

# ŚIVA MAHĀPURĀṆA

## Part Two Rudrasaṃhitā



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## Part I

### Srṣṭi-khaṇḍa



# Chapter 1

## The inquiry of the sages

*viśvodbhavasthitilayādiṣu hetumekaṃ gaurīpartividitatattvamanantakīrtim  
māyāśrayamvigatamāyamaciṃtyarūpambodhasvarūpamamalaṃ hi śivannamāmi*

1. I bow to Śiva the consort of Gaurī, the sole cause of the origin, sustenance, dissolution of the universe, who has understood the reality, who is of endless renown, who is the support of Māyā but is free from its influence, whose form is incomprehensible, who is unsullied and who is perfect knowledge itself.

*vande śivantamprakṛteranādimpraśāntamekampuruṣottamaṃ hi  
svamāyayā kṛtsnamidaṃ hi sṛṣṭvā nabhovadantarbahirāsthito yaḥ*

2. I salute Śiva who is prior to Prakṛti, who is calm and tranquil, the only excellent Puruṣa, who has created this visible universe and who stays both within and without like ether.

*vandetarasthaṃ nijagūḍharūpaṃ śivaṃsvatassraṣṭumidaṃvicaṣṭe  
jaganti nityamparito bhramaṃti yatsannidhau cumbakalohavattam*

3. I salute Śiva, of unmanifest form, who having extended himself by way of creation stands in the middle of it while the worlds move around him like iron filings round the magnet.

Vyāsa said:

4. I describe this after bowing to Śambhu, the father of the universe, Śivā the mother of the universe and Gaṇādhīśa their son.

5. Once Śaunaka and other sages living in Naimiṣa forest asked Sūta with full devotion.

The sages said:

6. The good and auspicious story of *Vidyēśvarasaṃhitā* has been heard by us. This first delightful compendium, “On the achievable and the means of achievement” is lovingly disposed to the devotees.
  7. Sūta, O blessed Sūta, live long. Be happy. You will please narrate to us, O dear, the great anecdotes of Śiva.
  8. O sinless one, drinking the nectar of knowledge poured out from your lotus-mouth we are never satiated. Hence we would like to inquire of you something more.
  9. O omniscient one, by the favour of Vyāsa you have realised contentment. There is nothing not known to you whether of the past, present or future.
  10. In return for your excellent devotion you have gained the great favour of your preceptor Vyāsa. You have understood everything. You have made your life highly noble and purposeful.
  11. Now, O wise one, please explain the excellent form of Śiva. Please narrate the divine anecdote of Śiva and Pārvatī without omitting anything.
  12. Maheśvara is *aguṇa* (free from attributes). How does He take up the *saguṇa* form in the world? We do not know the true nature of Śiva, despite our great deliberation.
  13. Before the origin of creation how does lord Śiva maintain His form? In the midst of creation how does He maintain His sport?
  14. How does lord Maheśvara stand at the moment of dissolution? How is Śaṅkara who blesses the world with happiness propitiated?
  15. What benefit does the great Lord confer when He is pleased with His own devotees and others? Please tell us.
  16. We have heard that the lord becomes pleased instantaneously. The merciful lord is unable to bear the stress and strain that His devotee undergoes.
  17. The three deities Brahmā, Viṣṇu and Maheśa are born of Śiva. Among them Maheśa when he has all the substrata of elements is Śiva himself as distinct from Maheśa<sup>1</sup>.
  18. Please explain His manifestation and tell us about His various activities. Please tell us about the birth of Umā and her marriage too, O lord.
  19. Their domestic life and their divine sports shall also be narrated to us. O sinless one, please tell us all about it and anything else that shall be told.
- Vyāsa said:
20. Being thus requested Sūta was delighted. Remembering the lotus-like feet of Śiva he replied to the sages.

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<sup>1</sup> According to this statement Brahmā, Viṣṇu, Maheśa are the three forms of Śiva. In the *Kūrma Purāṇa* (2.37.70-71) there occurs a slightly modified version: Agni (*tamas*), Brahmā (*rajas*) and Viṣṇu (*sattva*) are the three forms of Rudra while another form, full and attributeless is Śiva himself.



