

theft; and it would be sin in a king. Therefore if, by performing austerities, he has gained the coveted position of a yogī, he is the only king who possesses power to protect the earth.

पृथिव्यामस्त्रभृन्नाद्याप्यहमेवर्द्धिसंयुतः॥ १२८॥

ततो भविष्ये नात्वाने करिष्ये पापभागिनम्।

Therefore, I indeed will be a weapon-bearer in the earth, worthy of honour, endowed with prosperity; I will not make myself a participator in sin.

तस्य तं निश्चयं ज्ञात्वा मन्त्रिमध्यस्थितोऽब्रवीत्॥ १२९॥

गर्गो नाम महाबुद्धिर्मुनिर्भूयवयोतिगः।

**The son spoke**

Understanding that his resolve, standing among the ministers spoke the leading Muni, Garga by name, mighty in intellect, advanced in age.

भक्त्या तु कृपयाविष्टस्तं तोषयितुमर्हति॥ १३०॥

यद्येवं कर्तुंकामस्त्वं राज्यं सम्यक्प्रशासितुम्।

"If thus you desires to act, rightly to govern the kingdom, then hearken to my speech and act, O royal scion! Propitiate, O king, Dattātreyā, the illustrious, who made his abode once in a bucket, who protects the three worlds, who is busied in religious devotion, who is illustrious, who looks impartially everywhere, who is a portion of Viṣṇu, the upholder of the world, incarnate on earth. By propitiating him the thousand-eyed Indra gained his abode, which had been seized by the evil-minded Daityas, and slew the sons of Diti."

**Arjuna spoke**

"How did the gods propitiate majestic Dattātreyā? And how did Indra regain his godhead, of which he had been deprived by the Daityas?"

ततः शृणुष्व मे वाक्यं कुरुष्व च नृपात्मज॥ १३१॥

दत्तात्रेयं महात्मानं सह्यद्रोणीकृताश्रमम्।

तमाराधय भूपाल पाति यो भुवनत्रयम्॥ १३२॥

योगयुक्तं महात्मानं सर्वत्र समदर्शिनम्।

विष्णोरंशं जगद्धातुर्रुर्तीर्णं धरातले॥ १३३॥

यमाराध्य सहस्राक्षः प्राप्तवान्पदमात्मनः।

हतं दुरात्मभिर्दैत्यैर्जघान च दितेः सुतान्॥ १३४॥

"If thus you desires to act, rightly to govern the kingdom, then hearken to my speech and act, O royal scion! Propitiate, O king, Dattātreyā, the illustrious, who made his abode once in a bucket, who protects the three worlds, who is busied in religious devotion, who is illustrious, who looks impartially everywhere, who is a portion of Viṣṇu, the upholder of the world, incarnate on earth. By propitiating him the thousand-eyed Indra gained his abode, which had been seized by the evil-minded Daityas, and slew the sons of Diti."

**अर्जुन उवाच**

कथमाराधितो देवैर्दत्तात्रेयः प्रतापवान्।

कथं वापहतं दैत्यैरिन्द्रत्वं प्राप वासवः॥ १३५॥

**Arjuna spoke**

"How did the gods propitiate majestic Dattātreyā? And how did Indra regain his godhead, of which he had been deprived by the Daityas?"

