

अथ पञ्चषष्टितमोऽध्यायः

Chapter 65

The Discourse

नारद उवाच

श्रुतं सर्वं महाभाग सुधारसपरं वरम्।

स्तोत्रं च कवचं पूजाफलं कालं वद प्रभो॥ १॥

Nārada said - O virtuous one, O lord I have listened to the best of the *stotra*, *kavaca* and everything else, which is sweeter than nectar. Now I would like to know the result of performing *pūjā* and the time-frame in which one achieves the result.

नारायण उवाच

आर्द्रायां बोधयेद्देवीं मूलेनैव प्रवेशयेत्।

उत्तरेणार्चयित्वा तां श्रवणायां विसर्जयेत्॥ २॥

Nārāyaṇa said - One should perform the *Jāgarana* (whole night awakening) during the *Ārdra* constellation. In the *Uttarā* constellation, one should perform worship and in the *Śravaṇa* constellation, the performance should end.

आर्द्रायुक्तनवम्यां तु कृत्वा देव्याश्च बोधनम्।

पूजायाः शतवर्षिक्याः फलमाप्नोति मानवः॥ ३॥

In case one performed the adoration of the goddess in the ninth day of the moon in *Ārdra* constellation, one achieves the reward for the worship of the goddess for a hundred years.

मूलायां तु प्रवेशे च नरमेधफलं लभेत्।

उत्तरे पूजनं कृत्वा वाजपेयफलं लभेत्॥ ४॥

कृत्वा विसर्जनं देव्याः श्रवणायां च मानवः।

लक्ष्मीं च पुत्रपौत्रांश्च लभते नात्र संशयः॥ ५॥

By worshipping the goddess in *Mūla* constellation, one achieves the reward of *Naramedha* sacrifice; by performing *pūjā* in the *Uttarā* constellation one achieves the merit of sacrifice; in the *Śravaṇa* constellation by sending off the goddess, one achieves riches, sons and grandsons. There is no doubt about it.

भुवः प्रदक्षिणापुण्यं पूजायां लभते नरः।

नक्षत्रयोगाभावे तु पार्वत्याश्चैव नारद॥ ६॥

नवम्यां बोधनं कृत्वा पक्षं संपूज्य मानवः।

अश्वमेधफलावाप्त्यै दशम्यां च विसर्जयेत्॥७॥

By worshipping her, one gets the merit of going down the entire globe. O Nārada, in case the relevant constellation is not immediately available, one should adore goddess Pārvatī on the ninth day and continue the adoration for a fortnight, ending it in the tenth moon day. In such a case one achieves the merit of performing *Aśvamedha* sacrifice.

सप्तम्यां पूजनं कृत्वा बलि दद्याद्विचक्षणः।

अष्टम्यां पूजनं शस्तं बलिदानविवर्जितम्॥८॥

अष्टम्यां बलिदानेन विपत्तिर्जायते नृणाम्।

दद्याद्विचक्षणो भक्त्या नवम्यां विधिवद्बलिम्॥९॥

The intellectuals should offer sacrifice on the seventh day of the moon, performing *pūjā* of the goddess because on the eighth day of the moon, the performing of the single *pūjā* has been prescribed and not the sacrifice. If one offers sacrifice on the eighth day of the moon, he invites misfortunes; therefore the intellectuals should offer sacrifice with devotion on the ninth day of the moon.

बलिदानेन विप्रेन्द्र दुर्गाप्रीतिर्भवेन्नृणाम्।

हिंसाजन्यं न पापं च लभते यज्ञकर्मणि॥१०॥

O best of the Brāhmaṇas, the goddess Durgā is pleased with the offering of the sacrifice and by offering *yajña* a person does not attract the sin of killing an animal.

उत्सर्गकर्ता दाता च छेत्ता पोष्टा च रक्षकः।

अग्रे पश्चान्निबद्धा च समैतेऽवधकारिणः॥११॥

यो यं हन्ति स तं हन्ति नेति वेदोक्तमेव च।

कुर्वन्ति वैष्णवीं पूजां वैष्णवास्तेन हेतुना॥१२॥

The one who gives away the animals for sacrifice, its donor, the killer, the one who feeds the animal, its protector, the one who maintains it, all these do not attract the sin of killing in sacrifice. The one who kills the animals is called the killer of the same. This has been prescribed in the Vedas which is not applicable in this case; therefore the Vaiṣṇavas adore the goddess Vaiṣṇavī alone.

एवं संपूज्य सुरथः पूर्णं वर्षं च भक्तितः।

कवचं च गले बध्वा तुष्टाव परमेश्वरीम्॥१३॥

Thus the king Suratha adored the goddess for full one year holding the *kavaca* in his neck and started adoring the great goddess.