Sūta said:

21. O lordly sages, what you have asked for is very nice. You are all blessed inasmuch as your minds are drawn towards Sadāśiva's anecdotes.
22. Like the holy waters of the Gaṅgā the inquiry into the anecdotes of Sadāśiva sanctifies the three persons: the narrator, the inquirer and the hearer.
23. O *brāhmaṇas*, except for the slayer of animals, who can be averse to hear the narrative of the attributes of Śiva, that highly delights three types of people always?
24. When it is being recited by persons who have no attachment or desire, it is verily an antidote for all ailments of worldly existence, for it is highly delightful to the ear and the heart while at the same time it bestows all objects.
25. O *brāhmaṇas*, I shall explain Śiva's sports in the light of your enquiry as far as my intelligence enables me to do so. Please listen respectfully.
26. Induced by lord Viṣṇu, a manifestation of Śiva, Nārada had also put the same question to his father Brahmā as you are asking me now.
27. On hearing the words of his son, Brahmā, a devotee of Śiva, was delighted in his mind. Out of love he sang the glory of Śiva heightening the pleasure of the excellent sage (Nārada).

Vyāsa said:

28. The learned *brāhmaṇas*, on hearing the words of Sūta became eager to know more of that conversation and so asked him.

The sages said:

29. O Sūta, O blessed Sūta, of great intellect and foremost among the devotees of Śiva, on hearing your most delightful words our minds have become very eager to know more.
- 30-31. Dear one, please tell us lovingly when this highly pleasant conversation between Brahmā and Nārada took place, wherein Śiva's glory was sung and the divine sport of Lord Śiva, destructive of worldly existence, had been discussed. What were the questions and how were they answered, please explain.
32. On hearing these words of the sages of noble mind Sūta was pleased much and narrated everything pertaining to the conversation referred to.



## Chapter 2

### Indra sends Kāmadeva to disturb the penance of Nārada

Sūta said:

1. O *brāhmaṇas*, once Nārada the excellent sage, son of Brahmā was inclined to perform penance controlling himself very much.
2. There is a very beautiful cave in the Himālaya mountain near which the celestial river flows rapidly.
3. There was a great hermitage of divine splendour which was resplendent in many ways. Nārada endowed with divine vision went there to perform the penance.
4. On seeing the hermitage (very convenient for penance) the leading sage performed the penance for a long time, seated firmly and steadily, keeping silent, controlling the breath and retaining the purity of the intellect.
5. O *brāhmaṇas*, the sage performed meditation and contemplation wherein the realisation “I am Brahman” is generated leading to the direct perception of Brahman.
6. When the great sage Nārada was thus performing penance, the mind of Indra became excessively agitated and he trembled.
7. Thinking “This sage is yearning for my kingdom” Indra wanted to spoil it.
8. Indra, the leader of *devas*, remembered Kāmadeva (Cupid) who arrived there immediately, accompanied by his Queen (Rati) and spring (his friend).
9. The king of *devas*, endowed with crooked intelligence to achieve his interests, saw that Kāma had arrived and addressed him thus.

Indra said:

10. O friend, of great prowess, always doing what is beneficent to me, please hear lovingly what I am going to say. Render me your help.

11. Strongly supported by you I have destroyed the pride of many ascetics O friend, the stability of my kingdom is always due to your blessing.
12. Nārada, the sage, is performing a penance in the Himalaya mountain directing his mind towards the Lord of the universe with great mental control and firm resolve.
13. I now fear lest he should beg of Brahmā my kingdom. You must go there now itself and hinder his penance.
14. Being thus commanded by Indra, Kāmadeva, accompanied by his wife (Rati) and Madhu, his friend, went haughtily to that place. He then prepared his own means of attack.
15. He employed all his arts there immediately. Spring too haughtily spread his prowess of diverse nature.
16. O great sages, the mind of the sage (Nārada) did not waver. Only the arrogance of these fellows suffered a setback and that too by the favour of Maheśa.
17. Please listen to the reason thereof, O Śaunaka and other sages! By the controlling power of the lord, Kāma could not exercise any influence.
18. It was in this very place that Śiva, the indefatigable enemy of Kāma, had formerly performed a great penance. It was here that Kāma was reduced to ashes—Kāma who used to spoil the penances of sages.
19. Rati wanted the resuscitation of Kāma and requested the *devas*. They appealed to lord Śiva, the benefactor of the whole world who said thus:
20. O Gods, after some time Kāma will come to life again. But none of his tricks will succeed here.
21. Whatever space all round this spot is visible to persons here, will be out of the influence of Kāma for ever, O *devas*.
22. It was due to this statement of Śiva that Kāma's viles did not prevail upon Nārada. From Śiva's abode he went to Indra.
23. Kāma then narrated everything about the sage and commended his power. At Indra's bidding Kāma returned to his own place.
24. Deluded by Śiva's Māyā (power of illusion) Indra was unaware of the true facts and was greatly surprised and he admired Nārada.
25. Śiva's Māyā is incomprehensible to all. The whole universe is deluded by it. Only the true devotees of dedicated souls escape.
26. Backed by Śiva's blessings Nārada stayed in the hermitage for a long time. Then realising that his penance was complete, the sage concluded the same.
27. Thinking that he had conquered Kāma he was puffed with pride. He was devoid of true knowledge and deluded by Śiva's Māyā.