**गर्ग उवाच**

दैत्यानां देवातानां च युद्धमासीत्सुदारुणम्।

दैत्यानामीश्वरे जम्भे देवानां च शचीपतौ॥ १३६॥

तेषां तु युध्यमानानां दिव्यः सम्बत्सरो गतः।

ततो देवाः पराभूता दैत्याविजयिनोऽभवन्॥ १३७॥

विप्रचित्तिमुखैर्देवा दानवैस्ते पराजिताः।

पलायनकृतोत्साहा निरुत्साहा द्विषज्जये॥ १३८॥

बृहस्पतिमुपागम्य दैत्यसैन्यवधेष्ववः।

अमन्त्रयन्त सहिता वालखिल्यैः सहर्षिभिः॥ १३९॥

**Garga spoke**

There was a very fierce contest between the gods and Dānavas. The lord of the Daityas was Jambha, and the leader of the gods was Śaci's spouse. And while they fought a heavenly year elapsed. Then the gods were worsted, the Daityas were victorious. The gods led by Vipracitti were vanquished by the Dānavas: they strove to flee, being dispirited at the victory of their enemies. Desirous of compassing the slaughter of the army of Daityas, accompanied by the Bālikhilyas<sup>1</sup> and Rṣis, they approached Bṛhaspati and took counsel.

1. Read 'Bala-khilyas'? These are divine personages of the size of the thumb.

## बृहपतिरुवाच

दत्तात्रेयं महाभागमत्रेः पुत्रं तपोधनम्।  
विकृताचरणं भक्त्या सन्तोषयितुमर्हथ॥ १४०॥  
स वो दैत्य विनाशाय वरदो दास्यते वरम्।  
ततो हनिष्यथ सुराः सहितान्दैत्यदानवान्॥ १४१॥

Brhaspati said- 'Deign to gratify with your faith Dattātreyā, Atri's high-souled son, the ascetic, who is occupied in improper practices. He the boon-giver will grant you a boon for the destruction of the Daityas; then, O gods, shall you and your friends slay the Daityas and Dānavas.'

## गर्ग उवाच

हन्तुं शक्ता न सन्देहो दत्तात्रेयप्रसादतः।  
इत्युक्तास्ते तदा जग्मुर्दत्तात्रेयाश्रमं सुराः॥ १४२॥  
ददृशुश्च महात्मानं क्षान्तं लक्ष्म्या समन्वितम्।  
उदगीयमानं गन्धर्वैः सुरापानरतं मुनिम्॥ १४३॥

Thus exhorted the gods then went to Dattātreyā's hermitage, and they beheld the high-souled Muni, attended by Lakṣmī, hymned by Gandharvas, and engrossed in quaffing spirituous liquor.

ते तस्य गत्वा प्रणतिं चक्रुः सर्वार्थसाधिनीम्।  
भक्त्यान्तं तस्योपजहृश्च मद्यपस्य सुरादिकम्॥ १४४॥  
तिष्ठन्तमनुतिष्ठन्ति यान्तं यान्ति दिवौकसः।  
आराधयामासुरथः स्थितास्तिष्ठन्तमासने॥ १४५॥  
स प्राह देवान्प्रणातान्दत्तात्रेयः किमिष्यते।  
मत्तो भवद्विर्येनेयं शुश्रूषा क्रियते मम॥ १४६॥

Approaching they expressed in words their salutations to him, which were the means of accomplishing their objects. And the heaven-dwellers lauded him; they offered him food, viands, garlands and other presents; when he stood, they stood near; when he moved, they moved; when he reposed on his seat, they worshipped him with heads down-bent. Dattātreyā addressed the prostrate gods, 'What desire you of me, that you do me this obeisance?'

## देवा ऊचुः

दानवैर्मुनिशार्दूल जम्भाद्यैर्भूर्भुवादिकम्।  
हतं त्रैलोक्यमाक्रम्य ऋतुभागाश्च कृत्स्नशः॥ १४७॥

तद्वधे कुरु बुद्धिं त्वं परिव्राणाय नोऽनघ।  
त्वत्प्रसादादभीप्सामः पुनः प्राप्तुं त्रिविष्टपम्॥ १४८॥

## The gods spoke

The Dānavas, headed by Jambha, have attacked and seized upon the earth the atmosphere and the third world, O tiger-like Muni, and our shares of the sacrifices entirely. Employ you your wit to their destruction and our deliverance, O sinless one! Through your favour do we desire to regain the three worlds which they now possess.

