

अथैकोनषष्टितमोऽध्यायः

Chapter- 59

Bṛhaspati Travels to Kailāsa

नारद उवाच

बृहस्पतिः किं चकार तारकाहरणान्तरे।

कथं संप्राप तां साध्वीं तन्मे व्याख्यातुमर्हसि॥ १॥

Nārada said - What did Bṛhaspati do after the abduction of Tārā? How did he get her back? You kindly tell me.

नारायण उवाच

दृष्ट्वा विलम्बं तारायाः स्नान्त्याश्चापि गुरुः स्वयम्।

प्रस्थायामास शिष्यमन्वेषार्थं च जाह्नवीम्॥ २॥

Śrī Nārāyaṇa said- When Bṛhaspati realised that Tārā who had gone for a bath to the river had not returned for long, he sent one of his disciples to the bank of the Gaṅgā to search for her.

शिष्यो गत्वा च तद्वृत्तं ज्ञात्वा वै लोकवक्त्रतः।

रुदन्न्रुवाच स्वगुरुं तारकाहरणं मुने॥ ३॥

O sage, the disciple went there and he heard the news from the very mouths of the people there. He returned from the place and while crying narrated the story of the abduction of Tārā to his teacher.

श्रुत्वा सुरगुरुवार्त्तां शशिना च प्रियां हताम्।

मुहूर्तं प्राप मूर्छां च ततः संप्राप्य चेतनाम्॥ ४॥

रुरोदोच्चैः सशिष्यश्च हृदयेन विदूयता।

शोकेन लज्जयाविष्टो विललाप मुहुर्मुहुः॥ ५॥

The sage Bṛhaspati, on realising that his dear Tārā had been abducted by Candramā, fainted.

After sometime, he regained consciousness and expressing his heart-felt grief with his pupil he started crying with grief and shame. He lamented with grief and shame unceasingly.

उवाच शिष्यान्संबोध्य नीतिं च श्रुतिसंमताम्।

साश्रुनेत्रः साश्रुनेत्राञ्छोकार्तः शोककर्शितान्॥ ६॥

Thereafter addressing the disciple he spoke out the words which were sanctified by the Vedas. With his words all the pupils were grief-stricken and tears started flowing from their eyes.

बृहस्पतिरुवाच

हे वत्साः केन शप्तोऽहं न जाने कारणं परम्।

दुःखं धर्मविरुद्धो यः स प्राप्नोति न संशयः॥ ७॥

Bṛhaspati said - O sons, who has cursed me like this? I am not aware of any reason for the same because misfortune comes only to a person who acts against *dharma*. There is no doubt about it.

यस्य नास्ति सती भार्या गृहेषु प्रियवादिनी।

अरण्यं तेन गन्तव्यं यथाऽरण्यं तथा गृहम्॥ ८॥

A house which there is no chaste lady speaking sweet words, one should leave that house and retire to the forest, because for him the forest and the house would be alike.

भावानुरक्ता वनिता हता यस्य च शत्रुणा।

अरण्यं तेन गन्तव्यं यथाऽरण्यं तथा गृहम्॥ ९॥

He whose beloved wife is abducted by someone, should retire to the forest because for him the house and the forest would be the same.

सुशीला सुन्दरी भार्या गता यस्य गृहादहो।

अरण्यं तेन गन्तव्यं यथाऽरण्यं तथा गृहम्॥ १०॥

दैवेनापहता यस्य पतिसाध्या पतिव्रता।

अरण्यं तेन गन्तव्यं यथाऽरण्यं तथा गृहम्॥ ११॥

यस्य माता गृहे नास्ति गृहिणी वा सुशासिता।

अरण्यं तेन गन्तव्यं यथाऽरण्यं तथा गृहम्॥ १२॥

प्रियाहीनं गृहं यस्य पूर्णं द्रविणबन्धुभिः।

अरण्यं तेन गन्तव्यं यथाऽरण्यं तथा गृहम्॥ १३॥

Alas! The one from whose house a chaste lady departs, he should at once go to the forest

because for him the forest and the home are similar. By the turn of destiny if the chaste wife of someone is abducted, he should go to the forest because for him there is no difference between the forest and the home. The one in whose house there is no mother or a disciplined wife, for him the forest and the house are alike and he should therefore leave for the forest. A house in which there are enough of people and riches but has no beloved wife, he should go to the forest because for him the forest and the house are alike.