28. O great sages, blessed and very blessed is Śiva's Māyā. Even Viṣṇu, Brahmā and others do not know the turn it takes.

29. In that state of delusion and puffed up arrogance, the great sage Nārada went to Kailāsa to expatiate on his own achievement.

30. Bowing down to Rudra, the sage arrogantly spoke of his exploits with the conviction that he was equal to the noble-souled lord, the conqueror of Kāma, *i.e.*, Śiva.

31. On hearing it, Śiva who is favourably disposed to His devotees, advised Nārada who was ignorant of the real cause, whose mind had strayed and who had been deluded by His (Śiva's) Māyā.

Rudra said:

32. "Dear Nārada, O wise sage, you are blessed. But please listen to me. Never speak like this anywhere else, especially in the presence of Viṣṇu.

33. Even when you are asked you should not mention your achievements as you have done just now. These should be guarded as close secrets and should never be expressed.

34. I bid you specifically like this because you are a great favourite of mine. Since you are a devotee of Viṣṇu you are my follower as all his devotees are."

Sūta said:

35. Lord Rudra, the cause of creation, advised him in many ways like this. But Nārada who was still under the influence of Śiva's Māyā did not take up this wholesome advice.

36. The future course of actions shall be considered inevitable by sensible persons. The will of Śiva cannot be warded off by anyone.

37. Then the great sage went to Brahmā's world. After saluting Brahmā he told him about his conquest of Kāma as a result of his penance.

38. On hearing that, Brahmā remembered the lotuslike feet of Śiva and knew thereby the true cause. He then forbade his son.

39. Although foremost among the wise, Nārada did not take up the advice of Brahmā as he had been deluded by Śiva's Māyā. The sprout of arrogance had been so fixed in his mind.

40. Everything will take place in the world in the manner Śiva wills. It is true that the entire universe is dependent on His will.

41. Nārada hastened to Viṣṇuloka in the same state of senseless arrogance, to boast of his exploits in the presence of Viṣṇu.

42. When Viṣṇu saw Nārada approaching, he could guess the purpose of his visit. He stood up and received him cordially. He walked forward and embraced him lovingly.

43. He made Nārada sit comfortably. After remembering the lotus-like feet of Śiva, He frankly uttered these words intended to quell the arrogance of Nārada.

Viṣṇu said:

44. “O dear Nārada, foremost among sages, you are blessed. I am sanctified by your visit. May I know where you come from and why you have come?”

45. On hearing these words of Viṣṇu, the sage Nārada felt elated. He narrated his story in the same haughty manner.

46. On hearing the arrogant words of the sage, Viṣṇu remembered the lotus-like feet of Śiva again and understood the true cause.

47. Viṣṇu, a leading devotee of Śiva, with his soul dedicated to Śiva, bowed his head and eulogised Parameśvara, the lord of the holy mountain, with his palms joined in reverence.

Viṣṇu said:

48. “O Lord, O Lord Mahādeva, Parameśvara, be pleased. O Śiva thou art blessed. Thy Māyā enchants everyone.”

49. Having thus chanted the prayer to Śiva, the supreme Ātman, he closed his eyes and meditated on His lotus-like feet and stopped.

50. On coming to know what Śiva was about to do, through Śiva’s bidding, he addressed the great sage pleasantly.

Viṣṇu said:

51. O foremost among sages, you are blessed. You are the storehouse of austerities and large-hearted. O sage, lust and delusion rise only in the heart of that man who is devoid of the three types of devotion.

52. Base passions that bring in their wake all sorts of miseries crop up in him instantly. But you are vowed to perpetual celibacy. You are ever endowed with knowledge and devoted to non-attachment.

53-55. Unaffected by passion and highly intelligent by nature how can you be swayed by lust?”

On hearing words like these, the great sage laughed within himself but spoke to Viṣṇu humbly.

Nārada said:

“O lord, what can Kāma do to me if you remain favourable to me?”

Saying so, the sage who had paid a casual visit bowed to Viṣṇu and left.

## Chapter 3

### Nārada attends the Svayaṃvara of a virgin and is discomfited

The sages said:

1-2. Sūta, O blessed Sūta, the disciple of Vyāsa, our obeisance to thee. It is due to thy grace that this wonderful story has been narrated to us, O dear one. Now tell us in detail what Viṣṇu did after Nārada had left the place? And where did Nārada go?

Vyāsa said:

3. On hearing these words of the sages, Sūta the wise and excellent scholar of *Purāṇas* remembered Śiva, the cause of different kinds of creation and replied.

