

By you deserves to be done the adoration of your teacher. O sage, strictly adhering to pious activities (of a wife), I carried out your duty.

अदोषाऽहं यतः शप्ता तस्माच्छापं ददामि ते।

त्वं च शापं महादेवाद्धर्तः प्राप्स्यस्यसंशयम्॥३०॥

Therefore, I am faultless. Still I have been cursed by you. On that account, I also shower a curse on you. O my lord, you will obtain a curse from Mahādeva, there is no doubt in it.”

व्याकुलं तं पतिं दृष्ट्वा व्याकुलाऽगात्रजापतिम्।

नत्वा शयानं ब्रह्माणमग्निं प्रज्वाल्य चेन्नः॥३१॥

गार्हपत्ये स्थिता चक्रे तपः परमदुष्करम्।

तथा शप्तो मरीचिश्च तपस्तेपे सुदारुणम्॥३२॥

Having seen her husband agitated, she too became distressed and went to Prajāpati. Having bowed to Brahmā, as he was lying down, she kindled the fire *Gārhapatyā* with fuel and stood in its middle. There she performed a penance of an austere norm. Similarly Marīci who too had been cursed, performed an austerity of terrible norm.

पतिव्रतायास्तपसा मरीचेस्तपसा तथा।

इन्द्रादयश्च संतप्ता गतास्ते शरणं हरिम्॥३३॥

By the penance of the Pativrata (Dharmavratā) and that of Marīci, Indra and others Devas became afflicted and went to (seek) refuge in Hari.

ऊचुः क्षीराम्बुधौ सुप्तं संतप्तास्तपसा हरे।

पतिव्रतायाश्च मुनेस्त्रैलोक्यं रक्ष केशव॥३४॥

Afflicted because of the penance, they spoke out to Hari who was sleeping in the milk ocean— “O Hari! O Keśava! Rescue the world triad from the chaste lady and the sage.”

इन्द्रादीनां वचः श्रुत्वा विष्णुधर्मव्रतो ययौ।

एतस्मिन्नेव काले तु प्रबुद्धो भगवानजः॥

ऊचुर्धर्मव्रतां देवा अग्निस्थां तां सकेशवाः॥३५॥

Having listened to the words of Indra and others, Viṣṇu went up to Dharmavratā. During that very time, the adorable Aja (i.e. Brahmā) also woke up and the Devas accompanied by Keśava, spoke to Dharmavratā who was established in the centre of the fire.

अग्निमध्ये तपः कर्तुं कस्य शक्तिः पतिव्रते।

त्वया कृतं तत्परमं सर्वलोकभयंकरम्॥३६॥

“O chaste lady, who has the capacity to perform penance in the centre of the fire? By you, the excellent one, that has been done. It is awe inspiring for the entire universe.

वरं वरय धर्मज्ञे अस्मत्तो यदभीप्सितम्।

विष्णवादीनां वचः श्रुत्वा देवाश्चर्मव्रताऽब्रवीत्॥३७॥

O Dharmajña! Choose your cherished desire as boon from us”. Having heard the words of Viṣṇu and others, Dharmavratā spoke to the Devas.

भर्तृशापमशक्ताऽहं निवर्तयितुमोजसा।

(दत्तो मरीचिना शापो मह्यं स ह्यपगच्छतु॥३८॥

“I am incapable of reverting back the curse of my husband even with all my prowess. Let the curse proclaimed by Marīci unto me vanish off.”

धर्मव्रतावचः श्रुत्वा प्रोचुरेतां सुराः पुनः।

धर्मव्रते धर्मपुत्रि शापोऽयं परमर्षिणा॥३९॥

Having heard the words of Dharmavratā, the Devas, once again spoke to her— “O daughter of Dharma, O one of pious rites! This curse has been given to you by a great sage.

दत्तस्ते न निराकर्तुं शक्यो देवद्विजातिभिः।

तस्मादन्यं वरं ब्रूहि यतो धर्मस्य संस्थितिः॥४०॥

This curse given to you is not capable of being reverted by Devas and Brāhmaṇas. Therefore, you seek some other boon whereby may be the steadiness of Dharma (righteousness).

भवेद्वै त्रिषु लोकेषु वेदोक्तस्य शुभव्रते।

देवानां वचनं श्रुत्वा देवाश्चर्मव्रताऽब्रवीत्॥४१॥

(It should be as per) the (Dharma) ordained by the Vedas in the three worlds, O nice-vowed one!” Having heard the words of Devas, Dharmavratā spoke to the Devas.

भर्तुः शापान्मोचयितुं न शक्ताश्च यदाऽमराः।

मह्यं वरं प्रयच्छध्वं एवंविधमनुत्तमम्॥४२॥

“O immortal gods, if you are not capable to redeem me from the curse of my husband, you may confer a boon of such a type of an extraordinary norm.

शिलाऽहं हि भविष्यामि ब्रह्माण्डे पावनी शुभा।

नदीनदसरस्तीर्थदेवादिभ्योऽतिपावनी॥४३॥

Whereby I may become a stone slab, which will be the most auspicious and the holiest in the whole of the Primordial Egg. I shall be more sacred than rivers, lakes, fordable spots or holy places, Devas and others.

ऋष्यादिभ्यो मुनिभ्यश्च मुख्यदेवेभ्य एव च।

त्रैलोक्ये यानि लिङ्गानि व्यक्ताव्यक्तात्मकान्यपि॥

तानि निष्ठन्तु महेहे तीर्थरूपेण सर्वदा॥४४॥

I shall be holier than the sages, ascetics, the principal gods and others. Let all phallus-shaped images of perceptible and imperceptible norm in the triad of worlds, stay in my abode, in the form of a holy spot perennially.

