

## CHAPTER 11

### Genesis of the solar and lunar dynasties and the story of Ilā

ऋषय ऊचुः

आदित्यवंशमखिलं वद सूत यथाक्रमम्।

सोमवंशं च तत्त्वज्ञ यथावद्वक्तुमर्हसि॥ १॥

The Ṛṣis asked, “O Sūta, well-versed in tattvas, now you kindly describe in detail the solar and the lunar dynasties.”

सूत उवाच

Śrāddha; offerings to the manes on certain lunar days called Parvas or day of full moon and new moon and the eighth and fourteenth days of the lunar fortnight; 7. The Goṣṭhi; for the advantage of a number of learned persons or of an assembly of Brāhmaṇas, invited for the purpose; 8. The Śuddhi; one performed to purify a person from some defilement; an expiatory Śrāddha; 9. The Karmānga; one forming part of the intiatory ceremonies or Saṅskāras, observed at conception, birth, tonsure; 10. The Daiva; to which the gods are invited; 11. The Yātrā Śrāddha; held by a person going a journey; and 12. The Puṣṭi Śrāddha; one performed to promote health and wealth. Of these, the four which are considered the most solemn are the rite performed for a parent or near relative, lately deceased; that which is performed for kindred collectively: that observed on certain lunar days; and that celebrated on occasions of rejoicing : अन्न पार्वणैकोद्विष्टवृद्धिसपिणहौकरणात्मकं चतुर्विधेनेव मुख्यं। *Nirnaya Sindhu*, p. 271.

विवस्वान्कश्यपात्पूर्वमदित्यामभवत्सुतः।  
 तस्य पत्नीत्रयं तद्वत्संज्ञा राज्ञी प्रभा तथा॥ २॥  
 रैवतस्य सुता राज्ञी रेवतं सुषुवे सुतम्।  
 प्रभा प्रभातं सुषुवे त्वाष्ट्री संज्ञा तथा मनुम्॥ ३॥  
 यमश्च यमुना चैव यमलौ तु बभूवतुः।  
 ततस्तेजो मयं रूपमसहन्ती विवस्वतः॥ ४॥

Sūta said, “O Ṛṣis, in the ancient times, Mahārṣi Kaśyapa produced from his wife Aditi, Vivasvān Sūrya, who had three wives viz. Rājñī, Sanjñā and Prabhā. Out of them Rājñī, the daughter of Raivata, produced a son named Raivata, while Prabhā gave birth to a son named Prabhāta. Sanjñā was the daughter of Viśvakarmā. She gave birth to Vaivasvata Manu and Yama as the two sons besides a daughter named Yamunā.

नारीमुत्यादयामास स्वशरीरादनिन्दिताम्।  
 त्वाष्ट्री स्वरूपरूपेण नाम्ना छायेति भामिनी॥ ५॥

Yama and Yamunā were the twins. After sometime when the beautiful Tvaṣṭrī (Sanjñā) could not bear the heat of the sun, then she out of her own body created an exceedingly beautiful lady who came to be known as Chāyā.<sup>1</sup>

पुरतः संस्थितां दृष्ट्वा संज्ञा तां प्रत्यभाषत।  
 छाये त्वं भज भर्तारमस्मदीयं वरानने॥ ६॥

Finding Chāyā standing before her, Sanjñā said, “O Beautiful one, O Chāyā, you should serve my husband, extending motherly affection to my children. You bring them up with loving care.

अपत्यानि मदीयानि मातृस्नेहेन पालय।  
 तथेत्युक्त्वा तु सा देवमगमत्क्रापि सुव्रता॥ ७॥

Chāyā said, “All right, I shall do so.” Saying this, she went to Vivasvān, in order to serve him.

1. That is, her shadow or image. It also means 'shade'. The Bhāgavata, however, makes both Sanjñā and Chāyā daughters of Viśvakarman.

कामयामास देवोऽपि संज्ञेयमिति चादरात्।  
 जनयामास तस्यां तु पुत्रं च मнुरूपिणम्॥ ८॥

Vivasvān on the other hand, taking Chāyā as Sanjñā, kept on behaving well with Chāyā. In due course of time he produced from the womb of Chāyā, a son who was powerful like Manu.

सवर्णत्वाच्च सावर्णिर्मनोर्वैवस्वतस्य च।  
 ततः शनिं च तपतीं विष्टिं चैव क्रमेण तु॥ ९॥

Because of his possessing the figure and complexion of gold, he came to be known as Sāvarni. The sun taking Chāyā to be Sanjñā, produced from the womb of Chāyā, a son named Śani and two daughters known as Tapatī and Viṣṭi.