Sūta said:

4. When Nārada went away casually Viṣṇu, skilful in wielding his Māyā, spread his Māyā, as Śiva had willed.

5. On the path taken by the sage He created a big wonderful city. It was a hundred *yojanas* in extent and surprisingly beautiful.

6. It was far more beautiful than heaven. Many articles were displayed there. Men and women of all the four castes stayed there.

7. The wealthy and prosperous king of that city named Śīlanidhi was preparing for the gorgeous celebration of the voluntary wooing (*svayaṃvara*)<sup>1</sup> of his daughter.

8. Brilliant princes coming from all the four quarters eager to court the princess had thronged there dressed in diverse ways.

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<sup>1</sup>This was an ancient custom amongst the kings of *kṣatriya* caste to hold a public assembly of suitors for the selection of a husband for their daughters.

9. On seeing such a splendid city Nārada<sup>2</sup> was enchanted. With his love kindled, he eagerly went to the palace threshold.
10. When the sage reached the palace the king Śīlanidhi adored him, having offered him a seat on the splendid throne studded with precious gems.
11. He called his daughter Śrīmatī and asked her to kneel down at the feet of Nārada.
12. Being struck with wonder on seeing the girl, Nārada said—“O king, who is this lovely girl comparable to celestial damsels?”
13. On hearing the words of the sage, the king replied with his palms joined in reverence—“O sage, this is my daughter Śrīmatī.
14. She has attained the marriageable age. She is in search of a qualified bridegroom. She has all charms and accomplishments and her *svayamvara* is imminent.
15. O sage, kindly foretell her destiny, everything that is in her horoscope. Please tell me what sort of a husband she will get.”
16. By the time these words were spoken Nārada had become an agitated victim of love and desired her. Addressing the king, he said thus:
17. “O great king, this daughter of yours is endowed with all characteristics: She is highly fortunate and blessed like Lakṣmī. She is an abode of all qualities.
18. Her future husband will certainly be a splendid God, lord of all, unvanquished, heroic, on a par with Śiva, and vying with Kāmadeva”.
19. Having said this, the casual visitor Nārada took leave of the king. Deluded by Śiva’s Māyā he was extremely oppressed by love.
20. The sage began to muse—“How shall I get her? How shall she woo me amongst the princes in the *svayamvara* hall.
21. A comely appearance appeals to all women in every respect. Only by seeing a charming personality will she become enamoured”.
22. Thinking thus, Nārada who was agitated by love, went to Viṣṇuloka somehow to acquire Viṣṇu’s form to captivate her.
23. He saluted Viṣṇu and said—“I shall tell you secretly my affairs entirely.”
24. When Viṣṇu who did everything according to Śiva’s wish agreed and asked him to narrate, the sage said:

Nārada said:

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<sup>2</sup>Nārada is one of the ten mind-born sons of Brahmā having sprung from his thigh. He is celebrated as a divine sage and is associated with another sage Parvata. He is represented as the messenger from the Gods to men and vice versa and as being very fond of promoting discords among Gods and men; hence he is called Kalipriya.



25. The king Śīlanidhi is one of your devotees. He is a righteous king. His daughter Śrīmatī is a maiden of very fair complexion and wide eyes.

26. She has the lustre of Jaganmohinī (enchantress of the universe—a manifestation of Viṣṇu) and is the most beautiful woman in all the three worlds. O Viṣṇu, I wish to marry her without delay.

27. The king at the request of the princess has arranged for a *svayaṃvara*. Thousands of princes have come from all the four quarters.

28. If you can favour me with a splendid form I shall be able to gain her certainly. She will not put the wedding garland round my neck without your splendid form.

29. O lord! give me your form. I am your servant and favourite. Give me your beautiful form so that the princess Śrīmatī may choose me.

Sūta said:

30. On hearing these words of the sage Viṣṇu, the slayer of Madhu demon laughed and sympathetically replied, bearing in mind the overwhelming power of Śiva.

Viṣṇu said:

31. “O sage, you can go to the place where you wish. I shall do what is beneficent to you in the manner of a physician doing what is good to the patient, since you are a great favourite of mine.”

32. After saying thus, Viṣṇu blessed the sage with a form like his own and the face of Hari (*i.e.*, the monkey since the word Hari means a monkey also). The lord then vanished.

33. The sage thus consoled became highly delighted on receiving Hari’s form. He was contented but did not know the scheme behind the scene.

34. The great sage Nārada hastened to the place where *svayaṃvara* was to be held and where the princes had assembled.

35. O great *brāhmaṇas*, the *svayaṃvara* hall splendidly decorated and graced by so many princes shone like another council-chamber of Indra.

36. Nārada too went in and sat down in the hall of his king. With his mind surging with love he began to think like this.

