

CHAPTER 27

**Humiliation of the ascetics envious to
Gautama- curse of Gautama on them**

ऋषय ऊचुः

गङ्गा च जलरूपेण कुतो जाता वद प्रभो!।

तन्माहात्म्यं विशेषेण कुतो जातं वद प्रभो!॥ १॥

The *Rṣis* said, “O Lord, where from did the Gaṅgā originate in the form of water and where did she achieve greatness? You please tell us.

यैर्विप्रैर्गौतमायैवं दुःखं दत्तं दुरात्मभिः।

तेषां किं च ततो जातमुच्यतां व्यास! सद्गुरो!॥ २॥

The wicked Brāhmaṇas who caused pain to the sage Gautama, what happened to them, O Sage Vyāsa, afterwards?

सूत उवाच

एवं सम्प्रार्थिता गङ्गा गौतमेन तदा स्वयम्।

ब्रह्मणश्च गिरेर्विप्रा दुतं तस्मादवातरत्॥ ३॥

Sūta said, “O Brāhmaṇas, listening to the prayer of the sage Gautama at that time, Gaṅgā atonce originated from Brahmagiri.

औदुम्बरस्य शाखायास्तत्रवाहो विनिःसृतः।

तत्र स्नानं मुदा चक्रे गौतमो विश्रुतो मुनिः॥ ४॥

The flow of Gaṅgā started from the *udumbara* branches and Gautama- the well known sage took his bath in the same.

गौतमस्य च ये शिष्या अन्ये चैव महर्षयः।

समागतश्च ते तत्र स्नानं चक्रुर्मुदान्विताः॥५॥

All the great ascetics as well as the disciples of the sage Gautama, took their bath delightfully in the sacred water of the Gaṅgā.

गङ्गाद्वारं च तन्नाम प्रसिद्धमभवत्तदा।

सर्वपापहरं रम्यं दर्शनान्मुनिसत्तमाः॥६॥

The place is known as Gaṅgadvāra. O Excellent sage, that attractive place washes out all the sins.

गौतमस्पर्द्धिनस्ते च ऋषयस्त्र चागताः।

स्नानार्थं तांश्च सा दृष्ट्वा ह्यन्तर्धानं गता द्रुतम्॥७॥

The ascetics who had been inimical to Gautama, arrived there for taking bath. At the sight of those sages, the Gaṅgā disappeared.

आगत्य गौतमस्त्र व्याजहार वचो द्रुतम्।

मुहुर्मुहुः स्तुवन् गङ्गां साञ्जलिर्नतमस्तकः॥८॥

Then the sage Gautama with folded hands and lowering his head, prayed to Gaṅgā, not to disappear like that.

गौतम उवाच

इमे तु श्रीमदान्याश्च साधवो वाप्यसाधवः।

एतत्पुण्यप्रभावेण दर्शनं दीयतां त्वया॥९॥

The sage Gautama said, “These ascetics have been blinded with arrogance, irrespective of their being good or evil, you kindly appear before them because of my auspicious merits.

सूत उवाच

ततो वाणी समुत्पन्ना गङ्गाया व्योममण्डलात्।

तच्छृणुध्वमृषिश्रेष्ठा! गङ्गावचनमुत्तमम्॥१०॥

Sūta said- Then the voice of Gaṅgā was heard from the sky. “O Excellent sage, listen to the excellent words of Gaṅgā.

एते दुष्टतमश्चैव कृतघ्नाः स्वामिद्रोहिणः।

जाल्माः पाखण्डिन्श्चैव द्रष्टुं वर्जाश्च सर्वदा॥११॥

These ascetics are extremely wicked, are ungrateful, and can betray their lord. They are wicked and deceitful. No one should look at them.”

गौतम उवाच

मातश्च श्रूयतामेतन्महतां गिर एव च।

तस्मात्त्वया च कर्तव्यं सत्यं च भगवद्ब्रुवः॥१२॥

The sage Gautama said- O Mother, you kindly listen, the words of the great lord, which should be made truthful by you.