तीर्थान्यपि च सर्वाणि नक्षत्रप्रमुखास्तथा।

तिष्ठन्तु देवाः सकला देव्यश्च मुनयस्तथा॥४५॥

Let all the holy places in entirety and the planets of principal norm, the Devas and the sages stand by (on me).

शिलास्थितेषु तीर्थेषु स्नात्वा कृत्वाऽथ तर्पणम्।

श्राद्धं सपिण्डकं येषां ब्रह्मलोकं प्रयान्तु ते॥४६॥

गदाधरो दृश्यतीर्थं सर्वतीर्थोत्तमोत्तमम्।

मुक्तिर्भवेत्पितृणां च बहूनां श्राद्धतः सदा॥४७॥

In the *tirthas*, having stone slab established, having bathed, having offered gratification and having performed the Śrāddha along with *piṇḍa* (offering of oblation), one goes to region of Brahmā and Gadādhara (Viṣṇu). Dṛṣyatīrtha

(Gayā) is the excellent one among all the *tīrthas*. A performance of Śrāddha herein leads to the emancipation of all the manes.

जरायुजाण्डजा वाऽपि स्वेदजा वाऽपि चोद्भिदः।

त्यक्त्वा देहं शिलायां ते यान्तु विष्णुस्वरूपताम्॥४८

Viviparous (Jarāyujas)¹, oviparous (Aṇḍajas)², those generated by warm vapour or sweat³ and those born by germination— all of them having given up body on this stone slab may attain to the form of Viṣṇu.

यथाऽर्चिते हरौ सर्वे यज्ञाः पूर्णा भवन्ति हि।

तथा श्राद्धं तर्पणं च स्नानं चाक्षयमस्त्वह॥४९॥

The way, on adoring Hari, all the sacrifices become accomplished, in the similar manner, the Śrāddha (obsequial rite), gratification (Tarpaṇa) and bath become imperishable.

मम देहे सुरेशानां ये जपन्ति श्रुतादिकम्।

अचिरेणापि ते सिद्धाः सिद्धिभाजो भवन्तु वै॥५०॥

In the body of Devas who mutter down my lore and the like, without any delay, they may become accomplished being the accomplished ones (Siddhas).

पितॄणां कुलसाहस्रमात्मना सहिते नरः।

श्राद्धदिना समृद्धत्य विष्णुलोकं नयेद्भुवम्॥५१॥

By performing obsequial rite and the like at a holy place, the thousand members of the Pitṛs (manes) accompanied by self, redeem and they carry on to the world of Viṣṇu by all means.

यावत्यो हि सरिच्छ्रेष्ठा गङ्गाद्याश्च हृदाः शुभाः।

समुद्राद्याः सरोमुख्या मानसाद्याः सुरेश्वराः॥

नृणां श्राद्धं विदधतो मुक्तये निवसन्तु मे॥५२॥

O leading Devas, as many are the streams of excellent norm headed by Gaṅgā; the eddies headed by oceans and the lakes headed by Mānasa, they may persist for the emancipation of the men taking to obsequial rites.

शरीरेण समायान्तु क्वचिन्नो यान्तु देवताः।

एको विष्णुस्त्रिधामूर्तिर्यावत्संकीर्त्यते बुधैः॥५३॥

May Devatas come in corporeal form and may not go anywhere, the Devas. Viṣṇu is single but he alone is glorified as having three physical forms Let me be eulogised by the wise ones.

तावच्छिलायां सर्वाणि तीर्थानि सह दैवतैः।

सदा तिष्ठन्तु मुनयो गन्धर्वाणां गणाश्च ये॥५४॥

Let the sages and all the groups of Gandharvas stand on the stone slab along with all the Devas and all the holy centres.

यावत्तिष्ठति ब्रह्माण्डं तावत्तिष्ठतु वै शिला।

मम देहेऽश्मरूपे च ये जपन्ति तपन्ति च॥५५॥

जुहोत्यग्नौ च तेषां वै तदक्षय्योपतिष्ठताम्(?)

अक्षयं तु भवेच्छ्राद्धं जपहोमतपांसि च॥

शिलापर्वतरूपेण मयि तिष्ठत सर्वदा॥५६॥

The time upto which exists the Primordial Egg (Brahmāṇḍa), till that time may continue the Śilā (stone slab). And whosoever mutter chants and perform penance on my physical body in the form of stone slab, he shall also be permitted to perform Homa in the fire. May it be eternal and the let the Śrāddha be eternal. Let the Japas, Homas and the penances, all be eternal. Let the stone slab in the form of a hill or mountain may persist for long."

पतिव्रतावचः श्रुत्वा देवाः प्रोचुः पतिव्रताम्।

त्वया यत्प्रार्थितं सर्वं तद्विषयसंशयम्॥५७॥

Having heard the talk of the chaste lady, the Devas replied to Pativrata— "Whatever has been sought by you, all that shall assume from undoubtedly.

गयासुरम्य शिरसि भविष्यसि यदा स्थिरा।

तदा पादादिरूपेण स्थास्यामस्त्वयि सुस्थिराः॥

वरं शिलायै दत्त्वैवं तत्रैवान्तर्दधुः सुराः॥५८॥

On the head of Gayāsura when you will continue to stay, then in the form of a footprint,

1. Eng. Skt. Dict., V.S. Apte, p. 488.

2. Ibid., p. 326.

3. V.S. Apte, Skt. Eng. Dict., p. 633.