37. “She will choose only me since I am in Viṣṇu’s form”. The poor sage did not know the ugly character of his face.

38. The men assembled there saw the sage only in his old form. O *brāhmaṇas*, the princes and others did not know the difference created therein.

39. Two of the attendants of Rudra knew this difference. They had come there in the guise of *brāhmaṇas* in order to protect him.

40. Considering the sage a fool, the two attendants sat near the sage and began to mock at him seemingly conversing between themselves.

41. “See Nārada’s features as splendid as Viṣṇu’s, but the face as that of a monkey deformed and awful.

42. Being deluded by Kāma he wishes to marry the Princess”. With these and other veiled remarks they mocked at him.

43. The sage overwhelmed by love did not heed their whisper. He went on gazing at the princess Śrīmatī and was eager to get her.

44. In the meantime, the princess had come out of the harem surrounded by ladies in waiting. The comely maiden came to the hall.

45. With the beautiful golden garland in her hands, the princess of auspicious features, shone in the middle of the *svayaṃvara* hall like Goddess Lakṣmī.

46. The princess in search of a suitable bridegroom went round the hall with the garland in her hands.

47. On seeing the sage with the face of a monkey and the body of Viṣṇu she was infuriated. Averting her eyes she went elsewhere being distressed in her mind.

48. Failing to find a bridegroom of her choice she was afraid. She remained in the middle of the hall and did not put the garland round the neck of any one.

49. Meanwhile Viṣṇu came there in the guise of a king. He was not seen by anyone. Only the princess saw him.

50. Then on seeing Viṣṇu, her lotus-like face beamed. The comely lady put the garland round his neck.

51. Lord Viṣṇu in the guise of a king took her with him and vanished from there immediately back to his own abode.

52. The assembled princes lost their hope of getting Śrīmatī. The sage oppressed by love became excessively agitated.

53. Immediately the two attendants of Rudra, of perfect wisdom, disguised as *brāhmaṇas* spoke to Nārada.

The attendants said:

54. O sage Nārada, being deluded by love, you are desirous of getting her. Your effort is in vain. See, your face is as despicable as that of a monkey.

Sūta said:

55. On hearing their words Nārada was surprised. Deluded by Śiva’s Māyā he looked into a mirror.

56. On seeing his face like that of a monkey he became infuriated. The deluded sage cursed the two attendants.

57. Since you had mocked at me, you will become demons born of brahmanical semen and of that form.

58-59. On hearing the curse, the two attendants of perfect wisdom remained silent because they knew that the sage was deluded. O *brāhmaṇas*, they returned to their abode and sitting there quietly went on eulogising Śiva. They considered everything as Śiva's will.



## Chapter 4

### Nārada goes to Vaikuṇṭha and curses Viṣṇu there

The sages said:

1-2. Sūta, O Sūta of great intellect, a wonderful tale has been narrated by you. Blessed indeed is the Māyā of Śiva. All mobile and immobile things depend upon it. When the two attendants of lord Rudra had left at their own will what did the infuriated Nārada, the sage disquieted by Kāmadeva, do?

Sūta said:

3-5. After cursing the two attendants of Śiva suitably, the sage still under the earlier delusion looked into the water and saw that his face was quite normal. It was also due to Śiva's will. He did not wake from the delusion still again due to Śiva's will. Thereupon recollecting that it might have been a deception of Hari, he became unbearably infuriated and went to Viṣṇuloka. There he angrily poured abusive words blazing like kindled fire since his wisdom had vanished due to Śiva's will.

Nārada said:

6. O Viṣṇu, you are extremely wicked, deceptive enchanter of the world. You are unable to brook others' enthusiastic success. You dabble in illusory tactics and your intentions are always dirty.

7. Formerly you assumed the form of an enchantress<sup>1</sup> and showed your deceptive power. You made the demons drink liquor and not the nectar.

8. If out of pity Śiva had not drunk poison<sup>2</sup>, O Viṣṇu, all your illusory tactics would have been quelled since you take pleasure only in deception.

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<sup>1</sup>It refers to the form assumed by Viṣṇu at the time of cheating the demons of nectar.

<sup>2</sup>It refers to Śiva's swallowing the poison produced at the churning of the ocean.

9. O Viṣṇu, a deceptive path is extremely attractive to you. You had never been of saintly nature, but the lord made you free from control.

10-11. What is done by Śiva the supreme Ātman does not seem proper. Thinking of your influence and strength when you act independently and seeing the way you go He has now repented. He has announced that a *brāhmaṇa* is superior to all, thereby making the Vedas pronounced by Him authoritative.

