

॥अथ चतुष्पञ्चाशोऽध्यायः॥

Chapter 54

Glory of Nīlakaṇṭha

ऋषय ऊचुः

कस्मिन्देसे महापुण्यमेतदाख्यानमुत्तमम्।

वृत्तं ब्रह्मपुरोगाणां कस्मिन्काले महाद्युते॥

एतदाख्याहि नः सम्यग्यथावृत्तं तपोधनः॥ १॥

The Sages spoke— O you rich is penance! In which land and at what time has this holy and excellent incident happened in regard to persons progressing in Brahman? Narrate this exactly in the manner it happened.

सूत उवाच

यथा श्रुतं मया पूर्वं वायुना जगदायुना।

कथ्यमानं द्विजश्रेष्ठाः सत्रे वर्षसहस्रके॥ २॥

नीलता येन कण्ठस्य देवदेवस्य शूलिनः।

तदहं कीर्तयिष्यामि शृणुध्वं शंसितव्रताः॥ ३॥

Sūta replied— O excellent Brāhmanas! I shall narrate as has been heard by me earlier from Vāyu, the very breadth of the Universe, at the sacrifice of a thousand-year span. How the throat of the god of gods, the trident-wielding one, Śiva attained blueness, that same shall I dilate upon. You may listen to, O of holy rites!

उत्तरे शैलराजस्य सरांसि सरितो हृदाः।

पुण्योद्यानेषु तीर्थेषु देवतायतनेषु च॥

गिरिशृङ्गेषु तुङ्गेषु गह्वरोपवनेषु च॥ ४॥

In the north of the Śailarāja (i.e. the king of mountains) Himālaya, there are lakes, streams and ponds, the auspicious or sacred gardens, places of pilgrimage and shrines of gods, on lofty hill-peaks and in orchards of the caves or caves and orchards.

देवभक्ता महात्मानो मुनयः शंसितव्रताः।

स्तुवन्ति च महादेवं यत्र यत्र यथाविधिः॥ ५॥

Devotees of gods, high-souled ones, the sages having vows applauded, belaud Mahādeva there in different spots as per ritual.

ऋग्यजुः सामवेदैश्च नृत्यगीतार्चनादिभिः।

ओंकारं हुं नमस्कारैरर्चयन्ति सदा शिवम्॥ ६॥

By means of Rk, Sāman and Yajus Mantras, by song, dance and adorations, by obeisance's with Omkāra (Om) recitation, they adore Śiva perennially.

प्रवृत्ते ज्योतिषां चक्रे मध्यव्याप्ते दिवाकरे।

देवता नियतात्मानः सर्वे तिष्ठन्ति तां कथाम्॥

अथ नियमप्रवृत्तश्च प्राणशेषव्यवस्थिताः॥ ७॥

The circle of planets having set in and sun having gone ubiquitous in the centre, the gods having souls restrained, all adhere to that narrative. Those adherent to vows were disposed well in the survival of life.

नमस्ते नीलकण्ठाय इत्युवाच सदागतिः।

तच्छ्रुत्वा भावितात्मानो मुनयः शंसितव्रताः॥

बालखिल्येतिविख्याताः पतङ्गसहचारिणः॥ ८॥

“Obeisance be to Nīlakaṇṭha (i.e. Śiva)!”

This way declaimed the perennially wafting one i.e. Vāyu (Wind-god). Having heard that, the sages having vows applauded, having souls ascertained, well-known as Bālakhilyas, recognised the moving ones along with the Sun.

अष्टाशीतिसहस्राणि मुनीनामूर्ध्वरितसाम्।

तस्मात्पृच्छन्ति वै वायुं वायुपर्णाम्बुभोजनाः॥ ९॥

Eighty thousand of the sages given to continence, having diet confined to wind, leaves and water, enquired Vāyu.

ऋषय ऊचुः

नीलकण्ठेति यत्रोक्तं त्वया पवनसत्तमम्।

एतद्गुह्यं पवित्राणां पुण्यं पुण्यकृतां वराः॥ १०॥

The Sages spoke— “Nīlakaṇṭha” (the blue-throated one), the way it has been pronounced by you, O Excellent Vāyu! This one is fit to be kept a secret for the sacred ones, O you Best one among the merit-earning ones!