अपकारिषु यो लोक उपकारं करोति वै।

तेन पूतो भवाम्यत्र भगवद्ब्रुवचनं त्विदम्॥१३॥

The lord has said, that “I get sanctified by the person, who helps those who harm him in this world.”

सूत उवाच

इति श्रुत्वा मुनेर्वाक्यं गौतमस्य महात्मनः।

पुनर्वाणी समुत्पन्ना गङ्गाया व्योममण्डलात्॥१४॥

Sūta said-On hearing the words of the sage Gautama, the supreme soul, the voice rose again from above Gaṅgā.

कथ्यते हि त्वया सत्यं गौतमर्षे शिवं वचः।

तथापि सद्ग्रहार्थं च प्रायश्चित्तं चरन्तु वै॥१५॥

“O Sage Gautama, the words spoken by you are true and auspicious. Still, let them perform the repentance for their sins.

शतमेकोत्तरं चात्र कार्यं प्रक्रमणं गिरेः।

भवच्छासनतस्त्वेतैस्त्वदधीनैर्विशेषतः॥१६॥

At your command, let all of them circumambulate this mountain a hundred and one times.

ततश्चैवाधिकारश्च जायते दुष्टकारिणाम्।

महर्षिनि विशेषेण सत्यमुक्तं मया मुने॥१७॥

These wicked ascetics would be entitled to have a look at me only thereafter. I have spoke this truthfully.”

इति श्रुत्वा वचस्तस्याश्चक्रुर्वै ते तथाऽखिलाः।

सम्प्रार्थ्य गौतमं दीनाः क्षन्तव्यो नोऽपराधकः॥ १८॥

Thus listening to the words of Gaṅgā those sages spoke to Gaṅgā. “You kindly forgive us for our fault.” Thereafter they performed the repentance.

एवं कृते तदा तेन गौतमेन तदाज्ञया।

कुशावर्तं नाम चक्रे गङ्गाद्वारादधोगतम्॥ १९॥

After the performing of the repentance by the sages the sage Gautama gave the lower part of Gaṅgadavāra, as *kuśāvarta* at the instance of Gaṅgā.

ततः प्रादुरभूत्तत्र सा तस्य प्रीतये पुनः।

कुशावर्तं च विख्यातं तीर्थमासीदनुत्तमम्॥ २०॥

The river Gaṅgā appeared there again in order to please the sage Gautama. Since that date the place was known by the name of *Kuśāvarta*.

तत्र स्नातो नरो यस्तु मोक्षाय परिकल्पते।

त्यक्त्वा सर्वानघान्सद्यो विज्ञानं प्राप्य दुर्लभम्॥ २१॥

A person who takes a bath there, is relieved of all the sins, achieves the inaccessible knowledge and then becomes entitled to achieving of *mokṣa*.

गौतमो ऋषयश्चान्ये मिलिताश्च परस्परम्।

लज्जितास्ते यदा ये च कृतघ्ना ह्यभवन्पुरा॥ २२॥

Gautama and other ascetics, becoming shameful of their wickedness met with one another.

ऋषय ऊचुः

अस्माभिरन्यथा सूत! श्रुतं तद्वर्णयामहे।

गौतमस्तान्द्विजान् क्रुद्धः शशापेति प्रबुध्यताम्॥ २३॥

The *Rṣis* said, “O Sūta, we had heard this story contrary to the one spoken by you. We

narrate the same. (According to the second version of the story, the sage Gautama had pronounced a curse on the *Rṣis*.) It should be understood like this.

सूत उवाच

द्विजास्तदपि सत्यं वै कल्पभेदसमश्रयात्।

वर्णयामि विशेषेण तां कथामपि सुव्रताः॥ २४॥

Sūta said, “O Brāhmaṇas, that is also true, because it happened in a different *kalpa*. O Ascetics, I shall narrate that story as well.

गौतमोऽपि ऋषीन्दृष्ट्वा तदा दुर्भिक्षपीडितान्।

तपश्चकार सुमहद्व्रुणस्य महात्मनः॥ २५॥

Gautama finding the ascetics distressed by the famine, performed sever *tapas* for god Varuṇa.