## दत्तात्रेय उवाच

मद्यासक्तोऽहमुच्छिष्टो न चैवाहं जितेन्द्रियः।  
कथमिच्छथ मत्तोऽपि देवाः शत्रुपराभवम्॥ १४९॥

## Dattātreyā spoke

I am drinking strong drink, I have remnants of food in my mouth, nor have I subdued my senses. How is it, O gods, you seek for victory over your enemies even from me?

## देवा ऊचुः

अनघस्त्वं जगन्नाथ न लेपस्तव विद्यते।  
विद्याक्षालनशुद्धान्तर्निविष्टज्ञानदीधिते॥ १५०॥

## The gods spoke

You are sinless, O lord of the world; no stain has you, into whose heart, purified by the ablution of learning, has entered the light of knowledge.

## दत्तात्रेय उवाच

सत्यमेतत्सुरा विद्या ममास्ति समदर्शिनः।  
अस्यास्तु योषितः सङ्गदहमुच्छिष्टतां गतः॥ १५१॥  
स्त्रीसम्भोगोऽतिदुःखाय सातत्येनोपसेवितः।  
एवमुक्तास्ततो देवाः पुनर्वचनमब्रुवन्॥ १५२॥

## Dattātreyā spoke

True is this, O gods! all learning have I, who am impartial in view : but by reason of association with this woman I am now impure after eating. For commerce with women when continually pursued tends to depravity.

Thus addressed, the gods then spoke again.

## देवा ऊचुः

अनघेयं मुनिश्रेष्ठ जगन्माता न दुष्यति।  
या सा विद्या तव विभो सर्वज्ञस्य हृदि स्थिता॥ १५३॥

यथांशुमाला सूर्यस्य द्विज चण्डालसङ्गिनी।  
न दुष्यति जगन्नाथ तथेयं वरवर्णिनी॥ १५ ४॥

### The gods spoke

This woman, O sinless brāhmaṇa! is the mother of the world; she is not depraved, even like the sun's halo of rays, which touches the dvija and the caṇḍāla alike.

### गर्ग उवाच

एवमुक्तस्ततो देवैर्दत्तात्रेयोऽब्रवीदिदम्।  
प्रहस्य त्रिदशान्सर्वान्यद्येतद्भवतां मतम्॥ १५ ५॥  
तदाहूयासुरान्सर्वान्युद्धाय सुरसत्तमाः।  
इहानयत मद दृष्टिगोचरं मा विलम्ब्यताम्॥ १५ ६॥  
मद्दृष्टिपातहतभुक्प्रक्षीणबलतेजसः।  
येन नाशमशेषास्ते प्रयान्ति मम दर्शनात्॥ १५ ७॥

### Garga spoke

Thus accosted by the gods, Dattātreya then with a smile spoke thus to all the thirty gods;—'If this be your opinion, then summon all the Asuras to battle, O most virtuous gods and bring them here before my view—delay you not—in order that the glory of their strength may be consumed by the fire of my glance, and that they may all perish from my sight.

### गर्ग उवाच

तस्य तद्वचनं श्रुत्वा देवैर्देव्या महाबलाः।  
आहवाय समाहूता जग्मुर्देवगणाश्रमम्॥ १५ ८॥  
ते हन्यमाना दैतेयैर्देवाः सर्वे भयातुराः।  
दत्तात्रेयाश्रमं जग्मुः समस्ताः शरणार्थिनः॥ १५ ९॥  
तमेव विविशुर्देव्याः कालयन्तो दिवौकसः।

The valiant Daityas, summoned to battle by the gods in compliance that his advice, advanced with fury against the troops of the gods. The gods being slaughtered by the Daityas were quickly demoralised by fear; they fled in a body seeking protection, to Dattātreya's hermitage.