छायायां जनयामास संज्ञेयमिति भास्करः।  
 छाया स्वपुत्रेऽभ्यधिकं स्नेहं चक्रे मनौ तथा॥ १०॥  
 पूर्वो मनुस्तु चक्षाम न यमः क्रोधमूर्च्छितः।  
 सन्तर्जयामास तदा पादमुद्यम्य दक्षिणम्॥ ११॥  
 शशाप च यमं छाया भक्षितः कृमिसंयुतः।  
 पादोऽयमेको भविता पूयशोणितविस्त्रवः॥ १२॥

Chāyā loved her son Manu much more than the other children. This step motherly treatment was tolerated by Manu the son of Sanjñā, but once Yama was enraged because of this and threatened Chāyā to kick her with his left foot. At this Chāyā pronounced a curse on Yama, “Your foot shall be eaten up by the worms. The blood and puss shall always ooze out of it.”

निवेदयामास पितुर्यमः शापादमर्षितः।  
 निष्कारणमहं शप्तो मात्रा देवं सकोपया॥ १३॥  
 बालभावान्मया किञ्चिदुद्यतश्चरणः सकृत्।  
 मनुना वार्यमाणापि मम शापमदाद्विभो॥ १४॥  
 प्रायो न माता सास्माकं शापेनाहं यतो हतः।  
 देवोऽप्याह यमं भूयः किं करोमि महामते॥ १५॥  
 मौर्ख्यात्कस्य न दुःखं स्यादथवा कर्मसन्ततिः।  
 अनिवार्या भवस्यापि का कथाऽन्येषु जन्तुषु॥ १६॥

On hearing the curse, the enraged Yama, went to his father and spoke, "O Lord, the enraged mother has pronounced a curse on me for no reason at all. O Lord, because of my childish habit, I had raised my right foot once. At this, she, inspite of dissuading by the elder brother Manu, pronounced a curse on me. Since she has attacked me by means of a curse, therefore she does not appear to be our mother." On hearing this the sun god again said to Yama, "O Intelligent one, what should I do? One has to suffer sometime due to some one's own foolishness. Or otherwise one has to reap the reward of his own *karmas*. This rule is applicable over Śiva himself, then what to speak of others.

कृकवाकुर्मया दत्तो यः कृमीन्भक्षयिष्यति।  
क्लेदं च रुधिरं चैव वत्सायमपनेष्यति॥ १७॥

Therefore, O Son, I am giving you a cock or a peacock, which shall consume all the worms of your foot besides the blood and the puss emerging out of it."

एवमुक्तस्तपस्तेपे यमस्तीव्रं महायशाः।  
गोकर्णतीर्थे वैराग्यात्फलपत्रा निलाशनः॥ १८॥  
आराधय महादेवं यावद्द्वर्षायुतायुतम्।  
वरं प्रादान्महादेवः सन्तुष्टः शूलभृत्तदा॥ १९॥

At these words of the father, the immensely glorious Yama developed detachment in his mind. Then he went to the holy place of Gokarna living on fruits, leaves and the air, engaged himself in severe *tapas*. In this way, he adored lord Mahādeva for twenty thousand years. In due course of time, the trident bearer Śiva, getting pleased with his *tapas* appeared before him.

वद्रे स लोकपालत्वं पितृलोके नृपालयम्।  
धर्माधर्मात्मकस्यापि जगतस्तु परीक्षणम्। २०॥  
एवं स लोकपालत्वमगमच्छूलपाणिनः।  
पितृणां चाधिपत्यं च धर्माधर्मस्य चानघ॥ २१॥

Then Yama, in the form of a boon, achieved the position of a Lokapāla, besides the lordship of the manes, and the powers of judgement for the performing of *dharma* and *adharmas* by the people. Śiva, the lord of the universe, bestowed all the boons on him.

विवस्वानथ तज्जात्वा संज्ञायाः कर्मचेष्टितम्।  
त्वष्टुः समीपमगमदाचक्षे च रोषवान्॥ २२॥

On the other hand, Vivasvān came to know about the reality about Sanjñā and then went to Viśvakarmā and angrily narrated to him the entire course of events.

तमुवाच ततस्त्वष्टा सान्त्वपूर्वं द्विजोत्तमाः।  
तवासहन्ती भगवन्महस्तीव्रं तमोनुदम्॥ २३॥  
वडवारूपमास्थाय मत्सकाशमिहागता।  
निवारिता मया सा तु त्वया चैव दिवाकर॥ २४॥  
यस्मादविज्ञाततया मत्सकाशमिहागता।  
तस्मान्मदीयं भवनं प्रवेष्टुं न त्वमर्हसि॥ २५॥

O Brāhmaṇas, then Tvaṣṭā reassuring Vivasvān, said to him, "O Lord, you are the remover of darkness and unable to bear the heat of your lustre, Sanjñā came to me in the form of a mare, but I did not allow her to enter my place, saying, "Since you have arrived stealthily, without the knowledge of your husband, therefore, you cannot enter my place.