अक्षय्यं कल्पयामास जलं वरुणमायया।

ततो व्रीहीन् यवांश्चैव वापयामास भूरिशः॥ २६॥

Because of the illusion of Varuṇa, they got perennial supply of water there. Thereafter he made them sow enough of food grains and barley.

एवं परोपकारी स गौतमो मुनिसत्तमः।

आहारं कल्पयामास तेभ्यः स्वतपसो बलात्॥ २७॥

O Excellent sages, the sage Gautama thus did good to others. With the strength of his *tapas* the sage arranged for their food.

कदाचित्त्रियो दुष्टा जलार्थमपमानिताः।

ऊचुः पतिभ्यस्ताः क्रुद्धा गौतमेर्ष्याकरं वचः॥ २८॥

Sometimes, the wicked wives of the sages, were insulted by someone. In turn those wicked women spoke some uncharitable words against Gautama to their husbands.

ततस्ते भिन्नमतयो गां कृत्वा कुत्रिमां द्विजाः।

तद्धान्यभक्षणासक्तां चक्रुस्तां कुटिलाशयाः॥ २९॥

Thereafter the evil-minded ascetic made an artificial cow and it started grazing the fields of the sage Gautama.

स्वधान्यभक्षणासक्तां गां दृष्ट्वा गौतमस्तदा।

तृणेन ताडयामास शनैस्तां सन्निवारयन्॥ ३०॥

Gautama the great sage, finding his field being grazed by the cow, while driving it out beat it.

तृणसंस्पर्शमात्रेण सा भूमौ पतिता च गौः।

मृता ह्यभूत्क्षणं विप्रा! भाविकर्मवशात्तदा॥ ३१॥

The cow with the mere touch of the blade of grass fell down on the ground. O Sages, as luck would have it, the cow died at once.

गौर्हता गौतमेनेति तदा ते कुटिलाशयाः।

एकत्रीभूय तत्रत्याः सकला ऋषयोऽवदन्॥ ३२॥

The evil-minded sages dwelling at that place collected there and announced the killing of the cow by Gautama.

ततः स गौतमो भीतो गौर्हतेति बभूव ह।

चकार विस्मयं नार्यहल्याशिष्यैः शिवानुगाः॥ ३३॥

At the death of the cow, Gautama, the devotee of Śiva, felt surprised with his wife and the disciples.

ततः स गौतमो ज्ञात्वा तां गां क्रोधसमाकुलः।

शशाप तानृषीन् सर्वान् गौतमो मुनिसत्तमः॥ ३४॥

Soon he realised the truth about the cow and getting enraged, he pronounced a curse on the ages.

गौतम उवाच

यूयं सर्वे दुरात्मानो दुःखदा मे विशेषतः।

शिवभक्तस्य सततं स्युर्वेदविमुखाः सदा॥ ३५॥

Gautama said, "All of you are evil-minded and always cause pain to me- a devotee of Śiva. Therefore you will become averse to the Vedas.

अद्यप्रभृति वेदोक्ते सत्कर्मणि विशेषतः।

मा भूयाद्भवतां श्रद्धा शैवमार्गे विमुक्तिदे॥ ३६॥

From today onwards, you will never be interested in the Vedic path, which bestows

salvation or the path of Śiva.

अद्यप्रभृति दुर्मार्गे तत्र श्रद्धा भवेत्तु वः।

मोक्षमार्गविहीने हि सदा श्रुतिबहिर्मुखे॥ ३७॥

From today onwards you will have no faith in the path of the Vedas, or the path of *mokṣa*. On the other hand, you will follow the evil path.

अद्यप्रभृति भालानि मृल्लिप्तानि भवन्तु वः।

संस्रध्वं नरके यूयं भालमृल्लेपना द्विजाः॥ ३८॥

From today onwards, your foreheads would be adorned with mud or dust. O Brāhmanas, with the use of the dust, all of you will proceed to the hell.