तद्वयं श्रोतुमिच्छामस्त्वत्प्रसादात्प्रभञ्जन।

नीलता येन कण्ठस्य कारणेनाम्बिकापतेः॥ ११॥

We are desirous of hearing (properly) that, by your grace, O Vāyu! (Prabhañjana!) On what account has come about the azureness of the throat of the Lord of Ambikā (Śiva)?

श्रोतुमिच्छामहे सम्यक्तव वक्त्राद्विशेषतः।

यावद्वाचः प्रवर्तन्ते सार्थास्ताश्च त्वयेरिताः॥ १२॥

We are eager to listen to it adequately from your mouth particularly. Since the words expressed by you continue to impress forth and are full of meanings.

वर्णस्थानगते वायौ वाग्विधिः संप्रवर्तते।

ज्ञानं पूर्वमथोत्साहस्त्वत्तो वायो प्रवर्तते॥ १३॥

When the breath goes to its place of articulation, then the activity of speech begins. Knowledge at the outset and desire afterwards gets activated from you, O Vāyu!

त्वयि निष्पन्दमाने तु शेषा वर्णप्रवृत्तयः।

यत्र वाचो निवर्तन्ते देहबन्धाश्च दुर्लभाः॥ १४॥

When you become actionless, the functions of sound cease. Where speech has ceased, the combinations of structures becomes difficult of processing.

तत्रापि तेऽस्ति सद्भावः सर्वगस्त्वं सदाऽनिला।

नान्यः सर्वगतो देवस्त्वद्दृतेऽस्ति समीरण॥ १५॥

There even these happens to be your suvaity as you are all pervading, O Vāyu! No other god is all pervading barring aside you, O Wind-god!

एष वै जीवलोकस्ते प्रत्यक्षः सर्वतोऽनिला।

वेत्थ वाचस्पतिं देवं मनोनायकमीश्वरम्॥ १६॥

The world of beings of yours is perceptible from all sides, O Vāyu! You may recognise the lord of speeches (Vācapasti), as the supreme one, a guider of the mind.

ब्रूहि तत्कण्ठदेशस्य किंकृता रूपविक्रिया।

श्रुत्वा वाक्यं ततस्तेषामृषीणां भावितात्मनाम्॥

प्रत्युवाच महातेजा वायुर्लोकनमस्कृतः॥ १७॥

Speak one! whereto sort is the deformity of the form of throat, region? Having heard the

words of the sages of pious souls, the highly radiant Vāyu, who was offered obeisance by the world, replied to them.

वायुरुवाच

पुरा कृतयुगे विप्रो वेदनिर्णयतत्परः।

वसिष्ठो नाम धर्मात्मा मानसो वै प्रजापतेः॥ १८॥

Vāyu spoke— Earlier in the Golden Age, happened to be a Brāhmaṇa engaged in offering interpretations of the Vedas. He was Vasiṣṭha by name, the one having soul of disposition or dutiful norm, a mind-born one of Prajāpati.

पप्रच्छ कार्तिकेयं वै मयूरवरवाहनम्।

महिषासुरनारीणां नयनाञ्जनतस्करम्॥ १९॥

He questioned Kārttikeya, whose excellent vehicle was the peacock, the very bewitcher or fascinate or (lit. thief) of the collyrium of the eyes of Mahiṣāsura's spouses (i.e. made them widows by killing Mahiṣāsura).

महासेनं महात्मानं मेघस्तनितनिस्वनम्।

उमामनःप्रहर्षेण बालकं छद्मरूपिणम्॥ २०॥

क्रौञ्चजीवितहर्तारं पार्वतीहृदि नन्दनम्।

वसिष्ठः पृच्छते भक्त्या कार्तिकेयं महाबलम्॥ २१॥

Who is a leader of army, the great-souled one, having sound of the rumble of clouds. He assumed the form of a boy to delight the mind of Umā. He is wrester of the life of Krauñca and a rejoicer in the heart of Pārvaṭī. Vasiṣṭha by devotion asked Kārttikeya of great prowess.

वसिष्ठ उवाच

नमस्ते हरनन्दाय उमागर्भं नमोऽस्तु ते।

नमस्ते अग्निगर्भाय गङ्गागर्भं नमोऽस्तु ते॥ २२॥

Vasiṣṭha spoke— Obeisance be to you, O son of Hara! O you offspring of Umā! Obeisance be to you. Obeisance be to you, O offspring of Agni! O offspring of Gaṅgā, Obeisance be to you.