एवमुक्ता जगामाथ मरुदेशमनिन्दिता।  
वडवारूपमास्थाय भूतले सम्प्रतिष्ठिता॥ २६॥

Thus getting disappointed from your as well my place, she is still wandering on earth in the form of a mare.

तस्मात्प्रसादं कुरु मे यद्यनुग्रहभागहम्।  
अपनेष्यामि ते तेजो यन्त्रे कृत्वा दिवाकर॥ २७॥  
रूपं तव करिष्यामि लोकानन्दकरं प्रभो।  
तथेत्युक्तः स रविणा भ्रमौ कृत्वा दिवाकरम्॥ २८॥

Therefore, O Divākara, in case, I am quite dear to you, then you should be pleased with me and then grant my request. O Lord, I shall

sharpen your unbearable lustre with the use of the *yantra*, reducing it at the same time. By this way you would become pleasant for the people.” When the sun accepted the request, Tvaṣṭā, with the use of his *yantra*, reduced his lustre to some extent.

पृथक् चकार तत्तज्जेश्चक्रं विष्णोरकल्पयत्।

त्रिशूलं चापि रुद्रस्य वज्रमिन्द्रस्य चाधिकम्॥ २९॥

With the lustre which was removed from the body of the sun, Tvaṣṭā, made Sudarśana Cakra for Viṣṇu, a trident for Śiva and the *Vajra* for Indra for the subjugation of the Daityas and Dānavas.

दैत्यदानवसंहर्तुः सहस्रकिरणात्मकम्।

रूपं चाप्रतिमं चक्रे त्वष्टा पद्भ्यामृते महत्॥ ३०॥

In this way, Tvaṣṭā, leaving the feet, made the thousand rayed form of the sun more beautiful.

न शशाकाथ तदद्रष्टुं पादरूपं रवेः पुनः।

अर्चास्वपि ततः पादौ न कश्चित्कारयेत्कचित्॥ ३१॥

यः करोति स पापिष्ठां गतिमाप्नोति निन्दिताम्।

कुष्ठरोगमवाप्नोति लोकेऽस्मिन्दुःखसंयुतः॥ ३२॥

At that point of time, he was unable to look at the lustre of the sun. Therefore the said lustre of the feet remained unchanged. Because of this the images of the sun are made without his feet and in case one does so, he, after his death, has to achieve an extremely sinful position. He suffering various ailments on earth ultimately attracts leprosy.

तस्माच्च धर्मकामार्थी चित्रेष्वायतनेषु च।

न क्वचित्कारयेत्पादौ देवदेवस्य धीमतः॥ ३३॥

Therefore the people well-versed while making the images of the sun, the feet should not be cast.

ततः स भगवान्गत्वा भूलोकममराधिपः।

कामयामास कामार्तो मुख एव दिवाकरः॥ ३४॥

अश्वरूपेण महता तेजसा च समावृतः।

संज्ञा च मनसा क्षोभमगमद्भयविह्वला॥ ३५॥

नासापुटाभ्यामुत्सृष्टं परोऽयमिति शङ्कया।

तद्रेतसस्ततो जातावश्विनाविति निश्चितम्॥ ३६॥

दस्त्रौ सुतत्वात्संजातौ नासत्यौ नासिकाग्रतः।

ज्ञात्वा चिराच्च तं देवं सन्तोषमगमत्परम्।

विमानेनागमत्स्वर्गं पत्या सह मुदान्विता॥ ३७॥

On Tvaṣṭā's disclosing the whereabouts of Sanjñā, the sun god reached the earth, he produced Aśvanikumāras from Sanjñā. This is absolutely true. Because they were born from the nostrils of Sanjñā, they were known as Nāsalya and Dasra. After sometime, Sanjñā finding the sun in the form of a horse, was extremely satisfied. She boarded the plane delightfully and proceeded on to the heaven.

सावर्णोऽपि मनुर्मेरावद्याध्यास्ते तपोधनः।

शनिस्तपोबलादाप ग्रहसाम्यं ततः पुनः॥ ३८॥

Out of the issues born of Chāyā, Sāvarnī Manu is still present over the mountain Sumeru. Śani on the other hand, because of his *tapas*, was included in the list of planets.

यमुना तपती चैव पुनर्नद्यौ भूभवतुः।

विष्टिर्घोरात्मिका तद्वत्कालत्वेन व्यवस्थिता॥ ३९॥

After a lot of time, both the daughters named Tapatī and Yamunā, were turned as rivers. The third daughter known as Viṣṭi or Bhadra, attained blue colour and was located in time (hell).

मनोर्वैवस्वतस्यासन्दश पुत्रा महाबलाः।

इलस्तु प्रथमस्तेषां पुत्रेष्ट्यां समजायत॥ ४०॥

Vaivasvata Manu produced ten powerful sons. Ila was the eldest of all. They were born as a result of the Putreṣṭi yajña.