12. O Viṣṇu, knowing that, I shall now teach you through that power so that hereafter you will never do such things.

13. You are fearless because till now you have not come into clash with an equally powerful person. Now you will derive, O Viṣṇu, the fruit of your own “deeds”.

14. After saying this, the sage still under the influence of Māyā furiously cursed Viṣṇu, thereby exhibiting the superiority of his brahmanical power.

15-16. O Viṣṇu, the enchanter that you are, you made me distressed for the sake of woman. O Hari, you shall experience misery in that human form which you imitated while proceeding with your deceptive tactics. Your allies will be those whose face you assigned to me.

17. O inflictor of miseries upon others, you shall get the misery of separation from a woman. You shall have the travails of a human being deluded by ignorance.”

18. Thus Nārada, deluded himself by ignorance, cursed Hari. Viṣṇu quietly accepted the cause praising the Māyā of Śambhu.

19. Thereafter Śiva, of great divine sport withdrew his enchanting Māyā whereby Nārada became wise (as before) and free from delusion.

20-21. When the Māyā vanished he became as intelligent as before regaining perfect knowledge and becoming free from distress. He was surprised (at his own action in the meantime). He cursed himself after repenting again and again. He praised the Māyā of Śiva which could enchant even wise people.

22. On realising his mistakes due to illusion, Nārada, the most excellent of the devotees of Viṣṇu, fell at his feet.

23. Consoled by Hari and freed from wicked ideas he said—“Being deluded and evil-minded I have spoken many wicked words to you.

24. O lord, I heaped curses on you. O master, please make them ineffective. I have committed a great sin. Certainly I will be falling into a hell.

25. O Hari, I am your slave. Please direct me what to do whereby I may destroy my sins and prevent my downfall into hell.”

26. Saying thus, the excellent sage once again fell at Viṣṇu’s feet and with the mind purified repented sincerely.

27. Thereupon Viṣṇu lifted him up and spoke affably and courteously.

Viṣṇu said:

“Do not be sorry too much. Undoubtedly you are my true devotee.

28. Dear sage, now listen. I shall tell you what is certainly beneficial to you. You will not fall into hell. Śiva will make you happy.

29. Deluded by your haughtiness you disobeyed the instructions of Śiva. The true bestower of fruits according to the actions, He has given you this result.

30. Be sure in your mind that everything has happened in accordance with Śiva’s wish. That lord Śiva, the supreme lord, removes haughtiness.

31. He is the supreme Brahman; the supreme Ātman, Existence, Knowledge and Bliss. He is free from the three *guṇas*, changes and deviations. He is beyond *rajas*, *sattva* and *tamas*.

32. He is both *saguṇa* and *nirguṇa* (with and without attributes). He Himself availing of his own Māyā manifests into three Brahmā, Viṣṇu, and Maheśa.

33. In his attributeless pure form He is glorified as Śiva, the supreme Ātman, Maheśvara, the supreme Brahman, the undecaying, the endless, and Mahādeva.

34. Serving him, Brahmā becomes the creator and I the sustainer of the worlds. He himself in the manifestation as Rudra is the annihilator always.

35. Different from Māyā, the pure Being in the form of Śiva is the Sākṣin (cosmic witness) and moving about according to His Will and indulging in divine sport He blesses his devotees.

36. O sage Nārada, please listen to a good remedy that bestows happiness, removes all sins and yields worldly pleasures and salvation.

37. Cast off all your doubts. Sing the songs of noble glory of Śiva. With your mind not turning to anything else, always repeat the hundred names of Śiva and his hymns.

38. By his *japa* all of your sins will perish instantaneously. After saying this to Nārada, Viṣṇu continued mercifully.

39. “O sage, do not be grief-stricken. Nothing has been perpetrated by you. It was Śiva who did everything. There is no doubt in this.

40. It was lord Maheśvara who deluded your splendid intellect and made you suffer on account of love. It was he who made you His mouthpiece and cursed me.

41. In this manner the great Conqueror of Death, Kāla of Kāla, always devoted to the uplift of his devotees, made His own conduct of life manifest in the world.

42. There is no other lord and master so loving and pleasure-inspiring unto me as Śiva. The same Parameśvara bestows all power on me.