भवन्तो मा भविष्यन्तु शिवैकपरदैवताः।

अन्यदेव समत्वेन जानन्तु शिवमद्वयम्॥ ३९॥

Henceforth, you would no more be devoted to Śiva. You would consider the worship of Śiva like the worship of other gods.

मा भूयाद्भवतां प्रीतिः शिवपूजादिकर्मणि।

शिवनिष्ठेषु भक्तेषु शिवपर्वसु सर्वदा॥ ४०॥

You would no more be interested in the adoration of Śiva or the rites connected therewith, or the devotees of Śiva, or the days of the festivities auspicious to Śiva.

अद्य दत्ता मया शापा यावन्तो दुःखदायकाः।

तावन्तः सन्तु भवतां सन्ततावपि सर्वदा॥ ४१॥

Whatever painful curses have been pronounced by me today, they would be applicable to your off-shoots as well.

अशैवाः सन्तु भवतां पुत्रपौत्रादयो द्विजाः।

पुत्रैः सहैव तिष्ठन्तु भवन्तो नरके ध्रुवम्॥ ४२॥

O Brāhmanas, your sons and grandsons, shall never be devoted to Śiva and shall proceed to the hell.

ततो भवन्तु चाण्डाला दुःखदारिद्र्यपीडिताः।

शठा निन्दाकराः सर्वे तप्तमुद्राङ्किताः सदा॥ ४३॥

Thereafter, all of you becoming Cāṇḍālas, will suffer from poverty and pain. You will be wicked, back biters, denouncers of others and march with red hot seals.”

सूत उवाच

इति शप्त्वा मुनीन् सर्वान् गौतमः स्वाश्रमं ययौ।
शिवभक्तिं चकाराति स बभूव सुपावनः॥४४॥

Sūta said, “Thus Gautama, pronouncing curses on all the sages, returned to his *āśrama*. The same Gautama was purified with the devotion of Śiva.

ततस्तैः खिन्नहृदया ऋषयस्तेऽखिला द्विजाः।
काञ्च्यां चक्रुर्निवासं हि शैवधर्मबहिष्कृताः॥४५॥

Then the cursed Brāhmaṇas, having been ex-communicated from Śiva-dharma, started living at Kāñcī.

तत्पुत्राश्चाभवन्सर्वे शैवधर्मबहिष्कृताः।
अग्रे तद्वद्विष्यन्ति कलौ बहुजनाः खलाः॥४६॥
इति प्रोक्तमशेषेण तद्वृत्तं मुनिसत्तमाः।
पूर्ववृत्तमपि प्राज्ञाः श्रुतं सर्वैस्तु चादरात्॥४७॥

their sons became averse to the following of Śiva’s religion. Their future generations in the age of Kali, would also be wicked. O Excellent sages, thus I have spoken about that episode. The earlier story has already been heard by you with respect.

इति वञ्च समाख्यातो गौतम्याश्च समुद्भवः।
माहात्म्यमुत्तमं चैव सर्वपापहरं परम्॥४८॥

Thus the origin of the Gautamī-Gaṅgā, has been narrated by me. Its glory is also destroyer of all the sins.

त्र्यम्बकस्य च माहात्म्यं ज्योतिर्लिङ्गस्य कीर्तितम्।
यच्छ्रुत्वा सर्वपापेभ्यो मुच्यते नात्र संशयः॥४९॥

I have also narrated the glory of the Tryambakeśvara *Jyotirlinga* to you, on hearing of which a person is freed of all the sins. There is no doubt it.

अतः परं प्रवक्ष्यामि वैद्यनाथेश्वरस्य हि।

ज्योतिर्लिङ्गस्य माहात्म्यं श्रूयतां पापहारकम्॥५०॥

Now I shall narrate the glory of the Vaidyanātha *Jyotirlinga* which removes all the sins, which you should listen.

इति श्रीशिवमहापुराणे चतुर्थ्यां कोटिरुद्रसंहितायां
त्र्यम्बकेश्वरज्योतिर्लिङ्गमाहात्म्यवर्णनं नाम
सप्तविंशोऽध्यायः॥२७॥