इक्ष्वाकुः कुशनाभश्च अरिष्टो धृष्ट एव च।

नरिष्यन्तः करूषश्च शर्यातिश्च महाबलाः।

पृषधश्चाथ नाभागः सर्वे ते दिव्यमानुषाः॥ ४१॥

The rest of the nine sons were known by the names of Iksvāku, Kuśanābha, Ariṣṭa, Dhṛṣṭa,

Nariṣyanta, Kurūṣa, Śaryāti, Pṛṣadhra and Nābhāga. All of them were quite valorous and divine.

अभिषिच्य मनुः पुत्रमिलं ज्येष्ठं स धार्मिकः।

जगाम तपसे भूयः स महेन्द्रवनालयम्॥४२॥

Attaining the old age, the noble Manu, crowned his eldest son over the throne and he himself retired for performing *tapas* in the forest over Mahendra mountain.

अथ दिग्जयसिद्धयर्थमिलः प्रायान्महीमिमाम्।

भ्रमन्दीपानि सर्वाणि क्ष्याभृतः संप्रधर्षयन्॥४३॥

जगामोपवनं शम्भोरश्वाकृष्टः प्रतापवान्।

कल्पद्रुमलताकीर्णं नाम्ना शरवणं महत्॥४४॥

The new king Ila,<sup>1</sup> with the desire of conquering the universe, started wandering on earth. He was wandering on all the islands, defeating the rulers. In the meantime the horse of the illustrious Ila, entered the orchard of Śiva, which was filled with Kalpavṛkṣas as well as the creepers. It was known by the name of Śaravaṇa.

रमते यत्र देवेशः शम्भुः सोमार्द्धशेखरः।

उमया समयस्तत्र पुरा शरवणे कृतः॥४५॥

पुत्राम सत्त्वं यत्किञ्चिदागमिष्यति ते वने।

स्त्रीत्वमेष्यति तत्सर्वं दशयोजनमण्डले॥४६॥

Lord Śiva with the crescent adorning his head, was engaged in love sports with Pārvatī. Before starting the sports with Umā, in that forest, Śiva had made it a condition that whosoever male entered in the ten *yojana* wide forest, he would be turned into a female.

अज्ञातसमयो राजा इलः शरवणे पुरा।

स्त्रीत्वमाप विशन्नेव वडवात्वं हयस्तदा॥४७॥

पुरुषत्वं हतं सर्वं स्त्रीरूपे विस्मितो नृपः।

इलेति साऽभवन्नारी पीनोन्नतघनस्तनी॥४८॥

The king Ila was unaware of the above situation, and soon after his entry into the forest,

he was turned into a female. Even the horse was turned as a mare. In a moment the manhood disappeared from the body of Ila. With the disappearing of the manhood from the body of Ila, he was surprised. The female then came to be known as Ilā, possessing immense beauty having the breasts developed like a woman.

उन्नतश्रोणिजघना पद्मपत्रायतेक्षणा।

पूर्णेन्दुवदना तन्वी विलासोल्लासितेक्षणा॥४९॥

मूलोन्नतायतभुजा नीलकुञ्चितमूर्द्धजा।

तनुलोमा सुदशना मृदुगाम्भीरभाषिणी॥५०॥

She looked amazed to find herself turned as woman. Her thighs became stouter and the face started beaming like a moon which made her more attractive in that female form. She had curly hair, the hair on the body was soft and the teeth were quite pleasant. Her speech was quite sweet and deep.

श्यामगौरैण वर्णेन हंसवारणगामिनी।

कार्मुकभूयुगोपेता तनुताम्रनखाङ्कुरा॥५१॥

She had the mixed complexion of her body between fair and dark. She could walk like and swan like an elephant. Both her eyebrows resembled the bow. Her nails resembled the colour of copper.

भ्रमन्ती च वने तस्मिंश्चिन्तयामास भामिनी।

को मे पिताऽथवा भ्राता का मे माता भवेदिह॥५२॥

कस्य भर्तुरहं दत्ता कियद्वत्स्यामि भूतले।

चिन्तयन्तीति ददृशे सोमपुत्रेण साङ्गना॥५३॥

इलारूपसमाक्षितमनसा वरवर्णिनीम्।

बुधस्तदाप्तये यत्नमकरोत्कामपीडितः॥५४॥

Thus the beautiful damsel, while wandering in the forest, started thinking, who is my father or the mother or a brother in this lonely forest. Who is my husband, to whom my care has been entrusted or who is my husband? For how long shall I have to remain on this earth?" When she was thus thinking at the same time, Budha the son of the moon spotted her and he became anxious to get her.

1. According to the Matsya, no change of sex took place in the first instance. The eldest son of Manu was Ila or Ila (इडः or इलः), whom his father appointed sovereign of the seven Dvīpas.