भार्याशून्या वनसमाः सभार्याश्च गृहा गृहाः।
गृहिणी च गृहं प्रोक्तं न गृहं गृहमुच्यते॥ १४॥

A house without a wife is like a forest and the house in which the house wife stays can be called a house in reality because the wife only represents the house and the house alone cannot be called a house.

अशुचिः स्त्रीविहीनश्च दैवे पित्र्ये च कर्मणि।
यदह्ना कुरुते कर्म न तस्य फलभाग्भवेत्॥ १५॥

Therefore a person without a wife is considered to be unchaste for performing the rites of manes and whatever actions are performed by him during the day are of no consequence.

दाहिकाशक्तिहीनश्च यथा मन्दो हुताशनः।
प्रभाहीनो यथा सूर्यः शोभाहीनो यथा शशी॥ १६॥
शक्तिहीनो यथा जीवो यथा चात्मा तनुं विना।
विनाधारं यथाधेयो यथेशः प्रकृतिं विना॥ १७॥

As the fire without the flames, the sun without the lustre, the moon without the shine, the human without the strength, the body without the soul, the person without the base, similarly Īśa without Prakṛti is of no consequence.

न च शक्तो यथा यज्ञः फलदां दक्षिणां विना।
कर्मणां च फलं दातुं सामग्री मूलमेव च॥ १८॥

O Brāhmaṇa, as the *yajña* is of no consequence without *dakṣiṇā* so the main part of the *yajña* becomes infructuous without the material for performing *yajña*.

विना स्वर्णं स्वर्णकारो यथाऽशक्तः स्वकर्मणि।

यथाऽशक्तः कुलालश्च मृत्तिकां च विना द्विजा॥ १९॥

तथा गृही न शक्तश्च संततं सर्वकर्मणि।

गृहाधिष्ठातृदेवीं च स्वशक्तिगृहिणीं विना॥ २०॥

Or the goldsmith is unable to perform without gold or a potter is unable to create vases without clay, similarly a household is of no consequence without its supreme goddess (the house wife). Without the house wife, he is unable to perform his household duties.

भार्यामूलाः क्रियाः सर्वा भार्यामूला गृहास्तथा।

भार्यामूलं सुखं सर्वं गृहस्थानां गृहे सदा॥ २१॥

Because all the actions in a household can be complete only with the help of the house wife alone. All the houses become alive with the presence of the house wife. Therefore the householder achieves pleasures only through the house wife.

भार्यामूलः सदा हर्षो भार्यामूलं च मङ्गलम्।

भार्यामूलश्च संसारो भार्यामूलं च सौरभम्॥ २२॥

यथा रथश्च रथिनां गृहिणां च तथा गृहम्।

सारथिस्तु यथा तेषां गृहिणां च तथा प्रिया॥ २३॥

One achieves pleasures only by means of the house wife and all the welfare emanates from her. Therefore the house wife represents the entire universe. Pleasure also is derived from the house wife. As a chariot is driven by the charioteer, similar is the case with the household. As the charioteer drives the chariot similarly the household is run by the house wife.

सर्वरत्नप्रधानं च स्त्रीरत्नं दुष्कुलादपि।

गृहिता सा गृहस्थेनैवेत्याह कमलोद्भवः॥ २४॥

Therefore the house wife happens to be the best of all the jewels. She should be taken away from the lower races by the house holder. This has been ordained by Brahmā.

यथा जलं विना पद्मं पद्मं शोभां विना यथा।

तथैव पुंसां स्वगृहं गृहिणां गृहिणीं विना॥ २५॥

As the lotus loses its lustre without the water, similarly the householder has no grace without the house wife.

इत्येवमुक्त्वा स गुरुः प्रविवेश गृहं मुहुः।
 गृहाद्बहिर्निःससार भूयो भूयः शुचाऽन्वितः॥ २६॥
 मुहुर्मुहुश्च मूर्च्छां च चेतनां समवाप सः।
 भूयो भूयो रुरोदोच्चैः स्मारं स्मारं प्रियागुणान्॥ २७॥

Thus speaking the sage Bṛhaspati went inside the house and at once he came out from the same. In utter grief he behaved like this again and again. He repeatedly fainted and regained consciousness. Having been reminded of the qualities of his beloved, he started crying again and again.