स्तोत्रेण परितुष्टा सा तस्य साक्षाद्भवूव ह।

स ददर्श पुरो देवीं श्रीष्मसूर्यसमप्रभाम्॥१४॥

Thereafter getting pleased with the recitation of the *stotra* by the king, the goddess was pleased and she appeared before him in person. The king saw the goddess before him shining like the sun of the summer season emitting rays.

तेजःस्वरूपां परमां सगुणां निर्गुणां वराम्।

दृष्ट्वा तां कमनीयां च तेजोमण्डलमध्यतः॥१५॥

स्वेच्छामयीं कृपारूपां भक्तानुग्रहकारिणीम्।

पुनस्तुष्टाव राजेन्द्रो भक्तिनम्रात्मकंधरः॥१६॥

In the disk of the *tejas*, she appeared in the form of the lustre, having all the virtues, *nirguṇa*, the best, charming, the one who moved at will, merciful and the one who showered her compassion over her devotees. The king adored her bowing in reverence.

स्तवेन परितुष्टा सा सस्मिता स्नेहपूर्वकम्।

उवाच सत्यं राजेन्द्रं कृपया जगदम्बिका॥१७॥

Getting immensely pleased with his prayer the goddess smiling gracefully looked at the king and lovingly spoke to him.

प्रकृतिरुवाच

साक्षात्संप्राप्य मां राजन्वृणोषि विभवं वरम्।

ददामि तुभ्यं विभवं सांप्रतं वाञ्छितं तव॥१८॥

Durgā said - O king, if you ask for an audience with me if you are desirous of riches, the same will be granted by me at once.

निर्जित्य सर्वाञ्छत्रूंश्च लब्ध्वा राज्यमकण्टकम्।

भविष्यसि महाराज सार्वर्णिर्मनुरष्टमः॥१९॥

O graceful one, you will overcome all your enemies and be victorious over them ruling the country without any interruption. Thereafter you will become the eighth Sāvarni Manu.

दास्यामि तुभ्यं ज्ञानं च परिणामे नराधिप।

भक्तिं दास्यं च परमे श्रीकृष्णे परमात्मनि॥ २०॥

O best of the humans, I impart the divine knowledge to you as a result of which you will become the slave of lord Kṛṣṇa.

वृणोति विभवं यो हि साक्षान्मां प्राप्य मन्दधीः।

मायया वञ्चितः सोऽपि विषमन्त्यमृतं त्यजन्॥ २१॥

Because such a foolish fellow who having an audience with me, aspires for the riches, he acts under the influence of illusion and getting deprived of the nectar he seems like consuming poison.

ब्रह्मादिस्तम्बपर्यन्तं सर्वं नश्वरमेव च।

नित्यं सत्यं परं ब्रह्म कृष्णं निर्गुणमेव च॥ २२॥

All the things starting from Brahmā to the straw are perishable. Lord Kṛṣṇa alone is everlasting, truthful, eternal Brāhmaṇa and *Nirguṇa*.

ब्रह्मविष्णुशिवादीनामहमाद्या परात्परा।

सगुणा निर्गुणा चापि वरा स्वेच्छामयी सदा॥ २३॥

Thus I happen to be the energy of Brahmā, Viṣṇu, Śiva and other gods and am everlasting, beyond measure, both visible and invisible and the best, always moving at will.

नित्यानित्या सर्वरूपा सर्वकारणकारणम्।

बीजरूपा च सर्वेषां मूलप्रकृतिरीश्वरी॥ २४॥

I happen to be Īśvarī, *Mūlaprakṛti*, everlasting, the form of all and the cause of all the causes and the seed of everyone.

पुण्ये वृन्दावने रम्ये गोलोके रासमण्डले।

राधा प्राणाधिकाऽहं च कृष्णस्य परमात्मनः॥ २५॥

In the sacred forest of Vṛndāvana, in the *Goloka*, *Rāsamāṇḍala*, I perform as Rādhikā, the beloved of lord Kṛṣṇa.

अहं दुर्गा विष्णुमाया बुद्धाधिष्ठातृदेवता।

अहं लक्ष्मीश्च वैकुण्ठे स्वयं देवी सरस्वती॥ २६॥

सावित्री वेदमाताऽहं ब्रह्माणी ब्रह्मलोकतः।

अहं गङ्गा च तुलसी सर्वाधारा वसुंधरा॥ २७॥

I am Durgā, Viṣṇumāyā, the best intelligence of the gods, Lakṣmī of Vaikuṅṭha, the great

goddess, Sarasvatī and Sāvitrī the mother of Vedas, Brāhmaṇī of Brahmāloka, Gaṅgā, Tulasī and the goddess earth.

