

CHAPTER ONE HUNDRED AND SEVENTYSEVEN

Consecration of Sūrya by Sāmba

Varāha said:

1. O fair goddess, now listen to another deed of Lord Kṛṣṇa, when while living in Dvārakā, (his son) Sāmba got a curse.
2. When Kṛṣṇa was living there with his wives and sons, once Nārada stepped in.
3. Kṛṣṇa offered him pādya, arghya, āsana, madhuparka and cow according to the usual etiquette (in receiving a distinguished guest) and began to converse with him.
4. But Nārada took Kṛṣṇa aside and spoke to him in private.
5. "I have to tell you something in secret. Please listen. Your son Sāmba is young, eloquent and handsome and is longed by all the women here.
6. The Supreme God gave you these sixteen hundred divine women for your pleasure.
7. Their minds get agitated (with love) when they see Sāmba, and this (scandal) has spread even in Brahmaloaka.
8. O great god, I have come here to apprise you of this. Dvaipāyana (Vyāsa) has a significant verse relevant here, namely,
- 9-10. "By (proper) deeds one gets residence in heaven, and by its reverse residence in hell; the result of meritorious actions spreads all over the earth and the doer becomes the Puruṣa indes-

tractible, unchanging and eternal and the opposite of this puts him in hell, so say the wise.”

11-12. By calling Sāmba and all this multitude of women and seating them here, I shall show you whether what I say is true or false.

13. Then seats were spread for all of them and they were called and seated in groups.

14. Then Sāmba entered with folded hands and waited to know the command (of Kṛṣṇa).

15. Seeing the exceptionally handsome Sāmba, all those noble women felt agitated in mind even when Kṛṣṇa was watching them.

16. Then Kṛṣṇa asked these beloved women of his to get up and go to their homes and they did so.

17. Sāmba stood there shivering with folded hands. Looking at Nārada, Kṛṣṇa bent down his face in shame.

18. He then told Nārada in detail about the nature of women and their conduct leading to sin.

19. “They have no consideration of time, of secrecy of what they do. Still they pass to be virtuous.

20-21. Women irrespective of their age, whether they be girls, teenagers, middle-aged or advanced in age, get their passion excited at the sight of a handsome man. O great sage, this is natural to them.

22. As for Sāmba, he is dignified, bright, virtuous and good. His excitement is only because of his beauty.”

23. Nārada fully agreed with Kṛṣṇa in what he said, but knowing more about the working of the mind, made a remark that led to the curse of Sāmba.

24. “A chariot does not move,” (he said), “with a single wheel alone. It is only with the response of men do women get excited with passion. They get gratified by the looks of men.

25. Seeing (your other son) Pradyumna, they become highly shy.

26. But by seeing Sāmba, they become stricken with passion and the sandal paste and such other things (on his body) act as additional excitants.

27. So Sāmba must be held responsible for ruining your women and you cannot obliterate the scandal that has reached even Satyaloka.

28. I hear again and again from the people and the sages (the opinion) that you should give up Sāmba to save you from the ignominy affecting your family.

29. O great Lord, I have told you what is good for you". After saying so, Nārada remained quiet.

30. Kṛṣṇa then cursed Sāmba to become ugly and immediately he became a leper.

31. Foul-smelling blood began to ooze from his body which became full of wounds.

32. Then Nārada spoke of the means of redemption from the curse also namely the worship of the Sun.

33-34. "O Sāmba, son of Jāmbavatī, listen to me. Prostrate before the Sun uttering Vedas, Upaniṣads and the like when he rises in the eastern mountain. The Sun will be pleased in this way (and get you out of this curse), not otherwise."

Sāmba said:

35. "O sage, how can the Sun-god become pleased with a person who has committed a prohibited sexual contact?"

Nārada said:

36. By your discussion of this, there will arise a Purāṇa by name Bhaviṣya. I will read this in Brahmāloka before Brahmā himself, and Sumantu will impart it to Manu in the world of mortals.

Sāmba said:

37. You have suggested a remedy for my present distress, but how can I go to the eastern mountain when I am reduced to the state of a mere mass of flesh ?

Nārada said:

38. The result that is obtained by worshipping the Sun-god at the eastern mountain is obtained by worshipping him at Ṣaṭsūrya in Mathurā.

39-40. Worshipping him there in the noon and evening confers even a kingdom.

41. Reciting the mantras of the Sun in the morning, noon and evening at Mathurā, one gets all sins removed.

42. By worshipping the Sun after bathing in Kṛṣṇagaṅgā, all sins disappear and so also all diseases like leprosy.

Varāha said:

43. Then at the bidding of Kṛṣṇa, Sāmba went to the city of Mathurā which brings about salvation, for worshipping the Sun.

44. He worshipped the rising sun at Ṣaṣṭūrya according to the rules given by Nārada.

45. Then, by yogic power, the Sun appeared before Sāmba and asked him to seek a boon for his good and for the establishment of the Sūryavrata.

46. "Recite before me the fifty ślokas strung with expressions from the Vedas with which I was propitiated by Nārada. I am pleased by your worshipping me".

47. He was then touched by the Sun-god and soon he regained his wellshaped form and appeared like another Sun-god.

48. The Sun then taught Sāmba the sacrifice of Yājñavalkya called 'Mādhyandinīyaka' to be performed at noon whence he is Madhyandina.

49. There is the tīrtha Mādhyandinīyaka on the western side of Vaikuṅṭha (tīrtha). To bathe there and see Mādhyandina is to get free from all sins.

50. The all-pervading Sun remained with Sāmba in the morning and evening, and in the evening he stood on the southern side of Kṛṣṇagaṅgā.

51. To see the Sun there in the morning and evening is to get removed of all sins and to attain Brahman.

52. Thus appearing before Sāmba by splitting himself by the power of yoga from the sky, the Sun removed leprosy which was afflicting him.

53-54. Sāmba disappeared in the tīrtha, but was riding with the Sun in his chariot day and night and asking him about the Purāṇa spoken by him.

55. He then propagated this Purāṇa known as Bhaviṣya.

56. He then consecrated Sūrya in the rising form at Udayācala to the south of Yamunā, in the fully brilliant form at noon at Kālapriya and in the setting form at Astamanācala in Mūla-sthāna.

57. Thus he consecrated Sūrya in his three forms pertaining to morning, noon and evening.

58. O Earth, in Mathurā too he established a place known after his name as Sāmbapura, according to Purāṇic rites.

59. He arranged there (the festival of) Rathayātrā as suggested by the Sun.

60. On the Saptamī day in the month of Māgha people conduct Rathayātrā there, giving up all opposites in their nature.

61. They go to the abode of peace in the regions of the Sun.

62. I have thus told you the sacred story relating to Sāmba's curse and release, which removes all sins.