अथान्तरे महाज्ञानी ज्ञानिभिश्च प्रबोधितः।

सच्छिष्यैर्मुनिभिश्चान्यैः पुरंदरगृहं ययौ॥ २८॥

Thereafter, the senior pupils of the sage Bṛhaspati and other sages consoled him. Thereafter he went to the abode of Indra.

स गुरुः पूजितस्तेन चातिथ्येन मरुत्वता।

तमुवाच स्ववृत्तान्तं हृदि शल्यमिवाप्रियम्॥ २९॥

Indra welcomed him and after adoring him enquired about his welfare. The teacher Bṛhaspati narrated his entire story to him which was pricking his heart like a nail.

बृहस्पतिवचः श्रुत्वा रक्तपङ्कजलोचनः।

तमुवाच महेन्द्रश्च कोपप्रस्फुरिताधरः॥ ३०॥

On hearing the words of Bṛhaspati, the eyes of Indra became red with anger. In anger his lips started fluttering and he spoke to the sage.

महेन्द्र उवाच

दूतानां वै सहस्रं च चारकर्मणि गच्छतु।

अतीव निपुणं दक्षं तत्त्वप्राप्तिनिमित्तकम्॥ ३१॥

Mahendra said - I am deputing a thousand messengers to find out the whereabouts of Tārā. These messengers are quite competent and can find out all the secrets.

यत्रास्ति पातकी चन्द्रो मन्मात्रा तारया सह।

गच्छामि तत्र संनद्धः सर्वैर्देवगणैः सह॥ ३२॥

I shall make them move on from place to place, wherever the wicked Candramā might be resting with my mother Tārā.

त्यज चिन्तां महाभाग सर्वं भद्रं भविष्यति।
 भद्रबीजं दुर्गमिदं कस्य संपद्विपद्विना॥ ३३॥

O great sage, you free yourself from all the worries. Everything will be well done. This misfortune is indicative of some great welfare because without facing misfortune one cannot achieve grace.

इत्युक्त्वा च शुनासीरो दूतानां च सहस्रकम्।

तूर्णं प्रस्थापयामास तत्कर्मनिपुणं मुने॥ ३४॥

O sage, thus speaking, Indra at once deputed a thousand of his messengers who were quite competent in all respects.

ते दूता वै वर्षशतं ययुर्निर्जनमेव च।

सुदुर्लब्धं च विश्वेषु भ्रमित्वा शक्रमाययुः॥ ३५॥

चन्द्रं च शुक्रभवने तं प्रपन्नं च विज्वरम्।

दृष्ट्वा सतारकं भीतं कथयामासुरीश्वरम्॥ ३६॥

Those messengers went on searching in all the places in the universe and returned after a hundred years and met Indra. They said Candramā is residing in the abode of Śukra quite happily together with Tārā. Getting terrified of the gods he has taken refuge with Śukra. Thus the messengers informed Indra accordingly.

इति श्रुत्वा शुनासीरो नतवक्त्रो बृहस्पतिम्।

उवाच शोकसंतप्तो हृदयेन विदूयता॥ ३७॥

On hearing the words of the messengers, Indra cast his head downwards and feeling disturbed at heart spoke to Bṛhaspati.

महेन्द्र उवाच

शृणु नाथ प्रवक्ष्यामि परिणामसुखावहम्।

भयं त्यज महाभाग सर्वं भद्रं भविष्यति॥ ३८॥

त्वया नहि जितः शुक्रो न मया दितिनन्दनः।

एतदालोच्य चन्द्रश्च जगाम शरणं कविम्॥ ३९॥

Mahendra said - O lord, listen to me, whatever I am telling you and its results will be quite pleasant. O fortunate one, you shed away all your fear. Everything will be all right. Neither have you conquered Śukra nor I have conquered the demons; Candramā has gone to Śukra taking only these things into consideration.

गच्छ शीघ्रं ब्रह्मलोकमस्माभिः सार्धमेव च।
 ब्रह्मणा सह यास्यामः कैलासे शंकरं वयम्॥४०॥
 इत्युक्त्वा तु महेन्द्रश्च संतप्तो गुरुणा सह।
 जगाम ब्रह्मलोकं च सुखदृश्यं निरामयम्॥४१॥

Therefore you move along with us to *Brahmaloka* and taking *Brahmā* with us we shall move on to *Śiva*. Thus speaking Mahendra getting agitated in his mind, went to *Brahmaloka* which was quite pleasant to look at together with *Bṛhaspati*.