नानाविधाऽहं कलया मायया सर्वयोषितः।

साऽहं कृष्णेन संसृष्टा नृप भूभङ्गलीलया॥ २८॥

भूभङ्गलीलया सृष्टो येन पुंसा महाञ्चिराद्।

लोमां कूपेषु विश्वानि यस्य सन्ति हि नित्यशः॥ २९॥

असंख्यानि च तान्येव कृत्रिमाणि च मायया।

अनित्ये नित्यबुद्धिं च सर्वे कुर्वन्ति संततम्॥ ३०॥

I appear on earth in various forms of the woman. O king, lord Kṛṣṇa has created me from the moving of his eyebrows, because the one who created Mahāvīrāt with the moving of his eye-brows, in the hair-pits of the same Kṛṣṇa all the globes reside. They are all artificial and innumerable, the same eternal lord is adored by everyone always.

सप्तसागरसंयुक्ता सप्तद्वीपा वसुंधरा।

तदधः सप्त पातालाः स्वर्लोकश्चैव सप्त च॥ ३१॥

एवं विश्वं बहुविधं ब्रह्माण्डं ब्रह्मणा कृतम्।

प्रत्येकं सर्वविध्यण्डे ब्रह्मविष्णुशिवादयः॥ ३२॥

The land with seven islands surrounded by seven oceans is called the earth, the *Pātāla* and other seven regions are located under the earth and those above the earth are the seven *lokas* named as the heaven and others. Similarly various types of globes were created by Brahmā and in each such globe, the gods like Brahmā, Viṣṇu and Śiva reside.

सर्वेषामीश्वरः कृष्ण इति ज्ञानं परात्परम्।

वेदानां च व्रतानां च तीर्थानां तपसां तथा॥ ३३॥

देवानां चैव सर्वेषां सारः कृष्ण इति स्मृतः।

तद्भक्तिहीनो यो मूढः स च जीवन्मृतो ध्रुवम्॥ ३४॥

But Kṛṣṇa happens to be lord of all. He is the best and full of all knowledge. Lord Kṛṣṇa is considered to be the essence of the Vedas, *vratas*, holy places, *tapas*, gods and virtues. Therefore the one who is deprived of this adoration, his life is of no consequence.

पवित्राणि च तीर्थानि तद्भक्तस्पर्शवायुना।

तन्मन्त्रोपासकश्चैव जीवन्मुक्त इति स्मृतः॥ ३५॥

With the touch of devotees of lord Kṛṣṇa even the holy places get sanctified and the one who recites his mantra overcomes death.

मन्त्रग्रहणमात्रेण नरो नारायणो भवेत्।

विना जपेन तपसा विना तीर्थेन पूजया॥ ३६॥

Because with the acceptance of his *mantra* alone one becomes Nārāyaṇa himself without performing *japam*, *tapas* and visiting holy places.

मातामहानां शतकं पितृणां च सहस्रकम्।

पुंसामेवं समुद्धृत्य गोकर्तकं च स गच्छति॥ ३७॥

He redeems a hundred generations of his maternal grand-father's side and a thousand generations of his father. Thereafter he proceeds to *Goloka*.

इदं ज्ञानं सारभूतं कथितं ते नराधिप।

मन्वन्तरान्ते भोगान्ते भक्तिं दास्यामि ते हरौ॥ ३८॥

नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि।

अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभम्॥ ३९॥

O best of the humans, this is the knowledge which is the essence of all and I have told you the same. After the expiry of a *manvantara* you will achieve the adoration of the lord, because after the expiry of crores of *kalpas*, the *karmas* do not vanish unless one faces the results of the good or bad deeds performed by him.

अहं यमनुगृह्णामि तस्मै दास्यामि निर्मलाम्।

निश्चलां सुदृढां भक्तिं श्रीकृष्णे परमात्मनि॥ ४०॥

On whomsoever I shower my grace he achieves the spotless and infallible devotion of lord Kṛṣṇa, the others get all the riches which disappear like a morning dream.

करोमि वञ्चनां यं यं तेभ्यो दास्यामि सम्पदम्।

प्रातः स्वप्नस्वरूपां च मिथ्येति भ्रमरूपिणीम्॥ ४१॥

इति ते कथितं ज्ञानं गच्छ वत्स यथासुखम्।

इत्युक्त्वा च महादेवी तत्रैवान्तरधीयत॥ ४२॥

राजा संप्राप्य राज्यं च नत्वा तां प्रययौ गृहम्।

इति ते कथितं वत्स दुर्गोपाख्यानमुत्तमम्॥ ४३॥

O son, thus I have imparted the knowledge to you and now you can go anywhere you like.

Thus speaking the goddess disappeared from the scene. The king also got back his kingdom and bowing in reverence to the goddess, reached his abode. O son, thus I have narrated to you the best of the story of goddess Durgā.

इति श्रीब्रह्मवैवर्ते महापुराणे द्वितीये प्रकृतिखण्डे
नारदनारायणसंवादे दुर्गोपाख्याने प्रकृतिमुखसंवादे ज्ञानकथनं
नाम पञ्चषष्टितमोऽध्यायः॥ ६५॥