ददृशुस्तं महात्मानं दत्तात्रेयं मदालसम्॥ १६ ०॥  
वामपार्श्वस्थितामिष्टामशेषजगतः शुभाम्।  
भार्या चास्य सुचार्वङ्गीं लक्ष्मीमिन्दुनिभाननाम्॥ १६ १॥  
नीलोत्पलाभनयनां पीनश्रोणिपयोधराम्।  
सुदतीं मधुराभाषां सर्वयोषिद्गुणैर्युताम्॥ १६ २॥

Even there the Daityas penetrated, driving forward the heaven-dwellers, and saw the high-souled mighty Dattātreya; and seated at his left side Lakṣmī, loved by all the worlds beautiful, her shape most graceful, her countenance like the moon, her eyes lustrous as the blue water-lily,<sup>1</sup> her hips large and breasts full, uttering melodious speech, adorned with every womanly virtue.

दृष्ट्वाग्रतस्तदा दैत्याः साभिलाषमनोभवाः।  
न शेकुरुद्धता दैत्या मनस बोद्धुमातुराः॥ १६ ३॥  
त्यक्त्वा देवान्निश्रयं तां तु हर्तुकामा हतौजसः।  
प्रेरितास्तेन पापेन ह्यासक्तास्ते ततोऽद्भुवन्॥ १६ ४॥  
स्त्रीरत्नमेतत्रैलोक्यसारं चेद्विदितं भवेत्।  
कृतकृत्यास्ततः सर्वे इति नो भावितं मनः॥ १६ ५॥  
तस्मात्सर्वे समुत्क्षिप्य शिबिकायां सुरार्दनाः।  
आरोप्य स्वमधिष्ठानं नयाम इति निश्चिताः॥ १६ ६॥

Seeing her before them, the Daityas seized with longing, could not bear the intense love with fortitude; and pined in mind to carry her off. Desisting from the gods, but desirous of seizing the lady, they were shattered in vigour, being bewitched by that sin. Then compact together they spoke—'If only this jewel of womankind in the three worlds might be our prize, successful then should we all be—this is our engrossing thought. We are resolved therefore, let us all, foes of the gods, raise her up, place her in the palki, and bear her to our abode.

### गर्ग उवाच

सानुरागास्ततस्ते तु मुनेरन्तिकमागमन्।  
तस्य तां योषितं साध्वीं समुत्क्षिप्य स्मरातुराः॥ १६ ७॥  
शिबिकायां समारोप्य सहिता दैत्यदानवाः।  
शिरः सुशिबिकां कृत्वा स्वस्थानाभिमुखा ययुः॥ १६ ८॥

Thereupon possessed with longing and thus mutually exhorted afflicted by love, the united Daityas and Dānavas raised up his virtuous wife, mounted her in the palki, and placing the palki on their heads set off for their own homes.

दत्तात्रेयस्तथा देवान्विहस्येदमथाब्रवीत्।  
दिष्ट्यां च हन्त दैत्यानामेषा लक्ष्मीः शिरोगता॥

1. *Nilotpala*, the blue water-lily, see footnote 16 page 24

सप्तस्थानान्यतिक्रम्य लयमन्यमुपेष्यति॥ १६९॥

Thereon Dattātreyā smiling spoke thus to the gods— 'Bravo! you prosper! Here is Lakṣmī borne on the heads of the Daityas. She has passed beyond the seven stations, she will reach another, a new one.

देवा ऊचुः

कथयस्व जगन्नाथ केषु स्थानेष्ववस्थिता।

पुरुषस्य फलं किं वा प्रयच्छत्यथ नश्यति॥ १७०॥

The gods spoke

Say, O lord of the world, in what stations has she her abode; and what result of a man's does she bestow or destroy?