43. O sage, perform His adoration. Worship him always. Hear and sing his glory. Perpetually pay Him homage.

44. He who approaches Śiva by means of his body, mind and speech is a great scholar. He is called a living liberated soul.
45. The name Śiva blazing like the forest conflagration reduces mountainous heaps of great sins to ashes without any difficulty. True, it is undoubtedly true.
46. The different kinds of miseries arising from sins shall be destroyed only through the worship of Śiva, and not through other means.
47. He who always seeks refuge in Śiva, O sage, is the real follower of the Vedas, a meritorious soul and a blessed scholar. He must resort to Him by means of his body, speech and mind for ever.
48. The different sacred rites of those who have full faith in the worship of Śiva, the destroyer of Tripura<sup>3</sup> become fruitful instantaneously.
49. O great sage, there are not so many sins in the world as the worship of Śiva is capable of destroying.
50. Innumerable heaps of sins like that of the slaughter of a *brāhmaṇa* perish by remembering Śiva. Truth, I am telling you the truth.
51. The sins (that usually cause worldly existence) relating to persons who cross the ocean of worldly existence in the raft of Śiva's names, perish undoubtedly.
52. The sins which are at the root of worldly existence are destroyed certainly by the axe of Śiva's name.
53. Persons scorched and distressed by the conflagration of sins must drink the nectar of Śiva's names. Without that there is no peace and tranquillity to those who are scorched and distressed by the sins' wild fire.
54. Those who are drenched by the downpour of the nectarine names of Śiva are not distressed in the midst of the conflagration of worldly existence. There is no doubt in this.
- 55-56. Immediate salvation can be achieved only by the people who have performed penance in various lives. They alone will have devotion for Śiva the cherished consort of Pārvatī. Men who frequently indulge in passions of love and hatred will never have devotion for Śiva.
57. The devotion for Śiva that extends to other deities is futile. It is necessary to be exclusively devoted to Śiva.
58. It is my conviction that salvation is easy of access only to the person who has exclusive and unflinching devotion for Śiva and not for any other.
59. Even if he commits endless sins, he will be freed from them all, if he has true devotion for Śiva. There is no doubt about it.

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<sup>3</sup>Śiva is called Tripurāri (the enemy of Tripura) because he killed the demon, Tripura, who presided over the three cities built for the *dānavas* by Māyā ifnextchar.etcetc. after having burnt down the cities along with the demons inhabiting them.



60. Just as trees in the forest are reduced to ashes in the wild fire so also the sins of the devotees of Śiva are burnt away in the fire of Śiva's name.
61. He who is ever devoted to the worship of Śiva with his body purified by the ash, definitely crosses the terrible and endless expanse of the ocean of worldly existence.
62. A man serving the three-eyed<sup>4</sup> Śiva is never sullied by sins even if he misappropriates a *brāhmaṇa*'s wealth or kills many *brāhmaṇas*.
63. After going through all the Vedas this has been definitely concluded by ancestors that the sole means of destroying worldly existence is the worship of Śiva.
64. From now onwards you shall always worship lord Śiva who is Sāmba and Sadāśiva, with care, effort and due observance of the rules of procedure.
65. Dusting profusely and carefully your body from head to foot with the particles of ashes, you shall perform the *japa* of the six-syllabled mantra<sup>5</sup> of Śiva, well-known in all the Vedas.
66. You shall wear on the different parts of your body *rudrākṣa* beads pleasing to Śiva, repeating the respective mantras with devotion and observing the rules of procedure.
67. Listen to Śiva's anecdotes for ever. Narrate the stories of Śiva always. Strenuously worship the devotees of Śiva again and again.
68. Without blundering ever seek refuge in Śiva, because a perpetual worship of Śiva bestows bliss.
69. Bearing the lotus-like feet of Śiva within your pure heart, carry on at first the pilgrimage to various holy centres of Śiva, O excellent sage.
70. Observing the unrivalled greatness of Śiva, the supreme Ātman, O sage, you must next go to Ānandavana which is a great favourite of Śiva.
71. Seeing Śiva, the lord of the universe there, worship Him with devotion. After bowing to him and eulogising Him you will become free from all doubts.
72. Thereafter you must go to Brahmāloka, O sage, to achieve your wishes. That is my command to you out of love.
73. O sage, after bowing to and specifically eulogising your father Brahmā, you shall ask him many points regarding Śiva's greatness with an endearing mind.
74. Brahmā, the foremost among the devotees of Śiva, will narrate to you the greatness of Śiva as well as the hymn of hundred names, out of love.
75. O sage, from now onwards become a devotee of Śiva, solely devoted to Śiva. You will be liberated. Śiva will grant you his special blessings".
76. After advising the sage thus, Viṣṇu was pleased. Remembering, saluting and eulogising Śiva he vanished from that place.

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<sup>4</sup>Śiva is called Virūpākṣa 'odd-eyed', because he is represented as having three eyes: two on either side of the nose and one on the forehead.