नमस्ते शरगर्भाय नमस्ते कृत्तिकासुत।

नमो द्वादशनेत्राय षण्मुखाय नमोऽस्तु ते॥ २३॥

Obeisance be to you, O you born from the reed (forest), Obeisance be to you, O son of Kṛttikās! Obeisance be to you, the twelve-eyed one and Obeisance be to you, O six-faced one!

नमस्ते शक्तिहस्ताय दिव्यघण्टापताकिने।

एवं स्तुत्वा महासेनं पप्रच्छ शिखिवाहनम्॥ २४॥

Obeisance be to you, O you (wielder) of a Śakti (i.e. Missile) in hand and to you one having (emblem) of the flag as a divine bell. This way having panegyrised, he questioned Mahāseṇa, the one having peacock as vehicle.

यदेतद्दृश्यते वर्यं शुभं शुभ्राञ्जनप्रभम्।

तत्किमर्थं समुत्पन्नं कण्ठे कुन्देन्दुसप्रभे॥ २५॥

This one is visible as fit to be chosen, auspicious as such, having gleam like that of the shining collyrium, on the neck of Lord Śiva, which is lustrous as the Kunda flower or the Moon. How did it happen?

एतदाप्ताय भक्ताय दान्ताय ब्रूहि पृच्छते।

कथां मङ्गलसंयुक्तां पवित्रां पापनाशिनीम्॥

मत्प्रियार्थं महाभाग वक्तुमर्हस्यशेषतः॥ २६॥

This you may expand forth before one questioning as such being confident, devoted and restrained, the story endowed with auspiciousness, sacred and obviator of sins. For the sake of my well-being, O highly fortunate one! It behoves you to expatiate quite completely.

श्रुत्वा वाक्यं ततस्तस्य वसिष्ठस्य महात्मनः।

प्रत्युवाच महातेजाः सुरारिबलसूदनः॥ २७॥

Having listened to the sentence of that one, Vasiṣṭha, the great-souled one, replied the highly radiant one, the destroyer of the army of the enemy of gods (i.e. demons).

शृणुष्व वदतां श्रेष्ठ कथ्यमानं वचो मम।

उमोत्सङ्गनिविष्टेन मया पूर्वं यथा श्रुतम्॥ २८॥

Listen, O greatest among the Orators! I am repeating what has been heard by me formerly as I sat on the lap of Umā.

पार्वत्या सह संवादः सर्वस्य च महात्मनः।

तदहं कीर्तयिष्यामि त्वत्प्रियार्थं महामुने॥ २९॥

This is the conversation of Śarva (i.e. Śiva) with Pārvaṭī, the highly-souled one. That same shall I dilate upon for the sake of your beneficence, O great sage!

कैलासशिखरे रम्ये नानाधातुविचित्रिते।

(तरुणादित्यसंकाशे तप्तचामीकरप्रभे॥ ३०॥

वज्रस्फटिकसोपाने चित्रपट्टशिलातले।

जाम्बूनदमये दिव्ये नानाधातुविचित्रिते॥

नानाद्रुमलताकीर्णे चक्रवाकोपशोभिते॥ ३१॥

On the fascinating peak of Kailāsa, variegated owing to many minerals, bearing semblance of the fresh Sun, having sheen of the norm of burnished gold, having stairs of marble and adamant or diamond, having stone slabs, having variegated surface counterpane made of gold and lovely one, variegated owing to many-typed mineral ores. It was over-grown with many trees and creepers and was decorated by the Cakravāka birds.

षट्पदोद्गीतबहुले धारासंपातनादिते।

मत्तक्रौञ्चमयूराणां नादैरुदृष्टकन्दरे॥ ३२॥

It was abounding in the loud humming of the bees, tumultuous owing to the water falls and the interior of the caves, was resounded with the sounds of inebriated Krauñca birds and peacocks.

अप्सरोगणसंकीर्णे किन्नरैश्चोपशोभिते।

जीवजीवकजातीनां वीरुद्विरूपशोभिते॥ ३३॥

It was scattered all over by or crowded by the beavies of nymphs and decorated by the Kinnaras and Jivamjivaka birds. It was beautified by Jāti creepers.

कोकिलारावमधुरे सिद्धचारणसेविते।

सौरभेयीनिनानादाढ्ये मेघस्तनितनिस्वने॥ ३४॥

It was sweetened with the warbling of the cuckoos, waited upon by Siddhas and Cāraṇas, rich in sound of celestial cow Saurabheyī. The

place beneath was resonant with the rumbling sound of clouds.