दत्तात्रेय उवाच

नृणां पादस्थिता लक्ष्मीर्निलयं सम्प्रयच्छति।

सक्ञ्चोश्च संस्थिता वस्त्रं रत्नं नानाविधं वसु॥ १७१॥

कलत्रदा गुह्यसंस्था क्रोडस्थापत्यदायिनी।

मनोरथान्पूरयति पुरुषाणां हृदि स्थिता॥ १७२॥

Dattātreyā spoke

When stationed on the foot of men, Lakṣmī bestows a habitation; and when stationed on the thigh, clothing and manifold wealth; and when taking her position in the pudenda, a wife; when resting in the bosom, she grants offspring; when stationed in the heart, she fulfils the thoughts of men. Lakṣmī, is the best fortune of fortunate men.

लक्ष्मीर्लक्ष्मीवतां श्रेष्ठा कण्ठस्था कण्ठभूषणम्।

अभीष्टवस्तुदारैश्च तथाश्लेषं प्रवासिभिः॥ १७३॥

When resting on the neck, she adorns the neck with loved relatives and wives, and close contact with those who are absent.

मृष्टान्नं वाक्यलावण्यमाज्ञामवितथां तथा।

मुखस्थिता कवित्वं च यच्छत्युदधिसम्भवा॥ १७४॥

शिरोगता सन्त्यजति ततोऽन्यं याति चाश्रयम्।

सेयं शिरोगता दैत्यान्परित्यजति साम्प्रतम्॥ १७५॥

When abiding in the countenance, the sea-born goddess bestows beauty fashioned according to her word, real command also, and poetic fire. When mounted on the head, she forsakes the man and thence resorts to another abode. And here, mounted on their head, she will now desert these Daityas.

प्रगृह्णास्त्राणि वध्यन्तां तस्मादेते सुरारयः।

न भेतव्यं भृशं त्वेते मया निस्तेजसः कृताः॥ १७६॥

परदारवमर्शाच्च दग्धपुण्या हतौजसः।

तस्मादेतेऽभिहन्यन्तां भवद्भिरविशंकितैः॥ १७७॥

Therefore seize your arms and slay these foes of the gods; nor fear them greatly; I have rendered them impotent; and through touching another's wife their merit is consumed, their might is broken.

गर्ग उवाच

ततस्ते विविधैरस्त्रैर्वध्यमानाः सुरारयः।

शिरःसु लक्ष्म्याप्याक्रान्ता विनेशुरिति नः श्रुतम्॥ १७८॥

लक्ष्मीश्चोत्पत्य सम्प्राप्ता दत्तात्रेयं महामुनिम्।

स्तूयमाना सुरैः सेन्द्रैर्दैत्यानाशान्मुदान्वितैः॥ १७९॥

प्रणिपत्य ततो देवा दत्तात्रेयं महामुनिम्।

जय कृष्ण जगन्नाथ दैत्यान्तक हरप्रभो॥ १८०॥

नारायणाच्युतानन्त वासुदेवाक्षयाजर।

त्वत्प्रसादात्सुखं लक्ष्मी राज्यं सम्पज्जनार्दन॥ १८१॥

शार्ङ्गधन्वंश्चक्रपाणे भक्तानां नित्यवत्सल।

इति स्तुत्वा नाकपृष्ठं यथापूर्वं गताः सुराः॥ १८२॥

Garga spoke

Thereupon those enemies of the gods, being slain by divers weapons and their heads being assailed by Lakṣmī, perished—thus have we heard. And Lakṣmī, flying up, reached the great Muni Dattātreyā, being hymned by all the gods who were filled with joy at the slaughter of the Daityas. Thereupon the gods, prostrating themselves before the wise Dattātreyā, gained as before the uppermost heaven, being freed from affliction.

तथा त्वमपि राजेन्द्र यदिच्छसि यथेप्सितम्।

प्राप्तमैश्वर्यमतुलं तूर्णमारोधयस्व तम्॥ १८३॥

Likewise do you also, O king! if you wish to obtain matchless sovereignty according to your desire, straightway propitiate him.

इति श्रीमार्कण्डेयपुराणे दत्तात्रेयमाहात्म्यवर्णनं नाम

षोडशोऽध्यायः॥१६॥