तत्र दृष्ट्वा च ब्रह्माणं ननाम गुरुणा सह।
 प्रोवाच सर्ववृत्तान्तं देवानामीश्वरं परम्॥४२॥

Meeting *Brahmā* there, both *Indra* and *Bṛhaspati* bowed in reverence to him. Both narrated details of their sufferings to *Brahmā*, the lord of the gods.

महेन्द्रवचनं श्रुत्वा हसित्वा कमलोद्भवः।
 हितं तथ्यं नीतिसारमुवाच विनयान्वितः॥४३॥

On hearing the words of *Indra*, *Brahmā* spoke smilingly the words, which bestowed welfare and were quite appropriate to the occasion.

ब्रह्मोवाच

यो ददाति परस्मै च दुःखमेव च सर्वतः।
 तस्मै ददाति दुःखं च शास्ता कृष्णः सनातनः॥४४॥

Brahmā said - Lord *Kṛṣṇa* who happens to be the ruler of the universe, punishes such a person himself who causes endless pain to others.

अहं स्रष्टा च सृष्टेश्च पाता विष्णुः सनातनः।
 यथा रुद्रश्च संहर्ता ददाति च शिवं शिवः॥४५॥
 निरन्तरं सर्वसाक्षी धर्मो वै सर्वकारणम्।
 सर्वे देवा विषयिणः कृष्णाज्ञापरिपालकाः॥४६॥

I am the creator of the universe. The eternal *Viṣṇu* preserves it and *Rudra-Śiva* destroys the universe. *Śiva* also bestowed welfare. *Dharma* conducts himself as a witness to the deeds of all the people and all other gods perform their respective duties according to the desire of lord *Kṛṣṇa*.

बृहस्पतिरुत्थयश्च संवर्तश्च जितेन्द्रियः।
 त्रयश्चाङ्गिरसः पुत्रा वेदवेदाङ्गपारगाः॥४७॥

Aṅgirā had three sons named *Bṛhaspati*, *Utathya* and *Samvarta*, who had control their senses and were well-versed in the Vedas.

संवर्ताय कनिष्ठाय न च किञ्चिद्ददौ गुरुः।
 स बभूव तपस्वी च कृष्णं ध्यायति चेश्वरम्॥४८॥

Aṅgirā did not give anything to *Samvarta* his youngest son, who became a recluse and was always engaged in the adoration of lord *Kṛṣṇa*.

मध्यमस्योत्थयकस्य सतीं भार्यां च गुर्विणीम्।
 जहार कामतस्तां च भ्रातृजायामकामुकीम्॥४९॥

Utathya the middle son abducted with evil intentions the wife of his own brother who has pregnant and devoid of passions. The one who abducts the passionless wife of his own brother, earns the sin of a thousand *Brahmahatyās*; there is no doubt it.

ब्रह्महत्यासहस्रं च लभते नात्र संशयः॥५०॥

Utathya the middle son abducted with evil intentions the wife of his own brother who has pregnant and devoid of passions. The one who abducts the passionless wife of his own brother, earns the sin of a thousand *Brahmahatyās*; there is no doubt it.

स याति कुम्भीपाकं च यावच्चन्द्रदिवाकरौ।
 भ्रातृजायापहारी च मातृगामी भवेन्नरः॥५१॥
 तस्मादुत्तीर्य पापी च विद्यायां जायते कृमिः।
 वर्षकोटिसहस्राणि तत्र स्थित्वा च पातकी॥५२॥
 ततो भवेन्महापापी वर्षकोटिसहस्रकम्।
 पुंश्चलीयोनिगर्ते च कृमिश्चैव पुरंदरः॥५३॥

He has to remain in the *kumbhīpāka* hell till the sun and the moon last; because the one who abducts the wife of his own brother is treated like the one who defiles the chastity of his own mother. Thereafter, he becomes an insect of the refuse and has to suffer for a thousand crores of years as a great sinner. O *Indra*, thereafter he is born as a germ of the vagina of a wicked woman.

गृध्रः कोटिसहस्राणि शतजन्मानि कुक्करः।
 भ्रातृजायापहरणाच्छतजन्मानि सूकरः॥५४॥

Thereafter for a thousand crores of years, he is born as a vulture; for a hundred births, he

remains as a dog and because of the sin of the abduction of his brother's wife he has to be born as a pig for a hundred births.