विनायकभयोद्विनैः कुञ्जैर्युक्तकन्दरे।

वीणावादित्रनिर्घोषैः श्रोत्रेन्द्रियमनोरमैः॥ ३५॥

It was having caves deserted by the elephants, disgusted by the terror of Vināyaka (i.e. Gaṇeśa). This was regaling to the minds by sense of ears by the instrumental music and lutes.

दोलालम्बितसंपाते वनितासंघसेविते।

ध्वजैर्लम्बितदोलानां घण्टानां निनदाकुले॥ ३६॥

The slopes were undulated by the hammocks or swings waited upon by the bebies of women. It was resonant with the tollings of bells of the swings pendulous with buntings.

मुखमर्दलवादित्रैर्बलिनानां स्फोटितैस्तथा।

क्रीडारवविचाराणां निर्घोषः पूर्णमन्दरे॥ ३७॥

There was clamour of the exercises of the sounds of sports in a wholesome temple, owing to musical instruments played upon (lit. vociferous) by the mouths accompanied by the explosions of the offerings.

हासैः संत्रासजननैर्विकरालमुखैस्तथा।

देहगन्धैर्विचित्रैश्च प्रकीडितगणेश्वरैः॥ ३८॥

वज्रस्फटिकसोपानचित्रपट्टशिलातलैः।

व्याघ्रसिंहमुखैश्चान्यैर्गजवाजिमुखैस्तथा॥ ३९॥

विडालवदनश्रोत्रैः क्रोष्टुकाकारमूर्तिभिः।

ह्रस्वैर्दीर्घैः कृशैः स्थूलैर्लम्बोदरमहोदरैः॥ ४०॥

ह्रस्वजड्यैश्च लम्बोष्ठैस्तालजड्यैस्तथा परैः।

गोकर्णैरककर्णैश्च महाकर्णैरकर्णकैः॥ ४१॥

बहुपादैर्महापादैरेकपादैरपादैकैः।

बहुशीर्षैर्महाशीर्षैरकशीर्षैरशीर्षकैः॥ ४२॥

बहुनेत्रैर्महानेत्रैरकनेत्रैरनेत्रकैः।

एवंविधैर्महायोगी भूतैर्भूतपतिर्वृतः॥ ४३॥

Somewhere the attendants of Śiva were laughing boisterously. Their faces were hideous and terrible and filled with marvellous normed smell of the bodies. They sported about here

and there in the steps leading to the place embedded with gems, crystal and diamonds. The lord of Bhūtas (i.e. Śiva), a great Yogin, surrounded by his attendants whose faces resembled those of tigers, lions, elephants, horses, fierce cats and foxes. Some were among those having many eyes, bigger eyes, one eye and no eye, many heads, huge heads, one head and no head, many feet, huge feet, one foot and no foot, kine like ears, huge ears, one ear, no ear, having sport shanks, longer lips, palm tree like shanks or Tāla Janghas and others, pigmies and tall-statured, lean ones, flatulent ones, longer-bellied ones and bloated-bellied ones, having cat's faces and terror provoking ones.

विशुद्धमुक्तामणिरन्तभूषिते

शिलातले हेममये मनोरमे।

सुखोपविष्टं मदनाङ्गनाशनं

प्रोवाच वाक्यं गिरिराजपुत्री॥ ४४॥

The daughter of the Lord of mountains spoke thus to the Lord, the destroyer of the body of Cupid, seated at ease on a mind fascinating gold made stone platform adorned by gems and stones and pearls of pure quality.

देव्युवाच

भगवन्भूतभव्येश गोवृषाङ्कितशासन।

तव कण्ठे महादेव भ्राजतेऽम्बुदसंनिभम्॥ ४५॥

Devī spoke— O adorable one, a master of the past and future! O bull-emblem one, O Mahādeva! There is something resembling a dark cloud shining on your throat.

नात्युल्बणं नातिशुभ्रं नीलाञ्जनचयोपमम्।

किमिदं दीप्यते देव कण्ठे कामाङ्गनाशन॥ ४६॥

It is neither very prominent nor highly refulgent. It resembles the heap of blue collyrium, O destroyer of the body of Cupid! O lord, what is this that shines on your throat?

को हेतुः कारणं किं च कण्ठे नीलत्वमीश्वर।

एतत्सर्वं यथान्यायं ब्रूहि कौतूहलं हि मे॥ ४७॥

What is the reason, what is the source and what is this azureness on your neck, O God?