<sup>5</sup>The six-syllabled mantra is "oṃ namaśśivāya"



## Chapter 5

### Nārada goes to Kāśī

Sūta said:

1. O *brāhmaṇas*, when Viṣṇu vanished, the excellent sage Nārada roamed over the Earth seeing Śiva *liṅgas* (in the various holy centres) with piety.
2. In the course of his wanderings over the Earth, O *brāhmaṇas*, with his mind full of devotional pleasure he saw many forms of Śiva that confer worldly pleasures and salvation on the devotees.
3. On knowing that Nārada of divine vision was wandering over the Earth, the two attendants of Śiva approached him who by that time had become pure in mind.
4. They bowed to him and touched his feet. With a desire to secure release from the curse they spoke to him respectfully.

The attendants of Śiva said:

5. O celestial sage, son of Brahmā, please hear our words. We who formerly offended you are really not *brāhmaṇas*.
- 6-7. O brahmanical sage, we, your former offenders, are the attendants of Śiva. Induced by Śiva you had cursed us when your mind was deluded by the illusory infatuation for the princess at the *svayaṃvara*. Realising that the occasion was inopportune we kept quiet then.
8. We reaped the fruit of our own action. No one is to be blamed for it. O lord, be pleased. Bless us now.

Sūta said:

9. On hearing the words of the attendants uttered with devotion and respect, the sage replied lovingly, repenting (for his previous fury).

Nārada said:

10. O attendants of Lord Śiva, most worthy of the respect of good people, please listen to my words now free from delusion. They are true and shall make you happy.

11. Formerly my mind had been depraved. Certainly it was Śiva's will. In that state of delusion and crookedness of the mind I had unfortunately cursed both of you.

12. What I have said is bound to happen. Still, O Gaṇas (attendants) listen. I shall tell you the way of redemption from the curse. Please forgive my sin now.

13-14. You will be born as demons from the semen virile of a great sage and due to his power you will secure the commanding position of the king of demons endowed with prosperity, strength and valorous exploits. You will rule over whole of the universe as devotees of Śiva with your sense conquered. You will gain your former position after courting death at the hands of a manifestation of Śiva.

Sūta said:

15. On hearing these words of the noble-souled Nārada, the two attendants of Śiva became delighted and went back to their abode joyfully.

16. Nārada too was delighted. Meditating exclusively on Śiva he continued his wanderings over the Earth seeing the various holy centres of Śiva personally.

17-18. Reaching Kāśī that excelled all other cities in holiness, which is a favourite resort of Śiva, which easily bestows the favour of Śiva and which is identical with Śiva, the sage became contented. He saw Śiva, the lord of Kāśī and worshipped Him with very great pleasure and love.

19. While staying at Kāśī, the excellent sage became contented; he bowed to the lord, described his glory piously, and remembered him with the flutter of love.

20. Nārada then went to the region of Brahmā, his mind being highly purified by remembering Śiva. He was eager to know further the principles of Śiva.

21. There he bowed to Brahmā with devotion and eulogised him with various prayers. With his mind riveted to Śiva he asked him the good principles of Śiva.

Nārada said:

22-23. O Brahmā, knower of the form of Brahman, O Pitāmaha, the lord of the universe, by your grace I have heard the greatness of Viṣṇu entirely and also the path of devotion, of knowledge, of austere penance, of charitable gifts and of holy centres.

24. But I have not understood the principle of Śiva. Hence, O lord, please explain the rules of His worship and also the various activities of the lord.

25. O dear sage, how can Śiva who is free from attributes become full of attributes? Since I am deluded by Śiva's Māyā, I do not know the principle of Śiva.

26. How did Śiva remain in His pure form before Creation? In the middle of creation how does He sport about?

27. At the time of dissolution how does He remain? How is He, the benefactor of the world, propitiated?
28. O Brahmā, when propitiated what benefit does He bestow on His devotees and on others? Please satisfy me on all these enquiries
29. I have heard that the lord becomes delighted immediately. The merciful Great God cannot bear the stress and strain of His devotees.
30. The three deities Brahmā, Viṣṇu and Maheśa are born as parts of Śiva. Maheśa, having all the parts of Śiva, is Śiva Himself.
31. Please tell me all about His manifestation and especially His exploits. O lord, please narrate the manifestation of Umā and her marriage.
32. Their domestic life, especially their great divine sports and other things which are worthy of mention should be narrated to me, O sinless one.
33. Pārvatī's birth and her marriage as well as Guha's birth shall be narrated in detail, O lord of people.
34. O lord of universe, this I have heard from many, before, but I am not satisfied. Hence I have sought refuge in you. Please have mercy on me.
35. On hearing these words of Nārada his own son, Brahmā, the grandfather of the world, said this.



## Part II

### Satī-khaṇḍa





## Part III

### Pārvatī-khaṇḍa



## Part IV

### Kumāra-khaṇḍa



## **Part V**

### **Yuddha-khaṇḍa**