ददाति यो न दायं च बलिष्ठो दुर्बलाय च।
स याति कुम्भीपाकं च यावच्चन्द्रदिवाकरौ॥५५॥
नाऽभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि।
अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम्॥५६॥

If a powerful brother deprives his own younger brother of his legitimate dues he has to fall in the *kumbhipāka* hell and remain there till the sun and moon last, because a deed cannot vanish without facing its result thereof even after a hundred crores of years. Therefore one has to face the result of a good or bad deed performed by him.

जगद्गुरोः शिवस्यापि गुरुपुत्रो बृहस्पतिः।
ज्ञातं करोतु वृत्तान्तमीश्वरं बलिनां वरम्॥५७॥
सर्वे समूहा देवानां संनद्धाश्च सवाहनाः।
मध्यस्था मुनयश्चैव सन्तु वै नर्मदातटे॥५८॥
पश्चादहं च यास्यामि पुण्यं तं नर्मदातटम्।
गुरुस्तद्गुरुपुत्रोऽपि शीघ्रं यातु शिवालयम्॥५९॥

Bṛhaspati is the son of lord Śiva who happens to be the teacher of the universe therefore we should narrate the entire story to him; You get ready with their vehicles and go to the bank of Narmadā and stay there. We shall follow them. Bṛhaspati should go to Kailāsa.

महेन्द्र उवाच

कथं वा वेदकर्तुश्च सिद्धानां योगिनां गुरोः।
मृत्युंजयस्य शंभोश्च गुरुपुत्रो बृहस्पतिः॥६०॥
अङ्गिरास्तव पुत्रश्च तत्पुत्रश्च बृहस्पतिः।
त्वत्तो ज्ञानी महादेवः कथं शिष्यो गुरोः पितुः॥६१॥

Mahendra said - How could Śiva who had overcome the death, be the teacher of Bṛhaspati who was well-versed in the Vedas and the best of the yogis? Because Aṅgirā happens to be your son and Bṛhaspati is born out of Aṅgirā. O lord, you are the best of intellectuals. Therefore, you tell me how the father of the teacher could become the pupil.

ब्रह्मोवाच

कथेयमतिगुप्ता च पुराणेषु पुरंदरा।
इमां पुराप्रवृत्तिं च कथयामि निशामय॥६२॥

Brahmā said - O Indra, this story which is of a secret nature has been told in the Purāṇa and therefore, I am revealing the same to you. You listen to me.

मृतवत्सा कर्मदोषाद्भार्या चाङ्गिरसः पुरा।
व्रतं चकार सा चैव कृष्णस्य परमात्मनः॥६३॥

In earlier times, the wife of Aṅgirā produced children who died in tender age. She therefore performed the *vrata* of lord Kṛṣṇa.

व्रतं पुंसवनं नाम वर्षमेकं चकार सा।
सनत्कुमारो भगवान्कारयामास तां व्रतम्॥६४॥

तदागत्य च गोलोकात्परमात्मा कृपामयः।
स्वेच्छामयं परं ब्रह्म भक्तानुग्रहविग्रहः॥६५॥

सुव्रतां च सलक्ष्मीकां तामुवाच कृपानिधिः।
प्रणतां साश्रुनेत्रां च विनीतां च तया स्तुतः॥६६॥

Sanatkumāra made her perform the *Puṅsavana vrata* in a proper manner. Thereafter lord Kṛṣṇa who is quite merciful, compassionate, moves according to will, eternal Brāhmaṇa, graceful to the devotees and takes to human form for their welfare, descended from the *Goloka* and spoke to the wife of Aṅgirā, who was adoring him with her eyes filled with tears.

श्रीकृष्ण उवाच

गृहाणेदं व्रतफलं मम तेजःसमन्वितम्।
भुङ्क्ष्व मद्भरतः पुत्रो भविष्यति मदंशतः॥६७॥
पतिर्गुरुश्च देवानां महतां ज्ञानिनां वरः।
पुत्रस्ते भविता साध्वि मद्दरेण बृहस्पतिः॥६८॥

Śrī Kṛṣṇa said - O daughter, you receive the fruit of this *vrata* which contains my *tejas*. You eat it up and with my blessing a son will be born to you with my rays. He will be the lord of the gods and their teacher besides being the best of the intellectuals. O chaste lady, with my blessing, Bṛhaspati would be born to you as a son.