This all you may expound to me duly. I have great curiosity.

श्रुत्वा वाक्यं ततस्तस्याः पार्वत्याः पार्वतीप्रियः।

कथां मङ्गलसंयुक्तां कथयामास शंकरः॥४८॥

Having listened to the word of that Pārvati, Śiva, the consort of Pārvati, told the tale endowed with auspicious norm.

मथ्यमानेऽमृते पूर्वं क्षीरोदे सुरदानवैः।

अग्रे समुत्थितं तस्मिन्विषं कालानलप्रभम्॥४९॥

Formerly when the ocean of milk was being churned for extracting the nectar by the gods and demons, emerged out the venom bearing shine of the black fire.

ते दृष्ट्वा सुरसंघाञ्च दैत्याञ्चैव वरानने।

विषण्णवदनाः सर्वे गतास्ते ब्राह्मणोऽन्तिकम्॥५०॥

O good looking faced one, having seen the congregations of gods and the demons, they became pale-faced and dejected. They went closer to Brahmā.

दृष्ट्वा सुरगणान्भीतान्ब्रह्मोवाच महाद्युतिः।

किमर्थं भो महाभागा भीता उद्विग्नचेतसः॥५१॥

Having seen the group of gods terrified, Brahmā of mighty radiance spoke out— “O blessed ones, why are you frightened? Why are you dejected in mind?

अथाऽष्टगुणमैश्वर्यं भवतां संप्रकल्पितम्।

केन व्यावर्तितैश्वर्यां यूयं वै सुरसत्तमाः॥५२॥

O Excellent ones among the gods! The eight-normed supremacy or god headship has been expounded by me. By whom you have your supremacy deprived?

त्रैलोक्यस्येश्वरा यूयं सर्वे वै विगतज्वराः।

प्रजासर्गे न सोऽस्तीह आज्ञां यो मे निवर्तयेत्॥५३॥

You are all the supreme commanders of the triad of worlds having your maladies gone. In the creation of the progenies, there is no one who may override my errand.

विमानगामिनः सर्वे सर्वे स्वच्छन्दगामिनः।

अध्यात्मे चाधिभूते च अधिदैवे च नित्यशः॥

प्रजाः कर्मविपाकेन शक्ता यूयं प्रवर्तितुम्॥५४॥

All you travel by aerial cars and all you move at will. In the supernatural self and supreme being's status and in the status of a sublime fortune, invariably, you are capable of guiding the subjects by the fructification of action.

तत्किमर्थं भयोद्विग्ना मृगाः सिंहार्दिता इव।

किं दुःखं केन संतापः कुतो वा भयमागतम्॥

एतत्सर्वं यथान्यायं शीघ्रमाख्यातुमर्हथ॥५५॥

Then on what account (you) are disgusted like antelopes pestered by the lions? What is your grief? By whom is torment (coming war) to you? And from where the danger has cropped up? You narrate all this precisely and immediately”.

श्रुत्वा वाक्यं ततस्तस्य ब्रह्मणो वै महात्मनः।

अच्युस्ते ऋषिभिः सार्धं सुरदैत्येन्द्रदानवाः॥५६॥

Then having listened to the words of that Brahmā, the great-souled one, the lords of gods, Daityas and Dānavas spoke out along with the sages.

सुरासुरैर्मथ्यमाने पाथोद्यौ च महात्मभिः।

भुजङ्गभृङ्गसंकाशं नीलजीमूतसनिभम्॥

प्रादुर्भूतं विषं घोरं संवर्ताग्निसमप्रभम्॥५७॥

When the ocean getting churned by the gods and demons, the great-souled ones, there emerged out venom of virulent norm bearing semblance of bees and snakes and also bearing likeness of the blue clouds and having gleam of the norm of the fire of dissolution.

कालमृत्युरिवोद्भूतं युगान्तादित्यवर्चसम्।

त्रैलोक्योत्सादिसूर्याभं प्रस्फुरन्तं समन्ततः॥५८॥

It has come up like the death of the dissolution (Kāla) or dark Death, having radiance of the Sun of the end of the aeon, bearing shine of the Sun dissolving the triad of worlds spurting forth all around.

विषेणोत्तिष्ठमानेन कालानलसमत्विषा।

निर्दग्धो रक्तगौराङ्गः कृतः कृष्णो जनार्दनः॥५९॥